

二〇一五年春季長老及負責弟兄訓練

為着神的建造之祭司職分的恢復

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

The Recovery of the Priesthood for God's Building

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爲着神的建造之祭司職分的恢復

第一篇

爲着神的建造之祭司職分與君王職分

讀經：亞六 11 ~ 15，創一 26，彼前二 5，9，來四 16，啓二二 1

綱 目

週 一

壹 撒迦利亞書裏安慰、撫慰和鼓勵的異象，藉着給大祭司約書亞加冠，而得着印證；大祭司約書亞豫表基督有祭司職分，他是聯於猶大省長所羅巴伯，後者豫表基督作大衛的苗，有君王職分—六 11 ~ 15：

一 基督是耶和華的苗，指祂的神性；耶和華的苗，指明基督成爲肉體，乃是耶和華神新的發展，爲使三一神將祂自己在祂的神性裏伸枝出來，進到人性裏；這乃是爲着耶和華神在宇宙中的擴增與開展—賽四 2，七 14，太一 22 ~ 23。

二 基督也是大衛的苗（由所羅巴伯所豫表），指祂的人性和君尊的忠信—亞三 8，耶二三 5。

三 在撒迦利亞六章十一至十三節，基督是由約書亞和所羅巴伯這二人所豫表，祂是惟一的一位，在神的行政裏擔任祭司職分和君王職

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*

分兩職，為着建造召會作神的殿。（參林前三 12, 17, 林後六 16。）

四 『在兩職之間籌定和平；』（亞六 13 下；）在兩職之間，意即在祭司職分和君王職分之間。（參一 1, 拉五 1。）

週 二

貳 希伯來書的中心乃是天上的基督，而這位天上基督主要的點乃是，祂是麥基洗德所豫表的大祭司和君王（公義王與平安王）—五 10, 七 1 ~ 3, 28, 八 1 ~ 2:

一 基督不僅是有能力和權柄的君王，祂也是照着麥基洗德等次的大祭司—二 17, 四 14, 五 6, 10, 六 20, 八 1, 九 11, 詩一一〇 1 ~ 4:

1 基督在祂升天裏的天上職事，包括祂的君王職分和祭司職分，為着建造召會作耶和華的殿，就是神的殿—來七 1 ~ 2, 亞六 13, 15, 林前三 16 ~ 17。

2 基督是君王，有權杖管理這地，並處理我們的事務；祂也是大祭司，在神面前為我們代求，並處理我們的案件—來四 14 ~ 16, 七 25 ~ 26, 九 24, 徒五 31, 羅八 34, 啓一 12 ~ 13。

二 基督照着麥基洗德的等次作君尊的大祭司，將神服事到我們裏面作我們的供應，以完成神永遠的定旨—來七 1 ~ 2, 八 1 ~ 2, 創十四 18 ~ 20:

1 基督在地上的職事裏，乃是照着亞倫的等次為大祭司，為着除掉罪—來九 14, 26。

2 然後，基督在天上的職事裏，乃是照着麥基洗德的等次標出為大祭司，（五 6, 10,）不是為着罪獻祭，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

是將那經過成爲肉體、人性生活、釘十字架、和復活之過程的神（由餅和酒所表徵—太二六 26 ~ 28）服事給我們，作我們生命的供應，以滋養、復甦、扶持、安慰並加強我們，使我們蒙拯救到底。（來七 25。）

三 基督君尊的祭司職分，乃是爲着與神的仇敵爭戰，以帶進公義與平安，使祂能將經過過程的三一神供應到我們裏面，作我們每日的供應和享受—1 ~ 2 節，創十四 18 ~ 20。

四 基督神聖的祭司職分，乃是爲着在祂的生命裏拯救我們到底，使我們得榮，脫離一切死亡的副產品，就如虛空、歎息、歎氣、毀壞、轄制、敗壞和奴役；祂神聖的祭司職分消除死亡，並帶來生命—來七 25, 28, 羅五 10, 八 19, 21, 23, 30。

週 三

叁 祭司職分與君王職分乃是爲着神的形像和管治權；祭司職分使人有神的形像，君王職分使人有神的管治權，以完成神原初的心意：

一 人受造主要有兩面：形像和管治權；（創一 26;）形像是爲着彰顯神，而管治權是爲着代表神對付祂的仇敵。

二 祭司職分是爲着神的彰顯；祭司享受主，就成爲祂的彰顯、顯出、居所和住處（祂屬靈的殿作祂聖別的祭司體系）—彼前二 5：

1 『形像』的線就是祭司職分的線，因爲惟有人到神面前來，並讓神在他裏面流通，神纔能彰顯祂的形像。

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 祭司職分是為着接觸神，而與神調和，並被變化且模成基督的形像，作祂的彰顯—林後三 18，羅八 28～29。
- 三 君王職分是為着主的權柄，祂的管治權；君王代表神，有祂的權柄以對付祂的仇敵—太二八 19～20，羅十六 20：
- 1 『管治權』的線乃是君王職分的線，因為君王從神接受權柄，好為神掌權。
 - 2 君王職分是為着在生命中作王（藉着洋溢之恩並恩典內裏的掌權），管治撒但、罪和死，好為着神的國度，帶着神的管治權代表神—五 17，21。
- 四 基督藉着祂的血所成功的救贖，『使我們成為國度，作祂神與父的祭司』—啓一 5 下～6 上。
- 五 在千年國裏，得勝者要作祭司，親近神和基督，並要與基督一同作王，轄管列國—二 26～27，二十四，6。
- 六 失敗的信徒要失去這賞賜；但他們在千年國裏受主對付之後，要在新天新地裏有分於這賞賜的福分，就是作為新耶路撒冷在祭司職分裏事奉神，並在君王職分裏代表神—二 3，5：
- 1 新耶路撒冷顯出來時，這座聖城的樣子就像碧玉；（二一 11，18 上；）碧玉指神的形像，因為神顯出來的樣子就像碧玉；（四 3；）這座聖城裏面有生命的水，就是生命的靈，一直在流通着，使全城滿了神的自己，所以外面完全彰顯出神的形像。
 - 2 同時，那些有分於新耶路撒冷的人也都要作王執掌神的權柄，直到永永遠遠—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 啓示錄二十二章一節的寶座與生命水的河，說出基督是君王與祭司：

一 照着新耶路撒冷這幅圖畫，寶座的權柄和生命的交通，生命的水流，（1，）乃是爲着新耶路撒冷的建造；這正好符合撒迦利亞六章十二至十三節所說，祭司和君王這兩種職分，乃是匯合在豫表主耶穌的約書亞和所羅巴伯身上，並且這樣的匯合是爲着建造神的殿：

1 生命水的河，生命的湧流，乃是神聖的交通，被神浸透並泡透，爲着祂聖別的祭司職分，有祂的形像，就是祂的彰顯—彼前二5。

2 神和羔羊的寶座，乃是作神具體化身之基督的掌權和元首權柄，爲着祂君尊的祭司職分，有祂的管治權，就是祂的國—9節。

二 祭司親近神，進入至聖所，摸着神的寶座，並讓神這活水的河在他們裏面流通，並流進別人裏面；（約七37～39上；）生命的水從寶座流進我們裏面，並從我們流出來，乃是建造神的召會惟一的路。

三 在希伯來書裏，基督作祭司，把信徒帶到至聖所，就是與神的交通裏；（二17，三1，四14，五6，七1；）在馬太福音裏，基督這位君王，乃是以馬內利，神與我們同在，叫神與人聯合，並將神的權柄帶到人身上（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 希伯來書說到城的建造，（十一 9 ~ 10，16，十二 22，）馬太福音說到召會的建造；（十六 18;）召會的建造和城的建造乃是一件事。

2 基督是祭司，也是君王，二者都是為着神的建造；在基督身上有祭司體系的交通，也有君王職分的權柄，而二者都是為着神的建造；一面，基督流出生命的交通，給我們得着，為着神的形像；另一面，祂把我們帶到神寶座的權柄之下，為着神的管治權。

四 彼前二章九節啓示，蒙救贖的人乃是『君尊的祭司體系』；君尊的意思，就是有君王的身分和權柄（寶座）；祭司體系說出在我們身上有生命的交通（生命水的河）。

五 我們中間每一個人都該是君尊的祭司，（9，）都有來自寶座的生命流在我們裏面；我們每個人身上都該顯出祭司和君王的光景；神對祂子民的心意乃是要他們成為祭司的國。（出十九 4，6，啓五 10。）

週 六

伍 按照希伯來四章十六節，作祭司供職的路，就是來到施恩的寶座前，受憐憫，得恩典，作應時的幫助：

一 我們應當將希伯來四章十六節與啓示錄二十二章一節作比較，這節說到從神的寶座有生命水的河流出。

二 我們在靈裏禱告，摸神寶座，而到神面前朝見神，接觸神的時候，就會經歷神的靈在我們裏面流通，叫我們得着供應。

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 這個供應，這生命之靈的流，就是應時的幫助，也就是神的憐憫和恩典；憐憫和恩典是指神從我們裏面通過，給我們得着。

四 應時的幫助就是這位活神，這位流出來的神，流到我們裏面，從我們通過，滋潤、灌溉、並供應我們；每當我們靠着主的血，（來十 19～20，）來到神的施恩寶座前，摸這寶座時，神就在我們裏面流通，滋潤我們，灌溉我們；這時，不論環境如何惡劣，我們都經歷難以形容的喜樂。（彼前一 8。）

五 這個寶座對信徒是施恩的寶座，對神的仇敵是權柄的寶座；施恩的寶座是聯於祭司職分，權柄的寶座是聯於君王職分：

1 從神的寶座流出生命水河的流，為着施恩，（啓二 1，）也流出火河，為着審判。（但七 9～10。）

2 生命水的河產生新耶路撒冷這座水城，神審判的火河就流成火湖。

3 當我們摸神施恩的寶座，讓生命的水從我們通過，我們就受憐憫，得恩典，作應時的幫助；這樣我們就能摸神權柄的寶座，使神能審判我們裏面不該有的光景。

六 神要我們進入至聖所，就是我們的靈，摸神施恩的寶座，讓生命的水流通；這個流通就把我們眾人都流到神的交通裏，叫我們眾人都祂的生命裏同被建造，成為祂的居所，祂屬靈的殿，就是祂聖別並君尊的祭司體系—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.

第一週·週一

晨興餽養

亞六 12 ~ 13『對〔大祭司約書亞〕說，萬軍之耶和華如此說，看哪，有一人，名為苗；祂要從自己的地方長起來，並要建造耶和華的殿。祂要建造耶和華的殿，並擔負尊榮，坐在寶座上掌權；又必在寶座上作祭司，在兩職之間籌定和平。』

〔撒迦利亞書裏〕八個安慰、撫慰和鼓勵的異象，藉着給大祭司約書亞加冠，而得着印證。大祭司約書亞豫表基督有祭司職分，他是聯於猶大省長所羅巴伯（六 12 ~ 13），後者豫表基督作大衛的苗，有君王職分（見三 1 註 1 與 8 註 1）。在六章十一至十三節，基督是由約書亞和所羅巴伯這二人所豫表，基督是惟一擔任祭司職分和君王職分兩職的。在全部歷史中，只有祂設資格在神的行政裏背負這兩職的責任。因此，在希伯來七章，基督同時是大祭司和君王，就是麥基洗德所豫表的（參創十四 18）。因着麥基洗德擔任祭司職分和君王職分兩職，他就豫表基督是那在神的行政裏同時擔任祭司職分和君王職分的一位（聖經恢復本，亞六 11 註 1）。

在兩職之間〔13〕，意即在祭司職分和君王職分之間。在舊約，君王不能作祭司；但在千年國裏，基督與得勝者都要作王掌權，並作祭司事奉神。在基督與得勝者的身上，這兩個責任合而為一（亞六 13 註 1）。

信息選讀

〔撒迦利亞六章十二至十三節〕告訴我們，基督是那枝子（苗），祂身兼祭司與君王，祂要建造耶和華的殿。按照以賽亞四章二節，以及十一章一節，基督是耶和華的苗，又是耶西的枝子。就祂人性的一面說，祂是耶西的枝子；

<< WEEK 1 — DAY 1 >>

Morning Nourishment

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

就祂神性的一面說，祂是耶和華的苗。由此可知，苗是指祂的成為肉體說的，換言之，就是祂的神性與人性相調。這位稱為苗的，有神人兩性在祂裏面。祂是從神出來的苗，又是從人出來的枝子。

那名為苗的，祂要建造耶和華的殿，身負兩職。一個就是祭司職任，還有一個就是君王職任。…祂身兼祭司與君王，為要建造神的殿。為着能將神的殿造好，那苗需要身負祭司與君王兩項職分。

約翰十五章說，我們是那苗的眾枝子。那苗是真葡萄樹，我們是那苗的枝子，我們乃是那位成為肉體者的枝子。這是非常基本的，因為召會的建造乃是在於話成肉體。召會不僅是一班信主的人，她乃是一班奇特而又奇妙的人物。因為他們是與神相調的。

二性品也許不是一個太恰當的名詞，但是畧能描繪出兩種生命相調的故事。因此，基督徒乃是最高級的二性品。…我們是一班奇特的子民。我們之所以如此奇妙，因為我們乃是神與人的調和。我們乃是那苗的許多枝子。…如果我們活着單單是一個人，我們實際上還算不得是召會的一分子。我們必須是一個二性品。別人會很難說出我們究竟是甚麼！基督身體的一切肢體都是奇特的子民，因為他們乃是神與人的調和。他們是那苗的許多枝子，他們也必須身負祭司與君王雙重的職事。

在撒迦利亞三章，大祭司約書亞與聖殿的建造有關；在四章，猶大的省長所羅巴伯也與聖殿的建造有關。

在哈該書一章一至二節中，多次同時題到大祭司與省長。大祭司代表祭司的職任，而省長代表君王的職任。這又是說明祭司職任與君王職任都直接關係神聖殿的建造（李常受文集一九六六年第一冊，五九四至五九七頁）。

參讀：李常受文集一九六六年第一冊，祭司的體系，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

第一週·週二

晨興餽養

創十四 18『又有撒冷王麥基洗德帶着餅和酒出來迎接；他是至高神的祭司。』

詩一一〇 4『耶和華起了誓，必不後悔；祂說，你是照着麥基洗德的等次，永遠為祭司。』

我們在靈裏能主觀經歷的這位天上的基督，主要的乃是大祭司。希伯來書的中心乃是天上的基督，而這位天上基督主要的點乃是，祂是大祭司。…本書主要的是說到基督的祭司職分。

基督是大祭司，但祂的身分卻是君王。當祂盡祭司職分時，祂乃是君王。…祂將君王職分和祭司職分合併（亞六 13），為着神的建造和神的榮耀。基督的君王職任藉着公義，保持平安的秩序。這種平安的秩序，是神的建造所需要的。神的家乃是在平安的光景中建造的。基督的祭司職任，供應神建造的一切需要。這樣，祂的榮耀就顯明出來了。

祭司若只是為可憐的罪人獻祭，就不需要作君王。…但是這位大祭司要將經過過程的神供應給得勝的戰士，祂就必須是公義王和平安王（希伯來書生命讀經，四三二、四三六頁）。

信息選讀

基督不僅是有能力和權柄的君王（詩一一〇 1~2）；祂也是大祭司（來二 17，四 14，六 20，八 1，九 11）。基督在祂升天裏的天上職事，包括祂的君王職分和祭司職分。祂是君王，有權杖管理這地，並處理我們的事務；祂也是大祭司，在神面前為我們代求，並處理我們的案件（七 25~26，九 24，羅八 34，啓一 12~13）（聖經恢復本，詩一一〇 4 註 4）。

<< WEEK 1 — DAY 2 >>

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)

基督在地上的職事裏，乃是照着亞倫的等次為大祭司，為着除掉罪（來九 14、26）。然後，基督在天上的職事裏，乃是照着麥基洗德的等次標出為大祭司（五 6、10），不是為着罪獻祭，乃是將那經過成為肉體、人性生活、釘十字架和復活之過程的神（由餅和酒所表徵—太二六 26～28）服事給我們，作我們生命的供應，使我們蒙拯救到底（來七 25 上）（創十四 18 註 3）。

根據聖經，祭司職分有三面的講究，就是亞倫祭司職分這一面，君尊祭司職分這一面，和神聖祭司職分這一面。

亞倫的祭司職分解決了罪的問題，君尊的祭司職分把神供應我們，…成為我們的享受，作我們每日的供應。

在神的永遠計畫裏，祂原初的目的是要人喫祂喝祂（創二 9～10）。神永遠的計畫，就是要將祂自己分賜到人裏面，作人的一切，使人能成為祂完滿的彰顯。神這個目的，惟有藉着基督君尊的祭司職分，把經過過程的神分賜給我們，作我們每日的供應，纔能達成。但是在神完成這事之前，罪進來了。因此，罪的問題必須先解決。…因着撒但把罪帶進來，阻撓了神的定旨，所以罪的問題就必須解決。因此，纔需要帶進亞倫的祭司職分，好解決罪的問題。

罪雖然過去了，但造成了嚴重的後果，就是死。按照羅馬五章，罪的結果乃是死。我們對於死的領會，不該照着我們人狹窄的觀點。根據聖經對於死的廣義領會，死包括了虛空、敗壞、歎氣、歎息、毀壞等等。一切的事物都在毀壞。…在羅馬五章，我們看見罪和死；在八章，我們有虛空、敗壞、轄制、歎息和毀壞。…由於死所帶來的結果，我們就需要神聖的祭司職分，好帶來生命，消除死亡。…拯救我們脫離死所帶來的這些結果，…不是指救主的拯救，乃是指神聖祭司職分的拯救（希伯來書生命讀經，四五九至四六二頁）。

參讀：希伯來書生命讀經，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

第一週·週三

晨興餽養

創一 26『神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理…全地、並地上所爬的一切爬物。』

啓一 5～6『…耶穌基督，…祂愛我們，用自己的血，把我們從我們的罪中釋放了；又使我們成爲國度，作祂神與父的祭司；願榮耀權能歸與祂，直到永永遠遠。阿們。』

神創造人乃是按着祂的形像（創一 26）。神所以按着祂的形像造人，乃是要人作祂的彰顯。等到神把人造好之後，神又把權柄賜給人。神給人權柄，乃是要人作祂的代表。…形像這一條線，就是祭司的一條線。因爲人惟有作祭司親近神，讓神從裏面流通，纔能有神的形像。我們都知道，摩西有四十天之久，停留在神的面前，和神交通，結果他就被神浸透。當他從神的面光中出來時，他面上放光，真是像神〔出三四 28～30〕。在那四十天之中，摩西實實在在是在那裏作神的祭司。他拋開一切的事務，進到神面前，活在神的面光中，摸着神自己，讓神從他裏面流通，讓神把他浸透，以致他身上全是神的榮光。這說明他有神的形像，完全是因爲他是一個作祭司的人，實際的過祭司的生活（祭司職分與神的建造，一〇五至一〇六頁）。

信息選讀

我們很容易想到，權柄的線就是君王的線；因爲君王是從神得着權柄，爲神掌權的。所以聖經中形像和權柄這兩條線，就是祭司和君王的兩條線。這兩條線從頭至尾完全貫通全本聖經。…聖經一開頭說到神創造人，就題到形像和權柄。到了聖經末一卷啓示錄，一開始在一

<< WEEK 1 — DAY 3 >>

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

章五至六節，使徒就說，主用祂自己的血，把我們從我們的罪中釋放了，是要叫我們作祭司。到了十章十節又說，主叫我們作祭司，也作君王，在地上執掌王權。二十章六節題到我們復活進入榮耀，與主同在時，仍然說我們要作祭司，並要與主一同作王。到末了，新耶路撒冷顯出來時，使徒又說，這座聖城的光景就像碧玉。碧玉就是神的形像，因為神顯出來的形像就是碧玉（四3）。這座聖城裏面有神的活水，就是生命的靈，一直在流通着，使全城滿了神的自己，所以外面完全彰顯出神的形像。同時，那些有分於新耶路撒冷的人也都要作王執掌神的權柄，直到永永遠遠（二二5）。

聖經裏一直有祭司和君王的兩條線，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，君王是叫人有神的權柄。

神當初造人的時候，就盼望人能設作祭司，成為親近神、讓神通過、讓神浸透、彰顯神榮耀的人；同時，也盼望人為神掌權（祭司職分與神的建造，一〇六至一〇七頁）。

人受造主要有兩面：形像和權柄，就是管治權（創一26）。形像是指神的彰顯，而管治權是為着代表神對付祂的仇敵。這兩面都是在神原初的心意中。…從聖經的開頭到末了，有這兩條線：形像和彰顯的線，以及管治權和代表的線。

祭司職分是為着神的彰顯。祭司享受主，他們就成為祂的彰顯、顯出、居所和住處。藉着祭司職分，神完全的得着祂的形像和彰顯。另一面，君王職分是為着權柄和管治權。君王代表神對付祂的仇敵。這是神原初心意的兩個項目（李常受文集一九六五年第二冊，六一〇至六一一頁）。

參讀：李常受文集一九六五年第二冊，在生命中盡基督身體恩賜的功用，第七至八章。

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

第一週·週四

晨興餽養

啓二二 1『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

彼前二 9『惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德。』

照着新耶路撒冷這幅圖畫，寶座的權柄和生命的交通乃是為着新耶路撒冷的建造。這正好符合撒迦利亞六章十二至十三節所說，祭司和君王這兩種職分，乃是匯合在主耶穌身上，並且這樣的匯合是為着建造神的殿（祭司職分與神的建造，三一頁）。

信息選讀

在新耶路撒冷，神的寶座乃是中心；這就是君王職任、權柄、作頭和作主。然後從寶座流出生命水的河；這就是祭司職任。寶座就是君王、權柄；水流就是祭司與交通。當我們向主敞開，祂自己就能漫溢在我們裏面，並且流出去供應別人。這樣，我們就在祭司職任的交通中，而這交通的流是帶着寶座的權柄，整個新耶路撒冷都在這寶座與生命水流之下。這表明整個神的建造是在祭司職任與君王職任之下。

我們最需要的事，乃是站住祭司與君王的地位。這是我們生而有的權利。我們一生在神的家中，就是祭司與君王，現在我們必須有足毅的膽量，靠着主的恩典來接受這個地位。但是單有這種宣告是不靈的。我們還必須向主敞開，

<< WEEK 1 — DAY 4 >>

Morning Nourishment

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

讓祂來得着我們，用祂自己飽和我們，並使祂從我們身上流出去。然後我們纔有祭司的水流，其中帶着君王的權柄。

我們是在這種情形中來聚會。我們活動時就是一個祭司和君王。我們不是來教導別人，乃是向主敞開自己，讓主的流能藉着我們流到別人身上。我們只要在靈裏藉着禱告或讚美向主有所表達。一旦主得着一條通路通過我們，那從我們裏面出來的流臨到別人，會強到一個地步，整個聚會都會成爲一道活水的流。在此沒有藉心思的運用而有的教訓，只有藉靈的運用而產生的水流。

我們眾人都必須向主敞開自己，讓祂流進來變化我們。然後，我們就要得着權柄並有次序，在聚會中就有生命的流，並且帶着元首的權柄。

無論在新約或舊約，在神的建造上這雙重的職事都是必需的。彼前二章五節與九節告訴我們，屬靈的殿的建造就是祭司的體系，而這祭司的體系是聖別的，也是君尊的。這些祭司乃是君王。他們認識交通與權柄，意思就是說，他們認識內裏的生命和主的元首地位。我們必須在裏面有生命的流，又在主的元首權柄之下。

召會不是民主或獨裁的問題，而是王權的問題。當我要去與一位弟兄說話的時候，我必須在主元首的權柄下說。我沒有自由說任何話。這不是受人的控制，乃是元首控制身體。我們若在元首之下，我們也就在權柄之中。我們無須自己運用權柄叫別人順服，他們自己會因我們在元首的權柄之下，而感覺到我們身上的權柄。

我們作神兒女的必須都認識，我們生來就是祭司與君王。因此，我們必須靠着祂的恩典，藉着運用我們的靈，來取用這個地位，實際作祭司，並服在元首的權柄之下。然後這生命裏的交通，帶着主元首的權柄，要叫召會得着建造（李常受文集一九六六年第一冊，五九八至六〇二頁）。

參讀：李常受文集一九六六年第一冊，祭司的體系，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

第一週·週五

晨興餽養

來四 14 ~ 16 『所以，我們既有一位經過了諸天，尊大的大祭司，就是神的兒子耶穌，便當堅守所承認的。因我們並非有一位不能同情我們軟弱的大祭司，祂乃是在各方面受過試誘，與我們一樣，只是沒有罪。所以我們只管坦然無懼的來到施恩的寶座前…。』

新約裏有一卷書專特說到基督作祭司，那就是希伯來書。它給我們看見基督作祭司，如何叫人享受神作生命、道路和實際，而把人帶到至聖所，就是與神的交通裏（二 17，三 1，四 14，五 6，七 1）。新約裏也有一卷書專特講到基督是君王，那就是馬太福音。它給我們看見基督作以馬內利，叫神與人聯合，因此將神的權柄帶到人身上（一 1、23，二 6）。希奇的是，這兩卷書都題到建造。希伯來書裏有城的建造（十一 9 ~ 10、16，十二 22），馬太福音裏有召會的建造（十六 18）。實在說，城的建造和召會的建造乃是一件事（祭司職分與神的建造，三一至三二頁）。

信息選讀

基督作祭司是為着神的建造，基督作君王也是為着神的建造。然而要記得，這兩件事並不是分開的。希伯來書雖然專特說到主耶穌作祭司，但也說到主耶穌乃是照着麥基洗德的等次作祭司，而麥基洗德乃是撒冷王（六 20，七 1）。這一位作祭司的主，也是君王。同樣的，馬太福音雖然給我們看見基督是君王，但是在其中也能讀出祂作祭司的味道。就如祂要牧養祂民以色列，以及祂來乃是要服事人（二

<< WEEK 1 — DAY 5 >>

Morning Nourishment

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), 這些都是說到祂祭司的一面。可見在基督身上有祭司的交通, 也有君王的權柄, 而這些都是為着神的建造。

聖經不僅說基督有君王和祭司兩面的職分, 也說我們蒙恩的人有這兩面的職分。彼前二章九節清楚啓示, 我們這些來到主面前, 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權柄; 因為在我們身上有神的王權。祭司說出在我們身上有生命、道路和實際的交通。啓示錄五章十節說, 神叫我們作祭司, 在地上執掌王權。所以, 我們這些與基督聯結的人, 也有君王與祭司這兩面的職分, 能符合神建造的需要 (祭司職分與神的建造, 三二至三四頁)。

末了, 我們來看啓示錄二十二章的那幅圖畫。在新耶路撒冷城裏, 有生命的活水從寶座流出來。寶座是權柄的問題, 生命的活水是交通的問題。生命的流通就是交通, 所帶下來的就是權柄; 新耶路撒冷的建造就在這裏。今天我們在召會中, 從寶座流出的生命活水, 在我們中間該是流通的。然而, 現在我們的光景是不能流通, 生命的活水流到你那裏, 好像只能流進去, 不能流出來, 結果就不能再流進去; 流到他那裏, 也是不通, 只能流進去, 不能流出來。可以說, 寶座上流通的生命, 流到我們這些人身上, 都是到處碰壁。我們都知道, 召會要建造, 需要我們眾人變化、變質。然而, 變化、變質的東西, 都是生命的水流所產生出來的。

巴不得在我們中間, 每一個人都是君尊的祭司, 都有寶座上的生命流在我們裏面。但願我們每個人身上, 都實在有〔主〕的權柄, 也有〔主〕的交通; 實在顯出君王的光景, 也顯出祭司的光景 (二一至二三頁)。

參讀: 祭司職分與神的建造, 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

第一週·週六

晨興餽養

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

啓二二 1『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

作祭司的路非常簡單，就是照着希伯來四章十六節所說，來到施恩的寶座前，受憐憫，得恩典，作應時的幫助。而啓示錄二十二章一節也說到寶座，從這寶座有生命的活水流。我們將這兩處經文對照起來看，立刻就領會，憐憫和恩典就是活水從神流出來作人的生命。當我們到神面前朝見神，接觸神，在靈裏禱告神，摸神寶座的時候，都會有這個經歷，覺得神的靈就在我們裏面流通。聖經裏不只說神的靈在我們裏面運行，像膏油一樣的塗抹，也說像生命活水的流通。當我們親近神，禱告神，與神有交通時，我們裏頭就感覺神的靈從我們經過，叫我們裏面得着供應。這個供應就是應時的幫助，也就是神的憐憫和恩典。我們雖然是不配的人，但是神的憐憫，叫我們能得神的恩典，作我們應時的幫助（祭司職分與神的建造，一一三至一一四頁）。

信息選讀

不論是憐憫或是恩典，都是指神自己從我們裏面通過，給我們得着。…當我們每一次禱告神的時候，不論祂是否照我們所求的給我們成全，只要我們接觸祂，祂就像活水一樣從我們流過；這個流過就成了我們真實的幫助。外面的難處可能仍舊存在，甚至加重，但裏面卻滿有說不出來的平安和喜樂。這個纔是真實的幫助。所以，甚麼叫作應時的幫助呢？應時的幫助就是這位活神，這位流出來的神，流到你裏面，從你通過，把你滋潤、灌溉，給你供應。

<< WEEK 1 — DAY 6 >>

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.

現今通往至聖所的路已經打開（來十19），寶座是你我可以摸的；神和羔羊已經從寶座流出來，作人的供應。每當我們靠着主的血，來到神的施恩寶座前，摸這寶座時，神就在我們裏面流通，滋潤我們，灌溉我們；這時，我們裏面的喜樂實在是難以形容。

在宇宙間神只有一個寶座，沒有兩個寶座。神是在羔羊裏頭坐在祂的寶座上，如同光在燈裏面一樣。神在基督裏，神和基督在一個寶座上。這一個寶座，一面是為着蒙恩的人，是施恩的寶座；一面是對付神的仇敵，是掌權的寶座。施恩的寶座是聯於祭司職分，掌權的寶座是聯於君王職分。

聖經給我們看見，從神的寶座或神面前流出的，有兩條不同的河。一條是水流（啓二二1），另一條是火流（但七10）。水流是為着施恩，火流是為着審判。凡讓神的水流流通的人，都到新耶路撒冷去；凡給神的火流沖刷的人，都到火湖裏去。整個宇宙就是這兩條河流的故事。到末了，生命的水流就流成一個水城，審判的火流就流成一個火湖。

我們今天有雙重的身分，既是祭司，又是君王；與祭司職分有關的是神施恩的寶座，與君王職分有關的是神掌權的寶座。我們能來到神面前，摸祂施恩的寶座，得着祂的活水，從我們通過，好受憐憫，得恩典，作應時的幫助。我們也能在這裏，摸神掌權的寶座，讓神伸出手來審判地上一切不該有的光景。

神要我們這些蒙恩的人常常進入至聖所，摸神施恩的寶座，讓神生命的活水流通。結果，在我們裏面的光景，就是新耶路撒冷。神和羔羊的寶座，就設立在我們裏面，生命的活水就在我們裏面流通。這個流通，就把我們眾人都流到神的交通裏，叫我們眾人都都在祂的生命和聖靈裏，同被建造，成為祂聖別的居所。這就是神今天所要的（祭司職分與神的建造，一一四至一一七頁）。

參讀：祭司職分與神的建造，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

第一週詩歌

召會—建造

613

7 7 7 7 副 (英辭 849, 不同調)

G 大調

6/4

^G 3 - ^C 2 4 - 3 | ^{D7} 3 - 2 1 - - | ^C 1 - 6̣ 1 - 6̣ | ^G 5̣ 1 3 2 - - |
 一 建 造 召 會 的 活 石, 乃 是 聖 潔 的 祭 司;
^G 3 - 2 4 - 3 | ^{Am7} 2 - 1 6̣ - - | ^G 5̣ 1 3 5 - 3 | ^{D7} 3 - 2 1 - - |
 若 要 活 石 被 建 造, 必 須 祭 司 能 禱 告。
^{A7} 5 - 3 5 - 3 | ^D 3 - 2 2 - - | ^{B7} 3 - 7̣ 1 - 1 | ^{Em} 2 - 6̣ 7̣ - - |
 (副) 必 須 常 進 至 聖 所, 用 靈 摸 神 施 恩 座,
^G 1 - 1 2 - 2 | ^{D7} 3 - 3 4 - - | ^{G7} 5 - 6̣ 5̣ 3 1 | ^C 3 - 2 1 - - ||
 禱 告 讓 神 能 通 過, 纔 有 建 造 的 工 作。

- 二 聖徒必須作祭司, 纔能真正作活石;
須有祭司的事奉, 纔有活石的功能。
- 三 舊約祭司與帳幕, 總是相調在一處;
祭司調在帳幕裏, 帳幕、祭司成一體。
- 四 新約祭司的團體, 與神靈宮原是一;
靈宮建造的實際, 就是祭司的體系。
- 五 召會建造的本質, 就是祭司的聖職;
祭司盡職常事奉, 召會建造就完成。
- 六 祭司神前的事奉, 使人進入神交通;
在神這一交通裏, 聖徒建造在一起。
- 七 惟有如此被建造, 靈裏相調同禱告,
成爲祭司的體系, 纔能向神獻靈祭。
- 八 主阿, 求你施恩惠, 祭司聖職我寶貴!
用靈事奉, 多禱告, 好叫召會被建造。

WEEK 1 — 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.

爲着神的建造之祭司職分的恢復

第二篇

祭司的意義

讀經：出十九 6，彼前二 5，9，啓一 6，五 10

綱目

週一

壹 祭司乃是專門爲神的權益活着並事奉神的人—出十九 6，羅十四 7～8，林後五 15：

一 祭司是最正常、最正當的人，看見神的計畫是要將祂自己作到一班人裏面，使祂成爲他們的生命，使他們成爲祂的彰顯—彼前二 5，9，啓一 6。

二 一個正常、正當的人乃是作祭司的人，事奉神的人；我們若沒有在我們所作的一切事上作祭司事奉神，我們就不正常—五 10。

貳 祭司乃是接受神，被神充滿、浸透並浸潤的人，讓神從他裏面流出來，以至於成爲神活的表現—彼前二 5，9：

一 儘管祭司是一個事奉神的人，這意思不是他爲神作工或作一些事；按照聖經的啓示，事奉神乃是接觸神，將神接受到我們裏面，被神充滿、浸透並浸潤—羅一 9，八 11。

The Recovery of the Priesthood for God's Building

Message Two

The Definition of a Priest

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

Outline

Day 1

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:

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.

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.

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:

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 神呼召我們，一點沒有意思要我們單單為祂作甚麼；神的心意首先是要我們向祂敞開，讓祂能進到我們裏面，充滿我們，甚至從我們滿溢出來，直到祂得着我們全人的每一部分——弗三 16～21。

三 我們全人必須被神浸透、浸潤並得着——帖前五 23：

1 倘若這是我們的情況，我們就會與神是一，不僅外面穿上祂作能力，裏面也以祂作一切而被祂浸潤——路二四 49，弗五 18。

2 我們被神浸透、浸潤並得着，神就自然而然的從我們裏面流出來，我們也就能與別人在這生命的流中同被建造——約七 38～39，弗二 21～22。

週 二

四 神並無意呼召我們為祂作甚麼；祂所要的就是我們將自己向祂敞開，而答應祂的呼召，說，『主，我在這裏，不是豫備好為你作工，而是豫備好被你充滿，被你得着，並與你成爲一。』

五 除非我們與主是一並被祂得着，否則就無法為祂工作——三 16～21，林前三 9 上，十五 58，林後五 20，六 1。

叁 祭司是一個在與神的調和中接觸神的人——林前六 17：

一 祭司經過聖所，進入至聖所，他就是與神接觸；並且這樣的接觸，不是在他自己裏面，乃是在與神的調和裏面；祭司與神的接觸乃是在神裏面——來十 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 我們是祭司，我們去接觸神時，不是僅僅客觀的接觸，乃是主觀的接觸；我們不是在神之外接觸神，我們乃是在神裏面，也就是在與神的調和裏接觸神—約十五 4～5。

肆 祭司是一個絕對並徹底與神調和的人—十四 20:

一 神的定旨乃是要將祂自己與我們調和，使祂成爲我們的生命、性情和內容，而我們成爲祂團體的彰顯—弗三 16～21，四 4～6，16:

1 神人調和是神性與人性之元素內在的聯結，形成一個生機的實體，但在聯結中兩種元素仍可區分—路一 35 註 3。

週 三

2 神的旨意乃是神人調和，神定旨的完成是在於神性與人性的調和—弗一 5，9，三 11。

3 基督徒生活乃是神性與人性的調和；成爲基督徒乃是與神調和，成爲神人—提後三 17:

a 神在祂的經綸中將祂自己與我們調和，與我們成爲一個實體—林前六 17。

b 我們可以經歷神生機的救恩到一個地步，我們和神完全調成一個，同一生命，共同生活—約十五 4～5，加二 20，腓一 19～21 上。

二 我們若要作祭司事奉神，就需要看見調和的靈這個異象—神聖的靈與我們重生之人的靈調和—林前六 17，羅八 4:

1 父在子裏面，子就是那靈，那靈現今與我們重生的靈調和—約十四 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 神經綸的中心點乃是調和的靈，就是神靈與人靈的調和一羅八 4：

週 四

- a 這二靈的聯結乃是聖經中極深的奧祕。
- b 凡神所要作的，或祂所要完成的，都與調和的靈有關—弗三 9，5，一 17，二 22，四 23，五 18，六 18。
- 3 調和的靈是主的靈，也是我們的靈—林後三 17，林前六 17。

週 五

- 4 調和的靈乃是與神成爲一靈的靈；這靈乃是在神的生命和性情上，但不在祂的神格上，與神一樣—約壹五 11，彼後一 4：
- a 在我們裏面，神的靈與人的靈相調爲一，使我們過一種是神又人，是人又神的神人生活—加二 20，腓一 19～21 上。
- b 神人的生活乃是神靈與人靈這二靈聯結、調和在一起成爲一的生活—林前六 17。
- 5 活在調和的靈裏乃是讓基督來充滿並浸透我們，直到祂從我們全人浸潤出來，我們就彰顯基督了—弗二 22，三 16～21。
- 6 要作祭司生活事奉，我們必須認識今天主耶穌作爲三一神的具體化身乃是那靈，住在我們的靈裏，並與我們的靈調和成爲一靈—林後三 17，林前十五 45 下，六 17。

週 六

伍 祭司乃是在靈的新樣裏事奉的人—羅七 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 一切與我們的靈有關的都是新的，一切出於我們靈的也都是新的——林後五 17。

二 我們重生的靈是新樣的源頭，因為主、神的生命和聖靈，都在我們重生的靈裏。

陸 祭司乃是事奉主的人——徒十三 1～4 上：

一 『他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工』——2 節：

1 安提阿召會工作的起頭，乃是在事奉主的時候。

2 我們為主所作一切的工，必須來自這樣事奉主的祭司職分；這是新約的工作惟一的原則。

二 聖靈的工作，只能在事奉主的時候啓示出來——2 節：

1 我們如果不把事奉主放在先，就甚麼都倒亂了。

2 惟獨在事奉主的時候，聖靈纔打發人出去。

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.

第二週·週一

晨興餽養

出十九 6『你們要歸我作祭司的國度，為聖別的國民。這些話你要告訴以色列人。』

彼前二 9『惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德。』

一個正確的人乃是祭司，就是事奉神的人。一位律師或教授若不事奉神，就不是正確的人。我們若不是事奉神的祭司，就不是正常的。你也許以為自己很不錯，甚至非常卓越；但無論我們多美好，我們若不是祭司，就不是正確的，也不是正常的。讚美主，我們能宣告，我們是事奉神的祭司！這意思是，我們乃是正常且正確的人（出埃及記生命讀經，一六六一頁）。

信息選讀

辭典上說，祭司是一個職業性服事神的人。大多數基督徒都能告訴我們說，祭司是一個事奉神的人。這是對的，但事奉神究竟是指甚麼說的？今日的基督徒會回答說，事奉神就是為神作工。這個答案是錯誤的！說祭司是一個事奉神的人是對的，但若說事奉神僅僅是為神作一些事那就錯了（李常受文集一九六六年第一冊，五六一頁）。

我們要認識作祭司的意思，首先必須找出神永遠的心意，就是神在已過永遠裏的願望，和祂為着將來永遠的心意。神是有定旨的神。人如何是有目的的，行事總帶着目的，神比我們大得多，祂乃是有定旨的神，祂有一個等待完成的心意。

<< WEEK 2 — DAY 1 >>

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.

聖經啓示，在萬世以前，在創立世界以前的已過永遠裏，神有一個喜悅，一個心頭的願望（弗一9）。照着祂的喜悅，祂定了一個定旨，一個目的，要得着祂心頭的願望，並且制定一個計畫，要完成祂的定旨（三11）。在這計畫裏，祂定意要將祂自己作到一班人裏面，使祂成爲他們的生命，使他們成爲祂的彰顯（一5）。基於這神聖的定意，神創造了人。人命定要接受神，被神充滿，被神浸透且浸潤，甚至將神湧流出來，使人成爲神活的彰顯（創一26，二8～10，約七37～39，弗三19，一22～23）。

雖然祭司是事奉神的人，但這意思並非指他要爲神作工或作事。按照聖經的啓示，事奉神乃是將神接受到人裏面、接觸神、被神充滿、被神浸透並被神浸潤。不僅如此，事奉神乃是將神湧流出來，並且在神這湧流裏，與別人建造在一起，成爲神團體的彰顯。這是事奉神和作祭司的正確意義。祭司乃是被神充滿、與神是一、被神佔有甚至完全被神據有，並在神生命的湧流裏與別人建造在一起，而成爲今天神在地上活的、團體的彰顯。這建造而成的團體實體，就是祭司體系（完成神永遠定旨的生活，一〇七至一〇八頁）。

今日基督教天然的觀念是說，我們若要愛主，就必須爲祂作工。這是一個宗教的天然觀念，而非聖經的啓示。神呼召我們，從無意思要我們單單爲祂作甚麼。神的心意首先是要我們向祂敞開，讓祂能進到我們裏面，充滿我們，甚至從我們滿溢出來，直到祂得着我們全人的每一部分。我們全人必須被祂飽和並浸潤，然後我們纔能與祂成爲一。我們不只在外面披上祂作能力，也在裏面被祂浸潤以祂作一切。結果非常自然，神就從我們裏面流出來，我們也就能與別人在這一生命的流中同被建造（李常受文集一九六六年第一冊，五六二頁）。

參讀：李常受文集一九六六年第一冊，祭司的體系，第一至六、八至十章；李常受文集一九六三年第二冊，完成神永遠定旨的生活，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

第二週·週二

晨興餽養

林前六 17『但與主聯合的，便是與主成爲一靈。』

約十四 20『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

我必須重複的說，祭司不僅是一個爲神作工的人，神並無意呼召我們爲祂作甚麼。祂所要的就是盼望我們將自己向祂敞開，而答應祂的呼召，並且說，『主，我在這裏，不是豫備好爲你作工，而是豫備好被你充滿，被你得着，並與你成爲一。』除非我們與主是一，否則就無法爲祂工作，也無法實際作一個祭司。祭司的主要功用不是工作，而是花時間在主面前，直到他在靈裏與主成爲一。神所計畫要得着的祭司體系，乃是一個團體的人；這個團體人是充滿祂自己，且將祂滿溢出來的（李常受文集一九六六年第一冊，五六二頁）。

信息選讀

祭司是一個在與神的調和中接觸神的人。祭司經過聖所，進入至聖所，他就是與神接觸；並且這樣的接觸，不是在他自己裏面，乃是在與神的調和裏面。祭司與神的接觸乃是在神裏面。那就是說，當他接觸神時，他就與神調和，不是客觀的，乃是主觀的。這是非常深的。今天我們是祭司，我們去接觸神時，不是僅僅客觀的接觸，乃是主觀的接觸。我們不是在神之外接觸神，我們乃是在神裏面，也就是在與神的調和裏接觸神。帳幕裏的整個氣氛就是神。所以當祭司進到帳幕裏的時候，他乃是在神裏面來接觸神，並且神也在他裏面。我們可以用接觸空氣來作比方。我們並不是像接觸書那樣的來接觸空氣，我們乃是藉着在空氣中而接觸空氣。不僅如此，空氣也在我們裏面，所以我們就與空氣調和。照樣，

<< 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

如果我們跳進河裏，並且喝河水，我們就被水蓋過，且被水充滿。同樣的，我們乃是在與神的調和裏來接觸神。

祭司是一個絕對並徹底與神調和的人。在帳幕氣氛中的每一樣事物，包括供物的煙、氣味和本體，都表徵神的某方面。祭司進到帳幕裏，表徵一個人進到神裏面。一旦祭司在帳幕裏，那個氣氛，那個氣味，甚至神那看得見的榮耀，就要進到他裏面，這就產生祭司與神的調和。當摩西留在這樣的情形中，與神同在四十晝夜之久，他就發光（出三四 28～30）。神藉着他照耀出來，因他與神調和（李常受文集一九六五年第二冊，五九六至五九七頁）。

神所以創造萬有和人類，所以藉着各種環境帶領我們，一直在我們身上花工夫，用各樣的方法，在我們身上作工，惟一的目的，就是祂要調到我們裏面，成為我們的內容，作我們的生命和性情。…所有蒙恩的人都該禱告，求主開我們的眼睛，不僅看見敗壞、罪惡、虛空，乃是看見更高、更深、更屬靈的，就是看見神的目的，是要將祂自己調在我們這人裏面（基督並祂釘十字架，一九頁）。

馬太一章十八、二十節告訴我們，馬利亞『被看出懷了孕，就是她從聖靈所懷的』，『那生在她裏面的，乃是出於聖靈』。這指明在馬利亞生下嬰孩耶穌以前，出自聖靈的神聖素質已經生在她的腹中了。聖靈在童女裏面這樣的成孕，由神聖和屬人的素質所成就，構成了神性與人性的調和，產生出一位神人，是完整的神，又是完全的人，獨特的兼有神性與人性，並沒有產生第三性。這就是耶穌，耶和華救主，最奇妙、最超絕的身位（聖經恢復本，路一 35 註 3）。

參讀：李常受文集一九六五年第二冊，在生命中盡基督身體恩賜的功用，第七至八章；祭司職分與神的建造，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

第二週·週三

晨興餽養

弗一9『照着祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下的。』

羅八4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

我們若把全部聖經仔細讀過，就會發現一個奇妙的事實，就是神在永遠裏，照着祂心意而有的計畫，只有一個目的，就是要人與祂調和。所以神在宇宙中，也只有這一個旨意，就是要把祂自己作到人裏面，來與人調和。祂創造是為着這件事，祂救贖是為着這件事，祂管教也是為着這件事。祂在宇宙中所作的一切，都是為着這件事。這是神在宇宙中惟一的心意，也是新約裏面神一切工作的惟一目的，和基本原則。所以我們要看一件事是否神的旨意，就要看在這件事上有沒有神人調和。若沒有神人調和，就無論那件事在人看來是多麼良善，多可稱許，還不是神的旨意。這實在是一個厲害的量度！（生命的經歷上冊，一九〇頁）

信息選讀

神永遠的定旨乃是要我們每日接受祂作我們的生命、生命的供應和食物，使祂可以與我們調和。基督徒生活裏的一切事，實際上乃是神與人調和的事。譬如，甚麼是基督徒真實的愛？基督徒真實的愛，乃是神與人的調和。當我們在主裏愛人，我們用以愛人的愛，應當是神與我們的調和。換句話說，不該僅僅是我們愛人，也該是神調和着我們愛人。在我們的愛裏，必須有神與我們調和（為着基督身體的一經歷神人調和，三五頁）。

<< WEEK 2 — DAY 3 >>

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)

神的經綸主要是將祂自己作到祂所揀選並救贖的人裏面，好使自己與他們成爲一，並使他們與祂成爲一。神在祂的經綸裏，甚至將自己與祂的子民調和，與他們成爲一個實體。關於這點，聖經說，與主聯合的，便是與主成爲一靈（林前六 17）。祂是那靈；祂在我們裏面造了一個靈；如今神聖的靈與人重生的靈已調和在一起，成爲一靈。何等奇妙！（詩篇生命讀經，四〇〇至四〇一頁）

最高的福音不僅是贖罪，救我們脫離火湖，得到永福。最高的福音乃是要把我們救到一個地步，神和我們，我們和神，完全調成一個，同一生命，共同生活。弟兄姊妹，你這個墮落的罪人，又敗壞、又墮落、又邪惡、又荒涼，這樣的一個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冊，六四五頁）。

我們能經歷這調和，乃因神是三一的；這就是說，父在子裏，子是那靈，而那靈作爲三一神的彰顯和實化，就能進到我們裏面。我們若錯過那靈，就錯過整個三一神。因此，我們必須經歷聖靈工作的一切步驟。首先，那靈必須進入我們靈裏，就是我們這人的最深處，並重生我們（爲着基督身體的一經歷神人調和，一〇三頁）。

羅馬八章四至六節所題到的靈，是指由聖靈內住，並與聖靈調和的重生之靈。達祕（John Nelson Darby）在他的新譯本聖經裏說，在新約許多經節裏，沒有人能分辨，到底靈是指人的靈還是指聖靈。他又說，在羅馬八章四至六節這樣經節裏的靈，是指人的靈，也是指神聖的靈。除此之外我還要說，這三節裏的靈是指調和的靈，就是神聖的靈調和着人的靈（神聖啓示的中心路線，二三一頁）。

參讀：李常受文集一九六三年第一冊，爲着基督身體的一經歷神人調和，第四至五章；李常受文集一九七五至一九七六年第一冊，活在靈中，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

第二週·週四

晨興餽養

弗一 17『願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啓示的靈，使你們充分的認識祂。』

二 22『你們也在祂裏面同被建造，成爲神在靈裏的居所。』

我們要來看神的靈與信徒之靈的聯結…。『聯結』這個辭我們用得很多，但是對神和人是如何聯結的，我們卻認識得不彀。神與人的聯結，完全是在於神靈與人靈二靈的聯結。神是靈，人有靈，二靈纔能相聯結合爲一。但這二靈的聯結是如何發生的，乃是聖經中極深的奧祕，是人所難以領會的（三一神終極完成之靈與信徒重生之靈聯結的果效，三二至三三頁）。

信息選讀

我們既是與主聯合的，便是與主成爲一靈，就是我們的靈和主的靈，二靈調成一靈的靈，是主的靈，也是我們的靈，是主的靈調和在我們的靈裏，也是我們的靈調和在主的靈裏。新約中常用這調和的靈，說到主之於我們，並我們對主的經歷，如羅馬八章四至六節，加拉太五章十六和二十五節等處的靈。我們得救後，與主的交通，向主的禱告，與主的同活，對主的順服等等，一切屬靈的經歷，都是在這主的靈與我們的靈調和爲一的靈裏（生命課程卷三，二二八頁）。

神聖的靈是在我們人的靈裏。羅馬八章十六節說，『那靈自己同我們的靈見證我們是神的兒女。』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

林前六章十七節說，『與主聯合的，便是與主成爲一靈。』如今我們不僅有神聖的靈在我們的靈裏，還有神聖的靈與我們的靈相調和。因此，這二靈成爲一靈。有些人反對調和的觀念。反對的人不明白，神聖的靈怎麼可能與我們的靈調和？神聖的靈若能與人的靈成爲一靈，這二靈怎麼不可能調和？若沒有調和，二靈如何能成爲一靈？讚美主，這二靈已經調和成一靈了！所以在說到我們要在靈裏行事爲人的經節中，繙譯聖經的人很難決定 *pneuma*，紐瑪，該繙成神的靈，還是人的靈。事實上，照着那靈行事爲人就是照着神聖的靈和人的靈，也就是照着二靈調和爲一的靈行事爲人。這二靈的調和不是在天上，也不是在我們身外，乃是在我們裏面。這就是神聖經綸的中心點。凡神所要作的，凡神所要完成的，都與這中心點有關。我們若要有基本的屬靈經歷，就必須清楚的認識，神經綸的中心點就是這調和的靈，也就是神聖的靈調和着人的靈。

照着肉體和肉體情慾而生活的人，是最低下的，照着心思和意志生活的人，多少比較高尚。按人的說法，照着良心—人靈的一部分—生活的人，是最上等的人。但我們比這個還高，因爲我們不只照着良心生活，我們乃是照着調和的靈生活。所以，我們是在最高的水平上。我們是在這個水平上過基督徒生活和召會生活。這是神經綸的中心點。我們都當照此行事爲人，也就是照着調和的靈行事爲人。我們都該在調和的靈裏，像啓示錄中的使徒約翰一樣（一10）（基礎訓練，六一至六二頁）。

參讀：在靈裏與主互住的生活，第四至五篇；活在神人調和中實際的路，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

第二週·週五

晨興餽養

林後三 17『而且主就是那靈；主的靈在那裏，那裏就有自由。』

林前十五 45『經上也是這樣記着：「首先的人亞當成了活的魂；」末後的亞當成了賜生命的靈。』

照着林前六章十七節，神生機拯救的目的，乃是要將信徒的靈與祂的靈聯調成爲一靈一調和的靈。最終，這不僅是調和的靈，乃是與神成爲一靈的靈；這靈乃是在神的生命和性情上（但不在祂的神格上）與神一樣（神聖奧秘的範圍，五七頁）。

信息選讀

信徒重生的靈要和神終極完成的靈，調和成爲一靈（林前六 17）。這樣，神的靈就不再是孤掌難鳴，而是與信徒重生的靈掌掌互鳴。今天在我們裏面，神靈與人靈相調爲一，使我們過一種是神又人，是人又神的神人生活。所以，神人的生活乃是神靈與人靈，靈靈相聯，靈靈相調，二靈聯調爲一的生活（三一神終極完成之靈與信徒重生之靈聯結的果效，二九頁）。

你再讀新約，新約說到末了，就是活在靈中，就是照着靈而行。聖經並沒有要你咬牙切齒的背十字架。你也許連羅馬六章十一節所說的向罪算自己是死的，都領會走樣了。按照這一節，你向罪當算自己是死的，這是對的。但是你越算死，越死不了。這是因爲你試着要有羅馬六章的經歷，而沒有羅馬八章。羅馬八章是要照着靈而行，活在靈裏（4）。你若不活在靈裏，

<< WEEK 2 — DAY 5 >>

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

就是你操練多禱告，也是苦工修行，你只能修行一段時候。但是基督徒的生活乃是活在靈中。你若不活在靈中，就沒有辦法不住的禱告。我們基督徒生活的祕訣，就是活在靈中。

活在靈中不像宗教所說的敬拜，不像宗教所說的事奉，也不像宗教所說的熱心作工。活在靈中乃是讓神來充滿你，讓基督來浸透你，讓基督從你身上浸潤出來，你就彰顯基督了。不是你能愛丈夫，也不是你能愛妻子，乃是你活在靈中，讓基督這個賜生命的靈浸潤你的全人，從你身上把神彰顯出來。這是基督徒得勝的生活，這是基督徒家庭的生活，這是基督徒召會的生活。這就是召會的實際。召會的實際乃是活在靈中。而我們所說的靈，不僅是聖靈，乃是你這被造而得着重生的靈。今天你要忘掉你的思想，忘掉你的感覺，忘掉你的一切。你要轉到靈裏，着迷在靈裏，但是有的人着迷在頭腦裏，着迷在感覺裏，很少着迷在靈裏。我們都需要着迷在靈中。我不懂背十字架，我只懂跟隨靈（李常受文集一九七五至一九七六年第一冊，六二七至六二八頁）。

我們都必須知道，我們全人最重要的部分乃是我們的靈。許多時候我們與聖徒的交通和接觸，幫助我們看見我們仍然在我們的肉體和我們的魂—心思、情感和意志裏。我們必須學習一直不活在我們的肉體或我們的魂裏，而活在我們的靈裏。…要作一個正當的基督徒，我們必須認識今天主耶穌作為三一神的具體化身乃是那靈（林後三 17），住在我們的靈裏，並與我們的靈調和成為一靈（林前六 17）（一九九〇年秋全時間訓練信息合輯，七一至七二頁）。

參讀：在人的靈裏事奉，第五、八章；新約的職事—靈，一至九頁。

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

第二週·週六

晨興餽養

羅七 6『但我們既然在捆我們的律法上死了，現今就脫離了律法，叫我們在靈的新樣裏服事，不在字句的舊樣裏。』

徒十三 2『他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工。』

生命的新樣和靈的新樣都與那靈有關。生命的新樣與在復活裏的基督自己相關，祂是賜生命的靈（林前十五 45 下）。『靈的新樣』這辭中的『靈』指我們重生之人的靈，有主，就是那靈，住在其中（提後四 22）。我們可以在靈的新樣裏服事，因為神更新了我們的靈。凡與我們重生之靈有關的，一切都是新的。凡出於這靈的，也都是新的。我們重生的靈是新樣的源頭，因為主、神的生命與聖靈，都在我們重生的靈裏。我們都必須學習不斷運用我們的靈（新約總論第十冊，六三至六四頁）。

信息選讀

讓我告訴你，一切屬靈的工作只是在神面前作的。如果你在神面前作好了，人自然會聽你。你不必用多少方法〔如廣告、鼓吹、提倡〕，人自然會得着益處。…所以，弟兄姊妹們！我們今天在神面前，可以頂誠實的查看自己，問主說，『主阿！到底我這樣作，是事奉你呢？或是事奉工作呢？主阿！我是事奉殿呢？或是事奉神呢？』

弟兄姊妹們！今天我站在神面前請求你們，神今天所尋求的，就是那些完全事奉祂的。今天在外面作的人，真是太多了，在裏面事奉神的人真是太少了。所以今天神在呼喊著說，『誰到聖所來事奉我呢？』

<< WEEK 2 — DAY 6 >>

Morning Nourishment

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?”

我不能太多注重這件事，我現在只能說，我頂喜歡讀行傳十三章所說的：『在安提阿當地的召會中，有幾位申言者和教師…他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工。』（1～2）這就是新約的工作，也就是新約所惟有工作的原則。聖靈的工作，只能在事奉主的時候啓示的。惟獨在事奉主的時候，聖靈纔打發他們出去。所以如果不把事奉主放在先，就甚麼都倒亂了。

你知道安提阿召會工作的起頭，乃是在事奉主的時候，聖靈說，『要為我分別巴拿巴和掃羅，去作我召他們所作的工。』（2）…當他們事奉主的時候，不是保羅和巴拿巴自己說，我們要出去傳福音，乃是聖靈說，為我分別巴拿巴和保羅，去作我召他們所作的工。所以在這裏只有聖靈有權柄能分別人去作工，召會對於這件事是一些權柄也沒有的。但是今天有許多差會，許多佈道團都是人派人。神是不能容讓這種事的。因為我們在這裏只能事奉主，不能事奉殿。神所要的，就是那些直接事奉祂的人，直接受聖靈差派的人。

我再說，事奉主不是把外面的一切工作都不作了，事奉主不是把那鄉下的路不跑了。我所說的是這樣，所有外面的工作，都該把事奉主作根據；我們是因為事奉主而出去的，不是出於自己的喜好而沒有事奉主作根據的。這兩樣大有分別，它們的分別，真是比天和地的分別更大。所有有經歷的人，都知道甚麼事的分別都沒有像事奉主和事奉殿的分別大（倪柝聲文集第一輯第十一冊，二〇九至二一三頁）。

參讀：主今日恢復的進展，第一至二章；倪柝聲文集第一輯第十一冊，一八七至二一七頁。

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

第二週詩歌

召會—建造

612

8 7 8 7 副 (英 848)

降 A 大調

3/4

$\underline{5}$ $\underline{5}$ | $\overset{D^b}{6} \cdot \overset{A^b}{\underline{5}}$ $\underline{5}$ $\underline{1}$ | $\overset{E^b}{1}$ $\underline{7}$ $\underline{7}$ $\underline{1}$ | $\overset{E^b_7}{2} \cdot \underline{2}$ $\underline{1}$ $\underline{2}$ |
 一 何 等 福 氣, 何 等 權 利, 我 是 君 尊 的 祭
 $\overset{A^b}{3}$ - $\underline{5}$ $\underline{5}$ | $\overset{D^b}{6} \cdot \overset{A^b}{\underline{5}}$ $\underline{5}$ $\underline{1}$ | $\overset{E^b}{1}$ $\underline{7}$ $\underline{2}$ $\underline{2}$ | $\overset{B^b_7}{2} \cdot \underline{2}$ $\underline{1}$ $\underline{6}$ |
 司! 由 神 所 選, 爲 神 所 立, 承 擔 尊 榮 的 聖
 $\overset{E^b}{5}$ - $\underline{5}$ $\underline{5}$ | $\overset{E^b_7}{4} \cdot \underline{2}$ $\underline{1}$ $\underline{2}$ | $\overset{A^b}{3}$ $\underline{1}$ $\underline{3}$ $\underline{4}$ | $\underline{5} \cdot \underline{1}$ $\underline{7}$ $\underline{1}$ |
 職。(副) 祭 司 職 分 何 等 尊 榮, 召 會 建 造 所 倚
 $\overset{E^b_7}{2}$ - $\underline{3}$ $\underline{2}$ | $\overset{A^b}{1} \cdot \underline{5}$ $\underline{1}$ $\underline{7}$ | $\overset{D^b}{7}$ $\underline{6}$ $\underline{2}$ $\underline{3}$ | $\overset{B^b_m}{4} \cdot \underline{2}$ $\underline{1}$ $\underline{7}$ | $\overset{A^b}{1}$ - ||

- | | |
|---------------|-----------|
| 二 我若守住君尊身分, | 權柄、等次不顛倒, |
| 並且肯盡祭司職分, | 召會纔能被建造。 |
| 三 召會乃是祭司團體, | 祭司職分不可少; |
| 且須編成祭司體系, | 纔是真正被建造。 |
| 四 因着召會墮落荒涼, | 祭司職分被忽視; |
| 因着聖徒靈不剛強, | 話語職事獨得勢。 |
| 五 人多偏重先知講道, | 單靠話語的供應; |
| 很少倚重祭司禱告, | 在神面前運用靈。 |
| 六 主阿, 給我厲害平衡, | 倚重禱告如講道; |
| 對人常用禱告帶領, | 配同話語的教導。 |
| 七 惟有如此事奉、禱告, | 叫人靈裏得相調, |
| 看重禱告猶如聽道, | 召會纔能被建造。 |

WEEK 2 — HYMN

Hymns, #848

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

為着神的建造之祭司職分的恢復

第三篇

基督作祭司的食物、 衣服和住處

讀經：來十 5～10，約六 57，63，加三 27，羅十三
14，彼前二 5 上，詩二七 4

綱 目

週 一、週 二

壹 基督是祭司的食物—約六 57，63，耶 十五 16:

一 基督頂替舊約一切的祭物，除去舊約一切的
豫表，立定祂自己作我們的一切，乃是神極
大的旨意—來十 5～10。

二 我們必須過一種合乎神的心和旨意的生活，
天天享受基督作一切祭物的實際，成為我們
的食物，為着達到三一神的神聖目標，就是
把我們眾人都帶到祂裏面，使我們以祂作我
們的居所，並讓祂以我們作祂的居所，為着
祂那神人二性擴大的宇宙合併—約一 14，
29，十四 23，啓二一 3，22:

1 贖罪祭表徵基督替我們成為罪，在十字架上藉着死
定罪了罪—利四 3，六 26，林後五 21，羅八 3，約
一 29，三 14。

The Recovery of the Priesthood for God's Building

Message Three

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

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

Outline

Day 1 & Day 2

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

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.*

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. 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 贖愆祭表徵基督在祂的身體裏親自擔當了我們的罪，在十字架上受了神的審判，解決了我們行為上的罪，使我們在罪行上得着赦免—利五 6，七 6～7，彼前二 24，三 18，賽五三 5～6，10～11，約四 15～18。
- 3 那『完全為着神滿足、給神作食物』的燔祭，豫表基督是神的喜悅和滿足，祂在地上的生活絕對為着神；燔祭是『神的食物』，讓神享受並得着滿足—利一 3，民二八 2～3，約七 16～18。
- 4 素祭豫表在人性並為人生活裏的基督，祂的生活為人都是正確適度，柔細均勻，清潔無罪的一利二 1，3～4，約七 46，十八 38，十九 4，6。
- 5 平安祭豫表基督是成就和平者，祂為我們受死流血，作了我們與神之間的和平與交通，使我們能與神共同享受基督，在祂裏面與神相安、相交，神人同得滿足—利三 1，七 14，31～34，弗二 14～15，約十二 1～3，二十 21，啓二一 2。
- 6 搖祭表徵在愛中復活的基督—利七 30，十 15。
- 7 舉祭豫表在升天與高舉裏有能力的基督—七 32，出二九 27，弗一 21。
- 8 奠祭表徵基督成為獻祭者的享受，使獻祭的人被基督這屬天的酒所充滿，甚至使他成為獻給神的酒，作神的享受和滿足—出二九 40，民二八 7～10，賽五三 12，腓二 17，提後四 6，士九 13，太九 17。
- 9 陳設餅，面餅，表徵神的同在，神的面，乃是神祭司的筵席，作他們事奉的供應，為着神的建造—出二五 30，利二四 9，參撒上二一 6。

週 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

貳 基督是祭司的衣服—加三 27，羅十三 14:

- 一 雖然我們已經浸入基督，已經在基督裏面，（六 3，加三 27，）我們還需要穿上基督；穿上基督就是憑基督活着，（二 20，）並活出基督，（腓一 21，）而顯大基督。（20。）
- 二 穿上基督，與穿上光的兵器（羅十三 12）相同，指明基督就是為着那靈和肉體私慾之間爭戰之光的兵器。（六 13，加五 17。）
- 三 按豫表，衣服表徵彰顯；（參賽六四 6，啓十九 8；）祭司的衣服表徵事奉的祭司所彰顯的基督；照聖經看，沒有人比祭司所穿戴的更華美。
- 四 祭司的衣服主要是為榮耀為華美，表徵基督神聖榮耀和人性華美的彰顯—出二八 2:
 - 1 榮耀與基督的神性（祂的神聖屬性）有關，（約一 14，來一 3，）華美與基督的人性（祂的人性美德）有關。
 - 2 基督的神性，由祭司衣服上的金所豫表，是為着榮耀；祂的人性，由藍色、紫色、朱紅色線和細麻所豫表，（出二八 5，）是為着華美；我們過彰顯基督神聖榮耀和人性華美的生活，就得着聖別，並殼資格成為祭司體系。（腓一 20，林前六 19～20，加六 17，參徒六 15。）

週 四

- 五 所有的祭司都穿着細麻布褲子、內袍、腰帶，並裹上頭巾或戴上頂冠；（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、肩帶和胸牌，又戴一面印刻的牌在頂冠上（二八 36 ~ 37，二九 5 ~ 6）：

- 1 細麻織的內袍表徵基督在受過對付的人性裏面，作我們完全之義的遮蓋；（啓十九 8;）細麻的冠冕表徵基督作完全之義的榮耀，並作我們的誇耀；（腓三 3，羅五 2，林前一 31;）用繡花手工作的腰帶表徵那靈構成工作的加強；（弗三 16;）祭司衣服的這三樣，以及細麻布褲子，（出二八 42，）都表徵基督是義，遮蓋祭司整個墮落的人，（路十五 22，林前一 30，）使他們蒙保守在生命裏，而遠離死亡。（出二八 43。）
- 2 大祭司穿的長袍連同其裝飾，表徵召會是基督神聖屬性和人性美德的豐滿，彰顯一弗一 22 ~ 23。
- 3 在帳幕裏面有金子，在祭司袍的胸牌上有十二塊寶石，其上有十二支派的名字；這指明十二支派（表徵召會）被變化成爲寶石，由金子托住，並建造在一起；在祭司袍的肩帶上，也有兩塊紅瑪瑙，其上有十二支派的名字—出二八 9 ~ 12：
 - a 祭司有基督作他們的聖別，由金子所表徵；也有基督作他們的變化，由寶石所表徵。
 - b 祭司有基督作他們的得榮，由寶石的照耀所表徵；並有基督作他們的建造，由十二塊寶石一同鑲在金槽裏所表徵。
- 4 以弗得豫表基督在祂的神、人二性，並祂的屬性和美德裏彰顯出來；這是祭司衣服的一部分，用以繫住或綁住—4 ~ 6 節：
 - a 兩條肩帶和兩塊紅瑪瑙，（9，）以及胸牌和十二塊寶石，（15，）是繫在或綁在以弗得上面。（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 這表徵基督藉着祂神聖的榮耀和人性的華美，就是以弗得的組成元素，將召會托於、繫於、並聯於祂自己—林後一 21。
 - c 金線，藍色、紫色、朱紅色線，和撚的細麻，是不同顏色的線；因此，以弗得表徵基督的組成，包括祂的神性（金色）、祂的屬天（藍色）、祂的君尊（紫色）、祂的救贖（朱紅色）、和祂柔細的人性，為着彰顯祂神聖的榮耀和人性的華美（細麻）。
 - d 以弗得兩條肩帶上的兩塊紅瑪瑙，在神面前成為記念，作可喜悅的記念；召會繫於基督，而基督在神面前托住召會，作為永遠的記念—出二八 12。
- 5 頂冠上的聖冠，（二九 6，）指戴在大祭司頂冠上雕刻的金牌，上面刻着**歸耶和華為聖**（二八 36）：
- a 成為聖別乃是有神聖的性情作到我們裏面，使我們成為像神一樣聖別—彼後一 4，彼前一 15～16，參啓二一 2。
 - b 刻着歸耶和華為聖，指明整個祭司體系都是聖別歸主的，分別出來歸與主，並且為主所浸透。

週 五

叁 基督是祭司的住處—詩九十 1，九一 1，二七 4，約十五 5，十四 23：

一 祭司聖衣的材料，與帳幕的材料完全相同：

- 1 幕幔、幔子、與帳幕入口的門簾都是用藍色、紫色、朱紅色線和撚的細麻製造，祭司的衣服在材料上與帳幕相同—出二六 1，5～6，31，36，二八 8。
- 2 帳幕有許多項目是用金作的，祭司的衣服也有金線和為着鑲嵌寶石的金框—六，11，13，20 節，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，神的居所帳幕所有的材料，原則上都可以在祭司身上找着；這就是說，祭司們所穿着的就是他們的住處；他們的衣服就是他們的房屋—參林後五 1 ~ 4。

4 在舊約裏，祭司的衣服和帳幕一樣；在新約裏基督以及召會作為帳幕，神的家，（約一 14，提前三 15 ~ 16，）乃是祭司的居所。

5 新人就是基督的身體，穿上新人就是穿上作為身體的基督，也就是穿上基督的身體；換言之，我們要『穿上』基督的身體；這身體就是我們的衣服，我們的遮蓋—弗四 22 ~ 24，二 15 ~ 16。

週 六

二 『你們…也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系』—彼前二 4 ~ 5 上：

1 聖別的祭司體系，眾祭司所組成的團體，乃是屬靈的殿；當我們被基督充滿、浸透，正確又完滿的表現祂時，我們就成為神實際的居所，就是實際的帳幕。

2 我們該表現出金線，細麻，藍色、紫色、朱紅色線；當我們在這樣適當的方式裏表現基督時，我們就是穿上新人；我們穿上了基督的身體。

3 當我們被基督充滿，並以正確的方式表現祂一切的所是時，新人就成了我們的衣服，而這衣服就是我們的住處，帳幕的實際，就是基督身體的實際。

4 在新約中，神屬靈的殿，祂的居所召會，就是一班被建造的祭司；當我們被基督充滿並表現祂的時候，我們就成了實際的召會；然後我們與神就有一個可以居留的安居之所—參詩一三二 8，13 ~ 18，賽六六 1 ~ 2。

5 每時每刻我們都該是在享受基督，這就叫基督的表

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

現能從我們裏面洋溢出來；基督從我們眾人裏面表現出來就是召會，聖別的祭司體系作神屬靈的殿，神與人相互的居所—詩九十 1，九一 1，約十五 5，十四 23，弗三 16 ~ 17，彼前二 5，啓二一 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.

第三週·週一

晨興餽養

利二 3『素祭所剩的要歸給亞倫和他的子孫；這是獻與耶和華的火祭中為至聖的。』

六 26『為罪獻這祭的祭司要喫這祭物，要在聖處，就是在會幕的院子裏喫。』

就祭司們的生活而論，他們需要有喫的，好在裏面得着力量、營養、飽足。他們也需要穿着，好在外面有遮蓋。食物與衣物是祭司們生活中兩項主要的必需品。當然除開衣食，還有住的需要。

四十年之久以色列人飄流在曠野，他們每天以嗎哪為食物。無論早餐、午餐、晚餐，只有一樣喫的，就是嗎哪！但是你們曾否想到，那些年間祭司們究竟喫甚麼？他們是否也是天天喫嗎哪？或者還喫甚麼別的？…〔根據利未記二章三節，〕祭司們要喫一部分素祭（李常受文集一九六六年第一冊，六五四頁）。

信息選讀

利未記七章十四節：『從其中，他要從各樣的供物中取一個餅，獻給耶和華為舉祭；這要歸給灑平安祭牲之血的祭司。』…三十一至三十四節：『祭司要把脂油燒在壇上，但胸要歸亞倫和他的子孫。你們要從平安祭牲中，把右腿給祭司作舉祭。亞倫子孫中，獻平安祭牲之血和脂油的，要得這右腿為分；因為我從以色列人的平安祭牲中，取了這搖祭的胸和舉祭的腿給祭司亞倫和他子孫；這要作以色列人所守永遠的定例。』平安祭中的一部分，也是祭司們的分。

<< WEEK 3 — DAY 1 >>

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.

再有六章二十六節〔指明〕…贖罪祭又是另一分爲着祭司們的。

七章六至七節：『凡祭司中的男丁都可以喫這祭物；要在聖處喫；這是至聖的。贖罪祭怎樣，贖愆祭也怎樣，兩個祭是一個條例：用贖愆祭遮罪的祭司，要得這祭物。』這是贖愆祭，作爲祭司們的分。

二十四章九節：『這餅是要給亞倫和他子孫的，他們要在聖處喫，因爲這在獻給耶和華的火祭中是至聖的，要歸與亞倫；這是永遠的定例。』由前後文看，就知道這是指陳設餅說的。陳設餅也是祭司們的分。

這些經節給我們看見，幾乎一切不同的祭物，都成了給祭司們喫的食物。…祭司們…不單是事奉神，或是爲別人代求，他們也是照管基督不同的各方面，經營基督，並且用基督來服事人。正如一個作生意的人經營某些貨品，祭司們也經營基督作他們的貨品。他們乃是經營那位包羅萬有的基督，豐富的基督，無限、追測不盡的基督！他們終日都在照管基督，並且將祂服事給人。

現在我們就看見，祭司們的生活也是基督。他們不單經營基督，並且他們也喫基督。他們必須以十分內在、主觀的方式來經歷祂。他們經營基督，不是只像商人供應貨品那樣將基督供應別人，也是將基督當作食物供應自己。

不同的祭物豫表基督之於我們不同的方面。祭司們被命定靠這些祭物而活，因爲他們是喫自己所獻上的。並且他們也照規定的方式正確的喫—在一定的時候，一定的地方，來喫一定的祭物。可惜沒有時間，不然我們要來看我們該在甚麼地方，來享受基督各方面的豐富。這是很有意思，也是很奇妙的事（李常受文集一九六六年第一冊，六五四至六五六頁）。

參讀：李常受文集一九六五年第二冊，在生命中盡基督身體恩賜的功用，第七章；李常受文集一九六六年第一冊，祭司的體系，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

第三週·週二

晨興餽養

出二五 30『又要在桌子上，在我面前，常擺陳設餅。』

約六 57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

有幾個〔基督徒〕真知道如何來喫基督呢？今日的基督徒…知道如何相信基督，跟隨基督，認識基督，敬拜基督，傳講基督，可是他們從未聽說過藉喫基督而享受基督。

怎麼說我們要喫主耶穌呢？…在約翰六章五十七節主說，『那喫我的人，也要因我活着。』我們必須喫祂。祂又說，『我就是生命的糧。』（35）糧是給人喫的！

陳設餅是祭司們所喫的一種食物；…它表明基督作我們的生命和生命供應。為將基督像陳設餅一樣的對待並供應給別人，我們自己必須享受祂、喫祂，像喫陳設餅一樣。這就是說，我們必須藉着喫祂，而經歷祂作內裏的生命和生命的供應。

我們眾人必須學習喫祂、接受祂、享受祂作屬靈的食物。當我們將基督服事、供應給人的時候，我們自己也必須喫祂。正當我們去餽養別人的時候，我們自己也得了餽養。每次我服事的時候，頭一個得到餽養的就是我自己。服事完，我就飽足了；我的飽足是在於將基督服事給別人（李常受文集一九六六年第一冊，六五六至六五七頁）。

信息選讀

整個贖愆祭都是給祭司喫的。這意思是說，當我們將基督供應給一個失喪的人作救主時，不但這個人要得救，我們自己也要因着這樣將基督服事給他們，而得着基督作食物。我們這樣作，裏面就享受了基督。每逢我們將基督服事給人，不論在那一方面，我們都能喫到祂並享受祂。

<< WEEK 3 — DAY 2 >>

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.

有些弟兄對我說，『李弟兄，我們不能停下來不傳福音。如果我們不將基督服事給罪人，我們就挨餓了。』他們的屬靈食物，正是他們所供應別人作贖愆祭的基督！

我們若是懶惰，不出去接觸人，我們的裏面就挨餓了。但是當我們出去將基督當作贖愆祭供應人的時候，我們也就飽足了。等我們回家，我們會覺得真是飽足了。這是喫基督之法。我們爲着別人經營基督作贖愆祭；當祂作贖愆祭成了別人的救主，祂對我們也成了食物。

甚麼是我們的食物呢？必須是基督。不是道理或教訓裏的基督，乃是在我們服事裏的基督。服事給人作贖愆祭的基督，乃是他們的救主，也是我們的食物。贖罪祭、平安祭、素祭也是同樣的原則。…我們越多經營基督，並將祂供應給人，就越多享用祂。我們不能把一位客觀的基督供應給人，而是把一位對我們非常主觀的基督供應給人。祂是我們所經營的貨品，也是我們的食物，因爲我們必須喫用我們所供售的。

我越講論基督，就越得飽足。若非如此，我就成了一個虛假的執事。我越多與你們談論基督，並將基督擺給你們，我就越多喫基督。當我將祂服事給人的時候，也就是喫祂的時候。祂對我是何等主觀。我供售基督，並非藉我思想的心思，而是藉我享受的靈。祂是我的食物。對我們來說，沒有一樣東西比食物更主觀。等我們喫過食物後不久，食物就變成我們的一部分。我們眾人必須如此主觀的經歷基督（李常受文集一九六六年第一冊，六五八至六五九頁）。

那些離開聖所的祭司，都是挨餓的祭司；那些不盡職的祭司，都沒有食物喫。你今天挨餓，裏頭不滿足，就是因爲你不親近神，不作祭司。你缺少與神的交通，沒有和神接觸，沒有活在神的面光中，所以你就享受不到神的祭物——基督。享受基督和親近神，二者乃是不能分開的（祭司職分與神的建造，一三二頁）。

參讀：祭司職分與神的建造，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

第三週·週三

晨興餽養

出二八2『你要給你哥哥亞倫作聖衣，為榮耀為華美。』

4『他們要作這些衣服：胸牌、以弗得、外袍、編織的內袍、頂冠、腰帶；要為你哥哥亞倫和他兒子們作這聖衣，使他們可以作祭司事奉我。』

祭司的衣服主要是為榮耀為華美，表徵基督神聖榮耀和人性華美的彰顯。榮耀與基督的神性（祂的神聖屬性）有關（約一14，來一3）；華美與基督的人性（祂的人性美德）有關。基督的神性，由祭司衣服上的金所豫表，是為着榮耀；祂的人性，由藍色、紫色、朱紅色線和細麻所豫表，是為着華美。我們過彰顯基督神聖榮耀和人性華美的生活，就得着聖別，並設資格成為祭司體系（聖經恢復本，出二八2註2）。

信息選讀

關於祭司們的衣服，有四、五件東西十分重要。首先，他們有一件白細麻的袍子蓋全身，再有一件以弗得，有點像袍子外面罩的背心。再一件就是頂冠，戴在頭上，有點像冠冕。兩肩上有兩塊寶石，胸前有胸牌，上面有十二塊寶石，外加烏陵與土明。

袍子就是基督自己作我們的義。我們是在祂的遮蓋之下。我們大多數人都認識這個道理，但是我怕少有人有經歷上的認識。

我說這話的意思是這樣。假定我們在召會中遇到一位弟兄非常溫柔，非常謙卑、公義、良善。但他生來就是一個

<< WEEK 3 — DAY 3 >>

Morning Nourishment

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

溫柔、謙卑、公義、良善的人；在他得救以前就是溫柔、謙卑、良善的。那麼，現在他來到召會中，有人就會說他是太好的弟兄，然而其實他在得救以前就像今天一樣好了！你想這樣一位弟兄有基督作他的袍子麼？沒有。他所有的一切只不過是他自己的義，他天然的良善。你看不出基督顯出作他的溫柔，作他的謙卑或公義。在他的行為舉止之中，並不叫人覺出基督那馨香甜美的味道。你能說這是一位好弟兄，有好的性格，可是在他外面的行為中，卻缺了基督那馨香甜美的味道。但在另一些基督徒的溫柔中，確有一種基督甜美的味道。基督的香味可以非常確定的從他們的溫柔中感覺出來。有時在一位弟兄的謙卑中，只叫你感覺驕傲，而不是基督。你能看出這裏的講究麼？

我們的袍子必須是基督表現作我們的義。…我們不知道溫柔，只知道基督！我們不知道謙卑，只知道基督！這對我們說是一個深的功課。我們必須學習棄絕我們天然的溫柔、謙卑、正直，然後基督就能有一條亨通的道路從我們流出，顯為我們的遮蓋。

以弗得是用五樣主要的東西作的：撚的細麻，金線，藍色、紫色、朱紅色線。這是非常有意思的。細麻表徵基督的純潔，金表徵基督的神性，藍色表徵基督屬天的性質，朱紅色表徵基督的救贖，紫色表徵基督的王權與尊貴。這一切都該是基督作到我們裏面，並藉着我們彰顯出來。人要從我們身上看見基督的純潔，基督的神聖性情，基督的救贖，基督屬天的性情，以及基督的君尊、元首地位、尊貴與權柄。當基督的這些情形作到我們裏面以後，人們就會在我們身上看到；然後我們就會有基督豐富美麗表現。

頂冠就是基督作我們的誇耀。祂是我們的頭巾、冠冕，我們頭上的遮護；祂是我們的誇耀。我們除了基督，別無可誇。當基督作這一切都作到我們裏面，然後這些纔會從我們身上流露出來，成為基督的真表現（李常受文集一九六六年第一冊，六六一至六六三頁）。

參讀：祭司職分與神的建造，第十篇；出埃及記生命讀經，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

第三週·週四

晨興餽養

出二八 39『要用細麻線編織內袍，用細麻布作頂冠，又用繡花的手工作腰帶。』

42～43『要給他們作細麻布褲子，遮掩下體；…亞倫和他兒子們進入會幕，或就近壇，在聖所供職的時候必穿上，免得擔當罪孽而死。…』

所有的祭司都穿着細麻布褲子、內袍、腰帶，並裹上頭巾或戴上頂冠（出二八 40～42，二九 8～9 上）。此外，大祭司在內袍外面穿戴外袍、以弗得、肩帶和胸牌，又戴一面印刻的牌在頂冠上（二八 36～37，二九 5～6）（聖經恢復本，出二八 4 註 1）。

細麻織的內袍表徵在受過對付的人性裏面，完全之義的遮蓋。細麻的頂冠表徵完全之義的榮耀。用繡花手工作的腰帶表徵那靈構成工作的加強。祭司衣服的這三樣，以及細麻布褲子（二八 42），都表徵基督是義，遮蓋祭司整個墮落的人（路十五 22，林前一 30），使他們蒙保守在生命裏，而遠離死亡（出二八 43）（二八 39 註 1）。

信息選讀

大祭司穿的長袍連同其裝飾，表徵召會是基督神聖屬性和人性美德的豐滿，彰顯（弗一 22～23）。大祭司衣服的美麗和豐滿，包括胸牌、肩帶和長袍，這些都豫表召會（聖經恢復本，出二八 31 註 1）。

以弗得豫表基督在祂的神、人二性，並祂的屬性和美德裏彰顯出來（出二八 6）。這是祭司衣服的一部分，

<< WEEK 3 — DAY 4 >>

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

用以繫住或綁住。兩條肩帶和兩塊紅瑪瑙，…以及胸牌和十二塊寶石，…是繫在或綁在以弗得上面（12～28）。這表徵基督藉着祂神聖的榮耀和人性的華美，就是以弗得的組成元素，將召會托於、繫於並聯於祂自己（二八4註2）。

金線，藍色、紫色、朱紅色線，和撚的細麻，是不同顏色的線。金表徵基督的神性。藍色表徵基督的屬天；紫色表徵祂的君尊；朱紅色表徵祂藉着流血所完成的救贖；撚的細麻表徵基督柔細的人性生活，藉着祂的受苦顯明出來。…以弗得豫表基督的組成，包括祂的神性、祂的君尊與屬天、祂的救贖和祂柔細的人性，為着彰顯祂神聖的榮耀和人性的華美（二八6註1）。

以弗得兩條肩帶上的兩塊紅瑪瑙，在神面前成為記念，作可喜悅的記念。召會繫於基督，而基督在神面前托住召會，作為永遠的記念（二八12註1）。

聖就是神在祂純淨神聖性情裏的自己，在此由純金所表徵。成為聖別乃是有神聖的性情作到我們裏面，使我們成為像神一樣聖別（見羅六19註2）。刻着歸耶和華為聖，指明整個祭司體系都是聖別歸主的，分別出來歸與主，並且為主所浸透（出二八36註2）。

祭司們的聖衣也包含建造的意思，這是由寶石鑲嵌在金框內所表徵的。頭一種被提起的寶石是紅瑪瑙，末一種是碧玉。…聖經的頭一卷創世記，在第二章，在伊甸園河流那裏曾提起紅瑪瑙〔12〕。然後在啓示錄，聖經的末了，主要的寶石就是碧玉。啓示錄四章告訴我們，那位坐在寶座上的，好像碧玉。…碧玉就是神的表現。而紅瑪瑙和碧玉，以及其他許多種寶石，都是被建造在那座金城新耶路撒冷，也就是神的居所裏面。這樣，在祭司們的聖衣上就看見了新耶路撒冷的縮影（李常受文集一九六六年第一冊，六六三至六六四頁）。

參讀：出埃及記生命讀經，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

第三週·週五

晨興餽養

林後五 2『…我們確是在這帳幕裏歎息，深想穿上我們從天上來的住處。』

4『因為我們在這帳幕裏的人，負重歎息，是因不願脫下這個，乃願穿上那個，好叫這必死的被生命吞滅了。』

弗四 24『…穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

在林後五章一至四節裏我們看見一個觀念，說穿衣就是住房。這幾節說到穿上一所房屋，而不說穿上一件衣服。因此住房就是穿衣，穿衣就是住房。我們所穿的衣服就某一面的意義說，乃是一所房屋。我們穿上衣服，就在房屋裏。…以弗所四章二十四節的『穿上』，意指穿上新人如衣服；這新人是照着神，在那實際的義和聖中所創造的（李常受文集一九六六年第一冊，六六六至六六七頁）。

信息選讀

新人乃是一個團體的宇宙大人，就是基督的身體。『使兩下在一個身體裏與神和好了。』以弗所二章十五節中的這一個新人，就是十六節中的那一個身體。…當我們清楚知道新人就是基督的身體之後，我們纔能瞭解穿上新人的意思，就是穿上身體。而穿上身體的意思，就是把身體當作衣服般的穿上。這身體必須是我們的衣服。換言之，我們要『穿上』身體。身體就是我們的衣服，我們的遮蓋。這是穿上新人的意思。

有一件很有意思的事，就是祭司們聖衣的材料，與會幕的材料完全相同。他們的聖衣是由金線，細麻，藍色、紫色、朱紅色線織的，而會幕也是同樣用金線，細麻，藍色、紫色、朱紅色線織的。這就是說，祭司們所穿着的就是他們的住處。他們的衣服就是他們的房屋。

<< WEEK 3 — DAY 5 >>

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.

召會乃是基督由眾聖徒裏面出來的表現。…我們若沒有這個表現，就沒有召會。這個意思是說，我們可以說我們是召會，這是對的，但是真正的召會生活乃是基督的表現。因此，祭司們的衣服就是他們的房屋，他們的住處。他們的衣服和會幕一樣，而會幕乃是他們居住的地方。

我們必須認識，今日的眾祭司就是會幕所豫表的神的住處。彼前二章四至五節說，『你們來到祂…跟前，也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系。』…在這裏『祭司體系』的意思就是一個祭司團體，它不是指祭司的職任說的。在希伯來七章五節那裏，那是指祭司的職任說的，但在彼前二章五節這裏，是指祭司團體說的。聖別的祭司體系是一個屬靈的房屋，是眾祭司所組成的團體。當我們被基督充滿、飽和，正確而又完滿的表現祂時，我們就成為神的居所；照豫表的話說，我們就變成會幕。會幕和祭司永遠分不開，祭司們在那裏，會幕就在那裏；那裏有會幕，祭司們也總是在那裏。祭司們伴同着會幕，會幕也伴同着祭司們。新約聖經清楚的告訴我們，祭司們就是屬靈的殿—會幕。

我們認為自己是甚麼呢？我們是否認為自己是神合式的住處—屬靈的殿呢？正如前面所說的，會幕乃是金線，細麻，藍色、紫色、朱紅色線的表現。我們如果說，我們是神的住處，神的會幕，我們身上顯出金線麼？我們有單純的性質麼？我們能表現出藍色、紫色、朱紅色線的光景麼？如果不是這樣，那我們所表現的是甚麼呢？是我們的天然麼？是我們的肉體麼？如果是表現天然和肉體，那我們就殼不上作神的會幕。我們只該表現出金線，細麻，藍色、紫色、朱紅色線。然後我們就有資格作神屬靈的殿—會幕。當我們在這樣適當的方式裏表現基督時，我們就是穿上了新人。這就是說，我們穿上了召會；我們穿上了基督的身體（李常受文集一九六六年第一冊，六六七至六六八、六七二至六七三頁）。

參讀：李常受文集一九六六年第一冊，祭司的體系，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『你要用十幅幕幔作帳幕；這些幕幔要用撚的細麻，和藍色、紫色、朱紅色線製造…。』

二八 4～5『…要為你哥哥亞倫和他兒子們作這聖衣，使他們可以作祭司事奉我。因此，他們要把金線，和藍色、紫色、朱紅色線，並細麻拿來。』

讓我們察看自己：如果我們說我們是基督的身體，…我們是否表現神的性情，或者別的甚麼？我怕許多時候…我們所表現的乃是己，甚至是肉體…。許多時候，我們所表現的是己、肉體、魂、舊人、天然的生命，而不是神性的金。當我們表現這些反面的東西時，我們根本就在召會生活之外。…我們所表現的並不像會幕裏的幕幔。會幕裏的幕幔乃是表現基督所是的一切美麗光景。

我們是否表現出紫色所顯示的君王權柄呢？可是有時我們身上所表現的是嬰孩的光景，又軟弱又低下。再就是救贖又如何？我怕好些親愛的弟兄姊妹並不感覺自己的污穢。…他們很少人在與主接觸時深覺寶血的需要。…我們不覺得自己污穢，反而常常覺得自己是對的。我們何等需要表現主的救贖！（李常受文集一九六六年第一冊，六七三至六七四頁）

信息選讀

我們必須表現一切基督的所是，然後我們不只成為會幕的一部分，我們乃是成了會幕。到這時，我們纔不是無家可歸的人。除非到達這個地步，否則不論我們基督徒作了多少年，我們仍是無家可歸的。我們沒有安息，乃是由於我們沒有一個正確的、真正的召會生活。當我們被基督充滿，並以正確的方式表現祂的時候，我們就成了召會的一部分，並且召會也一直與我們同在。然後，我們就有一個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.

只有當我們藉享受基督而被祂充滿的時候，我們就能在〔出埃及二十八章五節和二十六章一節所說的金線，細麻，藍色、紫色和朱紅色線〕這五方面將祂表現出來。就是這樣，我們有了衣服，而這衣服又成了我們的房屋。我們有了召會的生活，我們也是召會生活的一部分，我們是在家裏的人。

在祭司的聖衣上有建造。所有的寶石代表神的百姓，都鑲嵌在金框內。他們是藉着神的性情被建造的，也在神的性情裏彼此相聯。因此他們就是身體，就是召會。在這時候我們要在一個團體的方式裏來服事。彼前二章五節說，我們是活石，被建造成為活的屬靈的殿，成為聖別的祭司團體，就是祭司體系，然後我們纔向神獻上屬靈的祭物。在未到達這個地步之先，我們還不能以團體的方式適當的來服事主。我們說事奉主不可以單獨，但是不管說過多少，人還是單獨，因為人生來就是單獨的。單單教導永遠不能幫助人互相依賴，因為這只能藉着一種變化的工作而使然。當你我變化成為基督的形像，並且完滿的表現祂，我們的個人主義就自動消逝了。只有等到這個時候，我們纔真正在身體的配搭和關聯裏。

在祭司的聖衣上，有寶石鑲嵌在金框內；這聖衣就是祭司們享受基督作食物，而從他們裏面發出基督的表現。當我們享受基督為我們的滋養與食物，並將祂消化，祂就要飽和、浸潤我們到一個地步，叫我們能表現祂。然後這個表現就成了我們的衣服，而在這衣服上有聖徒的建造，如同寶石鑲嵌在金框內。這樣看來，召會的建造是在基督的表現裏，而這個表現乃是出自對基督的享受。

每時每刻我們都該是在享受基督，這就叫基督的表現能從我們裏面洋溢出來。然後在這裏我們纔有身體的建造。…願主帶領我們進入這樣一種的祭司體系裏（李常受文集一九六六年第一冊，六七四至六七八頁）。

參讀：李常受文集一九六六年第一冊，祭司的體系，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

第三週詩歌

事奉—享受基督作一切

657

8 7 8 7 副 (英 911)

降 A 大調

3/4

1 · 2 | 3 · 1 2 3 | 2 1 1 · 6 | 5 · 1 7 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 · 6 | 5 1 2 7 | 1 -
 衣、食、住 處, 全 是 基 督, 並 有 基 督 為 產 業。

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 7 | 6 1 1 · 2 | 3 1 2 7 | 1 - ||
 衣、食、住 處, 全 是 基 督, 並 有 基 督 為 產 業。

- 二 祭司供職所披所戴, 全是基督的榮美;
 聖服、聖冠、面牌、胸牌, 榮耀、華美又尊貴。
- 三 祭司向神獻上基督, 作神悅納的祭物,
 就得享受祂作食物, 飽嘗基督的豐富。
- 四 披戴基督,與祂聯合, 外面有祂作彰顯;
 喫喝基督,與祂調和, 裏面有祂來充滿。
- 五 祭司所住,神聖、榮耀, 乃是擴大的基督;
 祭司在此同被建造, 就有屬靈的住處。
- 六 祭司所有也是基督— 祭司惟一的產業;
 祭司生活所有事物, 全是基督的一切!

WEEK 3 — HYMN

Hymns, #911

- | | |
|--|---|
| 1 | 4 |
| 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. | Putting on the Lord as clothing,
Christ without he doth express;
Eating, drinking, with Him mingled,
Christ within doth him possess. |
| <i>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.</i> | |
| 2 | 5 |
| All the clothing of his service
Is the beauty of the Lord;
Glorious splendor do his garments,
Breast and shoulder-piece afford. | Holy, glorious is their dwelling,
'Tis the increase of the Lord;
Here the priests built up together
Unto God a house afford. |
| 3 | 6 |
| 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. | All his portion, all his living,
Everything the priests possess—
All is Christ and Christ forever,
In His all-inclusiveness. |

爲着神的建造之祭司職分的恢復

第四篇

點燈與燒香

讀經：出二七 20 ~ 21，三十 7 ~ 8，34 ~ 38，詩
一四一 2，啓五 8，八 3 ~ 4

綱目

週一

壹 在神的聖所裏點燈是盡祭司的職任，
祭司的事奉—出二七 20 ~ 21：

一 按豫表，在神的聖所裏點燈表徵我們基督徒
正確的聚會方式：

- 1 帳幕作爲會幕，就是神與祂的子民相會，並向他們說話的地方，（利一 1，）乃是豫表召會的聚會。
- 2 按豫表，點燈是指召會正確的聚會方式；正確的聚會方式乃是點燈，就是發出光來—路十一 33。
- 3 我們在聚會中所作的每件事，無論是禱告、唱詩、讚美或申言，都該使聖別的光上升。

二 在聖所裏需要聖別的人來點聖別的燈—出
二七 20 ~ 21，三十 7 ~ 8：

週二

- 1 祭司乃是絕對爲着神，完全被神據有的人，他的生活爲人乃是完全爲着神的；他在每一方面、在每一種情形下的獨一興趣就是神—彼前二 5，9，啓一 6，五 9 ~ 10。

The Recovery of the Priesthood for God's Building

Message Four

Lighting the Lamps and Burning the Incense

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

Outline

Day 1

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

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

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

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

Day 2

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 點燈的人乃是被神據有、被神浸透、且絕對為神而活的人—出二七 21：

a 凡這樣的人在聖所裏所說和所作的就是點燈；他所有的行動都是燈的照亮。

b 當聖別的祭司在召會的聚會中說話時，燈光就上升，聖所也就滿了光—林前十四 19，太五 15 ~ 16，可四 21。

三 聖所裏的光不是天然的光，也不是人造的光，乃是神聖的光，聖別的光，真光，就是神自己—約一 9，約壹一 5，啓二一 23 ~ 24 上：

週 三

1 今天基督徒因着許多種天然和人造的光而分裂—賽五十 10 ~ 11，林後十一 14。

2 為着建造基督的身體，我們需要在獨一、真正的光，就是救贖並照耀之神的光底下生活行事—啓二一 23，約壹一 5，7，弗五 8 ~ 9。

3 信徒聚集的目的就是要有神的聖所，由合格的祭司來點燈，使我們看見聖所裏各項器物所表徵之基督不同的方面，也看見通往至聖所，就是進入在神裏面之基督深處的路—出二五 23，31，三十 1。

4 每當我們在召會聚會中經歷真正的點燈，我們定規會經歷到一些成分，就是三一神的具體表現（燈臺）、神聖的性情（金）、基督拔高的人性（燈芯）和基督的靈（油）—西二 9，彼後一 4，羅一 3 ~ 4，八 9。

5 一同聚會點燈，包含了我們基督徒生活屬靈經歷的每一方面。

週 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

貳 祭司體系的主要任務乃是燒香——出三十 7～8:

一 點燈與燒香相聯——7～8 節:

- 1 每逢祭司們燒香的時候要點燈，每逢點燈的時候要燒香。
- 2 每逢我們讀經（點燈）的時候，我們必須禱告；點燈乃是讀神的話，燒香就是禱告。
- 3 正確的禱告乃是出自讀經而有的亮光；從主話中出來的光要光照我們，使我們用正確的話禱告。

二 燒香乃是作神居所之會幕裏，每一件事的中心。

週 五

三 燒香豫表禱告——詩一四一 2，路一 10～11，啓五 8，八 3～4:

- 1 燒香表徵我們在復活升天的基督裏並同着復活升天的基督禱告。
- 2 這樣的禱告實際上就是基督，乃是我們藉着基督並同着基督升到神那裏去；這對神乃是馨香之氣。
- 3 那香的煙指明，那香同眾聖徒的禱告向神焚燒，上升於神面前；這含示眾聖徒的禱告有功效，且蒙神悅納——3 節。
- 4 在基督裏並以基督作香所獻上的禱告，管治神恩典的分賜並推動神聖行政的執行。

四 聖膏油表徵基督作為包羅萬有的靈從神臨到我們，香表徵基督作為我們的禱告從我們到神那裏去——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 爲着三一神與我們之間雙向的交通，我們需要聖膏油的塗抹，同時也需要香的焚燒：
 - a 膏油塗抹將神在基督裏並藉着基督帶給我們，讓我們有分於神聖的元素；香是我們在禱告裏同着基督並作爲基督去到神那裏，給神享受。
 - b 這種禱告同時以香氣滿足神，並執行神的經綸，就是神的行政。

週 六

- 2 神以聖膏油聖別我們，使我們享受複合的那靈；我們也以禱告的聖香滿足神，並執行神的行政。

五 祭司乃是一班有香的人；祭司的工作主要是燒香：

- 1 祭司乃是在裏面燒香以接觸主的人—7 ~ 8 節。
- 2 我們需要學習如何細緻的燒香，向神獻上馨香之氣。
- 3 當我們以表現基督的方式禱告，禱告的不只是我們，而是基督在我們裏面禱告；藉着禱告，我們與基督成爲一，並且我們向神的禱告乃是馨香的香升到祂面前—詩一四一 2：
 - a 『基督是香，也是活水，我蒙悅納，也脫困憊；也願在此多禱多喝，獻上香氣，流出江河』—詩歌五八七首第八節。
 - b 『常在神前燒香！常在神前燒香！常在神前將燈點亮，也常向神歌唱！』—詩歌五七三首副歌。

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.

晨興餽養

出二七 20 ~ 21 『你要吩咐以色列人，把搗成的純橄欖油拿來給你，為點燈用，使燈常常點着。在會幕中見證櫃前的幔外，亞倫和他的子孫，從晚上到早晨，要在耶和華面前整理這燈。…』

帳幕作為會幕，就是神與祂的贖民相會，並向他們說話的地方（利一 1），乃是豫表召會的聚會。因此，按豫表，點燈是指正確的聚會方式。在召會聚會中所作的每件事，無論是禱告、唱詩、讚美或申言，都該使燈照耀（聖經恢復本，出二七 21 註 1）。

信息選讀

你知道在聖所裏點燈是甚麼意思？點燈就是發出光來。有些親愛的弟兄姊妹在聚會裏一開口說話，我們就覺得亮光正在升起，黑暗漸漸消失。這樣發出光來的人的確有祭司的衣服，就是基督的彰顯。在聖所裏有多少光，在於我們穿上基督作祭司衣服來點燈的資格有多少。我們要點燈，就必須彰顯基督，也必須經歷神的具體化身、神聖的性情、耶穌的人性，和基督的靈帶着成為肉體、人性生活、釘十字架和復活的元素。這些元素都必須是我們基督徒生活的成分。如果是這樣的情況，我們就該資格在神的聖所裏點燈。

每當我們作為召會聚在一起時，這個聚會就是在神的居所裏…。我們的聚集就是聖所，因此，我們的舉止不該像是在體育館裏一樣。我們必須記得，我們是在聖徒聖別的聚集裏。我們的聚集既是神的聖所，就必須在聖

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，就是在會幕裏點燈。當然，我們在其中聚集的物質建築物並不是聖所，我們的聚集纔是聖所。無論我們是在室內聚會，或是在露天聚會，我們的聚集就是聖所。因這緣故，我們不該以天然或世俗的方式聚會。我們在聚會裏所作的每件事——我們的說話、唱詩、讚美、呼求、呼喊、禱讀，都必須使聖別的光上升。這就是在神的聖所裏點燈，好使亮光把黑暗吞滅。

點燈的行動是聖別的。這些燈不是在凡俗或普通的地方，乃是在聖所裏。因為點燈是聖職，平常人沒有資格作這事。他們也許很好、很有教養，但他們不是聖別的。在聖所裏需要聖別的人來點聖別的燈。…點燈乃是祭司的事奉。

祭司的事奉主要有三項。首先要在外院子的祭壇那裏獻祭；所有的祭物必須由祭司獻給神，人不能自己把祭物獻給神，他必須藉着祭司獻上他的祭物。因此祭司的事奉首先包含了獻祭。祭司事奉的這一面相當粗重，因為是與龐大的動物祭牲有關。祭壇是宰殺的地方；而宰殺動物，把牠們當作祭牲獻給神，乃是祭司的職責。

祭司事奉的第二和第三項乃是點燈和燒香。這些事很精細。我們已經看見，平常人不能點燈，只有聖別的人，只有祭司，纔能點燈（出埃及記生命讀經，一五〇六至一五〇八、一四九五至一四九六頁）。

參讀：出埃及記生命讀經，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『人點燈，也不放在斗底下，乃是放在燈臺上，就照亮所有在家裏的人。你們的光也當這樣照在人前，叫他們看見你們的好行為，就榮耀你們在諸天之上的父。』

根據聖經，照屬靈方面看，祭司乃是完全被神據有的人。就着新約的意義說，祭司不僅是完全被神據有的人，也是完全被神充滿、被神浸透的人。舊約裏的祭司乃是新約裏真祭司的豫表、影兒。今天我們這些相信基督的人，乃是真祭司。我們這些祭司應當被神據有、被神充滿並被神浸透。不僅如此，祭司也是絕對為着神的人，他的生命和生活全是為着神。他的生活和存在乃是為着神的，除了神以外，他不顧到地上的任何事。所以，祭司乃是被神據有、被神浸透且為神而活的人。他沒有別的興趣，他在每一方面、每一種情形下的惟一興趣乃是神。因着祭司被神充滿並被神浸透，他乃是屬神的人。在聖所裏點燈，需要這種人的事奉。為這緣故，我們強調點燈是祭司的事奉（出埃及記生命讀經，一四九六頁）。

信息選讀

我們思想聖所裏燈臺的景象時，就看見神的具體化身、神聖的性情、基督的人性以及神的靈；祂現今乃是基督的靈，帶着成為肉體、人性生活、釘十字架和復活。不僅如此，點燈的人乃是聖別的人，就是祭司，他是被神據有、被神浸透且絕對為神而活的人。這樣的人在聖所裏所作的就是點燈。凡他所說、所作的，都發出光來。他一切的行動都是燈的照亮。

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.

每當一班信徒來在一起聚會，但其中沒有聖別的祭司時，那個聚會就是在黑暗裏。有些人也許照着屬人的觀念發表，還有些人也許照着天然的思想說話。結果，在那樣的聚會中就有天然的光或人造的光，卻沒有神聖的光，聖別的光。

在聖經裏，『祭司體系』這辭有兩個含意。首先，它是指祭司團，就是一班祭司；其次是指祭司職任，就是祭司的事奉。我們不僅是祭司，也是祭司體系。我們是一同作祭司，團體的作祭司。因着我們是祭司體系，一位弟兄在聚會中釋放信息時，他不是單獨的說話。反之，乃是整個祭司團與他一同說話。每當這樣的說話在聚會中進行時，燈就點亮了，聚會也滿了神聖的光。

我們已經強調過這事實：神聖的光，聖別的光，包含了三一神的具體化身、神聖的性情、基督的人性和基督的靈。基督乃是經過了成為肉體、人性生活、釘十字架和復活的一位。我們用基督的靈這油來點燈時，就使燈上升。『點燈』，直譯，『使燈光上升』（出二七20），使燈興起。當聖別的祭司在召會聚會中說話時，燈光就上升，聖所也就滿了光。

聖所裏的光是特別的光，它不是天然的光，不是來自白晝的日頭，或夜間的月亮、星宿。聖所裏的光也不是人造的光；不是天然的光，也不是人造的光，乃是從金燈臺而來的光。換句話說，它乃是從神聖性情而來的光（出埃及記生命讀經，一五〇〇、一五〇二、一四九六至一四九七頁）。

參讀：李常受文集一九六六年第一冊，祭司的體系，第十六章；祭司職分與神的建造，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

第四週·週三

晨興餽養

啓二一 23『那城內不需要日月光照，因有神的榮耀光照，又有羔羊為城的燈。』

約壹一 5『神就是光，在祂裏面毫無黑暗；這是我們從祂所聽見，現在又報給你們的信息。』

詩篇一百一十九篇一百三十節說，神的言語一解開，就發出亮光。一天過一天，我們必須進入神的聖言；然後我們就會看見光並在光中，這光就是神自己藉着祂的話照耀出來。所以，我們不該照着我們天然的能力或所受的教育，來領悟或作任何事。

今天的基督徒因着許多種天然和人造的光而分裂；但我們必須受獨一、真正、上等的光所管制。這光就是我們那救贖並照耀的神。我們必須把這光應用到我們日常的行事中。許多聖徒過分運用他們天然的能力，甚至在召會生活中也如此；為這緣故，召會生活中有怨言和爭論（腓二 14～15）。我們不需要天然和人造的光。為着基督身體的建造，我們需要藉着神的話，在神聖、救贖並照耀的光底下行事並生活（新約總論第十四冊，三四八至三四九頁）。

信息選讀

正如聖城的殿是神自己，光也是神自己。除了神和羔羊之外，這城裏沒有別的。在新耶路撒冷裏，神乃是一切。那是燈的羔羊憑着是光的神照耀，用神的榮耀，就是神聖之光的彰顯，照亮這城。因為基督是召會裏的光，所以今天在召會生活裏也是如此（新約總論第十四冊，三四九頁）。

我們在聖所裏點燈時，就看見表徵基督不同方面的器物—陳設餅的桌子、燈臺和香壇。因着在聖所裏燈

<< WEEK 4 — DAY 3 >>

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

的照亮下正確的看見，我們就看見基督不同的方面，也看見通往至聖所的路。我們雖然不在至聖所裏，但我們看得見，並期望進入這個內裏的地方，好摸着基督更深的事。

我盼望藉着論到點燈以及祭司衣服的這些信息，我們許多人會明白信徒聚集的真義。聚會的目的就是要有合式的聖所，其中有合格的祭司來點燈，使我們有基督不同方面的異象，並看見進入在神裏面之基督深處的路。

假設信徒聚在一起時，會眾裏的每一個人都是祭司；他們一開口說話，就是燈的照亮。一位青年姊妹也作一個簡短的見證，在她的見證裏就有燈的照亮。聚會裏的聖徒也許很希奇，聚會本身就滿了光；然後這個聚集，這個聖所，就滿了神聖的光。這光乃是來自三一神的具體化身、神聖的性情、基督的人性，也來自神的靈成了基督的靈，帶着成爲肉體、人性生活、釘十字架和復活的成分。我們在聚會中所說、所作的，總該含有這些成分（出埃及記生命讀經一五一三、一五〇〇頁）。

我們要在召會聚會中經歷真正的點燈，就必須有基督這三一神的具體化身作燈臺，有神聖的性情作金，有基督拔高的人性作燈芯，且有基督的靈帶着基督所經過之過程的一切步驟作油，我們也必須是聖別的人作祭司，穿着基督的彰顯爲祭司的衣服（聖經恢復本，出二七21註3）。

在聖所裏一同聚會點燈，包含了我們基督徒生活屬靈經歷的每一方面（出埃及記生命讀經，一五〇六頁）。

參讀：李常受文集一九六六年第一冊，祭司的體系，第十七章；新約總論，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

第四週·週四

晨興餽養

出三十 7～8『亞倫要在壇上燒馨香的香；每早晨他收拾燈的時候，要燒這香。黃昏他點燈的時候，也要燒這香，作為世世代代在耶和華面前常燒的香。』

沒有血，我們就永遠無法進入至聖所，在遮罪蓋上與神相會。每次我們與神相會，都需要血。藉着贖罪的血，祭司們可以進入會幕；藉着血，祭司們能向神獻上香；也是藉着血，祭司們可以進入至聖所，在遮罪蓋那裏與神相會。

祭司主要的任務並不是獻祭物。當然他們是要獻祭物，但那不是他們的主要功用。祭司體系的主要任務乃是燒香。所有的祭物，其目的乃是為着燒香，就是禱告（李常受文集一九六六年第一冊，七三三頁）。

信息選讀

我們若要燒香，不可在黑暗中燒。在外院，日間有日光，夜間有月光。這是天然的光。但是在聖所裏面，沒有天然的光。沒有門窗，只有一個掛着門簾的入口，因此燈臺是必需的。

燒香要求點燈發光。先有點燈，然後纔可能燒香。所以燒香非常倚重燈臺。…我們必須藉着聖靈從主的話中得着亮光，好叫我們知道如何禱告，否則我們只得在黑暗裏禱告。沒有光，無論我們說甚麼，都是在黑暗裏。這種禱告在主面前不過是說胡話。我們必須在光中禱告，是有光的；這樣，我們的禱告就是出於光的。

<< 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.

我們必須看見，燈臺與燒香也有一些關係。不僅祭壇與燒香聯在一起，點燈也與燒香相聯。我們…可以看見，每逢祭司們燒香的時候要點燈，每逢點燈的時候要燒香。這就是說，每逢我們讀經（點燈）的時候，我們必須禱告（燒香）。燒香就是禱告，點燈乃是讀神的話。神的話就是光，因此每逢我們來讀這話，我們就點燈。讀經與禱告必須是一件事，必須相調為一。當祭司們點燈的時候，他們也必須燒香。

若不點燈，祭司們就要在黑暗中燒香。這就是說，若不讀主的話，我們就在黑暗中禱告，只能糊塗禱告。因為我們沒有光，我們是在黑暗裏。沒有燈光，就沒有光照。這給我們看見，每逢我們去禱告，首先必須接觸神的話。當我們讀聖經，我們就把燈點亮了，我們就在光中。然後我們纔知道該如何禱告；否則我們無論如何禱告，都是在黑暗裏。

許多時候我們用天然的方法，照着自己的觀念禱告，就是因我們未曾被主的話照亮。這種禱告不能被神當作供物來接受。當我們來與主接觸，我們必須恐懼戰兢。我們知道我們的罪已經洗淨了，但我們如果不先接觸神的話以接受亮光，就會用天然的方法，按照我們的個性來禱告；這種禱告是得罪主的，這對於祂並不是一種香氣。因此，我們在禱告之先，必須讀主的話，被主照亮。我們必須點燈。

祭司體系的主要任務是燒香。我們必須深刻的記得，燒香乃是會幕，就是神居所裏每一件事的中心（李常受文集一九六六年第一冊，七五五、七四七至七四八、七四四頁）。

參讀：李常受文集一九六六年第一冊，祭司的體系，第十五章；禱告，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

第四週·週五

晨興餽養

啓八3～4『另一位天使拿着金香爐，來站在祭壇旁邊，有許多香賜給祂，好同眾聖徒的禱告獻在寶座前的金壇上。那香的煙同眾聖徒的禱告，從那天使手中上升於神面前。』

按照豫表，並沒有指明香壇是禱告的地方；這是我們的解釋。香壇乃是燒香的地方，而燒香豫表禱告。我們在香壇那裏該如何禱告？既然我們在神裏面，神也在我們裏面，並且我們既已在香壇那裏，我們就必須燒香。然而香是甚麼？香就是基督。基督是帳幕，基督是祭物，基督也是香。所以燒香的意思就是禱告基督（出埃及記生命讀經，一八四九頁）。

信息選讀

我們來到出埃及三十章的後半，就會看見香豫表復活並升天的基督。然而，所有的祭物，除了搖祭和舉祭以外，都是豫表基督是受神審判並且為我們死的一位。復活並升天的基督是惟一蒙神悅納的。祂為神所接受，為神所悅納，所以，祂成了給神的馨香之氣。這香氣，也就是香，應當在我們的禱告裏。我們已經指出，這意思是，我們禱告時，該是禱告基督（出埃及記生命讀經，一八五〇頁）。

不論在舊約或新約，香都是表徵我們的禱告（詩一四一2，啓五8）。這樣的禱告實際上就是基督，乃是我們藉着基督並同着基督升到神那裏去；這對神乃是馨香之氣。舊約事奉的祭司進入帳幕以前，必須先到外院子的祭壇那裏，得着潔淨和餽養。然後他們就設資格

<< WEEK 4 — DAY 5 >>

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

進入帳幕，來到陳設餅的桌子前，得着進一步的生命供應。接着，來到燈臺前，好得着亮光。這亮光引導他們到約櫃前，在那裏接觸神；神的面光又帶領他們到金香壇那裏，就是禱告的地方。在我們的經歷中，也是這樣，我們是開始於銅祭壇—基督的十字架，而達到神的面光，結果就是禱告，以基督作香，升到神那裏，好蒙神悅納（真理課程三級卷一，二〇七頁）。

那香的煙指明，那香同眾聖徒的禱告向神焚燒，上升於神面前〔啓八3~4〕。這含示眾聖徒的禱告有功效，且蒙神悅納。換句話說，煙指明眾聖徒的禱告有功效，因為基督作為香已經加到這些禱告裏。那香的煙同眾聖徒的禱告上升於神的寶座那裏，禱告就蒙應允（新約總論第十四冊，一九五頁）。

燒香乃是禱告基督，在基督裏並與作為香的基督一同禱告。這種禱告是代求的禱告，不是為自己禱告，乃是為着神聖行政的完成，為着神供應之恩典的分賜，並為着眾召會和眾聖徒禱告。這樣的禱告對神乃是馨香的香—這種禱告成就神的定旨，滿足神的願望，並使神心喜悅（聖經恢復本，出三十7註1）。

聖膏油（出三十23~25）表徵基督作為包羅萬有的靈，從神來到我們這裏；香表徵基督作為我們的禱告，從我們去到神那裏。這是雙向的神聖交通。膏油塗抹在基督裏並藉着基督將神帶給我們，使我們有分於神聖的元素；香是我們在禱告中帶着基督並且作為基督到神那裏去，使神得着享受。這種禱告以馨香之氣滿足神，同時也執行神的經綸，神的行政（出三十35註3）。

參讀：李常受文集一九六九年第一冊，如何聚會，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

第四週·週六

晨興餽養

出三十 34 ~ 36 『…你要取馨香的香料，就是蘇合香、香螺、白松香；…純乳香，各樣的分量要相等。你要用這些加上鹽，按調製香品者之法作成香品，作成純淨聖別的香。這香要取些搗得極細，放在會幕內見證的櫃前，我要在那裏與你相會；你們要以這香為至聖。』

為着三一神與我們之間雙向的交通，我們需要聖膏油的塗抹，同時也需要聖香的焚燒。神以聖膏油塗抹我們，我們向神獻上聖香。這樣，神以聖膏油聖別我們，使我們享受複合的那靈；我們也以禱告的聖香滿足神，並執行神的行政（真理課程三級卷一，二〇七頁）。

信息選讀

祭司乃是在神面前燒香的人（出三十 7 ~ 8）。燒香就是禱告。只有那些到主面前禱告並接觸祂的人，能成就神的定旨。在四福音裏，當主耶穌來到地上在猶太人中間時，並沒有許多祭司；反之，有太多的經學家。經學家是宗教的學者，神學家；他們不是祭司。祭司不是一班有知識的人；祭司乃是一班有『香』的人。他們天天燒香，禱告。施浸者約翰的父親撒迦利亞是祭司的好榜樣，他進到殿裏燒香並禱告（路一 8 ~ 9）。

在整本聖經裏，甚至從亞當的時候起，神的意願就是要得着一班作祭司的人。這是神所要的一班獨特的人。

我們都必須尋求以內裏的方式接觸主。神所需要的乃是一班藉着禱告接觸祂的人。在今天的基督教裏有許多

<< WEEK 4 — DAY 6 >>

Morning Nourishment

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

外面的活動，卻沒有多少內裏的燒香接觸主。祭司乃是一班在內裏燒香接觸主的人，他們不在外院子，乃在聖所裏，甚至在至聖所裏。

祭司不是單單獻祭的人，乃是一班燒香的人；燒香就是禱告。以弗所六章五至七節告訴我們，甚至作奴僕服事肉身的主人，也是對神的一種事奉。然而，那不像祭司在聖所裏燒香時的事奉。許多利未人在外院子祭壇周圍勞苦，卻沒有進到聖所裏。…那些工作是事奉神的，但那種事奉與燒香之人的事奉不同。我們需要學習如何細緻的燒香，向神獻上馨香之氣。在外院子作利未人事奉神是一種事奉，但作祭司直接向神燒香是另一種事奉（李常受文集一九六五第三冊，一三〇至一三一、一三三、一三一至一三二頁）。

我們需要從靈的深處，不是從心思裏，發表、彰顯一些基督。這種基督的彰顯如同馨香的香升到神前。這把我們帶到神裏面，也把神帶到我們裏面。結果，我們不只與基督相調，並且也與神相調。當我們這樣禱告的時候，禱告的不只是我們，而是基督在我們裏面禱告。藉着禱告，我們與基督，基督與我們成爲一了。到這時我們向神的禱告正如香一般升到祂面前。我們越多像這樣藉獻上上升的香而禱告，神的榮耀也就越多降下。香升上，榮耀降下。這是真正的相通，真正的交往，真正的交通。禱告如香升到神前，榮耀，就是神的亮光，照下、照入我們裏面。結果我們就要充滿基督，並被神聖所的榮耀飽和（新約總論第十四冊，二〇五頁）。

參讀：李常受文集一九六九年第一冊，如何聚會，第二十章；李常受文集一九六五年第三冊，藉着禱告享受基督是話又是靈，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

第四週詩歌

禱告—燒香

573

8 8 8 6 副 (英 791)

E 大調

6/8

1 | 3̣ 3̣ 3̣ 4̣ | 3̣ 2̣ 1̣ 3̣ | 5̣ 5̣ 5̣ 6̣ | 5̣ 2̣ 3̣
 一 祭 司 職 分 神 聖 高 尚! 常 將 祭 物 向 神 獻 上,
 5 | 6̣ 6̣ 6̣ 7̣ | 1̣ | 5̣ 5̣ 3̣ 1̣ | 3̣ 4̣ 3̣ 2̣ | 1̣ · 1̣
 常 在 聖 所 向 神 仰 望, 常 在 神 前 燒 香!
 1 | 3̣ 3̣ 3̣ 2̣ | 1̣ · 1̣ 3̣ | 5̣ 5̣ 5̣ 4̣ | 3̣ · 3̣
 (副) 常 在 神 前 燒 香! 常 在 神 前 燒 香!
 5 | 6̣ 6̣ 6̣ 7̣ | 1̣ | 5̣ 5̣ 3̣ 1̣ | 3̣ 4̣ 3̣ 2̣ | 1̣ · 1̣ ||
 常 在 神 前 將 燈 點 亮, 也 常 向 神 歌 唱!

- 二 聖所並無天然之光, 需要燈臺發光照亮;
 祭司每逢進內燒香, 都要將燈點亮!
- 三 為要將神美德頌揚, 激動人心起來共賞,
 祭司除了點燈、燒香, 也要向神歌唱!
- 四 我要禱告如同燒香, 獻上基督復活馨香,
 照神心願, 供神欣賞, 我得與神同享。
- 五 我要讀經接受亮光, 如同神前將燈點亮;
 神聖之光照耀輝煌, 在我心中射放。
- 六 我要唱詩向主頌揚, 猶如祭司向神歌唱,
 頌揚主恩、主愛無疆, 我就將主飽嘗。
- 七 禱告獻上主的馨香, 讀經接受主的亮光,
 唱詩頌揚主的恩賞, 主靈就得通暢!

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.

為着神的建造之祭司職分的恢復

第五篇

祭司體系的兩種等次

讀經：彼前二 5，9，啓五 10，出二九 1，4，創十四 18～20，來十三 15，二 12

綱目

週一

壹 在聖經裏，祭司的基本意義是祭司將神供應給人：

一 在聖經裏頭一次題到祭司，確立了祭司的原則。

二 聖經第一次用祭司這辭，是說到麥基洗德，他是君王，也是君尊的祭司—創十四 18～20。

三 聖經中說到祭司職分基本的故事，乃是說到一個人從神而來，把神的一些東西供應給神的子民：

1 麥基洗德從神而來，把神的一些東西供應給亞伯拉罕。

2 餅和酒表徵神作我們的享受，以及神供應給我們，使我們得着滋養、復甦、維持、安慰和加強。

四 我們今天若要作真正的祭司，就需要認識，祭司不僅是事奉神的人，也是把神供應到人裏面的人。

The Recovery of the Priesthood for God's Building

Message Five

The Two Orders of the Priesthood

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

Outline

Day 1

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

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

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.

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

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

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 作為祭司，我們若只懂得事奉神，而不懂得把神供應給人，我們中間關於祭司職分的光景就十分可憐。

週 二

貳 祭司體系的兩種等次，是聖別的祭司體系和君尊的祭司體系—啓五 10，彼前二 5，9：

一 聖別的祭司體系是由亞倫的等次所豫表；亞倫的等次是聖別的等次—出二九 1，4，彼前二 5，來二 17：

- 1 聖別乃是從屬世的事物中分別出來歸給神—彼前一 16：
 - a 聖別的等次乃是從凡俗的事物中分別出來，歸於神聖事物並歸給主使用的等次。
 - b 聖別的祭司被分別出來，代表神的子民到神面前去—二 5。
- 2 祭司體系的第一種等次—亞倫的祭司職分這一面，就是聖別的祭司體系—乃是為我們的罪向神獻祭；因此，亞倫的祭司職分主要是與贖罪祭有關—來十 12：
 - a 亞倫的祭司職分解決了罪的問題；基督洗淨了罪，是由亞倫的工作所豫表的—一 3，七 27，九 12，28。
 - b 基督為着罪，一次向神獻上自己為祭，就把罪除掉—26 節，十 10 ~ 12。

週 三

c 亞倫的祭司職分不是神原初心意的一部分，乃是因着罪的問題，後來加上的—一 3，約一 29，羅八 3。

二 君尊的祭司體系是由麥基洗德的等次所豫表；麥基洗德的等次是君尊的等次，就是君王的等次—彼前二 9，創十四 18，來五 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 祭司體系的第二種等次—由麥基洗德所豫表祭司職分這一面，就是君尊的祭司體系—乃是為着將經過過程的神供應到我們裏面，成為我們的享受，作我們的供應—10 節，七 1 ~ 2。
- 2 基督坐在高處至尊至大者的右邊，乃是照着麥基洗德的等次—詩一〇 1，4，來一 3，八 1。
- 3 基督是君尊的大祭司，凡我們所需要的，祂都供應我們，把經過過程並終極完成的三一神分賜到我們裏面作我們生命的供應，以完成神永遠的定旨。

週 四

- 4 今天在我們的經歷中，君尊的祭司從神來照顧神的子民，就像麥基洗德從神而來迎接亞伯拉罕，將餅和酒供應他—創十四 18 ~ 19。
 - 5 我們在實際的召會生活中事奉，真正祭司體系的顯出，乃是當我們把神供應給別人，使他們最終有神的彰顯—彼前四 10，林後三 18。
- 三 亞倫的祭司職分解決罪的問題，而君尊的祭司職分完成神永遠的定旨；亞倫的祭司職分除去罪，君尊的祭司職分把神帶來作我們的恩典—來一 3，四 16。
- 四 一面，今天在主的恢復裏，我們是聖別的祭司，代表神的子民到神面前去，將他們的需要帶給神；另一面，我們是君尊的祭司，代表神到祂子民這裏來，將神供應給他們—彼前二 5，9：
- 1 聖別的祭司體系為人的緣故，向神有所獻上，而君尊的祭司向人宣告屬神的事。
 - 2 我們是聖別的祭司和君尊的祭司，在兩個方向有去也有來。

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 聖別的祭司體系向神獻上屬靈的祭物—5 節:

- 一 聖別的祭司照着神經綸所獻的屬靈祭物乃是：(一)基督作舊約豫表中一切祭物的實際，如燔祭、素祭、平安祭、贖罪祭、贖愆祭等；(利一～五；) (二)我們藉福音所救來作基督肢體的罪人；(羅十五 16；) (三)我們的身體、讚美、並為神所作的事。(十二 1，來十三 15～16，腓四 18。)
- 二 這些屬靈祭物特別是包括基督作燔祭的實際；我們能向神獻上基督作我們的燔祭有多少，乃在於我們在基督的經歷中對祂作燔祭的經歷有多少—利一 6，9，六 8～13。
- 三 神不悅納任何不是祭物的工作，就是任何不是全然奉獻給祂的工作；問題不是我為神作了甚麼，乃是我作這工是否以此為給神的祭物。
- 四 我們是聖別祭司體系裏的祭司，藉着不變的基督作恩典，該『常常向神獻上讚美的祭』—來十三 15：
 - 1 我們在召會中該藉着基督，向神獻上讚美的祭。
 - 2 在召會中，基督在我們裏面歌頌父神，我們也該藉着祂讚美父神—二 12：
 - a 祂與我們，我們與祂，在調和的靈裏一同讚美父—林前六 17。
 - b 基督是賜生命的靈，在我們的靈裏讚美父；我們藉着我們的靈，也在祂的靈裏讚美父。
 - c 這是我們藉着基督，獻給神最好、最高的祭—來十三 15。

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

- 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.*

肆君尊的祭司體系宣揚那召我們出黑暗、入祂奇妙之光的神的美德—彼前二 9:

- 一 美德（彼後一 3）是神聖生命的能力與力量，使我們有能力達到神的榮耀，就是祂的目標；美德（彼前二 9）是神的優越，指神的所是和所有。
- 二 宣揚是往外宣報；這就是往外宣報那召我們出黑暗、入祂奇妙之光者的美德作福音，使人得益處—9 節：
 - 1 黑暗是撒但在死亡裏的彰顯和範圍；光是神在生命裏的彰顯和範圍—約壹一 5。
 - 2 神已經呼召我們，拯救我們脫離撒但黑暗的死亡範圍，進入神光的生命範圍—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.*

第五週·週一

晨興餽養

創十四 18 ~ 20 『又有撒冷王麥基洗德帶着餅和酒出來迎接；他是至高神的祭司。他為亞伯蘭祝福，說，願天地的主、至高的神賜福與亞伯蘭；至高的神把敵人交在你手裏，是當受頌讚的。亞伯蘭就將所得的一切，拿了十分之一給他。』

祭司是甚麼人？...祭司就是事奉神的人。這個說法雖然是對的，但不彀完全。祭司不僅是事奉神的人，也是把神供應到人裏面的人。所有的基督徒都認為，祭司乃是事奉神的人，但很少基督徒知道，祭司至終更是把神供應給人的人。可以說，事奉神是次要的，把神供應給人纔是主要的。祭司職分基本的意義還不是事奉神，乃是把神供應給人。作為祭司，如果我們只懂得事奉神，而不懂得把神供應給人，我們就十分可憐（希伯來書生命讀經，一七五頁）。

信息選讀

聖經頭一次題到祭司，是說到麥基洗德（創十四 18 ~ 20）。麥基洗德是聖經中第一個祭司。我們曾經指出，聖經頭一次題到的事，就確立了那類事情以後的原則。因此，第一次題到祭司，說到麥基洗德，就立定以後作祭司的原則。你若仔細看麥基洗德怎樣作至高神的祭司，就看出他不是從人這裏到神那裏，乃是從神那裏來到人這裏。他並不是到神那裏去事奉神，乃是從神那裏來，將一些出於神的東西供應給尋求神的亞伯拉罕。麥基洗德以後，聖經在祭司職分這事上有更多的發展。但我們不可忘記祭司職分的基本故事，就是祭司乃是從神而來，用一些出於神的東西供應給神的子民。

<< WEEK 5 — DAY 1 >>

Morning Nourishment

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點，還不在於祂事奉神，乃在於祂將神供應給我們。我們必須脫開那膚淺的觀念，以為祭司只是事奉神的人。每一個人，包括街上那些不信神的人，都知道天主教的祭司是事奉神，燒香，擔任『聖』職的人。甚至外邦宗教也都有祭司。我們需要過河，脫離低淺的觀念，進到更高的觀念。神不需要你的事奉，神需要你祂供應給人。基督為大祭司，主要的工作乃是把神供應給我們。基督在你裏面所作的，主要的是把神供應到你裏面。這就是我們的大祭司。祂一直只作一件事，就是將神供應到我們裏面。可能有人說，麥基洗德並沒有把神供應人；我就要問，那麼餅和酒是表徵甚麼？餅和酒乃是表徵神作我們的享受，神供應到我們裏面，叫我們得着復甦、扶持、加力、滋養，使我們因神一切的豐富而增長。這纔是祭司的主要工作。在原則上，今天我們這些事奉神的人也是神的祭司。作為祭司，我們主要的責任是把神供應給人（希伯來書生命讀經，一七五至一七六頁）。

神原初的心意是要擺出祂自己作生命樹，給人享受；而最享受神的人就是祭司。…啓示錄二十章六節說到，有些人要作祭司一千年；二十二章三節說，『祂的奴僕都要事奉祂。』事奉祂就是永遠作祭司。誰是末了一班的祭司？乃是所有蒙神救贖，有分於新耶路撒冷的人。他們要成為末了的祭司，直到永遠。

藉着這一切，我們可以看見，作為信徒，我們的功用不是小事。我們在今天的基督徒中間看不到太多正確的盡功用，因為許多人沒有充分的領會和經歷。然而，在這些日子裏，主要恢復我們的事奉。我們要更多更多的領會，並要進入對基督更多的經歷裏；這樣，我們就能正確的盡功用（李常受文集一九六五年第二冊，六〇四至六〇五頁）。

參讀：李常受文集一九六五年第二冊，在生命中盡基督身體恩賜的功用，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

晨興餽養

來二 17『所以祂凡事該與祂的弟兄一樣，為要在關於神的事上，成為憐憫、忠信的大祭司，好為百姓的罪成就平息。』

十 12『惟獨這一位既為罪一次獻上祭物，就永久在神的右邊坐下了。』

信徒不但是聖別的祭司，也是君尊的祭司。聖別的祭司是照着亞倫的等次，而君尊的祭司是照着麥基洗德的等次。麥基洗德是君王，也是君尊的祭司（來七 1）（由基督與召會的觀點看新約概要，四二一頁）。

信息選讀

我們一面是聖別的祭司體系，另一面是君尊的祭司體系。在舊約的豫表裏，有兩種不同等次的祭司，就是亞倫的等次與麥基洗德的等次。亞倫的等次是聖別的等次；聖別乃是從凡俗的事物，屬世的事物中，分別出來歸給主。聖別的等次乃是從世界，從凡俗的事物中，分別出來歸主使用的等次。要有召會的事奉，我們都需要被建造在一起，並且我們該是分別出來的人，從世界、凡俗的事物、平凡的作法中分別出來。分別歸神乃是成為聖別歸神。聖別的意思就是成聖，成聖的意思就是從凡俗的事物中分別出來，歸於神聖的事物。這是聖別的等次，聖別的祭司體系（在人的靈裏事奉，九三頁）。

亞倫這一面的祭司職分，乃是為我們的罪，獻祭給神。因此，亞倫的祭司職分，主要與贖罪祭有關。…獻祭，解決了罪的問題。

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.

希伯來九章二十八節告訴我們，基督一次被獻，擔當了多人的罪（14，十12）。在神的眼中，罪已經消失，已經成為歷史了。不要相信撒但、你的感覺和你的失敗，那些都是謊言。我們必須宣告，在基督第一次顯明時，罪就被除掉了。

根據七章二十七節，我們的大祭司『不像那些大祭司，每天必須先為自己的罪，再為百姓的罪獻上祭物，因為祂獻上自己，就把這事一次永遠的作成了』。這不是指基督今天正在作的，乃是指祂過去已經作成的。這節聖經向我們保證，我們永遠不必再受罪的攪擾，因為基督已經一次永遠的為罪獻上自己了。祂在十字架上，一次永遠的解決了罪的問題。現今祂在寶座上，正在盡祂祭司的職任，直到永遠。

基督為我們的罪，把自己獻給神（27，九14、26，十10、12）。我們的主在祂作祭司的職事裏所作的第一件事，就是為我們的罪，把自己獻給神。祂是真正的贖罪祭，惟一的贖罪祭。從創世以來，基督是惟一的贖罪祭（啓十三8）。祂是這樣的祭物，為我們的罪把自己獻給神。基督為我們的罪，一次永遠的將自己獻給神；祂不需要再作一次。這事已經一次永遠的完成，直到永世。

我們都要宣告並傳揚這好消息說，罪的問題已經解決了。不要聽從謊言。甚至我們的經驗也是謊言。罪已經不在這裏了。我們都必須宣告說，『罪已經除去了。』基督獻上自己就除去了罪。因此，約翰一章二十九節說，『看哪，神的羔羊，除去世人之罪的！』然而，許多基督徒不知道或者不相信罪已經除去。我們應當相信罪已經除去了。即使我們失敗或軟弱了，都必須對撒但說，『我們不相信你，我們相信神的話所說的，罪已經除去了。』我們必須忘掉我們的經歷和我們的所是，堅定取用主的話，對仇敵以及全宇宙宣告說，『罪已經除去了，罪不再與我們有關，因為基督已經將自己獻上給神，把罪除去了。』（新約總論第十三冊，一〇〇至一〇一、七三至七四頁）

參讀：在人的靈裏事奉，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

第五週·週三

晨興餽養

來六 20『作先鋒的耶穌，既照着麥基洗德的等次，成了永遠的大祭司，就為我們進入幔內。』

七 1~2『這麥基洗德，撒冷王，至高神的祭司，就是那當亞伯拉罕…回來的時候，迎接他，並給他祝福的。亞伯拉罕也將所得的一切，分了十分之一給他。首先，他的名字繙出來是公義王；其次，他又是撒冷王，就是平安王。』

因着人的墮落，罪進來攔阻並破壞神要將祂自己供應到人裏面，作人每日供應的這個定旨。因着撒但把罪帶進來，阻撓了神的定旨，所以罪的問題就必須解決。因此，纔需要帶進亞倫的祭司職分，好解決罪的問題。藉此我們能看見，亞倫的祭司職分，並不是神原初心意的一部分，乃是後來加上的（新約總論第十三冊，九六頁）。

信息選讀

麥基洗德的等次是君尊的等次。麥基洗德是君王，並且他是君王祭司。一面，我們是亞倫的子孫，從世界中分別出來歸給主的聖別祭司。另一面，我們是麥基洗德，君尊的祭司（在人的靈裏事奉，九三頁）。

我們的大祭司基督，不是照着亞倫的等次，乃是照着麥基洗德的等次。亞倫已經過去了。可惜的是，許多基督徒仍抓住過時的亞倫不放。有多少基督徒得着這位當前的麥基洗德？太少了。我們應當被這位當前的麥基洗德佔有。麥基洗德作大祭司，目的不是為我們的罪獻祭給神，乃是把經過過程的神作為恩典，供應到我們裏面。現今罪已過去，恩典就在這裏。罪已消除，現在乃

<< WEEK 5 — DAY 3 >>

Morning Nourishment

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

是對神的享受；不再是為罪獻祭的事，乃是供應餅和酒給我們享受的事。這就是希伯來書中的祭司職分。

今天還有許多基督徒仍舊留在〔利未記的〕亞倫那裏，但我們應當恢復到創世記十四章。希伯來書是創世記十四章的延續，而這兩卷書之間，有詩篇一百一十篇為橋梁，把我們從創世記十四章，越過利未記，帶到希伯來書（希伯來書生命讀經，四三八頁）。

作為先鋒，主耶穌現今是在幔內，在天上的至聖所裏。祂的洗罪，是由亞倫的工作所豫表，而祂坐在高處至尊至大者的右邊（來一3），乃是照着麥基洗德的等次（詩一一〇1、4）。亞倫的工作所豫表，祂在地上十字架上的工作，乃是使我們的罪得赦免。祂在天上寶座上的職事，乃是供應我們，使我們勝過罪。祂的十字架拯救我們脫離埃及，祂的寶座帶我們進入迦南。我們已有分於祂在十字架上的工作，現今我們必須竭力往前，進入享受祂在寶座上的職事。我們必須進入並完滿的有分於祂照着麥基洗德等次的祭司職分。我們若這樣作，就會徹底的勝過罪，罪也全然在我們腳下。我們將會在至聖所裏，與罪無分無關，乃是不斷的享受恩典。

希伯來書啓示，基督雖然完成了救贖的工作，卻非常活躍的作我們的大祭司，一直將祂自己這經過過程的餅和酒，供應給我們，作我們日常的供應（新約總論第十三冊，一一九至一二〇頁）。

基督在祂天上的職事裏，也照着麥基洗德的等次作我們的大祭司，為我們代求（來五10，七24～26）。麥基洗德的等次比亞倫的等次高。亞倫的等次僅僅是為着在人性裏的祭司職分，而麥基洗德的等次是為着在人性和神性裏的祭司職分。祂是這樣一位大祭司，將我們所需要的供應我們，將經過過程的三一神分賜到我們裏面，作我們的供應，以完成神永遠的定旨（新約總論第三冊，三四二頁）。

參讀：新約總論，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

第五週·週四

晨興餽養

來一 3 『…〔子〕成就了洗罪的事，就坐在高處至尊至大者的右邊。』

四 16 『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

聖別的祭司被分別出來，代表神的子民到神面前去，而君尊的祭司從神而來照顧我們，就像麥基洗德從神而來迎接亞伯拉罕，將餅和酒供應他（創十四 17～18）。一面，我們是聖別的祭司，總是代表人到神面前去；但另一面，我們從神而來，是代表神到人那裏去。我們可以實際的應用這一點；我們出外傳福音之前，應當在禱告裏到神面前，晝夜禱告，在神面前代表罪人。這時候我們是聖別的祭司。然後當我們到罪人那裏，向他們宣揚福音，代表神供應恩典和生命時，我們乃是君尊的祭司（由基督與召會的觀點看新約概要，四二一至四二二頁）。

信息選讀

在實際的召會生活中，我們需要看見這一種〔把神供應給人〕的祭司職分。今天在召會生活中有許多事奉小組，你不可把這些事奉小組僅僅當作是利未人的事奉；所有的事奉小組，都該是祭司的體系。事奉小組不可單為着作事。各事奉小組裏的弟兄姊妹，必須在基督裏不斷的把神的豐富供應人。你要在你的事奉小組中把神供應給人；結果，你那整個小組就成為一個祭司體系，肢體與肢體之間互相供應神。譬如以整潔佈置小組來說，他們主要的任務還不是整潔會所，排椅子，把一切整理得有次有序。這對聚會固然有幫助，但並不是祭司體

<< WEEK 5 — DAY 4 >>

Morning Nourishment

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。真正祭司體系的顯出，乃是當你整潔會所、排椅子的時候，還能把神供應給人。

當我們把神供應到人裏面，最終他們就有神的彰顯。基督將神供應到祂的信徒裏面，直到他們身上有神的彰顯。我們看過，神的彰顯就是榮耀。在聖經裏，神的榮耀就是神的彰顯。當神得着彰顯，我們就有榮耀。神怎樣得着彰顯？乃是藉着基督作大祭司，不斷的將神供應到我們裏面（希伯來書生命讀經，一七六至一七七頁）。

許多基督徒忘記了原初的事，只注重後來加上的事；忽略了君尊的祭司職分，只專注於亞倫的祭司職分。亞倫的祭司職分，解決了罪的問題，而君尊的祭司職分，要完成神永遠的定旨。亞倫的祭司職分除去罪，君尊的祭司職分把神帶進來作我們的恩典（新約總論第十三冊，九六頁）。

彼前二章五節，聖別的祭司體系向神獻上屬靈的祭物，而九節君尊的祭司體系宣揚神的美德。聖別的祭司為人的緣故，向神有所獻上，而君尊的祭司向人宣告屬神的事。我們是聖別的祭司和君尊的祭司，在兩個方向有來也有去。

已往我們可能沒有想到，我們不但是聖別的祭司，也是從神而來君尊的祭司，代表神將基督供應給人。我多次領悟到我們是君尊的祭司，從神而來到人那裏去。我們在這裏代表神，向人宣告屬神的事，向人宣告祂的超越、祂的恩典、祂的生命以及祂神聖的性情。召會就是這種祭司體系。召會乃是由這樣一班人所組成：他們蒙了重生，他們的魂得了潔淨，他們得了滋養而長大，並且建造在一起，成為活的殿；這活的殿是要盛裝神，給神住在其中，且要作聖別的祭司事奉祂，作君尊的祭司將祂供應給人（由基督與召會的觀點看新約概要，四二二頁）。

參讀：希伯來書生命讀經，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

第五週·週五

晨興餽養

彼前二 5『〔你們〕也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』

來十三 15『所以我們應當藉着耶穌，常常向神獻上讚美的祭，這就是承認主名之嘴唇的果子。』

信徒在新約時代，照着神經綸所獻的屬靈祭物乃是：(一)基督作舊約豫表中一切祭物的實際，如燔祭、素祭、平安祭、贖罪祭、贖愆祭等（利一～五）；(二)我們藉福音所救來作基督肢體的罪人（羅十五 16）；(三)我們的身體、讚美並為神所作的事（十二 1，來十三 15～16，腓四 18）（聖經恢復本，彼前二 5 註 8）。

信息選讀

要接受基督作我們的燔祭，就需要經歷基督所經歷的。除非我們對基督作燔祭的經歷有一點經歷，不然獻上基督作我們的燔祭就是無效的。我們獻上基督作燔祭有多少，乃在於我們經歷祂作這祭有多少。

人要向神獻上基督作贖罪祭和贖愆祭，不需要對基督有甚麼經歷。罪人聽見福音，可能悔改說，『神阿，憐憫我！我接受主耶穌作我的救主。』罪人這樣禱告，就會立刻蒙赦免，這不需要他經歷基督。悔改的罪人只要接受基督作他的贖罪祭和贖愆祭就好了。但接受基督作燔祭，情形完全不同。我們接受基督作燔祭，只能達到我們在祂的經歷中經歷祂的程度。

我們若要向神獻上基督作燔祭，就需要在基督的經歷中經歷基督，然後按照對祂的經歷，將我們所經歷的基督獻給神（利未記生命讀經，八四至八五、八七頁）。

<< WEEK 5 — DAY 5 >>

Morning Nourishment

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)

神不悅納任何不是祭物的工作，就是任何不是全然奉獻給祂的工作。問題不是我作了甚麼，乃是我作這工是否以此為給神的祭物，我所作的有否從我的手中傳到祂的手中。如果我們所作的沒有傳到另一邊，那就不是祭司的事奉，所以就在召會職責的範圍以外。如果我們所作的沒有傳到另一邊，那麼我們也沒有達到另一邊；因為祭物到了那裏，獻祭者也到了那裏。如果你的祭物升到神那裏，你也與它一同升到那裏（倪柝聲文集第二輯第二十六冊，一〇〇頁）。

希伯來十三章十五節…陳明的思想很深奧。我們忍受耶穌所受的凌辱並為祂受苦時，常常歎息卻沒有向神獻上任何讚美。希伯來書的作者卻告訴我們，我們經歷逼迫和苦難時，應當常常向神獻上讚美的祭。

十五節是八至十四節的延續。我們既在召會生活中享受不變的基督作恩典，並且跟從祂出到宗教之外，就該藉着祂向神獻上屬靈的祭。首先，我們在召會中該藉着耶穌，常常向神獻上讚美的祭。在召會中，主耶穌在我們裏面歌頌父神（二12），我們也該藉着祂在召會中讚美父神。至終，祂與我們，我們與祂，都在召會中，在調和的靈裏，一同讚美父。基督是賜生命的靈，在我們的靈裏讚美父；我們藉着我們的靈，也在祂的靈裏讚美父。這是我們藉着耶穌，獻給神最好、最高的祭，是召會聚會中極其需要的。

我們要藉着所經歷、所享受的基督，不斷的向神獻上讚美的祭。在聚會中真正的讚美，必須是由我們對基督的經歷構成的（新約總論第十三冊，一七八至一七九頁）。

參讀：如何聚會，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

第五週·週六

晨興餽養

彼前二 9『惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德。』

徒二六 18『我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。』

在彼前二章九節…族類、祭司體系、國度和子民都是集合名詞，指集體的信徒。作族類，信徒已經蒙揀選；作祭司體系，祭司團，我們是君尊的；作國度，我們是聖別的；作子民，我們是神的產業，是神特別買來並據有，作祂奇珍的產業（多二 14）。蒙揀選的族類，指我們是源於神的；君尊的祭司體系，指我們是事奉神的；聖別的國度，指我們是為着神一同生活的團體；買來作產業的子民，指我們對神是寶貴的。這些都有團體之意，因此我們需要建造在一起（彼前二 5）（彼得前書生命讀經，一八六頁）。

信息選讀

我們是這樣的族類、祭司體系、國度和子民，要叫我們宣揚那召我們出黑暗、入祂奇妙之光者的美德。宣揚，原文也是往外宣報的意思。首先，我們必須重生，並在生命裏長大（彼前二 2），然後被建造，且團體的事奉（5）；現今我們需要往外宣報、宣揚。團體的事奉是獻上基督作屬靈的祭物，使神滿足；宣揚是往外宣報那召我們出黑暗、入祂奇妙之光者的美德作福音，使人得益處。

<< WEEK 5 — DAY 6 >>

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.

九節的美德是優越之處，優越並榮美的美德（彼後一3）。這是指神之所是並所有，以及神那在祂的榮耀中達到終極之奇妙的光。神用祂的榮耀和美德呼召我們，並且呼召我們到祂的榮耀和美德。

這裏的美德是優越的屬性、行為和舉止。神有許多美德。例如，祂是憐憫人的。憐憫人乃是美德。神也是慈愛的，祂甚至愛罪人。這愛是神的另一個美德。所有優越的神聖屬性都是神的美德。我們需要宣揚，往外宣報這些優越的美德。

彼得在他的著作中比保羅更強調美德的事。彼得在彼後一章三節說，我們被神的榮耀和美德所呼召。他不是僅僅說，我們被呼召到神的榮耀和美德；他乃是說，我們被祂的榮耀和美德所呼召。

主耶穌在地上時，彼得和其他門徒看見祂的美德。至少有一次，在變化山上，他們看見主的榮耀。看見基督的美德是天天的事。無論主作甚麼，都是滿了美德的優越行為。基督的優越之處為數眾多。主耶穌每天都顯明祂的美德，而彼得看見這個。後來，彼得寫到我們被主的美德和榮耀所呼召。這指明彼得自己被主的美德和榮耀所吸引。不但如此，他被呼召到這美德和榮耀。所以，他在美德和榮耀上與主是一。

使徒宣報主的美德。他們傳講、教導並宣告這些美德。無論使徒傳講並教導甚麼，都是宣揚他們所看見並享受的美德。這是往外宣報他們所有分於的美德。這就是宣揚神的優越之處的意思。今天我們需要跟隨使徒宣揚主優越的美德。

我們該往外宣報那召我們出黑暗、入祂奇妙之光者的美德〔彼前二9〕。黑暗是撒但在死亡裏的彰顯和範圍；光是神在生命裏的彰顯和範圍。神已經呼召我們，拯救我們脫離撒但黑暗的死亡範圍，進入神光的生命範圍（徒二六18，西一13）（彼得前書生命讀經，一八七至一八九頁）。

參讀：彼得前書生命讀經，第十八篇；李常受文集一九六六年第一冊，祭司的體系，第五章；倪柝聲文集第三輯第二冊，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"

第五週詩歌

同環繞施恩座

補 416

G 大調

4/4

1 - | 1 1 5̣ 6̣ | 5̣ - - 5̣ | 1 2 3 2 | 1 - -
 一 同 環 繞 施 恩 座, 這 是 天 來 佳 音。

1 | 3 5 3 1 | 2 - - 2 | 3 1 2 7̣ | 1 - -
 我 們 在 至 聖 所, 享 受 完 全 救 恩。

5̣ | 1 1 1 5̣ | 6̣ 6̣ 6̣ 1 | 2 2 2 3 |
 在 靈 裏 面 一 同 相 聚, 享 受 基 督 直

1 1 1 5̣ | 6̣ 6̣ 6̣ 1 | 2 - 7̣ - | 1 - ||
 到 永 遠, 享 受 基 督 直 到 永 遠。

- | | | | |
|---|--|---|--|
| 二 | 同奔入至聖所，
直達施恩寶座；
開始於外院子，
也經過了聖所。
世界丟棄，罪惡消除，
進入幔內，與神同住。 | 五 | 應當竭力前進，
無需再立根基；
取用祭壇救贖，
向前達到身體。
接受公義話語成全，
靈中交通享受不斷。 |
| 三 | 轉入靈勿猶豫，
超越地達到天；
達到基督寶座，
與主合一無間。
施恩座前供應無窮，
沐浴在主面光之中。 | 六 | 基督遠在天上，
我今地上居住；
如何能接觸神？
靈是惟一通路。
在我靈裏聯着三者—
神與寶座並至聖所。 |
| 四 | 我們是團體人，
非流蕩基督徒；
只要投入身體，
勿再脫節、單獨。
與眾肢體同心合意，
同被建造，作主身體。 | 七 | 贖罪祭已成了，
亞倫早已過時；
照着麥基洗德，
基督作大祭司。
更美之約，更美職事，
以餅和酒，供應扶持。 |

(註：原補充本 416 首，照英詩內容增補。)

WEEK 5 — HYMN

Hymns, #1209

- | | |
|--|---|
| 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. | 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. |
| 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. | 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. |
| 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. | 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. |
| 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. | |

為着神的建造之祭司職分的恢復

第六篇

作神福音勤奮的祭司，在祂兒子的
福音上，在我們靈裏事奉神

讀經：羅一 9，十五 16，十六 25

綱 目

週 一

壹『使我為外邦人作基督耶穌的僕役，作神福音勤奮的祭司，叫所獻上的外邦人，在聖靈裏得以聖別，可蒙悅納』—羅十五 16:

一 保羅作神福音勤奮的祭司，將基督供應給外邦人，這乃是對神一種祭司的事奉；他傳福音所得的外邦人，也是他獻給神的祭物—彼前二 5:

- 1 藉着這種祭司的事奉，包括許多污穢不潔之人在內的外邦人，就在聖靈裏得以聖別，成為蒙神悅納的祭物—羅十五 16，十六 4～5。
- 2 這些外邦人從凡俗的事物中分別出來，並被神的性質和元素浸透，在地位和性質上都得以聖別；這聖別乃是在聖靈裏的一六 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 聖靈根據基督的救贖，將信入基督得了重生的人，更新、變化、分別為聖—三 24，十二 2，約三 15。

二 保羅是福音祭司職分的榜樣；在羅馬書這卷論到神福音的書裏，他說到罪人如何信主得救、稱義，在基督裏長進、聖別、變化，將自己獻與神作活祭，好成為基督身體上的肢體，過召會的生活，共同彰顯基督，並等候祂來—帖前二 1～12，徒二十 17～36，羅一 16～17，三 24～26，十二 1，4～5，十三 11。

週 二、週 三

三 神所命定新約的事奉，乃是所有的信徒都是事奉神的祭司，獻上祂所要的祭物—啓一 5～6，五 9～10，彼前二 5，9：

1 我們是神福音的祭司，將得救的罪人作為擴大並團體的基督的一部分，當作祭物獻給神—羅十五 16。

2 將信徒獻上給神分為三步：

a 傳福音的人將新得救的人當作屬靈的祭物獻給神—16 節，彼前二 5。

b 初蒙恩的人長大，開始明白何為在基督裏的信徒，他們就被鼓勵將自己當作活祭獻給神—羅十二 1。

c 當信徒繼續長大以致成熟，那些在他們身上勞苦的人，就將他們在基督裏成熟的獻上—西一 28。

四 我們要使福音的祭司盡功用，就需要看見神的福音包含整卷羅馬書；這卷書給我們看見，我們傳福音時，就使罪人成為神的兒子並基督身體上的肢體，我們也幫助他們長大，使他們能在眾地方

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

召會中身體生活的實行裏，成爲活躍的肢體——16～17，三24，五10，八16，十二2，4～5。

五 福音祭司體系的事奉，乃是召會作基督身體的事奉；我們的事奉，中心是救來罪人獻與神，目的是建造基督的身體——十五16，十二4～5，彼前二5，9，弗四11～12，16。

週 四

貳『我在祂兒子的福音上，在我靈裏所事奉的神，可以見證…』——羅一9：

一 爲着新約裏所啓示與信徒有關的一切要求，特別是在宣揚神福音的事上，我們需要藉着經過過程之三神的分賜，接受基督身體的神聖供應——弗三2，來四16，羅五17，21，約七37～38，徒六4，腓一5～6，19～25。

二 我們需要看見，我們在福音上事奉神就是敬拜神；在新約裏，事奉神與敬拜神實際上是相同的事——太四9～10，歌一2，參詩二11～12：

1 保羅說，在帖撒羅尼迦的信徒『離棄了偶像轉向神，來服事又活又真的神』——帖前一9：

a 在我們日常生活的每一面，神對於我們並在我們裏面必須是活的；祂管治、指引、改正並調整我們，甚至在我們的思想和動機這類小事上，也是如此；這證明祂是活的一腓一8，二5，13，一20。

b 我們乃是在活神的管治、指引並改正之下過生活，成爲我們所傳之福音的模型——帖前一5～8，二10，帖後三5。

c 我們這些在基督裏的信徒，必須在靈裏過一種生活，見證我們所敬拜並事奉的神，在我們生活的細

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. Ps. 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;

節中是活的；我們不作某些事或不說某些話，原因該是神活在我們裏面—羅八 6，16。

- 2 羅馬一章九節的事奉，原文意『在敬拜中事奉』，如在馬太四章十節，提後一章三節，腓立比三章三節，路加二章三十七節者；保羅認為他的傳福音，乃是對神的敬拜事奉，不僅是一種工作。
- 3 我們來事奉神，或敬拜神，需要有血所潔淨過的良心；我們污穢的良心需要被潔淨，叫我們能以活的方式事奉神—來九 14，十 22，約壹一 7，9，徒二四 16，參提前四 7。
- 4 在福音上事奉神，就是在包羅萬有的基督裏事奉祂，因為福音就是基督自己—徒五 42，羅一 3～4，八 29。

週 五

- 5 我們要傳神兒子的福音，就必須在我們重生的靈裏；（一 9；）在羅馬書裏保羅強調，我們所是的一切，（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，）都必須在我們的靈裏。
- 6 保羅事奉神，是在他重生的靈裏，憑着內住的基督，就是賜生命的靈，而不在他的魂裏，憑魂的能力和才能；這是他在傳福音上第一要緊的事。
- 7 保羅被分別出來歸於神的福音，這福音乃是羅馬書的主題；羅馬書可視為第五卷福音書—一 1，二 16，十六 25：
 - a 頭四卷福音書是關於成為肉體的基督，就是在肉身裏的基督，生活在祂的門徒當中；羅馬書裏的福音，是關於復活的基督作為那靈，生活在祂的門徒裏面—八 2，6，9～11，16。
 - b 我們需要第五卷福音書—羅馬書，啓示那在我們裏面主觀的救主，作為基督主觀的福音。

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 羅馬書的中心信息，乃是神渴望將肉體裏的罪人變化為神在靈裏的兒子，好構成基督的身體，顯為眾地方召會一八 29，十二 1 ~ 5，十六。
- d 我們都需要照着羅馬書的啓示，作神福音的祭司盡功用；我們需要學習福音的要素和細節，需要經歷福音完全的內容，並且需要運用我們的靈，學習如何供應福音一十五 16。

週 六

三 『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的』—腓三 3，參羅二 28 ~ 29：

- 1 肉體是指我們天然人的一切所是和所有；任何天然的事物，無論善或惡，都是肉體—腓三 4 ~ 6。
- 2 我們在基督裏的信徒，不該信靠我們憑天然出生的任何事物，因為我們天然出生的一切，都是肉體的一部分。
- 3 即使我們蒙了重生，我們也可能繼續活在墮落的性情裏，誇我們在肉體裏所作的，信靠我們天然的資格；所以，我們被腓立比三章這段經文深刻、切身的摸着，乃是重要的。
- 4 我們需要主的光來光照我們的性情、我們的行爲、和我們對肉體的信靠；我們需要蒙主光照，看見我們仍然太憑肉體而活，並且誇我們的行爲和資格。
- 5 我們需要主的光來光照我們，使我們不信靠天然的特質、資格、能力或智力；惟有如此，我們纔能見證我們全然信靠主；我們這樣蒙光照之後，就能真正在我們靈裏，且憑着那靈事奉敬拜神—7 ~ 8 節。
- 6 有一天，光照亮我們這點，我們就要俯伏在主面前，承認自己的性情是何等不潔；然後我們就會定罪自己憑墮

- 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；我們會看見，在神眼中，無論在墮落的性情裏作甚麼，都是邪惡的，都該被定罪。

7 從前，我們誇我們的行為和資格；但時候將到，我們要定罪肉體同肉體的資格；那時我們要單單誇基督，領悟我們在自己裏面，完全沒有立場誇口。

8 我們惟有蒙了神的光照，纔能真說，我們不信靠天然的資格、能力或智力；惟有如此，我們纔能見證我們全然信靠主；我們這樣蒙光照之後，就能真正在我們靈裏，且憑着那靈事奉敬拜神。

四 我們在福音上為主工作勞苦，不是憑我們天然的生命和才幹，乃是憑主復活的生命和大能；復活乃是我們事奉神的永遠原則—民十七 8，林前十五 10，58，十六 10：

1 賜生命的靈乃是三一神的實際，復活的實際，以及基督身體的實際—約十六 13 ~ 15，二十 22，林前十五 45 下，弗四 4。

2 復活就是一切都出於神，不是出於我們；只有神能，我們不能；一切都是神作的，不是我們作的一民十七 8。

3 所有認識復活的人，都是對自己絕望的人，他們知道自己不能；凡是死的，全是我們的，凡是活的，全是主的一林後一 8 ~ 9，參傳九 4。

4 我們必須承認，我們一無所是，一無所有，並且一無所能；我們必須到了盡頭，纔相信自己是一無用處—出二 14 ~ 15，三 14 ~ 15，路二二 32 ~ 34，彼前五 5 ~ 6。

5 復活的基督作為賜生命的靈，活在我們裏面，使我們能作我們在自己裏面絕不能作到的事—林前十五 10，林後一 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 當我們不憑天然的生命，而憑我們裏面神聖的生命而活，我們就在復活裏，結果就是基督身體的實際，作為神福音的目標—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.

第六週·週一

晨興餽養

羅十五 16『使我為外邦人作基督耶穌的僕役，作神福音勤奮的祭司，叫所獻上的外邦人，在聖靈裏得以聖別，可蒙悅納。』

保羅作神福音的祭司，將基督供應給外邦人，乃是對神一種祭司的事奉；他傳福音所得的外邦人，也是他獻給神的祭物。藉着這種祭司的事奉，包括許多污穢不潔之人在內的外邦人，就在聖靈裏得以聖別，成為蒙神悅納的祭物，而從凡俗的事物中分別出來，並被神的性質和元素浸透，在地位和性質上都得以聖別（見羅六 19 註 2）。這聖別乃是在聖靈裏的，就是聖靈根據基督的救贖，將信入基督得了重生的人，更新、變化、分別為聖（聖經恢復本，羅十五 16 註 3）。

信息選讀

新約福音的祭司在罪人身上的工作是完滿的，其中有三大部分。第一部分，帶領罪人悔改、信主，罪得赦免，靈裏得着重生。這也是神救恩的第一步。第二部分，帶領悔改、重生的人魂裏逐漸變化〔羅十二 2〕。心思是我們人魂裏的主要部分，心思的更新就是魂的變化。我們一時之間靈裏得了重生，之後還需要長期的變化。這變化的過程，就是一再的讓基督在我們裏面每一部分擴展，擴展到我們的心思、情感、意志裏。當主這樣在我們裏面一部一部擴展、變化我們時，我們也就在祂裏面長大。第三部分，當我們在主裏長大以至成熟，至終主來的時候，我們的身體要改變形狀，完全得贖（腓三 21）。這樣，我們全人，靈、魂、體，被主充滿、浸透，

<< WEEK 6 — DAY 1 >>

Morning Nourishment

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

從裏到外與主調和爲一。祂成爲我們，我們成爲祂；祂在我們裏面作我們的生命，我們在外面作祂的彰顯。這就是神救恩的全部，也是使徒們所傳講全備的福音。所以，神新約的福音不僅使我們的靈得重生，並且使我們的魂得變化，最終使我們的身體得贖，好叫我們全人，靈、魂、體都蒙拯救。神新約福音的祭司就是在人身上作這三步的工作。

使徒保羅所寫的羅馬書是論到神的福音，從罪人說起；說到一個罪人如何信主得救、稱義，在基督裏長進、聖別、變化，將自己獻與神作活祭，好成爲基督身體上的肢體，過召會的生活，共同彰顯基督，並等候主來。保羅不僅這樣說神的福音，他也作這樣的福音祭司。他受神差遣，一地一地廣傳福音，將所救來的人當作祭物獻與神（十五 16，彼前二 9）。然後，繼續在得救的人身上作餵養、顧惜的工作，好帶領他們，將自己獻與神作活祭（羅十二 1）。保羅就是這樣一個福音祭司的榜樣。他照顧在基督裏的初信者，使他們因神的話語得着增長，藉此福音的果子得以常存。他且進一步在他們身上作教導、成全的工作，他是天天在聖徒身上單獨、直接的工作，使他們的恩賜都被成全，同樣會作建造基督身體的工作（弗四 12），個個也成爲新約福音的祭司（新約福音祭司的盡職，五至六頁）。

參讀：新約福音祭司的盡職，第一篇；新約福音的祭司，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

第六週·週二

晨興餽養

羅十二 1『所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。』

我們需要來看保羅如何作他福音祭司的工作。按照新約的記載，他的工作有三步的獻祭。第一，保羅拯救罪人，將他們獻與神作可蒙悅納的祭物（羅十五 16）。第二，他養育信徒，帶領他們將自己獻給神作活祭（十二 1）。第三，他用全般的智慧警戒並教導每一位聖徒，好將每一位在基督裏成熟的獻上（西一 28～29）。他勞苦工作，照着神在他裏面大能的運行，竭力奮鬥。…將各人在基督裏成熟的獻上，就是將各人在基督裏成熟的獻與神。

主在新約中告訴我們，所有蒙祂揀選的人，就是今天的信徒，都是祂的祭司（彼前二 5、9，啓一 6，五 10）。…每位祭司在獻祭給神的事上，都必須非常殷勤，甚至積極進取。神不要祭壇上供物的香氣止息，祂喜歡這香氣一直升到祂那裏蒙祂悅納。…新約祭司主要的供物，該是得救的罪人，他們是擴大之團體基督的各部分，呈獻給神作新約福音的祭物。在舊約中，主要的供物是牛羊，這些乃是基督的豫表。今天我們獻基督，但不是個別的基督，乃是團體的基督（主今日恢復的進展，二九、三七頁）。

信息選讀

按照羅馬十五章十六節，…保羅只將那些已經聖別，完全分別歸神的人獻給神；他不將任何凡俗的事物獻給神。他所獻上的，必須是完全分別歸神的事物，就是不僅在地位上聖別，也在性情上聖別的事物。獻上萬民分

<< WEEK 6 — DAY 2 >>

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

為三步：第一，傳福音的人將新得救的人當作屬靈的祭物獻給神（十五 16，彼前二 5）。新蒙恩的人長大，開始明白作為在基督裏的信徒是甚麼，他們就被鼓勵將自己當作活祭獻給神（羅十二 1）。這是獻上的第二步。然後，當信徒繼續長大以致成熟，那些在信徒身上勞苦的人，就將他們在基督裏成熟的獻上（西一 28）（羅馬書中所啓示在基督的生命裏得救，一一至一二頁）。

按照羅馬十五章十六節，保羅將得救的罪人獻與神作可蒙悅納的祭物。所有不信的罪人都在亞當裏。當我們傳福音給他們，而他們接受主的時候，他們就從亞當遷到基督裏。人信入基督時，就成了基督的一部分。遷入基督裏的不信者，就是基督的擴增。當我傳福音，將得救的人獻與神時，我是在獻基督—不是個別的基督，乃是團體的基督。

保羅救來罪人以後，就繼續滋養這些新人，養育他們，像我們養育自己的兒女一樣。我們養育兒女，首先教導他們該作甚麼；一段時間以後，我們就囑咐他們自己作。罪人得救的時候，保羅將得救的罪人獻上作祭物。然後保羅養育他們，並帶領他們將自己獻上作活祭。

羅馬十二章這個獻上以後，身體生活的實行就開始了。聖徒將自己獻給神以後，就能成為基督身體活動的肢體。因此，在十二章接下去的經節中，我們看見那些將自己獻上當作活祭的人，成為基督生機身體盡功用的肢體。這些活的肢體是照着他們的恩賜盡功用，就如申言或教導（6~7）（主今日恢復的進展，二九至三三頁）。

參讀：主今日恢復的進展，第一至二章；羅馬書中所啓示在基督的生命裏得救，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

晨興餽養

西一 28 ~ 29 『我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上；我也為此勞苦，照着祂在我裏面大能的運行，竭力奮鬥。』

彼前二 4 ~ 5 『你們…成爲聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』

保羅宣揚怎樣的基督？他所宣揚的基督不是那麼簡單；他宣揚內住的基督這榮耀的盼望。保羅宣揚一位奇妙的人物。沒有像保羅這樣的工人，基督這榮耀的盼望就無法完全地在我們裏面作工。

我們可能經歷了羅馬十二章一節，卻沒有達到歌羅西一章二十八節裏成熟的光景。在基督裏成熟的獻給神，乃是完成新約祭司職分之獻祭的末了一步。這獻祭需要三步：羅馬十五章十六節的得救，十二章一節的生命長大，以及歌羅西一章二十八節的生命成熟。這三步都是新約福音祭司職分的工作。按照神聖的啓示，拯救罪人，教導聖經，造就聖徒，並建立召會，都是福音的工作。傳揚神的福音，就是完成新約經綸的新約職事。我們必須爲着神的喜悅負起這責任（主今日恢復的進展，三四、三八頁）。

信息選讀

召會作基督身體的事奉，乃是新約福音祭司體系的事奉（彼前二 5、9），它是新約的，也是福音的，又是祭司體系的。祭司是單個的，體系是團體的，這好比一個球隊，乃是一個體系，比賽時，不是一個人自己打，

Morning Nourishment

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

乃是一個體系來打。我們的事奉也應該是個體系，是新約福音祭司的體系，這個事奉，第一是以傳福音救人，作祭物獻與神為中心（羅十五16）。一般說來，我們傳福音是救靈魂。這不錯，但目標不設高。我們傳福音並不重在此，乃是重在為神得着祭物。根據舊約的啓示，我們的神是天天在等候我們向祂獻祭，不只是天天的，並且還是早晚都要獻上的。

今天我們傳福音不僅是救靈魂，我們傳福音乃是把罪人一個個救來，當作祭物獻給神。這是我們事奉的中心。我得救的時候，就聽見人說，要殷勤傳福音救靈魂；後來我也聽說，要殷勤傳福音結果子。結果子好像又比救靈魂高了一點。到最近一、二年我就看見我們是神的祭司，傳福音不僅是救靈魂，結果子，更是把罪人救來獻給神作祭物。當你傳福音給人，人一相信接受，你就給他施浸。之後，你千萬要記得，要在禱告中把這個人當作祭物獻給神。這樣，你必定是個喜樂的人。這是我們新約福音祭司事奉的中心。

不僅如此，新約福音祭司體系的事奉，乃是以建造基督的身體為目標（弗四11~12）。我們的事奉，中心是救來罪人獻與神，目的是建造基督的身體。我們傳福音把罪人救來，當作祭物獻給神，這個祭物便成為建造基督身體的材料（對基督身體的透視，五五至五六頁）。

參讀：對基督身體的透視，第四篇；新約福音祭司的盡職，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

第六週·週四

晨興餽養

羅一 9『我在祂兒子的福音上，在我靈裏所事奉的神，可以見證我怎樣在禱告中，常常不住的題到你們。』

腓一 19『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

爲着新約裏所啓示與信徒有關的一切要求，我們需要藉着經過過程之三一神的神聖分賜，接受神聖的供應。沒有這分賜，我們就無法接受供應；沒有這供應，我們就無法達到新約裏所提的要求。我們若要滿足新約對信徒的要求，就需要神聖的供應，就是三一神素質的供應（新約總論第六冊，二九四至二九五頁）。

信息選讀

在新約裏，事奉神與敬拜神實際上是相同的事。你無法事奉神而不敬拜祂，也無法敬拜祂而不事奉祂。

信徒是在神兒子的福音上，在他們的靈裏事奉敬拜神。…羅馬一章九節的事奉，原文意在敬拜中事奉。

在帖前一章九節下半保羅說，在帖撒羅尼迦的信徒『離棄了偶像轉向神，來服事又活又真的神』。這裏的服事，直譯是作奴僕服事。服事一辭是包羅一切的，如在九節的用法，它包括我們在日常生活中的所作的一切事。

在此節，『活』字是在『真』字之前。服事真神很容易，但服事活神就不是這麼容易。然而，我們需要服事活神。在我們日常的生活，神對於我們並在我們裏面必須是活的。在我們的言語、行爲上並日常生活的每一面，祂必須是活的。

<< 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.

藉着我們日常的生活，我們證明神是活的。神若不是活的，我們的日常生活就會非常不同。我們現今的生活見證我們所服事的神是活的。祂活在我們裏面，控制我們，指引我們，並對付我們。祂不讓我們過去，反而在許多事上改正我們，調整我們。神控制、指引我們，甚至在我們的思想 and 動機這類小事上，也是如此，這證明祂是活的。我們乃是活在活神的控制、指引和改正之下。我們在基督裏的信徒，必須過一種生活，見證我們所敬拜服事的神，在我們生活的細節中是活的。正確的基督徒生活應當見證神是活的。我們不作某些事或不說某些話，原因該是神活在我們裏面。我們所敬拜服事的神，不但在諸天之上是活的，在我們裏面也是活的。

我們來事奉神，或敬拜神，需要有清潔的良心，潔淨過的良心，脫離死行或任何一種虧欠〔來九 14〕。…基督的血潔淨我們的良心，叫我們事奉活神。事奉活神，需要基督的血所潔淨的良心。在死的宗教裏敬拜，或事奉神以外死的事物，不需要我們的良心被潔淨。良心是我們靈的主要部分。我們所要事奉的活神，總是藉着摸我們的良心，來到我們的靈裏（約四 24）。祂是公義的、聖別的，也是活的；我們污穢的良心需要被潔淨，叫我們能用活的方法事奉祂。在心思裏以宗教的方式敬拜神，就不需要這樣。

我們若要事奉並敬拜神，必須是為着福音的傳揚，並且是在我們的靈裏這樣行。新約的事奉和敬拜，乃是在福音的傳揚裏完成的。這福音與神兒子以外的任何事物都無關。神兒子的福音乃指包羅萬有的基督。因此，在福音上事奉神，就是在包羅萬有的基督裏事奉祂。在新約裏，福音就是基督自己。這就是行傳五章四十二節說，使徒『傳耶穌是基督為福音』的原因（新約總論第六冊，二九六至二九九頁）。

參讀：新約總論，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

第六週·週五

晨興餽養

羅一 1『基督耶穌的奴僕保羅，蒙召的使徒，被分別出來歸於神福音的。』

9『我在祂兒子的福音上，在我靈裏所事奉的神，可以見證…。』

〔羅馬一章九節的『我靈』〕不是指神的靈，乃是指保羅重生的靈。這與心、魂、心思、情感、意志或天然的生命不同。在信徒這重生的人靈裏，有基督和那靈與信徒同在（提後四 22，羅八 16）。在羅馬書保羅強調，我們所是的一切（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），都必須在這靈裏。保羅是在他這重生的靈裏，憑其中住着的基督，就是那賜生命的靈，並不是在他的魂裏，憑魂的能力和幹才事奉神。這是他在傳福音上的第一要點（聖經恢復本，羅一 9 註 1）。

信息選讀

在羅馬一章九節上半保羅說，他在靈裏事奉神。這指明要傳神兒子的福音，必須在我們的靈裏。傳福音在於我們的靈。每當我們傳福音的時候，我們都該運用我們的靈。

保羅只有在羅馬書說，他在他的靈裏事奉神。原因是保羅在羅馬書裏與熱心宗教的人辯論；他們無一例外的是在靈以外的字句、形式或道理裏。保羅在羅馬書裏指明，我們向神所作的，必須在我們的靈裏作；我們所是的，必須在靈裏；我們所有的，也必須在靈裏。在二章二十九節他說，神的真子民必須在靈裏，真割禮不是在外面肉體上，乃是在靈裏。然後在七章六節他說，我們應當在靈的新樣裏服事神。最終，在十二章十一節保羅說，我們必須靈裏火熱。傳神的福音完全與我們的靈有關。

<< WEEK 6 — DAY 5 >>

Morning Nourishment

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.

我們是在神的福音上，在我們的靈裏事奉神；這福音實際上乃是羅馬書的主題。在本書第一節保羅說，他是基督的奴僕，蒙召的使徒，『被分別出來歸於神福音的。』這指明保羅在羅馬書裏的心意，是要寫關於福音的事。整卷書乃是以最完滿的方式揭示福音，就是神的喜信〔二 16，十六 25〕。羅馬書可視為第五卷福音書。

新約的前四卷…所傳的福音是關於在肉體裏的基督，在祂死而復活以前，生活在祂門徒當中的時候。羅馬書裏的福音，是關於作為那靈的基督，不是在肉體裏的基督。在第八章我們看見，那住在我們裏面的生命之靈，就是基督自己；基督是在我們裏面。四福音裏的基督是在門徒當中，羅馬書裏的基督是在我們裏面。…羅馬書裏的基督，是復活以後的基督。這位基督比四福音裏的基督更深奧、更主觀。…我們需要第五卷福音書—羅馬書，啓示基督主觀的福音。

羅馬書的中心信息是罪惡、屬肉體的人，能成為神的兒子，並模成神兒子的形像。這樣，基督就成為許多弟兄中的長子（八 29）。因此，福音的中心點不是罪得赦免，乃是產生神的許多兒子，神兒子的許多弟兄。神渴望將肉體裏的罪人變化為神在靈裏的兒子。我們若要在福音上事奉神，我們眾人都該使這同一件事成為我們的目標。我們傳福音，不僅僅是使人得救、罪得赦免或變得屬靈，乃是使他們成為神的兒子。這是我們的目標。

在神兒子的福音上，在我們靈裏事奉神，要緊的點是我們在福音上將基督服事給人。為此，我們需要學習福音的要素和細節，需要經歷福音完全的內容，並且需要運用我們的靈。這就是在神兒子的福音上，在我們的靈裏事奉神（新約總論第六冊，二九九至三〇二頁）。

參讀：關於相調的實行，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

第六週·週六

晨興餽養

腓三 3『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。』

林前十五 58『所以我親愛的弟兄們，你們務要堅固，不可搖動，常常竭力多作主工，因為知道你們的勞苦，在主裏面不是徒然的。』

信徒不僅在他們靈裏事奉神，也憑神的靈事奉祂。…〔腓立比三章三節上半的〕事奉，原文指像祭司的事奉。所有的新約信徒都是神的祭司（彼前二 9，啓一 6）。因此，我們對主的服事，無論在那一面，都是祭司的服事，祭司的事奉，…在我們的靈裏，且憑祂的靈（新約總論第六冊，三〇三頁）。

信息選讀

〔腓立比三章三節〕的肉體，包含我們天然人的一切所是和所有。…任何天然的事物，無論善或惡，都是肉體。…我們在基督裏的信徒，不該信靠我們憑天然出生所有的任何事物，因我們天然出生的一切，都是肉體的一部分。我們若要真實的事奉並敬拜神，我們所作的一切，就必須憑神的靈，在基督裏，而不信靠肉體。

即使我們蒙了重生，我們也可能繼續活在墮落的性情裏，誇我們在肉體裏所作的，信靠我們天然的資格。…我們需要主的光光照我們的性情、我們的行為和我們對肉體的信靠。我們若蒙主光照，就會承認，雖然我們蒙了重生，成為神的兒女，有神的生命和性情，但我們仍然太活在肉體裏。有一天，光照亮你這點，你就要俯伏在主面前，承認你的性情是何等不潔。然後你就會定罪你憑墮落的性情所作的一切。你會看見，在神眼中，無論在墮落的性情裏作

<< WEEK 6 — DAY 6 >>

Morning Nourishment

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

甚麼，都是邪惡的，都該被定罪。從前，我們誇我們的行為和資格。但時候將到，我們不再誇肉體同肉體的資格，反而定罪它。我們要單單誇基督，領悟我們在自己裏面，完全沒有立場誇口。

我們惟有蒙了神的光照，纔能真說，我們不信靠天然的資格、能力或智力。只有在那時，我們纔能見證我們全然信靠主。我們這樣蒙光照之後，就能真正在我們靈裏，且憑着那靈事奉敬拜神（新約總論第六冊，三〇五至三〇七頁）。

事奉神的事非經過死而復活，就不能擺在神面前蒙悅納。復活就是神，不是我們；復活就是神能，我不能；復活就是神作的，不是我作的。…所有認識復活的人，都是對自己絕望的人；所有認識復活的人，都是知道自己不能的人。天然的力量還存在時，復活的能力就無法彰顯。

復活…必須你自己倒下去，甚麼也不能的向神說，『沒有甚麼是我能的，沒有甚麼是我有的，沒有甚麼是我是的；我就是這樣的人。如果有甚麼我能給的，其實乃是你給的；如果有甚麼我能作的，實在乃是你作的。』當你這樣倒下去的時候，一切你所有的，就是神作在你裏面的。從今以後，…你確知凡是死的，全是你的，凡是活的，全是神的。…一切的生命乃是主的。…人必須到了盡頭，對自己的一無所有纔不會誤會（倪柝聲文集第三輯第一冊，二七五至二七七頁）。

歷世紀以來，所有主活的僕人，都有這位復活的基督活在他們裏面。我們能見證，祂活在我們裏面，使我們能作我們在自己裏面絕不能作到的事（新約總論第六冊，三〇九頁）。

參讀：倪柝聲文集第三輯第一冊，權柄與順服下編，第四篇；事奉的基本功課，第十六課。

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

第六週詩歌

事奉—在身體裏

656

8 7 8 7 副 (英 913)

F 大調

3/2

一 要在身體事奉、工作，這是主旨所着重；
 3 4 | 5 -- 3 4 6 | 5 - 3 - 3 3 | 4 -- 3 2 1 | 3 - 2 -
 身體乃是主所要者，當與身體同行動。
 3 4 | 5 -- 3 4 6 | 5 - 3 - 1 2 | 3 4 3 - 2 - | 1 - - -
 身體乃是主所要者，當與身體同行動。
 5 5 | 5 -- 5 6 7 | 1̇ - 5 - 5 5 | 5 -- 5 7 6 | 5 - 4 -
 (副) 要在身體事奉、工作，永遠不要再單獨；
 3 4 | 5 -- 5 6 7 | 1̇ - 5 - 4 6 | 5 1 3 - 2 - | 1 - - - ||
 既是身體上的肢體，就當配搭事奉主。

- 二 重生是作主的肢體，非作單獨的個人；
總是應該與眾聖徒 互相配搭事奉神。
- 三 乃是活石同被建造，必須作神的靈宮，
成為聖潔祭司體系，和諧一致的事奉。
- 四 因此必須同被建造，各守地位盡職事；
我們事奉所有根據，乃是身體的性質。
- 五 我們工作，盡職事奉，須從身體得供應；
若與身體脫節、孤立，必失功用與功能。
- 六 我們若在身體事奉，元首豐富必得享；
盡上肢體所有功用，必有基督的身量。
- 七 永遠持定元首基督，藉祂一同得長進；
從祂得到豐滿供應，分給身體各部分。
- 八 主，我重新獻上身體，求你變化我心思，
使我明白你的旨意，藉你身體而服事。

<< WEEK 6 — HYMN

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.
*Serve and work within the Body,
Never independently;
As the members of the Body,
Functioning relatedly.*
- 2
As the members we've been quickened
Not as individuals free;
We must always serve together,
All related mutually.
- 3
Living stones, we're built together
And a house for God must be,
As the holy priesthood serving,
In a blessed harmony.
- 4
Thus we must be built together,
In position minister;
For the basis of our service
Is the body character.
- 5
In our ministry and service,
From the Body, our supply;
If detached and isolated,
Out of function we will die.
- 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.
- 7
To the Head fast holding ever,
That we may together grow,
From the Head supplies incoming
Thru us to the Body flow.
- 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.

爲着神的建造之祭司職分的恢復

第七篇

祭司體系中心和終極的點

讀經：出二八 15 ~ 30

綱目

週一

壹 按照出埃及二十八章十五至三十節，
決斷的胸牌乃是祭司衣服的中心物件，
也是祭司體系中心和終極的點：

- 一 決斷的胸牌主要的目的是神的引導；神的子民根據由胸牌的實際所得着神的引導來行事。
- 二 胸牌豫表召會，我們若不認識召會，也就不認識甚麼是神的引導；事實上，神的引導和召會乃是一。
- 三 神藉着召會、憑着召會、並同着召會，啓示我們該作甚麼；召會就是神的引導，因爲召會擔負着神聖的字母，藉此神使人認識祂的引導—21 節，參詩七三 2 ~ 3, 16 ~ 17, 22 ~ 28。
- 四 決斷的胸牌乃像一部屬天、神聖、屬靈的打字機，好顯明神的引導；這部屬天的打字機乃是祭司衣服的中心。

The Recovery of the Priesthood for God's Building

Message Seven

The Central and Ultimate Point of the Priesthood

Scripture Reading: Exo. 28:15-30

Outline

Day 1

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:

- 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.*
- 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.*
- 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.*
- 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 胸牌叫作決斷的胸牌，因為人藉着它可以解決難處；當大祭司帶着決斷的胸牌到神面前，神的光照亮，有些寶石變暗的時候，神的旨意就完全的顯明出來了。

六 胸牌帶在亞倫胸前（心上），在耶和華面前作記念，表徵全召會作為一個建造在一起的實體，帶在基督愛的心上，在神面前作記念，成為可喜悅的記念—出二八 29：

- 1 召會作為基督的身體，神聖啓示的高峯，是神在宇宙中偉大的旨意—弗一 5，9，11，22～23。
- 2 身體生活作為基督身體的實行與彰顯，是神對我們在地上偉大的旨意—羅十二 1～2。
- 3 基督的身體同身體生活是神意願所喜悅的，是祂的心愛—弗一 5 上，9。

週 二

貳 胸牌上的十二塊寶石，其上刻有以色列十二支派的名字，表徵所有蒙神救贖並變化的人，建造在一起，成為一個實體—出二八 17～21：

- 一 十二塊寶石鑲嵌在金框內，（17～20，）象徵聖徒作為變化過的寶石，在基督的神聖性情裏建造在一起，成為一個實體，就是召會作基督的身體。（林前三 10～12 上，弗一 22～23。）
- 二 因此，胸牌乃是神子民建造的縮圖，指明在基督裏的信徒是各自分開的，卻不是分裂的一—啓二一 18～20，羅十二 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 寶石不是受造的，而是由受造的材料變化而成的；這表徵召會是由變化所產生的，由天然的東西變化成爲神聖的東西。
- 四 作爲召會的組成分子，由塵土所造的信徒（創二7）必須藉着那靈的工作，（林後三3，18，）在他們的人性裏憑着神聖的性情並以神聖的性情變化成爲寶石，爲着神永遠的建造；（太十六18，約一42，彼前二5，啓二一18～21；）基督徒的生活乃是變化的生活，神天天都在設法變化我們。（羅十二2～3，林後四16。）
- 五 十二這數字由四（受造之物）乘三（在復活裏的三一神）所組成，表徵三一神與祂的造物（人）調和，爲着完滿、完備的執行神的行政，直到永遠—參啓二一12～13。
- 六 寶石排列成四行，每行三塊，指明信徒不僅被變化，也與三一神調和。
- 七 寶石鑲嵌在金框內，（出二八20，）表徵變化且調和的信徒，乃是建造在基督神聖的性情裏，成爲一個實體。（彼後一4。）
- 八 這些人（屬於十二這數字）完成神永遠的定旨，且成爲宇宙中神聖管治的行政。
- 九 在神永遠的計畫中，照着祂永遠的眼光來看，帶在基督心上（出二八29）並握在祂關愛之度量中（16下，參約十28）的召會，乃是三一神與蒙救贖的人這樣的調和。

週 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寶石上，相當於將基督寫在信徒心裏，使他們成為基督的活信，有基督為其內容——林後三 3：

- 一 基督藉着信徒對祂的經歷，並藉着新約職事的書寫，寫到信徒裏面——2 ~ 6 節。
- 二 刻在十二塊石頭上的字母，豫表基督是屬天的字母——參啓二二 13 上。
- 三 如果我們沒有被變化，也不是透亮的，沒有刻着活神的靈連同基督作內容，而僅僅是晦暗無光的石頭，沒有甚麼字母刻到我們裏面來，神就不可能藉着我們來說話。

肆烏陵和土明放在胸牌裏，胸牌就不僅作為記念，也成為決斷的胸牌——出二八 30：

- 一 『烏陵』意思是『光，照明物』——30 節：
 - 1 烏陵是一種照明物，安在胸牌裏面十二塊寶石底下，能裝油以供燃燒，而用以燃燒這油的火是來自祭壇。
 - 2 烏陵有十二個照明物，每一個照亮胸牌上十二塊透明寶石中的一塊，使寶石能發出光來。（David Baron，巴倫。）
 - 3 烏陵豫表基督作為光，照明者，（約八 12，弗五 14，）藉着那靈（油）和十字架（來自祭壇的火）而照耀。

週 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 胸牌十二塊寶石上的名字，僅包含希伯來文二十二個字母中的十八個；其餘的四個字母安在土明上，使土明成爲成全者和完成者。（David Baron，巴倫。）
 - 2 藉着烏陵照亮個別的寶石，也藉着胸牌上的一些寶石變暗了，全部二十二個字母就可用來拼出單字和句子。
 - 3 土明豫表基督是成全者和完成者；（來十二2;）所以祂是屬靈的字母，爲着書寫，也爲着完成。（參啓二二13上。）
 - 4 烏陵和土明一起豫表基督是神的見證人，神的見證，（三14，）是神對祂子民說話的憑藉。（來一2。）
 - 5 在新約，烏陵和土明的實際乃是調和的靈，就是神揭示的靈（聖靈），內住於我們接受的靈（我們重生之人的靈）—羅八4，14，16，啓一10，四2，十七3，二一10。
- 三 在出埃及二十八章三十節以及申命記三十三章八節和十節，神的決斷（典章）指神的律法及律法的判定和決斷，與烏陵和土明有關。
- 四 出埃及二十八章三十節裏的『決斷』一辭指明，神在祂的百姓中間，在凡事上都有一個定規；這個決斷導致一些斷案；結果，我們就有了神的引導。
- 五 按照舊約，烏陵和土明加到胸牌上，是神對祂子民說話的憑藉，向他們指明祂的引導；因此我們可以說，決斷的胸牌乃是引導的胸牌—利八8，民二七21，申三三8，書七16～21，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 神藉着胸牌所給的引導，總是與決斷有關；神的律法包括祂的決斷，而這些決斷成了神的引導。

七 在屬靈的經歷中，我們要知道神的引導，就必須審判凡出於肉體、己、舊人和世界的一切。

八 在羅馬八章十四節那靈的引導，就是神藉胸牌所給之引導的實際，出自該章一至十三節所有的決斷，也是這些決斷的總和。

九 神乃是藉着胸牌說話作為祂的引導，這表徵神藉着召會使祂的子民認識祂的引導：

1 主若要藉着胸牌及烏陵和土明說話，就需要製作胸牌，有十二塊寶石刻着以色列人的名字，也需要大祭司把胸牌帶在胸前（心上）。

2 同樣的原則，神今天要藉着召會並基督作照明者（烏陵）和成全者（土明）而說話，就需要召會建造起來，有眾信徒成了變化並透亮的寶石，刻有基督作屬靈的字母，（林後三3，）也需要帶領者把召會擔負在心上。

伍 表明神引導的決斷胸牌，功用就像屬天、神聖、屬靈的打字機一樣，神藉着帶有烏陵和土明的胸牌來說話的方式，與我們所盼望的正好相反：

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 神不是藉着發亮的寶石來說話，而是藉着變暗的寶石來說話；這意思是說，神是藉着消極的光景來說話；因為主憑決斷胸牌的說話是藉着消極的光景，這樣的說話就是一種決斷；這乃是主對祂子民心意的啓示。

二 按正常的情形來說，胸牌裏的十二塊寶石都在烏陵的照耀之下；忽然間刻着某個名字的寶石變暗了，這塊寶石變暗就是神卽時的說話：

- 1 保羅的書信以及主耶穌達與亞西亞七個召會的七封書信都是根據這個原則寫的，它們不是根據召會裏積極的事情寫的，而是根據召會消極的光景寫的。
- 2 保羅照着他對哥林多消極的光景所讀出來的，寫了哥林多前書；雖然他的著作是基於消極的事情，但在這封書信裏，他卻把積極的東西—基督的豐富—服事給召會。
- 3 哥林多的聖徒成了保羅寫信時所用的屬靈字母；同樣的，在一個地方召會裏，領頭的人必須讀出聖徒真實的情況和光景，來尋求主的引導。
- 4 今天基督徒中間的難處乃是因着有太多的黑暗，神就無法來暴露黑暗；要顯明黑暗，首先必須有光的照耀；神是藉着在光的照耀中一些變為消極的事來說話。

週 六

5 我們這樣來讀消極的光景，就曉得神的引導，神的決斷；然後在我們所在的地方，我們就會曉得神要我們作甚麼，然後我們就該跟隨祂的引導。

三 我們作為召會若要成為決斷的胸牌，就必須履行一些條件：

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 我們需要被變化而透亮；然後作為屬靈字母的基督，必須清楚而明確的銘刻到我們裏面—林後三 3，18，參代上二八 19。
 - 2 寶石若不刻着字母，神就無法藉着胸牌來說話；照樣，神所救贖的子民若不刻着基督，神也無法藉着他們來說話—來八 10。
 - 3 因着缺少變化、不穀透亮、沒有銘刻和光照，我們就需要禱告，使我們成為透亮的，有更多的基督刻到我們裏面，並經歷更多的光照—啓二二 1，二一 11，詩一一九 130，賽二 5，弗五 8～9，詩八九 15，約壹一 7。
 - 4 基督是屬靈的字母，為着銘刻，也為着完成，指明祂是取之不盡，用之不竭的；我們雖然享受祂的銘刻，但我們還需要更多屬於祂的東西好得着完全—參來六 1，腓三 10，13～14。
- 四 胸牌就是身體生活的建造，這就成了我們知道神對祂子民旨意的憑藉；然後我們纔能接受主的判斷，知道我們該作甚麼或不該作甚麼；我們會認識主的道路；然後全召會纔能按主的判斷往前去。
- 五 我們需要禱告，使每一個地方召會都照着出埃及二十八章裏的圖畫，成為一個胸牌。

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.***

第七週·週一

晨興餽養

出二八 15『你要用巧匠的手工，作一個決斷的胸牌；要和以弗得一樣的作法，用金線，和藍色、紫色、朱紅色線，並撚的細麻作成。』

17『要在上面鑲嵌四行寶石…。』

21『…按着以色列兒子們的名字，要有十二塊；每塊刻一個名字，彷彿刻圖章，代表十二個支派。』

祭司衣服的中心物件乃是胸牌，不是以弗得。當然，這中心物件屬於以弗得。在對祭司衣服的描述裏，首先提起的就是胸牌。

胸牌的功用是甚麼？按照出埃及二十八章十五節，胸牌稱為決斷的胸牌。…這裏的決斷主要不是在斷定甚麼是對的，甚麼是錯的，甚麼是義的，甚麼是不義的。反之，這個決斷乃是要叫神的子民能曉得祂的引導。因此，決斷的胸牌實際上乃是引導的胸牌。這樣，十五節為甚麼用決斷這辭說到胸牌？答案乃是：我們若要知道神的引導，就必須有許許多多的決斷。我們必須審判凡出於肉體、己、舊人和世界的一切；我們必須審判出於肉體的事物，以及思念肉體的心思。這種決斷為我們開路，使我們知道神的引導（出埃及記生命讀經，一五八二至一五八三頁）。

信息選讀

胸牌的功用就如屬天、神聖、屬靈的打字機。希伯來文二十二個字母中，有十八個字母包含在十二支派的名字裏，這些名字刻在胸牌上的寶石內。其餘的四個字母

<< WEEK 7 — DAY 1 >>

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

包含在與胸牌相連的土明上。因此，胸牌有全部的希伯來文字母；這就使胸牌能成爲一部神聖的打字機。我們會看見，藉着胸牌連同烏陵和土明，就能得着主的引導，正如使用打字機時，一個字母接着一個字母就組成字或句子。

在羅馬八章十四節保羅說，凡被神的靈引導的，都是神的兒子。我們在羅馬八章看見胸牌的實際。

按豫表，胸牌和主的引導有關。…胸牌〔也〕豫表召會…我們若不認識召會，也就不認識甚麼是主的引導。事實上，神的引導和召會乃是一。

大祭司穿戴有十二塊寶石的胸牌，每塊寶石刻有一個支派的名字。…決斷的胸牌乃像一部屬天、神聖、屬靈的打字機，好顯明神的引導。這部屬天的打字機乃是祭司衣服的中心。

胸牌豫表召會，而以弗得豫表基督。因此，胸牌在以弗得上面表徵召會擔在基督胸前。此外，神乃是藉着胸牌使人認識祂的引導；這事實指明今天神藉着召會、憑着召會並同着召會，啓示我們該作甚麼。召會就是神的引導，因爲召會擔負着神聖的字母，藉此神使人認識祂的引導。

主是以團體的方式，甚至以合併的方式擔負我們。主耶穌把我們建造在一起，把我們合併成爲一體。胸牌是由十二塊分開、個別的寶石組成的一個整體。…我們是個別的，卻不是分離的、單獨的。

以色列人有十二個支派，每支派由胸牌上的一塊寶石所代表。但這些寶石都建造在一起成爲一體。因此，胸牌實際上乃是鑲嵌在金框內之寶石的建造（出埃及記生命讀經，一五八三至一五八五、一五九一頁）。

參讀：出埃及記生命讀經，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

第七週·週二

晨興餽養

出二八 17『要在上面鑲嵌四行寶石：第一行是紅寶石、黃玉、綠寶石。』

20『第四行是黃璧璽、紅瑪瑙、碧玉；這些都要鑲嵌在金框內。』

以弗得上的胸牌，表徵召會是神贖民在基督之上建造在一起。十二塊寶石鑲嵌在金框內（出二八 17～20），象徵聖徒作為變化過的寶石，在基督的神聖性情裏建造在一起，成爲一個實體，就是召會作基督的身體（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（見創二 12 註 1），指明在基督裏的信徒是有區別的個人，彼此卻不是分裂的（羅十二 5，林前十二 27）。整個以弗得連同其肩帶和胸牌，乃是基督與召會美妙的描繪（聖經恢復本，出二八 15 註 2）。

胸牌上刻有以色列十二支派名字的十二塊寶石，表徵所有蒙神救贖並變化的人，建造在一起成爲一個實體。…召會是藉着天然事物變化成神聖事物而產生的。信徒作為召會的組成分子，是用塵土造的（創二 7），他們的人性必須藉着那靈的工作，被神聖的性情並以神聖的性情所變化（林後三 18），成爲寶石，爲着神永遠的建造（太十六 18，約一 42，彼前二 5，啓二一 18～20）（出二八 17 註 2）。

信息選讀

十二這數字由四（受造之物）乘三（在復活裏的三一神）所組成，表徵三一神與祂的造物（人）調和，爲着完滿、完備的執行神的行政，直到永遠。…

<< WEEK 7 — DAY 2 >>

Morning Nourishment

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

寶石排列成四行，每行三塊，指明信徒不僅被變化，也與三一神調和。寶石鑲嵌在金框內（出二八 20），表徵變化且調和的信徒，乃是建造在基督神聖的性情裏，成爲一個實體。這些人（屬於十二這數字）完成神永遠的定旨，且成爲宇宙中神聖管治的行政。在神永遠的計畫中，照着祂永遠的眼光來看，帶在基督心上（29）並握在祂關愛之度量中（16 下）的召會，乃是三一神與蒙救贖的人這樣的調和（聖經恢復本，出二八 17 註 1）。

以弗得表徵基督的彰顯，它描繪基督在祂的神性和人性，並祂的屬性和美德裏彰顯出來。…在以弗得上，在基督的彰顯上，就有了召會。肩帶和胸牌都象徵召會：首先，象徵召會是主耶穌的見證，這是兩條肩帶的功用，因爲二表徵見證。因此，以弗得的兩條肩帶表徵召會是基督的見證。由十二塊寶石鑲嵌在金框內所構成的胸牌，表徵聖徒作爲變化過的寶石，在基督的神聖性情裏建造在一起，成爲一個實體。這就是建造起來的召會。因此，以弗得及其連帶的三個牌子，實際上乃是基督與召會的一幅圖畫。

出埃及二十八章三十節說，『亞倫…要…在耶和華面前常將以色列人的決斷牌帶在胸前。』這裏我們看見，胸牌是亞倫在主面前帶在胸前的。這表徵全召會作爲建造在一起的實體，在神面前帶在基督愛的胸前；這對我們是何等大的安慰！我們中間許多人有艱難、困苦，我們也許在工作上或在家庭裏有難處。屬人生活真不容易。然而，我們若思想帶在亞倫胸前之胸牌的圖畫，就會領悟，我們不是在自己的艱難、困苦或難處裏面—我們乃是在神面前、在基督的心上。當仇敵來攪擾我們時，我們應當宣告：『撒但，此刻我是在神面前被帶在基督的心上。』（出埃及記生命讀經，一六〇〇至一六〇一、一六〇七至一六〇八頁）。

參讀：出埃及記生命讀經，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

林後三 3『你們顯明是基督的信，由我們供職所寫的，不是用墨，乃是用活神的靈寫的，不是寫在石版上，乃是寫在肉版，就是心上。』

啓二二 13『我是阿拉法，我是俄梅嘎；我是首先的，我是末後的；我是初，我是終。』

十二支派的名字刻在寶石上，相當於將基督寫在信徒心裏，使他們成爲基督的活信，有基督爲其內容（見林後三 3 與註）。基督藉着信徒對祂的經歷，寫到他們裏面。刻在十二塊石頭上的字母，豫表基督是屬天的字母（參啓二二 13 上）（聖經恢復本，出二八 21 註 1）。

信息選讀

烏陵和土明放在胸牌裏，胸牌就不僅作爲記念，也成爲決斷的胸牌（聖經恢復本，出二八 30 註 3）。

烏陵是一種照明物，安在胸牌裏面十二塊寶石底下，能裝油以供燃燒，而用以燃燒這油的火是來自祭壇。烏陵有十二個照明物，每一個照亮胸牌上十二塊透明寶石中的一塊，使寶石能發出光來（David Baron，巴倫）。烏陵豫表基督作爲光，照明者（約八 12，弗五 14），藉着那靈（油）和十字架（來自祭壇的火）而照耀（出二八 30 註 1）。

烏陵有十二個照明物，照亮所有十二塊透明的寶石。假設這些寶石上沒有刻着字母，這樣，照明物透過寶石會照出甚麼？甚麼也照不出來，因爲寶石上沒有字母可被照亮。即使寶石被這些照明物照亮，因而發出

Morning Nourishment

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.

Rev. 22:13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

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)

Today's Reading

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)

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)

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

光來，也沒有甚麼內容；內容乃在於銘刻在寶石上的字母。

林後三章裏基督的活信，原則也是一樣。惟有基督寫到我們全人裏面，我們纔能成為祂的活信。除非寶石刻着字母，神就無法藉着胸牌說話；照樣，除非神的贖民寫有基督，神也無法藉着他們說話。不錯，主的確是藉着祂的贖民說話；然而，祂實際上乃是藉着寫到他們裏面的基督說話。這意思是，我們需要基督的內容作為字母寫到我們裏面。不然，神就無法藉着我們說話，因為沒有任何字母寫到我們裏面。

今天有多少基督徒有基督寫到他們裏面？答案乃是：真正有基督寫在他們裏面的人少之又少。甚至在這些少數人身上，基督寫進來的量也不多。不僅如此，許多基督徒不是透亮的。主怎能藉着那些沒有寫着基督又不透亮的人說話？這是不可能的。如果安在胸牌上的寶石不透明，就算烏陵的照明物照亮它們，也無法照透這些不透明的寶石。照樣，因着許多基督徒不透明，基督也就無法藉着他們照耀。我們需要被變化，是透亮的，還要有基督寫到我們裏面。然後，光藉着我們照耀時，別人就能讀出寫到我們裏面的字母，也就是基督的內容。但我們若沒有被變化，不是透亮的，也沒有寫着基督，而只是不透明的石頭，沒有任何字母寫到裏面，神就不可能藉着我們說話（出埃及記生命讀經，一六一四至一六一五頁）。

參讀：出埃及記生命讀經，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

第七週·週四

晨興餽養

出二八 29 ~ 30 『亞倫進聖所的時候，要將決斷胸牌上以色列兒子們的名字，帶在胸前…。你又要將烏陵和土明放在決斷的胸牌裏；亞倫進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。胸牌十二塊寶石上的名字，僅包含希伯來文二十二個字母中的十八個。其餘的四個字母安在土明上，使土明成為成全者，完成者（David Baron，巴倫）。藉着烏陵照亮個別的寶石，全部二十二個字母就可用來拼出單字和句子。土明豫表基督是成全者和完成者（來十二 2）。基督是屬靈的字母，為着書寫（參出二八 21 註 1），也為着完成。烏陵和土明一起豫表基督是神的見證人，神的見證（啓三 14），是神對祂子民說話的憑藉（來一 2）。在新約，烏陵和土明的實際乃是調和的靈，就是神揭示的靈（聖靈），內住於我們接受的靈（我們重生之人的靈）（羅八 4、14）（聖經恢復本，出二八 30 註 2）。

信息選讀

在出埃及二十八章三十節以及申命記三十三章八節、十節，神的決斷（典章）指神的律法及律法的判定和決斷（見路一 6 註 4），與烏陵和土明有關。按照舊約，烏陵和土明加到胸牌上，是神對祂子民說話的憑藉，向他們指明祂的引導（聖經恢復本，出二八 30 註 3）。

烏陵和土明加到胸牌裏面以後，胸牌就成為決斷的胸牌。…申命記三十三章十節所提的決斷（典章），與八

<< WEEK 7 — DAY 4 >>

Morning Nourishment

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

節裏的烏陵和土明有關；那裏告訴我們，祭司，就是利未人，會有土明和烏陵。十節裏的決斷（典章），乃是指出埃及二十八章二十九至三十節裏的決斷。這兩段話裏的決斷都與烏陵和土明有關。

在申命記三十三章十節，決斷（典章）乃是神律法的一部分；律法又是神律例的總和。…律法所包括的比十誡要多。…出埃及二十章所記載的十誡，由二十一至二十三章所記載的典章和律例加以補充；這些律例都是決斷（典章）。

在申命記三十三章十節和出埃及二十八章二十九至三十節，譯為『決斷（judgment）』的這個英文字會誤導人；它可能會被認為是審判的行動，甚至被認為是意見，因為我們的決斷也許是指我們的意見。不僅如此，決斷也許包括評價。但這不是決斷胸牌裏之決斷的意義。這些經文裏的『決斷』一辭指明，神在祂百姓中間，在凡事上都有律例。所有的律例都會帶來決斷，而這些決斷成了神的引導。因此，神的引導來自祂的決斷，而祂的決斷是基於祂的律例。

首先神頒賜十誡，然後頒布許多律例和典章作為十誡的補充。十誡是神律例的原則，而二十一至二十三章提供了這些律例的細節。在這些詳細的律例裏有神決斷，這決斷導致一些斷案。結果，我們就有了神的引導。

我們若要得着主的引導，與我們有關的許多事物都必須受神審判。我們的肉體、過犯以及天然的生命，都必須受神審判。神的律例要求這一切事物都要被撇在一旁；以後所剩下的就真是出於神的；如此，我們就知道神的引導了（出埃及記生命讀經，一六一七至一六一九頁）。

參讀：出埃及記生命讀經，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『〔約書亞〕要站在祭司以利亞撒面前，以利亞撒要憑烏陵的判斷，在耶和華面前為他求問。他和以色列人全會眾都要遵以利亞撒的話出入。』

羅八 14『因為凡被神的靈引導的，都是神的兒子。』

在屬靈的經歷中，我們要知道神的引導，就必須審判凡出於肉體、己、舊人和世界的一切。在羅馬八章十四節那靈的引導，就是神藉胸牌所給之引導的實際，出自該章一至十三節所有的決斷，也是這些決斷的總和（見該章 14 註 2）。

神乃是藉着胸牌說話作為祂的引導，這表徵神藉着召會使祂的子民認識祂的引導。主若要藉着胸牌及烏陵和土明說話，就需要製作胸牌，有十二塊寶石刻着以色列人的名字，也需要大祭司把胸牌帶在胸前（心上）。同樣的原則，神今天要藉着召會並基督作照明者（烏陵）和成全者（土明）而說話，就需要召會建造起來，有眾信徒成了變化並透亮的寶石，刻有基督作屬靈的字母（林後三 3），也需要帶領者把召會擔負在心上（聖經恢復本，出二八 30 註 3）。

信息選讀

神藉着帶有烏陵和土明的胸牌說話的方式，與我們所以為的正好相反。神不是藉着發亮的寶石說話，乃是藉着變暗的寶石說話。這意思是，神是藉着消極的光景說話。按正常情形，胸牌裏的十二塊寶石都在烏陵的照耀之下。忽然間刻着某個名字的寶石變暗了，這塊寶石變

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

暗就是神即時的說話。我們天然的觀念會以為，神藉着胸牌的說話來自照亮的寶石。事實上，祂乃是藉着忽然間變暗的寶石說話。

保羅的書信，以及主耶穌寫給亞西亞七個召會的七封書信，都是根據這個原則寫的。這些書信不是照着召會裏所見積極的事情寫的，乃是根據召會消極的光景寫的。…保羅按照他對哥林多消極的光景所讀出來的，寫了哥林多前書。他考量那種光景，就知道要寫甚麼。雖然他的著作是基於消極的事情，但在這封書信裏，他卻把積極的東西—基督的豐富—供應給召會。

今天基督徒中間的難處乃是因着有太多的黑暗，使神無法暴露黑暗。當每樣東西都在黑暗裏，我們就很難指出那件東西是在黑暗裏。…〔房間裏〕所有的燈若都亮着，我們很容易就可找出變暗的那一盞。

今天基督徒的光景很不正常，沒有光，盡是黑暗；結果，神就難以說話。為要顯明黑暗，首先必須有光的照耀。…如果在一個召會裏，事情錯了很容易被發現，那個召會就是正常的。但如果在某個召會裏，事情錯了卻不能發現，就指明那裏的召會是在黑暗裏。當黑暗籠罩時，消極的事情就不可能暴露出來。為此，光是不可少的。在光的照耀下所暴露的，就是神的說話。神是藉着事情變為消極而說話；這種消極的光景就指明缺少基督。我們這樣來讀消極的光景，就知道神的引導了。然後在我們的所在地，我們就會知道神要我們作甚麼，之後我們就該跟隨祂的引導（出埃及記生命讀經，一六三八至一六四〇頁）。

參讀：出埃及記生命讀經，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

第七週·週六

晨興餽養

林後三 18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

啓二一 11『城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

藉着胸牌所得的引導，總是與審判有關（審判與決斷，英文同字，均為 judgment—譯註）。這意思是，主藉着胸牌說話，乃是藉着消極的光景。這種說話若只是藉着積極的光景，就不需要審判了，因為每件事都是積極且正當的。

使徒保羅是個真正照耀的人，在保羅的照耀之下，黑暗就被暴露了。保羅有些書信是照着黑暗、照着召會裏聖徒消極的光景寫的。因着保羅看見在哥林多召會裏的一些黑暗面，這些黑暗面乃是神審判的字母，保羅就能寫出哥林多前書這卷審判的書來。但隨着這卷書信裏所含的一切審判，卻有許多積極的事物，就是有基督的豐富，供應給在哥林多的信徒。這就是神說話的方式。不論是在舊約，或是在新約裏，神的說話都是根據消極的光景；然而卻有基督的豐富作祂子民的供應（出埃及記生命讀經，一六四〇至一六四一頁）。

信息選讀

我們作為召會若要成為決斷的胸牌，就必須履行一些條件。首先，我們需要被變化而透亮。然後，作為屬靈字母的基督，必須清楚而明確的寫到我們裏面。這就是對基督要有充分的經歷。

<< WEEK 7 — DAY 6 >>

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.

我們若不盡力把基督供應給別人，就不會領悟我們對基督的經歷是多麼缺乏。但當我們想要向別人說到對基督的經歷時，我們就會發覺自己仍是非常缺少經歷。我們對基督很少有真實的經歷可以供應給別人。我們這些要牧養聖徒的人，需要對基督有經歷，不然我們就缺少供應基督所需合式的屬靈字彙。…我們也許多少能教導別人聖經，因我們已經研讀聖經多年了。但到了要把基督供應給人時，我們就有所缺欠；我們沒有多少基督書寫到我們裏面。…因此，很難藉着胸牌得知主的引導。

因着缺少變化、不穀透亮、沒有書寫和光照，我們就需要禱告，使我們成為透亮的，有更多的基督書寫到我們裏面，並經歷更多的光照。然後我們會發覺，即使我們滿了基督，我們仍有所缺，因我們還是缺了一些基督的豐富。

我們由胸牌和烏陵、土明看見兩種字母，一種是為着書寫，另一種是為着完成。如果我們還未滿了基督，我們所需要的就是書寫。基督必須書寫到我們裏面，直到我們滿了祂。我們滿了基督時，就承認我們仍需要完成。因此，我們若未滿了基督，就需要祂作書寫的字母。但我們滿了基督時，就需要祂作使我們完成的字母。那些像使徒保羅那樣滿了基督的信徒，都曉得他們仍然需要基督。然而，那些缺少基督的人或許不會覺得他們需要基督。…我們有基督書寫到我們裏面時，纔曉得我們仍然缺少基督；然後我們就會尋求祂作我們的完成。

惟有藉着經歷，我們纔能瞭解何為基督書寫到我們裏面，以及基督使我們完成。因此，我們都需要為這些事多有禱告。我盼望每個地方召會都能照着出埃及二十八章裏的圖畫成為胸牌（出埃及記生命讀經，一六四一至一六四三頁）。

參讀：出埃及記生命讀經，第一百二十八篇；倪柝聲文集第二輯第十八冊，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

第七週詩歌

禱告—在至聖所裏

555

7 7 7 7 副 (英 772)

降 E 大調

4/4

E^b 3 5 6 5 | B^b 5 · E^b 4 3 - | i 7 A^b 6 5 | E^b 3 1 B^b_7 2 - |
 一 主阿, 我們今聚集, 同心禱告尋求你;
 E^b 3 5 6 5 | B^b 5 · G 4 3 - | Cm 3 4 E^b 3 2 | B^b_7 3 · E^b 2 1 - |
 我們乃是祭司體, 要在你前同侍立。
 A^b 1 4 3 4 | E^b_7 b 7 6 5 - | A^b 6 6 7 i | B^b_7 4 3 2 - |
 (副) 在此我們同禱告, 學習摸着你好,
 E^b 3 5 6 5 | B^b 5 · G 4 3 - | Cm 3 4 A^b 3 2 | B^b_7 3 · E^b 2 1 - ||
 直到靈裏能相調, 使你召會得建造。

- | | |
|------------------------|----------------------|
| 二 切願前來作祭司,
用靈來摸你意旨, | 在你面前供聖職,
讓你完成你設施。 |
| 三 我們進到至聖所,
隨着靈感向你說, | 摸你施恩的寶座,
讓你靈裏多經過。 |
| 四 從你施恩的寶座,
流到我靈滋潤我, | 流出恩惠的江河,
應時幫助我得着。 |
| 五 但願我們的禱告,
不隨己意來求討, | 就是你靈的發表;
只照你意向你要。 |
| 六 雖有許多的事務,
卻願你能有出路, | 需要向你來求訴,
過於我們蒙眷顧。 |
| 七 我們仰望你聖垂,
我們飽嘗你恩惠, | 多賜生命的活水;
就能讓你有作為。 |

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. |

爲着神的建造之祭司職分的恢復

第八篇

爲着神的建造之祭司職分的恢復

讀經：啓一 5 ~ 6，五 9 ~ 10，彼前二 5，9，弗二 21 ~ 22，三 16 ~ 17 上

綱 目

週 一

壹 主的恢復藉祭司職分而實現；事實上，主的恢復乃是祭司職分的恢復—亞三 1 ~ 5，六 12 ~ 13，該一 8，12：

一 關於祭司的事奉，在人這一面總是失敗的，但在神一面總是一再的恢復：

- 1 主耶穌是祭司，藉救贖將我們帶進祂的祭司職分中—啓一 5 ~ 6，五 9 ~ 10。
- 2 全召會必須是祭司的體系；可惜這個祭司體系也失落了，而被聖品階級與平信徒制度所頂替—二 6，15。
- 3 召會生活的恢復，乃是真正祭司生活的恢復；我們眾人必須被恢復進入這祭司的生活，換言之，我們必須被帶回到與主真實的交通中—林前十四 26，一 9，約壹一 3。
- 4 主的恢復是作祭司的問題，不是工作、運動、或爲主作甚麼的問題。

The Recovery of the Priesthood for God's Building

Message Eight

The Recovery of the Priesthood for God's Building

Scripture Reading: Rev. 1:5-6; 5:9-10; 1 Pet. 2:5, 9; Eph. 2:21-22; 3:16-17a

Outline

Day 1

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:

A. With the priesthood there has always been failure on the human side and continual recovery on the divine side:

1. The Lord Jesus, the Priest, has brought us into His priesthood through His redemption—Rev. 1:5-6; 5:9-10.
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. 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. 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 我們的責任不是顧到任何種的工作；我們的責任只是守住祭司的生活，學習被主得着，被主佔有，直等到我們被主充滿、飽和並浸透—弗三 16 ~ 17 上，19。

二 今天主所需要的，乃是一班人被帶到主面前去，甚至被帶到主裏面，直到與主成爲——來十 19，林後三 18，約十七 22，24。

三 當主得着這樣的祭司體系—祭司的國度，祂纔能自由的流出去，成就祂的旨意，而實現祂永遠的定旨—出十九 6 上，啓一 5 ~ 6，五 9 ~ 10，四 11，弗一 5，9，11，腓二 13。

週 二

貳 神殿的建造乃是聯於祭司體系，並在於祭司體系—出十九 6 上，二五 8 ~ 9，亞六 12 ~ 13，彼前二 5：

一 召會的建造在於眾聖徒在神面前擔負起祭司的職分—啓一 5 ~ 6，五 9 ~ 10，來三 6，六 20，七 26，八 1，十 19。

二 祭司的職分托住召會的建造；沒有祭司職分，就沒有召會建造的可能。

三 我們若是肯來到神面前，與神交通，活在神面前，讓神通過，就能豐豐滿滿的享受基督的豐富，彰顯基督的榮耀；我們身上掛着召會的見證，召會的建造就能在我們中間得以實現—十一 6，約壹一 3，弗三 8，二 21 ~ 22。

四 神要恢復祂的建造，定規先要恢復祭司的體系—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 建造神的殿作為神的居所，就是祭司的體系；聖別的祭司體系，就是屬靈的殿—弗二 21 ~ 22，彼前二 5：

一 屬靈的，指神的生命生活並長大的性能；聖別的，指神的性情分別並聖別的性能—5 節：

- 1 神的殿主要的是藉神的生命得維繫，因此是屬靈的。
- 2 祭司體系主要的是藉神的性情得維繫，因此是聖別的。

二 五節和九節裏的祭司體系，原文是 *hierateuma*，希拉提瑪，不是指祭司職任，乃指祭司的集合，祭司團，祭司體系。

三 配搭的祭司團就是建造起來的屬靈的殿。

四 彼得在五節用『屬靈的殿』和『聖別的祭司體系』這些辭，以指明召會生活：

- 1 不是個人的屬靈生活，乃是團體的屬靈生活，纔能完成神的定旨，滿足祂的心意—弗一 5，9，11，三 11，創一 26。
- 2 神要得着一個屬靈的殿給祂居住，得着一個祭司團，一個祭司體系事奉祂。

肆 我們作祭司事奉時，需要與建造並被建造的神是一，將神建造到人裏面，也將人建造到神裏面—弗三 16 ~ 17 上，約十四 2，23：

一 『祭司神前的事奉，使神與人建成一（按英文直譯）』—詩歌六一三首第六節。

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 神新約的經綸是使經過過程並終極完成的三一神作到我們裏面，成為我們的生命和我們的所是—提前一4，林後十三14，弗三16～17上，羅八9～10，6，11：

- 1 神照着祂心願的經綸和目標，乃是要將祂自己建造到人裏面，並將人建造到祂裏面—撒下七12～14上，弗三17上。
- 2 神在祂經綸裏的目的，是要將祂自己在基督裏建造到我們裏面—撒下七12～14上，弗三17上，約十四20。

週 五

- 3 神在基督裏已進到我們裏面，要將祂自己建造到我們的所是裏，並將我們建造到祂的所是裏—撒下七12～14上，太十六18，約十四23，弗三17上。

三 那建造到我們裏面，就是構成到我們裏面的基督，成為神的家和我們的家，就是神人相互的住處；在此神與我們，我們與神，調和成為一個實體—約十四2，23，十五4上。

四 在我們工作的每一面—傳揚福音、餵養信徒、建立召會、成全聖徒，其內在的元素必須是將建造和被建造的神供應到人裏面—太十六18，弗三17上：

- 1 我們若看見神渴望將祂自己作到祂所揀選的人裏面，那麼，我們工作的目標就會是將建造和被建造的神供應到人裏面，好叫三一神能殼將祂自己建造到他們裏面—17節上。
- 2 我們應當重新考量我們為主所作的工，並且問自己一個問題：在我們帶來歸主的人中，有多少基督作三一神的具體化身作到他們裏面—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 我們必須實行一件事，就是供應經過過程並終極完成的三一神到人裏面，使祂將祂自己建造到他們裏面的人裏；我們需要求主教導我們這樣作工—林後十三 14，林前三 9 上，10，12。

週 六

4 當我們以經過過程並終極完成的三一神建造召會時，實際上不是我們在建造，乃是神藉着我們建造，使用我們作祭司，將祂自己分賜到人裏面—徒九 15。

五 今天我們為神作工，該有分於神的建造，就是將神的元素構造到人的元素裏，並將人的元素構造到神的元素裏—約十四 20，十五 4 上，約壹四 15。

六 我們勞苦實行神命定之路的四個步驟—生、養、成全和建造時，我們的工作必須建立在經過過程並終極完成之三一神的根基上；這位三一神正將祂自己建造到祂所揀選的人裏面，並將他們建造到祂裏面—林後十三 14，弗三 16～17 上，四 4～6。

七 我們若將建造和被建造的神供應到人裏面，使他們在神聖生命中長大，我們就是在建造基督的身體，以終極完成新耶路撒冷—西二 19，弗四 15～16，啓二一 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.

第八週·週一

晨興餽養

林前一9『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

十四26『弟兄們，這卻怎麼樣？每逢你們聚在一起的時候，各人或有詩歌，或有教訓，或有啓示，或有方言，或有繙出來的話，凡事都當為建造。』

關於祭司的事奉，在人這一面總是失敗的，但在神一面總是一再的恢復。在創造以後，亞當被安置在祭司的真正地位上，可是亞當失敗了。因此神藉祂的救贖，來恢復祭司的地位。亞伯是藉救贖重新被帶回到祭司地位上。他成了一個蒙救贖的祭司，來享受神，與神接觸，向神獻祭，也分享神（李常受文集一九六六年第一冊，五八〇至五八一頁）。

信息選讀

最後，連這個在救贖下的祭司職任也被人丟失了，因此，神從墮落的族類中揀選亞伯拉罕，把他帶到祭司的地位上。他成了一個祭司，為別人禱告。創世記十八章啓示，神來到亞伯拉罕的帳棚裏。那個帳棚就是至聖所。亞伯拉罕在至聖所與主是一。

慢慢的，亞伯拉罕的後代以色列人落到埃及去了。這樣，他們又失去了祭司的職任。但是主藉逾越節救贖他們，並且告訴他們說，祂要使他們成為祭司的國度（出十九6）。不只是一個祭司，乃是一國的祭司。然而過不多久，因為拜金牛犢的事，全以色列國失敗墮落了。因此，祭司的職分就從一國轉到利未支派去了。以後到以利日子，利未支派祭司們的光景又是多麼可憐，他們是極其墮落。因此，他們失去了祭司職任的一切。但是神興起君王與申言者來

<< WEEK 8 — DAY 1 >>

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.

恢復祭司職任。所有與神同在的眾君王，和眾申言者，都被帶進真正的祭司生活中。

〔在新約中，〕主耶穌是一切祭司中的祭司，並且祂藉救贖將我們帶進祭司的職任中。今日全召會必須是祭司的體系。可惜這個祭司體系也被召會丟失了。因此召會生活的恢復，就是真正祭司生活的恢復。…我們眾人必須被恢復進入這祭司的生活；換言之，我們必須被帶回進入與主的真實交通中。

主的恢復完全是作祭司的問題。我們眾人必須被帶到主的面前。我們必須學習如何被主得着，被主佔有，直等到我們被主所充滿、飽和、浸透。讓我們都忘卻任何種的工作，那不是我們的責任，乃是祂的責任。我們的責任只是守住祭司的生活。

聖經的記載清楚指出，神的工作沒有一點一滴是起於人的意念和活動。祂的一切工作都是藉祭司生活發起的。我們必須忘卻工作、活動、運動、方法、儀文，甚至教訓與恩賜；我們惟一的需要乃是真正的祭司生活。

我們需要有一點時間花在『房頂』上，在『拔摩海島』，在『河邊』，在『曠野』。這就是說，我們需要分別出一些時間，關到主面前去。我們不僅花費時間，也花費我們的生命，和我們這個人，在祂的面前。然後祂就能佔有我們，我們的整個觀念就會改變，對祭司職任就有屬天的看法。

召會生活的恢復不是一個運動、工作或活動，而是祭司職任的恢復。主所需要的，乃是一班人被帶到主面前去，也是被帶到主裏面去，而與主成爲一。這樣，主纔能自由的流出去，成就祂的旨意，而實現祂的定旨（李常受文集一九六六年第一冊，五八一至五八三頁）。

參讀：李常受文集一九六六年第一冊，祭司的體系，第六章；祭司職分與神的建造，第一篇；倪柝聲文集第三輯第四冊，第四十八篇；倪柝聲文集第三輯第十一冊，一二九至一三五頁。

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

第八週·週二

晨興餽養

來十 19『弟兄們，我們既因耶穌的血，得以坦然進入至聖所。』

十一 6『人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神，且信祂賞賜那尋求祂的人。』

神在創造之後，在救贖裏所得着的每個人，都應該這樣作祭司。…神心願裏的一切都是托給祭司，寄託在祭司身上。神的心願乃是要在祂兒子裏面作人的生命，在祂的靈裏面給人得着，結果叫人成為金子、寶石，同被建造，成為一個體系，彰顯祂的形像，並代表祂的權柄。神這一套的故事，都要在祭司身上得着。宇宙間有了這樣的一班祭司，神的心願纔能完成（祭司職分與神的建造，一八一頁）。

信息選讀

申言者職任對於神的旨意，不像祭司職任與君王職任那麼基要。今日對召會說，這也是真的。彼得告訴我們，屬靈的殿（就是神的建築物）乃在於祭司的體系（彼前二 5、9），而這祭司體系不僅是聖別的祭司體系，也是君尊的、君王的祭司體系（李常受文集一九六六年第一冊，五九七頁）。

祭司是何等重要。神所要給人享受的，是在祭司身上；神所要在人身上彰顯的，也是在祭司身上；神所要在人中間得着的居所，也是在祭司身上；神所要有的建造，也是在祭司身上。…聖經中一切榮耀的事，都繫在祭司們身上。

召會要得着建造，我們的靈必須釋放出來，必須相調為一。因為神的建造乃是眾聖徒在神生命的活水，就是聖靈的流通裏，相調為一而成功的。同時，神也給我們看見，能這樣讓神生命的靈，生命的活水，從裏面流通的人，乃是一班

<< WEEK 8 — DAY 2 >>

Morning Nourishment

Heb. 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus.

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.

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)

Today's Reading

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)

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.

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。所有舊約時代的建造，不論是帳幕、聖殿、或是聖殿的恢復等，都在於有人在神面前，負起祭司的職分。有人在神面前作祭司事奉神，神居所的建造纔得以完成。主耶穌自己就是神聖殿的建造者，祂建造神的殿，乃是在於祂擔負祭司的職任；祂身上滿了祭司的尊榮。這給我們清楚看見，召會的建造在於眾聖徒在神面前，實際的作祭司，擔負起祭司的職分。因為惟有作祭司的人，纔是時常親近神，摸神寶座，讓神從他身上流通的人。惟有這樣的人，神的活水、神的靈纔能流過他，並且從他流通到別人身上。惟有這樣的流通，纔能叫神的召會得着實在的建造。

看看今天的基督教，僅僅少數傳道人、有聖職的人纔是祭司。但有些所謂有聖職的人，作祭司作得不像樣，既不懂得怎樣禱告，摸神的寶座，也不懂得怎樣讓生命的活水，從他們裏面流過。所以，今天基督教的光景很像列王紀和歷代志裏所記載的，聖殿關門，祭壇荒廢，祭司不像樣，不過是一片荒涼而已。

祭司的職分托住召會的建造；沒有祭司職分，就沒有召會建造的可能。所以，神正在發出呼聲，要呼召人出來盡祭司的職分，就像當日在西乃山下呼召利未人一樣。今天誰肯站在神這邊，與神交通，讓神通過，起來作神的祭司呢？

你我若是真肯到神面前作祭司，與神交通，活在神的面光中，讓神通過，我們就能豐豐滿滿的享受基督的豐富，彰顯基督的榮耀；我們身上就會掛着召會，我們和召會就是一體，召會的建造就能在我們身上得以完成。…我…盼望將神的啓示向眾人打開，叫眾人看見，在這宇宙間，甚麼樣的人能被神得着，完成神的心願，甚麼樣的人是真實、豐滿的享受基督，彰顯基督，甚麼樣的人能托着召會，帶着召會，並且帶進神的建造。這一班人不是別人，乃是祭司（祭司職分與神的建造，一四三、一〇四至一〇五、一一〇至一一一頁）。

參讀：祭司職分與神的建造，第八篇；倪柝聲文集第三輯第四冊，第四十八篇；倪柝聲文集第三輯第十一冊，一二九至一三五頁。

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

弗二 22 『你們也在祂裏面同被建造，成為神在靈裏的居所。』

彼前二 5 『〔你們〕也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』

我們被建造在其中的屬靈的殿，乃是神的建造。至終，這建造要完成於新耶路撒冷。在新耶路撒冷裏不會有泥土，因為所有的泥土都將變化成為寶石了。這就是說，新耶路撒冷是用寶石建造的。我們正漸漸成為要建造在新耶路撒冷裏的寶石。阿利路亞，建造的工作現今在進行！這工作如何進行？乃是藉着石化、變化的過程而完成。我們天天，甚至時時，來到是奶的基督跟前，並且喝祂，這事就進行。然後我們就會有水流，將我們從泥土變化成為為着神建造的石頭（彼得前書生命讀經，一八三頁）。

信息選讀

在彼前二章五節彼得說到屬靈的殿和聖別的祭司體系。屬靈的，指明神的生命生活並長大的性能；聖別的，指明神的性情分別並聖別的性能。神的殿主要的是藉神的生命得維繫，因此是屬靈的；祭司的體系主要的是藉神的性情得維繫，因此是聖別的。

聖別的祭司體系，就是屬靈的殿。新約原文用三個不同的字說到關於祭司的事。一是 hierosune，希羅蘇尼，指祭司職分，如希伯來七章十二節者；一是 hierateia，希拉提亞，指祭司職任，如希伯來七章五節者；另一是 hierateuma，希拉提瑪，指祭司的集合，祭司團，祭司體系，如彼前二

Morning Nourishment

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

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.

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)

Today's Reading

[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.

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

章五節和九節者。配搭的祭司團就是建造起來的屬靈的殿。雖然彼得的兩封書信不是寫給召會的，他在五節強調信徒的團體生活時，也未用到召會一辭，但他的確用『屬靈的殿』和『聖別的祭司體系』這些辭，以指明召會的生活。不是個人的屬靈生活，乃是團體的屬靈生活，纔能完成神的定旨，滿足祂的心意。神要得着一個屬靈的殿給祂居住，得着一個祭司團，一個祭司體系事奉祂。彼得對於信徒在配搭裏團體的事奉，與保羅在羅馬十二章的看法相同。這團體的事奉乃是出自屬靈生命三個要緊的階段：重生（彼前一2上），靠基督的滋養長大（2下），以及同被建造。

屬靈的殿和聖別的祭司體系是同義辭。屬靈的殿是作神的居所，聖別的祭司體系是為着事奉神。照着彼前二章五節，屬靈的殿建造成為聖別的祭司體系，是為着特別的功用。這功用就是『藉着耶穌基督獻上神所悅納的屬靈祭物』。這裏我們看見，耶穌基督是屬靈祭物藉以獻給神的管道。基督將我們的祭輸送給神，這些祭乃是呈獻給祂的祭物。不但如此，凡獻給神的必須是出於基督的東西（彼得前書生命讀經，一八四至一八五頁）。

一個人可以合乎神的心，卻沒有神，沒有神作到他裏面。大衛的墮落說明一個事實，就是我們即使是合乎神心的人，若沒有神作到我們裏面，我們就不比別人更好。…我們若看見，神渴望將祂自己作到祂所揀選的人裏面，並看見這就是我們的需要，那麼，我們工作的目標就會是供應人基督，好叫三一神能將祂自己建造到他們裏面。

今天在主的恢復裏，我們的工作乃是將神供應給人。的確，我們必須拯救罪人，餵養並成全聖徒；然而，最重要的事乃是要將神供應給人。我們所供應的神，不僅是建造的神，祂也是被建造的神。我們若不這樣供應神，我們的工作就是木、草、禾楷（林前三12）（撒母耳記生命讀經，二四四至二四五頁）。

參讀：祭司職分與神的建造，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

第八週·週四

晨興餽養

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

弗三 16～17『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏…。』

神的經綸不是要我們憑肉體的力量來遵守律法；祂的經綸乃是要將祂自己作到我們裏面。三一神已經成了經過過程的神。藉着成為肉體，基督在肉體裏來成全律法，然後將其擺在一邊；藉着復活，基督成了賜生命的靈，豫備好要進入我們裏面。每當我們因珍賞祂而呼求祂的名，祂就進入我們裏面，成了那活的信，在我們裏面運行，並將我們帶進與祂的生機聯結裏。神新約的經綸，乃是要將經過過程的三一神，作到我們裏面，成為我們的生命，並我們整個人（新約總論第十一冊，四二至四三頁）。

信息選讀

創世記二章啓示生命樹與一道河，還有寶貴的材料，就是金子、珍珠和紅瑪瑙。這些材料都是為着建造，因為在這之後，神建造了一個女人，就是夏娃。這與整本聖經相符。基督成為那靈進入我們裏面，作我們的生命。一面，祂在我們裏面作工，將我們變化成為寶石；另一面，祂用祂自己（神性）和我們（人性）來建造，好產生一個家，一個居所。至終，這個居所，就是這個相互的住處，要成為新耶路撒冷。

聖經中神建造的這個觀點，指明神按着祂的心意而有的經綸和目標，就是要將祂自己建造到人裏面，並將人建造到祂裏面。我們已經看見，亞他那修曾說，『祂〔基督〕成為人，好使我們得以成為神。』這意思是，作為神的兒女，我

<< WEEK 8 — DAY 4 >>

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

們是『小神』，有神的生命和性情，但沒有祂的神格；然而，甚至這個也不是神的目標。神在基督裏，已進到我們裏面，要將祂自己建造到我們的所是裏，並將我們建造到祂的所是裏。祂將祂的神性建造到我們的人性裏，並將我們的人性建造到祂的神性裏，使祂的神性與我們的人性調和成爲一個實體。這就像細麵調油的素祭，使神與人都得滿足。

許多基督徒仍然只想要有一種合乎神心的行事、生活和爲人，但他們沒有這種觀念：神渴望在基督裏將祂自己建造到我們全人裏面。祂所要建造到我們裏面的，要成爲祂的住處和我們的住處。因此，這成了一個相互的住處；新耶路撒冷就是這相互的住處。一面，新耶路撒冷是神的居所；另一面，新耶路撒冷也是我們永遠的居所（啓二一3、22）。新耶路撒冷將應驗主在約翰十五章四節所說，『你們要住在我裏面，我也住在你們裏面』這簡短的一句話，直到永遠。

以弗所三章十七節告訴我們，基督現今在我們裏面正在作工，將祂自己建造到我們裏面，好產生這相互的住處。我們常說，基督活在我們裏面，並且在我們裏面作工。…基督在我們裏面作工，是要藉着將祂自己建造到我們裏面，而建造神的居所。

這一個相互的住處也啓示在約翰十四章二十三節：『人若愛我，…我父也必愛他，並且我們要到他那裏去，同他安排住處。』這住處不僅是爲着三一神，也是爲着我們。凡神在我們裏面所建造的，要成爲神的居所和我們的居所。

我們必須領悟，神要得着一個居所，不是藉着我們所作，乃是藉着祂的建造。基督建造召會（太十六18），乃是藉着進到我們靈裏，並將祂自己從我們的靈擴展到我們的心思、情感和意志裏，以佔有我們的魂。這召會要成爲祂的居所和我們的居所。這是我們所需要的，我們的負擔也就是要強調這一件事（撒母耳記生命讀經，二二七至二二八、二〇五至二〇六頁）。

參讀：祭司職分與神的建造，第十五篇；靈的操練與神的建造，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 『你在世的日子滿足，與你列祖同睡的時候，我必興起你腹中所出的後裔接續你，我也必堅定他的國。他必為我的名建造殿宇；我必堅定他的國位，直到永遠。我要作他的父，他要作我的子。…』

我們是神活的、屬靈的、生機的家（提前三 15，彼前二 5，弗二 21 ~ 22），而基督乃是生機的建造神的家，就是祂的召會。神在基督裏，乃是在我們裏面，將祂自己建造到我們全人裏面，並將我們建造到祂裏面（三 17，約十四 23）。祂將祂的神性建造到我們的人性裏，並將我們的人性建造到祂的神性裏，好將祂的神性與我們的人性，相調並調和成一個實體。基督成為那靈進入我們裏面，作我們的生命。如今祂正用祂自己（神性）和我們（人性），來產生一個家，一個居所（新約總論第十三冊，六〇頁）。

信息選讀

我們為主作工時，必須有這個領悟。僅僅只是向人陳明一些關於神經綸的知識，或其他神聖、屬靈、屬天的事物是不設的。我們需要將三一神分賜到人裏面。藉着我們的禱告、禁食、悔改和認罪，三一神就能充滿我們，浸透我們，與我們調和，成為我們的源頭、元素和素質。這樣，我們就能與祂一同往前、一同作工。我們若被三一神充滿，當我們說話時，祂就湧流出來，供應到人裏面，成為他們的滋養。

撒下七章是個豫言，豫先說到神自己要在祂新約的子民中間建造召會。基督是真正建造神的家，神的殿的那一位。基督也是召會（神的家）在其中並憑以得着建造的元素。在本章神似乎是對大衛說，『大衛，到目前為止，你仍是

Morning Nourishment

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

空虛的。不要認為你該作些甚麼好為我建殿。你必須領悟，你需要我將自己，作為父、子、靈建造到你裏面。這樣你就有家，那個家也是我的家。』

撒下七章的內在意義，乃是一神在祂經過過程並終極完成的三一裏，將祂自己作到祂所揀選的人裏面。因此，撒下七章就是說到三一神將祂自己作到我們裏面，把我們作成祂的家（基督同召會），並產生後裔（包羅萬有的基督）。在這裏我們看見家和後裔。基督是家，基督也是後裔。基督是元素，基督也是結果；基督乃是一切。

這位基督乃是神的家和我們的家。因此，我們與神有一個相互的住處。基督住在我們裏面，我們也住在祂裏面。祂與我們，我們與祂，調和在一起成為一個實體。宇宙在等待這個。羅馬八章告訴我們，整個宇宙正熱切的等待，要看見三一神與三部分人之調和的彰顯；這是藉着祂的建造，這建造乃是憑祂自己、用祂自己、在祂自己裏面並為着祂自己而有的。這就是我們眾人所需要的，也是宇宙所需要的。

我要請你們重新考量你們為主所作的工。你可能打開了一個區域，或帶了許多人歸神；但我要問你們一個問題：有多少作三一神具體化身的基督作到你所帶來歸神的人裏面？我們若誠懇真實，就會謙卑下來，承認沒有太多的三一神，作到那些我們帶來歸神的人裏面。因此，我們必須實行一件事，就是供應經過過程的三一神到人裏面，使祂將祂自己建造到他們裏面的人裏。在我們工作的每一面—傳揚福音、餵養信徒、成全聖徒，其內在的元素必須是將建造和被建造的神供應給人。我催促你們向主禱告，求祂教導你們這樣作工（撒母耳記生命讀經，一九七至一九九、二四五至二四六頁）。

參讀：撒母耳記生命讀經，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

第八週·週六

晨興餽養

加四 19『我的孩子們，我為你們再受生產之苦，直等到基督成形在你們裏面。』

西一 28～29『我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上；我也為此勞苦，照着祂在我裏面大能的運行，竭力奮鬥。』

我們若用木、草、禾稈，就是用來自我們天然背景的成就，或是天然的生活方式建造，就會損傷召會（林前三 17）。我們應當用金、銀、寶石—分別表徵神、基督、那靈—來建造召會。以這些材料建造召會，就是以經過過程並終極完成的三一神建造召會。當我們以經過過程並終極完成的三一神建造召會時，實際上不是我們在建造；反之，乃是神藉着我們在建造，用我們作憑藉，把祂自己分賜、輸供到人裏面（撒母耳記生命讀經，一九六至一九七頁）。

信息選讀

全召會，基督的身體，乃是用人為架構，並以三一神為源頭、元素和素質，調和而成的〔弗四 4～6〕。一面，有恩賜者成全聖徒，目的是為着職事的工作，使身體能在愛裏把自己建造起來。另一面，經過過程並終極完成的三一神作為源頭、元素和素質，藉着將祂自己建造到我們裏面而建造召會。

神正在建造祂自己，但不是在祂自己裏面，乃是在人裏面；不僅『在』人裏面，更是『到』人裏面。這建造乃是神在基督裏將祂自己構成人裏面。神在基督裏正將祂自

<< 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

已構成到人裏面，將祂自己作成人的元素。…這意思是，神聖的元素建造到我們人的元素裏，這兩種元素彼此調和。不僅神那神聖的元素構成到我們裏面，人的元素也構成到神裏面。當神的元素構成到我們的人性裏，我們就在生命和性情上（但不在神格上）成爲神。當人的元素構成到神裏面，神就成爲人。這就是新約中所啓示的建造。

…這樣的啓示該成爲管制我們領會神和神建造的原則。當我們談論召會的建造，或是身體的建造，我們必須領悟，這建造乃是神的元素構成到人的元素裏，以及人的元素構成到神的元素裏。因此，這建造是神的元素與人的元素彼此的構成。這樣的構成使神的元素和人的元素成爲一個實體。這就是召會的建造，也就是基督身體的建造。

今天我們爲主作工，應該有分於這建造。這意思是，我們的工作必須是這相互構成的一部分。我們的工作若與這相互構成無關，那麼在神眼中，我們的工作就像是木、草、禾稈（林前三12）。但我們的工作若是這相互構成的一部分，神就要看我們的工作是金、銀、寶石，要終極完成於用金子、珍珠、寶石所建造的新耶路撒冷（啓二一2、11、18～21）。

經過過程的三一神已具體化身在基督裏，並實化爲終極完成的靈。這是我們所敬拜、傳揚並供應給人的神。今天祂正將祂自己建造到祂所救贖的人裏面，爲要以祂自己爲元素，並用出於他們蒙救贖並拔高之人性的東西，來產生一個家。這家就是召會，基督的身體。這家是那作爲三一神具體化身，並實化爲那靈之基督的擴大、擴展。我們實行神命定之路的四個步驟—生、養、成全和建造時，我們的工作必須建立在經過過程之三一神的根基上；祂正將祂自己建造到祂所揀選的人裏面（撒母耳記生命讀經，一九七、二五〇至二五一、二四六頁）。

參讀：撒母耳記生命讀經，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

第八週詩歌

召會—建造

613

7 7 7 7 副 (英辭 849, 不同調)

G 大調

6/4

G C D7 G C G D
 3 - 2 4 - 3 | 3 - 2 1 - - | 1 - 6̣ 1 - 6̣ | 5̣ 1 3 2 - - |
 一 建 造 召 會 的 活 石, 乃 是 聖 潔 的 祭 司;
 G C Am7 C G D7 G
 3 - 2 4 - 3 | 2 - 1 6̣ - - | 5̣ 1 3 5 - 3 | 3 - 2 1 - - |
 若 要 活 石 被 建 造, 必 須 祭 司 能 禱 告。
 A7 D B7 Em A D7
 5 - 3 5 - 3 | 3 - 2 2 - - | 3 - 7̣ 1 - 1 | 2 - 6̣ 7̣ - - |
 (副) 必 須 常 進 至 聖 所, 用 靈 摸 神 施 恩 座,
 G D7 G7 C G D7 G
 1 - 1 2 - 2 | 3 - 3 4 - - | 5 - 6̣ 5̣ 3 1 | 3 - 2 1 - - ||
 禱 告 讓 神 能 通 過, 纔 有 建 造 的 工 作。

- 二 聖徒必須作祭司, 纔能真正作活石;
 須有祭司的事奉, 纔有活石的功能。
- 三 舊約祭司與帳幕, 總是相調在一處;
 祭司調在帳幕裏, 帳幕、祭司成一體。
- 四 新約祭司的團體, 與神靈宮原是一;
 靈宮建造的實際, 就是祭司的體系。
- 五 召會建造的本質, 就是祭司的聖職;
 祭司盡職常事奉, 召會建造就完成。
- 六 祭司神前的事奉, 使人進入神交通;
 在神這一交通裏, 聖徒建造在一起。
- 七 惟有如此被建造, 靈裏相調同禱告,
 成爲祭司的體系, 纔能向神獻靈祭。
- 八 主阿, 求你施恩惠, 祭司聖職我寶貴!
 用靈事奉, 多禱告, 好叫召會被建造。

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.

