

二〇一五年春季长老及负责弟兄训练

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

为着神的建造之祭司职分的恢复

The Recovery of the Priesthood for God's Building

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为着神的建造之祭司职分的恢复

第一篇

为着神的建造之祭司职分与君王职分

读经：亚六 11 ~ 15，创一 26，彼前二 5，9，来四 16，启二二 1

纲 目

周 一

壹 撒迦利亚书里安慰、抚慰和鼓励的异象，借着给大祭司约书亚加冠，而得着印证；大祭司约书亚预表基督有祭司职分，他是联于犹大省长所罗巴伯，后者预表基督作大卫的苗，有君王职分—六 11 ~ 15：

一 基督是耶和华的苗，指祂的神性；耶和华的苗，指明基督成为肉体，乃是耶和華神新的发展，为使三一神将祂自己在祂的神性里伸枝出来，进到人性里；这乃是为着耶和華神在宇宙中的扩增与开展—赛四 2，七 14，太一 22 ~ 23。

二 基督也是大卫的苗（由所罗巴伯所预表），指祂的人性和君尊的忠信—亚三 8，耶二三 5。

三 在撒迦利亚六章十一至十三节，基督是由约书亚和所罗巴伯这二人所预表，祂是唯一的一位，在神的行政里担任祭司职分和君王职

The Recovery of the Priesthood for God's Building

Message One

The Priesthood and the Kingship for God's Building

Scripture Reading: Zech. 6:11-15; Gen. 1:26; 1 Pet. 2:5, 9; Heb. 4:16; Rev. 22:1

Outline

Day 1

I. The visions in Zechariah of comfort, consolation, and encouragement are confirmed by the crowning of Joshua the high priest—typifying Christ in His priesthood—linked with Zerubbabel the governor of Judah—typifying Christ as the Shoot of David in His kingship—6:11-15:

A. Christ is the Shoot of Jehovah, referring to His divinity; the Shoot of Jehovah denotes that through His incarnation Christ is a new development of Jehovah God for the Triune God to branch Himself out in His divinity into humanity; this is for Jehovah God's increase and spread in the universe—Isa. 4:2; 7:14; Matt. 1:22-23.

B. Christ is also the Shoot of David (typified by Zerubbabel), referring to His humanity and royal faithfulness—Zech. 3:8; Jer. 23:5.

C. Christ, typified in Zechariah 6:11-13 by two persons, Joshua and Zerubbabel, is the unique One to hold the two offices of the priesthood and the kingship in God's administration for

分两职，为着建造召会作神的殿。（参林前三 12, 17, 林后六 16。）

四 “在两职之间筹定和平；”（亚六 13 下；）在两职之间，意即在祭司职分和君王职分之间。（参一 1, 拉五 1。）

周 二

贰 希伯来书的中心乃是天上的基督，而这位天上基督主要的点乃是，祂是麦基洗德所预表的大祭司和君王（公义王与平安王）—五 10, 七 1~3, 28, 八 1~2:

一 基督不仅是有能力和权柄的君王，祂也是照着麦基洗德等次的大祭司—二 17, 四 14, 五 6, 10, 六 20, 八 1, 九 11, 诗一一〇 1~4:

1 基督在祂升天里的天上职事，包括祂的君王职分和祭司职分，为着建造召会作耶和华的殿，就是神的殿—来七 1~2, 亚六 13, 15, 林前三 16~17。

2 基督是君王，有权杖管理这地，并处理我们的事务；祂也是大祭司，在神面前为我们代求，并处理我们的案件—来四 14~16, 七 25~26, 九 24, 徒五 31, 罗八 34, 后一 12~13。

二 基督照着麦基洗德的等次作君尊的大祭司，将神服事到我们里面作我们的供应，以完成神永远的定旨—来七 1~2, 八 1~2, 创十四 18~20:

1 基督在地上的职事里，乃是照着亚伦的等次为大祭司，为着除掉罪—来九 14, 26。

2 然后，基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司，（五 6, 10,）不是为着罪献祭，乃

the building up of the church as the temple of God (cf. 1 Cor. 3:12, 17; 2 Cor. 6:16).

D. *“The counsel of peace will be between the two of them” (Zech. 6:13b); between the two means between the priesthood and the kingship (cf. 1:1; Ezra 5:1).*

Day 2

II. The focus of Hebrews is the heavenly Christ, and the main point of the heavenly Christ is that He is both the High Priest and the King (the King of righteousness and the King of peace), as typified by Melchizedek—5:10; 7:1-3, 28; 8:1-2:

A. *Christ is not only the King with power and authority but also the High Priest according to the order of Melchizedek—2:17; 4:14; 5:6, 10; 6:20; 8:1; 9:11; Psa. 110:1-4:*

1. Christ's heavenly ministry in His ascension includes both His kingship and His priesthood for the building up of the church as the temple of Jehovah, the temple of God—Heb. 7:1-2; Zech. 6:13, 15; 1 Cor. 3:16-17.

2. As the King, Christ has the scepter to rule over the earth and to manage our affairs, and as the High Priest, He is interceding for us and taking care of our case before God—Heb. 4:14-16; 7:25-26; 9:24; Acts 5:31; Rom. 8:34; Rev. 1:12-13.

B. *As the kingly High Priest according to the order of Melchizedek, Christ ministers God into us as our supply to fulfill God's eternal purpose—Heb. 7:1-2; 8:1-2; Gen. 14:18-20:*

1. In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin—Heb. 9:14, 26.

2. Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (5:6,10), not to offer sacrifices for sin but to minister

是将那经过成为肉体、人性生活、钉十字架、和复活之过程的神（由饼和酒所表征—太二六 26 ~ 28）服事给我们，作我们生命的供应，以滋养、复苏、扶持、安慰并加强我们，使我们蒙拯救到底。（来七 25。）

三 基督君尊的祭司职分，乃是为着与神的仇敌争战，以带进公义与平安，使祂能将经过过程的三一神供应到我们里面，作我们每日的供应和享受—1 ~ 2 节，创十四 18 ~ 20。

四 基督神圣的祭司职分，乃是为着在祂的生命里拯救我们到底，使我们得荣，脱离一切死亡的副产品，就如虚空、叹息、叹气、毁坏、辖制、败坏和奴役；祂神圣的祭司职分消除死亡，并带来生命—来七 25, 28, 罗五 10, 八 19, 21, 23, 30。

周 三

叁 祭司职分与君王职分乃是为着神的形像和管治权；祭司职分使人有神的形像，君王职分使人有神的管治权，以完成神原初的心意：

一 人受造主要有两面：形像和管治权；（创一 26;）形像是为着彰显神，而管治权是为着代表神对付祂的仇敌。

二 祭司职分是为着神的彰显；祭司享受主，就成为祂的彰显、显出、居所和住处（祂属灵的殿作祂圣别的祭司体系）—彼前二 5：

1 “形像”的线就是祭司职分的线，因为唯有人到神面前来，并让神在他里面流通，神才能彰显祂的形像。

to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply to nourish, refresh, sustain, comfort, and strengthen us so that we may be saved to the uttermost (Heb. 7:25).

C. *Christ's kingly priesthood is for fighting against God's enemies to bring in righteousness and peace so that He may minister the processed Triune God into us as our daily supply and enjoyment—vv. 1-2; Gen. 14:18-20.*

D. *Christ's divine priesthood is for saving us to the uttermost in His life unto glorification from all the by-products of death, such as vanity, groaning, sighing, decay, bondage, corruption, and slavery; His divine priesthood is the absence of death and the presence of life—Heb. 7:25, 28; Rom. 5:10; 8:19, 21, 23, 30.*

Day 3

III. The priesthood and the kingship are for God's image and dominion; the priesthood causes man to have the image of God, and the kingship causes man to have the dominion of God to accomplish God's original intention:

A. *There are two main aspects in the creation of man: image and dominion (Gen. 1:26); image is for the expression of God, and dominion is for the representation of God to deal with His enemy.*

B. *The priesthood is for the expression of God; the priests enjoy the Lord, and they become His expression, manifestation, habitation, and dwelling place (His spiritual house as His holy priesthood)—1 Pet. 2:5:*

1. The line of “image” is the line of the priesthood, because only when man draws near to God and allows God to flow through him can God be expressed in His image.

- 2 祭司职分是为着接触神，而与神调和，并被变化且模成基督的形像，作祂的彰显—林后三 18，罗八 28～29。
- 三 君王职分是为着主的权柄，祂的管治权；君王代表神，有祂的权柄以对付祂的仇敌—太二八 19～20，罗十六 20：
- 1 “管治权”的线乃是君王职分的线，因为君王从神接受权柄，好为神掌权。
 - 2 君王职分是为着在生命中作王（借着洋溢之恩并恩典内里的掌权），管治撒但、罪和死，好为着神的国度，带着神的管治权代表神—五 17，21。
- 四 基督借着祂的血所成功的救赎，“使我们成为国度，作祂神与父的祭司”—启一 5 下～6 上。
- 五 在千年国里，得胜者要作祭司，亲近神和基督，并要与基督一同作王，辖管列国—二 26～27，二十四，6。
- 六 失败的信徒要失去这赏赐；但他们在千年国里受主对付之后，要在新天新地里有分于这赏赐的福分，就是作为新耶路撒冷在祭司职分里事奉神，并在君王职分里代表神—二 3，5：
- 1 新耶路撒冷显出来时，这座圣城的样子就像碧玉；（二一 11，18 上；）碧玉指神的形像，因为神显出来的样子就像碧玉；（四 3；）这座圣城里面有生命的水，就是生命的灵，一直在流通着，使全城满了神的自己，所以外面完全彰显出神的形像。
 - 2 同时，那些有分于新耶路撒冷的人也都要作王执掌神的权柄，直到永永远远—二 5。
2. The priesthood is for contacting God to be mingled with God and to be transformed into and conformed to Christ's image for His expression—2 Cor. 3:18; Rom. 8:28-29.
- C. The kingship is for the Lord's authority, His dominion; the kings represent God with His authority to deal with His enemy—Matt. 28:19-20; Rom. 16:20:**
1. The line of “dominion” is the line of the kingship, because a king receives authority from God in order to reign for God.
 2. The kingship is for reigning in life (by the abundance of grace and the inward reigning of grace) over Satan, sin, and death to represent God with His dominion for His kingdom—5:17, 21.
- D. The redemption accomplished through Christ's blood “made us a kingdom, priests to His God and Father”—Rev. 1:5b-6a.**
- E. In the millennium the overcomers will be priests, drawing near to God and Christ, and they will also be kings, reigning over the nations with Christ—2:26-27; 20:4, 6.**
- F. The believers who are defeated will forfeit this reward; however, after being dealt with in the millennium, these defeated ones will participate in the blessing of this reward in that they will serve God in the priesthood and represent God in the kingship as the New Jerusalem in the new heaven and new earth—22:3, 5:**
1. When the New Jerusalem is manifested, the holy city is like jasper (21:11, 18a); jasper denotes the image of God, because God's appearance is like jasper (4:3); in the holy city the water of life—the Spirit of life—flows to fill the city with God; hence, the image of God, the expression of God, is fully realized.
 2. Furthermore, those who are a part of the New Jerusalem will reign as kings and exercise God's authority for eternity—22:5.

肆 启示录二十二章一节的宝座与生命水的河，说出基督是君王与祭司：

一 照着新耶路撒冷这幅图画，宝座的权柄和生命的交通，生命的水流，（1，）乃是为着新耶路撒冷的建造；这正好符合撒迦利亚六章十二至十三节所说，祭司和君王这两种职分，乃是汇合在预表主耶稣的约书亚和所罗巴伯身上，并且这样的汇合是为着建造神的殿：

1 生命水的河，生命的涌流，乃是神圣的交通，被神浸透并泡透，为着祂圣别的祭司职分，有祂的形像，就是祂的彰显—彼前二5。

2 神和羔羊的宝座，乃是作神具体化身之基督的掌权和元首权柄，为着祂君尊的祭司职分，有祂的管治权，就是祂的国—9节。

二 祭司亲近神，进入至圣所，摸着神的宝座，并让神这活水的河在他们里面流通，并流进别人里面；（约七37～39上；）生命的水从宝座流进我们里面，并从我们流出来，乃是建造神的召会唯一的路。

三 在希伯来书里，基督作祭司，把信徒带到至圣所，就是与神的交通里；（二17，三1，四14，五6，七1；）在马太福音里，基督这位君王，乃是以马内利，神与我们同在，叫神与人联合，并将神的权柄带到人身上（一1，23，二6）：

IV. The throne and the river of water of life in Revelation 22:1 speak of Christ being both the King and the Priest:

A. According to the picture of the New Jerusalem, the authority of the throne and the fellowship of life, the flow of life (v. 1), are for the building of the New Jerusalem; this corresponds to Zechariah 6:12-13, which speaks of the offices of the priesthood and the kingship converging in Joshua and Zerubbabel, who are types of the Lord Jesus, for the sake of the building of God's temple:

1. The river of water of life, the flow of life, is the divine fellowship of being saturated and soaked with God for His holy priesthood with His image, His expression—1 Pet. 2:5.

2. The throne of God and of the Lamb is the rule and headship of Christ as the embodiment of God for His royal priesthood with His dominion, His kingdom—v. 9.

B. The priests draw near to God, enter into the Holy of Holies to touch the throne of God, and allow God as rivers of living water to flow through them and into other persons (John 7:37-39a); the flowing of the water of life from the throne into us and out from us is the only way that builds up the church of God.

C. In Hebrews Christ as the Priest brings the believers into the Holy of Holies, that is, into fellowship with God (2:17; 3:1; 4:14; 5:6; 7:1); in Matthew Christ as the King is Emmanuel, God with us, the One who joins God with man and brings the authority of God to man (1:1, 23; 2:6):

1 希伯来书说到城的建造，（十一9～10，16，十二22，）马太福音说到召会的建造；（十六18;）召会的建造和城的建造乃是一件事。

2 基督是祭司，也是君王，二者都是为着神的建造；在基督身上有祭司体系的交通，也有君王职分的权柄，而二者都是为着神的建造；一面，基督流出生命的交通，给我们得着，为着神的形像；另一面，祂把我们带到神宝座的权柄之下，为着神的管治权。

四 彼前二章九节启示，蒙救赎的人乃是“君尊的祭司体系”；君尊的意思，就是有君王的身分和权柄（宝座）；祭司体系说出在我们身上有生命的交通（生命水的河）。

五 我们中间每一个人都该是君尊的祭司，（9，）都有来自宝座的生命流在我们里面；我们每个人身上都该显出祭司和君王的光景；神对祂子民的心意乃是要他们成为祭司的国。（出十九4，6，启五10。）

周 六

伍 按照希伯来四章十六节，作祭司供职的路，就是来到施恩的宝座前，受怜悯，得恩典，作应时的帮助：

一 我们应当将希伯来四章十六节与启示录二十二章一节作比较，这节说到从神的宝座有生命水的河流出。

二 我们在灵里祷告，摸神宝座，而到神面前朝见神，接触神的时候，就会经历神的灵在我们里面流通，叫我们得着供应。

1. Hebrews speaks of the building of a city (11:9-10, 16; 12:22), whereas the Gospel of Matthew speaks of the building of the church (16:18); the building of the church and the building of the city are the same thing.

2. Christ is both the Priest and the King for God's building; in Christ there is the fellowship of the priesthood and the authority of the kingship, both of which are for God's building; on the one hand, Christ flows out the fellowship of life to us for God's image, and on the other hand, He brings us under the authority of the throne for God's dominion.

D. First Peter 2:9 reveals that the redeemed ones are a "royal priesthood"; the word royal means that we have the position and authority of a king (the throne), and the word priesthood indicates that we have the fellowship of life (the river of water of life).

E. Everyone among us should be a royal priest (v. 9), one who has the flow of life from the throne; in every one of us there should be an expression of both the priesthood and the kingship; God's intention for His people is to make them a kingdom of priests (Exo. 19:4, 6; Rev. 5:10).

Day 6

V. According to Hebrews 4:16, the way to minister as a priest is simply to come forward to the throne of grace to receive mercy and find grace for timely help:

A. We should compare Hebrews 4:16 with Revelation 22:1, which says that the river of water of life proceeds out of the throne of God.

B. When we come forward to behold God and contact Him by praying in our spirit to touch His throne, we experience the Spirit flowing in us, flowing through us, and supplying us.

三 这个供应，这生命之灵的流，就是应时的帮助，也就是神的怜悯和恩典；怜悯和恩典是指神从我们里面通过，给我们得着。

四 应时的帮助就是这位活神，这位流出来的神，流到我们里面，从我们通过，滋润、灌溉、并供应我们；每当我们靠着主的血，（来十 19～20，）来到神的施恩宝座前，摸这宝座时，神就在我们里面流通，滋润我们，灌溉我们；这时，不论环境如何恶劣，我们都经历难以形容的喜乐。（彼前一 8。）

五 这个宝座对信徒是施恩的宝座，对神的仇敌是权柄的宝座；施恩的宝座是联于祭司职分，权柄的宝座是联于君王职分：

1 从神的宝座流出生命水河的流，为着施恩，（启二二 1，）也流出火河，为着审判。（但七 9～10。）

2 生命水的河产生新耶路撒冷这座水城，神审判的火河就流成火湖。

3 当我们摸神施恩的宝座，让生命的水从我们通过，我们就受怜悯，得恩典，作应时的帮助；这样我们就能摸神权柄的宝座，使神能审判我们里面不该有的光景。

六 神要我们进入至圣所，就是我们的灵，摸神施恩的宝座，让生命的水流通；这个流通就把我们众人都流到神的交通里，叫我们众人都祂的生命里同被建造，成为祂的居所，祂属灵的殿，就是祂圣别并君尊的祭司体系—彼前二 5， 9。

C. This supply, this flow of the Spirit of life, is the timely help, which is the mercy and grace of God; mercy and grace refer to God flowing through us and being gained by us.

D. Timely help is the living God, the flowing God, coming into us and flowing through us to refresh, water, and supply us; whenever, by the Lord's blood (Heb. 10:19-20), we come forward and touch the throne of grace, God flows to refresh and water us, and we experience indescribable joy, no matter how harsh the circumstances are (1 Pet. 1:8).

E. To the believers this throne is the throne of grace, but to God's enemy it is the throne of authority; the throne of grace is related to the priesthood, and the throne of authority is related to the kingship:

1. Out from the throne of God flows the river of water of life for grace (Rev. 22:1) and the river of fire for judgment (Dan. 7:9-10).

2. The flow of the river of water of life produces the New Jerusalem as a city of water, but the river of the fire of God's judgment flows into the lake of fire.

3. When we touch the throne of grace and allow the water of life to flow through us, we receive mercy and grace for timely help; then we can touch His throne of authority so that He can judge the improper situations within us.

F. God wants us to enter into the Holy of Holies, our spirit, in order to touch the throne of grace and allow the water of life to flow through us; this flow will bring us into the fellowship with God and will cause us to be built up in His life to be His dwelling place, His spiritual house, His holy and royal priesthood—1 Pet. 2:5, 9.

亚六 12 ~ 13 “对 [大祭司约书亚] 说，万军之耶和华如此说，看哪，有一人，名为苗；祂要从自己的地方长起来，并要建造耶和华的殿。祂要建造耶和华的殿，并担负尊荣，坐在宝座上掌权；又必在宝座上作祭司，在两职之间筹定和平。”

[撒迦利亚书里] 八个安慰、抚慰和鼓励的异象，借着给大祭司约书亚加冠，而得着印证。大祭司约书亚预表基督有祭司职分，他是联于犹太省长所罗巴伯（六 12 ~ 13），后者预表基督作大卫的苗，有君王职分（见三 1 注 1 与 8 注 1）。在六章十一至十三节，基督是由约书亚和所罗巴伯这二人所预表，基督是唯一担任祭司职分和君王职分两职的。在全部历史中，只有祂够资格在神的行政里背负这两职的责任。因此，在希伯来七章，基督同时是大祭司和君王，就是麦基洗德所预表的（参创十四 18）。因着麦基洗德担任祭司职分和君王职分两职，他就预表基督是那在神的行政里同时担任祭司职分和君王职分的一位（圣经恢复本，亚六 11 注 1）。

在两职之间 [13]，意即在祭司职分和君王职分之间。在旧约，君王不能作祭司；但在千年国里，基督与得胜者都要作王掌权，并作祭司事奉神。在基督与得胜者的身上，这两个责任合而为一（亚六 13 注 1）。

信息选读

[撒迦利亚六章十二至十三节] 告诉我们，基督是那枝子（苗），祂身兼祭司与君王，祂要建造耶和华的殿。按照以赛亚四章二节，以及十一章一节，基督是耶和华的苗，又是耶西的枝子。就祂人性的一面说，祂是耶西的枝子；

Zech. 6:12-13 ...Speak to [Joshua the high priest], saying, Thus speaks Jehovah of hosts, saying, Here is a man, whose name is the Shoot; and he will shoot forth from his place and will build the temple of Jehovah. Indeed, it is he who will build the temple of Jehovah; and he will bear majesty and will sit and rule on his throne; and he will be a priest on his throne; and the counsel of peace will be between the two of them.

The...eight visions of comfort, consolation, and encouragement [in Zechariah 1—6] are confirmed by the crowning of Joshua the high priest—typifying Christ in His priesthood—linked with Zerubbabel the governor of Judah (6:12-13), typifying Christ as the Shoot of David in His kingship....Christ, typified in verses 11 through 13 by two persons, Joshua and Zerubbabel, is the unique One to hold the two offices of the priesthood and the kingship. In all history He is the only person qualified to bear the responsibilities of these two offices in God's administration. Thus, in Hebrews 7 Christ is both the High Priest and the King, as typified by Melchizedek (cf. Gen. 14:18). Because Melchizedek bore the two offices of the priesthood and the kingship, he was a type of Christ as the One who would bear both the priesthood and the kingship in God's administration. (Zech. 6:11, footnote 1)

Between the two [v. 13] means between the priesthood and the kingship. In the Old Testament no king could be a priest, but in the millennium both Christ and the overcomers will be kings to reign and priests to serve God. These two responsibilities will be reconciled in both Christ and the overcomers. (Zech. 6:13, footnote 1)

Today's Reading

[Zechariah 6:12-13] tells us that Christ is the Shoot [Branch, KJV], and as both Priest and King, He will build the temple of Jehovah. According to Isaiah 4:2 and 11:1, Christ is both the Shoot of Jehovah and the Branch of Jesse. In His humanity He is the Branch of Jesse, and in His divinity He is the Shoot

就祂神性的一面说，祂是耶和华的苗。由此可知，苗是指祂的成为肉体说的，换言之，就是祂的神性与人性相调。这位称为苗的，有神人两性在祂里面。祂是从神出来的苗，又是从人出来的枝子。

那名为苗的，祂要建造耶和华的殿，身负两职。一个就是祭司职任，还有一个就是君王职任。…祂身兼祭司与君王，为要建造神的殿。为着能将神的殿造好，那苗需要身负祭司与君王两项职分。

约翰十五章说，我们是那苗的众枝子。那苗是真葡萄树，我们是那苗的枝子，我们乃是那位成为肉体者的枝子。这是非常基本的，因为召会的建造乃是在于话成肉体。召会不仅是一班信主的人，她乃是一班奇特而又奇妙的人物。因为他们是与神相调的。

二性品也许不是一个太恰当的名词，但是略能描绘出两种生命相调的故事。因此，基督徒乃是最高级的二性品。…我们是一班奇特的子民。我们之所以如此奇妙，因为我们乃是神与人的调和。我们乃是那苗的许多枝子。…如果我们活着单单是一个人，我们实际上还算不得是召会的一分子。我们必须是一个二性品。别人会很难说出我们究竟是什么！基督身体的一切肢体都是奇特的子民，因为他们乃是神与人的调和。他们是那苗的许多枝子，他们也必须身负祭司与君王双重的职事。

在撒迦利亚三章，大祭司约书亚与圣殿的建造有关；在四章，犹大的省长所罗巴伯也与圣殿的建造有关。

在哈该书一章一至二节中，多次同时提到大祭司与省长。大祭司代表祭司的职任，而省长代表君王的职任。这又是说明祭司职任与君王职任都直接关系神圣殿的建造（李常受文集一九六六年第一册，五九四至五九七页）。

参读：李常受文集一九六六年第一册，祭司的体系，第四章。

of Jehovah. By this we can see that the Branch refers to His incarnation, that is, His divinity mingled with humanity. This One who is called the Branch has both the divine and human natures in Him. He is the Shoot out of God and the Branch out of man.

It is as the Shoot that He will build the temple of Jehovah bearing two ministries. One is the priesthood, and the other is the kingship....He is both Priest and King for the purpose of building the temple of Jehovah. In order to build up the temple of Jehovah properly, the Shoot needs to bear the priesthood and the kingship.

John 15 tells us that we are branches of the Shoot. The Shoot is the true vine, and we are the branches of this Shoot. We are branches of the incarnated One. This is very basic, for the building up of the church is a matter of incarnation. The church is not merely a group of human believers; it is a group of people who are peculiar, strange, and wonderful because they are mingled with God.

The word hybrid may not be the best word, yet it gives a picture of two lives mingled together. Therefore, a Christian is the highest hybrid....We are a peculiar people yet so marvelous and wonderful because we are a mingling of God with man. We are branches of the Shoot. If we live simply as a man, we are not in reality a member of the church. We must be a hybrid. Others should find it rather hard to tell what we are. All the members of the Body of Christ are a peculiar people because they are a mingling of God with man. They are branches of the Shoot, and they must also bear the twofold ministry of the priesthood and the kingship.

In Zechariah 3 Joshua the high priest is related to the building of the temple, and in chapter 4 Zerubbabel, the governor of Judah, is also related to the building of the temple.

[In Haggai 1:1-2] the governor and the high priest are mentioned together. The high priest represents the priesthood, and the governor represents the kingship. Again, the priesthood and the kingship are both directly related to the building of the temple of God. (CWWL, 1966, vol. 1, pp. 451-453)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 4

晨兴喂养

创十四 18 “又有撒冷王麦基洗德带着饼和酒出来迎接；他是至高神的祭司。”

诗一一〇 4 “耶和华起了誓，必不后悔；祂说，你是照着麦基洗德的等次，永远为祭司。”

我们在灵里能主观经历的这位天上的基督，主要的乃是大祭司。希伯来书的中心乃是天上的基督，而这位天上基督主要的点乃是，祂是大祭司。…本书主要的是说到基督的祭司职分。

基督是大祭司，但祂的身分却是君王。当祂尽祭司职分时，祂乃是君王。…祂将君王职分和祭司职分合并（亚六 13），为着神的建造和神的荣耀。基督的君王职任借着公义，保持平安的秩序。这种平安的秩序，是神的建造所需要的。神的家乃是在平安的光景中建造的。基督的祭司职任，供应神建造的一切需要。这样，祂的荣耀就显明出来了。

祭司若只是为可怜的罪人献祭，就不需要作君王。…但是这位大祭司要将经过过程的神供应给得胜的战士，祂就必须是公义王和平安王（希伯来书生命读经，四三二、四三六页）。

信息选读

基督不仅是有能力 and 权柄的君王（诗一一〇 1~2）；祂也是大祭司（来二 17，四 14，六 20，八 1，九 11）。基督在祂升天里的天上职事，包括祂的君王职分和祭司职分。祂是君王，有权杖管理这地，并处理我们的事务；祂也是大祭司，在神面前为我们代求，并处理我们的案件（七 25~26，九 24，罗八 34，启一 12~13）（圣经恢复本，诗一一〇 4 注 4）。

Morning Nourishment

Gen. 14:18 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.

Psa. 110:4 Jehovah has sworn, and He will not change: You are a Priest forever according to the order of Melchizedek.

The Christ in heaven who can be experienced by us subjectively in our spirit is mainly the High Priest....The focus of Hebrews is the heavenly Christ, the main point of the heavenly Christ is that He is the High Priest, and Hebrews is concerned primarily with the priesthood of Christ.

Christ is the High Priest, but His status is that of a king. As He functions as a Priest, He is a King....He combines the kingship together with the priesthood (Zech. 6:13) for God's building and for His glory. Christ's kingship maintains a peaceful order through righteousness. This peaceful order is necessary for God's building. The building of God's house is in a situation of peace. Christ's priesthood ministers all the supply needed for the building of God. In this His glory is manifested.

A priest who offers sacrifices for pitiful sinners does not need to be a king....But, in order for the High Priest to minister the processed God to a victorious fighter, He must be both the King of righteousness and the King of peace. (Life-study of Hebrews, pp. 359, 362)

Today's Reading

Christ is not only the King with power and authority (Psa. 110:1-2); He is also the High Priest (Heb. 2:17; 4:14; 6:20; 8:1; 9:11). Christ's heavenly ministry in His ascension includes both His kingship and His priesthood. As the King He has the scepter to rule over the earth and to manage our affairs, and as the High Priest He is interceding for us and taking care of our case before God (Heb. 7:25-26; 9:24; Rom. 8:34; Rev. 1:12-13). (Psa. 110:4, footnote 1)

基督在地上的职事里，乃是照着亚伦的等次为大祭司，为着除掉罪（来九 14、26）。然后，基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司（五 6、10），不是为着罪献祭，乃是将那经过成为肉体、人性生活、钉十字架和复活之过程的神（由饼和酒所表征—太二六 26～28）服事给我们，作我们生命的供应，使我们蒙拯救到底（来七 25 上）（创十四 18 注 3）。

根据圣经，祭司职分有三面的讲究，就是亚伦祭司职分这一面，君尊祭司职分这一面，和神圣祭司职分这一面。

亚伦的祭司职分解决了罪的问题，君尊的祭司职分把神供应我们，…成为我们的享受，作我们每日的供应。

在神的永远计划里，祂原初的目的是要人吃祂喝祂（创二 9～10）。神永远的计划，就是要将祂自己分赐到人里面，作人的一切，使人能成为祂完满的彰显。神这个目的，唯有借着基督君尊的祭司职分，把经过过程的神分赐给我们，作我们每日的供应，才能达成。但是在神完成这事之前，罪进来了。因此，罪的问题必须先解决。…因着撒但把罪带进来，阻挠了神的定旨，所以罪的问题就必须解决。因此，才需要带进亚伦的祭司职分，好解决罪的问题。

罪虽然过去了，但造成了严重的后果，就是死。按照罗马五章，罪的结果乃是死。我们对于死的领会，不该照着我们人狭窄的观点。根据圣经对于死的广义领会，死包括了虚空、败坏、叹气、叹息、毁坏等等。一切的事物都在毁坏。…在罗马五章，我们看见罪和死；在八章，我们有虚空、败坏、辖制、叹息和毁坏。…由于死所带来的结果，我们就需要神圣的祭司职分，好带来生命，消除死亡。…拯救我们脱离死所带来的这些结果，…不是指救主的拯救，乃是指神圣祭司职分的拯救（希伯来书生命读经，四 五九至四六二页）。

参读：希伯来书生命读经，第三十二至三十五篇。

In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin (Heb. 9:14, 26). Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (Heb. 5:6, 10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply that we may be saved to the uttermost (Heb. 7:25a). (Gen. 14:18, footnote 3)

According to the Scriptures, there are three aspects of the priesthood: the aspect of the Aaronic priesthood, the aspect of the kingly priesthood, and the aspect of the divine priesthood.

While the Aaronic priesthood solves the problem of sin, the kingly priesthood ministers God to us,...the One who has been processed and imparted to us to be our daily supply.

That man should eat and drink of God was the original and initial intention of God in His eternal plan (Gen. 2:9-10). In God's eternal plan, God intended to dispense Himself into man to be man's everything that man might become His complete expression. This intention can only be accomplished by Christ's kingly priesthood, which ministers the processed God to us as our daily supply. However, before this was accomplished, sin came in. Therefore, the problem of sin had to be solved....Since Satan had brought in sin to frustrate God's purpose, the problem of sin had to be solved. Hence, there was the need of the Aaronic priesthood, which was brought in to solve the problem of sin.

Although sin is over, it caused a tremendous result—death. According to Romans 5, the issue of sin is death. We should not understand death according to the narrow view of our human concept. According to the broadest understanding of death in the Bible, death includes vanity, corruption, sighing, groaning, and decay. Everything is decaying....In Romans 5, we have sin and death; in Romans 8 we have vanity, corruption, bondage, groaning, and decay....Because of the issues of death, we need the divine priesthood, which is the presence of life and the absence of death....To be saved from these issues of death...is not the saving of the Savior but the saving of the divine priesthood. (Life-study of Hebrews, pp. 381-384)

Further Reading: Life-study of Hebrews, msgs. 32-35

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理…全地、并地上所爬的一切爬物。”

启一 5～6 “…耶稣基督，…祂爱我们，用自己的血，把我们从我们的罪中释放了；又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。”

神造人乃是按着祂的形像（创一 26）。神所以按着祂的形像造人，乃是要人作祂的彰显。等到神把人造好之后，神又把权柄赐给人。神给人权柄，乃是要人作祂的代表。…形像这一条线，就是祭司的一条线。因为人唯有作祭司亲近神，让神从里面流通，才能有神的形像。我们都知道，摩西有四十天之久，停留在神的面前，和神交通，结果他就被神浸透。当他从神的面光中出来时，他面上放光，真是像神〔出三四 28～30〕。在那四十天之中，摩西实实在在的在那里作神的祭司。他抛开一切的事务，进到神面前，活在神的面光中，摸着神自己，让神从他里面流通，让神把他浸透，以致他身上全是神的荣光。这说明他有神的形像，完全是因为他是一个作祭司的人，实际地过祭司的生活（祭司职分与神的建造，一〇五至一〇六页）。

信息选读

我们很容易想到，权柄的线就是君王的线；因为君王是从神得着权柄，为神掌权的。所以圣经中形像和权柄这两条线，就是祭司和君王的两条线。这两条线从头至尾完全贯通全本圣经。…圣经一开头说到神造人，就提到形像和权柄。到了圣经末一卷启示录，一开始在一

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...over all the earth and over every creeping thing that creeps upon the earth.

Rev. 1:5-6 ...Jesus Christ...who loves us and has released us from our sins by His blood and made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

God created man in His image so that man would be His expression, and He gave dominion to man so that man would be His representation (Gen. 1:26)...The line of image is the line of the priesthood, because only when man draws near to God and allows God to flow through him can God's image be expressed. Moses remained in the presence of God and fellowshiped with God for forty days. As a result, he was saturated with God, and his face was shining (Exo. 34:28-30). In those forty days Moses was with God as a priest. He put aside all other matters and remained with God. He lived in the presence of God, touched God, and allowed God to flow through him and saturate him so that his whole being was filled with the glory of God. This shows that those who bear the image of God live the life of a priest in a practical way. (The Priesthood and God's Building, p. 92)

Today's Reading

It is easy to associate the line of dominion with the line of the kingship, because a king receives authority from God in order to reign for God. Hence, in the Bible the lines of image and dominion are the lines of the priesthood and the kingship. These two lines run from the beginning of the Bible to the end of the Bible. When the Bible speaks of God creating man, it speaks of image and dominion. In the

章五至六节，使徒就说，主用祂自己的血，把我们从我们的罪中释放了，是要叫我们作祭司。到了十章十节又说，主叫我们作祭司，也作君王，在地上执掌王权。二十章六节提到我们复活进入荣耀，与主同在时，仍然说我们要作祭司，并要与主一同作王。到末了，新耶路撒冷显出来时，使徒又说，这座圣城的光景就像碧玉。碧玉就是神的形像，因为神显出来的形像就是碧玉（四3）。这座圣城里面有神的活水，就是生命的灵，一直在流通着，使全城满了神的自己，所以外面完全彰显出神的形像。同时，那些有分于新耶路撒冷的人也都要作王执掌神的权柄，直到永永远远（二二5）。

圣经里一直有祭司和君王的两条线，祭司是叫人能像神，君王是叫人能代表神；祭司是叫人有神的形像，君王是叫人有神的权柄。

神当初造人的时候，就盼望人能够作祭司，成为亲近神、让神通过、让神浸透、彰显神荣耀的人；同时，也盼望人为神掌权（祭司职分与神的建造，一〇六至一〇七页）。

人受造主要有两面：形像和权柄，就是管治权（创一26）。形像是指神的彰显，而管治权是为着代表神对付祂的仇敌。这两面都是在神原初的心意中。…从圣经的开头到末了，有这两条线：形像和彰显的线，以及管治权和代表的线。

祭司职分是为着神的彰显。祭司享受主，他们就成为祂的彰显、显出、居所和住处。借着祭司职分，神完全地得着祂的形像和彰显。另一面，君王职分是为着权柄和管治权。君王代表神对付祂的仇敌。这是神原初心意的两个项目（李常受文集一九六五年第二册，六一〇至六一一页）。

参读：李常受文集一九六五年第二册，在生命中尽基督身体恩赐的功用，第七至第八章。

last book of the Bible, Revelation, the apostle John says that the Lord has released us from our sins by His blood so that we might be priests (1:5-6), that the Lord made us priests and a kingdom to reign on the earth (5:10), and that when we are resurrected and enter into glory, we will be priests who will reign with the Lord (20:6). Finally, when the New Jerusalem is manifested, the holy city is like jasper (21:11, 18). Jasper denotes the image of God, because God is like jasper in appearance (4:3). In the holy city the water of life—the Spirit of life—flows to fill the city with God; hence, the image of God is fully expressed. Furthermore, those who are a part of the New Jerusalem will reign as kings and exercise God's authority for eternity (22:5).

The two lines of the priesthood and the kingship run through the Bible. The priesthood enables man to express God, and the kingship enables man to represent God. The priesthood causes man to have the image of God, and the kingship causes man to have the dominion of God.

God created man with the intention that man would be a priest, that is, a person who draws near to God, allows God to flow through him, is saturated with God, and expresses the glory of God. God also intended that man would exercise His authority. (The Priesthood and God's Building, pp. 92-93)

There are two main aspects in the creation of man: image and authority, dominion (Gen. 1:26). Image refers to the expression of God, and dominion is for the representation of God to deal with His enemy. These two aspects were in God's original intention...From the beginning to the end of the Bible there are these two lines, the line of image and expression and the line of dominion and representation.

The priesthood is for the expression of God. The priests enjoy the Lord, and they become His expression, manifestation, habitation, and dwelling place. Through the priesthood God fully gains His image and expression. The kingship, on the other hand, is for authority and dominion. The kings represent God to deal with His enemy. These are the two items of the original intention of God. (CWWL, 1965, vol. 2, p. 466)

Further Reading: CWWL, 1965, vol. 2, "Functioning in Life as Gifts Given to the Body of Christ," chs. 7-8

启二二1 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

彼前二9 “唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

照着新耶路撒冷这幅图画，宝座的权柄和生命的交通乃是为着新耶路撒冷的建造。这正好符合撒迦利亚六章十二至十三节所说，祭司和君王这两种职分，乃是汇合在主耶稣身上，并且这样的汇合是为着建造神的殿（祭司职分与神的建造，三一页）。

信息选读

在新耶路撒冷，神的宝座乃是中心；这就是君王职任、权柄、作头和作主。然后从宝座流出生命水的河；这就是祭司职任。宝座就是君王、权柄；水流就是祭司与交通。当我们向主敞开，祂自己就能漫溢在我们里面，并且流出去供应别人。这样，我们就在祭司职任的交通中，而这交通的流是带着宝座的权柄，整个新耶路撒冷都在这宝座与生命水流之下。这表明整个神的建造是在祭司职任与君王职任之下。

我们最需要的事，乃是站住祭司与君王的地位。这是我们生而有的权利。我们一生在神的家中，就是祭司与君王，现在我们必须有足够的胆量，靠着主的恩典来接受这个地位。但是单有这种宣告是不灵的。我们还必须向主敞开，

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

According to the picture of the New Jerusalem, the authority of the throne and the fellowship of life are for the building of the New Jerusalem. This corresponds to Zechariah 6:12-13, which speaks of the offices of the priesthood and the kingship converging in Joshua, who is a type of the Lord Jesus, for the sake of the building of God's temple. (The Priesthood and God's Building, p. 32)

Today's Reading

The throne of God is the center of the New Jerusalem. This is the kingship, the authority, the headship, and the lordship. Then from the throne issues the flow of the river. This is the priesthood. The throne is the kingship with the authority; the flow is the priesthood with the fellowship. When we open ourselves to the Lord, He is able to flood us with Himself that He may flow out to others. Then we are in the fellowship of the priesthood, and the flow of this fellowship brings the authority of the throne with it. The whole New Jerusalem is under the throne and the flow of the living water. This indicates that the whole building of God is under the priesthood with the kingship.

What we need most is to assume our position as priests and kings. This is our birthright. We have been born in the house of God as priests and kings; now we must be bold enough by His grace to take up this position. However, merely to declare this does not work. We must also open ourselves to the Lord for Him to

让祂来得着我们，用祂自己饱和我们，并使祂从我们身上流出去。然后我们才有祭司的水流，其中带着君王的权柄。

我们是在这种情形中来聚会。我们活动时就是一个祭司和君王。我们不是来教导别人，乃是向主敞开自己，让主的流能借着我们流到别人身上。我们只要在灵里借着祷告或赞美向主有所表达。一旦主得着一条通路通过我们，那从我们里面出来的流临到别人，会强到一个地步，整个聚会都会成为一道活水的流。在此没有借心思的运用而有的教训，只有借灵的运用而产生的水流。

我们众人都必须向主敞开自己，让祂流进来变化我们。然后，我们就要得着权柄并有次序，在聚会中就有生命的流，并且带着元首的权柄。

无论在新约或旧约，在神的建造上这双重的职事都是必需的。彼前二章五节与九节告诉我们，属灵的殿的建造就是祭司的体系，而这祭司的体系是圣别的，也是君尊的。这些祭司乃是君王。他们认识交通与权柄，意思就是说，他们认识内里的生命和主的元首地位。我们必须在里面有生命的流，又在主的元首权柄之下。

召会不是民主或独裁的问题，而是王权的问题。当我要去与一位弟兄说话的时候，我必须在主元首的权柄下说。我没有自由说任何话。这不是受人的控制，乃是元首控制身体。我们若在元首之下，我们也就在权柄之中。我们无须自己运用权柄叫别人顺服，他们自己会因我们在元首的权柄之下，而感觉到我们身上的权柄。

我们作神儿女的必须都认识，我们生来就是祭司与君王。因此，我们必须靠着祂的恩典，借着运用我们的灵，来取用这个地位，实际作祭司，并服在元首的权柄之下。然后这生命里的交通，带着主元首的权柄，要叫召会得着建造（李常受文集一九六六年第一册，五九八至六〇二页）。

参读：李常受文集一九六六年第一册，祭司的体系，第四章。

possess us and saturate us with Himself that He may flow out of us. Then we will have the flow of the priesthood, in which there is the authority of the kingship.

It is in this way that we come to the meetings. We simply behave as priests and kings. We do not come to teach others, but we open ourselves to the Lord that His flow might flow through us to others. We simply open our spirit to express something to the Lord by praying or praising. Once the Lord has a channel through us, the flow out of us into others will be so prevailing that the whole meeting will be a flow of living water. There will not be teaching with the exercise of the mind but only the flow through the exercise of the spirit.

We must open ourselves to the Lord and let Him flow in to transform us. Then we will have the authority and be in order. There will be the flow of life with the headship in the meetings.

In both the Old and New Testaments, this twofold ministry is necessary in the building of God. First Peter 2:5 and 9 tell us that the building of the spiritual house is the priesthood and that this priesthood is holy and kingly. These priests are kings. They know the fellowship and the authority, meaning that they know the inner life and the Lord's headship. We must have life flowing within and be under the headship of the Lord.

The church is not a matter of democracy or autocracy; it is a matter of kingship. When I am going to speak to a brother, I must speak under the headship of the Lord. I do not have the freedom to say anything apart from the Lord. This is not the control of man but the control of the Head over the Body. If we are under this headship, we will also be in authority. It is needless for us to exercise authority over others; they will sense the authority in us by our being under the authority of the Head.

We, as the children of God, must realize that we are born priests and kings. Therefore, by His grace we must assume this position by exercising our spirit to take the priesthood in reality and to be under the headship. Then the fellowship in life with the headship of the Lord will build up the church. (CWWL, 1966, vol. 1, pp. 454-457)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 4

来四 14 ~ 16 “所以，我们既有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，便当坚守所承认的。因我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪。所以我们只管坦然无惧地来到施恩的宝座前…”

新约里有一卷书专特说到基督作祭司，那就是希伯来书。它给我们看见基督作祭司，如何叫人享受神作生命、道路和实际，而把人带到至圣所，就是与神的交通里（二 17，三 1，四 14，五 6，七 1）。新约里也有一卷书专特讲到基督是君王，那就是马太福音。它给我们看见基督作以马内利，叫神与人联合，因此将神的权柄带到人身上（一 1、23，二 6）。希奇的是，这两卷书都提到建造。希伯来书里有城的建造（十一 9 ~ 10、16，十二 22），马太福音里有召会的建造（十六 18）。实在说，城的建造和召会的建造乃是一件事（祭司职分与神的建造，三一至三二页）。

信息选读

基督作祭司是为着神的建造，基督作君王也是为着神的建造。然而要记得，这两件事并不是分开的。希伯来书虽然专特说到主耶稣作祭司，但也说到主耶稣乃是照着麦基洗德的等次作祭司，而麦基洗德乃是撒冷王（六 20，七 1）。这一位作祭司的主，也是君王。同样的，马太福音虽然我们看见基督是君王，但是在其中也能读出祂作祭司的味道。就如祂要牧养祂民以色列，以及祂来乃是要服事人（二

Heb. 4:14-16 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession. For 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. Let us therefore come forward with boldness to the throne of grace...

In the New Testament the book of Hebrews deals particularly with the aspect of Christ as the Priest. This book shows that Christ, as the Priest, enables us to enjoy God as our way, our reality, and our life. He brings the believers into the Holy of Holies, that is, into fellowship with God (2:17; 3:1; 4:14; 5:6; 7:1). In the New Testament the Gospel of Matthew deals particularly with the aspect of Christ as the King. This book shows us that Christ is Emmanuel, joining God with man and bringing the authority of God to man (1:1, 23; 2:6). Although Hebrews speaks of Christ as the Priest and the Gospel of Matthew speaks of Christ as the King, both books speak of the matter of building. Hebrews speaks of the building of a city (11:9-10, 16; 12:22), whereas the Gospel of Matthew speaks of the building of the church (16:18). The building of the church and the building of the city are the same thing. (The Priesthood and God's Building, p. 32)

Today's Reading

Christ is the Priest for God's building, and Christ is the King for God's building. These are not two separate matters. Although Hebrews speaks in a detailed way concerning the Lord Jesus as a priest, it speaks of the Lord Jesus being a priest according to the order of Melchizedek, who is the king of Salem (6:20—7:1). Hence, the Lord as a priest is also a king. Similarly, although the Gospel of Matthew shows that Christ is the King, there is also an indication of His being a priest. For example, He came to shepherd His people Israel and to serve (2:6;

6, 二十 28), 这些都是说到祂祭司的一面。可见在基督身上有祭司的交通, 也有君王的权柄, 而这些都是为着神的建造。

圣经不仅说基督有君王和祭司两面的职分, 也说我们蒙恩的人有这两面的职分。彼前二章九节清楚启示, 我们这些来到主面前, 被主建造的人, 乃是君尊的祭司。君尊的意思, 就是有君王的身分和权柄; 因为在我们身上有神的王权。祭司说出在我们身上有生命、道路和实际的交通。启示录五章十节说, 神叫我们作祭司, 在地上执掌王权。所以, 我们这些与基督联结的人, 也有君王与祭司这两面的职分, 能符合神建造的需要(祭司职分与神的建造, 三二至三四页)。

末了, 我们来看启示录二十二章的那幅图画。在新耶路撒冷城里, 有生命的活水从宝座流出来。宝座是权柄的问题, 生命的活水是交通的问题。生命的流通就是交通, 所带下来的就是权柄; 新耶路撒冷的建造就在这里。今天我们在召会中, 从宝座流出的生命活水, 在我们中间该是流通的。然而, 现在我们的光景是不能流通, 生命的活水流到你那里, 好像只能流进去, 不能流出来, 结果就不能再流进去; 流到他那里, 也是不通, 只能流进去, 不能流出来。可以说, 宝座上流通的生命, 流到我们这些人身上, 都是到处碰壁。我们都知道, 召会要建造, 需要我们众人变化、变质。然而, 变化、变质的东西, 都是生命的水流所产生的。

巴不得在我们中间, 每一个人都是君尊的祭司, 都有宝座上的生命流在我们里面。但愿我们每个人身上, 都实在有〔主〕的权柄, 也有〔主〕的交通; 实在显出君王的光景, 也显出祭司的光景(二一至二三页)。

参读: 祭司职分与神的建造, 第一至二篇。

20:28). These examples speak of His being a priest. In Christ there is both the fellowship of the priesthood and the authority of the kingship, both of which are for God's building.

According to the Bible, in addition to Christ, who has the offices of the kingship and the priesthood, the redeemed ones have both offices as well. First Peter 2:9 reveals that the redeemed ones are a "royal priesthood." The word royal means that we have the position and authority of a king. The word priesthood indicates that we have the fellowship of life. Revelation 5:10 speaks of God making us priests to reign on the earth. We are joined to Christ, and we have the offices of the kingship and the priesthood. Thus, we are able to meet God's need for the building.

In conclusion, let us look at the picture in Revelation 22. In the New Jerusalem there is a river of water of life flowing from the throne. The throne is a matter of authority, and the flowing water of life is a matter of fellowship. The flow of water signifies fellowship, and this flow is related to authority. This is the source of the building up of the New Jerusalem. In the church today the water of life from the throne should be flowing freely among us. Nevertheless, in our present condition it is not flowing freely. Although the water of life may flow to you, it is not easy for it to flow out of you to others. Thus, it ceases to flow. The water of life must flow into us and out of us. When the flow of life comes to us from the throne, it seems to run into barriers that prevent it from flowing out of us. In order for the church to be built up, we need to be transformed. However, this transformation can be produced only from the flowing of the water of life.

We earnestly hope that everyone among us would be a royal priest who has the flow of life from the throne. We hope that in every one of us there would be an expression of both the priesthood and the kingship. (The Priesthood and God's Building, pp. 32-34, 23-25)

Further Reading: The Priesthood and God's Building, chs. 1-2

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

启二二 1 “天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

作祭司的路非常简单，就是照着希伯来四章十六节所说，来到施恩的宝座前，受怜悯，得恩典，作应时的帮助。而启示录二十二章一节也说到宝座，从这宝座有生命的活水流出。我们将这两处经文对照起来看，立刻就领会，怜悯和恩典就是活水从神流出来作人的生命。当我们到神面前朝见神，接触神，在灵里祷告神，摸神宝座的时候，都会有这个经历，觉得神的灵就在我们里面流通。圣经里不只说神的灵在我们里面运行，像膏油一样的涂抹，也说像生命活水的流通。当我们亲近神，祷告神，与神有交通时，我们里头就感觉神的灵从我们经过，叫我们里面得着供应。这个供应就是应时的帮助，也就是神的怜悯和恩典。我们虽然是不配的人，但是神的怜悯，叫我们能得神的恩典，作我们应时的帮助（祭司职分与神的建造，一一三至一一四页）。

信息选读

不论是怜悯或是恩典，都是指神自己从我们里面通过，给我们得着。…当我们每一次祷告神的时候，不论祂是否照我们所求的给我们成全，只要我们接触祂，祂就像活水一样从我们流过；这个流过就成了我们真实的帮助。外面的难处可能仍旧存在，甚至加重，但里面却满有说不出的平安和喜乐。这个才是真正的帮助。所以，什么叫作应时的帮助呢？应时的帮助就是这位活神，这位流出来的神，流到你里面，从你通过，把你滋润、灌溉，给你供应。

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

According to Hebrews 4:16, the way to minister as a priest is simply to come forward to the throne of grace to receive mercy and find grace for timely help. Revelation 22:1 says that the river of water of life proceeds from the throne of God. If we compare these two verses, we will realize that mercy and grace proceed out of God to be man's life. When we come forward to behold God and contact Him by praying in our spirit and touching His throne, we experience the Spirit flowing in us. The operation of the Spirit in us is not only like the anointing but also like the flowing of the water of life. When we draw near to God in prayer to fellowship with Him, we have an inner sense that the Spirit is flowing through us and supplying us. This supply is the timely help, which is the mercy and grace of God. Although we are unworthy, the mercy of God reaches us and positions us to receive His grace as our timely help. (The Priesthood and God's Building, p. 97)

Today's Reading

Both mercy and grace refer to God flowing through us and being gained by us....Whether or not our prayer is “answered,” as long as we contact God, He will flow through us as the living water. This flow is our timely help. The problems might remain or even become worse, but inwardly we will experience unspeakable peace and joy. This is timely help. Timely help is the living God, the flowing God, coming into us and flowing through us to refresh, water, and supply us.

现今通往至圣所的路已经打开（来十19），宝座是你我可以摸的；神和羔羊已经从宝座流出来，作人的供应。每当我们靠着主的血，来到神的施恩宝座前，摸这宝座时，神就在我们里面流通，滋润我们，灌溉我们；这时，我们里面的喜乐实在是难以形容。

在宇宙间神只有一个宝座，没有两个宝座。神是在羔羊里头坐在祂的宝座上，如同光在灯里面一样。神在基督里，神和基督在一个宝座上。这一个宝座，一面是为着蒙恩的人，是施恩的宝座；一面是对付神的仇敌，是掌权的宝座。施恩的宝座是联于祭司职分，掌权的宝座是联于君王职分。

圣经给我们看见，从神的宝座或神面前流出的，有两条不同的河。一条是水流（启二二1），另一条是火流（但七10）。水流是为着施恩，火流是为着审判。凡让神的水流流通的人，都到新耶路撒冷去；凡给神的火流冲刷的人，都到火湖里去。整个宇宙就是这两条河流的故事。到末了，生命的水流就流成一个水城，审判的火流就流成一个火湖。

我们今天有双重的身分，既是祭司，又是君王；与祭司职分有关的是神施恩的宝座，与君王职分有关的是神掌权的宝座。我们能来到神面前，摸祂施恩的宝座，得着祂的活水，从我们通过，好受怜悯，得恩典，作应时的帮助。我们也能在这里，摸神掌权的宝座，让神伸出手来审判地上一切不该有的光景。

神要我们这些蒙恩的人常常进入至圣所，摸神施恩的宝座，让神生命的活水流通。结果，在我们里面的光景，就是新耶路撒冷。神和羔羊的宝座，就设立在我们里面，生命的活水就在我们里面流通。这个流通，就把我们众人都流到神的交通里，叫我们众人都在祂的生命和圣灵里，同被建造，成为祂圣别的居所。这就是神今天所要的（祭司职分与神的建造，一一四至一一七页）。

参读：祭司职分与神的建造，第八篇。

The way into the Holy of Holies is now open, and we can enter in (Heb. 10:19-20). We can touch the throne. God and the Lamb are flowing out from the throne to be our supply. Whenever, by the Lord's blood, we come forward and touch the throne of grace, God flows to refresh and water us, and we experience indescribable joy, no matter how harsh the circumstances are.

God has only one throne in the universe. He does not have two thrones. Just as the light is in the lamp, God is in the Lamb. God in Christ is sitting on one throne. To the believers, this throne is the throne of grace, but to God's enemy, it is the throne of authority. The throne of grace is related to the priesthood, and the throne of authority is related to the kingship.

Out from the throne of God flows the river of water of life (Rev. 22:1) and the river of fire (Dan. 7:10). The river of water of life is for grace, and the river of fire is for judgment. Those persons who allow the river of water of life to flow through them will end up in the New Jerusalem, but those who are swept away by the river of fire will end up in the lake of fire. The meaning of the universe is related to these two rivers. The flow of the river of water of life produces a city of water, but the river of the fire of God's judgment flows into the lake of fire.

As believers, we have a twofold status: we are both priests and kings. The priesthood is related to the throne of grace, and the kingship is related to the throne of authority. When we touch the throne of grace and allow the water to flow through us, we receive mercy and grace for timely help. Then we can touch His throne of authority so that He can judge the improper situations within us.

God wants us, His saved ones, to enter into the Holy of Holies in order to touch the throne of grace and allow the water of life to flow through us. Then our inner condition will match the New Jerusalem. The throne of God and of the Lamb will be established in us, and the river of water of life will flow in us. This flow will bring us into fellowship with God and will cause us to be built up in His life to be His holy dwelling place. This is what God desires today. (The Priesthood and God's Building, pp. 98-100)

Further Reading: The Priesthood and God's Building, ch. 8

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G 大调

6/4

3 - 2 4 - 3 | 3 - 2 1 - - | 1 - 6̣ 1 - 6̣ | 5̣ 1 3 2 - - |
 一 建造教会的活石, 乃是圣洁的祭司;
 3 - 2 4 - 3 | 2 - 1 6̣ - - | 5̣ 1 3 5 - 3 | 3 - 2 1 - - |
 若要活石被建造, 必须祭司能祷告。
 5 - 3 5 - 3 | 3 - 2 2 - - | 3 - 7̣ 1 - 1 | 2 - 6̣ 7̣ - - |
 (副) 必须常进至圣所, 用灵摸神施恩座,
 1 - 1 2 - 2 | 3 - 3 4 - - | 5 - 6̣ 5̣ 3 1 | 3 - 2 1̣ - - ||
 祷告让神能通过, 才有建造的工作。

- 二 圣徒必须作祭司, 才能真正作活石;
须有祭司的事奉, 才有活石的功能。
- 三 旧约祭司与帐幕, 总是相调在一处;
祭司调在帐幕里, 帐幕、祭司成一体。
- 四 新约祭司的团体, 与神灵宫原是一;
灵宫建造的实际, 就是祭司的体系。
- 五 教会建造的本质, 就是祭司的圣职;
祭司尽职常事奉, 教会建造就完成。
- 六 祭司神前的事奉, 使人进入神交通;
在神这一交通里, 圣徒建造在一起。
- 七 唯有如此被建造, 灵里相调同祷告,
成为祭司的体系, 才能向神献灵祭。
- 八 主啊, 求你施恩惠, 祭司圣职我宝贵!
用灵事奉, 多祷告, 好叫教会被建造。

Hymns, #849

- 1
Holy priests are living stones
For God's building work today;
If these stones would build be
All the priests must learn to pray.
*To the holiest often come,
In the spirit touch the throne,
Let the Lord flow thru in prayer,
Thus the building work is done.*
- 2
All the saints must serve as priests,
That the living stones they be;
Each must priestly work perform,
Then their functions we will see.
- 3
Tent and priests of olden times
Always did together go;
When the priests served in the tent,
Into one the two did flow.
- 4
Now the building spiritual
And the priesthood all are one;
Now the building of the house
By the priestly work is done.
- 5
In the priests the substance is
Of the building work replete;
When the priests their work discharge,
Then God's house will be complete.
- 6
Building God and man in one
Is their work before the Lord;
In this fellowship divine
Saints are built in one accord.
- 7
When in prayer our spirits blend,
Then together built are we,
Then a priesthood we become,
Off'ring sacrifice to Thee.
- 8
Grant us grace, O Lord, that we
Treasure dear the priestly call;
In the spirit serve and pray,
That Thy church be built withal.

为着神的建造之祭司职分的恢复

The Recovery of the Priesthood for God's Building

第二篇

Message Two

祭司的意义

The Definition of a Priest

读经：出十九 6，彼前二 5，9，启一 6，五 10

Scripture Reading: Exo. 19:6; 1 Pet. 2:5, 9; Rev. 1:6; 5:10

纲 目

Outline

周 一

Day 1

壹 祭司乃是专门为神的权益活着并事奉神的人—出十九 6，罗十四 7~8，林后五 15：

I. A priest is a person who lives solely for God's interests and serves Him—Exo. 19:6; Rom. 14:7-8; 2 Cor. 5:15:

一 祭司是最正常、最正当的人，看见神的计划是要将祂自己作到一班人里面，使祂成为他们的生命，使他们成为祂的彰显—彼前二 5，9，启一 6。

A. Priests are the most normal and proper persons, those who realize that God's plan is to work Himself into a group of people in order that He might be their life and that they might become His expression—1 Pet. 2:5, 9; Rev. 1:6.

二 一个正常、正当的人乃是作祭司的人，事奉神的人；我们若没有在我们所作的一切事上作祭司事奉神，我们就不正常—五 10。

B. A normal and proper human being is one who is a priest, one who serves God; if we are not priests serving God in all that we do, we are abnormal—5:10.

贰 祭司乃是接受神，被神充满、浸透并浸润的人，让神从他里面流出来，以至于成为神活的表现—彼前二 5，9：

II. A priest is one who receives God, who is filled, saturated, and permeated with God, and who has God flowing out of him so that he might be a living expression of God—1 Pet. 2:5, 9:

一 尽管祭司是一个事奉神的人，这意思不是他为神作工或作一些事；按照圣经的启示，事奉神乃是接触神，将神接受到我们里面，被神充满、浸透并浸润—罗一 9，八 11。

A. Although a priest is a person who serves God, this does not mean that he works for God or does something for God; according to the revelation of the Scriptures, to serve God is to contact God, to receive God into us, and to be filled, saturated, and permeated with God—Rom. 1:9; 8:11.

二 神呼召我们，一点没有意思要我们单单为祂作什么；神的心意首先是要我们向祂敞开，让祂能进入到我们里面，充满我们，甚至从我们满溢出来，直到祂得着我们全人的每一部分—弗三 16 ~ 21。

三 我们全人必须被神浸透、浸润并得着—帖前五 23：

1 倘若这是我们的情况，我们就会与神是一，不仅外面穿上祂作能力，里面也以祂作一切而被祂浸润—路二四 49，弗五 18。

2 我们被神浸透、浸润并得着，神就自然而然地从我们里面流出来，我们也能与别人在这生命的流中同被建造—约七 38 ~ 39，弗二 21 ~ 22。

周 二

四 神并无意呼召我们为祂作什么；祂所要的就是我们将自己向祂敞开，而答应祂的呼召，说，“主，我在这里，不是预备好为你作工，而是预备好被你充满，被你得着，并与你成为一。”

五 除非我们与主是一并被祂得着，否则就无法为祂工作—三 16 ~ 21，林前三 9 上，十五 58，林后五 20，六 1。

叁 祭司是一个在与神的调和中接触神的人—林前六 17：

一 祭司经过圣所，进入至圣所，他就是与神接触；并且这样的接触，不是在他自己里面，乃是在与神的调和里面；祭司与神的接触乃是在神里面—来十 19。

B. God's intention is not to call us merely to work for Him; His intention is that we first open ourselves to Him in order that He may come into us to fill and flood us until He has taken possession of every part of our being—Eph. 3:16-21.

C. Our entire being must be saturated, permeated, and possessed by God—1 Thes. 5:23:

1. If this is our situation, we will be one with God and will not only be clothed outwardly with Him as power but also permeated inwardly with Himself as everything—Luke 24:49; Eph. 5:18.

2. As we are saturated, permeated, and possessed by God, spontaneously He will flow out of us, and we will be built up with others in this flow of life—John 7:38-39; Eph. 2:21-22.

Day 2

D. God has no intention of calling us to do something for Him; rather, His intention is that we answer His call by opening ourselves to Him and saying, “Lord, here I am, not ready to work for You but ready to be filled and possessed by You and to be one with You.”

E. Not until we are one with the Lord and possessed by Him can we ever work for Him—3:16-21; 1 Cor. 3:9a; 15:58; 2 Cor. 5:20; 6:1.

III. A priest is a person who contacts God in the mingling with God—1 Cor. 6:17:

A. The priest's passing through the Holy Place and into the Holy of Holies is his contact with God, and this contact is not in himself but in a mingling with God; a priest's contact with God is in God—Heb. 10:19.

二 我们是祭司，我们去接触神时，不是仅仅客观地接触，乃是主观地接触；我们不是在神之外接触神，我们乃是在神里面，也就是在与神的调和里接触神—约十五 4～5。

肆 祭司是一个绝对并彻底与神调和的人—十四 20:

一 神的定旨乃是要将祂自己与我们调和，使祂成为我们的生命、性情和内容，而我们成为祂团体的彰显—弗三 16～21，四 4～6，16:

1 神人调和是神性与人性之元素内在的联结，形成一个生机的实体，但在联结中两种元素仍可区分—路一 35 注 3。

周 三

2 神的旨意乃是神人调和，神定旨的完成是在于神性与人性的调和—弗一 5，9，三 11。

3 基督徒生活乃是神性与人性的调和；成为基督徒乃是与神调和，成为神人—提后三 17:

a 神在祂的经纶中将祂自己与我们调和，与我们成为一个实体—林前六 17。

b 我们可以经历神生机的救恩到一个地步，我们和神完全调成一个，同一生命，共同生活—约十五 4～5，加二 20，腓一 19～21 上。

二 我们若要作祭司事奉神，就需要看见调和的灵这个异象—神圣的灵与我们重生之人的灵调和—林前六 17，罗八 4:

1 父在子里面，子就是那灵，那灵现今与我们重生的灵调和—约十四 9～10，16～18，林前十五 45 下，六 17。

B. When we as priests contact God, we contact Him not merely objectively but also subjectively; we do not contact God apart from God, but we contact God in God, that is, in the mingling with God—John 15:4-5.

IV. A priest is one who is absolutely and thoroughly mingled with God—14:20:

A. God's purpose is to mingle Himself with us so that He becomes our life, nature, and content, and we become His corporate expression—Eph. 3:16-21; 4:4-6,16:

1. The mingling of God and man is an intrinsic union of the elements of divinity and humanity to form one organic entity, yet the elements remain distinct in the union—Luke 1:35, footnote 2.

Day 3

2. The will of God is the mingling of God with man, and the fulfillment of God's purpose depends on the mingling of divinity and humanity—Eph. 1:5, 9; 3:11.

3. The Christian life is the mingling of divinity and humanity; to be a Christian is to be mingled with God, to be a God-man—2 Tim. 3:17:

a. In His economy God mingles Himself with us to become one entity with us—1 Cor. 6:17.

b. We may experience God's organic salvation to such an extent that we and God are completely mingled as one, having one life and one living—John 15:4-5; Gal. 2:20; Phil. 1:19-21a.

B. If we would serve God as priests, we need to see a vision of the mingled spirit—the divine Spirit mingled with our regenerated human spirit—1 Cor. 6:17; Rom. 8:4:

1. The Father is in the Son, the Son is the Spirit, and the Spirit is now mingled with our regenerated spirit—John 14:9-10, 16-18; 1 Cor. 15:45b; 6:17.

2 神经纶的中心点乃是调和的灵，就是神灵与人灵的调和—罗八 4：

周 四

- a 这二灵的联结乃是圣经中极深的奥秘。
- b 凡神所要作的，或祂所要完成的，都与调和的灵有关—弗三 9，5，一 17，二 22，四 23，五 18，六 18。
- 3 调和的灵是主的灵，也是我们的灵—林后三 17，林前六 17。

周 五

- 4 调和的灵乃是与神成为一灵的灵；这灵乃是在神的生命和性情上，但不在祂的神格上，与神一样—约壹五 11，彼后一 4：
- a 在我们里面，神的灵与人的灵相调为一，使我们过一种是神又人，是人又神的神人生活—加二 20，腓一 19～21 上。
- b 神人的生活乃是神灵与人灵这二灵联结、调和在一起成为一的生活—林前六 17。
- 5 活在调和的灵里乃是让基督来充满并浸透我们，直到祂从我们全人浸润出来，我们就彰显基督了—弗二 22，三 16～21。
- 6 要作祭司生活事奉，我们必须认识今天主耶稣作为三一神的具体化身乃是那灵，住在我们的灵里，并与我们的灵调和成为一灵—林后三 17，林前十五 45 下，六 17。

周 六

伍 祭司乃是在灵的新样里事奉的人—罗七 6:

2. The focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit—Rom. 8:4:

Day 4

- a. The union of these two spirits is the deepest mystery in the Bible.
- b. Whatever God intends to do or accomplish is related to the mingled spirit—Eph. 3:9, 5; 1:17; 2:22; 4:23; 5:18; 6:18.
- 3. The mingled spirit is both the Spirit of the Lord and our spirit—2 Cor. 3:17; 1 Cor. 6:17.

Day 5

- 4. The mingled spirit is a spirit that is one spirit with God and that is the same as God in His life and nature but not in His Godhead—1 John 5:11; 2 Pet. 1:4:
- a. The divine Spirit and the human spirit are mingled as one within us so that we can live the life of a God-man, a life that is God yet man and man yet God—Gal. 2:20; Phil. 1:19-21a.
- b. The God-man living is the living of the two spirits, the Spirit of God and the spirit of man, joined and mingled together as one—1 Cor. 6:17.
- 5. To live in the mingled spirit is to let Christ fill and saturate us until He permeates our whole being and is thereby expressed through us—Eph. 2:22; 3:16-21.
- 6. In order to live and serve as priests, we need to know that the Lord Jesus today, as the embodiment of the Triune God, is the Spirit indwelling our spirit and is mingled with our spirit as one spirit—2 Cor. 3:17; 1 Cor. 15:45b; 6:17.

Day 6

V. A priest is one who serves in newness of spirit—Rom. 7:6:

一 一切与我们的灵有关的都是新的，一切出于我们灵的也都是新的——林后五 17。

二 我们重生的灵是新样的源头，因为主、神的生命和圣灵，都在我们重生的灵里。

陆 祭司乃是事奉主的人——徒十三 1~4 上:

一 “他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工”——2 节:

1 安提阿召会工作的起头，乃是在事奉主的时候。

2 我们为主所作一切的工，必须来自这样事奉主的祭司职分；这是新约的工作唯一的原则。

二 圣灵的工作，只能在事奉主的时候启示出来——2 节:

1 我们如果不把事奉主放在先，就什么都倒乱了。

2 唯独在事奉主的时候，圣灵才打发人出去。

A. Everything that is related to our spirit is new, and everything that comes out of our spirit is new—2 Cor. 5:17.

B. Our regenerated spirit is the source of newness because the Lord, the life of God, and the Holy Spirit are there.

VI. A priest is a person who ministers to the Lord—Acts 13:1-4a:

A. “As they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them”—v. 2:

1. The work of the church in Antioch began during a time of ministering to the Lord.

2. All our work for the Lord must issue from this priestly service of ministering to the Lord; this is the unique principle for the work of the New Testament.

B. The work of the Holy Spirit can be revealed only at a time of ministering to the Lord—v. 2:

1. If we do not place ministering to the Lord as the top priority, everything will be out of order.

2. Only at a time of ministering to the Lord will the Holy Spirit send some forth.

晨兴喂养

出十九 6 “你们要归我作祭司的国度，为圣别的国民。这些话你要告诉以色列人。”

彼前二 9 “唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

一个正确的人乃是祭司，就是事奉神的人。一位律师或教授若不事奉神，就不是正确的人。我们若不是事奉神的祭司，就不是正常的。你也许以为自己很不错，甚至非常卓越；但无论我们多美好，我们若不是祭司，就不是正确的，也不是正常的。赞美主，我们能宣告，我们是事奉神的祭司！这意思是，我们乃是正常且正确的人（出埃及记生命读经，一六六一页）。

信息选读

辞典上说，祭司是一个职业性服事神的人。大多数基督徒都能告诉我们说，祭司是一个事奉神的人。这是对的，但事奉神究竟是指什么说的？今日的基督徒会回答说，事奉神就是为神作工。这个答案是错误的！说祭司是一个事奉神的人是对的，但若说事奉神仅仅是为神作一些事那就错了（李常受文集一九六六年第一册，五六一页）。

我们要认识作祭司的意思，首先必须找出神永远的心意，就是神在已过永远里的愿望，和祂为着将来永远的心意。神是有定旨的神。人如何是有目的的，行事总带着目的，神比我们大得多，祂乃是有定旨的神，祂有一个等待完成的心意。

Morning Nourishment

Exo. 19:6 And you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the children of Israel.

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

A proper human being is one who is a priest, one who serves God. If a lawyer or a professor does not serve God, he is not a proper person. If we are not priests serving God, we are abnormal. You may think that you are very good, even excellent. But no matter how good we may be, we are improper and abnormal if we are not priests. Praise the Lord that we can declare that we are priests serving God! This means that we are normal, proper persons. (Life-study of Exodus, p. 1448)

Today's Reading

The dictionary tells us that a priest is a person who serves God professionally. Most Christians would tell us that a priest is one who serves God. This is right, but what does it mean to serve God? Today's Christians would answer that to serve God is to work for God. This answer is wrong! To say that a priest is a person who serves God is right, but to say that to serve God is merely to do something for God, is wrong. (CWWL, 1966, vol. 1, p. 426)

In order to know what it means to be a priest, we must first discover God's eternal intention, that is, God's desire in eternity past and His intention for eternity future. God is a God of purpose. Just as we human beings are purposeful and always do things with a purpose, God, who is much greater than we are, is a God of purpose who has an intention to accomplish.

圣经启示，在万世以前，在创立世界以前的已过永远里，神有一个喜悦，一个心头的愿望（弗一9）。照着祂的喜悦，祂定了一个定旨，一个目的，要得着祂心头的愿望，并且制定一个计划，要完成祂的定旨（三11）。在这计划里，祂定意要将祂自己作到一班人里面，使祂成为他们的生命，使他们成为祂的彰显（一5）。基于这神圣的定意，神创造了人。人命定要接受神，被神充满，被神浸透且浸润，甚至将神涌流出来，使人成为神活的彰显（创一26，二8～10，约七37～39，弗三19，一22～23）。

虽然祭司是事奉神的人，但这意思并非指他要为神工作或作事。按照圣经的启示，事奉神乃是将神接受到人里面、接触神、被神充满、被神浸透并被神浸润。不仅如此，事奉神乃是将神涌流出来，并且在神这涌流里，与别人建造在一起，成为神团体的彰显。这是事奉神和作祭司的正确意义。祭司乃是被神充满、与神是一、被神占有甚至完全被神据有，并在神生命的涌流里与别人建造在一起，而成为今天神在地上活的、团体的彰显。这建造而成的团体实体，就是祭司体系（完成神永远定旨的生活，一〇七至一〇八页）。

今日基督教天然的观念是说，我们若要爱主，就必须为祂作工。这是一个宗教的天然观念，而非圣经的启示。神呼召我们，从无意思要我们单单为祂作什么。神的心意首先是要我们向祂敞开，让祂能进到我们里面，充满我们，甚至从我们满溢出来，直到祂得着我们全人的每一部分。我们全人必须被祂饱和并浸润，然后我们才能与祂成为一。我们不只在外面披上祂作能力，也在里面被祂浸润以祂作一切。结果非常自然，神就从我们里面流出来，我们也能与别人在这一生命的流中同被建造（李常受文集一九六六年第一册，五六二页）。

参读：李常受文集一九六六年第一册，祭司的体系，第一至六、八至十章；李常受文集一九六三年第二册，完成神永远定旨的生活，第八章。

The Scriptures reveal that before the ages, in eternity past before the foundation of the world, God had a good pleasure, a heart's desire (Eph. 1:9). According to His good pleasure, He made a purpose, an intention, to gain His heart's desire, and He also made a plan to accomplish His purpose (3:11). In this plan He determined to work Himself into a group of people so that He might be their life and they might be His expression (1:5). Based on this divine determination, God created man. Man was destined to receive God, to be filled with God, to be saturated and permeated with God, and even to flow God out, so that he might be the living expression of God (Gen. 1:26; 2:8-10; John 7:37-39; Eph. 3:19; 1:22-23).

Although a priest is a person who serves God, this does not mean that he works for God and does something for God. According to the revelation of the Scriptures, to serve God is to receive God into us, to contact God, and to be filled with God, saturated with God, and permeated with God. Furthermore, to serve God is to flow God out and, in this flow of God, to be built up with others as a corporate expression of God. This is the proper meaning of serving God and of being a priest. A priest is simply a person who is filled with God, one with God, taken over by God, and even possessed by God in a full way and built up with others in the flow of the life of God to be a living, corporate expression of God on earth today. This built-up corporate entity is the priesthood. (The Living that Fulfills God's Eternal Purpose, p. 94)

Christianity's concept is that if we love the Lord, we must work for Him. This is a natural, religious concept, not the revelation of the Bible. God never intended to call us merely to work for Him. God's intention is that we must first open ourselves to Him that He may come into us to fill and flood us until He has taken possession of every part of our being. Our whole being must be saturated and permeated with Him. Then we will be one with Him. We will not only be clothed outwardly with Him as power, but permeated inwardly with Him as everything. Then spontaneously, God will flow out of us, and we will be built up with others in this flow of life. (CWWL, 1966, vol. 1, pp. 426-427)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," chs. 1-6, 8-10; The Living that Fulfills God's Eternal Purpose, ch. 8

第二周·周二

晨兴喂养

林前六 17 “但与主联合的，便是与主成为一灵。”

约十四 20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

我必须重复地说，祭司不仅是一个为神作工的人，神并无意呼召我们为祂作什么。祂所要的就是盼望我们将自己向祂敞开，而答应祂的呼召，并且说，“主，我在这里，不是预备好为你作工，而是预备好被你充满，被你得着，并与你成为一。”除非我们与主是一，否则就无法为祂工作，也无法实际作一个祭司。祭司的主要功用不是工作，而是花时间在主面前，直到他在灵里与主成为一。神所计划要得着的祭司体系，乃是一个团体的人；这个团体人是充满祂自己，且将祂满溢出来的（李常受文集一九六六年第一册，五六二页）。

信息选读

祭司是一个在与神的调和中接触神的人。祭司经过圣所，进入至圣所，他就是与神接触；并且这样的接触，不是在他自己里面，乃是在与神的调和里面。祭司与神的接触乃是在神里面。那就是说，当他接触神时，他就与神调和，不是客观的，乃是主观的。这是非常深的。今天我们是祭司，我们去接触神时，不是仅仅客观地接触，乃是主观地接触。我们不是在神之外接触神，我们乃是在神里面，也就是在与神的调和里接触神。帐幕里的整个气氛就是神。所以当祭司进到帐幕里的时候，他乃是在神里面来接触神，并且神也在他里面。我们可以用接触空气来作比方。我们并不是像接触书那样地来接触空气，我们乃是借着在空气中而接触空气。不仅如此，空气也在我们里面，所以我们就与空气调和。照样，

<< WEEK 2 — DAY 2 >>

Morning Nourishment

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

I must repeat that a priest is not one who merely works for God. God has no intention of calling us to do something for Him. His intention is that we answer His call by opening ourselves to Him and saying, “Lord, here I am, not ready to work for You, but ready to be filled and possessed by You and to be one with You.” Not until we are one with the Lord can we ever work for Him and be a real priest. The main function of a priest is not to work but to spend time in the presence of the Lord until he is one with Him in the spirit. The priesthood that God plans to have is a corporate man who is saturated and permeated with Himself. (CWWL, 1966, vol. 1, “The Priesthood,” p. 427)

Today's Reading

A priest is a person who contacts God in the mingling with God. The priest's passing through the Holy Place and into the Holy of Holies is his contact with God, and this contact is not in himself but in a mingling with God. A priest's contact with God is in God. That is, as he contacts God, he is mingled with God, not objectively but subjectively. This is very deep. Today as the priests, when we go to contact God, we contact Him not merely objectively but also subjectively. We do not contact God apart from God; we contact God in God, that is, in the mingling with God. The whole atmosphere within the tabernacle is God. Therefore, when the priest goes into the tabernacle, he is in God to contact God, and God is also in him. We may compare this to contacting air. We do not contact air as we would a book. Instead, we contact the air by being in the air. Moreover, the air is also in us, so we are mingled with the air. Likewise, if we jump into a stream and take it

如果我们跳进河里，并且喝河水，我们就被水盖过，且被水充满。同样的，我们乃是在与神的调和里来接触神。

祭司是一个绝对并彻底与神调和的人。在帐幕气氛中的每一样事物，包括供物的烟、气味和本体，都表征神的某一方面。祭司进到帐幕里，表征一个人进到神里面。一旦祭司在帐幕里，那个气氛，那个气味，甚至神那看得见的荣耀，就要进到他里面，这就产生祭司与神的调和。当摩西留在这样的情形中，与神同在四十昼夜之久，他就发光（出三四 28～30）。神借着祂照耀出来，因祂与神调和（李常受文集一九六五年第二册，五九六至五九七页）。

神所以创造万有和人类，所以借着各种环境带领我们，一直在我们身上花工夫，用各样的方法，在我们身上作工，唯一的目的，就是祂要调到我们里面，成为我们的内容，作我们的生命和性情。…所有蒙恩的人都该祷告，求主开我们的眼睛，不仅看见败坏、罪恶、虚空，乃是看见更高、更深、更属灵的，就是看见神的目的，是要将祂自己调在我们这人里面（基督并祂钉十字架，一九页）。

马太一章十八、二十节告诉我们，马利亚“被看出怀了孕，就是她从圣灵所怀的”，“那生在她里面的，乃是出于圣灵”。这指明在马利亚生下婴孩耶稣以前，出自圣灵的神圣素质已经生在她的腹中了。圣灵在童女里面这样的成孕，由神圣和属人的素质所成就，构成了神性与人性的调和，产生出一位神人，是完整的神，又是完全的人，独特的兼有神性与人性，并没有产生第三性。这就是耶稣，耶和華救主，最奇妙、最超绝的身位（圣经恢复本，路一 35 注 3）。

参读：李常受文集一九六五年第二册，在生命中尽基督身体恩赐的功用，第七至八章；祭司职分与神的建造，第一、八至十五篇。

in, we are covered by the water, and we are also filled with the water. Similarly, we contact God in the mingling with God.

A priest is one who is absolutely and thoroughly mingled with God. Everything in the atmosphere of the tabernacle, including the smoke, flavor, and substance of the offerings, signifies an aspect of God. For the priest to come into the tabernacle signifies a person coming into God. Once the priest is in the tabernacle, the atmosphere, the flavor, and even the shekinah glory gets into him, producing a mingling of the priest with God. When Moses stayed in such a condition with God for forty days and forty nights, he was shining (Exo. 34:28-30). God shined out through him because he was mingled with God. (CWWL, 1965, vol. 2, pp. 456-457)

The unique purpose of God in creating all things and mankind, in leading us through all kinds of environments, and in continually working in us in various ways is to mingle Himself with us that He may become our content, our life, and our nature....All of us who are saved should pray that the Lord will open our eyes not only to see corruption, sinfulness, and vanity but also to see something higher, deeper, and more spiritual—to see that God's purpose is to mingle Himself with man. (The Crucified Christ, pp. 22-23)

Matthew 1:18 and 20 tell us that Mary “was found to be with child of the Holy Spirit,” and that “that which has been begotten in her is of the Holy Spirit.” This indicates that the divine essence out of the Holy Spirit had been begotten in Mary's womb before she delivered the child Jesus. Such a conception of the Holy Spirit in the human virgin, accomplished with the divine and human essences, constituted a mingling of the divine nature with the human nature, which produced a God-man, One who is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. This is the most wonderful and most excellent person of Jesus, who is Jehovah the Savior. (Luke 1:35, footnote 2)

Further Reading: CWWL, 1965, vol. 2, “Functioning in Life as Gifts Given to the Body of Christ,” chs. 7-8; The Priesthood and God's Building, chs. 1, 8-15

晨兴喂养

弗一 9 “照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的。”

罗八 4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

我们若把全部圣经仔细读过，就会发现一个奇妙的事实，就是神在永远里，照着祂心意而有的计划，只有一个目的，就是要人与祂调和。所以神在宇宙中，也只有这一个旨意，就是要把祂自己作到人里面，来与人调和。祂创造是为着这件事，祂救赎是为着这件事，祂管教也是为着这件事。祂在宇宙中所作的一切，都是为着这件事。这是神在宇宙中唯一的心意，也是新约里面神一切工作的唯一目的，和基本原则。所以我们要看一件事是否神的旨意，就要看在这件事上有没有神人调和。若没有神人调和，就无论那件事在人看来是多么良善，多可称许，还不是神的旨意。这实在是一个厉害的量度！（生命的经历上册，一九〇页）

信息选读

神永远的定旨乃是要我们每日接受祂作我们的生命、生命的供应和食物，使祂可以与我们调和。基督徒生活里的一切事，实际上乃是神与人调和的事。譬如，什么是基督徒真实的爱？基督徒真实的爱，乃是神与人的调和。当我们在主里爱人，我们用以爱人的爱，应当是神与我们的调和。换句话说，不该仅仅是我们爱人，也该是神调和着我们爱人。在我们的爱里，必须有神与我们调和（为着基督身体的一经历神人调和，三五页）。

Morning Nourishment

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

A thorough study of the Bible will help us discover the amazing fact that God in eternity planned according to His heart desire to attain the goal of mingling Himself with man. God in the universe has this one will: to work Himself into man and to mingle Himself with man. His creation, redemption, sanctification, and all other aspects of His work are for this one purpose. This is the one desire of His heart in the universe: it is the only goal, and it is the basic principle of all His work in the New Testament. Therefore, if we desire to know God's will in any situation, we must first ascertain whether the situation is conducive to the mingling of Himself with us. Without this mingling, no matter how good or praiseworthy the situation may be, it is not God's will. This is a strict measurement. (The Experience of Life, p. 158)

Today's Reading

God's eternal purpose is that we would daily take Him as our life, life supply, and food so that He can be mingled with us. All the matters in the Christian life are actually matters of God being mingled with man. For example, what is real Christian love? Real Christian love is the mingling of God with man. When we love others in the Lord, the love with which we love them should be the mingling of God with us. In other words, it should not only be we who are loving them, but it should also be God mingled with us who is loving them. There must be the mingling of God with us in our love. (Experiencing the Mingling of God with Man for the Oneness of the Body of Christ, p. 34)

神的经纶主要是将祂自己作到祂所拣选并救赎的人里面，好使自己与他们成为一，并使他们与祂成为一。神在祂的经纶里，甚至将自己与祂的子民调和，与他们成为一个实体。关于这点，圣经说，与主联合的，便是与主成为一灵（林前六17）。祂是那灵；祂在我们里面造了一个灵；如今神圣的灵与人重生的灵已调和在一起，成为一灵。何等奇妙！（诗篇生命读经，四〇〇至四〇一页）

最高的福音不仅是赎罪，救我们脱离火湖，得到永福。最高的福音乃是要把我们救到一个地步，神和我们，我们和神，完全调成一个，同一生命，共同生活。弟兄姊妹，你这个堕落的罪人，又败坏、又堕落、又邪恶、又荒凉，这样的一个人竟能和神同一生命，一同生活，神能和你住在一起，活在一起（李常受文集一九七五至一九七六年第一册，六四五页）。

我们能经历这调和，乃因神是三一的；这就是说，父在子里，子是那灵，而那灵作为三一神的彰显和实化，就能进到我們里面。我们若错过那灵，就错过整个三一神。因此，我们必须经历圣灵工作的一切步骤。首先，那灵必须进入我们灵里，就是我们这人的最深处，并重生我们（为着基督身体的一经历神人调和，一〇三页）。

罗马八章四至六节所提到的灵，是指由圣灵内住，并与圣灵调和的重生之灵。达秘（John Nelson Darby）在他的新译本圣经里说，在新约许多经节里，没有人能分辨，到底灵是指人的灵还是指圣灵。他又说，在罗马八章四至六节这样经节里的灵，是指人的灵，也是指神圣的灵。除此之外我还要说，这三节里的灵是指调和的灵，就是神圣的灵调和着人的灵（神圣启示的中心路线，二三一页）。

参读：李常受文集一九六三年第一册，为着基督身体的一经历神人调和，第四至五章；李常受文集一九七五至一九七六年第一册，活在灵中，第五章。

God's economy is mainly to work Himself into His chosen and redeemed people in order to make Himself one with them and to make them one with Him. In His economy God even mingles Himself with His people to be one entity with them. Concerning this, the Bible says that we who are joined to the Lord are one spirit (1 Cor. 6:17). He is the Spirit; He has made a spirit within us; and now the divine Spirit and the regenerated human spirit have been mingled together to be one spirit. How marvelous! (Life-study of the Psalms, p. 327)

The highest gospel is not merely concerning the forgiveness of sins and deliverance from hell so that we may receive eternal blessing. Rather, the highest gospel is that we would be saved to the extent that God and we, we and God, are completely mingled as one, having one life and one living. We were fallen sinners—wicked, degraded, evil, and desolate—yet we can have one life and one living with God. God can abide with us and live with us. (CWWL, 1975-1976, vol. 1, "Living in the Spirit," p. 480)

We can experience this mingling because God is triune; that is, the Father is in the Son, the Son is the Spirit, and the Spirit as the very expression and realization of the Triune God can enter into us. If we miss the Spirit, we miss the entire Triune God. Thus, we must experience all the steps of the work of the Holy Spirit. First, the Spirit must enter into our spirit, which is the innermost part of our being, and regenerate us. (Experiencing the Mingling of God with Man for the Oneness of the Body of Christ, p. 93)

The spirit mentioned in Romans 8:4-6 refers to the regenerated spirit, which is indwelt by and mingled with the Holy Spirit. In his New Translation, John Nelson Darby said that in many verses in the New Testament one cannot discern whether the spirit refers to the human spirit or the Holy Spirit. He then said that the spirit in verses such as Romans 8:4-6 refers to both the human spirit and the divine Spirit. In addition to this, I would say that the spirit in these verses refers to the mingled spirit, the divine Spirit mingled with the human spirit. (The Central Line of the Divine Revelation, p. 198)

Further Reading: Experiencing the Mingling of God with Man for the Oneness of the Body of Christ, chs. 4-5; CWWL, 1975-1976, vol. 1, "Living in the Spirit," ch. 5

第二周·周四

晨兴喂养

弗一 17 “愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

二 22 “你们也在祂里面同被建造，成为神在灵里的居所。”

我们要来看神的灵与信徒之灵的联结…。 “联结”这个辞我们用得很多，但是对神和人是如何联结的，我们却认识得不够。神与人的联结，完全是在于神灵与人灵二灵的联结。神是灵，人有灵，二灵才能相联结合为一。但这二灵的联结是如何发生的，乃是圣经中极深的奥秘，是人所难以领会的（三一神终极完成之灵与信徒重生之灵联结的果效，三二至三三页）。

信息选读

我们既是与主联合的，便是与主成为一灵，就是我们的灵和主的灵，二灵调成一灵的灵，是主的灵，也是我们的灵，是主的灵调和在我们的灵里，也是我们的灵调和在主的灵里。新约中常用这调和的灵，说到主之于我们，并我们对主的经历，如罗马八章四至六节，加拉太五章十六和二十五节等处的灵。我们得救后，与主的交通，向主的祷告，与主的同活，对主的顺服等等，一切属灵的经历，都是在这主的灵与我们的灵调和为一的灵里（生命课程卷三，二二八页）。

神圣的灵是在我们人的灵里。罗马八章十六节说，“那灵自己同我们的灵见证我们是神的儿女。”再者，

<< WEEK 2 — DAY 4 >>

Morning Nourishment

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.

2:22 In whom you also are being built together into a dwelling place of God in spirit.

We will consider the union of the Spirit of God and the spirit of the believers....We have used this term union quite much, but concerning the union of God and man, we do not have adequate knowledge. The union of God and man is altogether a matter of the union of the two spirits, the Spirit of God and the spirit of man. God is Spirit and man has a spirit; thus, these two spirits can be united together as one. But how does the union of these two spirits occur? This is the deepest mystery in the Bible, and it is difficult for man to comprehend. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, p. 34)

Today's Reading

We may say that since we are joined to the Lord, we are one spirit with the Lord. This means that the spirit, which is the mingling of our spirit and the Lord's Spirit, is both the Spirit of the Lord and our spirit; it is the Lord's Spirit mingled with our spirit and our spirit mingled with the Lord's Spirit. The New Testament, in verses such as Romans 8:4-6 and Galatians 5:16 and 25, often uses this word, the spirit, which is the mingled spirit, to speak concerning what the Lord is to us and concerning our experience of the Lord. All our spiritual experiences after we are saved, such as our fellowship with the Lord, our prayer to Him, our living with Him, and our obedience to Him, are in this spirit, the Lord's Spirit and our spirit mingled into one. (Life Lessons, vol. 3, lsn. 30, p. 45)

The divine Spirit is in our human spirit. Romans 8:16 says that the Spirit witnesses with our spirit that we are children of God. Furthermore, 1 Corinthians

林前六章十七节说，“与主联合的，便是与主成为一灵。”如今我们不仅有神圣的灵在我们的灵里，还有神圣的灵与我们的灵相调和。因此，这二灵成为一灵。有些人反对调和的观念。反对的人不明白，神圣的灵怎么可能与我们的灵调和？神圣的灵若能与人的灵成为一灵，这二灵怎么不可能调和？若没有调和，二灵如何能成为一灵？赞美主，这二灵已经调和成一灵了！所以在说到我们要在灵里行事为人的经节中，翻译圣经的人很难决定 *pneuma*，纽玛，该翻成神的灵，还是人的灵。事实上，照着那灵行事为人就是照着神圣的灵和人的灵，也就是照着二灵调和为一的灵行事为人。这二灵的调和不是在天上，也不是在我们身外，乃是在我们里面。这就是神经纶的中心点。凡神所要作的，凡神所要完成的，都与这中心点有关。我们若要有基本的属灵经历，就必须清楚的认识，神经纶的中心点就是这调和的灵，也就是神圣的灵调和着人的灵。

照着肉体和肉体情欲而生活的人，是最低下的，照着心思和意志生活的人，多少比较高尚。按人的说法，照着良心—人灵的一部分—生活的人，是最上等的人。但我们比这个还高，因为我们不只照着良心生活，我们乃是照着调和的灵生活。所以，我们是在最高的水平上。我们是在这个水平上过基督徒生活和召会生活。这是神经纶的中心点。我们都当照此行事为人，也就是照着调和的灵行事为人。我们都该在调和的灵里，像启示录中的使徒约翰一样（一10）（基础训练，六一至六二页）。

参读：在灵里与主互住的生活，第四至五篇；活在神人调和中实际的路，第三章。

6:17 says that he who is joined to the Lord is one spirit. Now we have not only the divine Spirit in our spirit but also the mingling of the divine Spirit with our spirit. Thus, the two spirits are one. Some are opposed to the concept of mingling. Those who oppose this wonder how it is possible for the divine Spirit to be mingled with our spirit. If the divine Spirit and the human spirit can be one spirit, then why can they not be mingled? Without mingling, how could the two spirits become one? Praise the Lord that these two spirits have been mingled into one spirit! This is the reason that in the verses concerning our walk in the spirit, it is difficult for the translators to determine whether to render *pneuma* as “Spirit” or as “spirit.” Actually, to walk according to the spirit means to walk according to both the divine Spirit and the human spirit, according to the two spirits mingled as one. The two spirits are mingled not in the heavens nor outside of us but within us. This is the focus of the divine economy. Whatever God intends to do or accomplish is related to this focus. If we would have certain basic spiritual experiences, we must have a clear understanding that the focus of God’s economy is the mingled spirit, the divine Spirit mingled with the human spirit.

Those who live according to the flesh and the lusts of the flesh are the lowest type of people. Those who live according to the mind and the will are somewhat higher. Humanly speaking, those who live according to the conscience, which is part of man’s spirit, may be considered the highest type of people. But we are even higher than this, for we live not only according to the conscience but according to the mingled spirit. Therefore, we are on the highest level. Here, on this level, we have the Christian life and also the church life. This is the focus of God’s economy. We should walk according to this, that is, according to the mingled spirit. We should be a person in such a spirit as was the apostle John in Revelation (1:10). (CWWL, 1978, vol. 1, “Basic Training,” pp. 314-315)

Further Reading: A Living of Mutual Abiding with the Lord in Spirit, chs. 4-5; The Practical Way to Live in the Mingling of God with Man, ch. 3

晨兴喂养

林后三 17 “而且主就是那灵；主的灵在哪里，哪里就有自由。”

林前十五 45 “经上也是这样记着：‘首先的人亚当成了活的魂；’末后的亚当成了赐生命的灵。”

照着林前六章十七节，神生机拯救的目的，乃是要将信徒的灵与祂的灵联调成为一灵一调和的灵。最终，这不仅是调和的灵，乃是与神成为一灵的灵；这灵乃是在神的生命和性情上（但不在祂的神格上）与神一样（神圣奥秘的范围，五七页）。

信息选读

信徒重生的灵要和神终极完成的灵，调和成为一灵（林前六 17）。这样，神的灵就不再是孤掌难鸣，而是与信徒重生的灵掌掌互鸣。今天在我们里面，神灵与人灵相调为一，使我们过一种是神又人，是人又神的神人生活。所以，神人的生活乃是神灵与人灵，灵灵相联，灵灵相调，二灵联调为一的生活（三一神终极完成之灵与信徒重生之灵联结的果效，二九页）。

你再读新约，新约说到末了，就是活在灵中，就是照着灵而行。圣经并没有要你咬牙切齿地背十字架。你也许连罗马六章十一节所说的向罪算自己是死的，都领会走样了。按照这一节，你向罪当算自己是死的，这是对的。但是你越算死，越死不了。这是因为你试着要有罗马六章的经历，而没有罗马八章。罗马八章是要照着灵而行，活在灵里（4）。你若不活在灵里，

Morning Nourishment

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

According to 1 Corinthians 6:17 God’s intention in His organic salvation is to join the believer’s spirit with His Spirit as one spirit—a mingled spirit. Eventually, this is not just the mingled spirit but a spirit that is one spirit with God, that is the same as God in His life and nature but not in His Godhead. (The Divine and Mystical Realm, p. 54)

Today’s Reading

The regenerated spirit of the believers and the consummated Spirit of God are mingled as one spirit (1 Cor. 6:17). Thus, the Spirit of God is no longer like a single hand that cannot produce clapping sounds; rather, the two spirits can “clap” together. Today, the Spirit of God and the human spirit are mingled as one within us so that we can live a God-man life, a life that is God yet man and man yet God. Hence, the God-man life is a living of the two spirits, the Spirit of God and the spirit of man joined and mingled together as one. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, p. 30)

If we would read the New Testament again, we would realize that in essence the New Testament teaches us simply to live in the spirit and to walk according to the spirit. The Bible never requires us to bear the cross while gnashing our teeth. We may even misunderstand the matter spoken of in Romans 6:11 of reckoning ourselves dead to sin. According to this verse, it is proper for us to reckon ourselves dead to sin. However, in our experience, the more we reckon ourselves dead, the harder it is for us to die. This is because we may be trying to experience Romans 6 without having

就是你操练多祷告，也是苦工修行，你只能修行一段时间。但是基督徒的生活乃是活在灵中。你若不活在灵中，就没有办法不住的祷告。我们基督徒生活的秘诀，就是活在灵中。

活在灵中不像宗教所说的敬拜，不像宗教所说的事奉，也不像宗教所说的热心作工。活在灵中乃是让神来充满你，让基督来浸透你，让基督从你身上浸润出来，你就彰显基督了。不是你能爱丈夫，也不是你能爱妻子，乃是你活在灵中，让基督这个赐生命的灵浸润你的全人，从你身上把神彰显出来。这是基督徒得胜的生活，这是基督徒家庭的生活，这是基督徒召会的生活。这就是召会的实际。召会的实际乃是活在灵中。而我们所说的灵，不仅是圣灵，乃是你这被造而得着重生的灵。今天你要忘掉你的思想，忘掉你的感觉，忘掉你的一切。你要转到灵里，着迷在灵里，但是有的人着迷在头脑里，着迷在感觉里，很少着迷在灵里。我们都需要着迷在灵中。我不懂背十字架，我只懂跟随灵（李常受文集一九七五至一九七六年第一册，六二七至六二八页）。

我们都必须知道，我们全人最重要的部分乃是我们的灵。许多时候我们与圣徒的交通和接触，帮助我们看见我们仍然在我们的肉体和他的魂—心思、情感和意志里。我们必须学习一直不活在我们的肉体或我们的魂里，而活在我们的灵里。…要作一个正当的基督徒，我们必须认识今天主耶稣作为三一神的具体化身乃是那灵（林后三17），住在我们的灵里，并与我们的灵调和成为一灵（林前六17）（一九九〇年秋全时间训练信息合辑，七一至七二页）。

参读：在人的灵里事奉，第五、八章；新约的职事—灵，一至九页。

Romans 8. Romans 8 tells us to walk according to the spirit, to live in the spirit (v. 4). If we do not live in the spirit, although we may practice to pray more, we will still be practicing a kind of self-mortification or asceticism, which we can do for only so long. The Christian living is a living in the spirit. Only when we live in the spirit, can we pray without ceasing. The secret of the Christian life is to live in the spirit.

To live in the spirit is not to engage in religious worship, religious service, or religious work. To live in the spirit is to let Christ fill and saturate us until He permeates our whole being and is thereby expressed through us. It is not a matter of husbands being able to love their wives or of wives being able to love their husbands. Rather, it is a matter of living in the spirit and allowing Christ as the life-giving Spirit to permeate our entire being and to express God through us. This is the overcoming life of a Christian, the family life of a Christian, and the church life of a Christian. This is the reality of the church. The reality of the church is to live in the spirit. The spirit that we are referring to is not merely the Holy Spirit but is our created and regenerated spirit. Today we need to forget about our thoughts, feelings, and everything else. We need to turn to our spirit and pay attention to being in our spirit. Most people pay attention to their minds and their feelings, but very few people pay attention to being in the spirit. We all need to be absorbed with being in spirit. We may not know what it is to bear the cross, but we should know what it is to follow the spirit. (CWWL, 1975-1976, vol. 1, "Living in the Spirit," pp. 463-464)

We all must realize that the most crucial part of our being is our spirit. Many times our fellowship and contact with the saints help us to realize that we are still in our flesh and our soul—our mind, emotion, and will. We have to learn to always live not in our flesh or in our soul but in our spirit....To be proper Christians, we must know that the Lord Jesus today as the embodiment of the Triune God is the Spirit (2 Cor. 3:17) indwelling our spirit and mingled with our spirit as one spirit (1 Cor. 6:17). (Messages to the Trainees in Fall 1990, pp. 67-68)

Further Reading: To Serve in the Human Spirit, ch. 8; CWWL, 1970, vol. 3, "The Ministry of the New Covenant and the Spirit," ch. 1

罗七 6 “但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。”

徒十三 2 “他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。”

生命的新样和灵的新样都与那灵有关。生命的新样与在复活里的基督自己相关，祂是赐生命的灵（林前十五 45 下）。“灵的新样”这辞中的“灵”指我们重生之人的灵，有主，就是那灵，住在其中（提后四 22）。我们可以在灵的新样里服事，因为神更新了我们的灵。凡与我们重生之灵有关的，一切都是新的。凡出于这灵的，也都是新的。我们重生的灵是新样的源头，因为主、神的生命与圣灵，都在我们重生的灵里。我们都必须学习不断运用我们的灵（新约总论第十册，六三至六四页）。

信息选读

让我告诉你，一切属灵的工作只是在神面前作的。如果你在神面前作好了，人自然会听你。你不必用多少方法[如广告、鼓吹、提倡]，人自然会得着益处。…所以，弟兄姊妹们！我们今天在神面前，可以顶诚实地查看自己，问主说，“主啊！到底我这样作，是事奉你呢？或是事奉工作呢？主啊！我是事奉殿呢？或是事奉神呢？”

弟兄姊妹们！今天我站在神面前请求你们，神今天所寻求的，就是那些完全事奉祂的。今天在外面作的人，真是太多了，在里面事奉神的人真是太少了。所以今天神在呼喊说，“谁到圣所来事奉我呢？”

Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

Both newness of life and newness of spirit are related to the Spirit. The newness of life is related to Christ Himself in His resurrection, who is the life-giving Spirit (1 Cor. 15:45b). The spirit in the phrase newness of spirit refers to our regenerated human spirit, in which the Lord as the Spirit dwells (2 Tim. 4:22). We may serve in newness of spirit because God has renewed our spirit. Everything that is related to our regenerated spirit is new, and everything that comes out of our spirit is new. Our regenerated spirit is a source of newness because the Lord, the life of God, and the Holy Spirit are there. We need to learn how to exercise our spirit continually. (The Conclusion of the New Testament, p. 3065)

Today's Reading

Let me say that all spiritual work is done only before God. If we take care of our work properly before God, we will not need many ways [such as promotions and proposals]....Brothers and sisters, we should examine ourselves very honestly before God. Let us ask Him, “O Lord, am I really ministering to You or to the work? O Lord, is my ministry unto the house or unto You?”

Brothers and sisters, I stand in the presence of God to beg you all; God is seeking those who will fully minister to Him. There are really too many who are working on the outside. Those who are ministering to God on the inside are far too few. This is why God is crying, “Who will minister to Me in My sanctuary?”

我不能太多注重这件事，我现在只能说，我顶喜欢读行传十三章所说的：“在安提阿当地的召会中，有几位申言者和教师…他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。”（1～2）这就是新约的工作，也就是新约所唯有工作的原则。圣灵的工作，只能在事奉主的时候启示的。唯独在事奉主的时候，圣灵才打发他们出去。所以如果不把事奉主放在先，就什么都倒乱了。

你知道安提阿召会工作的起头，乃是在事奉主的时候，圣灵说，“要为我分别巴拿巴和扫罗，去作我召他们所作的工。”〔2〕…当他们事奉主的时候，不是保罗和巴拿巴自己说，我们要出去传福音，乃是圣灵说，为我分别巴拿巴和保罗，去作我召他们所作的工。所以在这里只有圣灵有权柄能分别人去作工，召会对于这件事是一些权柄也没有的。但是今天有许多差会，许多布道团都是人派人。神是不能容让这种事的。因为我们在这里只能事奉主，不能事奉殿。神所要的，就是那些直接事奉祂的人，直接受圣灵差派的人。

我再说，事奉主不是把外面的一切工作都不作了，事奉主不是把那乡下的路不跑了。我所说的是这样，所有外面的工作，都该把事奉主作根据；我们是因为事奉主而出去的，不是出于自己的喜好而没有事奉主作根据的。这两样大有分别，它们的分别，真是比天和地的分别更大。所有有经历的人，都知道什么的分别都没有像事奉主和事奉殿的分别大（倪柝声文集第一辑第十一册，二〇九至二一三页）。

参读：主今日恢复的进展，第一至二章；倪柝声文集第一辑第十一册，一八七至二一七页。

Oh! I cannot say too much about this matter. I can only say that I very much enjoy reading Acts 13: “Now there were in Antioch, in the local church, prophets and teachers....And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them” (vv. 1-2). Such is the work of the New Testament. It is also the unique principle for the work of the New Testament. The work of the Holy Spirit can only be revealed at the time of ministering to the Lord. Only at the time of ministering to the Lord will the Holy Spirit send some forth. If we do not place ministering to the Lord as the top priority, everything will be out of order.

The work of the church in Antioch began during the time of ministering to the Lord. The Holy Spirit said, “Set apart for Me now Barnabas and Saul for the work to which I have called them” [v. 2]....When they ministered to the Lord, Paul and Barnabas did not say, “We will go forth to spread the gospel.” Rather, the Holy Spirit said, “Set apart for Me now Barnabas and Saul for the work to which I have called them.” Only the Holy Spirit has the authority to commission men to work. Concerning this matter, the church has no authority at all. Yet within many missionary societies and crusades there is the sending forth of men by men. God never allows such things. We should only minister to the Lord, not to the house. God desires to have those who will minister to Him directly and receive the commission by the Holy Spirit directly.

I say again, to minister to the Lord is not to forsake all the work on the outside. To minister to the Lord is not to give up serving in the villages. What I say is that all the work on the outside should be based on our ministry to the Lord. We go forth, out from our ministry to the Lord, rather than out from our own desires, which have no basis in the ministry to the Lord. There is a vast difference between these two matters. The difference is greater than that between heaven and earth. All those with experience realize that there is no difference greater than the difference between ministering to the Lord and ministering to the house. (CWWN, vol. 11, pp. 800-803)

Further Reading: The Advance of the Lord’s Recovery Today, chs. 1-2; CWWN, vol. 11, “Ministering to the House or to God,” pp. 783-807

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教会 — 建造

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降 A 大调

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 一 何 等 福 气, 何 等 权 利, 我 是 君 尊 的 祭
 $\underline{3}$ - $\underline{5}$ $\underline{5}$ | $\underline{6}$ · $\underline{5}$ $\underline{5}$ $\underline{1}$ | $\underline{1}$ $\underline{7}$ $\underline{2}$ $\underline{2}$ | $\underline{2}$ · $\underline{2}$ $\underline{1}$ $\underline{6}$ |
 司! 由 神 所 选, 为 神 所 立, 承 担 尊 荣 的 圣
 $\underline{5}$ - $\underline{5}$ $\underline{5}$ | $\underline{4}$ · $\underline{2}$ $\underline{1}$ $\underline{2}$ | $\underline{3}$ $\underline{1}$ $\underline{3}$ $\underline{4}$ | $\underline{5}$ · $\underline{1}$ $\underline{7}$ $\underline{1}$ |
 职。(副 祭 司 职 分 何 等 尊 荣, 教 会 建 造 所 倚
 $\underline{2}$ - $\underline{3}$ $\underline{2}$ | $\underline{1}$ · $\underline{5}$ $\underline{1}$ $\underline{7}$ | $\underline{7}$ $\underline{6}$ $\underline{2}$ $\underline{3}$ | $\underline{4}$ · $\underline{2}$ $\underline{1}$ $\underline{7}$ | $\underline{1}$ - ||
 恃; 灵 里 祷 告, 神 前 事 奉, 我 愿 如 此 供 圣 职。

二 我若守住君尊身分, 权柄、等次不颠倒,
 并且肯尽祭司职分, 教会才能被建造。
 三 教会乃是祭司团体, 祭司职分不可少;
 且须编成祭司体系, 才是真正被建造。
 四 因着教会堕落荒凉, 祭司职分被忽视;
 因着圣徒灵不刚强, 话语职事独得势。
 五 人多偏重先知讲道, 单靠话语的供应;
 很少倚重祭司祷告, 在神面前运用灵。
 六 主啊, 给我厉害平衡, 倚重祷告如讲道;
 对人常用祷告带领, 配同话语的教导。
 七 唯有如此事奉、祷告, 叫人灵里得相调,
 看重祷告犹如听道, 教会才能被建造。

1	4
What a blessing, what a priv'lege!	Through the church's degradation,
Called of God a royal priest,	Saints this office desolate;
That this glorious, holy office	Through the weakness of their spirits
I should bear, though last and least.	Preaching doth predominate.
<i>All the building of the Body</i>	
<i>On the priesthood doth depend;</i>	
<i>Ever praying in the spirit</i>	
<i>I this office would attend.</i>	
2	5
If I keep this royal calling	Most are leaning on the message
Under Thine authority,	And the preaching emphasize,
Priestly duty thus fulfilling,	Yet neglect the priestly praying
Then the church will builded be.	And their spirits' exercise.
3	6
Now the church is but the priesthood;	Deal with me and make me balanced,
Thus the priesthood formed we need;	As in preaching, so in prayer;
When the priests are knit together,	Leading others oft in praying,
Then the church is built indeed.	As Thy Word I too declare.
	7
	Only serving by our praying
	Will our spirits mingled be;
	Stressing prayer as much as preaching—
	Thus the church is built for Thee.

为着神的建造之祭司职分的恢复

The Recovery of the Priesthood for God's Building

第三篇

Message Three

基督作祭司的食物、
衣服和住处

**Christ as the Food, Clothing,
and Dwelling of the Priests**

读经：来十 5～10，约六 57，63，加三 27，罗十三
14，彼前二 5 上，诗二七 4

Scripture Reading: Heb. 10:5-10; John 6:57, 63; Gal. 3:27; Rom. 13:14; 1 Pet.
2:5a; Psa. 27:4

纲 目

Outline

周 一、周 二

Day 1 & Day 2

壹 基督是祭司的食物—约六 57，63，耶
十五 16:

**I. Christ is the food of the priests—John 6:57, 63; Jer.
15:16:**

一 基督顶替旧约一切的祭物，除去旧约一切的
预表，立定祂自己作我们的一切，乃是神极
大的旨意—来十 5～10。

*A. Christ's replacing of all the Old Testament offerings, taking
away all the Old Testament types and establishing Himself
as everything to us, is God's great will—Heb. 10:5-10.*

二 我们必须过一种合乎神的心和旨意的生活，
天天享受基督作一切祭物的实际，成为我们
的食物，为着达到三一神的神圣目标，就是
把我们众人都带到祂里面，使我们以祂作我
们的居所，并让祂以我们作祂的居所，为着
祂那神人二性扩大的宇宙合并—约一 14，
29，十四 23，启二一 3，22:

*B. We need to live a life according to God's heart and will
by daily enjoying Christ as the reality of the offerings for
our food to arrive at the divine goal of the Triune God,
which is to bring us all into Himself that we may take Him
as our dwelling place and allow Him to take us as His
dwelling place for His universal, enlarged, divine-human
incorporation—John 1:14, 29; 14:23; Rev. 21:3, 22:*

1 赎罪祭表征基督替我们成为罪，在十字架上借着死
定罪了罪—利四 3，六 26，林后五 21，罗八 3，约
一 29，三 14。

1. The sin offering signifies that Christ was made sin for us that through His death
on the cross, sin might be condemned—Lev. 4:3; 6:26; 2 Cor. 5:21; Rom. 8:3;
John 1:29; 3:14.

- 2 赎愆祭表征基督在祂的身体里亲自担当了我们的罪，在十字架上受了神的审判，解决了我们行为上的罪，使我们在罪行上得着赦免—利五 6，七 6～7，彼前二 24，三 18，赛五三 5～6，10～11，约四 15～18。
- 3 那“完全为着神满足、给神作食物”的燔祭，预表基督是神的喜悦和满足，祂在地上的生活绝对为着神；燔祭是“神的食物”，让神享受并得着满足—利一 3，民二八 2～3，约七 16～18。
- 4 素祭预表在人性并为人生活里的基督，祂的生活为人都是正确适度，柔细均匀，清洁无罪的一利二 1，3～4，约七 46，十八 38，十九 4，6。
- 5 平安祭预表基督是成就和平者，祂为我们受死流血，作了我们与神之间的和平与交通，使我们能与神共同享受基督，在祂里面与神相安、相交，神人同得满足—利三 1，七 14，31～34，弗二 14～15，约十二 1～3，二十 21，后二一 2。
- 6 摇祭表征在爱中复活的基督—利七 30，十 15。
- 7 举祭预表在升天与高举里有能力的基督—七 32，出二九 27，弗一 21。
- 8 奠祭表征基督成为献祭者的享受，使献祭的人被基督这属天的酒所充满，甚至使他成为献给神的酒，作神的享受和满足—出二九 40，民二八 7～10，赛五三 12，腓二 17，提后四 6，士九 13，太九 17。
- 9 陈设饼，面饼，表征神的同在，神的面，乃是神祭司的筵席，作他们事奉的供应，为着神的建造—出二五 30，利二四 9，参撒上二一 6。

周 三

2. The trespass offering signifies that Christ bore our sins in His own body and was judged by God on the cross to deal with our sinful deeds that we might be forgiven in our sinful conduct—Lev. 5:6; 7:6-7; 1 Pet. 2:24; 3:18; Isa. 53:5-6, 10-11; John 4:15-18.
3. The burnt offering, which was wholly for God's satisfaction as food for God, typifies Christ as God's pleasure and satisfaction, as the One whose living on earth was absolutely for God; it is God's food that God may enjoy it and be satisfied—Lev. 1:3; Num. 28:2-3; John 7:16-18.
4. The meal offering typifies Christ in His humanity and in His human living, which was proper, even, tender, fine, balanced, pure, and sinless—Lev. 2:1, 3-4; John 7:46; 18:38; 19:4, 6.
5. The peace offering typifies Christ as the Peacemaker, the One who became the peace and the fellowship between God and us by shedding His blood and dying for us, enabling us to enjoy Christ with God and to have fellowship with God in Christ for our mutual satisfaction with God—Lev. 3:1; 7:14, 31-34; Eph. 2:14-15; John 12:1-3; 20:21; Rev. 21:2.
6. The wave offering signifies the resurrected Christ in love—Lev. 7:30; 10:15.
7. The heave offering typifies the powerful Christ in ascension and exaltation—7:32; Exo. 29:27; Eph. 1:21.
8. The drink offering signifies Christ as the enjoyment of the offerer, enabling the offerer to be filled with Christ as the heavenly wine and even to become the wine offered to God for His enjoyment and satisfaction—Exo. 29:40; Num. 28:7-10; Isa. 53:12; Phil. 2:17; 2 Tim. 4:6; Judg. 9:13; Matt. 9:17.
9. The bread of the Presence, the face-bread, signifies that God's presence, God's face, is the feast of God's priests to be their serving supply for His building—Exo. 25:30; Lev. 24:9; cf. 1 Sam. 21:6.

Day 3

贰 基督是祭司的衣服—加三 27, 罗十三 14:

一 虽然我们已经浸入基督, 已经在基督里面, (六 3, 加三 27,) 我们还需要穿上基督; 穿上基督就是凭基督活着, (二 20,) 并活出基督, (腓一 21,) 而显大基督。(20。)

二 穿上基督, 与穿上光的兵器(罗十三 12)相同, 指明基督就是为着那灵和肉体私欲之间争战之光的兵器。(六 13, 加五 17。)

三 按预表, 衣服表征彰显; (参赛六四 6, 启十九 8;) 祭司的衣服表征事奉的祭司所彰显的基督; 照圣经看, 没有人比祭司所穿戴的更华美。

四 祭司的衣服主要是为荣耀为华美, 表征基督神圣荣耀和人性华美的彰显—出二八 2:

1 荣耀与基督的神性(祂的神圣属性)有关, (约一 14, 来一 3,) 华美与基督的人性(祂的人性美德)有关。

2 基督的神性, 由祭司衣服上的金所预表, 是为着荣耀; 祂的人性, 由蓝色、紫色、朱红色线和细麻所预表, (出二八 5,) 是为着华美; 我们过彰显基督神圣荣耀和人性华美的生活, 就得着圣别, 并够资格成为祭司体系。(腓一 20, 林前六 19~20, 加六 17, 参徒六 15。)

周 四

五 所有的祭司都穿着细麻布裤子、内袍、腰带, 并裹上头巾或戴上顶冠; (出二八 39~42, 二九 8~9 上;) 此外, 大祭司穿戴外袍、

II. Christ is the clothing of the priests—Gal. 3:27; Rom. 13:14:

A. *Although we have been baptized into Christ and are already in Christ (6:3; Gal. 3:27), we must still put Him on; to put on Christ is to live by Christ (2:20) and to live out Christ (Phil. 1:21), thus magnifying Christ (v. 20).*

B. *Putting on Christ is the same as putting on the weapons of light (Rom. 13:12), indicating that Christ is the weapons of light for the warfare between the Spirit and the lusts of the flesh (6:13; Gal. 5:17).*

C. *In typology garments signify expression (cf. Isa. 64:6; Rev. 19:8); the priestly garments signify the serving priests' expression of Christ; according to the Bible, no one was clothed more beautifully than the priests.*

D. *The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory and human beauty—Exo. 28:2:*

1. Glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues.

2. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen (Exo. 28:5), is for beauty; a life that expresses Christ with the divine glory and human beauty sanctifies and qualifies us to be the priesthood (Phil. 1:20; 1 Cor. 6:19-20; Gal. 6:17; cf. Acts 6:15).

Day 4

E. *All the priests wore linen trousers, a tunic, a girding sash, and a turban (Exo. 28:39-42; 29:8-9a); in addition, over the tunic the high priest wore the robe, the ephod, the shoulder*

以弗得、肩带和胸牌，又戴一面印刻的牌在顶冠上（二八 36 ~ 37，二九 5 ~ 6）：

- 1 细麻织的内袍表征基督在受过对付的人性里面，作我们完全之义的遮盖；（后十九 8;）细麻的冠冕表征基督作完全之义的荣耀，并作我们的夸耀；（腓三 3，罗五 2，林前一 31;）用绣花手工工作的腰带表征那灵构成工作的加强；（弗三 16;）祭司衣服的这三样，以及细麻布裤子，（出二八 42，）都表征基督是义，遮盖祭司整个堕落的人，（路十五 22，林前一 30，）使他们蒙保守在生命里，而远离死亡。（出二八 43。）
- 2 大祭司穿的长袍连同其装饰，表征召会是基督神圣属性和人性美德的丰满，彰显—弗一 22 ~ 23。
- 3 在帐幕里面有金子，在祭司袍的胸牌上有十二块宝石，其上有十二支派的名字；这指明十二支派（表征召会）被变化成为宝石，由金子托住，并建造在一起；在祭司袍的肩带上，也有两块红玛瑙，其上有十二支派的名字—出二八 9 ~ 12：
 - a 祭司有基督作他们的圣别，由金子所表征；也有基督作他们的变化，由宝石所表征。
 - b 祭司有基督作他们的得荣，由宝石的照耀所表征；并有基督作他们的建造，由十二块宝石一同镶在金槽里所表征。
- 4 以弗得预表基督在祂的神、人二性，并祂的属性和美德里彰显出来；这是祭司衣服的一部分，用以系住或绑住—4 ~ 6 节：
 - a 两条肩带和两块红玛瑙，（9，）以及胸牌和十二块宝石，（15，）是系在或绑在以弗得上面。（12 ~ 28。）

pieces, and the breastplate, and on the turban he wore an engraved plate (28:36-37; 29:5-6):

1. The tunic of fine woven linen signifies the covering of Christ as our perfect righteousness in a humanity that has been dealt with (Rev. 19:8); the turban of fine linen signifies Christ as the glory of perfect righteousness and Christ as our boast (Phil. 3:3; Rom. 5:2; 1 Cor. 1:31); the girding sash as the work of an embroiderer signifies the strengthening by the Spirit's constituting work (Eph. 3:16); these three pieces of the priestly garments, with the linen trousers (Exo. 28:42), all signify Christ as righteousness to cover the entire fallen being of the priests (Luke 15:22; 1 Cor. 1:30) that they might be preserved in life and kept away from death (Exo. 28:43).
2. The long robe, with all its adornments, worn by the high priest signifies the church as the fullness, the expression, of Christ's divine attributes and human virtues—Eph. 1:22-23.
3. **Within the tabernacle there is gold, and on the breastplate of the robe of the priest there are twelve stones with the names of the twelve tribes, indicating that the tribes (signifying the church) are transformed into precious stones, held by the gold, and built up together; on the shoulder pieces of the priest's robe were two onyx stones with the names of the twelve tribes—Exo. 28:9-12:**
 - a. The priests have Christ as their sanctification, signified by the gold, and Christ as their transformation, signified by the precious stones.
 - b. The priests have Christ as their glorification, signified by the shining of the stones, and Christ as their building up, signified by the twelve stones built together in the gold settings.
4. The ephod is a type of Christ expressed in His two natures, divinity and humanity, with His attributes and virtues; it was a part of the priestly garments used for fastening, or binding—vv. 4-6:
 - a. The two shoulder pieces with the two onyx stones (v. 9) and the breastplate with the twelve precious stones (v. 15) were bound, fastened, to the ephod (vv. 12-28).

- b 这表征基督借着祂神圣的荣耀和人性的华美，就是以弗得的组成元素，将召会托于、系于、并系于祂自己—林后—21。
 - c 金线，蓝色、紫色、朱红色线，和捻的细麻，是不同颜色的线；因此，以弗得表征基督的组成，包括祂的神性（金色）、祂的属天（蓝色）、祂的君尊（紫色）、祂的救赎（朱红色）、和祂柔细的人性，为着彰显祂神圣的荣耀和人性的华美（细麻）。
 - d 以弗得两条肩带上的两块红玛瑙，在神面前成为记念，作可喜悦的记念；召会系于基督，而基督在神面前托住召会，作为永远的记念—出二八12。
- 5 顶冠上的圣冠，（二九6，）指戴在大祭司顶冠上雕刻的金牌，上面刻着**归耶和華為圣**（二八36）：
- a 成为圣别乃是有神圣的性情作到我们里面，使我们成为像神一样圣别—彼后—4，彼前—15~16，参启二—2。
 - b 刻着归耶和華為圣，指明整个祭司体系都是圣别归主的，分别出来归与主，并且为主所浸透。

周 五

叁 基督是祭司的住处—诗九十1，九一1，二七4，约十五5，十四23：

一 祭司圣衣的材料，与帐幕的材料完全相同：

- 1 幕幔、幔子、与帐幕入口的门帘都是用蓝色、紫色、朱红色线和捻的细麻制造，祭司的衣服在材料上与帐幕相同—出二六1，5~6，31，36，二八8。
- 2 帐幕有许多项目是用金作的，祭司的衣服也有金线和为着镶嵌宝石的金框—6，11，13，20节，三九3。

- b. This signifies that Christ holds, binds, and fastens the church to Himself by His divine glory and human beauty, the components of the ephod—2 Cor. 1:21.
 - c. The gold, blue, purple, scarlet, and fine twined linen were threads of different colors; thus, the ephod signifies the composition of Christ's divinity (gold), His heavenliness (blue), His kingliness (purple), His redemption (scarlet), and His fine humanity for the expression of His divine glory and human beauty (linen).
 - d. The two onyx stones on the shoulder pieces of the ephod became a memorial, a pleasant remembrance, before God; the church is fastened to Christ, and Christ holds the church in the presence of God as an eternal memorial—Exo. 28:12.
5. The holy crown on the turban (29:6) refers to the engraved gold plate, worn on the turban of the high priest, that says "HOLINESS TO JEHOVAH" (28:36):
- a. To be holy is a matter of having the divine nature wrought into our being to make us holy, as God is—2 Pet. 1:4; 1 Pet. 1:15-16; cf. Rev. 21:2.
 - b. The engraving "HOLINESS TO JEHOVAH" indicates that the entire priesthood is sanctified unto the Lord, separated to the Lord, and saturated with the Lord.

Day 5

III. **Christ is the dwelling of the priests—Psa. 90:1; 91:1; 27:4; John 15:5; 14:23:**

A. The garments of the priests were composed of the same material as the tabernacle:

- 1. The curtains, the veil, and the screen at the entrance of the tabernacle were made with blue and purple and scarlet strands and fine twined linen, and the priestly garments contained these materials as well—Exo. 26:1, 5-6, 31, 36; 28:8.
- 2. The tabernacle had many items made of gold, and the priestly garments were made with gold thread and gold settings for the precious stones—vv. 6, 11, 13, 20; 39:3.

3 因此，神的居所帐幕所有的材料，原则上都可以在祭司身上找着；这就是说，祭司们所穿着的就是他们的住处；他们的衣服就是他们的房屋—参林后五 1 ~ 4。

4 在旧约里，祭司的衣服和帐幕一样；在新约里基督以及召会作为帐幕，神的家，（约一 14，提前三 15 ~ 16，）乃是祭司的居所。

5 新人就是基督的身体，穿上新人就是穿上作为身体的基督，也就是穿上基督的身体；换言之，我们要“穿上”基督的身体；这身体就是我们的衣服，我们的遮盖—弗四 22 ~ 24，二 15 ~ 16。

周 六

二 “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” —彼前二 4 ~ 5 上：

1 圣别的祭司体系，众祭司所组成的团体，乃是属灵的殿；当我们被基督充满、浸透，正确又完满地表现祂时，我们就成为神实际的居所，就是实际的帐幕。

2 我们该表现出金线，细麻，蓝色、紫色、朱红色线；当我们在这样适当的方式里表现基督时，我们就是穿上新人；我们穿上了基督的身体。

3 当我们被基督充满，并以正确的方式表现祂一切的是时，新人就成了我们的衣服，而这衣服就是我们的住处，帐幕的实际，就是基督身体的实际。

4 在新约中，神属灵的殿，祂的居所召会，就是一班被建造的祭司；当我们被基督充满并表现祂的时候，我们就成了实际的召会；然后我们与神就有一个可以居留的安居之所—参诗一三二 8，13 ~ 18，赛六六 1 ~ 2。

5 每时每刻我们都该是在享受基督，这就叫基督的表

3. Thus, in principle, the materials of the tabernacle, the dwelling place of God, were worn by the priests; this simply means that what the priests wore was their abiding place; their clothing was their housing—cf. 2 Cor. 5:1-4.

4. In the Old Testament the priests' clothing was the same as the tabernacle, and in the New Testament both Christ and the church as the tabernacle, the house of God (John 1:14; 1 Tim. 3:15-16), are the place where the priests dwell.

5. The new man is the Body of Christ, and to put on the new man means to put on Christ as the Body, which is to be clothed with the Body; in other words, we must “wear” the Body; the Body is our clothing and our covering—Eph. 4:22-24; 2:15-16.

Day 6

B. “You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood”—1 Pet. 2:5a:

1. The holy priesthood, the corporate body of priests, is a spiritual house; when we are filled and saturated with Christ, expressing Him in an accurate and full way, we will become God's dwelling place, the tabernacle, in reality.

2. We must have the expression of gold, fine linen, blue, purple, and scarlet; when we express Christ in such an adequate way, we have put on the new man; we are clothed with the Body of Christ.

3. When we are filled with Christ and express all that He is in a proper way, the new man becomes our clothing, and this clothing is our housing, the reality of the tabernacle, which is the reality of the Body of Christ.

4. In the New Testament God's spiritual house, His dwelling place, the church, is the built-up priests; when we are filled with Christ and express Him, we become the church in reality; then we, together with God, have a place to rest, to dwell, and to abide—cf. Ps. 132:8, 13-18; Isa. 66:1-2.

5. Every moment we must be found enjoying Christ so that an expression of

现能从我里面洋溢出来；基督从我们众人里面表现出来就是召会，圣别的祭司体系作神属灵的殿，神与人相互的居所—诗九十 1，九一 1，约十五 5，十四 23，弗三 16 ~ 17，彼前二 5，后二一 3，22。

Him may emanate from within us; Christ expressed from within us all is the church, the holy priesthood as God's spiritual house, the mutual dwelling place of God and man—Psa. 90:1; 91:1; John 15:5; 14:23; Eph. 3:16-17; 1 Pet. 2:5; Rev. 21:3, 22.

晨兴喂养

利二 3 “素祭所剩的要归给亚伦和他的子孙；这是献与耶和华的火祭中为至圣的。”

六 26 “为罪献这祭的祭司要吃这祭物，要在圣处，就是在会幕的院子里吃。”

就祭司们的生活而论，他们需要有吃的，好在里面得着力量、营养、饱足。他们也需要穿着，好在外有遮盖。食物与衣物是祭司们生活中两项主要的必需品。当然除衣食，还有住的需要。

四十年之久以色列人飘流在旷野，他们每天以吗哪为食物。无论早餐、午餐、晚餐，只有一样吃的，就是吗哪！但是你们曾否想到，那些年间祭司们究竟吃什么？他们是否也是天天吃吗哪？或者还吃什么别的？…〔根据利未记二章三节，〕祭司们要吃一部分素祭（李常受文集一九六六年第一册，六五四页）。

信息选读

利未记七章十四节：“从其中，他要从各样的供物中取一个饼，献给耶和华为举祭；这要归给洒平安祭牲之血的祭司。”…三十一至三十四节：“祭司要把脂油烧在坛上，但胸要归亚伦和他的子孙。你们要从平安祭牲中，把右腿给祭司作举祭。亚伦子孙中，献平安祭牲之血和脂油的，要得这右腿为分；因为我从以色列人的平安祭牲中，取了这摇祭的胸和举祭的腿给祭司亚伦和他子孙；这要作以色列人所守永远的定例。”平安祭中的一部分，也是祭司们的分。

Morning Nourishment

Lev. 2:3 And what is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.

6:26 The priest who offers it [the sin offering] for sin shall eat it. In a holy place it shall be eaten, in the court of the Tent of Meeting.

As far as [the living of the priests] is concerned, the priests need to eat so that they might be strengthened, nourished, and filled within, and they need to be clothed so that they might be covered without. Food and clothing are the two main items of the living of the priests. Of course, besides food and clothing, there is the matter of their dwelling.

For forty years the children of Israel were wandering in the wilderness. Day after day they ate manna as their food. For breakfast, lunch, and dinner, they had only one thing to eat—manna. But have you ever considered what the priests ate during all those years? Did they also eat manna day by day, or something else?...[According to Leviticus 2:3], the priests were to eat a portion of the meal offering. (CWWL, 1966, vol. 1, p. 495)

Today's Reading

Leviticus 7:14 [says], “From it he shall present one out of each offering as a heave offering to Jehovah; it shall belong to the priest who sprinkles the blood of the peace offerings.” [Verse 31 says], “And the priest shall burn the fat on the altar, but the breast shall be for Aaron and for his sons.” [Verses 33 and 34 say], “The one among the sons of Aaron who presents the blood of the peace offerings and the fat shall have the right thigh as his portion. For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel out of the sacrifices of their peace offerings and have given them to Aaron the priest and to his sons for a perpetual statute to be observed by the children of Israel.” Some parts of the peace offering were also a portion for the priests.

再有六章二十六节〔指明〕…赎罪祭又是另一分为着祭司们的。

七章六至七节：“凡祭司中的男丁都可以吃这祭物；要在圣处吃；这是至圣的。赎罪祭怎样，赎愆祭也怎样，两个祭是一个条例：用赎愆祭遮罪的祭司，要得这祭物。”这是赎愆祭，作为祭司们的分。

二十四章九节：“这饼是要给亚伦和他子孙的，他们要在圣处吃，因为这在献给耶和华的火祭中是至圣的，要归与亚伦；这是永远的定例。”由前后文看，就知道这是指陈设饼说的。陈设饼也是祭司们的分。

这些经节给我们看见，几乎一切不同的祭物，都成了给祭司们吃的食物。…祭司们…不单是事奉神，或是为别人代求，他们也是照管基督不同的各方面，经营基督，并且用基督来服事人。正如一个作生意的人经营某些货品，祭司们也经营基督作他们的货品。他们乃是经营那位包罗万有的基督，丰富的基督，无限、追溯不尽的基督！他们终日都在照管基督，并且将祂服事给人。

现在我们就看见，祭司们的生活也是基督。他们不单经营基督，并且他们也吃基督。他们必须以十分内在、主观的方式来经历祂。他们经营基督，不是只像商人供应货品那样将基督供应别人，也是将基督当作食物供应自己。

不同的祭物预表基督之于我们不同的方面。祭司们被命定靠这些祭物而活，因为他们是吃自己所献上的。并且他们也照规定的方式正确地吃—在一定的時候，一定的地方，来吃一定的祭物。可惜没有时间，不然我们要来看我们该在什么地方，来享受基督各方面的丰富。这是很有意思，也是很奇妙的事（李常受文集一九六六年第一册，六五四至六五六页）。

参读：李常受文集一九六五年第二册，在生命中尽基督身体恩赐的功用，第七章；李常受文集一九六六年第一册，祭司的体系，第九章。

Furthermore, [according to] Leviticus 6:26 the sin offering was another portion for the priests.

Leviticus 7:6-7 says, “Every male among the priests may eat of it; it shall be eaten in a holy place; it is most holy. The trespass offering is like the sin offering; there is one law for them: The priest who makes expiation with it shall have it.” This is the trespass offering as a portion for the priests.

Leviticus 24:9 says, “It shall be for Aaron and his sons, and they shall eat it in a holy place, for it is most holy to him of Jehovah’s offerings by fire, a perpetual statute.” The context of this passage shows that this is the bread of the Presence. The bread of the Presence was a portion for the priests.

These verses show us that nearly all the different kinds of offerings became the food for the priest to eat... [The priests] are not only the ones serving God or interceding for others, but they also take care of the different aspects of Christ, handle Christ, and minister Christ to others. Like the businessman who handles a certain kind of merchandise, so the priests handle Christ as their merchandise. They handle the all-inclusive Christ, the rich Christ, the infinite and unsearchable Christ! They are continually taking care of Christ and ministering Him to others.

Now we see that the living of the priests is also Christ. They not only handle Christ, but they also eat of Him. They must experience Him in a very inward and subjective way. They handle Christ not only as the merchandise for others but also as the food for themselves.

The different offerings typify the different aspects of Christ to us. The priests were destined to live by these offerings, for they ate what they offered, and they ate it properly in a regulated way. At certain times, they ate certain offerings at a certain place. If we had the time, we would see where we should enjoy the various riches of Christ. It is very interesting and even marvelous. (CWWL, 1966, vol. 1, “The Priesthood,” pp. 495-496)

Further Reading: CWWL, 1965, vol. 2, “Functioning in Life as Gifts Given to the Body of Christ,” ch. 7; CWWL, 1966, vol. 1, “The Priesthood,” ch. 9

晨兴喂养

出二五 30 “又要在桌子上，在我面前，常摆陈设饼。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

有几个〔基督徒〕真知道如何来吃基督呢？今日的基督徒…知道如何相信基督，跟随基督，认识基督，敬拜基督，传讲基督，可是他们从未听说过借吃基督而享受基督。

怎么说我们要吃主耶稣呢？…在约翰六章五十七节主说，“那吃我的人，也要因我活着。”我们必须吃祂。祂又说，“我就是生命的粮。”（35）粮是给人吃的！

陈设饼是祭司们所吃的一种食物；…它表明基督作我们的生命和生命供应。为将基督像陈设饼一样的对待并供应给别人，我们自己必须享受祂、吃祂，像吃陈设饼一样。这就是说，我们必须借着吃祂，而经历祂作内里的生命和生命的供应。

我们众人必须学习吃祂、接受祂、享受祂作属灵的食物。当我们基督服事、供应给人的时候，我们自己也必须吃祂。正当我们去喂养别人的时候，我们自己也得了喂养。每次我服事的时候，头一个得到喂养的就是我自己。服事完，我就饱足了；我的饱足是在于将基督服事给别人（李常受文集一九六六年第一册，六五六至六五七页）。

信息选读

整个赎愆祭都是给祭司吃的。这意思是说，当我们将基督供应给一个失丧的人作救主时，不但这个人要得救，我们自己也要因着这样将基督服事给他们，而得着基督作食物。我们这样作，里面就享受了基督。每逢我们将基督服事给人，不论在哪一方面，我们都能吃到祂并享受祂。

Morning Nourishment

Exo. 25:30 And you shall set the bread of the Presence upon the table before Me always.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

How many [Christians] know how to eat Christ?...[Christians today] know how to believe in Christ, follow Christ, know Christ, worship Christ, and preach Christ, but they have never heard about enjoying Christ by feeding upon Him.

How can [we] say that we should eat the Lord Jesus?...[The Lord] says in John 6:57, “He who eats Me, he also shall live because of Me.” We must eat Him. He also said, “I am the bread of life” (v. 35). Bread is to be eaten.

The bread of the Presence is one of the foods for the priests....It signifies Christ as our life and life supply. To handle Christ as the bread of the Presence and to minister Him to others, we must first enjoy and feed on Him as the bread of the Presence. This means that we must experience Christ as the inner life and the life supply by feeding on Him.

We must learn to feed on Him, to take Him in, and to enjoy Him as our spiritual food. When we minister Christ to others, we also feed ourselves with Him. While we are feeding others, we are fed. Every time I minister, the first one to be fed is myself. After the ministry I am satisfied. I am satisfied by my ministering of Christ to others. (CWWL, 1966, vol. 1, pp. 496-497)

Today's Reading

The whole trespass offering was to be eaten by the priests. This means that when we minister Christ as the Savior to a lost person, not only will the person be saved, but we will also be fed with Christ while we are ministering Him in this way. By doing this we enjoy Christ within. While we are ministering Christ to others, regardless in what aspect, we are fed and we enjoy Him.

有些弟兄对我说，“李弟兄，我们不能停下来不传福音。如果我们不将基督服事给罪人，我们就挨饿了。”他们的属灵食物，正是他们所供应别人作赎愆祭的基督！

我们若是懒惰，不出去接触人，我们的里面就挨饿了。但是当我们出去将基督当作赎愆祭供应人的时候，我们就饱足了。等我们回家，我们会觉得真是饱足了。这是吃基督之法。我们为着别人经营基督作赎愆祭；当祂作赎愆祭成了别人的救主，祂对我们也成了食物。

什么是我们的食物呢？必须是基督。不是道理或教训里的基督，乃是在我们服事里的基督。服事给人作赎愆祭的基督，乃是他们的救主，也是我们的食物。赎罪祭、平安祭、素祭也是同样的原则。…我们越多经营基督，并将祂供应给人，就越多享用祂。我们不能把一位客观的基督供应给人，而是把一位对我们非常主观的基督供应给人。祂是我们所经营的货品，也是我们的食物，因为我们必须吃用我们所供售的。

我越讲论基督，就越得饱足。若非如此，我就成了一个虚假的执事。我越多与你们谈论基督，并将基督摆给你们，我就越多吃基督。当我将祂服事给人的时候，也就是吃祂的时候。祂对我是何等主观。我供售基督，并非借我思想的心思，而是借我享受的灵。祂是我的食物。对我们来说，没有一样东西比食物更主观。等我们吃过食物后不久，食物就变成我们的一部分。我们众人必须如此主观地经历基督（李常受文集一九六六年第一册，六五八至六五九页）。

那些离开圣所的祭司，都是挨饿的祭司；那些不尽职的祭司，都没有食物吃。你今天挨饿，里头不满足，就是因为你不亲近神，不作祭司。你缺少与神的交通，没有和神接触，没有活在神的面光中，所以你就享受不到神的祭物—基督。享受基督和亲近神，二者乃是不能分开的（祭司职分与神的建造，一三二页）。

参读：祭司职分与神的建造，第九篇。

Some brothers have told me, “Brother Lee, we cannot stop preaching the gospel. If we do not minister Christ to the sinners, we are hungry.” Their spiritual food was the very Christ whom they ministered to others as the trespass offering.

If we are lazy and do not go out to reach others, we are hungry within. But when we go out to minister Christ to others as the trespass offering, we are satisfied. After we return home, we have the sense that we are really full. This is the way to eat Christ. We handle Christ as the trespass offering for others. When Christ as the trespass offering becomes the Savior to others, He becomes the food to us.

What is our food? It must be Christ, not a Christ in doctrine or teaching, but Christ in our ministry. Christ ministered to others as the trespass offering will be their Savior and our food. This is also true with the sin offering, the peace offering, and the meal offering....The more we handle Christ and minister Him to others, the more we feed upon Him. We cannot minister an objective Christ, but One who is so subjective to us. He as our merchandise is also our food, for we must eat what we sell.

The more I speak about Christ, the more I am satisfied. If this is not true, then I am a false minister. The more I talk with you about Christ and present Christ to you, the more I feed on Christ. While I am ministering Him, I am feeding on Him. He is so subjective to me. I am not selling Christ by my thinking mind but by my enjoying spirit. He is my food. Nothing is so subjective to us as food. The food we eat becomes our very being after a short period of time. We must experience Christ in such a subjective way. (CWWL, 1966, vol. 1, “The Priesthood,” pp. 497-498)

A priest who is outside the Holy Place is a hungry priest. A priest who does not participate in the priestly service does not have any food to eat. If we are hungry, it is because we have not drawn near to God as a priest. If we do not contact God, fellowship with God, or live in the presence of God, we will be unable to enjoy Christ as God’s offerings. Drawing near to God and enjoying Christ are inseparable. (The Priesthood and God’s Building, p. 110)

Further Reading: The Priesthood and God’s Building, ch. 9

出二八2 “你要给你哥哥亚伦作圣衣，为荣耀为华美。”

4 “他们要作这些衣服：胸牌、以弗得、外袍、编织的内袍、顶冠、腰带；要为你哥哥亚伦和他儿子们作这圣衣，使他们可以作祭司事奉我。”

祭司的衣服主要是为荣耀为华美，表征基督神圣荣耀和人性华美的彰显。荣耀与基督的神性（祂的神圣属性）有关（约一14，来一3）；华美与基督的人性（祂的人性美德）有关。基督的神性，由祭司衣服上的金所预表，是为着荣耀；祂的人性，由蓝色、紫色、朱红色线和细麻所预表，是为着华美。我们过彰显基督神圣荣耀和人性华美的生活，就得着圣别，并够资格成为祭司体系（圣经恢复本，出二八2注2）。

信息选读

关于祭司们的衣服，有四、五件东西十分重要。首先，他们有一件白细麻的袍子盖全身，再有一件以弗得，有点像袍子外面罩的背心。再一件就是顶冠，戴在头上，有点像冠冕。两肩上有两块宝石，胸前有胸牌，上面有十二块宝石，外加乌陵与土明。

袍子就是基督自己作我们的义。我们是在祂的遮盖之下。我们大多数人都认识这个道理，但是我怕少有人有经历上的认识。

我说这话的意思是这样。假定我们在召会中遇到一位弟兄非常温柔，非常谦卑、公义、良善。但他生来就是一个

Exo. 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

4 And these are the garments which they shall make: a breastplate and an ephod and a robe and a tunic of checkered work, a turban and a girding sash. So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest.

The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory and human beauty. Glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty. A life that expresses Christ with the divine glory and the human beauty sanctifies us and qualifies us to be the priesthood. (Exo. 28:2, footnote 2)

Today's Reading

Four or five things are very important concerning the garments of the priests. First, they have a robe made of white linen to cover the whole body. Then they have the ephod, which is something like a vest upon the robe. Next, they have a turban, which is a head piece, something like a crown. Finally, upon their shoulders are two precious stones, and upon their breast is the breastplate, with twelve precious stones and the Urim and the Thummim.

The robe is Christ Himself as our righteousness. We are under His covering. Most of us know this as a doctrine, but I am afraid that very few know it in an experiential way.

What I mean is this: Suppose we meet a brother in the church who is very meek, very humble, just, and good. But he was born as a meek, humble, just, and

温柔、谦卑、公义、良善的人；在他得救以前就是温柔、谦卑、良善的。那么，现在他来到召会中，有人就会说他是太好的弟兄，然而其实他在得救以前就像今天一样好了！你想这样一位弟兄有基督作他的袍子么？没有。他所有的一切只不过是他自己的义，他天然的良善。你看不出基督显出作他的温柔，作他的谦卑或公义。在他的行为举止之中，并不叫人觉出基督那馨香甜美的味道。你能说这是一位好弟兄，有好的性格，可是在他外面的行为中，却缺了基督那馨香甜美的味道。但在另一些基督徒的温柔中，确有一种基督甜美的味道。基督的香味可以非常确定地从他们的温柔中感觉出来。有时在一位弟兄的谦卑中，只叫你感觉骄傲，而不是基督。你能看出这里的讲究么？

我们的袍子必须是基督表现作我们的义。…我们不知道温柔，只知道基督！我们不知道谦卑，只知道基督！这对我们说是一个深的功课。我们必须学习弃绝我们天然的温柔、谦卑、正直，然后基督就能有一条亨通的道路从我们流出，显为我们的遮盖。

以弗得是用五样主要的东西作的：捻的细麻，金线，蓝色、紫色、朱红色线。这是非常有意思的。细麻表征基督的纯洁，金表征基督的神性，蓝色表征基督属天的性质，朱红色表征基督的救赎，紫色表征基督的王权与尊贵。这一切都该是基督作到我们里面，并借着我们彰显出来。人要从我们身上看见基督的纯洁，基督的神圣性情，基督的救赎，基督属天的性情，以及基督的君尊、元首地位、尊贵与权柄。当基督的这些情形作到我们里面以后，人们就会在我们身上看到；然后我们就会有基督丰富美丽的表现。

顶冠就是基督作我们的夸耀。祂是我们的头巾、冠冕，我们头上的遮护；祂是我们的夸耀。我们除了基督，别无可夸。当基督作这一切都作到我们里面，然后这些才会从我们身上流露出来，成为基督的真表现（李常受文集一九六六年第一册，六六一至六六三页）。

参读：祭司职分与神的建造，第十篇；出埃及记生命读经，第一百一十八至一百一十九篇。

good person. Before he was saved, he was also meek, humble, and good. Now in the church some may say that he is such a good brother, but before he was saved, he was just as good as he is now. Does he have Christ as his robe? No. All he has is his own righteousness, his natural goodness. You cannot discern that Christ is expressed as his meekness, as his humility, or as his justice. The sweet savor of Christ cannot be sensed in his behavior. You may say that he is a good brother with a good character, but the flavor or sweet odor of Christ in his outward behavior is missing. In the meekness of some Christians there is a real sense of the sweetness of Christ. The flavor of Christ is definitely sensed in their meekness. Sometimes in a brother's humility you can only sense pride, not Christ. Do you see the difference?

Our robe must be Christ expressed as our righteousness....We must not know meekness but Christ! We must not know humility but only Christ! This is a profound lesson for us to learn. We must learn to reject our natural meekness, humility, and rightness; then Christ will have a free way to flow out of us to be expressed as our covering.

The ephod is made of five main items: fine twined linen, gold, blue, purple, and scarlet. This is very interesting. Linen signifies the purity of Christ; gold, the divine nature of Christ; blue, the heavenly nature of Christ; scarlet, the redemption of Christ; and purple, the kingship and dignity of Christ. All these things must be Christ wrought into us and expressed through us. Others should see upon us the purity of Christ, the divine nature of Christ, the redemption of Christ, the heavenly nature of Christ, and the kingship, headship, dignity, and authority of Christ. They will see these things in us when these aspects of Christ have first been wrought into us. Then we will have a rich and beautiful expression of Christ.

The turban is Christ as our boast and glory. He is our turban, our crown, our head covering; He is our boast and glory. We have nothing to boast of except Christ. When Christ as all these things has been wrought into us, these things will emanate from us as the very expression of Christ. (CWWL, 1966, vol. 1, "The Priesthood," pp. 500-501)

Further Reading: The Priesthood and God's Building, ch. 10; Life-study of Exodus, msgs. 118-119

晨兴喂养

出二八 39 “要用细麻线编织内袍，用细麻布作顶冠，又用绣花的手工作腰带。”

42 ~ 43 “要给他们作细麻布裤子，遮掩下体；…亚伦和他儿子们进入会幕，或就近坛，在圣所供职的时候必穿上，免得担当罪孽而死。…”

所有的祭司都穿着细麻布裤子、内袍、腰带，并裹上头巾或戴上顶冠（出二八 40 ~ 42，二九 8 ~ 9 上）。此外，大祭司在内袍外面穿戴外袍、以弗得、肩带和胸牌，又戴一面印刻的牌在顶冠上（二八 36 ~ 37，二九 5 ~ 6）（圣经恢复本，出二八 4 注 1）。

细麻织的内袍表征在受过对付的人性里面，完全之义的遮盖。细麻的顶冠表征完全之义的荣耀。用绣花手工作的腰带表征那灵构成工作的加强。祭司衣服的这三样，以及细麻布裤子（二八 42），都表征基督是义，遮盖祭司整个堕落的人（路十五 22，林前一 30），使他们蒙保守在生命里，而远离死亡（出二八 43）（二八 39 注 1）。

信息选读

大祭司穿的长袍连同其装饰，表征召会是基督神圣属性和人性美德的丰满，彰显（弗一 22 ~ 23）。大祭司衣服的美丽和丰满，包括胸牌、肩带和长袍，这些都预表召会（圣经恢复本，出二八 31 注 1）。

以弗得预表基督在祂的神、人二性，并祂的属性和美德里彰显出来（出二八 6）。这是祭司衣服的一部分，

Morning Nourishment

Exo. 28:39 And you shall weave the tunic of fine linen, and you shall make a turban of fine linen, and you shall make a girding sash, the work of an embroiderer.

42-43 And you shall make them linen trousers to cover their naked flesh;...they shall be upon Aaron and upon his sons when they go into the Tent of Meeting or when they come near to the altar to minister in the sanctuary, that they may not bear iniquity and die...

All the priests wore linen trousers, a tunic, a girding sash, and a turban (Exo. 28:40-42; 29:8-9a). In addition, over the tunic the high priest wore the robe, the ephod, the shoulder pieces, and the breastplate, and on the turban he wore an engraved plate (28:36-37; 29:5-6). (Exo. 28:4, footnote 1)

The tunic of fine woven linen signifies the covering of perfect righteousness in a humanity that has been dealt with. The turban of fine linen signifies the glory of perfect righteousness. The girding sash as the work of an embroiderer signifies the strengthening by the Spirit's constituting work. These three pieces of the priestly garments, with the linen trousers (Exo. 28:42), all signify Christ as righteousness to cover the entire fallen being of the priests (Luke 15:22; 1 Cor. 1:30) that they might be preserved in life and kept away from death (Exo. 28:43). (Exo. 28:39, footnote 1)

Today's Reading

The long robe, with all its adornments, worn by the high priest signifies the church as the fullness, the expression, of Christ's divine attributes and human virtues (Eph. 1:22-23). The beauty and fullness of the high priest's garments consist of the breastplate, the shoulder pieces, and the long robe, all of which typify the church. (Exo. 28:31, footnote 1)

The ephod is a type of Christ expressed in His two natures, divinity and humanity, with His attributes and virtues (Exo. 28:6). It was a part of the priestly

用以系住或绑住。两条肩带和两块红玛瑙，…以及胸牌和十二块宝石，…是系在或绑在以弗得上面（12～28）。这表征基督借着祂神圣的荣耀和人性的华美，就是以弗得的组成元素，将召会托于、系于并联于祂自己（二八4注2）。

金线，蓝色、紫色、朱红色线，和捻的细麻，是不同颜色的线。金表征基督的神性。蓝色表征基督的属天；紫色表征祂的君尊；朱红色表征祂借着流血所完成的救赎；捻的细麻表征基督柔细的人性生活，借着祂的受苦显明出来。…以弗得预表基督的组成，包括祂的神性、祂的君尊与属天、祂的救赎和祂柔细的人性，为着彰显祂神圣的荣耀和人性的华美（二八6注1）。

以弗得两条肩带上的两块红玛瑙，在神面前成为记念，作可喜悦的记念。召会系于基督，而基督在神面前托住召会，作为永远的记念（二八12注1）。

圣就是神在祂纯净神圣性情里的自己，在此由纯金所表征。成为圣别乃是有神圣的性情作到我们里面，使我们成为像神一样圣别（见罗六19注2）。刻着归耶和华为圣，指明整个祭司体系都是圣别归主的，分别出来归与主，并且为主所浸透（出二八36注2）。

祭司们的圣衣也包含建造的意思，这是由宝石镶嵌在金框内所表征的。头一种被提起的宝石是红玛瑙，末一种是碧玉。…圣经的头一卷创世记，在第二章，在伊甸园河流那里曾提起红玛瑙〔12〕。然后在启示录，圣经的末了，主要的宝石就是碧玉。启示录四章告诉我们，那位坐在宝座上的，好像碧玉。…碧玉就是神的表现。而红玛瑙和碧玉，以及其他许多种宝石，都是被建造在那座金城新耶路撒冷，也就是神的居所里面。这样，在祭司们的圣衣上就看见了新耶路撒冷的缩影（李常受文集一九六六年第一册，六六三至六六四页）。

参读：出埃及记生命读经，第一百二十至一百二十二篇。

priestly garments used for fastening, or binding. The two shoulder pieces with the two onyx stones,...and the breastplate with the twelve precious stones,...were bound, fastened, to the ephod (vv. 12-28). This signifies that Christ holds, binds, and fastens the church to Himself by His divine glory and human beauty, the components of the ephod. (Exo. 28:4, footnote 2)

The gold, blue, purple, scarlet, and fine twined linen were threads of different colors. Gold signifies Christ's divinity. Blue signifies Christ's heavenliness; purple, His royalty, His kingliness; scarlet, His redemption accomplished by the shedding of His blood; and fine twined linen, the fine human living of Christ, manifested through His sufferings....The ephod typifies the composition of Christ's divinity, His kingliness and heavenliness, His redemption, and His fine humanity for the expression of His divine glory and human beauty. (Exo. 28:6, footnote 1)

The two onyx stones on the shoulder pieces of the ephod became a memorial, a pleasant remembrance, before God. The church is fastened to Christ, and Christ holds the church in the presence of God as an eternal memorial. (Exo. 28:12, footnote 1)

To be holy is a matter of having the divine nature wrought into our being to make us holy, as God is (see footnote 2 on Rom. 6:19). The engraving HOLINESS TO JEHOVAH indicates that the entire priesthood is sanctified unto the Lord, separated to the Lord and saturated with the Lord. (Exo. 28:36, footnote 2)

The garments of the priests also contain the aspect of building, signified by the precious stones built into the gold. The first stone mentioned is onyx, and the last one is jasper....[In] the first book of the Bible, the onyx stone [Gen. 2:12] is in the flow of the river in the garden of Eden. Then in Revelation, the last book, the main precious stone is jasper. Revelation 4 tells us that the One who sits on the throne looks like jasper....Jasper is the very expression of God. Jasper and onyx, as well as many other precious stones, are built up in that golden city, the New Jerusalem, which is the dwelling place of God. Thus, on the garments of the priests is the miniature of the New Jerusalem. (CWWL, 1966, vol. 1, "The Priesthood," p. 501)

Further Reading: Life-study of Exodus, msgs. 120-122

晨兴喂养

林后五 2 “…我们确是在这帐幕里叹息，深想穿上我们从天上来的住处。”

4 “因为我们在帐幕里的人，负重叹息，是因不愿脱下这个，乃愿穿上那个，好叫这必死的被生命吞灭了。”

弗四 24 “…穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

在林后五章一至四节里我们看见一个观念，说穿衣就是住房。这几节说到穿上一所房屋，而不说穿上一件衣服。因此住房就是穿衣，穿衣就是住房。我们所穿的衣服就某一面的意义说，乃是一所房屋。我们穿上衣服，就在房屋里。…以弗所四章二十四节的“穿上”，意指穿上新人如衣服；这新人是照着神，在那实际的义和圣中所创造的（李常受文集一九六六年第一册，六六六至六六七页）。

信息选读

新人乃是一个团体的宇宙大人，就是基督的身体。“使两个在一个身体里与神和好了。”以弗所二章十五节中的这一个新人，就是十六节中的那一个身体。…当我们清楚知道新人就是基督的身体之后，我们才能了解穿上新人的意思，就是穿上身体。而穿上身体的意思，就是把身体当作衣服般的穿上。这身体必须是我们的衣服。换言之，我们要“穿上”身体。身体就是我们的衣服，我们的遮盖。这是穿上新人的意思。

有一件很有意思的事，就是祭司们圣衣的材料，与会幕的材料完全相同。他们的圣衣是由金线，细麻，蓝色、紫色、朱红色线织的，而会幕也是同样用金线，细麻，蓝色、紫色、朱红色线织的。这就是说，祭司们所穿着的就是他们的住处。他们的衣服就是他们的房屋。

Morning Nourishment

2 Cor. 5:2 ...We groan, longing to be clothed upon with our dwelling place from heaven.

4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.

Eph. 4:24 ...Put on the new man, which was created according to God in righteousness and holiness of the reality.

In 2 Corinthians 5:1-4 we see the concept that the clothing is the housing. [These verses] refer to being clothed with a home, not with a garment. So the housing is the clothing, and the clothing is the housing. Our garments, in a sense, are a house. When we are in the garment, we are in the house....Put on in Ephesians 4:24 means to be clothed with the new man, which was created according to God in righteousness and holiness of truth. (CWWL, 1966, vol. 1, p. 503)

Today's Reading

The one new man in Ephesians 2:15 is a corporate, universal man; it is the very Body of Christ that was reconciled in one Body to God in verse 16....When we are clear that the new man is the Body of Christ, we can understand that to put on the new man simply means to put on the Body, and to put on the Body means to be clothed with the Body. The Body must be our clothing. In other words, we must “wear” the Body. The Body is our clothing and our covering. This is what it means to put on the new man.

It is very interesting to notice that the garments of the priests are composed of the same materials as the tabernacle. Their garments were made of gold, fine linen, blue, purple, and scarlet; the tabernacle was also made with gold, fine linen, blue, purple, and scarlet. This simply means that what the priests wore was their abiding place. Their clothing was their housing.

召会乃是基督由众圣徒里面出来的表现。…我们若没有这个表现，就没有召会。这个意思是说，我们可以说我们是召会，这是对的，但是真正的召会生活乃是基督的表现。因此，祭司们的衣服就是他们的房屋，他们的住处。他们的衣服和会幕一样，而会幕乃是他们居住的地方。

我们必须认识，今日的众祭司就是会幕所预表的神的住处。彼前二章四至五节说，“你们来到祂…跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系。”…在这里“祭司体系”的意思就是一个祭司团体，它不是指祭司的职任说的。在希伯来七章五节那里，那是指祭司的职任说的，但在彼前二章五节这里，是指祭司团体说的。圣别的祭司体系是一个属灵的房屋，是众祭司所组成的团体。当我们被基督充满、饱和，正确而又完满地表现祂时，我们就成为神的居所；照预表的话说，我们就变成会幕。会幕和祭司永远分不开，祭司们在哪里，会幕就在哪里；哪里有会幕，祭司们也总是在哪里。祭司们伴同着会幕，会幕也伴同着祭司们。新约圣经清楚地告诉我们，祭司们就是属灵的殿—会幕。

我们认为自己是什么呢？我们是否认为自己是神合式的住处—属灵的殿呢？正如前面所说的，会幕乃是金线，细麻，蓝色、紫色、朱红色线的表现。我们如果说，我们是神的住处，神的会幕，我们身上显出金线么？我们有单纯的性质么？我们能表现出蓝色、紫色、朱红色线的光景么？如果不是这样，那我们所表现的是什么呢？是我们的天然么？是我们的肉体么？如果是表现天然和肉体，那我们就够不上作神的会幕。我们只该表现出金线，细麻，蓝色、紫色、朱红色线。然后我们就有资格作神属灵的殿—会幕。当我们在这样适当的方式里表现基督时，我们就是穿上了新人。这就是说，我们穿上了召会；我们穿上了基督的身体（李常受文集一九六六年第一册，六六七至六六八、六七二至六七三页）。

参读：李常受文集一九六六年第一册，祭司的体系，第十章。

The church is just the expression of Christ from within so many saints...If we do not have this expression of Christ, we do not have the church. In a sense we may rightly say that we are the church, but the real church life is the expression of Christ. So the clothing of the priests was their housing and their dwelling place. Their clothing was the same as the tabernacle, and the tabernacle was the place where they dwelt.

We must realize that the priests today are God's dwelling place, which was typified by the tabernacle. First Peter 2:5 says, "You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood."...The word priesthood here means a body of priests. It does not mean the office of the priests. Priesthood in Hebrews 7:11 means the office of the priests, but here in 1 Peter 2:5, it means the body of priests. The holy priesthood is a spiritual house, a corporate body of priests. When we are filled and saturated with Christ, expressing Him in an accurate and full way, we will become God's dwelling place. We will become the tabernacle according to type. The tabernacle could never be separated from the priests. Where there are the priests, there is always the tabernacle, and where there is the tabernacle, there are always the priests. The priests go with the tabernacle, and the tabernacle goes with the priests. The New Testament tells us clearly that the priests are the spiritual house—the tabernacle.

How do we consider ourselves? Do we consider ourselves to be a proper dwelling place of God—a spiritual house? As we have mentioned, the tabernacle is an expression of gold, fine linen, blue, purple, and scarlet. If we say that we are God's dwelling place, God's tabernacle, do we express the gold? Do we have the purity? Do we express the blue, the purple, and the scarlet? If not, then what do we express? Is it something natural? Is it something of the flesh? If we express something natural, something of the flesh, we are not a suitable tabernacle of God. We must only have the expression of gold, pure linen, blue, purple, and scarlet. Then we are qualified to be God's spiritual house—the tabernacle. When we express Christ in such an adequate way, we have put on the new man. That is, we have put on the church; we are clothed with the Body of Christ. (CWWL, 1966, vol. 1, pp. 504, 507-508)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 10

出二六1 “你要用十幅幕幔作帐幕；这些幕幔要用捻的细麻，和蓝色、紫色、朱红色线制造…”。

二八4~5 “…要为你哥哥亚伦和他儿子们作这圣衣，使他们可以作祭司事奉我。因此，他们要把金线，和蓝色、紫色、朱红色线，并细麻拿来。”

让我们察看自己：如果我们说我们是基督的身体，…我们是否表现神的性情，或者别的什么？我怕许多时候…我们所表现的乃是己，甚至是肉体…。许多时候，我们所表现的是己、肉体、魂、旧人、天然的生命，而不是神性的金。当我们表现这些反面的东西时，我们根本就在召会生活之外。…我们所表现的并不像会幕里的幕幔。会幕里的幕幔乃是表现基督所是的一切美丽光景。

我们是否表现出紫色所显示的君王权柄呢？可是有时我们身上所表现的是婴孩的光景，又软弱又低下。再就是救赎又如何？我怕好些亲爱的弟兄姊妹并不感觉自己的污秽。…他们很少人在与主接触时深觉宝血的需要。…我们不觉得自己污秽，反而常常觉得自己是对的。我们何等需要表现主的救赎！（李常受文集一九六六年第一册，六七三至六七四页）

信息选读

我们必须表现一切基督的所是，然后我们不只成为会幕的一部分，我们乃是成了会幕。到这时，我们才不是无家可归的人。除非到达这个地步，否则不论我们基督徒作了多少年，我们仍是无家可归的。我们没有安息，乃是由于我们没有一个正确的、真正的召会生活。当我们被基督充满，并以正确的方式表现祂的时候，我们就成了召会的一部分，并且召会也一直与我们同在。然后，我们就有一个可以居留的安息之所。

Exo. 26:1 Now the tabernacle you shall make with ten curtains of fine twined linen and blue and purple and scarlet strands...

28:4-5 ...So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest. They therefore shall take the gold and the blue and the purple and the scarlet strands and the fine linen.

Let us check ourselves: If we say that we are the Body of Christ,...do we express the divine nature or something else? I am afraid that many times...we express the self and even the flesh....We express the self, the flesh, the soul, the old man, and the natural life, instead of the gold of the divine nature. When we express all these negative things, we are simply outside the church life....[Is] what we express...the same as what the curtains of the tabernacle express,...[which] express all the beauties of what Christ is?

Do we express the kingship as seen in the purple? Sometimes we just express that we are babies, so weak and low. Then what about the redemption? I fear that many dear brothers and sisters do not sense that they are dirty,...that whenever they contact the Lord, they need the blood....[Instead], we always feel that we are right. How we need to express the Lord's redemption. (CWWL, 1966, vol. 1, p. 508)

Today's Reading

We must express all that Christ is. Then we not only become a part of the tabernacle; we become the tabernacle. It is then that we are not homeless. Unless we come to this point, regardless of how many years we have been a Christian, we are always homeless. We do not have rest, because we do not have a proper and genuine church life. When we are filled with Christ and express Him in a proper way, we become part of the church, and the church is always with us. Then we have a place to rest, to dwell, and to abide.

只有当我们借享受基督而被祂充满的时候，我们就能在〔出埃及二十八章五节和二十六章一节所说的金线，细麻，蓝色、紫色和朱红色线〕这五方面将祂表现出来。就是这样，我们有了衣服，而这衣服又成了我们的房屋。我们有了召会的生活，我们也是召会生活的一部分，我们是在家里的人。

在祭司的圣衣上有建造。所有的宝石代表神的百姓，都镶嵌在金框内。他们是借着神的性情被建造的，也在神的性情里彼此相联。因此他们就是身体，就是召会。在这时候我们要在一个团体的方式来服事。彼前二章五节说，我们是活石，被建造成为活的属灵的殿，成为圣别的祭司团体，就是祭司体系，然后我们才向神献上属灵的祭物。在未到这个地步之先，我们还不能以团体的方式来服事主。我们说事奉主不可以单独，但是不管说过多少，人还是单独，因为人生来就是单独的。单单教导永远不能帮助人互相依赖，因为这只能借着一种变化的工作而使然。当你我变化成为基督的形像，并且完满地表现祂，我们的个人主义就自动消逝了。只有等到这个时候，我们才真正在身体的配搭和关联里。

在祭司的圣衣上，有宝石镶嵌在金框内；这圣衣就是祭司们享受基督作食物，而从他们里面发出基督的表现。当我们享受基督为我们的滋养与食物，并将祂消化，祂就要饱和、浸润我们到一个地步，叫我们能表现祂。然后这个表现就成了我们的衣服，而在这衣服上有圣徒的建造，如同宝石镶嵌在金框内。这样看来，召会的建造是在基督的表现里，而这个表现乃是出自对基督的享受。

每时每刻我们都该是在享受基督，这就叫基督的表现能从我们里面洋溢出来。然后在这里我们才有身体的建造。…愿主带领我们进入这样一种祭司体系里（李常受文集一九六六年第一册，六七四至六七八页）。

参读：李常受文集一九六六年第一册，祭司的体系，第十章。

It is only when we are filled with Christ by enjoying Him that we express Him as these five aspects [the gold, fine linen, blue, purple, and scarlet in Exodus 28:5 and 26:1]. In this way we have the clothing, and the clothing becomes our housing. We have the church life, we are a part of the church life, and we are at home.

Upon the garment of the priest is the building. All the precious stones, representing the people of God, are set into the enclosures of gold. They are built up with the divine nature, and they are related to one another in the divine nature. Therefore, they are the Body, the church. It is at this time that we will serve in a corporate way. First Peter 2:5 tells us that when we as living stones are built up as a living, spiritual house, as a holy body of priests, as a priesthood, then we will offer up spiritual sacrifices unto God. Not until then will we be able to serve the Lord adequately in a corporate way. We say that we should not be independent in the service of the Lord, but regardless of how much we say it, people will still be independent because they were born independent. Teaching by itself can never help people to be dependent, because dependency comes through a transforming work. When we are transformed into the image of Christ and express Him fully, automatically our individualism will be gone. Only then will we be in the coordination and relatedness of the Body.

The building of the stones set into the gold is upon the garment of the priests. This garment is the very expression of Christ from within the priests who enjoy Christ as their food. While we enjoy Christ as our nourishment and food and digest Him, He will be saturating and permeating us so that we may express Him. Then this expression becomes our garment, and upon this garment there is the building of the saints as the precious stones set into the gold. Thus, the building up of the church is in the expression of Christ, and this expression comes out of the enjoyment of Christ.

Every moment we must be found enjoying Christ so that an expression of Him might emanate from within us. Then, in this expression, we will have the building up of the Body....May the Lord bring us into such a priesthood. (CWWL, 1966, vol. 1, pp. 508-511)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 10

Hymns, #911

657 事 奉 — 享受基督作一切

8 7 8 7 副 (英 911)

降 A 大调

3/4

1 · 2 | 3 · 1 2 3 | 2 1 1 · 6̣ | 5 · 1 7̣ 1 | 2 -
一 祭 司 生 活 何 等 有 福, 得 享 基 督 作 一 切!

1 · 2 | 3 · 1 2 3 | 2 1 1 · 6̣ | 5 1 2 7̣ | 1 -
衣、食、住 处, 全 是 基 督, 并 有 基 督 为 产 业。

3 · 4 | 5 · 3 4 3 | 3 2 2 · 3 | 4 · 2 3 4 | 3 -
(副) 祭 司 生 活 何 等 有 福, 得 享 基 督 作 一 切!

3 · 2 | 1 · 2 1 7̣ | 6̣ 1 1 · 2 | 3 1 2 7̣ | 1 - ||
衣、食、住 处, 全 是 基 督, 并 有 基 督 为 产 业。

二 祭 司 供 职 所 披 所 戴, 全 是 基 督 的 荣 美;
圣 服、圣 冠、面 牌、胸 牌, 荣 耀、华 美 又 尊 贵。

三 祭 司 向 神 献 上 基 督, 作 神 悦 纳 的 祭 物,
就 得 享 受 祂 作 食 物, 饱 尝 基 督 的 丰 富。

四 披 戴 基 督, 与 祂 联 合, 外 面 有 祂 作 彰 显;
吃 喝 基 督, 与 祂 调 和, 里 面 有 祂 来 充 满。

五 祭 司 所 住, 神 圣、荣 耀, 乃 是 扩 大 的 基 督;
祭 司 在 此 同 被 建 造, 就 有 属 灵 的 住 处。

六 祭 司 所 有 也 是 基 督 — 祭 司 唯 一 的 产 业;
祭 司 生 活 所 有 事 物, 全 是 基 督 的 一 切!

1

O how blessed is the priest's life,
Christ to him is all in all:

All His clothing, food, and dwelling,
And His portion therewithal.

O how blessed is the priest's life,
Christ to him is all in all:

All His clothing, food, and dwelling,
And His portion therewithal.

2

All the clothing of his service
Is the beauty of the Lord;
Glorious splendor do his garments,
Breast and shoulder-piece afford.

3

When in sacrifice he offers
Christ to God as God has willed,
Then as food he doth enjoy Him
And is with His riches filled.

4

Putting on the Lord as clothing,
Christ without he doth express;
Eating, drinking, with Him mingled,
Christ within doth him possess.

5

Holy, glorious is their dwelling,
'Tis the increase of the Lord;
Here the priests built up together
Unto God a house afford.

6

All his portion, all his living,
Everything the priests possess—
All is Christ and Christ forever,
In His all-inclusiveness.

为着神的建造之祭司职分的恢复

The Recovery of the Priesthood for God's Building

第四篇

Message Four

点灯与烧香

Lighting the Lamps and Burning the Incense

读经：出二七 20 ~ 21，三十 7 ~ 8，34 ~ 38，诗
一四一 2，启五 8，八 3 ~ 4

Scripture Reading: Exo. 27:20-21; 30:7-8, 34-38; Psa. 141:2; Rev. 5:8; 8:3-4

纲 目

Outline

周 一

Day 1

壹 在神的圣所里点灯是尽祭司的职任，
祭司的事奉—出二七 20 ~ 21：

**I. The lighting of the lamps in the sanctuary of God is a
priestly service, a service of the priests—Exo. 27:20-21:**

一 按预表，在神的圣所里点灯表征我们基督徒
正确的聚会方式：

*A. In typology, lighting the lamps in the sanctuary of God
signifies the proper way for us to meet as Christians:*

1 帐幕作为会幕，就是神与祂的子民相会，并向他们
说话的地方，（利一 1，）乃是预表召会的聚会。

1. The tabernacle as the Tent of Meeting, the place where God met with His
people and spoke to them (Lev. 1:1), typifies the meetings of the church.

2 按预表，点灯是指召会正确的聚会方式；正确的聚
会方式乃是点灯，就是发出光来—路十一 33。

2. In typology, lighting the lamps points to the proper way to meet as the church;
the proper way to meet is to light the lamps, that is, to give off light—Luke 11:33.

3 我们在聚会中所作的每件事，无论是祷告、唱诗、
赞美或申言，都该使圣别的光上升。

3. Everything we do in the meetings—praying, singing, praising, and
prophesying—should cause the holy light to ascend.

二 在圣所里需要圣别的人来点圣别的灯—出
二七 20 ~ 21，三十 7 ~ 8：

*B. There is the need for holy persons to light the holy lamps in
the Holy Place—Exo. 27:20-21; 30:7-8:*

周 二

Day 2

1 祭司乃是绝对为着神，完全被神据有的人，他的生活为
人乃是完全为着神的；他在每一方面、在每一种情形下
的独一兴趣就是神—彼前二 5，9，后一 6，五 9 ~ 1。

1. A priest is a person who is absolutely for God, who is fully possessed by God,
and who lives and has his being wholly for God; in every respect and in every
way, his unique interest is God—1 Pet. 2:5, 9; Rev. 1:6; 5:9-10.

2 点灯的人乃是被神据有、被神浸透、且绝对为神而活的人—出二七 21：

a 凡这样的人在圣所里所说和所作的就是点灯；他所有的行动都是灯的照亮。

b 当圣别的祭司在召会的聚会中说话时，灯光就上升，圣所也就满了光—林前十四 19，太五 15 ~ 16，可四 21。

三 圣所里的光不是天然的光，也不是人造的光，乃是神圣的光，圣别的光，真光，就是神自己—约一 9，约壹一 5，启二一 23 ~ 24 上：

周 三

1 今天基督徒因着许多种天然和人造的光而分裂—赛五十 10 ~ 11，林后十一 14。

2 为着建造基督的身体，我们需要在独一、真正的光，就是救赎并照耀之神的光底下生活行事—启二一 23，约壹一 5，7，弗五 8 ~ 9。

3 信徒聚集的目的就是要有神的圣所，由合格的祭司来点灯，使我们看见圣所里各项器物所表征之基督不同的方面，也看见通往至圣所，就是进入在神里面之基督深处的路—出二五 23，31，三十 1。

4 每当我们在召会聚会中经历真正的点灯，我们定规会经历到一些成分，就是三一神的具体表现（灯台）、神圣的性情（金）、基督拔高的人性（灯芯）和基督的灵（油）—西二 9，彼后一 4，罗一 3 ~ 4，八 9。

5 一同聚会点灯，包含了我们基督徒生活属灵经历的每一方面。

周 四

2. The one who lights the lamps is a person who is possessed by God, who is saturated with God, and who lives absolutely for God—Exo. 27:21:

a. Whatever such a person says and does in the Holy Place is the lighting of the lamps; all his actions are the lighting of the lamps.

b. When the holy priests speak in the church meetings, the light ascends, and the sanctuary is full of light—1 Cor. 14:19; Matt. 5:15-16; Mark 4:21.

C. The light in the Holy Place is neither a natural light nor an artificial light—it is a divine light, a holy light, the real light, which is God Himself—John 1:9; 1 John 1:5; Rev. 21:23-24a:

Day 3

1. Today's Christians are divided by many kinds of natural and artificial light—Isa. 50:10-11; 2 Cor. 11:14.

2. For the building up of the Body of Christ, we need to live and walk under the unique and genuine light, the light of our redeeming and shining God—Rev. 21:23; 1 John 1:5, 7; Eph. 5:8-9.

3. The purpose of the gathering of the believers is to have the sanctuary of God with the lighting of the lamps by qualified priests so that we may see the different aspects of Christ, signified by the items of furniture in the Holy Place, and also see the way leading into the Holy of Holies, into the depths of Christ within God—Exo. 25:23, 31; 30:1.

4. Certain elements must be involved whenever we experience the genuine lighting of the lamps in the church meetings—the embodiment of the Triune God (the lampstand), the divine nature (gold), the uplifted humanity of Christ (the wick), and the Spirit of Christ (the oil)—Col. 2:9; 2 Pet. 1:4; Rom. 1:3-4; 8:9.

5. Meeting together to light the lamps includes every aspect of our spiritual experience in the Christian life.

Day 4

贰祭司体系的主要任务乃是烧香——出三十 7～8:

一 点灯与烧香相联——7～8节:

- 1 每逢祭司们烧香的时候要点燃灯，每逢点燃灯的时候要烧香。
- 2 每逢我们读经（点灯）的时候，我们必须祷告；点灯乃是读神的话，烧香就是祷告。
- 3 正确的祷告乃是出自读经而有的亮光；从主话中出来的光要光照我们，使我们用正确的话祷告。

二 烧香乃是作神居所之会幕里，每一件事的中心。

周 五

三 烧香预表祷告——诗一四一 2，路一 10～11，启五 8，八 3～4:

- 1 烧香表征我们在复活升天的基督里并同着复活升天的基督祷告。
- 2 这样的祷告实际上就是基督，乃是我们借着基督并同着基督升到神那里去；这对神乃是馨香之气。
- 3 那香的烟指明，那香同众圣徒的祷告向神焚烧，上升于神面前；这含示众圣徒的祷告有功效，且蒙神悦纳——3节。
- 4 在基督里并以基督作香所献上的祷告，管治神恩典的分赐并推动神圣行政的执行。

四 圣膏油表征基督作为包罗万有的灵从神临到我们，香表征基督作为我们的祷告从我们到神那里去——出三十 23～25，34～38:

II. The main commission of the priesthood is to burn the incense—Exo. 30:7-8:

A. *The lighting of the lamps is connected to the burning of the incense—vv. 7-8:*

1. Whenever the priests burned the incense, they lit the lamps, and whenever they lit the lamps, they burned the incense.
2. Whenever we read the Word (light the lamps), we should pray; to light the lamps is to read the Word, and to burn the incense is to pray.
3. Proper prayer is prayer that issues out of the light from reading the Word; the light from the Word will enlighten us to have the right words to pray.

B. *The burning of the incense is the central matter of everything in the tabernacle, God's dwelling place.*

Day 5

C. *Burning the incense typifies praying—Psa. 141:2; Luke 1:10-11; Rev. 5:8; 8:3-4:*

1. Burning the incense signifies our praying in and with the resurrected and ascended Christ.
2. This kind of prayer, which is actually Christ, is our ascending to God through Christ and with Christ; such is a sweet-smelling fragrance to God.
3. The smoke of the incense indicates that the incense is burned and ascends to God with the prayers of the saints; this implies that the prayers of the saints become effective and are acceptable to God—v. 3.
4. The prayer offered in Christ and with Christ as the incense governs God's dispensing of grace and motivates the execution of the divine administration.

D. *The holy anointing oil signifies Christ as the all-inclusive Spirit coming to us from God, whereas the incense signifies Christ as our prayer going to God from us—Exo. 30:23-25, 34-38:*

1 为着三一神与我们之间双向的交通，我们需要圣膏油的涂抹，同时也需要香的焚烧：

a 膏油涂抹将神在基督里并借着基督带给我们，让我们有分于神圣的元素；香是我们在祷告里同着基督并作为基督去到神那里，给神享受。

b 这种祷告同时以香气满足神，并执行神的经纶，就是神的行政。

周 六

2 神以圣膏油圣别我们，使我们享受复合的那灵；我们也以祷告的圣香满足神，并执行神的行政。

五 祭司乃是一班有香的人；祭司的工作主要是烧香：

1 祭司乃是在里面烧香以接触主的人—7 ~ 8 节。

2 我们需要学习如何细致地烧香，向神献上馨香之气。

3 当我们以表现基督的方式祷告，祷告的不只是我们，而是基督在我们里面祷告；借着祷告，我们与基督成为一，并且我们向神的祷告乃是馨香的香升到祂面前—诗一四一—2：

a “基督是香，也是活水，我蒙悦纳，也脱困惫；也愿在此多祷多喝，献上香气，流出江河”—诗歌五八七首第八节。

b “常在神前烧香！常在神前烧香！常在神前将灯点亮，也常向神歌唱！”—诗歌五七三首副歌。

1. For the two-way traffic between the Triune God and us, we need both the anointing of the holy ointment and the burning of the incense:

a. The anointing brings God to us in Christ and through Christ for our participation in the divine element; the incense is our going to God with Christ and as Christ in prayer for God's enjoyment.

b. This kind of prayer simultaneously satisfies God with a sweet fragrance and carries out God's economy, God's administration.

Day 6

2. God sanctifies us with the holy ointment so that we may enjoy the compound Spirit, and we may satisfy God with our prayer, the holy incense, and carry out God's administration.

E. Priests are a people of incense; their work is mainly to burn the incense:

1. A priest is a person who burns the incense inwardly to contact the Lord—vv. 7-8.

2. We need to learn how to burn the incense in a fine way to offer a sweet savor to God.

3. When we pray in the way of expressing Christ, it is not only we who are praying but also Christ who is praying within us; we and Christ become one by praying, and our prayer to God is sweet incense ascending to Him—Psa. 141:2:

a. “Thou art the incense unto God, / In Thee acceptance is complete; / I want to pray yet more and more, / To offer up this fragrance sweet”—Hymns, #813.

b. “Let us the incense burn / Of prayer before the Lord; / The lamp we'd light, through day and night / Our praise to Him outpoured”—Hymns, #791.

晨兴喂养

出二七 20 ~ 21 “你要吩咐以色列人，把捣成的纯橄榄油拿来给你，为点灯用，使灯常常点着。在会幕中见证柜前的幔外，亚伦和他的子孙，从晚上到早晨，要在耶和華面前整理这灯。…”

帐幕作为会幕，就是神与祂的赎民相会，并向他们说话的地方（利一 1），乃是预表召会的聚会。因此，按预表，点灯是指正确的聚会方式。在召会聚会中所作的每件事，无论是祷告、唱诗、赞美或申言，都该使灯照耀（圣经恢复本，出二七 21 注 1）。

信息选读

你知道在圣所里点灯是什么意思？点灯就是发出光来。有些亲爱的弟兄姊妹在聚会里一开口说话，我们就觉得亮光正在升起，黑暗渐渐消失。这样发出光来的人的确有祭司的衣服，就是基督的彰显。在圣所里有多少光，在于我们穿上基督作祭司衣服来点灯的资格有多少。我们要点灯，就必须彰显基督，也必须经历神的具体化身、神圣的性情、耶稣的人性，和基督的灵带着成为肉体、人性生活、钉十字架和复活的元素。这些元素都必须是我们基督徒生活的成分。如果是这样的情况，我们就够资格在神的圣所里点灯。

每当我们作为召会聚在一起时，这个聚会就是在神的居所里…。我们的聚集就是圣所，因此，我们的举止不该像是在体育馆里一样。我们必须记得，我们是在圣徒圣别的聚集里。我们的聚集既是神的圣所，就必须在圣

Morning Nourishment

Exo. 27:20-21 And you shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah...

The tabernacle as the Tent of Meeting, the place where God met with His redeemed people and spoke to them (Lev. 1:1), typifies the meeting of the church. Thus, in typology the lighting of the lamps points to the proper way to meet. Everything done in the church meetings, whether praying, singing, praising, or prophesying, should cause the lamps to shine. (Exo. 27:21, footnote 1)

Today's Reading

Do you know what it means to light the lamps in the sanctuary? To light the lamps is to give off light. When some dear ones open their mouths to speak in the meeting, we all have the sense that the light is ascending and that the darkness is vanishing. Those who shine forth light in this way are surely those with the priestly garments, the expression of Christ. How much light there will be in the sanctuary depends on the extent to which we are qualified to light the lamps by wearing Christ as the priestly garments. In order to light the lamps, we must express Christ, and we must have the experience of the embodiment of God, the divine nature, the humanity of Jesus, and the Spirit of Christ with the elements of incarnation, human living, crucifixion, and resurrection. All these elements need to be the ingredients of our Christian life. If this is the case, then we are qualified to light the lamps in the sanctuary of God.

Whenever we come together to meet as the church, that meeting is in God's dwelling place...Our gathering is a sanctuary. Therefore, we should not behave as if we were in a stadium. We need to remember that we are in a holy gathering of the saints. As those whose gathering is the sanctuary of God, we

所，就是在会幕里点灯。当然，我们在其中聚集的物质建筑物并不是圣所，我们的聚集才是圣所。无论我们是在室内聚会，或是在露天聚会，我们的聚集就是圣所。因这缘故，我们不该以天然或世俗的方式聚会。我们在聚会里所作的每件事—我们的说话、唱诗、赞美、呼求、呼喊、祷读，都必须使圣别的光上升。这就是在神的圣所里点灯，好使亮光把黑暗吞灭。

点灯的行动是圣别的。这些灯不是在凡俗或普通的地方，乃是在圣所里。因为点灯是圣职，平常人没有资格作这事。他们也许很好、很有教养，但他们不是圣别的。在圣所里需要圣别的人来点圣别的灯。…点灯乃是祭司的事奉。

祭司的事奉主要有三项。首先要在外院子的祭坛那里献祭；所有的祭物必须由祭司献给神，人不能自己把祭物献给神，他必须借着祭司献上他的祭物。因此祭司的事奉首先包含了献祭。祭司事奉的这一面相当粗重，因为是与庞大的动物祭牲有关。祭坛是宰杀的地方；而宰杀动物，把它们当作祭牲献给神，乃是祭司的职责。

祭司事奉的第二和第三项乃是点灯和烧香。这些事很精细。我们已经看见，平常人不能点灯，只有圣别的人，只有祭司，才能点灯（出埃及记生命读经，一五〇六至一五〇八、一四九五至一四九六页）。

参读：出埃及记生命读经，第一百一十四至一百一十五篇。

need to light the lamps in the sanctuary, that is, in the Tent of Meeting. Of course, the physical building in which we meet is not the sanctuary, or the Holy Place; it is the gathering which is the sanctuary. No matter where we may meet, in a building or in the open air, our gathering is the Holy Place. For this reason, we should not meet in a natural way or in a secular way. Everything we do in the meeting—our speaking, singing, praising, calling, shouting, pray-reading—must cause the holy light to ascend. This is to light the lamps in God's sanctuary so that the light may swallow up the darkness.

The activity of lighting the lamps was holy. These lamps were not in a common or ordinary place; they were the lamps in the sanctuary, in the Holy Place. Because it was a holy task to light these lamps, the common people were not qualified to do this. They may have been good people and well-educated, but they were not holy. There was the need for holy persons to light the holy lamps in the Holy Place....There was the need of the priesthood. The lighting of the lamps was a priestly service.

The priestly service involved three main items. The first was to offer the sacrifices at the altar in the outer court. All the sacrifices had to be offered to God by a priest. A person coming to offer something to God was not able to do this himself. He had to offer his sacrifice through a priest. Thus, the priestly service first included the offering of the sacrifices. This aspect of the priestly service was rather rough or coarse, for it involved the sacrifice of large animals. The altar was a place of slaughter, and it was the duty of the priests to slaughter the animals and offer them to God as sacrifices.

The second and third items of the priestly service were the lighting of the lamps and the burning of the incense. These matters were fine and delicate. As we have seen, the lighting of the lamps could not be done by common people but could be done only by holy ones, by priests. (Life-study of Exodus, pp. 1318-1320, 1308-1309)

Further Reading: Life-study of Exodus, msgs. 114-115

太五 15～16 “人点灯，也不放在斗底下，乃是放在灯台上，就照亮所有在家里的人。你们的光也当这样照在人前，叫他们看见你们的好行为，就荣耀你们在诸天之上的父。”

根据圣经，照属灵方面看，祭司乃是完全被神据有的人。就着新约的意义说，祭司不仅是完全被神据有的人，也是完全被神充满、被神浸透的人。旧约里的祭司乃是新约里真祭司的预表、影儿。今天我们这些相信基督的人，乃是真祭司。我们这些祭司应当被神据有、被神充满并被神浸透。不仅如此，祭司也是绝对为着神的人，他的生命和生活全是为着神。他的生活和存在乃是为着神的，除了神以外，他不顾到地上的任何事。所以，祭司乃是被神据有、被神浸透且为神而活的人。他没有别的兴趣，他在每一方面、每一种情形下的唯一兴趣乃是神。因着祭司被神充满并被神浸透，他乃是属神的人。在圣所里点灯，需要这种人的事奉。为这缘故，我们强调点灯是祭司的事奉（出埃及记生命读经，一四九六页）。

信息选读

我们思想圣所里灯台的景象时，就看见神的具体化身、神圣的性情、基督的人性以及神的灵；祂现今乃是基督的灵，带着成为肉体、人性生活、钉十字架和复活。不仅如此，点灯的人乃是圣别的人，就是祭司，他是被神据有、被神浸透且绝对为神而活的人。这样的人在圣所里所作的就是点灯。凡他所说、所作的，都发出光来。他一切的行动都是灯的照亮。

Morning Nourishment

Matt. 5:15-16 Nor do men light a lamp and place it under the bushel, but on the lampstand; and it shines to all who are in the house. In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.

According to the Bible, spiritually speaking, a priest is one who has been fully possessed by God. In the New Testament sense, a priest is not only possessed by God in full, but is entirely filled and saturated with God. The priests in the Old Testament were types, shadows, of the real priests in the New Testament. Today we who believe in Christ are true priests. As priests, we should be possessed by God, filled with God, and saturated with God. Furthermore, a priest is a person who is absolutely for God. His life and living are wholly for God. He lives and has his being for God. He does not care for anything on earth except God. Hence, a priest is a person possessed by God, saturated with God, and living for God. He has no other interest. In every respect and in every way, his unique interest is God. Because a priest is filled and saturated with God, he is a man of God. The lighting of the lamps in the Holy Place requires the service of this kind of person. For this reason, we emphasize the fact that the lighting of the lamps was a priestly service, a service of the priests. (Life-study of Exodus, p. 1309)

Today's Reading

As we consider the scene of the lampstand in the Holy Place, we see the embodiment of God, the divine nature, the humanity of Christ, and the Spirit of God who is now the Spirit of Christ with incarnation, human living, crucifixion, and resurrection. Furthermore, the one who lights the lamps is a holy person, a priest, a person possessed by God, saturated with God, and living absolutely for God. Whatever such a person does in the Holy Place is the lighting of the lamps. He gives light in all he says and does. All his actions are the lighting of the lamps.

每当一班信徒来在一起聚会，但其中没有圣别的祭司时，那个聚会就是在黑暗里。有些人也许照着属人的观念发表，还有些人也许照着天然的思想说话。结果，在那样的聚会中就有天然的光或人造的光，却没有神圣的光，圣别的光。

在圣经里，“祭司体系”这辞有两个含意。首先，它是指祭司团，就是一班祭司；其次是指祭司职任，就是祭司的事奉。我们不仅是祭司，也是祭司体系。我们是一同作祭司，团体地作祭司。因着我们是祭司体系，一位弟兄在聚会中释放信息时，他不是单独地说话。反之，乃是整个祭司团与他一同说话。每当这样的说话在聚会中进行时，灯就点亮了，聚会也满了神圣的光。

我们已经强调过这事实：神圣的光，圣别的光，包含了三一神的具体化身、神圣的性情、基督的人性和基督的灵。基督乃是经过了成为肉体、人性生活、钉十字架和复活的一位。我们用基督的灵这油来点灯时，就使灯上升。“点灯”，直译，“使灯光上升”（出二七20），使灯兴起。当圣别的祭司在召会聚会中说话时，灯光就上升，圣所也就满了光。

圣所里的光是特别的光，它不是天然的光，不是来自白昼的日头，或夜间的月亮、星宿。圣所里的光也不是人造的光；不是天然的光，也不是人造的光，乃是从金灯台而来的光。换句话说，它乃是从神圣性情而来的光（出埃及记生命读经，一五〇〇、一五〇二、一四九六至一四九七页）。

参读：李常受文集一九六六年第一册，祭司的体系，第十六章；祭司职分与神的建造，第十篇。

Whenever a group of believers comes together for a meeting without any who are holy priests, that meeting will be in darkness. Some may utter something according to the human concept, and others may speak according to natural thoughts. As a result, in that meeting there will be natural light or man-made light, but no divine light, no holy light.

In the Bible the word priesthood has two meanings. First, it denotes a priestly body, that is, a group of priests. Second, it means the priestly service, the service of the priests. We are not only priests; we are a priesthood. We are priests together, priests in a corporate way. Because we are a priesthood, when one brother gives a message in a meeting, he is not speaking alone. Rather, the entire body of priests is speaking with him. Whenever such a speaking takes place in the meeting, the lamps are lighted, and the meeting is full of divine light.

We have emphasized the fact that the divine light, the holy light, includes the embodiment of the Triune God, the divine nature, the humanity of Christ, and the Spirit of Christ. Christ is the One who has passed through incarnation, human living, crucifixion, and resurrection. When we light the lamps, using the oil of the Spirit of Christ, we cause the lamps to ascend. Literally, “make the lamps burn” means “to cause the light of a lamp to ascend” (Exo. 27:20). It is to cause the lamps to arise. When the holy priests speak in the church meeting, the light ascends, and the sanctuary is full of light.

The light in the Holy Place was a particular light. It was not a natural light, that is, a light that comes from the sun during the day or from the moon and the stars at night. Neither was the light in the Holy Place a man-made light. Neither a natural light nor a man-made light, it was a light that came from the golden lampstand. In other words, it is a light that comes from the divine nature. (Life-study of Exodus, pp. 1312, 1314, 1309-1310)

Further Reading: CWWL, 1966, vol. 1, “The Priesthood,” ch. 16; The Priesthood and God’s Building, ch. 10

晨兴喂养

启二一 23 “那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。”

约壹一 5 “神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”

诗篇一百一十九篇一百三十节说，神的言语一解开，就发出亮光。一天过一天，我们必须进入神的圣言；然后我们就会看见光并在光中，这光就是神自己借着祂的话照耀出来。所以，我们不该照着我们天然的能力或所受的教育，来领悟或作任何事。

今天的基督徒因着许多种天然和人造的光而分裂；但我们必须受独一、真正、上等的光所管制。这光就是我们那救赎并照耀的神。我们必须把这光应用到我们日常的行事中。许多圣徒过分运用他们天然的能力，甚至在召会生活中也如此；为这缘故，召会生活中有怨言和争论（腓二 14～15）。我们不需要天然和人造的光。为着基督身体的建造，我们需要借着神的话，在神圣、救赎并照耀的光底下行事并生活（新约总论第十四册，三四八至三四九页）。

信息选读

正如圣城的殿是神自己，光也是神自己。除了神和羔羊之外，这城里没有别的。在新耶路撒冷里，神乃是一切。那是灯的羔羊凭着是光的神照耀，用神的荣耀，就是神圣之光的彰显，照亮这城。因为基督是召会里的光，所以今天在召会生活里也是如此（新约总论第十四册，三四九页）。

我们在圣所里点灯时，就看见表征基督不同方面的器物—陈设饼的桌子、灯台和香坛。因着在圣所里灯

Morning Nourishment

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

Psalm 119:130 says that the opening, or entrance, of God's Word gives light. Day by day we need to enter into the holy Word. Then we will see and be in the light, which is God Himself through His Word. Therefore, we should not realize or do anything according to our natural ability or according to the education we have received.

Today's Christians are divided by many kinds of natural and artificial light, but we must be controlled by the unique, genuine, highest light. This light is our redeeming and shining God. We must apply this light to our daily walk. Many of the saints exercise their natural ability too much, even in the church life, and for this reason there are murmurings and reasonings (Phil. 2:14-15). We do not need the natural and the artificial light. For the building up of the Body of Christ, we need to walk and live under the divine, redeeming, and shining light through the word of God. (The Conclusion of the New Testament, p. 4406)

Today's Reading

Just as the temple of the holy city is God Himself, the light is also God Himself. Apart from God and the Lamb, there is nothing in this city. In the New Jerusalem God is everything. The Lamb as the lamp shines with God as the light to illumine the city with the glory of God, the expression of the divine light. Because Christ is the light in the church, it is the same today in the church life. (The Conclusion of the New Testament, pp. 4406-4407)

When we light the lamps in the Holy Place, we see the furniture signifying different aspects of Christ: the showbread table, the lampstand, and the incense

的照亮下正确地看见，我们就看见基督不同的方面，也看见通往至圣所的路。我们虽然不在至圣所里，但我们看得见，并期望进入这个内里的地方，好摸着基督更深的事。

我盼望借着论到点灯以及祭司衣服的这些信息，我们许多人会明白信徒聚集的真义。聚会的目的就是要要有合式的圣所，其中有合格的祭司来点灯，使我们有基督不同方面的异象，并看见进入在神里面之基督深处的路。

假设信徒聚在一起时，会众里的每一个人都是祭司；他们一开口说话，就是灯的照亮。一位青年姊妹也作一个简短的见证，在她的见证里就有灯的照亮。聚会里的圣徒也许很希奇，聚会本身就满了光；然后这个聚集，这个圣所，就满了神圣的光。这光乃是来自三一神的具体化身、神圣的性情、基督的人性，也来自神的灵成了基督的灵，带着成为肉体、人性生活、钉十字架和复活的成分。我们在聚会中所说、所作的，总该含有这些成分（出埃及记生命读经一五一三、一五〇〇页）。

我们要在召会聚会中经历真正的点灯，就必须有基督这三一神的具体化身作灯台，有神圣的性情作金，有基督拔高的人性作灯芯，且有基督的灵带着基督所经过之过程的一切步骤作油，我们也必须是圣别的人作祭司，穿着基督的彰显为祭司的衣服（圣经恢复本，出二七21注3）。

在圣所里一同聚会点灯，包含了我们基督徒生活属灵经历的每一方面（出埃及记生命读经，一五〇六页）。

参读：李常受文集一九六六年第一册，祭司的体系，第十七章；新约总论，第四百三十一篇。

altar. By the proper vision under the lighting of the lamps in the sanctuary, we see the different aspects of Christ and also the way which leads into the Holy of Holies. Although we may not be in the Holy of Holies, we have the view and the expectation of entering into this inner place to touch the deeper things of Christ.

I hope that through these messages on the lighting of the lamps and the garments for the priesthood many of us will understand the real meaning of the gathering of the believers. The purpose of the meeting is to have the proper sanctuary with the lighting of the lamps by qualified priests so that we may have a vision of the different aspects of Christ and see the way to enter into the depths of Christ with God.

Suppose when believers come together, everyone in the congregation is a priest. When they open their mouths to speak, that will be the lighting of the lamps. A young sister may give a short word of testimony, and in her testimony there will be the lighting of the lamps. The saints in the meeting may be surprised, and the meeting itself will be full of light. Then the gathering, the sanctuary, will be full of divine light. This light comes out of the embodiment of the Triune God, out of the divine nature, out of Christ's humanity, and out of the Spirit of God becoming the Spirit of Christ with the elements of incarnation, human living, crucifixion, and resurrection. What we say and do in the meetings should always include these elements. (Life-study of Exodus, pp. 1324, 1313)

To experience the genuine lighting of the lamps in the church meetings, we must have Christ, the embodiment of the Triune God, as the lampstand, the divine nature as the gold, the uplifted humanity of Christ as the wick, and the Spirit of Christ as the oil with all the steps of Christ's process, and we must be holy people as the priests, clothed with the expression of Christ as the priestly garments. (Exo. 27:21, footnote 3)

Meeting together to light the lamps in the sanctuary comprises every aspect of our spiritual experience in the Christian life. (Life-study of Exodus, p. 1318)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 17; The Conclusion of the New Testament, msg. 431

第四周·周四

晨兴喂养

出三十 7~8 “亚伦要在坛上烧馨香的香；每早晨他收拾灯的时候，要烧这香。黄昏他点灯的时候，也要烧这香，作为世世代代在耶和華面前常烧的香。”

没有血，我们就永远无法进入至圣所，在遮罪盖上与神相会。每次我们与神相会，都需要血。借着赎罪的血，祭司们可以进入会幕；借着血，祭司们能向神献上香；也是借着血，祭司们可以进入至圣所，在遮罪盖那里与神相会。

祭司主要的任务并不是献祭物。当然他们是要献祭物，但那不是他们的主要功用。祭司体系的主要任务乃是烧香。所有的祭物，其目的乃是为着烧香，就是祷告（李常受文集一九六六年第一册，七三三页）。

信息选读

我们若要烧香，不可在黑暗中烧。在外院，日间有日光，夜间有月光。这是天然的光。但是在圣所里面，没有天然的光。没有门窗，只有一个挂着门帘的入口，因此灯台是必需的。

烧香要求点灯发光。先有点灯，然后才可能烧香。所以烧香非常倚重灯台。…我们必须借着圣灵从主的话中得着亮光，好叫我们知道如何祷告，否则我们只得在黑暗里祷告。没有光，无论我们说什么，都是在黑暗里。这种祷告在主面前不过是说胡话。我们必须在光中祷告，是有光的；这样，我们的祷告就是出于光的。

<< WEEK 4 — DAY 4 >>

Morning Nourishment

Exo. 30:7-8 And Aaron shall burn on it fragrant incense; every morning when he dresses the lamps he shall burn it. And when Aaron sets up the lamps at twilight, he shall burn it, a perpetual incense before Jehovah throughout your generations.

We can never go into the Holy of Holies to meet God at the expiation cover without the blood. Every time we meet God, we need the blood. By the redeeming blood the priests can go into the tabernacle; through the blood the priests can offer incense to God; and by this blood the priests can enter the Holy of Holies to contact God at the expiation cover.

The office of the priest is not primarily for offering the sacrifices. Of course, the priests do offer the offerings, but that is not their main function. The main commission of the priesthood is to burn the incense. All the offerings are for the purpose of burning the incense, which means to pray. (CWWL, 1966, vol. 1, “The Priesthood,” p. 554)

Today's Reading

If we burn the incense, we cannot burn it in darkness. In the outer court there is the sunshine in the daytime and the moonlight at night. This is the natural light. But within the Holy Place there is no natural light. There is no window, or even a door—just a covered entrance. Therefore, the lampstand is needed.

The burning of the incense requires the lighting of the lamps to give the light. Then it is possible to burn the incense. The burning of the incense depends very much on the lampstand...We must have the light from the Word, through the Spirit, that we might know how to pray. Otherwise, we will simply pray in darkness. Whatever we say without the light will be in darkness. It will be a kind of nonsense, a foolish talking to the Lord. We must pray in light and with light. Our prayer will then issue out of the light.

我们必须看见，灯台与烧香也有一些关系。不仅祭坛与烧香联在一起，点灯也与烧香相联。我们…可以看见，每逢祭司们烧香的时候要点灯，每逢点灯的时候要烧香。这就是说，每逢我们读经（点灯）的时候，我们必须祷告（烧香）。烧香就是祷告，点灯乃是读神的话。神的话就是光，因此每逢我们来读这话，我们就点灯。读经与祷告必须是一件事，必须相调为一。当祭司们点灯的时候，他们也必须烧香。

若不点灯，祭司们就要在黑暗中烧香。这就是说，若不读主的话，我们就在黑暗中祷告，只能糊涂祷告。因为我们没有光，我们是在黑暗里。没有灯光，就没有光照。这给我们看见，每逢我们去祷告，首先必须接触神的话。当我们读圣经，我们就把灯点亮了，我们就在光中。然后我们才知道该如何祷告；否则我们无论如何祷告，都是在黑暗里。

许多时候我们用天然的方法，照着自己的观念祷告，就是因我们未曾被主的话照亮。这种祷告不能被神当作供物来接受。当我们来与主接触，我们必须恐惧战兢。我们知道我们的罪已经洗净了，但我们如果不先接触神的话以接受亮光，就会用天然的方法，按照我们的个性来祷告；这种祷告是得罪主的，这对于祂并不是一种香气。因此，我们在祷告之先，必须读主的话，被主照亮。我们必须点灯。

祭司体系的主要任务是烧香。我们必须深刻的记得，烧香乃是会幕，就是神居所里每一件事的中心（李常受文集一九六六年第一册，七五五、七四七至七四八、七四四页）。

参读：李常受文集一九六六年第一册，祭司的体系，第十五章；祷告，第十五篇。

We must see that the lampstand...has something to do with the burning of the incense. Not only the altar but also the lighting of the lamp is connected with burning the incense. We have seen...that whenever the priests burned the incense, they lit the lamp, and whenever they lit the lamp, they burned the incense. This means that whenever we read the Word (light the lamp), we must pray (burn the incense). To burn the incense is to pray, and to light the lamp is to deal with the Word. God's Word is the light, so whenever we deal with this Word, we light the lamp. Reading and praying must be one thing. They must be mingled together as one. When the priests light the lamp, they must also burn the incense.

Without lighting the lamp, the priests will burn the incense in darkness. This means that without reading the Word, we pray in darkness, in a foolish way. Because we do not have the light, we are in darkness. Without the light of the lamp, there is no enlightenment. This shows us that whenever we are going to pray, we must first deal with the Word of God. When we read the Bible, we light the lamp and are in the light. Then we know how to pray. Otherwise, whatever we pray will be in darkness.

Many times we pray in a natural way according to our concept because we have not been enlightened by the Word. This kind of prayer will not be accepted as an offering to God. When we come to contact the Lord, we must be in fear and trembling. We know that our sins have been washed away, but if we do not first deal with the Word to receive the light, we may pray in a natural way according to our disposition. This kind of prayer is an offense to the Lord. It will not be a sweet savor to Him. So before we pray, we must read the Word to be enlightened. We must light the lamp.

The main commission of the priesthood is to burn the incense. We need to be impressed that the burning of the incense is the central matter of everything in the tabernacle, God's dwelling place. (CWWL, 1966, vol. 1, pp. 571, 564, 562)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 15; Lessons on Prayer, ch. 15

晨兴喂养

启八3~4“另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。那香的烟同众圣徒的祷告，从那天使手中上升于神面前。”

按照预表，并没有指明香坛是祷告的地方；这是我们的解释。香坛乃是烧香的地方，而烧香预表祷告。我们在香坛那里该如何祷告？既然我们在神里面，神也在我们里面，并且我们既已在香坛那里，我们就必须烧香。然而香是什么？香就是基督。基督是帐幕，基督是祭物，基督也是香。所以烧香的意思就是祷告基督（出埃及记生命读经，一八四九页）。

信息选读

我们来到出埃及三十章的后半，就会看见香预表复活并升天的基督。然而，所有的祭物，除了摇祭和举祭以外，都是预表基督是受神审判并且为我们死的一位。复活并升天的基督是唯一蒙神悦纳的。祂为神所接受，为神所悦纳，所以，祂成了给神的馨香之气。这香气，也就是香，应当在我们的祷告里。我们已经指出，这意思是，我们祷告时，该是祷告基督（出埃及记生命读经，一八五〇页）。

不论在旧约或新约，香都是表征我们的祷告（诗一四一2，启五8）。这样的祷告实际上就是基督，乃是我们借着基督并同着基督升到神那里去；这对神乃是馨香之气。旧约事奉的祭司进入帐幕以前，必须先到外院子的祭坛那里，得着洁净和喂养。然后他们就够资格

Morning Nourishment

Rev. 8:3-4 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.

According to typology, there is no indication that the incense altar is a place to pray. This is our interpretation. The incense altar is a place to burn incense, and burning the incense typifies praying. How should we pray at the incense altar? Now that we are in God and He is in us, and now that we are at the incense altar, we must burn the incense. But what is this incense? The incense is Christ. Christ is the tabernacle, Christ is the offerings, and Christ is also the incense. Thus, to burn the incense means to pray Christ. (Life-study of Exodus, p. 1613)

Today's Reading

When we come to the last part of Exodus 30, we shall see that the incense typifies the resurrected and ascended Christ. However, all the offerings, with the exception of the wave offering and the heave offering, are types of Christ as the One who was judged by God and who died for us. The resurrected and ascended Christ is the unique One who is acceptable to God. He is received by God, accepted by Him. Thus, He becomes a sweet savor to God. This savor, as the incense, should be in our prayer. As we have pointed out, this means that when we pray, we should pray Christ. (Life-study of Exodus, p. 1614)

In both the Old Testament and the New Testament incense signifies our prayer (Psa. 141:2; Rev. 5:8). This kind of prayer, which is actually Christ, is our ascending to God through Christ and with Christ. This is a sweet-smelling fragrance to God. In the Old Testament, before the serving priests entered the tabernacle, they were required to come to the altar in the outer court to be

进入帐幕，来到陈设饼的桌子前，得着进一步的生命供应。接着，来到灯台前，好得着亮光。这亮光引导他们到约柜前，在那里接触神；神的面光又带领他们到金香坛那里，就是祷告的地方。在我们的经历中，也是这样，我们是开始于铜祭坛—基督的十字架，而达到神的面光，结果就是祷告，以基督作香，升到神那里，好蒙神悦纳（真理课程三级卷一，二〇七页）。

那香的烟指明，那香同众圣徒的祷告向神焚烧，上升于神面前〔启八3~4〕。这含示众圣徒的祷告有功效，且蒙神悦纳。换句话说，烟指明众圣徒的祷告有功效，因为基督作为香已经加到这些祷告里。那香的烟同众圣徒的祷告上升于神的宝座那里，祷告就蒙应允（新约总论第十四册，一九五页）。

烧香乃是祷告基督，在基督里并与作为香的基督一同祷告。这种祷告是代求的祷告，不是为自己祷告，乃是为着神圣行政的完成，为着神供应之恩典的分赐，并为着众召会和众圣徒祷告。这样的祷告对神乃是馨香的香—这种祷告成就神的定旨，满足神的愿望，并使神心喜悦（圣经恢复本，出三十7注1）。

圣膏油（出三十23~25）表征基督作为包罗万有的灵，从神来到我们这里；香表征基督作为我们的祷告，从我们去到神那里。这是双向的神圣交通。膏油涂抹在基督里并借着基督将神带给我们，使我们有分于神圣的元素；香是我们在祷告中带着基督并且作为基督到神那里去，使神得着享受。这种祷告以馨香之气满足神，同时也执行神的经纶，神的行政（出三十35注3）。

参读：李常受文集一九六九年第一册，如何聚会，第十八至十九章。

cleansed and nourished. Then they were qualified to enter the tabernacle and come to the table of the bread of the Presence to receive a further supply of life. After this, they came to the lampstand to receive light. This light guided them to the Ark, where they could contact God. God's presence then led them to the golden incense altar, the place of prayer. So also it is in our experience. We begin from the bronze altar, the cross of Christ, and eventually we come into God's presence. The outcome is prayer that is Christ ascending to God as incense for God's acceptance. (Truth Lessons—Level Three, vol. 1, pp. 189-190)

The smoke of the incense indicates that the incense is burned and ascends to God with the prayers of the saints [Rev. 8:4-5]. This implies that the prayers of the saints become effective and are acceptable to God. In other words, smoke indicates that the saints' prayers are effective because Christ has been added to them as incense. The smoke of the incense goes up with the prayers of the saints to the throne of God, and the prayers are answered. (The Conclusion of the New Testament, p. 4277)

To burn the incense is to pray Christ, to pray in Christ and with Christ as the incense. This kind of prayer is intercessory prayer, not prayer for ourselves but prayer for the carrying out of the divine administration, for the dispensing of God's supplying grace, and for the churches and the saints. Such prayer is a fragrant incense to God—it fulfills His purpose, satisfies His desire, and delights His heart. (Exo. 30:7, footnote 1)

The holy anointing oil (Exo. 30:23-25) signifies Christ as the all-inclusive Spirit coming to us from God, whereas the incense signifies Christ as our prayer going to God from us. This is a divine traffic in two directions. The anointing brings God to us in Christ and through Christ for our participation in the divine element; the incense is our going to God with Christ and as Christ in prayer for God's enjoyment. This kind of prayer simultaneously satisfies God with a sweet fragrance and carries out God's economy, God's administration. (Exo. 30:35, footnote 1)

Further Reading: CWWL, 1969, vol. 1, "How to Meet," chs. 18-19

出三十 34 ~ 36 “…你要取馨香的香料，就是苏合香、香螺、白松香；…纯乳香，各样的分量要相等。你要用这些加上盐，按调制香品者之法作成香品，作成纯净圣别的香。这香要取些捣得极细，放些在会幕内见证的柜前，我要在那里与你相会；你们要以这香为至圣。”

为着三一神与我们之间双向的交通，我们需要圣膏油的涂抹，同时也需要圣香的焚烧。神以圣膏油涂抹我们，我们向神献上圣香。这样，神以圣膏油圣别我们，使我们享受复合的那灵；我们也以祷告的圣香满足神，并执行神的行政（真理课程三级卷一，二〇七页）。

信息选读

祭司乃是在神面前烧香的人（出三十 7 ~ 8）。烧香就是祷告。只有那些到主面前祷告并接触祂的人，能成就神的定旨。在四福音里，当主耶稣来到地上在犹太人中间时，并没有许多祭司；反之，有太多的经学家。经学家是宗教的学者，神学家；他们不是祭司。祭司不是一班有知识的人；祭司乃是一班有“香”的人。他们天天烧香，祷告。施浸者约翰的父亲撒迦利亚是祭司的好榜样，他进到殿里烧香并祷告（路一 8 ~ 9）。

在整本圣经里，甚至从亚当的时候起，神的意愿就是要得着一班作祭司的人。这是神所要的一班独特的人。

我们都必须寻求以内里的方式接触主。神所需要的乃是一班借着祷告接触祂的人。在今天的基督教里有许多

Exo. 30:34-36 ...Take fragrant spices—stacte and onycha and galbanum—...with pure frankincense; there shall be an equal part of each; and you shall make of it incense, a fragrant compound according to the work of a compounder, seasoned with salt, pure and holy. And you shall beat some of it very fine, and put some of it before the Testimony in the Tent of Meeting, where I will meet with you; it shall be to you most holy.

For the two-way traffic between the Triune God and us, we need the anointing of the holy ointment, and we also need the burning of the holy incense. God anoints us with the holy ointment, and we offer the holy incense to God. Thus, God sanctifies us with the holy ointment that we may enjoy the compound Spirit, and we satisfy God with our prayer, the holy incense, and carry out God's administration. (Truth Lessons—Level Three, vol. 1, p. 190)

Today's Reading

A priest is one who burns the incense before God (Exo. 30:7-8). To burn the incense is to pray. Only those who go to the Lord to pray and contact Him are those who fulfill God's purpose. In the four Gospels, when the Lord Jesus came to this earth among the Jews, there were not many priests. Rather, there were too many scribes. Scribes are religious scholars, theologians; they are not priests. Priests are not a people of knowledge. Priests are a people of incense. Day by day they burn the incense; that is, they pray. Zachariah, the father of John the Baptist, is a good example of a priest, going into the temple to burn the incense and to pray (Luke 1:8-9).

Throughout the whole Bible, even from the time of Adam, God's intention has been to have a priestly people. This is the unique kind of people that God needs.

We all must seek to live in an inward way to contact the Lord. What God needs is a people to contact Him by praying. In today's Christianity there is much

外面的活动，却没有多少内里的烧香接触主。祭司乃是一班在内里烧香接触主的人，他们不在外院子，乃在圣所里，甚至在至圣所里。

祭司不是单单献祭的人，乃是一班烧香的人；烧香就是祷告。以弗所六章五至七节告诉我们，甚至作奴仆服事肉身的主人，也是对神的一种事奉。然而，那不像祭司在圣所里烧香时的事奉。许多利未人在外院子祭坛周围劳苦，却没有进到圣所里。…那些工作是事奉神的，但那种事奉与烧香之人的事奉不同。我们需要学习如何细致地烧香，向神献上馨香之气。在外院子作利未人事奉神是一种事奉，但作祭司直接向神烧香是另一种事奉（李常受文集一九六五第三册，一三〇至一三一、一三三、一三一至一三二页）。

我们需要从灵的深处，不是从心思里，发表、彰显一些基督。这种基督的彰显如同馨香的香升到神前。这把我们带到神里面，也把神带到我们里面。结果，我们不只与基督相调，并且也与神相调。当我们这样祷告的时候，祷告的不只是我们，而是基督在我们里面祷告。借着祷告，我们与基督，基督与我们成为一了。到这时我们向神的祷告正如香一般升到祂面前。我们越多像这样借献上上升的香而祷告，神的荣耀也就越多降下。香升上，荣耀降下。这是真正的相通，真正的交往，真正的交通。祷告如香升到神前，荣耀，就是神的亮光，照下、照入我们里面。结果我们就要充满基督，并被神圣所的荣耀饱和（新约总论第十四册，二〇五页）。

参读：李常受文集一九六九年第一册，如何聚会，第二十章；李常受文集一九六五年第三册，借着祷告享受基督是话又是灵，第二章。

outward activity, but there is not much inward contact with the Lord to burn the incense. A priest is a person who burns the incense inwardly, not in the outer court but in the Holy Place, and even in the Holy of Holies, to contact the Lord.

The priests are not those who only offer the offerings. The priests are a people who burn the incense, and to burn the incense is to pray. Ephesians 6:5 through 7 tells us that even to serve a human master as a slave is a kind of service to God. However, that is not a service like the priests had in the Holy Place when they burned the incense. Many Levites labored around the altar in the outer court, without coming into the Holy Place....That was a work to serve God, but that kind of service was different from the service of those who burned the incense. We need to learn how to burn the incense in a fine way to offer a sweet odor to God. To serve God in the outer court as a Levite is one kind of service, but to serve as a priest burning incense to God directly is another thing. (CWWL, 1965, vol. 3, pp. 98-99, 100-101, 99-100)

We need to utter and express something of Christ from deep within our spirit, not from our mind. This expression of Christ is the sweet incense ascending to God. It brings us into God and God into us. As a result, we will not only be mingled with Christ but also mingled with God. When we pray in this way, it is not only we who are praying but Christ who is praying within us. We and Christ, Christ and we, become one by praying. Then our prayer to God is the sweet incense ascending to Him. The more we pray by offering the ascending incense in this way, the more the glory of God will come down. The incense goes forth, and the glory comes down. This is the real communication, the real communion, and the real fellowship. Prayer as the incense ascends to God, and the glory, the light of God, shines down into us. Eventually, we will be full of Christ and saturated with the shekinah glory of God. (The Conclusion of the New Testament, p. 4285)

Further Reading: CWWL, 1969, vol. 1, "How to Meet," ch. 20; CWWL, 1965, vol. 3, "Enjoying Christ as the Word and the Spirit through Prayer," ch. 2

573

祷告 — 烧香

8 8 8 6 副 (英 791)

E 大调

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
 一 祭司职分神圣高尚!常将祭物向神献上,
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1̇ · 1̇
 常在圣所向神仰望,常在神前烧香!
 1 | 3 3 3 2 | 1̇ · 1̇ 3 | 5 5 5 4 | 3 · 3
 (副)常在神前烧香! 常在神前烧香!
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1̇ · 1̇ ||
 常在神前将灯点亮,也常向神歌唱!

- 二 圣所并无天然之光, 需要灯台发光照亮;
 祭司每逢进内烧香, 都要将灯点亮!
- 三 为要将神美德颂扬, 激动人心起来共赏,
 祭司除了点灯、烧香, 也要向神歌唱!
- 四 我要祷告如同烧香, 献上基督复活馨香,
 照神心愿, 供神欣赏, 我得与神同享。
- 五 我要读经接受亮光, 如同神前将灯点亮;
 神圣之光照耀辉煌, 在我心中射放。
- 六 我要唱诗向主颂扬, 犹如祭司向神歌唱,
 颂扬主恩、主爱无疆, 我就将主饱尝。
- 七 祷告献上主的馨香, 读经接受主的亮光,
 唱诗颂扬主的恩赏, 主灵就得通畅!

WEEK 4 — HYMN

Hymns, #791

- 1
 The priest's position holy is;
 He sacrifices e'er to God,
 Beholds His beauty, incense burns
 Of prayer before the Lord.
*Let us the incense burn
 Of prayer before the Lord;
 The lamp we'd light, through day and night
 Our praise to Him outpoured.*
- 2
 No natural light, but just the lamp
 Within the holy place gives sight;
 Whene'er the priest the incense burns,
 The lamp he too must light.
- 3
 The grace of God let us extol
 And stir our heart sweet praise to sing;
 For priests not only light the lamp,
 But constant praises bring.
- 4
 I'll offer prayers as incense burns,
 Christ's resurrection bring therein,
 God's wish thus meet, His heart give joy,
 And I'll rejoice with Him.
- 5
 I'll read His Word, His light receive,
 E'en as the lamp before Him lit,
 His holy light illum'ning me
 To others I'll transmit.
- 6
 Unto the Lord His praise I'll sing
 As holy priests their songs did raise;
 O may my heart be filled with Him
 His love and grace to praise.
- 7
 I'll offer Christ to God in prayer,
 I'll read the Word, His light to know,
 For all His grace I'll sing His praise,
 The Spirit then may flow.

为着神的建造之祭司职分的恢复

The Recovery of the Priesthood for God's Building

第五篇

Message Five

祭司体系的两种等次

The Two Orders of the Priesthood

读经：彼前二 5，9，启五 10，出二九 1，4，创十四 18～20，来十三 15，二 12

Scripture Reading: 1 Pet. 2:5, 9; Rev. 5:10; Exo. 29:1, 4; Gen. 14:18-20; Heb. 13:15; 2:12

纲 目

Outline

周 一

Day 1

壹 在圣经里，祭司的基本意义是祭司将神供应给人：

I. The basic significance of a priest in the Bible is that a priest ministers God to man:

一 在圣经里头一次提到祭司，确立了祭司的原则。

A. The first mention of a priest in the Scriptures establishes the principle of a priest.

二 圣经第一次用祭司这辞，是说到麦基洗德，他是君王，也是君尊的祭司—创十四 18～20。

B. The first time the word priest is used in the Bible is with Melchizedek, who was a king and a kingly priest—Gen 14:18-20.

三 圣经中说到祭司职分基本的故事，乃是说到一个人从神而来，把神的一些东西供应给神的子民：

C. The foundational story of the priesthood in the Scriptures is that of a person coming from God and ministering something of God to God's people:

1 麦基洗德从神而来，把神的一些东西供应给亚伯拉罕。

1. Melchizedek came from God and ministered something of God to Abraham.

2 饼和酒象征神作我们的享受，以及神供应给我们，使我们得着滋养、复苏、维持、安慰和加强。

2. The bread and wine signify God as our enjoyment and God being ministered to us to nourish, refresh, sustain, comfort, and strengthen us.

四 我们今天若要作真正的祭司，就需要认识，祭司不仅是事奉神的人，也是把神供应到人里面的人。

D. If we would be genuine priests today, we need to realize that a priest is not only one who serves God but also one who ministers God into man.

五 作为祭司，我们若只懂得事奉神，而不懂得把神供应给人，我们中间关于祭司职分的光景就十分可怜。

周 二

贰 祭司体系的两种等次，是圣别的祭司体系和君尊的祭司体系—启五 10，彼前二 5，9:

一 圣别的祭司体系是由亚伦的等次所预表；亚伦的等次是圣别的等次—出二九 1，4，彼前二 5，来二 17:

- 1 圣别乃是从属世的事物中分别出来归给神—彼前一 16:
 - a 圣别的等次乃是从凡俗的事物中分别出来，归于神圣事物并归给主使用的等次。
 - b 圣别的祭司被分别出来，代表神的子民到神面前去—二 5。
- 2 祭司体系的第一种等次—亚伦的祭司职分这一面，就是圣别的祭司体系—乃是为我们的罪向神献祭；因此，亚伦的祭司职分主要是与赎罪祭有关—来十 12:
 - a 亚伦的祭司职分解决了罪的问题；基督洗净了罪，是由亚伦的工作所预表的—一 3，七 27，九 12，28。
 - b 基督为着罪，一次向神献上自己为祭，就把罪除掉—26 节，十 10 ~ 12。

周 三

c 亚伦的祭司职分不是神原初心意的一部分，乃是因着罪的问题，后来加上的—一 3，约一 29，罗八 3。

二 君尊的祭司体系是由麦基洗德的等次所预表；麦基洗德的等次是君尊的等次，就是君王的等次—彼前二 9，创十四 18，来五 10:

E. If, as priests, we know only how to render service to God without knowing how to minister God to man, the situation among us regarding the priesthood will be quite poor.

Day 2

II. The two orders of the priesthood are the holy priesthood and the royal priesthood—Rev. 5:10; 1 Pet. 2:5, 9:

A. The holy priesthood is typified by the order of Aaron; the order of Aaron is the holy order—Exo. 29:1, 4; 1 Pet. 2:5; Heb. 2:17:

1. To be holy is to be separated from the worldly things unto God—1 Pet. 1:16:
 - a. The holy order is an order separated from common things unto the divine things and unto the use of the Lord.
 - b. The holy priests are those who are separated to go to God, to represent God's people—2:5.
2. The first order of the priesthood—the aspect of the Aaronic priesthood, the holy priesthood—is for the offering of sacrifices to God for our sins; hence, the Aaronic priesthood is mainly concerned with the sin offering—Heb. 10:12:
 - a. The Aaronic priesthood solves the problem of sin; Christ's purifying of sins is typified by the work of Aaron—1:3; 7:27; 9:12, 28.
 - b. Christ put away sin by offering Himself to God as the one sacrifice for sins—v. 26; 10:10-12.

Day 3

c. The Aaronic priesthood was not part of God's initial intention but was added later because of the problem of sin—1:3; John 1:29; Rom. 8:3.

B. The royal priesthood is typified by the order of Melchizedek; the order of Melchizedek is the royal, the kingly, order—1 Pet. 2:9; Gen. 14:18; Heb. 5:10:

- 1 祭司体系的第二种等次—由麦基洗德所预表祭司职分这一面，就是君尊的祭司体系—乃是为着将经过过程的神供应到我们里面，成为我们的享受，作我们的供应—10 节，七 1 ~ 2。
- 2 基督坐在高处至尊至大者的右边，乃是照着麦基洗德的等次—诗—一〇 1，4，来—3，八 1。
- 3 基督是君尊的大祭司，凡我们所需要的，祂都供应我们，把经过过程并终极完成的三一神分赐到我们里面作我们生命的供应，以完成神永远的定旨。

周 四

- 4 今天在我们的经历中，君尊的祭司从神来照顾神的子民，就像麦基洗德从神而来迎接亚伯拉罕，将饼和酒供应他—创十四 18 ~ 19。
- 5 我们在实际的召会生活中事奉，真正祭司体系的显出，乃是当我们把神供应给别人，使他们最终有神的彰显—彼前四 10，林后三 18。

三 亚伦的祭司职分解决罪的问题，而君尊的祭司职分完成神永远的定旨；亚伦的祭司职分除去罪，君尊的祭司职分把神带来作我们的恩典—来—3，四 16。

四 一面，今天在主的恢复里，我们是圣别的祭司，代表神的子民到神面前去，将他们的需要带给神；另一面，我们是君尊的祭司，代表神到祂子民这里来，将神供应给他们—彼前二 5，9：

- 1 圣别的祭司体系为人的缘故，向神有所献上，而君尊的祭司向人宣告属神的事。
- 2 我们是圣别的祭司和君尊的祭司，在两个方向有去也有来。

1. The second order of the priesthood—the aspect of the priesthood typified by Melchizedek, the royal priesthood—is for ministering the processed God into us as our enjoyment for our supply—v. 10; 7:1-2.
2. Christ's sitting down on the right hand of the Majesty on high is according to the order of Melchizedek—Psa. 110:1, 4; Heb. 1:3; 8:1.
3. As the kingly High Priest, Christ ministers to us whatever we need, dispensing the processed and consummated Triune God into us as our life supply to fulfill God's eternal purpose.

Day 4

4. In our experience today, the kingly priests are those who come from God to care for God's people, just as Melchizedek came from God to meet Abraham to minister bread and wine to him—Gen. 14:18-19.
5. As we serve in the practical church life, the real priesthood comes into being when we minister God to others so that eventually they will be God's expression—1 Pet. 4:10; 2 Cor. 3:18.

C. The Aaronic priesthood solves the problem of sin, and the kingly priesthood fulfills God's eternal purpose; the Aaronic priesthood took away sin, and the kingly priesthood brought in God as our grace—Heb. 1:3; 4:16.

D. On the one hand, in the Lord's recovery today we are holy priests, going to God to represent God's people and bring their needs to Him; on the other hand, we are royal priests, coming from God to the people to represent God and minister God to them—1 Pet. 2:5, 9:

1. The holy priests offer something to God for the sake of the people, and the royal priests declare the things of God to people.
2. We are the holy priests and the kingly priests, going and coming in two directions.

叁 圣别的祭司体系向神献上属灵的祭物—5 节:

III. The holy priesthood offers spiritual sacrifices to God—v. 5:

- 一 圣别的祭司照着神经纶所献的属灵祭物乃是：(一)基督作旧约预表中一切祭物的实际，如燔祭、素祭、平安祭、赎罪祭、赎愆祭等；(利一～五；) (二)我们借福音所救来作基督肢体的罪人；(罗十五 16；) (三)我们的身体、赞美、并为神所作的事。(十二 1，来十三 15～16，腓四 18。)
- 二 这些属灵祭物特别是包括基督作燔祭的实际；我们能向神献上基督作我们的燔祭有多少，乃在于我们在基督的经历中对祂作燔祭的经历有多少—利一 6，9，六 8～13。
- 三 神不悦纳任何不是祭物的工作，就是任何不是全然奉献给祂的工作；问题不是我为神作了什么，乃是我作这工是否以此为给神的祭物。
- 四 我们是圣别祭司体系里的祭司，借着不变的基督作恩典，该“常常向神献上赞美的祭”—来十三 15：
- 1 我们在召会中该借着基督，向神献上赞美的祭。
 - 2 在召会中，基督在我们里面歌颂父神，我们也该借着祂赞美父神—二 12：
 - a 祂与我们，我们与祂，在调和的灵里一同赞美父—林前六 17。
 - b 基督是赐生命的灵，在我们的灵里赞美父；我们借着我们的灵，也在祂的灵里赞美父。
 - c 这是我们借着基督，献给神最好、最高的祭—来十三 15。

- A. *The spiritual sacrifices that the holy priests offer according to God's economy are (1) Christ as the reality of all the sacrifices of the Old Testament types, such as the burnt offering, meal offering, peace offering, sin offering, and trespass offering (Lev. 1—5); (2) the sinners saved by our gospel preaching, offered as members of Christ (Rom. 15:16); and (3) our body, our praises, and the things that we do for God (12:1; Heb. 13:15-16; Phil. 4:18).*
- B. *In particular, the spiritual sacrifices include Christ as the reality of the burnt offering; we can offer Christ to God as our burnt offering only to the extent to which we have experienced Christ in His experiences as the burnt offering—Lev. 1:6, 9; 6:8-13.*
- C. *God accepts no work that is not a sacrifice, that is not wholly an offering; thus, the question is not “What have I done for God?” but “Has what I have done been done as an offering to God?”*
- D. *As priests in the holy priesthood, through the unchanging Christ as grace we should “offer up a sacrifice of praise continually to God”—Heb. 13:15:*
 1. *In the church we should offer up through Christ the sacrifice of praise to God.*
 2. *In the church Christ sings in us hymns of praise unto God the Father, and we too should praise God the Father through Him—2:12:*
 - a. *He and we, we and He, praise the Father together in the mingled spirit—1 Cor. 6:17.*
 - b. *Christ, as the life-giving Spirit, praises the Father in our spirit, and we, by our spirit, praise the Father in His Spirit.*
 - c. *This is the best and highest sacrifice that we can offer to God through Christ—Heb. 13:15.*

肆君尊的祭司体系宣扬那召我们出黑暗、入祂奇妙之光的神的美德—彼前二 9:

- 一 美德（彼后一 3）是神圣生命的能力与力量，使我们有能力达到神的荣耀，就是祂的目标；美德（彼前二 9）是神的优越，指神的所是和所有。
- 二 宣扬是往外宣报；这就是往外宣报那召我们出黑暗、入祂奇妙之光者的美德作福音，使人得益处—9 节：
 - 1 黑暗是撒但在死亡里的彰显和范围；光是神在生命里的彰显和范围—约壹一 5。
 - 2 神已经呼召我们，拯救我们脱离撒但黑暗的死亡范围，进入神光的生命范围—徒二六 18，西一 13。

IV. The kingly priesthood tells out the virtues of God who has called us out of darkness into His marvelous light—1 Pet. 2:9:

- A. *Virtue (2 Pet. 1:3) is the energy and strength of the divine life that enables us to reach God's glory as the goal; virtues (1 Pet. 2:9) are the excellencies of God, referring to what God is and has.*
- B. *To tell out is to proclaim abroad; this is to benefit others by proclaiming abroad as the gospel the virtues of the One who has called us out of darkness into His marvelous light—v. 9:*
 1. *Darkness is the expression and sphere of Satan in death; light is the expression and sphere of God in life—1 John 1:5.*
 2. *God has called us, delivered us, out of Satan's death-realm of darkness into His life-realm of light—Acts 26:18; Col. 1:13.*

创十四 18 ~ 20 “又有撒冷王麦基洗德带着饼和酒出来迎接；他是至高神的祭司。他为亚伯兰祝福，说，愿天地的主、至高的神赐福与亚伯兰；至高的神把敌人交在你手里，是当受颂赞的。亚伯兰就将所得的一切，拿了十分之一给他。”

祭司是什么人？…祭司就是事奉神的人。这个说法虽然是对的，但不够完全。祭司不仅是事奉神的人，也是把神供应到人里面的人。所有的基督徒都认为，祭司乃是事奉神的人，但很少基督徒知道，祭司至终更是把神供应给人的人。可以说，事奉神是次要的，把神供应给人才是主要的。祭司职分基本的意义还不是事奉神，乃是把神供应给人。作为祭司，如果我们只懂得事奉神，而不懂得把神供应给人，我们就十分可怜（希伯来书生命读经，一七五页）。

信息选读

圣经头一次提到祭司，是说到麦基洗德（创十四 18 ~ 20）。麦基洗德是圣经中第一个祭司。我们曾经指出，圣经头一次提到的事，就确立了那类事情以后的原则。因此，第一次提到祭司，说到麦基洗德，就立定以后作祭司的原则。你若仔细看麦基洗德怎样作至高神的祭司，就看出他不是从人这里到神那里，乃是从神那里来到人这里。他并不是到神那里去事奉神，乃是从神那里来，将一些出于神的东西供应给寻求神的亚伯拉罕。麦基洗德以后，圣经在祭司职分这上有更多的发展。但我们不可忘记祭司职分的基本故事，就是祭司乃是从神而来，用一些出于神的东西供应给神的子民。

Gen. 14:18-20 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High. And he blessed him and said, Blessed be Abram of God the Most High, Possessor of heaven and earth; and blessed be God the Most High, who has delivered your enemies into your hand. And Abram gave him a tenth of all.

What is a priest?...Although it is correct to say [that the priest is one who serves God], it is not adequate. A priest is not only one who serves God but also one who ministers God into man. All Christians think that a priest is one who serves God, but not many Christians know that, ultimately, a priest is one who ministers God to man. In a sense, serving God is secondary, while ministering God to man is primary. The basic significance of the priesthood is not to serve God but to minister God to man. If, as priests, we only know how to render service to God without knowing how to minister God to man, we shall be quite poor. (Life-study of Hebrews, pp. 145-146)

Today's Reading

The first mention of the word priest in the Bible is with Melchizedek (Gen. 14:18-20). Melchizedek was the first priest in the Bible. As we have pointed out on other occasions, the first mention of a thing in the Bible establishes the principle for that category of things. Therefore, the first mention of the priest, that of Melchizedek, establishes the principle of a priest. If you examine the case of Melchizedek as the priest of the most high God, you will see that he did not go from man to God but came from God to man. He did not go to God and serve God; he came from God and ministered something of God to Abraham, God's seeker. After the case of Melchizedek, there is much development of this matter of the priesthood in the Bible. But we must not forget that the foundational story of the priesthood is that of a priest coming from God ministering something of God to God's people.

基督作大祭司主要的点，还不在于祂事奉神，乃在于祂将神供应给我们。我们必须脱开那肤浅的观念，以为祭司只是事奉神的人。每一个人，包括街上那些不信神的人，都知道天主教的祭司是事奉神，烧香，担任“圣”职的人。甚至外邦宗教也都有祭司。我们需要过河，脱离低浅的观念，进到更高的观念。神不需要你的事奉，神需要你祂供应给人。基督为大祭司，主要的工作乃是把神供应给我们。基督在你里面所作的，主要的是把神供应到你里面。这就是我们的大祭司。祂一直只作一件事，就是将神供应到我们里面。可能有人说，麦基洗德并没有把神供应人；我就要问，那么饼和酒是表征什么？饼和酒乃是表征神作我们的享受，神供应到我们里面，叫我们得着复苏、扶持、加力、滋养，使我们因神一切的丰富而增长。这才是祭司的主要工作。在原则上，今天我们这些事奉神的人也是神的祭司。作为祭司，我们主要的责任是把神供应给人（希伯来书生命读经，一七五至一七六页）。

神原初的心意是要摆出祂自己作生命树，给人享受；而最享受神的人就是祭司。…启示录二十章六节说到，有些人要作祭司一千年；二十二章三节说，“祂的奴仆都要事奉祂。”事奉祂就是永远作祭司。谁是末了一班的祭司？乃是所有蒙神救赎，有分于新耶路撒冷的人。他们要成为末了的祭司，直到永远。

借着这一切，我们可以看见，作为信徒，我们的功用不是小事。我们在今天的基督徒中间看不到太多正确的尽功用，因为许多人没有充分地领会和经历。然而，在这些日子里，主要恢复我们的事奉。我们要更多更多地领会，并要进入对基督更多的经历里；这样，我们就能正确地尽功用（李常受文集一九六五年第二册，六〇四至六〇五页）。

参读：李常受文集一九六五年第二册，在生命中尽基督身体恩赐的功用，第六至七章。

The main point with respect to Christ as the High Priest is not that He serves God but that He ministers God to us. We must go deeper than the superficial concept that a priest is one who serves God. Everyone, including the unbelievers on the street, knows that a Catholic priest is one who serves God, burns incense, and fulfills his “holy” duty. Even the heathen religions have priests. We need to cross the river out of this low concept into a higher one. God does not need your service, but He does want you to minister Himself to people. As the High Priest, Christ’s major job is to minister God to us. Mainly what Christ does within you is to minister God into you. This is our High Priest. He is continually doing one thing—ministering God into us. Some may say that Melchizedek did not minister God. But what about the bread and the wine—what do they signify? The bread and the wine signify God as our enjoyment, God being ministered to us to refresh, sustain, support, strengthen, and nourish us that we may grow with all the riches of God. This is the primary task of a priest. In principle, we who serve God today are His priests. As priests, our main responsibility is to minister Him to people. (Life-study of Hebrews, pp. 146-147)

God’s original intention was to present Himself as the tree of life to be enjoyed by man, and those who enjoy God the most are the priests....Revelation 20:6 speaks of those who will be priests for a thousand years, and 22:3 says, “His slaves will serve Him.” To serve Him is to be a priest for eternity. Who will be the final priests? It will be all His redeemed ones, who share in the New Jerusalem. They will be the final priests eternally.

By all this we can see that our function as believers is not a small matter. We do not see much proper functioning among Christians today, because many do not have the adequate realization and experience. In these days, however, the Lord will recover our service. We will realize more and more, and we will come into more experiences of Christ. Then we will be able to function properly. (CWWL, 1965, vol. 2, pp. 461-462)

Further Reading: CWWL, 1965, vol. 2, “Functioning in Life as Gifts Given to the Body of Christ,” chs. 6-7

晨兴喂养

来二 17 “所以祂凡事该与祂的弟兄一样，为要在关于神的事上，成为怜悯、忠信的大祭司，好为百姓的罪成就平息。”

十 12 “唯独这一位既为罪一次献上祭物，就永久在神的右边坐下了。”

信徒不但是圣别的祭司，也是君尊的祭司。圣别的祭司是照着亚伦的等次，而君尊的祭司是照着麦基洗德的等次。麦基洗德是君王，也是君尊的祭司（来七 1）（由基督与召会的观点看新约概要，四二一页）。

信息选读

我们一面是圣别的祭司体系，另一面是君尊的祭司体系。在旧约的预表里，有两种不同等次的祭司，就是亚伦的等次与麦基洗德的等次。亚伦的等次是圣别的等次；圣别乃是从凡俗的事物，属世的事物中，分别出来归给主。圣别的等次乃是从世界，从凡俗的事物中，分别出来归主使用的等次。要有召会的事奉，我们都需要被建造在一起，并且我们该是分别出来的人，从世界、凡俗的事物、平凡的作法中分别出来。分别归神乃是成为圣别归神。圣别的意思就是成圣，成圣的意思就是从凡俗的事物中分别出来，归于神圣的事物。这是圣别的等次，圣别的祭司体系（在人的灵里事奉，九三页）。

亚伦这一面的祭司职分，乃是为我们的罪，献祭给神。因此，亚伦的祭司职分，主要与赎罪祭有关。…献祭，解决了罪的问题。

Morning Nourishment

Heb. 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

10:12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God.

The believers are not only holy priests but also royal priests. Whereas the holy priests are according to the order of Aaron, the royal, kingly priests are according to the order of Melchizedek. Melchizedek was a king and a kingly priest (Heb. 7:1). (A General Sketch of the New Testament in the Light of Christ and the Church, Part 3: Hebrews through Jude, p. 331)

Today's Reading

We are the holy priesthood on the one hand, and the royal priesthood on the other hand. In the Old Testament types there are two different orders of priests—the order of Aaron and the order of Melchizedek. The order of Aaron is the holy order. To be holy is to be separated from the common things, the worldly things, unto the Lord. The holy order is an order separated from the world, from the common things, unto the use of the Lord. To have the church service, all of us need to be built together, and we should be separated people, separated from the world, from the common things, from the ordinary way. To be separated unto God is to be holy unto God. To be holy simply means to be sanctified, and to be sanctified simply means to be separated from the common things unto the divine things. This is the holy order, the holy priesthood. (CWWL, 1969, vol. 1, “To Serve in the Human Spirit,” p. 72)

The Aaronic aspect of the priesthood is for offering sacrifices to God for our sins. Hence, the Aaronic priesthood is mainly concerned with the sin offering....Offering solves the problem of sin.

希伯来九章二十八节告诉我们，基督一次被献，担当了多人的罪（14，十12）。在神的眼中，罪已经消失，已经成为历史了。不要相信撒但、你的感觉和你的失败，那些都是谎言。我们必须宣告，在基督第一次显明时，罪就被除掉了。

根据七章二十七节，我们的大祭司“不像那些大祭司，每天必须先为自己的罪，再为百姓的罪献上祭物，因为祂献上自己，就把这事一次永远地作成了”。这不是指基督今天正在作的，乃是指祂过去已经作成的。这节圣经向我们保证，我们永远不必再受罪的搅扰，因为基督已经一次永远地为罪献上自己了。祂在十字架上，一次永远地解决了罪的问题。现今祂在宝座上，正在尽祂祭司的职任，直到永远。

基督为我们的罪，把自己献给神（27，九14、26，十10、12）。我们的主在祂作祭司的职事里所作的第一件事，就是为我们的罪，把自己献给神。祂是真正的赎罪祭，唯一的赎罪祭。从创世以来，基督是唯一的赎罪祭（启十三8）。祂是这样的祭物，为我们的罪把自己献给神。基督为我们的罪，一次永远地将自己献给神；祂不需要再作一次。这事已经一次永远地完成，直到永世。

我们都要宣告并传扬这好消息说，罪的问题已经解决了。不要听从谎言。甚至我们的经验也是谎言。罪已经不在这里了。我们都必须宣告说，“罪已经除去了。”基督献上自己就除去了罪。因此，约翰一章二十九节说，“看哪，神的羔羊，除去世人之罪的！”然而，许多基督徒不知道或者不相信罪已经除去。我们应当相信罪已经除去了。即使我们失败或软弱了，都必须对撒但说，“我们不相信你，我们相信神的话所说的，罪已经除去了。”我们必须忘掉我们的经历和我们的所是，坚定取用主的话，对仇敌以及全宇宙宣告说，“罪已经除去了，罪不再与我们有关，因为基督已经将自己献上给神，把罪除去了。”（**新约总论第十三册，一〇〇至一〇一、七三至七四页**）

参读：在人的灵里事奉，第六至七章。

Verse 28 of Hebrews 9 tells us that Christ has been offered once to bear the sins of many (v. 14; 10:12). In the eyes of God, sin is gone and has become history. We should not believe Satan, our feelings, or our failures. They are lies. We must declare that sin was put away by Christ in His first manifestation.

According to 7:27, our High Priest “does not have daily need, as the high priests do, to offer up sacrifices first for his own sins and then for those of the people; for this He did once for all when He offered up Himself.” This does not refer to what Christ is doing today but to what He did in the past. This verse assures us that never again need we be bothered by sin, for Christ offered Himself for sins once for all. On the cross He solved the problem of sin once for all. Now on the throne, He is carrying out His priesthood forever.

Christ offered Himself to God for our sins (7:27; 9:14, 26; 10:10, 12). The first thing that our Lord did in His priestly ministry was to offer Himself to God for our sins. He was the real sin offering, the unique sin offering. From the foundation of the world, Christ was the unique sin offering (Rev. 13:8). As such an offering, He offered Himself to God for our sins. Christ offered Himself to God for our sins once for all, and He does not need to do it again. It was accomplished once for all for eternity.

We all must declare and announce the good tidings that the problem of sin has been solved. We should not listen to lies. Even our experience is a lie. Sin is no longer here. We all must declare that sin has been taken away. Christ’s offering of Himself put away sin. Thus, John 1:29 says, “Behold, the Lamb of God, who takes away the sin of the world!” However, many Christians do not realize or believe that sin has been taken away. We should believe that sin has been taken away. Even if we have a failure or defeat, we must tell Satan that we do not believe him and that we believe the holy Word, which says that sin has been taken away. We must forget our experiences and what we are, strongly take the Lord’s word, and declare to the enemy and to the whole universe that sin has been taken away and that sin has nothing to do with us any longer because Christ offered Himself to God to take it away. (**The Conclusion of the New Testament, pp. 3778, 3754-3755**)

Further Reading: CWWL, 1969, vol. 1, chs. 6-7

来六 20 “作先锋的耶稣，既照着麦基洗德的等次，成了永远的大祭司，就为我们进入幔内。”

七 1~2 “这麦基洗德，撒冷王，至高神的祭司，就是那当亚伯拉罕…回来的时候，迎接他，并给他祝福的。亚伯拉罕也将所得的一切，分了十分之一给他。首先，他的名字翻出来是公义王；其次，他又是撒冷王，就是平安王。”

因着人的堕落，罪进来拦阻并破坏神要将祂自己供应到人里面，作人每日供应的这个定旨。因着撒但把罪带进来，阻挠了神的定旨，所以罪的问题就必须解决。因此，才需要带进亚伦的祭司职分，好解决罪的问题。借此我们能看见，亚伦的祭司职分，并不是神原初心意的一部分，乃是后来加上的（*新约总论第十三册，九六页*）。

信息选读

麦基洗德的等次是君尊的等次。麦基洗德是君王，并且他是君王祭司。一面，我们是亚伦的子孙，从世界中分别出来归给主的圣别祭司。另一面，我们是麦基洗德，君尊的祭司（在人的灵里事奉，九三页）。

我们的大祭司基督，不是照着亚伦的等次，乃是照着麦基洗德的等次。亚伦已经过去了。可惜的是，许多基督徒仍抓住过时的亚伦不放。有多少基督徒得着这位当前的麦基洗德？太少了。我们应当被这位当前的麦基洗德占有。麦基洗德作大祭司，目的不是为我们的罪献祭给神，乃是把经过过程的神作为恩典，供应到我们里面。现今罪已过去，恩典就在这里。罪已消除，现在乃

Heb. 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedek.

7:1-2 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham...and blessed him, to whom also Abraham apportioned a tenth part of all; first being interpreted king of righteousness, and then also king of Salem, which is king of peace.

Because of man's fall, sin came in to frustrate and damage God's purpose of ministering Himself into man as man's daily supply. Since Satan had brought in sin to frustrate God's purpose, the problem of sin had to be solved. Hence, there was the need of the Aaronic priesthood, which was brought in to solve the problem of sin. By this we can see that the Aaronic priesthood was not a part of God's initial intention but was added later. (*The Conclusion of the New Testament, p. 3774*)

Today's Reading

The order of Melchizedek is the royal order. Melchizedek was a king, and he was a kingly priest. On one hand, we are the sons of Aaron, the holy priests separated from the world unto the Lord. On the other hand, we are Melchizedeks, the kingly priests. (*CWWL, 1969, vol. 1, "To Serve in the Human Spirit," pp. 72-73*)

Our High Priest, Christ, is not according to the order of Aaron but according to the order of Melchizedek. Aaron is past. I am sorry to say that many Christians still hold on to the past Aaron. But how many Christians have the present Melchizedek? Very few. We need to be occupied with the present Melchizedek. Melchizedek is not a High Priest for the purpose of offering sacrifices to God for our sins but for ministering the processed God as grace into us. Now sin is over and grace is here. Sin has gone and the enjoyment of God has come. It is no longer

是对神的享受；不再是为罪献祭的事，乃是供应饼和酒给我们享受的事。这就是希伯来书中的祭司职分。

今天还有许多基督徒仍旧留在〔利未记的〕亚伦那里，但我们应当恢复到创世记十四章。希伯来书是创世记十四章的延续，而这两卷书之间，有诗篇一百一十篇为桥梁，把我们从创世记十四章，越过利未记，带到希伯来书（希伯来书生命读经，四三八页）。

作为先锋，主耶稣现今是在幔内，在天上的至圣所里。祂的洗罪，是由亚伦的工作所预表，而祂坐在高处至尊至大者的右边（来一3），乃是照着麦基洗德的等次（诗一一〇1、4）。亚伦的工作所预表，祂在地上十字架上的工作，乃是使我们的罪得赦免。祂在天上宝座上的职事，乃是供应我们，使我们胜过罪。祂的十字架拯救我们脱离埃及，祂的宝座带我们进入迦南。我们已有分于祂在十字架上的工作，现今我们必须竭力往前，进入享受祂在宝座上的职事。我们必须进入并完满地有分于祂照着麦基洗德等次的祭司职分。我们若这样作，就会彻底地胜过罪，罪也全然在我们脚下。我们将会至圣所里，与罪无分无关，乃是不断地享受恩典。

希伯来书启示，基督虽然完成了救赎的工作，却非常活跃地作我们的大祭司，一直将祂自己这经过过程的饼和酒，供应给我们，作我们日常的供应（新约总论第十三册，一一九至一二〇页）。

基督在祂天上的职事里，也照着麦基洗德的等次作我们的大祭司，为我们代求（来五10，七24~26）。麦基洗德的等次比亚伦的等次高。亚伦的等次仅仅是为着在人性里的祭司职分，而麦基洗德的等次是为着在人性和神性里的祭司职分。祂是这样一位大祭司，将我们所需要的供应我们，将经过过程的三一神分赐到我们里面，作我们的供应，以完成神永远的定旨（新约总论第三册，三四二页）。

参读：新约总论，第三百七十二至三百七十四篇。

a matter of offering sacrifices for sin but of ministering bread and wine for our enjoyment. This is the priesthood in the book of Hebrews.

While so many Christians still stay with Aaron [in Leviticus], we need to be recovered back to Genesis 14....Between [Genesis and Hebrews] is a bridge—Psalm 110. Psalm 110 is the bridge that brings us from Genesis 14 to the book of Hebrews, passing over the book of Leviticus. (Life-study of Hebrews, p. 364)

As the Forerunner, the Lord Jesus is now within the veil, in the Holy of Holies in heaven. His purifying of sins is typified by the work of Aaron, whereas His sitting down on the right hand of the Majesty on high (Heb. 1:3) is according to the order of Melchizedek (Psa. 110:1, 4). His work on the cross on earth, typified by the work of Aaron, affords us forgiveness of sins. His ministry on the throne in heaven ministers to us the overcoming of sin. His cross delivered us out of Egypt; His throne brings us into Canaan. We participated in His work on the cross. Now we need to press on to enter into the enjoyment of His ministry on the throne. We need to enter into the full participation in His priesthood according to the order of Melchizedek. If we do this, we will have a complete overcoming of sin, and sin will be absolutely under our feet. We will be in the Holy of Holies, having nothing to do with sin but continually enjoying grace.

The book of Hebrews reveals that although Christ completed His redemptive work, He is very active as our High Priest, ministering Himself into us as the processed bread and wine for our daily supply.

In His work in His heavenly ministry, Christ is also our High Priest, according to the order of Melchizedek, interceding for us (Heb. 5:10; 7:24-26). The order of Melchizedek is higher than the order of Aaron. The order of Aaron was for the priesthood only in humanity, whereas the order of Melchizedek is for the priesthood both in humanity and divinity. As such a High Priest He ministers to us whatever we need, dispensing the processed Triune God into us as our supply to fulfill God's eternal purpose. (The Conclusion of the New Testament, pp. 3794, 825)

Further Reading: The Conclusion of the New Testament, msgs. 372-374

来一 3 “...〔子〕成就了洗罪的事，就坐在高处至尊至大者的右边。”

四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

圣别的祭司被分别出来，代表神的子民到神面前去，而君尊的祭司从神而来照顾我们，就像麦基洗德从神而来迎接亚伯拉罕，将饼和酒供应他（创十四 17～18）。一面，我们是圣别的祭司，总是代表人到神面前去；但另一面，我们从神而来，是代表神到人那里去。我们可以实际地应用这一点；我们出外传福音之前，应当在祷告里到神面前，昼夜祷告，在神面前代表罪人。这时候我们是圣别的祭司。然后当我们到罪人那里，向他们宣扬福音，代表神供应恩典和生命时，我们乃是君尊的祭司（由基督与召会的观点看新约概要，四二一至四二二页）。

信息选读

在实际的召会生活中，我们需要看见这一种〔把神供应给人〕的祭司职分。今天在召会生活中有许多事奉小组，你不可把这些事奉小组仅仅当作是利未人的事奉；所有的事奉小组，都该是祭司的体系。事奉小组不可单为着作事。各事奉小组里的弟兄姊妹，必须在基督里不断地把神的丰富供应人。你要在你的事奉小组中把神供应给人；结果，你那整个小组就成为一个祭司体系，肢体与肢体之间互相供应神。譬如以整洁布置小组来说，他们主要的任务还不是整洁会所，排椅子，把一切整理得有次有序。这对聚会固然有帮助，但并不是祭司体

Heb. 1:3 ...[The Son], having made purification of sins, sat down on the right hand of the Majesty on high.

4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

The holy priests are those who are separated to go to God to represent God's people, whereas the kingly priests come from God to care for us, just as Melchizedek came from God to meet Abraham to minister bread and wine to him (Gen. 14:17-18). On the one hand, we are the holy priests, always going to God to represent the people, and on the other hand, we come from God to the people to represent God. We may apply this in a practical way. Before we go out to preach the gospel, we should go to God in prayer, praying day and night, representing the sinners before God. At this time we are the holy priests. Then, when we go to the sinners to proclaim the gospel to them, representing God to minister grace and life, we are royal priests. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 3: Hebrews through Jude, p. 331)

Today's Reading

We need to see this kind of priestly ministry in the practical church life. There are many service groups in the church life today. These service groups should not only be considered as a kind of Levitical service. All the service groups must also be the priesthood. A service group should not be just for its service. The brothers and sisters in every service group must constantly minister the riches of God in Christ to people. You need to minister God to the people in your service group. Eventually, your whole group will become a priesthood ministering God from one member to another. Take the example of the cleaning and arranging group. The main task of this service group is not simply to clean the hall, arrange the chairs, and keep everything in order. That is a help, but that is not the priesthood. The

系。真正祭司体系的显出，乃是当你整洁会所、排椅子的时候，还能把神供应给人。

当我们把神供应到人里面，最终他们就有神的彰显。基督将神供应到祂的信徒里面，直到他们身上有神的彰显。我们看过，神的彰显就是荣耀。在圣经里，神的荣耀就是神的彰显。当神得着彰显，我们就有荣耀。神怎样得着彰显？乃是借着基督作大祭司，不断地将神供应到我们里面（希伯来书生命读经，一七六至一七七页）。

许多基督徒忘记了原初的事，只注重后来加上的事；忽略了君尊的祭司职分，只专注于亚伦的祭司职分。亚伦的祭司职分，解决了罪的问题，而君尊的祭司职分，要完成神永远的定旨。亚伦的祭司职分除去罪，君尊的祭司职分把神带进来作我们的恩典（新约总论第十三册，九六页）。

彼前二章五节，圣别的祭司体系向神献上属灵的祭物，而九节君尊的祭司体系宣扬神的美德。圣别的祭司为人的缘故，向神有所献上，而君尊的祭司向人宣告属神的事。我们是圣别的祭司和君尊的祭司，在两个方向有来也有去。

已往我们可能没有想到，我们不但是圣别的祭司，也是从神而来君尊的祭司，代表神将基督供应给人。我多次领悟到我们是君尊的祭司，从神而来到人那里去。我们在这里代表神，向人宣告属神的事，向人宣告祂的超越、祂的恩典、祂的生命以及祂神圣的性情。召会就是这种祭司体系。召会乃是由这样一班人所组成：他们蒙了重生，他们的魂得了洁净，他们得了滋养而长大，并且建造在一起，成为活的殿；这活的殿是要盛装神，给神住在其中，且要作圣别的祭司事奉祂，作君尊的祭司将祂供应给人（由基督与召会的观点看新约概要，四二二页）。

参读：希伯来书生命读经，第十三至十四、三十二篇。

real priesthood comes into being when you minister God to people as you clean the hall and arrange the chairs.

As we minister God into people, they will eventually have His expression. Christ ministers God into His believers until there is in them the expression of God. As we have seen, the expression of God is glory. In the Bible, the glory of God is God's expression. When God is expressed, we have glory. But how can God be expressed? By Christ as the High Priest ministering God into us continually. (Life-study of Hebrews, p. 147)

Many Christians, forgetting the initial things and concentrating on what was added later, neglect the kingly priesthood and concentrate on the Aaronic priesthood. The Aaronic priesthood solves the problem of sin, whereas the kingly priesthood fulfills God's eternal purpose. The Aaronic priesthood took away sin, and the kingly priesthood brought in God as our grace. (The Conclusion of the New Testament, p. 3774)

The holy priesthood in 1 Peter 2:5 offers spiritual sacrifices to God, whereas the kingly priesthood in verse 9 tells out the virtues of God. The holy priests offer something to God for the sake of the people, whereas the royal priests declare the things of God to people. We are the holy priests and the kingly priests, going and coming in two directions.

In the past we may not have had the thought that we are not only holy priests but also kingly priests coming from God, representing Him, to minister Christ to others. Many times I have had the realization that we are the kingly priests, those coming from God to others. We are here representing God, declaring something of God to people, declaring His excellency, His grace, His life, and His divine nature to others. The church is this kind of priesthood. The church is composed of those who are regenerated, purified in their soul, nourished and growing up, and built together as a living house to contain God, to be indwelt by God, to serve Him as the holy priests, and to minister Him to people as the royal, kingly priests. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 3: Hebrews through Jude, pp. 331-332)

Further Reading: Life-study of Hebrews, msgs. 13-14, 32

彼前二 5 “〔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，借着耶稣基督献上神所悦纳的属灵祭物。”

来十三 15 “所以我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子。”

信徒在新约时代，照着圣经所献的属灵祭物乃是：(一)基督作旧约预表中一切祭物的实际，如燔祭、素祭、平安祭、赎罪祭、赎愆祭等（利一～五）；(二)我们借福音所救来作基督肢体的罪人（罗十五 16）；(三)我们的身体、赞美并为神所作的事（十二 1，来十三 15～16，腓四 18）（圣经恢复本，彼前二 5 注 8）。

信息选读

要接受基督作我们的燔祭，就需要经历基督所经历的。除非我们对基督作燔祭的经历有一点经历，不然献上基督作我们的燔祭就是无效的。我们献上基督作燔祭有多少，乃在于我们经历祂作这祭有多少。

人要向神献上基督作赎罪祭和赎愆祭，不需要对基督有什么经历。罪人听见福音，可能悔改说，“神啊，怜悯我！我接受主耶稣作我的救主。”罪人这样祷告，就会立刻蒙赦免，这不需要他经历基督。悔改的罪人只要接受基督作他的赎罪祭和赎愆祭就好了。但接受基督作燔祭，情形完全不同。我们接受基督作燔祭，只能达到我们在祂的经历中经历祂的程度。

我们若要向神献上基督作燔祭，就需要在基督的经历中经历基督，然后按照对祂的经历，将我们所经历的基督献给神（利未记生命读经，八四至八五、八七页）。

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Heb. 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

The spiritual sacrifices that the believers offer in the New Testament age according to God's economy are: (1) Christ as the reality of all the sacrifices of the Old Testament types, such as the burnt offering, meal offering, peace offering, sin offering, and trespass offering (Lev. 1—5); (2) the sinners saved by our gospel preaching, offered as members of Christ (Rom. 15:16); and (3) our body, our praises, and the things that we do for God (Rom. 12:1; Heb. 13:15-16; Phil. 4:18). (1 Pet. 2:5, footnote 8)

Today's Reading

To take Christ as our burnt offering, we need to experience what Christ experienced. Offering Christ as our burnt offering is not effective unless we have had some experience of His experience as the burnt offering. We can offer Christ as the burnt offering only to the extent to which we have experienced Him as this offering.

A person does not need any experience of Christ in order to offer Him to God as the sin offering and as the trespass offering. A sinner may hear the gospel, repent, and say, “O God, have mercy on me! I take the Lord Jesus as my Savior.” A sinner who prays like this will be forgiven immediately, for he is not required to experience Christ. The repentant sinner simply takes Christ as his sin offering and trespass offering. The situation is absolutely different with the burnt offering. We can take Christ as the burnt offering only to the extent to which we have experienced Him in His experience.

If we would offer Christ to God as the burnt offering, we need to experience Christ in His experiences, and then, according to our experiences of Christ, offer to God the Christ whom we have experienced. (Life-study of Leviticus, pp. 72, 74)

神不悦纳任何不是祭物的工作，就是任何不是全然奉献给祂的工作。问题不是我作了什么，乃是我作这工是否以此为给神的祭物，我所作的有否从我的手中传到祂的手中。如果我们所作的没有传到另一边，那就不是祭司的事奉，所以就在召会职责的范围以外。如果我们所作的没有传到另一边，那么我们也没有达到另一边；因为祭物到了哪里，献祭者也到了哪里。如果你的祭物升到神那里，你也与它一同升到那里（倪柝声文集第二辑第二十六册，一〇〇页）。

希伯来十三章十五节…陈明的思想很深奥。我们忍受耶稣所受的凌辱并为祂受苦时，常常叹息却没有向神献上任何赞美。希伯来书的作者却告诉我们，我们经历逼迫和苦难时，应当常常向神献上赞美的祭。

十五节是八至十四节的延续。我们既在召会生活中享受不变的基督作恩典，并且跟从祂出到宗教之外，就该借着祂向神献上属灵的祭。首先，我们在召会中该借着耶稣，常常向神献上赞美的祭。在召会中，主耶稣在我们里面歌颂父神（二12），我们也该借着祂在召会中赞美父神。至终，祂与我们，我们与祂，都在召会中，在调和的灵里，一同赞美父。基督是赐生命的灵，在我们的灵里赞美父；我们借着我们的灵，也在祂的灵里赞美父。这是我们借着耶稣，献给神最好、最高的祭，是召会聚会中极其需要的。

我们要借着所经历、所享受的基督，不断地向神献上赞美的祭。在聚会中真正的赞美，必须是由我们对基督的经历构成的（新约总论第十三册，一七八至一七九页）。

参读：如何聚会，第十三、十五章。

God accepts no work that is not a sacrifice, that is not wholly offered up to Him. The question is not: "What have I done?" Rather, the question is: "Has what I have done been done as an offering to God? Has it passed out of my hands into His?" If what we have done has not passed over to the other side, it is not priestly ministry, and it is outside the realm of the church's vocation. If what we have done has not passed over to the other side, then we have not passed over to the other side either, because the offerer goes with the offering. If our offering ascends to God, we will ascend with it. (CWWN, vol. 46, p. 1205)

[Hebrews 13:15] presents a profound thought. When we bear the reproach of Jesus and suffer on His behalf, we often groan and do not offer any praise to God. Yet the writer of the book of Hebrews tells us that when we pass through reproach and suffering, we should continually offer up a sacrifice of praise to God.

Verse 15 is a continuation of verses 8 through 14. Since in the church life we enjoy the unchanging Christ as grace and follow Him outside religion, we should offer through Him spiritual sacrifices to God. First, in the church we should offer up through Him a sacrifice of praise to God continually. In the church He sings in us hymns of praise unto God the Father (2:12). In the church we too should praise God the Father through Him. Eventually, in the church He and we, we and He, praise the Father together in the mingled spirit. Christ as the life-giving Spirit, praises the Father in our spirit, and we, by our spirit, praise the Father in His Spirit. This is the best and highest sacrifice that we can offer to God through Him. This is greatly needed in the church meetings.

Through the Christ whom we have experienced and enjoyed, we need to offer the sacrifice of praise to God continually. The real praise in the meetings must be constituted of our experiences of Christ. (The Conclusion of the New Testament, pp. 3843-3844)

Further Reading: CWWL, 1969, vol. 1, "How to Meet," chs. 13, 15

晨兴喂养

彼前二 9 “唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

徒二六 18 “我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

在彼前二章九节…族类、祭司体系、国度和子民都是集合名词，指集体的信徒。作族类，信徒已经蒙拣选；作祭司体系，祭司团，我们是君尊的；作国度，我们是圣别的；作子民，我们是神的产业，是神特别买来并据有，作祂奇珍的产业（多二 14）。蒙拣选的族类，指我们是源于神的；君尊的祭司体系，指我们是事奉神的；圣别的国度，指我们是为着神一同生活的团体；买来作产业的子民，指我们对神是宝贵的。这些都有团体之意，因此我们需要建造在一起（彼前二 5）（彼得前书生命读经，一八六页）。

信息选读

我们是这样的族类、祭司体系、国度和子民，要叫我们宣扬那召我们出黑暗、入祂奇妙之光者的美德。宣扬，原文也是往外宣报的意思。首先，我们必须重生，并在生命里长大（彼前二 2），然后被建造，且团体的事奉（5）；现今我们需要往外宣报、宣扬。团体的事奉是献上基督作属灵的祭物，使神满足；宣扬是往外宣报那召我们出黑暗、入祂奇妙之光者的美德作福音，使人得益处。

Morning Nourishment

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

[In 1 Peter 2:9] race, priesthood, nation, and people are all collective nouns, referring to the believers corporately. As a race, the believers have been chosen; as a priesthood, a body of priests, we are royal, kingly; as a nation, we are holy; as a people, we are God's possession, a possession particularly acquired and owned by God as His treasure. The chosen race denotes our lineage from God; the royal priesthood, our service to God; the holy nation, our community for God; and the people for a possession, our preciousness to God. This is all in the corporate sense. Hence, we need to be built together. (Life-study of 1 Peter, p. 156)

Today's Reading

We are such a race, priesthood, nation, and people so that we may tell out the virtues of Him who has called us out of darkness into His marvelous light. The Greek word rendered “tell out” [in 1 Peter 2:9] also means “proclaim abroad.” First we must be born anew and grow in life and then be built up and serve corporately. Now we need to proclaim abroad, to tell out. To serve corporately is to satisfy God by offering up Christ as spiritual sacrifices; to proclaim abroad is to benefit others by showing forth the virtues of the One who has called us out of darkness into His marvelous light.

九节的美德是优越之处，优越并荣美的美德（彼后一3）。这是指神之所是并所有，以及神那在祂的荣耀中达到终极之奇妙的光。神用祂的荣耀和美德呼召我们，并且呼召我们到祂的荣耀和美德。

这里的美德是优越的属性、行为和举止。神有许多美德。例如，祂是怜悯人的。怜悯人乃是美德。神也是慈爱的，祂甚至爱罪人。这爱是神的另一个美德。所有优越的神圣属性都是神的美德。我们需要宣扬，往外宣报这些优越的美德。

彼得在他的著作中比保罗更强调美德的事。彼得在彼后一章三节说，我们被神的荣耀和美德所呼召。他不是仅仅说，我们被呼召到神的荣耀和美德；他乃是说，我们被祂的荣耀和美德所呼召。

主耶稣在地上时，彼得和其他门徒看见祂的美德。至少有一次，在变化山上，他们看见主的荣耀。看见基督的美德是天天的事。无论主作什么，都是满了美德的优越行为。基督的优越之处为数众多。主耶稣每天都显明祂的美德，而彼得看见这个。后来，彼得写到我们被主的美德和荣耀所呼召。这指明彼得自己被主的美德和荣耀所吸引。不但如此，他被呼召到这美德和荣耀。所以，他在美德和荣耀上与主是一。

使徒宣报主的美德。他们传讲、教导并宣告这些美德。无论使徒传讲并教导什么，都是宣扬他们所看见并享受的美德。这是往外宣报他们所有分子的美德。这就是宣扬神的优越之处的意思。今天我们需要跟随使徒宣扬主优越的美德。

我们该往外宣报那召我们出黑暗、入祂奇妙之光者的美德〔彼前二9〕。黑暗是撒但在死亡里的彰显和范围；光是神在生命里的彰显和范围。神已经呼召我们，拯救我们脱离撒但黑暗的死亡范围，进入神光的生命范围（徒二六18，西一13）（彼得前书生命读经，一八七至一八九页）。

参读：彼得前书生命读经，第十八篇；李常受文集一九六六年第一册，祭司的体系，第五章；倪柝声文集第三辑第二册，第十六篇。

The virtues in verse 9 are excellencies, excellent and glorious virtues (2 Pet. 1:3). These refer to what God is and has, and the marvelous light of God consummates in His glory. To and by His virtue and glory God has called us.

The virtues here are excellent attributes, acts, and behavior. God has many virtues. For example, He is merciful. To be merciful is a virtue. God is also loving. He even loves sinners. This love is another of God's virtues. All the excellent divine attributes are the virtues of God. We need to tell out, to proclaim abroad, these excellent virtues.

In his writings Peter emphasizes the matter of virtue more than Paul does. Peter says in 2 Peter 1:3 that we have been called by the virtue and the glory of God. He says not only that we have been called to God's glory and virtue; he says that we have been called by His glory and virtue.

When the Lord Jesus was on earth, Peter and the other disciples saw His virtues. At least once, on the Mount of Transfiguration, they saw the Lord's glory. Seeing Christ's virtues was a daily occurrence. Whatever the Lord did was an excellent act full of virtue. Christ's excellencies are great in number. Every day the Lord Jesus manifested His virtues, and Peter saw this. Later, Peter wrote that we have been called by the Lord's virtue and glory. This indicates that Peter himself had been attracted by the virtue and glory of the Lord. Furthermore, he was called to this virtue and glory. Therefore, he is one with the Lord in virtue and in glory.

The apostles proclaimed the virtues of the Lord. They preached them, they taught them, and they announced them. Whatever the apostles preached and taught was a telling out of the virtues they had seen and enjoyed. It was a proclaiming abroad of the virtues in which they had participated. This is what it means to tell out God's excellencies. Today we need to follow the apostles to tell out the excellent virtues of the Lord.

We should proclaim abroad the virtues of the One who has called us out of darkness into His marvelous light [1 Pet. 2:9]. Darkness is the expression and sphere of Satan in death. Light is the expression and sphere of God in life. God has called us, delivered us, out of Satan's death-realm of darkness into His life-realm of light (Acts 26:18; Col. 1:13). (Life-study of 1 Peter, pp. 156-158)

Further Reading: Life-study of 1 Peter, msg. 18; CWWL, 1966, vol. 1, "The Priesthood," ch. 5; CWWN, vol. 48, ch. 16, "Praising"

鼓励——进入至圣所

(英 1209)

G 大调

4/4

1 - | 1 1 5̣ 6̣ | 5̣ - - 5̣ | 1 2 3 2 | 1 - -
 一 同 环 绕 施 恩 座, 这 是 天 来 佳 音。
 1 | 3 5 3 1 | 2 - - 2 | 3 1 2 7̣ | 1 - -
 我 们 在 至 圣 所, 享 受 完 全 救 恩。
 5̣ | 1 1 1 5̣ | 6̣ 6̣ 6̣ 1 | 2 2 2 3 |
 作 神 子 民, 灵 里 聚 集, 享 神 自 己 福
 1 1 1 5̣ | 6̣ 6̣ 6̣ 1 | 2 - 7̣ - | 1 - ||
 分 无 已, 享 神 自 己 福 分 无 已。

- | | |
|--|--|
| <p>二 同奔入至圣所,
直达施恩宝座;
开始于外院子,
也经过了圣所。
世界丢弃,罪恶消除,
进入幔内,与神同住。</p> | <p>五 应当竭力前进,
无需再立根基;
取用祭坛救赎,
向前达到身体。
接受公义话语成全,
灵中交通享受不断。</p> |
| <p>三 转入灵勿犹豫,
超越地达到天;
达到基督宝座,
与主合一无间。
施恩座前供应无穷,
沐浴在主面光之中。</p> | <p>六 基督远在上天,
我今地上居住;
如何能接触神?
灵是唯一通路。
在我灵里联着三者—
神与宝座并至圣所。</p> |
| <p>四 我们是团体人,
非流荡基督徒;
只要投入身体,
勿再脱节、单独。
与众肢体同心合意,
同被建造,作主身体。</p> | <p>七 赎罪祭已成了,
亚伦早已过时;
照着麦基洗德,
基督作大祭司。
更美之约,更美职事,
以饼和酒,供应扶持。</p> |

(注:原补充本416首,照英诗内容增补。)

WEEK 5 — HYMN

Hymns, #1209

- | | |
|---|--|
| <p>1
Praise God for tidings glad—
We're at the throne of grace;
Our gospel's not so low,
We're in the highest place.
We're meeting here around the throne,
Enjoying God with all His own.</p> | <p>5
As Body Christians now
We have a higher word.
Foundation's word we see,
'Tis altar, cross, and blood.
Perfection's word is little known,
'Tis fellowship around the throne.</p> |
| <p>2
Start in the outer court,
But aim to get inside;
The Holy Place is good,
But do not there abide.
Leave sin behind—it's put away;
We're in the veil with God to stay.</p> | <p>6
Christ is objective too,
But subjective are we
In our experience;
Our spirit is the key.
God, throne, and holiest—we see
Our spirit now contains all three.</p> |
| <p>3
To rise from earth to heav'n,
A deeper turn we need;
To be where Christ is now
Upon the throne indeed.
We're gathered at the throne of grace,
Beholding Jesus face to face.</p> | <p>7
Leviticus is past,
And Aaron's work is o'er;
Melchisedek is here,
High Priest forevermore;
His ministry is now so fine:
He comes to feed us bread and wine.</p> |
| <p>4
We're being turned as one,
Not individually;
Not private Christians now,
But Body Christians we.
As members here in one accord,
We are the Body of the Lord.</p> | |

为着神的建造之祭司职分的恢复

第六篇

作神福音勤奋的祭司，在祂儿子的福音上，在我们灵里事奉神

读经：罗一 9，十五 16，十六 25

纲 目

周 一

壹 “使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳”——罗十五 16:

一 保罗作神福音勤奋的祭司，将基督供应给外邦人，这乃是对神一种祭司的事奉；他传福音所得的外邦人，也是他献给神的祭物——彼前二 5:

- 1 借着这种祭司的事奉，包括许多污秽不洁之人在内的外邦人，就在圣灵里得以圣别，成为蒙神悦纳的祭物——罗十五 16，十六 4～5。
- 2 这些外邦人从凡俗的事物中分别出来，并被神的性质和元素浸透，在地位和性质上都得以圣别；这圣别乃是在圣灵里的一六 19，十五 16。

The Recovery of the Priesthood for God's Building

Message Six

Being Laboring Priests of the Gospel of God by Serving God in Our Spirit in the Gospel of His Son

Scripture Reading: Rom. 1:9; 15:16; 16:25

Outline

Day 1

I. **“That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit”—Rom. 15:16:**

A. *Paul's being a laboring priest of the gospel of God to minister Christ to the Gentiles was a priestly service to God, and the Gentiles whom he gained through his gospel preaching were an offering presented to God—1 Pet. 2:5:*

1. By this priestly service many Gentiles, who were unclean and defiled, were sanctified in the Holy Spirit and became such an offering, acceptable to God—Rom. 15:16; 16:4-5.
2. These Gentiles were set apart from things common and were saturated with God's nature and element and were thus sanctified both positionally and dispositionally; such a sanctification is in the Holy Spirit—6:19; 15:16.

3 圣灵根据基督的救赎，将信入基督得了重生的人，更新、变化、分别为圣—三 24，十二 2，约三 15。

二 保罗是福音祭司职分的榜样；在罗马书这卷论到神福音的书里，他说到罪人如何信主得救、称义，在基督里长进、圣别、变化，将自己献与神作活祭，好成为基督身体上的肢体，过召会的生活，共同彰显基督，并等候祂来—帖前二 1～12，徒二十 17～36，罗一 16～17，三 24～26，十二 1，4～5，十三 11。

周 二、周 三

三 神所命定新约的事奉，乃是所有的信徒都是事奉神的祭司，献上祂所要的祭物—启一 5～6，五 9～10，彼前二 5，9：

1 我们是神福音的祭司，将得救的罪人作为扩大并团体的基督的一部分，当作祭物献给神—罗十五 16。

2 将信徒献上给神分为三步：

a 传福音的人将新得救的人当作属灵的祭物献给神—16 节，彼前二 5。

b 初蒙恩的人长大，开始明白何为在基督里的信徒，他们就被鼓励将自己当作活祭献给神—罗十二 1。

c 当信徒继续长大以致成熟，那些在他们身上劳苦的人，就将他们在基督里成熟地献上—西一 28。

四 我们要作福音的祭司尽功用，就需要看见神的福音包含整卷罗马书；这卷书给我们看见，我们传福音时，就使罪人成为神的儿子并基督身体上的肢体，我们也帮助他们长大，使他们能在众地方

3. Based on Christ's redemption, the Holy Spirit renews, transforms, and separates unto holiness those who have been regenerated by believing into Christ—3:24; 12:2; John 3:15.

B. Paul is a pattern of the priesthood of the gospel; in the Epistle to the Romans, which concerns the gospel of God, he tells us how sinners can be saved and justified by believing in the Lord, how they advance in Christ by being sanctified and transformed, and how they present themselves to God as living sacrifices so that they may become members of the Body of Christ to live the church life, expressing Christ corporately and awaiting His coming—1 Thes. 2:1-12; Acts 20:17-36; Rom. 1:16-17; 3:24-26; 12:1, 4-5; 13:11.

Day 2 & Day 3

C. The New Testament service ordained by God is that all believers are priests to serve God with the offerings that He desires—Rev. 1:5-6; 5:9-10; 1 Pet. 2:5, 9:

1. As priests of the gospel of God, we offer saved sinners, as parts of the enlarged and corporate Christ, to God as sacrifices—Rom. 15:16.

2. The offering of the believers to God is in three steps:

a. Those who preach the gospel offer the newly saved ones to God as spiritual sacrifices—v. 16; 1 Pet. 2:5.

b. After the new believers grow and begin to understand what it is to be a believer in Christ, they are encouraged to offer themselves to God as a living sacrifice—Rom. 12:1.

c. As the believers continue to grow unto maturity, those who labor on them present them full-grown in Christ—Col. 1:28.

D. In order to function as priests of the gospel, we need to see that the gospel of God includes the entire book of Romans; this Epistle shows us that when we preach the gospel, we make sinners the sons of God and members of the Body of Christ, and we help them

召会中身体生活的实行里，成为活跃的肢体——16～17，三24，五10，八16，十二2，4～5。

五 福音祭司体系的事奉，乃是召会作基督身体的事奉；我们的事奉，中心是救来罪人献与神，目的是建造基督的身体——十五16，十二4～5，彼前二5，9，弗四11～12，16。

周 四

贰 “我在祂儿子的福音上，在我灵里所事奉的神，可以见证…”——罗一9：

一 为着新约里所启示与信徒有关的一切要求，特别是在宣扬神福音的事上，我们需要借着经过过程之三神的分赐，接受基督身体的神圣供应——弗三2，来四16，罗五17，21，约七37～38，徒六4，腓一5～6，19～25。

二 我们需要看见，我们在福音上事奉神就是敬拜神；在新约里，事奉神与敬拜神实际上是相同的事——太四9～10，歌一2，参诗二11～12：

1 保罗说，在帖撒罗尼迦的信徒“离弃了偶像转向神，来服事又活又真的神”——帖前一9：

a 在我们日常生活的每一面，神对于我们并在我们里面必须是活的；祂管治、指引、改正并调整我们，甚至在我们的思想和动机这类小事上，也是如此；这证明祂是活的——腓一8，二5，13，一20。

b 我们乃是在活神的管治、指引并改正之下过生活，成为我们所传之福音的模型——帖前一5～8，二10，帖后三5。

c 我们这些在基督里的信徒，必须在灵里过一种生活，见证我们所敬拜并事奉的神，在我们生活的细

to grow so that they can be active members in the practice of the Body life in the local churches—1:16-17; 3:24; 5:10; 8:16; 12:2, 4-5.

E. *The service of the priesthood of the gospel is the service of the church as the Body of Christ; the focus of our service is to save sinners and offer them to God, and the goal of our service is the building up of the Body of Christ—15:16; 12:4-5; 1 Pet. 2:5, 9; Eph. 4:11-12, 16.*

Day 4

II. “God is my witness, whom I serve in my spirit in the gospel of His Son”——Rom. 1:9:

A. *For all the requirements related to the believers revealed in the New Testament, especially that of announcing the gospel of God, we need to receive the divine supply of the Body through the dispensing of the processed Triune God—Eph. 3:2; Heb. 4:16; Rom. 5:17, 21; John 7:37-38; Acts 6:4; Phil. 1:5-6, 19-25.*

B. *We need to see that our service to God in the gospel is our worship to God; in the New Testament, serving God is actually the same as worshipping God—Matt. 4:9-10; S. S. 1:2; cf. Psalms 2:11-12:*

1. Paul said that the believers at Thessalonica “turned to God from the idols to serve a living and true God”——1 Thes. 1:9:

a. God must be living to us and in us in every aspect of our daily life; the fact that God controls, directs, corrects, and adjusts us, even in such small things as our thoughts and motives, is a proof that He is living——Phil. 1:8; 2:5, 13; 1:20.

b. We live under the control, direction, and correction of a living God to be a pattern of the glad tidings that we spread——1 Thes. 1:5-8; 2:10; 2 Thes. 3:5.

c. As believers in Christ, we must live a life in our spirit which bears the testimony that the God we worship and serve is living in the details of our life;

节中是活的；我们不作某些事或不说某些话，原因是神活在我们里面——罗八 6，16。

- 2 罗马一章九节的事奉，原文意“在敬拜中事奉”，如在马太四章十节，提后一章三节，腓立比三章三节，路加二章三十七节者；保罗认为他的传福音，乃是对神的敬拜事奉，不仅是一种工作。
- 3 我们来事奉神，或敬拜神，需要有血所洁净过的良心；我们污秽的良心需要被洁净，叫我们能以活的方式事奉神——来九 14，十 22，约壹一 7，9，徒二四 16，参提前四 7。
- 4 在福音上事奉神，就是在包罗万有的基督里事奉祂，因为福音就是基督自己——徒五 42，罗一 3～4，八 29。

周 五

- 5 我们要传神儿子的福音，就必须在我们重生的灵里；（一 9；）在罗马书里保罗强调，我们所是的一切，（二 29，八 5～6，9，）所有的一切，（十，16，）和向神所作的一切，（一 9，七 6，八 4，13，十二 11，）都必须在我们的灵里。
- 6 保罗事奉神，是在他重生的灵里，凭着内住的基督，就是赐生命的灵，而不在他的魂里，凭魂的能力和才能；这是他在传福音上第一要紧的事。
- 7 保罗被分别出来归于神的福音，这福音乃是罗马书的主题；罗马书可视为第五卷福音书——一 1，二 16，十六 25：
 - a 头四卷福音书是关于成为肉体的基督，就是在肉身里的基督，生活在祂的门徒当中；罗马书里的福音，是关于复活的基督作为那灵，生活在祂的门徒里面——八 2，6，9～11，16。
 - b 我们需要第五卷福音书——罗马书，启示那在我们里面主观的救主，作为基督主观的福音。

the reason we do not do or say certain things should be that God is living in us—Rom. 8:6, 16.

2. The Greek word for serve in Romans 1:9 means “serve in worship,” as used in Matthew 4:10, 2 Timothy 1:3, Philippians 3:3, and Luke 2:37; Paul considered his preaching of the gospel as a worship and service to God, not merely a work.
3. When we come to serve God, or worship God, we need a blood-purified conscience; our defiled conscience needs to be purified so that we may serve God in a living way—Heb. 9:14; 10:22; 1 John 1:7, 9; Acts 24:16; cf. 1 Tim. 4:7.
4. To serve God in the gospel is to serve Him in the all-inclusive Christ, because the gospel is simply Christ Himself—Acts 5:42; Rom. 1:3-4; 8:29.

Day 5

5. In order to preach the gospel of God’s Son, we must be in our regenerated spirit (1:9); in the book of Romans Paul stressed that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in our spirit.
6. Paul served God in his regenerated spirit by the indwelling Christ, the life-giving Spirit, not in his soul by the power and ability of the soul; this is the first important item in his preaching of the gospel.
7. The gospel of God, unto which Paul was separated, is the subject of the book of Romans; the book of Romans may be regarded as the fifth gospel—1:1; 2:16; 16:25:
 - a. The first four Gospels are concerning the incarnated Christ, Christ in the flesh, living among His disciples; the gospel in Romans is concerning the resurrected Christ as the Spirit living within His disciples—8:2, 6, 9-11, 16.
 - b. We need the fifth gospel, the book of Romans, to reveal the subjective Savior within us as the subjective gospel of Christ.

- c 罗马书的中心信息，乃是神渴望将肉体里的罪人变化为神在灵里的儿子，好构成基督的身体，显为众地方召会一八 29，十二 1～5，十六。
- d 我们都需要照着罗马书的启示，作神福音的祭司尽功用；我们需要学习福音的要素和细节，需要经历福音完全的内容，并且需要运用我们的灵，学习如何供应福音一十五 16。

周 六

三 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不依靠肉体的” —腓三 3，参罗二 28～29：

- 1 肉体是指我们天然人的一切所是和所有；任何天然的事物，无论善或恶，都是肉体—腓三 4～6。
- 2 我们在基督里的信徒，不该信靠我们凭天然出生的任何事物，因为我们天然出生的一切，都是肉体的一部分。
- 3 即使我们蒙了重生，我们也可能继续活在堕落的性情里，夸我们在肉体里所作的，信靠我们天然的资格；所以，我们被腓立比三章这段经文深刻、切身的摸着，乃是重要的。
- 4 我们需要主的光来光照我们的性情、我们的行为、和我们对肉体的信靠；我们需要蒙主光照，看见我们仍然太凭肉体而活，并且夸我们的行为和资格。
- 5 我们需要主的光来光照我们，使我们不依靠天然的特质、资格、能力或智力；唯有如此，我们才能见证我们全然信靠主；我们这样蒙光照之后，就能真正在我们灵里，且凭着那灵事奉敬拜神—7～8 节。
- 6 有一天，光照亮我们这点，我们就要俯伏在主面前，承认自己的性情是何等不洁；然后我们就会定罪自己凭堕

- c. The central message of the book of Romans is that God desires to transform sinners in the flesh into sons of God in the spirit in order to constitute the Body of Christ expressed as the local churches—v. 29; 12:1-5; ch. 16.
- d. All of us need to function as priests of the gospel of God according to the revelation of the book of Romans; we need to learn the elements and details of the gospel, we need to experience the full content of the gospel, and we need to exercise our spirit to learn how to minister the gospel—15:16.

Day 6

C. *“We are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh”—Phil. 3:3; cf. Rom. 2:28-29:*

1. The flesh refers to all that we are and have in our natural being; anything natural, whether it is good or evil, is the flesh—Phil. 3:4-6.
2. As believers in Christ, we should not trust in anything that we have by our natural birth, for everything of our natural birth is part of the flesh.
3. Even though we have been regenerated, we may continue to live in our fallen nature, boast in what we do in the flesh, and have confidence in our natural qualifications; therefore, it is important that we be deeply and personally touched by these verses in Philippians 3.
4. We need the Lord’s light to shine on us concerning our nature, our deeds, and our confidence in the flesh; we need to be enlightened by the Lord to see that we still live too much by the flesh and that we boast in our deeds and qualifications.
5. We need the Lord’s light to shine on us so that we have no trust in our natural qualities, qualifications, ability, or intelligence; only then shall we be able to testify that our confidence is wholly in the Lord; after we are enlightened in this way, we shall truly serve and worship God in our spirit and by the Spirit—vv. 7-8.
6. One day, when the light shines on us concerning this, we will want to prostrate ourselves before the Lord and confess how unclean our nature is; then we will

落的性情所作的一切；我们会看见，在神眼中，无论在堕落的性情里作什么，都是邪恶的，都该被定罪。

7 从前，我们夸我们的行为和资格；但时候将到，我们要定罪肉体同肉体的资格；那时我们要单单夸基督，领悟我们在自己里面，完全没有立场夸口。

8 我们唯有蒙了神的光照，才能真说，我们不信靠天然的资格、能力或智力；唯有如此，我们才能见证我们全然信靠主；我们这样蒙光照之后，就能真正在我们灵里，且凭着那灵事奉敬拜神。

四 我们在福音上为主工作劳苦，不是凭我们天然的生命和才干，乃是凭主复活的生命和大能；复活乃是我们事奉神的永远原则—民十七 8，林前十五 10，58，十六 10：

1 赐生命的灵乃是三一神的实际，复活的实际，以及基督身体的实际—约十六 13 ~ 15，二十 22，林前十五 45 下，弗四 4。

2 复活就是一切都出于神，不是出于我们；只有神能，我们不能；一切都是神作的，不是我们作的一民十七 8。

3 所有认识复活的人，都是对自己绝望的人，他们知道自己不能；凡是死的，全是我们的，凡是活的，全是主的一林后一 8 ~ 9，参传九 4。

4 我们必须承认，我们一无所是，一无所有，并且一无所能；我们必须到了尽头，才相信自己是一无用处—出二 14 ~ 15，三 14 ~ 15，路二二 32 ~ 34，彼前五 5 ~ 6。

5 复活的基督作为赐生命的灵，活在我们里面，使我们能作我们在自己里面绝不能作到的事—林前十五 10，林后一 8 ~ 9，12，四 7 ~ 18。

condemn everything we do by our fallen nature; we will see that in the eyes of God whatever is done in the fallen nature is evil and worthy of condemnation.

7. Formerly, we boasted in our deeds and qualifications, but the time will come when we will condemn the flesh with its qualifications; then we shall boast in Christ alone, realizing that in ourselves we have absolutely no ground for boasting.

8. Only when we have been enlightened by God shall we be able to say truly that we have no trust in our natural qualifications, ability, or intelligence; only then shall we be able to testify that our confidence is wholly in the Lord; after we are enlightened in this way, we shall truly serve and worship God in our spirit and by the Spirit.

D. Our work and labor for the Lord in the gospel is not by our natural life and natural ability but by the Lord's resurrection life and power; resurrection is the eternal principle in our service to God—Num. 17:8; 1 Cor. 15:10, 58; 16:10:

1. The life-giving Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ—John 16:13-15; 20:22; 1 Cor. 15:45b; Eph. 4:4.

2. Resurrection means that everything is of God and not of us, that God alone is able and that we are not able, and that everything is done by God and not by ourselves—Num. 17:8.

3. All those who know resurrection have given up hope in themselves; they know that they cannot make it; everything that is of death belongs to us, and everything that is of life belongs to the Lord—2 Cor. 1:8-9; cf. Eccl. 9:4.

4. We must acknowledge that we are nothing, have nothing, and can do nothing; we must come to the end of ourselves to be convinced of our utter uselessness—Exo. 2:14-15; 3:14-15; Luke 22:32-33; 1 Pet. 5:5-6.

5. The resurrected Christ as the life-giving Spirit lives in us, enabling us to do what we could never do in ourselves—1 Cor. 15:10; 2 Cor. 1:8-9,12; 4:7-18.

6 当我们不凭天然的生命，而凭我们里面神圣的生命而活，我们就在复活里，结果就是基督身体的实际，作为神福音的目标—腓三 10 ~ 11，弗一 22 ~ 23。

6. When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the reality of the Body of Christ as the goal of the gospel of God—Phil. 3:10-11; Eph. 1:22-23.

罗十五 16 “使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。”

保罗作神福音的祭司，将基督供应给外邦人，乃是对神一种祭司的事奉；他传福音所得的外邦人，也是他献给神的祭物。借着这种祭司的事奉，包括许多污秽不洁之人在内的外邦人，就在圣灵里得以圣别，成为蒙神悦纳的祭物，而从凡俗的事物中分别出来，并被神的性质和元素浸透，在地位和性质上都得以圣别（见罗六 19 注 2）。这圣别乃是在圣灵里的，就是圣灵根据基督的救赎，将信入基督得了重生的人，更新、变化、分别为圣（圣经恢复本，罗十五 16 注 3）。

信息选读

新约福音的祭司在罪人身上的工作是完满的，其中有三大部分。第一部分，带领罪人悔改、信主，罪得赦免，灵里得着重生。这也是神救恩的第一步。第二部分，带领悔改、重生的人魂里逐渐变化〔罗十二 2〕。心思是我们人魂里的主要部分，心思的更新就是魂的变化。我们一时之间灵里得了重生，之后还需要长期的变化。这变化的过程，就是一再地让基督在我们里面每一部分扩展，扩展到我们的心思、情感、意志里。当主这样在我们里面一部一部扩展、变化我们时，我们也就在祂里面长大。第三部分，当我们在主里长大以至成熟，至终主来的时候，我们的身体要改变形状，完全得赎（腓三 21）。这样，我们全人，灵、魂、体，被主充满、浸透，

Rom. 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

Paul's being a priest of the gospel of God to minister Christ to the Gentiles was a priestly service to God, and the Gentiles whom he gained through his gospel preaching were an offering presented to God. By this priestly service many Gentiles, who were unclean and defiled, were sanctified in the Holy Spirit and became such an offering, acceptable to God. They were set apart from things common and were saturated with God's nature and element, and were thus sanctified both positionally and dispositionally (see footnote 2 on Rom. 6:19). Such a sanctification is in the Holy Spirit. This means that, based on Christ's redemption, the Holy Spirit renews, transforms, and separates unto holiness those who have been regenerated by believing into Christ. (Rom. 15:16, footnote 3)

Today's Reading

The work that is carried out by the New Testament priests of the gospel on sinners is complete with three major sections. The first section is to lead sinners to repent and believe in the Lord that their sins may be forgiven and that they may be regenerated in their spirit. This is also the first step of God's salvation. The second section is to lead the repentant, regenerated ones to be gradually transformed in their soul [Rom. 12:2]...Our mind is the leading part of our soul, so the renewing of our mind is the transformation of our soul. We are regenerated in our spirit in an instant, but afterward we need to be transformed for a long period of time. This process of transformation allows Christ to spread into every part of our inner being—into our mind, emotion, and will. As the Lord transforms us by spreading into every inward part, we grow in Him. The third section is that when we grow in the Lord unto maturity, eventually at the Lord's coming back our

从里到外与主调和为一。祂成为我们，我们成为祂；祂在我们里面作我们的生命，我们在外面作祂的彰显。这就是神救恩的全部，也是使徒们所传讲全备的福音。所以，神新约的福音不仅使我们的灵得重生，并且使我们的魂得变化，最终使我们的身体得赎，好叫我们全人，灵、魂、体都蒙拯救。神新约福音的祭司就是在人身上作这三步的工作。

使徒保罗所写的罗马书是论到神的福音，从罪人说起；说到一个罪人如何信主得救、称义，在基督里长进、圣别、变化，将自己献与神作活祭，好成为基督身体上的肢体，过召会的生活，共同彰显基督，并等候主来。保罗不仅这样说神的福音，他也作这样的福音祭司。他受神差遣，一地一地广传福音，将所救来的人当作祭物献与神（十五 16，彼前二 9）。然后，继续在得救的人身上作喂养、顾惜的工作，好带领他们，将自己献与神作活祭（罗十二 1）。保罗就是这样一个人福音祭司的榜样。他照顾在基督里的初信者，使他们因神的话语得着增长，借此福音的果子得以常存。他且进一步在他们身上作教导、成全的工作，他是天天在圣徒身上单独、直接的工作，使他们的恩赐都被成全，同样会作建造基督身体的工作（弗四 12），个个也成为新约福音的祭司（新约福音祭司的尽职，五至六页）。

参读：新约福音祭司的尽职，第一篇；新约福音的祭司，第一、三至五篇。

body will be transfigured and fully redeemed (Phil. 3:21). Thus, our whole being—spirit, soul, and body—will be filled and saturated with the Lord and mingled with the Lord within and without. In this way, He becomes us and we become Him; He is in us as our life, and we are His outward expression. This is God's salvation in its entirety, and this is also the complete gospel preached by the apostles. Hence, God's New Testament gospel is for us to be regenerated in our spirit, transformed in our soul, and eventually redeemed in our body so that our whole being—spirit, soul, and body—is saved. These are the three steps which the New Testament priests of the gospel of God carry out in men.

The Epistle to the Romans, written by the apostle Paul, concerns the gospel of God, and it begins with sinners. Paul tells us how sinners can be saved and justified by believing in the Lord, how they advance in Christ by being sanctified and transformed, and how they present themselves to God as living sacrifices that they may become members of the Body of Christ to live the church life, expressing Christ corporately and awaiting the Lord's coming. Paul did not only speak in this way concerning the gospel of God; he also served as such a priest of the gospel. He was sent by God from one place to another to preach the gospel, and he offered the saved ones as sacrifices to God (Rom. 15:16; 1 Pet. 2:9). Then he continued to work on the saved ones by nourishing and cherishing them that he might lead them to present themselves to God as living sacrifices (Rom. 12:1). As such, Paul was a pattern of the priesthood of the gospel. He took care of the new believers in Christ that they might grow by the word of God and that thereby the fruits of the gospel would remain. Furthermore, he carried out the work of teaching and perfecting in the saints, working individually and directly on them daily, that they might be perfected in their gifts. Thus, like him, they could do the work of the building of the Body of Christ (Eph. 4:12), and they could all become the New Testament priests of the gospel. (The Ministry of the New Testament Priests of the Gospel, pp. 11-12)

Further Reading: The Ministry of the New Testament Priests of the Gospel, ch. 1; The New Testament Priests of the Gospel, chs. 1, 3-5

罗十二 1 “所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。”

我们需要来看保罗如何作他福音祭司的工作。按照新约的记载，他的工作有三步的献祭。第一，保罗拯救罪人，将他们献与神作可蒙悦纳的祭物（罗十五 16）。第二，他养育信徒，带领他们将自己献给神作活祭（十二 1）。第三，他用全般的智慧警戒并教导每一位圣徒，好将每一位在基督里成熟地献上（西一 28 ~ 29）。他劳苦作工，照着神在他里面大能的运行，竭力奋斗。…将各人在基督里成熟地献上，就是将各人在基督里成熟地献与神。

主在新约中告诉我们，所有蒙祂拣选的人，就是今天的信徒，都是祂的祭司（彼前二 5、9，启一 6，五 10）。…每位祭司在献祭给神的事上，都必须非常殷勤，甚至积极进取。神不要祭坛上供物的香气止息，祂喜欢这香气一直升到祂那里蒙祂悦纳。…新约祭司主要的供物，该是得救的罪人，他们是扩大之团体基督的各部分，呈献给神作新约福音的祭物。在旧约中，主要的供物是牛羊，这些乃是基督的预表。今天我们献基督，但不是个别的基督，乃是团体的基督（主今日恢复的进展，二九、三七页）。

信息选读

按照罗马十五章十六节，…保罗只将那些已经圣别，完全分别归神的人献给神；他不将任何凡俗的事物献给神。他所献上的，必须是完全分别归神的事物，就是不仅在地位上圣别，也在性情上圣别的事物。献上万民分

Morning Nourishment

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

We need to see how Paul did his work as a priest of the gospel. According to the New Testament record, he did it in three steps of offering. First, Paul saved sinners to offer them up to God as acceptable sacrifices (Rom. 15:16). Second, he brought the believers up to lead them to present themselves to God as living sacrifices (Rom. 12:1). Third, he warned and taught every saint in all wisdom to present each one full-grown in Christ (Col. 1:28-29). He did this by laboring and struggling according to God's operation which operated in him in power....To present every man full-grown in Christ is to offer every man full-grown in Christ.

The Lord told us in the New Testament that all of His chosen people, who are today's believers, are His priests (1 Pet. 2:5, 9; Rev. 1:6; 5:10)....Every priest has to be very, very diligent, even aggressive, in offering sacrifices to God. God does not want the sweet smell of the offerings on the altar to stop. He likes this sweet savor to ascend to Him all the time for His acceptance....The main offering of the New Testament priests should be the saved sinners as parts of the enlarged and corporate Christ, offered to God as the New Testament sacrifices of the gospel. In the Old Testament, the main offerings were bulls and goats, which were types of Christ. Today we are offering Christ, but not the individual Christ. We are offering the corporate Christ. (The Advance of the Lord's Recovery Today, pp. 30, 36)

Today's Reading

According to Romans 15:16...Paul offered to God only that which had been sanctified, wholly separated unto God. He would not offer anything common to God. His offering had to be something which was separated wholly unto God, something which was not only holy in position but also holy in disposition. The

为三步：第一，传福音的人将新得救的人当作属灵的祭物献给神（十五 16，彼前二 5）。新蒙恩的人长大，开始明白作为在基督里的信徒是什么，他们就被鼓励将自己当作活祭献给神（罗十二 1）。这是献上的第二步。然后，当信徒继续长大以致成熟，那些在信徒身上劳苦的人，就将他们在基督里成熟地献上（西一 28）（罗马书中所启示在基督的生命里得救，一一至一二页）。

按照罗马十五章十六节，保罗将得救的罪人献与神作可蒙悦纳的祭物。所有不信的罪人都在亚当里。当我们传福音给他们，而他们接受主的时候，他们就从亚当迁到基督里。人信入基督时，就成了基督的一部分。迁入基督里的不信者，就是基督的扩增。当我传福音，将得救的人献与神时，我是在献基督—不是个别的基督，乃是团体的基督。

保罗救来罪人以后，就继续滋养这些新人，养育他们，像我们养育自己的儿女一样。我们养育儿女，首先教导他们该作什么；一段时间以后，我们就嘱咐他们自己作。罪人得救的时候，保罗将得救的罪人献上作祭物。然后保罗养育他们，并带领他们将自己献上作活祭。

罗马十二章这个献上以后，身体生活的实行就开始了。圣徒将自己献给神以后，就能成为基督身体活动的肢体。因此，在十二章接下去的经节中，我们看见那些将自己献上当作活祭的人，成为基督生机身体尽功用的肢体。这些活的肢体是照着他们的恩赐尽功用，就如申言或教导（6~7）（主今日恢复的进展，二九至三三页）。

参读：主今日恢复的进展，第一至二章；罗马书中所启示在基督的生命里得救，第一章。

offering of the nations is in three steps. First, those who preach the gospel offer the newly saved ones to God as spiritual sacrifices (Rom. 15:16; 1 Pet. 2:5). After the new believers grow and begin to understand what it is to be a believer in Christ, they are encouraged to offer themselves to God as a living sacrifice (Rom. 12:1). This is the second step of offering. Then, as the believers continue to grow unto maturity, those who labor on the believers present them full-grown in Christ (Col. 1:28). (To Be Saved in the Life of Christ as Revealed in Romans, p. 15)

According to Romans 15:16, Paul offered the saved sinners to God as acceptable sacrifices. All of the unbelieving sinners are in Adam. When we preach the gospel to them and they receive the Lord, they are transferred out of Adam into Christ. When someone believes into Christ, he becomes a part of Christ. The unbelievers who are transferred into Christ are the increase of Christ. When I am preaching the gospel to offer saved persons to God, I am offering Christ—not the individual Christ but the corporate Christ.

After the saving of sinners, Paul continued to nourish the new ones, to bring them up in the same way that we would raise up our children. When we bring up our children, we first teach them what to do, and after a period of time, we charge them to do it themselves. At the time of their salvation, Paul presented the saved sinners as sacrifices. Then Paul brought them up and led them to present themselves as living sacrifices.

After this offering in Romans 12, the practice of the Body life begins. After the saints' presentation of themselves to God, they can be the active members of the Body of Christ. Thus, in the following verses of chapter 12, we see that the ones who present themselves as living sacrifices become functioning members of the organic Body of Christ. These living members function according to their gifts, such as prophecy or teaching (vv. 6-7). (The Advance of the Lord's Recovery Today, pp. 30-33)

Further Reading: The Advance of the Lord's Recovery Today, chs. 1-2; To Be Saved in the Life of Christ as Revealed in Romans, ch. 1

西一 28 ~ 29 “我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上；我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。”

彼前二 4 ~ 5 “你们…成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

保罗宣扬怎样的基督？他所宣扬的基督不是那么简单；他宣扬内住的基督这荣耀的盼望。保罗宣扬一位奇妙的人物。没有像保罗这样的工人，基督这荣耀的盼望就无法完全地在我们里面作工。

我们可能经历了罗马十二章一节，却没有达到歌罗西一章二十八节里成熟的光景。在基督里成熟地献给神，乃是完成新约祭司职分之献祭的末了一步。这献祭需要三步：罗马十五章十六节的得救，十二章一节的生命长大，以及歌罗西一章二十八节的生命成熟。这三步都是新约福音祭司职分的工作。按照神圣的启示，拯救罪人，教导圣经，造就圣徒，并建立召会，都是福音的工作。传扬神的福音，就是完成新约经纶的新约职事。我们必须为着神的喜悦负起这责任（主今日恢复的进展，三四、三八页）。

信息选读

召会作基督身体的事奉，乃是新约福音祭司体系的事奉（彼前二 5、9），它是新约的，也是福音的，又是祭司体系的。祭司是单个的，体系是团体的，这好比一个球队，乃是一个体系，比赛时，不是一个人自己打，

Col. 1:28-29 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ; for which also I labor, struggling according to His operation which operates in me in power.

1 Pet. 2:5 You yourselves...a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

What kind of Christ did Paul announce? The Christ whom he announced is not that simple. He announced the indwelling Christ as the hope of glory. Paul announced a wonderful person. Christ as the hope of glory cannot work in us fully without a worker like Paul.

We may have experienced Romans 12:1, but we have not reached the state of being full-grown in Colossians 1:28. To be presented to God full-grown in Christ is the last step to finish the sacrifice of the New Testament priesthood. This sacrifice needs three steps: salvation in Romans 15:16, growth in life in Romans 12:1, and the maturity in life in Colossians 1:28. All these steps are the work of the New Testament priesthood of the gospel. According to the divine revelation, to save sinners, to teach the Bible, to edify the saints, and to set up churches are all the work of the gospel. The preaching of the gospel of God is the New Testament ministry to carry out God's New Testament economy. We must bear this responsibility for God's good pleasure. (The Advance of the Lord's Recovery Today, pp. 34, 37)

Today's Reading

The service of the church as the Body of Christ is the service of the New Testament priesthood of the gospel (1 Pet. 2:5, 9). It is the service of the New Testament, and it is of the gospel and of a priesthood. A priest is individualistic, whereas a priesthood is corporate. It is much like a ball team which is a corporate

乃是一个体系来打。我们的事奉也应该是个体系，是
新约福音祭司的体系，这个事奉，第一是以传福音救罪
人，作祭物献与神为中心（罗十五16）。一般说来，
我们传福音是救灵魂。这不错，但目标不够高。我们传
福音并不重在此，乃是重在为神得着祭物。根据旧约的
启示，我们的神是天天在等候我们向祂献祭，不只是天
天的，并且还是早晚都要献上的。

今天我们传福音不仅是救灵魂，我们传福音乃是把罪
人一个个救来，当作祭物献给神。这是我们事奉的中
心。我得救的时候，就听见人说，要殷勤传福音救灵魂；
后来我也听说，要殷勤传福音结果子。结果子好像又比
救灵魂高了一点。到最近一、二年我就看见我们是神的
祭司，传福音不仅是救灵魂，结果子，更是把罪人救来
献给神作祭物。当你传福音给人，人一相信接受，你就
给他施浸。之后，你千万要记得，要在祷告中把这个人
当作祭物献给神。这样，你必定是个喜乐的人。这是我
们新约福音祭司事奉的中心。

不仅如此，新约福音祭司体系的事奉，乃是以建造
基督的身体为目标（弗四11~12）。我们的事奉，
中心是救来罪人献与神，目的是建造基督的身体。我
们传福音把罪人救来，当作祭物献给神，这个祭物便
成为建造基督身体的材料（对基督身体的透视，五五
至五六页）。

参读：对基督身体的透视，第四篇；新约福音祭司的
尽职，第五篇。

entity. A ball game is not played by any one individual but by a group. Our service must also be carried out as a corporate entity, the New Testament priesthood of the gospel. The foremost thing of this service is to center on the preaching of the gospel to save sinners and to offer them as sacrifices to God (Rom. 15:16). In a general sense, gospel preaching is soul-winning. This is not wrong, but such a goal is not high enough. Our emphasis in gospel preaching is not on this but on God receiving an offering. According to the revelation of the Old Testament, our God daily anticipates our offering to Him. Actually, the offering of sacrifices must be done not only daily but also every morning and evening.

Our gospel preaching today is not merely to win souls but to save sinners one by one and offer them as sacrifices to God. This is the focus of our service. When I was first saved, I heard that I must preach the gospel diligently to save souls. Later, I also heard that I must preach the gospel diligently in order to bear fruit. Fruit-bearing seems a little higher than soul-winning. In the last two years, I began to realize that we are God's priests and that our gospel preaching cannot merely be soul-winning or fruit-bearing. It is to save the sinners and offer them to God as sacrifices. Suppose you preach the gospel to someone and baptize him after he believes and receives. Now you must remember to offer this person as a sacrifice to God in your prayers. If you do this, you will be a joyful person. This is the focus of our service as the New Testament priests of the gospel.

Furthermore, the service of the New Testament priesthood of the gospel has as its goal the building up of the Body of Christ (Eph. 4:11-12). The focus of our service is to save sinners and offer them to God, while the goal is to build up the Body of Christ. After we preach the gospel, lead a sinner to salvation, and offer him as a sacrifice to God, that sacrifice becomes material for the building up of the Body of Christ. (A Thorough View of the Body of Christ, pp. 51-52)

Further Reading: A Thorough View of the Body of Christ, ch. 4; The Ministry of the New Testament Priests of the Gospel, ch. 5

第六周·周四

晨兴喂养

罗一 9 “我在祂儿子的福音上，在我灵里所事奉的神，可以见证我怎样在祷告中，常常不住地提到你们。”

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

为着新约里所启示与信徒有关的一切要求，我们需要借着经过过程之三一神的神圣分赐，接受神圣的供应。没有这分赐，我们就无法接受供应；没有这供应，我们就无法达到新约里所提的要求。我们若要满足新约对信徒的要求，就需要神圣的供应，就是三一神素质的供应（新约总论第六册，二九四至二九五页）。

信息选读

在新约里，事奉神与敬拜神实际上是相同的事。你无法事奉神而不敬拜祂，也无法敬拜祂而不事奉祂。

信徒是在神儿子的福音上，在他们的灵里事奉敬拜神。……罗马一章九节的事奉，原文意在敬拜中事奉。

在帖前一章九节下半保罗说，在帖撒罗尼迦的信徒“离弃了偶像转向神，来服事又活又真的神”。这里的服事，直译是作奴仆服事。服事一辞是包罗一切的，如在九节的使用法，它包括我们在日常生活中所作的一切事。

在此节，“活”字是在“真”字之前。服事真神很容易，但服事活神就不是这么容易。然而，我们需要服事活神。在我们日常的生活里，神对于我们并在我们里面必须是活的。在我们的言语、行为上并日常生活的每一面，祂必须是活的。

<< WEEK 6 — DAY 4 >>

Morning Nourishment

Rom. 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

For all the requirements related to the believers revealed in the New Testament we need to receive the divine supply through the divine dispensing of the processed Triune God. Without this dispensing we cannot receive the supply, and without this supply we cannot fulfill the requirements mentioned in the New Testament. If we would meet what the New Testament requires of the believers, we need the divine supply, even the very essence of the Triune God. (The Conclusion of the New Testament, pp. 1827-1828)

Today's Reading

In the New Testament serving God is actually the same thing as worshipping God. You cannot serve God without worshipping Him. Neither can you worship Him without serving Him.

The believers serve and worship God in their spirit in the gospel of God's Son....The Greek word translated “serve” in Romans 1:9 means to serve in worship of God.

In 1 Thessalonians 1:9b Paul says that the believers at Thessalonica “turned to God from the idols to serve a living and true God.” Literally, the Greek word rendered “serve” here means to serve as a slave. As used in verse 9, the word serve is all-inclusive. It includes everything we do in our daily living.

In 1:9 the word “living” is mentioned before the word “true.” It is rather easy to serve a true God; it is not so easy to serve a living God. Nevertheless, we need to serve a living God. God must be living to us and in us in our daily life. He should be living in our speech, in our behavior, and every aspect of our daily life.

借着我们日常的生活，我们证明神是活的。神若不是活的，我们的日常生活就会非常不同。我们现今的生活见证我们所服事的神是活的。祂活在我们里面，控制我们，指引我们，并对付我们。祂不让我们过去，反而在许多事上改正我们，调整我们。神控制、指引我们，甚至在我们的思想和动机这类小事上，也是如此，这证明祂是活的。我们乃是活在活神的控制、指引和改正之下。我们在基督里的信徒，必须过一种生活，见证我们所敬拜服事的神，在我们生活的细节中是活的。正确的基督徒生活应当见证神是活的。我们不作某些事或不谈某些话，原因该是神活在我们里面。我们所敬拜服事的神，不但在诸天之上是活的，在我们里面也是活的。

我们来事奉神，或敬拜神，需要有清洁的良心，洁净过的良心，脱离死行或任何一种亏欠〔来九14〕。…基督的血洁净我们的良心，叫我们事奉活神。事奉活神，需要基督的血所洁净的良心。在死的宗教里敬拜，或事奉神以外死的事物，不需要我们的良心被洁净。良心是我们灵的主要部分。我们所要事奉的活神，总是借着摸我们的良心，来到我们的灵里（约四24）。祂是公义的、圣别的，也是活的；我们污秽的良心需要被洁净，叫我们能用活的方法事奉祂。在心思里以宗教的方式敬拜神，就不需要这样。

我们若要事奉并敬拜神，必须是为着福音的传扬，并且是在我们的灵里这样行。新约的事奉和敬拜，乃是在福音的传扬里完成的。这福音与神儿子以外的任何事物都无关。神儿子的福音乃指包罗万有的基督。因此，在福音上事奉神，就是在包罗万有的基督里事奉祂。在新约里，福音就是基督自己。这就是行传五章四十二节说，使徒“传耶稣是基督为福音”的原因（新约总论第六册，二九六至二九九页）。

参读：新约总论，第一百六十八至一百六十九篇。

By our daily life we prove that God is living. If God were not living, our daily life would be very different from what it is. Our present living is a testimony that the God whom we serve is living. He is living in us, and He controls us, directs us, and deals with us. He will not let us go. Rather, in many matters He corrects us and adjusts us. The fact that God controls us and directs us, even in such small things as our thoughts and motives, is a proof that He is living. We live under the control, direction, and correction of a living God. As believers in Christ we must live a life which bears the testimony that the God we worship and serve is living in the details of our life. The proper Christian life should bear a testimony that God is living. The reason we do not do or say certain things should be that God is living in us. The God whom we worship and serve is living not only in the heavens but also in us.

When we come to serve God, or worship God, we need to have a pure conscience, a conscience purified from dead works or from any kind of offense (Heb. 9:14)...The blood of Christ purifies our conscience to serve the living God. To serve the living God requires a blood-purified conscience. To worship in dead religion or to serve any dead thing rather than God does not require our conscience to be purified. The conscience is the leading part of our spirit. The living God, whom we desire to serve, always comes to our spirit (John 4:24) by touching our conscience. He is righteous, holy, and living. Our defiled conscience needs to be purified so that we may serve Him in a living way. To worship God in our mind religiously does not require this.

If we would serve God and worship Him, we must do this in our spirit for the preaching of the gospel. The New Testament service and worship are carried out in the preaching of the gospel. This gospel is not concerned with anything other than God's Son. The gospel of God's Son refers to the all-inclusive Christ. Therefore, to serve God in the gospel is to serve Him in the all-inclusive Christ. In the New Testament the gospel is simply Christ Himself. This is the reason Acts 5:42 says that the apostles were "announcing the gospel of Jesus as the Christ." (The Conclusion of the New Testament, pp. 1828-1829, 1831, 1829-1831)

Further Reading: The Conclusion of the New Testament, msgs. 168-169

罗一 1 “基督耶稣的奴仆保罗，蒙召的使徒，被分别出来归于神福音的。”

9 “我在祂儿子的福音上，在我灵里所事奉的神，可以见证…”

[罗马一章九节的“我灵”]不是指神的灵，乃是指保罗重生的灵。这与心、魂、心思、情感、意志或天然的生命不同。在信徒这重生的人灵里，有基督和那灵与信徒同在（提后四 22，罗八 16）。在罗马书保罗强调，我们所是的一切（二 29，八 5～6、9），所有的一切（八 10、16），和向神所作的一切（九，七 6，八 4、13，十二 11），都必须在这灵里。保罗是在他这重生的灵里，凭其中住着的基督，就是那赐生命的灵，并不是在他的魂里，凭魂的能力和才干事奉神。这是他在传福音上的第一要点（圣经恢复本，罗一 9 注 1）。

信息选读

在罗马一章九节上半保罗说，他在灵里事奉神。这指明要传神儿子的福音，必须在我们的灵里。传福音在于我们的灵。每当我们传福音的时候，我们都该运用我们的灵。

保罗只有在罗马书说，他在他的灵里事奉神。原因是保罗在罗马书里与热心宗教的人辩论；他们无一例外地是在灵以外的字句、形式或道理里。保罗在罗马书里指明，我们向神所作的，必须在我们的灵里作；我们所是的，必须在灵里；我们所有的，也必须在灵里。在二章二十九节他说，神的真子民必须在灵里，真割礼不是在外面肉体上，乃是在灵里。然后在七章六节他说，我们应当在灵的新样里服事神。最终，在十二章十一节保罗说，我们必须灵里火热。传神的福音完全与我们的灵有关。

Rom. 1:1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God.

9 For God is my witness, whom I serve in my spirit in the gospel of His Son...

[In Romans 1:9, “my spirit” refers not to] the Spirit of God but [to] Paul’s regenerated spirit. The spirit is different from the heart, soul, mind, emotion, will, or natural life. Christ and the Spirit are with the believers in their regenerated human spirit (2 Tim. 4:22; Rom. 8:16). In Romans Paul stressed that whatever we are (2:29; 8:5-6, 9), whatever we have (8:10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in this spirit. Paul served God in his regenerated spirit by the indwelling Christ, the life-giving Spirit, not in his soul by the power and ability of the soul. This is the first important item in his preaching of the gospel. (Rom. 1:9, footnote 2)

Today’s Reading

In Romans 1:9a Paul said that he served God in his spirit. This indicates that in order to preach the gospel of God’s Son, we must be in our spirit. Preaching the gospel depends on our spirit. Whenever we preach the gospel, we should exercise our spirit.

Only in the book of Romans does Paul say that he serves God in his spirit. The reason is that in Romans Paul is arguing with religious people who invariably are in something other than the spirit—in letters, forms, or doctrines. In Romans Paul indicates that whatever we do toward God must be done in our spirit, that whatever we are must be in spirit, and that whatever we have must be in spirit. In 2:29 he says that the genuine people of God must be in spirit, that true circumcision is not outward in the flesh but in the spirit. Then in 7:6 he says that we should serve God in newness of spirit. Finally, in 12:11 Paul says that we must be burning in spirit. Preaching the gospel of God is absolutely a matter of our spirit.

我们是在神的福音上，在我们的灵里事奉神；这福音实际上乃是罗马书的主题。在本书第一节保罗说，他是基督的奴仆，蒙召的使徒，“被分别出来归于神福音的。”这指明保罗在罗马书里的心意，是要写关于福音的事。整卷书乃是以最完满的方式揭示福音，就是神的喜信〔二 16，十六 25〕。罗马书可视为第五卷福音书。

新约的前四卷…所传的福音是关于在肉体里的基督，在祂死而复活以前，生活在祂门徒当中的时候。罗马书里的福音，是关于作为那灵的基督，不是在肉体里的基督。在第八章我们看见，那住在我们里面的生命之灵，就是基督自己；基督是在我们里面。四福音里的基督是在门徒当中，罗马书里的基督是在我们里面。…罗马书里的基督，是复活以后的基督。这位基督比四福音里的基督更深奥、更主观。…我们需要第五卷福音书—罗马书，启示基督主观的福音。

罗马书的中心信息是罪恶、属肉体的人，能成为神的儿子，并模成神儿子的形像。这样，基督就成为许多弟兄中的长子（八 29）。因此，福音的中心点不是罪得赦免，乃是产生神的许多儿子，神儿子的许多弟兄。神渴望将肉体里的罪人变化为神在灵里的儿子。我们若要在福音上事奉神，我们众人都该使这同一件事成为我们的目标。我们传福音，不仅仅是使人得救、罪得赦免或变得属灵，乃是使他们成为神的儿子。这是我们的目标。

在神儿子的福音上，在我们灵里事奉神，要紧的点是我们福音上将基督服事给人。为此，我们需要学习福音的要素和细节，需要经历福音完全的内容，并且需要运用我们的灵。这就是在神儿子的福音上，在我们的灵里事奉神（新约总论第六册，二九九至三〇二页）。

参读：关于相调的实行，第二至四章。

The gospel of God in which we serve God in our spirit is actually the subject of the book of Romans. In the very first verse of this book Paul says that as a slave of Christ and a called apostle he was “separated unto the gospel of God.” This indicates that Paul’s intention in Romans is to write concerning the gospel. The entire book unfolds the gospel, the glad tidings of God, in its fullest way [2:16; 16:25]....The book of Romans may be regarded as the fifth gospel.

The gospel in the first four books of the New Testament...concerns Christ in the flesh as He lived among His disciples before His death and resurrection. The gospel in Romans concerns Christ as the Spirit, not Christ in the flesh. In Romans 8 we see that the Spirit of life who indwells us is simply Christ Himself. Christ is in us. The Christ in the four Gospels was among the disciples; the Christ in Romans is within us....Hence, the gospel in Romans concerns Christ as the Spirit in us after His resurrection. This Christ is deeper and more subjective than the Christ in the four Gospels....We need the fifth gospel, the book of Romans, to reveal the subjective gospel of Christ.

The central message of the book of Romans is that sinful, fleshly people can be made sons of God and conformed to the image of the Son of God. In this way Christ becomes the Firstborn among many brothers (8:29). Thus, the central point of the gospel is not forgiveness of sins. It is the producing of the sons of God, many brothers of the Son of God. God desires to transform sinners in the flesh into sons of God in the spirit. If we would serve God in the gospel, we all should make this same matter our goal. We preach the gospel not simply that people may be saved or be forgiven of their sins or become spiritual, but that they may become sons of God. This is our aim.

The crucial point in serving God in our spirit in the gospel of His Son is that we minister Christ to others in the gospel. For this, we need to learn the elements and details of the gospel, we need to experience the full content of the gospel, and we need to exercise our spirit. This is to serve God in our spirit in the gospel of God’s Son. (The Conclusion of the New Testament, pp. 1831-1834)

Further Reading: Practical Points concerning Blending, chs. 2-4

腓三 3 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不依靠肉体的。”

林前十五 58 “所以我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。”

信徒不仅在他们灵里事奉神，也凭神的灵事奉祂。…〔腓立比三章三节上半的〕事奉，原文指像祭司的事奉。所有的新约信徒都是神的祭司（彼前二 9，启一 6）。因此，我们对主的服事，无论在哪一面，都是祭司的服事，祭司的事奉，…在我们的灵里，且凭祂的灵（新约总论第六册，三〇三页）。

信息选读

〔腓立比三章三节〕的肉体，包含我们天然人的一切所是和所有。…任何天然的事物，无论善或恶，都是肉体。…我们在基督里的信徒，不该信靠我们凭天然出生所有的任何事物，因我们天然出生的一切，都是肉体的一部分。我们若要真实地事奉并敬拜神，我们所作的一切，就必须凭神的灵，在基督里，而不信靠肉体。

即使我们蒙了重生，我们也可能继续活在堕落的性情里，夸我们在肉体里所作的，信靠我们天然的资格。…我们需要主的光光照我们的性情、我们的行为和我们对肉体的信靠。我们若蒙主光照，就会承认，虽然我们蒙了重生，成为神的儿女，有神的生命和性情，但我们仍然太活在肉体里。有一天，光照明亮你这点，你就要俯伏在主面前，承认你的性情是何等不洁。然后你就会定罪你凭堕落的性情所作的一切。你会看见，在神眼中，无论在堕落的性情里作

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

1 Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

The believers not only serve God in their spirit but also serve Him by the Spirit of God....Literally, the Greek word translated “serve” [in Philippians 3:3a] means to serve as priests. All New Testament believers are priests to God (1 Pet. 2:9; Rev. 1:6). Hence, our ministry to the Lord, in whatever aspect, is a priestly ministry, a priestly service...in our spirit and by His Spirit. (The Conclusion of the New Testament, p. 1834)

Today's Reading

The flesh in Philippians 3:3 comprises all that we are and have in our natural being....Anything natural, whether it is good or evil, is the flesh....As believers in Christ we should not trust in anything we have by our natural birth, for everything of our natural birth is part of the flesh. In order to render genuine service and worship to God, everything we do must be by the Spirit of God, in Christ, and with no trust in the flesh.

Even though we have been regenerated, we may continue to live in our fallen nature, boast in what we do in the flesh, and have confidence in our natural qualifications....We need the Lord's light to shine on us concerning our nature, our deeds, and our confidence in the flesh. If we are enlightened by the Lord, we shall confess that although we have been regenerated to become children of God with the divine life and nature, we still live too much in the flesh. One day, when the light shines on you concerning this, you will want to prostrate yourself before the Lord and confess how unclean your nature is. Then you will condemn everything

什么，都是邪恶的，都该被定罪。从前，我们夸我们的行为和资格。但时候将到，我们不再夸肉体同肉体的资格，反而定罪它。我们要单单夸基督，领悟我们在自己里面，完全没有立场夸口。

我们唯有蒙了神的光照，才能真说，我们不信靠天然的资格、能力或智力。只有在那时，我们才能见证我们全然信靠主。我们这样蒙光照之后，就能真正在我们灵里，且凭着那灵事奉敬拜神（新约总论第六册，三〇五至三〇七页）。

事奉神的事非经过死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是神能，我不能；复活就是神作的，不是我作的。…所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。

复活…必须你自己倒下去，什么也不能地向神说，“没有什么是我能的，没有什么是我有的，没有什么是我是的；我就是这样的人。如果有什么我能给的，其实乃是你给的；如果有什么我能作的，实在乃是你作的。”当你这样倒下去的时候，一切你所有的，就是神作在你里面的。从今以后，…你确知凡是死的，全是你的，凡是活的，全是神的。…一切的生命乃是主的。…人必须到了尽头，对自己的一无所有才不会误会（倪柝声文集第三辑第一册，二七五至二七七页）。

历世纪以来，所有主活的仆人，都有这位复活的基督活在他们里面。我们能见证，祂活在我们里面，使我们能作我们在自己里面绝不能作到的事（新约总论第六册，三〇九页）。

参读：倪柝声文集第三辑第一册，权柄与顺服下编，第四篇；事奉的基本功课，第十六课。

you do by your fallen nature. You will see that in the eyes of God whatever is done in the fallen nature is evil and worthy of condemnation. Formerly, we boasted in our deeds and qualifications. But the time will come when instead of boasting in the flesh with its qualifications, we shall condemn it. Then we shall boast in Christ alone, realizing that in ourselves we have absolutely no ground for boasting.

Only when we have been enlightened by God shall we be able to say truly that we have no trust in our natural qualifications, ability, or intelligence. Only then shall we be able to testify that our confidence is wholly in the Lord. After we are enlightened in this way, we shall truly serve and worship God in our spirit and by the Spirit. (The Conclusion of the New Testament, pp. 1836-1838)

All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves....All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation.

Resurrection requires that we fall down, prostrate before God, and confess to Him, “I can do nothing. I am nothing, and I have nothing. This is what I am. If I can give anything to others, it is because You have given it to me. If I can do anything, it is because You have done it through me.” Once we prostrate before the Lord in this way, everything we have will become God’s work in us. Henceforth...we will realize that everything that is dead belongs to us and everything that is living belongs to God...Everything that has to do with life belongs to the Lord...A man must come to the end of himself before he will be convinced of his utter uselessness. (CWWN, vol. 47, “Authority and Submission,” pp. 249-250)

Throughout the centuries, all the living servants of the Lord have had this resurrected Christ living in them. We can testify that He lives in us, enabling us to do what we could never do in ourselves. (The Conclusion of the New Testament, p. 1840)

Further Reading: CWWN, vol. 47, “Authority and Submission,” ch. 15; Basic Lessons on Service, lsn. 16

656

事 奉 — 在身体里

8 7 8 7 副 (英 913)

F 大调

3/2

3 4 | 5 -- 3 4 6 | 5 - 3 - 3 3 | 4 -- 3 2 1 | 3 - 2 -
 一 要在身 体事奉、工 作, 这是 主 旨所着 重;
 3 4 | 5 -- 3 4 6 | 5 - 3 - 1 2 | 3 4 3 2 - | 1 - - -
 身 体 乃 是主所 要 者, 当与 身 体同 行 动。
 5 5 | 5 -- 5 6 7 | 1̇ - 5 - 5 5 | 5 -- 5 7 6 | 5 - 4 -
 (副) 要在身 体事奉、工 作, 永 远 不 要再单 独;
 3 4 | 5 -- 5 6 7 | 1̇ - 5 - 4 6 | 5 1 3 2 - | 1 - - - ||
 既是身 体上的 肢 体, 就 当 配 搭 事 奉 主。

- | | |
|---------------|----------|
| 二 重生是作主的肢体, | 非作单独的个人; |
| 总是应该与众圣徒 | 互相配搭事奉神。 |
| 三 乃是活石同被建造, | 必须作神的灵宫, |
| 成为圣洁祭司体系, | 和谐一致地事奉。 |
| 四 因此必须同被建造, | 各守地位尽职事; |
| 我们事奉所有根据, | 乃是身体的性质。 |
| 五 我们工作, 尽职事奉, | 须从身体得供应; |
| 若与身体脱节、孤立, | 必失功用与功能。 |
| 六 我们若在身体事奉, | 元首丰富必得享; |
| 尽上肢体所有功用, | 必有基督的身量。 |
| 七 永远持定元首基督, | 借祂一同得长进; |
| 从祂得到丰满供应, | 分给身体各部分。 |
| 八 主, 我重新献上身体, | 求你变化我心思, |
| 使我明白你的旨意, | 借你身体而服事。 |

Hymns, #913

- | | |
|--|--|
| 1
Serve and work within the Body,
This the Lord doth signify;
For His purpose is the Body,
And with it we must comply.
<i>Serve and work within the Body,
Never independently;
As the members of the Body,
Functioning relatedly.</i> | 5
In our ministry and service,
From the Body, our supply;
If detached and isolated,
Out of function we will die. |
| 2
As the members we've been quickened
Not as individuals free;
We must always serve together,
All related mutually. | 6
'Tis by serving in the Body
Riches of the Head we share;
'Tis by functioning as members
Christ's full measure we will bear. |
| 3
Living stones, we're built together
And a house for God must be,
As the holy priesthood serving,
In a blessed harmony. | 7
To the Head fast holding ever,
That we may together grow,
From the Head supplies incoming
Thru us to the Body flow. |
| 4
Thus we must be built together,
In position minister;
For the basis of our service
Is the body character. | 8
Lord, anew we give our bodies;
May we be transformed to prove
All Thy will, to know Thy Body,
And therein to serve and move. |

为着神的建造之祭司职分的恢复

The Recovery of the Priesthood for God's Building

第七篇

Message Seven

祭司体系中心和终极的点

The Central and Ultimate Point of the Priesthood

读经：出二八 15 ~ 30

Scripture Reading: Exo. 28:15-30

纲 目

Outline

周 一

Day 1

壹 按照出埃及二十八章十五至三十节，
决断的胸牌乃是祭司衣服的中心物件，
也是祭司体系中心和终极的点：

I. According to Exodus 28:15-30, the breastplate of judgment is the central item of the priestly garments and the central and ultimate point of the priesthood:

一 决断的胸牌主要的目的是神的引导；神的子民根据由胸牌的实际所得着神的引导来行事。

A. The main purpose of the breastplate of judgment was for God's leading; God's people act according to God's leading obtained through the reality of the breastplate.

二 胸牌预表召会，我们若不认识召会，也就不认识什么是神的引导；事实上，神的引导和召会乃是一。

B. The breastplate typifies the church, and if we do not know the church, we do not know what God's leading is; actually, God's leading and the church are one.

三 神借着召会、凭着召会、并同着召会，启示我们该作什么；召会就是神的引导，因为召会担负着神圣的字母，借此神使人认识祂的引导——21节，参诗七三 2 ~ 3, 16 ~ 17, 22 ~ 28。

C. God reveals what we should do through the church, by the church, and with the church; the church is God's leading, for the church bears the divine alphabet by which God makes known His leading—v. 21; cf. Psa. 73:2-3,16-17, 22-28.

四 决断的胸牌乃像一部属天、神圣、属灵的打字机，好显明神的引导；这部属天的打字机乃是祭司衣服的中心。

D. The breastplate of judgment functioned as a heavenly, divine, and spiritual typewriter to make known God's leading, and this heavenly typewriter was the very center of the priestly garments.

五 胸牌叫作决断的胸牌，因为人借着它可以解决难处；当大祭司带着决断的胸牌到神面前，神的光照亮，有些宝石变暗的时候，神的旨意就完全地显明出来了。

六 胸牌带在亚伦胸前（心上），在耶和华面前作记念，表征全召会作为一个建造在一起的实体，带在基督爱的心上，在神面前作记念，成为可喜悦的记念—出二八 29：

- 1 召会作为基督的身体，神圣启示的高峰，是神在宇宙中伟大的旨意—弗一 5，9，11，22～23。
- 2 身体生活作为基督身体的实行与彰显，是神对我们在地上伟大的旨意—罗十二 1～2。
- 3 基督的身体同身体生活是神意愿所喜悦的，是祂的心爱—弗一 5 上，9。

周 二

贰 胸牌上的十二块宝石，其上刻有以色列十二支派的名字，表征所有蒙神救赎并变化的人，建造在一起，成为一个实体—出二八 17～21：

- 一 十二块宝石镶嵌在金框内，（17～20，）象征圣徒作为变化过的宝石，在基督的神圣性情里建造在一起，成为一个实体，就是召会作基督的身体。（林前三 10～12 上，弗一 22～23。）
- 二 因此，胸牌乃是神子民建造的缩图，指明在基督里的信徒是各自分开的，却不是分裂的一—启二一 18～20，罗十二 5，林前十二 27。

E. The breastplate was called the breastplate of judgment because from it man found his solutions; when the high priest went into God's presence with the breastplate, God's light shined, certain stones became dark, and God's will was fully manifested.

F. The breastplate being borne upon Aaron's heart for a memorial before Jehovah signifies the entire church as one built-up entity being borne upon Christ's loving heart for a memorial, a pleasing remembrance, before God—Exo. 28:29:

1. The church as the Body of Christ, the peak of God's divine revelation, is God's great will in the universe—Eph. 1:5, 9, 11, 22-23.
2. The Body life as the practicality and expression of Christ's Body is God's great will for us on earth—Rom. 12:1-2.
3. The Body of Christ with the Body life is the good pleasure of God's will, His heart's delight—Eph. 1:5b, 9.

Day 2

II. The twelve precious stones on the breastplate, on which the names of the twelve tribes of Israel were engraved, signify all the redeemed and transformed people of God built together to become one entity—Exo. 28:17-21:

- A. *The twelve precious stones set in gold (vv. 17-20) symbolize the saints as transformed precious stones built together in the divine nature of Christ to become one entity, the church as Christ's Body (1 Cor. 3:10-12a; Eph. 1:22-23).*
- B. *Therefore, the breastplate is a miniature of the building up of God's people, indicating that the believers in Christ are distinct individuals but are not divided—Rev. 21:18-20; Rom. 12:5; 1 Cor. 12:27.*

- 三 宝石不是受造的，而是由受造的材料变化而成的；这表征召会是由变化所产生的，由天然的东西变化成为神圣的东西。
- 四 作为召会的组成分子，由尘土所造的信徒（创二7）必须借着那灵的工作，（林后三3，18，）在他们的人性里凭着神圣的性情并以神圣的性情变化成为宝石，为着神永远的建造；（太十六18，约一42，彼前二5，启二一18～21；）基督徒的生活乃是变化的生活，神天天都在设法变化我们。（罗十二2～3，林后四16。）
- 五 十二这数字由四（受造之物）乘三（在复活里的三一神）所组成，表征三一神与祂的造物（人）调和，为着完满、完备地执行神的行政，直到永远—参启二一12～13。
- 六 宝石排列成四行，每行三块，指明信徒不仅被变化，也与三一神调和。
- 七 宝石镶嵌在金框内，（出二八20，）表征变化且调和的信徒，乃是建造在基督神圣的性情里，成为一个实体。（彼后一4。）
- 八 这些人（属于十二这数字）完成神永远的定旨，且成为宇宙中神圣管治的行政。
- 九 在神永远的计划中，照着祂永远的眼光来看，带在基督心上（出二八29）并握在祂关爱之度量中（16下，参约十28）的召会，乃是三一神与蒙救赎的人这样的调和。

周 三

- C. *Precious stones are not created but are formed by the transforming of created things; this signifies that the church is produced by transformation, from something natural into something divine.*
- D. *As components of the church, the believers, who were created of dust (Gen. 2:7), must be transformed in their human nature by and with the divine nature through the working of the Spirit (2 Cor. 3:3, 18) to become precious stones for God's eternal building (Matt. 16:18; John 1:42; 1 Pet. 2:5; Rev. 21:18-21); the Christian life is a life of transformation—daily God is seeking to transform us (Rom. 12:2-3; 2 Cor. 4:16).*
- E. *The number twelve, composed of four (the creatures) times three (the Triune God in resurrection), signifies the mingling of the Triune God with His creature, man, for the complete and perfect carrying out of God's administration eternally—cf. Rev. 21:12-13.*
- F. *That the stones were arranged in four rows with three stones in each row indicates that the believers are not only transformed but also mingled with the Triune God.*
- G. *The setting of the stones in gold (Exo. 28:20) signifies that the transformed and mingled believers are built in the divine nature of Christ into one entity (2 Pet. 1:4).*
- H. *These people, being of the number twelve, complete the eternal purpose of God and become the administration of the divine government in the universe.*
- I. *In God's eternal plan and according to His eternal view, the church, borne on Christ's heart (Exo. 28:29) and held in the span of His loving care (v. 16b; cf. John 10:28), is such a mingling of the Triune God with redeemed humanity.*

Day 3

叁十二支派的名字刻在宝石上，相当于将基督写在信徒心里，使他们成为基督的活信，有基督为其内容——林后三 3:

- 一 基督借着信徒对祂的经历，并借着新约职事的书写，写到信徒里面——2 ~ 6 节。
- 二 刻在十二块石头上的字母，预表基督是属天的字母——参启二二 13 上。
- 三 如果我们没有被变化，也不是透亮的，没有刻着活神的灵连同基督作内容，而仅仅是晦暗无光的石头，没有什么字母刻到我们里面来，神就不可能借着我们来说话。

肆 乌陵和土明放在胸牌里，胸牌就不仅作为记念，也成为决断的胸牌——出二八 30:

- 一 “乌陵”意思是“光，照明物”——30 节：
 - 1 乌陵是一种照明物，安在胸牌里面十二块宝石底下，能装油以供燃烧，而用以燃烧这油的火是来自祭坛。
 - 2 乌陵有十二个照明物，每一个照亮胸牌上十二块透明宝石中的一块，使宝石能发出光来。（David Baron，巴伦。）
 - 3 乌陵预表基督作为光，照明者，（约八 12，弗五 14，）借着那灵（油）和十字架（来自祭坛的火）而照耀。

周 四

二 “土明”意思是“成全者，完成者”——出二八 30:

III. The engraving of the names of the twelve tribes on the precious stones corresponds to the inscribing of Christ into the believers' hearts, making them living letters of Christ, with Christ as the content—2 Cor. 3:3:

- A. *Christ is inscribed into the believers through their experience of Him and by the inscribing of the New Testament ministry—vv. 2-6.*
- B. *The letters engraved on the twelve stones typify Christ as the letters in the heavenly alphabet—cf. Rev. 22:13a.*
- C. *If we are not transformed and transparent and if we have not been inscribed with the Spirit of the living God along with Christ as the content, but are merely opaque stones without any letters inscribed into us, it will be impossible for God to speak through us.*

IV. After the Urim and Thummim were put into the breastplate, it became not only a memorial but also a breastplate of judgment—Exo. 28:30:

- A. *Urim means “lights, illuminators”—v. 30:*
 1. The Urim was an illuminator inserted into the breastplate under the twelve stones; it had the capacity to contain oil for burning, and the fire used to burn the oil came from the altar.
 2. The Urim had twelve illuminators, one to illuminate each of the twelve transparent precious stones on the breastplate so that they could shine with light (David Baron).
 3. The Urim typifies Christ as lights, illuminators (John 8:12; Eph. 5:14), shining through the Spirit (the oil) and the cross (the fire from the altar).

Day 4

B. *Thummim means “perfecters, completers”—Exo. 28:30:*

- 1 胸牌十二块宝石上的名字，仅包含希伯来文二十二个字母中的十八个；其余的四个字母安在土明上，使土明成为成全者和完成者。（David Baron，巴伦。）
 - 2 借着乌陵照亮个别的宝石，也借着胸牌上的一些宝石变暗了，全部二十二个字母就可用来拼出单字和句子。
 - 3 土明预表基督是成全者和完成者；（来十二2;）所以祂是属灵的字母，为着书写，也为着完成。（参后二二13上。）
 - 4 乌陵和土明一起预表基督是神的见证人，神的见证，（三14，）是神对祂子民说话的凭借。（来一2。）
 - 5 在新约，乌陵和土明的实际乃是调和的灵，就是神揭示的灵（圣灵），内住于我们接受的灵（我们重生之人的灵）—罗八4，14，16，后一10，四2，十七3，二一10。
- 三 在出埃及二十八章三十节以及申命记三十三章八节和十节，神的决断（典章）指神的律法及律法的判定和决断，与乌陵和土明有关。
- 四 出埃及二十八章三十节里的“决断”一辞指明，神在祂的百姓中间，在凡事上都有一个定规；这个决断导致一些断案；结果，我们就有了神的引导。
- 五 按照旧约，乌陵和土明加到胸牌上，是神对祂子民说话的凭借，向他们指明祂的引导；因此我们可以说，决断的胸牌乃是引导的胸牌—利八8，民二七21，申三三8，书七16~21，撒上二三6，9~12，二八6，拉二63，尼七65。
1. The names on the twelve stones on the breastplate contained only eighteen of the twenty-two letters of the Hebrew alphabet; the remaining four letters were put on the Thummim, making it the perfecter and completer (David Baron).
 2. By the shining of the Urim on the individual precious stones and by the darkening of the stones, the full alphabet of twenty-two letters could be used to spell out words and sentences.
 3. The Thummim typifies Christ as the perfecter and completer (Heb. 12:2); thus, He is the spiritual alphabet for both inscribing and completing (cf. Rev. 22:13a).
 4. Together, the Urim and the Thummim typify Christ as God's witness, God's testimony (3:14), as the means for God to speak to His people (Heb. 1:2).
 5. In the New Testament, the reality of the Urim and the Thummim is the mingled spirit—the unveiling Spirit of God, the Holy Spirit, indwelling our receiving spirit, our regenerated human spirit—Rom. 8:4, 14, 16; Rev. 1:10; 4:2; 17:3; 21:10.
- C. In Exodus 28:30 and in Deuteronomy 33:8 and 10, God's judgments, referring to God's law with its verdicts and judgments, are related to the Urim and the Thummim.*
- D. The word judgment in Exodus 28:30 indicates that God has a regulation concerning everything among His people; the judgment leads to certain decisions, and as a result, we have God's leading.*
- E. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading; thus, we may say that the breastplate of judgment is a breastplate of leading—Lev. 8:8; Num. 27:21; Deut. 33:8; Josh. 7:16-21; 1 Sam. 23:6, 9-12; 28:6; Ezra 2:63; Neh. 7:65.*

六 神借着胸牌所给的引导，总是与决断有关；神的律法包括祂的决断，而这些决断成了神的引导。

七 在属灵的经历中，我们要知道神的引导，就必须审判凡出于肉体、己、旧人和世界的一切。

八 在罗马八章十四节那灵的引导，就是神借胸牌所给之引导的实际，出自该章一至十三节所有的决断，也是这些决断的总和。

九 神乃是借着胸牌说话作为祂的引导，这表征神借着召会使祂的子民认识祂的引导：

1 主若要借着胸牌及乌陵和土明说话，就需要制作胸牌，有十二块宝石刻着以色列人的名字，也需要大祭司把胸牌带在胸前（心上）。

2 同样的原则，神今天要借着召会并基督作照明者（乌陵）和成全者（土明）而说话，就需要召会建造起来，有众信徒成了变化并透亮的宝石，刻有基督作属灵的字母，（林后三3，）也需要带领者把召会担负在心上。

伍 表明神引导的决断胸牌，功用就像属天、神圣、属灵的打字机一样，神借着带有乌陵和土明的胸牌来说话的方式，与我们所盼望的正好相反：

F. God's leading through the breastplate always involved a judgment; God's law includes His judgments, and these judgments become God's leading.

G. In spiritual experience, in order to know God's leading we must judge whatever is of the flesh, the self, the old man, and the world.

H. In Romans 8:14 the leading of the Spirit, as the reality of God's leading through the breastplate, issues from, and is the totality of, all the judgments in verses 1 through 13 of that chapter.

I. The fact that God's speaking as His leading was through the breastplate signifies that God makes His leading known to His people through the church:

1. The Lord's speaking through the breastplate with the Urim and the Thummim required the making of the breastplate with the twelve precious stones engraved with the names of the children of Israel and the bearing of the breastplate on the heart of the high priest.

2. In the same principle, God's speaking today through the church with Christ as the Illuminator (Urim) and Perfecter (Thummim) requires the building up of the church with the believers as transformed, transparent precious stones who have been inscribed with Christ as the letters of the spiritual alphabet (2 Cor. 3:3) and the bearing of the church on the hearts of the leading ones.

V. The breastplate of judgment for God's leading was like a heavenly, divine, and spiritual typewriter, and His way of speaking through the breastplate with the Urim and the Thummim is the opposite of what we would expect:

一 神不是借着发亮的宝石来说话，而是借着变暗的宝石来说话；这意思是说，神是借着消极的光景来说话；因为主凭决断胸牌的说话是借着消极的光景，这样的说话就是一种决断；这乃是主对祂子民心意的启示。

二 按正常的情形来说，胸牌里的十二块宝石都在乌陵的照耀之下；忽然间刻着某个名字的宝石变暗了，这块宝石变暗就是神即时的说话：

- 1 保罗的书信以及主耶稣达与亚西亚七个召会的七封书信都是根据这个原则写的，它们不是根据召会里积极的事情写的，而是根据召会消极的光景写的。
- 2 保罗照着他对哥林多消极的光景所读出来的，写了哥林多前书；虽然他的著作是基于消极的事情，但在这封书信里，他却把积极的东西——基督的丰富——服事给召会。
- 3 哥林多的圣徒成了保罗写信时所用的属灵字母；同样的，在一个地方召会里，领头的人必须读出圣徒真实的情况和光景，来寻求主的引导。
- 4 今天基督徒中间的难处乃是因着有太多的黑暗，神就无法来暴露黑暗；要显明黑暗，首先必须有光的照耀；神是借着在光的照耀中一些变为消极的事来说话。

周 六

5 我们这样来读消极的光景，就晓得神的引导，神的决断；然后在我们所在的地方，我们会晓得神要我们作什么，然后我们就该跟随祂的引导。

三 我们作为召会若要成为决断的胸牌，就必须履行一些条件：

A. God speaks not through the stones that are shining but through stones that become dark; this means that God speaks through negative situations; because the Lord's speaking by the breastplate of judgment is through negative situations, that speaking is a judgment; it is the revelation of the Lord's mind concerning His people.

B. Normally the twelve stones in the breastplate were under the shining of the Urim; suddenly a piece inscribed with a certain name would become dark; this darkening of a particular stone was God's instant speaking:

1. Paul's Epistles and the seven epistles of the Lord Jesus to the seven churches in Asia were all written according to this principle; they were written according to the negative situation of the churches, not according to the positive things found in the churches.
2. Paul wrote 1 Corinthians according to his reading of the negative situation at Corinth, but although his writing was based on the negative things, in this Epistle he ministered positive things—the riches of Christ—to the church.
3. The saints in Corinth became the letters used by Paul in the spiritual typesetting of his Epistle; in the same way, in a local church the leading ones need to seek the Lord's guidance by reading the actual situation and condition of the saints.
4. The problem among Christians today is that because there is so much darkness, there is no way for God to expose darkness; in order for the darkness to be made known, there must first be the shining of the light; God speaks through things that become negative in the midst of the shining of the light.

Day 6

5. By reading the negative situations in this way, we come to know God's leading, His judgment; then in our locality we shall know what God wants us to do, and we should then follow His leading.

C. If we as the church would be the breastplate of judgment, we must fulfill certain requirements:

- 1 我们需要被变化而透亮；然后作为属灵字母的基督，必须清楚而明确地铭刻到我们里面—林后三 3，18，参代上二八 19。
 - 2 宝石若不刻着字母，神就无法借着胸牌来说话；照样，神所救赎的子民若不刻着基督，神也无法借着他们来说话—来八 10。
 - 3 因着缺少变化、不够透亮、没有铭刻和光照，我们就需要祷告，使我们成为透亮的，有更多的基督刻到我们里面，并经历更多的光照—启二二 1，二一 11，诗一一九 130，赛二 5，弗五 8～9，诗八九 15，约壹一 7。
 - 4 基督是属灵的字母，为着铭刻，也为着完成，指明祂是取之不尽，用之不竭的；我们虽然享受祂的铭刻，但我们还需要更多属于祂的东西好得着完全—参来六 1，腓三 10，13～14。
- 四 胸牌就是身体生活的建造，这就成了我们知道神对祂子民旨意的凭借；然后我们才能接受主的判断，知道我们该作什么或不该作什么；我们会认识主的道路；然后全召会才能按主的判断往前去。
- 五 我们需要祷告，使每一个地方召会都照着出埃及二十八章里的图画，成为一个胸牌。

1. We need to be transformed and transparent; then Christ as the spiritual alphabet must be inscribed into us clearly and definitely—2 Cor. 3:3, 18; cf. 1 Chron. 28:19.
 2. Just as God could not speak through the breastplate unless the stones had been inscribed with letters, so God cannot speak through His redeemed people unless they have been inscribed with Christ—Heb. 8:10.
 3. Because there is a shortage of transformation, transparency, inscribing, and enlightening, we need to pray that we may become transparent, have more of Christ inscribed into us, and experience more enlightening—Rev. 22:1; 21:11; Psa. 119:130; Isa. 2:5; Eph. 5:8-9; Psa. 89:15; 1 John 1:7.
 4. The fact that Christ is the spiritual alphabet for both inscription and completion indicates that He is inexhaustible; although we may enjoy His inscription, there is still something more of Him that we need for completion—cf. Heb. 6:1; Phil. 3:10, 13-14.
- D. The breastplate is the building up of the Body life and the means for us to know God's will concerning His people; then we will receive the Lord's judgment of what we have to do or what we must not do; we will know the Lord's way, and the whole church will go on according to the judgment given by the Lord.***
- E. We need to pray that every local church would become a breastplate according to the picture in Exodus 28.***

晨兴喂养

出二八 15 “你要用巧匠的手工，作一个决断的胸牌；要和以弗得一样的作法，用金线，和蓝色、紫色、朱红色线，并捻的细麻作成。”

17 “要在上面镶嵌四行宝石…”。

21 “…接着以色列儿子们的名字，要有十二块；每块刻一个名字，仿佛刻图章，代表十二个支派。”

祭司衣服的中心物件乃是胸牌，不是以弗得。当然，这中心物件属于以弗得。在对祭司衣服的描述里，首先提起的就是胸牌。

胸牌的功用是什么？按照出埃及二十八章十五节，胸牌称为决断的胸牌。…这里的决断主要不是在断定什么是对的，什么是错的，什么是义的，什么是不义的。反之，这个决断乃是要叫神的子民能晓得祂的引导。因此，决断的胸牌实际上乃是引导的胸牌。这样，十五节为什么用决断这辞说到胸牌？答案乃是：我们若要知道神的引导，就必须有许许多多的决断。我们必须审判凡出于肉体、己、旧人和世界的一切；我们必须审判出于肉体的事物，以及思念肉体的心思。这种决断为我们开路，使我们知道神的引导（出埃及记生命读经，一五八二至一五八三页）。

信息选读

胸牌的功用就如属天、神圣、属灵的打字机。希伯来文二十二个字母中，有十八个字母包含在十二支派的名字里，这些名字刻在胸牌上的宝石内。其余的四个字母

Morning Nourishment

Exo. 28:15 ...You shall make a breastplate of judgment, the work of a skillful workman; like the work of the ephod you shall make it; of gold, of blue and purple and scarlet strands, and of fine twined linen you shall make it.

17 And you shall enclose in it enclosures of stones...

21 ...According to the names of the sons of Israel, twelve...; they shall be like the engravings of a signet, each according to its name, for the twelve tribes.

The central item of the priestly garments is the breastplate, not the ephod. Of course, this central item belongs to the ephod. In the description of the priestly garments, the first thing mentioned is the breastplate.

What was the function of the breastplate? According to Exodus 28:15, the breastplate was called the breastplate of judgment...The judgment here is not mainly to determine what is right or wrong, what is just or unjust. Instead, this judgment is so that God's people could know His leading. Hence, the breastplate of judgment is actually the breastplate of leading. Why, then, does verse 15 use the word judgment with respect to the breastplate? The answer is that if we would know God's leading, we must have a great deal of judgment. We must judge whatever is of the flesh, the self, the old man, and the world. We must judge the things of the flesh and the mind set on the flesh. This judgment clears the way for us to know God's leading. (Life-study of Exodus, pp. 1381-1382)

Today's Reading

The breastplate functions as a heavenly, divine, and spiritual typewriter. Of the twenty-two letters of the Hebrew alphabet, eighteen were contained in the names of the twelve tribes inscribed in the stones set on the breastplate. The remaining four

包含在与胸牌相连的土明上。因此，胸牌有全部的希伯来文字母；这就使胸牌能成一部神圣的打字机。我们会看见，借着胸牌连同乌陵和土明，就能得着主的引导，正如使用打字机时，一个字母接着一个字母就组成字或句子。

在罗马八章十四节保罗说，凡被神的灵引导的，都是神的儿子。我们在罗马八章看见胸牌的实际。

按预表，胸牌和主的引导有关。…胸牌〔也〕预表召会…我们若不认识召会，也就不认识什么是主的引导。事实上，神的引导和召会乃是一。

大祭司穿戴有十二块宝石的胸牌，每块宝石刻有一个支派的名字。…决断的胸牌乃像一部属天、神圣、属灵的打字机，好显明神的引导。这部属天的打字机乃是祭司衣服的中心。

胸牌预表召会，而以弗得预表基督。因此，胸牌在以弗得上面表征召会担在基督胸前。此外，神乃是借着胸牌使人认识祂的引导；这事实指明今天神借着召会、凭着召会并同着召会，启示我们该作什么。召会就是神的引导，因为召会担负着神圣的字母，借此神使人认识祂的引导。

主是以团体的方式，甚至以合并的方式担负我们。主耶稣把我们建造在一起，把我们合并成为一体。胸牌是由十二块分开、个别的宝石组成的一个整体。…我们是个别的，却不是分离的、单独的。

以色列人有十二个支派，每支派由胸牌上的一块宝石所代表。但这些宝石都建造在一起成为一体。因此，胸牌实际上乃是镶嵌在金框内之宝石的建造（出埃及记生命读经，一五八三至一五八五、一五九一页）。

参读：出埃及记生命读经，第一百二十三篇。

letters were contained in the Thummim attached to the breastplate. Therefore, with the breastplate there were all the letters of the Hebrew alphabet. This made it possible for the breastplate to function as a divine typewriter. As we shall see, the Lord's leading could be obtained through the breastplate with the Urim and the Thummim much like a word, or a sentence, is composed one letter at a time by using a typewriter.

In Romans 8:14 Paul says that as many as are led by the Spirit of God, these are sons of God. In Romans 8 we find the reality of the breastplate.

In typology the breastplate was related to the Lord's leading...The breastplate [also] typifies the church....If we do not know the church, we do not know what the Lord's leading is. Actually God's leading and the church are one.

The high priest wore the breastplate comprising twelve precious stones, each of which was engraved with one of the names of the twelve tribes...The breastplate of judgment functioned as a heavenly, divine, and spiritual typewriter to make known God's leading. This heavenly typewriter is the very center of the priestly garments.

The breastplate typifies the church, and the ephod typifies Christ. Thus, the breastplate on the ephod signifies that the church is borne by Christ upon His breast. Furthermore, the fact that God's leading was made known by means of the breastplate indicates that today God reveals what we should do through the church, by the church, and with the church. The church is God's leading, for the church bears the divine alphabet by which God makes known His leading.

The Lord bears us in a corporate way, even in an incorporated way. The Lord Jesus has built us together; He has incorporated us into one entity. The breastplate was one entity composed of twelve separate, individual stones....We are separate pieces, but we are not separated, individualistic pieces.

There were twelve tribes of the children of Israel. Each tribe was represented by a stone on the breastplate. But all these stones were built together into one entity. Therefore, the breastplate was actually a building of precious stones set in gold. (Life-study of Exodus, pp. 1382-1385, 1389-1390)

Further Reading: Life-study of Exodus, msg. 123

出二八 17 “要在上面镶嵌四行宝石：第一行是红宝石、黄玉、绿宝石。”

20 “第四行是黄璧玺、红玛瑙、碧玉；这些都要镶嵌在金框内。”

以弗得上的胸牌，表征召会是神的赎民在基督之上建造在一起。十二块宝石镶嵌在金框内（出二八 17～20），象征圣徒作为变化过的宝石，在基督的神圣性情里建造在一起，成为一个实体，就是召会作基督的身体（林前三 10～12 上，弗一 22～23）。所以，胸牌是神的子民建造在一起的小影（见创二 12 注 1），指明在基督里的信徒是有区别的个人，彼此却不是分裂的（罗十二 5，林前十二 27）。整个以弗得连同其肩带和胸牌，乃是基督与召会美妙的描绘（圣经恢复本，出二八 15 注 2）。

胸牌上刻有以色列十二支派名字的十二块宝石，表征所有蒙神救赎并变化的人，建造在一起成为一个实体。…召会是借着天然事物变化成神圣事物而产生的。信徒作为召会的组成分子，是用尘土造的（创二 7），他们的人性必须借着那灵的工作，被神圣的性情并以神圣的性情所变化（林后三 18），成为宝石，为着神永远的建造（太十六 18，约一 42，彼前二 5，启二一 18～20）（出二八 17 注 2）。

信息选读

十二这数字由四（受造之物）乘三（在复活里的三一神）所组成，表征三一神与祂的造物（人）调和，为着完满、完备地执行神的行政，直到永远。…

Exo. 28:17 And you shall enclose in it enclosures of stones, four rows of stones: the first row shall be a row of a sardius, a topaz, and an emerald.

20 And the fourth row, a chrysolite, and an onyx, and a jasper; they shall be set in gold in their enclosures.

The breastplate on the ephod signifies the church as the building together of God's redeemed people upon Christ. The twelve precious stones set in gold (Exo. 28:17-20) symbolize the saints as transformed precious stones built together in the divine nature of Christ to become one entity, the church as Christ's Body (1 Cor. 3:10-12a; Eph. 1:22-23). Therefore, the breastplate is a miniature of the building up of God's people (see footnote 1 on Gen. 2:12), indicating that the believers in Christ are distinct individuals but are not divided (Rom. 12:5; 1 Cor. 12:27). The entire ephod with its shoulder pieces and the breastplate are a marvelous portrait of Christ with the church. (Exo. 28:15, footnote 1)

The twelve precious stones on the breastplate, on which the names of the twelve tribes of Israel were engraved, signify all the redeemed and transformed people of God built together to become one entity....The church is produced by transformation, from something natural into something divine. As components of the church, the believers, who were created of dust (Gen. 2:7), must be transformed in their human nature by and with the divine nature through the working of the Spirit (2 Cor. 3:18) to become precious stones for God's eternal building. (Exo. 28:17, footnote 1)

Today's Reading

The number twelve, composed of four (the creatures) times three (the Triune God in resurrection), signifies the mingling of the Triune God with His creature, man, for the complete and perfect carrying out of God's administration

宝石排列成四行，每行三块，指明信徒不仅被变化，也与三一神调和。宝石镶嵌在金框内（出二八 20），表征变化且调和的信徒，乃是建造在基督神圣的性情里，成为一个实体。这些人（属于十二这数字）完成神永远的定旨，且成为宇宙中神圣管治的行政。在神永远的计划中，照着祂永远的眼光来看，带在基督心上（29）并握在祂关爱之度量中（16下）的召会，乃是三一神与蒙救赎的人这样的调和（圣经恢复本，出二八 17 注 1）。

以弗得表征基督的彰显，它描绘基督在祂的神性和人性，并祂的属性和美德里彰显出来。…在以弗得上，在基督的彰显上，就有了召会。肩带和胸牌都象征召会；首先，象征召会是主耶稣的见证，这是两条肩带的功用，因为二表征见证。因此，以弗得的两条肩带表征召会是基督的见证。由十二块宝石镶嵌在金框内所构成的胸牌，表征圣徒作为变化过的宝石，在基督的神圣性情里建造在一起，成为一个实体。这就是建造起来的召会。因此，以弗得及其连带的三个牌子，实际上乃是基督与召会的一幅图画。

出埃及二十八章三十节说，“亚伦…要…在耶和华面前常将以色列人的决断牌带在胸前。”这里我们看见，胸牌是亚伦在主面前带在胸前的。这表征全召会作为建造在一起的实体，在神面前带在基督爱的胸前；这对我们是何等大的安慰！我们中间许多人有艰难、困苦，我们也许在工作上或在家庭里有难处。属人生活真不容易。然而，我们若思想带在亚伦胸前之胸牌的图画，就会领悟，我们不是在自己的艰难、困苦或难处里面—我们乃是在神面前、在基督的心上。当仇敌来搅扰我们时，我们应当宣告：“撒但，此刻我是在神面前被带在基督的心上。”（出埃及记生命读经，一六〇〇至一六〇一、一六〇七至一六〇八页）。

参读：出埃及记生命读经，第一百二十四至一百二十五篇。

eternally....That the stones were arranged in four rows with three stones in each row indicates that the believers are not only transformed but also mingled with the Triune God. The setting of the stones in gold (Exo. 28:20) signifies that the transformed and mingled believers are built in the divine nature of Christ into one entity. These people, being of the number twelve, complete the eternal purpose of God and become the administration of the divine government in the universe. In God's eternal plan and according to His eternal view, the church, borne on Christ's heart (v. 29) and held in the span of His loving care (v. 16b), is such a mingling of the Triune God with redeemed humanity. (Exo. 28:17, footnote 2)

The ephod signifies the expression of Christ. It portrays Christ expressed in His divinity and humanity with His attributes and virtues....Upon the ephod, upon the expression of Christ, there is the church. Both the shoulder plates and the breastplate symbolize the church. First, the church is symbolized as a testimony of the Lord Jesus. This is the function of the two shoulder-pieces, for two signifies a testimony. Thus, the two plates on the shoulders of the ephod signify the church as the testimony of Christ. The breastplate composed of twelve stones set in gold symbolizes the saints as transformed precious stones built together in the divine nature of Christ to become one entity. This is the built-up church. Therefore, the ephod with all that it bears, the three plates, is actually a picture of Christ and the church.

Exodus 28:30 says, "Aaron shall bear the judgment of the children of Israel on his heart before Jehovah continually." Here we see that the breastplate was borne upon Aaron's heart before the Lord. This signifies that the entire church as one entity built together is borne upon Christ's loving heart before God. What a great comfort this is to us! Many among us have hardships and difficulties. We may have problems at work or at home. Human life is not easy. However, if we consider the picture of the breastplate on Aaron's heart, we shall realize that we are not in our hardships, difficulties, or problems—we are on Christ's heart before God. When the enemy comes to trouble us, we should declare, "Satan, right now I am borne on Christ's heart before God." (Life-study of Exodus, pp. 1397-1398, 1403)

Further Reading: Life-study of Exodus, msgs. 124-125

晨兴喂养

Morning Nourishment

林后三 3 “你们显明是基督的信，由我们供职所写的，不是用墨，乃是用活神的灵写的，不是写在石版上，乃是写在肉版，就是心上。”

2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

启二二 13 “我是阿拉法，我是俄梅嘎；我是首先的，我是末后的；我是初，我是终。”

Rev. 22:13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

十二支派的名字刻在宝石上，相当于将基督写在信徒心里，使他们成为基督的活信，有基督为其内容（见林后三 3 与注）。基督借着信徒对祂的经历，写到他们里面。刻在十二块石头上的字母，预表基督是属天的字母（参启二二 13 上）（圣经恢复本，出二八 21 注 1）。

The engraving of the names of the twelve tribes on the precious stones corresponds to the inscribing of Christ into the believers' hearts, making them living letters of Christ, with Christ as the content (see 2 Cor. 3:3 and footnotes). Christ is inscribed into the believers through their experience of Him. The letters engraved on the twelve stones typify Christ as the letters in the heavenly alphabet (cf. Rev. 22:13a). (Exo. 28:21, footnote 1)

信息选读

Today's Reading

乌陵和土明放在胸牌里，胸牌就不仅作为纪念，也成为决断的胸牌（圣经恢复本，出二八 30 注 3）。

After the Urim and the Thummim were put into it, the breastplate became not only a memorial but also a breastplate of judgment. (Exo. 28:30, footnote 1)

乌陵是一种照明物，安在胸牌里面十二块宝石底下，能装油以供燃烧，而用以燃烧这油的火是来自祭坛。乌陵有十二个照明物，每一个照亮胸牌上十二块透明宝石中的一块，使宝石能发出光来（David Baron，巴伦）。乌陵预表基督作为光，照明者（约八 12，弗五 14），借着那灵（油）和十字架（来自祭坛的火）而照耀（出二八 30 注 1）。

The Urim was an illuminator inserted into the breastplate under the twelve stones. It had the capacity to contain oil for burning, and the fire used to burn the oil came from the altar. The Urim had twelve illuminators, one to illuminate each of the twelve transparent precious stones on the breastplate so that they could shine with light (David Baron). The Urim typifies Christ as lights, illuminators (John 8:12; Eph. 5:14), shining through the Spirit (the oil) and the cross (the fire from the altar). (Exo. 28:30, footnote 2)

乌陵有十二个照明物，照亮所有十二块透明的宝石。假设这些宝石上没有刻着字母，这样，照明物透过宝石会照出什么？什么也照不出来，因为宝石上没有字母可被照亮。即使宝石被这些照明物照亮，因而发出

The Urim had twelve illuminators to enlighten all twelve of the transparent precious stones. But suppose no letters had been inscribed on these stones. What, then, would be shown by the shining of the illuminators through the stones? Nothing would be shown, for there would have been no letters on the stones to

光来，也没有什么内容；内容乃在于铭刻在宝石上的字母。

林后三章里基督的活信，原则也是一样。唯有基督写到我们全人里面，我们才能成为祂的活信。除非宝石刻着字母，神就无法借着胸牌说话；照样，除非神的赎民写有基督，神也无法借着他们说话。不错，主的确是借着祂的赎民说话；然而，祂实际上乃是借着写到他们里面的基督说话。这意思是，我们需要基督的内容作为字母写到我们里面。不然，神就无法借着我们说话，因为没有任何字母写到我们里面。

今天有多少基督徒有基督写到他里面？答案乃是：真正有基督写在他们里面的人少之又少。甚至在这些少数人身上，基督写进来的量也不多。不仅如此，许多基督徒不是透亮的。主怎能借着那些没有写着基督又不透亮的人说话？这是不可能的。如果安在胸牌上的宝石不透明，就算乌陵的照明物照亮它们，也无法照透这些不透明的宝石。照样，因着许多基督徒不透明，基督也就无法借着他们照耀。我们需要被变化，是透亮的，还需要有基督写到我们里面。然后，光借着我们照耀时，别人就能读出写到我们里面的字母，也就是基督的内容。但我们若没有被变化，不是透亮的，也没有写着基督，而只是不透明的石头，没有任何字母写到里面，神就不可能借着我们说话（出埃及记生命读经，一六一四至一六一五页）。

参读：出埃及记生命读经，第一百二十六篇。

be illuminated. Even if the stones had been enlightened by the illuminators and thereby shone with light, there would not have been any content. The content depends on the letters inscribed on the stones.

The principle is the same with the living letters of Christ in 2 Corinthians 3. Only when Christ has been inscribed into our being do we become His living letters. Just as God could not speak through the breastplate unless the stones had been inscribed with letters, so God cannot speak through His redeemed people unless they have been inscribed with Christ. Yes, the Lord does speak through His redeemed people. However, He actually speaks through the Christ who has been inscribed into them. This means that we need the content of Christ inscribed as letters into our being. Otherwise, God will have no way to speak through us, for there will not be any letters inscribed into us.

How many of today's Christians have Christ inscribed into them? The answer is that few have truly been inscribed with Christ. Even with these few, the amount of Christ inscribed may not be very great. Moreover, many Christians are not transparent. How can the Lord speak through those who have not been inscribed with Christ and who are not transparent? This is impossible. If the stones placed in the breastplate had been opaque, the illuminators of the Urim may have enlightened them, but they would not have been able to shine through such opaque stones. Likewise, because so many Christians are opaque, Christ does not have a way to shine through them. We need to be transformed, and we need to be transparent, and we need to have Christ inscribed into us. Then when the light shines through us, others will be able to read the letters, the content of Christ, inscribed into us. But if we are not transformed and transparent and if we have not been inscribed with Christ, but are merely opaque stones without any letters inscribed into us, it will not be possible for God to speak through us. (Life-study of Exodus, pp. 1409-1411)

Further Reading: Life-study of Exodus, msg. 126

出二八 29 ~ 30 “亚伦进圣所的时候，要将决断胸牌上以色列儿子们的名字，带在胸前…。你又要将乌陵和土明放在决断的胸牌里；亚伦进到耶和華面前的時候，要帶在胸前，在耶和華面前常將以色列人的決斷牌帶在胸前。”

〔土明〕意，成全者，完成者。胸牌十二块宝石上的名字，仅包含希伯来文二十二个字母中的十八个。其余的四个字母安在土明上，使土明成为成全者，完成者（David Baron，巴伦）。借着乌陵照亮个别的宝石，全部二十二个字母就可用来拼出单字和句子。土明预表基督是成全者和完成者（来十二2）。基督是属灵的字母，为着书写（参出二八21注1），也为着完成。乌陵和土明一起预表基督是神的见证人，神的见证（启三14），是神对祂子民说话的凭借（来一2）。在新约，乌陵和土明的实际乃是调和的灵，就是神揭示的灵（圣灵），内住于我们接受的灵（我们重生之人的灵）（罗八4、14）（圣经恢复本，出二八30注2）。

信息选读

在出埃及二十八章三十节以及申命记三十三章八节、十节，神的决断（典章）指神的律法及律法的判定和决断（见路一6注4），与乌陵和土明有关。按照旧约，乌陵和土明加到胸牌上，是神对祂子民说话的凭借，向他们指明祂的引导（圣经恢复本，出二八30注3）。

乌陵和土明加到胸牌里面以后，胸牌就成为决断的胸牌。…申命记三十三章十节所提的决断（典章），与八

Exo. 28:29-30 So Aaron shall bear the names of the sons of Israel in the breastplate of judgment on his heart when he goes into the sanctuary....And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron's heart when he goes in before Jehovah, and Aaron shall bear the judgment of the children of Israel on his heart before Jehovah continually.

[Thummim means] “perfecters, completers.” The names on the twelve stones on the breastplate contained only eighteen of the twenty-two letters of the Hebrew alphabet. The remaining four letters were put on the Thummim, making it the perfecter and completer (David Baron). By the shining of the Urim on the individual precious stones, the full alphabet of twenty-two letters could be used to spell out words and sentences. The Thummim typifies Christ as the perfecter and completer (Heb. 12:2). Christ is the spiritual alphabet for both inscribing...and completing. Together, the Urim and the Thummim typify Christ as God's witness, God's testimony (Rev. 3:14), as the means for God to speak to His people (Heb. 1:2). In the New Testament, the reality of the Urim and the Thummim is the mingled spirit—the unveiling Spirit of God, the Holy Spirit, indwelling our receiving spirit, our regenerated human spirit (Rom. 8:4, 14). (Exo. 28:30, footnote 3)

Today's Reading

In Exodus 28:30 and in Deuteronomy 33:8 and 10, God's judgments, referring to God's law with its verdicts and judgments (see footnote 4 on Luke 1:6), are related to the Urim and the Thummim. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading. (Exo. 28:30, footnote 1)

After the Urim and the Thummim were added into the breastplate, it became the breastplate of judgment....The judgments mentioned in Deuteronomy 33:10

节里的乌陵和土明有关；那里告诉我们，祭司，就是利未人，会有土明和乌陵。十节里的决断（典章），乃是指出埃及二十八章二十九至三十节里的决断。这两段话里的决断都与乌陵和土明有关。

在申命记三十三章十节，决断（典章）乃是神律法的一部分；律法又是神律例的总和。…律法所包括的比十诫要多。…出埃及二十章所记载的十诫，由二十一至二十三章所记载的典章和律例加以补充；这些律例都是决断（典章）。

在申命记三十三章十节和出埃及二十八章二十九至三十节，译为“决断（judgment）”的这个英文字会误导人；它可能会被认为是审判的行动，甚至被认为是意见，因为我们的决断也许是指我们的意见。不仅如此，决断也许包括评价。但这不是决断胸牌里之决断的意义。这些经文里的“决断”一辞指明，神在祂百姓中间，在凡事上都有律例。所有的律例都会带来决断，而这些决断成了神的引导。因此，神的引导来自祂的决断，而祂的决断是基于祂的律例。

首先神颁赐十诫，然后颁布许多律例和典章作为十诫的补充。十诫是神律例的原则，而二十一至二十三章提供了这些律例的细节。在这些详细的律例里有神的决断，这决断导致一些断案。结果，我们就有了神的引导。

我们若要得着主的引导，与我们有关的许多事物都必须受神审判。我们的肉体、过犯以及天然的生命，都必须受神审判。神的律例要求这一切事物都要被撇在一旁；以后所剩下的就真是出于神的；如此，我们就知道神的引导了（出埃及记生命读经，一六一七至一六一九页）。

参读：出埃及记生命读经，第一百二十七篇。

are related to the Urim and the Thummim in 33:8, where we are told that the priests, the Levites, would have the Thummim and the Urim. The judgments in Deuteronomy 33:10 refer to the judgments in Exodus 28:29 and 30. In both portions of the Word judgment is related to the Urim and the Thummim.

In Deuteronomy 33:10 the judgments are part of God's law, which is a totality of God's regulations....The law includes more than the Ten Commandments....The Ten Commandments recorded in Exodus 20 are supplemented by the ordinances and regulations recorded in chapters 21 through 23. All these regulations are judgments.

The English word judgment used to translate Deuteronomy 33:10 and Exodus 28:29 and 30 can be misleading. It may be regarded as an action of judging or even as an opinion, for our judgment may refer to our opinion. Furthermore, judgment may also involve evaluation. But this is not the meaning of judgment with respect to the breastplate of judgment. The word judgment in these verses indicates that God has a regulation concerning everything among His people. All the regulations will issue in judgments, and these judgments become God's leading. Thus, the leading of God comes from His judgments, which are based on His regulations.

First God gave the Ten Commandments. Then He issued many regulations and ordinances as supplements to these commandments. The Ten Commandments are the principles of God's regulations, but the supplements in Exodus 21 through 23 provide the details of these regulations. In these detailed regulations we have God's judgment. This judgment leads us to certain decisions. As a result, we have God's leading.

If we would receive the Lord's leading, many things about us need to be judged by God. Our flesh, our wrongdoings, and our natural life must all be judged by Him. God's regulations require that all these things be set aside. What remains afterward is truly of God. In this way we come to know God's leading. (Life-study of Exodus, pp. 1412-1413)

Further Reading: Life-study of Exodus, msg. 127

民二七 21 “〔约书亚〕要站在祭司以利亚撒面前，以利亚撒要凭乌陵的判断，在耶和華面前为他求问。他和以色列人全会众都要遵以利亚撒的话出入。”

罗八 14 “因为凡被神的灵引导的，都是神的儿子。”

在属灵的经历中，我们要知道神的引导，就必须审判凡出于肉体、己、旧人和世界的一切。在罗马八章十四节那灵的引导，就是神借胸牌所给之引导的实际，出自该章一至十三节所有的决断，也是这些决断的总和（见该章 14 注 2）。

神乃是借着胸牌说话作为祂的引导，这表征神借着召会使祂的子民认识祂的引导。主若要借着胸牌及乌陵和土明说话，就需要制作胸牌，有十二块宝石刻着以色列人的名字，也需要大祭司把胸牌带在胸前（心上）。同样的原则，神今天要借着召会并基督作照明者（乌陵）和成全者（土明）而说话，就需要召会建造起来，有众信徒成了变化并透亮的宝石，刻有基督作属灵的字母（林后三 3），也需要带领者把召会担负在心上（圣经恢复本，出二八 30 注 3）。

信息选读

神借着带有乌陵和土明的胸牌说话的方式，与我们所以为的正好相反。神不是借着发亮的宝石说话，乃是借着变暗的宝石说话。这意思是，神是借着消极的光景说话。按正常情形，胸牌里的十二块宝石都在乌陵的照耀之下。忽然间刻着某个名字的宝石变暗了，这块宝石变

Morning Nourishment

Num. 27:21 And he [Joshua] shall stand before Eleazar the priest, and he shall inquire for him by the judgment of the Urim before Jehovah. At his word shall they go out and at his word they shall come in, both he and all the children of Israel with him, even the whole assembly.

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.

In spiritual experience, in order to know God's leading we must judge whatever is of the flesh, the self, the old man, and the world. In Romans 8:14 the leading of the Spirit, as the reality of God's leading through the breastplate, issues from, and is the totality of, all the judgments in verses 1 through 13 of that chapter.

The fact that God's speaking as His leading was through the breastplate signifies that God makes His leading known to His people through the church. The Lord's speaking through the breastplate with the Urim and the Thummim required the making of the breastplate with the twelve precious stones engraved with the names of the children of Israel and the bearing of the breastplate on the heart of the high priest. In the same principle, God's speaking today through the church with Christ as the Illuminator (Urim) and Perfecter (Thummim) requires the building up of the church with the believers as transformed, transparent precious stones who have been inscribed with Christ as the letters of the spiritual alphabet (2 Cor. 3:3) and the bearing of the church on the hearts of the leading ones. (Exo. 28:30, footnote 1)

Today's Reading

God's way of speaking through the breastplate with the Urim and the Thummim is the opposite of what we would expect. God speaks not through the stones that are shining, but through stones that become dark. This means that God speaks through negative situations. Normally the twelve stones in the breastplate were under the shining of the Urim. Suddenly a piece inscribed with a

暗就是神即时的说话。我们天然的观念会以为，神借着胸牌的说话来自照亮的宝石。事实上，祂乃是借着忽然间变暗的宝石说话。

保罗的书信，以及主耶稣写给亚西亚七个召会的七封书信，都是根据这个原则写的。这些书信不是照着召会里所见积极的事情写的，乃是根据召会消极的光景写的。…保罗按照他对哥林多消极的光景所读出来的，写了哥林多前书。他考量那种光景，就知道要写什么。虽然他的著作是基于消极的事情，但在这封书信里，他却把积极的东西—基督的丰富—供应给召会。

今天基督徒中间的难处乃是因着有太多的黑暗，使神无法暴露黑暗。当每样东西都在黑暗里，我们就很难指出哪件东西是在黑暗里。…〔房间里〕所有的灯若都亮着，我们很容易就可找出变暗的那一盏。

今天基督徒的光景很不正常，没有光，尽是黑暗；结果，神就难以说话。为要显明黑暗，首先必须有光的照耀。…如果在一个召会里，事情错了很容易被发现，那个召会就是正常的。但如果在某个召会里，事情错了却不能发现，就指明那里的召会是在黑暗里。当黑暗笼罩时，消极的事情就不可能暴露出来。为此，光是不可少的。在光的照耀下所暴露的，就是神的说话。神是借着事情变为消极而说话；这种消极的光景就指明缺少基督。我们这样来读消极的光景，就知道神的引导了。然后在我们的所在地，我们就会知道神要我们作什么，之后我们就该跟随祂的引导（出埃及记生命读经，一六三八至一六四〇页）。

参读：出埃及记生命读经，第一百二十九篇。

certain name would become dark. This darkening of a particular stone was God's instant speaking. Our natural concept would be that God's speaking through the breastplate came from the stones that were shining. Actually, He spoke through the stones that suddenly became dark.

Paul's Epistles and also the seven epistles of the Lord Jesus to the seven churches in Asia were all written according to this principle. They were written according to the negative situation of the churches, not according to the positive things found in the churches...Paul wrote 1 Corinthians according to his reading of the negative situation at Corinth. By considering that situation, he knew what to write. But although his writing was based on the negative things, in this Epistle he ministered positive things—the riches of Christ—to the church.

The problem among Christians today is that because there is so much darkness, there is no way for God to expose darkness. When everything is in darkness, it is difficult to point out a particular matter that is in darkness...If all the lights [in a room] are shining, it will be easy to find one that becomes dark.

The situation of Christians today is abnormal. Instead of light, there is darkness. As a result, God has hardly any way to speak. In order for the darkness to be made known, there must first be the shining of light...If in a certain church things that are wrong are easily found out, that church is normal. But if in a particular church it is not possible to find out what is wrong, this is an indication that the church there is in darkness. When darkness prevails, it is not possible for negative matters to be exposed. For this, light is necessary. What is exposed under the shining of the light is God's speaking. God speaks through things becoming negative. This kind of negative situation is an indicator of the shortage of Christ. By reading the negative situations in this way, we come to know God's leading. Then in our locality we shall know what God wants us to do, and we should then follow His leading. (Life-study of Exodus, pp. 1431-1432)

Further Reading: Life-study of Exodus, msg. 129

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

启二一 11 “城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

借着胸牌所得的引导，总是与审判有关（审判与决断，英文同字，均为 judgment—译注）。这意思是，主借着胸牌说话，乃是借着消极的光景。这种说话若只是借着积极的光景，就不需要审判了，因为每件事都是积极且正当的。

使徒保罗是个真正照耀的人，在保罗的照耀之下，黑暗就被暴露了。保罗有些书信是照着黑暗、照着召会里圣徒消极的光景写的。因着保罗看见在哥林多召会里的一些黑暗面，这些黑暗面乃是神审判的字母，保罗就能写出哥林多前书这卷审判的书来。但随着这卷书信里所舍的一切审判，却有许多积极的事物，就是有基督的丰富，供应给在哥林多的信徒。这就是神说话的方式。不论是在旧约，或是在新约里，神的说话都是根据消极的光景；然而却有基督的丰富作祂子民的供应（出埃及记生命读经，一六四〇至一六四一页）。

信息选读

我们作为召会若要成为决断的胸牌，就必须履行一些条件。首先，我们需要被变化而透亮。然后，作为属灵字母的基督，必须清楚而明确地写到我们里面。这就是对基督要有充分的经历。

Morning Nourishment

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

The leading obtained through the breastplate always involves a judgment. This means that the Lord's speaking through the breastplate is through negative situations. If this speaking were only through positive situations, there would be no need of judgment, for everything would be positive and justified.

The apostle Paul was one who was truly shining. Under the shining of Paul, the darkness was exposed. Paul wrote certain of his Epistles according to the darkness, according to the negative condition, of the saints in the churches. Because Paul saw certain dark areas in the church in Corinth, areas that were letters of God's judgment, Paul could write Corinthians as a book of judgment. But along with all the judgment contained in this Epistle, there are many positive things: the riches of Christ ministered to the believers at Corinth. This is God's way of speaking. Both in the Old Testament and the New Testament, God's speaking is according to the negative situation, yet with the riches of Christ as the supply for His people. (Life-study of Exodus, pp. 1432-1433)

Today's Reading

If we as the church would be the breastplate of judgment, we must fulfill certain requirements. First, we need to be transformed and transparent. Then Christ as the letters of the spiritual alphabet must be inscribed into us clearly and definitely. This is to have the adequate experience of Christ.

我们若不尽力把基督供应给别人，就不会领悟我们对基督的经历是多么缺乏。但当我们想要向别人说到对基督的经历时，我们就会发觉自己仍是非常缺少经历。我们对基督很少有真实的经历可以供应给别人。我们这些要牧养圣徒的人，需要对基督有经历，不然我们就缺少供应基督所需合式的属灵字汇。…我们也许多少能教导别人圣经，因我们已经研读圣经多年了。但到了要把基督供应给人时，我们就有所缺欠；我们没有多少基督书写到我们里面。…因此，很难借着胸牌得知主的引导。

因着缺少变化、不够透亮、没有书写和光照，我们就需要祷告，使我们成为透亮的，有更多的基督书写到我们里面，并经历更多的光照。然后我们会发觉，即使我们满了基督，我们仍有所缺，因我们还是缺了一些基督的丰富。

我们由胸牌和乌陵、土明看见两种字母，一种是为着书写，另一种是为着完成。如果我们还未满了基督，我们所需要的就是书写。基督必须书写到我们里面，直到我们满了祂。我们满了基督时，就承认我们仍需要完成。因此，我们若未满了基督，就需要祂作书写的字母。但我们满了基督时，就需要祂作使我们完成的字母。那些像使徒保罗那样满了基督的信徒，都晓得他们仍然需要基督。然而，那些缺少基督的人或许不会觉得他们需要基督。…我们有基督书写到我们里面时，才晓得我们仍然缺少基督；然后我们就会寻求祂作我们的完成。

唯有借着经历，我们才能了解何为基督书写到我们里面，以及基督使我们完成。因此，我们都需要为这些事多有祷告。我盼望每个地方召会都能照着出埃及二十八章里的图画成为胸牌（出埃及记生命读经，一六四一至一六四三页）。

参读：出埃及记生命读经，第一百二十八篇；倪柝声文集第二辑第十八册，第五十五篇。

If we do not try to minister Christ to others, we may not realize how short we are concerning the experience of Christ. When we try to speak to others about the experience of Christ, we may find that we ourselves are still very short of experience. We may have little of the real experience of Christ to minister to others. As those who would shepherd the saints, we need the experience of Christ. Otherwise we shall lack the proper spiritual vocabulary required for ministering Christ....To some extent, we may be able to teach the Bible, for we may have been reading and studying it for years. But when it comes to ministering Christ, we have a shortage. We do not have that much of Christ inscribed into our being....Therefore, it is very difficult to know the Lord's leading through the breastplate.

Because there is such a shortage of transformation, transparency, inscribing, and enlightening, we need to pray that we may become transparent, have more of Christ inscribed into us, and experience more enlightening. Then we shall realize that, even if we are full of Christ, we still have a shortage, for something of Christ's riches is still lacking.

With the breastplate and the Urim and the Thummim we see two kinds of alphabets. One kind of alphabet is for inscribing, and the other kind is for completing. If we are not yet full of Christ, what we need is the inscribing. Christ must be inscribed into us until we are full of Him. It is when we are full of Christ that we recognize the need for completion. Thus, if we are not full of Christ, we need Him as the alphabet for inscription. But when we are full of Him, we need Him as the alphabet for our completion. Believers like the apostle Paul, those who are full of Christ, realize that they still need Christ. However, those who are short of Christ may not sense the need for Christ....It is when we have Christ inscribed into us that we realize we are still short of Christ. Then we shall seek Him to be our completion.

Only through experience can we understand what it is to have Christ inscribed into us and to have Him complete us. Therefore, we all need to pray more regarding these things. I hope that every local church will become a breastplate according to the picture in Exodus 28. (Life-study of Exodus, pp. 1433-1434)

Further Reading: Life-study of Exodus, msg. 128; CWWN, vol. 38, ch. 56

555

祷告 — 在至圣所里

7 7 7 7 副 (英 772)

降 E 大调

4/4

3 5 6 5 | 5 · 4 3 - | i 7 6 5 | 3 1 2 - |
 一 主啊, 我们今聚集, 同心祷告寻求你;
 3 5 6 5 | 5 · 4 3 - | 3 4 3 2 | 3 · 2 1 - |
 我们乃是祭司体, 要在你前同侍立。
 1 4 3 4 | b7 6 5 - | 6 6 7 i | 4 3 2 - |
 在此我们同祷告, 学习摸着你好,
 3 5 6 5 | 5 · 4 3 - | 3 4 3 2 | 3 · 2 1 - ||
 直到灵里能相调, 使你教会得建造。

二 切愿前来作祭司, 用灵来摸你意旨,	在你面前供圣职, 让你完成你设施。
三 我们进到至圣所, 随着灵感向你说,	摸你施恩的宝座, 让你灵里多经过。
四 从你施恩的宝座, 流到我灵滋润我,	流出恩惠的江河, 应时帮助我得着。
五 但愿我们的祷告, 不随己意来求讨,	就是你灵的发表; 只照你意向你要。
六 虽有许多的事务, 却愿你能有出路,	需要向你来求诉, 过于我们蒙眷顾。
七 我们仰望你圣垂, 我们饱尝你恩惠,	多赐生命的活水; 就能让你有作为。

WEEK 7 — HYMN

Hymns, #772

1 Lord, we meet to seek Thy face And in one accord to pray; We a holy priesthood are, Waiting on Thee here today. <i>Here together we would pray, Touch the highest and the best, Till our spirits mingled are And Thy Church is built and blest.</i>	4 From Thy throne of grace to me Rivers of Thy grace proceed; Thus my spirit is refreshed, Helping me in time of need.
2 As true priests we long to be, With our spirit sense Thy will, Thus to serve before Thee here That Thy plan Thou may fulfill.	5 May our prayers expression give To Thy Spirit's mind alone; Praying not by our desire, But according to Thine own.
3 To the holiest place we come, Now to touch Thy throne of grace, By the inner sense to pray And Thy Spirit's flow to trace.	6 Though with temporal matters pressed, Which we fain would bring to Thee, Rather than Thy care to seek, We would here Thy channel be.
	7 Here we seek Thy list'ning ear, May Thy living water flow; When Thy grace does satisfy, Only then Thy work we'll know.

为着神的建造之祭司职分的恢复

The Recovery of the Priesthood for God's Building

第八篇

Message Eight

为着神的建造之祭司职分的恢复

The Recovery of the Priesthood for God's Building

读经：启一 5～6，五 9～10，彼前二 5，9，弗二 21～22，三 16～17 上

Scripture Reading: Rev. 1:5-6; 5:9-10; 1 Pet. 2:5, 9; Eph. 2:21-22; 3:16-17a

纲 目

Outline

周 一

Day 1

壹 主的恢复借祭司职分而实现；事实上，主的恢复乃是祭司职分的恢复—亚三 1～5，六 12～13，该一 8，12：

I. The Lord's recovery is realized by the priesthood; actually, the Lord's recovery is the recovery of the priesthood—Zech. 3:1-5; 6:12-13; Hag. 1:8, 12:

一 关于祭司的事奉，在人这一面总是失败的，但在神一面总是一再地恢复：

A. With the priesthood there has always been failure on the human side and continual recovery on the divine side:

1 主耶稣是祭司，借救赎将我们带进祂的祭司职分中—启一 5～6，五 9～10。

1. The Lord Jesus, the Priest, has brought us into His priesthood through His redemption—Rev. 1:5-6; 5:9-10.

2 全召会必须是祭司的体系；可惜这个祭司体系也失落了，而被圣品阶级与平信徒制度所顶替—二 6，15。

2. The whole church should be the priesthood; however, this priesthood has been lost and replaced by the clergy-laity system—2:6, 15.

3 召会生活的恢复，乃是真正祭司生活的恢复；我们众人必须被恢复进入这祭司的生活，换言之，我们必须被带回到与主真实的交通中—林前十四 26，一 9，约壹一 3。

3. The recovery of the church life is the recovery of the real priesthood; we must be recovered into this priesthood, which means that we need to be brought back into the genuine fellowship with the Lord—1 Cor. 14:26; 1:9; 1 John 1:3.

4 主的恢复是作祭司的问题，不是工作、运动、或为主作什么的问题。

4. The Lord's recovery is a matter of the priesthood, not a matter of a work, a movement, or of doing things for the Lord.

5 我们的责任不是顾到任何种的工作；我们的责任只是守住祭司的生活，学习被主得着，被主占有，直等到我们被主充满、饱和并浸透——弗三 16 ~ 17 上，19。

二 今天主所需要的，乃是一班人被带到主面前去，甚至被带到主里面，直到与主成为——来十 19，林后三 18，约十七 22，24。

三 当主得着这样的祭司体系——祭司的国度，祂才能自由地流出去，成就祂的旨意，而实现祂永远的定旨——出十九 6 上，启一 5 ~ 6，五 9 ~ 10，四 11，弗一 5，9，11，腓二 13。

周 二

贰 神殿的建造乃是联于祭司体系，并在祭司体系——出十九 6 上，二五 8 ~ 9，亚六 12 ~ 13，彼前二 5：

一 召会的建造在于众圣徒在神面前担负起祭司的职分——启一 5 ~ 6，五 9 ~ 10，来三 6，六 20，七 26，八 1，十 19。

二 祭司的职分托住召会的建造；没有祭司职分，就没有召会建造的可能。

三 我们若是肯来到神面前，与神交通，活在神面前，让神通过，就能丰丰满满地享受基督的丰富，彰显基督的荣耀；我们身上挂着召会的见证，召会的建造就能在我们中间得以实现——十一 6，约壹一 3，弗三 8，二 21 ~ 22。

四 神要恢复祂的建造，定规先要恢复祭司的体系——拉一 1 ~ 4，七 1 ~ 5。

5. Our responsibility is not to care for any kind of work; our responsibility is simply to take care of the priesthood by learning to be possessed and occupied by the Lord until we are filled, saturated, and permeated with Him—Eph. 3:16-17a, 19.

B. What the Lord needs today is a group of people who are brought into His presence and even into the Lord Himself until they are one with Him—Heb. 10:19; 2 Cor. 3:18; John 17:22, 24.

C. When the Lord has such a priesthood—a kingdom of priests—He will have the freedom to flow out and work out His will for the fulfillment of His eternal purpose—Exo. 19:6a; Rev. 1:5-6; 5:9-10; 4:11; Eph. 1:5, 9, 11; Phil. 2:13.

Day 2

II. The building of God's house is related to the priesthood and depends on the priesthood—Exo. 19:6a; 25:8-9; Zech. 6:12-13; 1 Pet. 2:5:

A. The building of the church depends on whether or not the saints will bear the priesthood before God—Rev. 1:5-6; 5:9-10; Heb. 3:6; 6:20; 7:26; 8:1; 10:19.

B. The priesthood upholds the building of the church; without the priesthood it is impossible to build up the church.

C. If we are willing to come forward to God, fellowship with God, live before God, and allow God to flow through us, we will enjoy the riches of Christ and express the glory of Christ in a full way; in this way we will bear the testimony of the church, and the building of the church will be realized among us—11:6; 1 John 1:3; Eph. 3:8; 2:21-22.

D. In order to recover the building of God, God must first recover the priesthood—Ezra 1:1-4; 7:1-5.

叁 建造神的殿作为神的居所，就是祭司的体系；圣别的祭司体系，就是属灵的殿—弗二 21 ~ 22，彼前二 5：

一 属灵的，指神的生命生活并长大的性能；圣别的，指神的性情分别并圣别的性能—5 节：

- 1 神的殿主要的是借神的生命得维系，因此是属灵的。
- 2 祭司体系主要的是借神的性情得维系，因此是圣别的。

二 五节和九节里的祭司体系，原文是 *hierateuma*，希拉提玛，不是指祭司职任，乃指祭司的集合，祭司团，祭司体系。

三 配搭的祭司团就是建造起来的属灵的殿。

四 彼得在五节用“属灵的殿”和“圣别的祭司体系”这些辞，以指明召会生活：

- 1 不是个人的属灵生活，乃是团体的属灵生活，才能完成神的定旨，满足祂的心意—弗一 5，9，11，三 11，创一 26。
- 2 神要得着一个属灵的殿给祂居住，得着一个祭司团，一个祭司体系事奉祂。

肆 我们作祭司事奉时，需要与建造并被建造的神是一，将神建造到人里面，也将人建造到神里面—弗三 16 ~ 17 上，约十四 2，23：

一 “祭司神前的事奉，使神与人建成一（按英文直译）”—诗歌六一三首第六节。

III. The building of God's house as the dwelling place of God is the priesthood; the holy priesthood is the spiritual house—Eph. 2:21-22; 1 Pet. 2:5:

A. Spiritual denotes the capacity of the divine life to love and grow; holy, the capacity of the divine nature to separate and sanctify—v. 5:

1. The house of God subsists mainly by the divine life; hence, it is spiritual.
2. The priesthood subsists mainly by the divine nature; hence, it is holy.

B. The Greek word for priesthood in verses 5 and 9, hierateuma, refers not to the priestly office but to the assembly of priests, a body of priests, a priesthood.

C. The coordinated body of priests is the built-up spiritual house.

D. In verse 5 Peter uses the terms spiritual house and holy priesthood to indicate the church life:

1. It is not the spiritual life lived in an individualistic way, but the spiritual life lived in a corporate way, that can fulfill God's purpose and satisfy His desire—Eph. 1:5, 9, 11; 3:11; Gen. 1:26.
2. God wants a spiritual house for His dwelling, a priestly body, a priesthood, for His service.

IV. In our ministry as priests, we need to be one with the building and builded God to build God into man and man into God—Eph. 3:16-17a; John 14:2, 23:

A. "Building God and man in one / Is their [the priests'] work before the Lord"—Hymns, #849.

二 神新约的经纶是使经过过程并终极完成的三一神作到我们里面，成为我们的生命和我们的所是—提前一4，林后十三14，弗三16～17上，罗八9～10，6，11：

- 1 神照着祂心愿的经纶和目标，乃是要将祂自己建造到人里面，并将人建造到祂里面—撒下七12～14上，弗三17上。
- 2 神在祂经纶里的目的，是要将祂自己在基督里建造到我们里面—撒下七12～14上，弗三17上，约十四20。

周 五

- 3 神在基督里已进到我們里面，要将祂自己建造到我們的所是里，并将我們建造到祂的所是里—撒下七12～14上，太十六18，约十四23，弗三17上。

三 那建造到我们里面，就是构成到我们里面的基督，成为神的家和我们的家，就是神人相互的住处；在此神与我们，我们与神，调和成为一个实体—约十四2，23，十五4上。

四 在我们工作的每一面—传扬福音、喂养信徒、建立召会、成全圣徒，其内在的元素必须是将建造和被建造的神供应到人里面—太十六18，弗三17上：

- 1 我们若看见神渴望将祂自己作到祂所拣选的人里面，那么，我们工作的目标就会是将建造和被建造的神供应到人里面，好叫三一神能够将祂自己建造到他们里面—17节上。
- 2 我们应当重新考量我们为主所作的工，并且问自己一个问题：在我们带来归主的人中，有多少基督作三一神的具体化身作到他们里面—加四19，西一28。

B. God's New Testament economy is for the processed and consummated Triune God to be wrought into us to become our life and our being—1 Tim. 1:4; 2 Cor. 13:14; Eph. 3:16-17a; Rom. 8:9-10, 6, 11:

1. God's economy and goal according to His heart's desire are to build Himself into man and to build man into Him—2 Sam. 7:12-14a; Eph. 3:17a.
2. God's intention in His economy is to build Himself in Christ into our being—2 Sam. 7:12-14a; Eph. 3:17a; John 14:20.

Day 5

3. God in Christ is within us to build Himself into our being and to build us into His being—2 Sam. 7:12-14a; Matt. 16:18; John 14:23; Eph. 3:17a.

C. The Christ who is built, constituted, into us is both God's house and our house; this house is a mutual abode, where God and we, we and God, are mingled together as one entity—John 14:2, 23; 15:4a.

D. In every aspect of our work—preaching the gospel, feeding the believers, establishing churches, perfecting the saints—the intrinsic element must be that we minister the building and build God into others—Matt. 16:18; Eph. 3:17a:

1. If we realize that God desires to work Himself into His chosen people, then the goal of our work will be to minister the building and build God into others so that the Triune God may build Himself into their being—v. 17a.
2. We should reconsider the work we are doing for the Lord and ask how much of Christ as the embodiment of the Triune God has been wrought into those whom we have brought to the Lord—Gal. 4:19; Col. 1:28.

3 我们必须实行一件事，就是供应经过过程并终极完成的三一神到人里面，使祂将祂自己建造到他们里面的人里；我们需要主教导我们这样作工—林后十三 14，林前三 9 上，10，12。

周 六

4 当我们以经过过程并终极完成的三一神建造召会时，实际上不是我们在建造，乃是神借着我们建造，使用我们作祭司，将祂自己分赐到人里面—徒九 15。

五 今天我们为神作工，该有分于神的建造，就是将神的元素构造到人的元素里，并将人的元素构造到神的元素里—约十四 20，十五 4 上，约壹四 15。

六 我们劳苦实行神命定之路的四个步骤—生、养、成全和建造时，我们的工作必须建立在经过过程并终极完成之三一神的根基上；这位三一神正将祂自己建造到祂所拣选的人里面，并将他们建造到祂里面—林后十三 14，弗三 16～17 上，四 4～6。

七 我们若将建造和被建造的神供应到人里面，使他们在神圣生命中长大，我们就是在建造基督的身体，以终极完成新耶路撒冷—西二 19，弗四 15～16，启二一 10。

3. We need to practice one thing—to minister the processed and consummated Triune God into others so that He may build Himself into their inner man; we need to pray that the Lord will teach us to work in this way—2 Cor. 13:14; 1 Cor. 3:9a, 10, 12.

Day 6

4. When we build the church with the processed and consummated Triune God, it is not actually we who are building; rather, God is building through us, using us as priests to dispense Himself into others—Acts 9:15.

E. As we work for God today, we should participate in God's building—the constitution of the divine element into the human element and of the human element into the divine element—John 14:20; 15:4a; 1 John 4:15.

F. As we endeavor to carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed and consummated Triune God, who is building Himself into His chosen people and building them into Him—2 Cor. 13:14; Eph. 3:16-17a; 4:4-6.

G. If we minister the building and builded God to others for their growth in the divine life, we are building up the Body of Christ, which will consummate the New Jerusalem—Col. 2:19; Eph. 4:15-16; Rev. 21:10.

晨兴喂养

林前一9“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

十四26“弟兄们，这却怎么样？每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”

关于祭司的事奉，在人这一面总是失败的，但在神一面总是一再地恢复。在创造以后，亚当被安置在祭司的真正地位上，可是亚当失败了。因此神借祂的救赎，来恢复祭司的地位。亚伯是借救赎重新被带回到祭司地位上。他成了一个蒙救赎的祭司，来享受神，与神接触，向神献祭，也分享神（李常受文集一九六六年第一册，五八〇至五八一页）。

信息选读

最后，连这个在救赎下的祭司职任也被人丢失了，因此，神从堕落的族类中拣选亚伯拉罕，把他带到祭司的地位上。他成了一个祭司，为别人祷告。创世记十八章启示，神来到亚伯拉罕的帐棚里。那个帐棚就是至圣所。亚伯拉罕在至圣所与主是一。

慢慢的，亚伯拉罕的后代以色列人落到埃及去了。这样，他们又失去了祭司的职任。但是主借逾越节救赎他们，并且告诉他们说，祂要使他们成为祭司的国度（出十九6）。不只是一个祭司，乃是一国的祭司。然而过不多久，因为拜金牛犊的事，全以色列国失败堕落了。因此，祭司的职分就从一国转到利未支派去了。以后到以利日子，利未支派祭司们的光景又是多么可怜，他们是极其堕落。因此，他们失去了祭司职任的一切。但是神兴起君王与申言者来

Morning Nourishment

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

In the priesthood there has always been failure on the human side and continual recovery on the divine side. Following the restored creation, Adam was put into the real position of the priesthood. When Adam failed, God came in to recover the priesthood by His redemption. Abel was brought back by redemption into the priesthood. He became a redeemed priest to enjoy and contact God, to function with God and partake of God. (CWWL, 1966, vol. 1, “The Priesthood,” p. 440)

Today's Reading

Eventually, even [the] priesthood under redemption was lost by man. Then God came in to select Abraham out of the fallen race and bring him into the priesthood. He became a priest interceding for others. Genesis 18 reveals that God came to the tent of Abraham. That tent was the Holy of Holies. Abraham was in the Holy of Holies being one with the Lord.

Gradually, Abraham's descendants, the children of Israel, fell into Egypt. Thus, they lost the priesthood again. But the Lord redeemed them through the passover and told them that He intended to make them a kingdom of priests, or a priestly kingdom (Exo. 19). There would not be just one priest but a kingdom of priests. However, it was not long until the whole nation of Israel fell by worshipping the golden calf. Then the priesthood was turned from the whole nation to the one tribe of Levi. Later, during the time of Eli, the situation with the priests of the tribe of Levi was very poor. They were so fallen that they lost everything of the priesthood.

恢复祭司职任。所有与神同在的众君王，和众申言者，都被带进真正的祭司生活中。

〔在新约中，〕主耶稣是一切祭司中的祭司，并且祂借救赎将我们带进祭司的职任中。今日全召会必须是祭司的体系。可惜这个祭司体系也被召会丢失了。因此召会生活的恢复，就是真正祭司生活的恢复。…我们众人必须被恢复进入这祭司的生活；换言之，我们必须被带回进入与主的真实交通中。

主的恢复完全是作祭司的问题。我们众人必须被带到主的面前。我们必须学习如何被主得着，被主占有，直等到我们被主所充满、饱和、浸透。让我们都忘却任何种的工作，那不是我们的责任，乃是祂的责任。我们的责任只是守住祭司的生活。

圣经的记载清楚指出，神的工作没有一点一滴是起于人的意念和活动。祂的一切工作都是借祭司生活发起的。我们必须忘却工作、活动、运动、方法、仪文，甚至教训与恩赐；我们唯一的需要乃是真正的祭司生活。

我们需要有一点时间花在“房顶”上，在“拔摩海岛”，在“河边”，在“旷野”。这就是说，我们需要分别出一些时间，关到主面前去。我们不仅花费时间，也花费我们的生命，和我们这个人，在祂的面前。然后祂就能占有我们，我们的整个观念就会改变，对祭司职任就有属天的看法。

召会生活的恢复不是一个运动、工作或活动，而是祭司职任的恢复。主所需要的，乃是一班人被带到主面前去，也是被带到主里面去，而与主成为一。这样，主才能自由地流出去，成就祂的旨意，而实现祂的定旨（李常受文集一九六六年第一册，五八一至五八三页）。

参读：李常受文集一九六六年第一册，祭司的体系，第六章；祭司职分与神的建造，第一篇；倪柝声文集第三辑第四册，第四十八篇；倪柝声文集第三辑第十一册，一二九至一三五页。

But God raised up the kings and the prophets to restore the priesthood. All the kings and prophets who were with God were brought into the real priesthood.

[In the New Testament], the Lord Jesus, who is the Priest of all priests, brought us into the priesthood through His redemption. The whole church must now be the priesthood. However, this priesthood has also been lost. Therefore, the recovery of the church life is the recovery of the real priesthood....We must be recovered into this priesthood, which means that we must be brought back into the real fellowship with the Lord.

The Lord's recovery is entirely a matter of the priesthood. We have to be brought into the presence of the Lord. We must learn how to be possessed and occupied by the Lord until we are filled, saturated, and permeated with the Lord. Let us forget about any kind of work. That is not our responsibility—it is His. Our responsibility is simply to take care of the priesthood.

The record in the Bible clearly shows that none of the work of God was initiated by man's thought or activity. All His work has been initiated through the priesthood. We must forget about the work, activities, movements, methods, forms, and even the teachings and gifts. Our one unique need is the real priesthood.

We need some time to be on the "housetop," on the "island of Patmos," on the "side of the river," and in the "wilderness." This simply means that we need some time to be separated and shut up unto the Lord so that we may spend not just our time but have our very life and person in His presence. Then He will occupy us, and our whole concept will be changed to the heavenly view of the priesthood.

The recovery of the church life is not a movement, work, or activity, but only the recovery of the priesthood. What the Lord needs is a group of people who are brought into His presence and even into the Lord Himself until they are one with Him. Then He will have the freedom to flow out and work out His will for the fulfillment of His purpose. (CWWL, 1966, pp. 440-441)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 6; The Priesthood and God's Building, ch. 1; CWWN, vol. 50, ch. 48, "The Priesthood"; CWWN, vol. 57, pp. 114-119

晨兴喂养

Morning Nourishment

来十 19 “弟兄们，我们既因耶稣的血，得以坦然进入至圣所。”

Heb. 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus.

十一 6 “人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人。”

11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

神在创造之后，在救赎里所得着的每个人，都应该这样作祭司。…神心愿里的一切都是托给祭司，寄托在祭司身上。神的心愿乃是要在祂儿子面作人的生命，在祂的灵里面给人得着，结果叫人成为金子、宝石，同被建造，成为一个体系，彰显祂的形像，并代表祂的权柄。神这一套的故事，都要在祭司身上得着。宇宙间有了这样的一班祭司，神的心愿才能完成（祭司职分与神的建造，一八一页）。

Every person gained by God through His redemption should be a priest. God's heart's desire has been entrusted to the priesthood. God's desire is to be life in His Son through the Spirit so that we may become gold and precious stones to be built up together to express His image and represent His authority. All the details related to God's desire are realized through the priesthood. God's desire in the universe will be accomplished only when He gains the priesthood. (The Priesthood and God's Building, p. 149)

信息选读

Today's Reading

申言者职任对于神的旨意，不像祭司职任与君王职任那么基要。今日对召会说，这也是真的。彼得告诉我们，属灵的殿（就是神的建筑物）乃在于祭司的体系（彼前二 5、9），而这祭司体系不仅是圣别的祭司体系，也是君尊的、君王的祭司体系（李常受文集一九六六年第一册，五九七页）。

The prophethood is not as basic for God's purpose as are the priesthood and kingship. This is true of the church today. Peter tells us that the spiritual house, which is the building of God, depends on the priesthood (1 Pet. 2:5, 9). This priesthood is not only the holy priesthood but also the kingly, or royal, priesthood. (CWWL, 1966, vol. 1, "The Priesthood," p. 453)

祭司是何等重要。神所要给人享受的，是在祭司身上；神所要在人身上彰显的，也是在祭司身上；神所要在人中间得着的居所，也是在祭司身上；神所要有的建造，也是在祭司身上。…圣经中一切荣耀的事，都系在祭司们身上。

The priesthood is crucial because the enjoyment and expression of God depend upon the priesthood. Furthermore, the building of God as the dwelling place of God is the priesthood....All the glorious items in the Bible are related to the priesthood.

召会要得着建造，我们的灵必须释放出来，必须相调为一。因为神的建造乃是众圣徒在神生命的活水，就是圣灵的流通里，相调为一而成功的。同时，神也给我们看见，能这样让神生命的灵，生命的活水，从里面流通的人，乃是一班

In order for the church to be built up, our spirits must be released and blended into one, because the building of God is carried out through the saints being blended into one in the flow of the Spirit, which is the flow of the water of life. The believers who allow the Spirit of life to flow out from within them are

作祭司的人。所有旧约时代的建造，不论是帐幕、圣殿、或是圣殿的恢复等，都在于有人在神面前，负起祭司的职分。有人在神面前作祭司事奉神，神居所的建造才得以完成。主耶稣自己就是神圣殿的建造者，祂建造神的殿，乃是在于祂担负祭司的职任；祂身上满了祭司的尊荣。这给我们清楚看见，召会的建造在于众圣徒在神面前，实际地作祭司，担负起祭司的职分。因为唯有作祭司的人，才是时常亲近神，摸神宝座，让神从他身上流通的人。唯有这样的人，神的活水、神的灵才能流过他，并且从他流通到别人身上。唯有这样的流通，才能叫神的召会得着实在的建造。

看看今天的基督教，仅仅少数传道者、有圣职的人才是祭司。但有些所谓有圣职的人，作祭司作得不像样，既不懂得怎样祷告，摸神的宝座，也不懂得怎样让生命的活水，从他们里面流过。所以，今天基督教的光景很像列王纪和历代志里所记载的，圣殿关门，祭坛荒废，祭司不像样，不过是一片荒凉而已。

祭司的职分托住召会的建造；没有祭司职分，就没有召会建造的可能。所以，神正在发出呼声，要呼召人出来尽祭司的职分，就像当日在西乃山下呼召利未人一样。今天谁肯站在神这边，与神交通，让神通过，起来作神的祭司呢？

你我若是真肯到神面前作祭司，与神交通，活在神的面光中，让神通过，我们就能丰丰满满地享受基督的丰富，彰显基督的荣耀；我们身上就会挂着召会，我们和召会就是一体，召会的建造就能在我们身上得以完成。…我…盼望将神的启示向众人打开，叫众人看见，在这宇宙间，什么样的人能被神得着，完成神的心愿，什么样的人真实、丰满地享受基督，彰显基督，什么样的人能托着召会，带着召会，并且带进神的建造。这一班人不是别人，乃是祭司（祭司职分与神的建造，一四三、一〇四至一〇五、一一〇至一一一页）。

参读：祭司职分与神的建造，第八篇；倪柝声文集第三辑第四册，第四十八篇；倪柝声文集第三辑第十一册，一二九至一三五页。

priests. In the Old Testament the building of the tabernacle and of the temple, including its recovery, depended upon the priesthood. Only when there are persons serving God as priests can the building of God's dwelling place be carried out. The Lord Jesus is the Builder of the temple of God. He is building the temple by bearing the priesthood. He is full of the honor and glory of the priesthood. The building of the church depends on whether or not the saints will bear the priesthood before God. Only the priests draw near to God, touch the throne of God, and allow God to flow through them. The water of life can flow through them and into other persons. The flowing of the water of life is the only way that builds up the church of God.

In Christianity only a few believers function as priests. But even these few believers do not know how to pray and touch the throne of God, nor do they know how to allow the water of life to flow through them. The situation in Christianity is very much like the desolate state recorded in the books of Kings and Chronicles: the temple was closed, the altar was abandoned, and the priests were improper.

The priesthood upholds the building of the church; without the priesthood, it is impossible to build up the church. Hence, God is sounding out a call for us to fulfill the priesthood, just as He called the Levites at the foot of Mount Sinai. Who is willing to stand on God's side in order to fellowship with God and allow God to flow through him by rising up to be a priest of God?

If we are willing to come forward to God, fellowship with God, live before God, and allow God to flow through us, we will enjoy the riches of Christ and express the glory of Christ as priests in a full way. In this way we will bear the testimony of the church, and the building of the church will be realized among us. We need to see that the Lord's purpose in the universe will be fulfilled only by a group of people who enjoy and express Christ in a genuine and full way. Such a group of people, as God's corporate priesthood, will uphold the church, bear the testimony of the church, and bring in the building of God. (The Priesthood and God's Building, pp. 118, 91, 95, 118)

Further Reading: The Priesthood and God's Building, ch. 8

晨兴喂养

Morning Nourishment

弗二 22 “你们也在祂里面同被建造，成为神在灵里的居所。”

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

彼前二 5 “〔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，借着耶稣基督献上神所悦纳的属灵祭物。”

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

我们被建造在其中的属灵的殿，乃是神的建造。至终，这建造要完成于新耶路撒冷。在新耶路撒冷里不会有泥土，因为所有的泥土都将变化成为宝石了。这就是说，新耶路撒冷是用宝石建造的。我们正渐渐成为要建造在新耶路撒冷里的宝石。阿利路亚，建造的工作现今在进行！这工作如何进行？乃是借着石化、变化的过程而完成。我们天天，甚至时时，来到是奶的基督跟前，并且喝祂，这事就进行。然后我们就会有水流，将我们从泥土变化成为为着神建造的石头（彼得前书生命读经，一八三页）。

The spiritual house into which we are being built is God's building. Eventually, this building will consummate in the New Jerusalem. In the New Jerusalem there will not be any clay, for all the clay will have been transformed into precious stone. This means that the New Jerusalem is built with precious stones. We are becoming the precious stones that will be built up into the New Jerusalem. Hallelujah, the building work is now going on! How is this work going on? It is being carried out by the process of petrification, transformation. This happens as we daily, even hourly, come to Christ as milk and drink Him in. Then we shall have the flow, the current, that transforms us from clay into stone for God's building. (Life-study of 1 Peter, p. 154)

信息选读

Today's Reading

在彼前二章五节彼得说到属灵的殿和圣别的祭司体系。属灵的，指明神的生命生活并长大的性能；圣别的，指明神的性情分别并圣别的性能。神的殿主要的是借神的生命得维系，因此是属灵的；祭司的体系主要的是借神的性情得维系，因此是圣别的。

[First Peter 2:5] speaks of both a spiritual house and a holy priesthood. “Spiritual” denotes the qualification of the divine life that lives and grows; “holy,” the qualification of the divine nature that separates and sanctifies. The house of God subsists mainly by the divine life; hence, it is spiritual. The priesthood subsists mainly by the divine nature; hence, it is holy.

圣别的祭司体系，就是属灵的殿。新约原文用三个不同的字说到关于祭司的事。一是 hierosune, 希罗苏尼，指祭司职分，如希伯来七章十二节者；一是 hierateia, 希拉提亚，指祭司职任，如希伯来七章五节者；另一是 hierateuma, 希拉提玛，指祭司的集合，祭司团，祭司体系，如彼前二

The holy priesthood is the spiritual house. In the New Testament two Greek words are used for priesthood, both of which are translated priesthood. Hierosune, as in Hebrews 7:12, refers to the priestly office, and hierateuma, as in 1 Peter 2:5, 9, refers to the assembly of priests, a body of priests. The coordinated body of priests is the built-up spiritual house. Although Peter did not address his two Epistles to

章五节和九节者。配搭的祭司团就是建造起来的属灵的殿。虽然彼得的两封书信不是写给召会的，他在五节强调信徒的团体生活时，也未用到召会一辞，但他的确用“属灵的殿”和“圣别的祭司体系”这些辞，以指明召会的生活。不是个人的属灵生活，乃是团体的属灵生活，才能完成神的定旨，满足祂的心意。神要得着一个属灵的殿给祂居住，得着一个祭司团，一个祭司体系事奉祂。彼得对于信徒在配搭里团体的事奉，与保罗在罗马十二章的看法相同。这团体的事奉乃是出自属灵生命三个要紧的阶段：重生（彼前一2上），靠基督的滋养长大（2下），以及同被建造。

属灵的殿和圣别的祭司体系是同义辞。属灵的殿是作神的居所，圣别的祭司体系是为着事奉神。照着彼前二章五节，属灵的殿建造成为圣别的祭司体系，是为着特别的功用。这功用就是“借着耶稣基督献上神所悦纳的属灵祭物”。这里我们看见，耶稣基督是属灵祭物借以献给神的管道。基督将我们的祭输送给神，这些祭乃是呈献给祂的祭物。不但如此，凡献给神的必须是出于基督的东西（彼得前书生命读经，一八四至一八五页）。

一个人可以合乎神的心，却没有神，没有神作到他里面。大卫的堕落说明一个事实，就是我们即使是合乎神心的人，若没有神作到我们里面，我们就不比别人更好。…我们若看见，神渴望将祂自己作到祂所拣选的人里面，并看见这就是我们的需要，那么，我们工作的目标就会是供应人基督，好叫三一神能将祂自己建造到他们里面。

今天在主的恢复里，我们的工作乃是将神供应给人。的确，我们必须拯救罪人，喂养并成全圣徒；然而，最重要的事乃是要将神供应给人。我们所供应的神，不仅是建造的神，祂也是被建造的神。我们若不这样供应神，我们的工作就是木、草、禾秸（林前三12）（撒母耳记生命读经，二四四至二四五页）。

参读：祭司职分与神的建造，第十一至十三篇。

the church, nor did he use the term church in stressing the corporate life of the believers in this verse, he does use the terms spiritual house and holy priesthood to indicate the church life. It is not the spiritual life in an individualistic way, but that in a corporate way that can fulfill God's purpose and satisfy His desire. He wants a spiritual house for His dwelling, a priestly body for His service. Peter's view concerning the believers' corporate service in coordination is the same as Paul's in Romans 12. This service issues from three vital steps in the spiritual life: new birth (1 Pet. 1:2), growth in life by being nourished with Christ, and building up with the believers.

The spiritual house and the holy priesthood are synonymous terms. The spiritual house is for God's dwelling, and the holy priesthood is for God's service. According to 2:5, the building up of a spiritual house into a holy priesthood is for a particular function. This function is "to offer up spiritual sacrifices acceptable to God through Jesus Christ." Here we see that Jesus Christ is the channel through which the spiritual sacrifices are offered to God. Christ channels our offerings to God, and these offerings are the sacrifices presented to Him. Furthermore, what is offered to God must be something of Christ. (Life-study of 1 Peter, pp. 154-155)

A person may be according to the heart of God and yet be without God, not having God wrought into him. The fall of David illustrates the fact that even if we are a person according to God, if we do not have God wrought into us, we are no better than others....If we realize that God desires to work Himself into His chosen people and if we realize that this is what we all need, then the goal of our work will be to minister Christ to others so that the Triune God may build Himself into their being.

Our work in the recovery today is to minister God to people. Yes, we need to save sinners and to feed the saints and perfect them. The crucial matter, however, is that we minister God to others. The God whom we minister is not just the building God—He is also the builded God. If we fail to minister God in this way, our work will be wood, grass, and stubble (1 Cor. 3:12). (Life-study of 1 & 2 Samuel, pp. 200-201)

Further Reading: The Priesthood and God's Building, chs. 11-13

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

弗三 16～17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…”。

神的经纶不是要我们凭肉体的力量来遵守律法；祂的经纶乃是要将祂自己作到我们里面。三一神已经成了经过过程的神。借着成为肉体，基督在肉体里来成全律法，然后将其摆在一边；借着复活，基督成了赐生命的灵，预备好要进入我们里面。每当我们因珍赏祂而呼求祂的名，祂就进入我们里面，成了那活的信，在我们里面运行，并将我们带进与祂的生机联结里。神新约的经纶，乃是要将经过过程的三一神，作到我们里面，成为我们的生命，并我们整个人（新约总论第十一册，四二至四三页）。

信息选读

创世记二章启示生命树与一道河，还有宝贵的材料，就是金子、珍珠和红玛瑙。这些材料都是为着建造，因为在这之后，神建造了一个女人，就是夏娃。这与整本圣经相符。基督成为那灵进入我们里面，作我们的生命。一面，祂在我们里面作工，将我们变化成为宝石；另一面，祂用祂自己（神性）和我们（人性）来建造，好产生一个家，一个居所。至终，这个居所，就是这个相互的住处，要成为新耶路撒冷。

圣经中神建造的这个观点，指明神按着祂的心意而有的经纶和目标，就是要将祂自己建造到人里面，并将人建造到祂里面。我们已经看见，亚他那修曾说，“祂〔基督〕成为人，好使我们得以成为神。”这意思是，作为神的儿女，我

Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

God's economy is not that we try to keep the law in the strength of our flesh; His economy is to work Himself into us. The Triune God has become the processed God. Through incarnation, Christ came in the flesh to fulfill the law and then to set it aside. Through His resurrection, Christ has become the life-giving Spirit, ready to enter into us. Whenever we call on His name out of our appreciation of Him, He comes into us and becomes the living faith which operates in us and brings us into an organic union with Him. God's New Testament economy is for the processed Triune God to be wrought into us to become our life and our being. (The Conclusion of the New Testament, pp. 3282-3283)

Today's Reading

Genesis 2 reveals the tree of life with a river and precious materials of gold, bdellium, and onyx stone. These materials are for building, for after this, God built a woman, Eve. This corresponds to the entire Bible. Christ came into us as the Spirit to be life to us. On the one hand, He is working within us to transform us into precious stones; on the other hand, He is building with Himself (divinity) and with us (humanity) to produce a home, a dwelling place. Eventually, this dwelling place, which is a mutual abode, will issue in the New Jerusalem.

This view of God's building in the Bible indicates that God's economy and goal according to His heart's desire are just to build Himself into man and to build man into Him. We have seen that Athanasius said, "He [Christ] was made man that we might be made God." This means that as God's children we are "baby

们是“小神”，有神的生命和性情，但没有祂的神格；然而，甚至这个也不是神的目标。神在基督里，已进到我们里面，要将祂自己建造到我们的所是里，并将我们建造到祂的所是里。祂将祂的神性建造到我们的人性里，并将我们的人性建造到祂的神性里，使祂的神性与我们的人性调和成为一个实体。这就像细面调油的素祭，使神与人都得满足。

许多基督徒仍然只想要有一种合乎神心的行事、生活和为人，但他们没有这种观念：神渴望在基督里将祂自己建造到我们全人里面。祂所要建造到我们里面的，要成为祂的住处和我们的住处。因此，这成了一个相互的住处；新耶路撒冷就是这相互的住处。一面，新耶路撒冷是神的居所；另一面，新耶路撒冷也是我们永远的居所（启二一3、22）。新耶路撒冷将应验主在约翰十五章四节所说，“你们要住在我里面，我也住在你们里面”这简短的一句话，直到永远。

以弗所三章十七节告诉我们，基督现今在我们里面正在作工，将祂自己建造到我们里面，好产生这相互的住处。我们常说，基督活在我们里面，并且在我们里面作工。…基督在我们里面作工，是要借着将祂自己建造到我们里面，而建造神的居所。

这一个相互的住处也启示在约翰十四章二十三节：“人若爱我，…我父也必爱他，并且我们要到他那里去，同他安排住处。”这住处不仅是为着三一神，也是为着我们。凡神在我们里面所建造的，要成为神的居所和我们的居所。

我们必须领悟，神要得着一个居所，不是借着我们所行所作，乃是借着祂的建造。基督建造召会（太十六18），乃是借着进到我们的灵里，并将祂自己从我们的灵扩展到我们的灵、情感和意志里，以占有我们的魂。这召会要成为祂的居所和我们的居所。这是我们所需要的，我们的负担也就是要强调这一件事（撒母耳记生命读经，二二七至二二八、二〇五至二〇六页）。

参读：祭司职分与神的建造，第十五篇；灵的操练与神的建造，第六篇。

gods,” having the life and nature of God but not the Godhead. However, not even this is God’s goal. God in Christ is within us to build Himself into our being and to build us into His being. He builds His divinity into our humanity and builds our humanity into His divinity in order to mingle and blend His divinity with our humanity into one entity. This is like the meal offering: fine flour mingled with oil for the satisfaction of both God and man.

Many Christians are still trying merely to have a behaving, a living, and a being that are according to God’s heart, but they do not have the concept that God desires to build Himself in Christ into our being. What He is building into us will be His abode, which will be our abode also. Hence, it becomes a mutual abode. The New Jerusalem is this mutual abode. On the one hand, the New Jerusalem is the dwelling place of God; on the other hand, it is also our eternal dwelling place (Rev. 21:3, 22). For eternity the New Jerusalem will be the fulfillment of the Lord’s brief word in John 15:4: “Abide in Me and I in you.”

Ephesians 3:17 tells us that Christ is now within us doing the work of building Himself into us to produce this mutual abode. We often say that Christ is living in us and working in us...Christ is working in us to build up God’s habitation by building Himself into us.

This mutual abode is also unveiled in John 14:23: “If anyone loves Me,...My Father will love him, and We will come to him and make an abode with him.” This abode will be not only for the Triune God but also for us. What God builds up in us is both God’s habitation and our habitation.

We need to realize that God will have a habitation not by our doing or working but by His building. Christ builds the church (Matt. 16:18) by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul. This church will become His habitation and our habitation. This is what we need, and our burden is to emphasize this one thing. (Life-study of 1 & 2 Samuel, pp. 186-187, 168-169)

Further Reading: The Priesthood and God’s Building, ch. 15; The Exercise of the Spirit and the Building of God, ch. 6

撒下七 12 ~ 14 “你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。我要作他的父，他要作我的子。…”

我们是神活的、属灵的、生机的家（提前三 15，彼前二 5，弗二 21 ~ 22），而基督乃是生机的建造神的家，就是祂的召会。神在基督里，乃是在我们里面，将祂自己建造到我们全人里面，并将我们建造到祂里面（三 17，约十四 23）。祂将祂的神性建造到我们的人性里，并将我们的人性建造到祂的神性里，好将祂的神性与我们的人性，相调并调和成一个实体。基督成为那灵进入我们里面，作我们的生命。如今祂正用祂自己（神性）和我们（人性），来产生一个家，一个居所（新约总论第十三册，六〇页）。

信息选读

我们为主作工时，必须有这个领悟。仅仅只是向人陈明一些关于神经纶的知识，或其他神圣、属灵、属天的事物是不够的。我们需要将三一神分赐到人里面。借着我们的祷告、禁食、悔改和认罪，三一神就能充满我们，浸透我们，与我们调和，成为我们的源头、元素和素质。这样，我们就能与祂一同往前、一同作工。我们若被三一神充满，当我们说话时，祂就涌流出来，供应到人里面，成为他们的滋养。

撒下七章是个预言，预先说到神自己要在祂新约的子民中间建造召会。基督是真正建造神的家，神的殿的那一位。基督也是召会（神的家）在其中并凭以得着建造的元素。在本章神似乎是对大卫说，“大卫，到目前为止，你仍是

2 Sam. 7:12-14 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son...

We are God's living, spiritual, organic house (1 Tim. 3:15; 1 Pet. 2:5; Eph. 2:21-22), and Christ builds God's house, His church, in an organic way. God in Christ is within us to build Himself into our being and to build us into His being (3:17; John 14:23). He builds His divinity into our humanity and builds our humanity into His divinity in order to mingle and blend His divinity and our humanity into one entity. Christ came into us as the Spirit to be life to us. He is now building with Himself (divinity) and with us (humanity) to produce a home, a dwelling place. (The Conclusion of the New Testament, p. 3745)

Today's Reading

We need to have this realization as we are working for the Lord. It is not adequate simply to present to others some knowledge concerning God's economy and other divine, spiritual, and heavenly things. We need to dispense the Triune God into others. Through our prayer, fasting, repentance, and confession, the Triune God can fill us, saturate us, and mingle with us as our source, element, and essence. Then we can go with Him and work with Him. If we are filled with the Triune God, when we speak He will flow out and be ministered to others for their nourishment.

Second Samuel 7 is a prophecy predicting that the church will be built up by God Himself among His people in the New Testament. Christ is the One who actually builds God's house, God's temple. Christ is also the element in which and with which the church as God's house is built. In this chapter God seemed to be

空虚的。不要认为你该作些什么好为我建殿。你必须领悟，你需要我将自己，作为父、子、灵建造到你里面。这样你就有家，那个家也是我的家。”

撒下七章的内在意义，乃是一神在祂经过过程并终极完成的三一里，将祂自己作到祂所拣选的人里面。因此，撒下七章就是说到三一神将祂自己作到我们里面，把我们作成祂的家（基督同召会），并产生后裔（包罗万有的基督）。在这里我们看见家和后裔。基督是家，基督也是后裔。基督是元素，基督也是结果；基督乃是一切。

这位基督乃是神的家和我们的家。因此，我们与神有一个相互的住处。基督住在我们里面，我们也住在祂里面。祂与我们，我们与祂，调和在一起成为一个实体。宇宙在等待这个。罗马八章告诉我们，整个宇宙正热切地等待，要看见三一神与三部分人之调和的彰显；这是借着祂的建造，这建造乃是凭祂自己、用祂自己、在祂自己里面并为着祂自己而有的。这就是我们众人所需要的，也是宇宙所需要的。

我要请你们重新考量你们为主所作的工。你可能打开了一个区域，或带了许多人归神；但我要问你们一个问题：有多少作三一神具体化身的基督作到你所带来归神的人里面？我们若诚恳真实，就会谦卑下来，承认没有太多的三一神，作到那些我们带来归神的人里面。因此，我们必须实行一件事，就是供应经过过程的三一神到人里面，使祂将祂自己建造到他们里面的人里。在我们工作的每一面—传扬福音、喂养信徒、成全圣徒，其内在的元素必须是将建造和被建造的神供应给人。我催促你们向主祷告，求祂教导你们这样作工（撒母耳记生命读经，一九七至一九九、二四五至二四六页）。

参读：撒母耳记生命读经，第二十四、二十六篇。

saying to David, “David, thus far you are still vacant and empty. Do not think that you should do something to build a house for Me. You need to realize that you need Me to build Myself into you as the Father, the Son, and the Spirit. Then you will have a house, and that house will also be My house.”

The intrinsic significance of 2 Samuel 7 is that the Triune God is working Himself in His processed and consummated Trinity into His chosen people. Therefore, 2 Samuel 7 is a chapter on the Triune God working Himself into us to make us His home (Christ with the church) and to produce a seed (the all-inclusive Christ). Here we have a house and a seed. Christ is the house, and Christ is also the seed. Christ is the element, and Christ is also the issue. Christ is everything.

This Christ is both God’s house and our house. Hence, we and God have a mutual abode. Christ abides in us, and we abide in Him. He and we, we and He, are mingled together as one entity. The universe is waiting for this. Romans 8 tells us that the whole universe is eagerly awaiting the expression of the Triune God mingled with the tripartite man through His building, which is by Himself, with Himself, in Himself, and for Himself. This is what we all need, and this is what the universe needs.

I would ask you to reconsider the work you are doing for the Lord. Perhaps you have opened up a region or have brought many people to God. But I ask you this question: How much of Christ as the embodiment of the Triune God has been wrought into those whom you have brought to God? If we are sincere and genuine, we will humble ourselves and confess that not very much of the Triune God has been wrought into the ones we have brought to God. Therefore, we need to practice one thing—to minister the processed Triune God into others so that He may build Himself into their inner man. In every aspect of our work—preaching the gospel, feeding the believers, perfecting the saints—the intrinsic element must be that we minister the building and builded God to others. I would urge you to pray that the Lord would teach you to work in this way. (Life-study of 1 & 2 Samuel, pp. 163-164, 201)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24, 26

第八周·周六

晨兴喂养

加四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

西一 28 ~ 29 “我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上；我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。”

我们若用木、草、禾秸，就是用来自我们天然背景的成就，或是天然的生活方式建造，就会损伤召会（林前三 17）。我们应当用金、银、宝石—分别表征神、基督、那灵—来建造召会。以这些材料建造召会，就是以经过过程并终极完成的三一神建造召会。当我们以经过过程并终极完成的三一神建造召会时，实际上不是我们在建造；反之，乃是神借着我们在建造，用我们作凭借，把祂自己分赐、输供到人里面（撒母耳记生命读经，一九六至一九七页）。

信息选读

全召会，基督的身体，乃是用人为架构，并以三一神为源头、元素和素质，调和而成的〔弗四 4~6〕。一面，有恩赐者成全圣徒，目的是为着职事的工作，使身体能在爱里把自己建造起来。另一面，经过过程并终极完成的三一神作为源头、元素和素质，借着将祂自己建造到我们里面而建造召会。

神正在建造祂自己，但不是在祂自己里面，乃是在人里面；不仅“在”人里面，更是“到”人里面。这建造乃是神在基督里将祂自己构成到人里面。神在基督里正将祂自

<< WEEK 8 — DAY 6 >>

Morning Nourishment

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

Col. 1:28-29 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ; for which also I labor, struggling according to His operation which operates in me in power.

If we build the church with wood, grass, and stubble—with the attainments that come from our natural background or with the natural way of living—we will mar the church (1 Cor. 3:17). We should build the church with gold, silver, and precious stones, signifying respectively God, Christ, and the Spirit. To build the church with these materials is to build the church with the processed and consummated Triune God. When we build the church with the processed and consummated Triune God, it is not actually we who are building. Rather, God is building through us, using us as a means to dispense and transmit Himself into people. (Life-study of 1 & 2 Samuel, p. 162)

Today's Reading

The whole church, the Body of Christ, is a mingling of the human frame with the Triune God as the source, the element, and the essence [Eph. 4:4-6]. On the one hand, the gifted persons perfect the saints unto the work of the ministry so that the Body may build up itself in love. On the other hand, the processed and consummated Triune God as the source, the element, and the essence is building the church by building Himself into our being.

God is building Himself not in Himself but in man, and not only in man but also into man. This building is God's constituting of Himself in Christ into man. God in Christ is constituting Himself into man, making Himself the element of

己构成到人里面，将祂自己作成人的元素。…这意思是，神圣的元素建造到我们人的元素里，这两种元素彼此调和。不仅神那神圣的元素构成到我们里面，人的元素也构成到神里面。当神的元素构成到我们的人性里，我们就在生命和性情上（但不在神格上）成为神。当人的元素构成到神里面，神就成为人。这就是新约中所启示的建造。

…这样的启示该成为管制我们领会神和神建造的原则。当我们谈论召会的建造，或是身体的建造，我们必须领悟，这建造乃是神的元素构成到人的元素里，以及人的元素构成到神的元素里。因此，这建造是神的元素与人的元素彼此的构成。这样的构成使神的元素和人的元素成为一个实体。这就是召会的建造，也就是基督身体的建造。

今天我们为主作工，应该有分于这建造。这意思是，我们的工作必须是这相互构成的一部分。我们的工作若与这相互构成无关，那么在神眼中，我们的工作就像是木、草、禾秸（林前三12）。但我们的工作若是这相互构成的一部分，神就要看我们的工作为金、银、宝石，要终极完成于用金子、珍珠、宝石所建造的新耶路撒冷（启二一2、11、18～21）。

经过过程的三一神已具体化身在基督里，并实化为终极完成的灵。这是我们所敬拜、传扬并供应给人的神。今天祂正将祂自己建造到祂所救赎的人里面，为要以祂自己为元素，并用出于他们蒙救赎并拔高之人性的东西，来产生一个家。这家就是召会，基督的身体。这家是那作为三一神具体化身，并实化为那灵之基督的扩大、扩展。我们实行神命定之路的四个步骤—生、养、成全和建造时，我们的工作必须建立在经过过程之三一神的根基上；祂正将祂自己建造到祂所拣选的人里面（撒母耳记生命读经，一九七、二五〇至二五一、二四六页）。

参读：撒母耳记生命读经，第二十八至三十篇。

man... This means that a divine element is built into our human element, and the two elements are mingled with each other. Not only is God's divine element constituted into us—the human element is constituted into God. As the divine element is constituted into our humanity, we become God in life and in nature but not in the Godhead. As the human element is constituted into God, God becomes man. This is the building revealed in the New Testament.

Such a revelation should become a principle that governs our understanding of God and of God's building. When we talk about the building up of the church or about the building up of the Body, we need to realize that this building is a constitution of the divine element into the human element and of the human element into the divine element. This building, therefore, is a constitution of the divine element and of the human element into each other. Such a constitution makes the divine element and the human element one entity. This is the building of the church, the building of the Body of Christ.

As we work for God today, we should participate in this building. This means that our work must be part of this mutual constitution. If our work is not related to this mutual constitution, then in the eyes of God our work is like wood, grass, and stubble (1 Cor. 3:12). But if our work is a part of this mutual constitution, God will regard our work as gold, silver, and precious stones, which will consummate in the New Jerusalem built with gold, pearl, and precious stones (Rev. 21:2, 11, 18-21).

The processed Triune God is embodied in Christ and realized as the consummated Spirit. This is the God whom we worship, preach, and minister to others. Today He is building Himself into His redeemed people in order to produce a house with Himself as the element and also with something from their redeemed and uplifted humanity. This house is the church, the Body of Christ. This house is the enlargement, the expansion, of Christ, the embodiment of the Triune God realized as the Spirit. As we carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed Triune God, who is building Himself into His chosen people. (Life-study of 1 & 2 Samuel, pp. 162-163, 205-206, 201)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 28-30

613

教会 — 建造

7 7 7 7 副 (英词 849, 不同调)

G 大调

6/4

3 - 2 4 - 3 | 3 - 2 1 - - | 1 - 6̣ 1 - 6̣ | 5̣ 1̣ 3 2 - - |
 一 建造教会的活石, 乃是圣洁的祭司;
 3 - 2 4 - 3 | 2 - 1 6̣ - - | 5̣ 1̣ 3 5 - 3 | 3 - 2 1 - - |
 若要活石被建造, 必须祭司能祷告。
 5 - 3 5 - 3 | 3 - 2 2 - - | 3 - 7̣ 1 - 1 | 2 - 6̣ 7̣ - - |
 (副) 必须常进至圣所, 用灵摸神施恩座,
 1 - 1 2 - 2 | 3 - 3 4 - - | 5 - 6̣ 5 3 1 | 3 - 2 1̣ - - ||
 祷告让神能通过, 才有建造的工作。

- 二 圣徒必须作祭司, 才能真正作活石;
 须有祭司的事奉, 才有活石的功能。
- 三 旧约祭司与帐幕, 总是相调在一处;
 祭司调在帐幕里, 帐幕、祭司成一体。
- 四 新约祭司的团体, 与神灵宫原是一;
 灵宫建造的实际, 就是祭司的体系。
- 五 教会建造的本质, 就是祭司的圣职;
 祭司尽职常事奉, 教会建造就完成。
- 六 祭司神前的事奉, 使人进入神交通;
 在神这一交通里, 圣徒建造在一起。
- 七 唯有如此被建造, 灵里相调同祷告,
 成为祭司的体系, 才能向神献灵祭。
- 八 主啊, 求你施恩惠, 祭司圣职我宝贵!
 用灵事奉, 多祷告, 好叫教会被建造。

WEEK 8 — HYMN

Hymns, #849

- 1
 Holy priests are living stones
 For God's building work today;
 If these stones would build be
 All the priests must learn to pray.
*To the holiest often come,
 In the spirit touch the throne,
 Let the Lord flow thru in prayer,
 Thus the building work is done.*
- 2
 All the saints must serve as priests,
 That the living stones they be;
 Each must priestly work perform,
 Then their functions we will see.
- 3
 Tent and priests of olden times
 Always did together go;
 When the priests served in the tent,
 Into one the two did flow.
- 4
 Now the building spiritual
 And the priesthood all are one;
 Now the building of the house
 By the priestly work is done.
- 5
 In the priests the substance is
 Of the building work replete;
 When the priests their work discharge,
 Then God's house will be complete.
- 6
 Building God and man in one
 Is their work before the Lord;
 In this fellowship divine
 Saints are built in one accord.
- 7
 When in prayer our spirits blend,
 Then together built are we,
 Then a priesthood we become,
 Off'ring sacrifice to Thee.
- 8
 Grant us grace, O Lord, that we
 Treasure dear the priestly call;
 In the spirit serve and pray,
 That Thy church be built withal.

