二〇一二年冬季训练

但以理书、撒迦利亚书结晶读经

第十二篇

祭司职分与君王职分，为着建造召会作神的殿

读经：但二35、44，四17、34～35，七13～14，九24～25，十4～9，启十一15

纲　　目

周　一

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

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

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

三 在撒迦利亚六章十一至十三节，基督由约书亚和所罗巴伯这二人所预表，祂是惟一担任祭司职分和君王职分两

Winter Training 2012

Crystallization-Study of Daniel & Zechariah

Message Twelve

The Priesthood and the Kingship for the Building Up of the Church as the Temple of God

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

职的。

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

周　二

贰 希伯来书的中心点是天上的基督，而这位天上之基督的要点，乃是祂是大祭司和君王（公义王和平安王），由麦基洗德所预表—五10，七1～3、28，八1～2：

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

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

2 祂是君王，有权杖管理这地，并处理我们的事务；祂也是大祭司，在神面前为我们代求，并处理我们的案件—来四14～16，七25～26，九24，罗八34，启一12～13。

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

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

2 然后，基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司（五6、10），不是为着罪献祭，乃是将那经过成为肉体、人性生活、钉十字架和复活之过程的

and the kingship.

D. "The counsel of peace will be between the two of them" (v. 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 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. 4:14-16; 7:25-26; 9:24; 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 to us the very God who was processed through incarnation, human living, crucifixion,

神（由饼和酒所表征—太二六 26 ~ 28）服事给我们，作我们生命的供应，滋养、复苏、维持、安慰并加强我们，使我们蒙拯救到底（来七 25）。

周　三

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

四 基督神圣的祭司职分，是要在祂的生命里拯救我们到底，使我们得荣耀，脱离死亡的一切副产品，如虚空、唉哼、叹息、毁坏、辖制、败坏和奴役；祂神圣的祭司职分消除死亡，带来生命—来七 25、28，罗五 10，八 19、21、23、30。

周　四

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

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

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

1 形像这一条线就是祭司职分的一条线，因为人惟有亲近神，让神从他里面流通，才能有神的形像彰显神。

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).

DAY 3

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 4

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 refers to the expression of God, and dominion is for the representation of God to deal with His enemy.

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

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

2 祭司职分是为着接触神，与神调和，被变化并模成基督的形像，作祂的彰显—林后三 18，罗八 28 ~ 29。

三 君王职分是为着主的权柄，祂的管治权；君王代表神，有祂的权柄对付祂的仇敌—太二八 19 ~ 20，罗十六 20：

1 「管治权」的线就是君王职分的线，因为君王是从神得着权柄，为神掌权的。

2 君王职分是为着在生命中作王（借着洋溢之恩和恩典内里的掌权），胜过撒但、罪和死，为神的国在神的管治权上代表祂—五 17、21。

四 借着基督的血所完成的救赎，「使我们成为国度，作祂神与父的祭司」—启一 5 下~ 6 上。

五 在千年国时，得胜者要作祭司，亲近神和基督；他们也要作王，与基督一同治理列国—二 26 ~ 27，二十 4、6。

六 失败的信徒将丧失这赏赐；然而，这些失败者在千年国受过对付之后，也要有分于这赏赐的福分，就是在新天新地里作为新耶路撒冷，以祭司职分事奉神，并以君王职分代表神—二二 3、5：

1 新耶路撒冷显出来时，这座圣城的光景象碧玉（二一 11、18 上）；碧玉是指神的形像，因为神显出来的样子象碧玉（四 3）；这座圣城里面有生命的水，就是生命的灵，一直在流通着，使全城满了神的自己，所以外面完全彰显出神的形像。

2 同时，那些有分于新耶路撒冷的人也都要作王执掌神的

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

权柄，直到永永远远—二二 5。

周　五

肆 启示录二十二章一节里的宝座和生命水的河，说到基督是君王也是祭司：

一 照着新耶路撒冷这幅图画，宝座的权柄和生命的交通，生命的流通（1），乃是为着新耶路撒冷的建造；这正符合撒迦利亚六章十二至十三节所说，祭司和君王这两种职分汇合在约书亚和所罗巴伯身上（他们是主耶稣的预表），乃是为着建造神的殿：

1 生命水的河，生命的流通，乃是被神浸透并泡透之神圣的交通，为着祂神圣的祭司职分，有祂的形像，祂的彰显—彼前二 5。

2 神和羔羊的宝座，乃是作神具体化身之基督的管治和元首地位，为着祂君尊的祭司职分，有祂的管治权，祂的国度—9 节。

二 祭司亲近神，进入至圣所，摸神的宝座，让神这活水的江河从他们身上流过，并流通到别人身上（约七 37 ~ 39 上）；从宝座而来生命水的流通乃是建造神的召会惟一的路。

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

1 希伯来书说到城的建造（十一 9 ~ 10、16，十二 22），马太福音说到召会的建造（十六 18）；召会的

exercise God's authority for eternity—22:5.

DAY 5

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 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. 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

建造和城的建造乃是一件事。

2 基督身兼祭司与君王，是为着神的建造；在基督身上有祭司职分的交通，也有君王职分的权柄，两者都是为着神的建造；基督一面给我们生命的交通，为着神的形像，另一面又带我们归向宝座的权柄，为着神的管治权。

四 彼前二章九节启示，蒙救赎者乃是「君尊的祭司体系」；「君尊」这辞的意思，就是我们有君王（宝座）的身分和权柄，「祭司体系」这辞指明我们有生命的交通（生命水的河）。

五 我们中间的每一个人都应该是君尊的祭司（9），有从宝座而来生命的流通；在我们每一个人里面，都该有祭司职分和君王职分的彰显；神对祂子民的心意乃是要使他们成为祭司的国度（出十九 4、6，启五 10）。

周 六

伍 照着希伯来四章十六节所说，供祭司职分的路乃是来到施恩的宝座前，受怜悯，得恩典，作应时的帮助：

一 我们应该将希伯来四章十六节与启示录二十二章一节对照起来看，那里说，有生命水的河从神和羔羊的宝座流出来。

二 当我们到神面前朝见神，接触神，在灵里祷告神，摸神宝座的时候，就会经历那灵从我们经过，叫我们里面得着供应。

三 这个供应，这个生命之灵的流通，就是应时的帮助，也就是神的怜悯和恩典；怜悯和恩典都是指神自己从我们里面

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.

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

流通，给我们得着。

四 应时的帮助就是这位活神，这位流出来的神，流到我们里面，从我们通过，把我们滋润、灌溉，给我们供应；每当我们靠着主的血（来十19～20），来到施恩的宝座前，摸这宝座时，神就在我们里面流通，滋润我们，灌溉我们；这时，不论环境上的遭遇如何恶劣，我们里面的喜乐实在是难以形容（彼前一8）。

五 这个宝座，向信徒是施恩的宝座，但向神的仇敌是掌权的宝座；施恩的宝座是联于祭司职分，掌权的宝座是联于君王职分：

1 从神的宝座流出的，是生命水的河，为着施恩（启二二1），也是火河，为着审判（但七9～10）。

2 生命水的河就流成水城新耶路撒冷，神审判的火河就流成火湖。

3 我们摸神施恩的宝座，让生命的水从我们流通，好受怜悯，得恩典，作应时的帮助；然后我们就能摸神掌权的宝座，让神审判我们里面不该有的光景。

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

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.

第十二周 • 周一

晨兴喂养

亚六12~13「…万军之耶和华如此说，看哪，有一人，名为苗；他要从自己的地方长起来，并要建造耶和华的殿。他要建造耶和华的殿，并担负尊荣，坐在宝座上掌权；又必在宝座上作祭司，在两职之间筹定和平。」

〔撒迦利亚书〕前面八个安慰、抚慰和鼓励的异象，借着给大祭司约书亚加冠，而得着印证。大祭司约书亚预表基督有祭司职分，他是联于犹大省长所罗巴伯（六12~13），后者预表基督作大卫的苗，有君王职分（见三1注1与8注1）。在六章十一至十三节，基督是由约书亚和所罗巴伯这二人所预表，基督是唯一担任祭司职分和君王职分两职的。在全部历史中，只有祂够资格在神的行政里背负这两职的责任。因此，在希伯来七章，基督同时是大祭司和君王，就是麦基洗德所预表的（参创十四18）。因着麦基洗德担任祭司职分和君王职分两职，他就预表基督是那在神的行政里同时担任祭司职分和君王职分的一位（圣经恢复本，亚六11第一注）。

信息选读

以赛亚书揭示基督是神人。〔在四章二节，〕耶和华的苗，指基督的神性，显示祂神圣的性情；地的果子（路一42），指基督的人性连同祂属人的性情。作为耶和华的苗，基督是出于神，出于永远（约八42，弥五2）。作为地的果子，基督有土造的属人身体（创二7），长自于地（参赛五三2）。…耶和华的苗，指明基督成为肉体，乃是耶和华神新的发展，为使三一神将祂自己在祂的神性里伸枝出来，进到人性里（七14，太一22~23）。这乃是为着耶和华神在宇宙中的扩增与开展。地的果子，指基督作为耶和

WEEK 12 — DAY 1

Morning Nourishment

Zech. 6:12-13 "...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 previous eight 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 (6:12-13), typifying Christ as the Shoot of David in His kingship (see footnotes 11 and 81 in ch. 3).Christ, typified in 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 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)

Today's Reading

In Isaiah Christ is unveiled as the God-man. The Shoot of Jehovah refers to Christ's deity, showing His divine nature, and the fruit of the earth (Luke 1:42) refers to Christ's humanity with His human nature. As the Shoot of Jehovah, Christ comes out of God, out of eternity (John 8:42; Micah 5:2). As the fruit of the earth, Christ, having a human body made of dust (Gen. 2:7), grows out of the earth (cf. Isa. 53:2)....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 (7:14; Matt. 1:22-23). This is for Jehovah God's increase and spread in the universe. The fruit of the earth denotes that Christ, as the divine Shoot of Jehovah, also

华神圣的苗，也成了出于地的肉体之人（约一 14，来二 14）。这是为使三一神在人性里得着繁增与繁衍。祂这带着神圣生命的人，乃是一粒种子，一粒麦子，要借着死而复活产生许多子粒，就是众信徒，作祂的众弟兄（约十二 24，二十 17，罗八 29）。

耶和华的苗，指神圣生命的丰富、新鲜、活力、生长和生产力。地的果子，指基督的人性里所生产、完成并彰显的出产物。正如在四福音里所看见的，基督所生出的一切果子，都来自神圣的生命，却是在基督的人性里产生的。在神人基督里面，神与人成为一而共同生活，以神为里面的生命，以人为外面的果子（圣经恢复本，赛四 2 第二注）。

〔在撒迦利亚三章八节，「我的仆人」和「那苗」〕是指所罗巴伯；他预表基督在祂的人性和君尊的忠信里（六 12），作耶和华的仆人，大卫的苗（耶二三 5）。所罗巴伯虽然不是君王，只是在君王的地位上作省长（该一 1），但他乃是大卫王家的后裔，王家的苗。作为这样的一位，所罗巴伯预表基督（亚三 8 第一注）。

〔撒迦利亚六章十三节的〕「在两职之间」，意即在祭司职分和君王职分之间。在旧约，君王不能作祭司；但在千年国里，基督与得胜者都要作王掌权，并作祭司事奉神。在基督与得胜者的身上，这两个责任合而为一。在千年国时，得胜者要作祭司，亲近神和基督；他们也要作王，与基督一同治理列国（启二 26~27，二十 4、6）。这将是给得胜者的赏赐。在今世失败的信徒将丧失这赏赐。然而，这些失败者在千年国受过对付之后，也要有分于这赏赐的福分，就是在新天新地里以祭司职分事奉神，并以君王职分代表神，直到永远（二二 3、5）（亚六 13 第一注）。

参读：祭司的体系，第一部分，第四篇。

becomes a man of flesh from the earth (John 1:14; Heb. 2:14). This is for the Triune God to be multiplied and reproduced in humanity. As a man with the divine life, He is a seed, a grain of wheat, to produce many grains, His believers as His many brothers, through His death and resurrection (John 12:24; 20:17; Rom. 8:29).

The Shoot of Jehovah denotes the riches, the refreshing, the vigor, the growth, and the productive power of the divine life. The fruit of the earth denotes the produce brought forth, carried out, and expressed in Christ's humanity. As seen in the four Gospels, all the fruit born by Christ came out of the divine life, but it was produced in Christ's humanity. (Isa. 4:2, footnote 2)

[In Zechariah 3:8 My servant, the shoot] refers to Zerubbabel, who is a type of Christ as the Servant of Jehovah, the Shoot of David (Jer. 23:5), in His humanity and royal faithfulness (Zech. 6:12). Although he was not a king but was a governor in the position of a king (Hag. 1:1), Zerubbabel was nevertheless a descendant, a shoot, of the royal family of David. As such, he typifies Christ. (Zech. 3:8, footnote 1)

[In Zechariah 6:13] between the two 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. 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 (Rev. 2:26-27; 20:4, 6). This will be a reward to the overcomers. The believers who are defeated in this age 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 in the new heaven and new earth for eternity (Rev. 22:3, 5). (Zech. 6:13, footnote 1)

Further Reading: The Priesthood, ch. 4

第十二周 • 周二

晨兴喂养

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

来八 1~2「我们所讲之事的要点，就是我们有这样的大祭司，祂已经坐在诸天之上至尊至大者宝座的右边，作了圣所，就是真帐幕的执事；这帐幕是主所支的，不是人所支的。」

我们在灵里能主观经历的这位天上的基督，主要的乃是大祭司。希伯来书的中心点乃是天上的基督，而这位天上之基督主要的点乃是，祂是大祭司。这里的要点不是说基督是救主或救赎主，乃是说这位天上的基督是大祭司。因此，这卷书主要地是说到基督的祭司职分。请记住以下几点：希伯来书的中心点是天上的基督，而天上之基督的要点，乃是祂是大祭司，并且希伯来书主要的是说到基督的祭司职分（希伯来书生命读经，四三二页）。

信息选读

基督不仅是有能力和权柄的君王（诗一一〇 1~2）；祂也是大祭司（来二 17，四 14，六 20，八 1，九 11）。基督在祂升天里的天上职事，包括祂的君王职分和祭司职分。祂是君王，有权杖管理这地，并处理我们的事务；祂也是大祭司，在神面前为我们代求，并处理我们的案件（七 25~26，九 24，罗八 34，启一 12~13）（圣经恢复本，诗一一〇 4 第四注）。

基督是大祭司，将神自己以及神生命的丰富供应我们。祂是神而人者，完全够资格作我们的大祭司（来二 17 第三注）。

WEEK 12 — DAY 2

Morning Nourishment

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

Heb. 8:1-2 "Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens, a Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man."

The Christ in heaven who can be experienced by us subjectively in our spirit is mainly the High Priest. The book of Hebrews is focused on the heavenly Christ, and the chief point of this heavenly Christ is that He is the High Priest. The main point here is not that Christ is the Savior or Redeemer but that He, as the heavenly Christ, is the High Priest. This is the reason why the book of Hebrews is primarily concerned with the priesthood of Christ. Please remember the following statements: 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. (Life-study of Hebrews, p. 359)

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)

As the High Priest, Christ ministers God Himself and the riches of the divine life to us. As the God-man, He is more than fully qualified to be our High Priest. (Heb. 2:17, footnote 2)

〔创世记十四章十八节〕提到麦基洗德的祭司职分，先于亚伦的祭司职分（出二八1）。照着麦基洗德等次的祭司职分，高于亚伦的祭司职分（来七）。基督在地上的职事里，乃是照着亚伦的等次为大祭司，为着除掉罪（九14、26）。然后，基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司（五6、10），不是为着罪献祭，乃是将那经过成为肉体、人性生活、钉十字架和复活之过程的神（由饼和酒所表征—太二六26~28）服事给我们，作我们生命的供应，使我们蒙拯救到底（来七25上）（创十四18第三注）。

大多数的基督徒...每次说到基督作大祭司时，仍停留在祂是为我们的罪向神献祭的大祭司这个观念上。这虽然是正确的，却是在消极的一面。基督作大祭司为我们的罪向神献祭，乃由亚伦所预表。那是已过的事。今天基督不必再为我们的罪献祭，乃是把神供给我们，作我们的供应。过去基督曾为我们的罪献祭，如亚伦所预表的。今天祂乃是照着麦基洗德的等次，把神供给我们，作我们的供应。

这可由麦基洗德迎见亚伯拉罕的事，得着证明（创十四18~20）。圣经第一次提到祭司，是在说到麦基洗德的时候。麦基洗德是至高神的祭司。作为至高神的祭司，麦基洗德没有为亚伯拉罕的罪向神献祭；他乃是供应饼和酒给他。在圣经里，主桌子上的标记之物指明，饼和酒乃是表征经过过程的神，作了我们的供应。我们的大祭司基督，今天不是照着亚伦的等次献祭给神，乃是照着麦基洗德的等次，把经过过程的神供应给我们。

我们是什么人？我们不再是可怜的罪人，乃是得胜的战士。...当麦基洗德来迎见亚伯拉罕时，他是得胜者，是战士，是杀敌者。亚伯拉罕当时刚杀败了基大老玛和诸王（创十四17）。他是得胜的战士，带着许多掳物回来（希伯来书生命读经，四三二至四三三页）。

参读：希伯来书生命读经，第三十二、三十五篇。

The priesthood of Melchizedek is mentioned in the Scriptures [Gen. 14:18] before the priesthood of Aaron (Exo. 28:1). The priesthood according to the order of Melchizedek is higher than the Aaronic priesthood (Heb. 7). 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)

Whenever most Christians speak about Christ as our High Priest, they still cling to the concept that He is the High Priest offering sacrifices to God for our sins. This, of course, is correct. But it is on the negative side. Christ as the High Priest offering sacrifices to God for our sins is typified by Aaron. That was in the past. Today Christ is no longer offering sacrifices for our sins but ministering God to us as our supply. In the past, Christ offered sacrifices to God for our sins as typified by Aaron. Today He is ministering God to us as our supply according to the order of Melchizedek.

This is proved by the coming of Melchizedek to Abraham (Gen. 14:18-22). The first mention of the word priest in the Bible is with Melchizedek. Melchizedek was the priest of the Most High God. As the priest of the Most High God, Melchizedek did not offer sacrifices to God for Abraham's sin; he ministered bread and wine to him. As indicated by the symbols of the Lord's table in the Bible bread and wine signify the processed God as our supply. Our High Priest, Christ, is not according to the order of Aaron offering sacrifices to God; He is according to the order of Melchizedek ministering the processed God to us.

Who are we? We are no longer poor sinners but victorious fighters....When Melchizedek came to him, Abraham was the victor, the fighter, the slaughterer. Abraham had just slaughtered Chedorlaomer and the other kings (Gen. 14:17). Abraham was a victorious fighter who had taken many spoils. (Life-study of Hebrews, pp. 359-360)

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

第十二周 • 周三

晨兴喂养

来七 15~16「…照麦基洗德的样式，兴起一位不同的祭司来…；祂成了祭司，不是照着属肉之诫命的律法，乃是照着不能毁坏之生命的大能。」

25 「所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。」

希伯来七章，是论到基督祭司职分的一章，启示基督祭司职分的两面。第一面是君尊的祭司职分，第二面是神圣的祭司职分。…祂的身分是君尊的。祂虽然是大祭司，却不是出自作祭司的支派，乃是出自作君王的犹大支派。祂君王的身分，使祂成为君尊的祭司。

君王职分与公义和平安有关，因为君王的职分是一种管理与权柄。我们若要维持公义和平安，就必须有权柄。基督若要把经过过程的神，作为饼和酒供应我们，就需要一个满了公义和平安的环境。…公义和平安乃是出于祂君王的职分，因为当王在这里时，没有人会争闹，一切都是和平的（希伯来书生命读经，四四二至四四三页）。

信息选读

基督是君尊的，与身分有关；基督是神圣的，与构成的成分有关，就是指祂具有一种必要而基本的素质，使祂构成这样一位大祭司。…基督是君尊的，合乎祂君尊的身分；基督是神圣的，合乎祂神圣的性情。基督之所以是君尊的，因为祂是王；基督之所以是神圣的，因为祂是神的儿子。这位神的儿子基督，不仅有君王的职分，也有神性。…祂的神性使祂成为一位长远活着且满有生命的大祭司，叫祂能永久继续祂的祭司职任。

WEEK 12 — DAY 3

Morning Nourishment

Heb. 7:15-16 "...It is according to the likeness of Melchizedek that a different Priest arises, who has been appointed not according to the law of a fleshy commandment but according to the power of an indestructible life."

25 "Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them."

Hebrews 7, a chapter on the priesthood of Christ, reveals two aspects of Christ's priesthood. The first aspect is the kingly priesthood, and the second aspect is the divine priesthood....His status is kingly, royal. Although He is a High Priest, He did not come out of the tribe of the priests but out of the tribe of the kings—Judah. Kingship is His status and makes Him a kingly priest.

Kingship is related to both righteousness and peace because kingship is a kind of rule and authority. In order to maintain righteousness and peace, we need authority. If Christ is to minister the processed God to us as our bread and wine, there must be an environment that is full of righteousness and peace....Righteousness and peace come out of His kingship, for when the King is here, no one will fight. Everything will be peaceful. (Life-study of Hebrews, p. 367)

Today's Reading

For Christ to be kingly is a matter of status, but for Him to be divine is a matter of constituent, a matter of His having the necessary, basic element that constitutes Him to be such a High Priest....Christ is kingly according to His royal status and divine according to His divine nature. He is kingly because He is a King, and He is divine because He is the Son of God. Christ, the Son of God, not only has kingship but also divinity....His divinity constitutes Him as a High Priest who is living and full of life so that He may be able to continue His priesthood perpetually.

有了基督这位神圣的大祭司，就没有死亡。祂已经战胜、征服、吞灭了死亡。为什么有了这位神圣的大祭司，就没有死亡？因为祂就是生命。基督是神圣的；祂的素质、性情、元素和构成，都是神圣的。...因为基督是神圣的，所以哪里有基督，哪里就没有死亡。哪里有基督，哪里就有复活，死亡也被吞灭。...基督的祭司职分，使死亡消除。

神性是祂祭司职分的构成成分。祂的祭司职分是由祂的神性所构成、所组成的。正如木头是桌子的元素；照样，神性乃是基督作大祭司的元素。当祂的职事进来时，死亡就消除了。基督的祭司职分，一面叫死亡消除，一面带来生命。...基督作君尊的大祭司，将经过过程的神供应给我们；祂作神圣的大祭司，不论到哪里，哪里就有生命。...我们的大祭司不是照着律法构成的，乃是照着不能毁坏之生命的大能构成的〔来七16〕。

二十五节的「到底」，原文与「完全」同字根。...拯救到底，就是被带到基督的完全里。神的神圣儿子，成为肉体，在地上生活，经过死而复活，已经全然得了成全，直到永远。这意思是说，在祂的完全里，没有叹息、虚空、败坏、辖制或毁坏。在基督这位得了成全的神的儿子，这位已经复活并被高举者的里面，...没有...虚空、叹息、毁坏、辖制和败坏，〔那些〕都是死亡的副产品。基督这位完全者，能救我们脱离死亡的一切副产品，并带我们进入祂的完全。...这就是拯救到底，拯救到完全。这是基督神圣祭司职分的拯救。

我们所得着的生命，是不能毁坏的生命，是无论天上、地上甚至阴间的一切，都无法对付的。这就是构成神圣祭司职分的生命。...这神圣的祭司职分能拯救我们到底，救我们脱离死的一切副产品，使我们进入基督完满的完全，也就是得荣耀（希伯来书生命读经，四四三至四四五、四六三、四七四页）。

参读：希伯来书生命读经，第三十三至三十四篇。

With Christ as the divine High Priest there is no death. He has conquered, subdued, and swallowed death. Why is there no death with our divine High Priest? Because He is life. Christ is divine. Divinity is His very essence, nature, element, and makeup....Since Christ is divine, wherever He is, there is no death. Wherever He is, there is resurrection and death is swallowed....Christ's priesthood is the absence of death.

Divinity is the constituent of His priesthood. His priesthood is constituted, composed, with His divinity. As wood is the element of a table, so divinity is the element of Christ's being the High Priest. When His ministry comes in, it means the absence of death. On the one hand, the priesthood of Christ is the absence of death; on the other hand, it is the presence of life....As the kingly High Priest, Christ ministers the processed God to us, and as the divine High Priest, wherever He is, life is present....Our High Priest has not been constituted with the law but with the power of an indestructible life [Heb. 7:16].

The Greek word translated uttermost in 7:25 has the same root as the Greek word for perfection....To be saved to the uttermost is to be brought into Christ's perfection. The divine Son of God was incarnated, lived on earth, passed through death, was resurrected, and has been fully perfected forever. This means that in His perfection there is no groaning, vanity, corruption, bondage, or decay. In Christ, the perfected Son of God, the One who has been resurrected and uplifted, there is no...vanity, groaning, decay, bondage, and corruption [which] are all by-products of death. Christ, the perfected One, is able to save us from all of these by-products of death and to bring us into His perfection....This is the saving to the uttermost, the saving to perfection. This is the saving of the divine priesthood of Christ.

The life that we have received is an indestructible life, and nothing on earth, in heaven, or in hell can deal with it. This is the life that constitutes the divine priesthood,...[which is why it] is able to save us to the uttermost, saving us from all the by-products of death into Christ's complete perfection—glorification. (Life-study of Hebrews, pp. 368-369, 384, 392)

Further Reading: Life-study of Hebrews, msgs. 33-34

第十二周 • 周四

晨兴喂养

启一 5~6「…从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了；又使我们成为国度，作祂神与父的祭司…。」

二十 6「在头一次复活有分的有福了，圣别了，…他们还要作神和基督的祭司，并要与基督一同作王一千年。」

神创造人乃是按着祂的形像（创一 26）。神所以按着祂的形像造人，乃是要人作祂的彰显。等到神把人造好之后，神又把权柄赐给人。神给人权柄，乃是要人作祂的代表。圣经里一提到人的问题，首先就提到形像和权柄，因为神在人身上所注意的，就是形像和权柄这两面的问题。…圣经中形像和权柄这两条线，就是祭司和君王的两条线。这两条线从头至尾完全贯通全本圣经。…祭司是叫人能像神，君王是叫人能代表神；祭司是叫人有神的形像，君王是叫人有神的权柄（祭司职分与神的建造，一〇五至一〇七页）。

信息选读

人受造主要有两面：形像和权柄，就是管治权（创一 26）。形像是指神的彰显，而管治权是为着代表神对付祂的仇敌。这两面都是在神原初的心意中。…祂造人有祂的形像，使人可以作祂的彰显；祂也将祂的权柄赋予人，使人可以作祂的代表。从圣经的开头到末了，有这两条线：形像和彰显的线，以及管治权和代表的线。

祭司职分是为着神的彰显。祭司享受主，他们就成为祂的彰显、显出、居所和住处。…另一面，君王职分是为着权柄和管治权。君王代表神对付祂的

WEEK 12 — DAY 4

Morning Nourishment

Rev. 1:5-6 "...Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood and made us a kingdom, priests..."

20:6 "Blessed and holy is he who has part in the first resurrection;...they will be priests of God and of Christ and will reign with Him for a thousand years."

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). When the Bible speaks of man, it first speaks of image and dominion, showing that God cares for His image and dominion in man....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. (The Priesthood and God's Building, pp. 92-93)

Today's Reading

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....He created man with His image that man may be His expression, and He committed His authority to man that man may be His representative. 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....The kingship, on the other hand, is for authority and dominion. The kings represent

仇敌。这是神原初心意的两个项目（在生命中尽基督身体恩赐的功用，九二至九三页）。

在圣经中，形像这一条线，就是祭司的一条线。因为人唯有作祭司亲近神，让神从里面流通，才能有神的形像。我们都知道，摩西有四十天之久，停留在神的面前，和神交通，结果他就被神浸透。当他从神的面光中出来时，他面上放光，真是像神〔出三四 28~30〕。在那四十天之中，摩西实实在在是在那里作神的祭司。他抛开一切的事务，进到神面前，活在神的面光中，摸着神自己，让神从他里面流通，让神把他浸透，以致他身上全是神的荣光。这说明他有神的形像，完全是因为他是一个作祭司的人，实际地过祭司的生活。

另一面，我们很容易想到，权柄的线就是君王的线；因为君王是从神得着权柄，为神掌权的。...圣经末一卷启示录，一开始在一章五至六节，使徒就说，主用祂自己的血，把我们从我们的罪中释放了，是要叫我们作祭司。到了五章十节又说，主叫我们作祭司，也作君王，在地上执掌王权。二十章六节提到我们复活进入荣耀，与主同在时，仍然说我们要作祭司，并要与主一同作王。到末了，新耶路撒冷显出来时，使徒又说，这座圣城的光景就像碧　玉。碧　玉就是神的形像，因为神显出来的样子就是碧　玉（四 3）。这座圣城里面有神的活水，就是生命的灵，一直在流通着，使全城满了神的自己，所以外面完全彰显出神的形像。同时，那些有分于新耶路撒冷的人也都要作王执掌神的权柄，直到永永远远（二二 5）。

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

参读：祭司职分与神的建造，第一篇；在生命中尽基督身体恩赐的功用，第七至八章。

God to deal with His enemy. These are the two items of the original intention of God. (Functioning in Life as Gifts Given to the Body of Christ, pp. 78-79)

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 fellowshipped 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.

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....In the 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).

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)

Further Reading: The Priesthood and God's Building, ch. 1; Functioning in Life as Gifts Given to the Body of Christ, chs. 7-8

第十二周 • 周五

晨兴喂养

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

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

〔在启示录二十二章一节，〕羔羊的宝座和活水的流通，就是权柄和交通的故事。羔羊的宝座就是权柄，生命水的流通就是生命的交通。

照启示录这幅图画看，生命水的河乃是从宝座流出来的。其含意就是，这一个生命的交通，一直把宝座的权柄带出来...。所以，新耶路撒冷城里两个主要的成分，就是权柄和交通，二者乃是配在一起的。权柄的执行，乃是借着生命的交通，带到城的各部分，结果就叫全城都在这个交通里，也都在权柄之下（祭司职分与神的建造，二六至二七页）。

信息选读

〔宝座与活水〕说出基督一面是君王，一面又是祭司。〔活水说出〕祂来作生命、道路和实际，叫蒙恩的人一面和神有完全的交通，另一面也彼此相调；这是祂作祭司的故事。同时，祂也把神宝座的权柄带到蒙恩的人中间；这是祂作君王的故事。所以生命的交通与宝座的权柄，二者都在主耶稣身上。换句话说，就是祭司和君王的职分，都在主身上。

照着新耶路撒冷这幅图画，宝座的权柄和生命的交通乃是为着新耶路撒冷的建造。这正好符合撒迦利亚六章十二至十三节所说，祭司和君王这两种职

WEEK 12 — DAY 5

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."

[In Revelation 22:1] the throne and the flowing water of life signify authority and fellowship. The throne of God and of the Lamb signifies authority, whereas the flow of the water of life signifies the fellowship of life.

According to the picture in Revelation, the river of water of life flows out of the throne. This, in turn, signifies that the flow of life, the fellowship of life, conveys the authority of the throne....Authority and fellowship, the two main components of the New Jerusalem, are coordinated. The authority of the throne flows to every part of the city through the fellowship of life; the entire city is in fellowship and under authority. (The Priesthood and God's Building, pp. 28-29)

Today's Reading

The throne and the water of life speak of Christ being both the King and the Priest. He came to be the way, the reality, and the life so that the redeemed could have fellowship with God and blend with one another. The water of life points to the aspect of Christ as the Priest. He also brings the authority of the throne to the redeemed. The throne points to the aspect of Christ as the King. The fellowship of life and the authority of the throne are related to the offices of the priesthood and the kingship, both of which belong to the Lord.

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

分，乃是汇合在〔那预表主耶稣的约书亚〕身上，并且这样的汇合是为着建造神的殿。

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

圣经不仅说基督有君王和祭司两面的职分，也说我们蒙恩的人有这两面的职分。彼前二章九节清楚启示，我们这些来到主面前，被主建造的人，乃是君尊的祭司。君尊的意思，就是有君王的身分和权柄；因为在我们身上有神的王权。祭司说出在我们身上有生命...的交通。...所以，我们这些与基督联结的人，也有君王与祭司这两面的职分，能符合神建造的需要。

不仅主耶稣是〔祭司〕，甚至我们这些接受祂的人也个个都是祭司。因着祂祭司的生命已经进到我们里面，我们每一个人都能亲近神，与神相交，让神通过。今天我们每一个人都能摸着生命活水的源头，让这生命的活水在我们里面涌流，成为活水的江河。

召会的建造在于众圣徒在神面前，实际地作祭司，担负起祭司的职分。因为唯有作祭司的人，才是时常亲近神，摸神宝座，让神从他身上流通的人。唯有这样的人，神的活水、神的灵才能流过他，并且从他流通到别人身上。唯有这样的流通，才能叫神的召会得着实在的建造（祭司职分与神的建造，三一至三四、一一〇、一〇四至一〇五页）。

参读：祭司职分与神的建造，第二篇。

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 book of Hebrews deals particularly with the aspect of Christ as the Priest,...[showing] 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)....The Gospel of Matthew deals particularly with the aspect of Christ as the King, [showing] 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.

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....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.

The Lord Jesus is our Priest, and those who receive Him are also priests (1 Pet. 2:5, 9). His priestly life has entered into us; hence, we can draw near to God, fellowship with God, and allow God to flow through us. As believers, we can touch the source of the water of life, and we can allow the water of life to flow into us and to flow out of us as rivers of living water.

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. (The Priesthood and God's Building, pp. 31-34, 95, 91)

Further Reading: The Priesthood and God's Building, ch. 2

第十二周 • 周六

晨兴喂养

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

彼前二 5〔你们〕也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。」

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

信息选读

许多时候我们的祷告，神不一定替我们成全。然而，当我们每一次祷告神的时候，不论祂是否照我们所求的给我们成全，只要我们接触祂，祂就像活水一样从我们流过；这个流过就成了我们真实的帮助。外面的难处可能仍旧存在，甚至加重，但里面却满有说不出来的平安和喜乐。这个才是真实的帮助。所以，什么叫作应时的帮助呢？应时的帮助就是这位活神，这位流出来的神，流到你里面，从你通过，把你滋润、灌溉，给你供应。

WEEK 12 — 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."

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."

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

There are many times when our prayers are not "answered" by God in our way of "timely help."...Whether or not our prayer is "answered," as long as we contact God, He will flow through us as the living water. This flow is our timely help. The problems might remain or even become worse, but inwardly we will experience unspeakable peace and joy. This is timely help. Timely help is the living God, the flowing God, coming into us and flowing through us to refresh, water, and supply us.

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

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

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

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

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

参读：祭司职分与神的建造，第八篇。

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

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

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

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

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

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

657 事 奉 – 享受基督作一切

8 7 8 7 副(英911)

降A大调 3/4

1·2 | 3·1 2 3 | 2 1 1·6 | 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 处,全 是 基 督,并 有 基 督 为 产 业。

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

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

二 祭司供职所披所戴, 全是基督的荣美;
圣服、圣冠、面牌、胸牌, 荣耀、华美又尊贵。

三 祭司向神献上基督, 作神悦纳的祭物,
就得享受祂作食物, 饱尝基督的丰富。

四 披戴基督,与祂联合, 外面有祂作彰显;
吃喝基督,与祂调和, 里面有祂来充满。

五 祭司所住,神圣、荣耀, 乃是扩大的基督;
祭司在此同被建造, 就有属灵的住处。

六 祭司所有也是基督– 祭司唯一的产业;
祭司生活所有事物, 全是基督的一切!

WEEK 12 — HYMN

Hymns, #911

1
O how blessed is the priest's life,
Christ to him is all in all:
All His clothing, food, and dwelling,
And His portion therewithal.
O how blessed is the priest's life,
Christ to him is all in all:
All His clothing, food, and dwelling,
And His portion therewithal.

2
All the clothing of his service
Is the beauty of the Lord;
Glorious splendor do his garments,
Breast and shoulder-piece afford.

3
When in sacrifice he offers
Christ to God as God has willed,
Then as food he doth enjoy Him
And is with His riches filled.

4
Putting on the Lord as clothing,
Christ without he doth express;
Eating, drinking, with Him mingled,
Christ within doth him possess.

5
Holy, glorious is their dwelling,
'Tis the increase of the Lord;
Here the priests built up together
Unto God a house afford.

6
All his portion, all his living,
Everything the priests possess–
All is Christ and Christ forever,
In His all-inclusiveness.

第十二周 • 申言

申言稿：