二〇一四年冬季训练

出埃及记结晶读经（一）

第十二篇

祭司的国度

读经：出十九 4～6 上，彼前二 5、9，启一 6 上，五 10

纲　目

周　一

壹、“你们要归我作祭司的国度”—出十九 6 上：

一、神拣选以色列人作祭司的国度；祂要全国都是祭司，并且祂的救恩乃是要得着祭司的国度—4 节：

1. 主带领以色列人出埃及，为要使他们成为祭司的国度；在这个国度里，人人都是事奉神的祭司；因此，神的目标乃是要得着祭司的国度—6 节上：

a. 这一个国与全世界的国不一样，因为在这国里所有的人都是祭司—那些专门为着神的权益活着并事奉祂的人。

b. 在这国里每一个人都只有一个职业—事奉神。

2. 祭司是侍候、跟随神的人，他们的职业就是事奉神；以色列全国乃是事奉神的祭司国度；这国的每一个人，都要单单事奉神—6 节上，罗一 9。

二、在旧约里所描绘的，仅仅是一幅图画；到了新约，我们才有实际—彼前二 5、9：

2014 WINTER TRAINING

Crystallization-Study of Exodus (1)

Message Twelve

A Kingdom of Priests

Scripture Reading: Exo. 19:4-6a; 1 Pet. 2:5, 9; Rev. 1:6; 5:10

Outline

Day 1

I. “You shall be to Me a kingdom of priests”—Exo. 19:6a:

A. God chose the Israelites to be a kingdom of priests; He wanted the whole nation to be priests, and His salvation was to obtain a kingdom of priests—v. 4:

1. The Lord brought the children of Israel out of Egypt in order to make them a kingdom of priests, a kingdom in which everyone would be a priest, one who serves God; hence, God’s goal was to have a priestly nation—v. 6a:

a. This nation was to be different from all other nations on earth, for all the people of this nation would be priests—those who live solely for God’s interests and serve Him.

b. Every person in the nation would have one unique occupation—serving God.

2. The priests wait on God and follow God, and their job is to serve God; the whole nation of Israel was to be a nation of priests serving God; everyone in this kingdom was to serve God alone—v. 6a; Rom. 1:9.

B. What is depicted in the Old Testament is merely a picture; in the New Testament we have the reality—1 Pet. 2:5, 9:

1. 今天神对召会的心意，乃是要所有的人都是祭司；我们乃是祭司的国度—启五 10。

周　　二

2. 主耶稣是祭司，祂借救赎将我们带进祭司的职任中；今日全召会必须是祭司的体系——5 ～ 6。

3. 所有蒙恩得救的人都蒙召作祭司；就着我们这人而言，我们是神的儿子（弗一 5，来二 10）；就着我们属灵的职业而言，我们是神的祭司（启一 6，五 10）。

4. 我们既是祭司，就该终日在我们所作的一切事上事奉神—罗一 9。

贰、我们要领会什么是祭司，就必须看见神永远的计划—弗三 11，创一 26：

一、神的计划是要把祂自己作到一班人里面，好叫祂能作他们的生命，而这班人能成为祂的彰显—弗三 16 ～ 17 上、21，西三 4。

二、全本圣经从起头到末尾，神所要的就是祭司体系；圣经中一切荣耀的事，都系于祭司体系—启二一 11，二二 3 下。

三、人是被命定并受造来接受神，被神充满、浸润并渗透，甚至人能让神从他里面流出来，以至于成为神活的表现；这是祭司的一个简要定义。

周　　三

叁、祭司是一直事奉神的人，是一班特别的人：

1. God's intention toward the church today is for everyone to be a priest; we are a kingdom of priests—Rev. 5:10.

Day 2

2. The Lord Jesus, the Priest, brought us into the priesthood through His redemption, and the whole church should now be the priesthood—1:5-6.

3. All the saved ones are called to be priests; as to our person, we are sons of God (Eph. 1:5; Heb. 2:10), and as to our spiritual occupation, we are priests of God (Rev. 1:6; 5:10).

4. Since we are priests, we should be serving God all day long in whatever we do—Rom. 1:9.

II. In order to realize what a priest is, we need to see God's eternal plan—Eph. 3:11; Gen. 1:26:

A. God's plan is to work Himself into a group of people in order that He might be their life and that they might be His expression—Eph. 3:16-17a, 21; Col. 3:4.

B. From the beginning to the end of the Bible, God wants to gain a priesthood; all the glorious things in the Bible are related to the priesthood—Rev. 21:11; 22:3b.

C. Man was destined and created to receive God, to be filled, saturated, and permeated with God, and to have God flow out of him so that he might be a living expression of God; this is a brief definition of a priest.

Day 3

III. As one who serves God continually, a priest is a particular kind of person:

一、祭司是一个借着在基督里享受神而事奉神的人—罗一9，加五22。

二、祭司是一个借着基督作祭物的实际来事奉神的人—彼前二5。

三、神真实的祭司，乃是以基督、借着基督、并凭着基督来事奉神的人—腓一8，西一27～28，二9～10。

四、祭司是一个享受基督的人—腓三1，弗三8。

五、祭司是一个凭基督而活的人；他所吃的、他所穿的、他的住处都是基督—约六57下，加三27，约十五4。

六、祭司是一个在与神的调和中接触神的人—林前六17。

七、祭司是一个绝对并彻底与神调和的人—约十四20。

八、祭司是一个成为神居所、神家一部分的人—彼前二5。

九、祭司是一个背负神见证的人—启一2、9。

十、祭司是一个供应基督给别人的人—罗十五16，林后四5。

十一、祭司是一个把人带进与神的交通里，并把神带进与人的交通里的人—约壹一3。

十二、祭司是一个建造神居所的人—弗二21～22。

十三、祭司是一个作神福音勤奋祭司的人—罗十五16。

A. A priest is a person who serves God by enjoying God in Christ—Rom. 1:9; Gal. 5:22.

B. A priest is a person who serves God through Christ as the reality of the offerings—1 Pet. 2:5.

C. A genuine priest of God is one who serves God with Christ, through Christ, and by Christ—Phil. 1:8; Col. 1:27-28; 2:9-10.

D. A priest is a person who enjoys Christ—Phil. 3:1; Eph. 3:8.

E. A priest is a person who lives by Christ; his eating, clothing, and dwelling are Christ—John 6:57b; Gal. 3:27; John 15:4.

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

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

H. A priest is one who becomes a part of God's dwelling, God's house—1 Pet. 2:5.

I. A priest is a person who bears the testimony of God—Rev. 1:2, 9.

J. A priest is a person who ministers Christ to others—Rom. 15:16; 2 Cor. 4:5.

K. A priest is one who brings man into fellowship with God and brings God into fellowship with man—1 John 1:3.

L. A priest is a person who builds up the dwelling place of God—Eph. 2:21-22.

M. A priest is a person who is a laboring priest of the gospel of God—Rom. 15:16.

周　四

肆、作祭司主要不是为主作事，乃是被主占有—弗三 17 上：

一、祭司的主要功用不是工作，而是花时间在主面前，直到他在灵里与主是一—林后三 18，林前六 17。

二、主的心意乃是要我们向祂敞开，让祂进到我们里面，充满我们，浸透我们，与我们是一；然后祂才借着我们作一些事；无论祂借着我们作什么事，都是从祂自己流出来的—启二二1～2。

三、神所要得着的祭司体系乃是一个团体的人，这团体人是被祂自己浸润并渗透的—弗三 17 上，四 23 ～ 24，五 18 下：

1. 我们若被主的荣耀所浸润、渗透，我们就能与祂是一，也在祂里面彼此是一—林后三 18，约十七 22、24。
2. 我们若认识神心所要的，就会完全向祂敞开，使祂能以祂自己来充满我们—弗一 5、9，三 17 上。
3. 基督徒的一切工作与事奉必须是出于这个祭司体系的—徒十三 1 ～ 2。

周　五

伍、作为祭司的国度，我们是圣别的祭司体系，也是君尊的祭司体系—启五 10，彼前二 5、9：

一、圣别的祭司体系是由亚伦的等次所预表，而君尊的祭司体系是由麦基洗德的等次所预表—出二九 1、4，创十四 18，来二 17，六 20。

Day 4

IV. To be a priest is not mainly to do something for the Lord but to be taken over by Him—Eph. 3:17a:

A. 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 spirit—2 Cor. 3:18; 1 Cor. 6:17.

B. The Lord's intention is for us to open ourselves to Him and let Him come into us to fill us, saturate us, and be one with us; then He will do something through us, and whatever He does will flow out of Himself—Rev. 22:1-2.

C. The priesthood that God desires to have is a corporate man who is saturated and permeated with Himself—Eph. 3:17a; 4:23-24; 5:18b:

1. If we are saturated and permeated with the glory of the Lord, we will be one with Him and one with one another in Him—2 Cor. 3:18; John 17:22, 24.
2. If we realize the desire of God's heart, we will be fully open to Him so that He may flood us with Himself—Eph. 1:5, 9; 3:17a.
3. All Christian work and service must issue out of this priesthood—Acts 13:1-2.

Day 5

V. As a kingdom of priests, we are both a holy priesthood and a royal priesthood—Rev. 5:10; 1 Pet. 2:5, 9:

A. The holy priesthood is typified by the order of Aaron, and the royal priesthood is typified by the order of Melchizedek—Exo. 29:1, 4; Gen. 14:18; Heb. 2:17; 6:20.

二、亚伦的等次是圣别的等次—彼前二5：

1. 圣别乃是从属世的事物中分别出来归给神——16。
2. 圣别的等次乃是从凡俗的事物中，分别出来归于神圣的事物并归给主使用的等次。
3. 圣别的祭司被分别出来，代表神的子民到神面前去—二5。

三、麦基洗德的等次是君尊的等次—9节，创十四18：

1. 麦基洗德是君王，并且他是君王祭司—来七1。
2. 君尊的祭司从神而来照顾神的子民，就像麦基洗德从神而来迎接亚伯拉罕，将饼和酒供应他—创十四18～19。

四、一面，我们是圣别的祭司，代表神子民到神面前去；另一面，我们是君尊的祭司，代表神到祂子民这里来—彼前二5、9：

1. 圣别的祭司体系向神献上属灵的祭物（5），而君尊的祭司体系宣扬神的美德（9）。
2. 圣别的祭司为人的缘故，向神有所献上，而君尊的祭司向人宣告属神的事。
3. 我们是圣别的祭司和君尊的祭司，在两个方向有来也有去。

周　六

陆、神殿的建造系于并倚靠祭司体系—出十九6上，二五8～9，亚六12～13，彼前二5：

B. The order of Aaron is the holy order—1 Pet. 2:5:

1. To be holy is to be separated from the worldly things unto God—1:16.
2. The holy order is an order separated from common things unto the divine things and unto the use of the Lord.
3. The holy priests are those who are separated to go to God to represent God's people—2:5.

C. The order of Melchizedek is the royal order—v. 9; Gen. 14:18:

1. Melchizedek was a king, and he was a kingly priest—Heb. 7:1.
2. The kingly priests 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.

D. On the one hand, we are the holy priests, going to God to represent God's people; on the other hand, we are the royal priests, coming from God to the people to represent God—1 Pet. 2:5, 9:

1. The holy priesthood offers spiritual sacrifices to God (v. 5), and the kingly priesthood tells out the virtues of God (v. 9).
2. The holy priests offer something to God for the sake of the people, and the royal priests declare the things of God to people.
3. We are the holy priests and the kingly priests, going and coming in two directions.

Day 6

VI. 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:

一、作神居所之神的建造，乃是祭司体系；圣别的祭司体系就是属灵的殿—弗二21～22，彼前二5。

二、祭司的职分托住召会的建造；没有祭司职分，就没有召会建造的可能。

三、召会的建造在于众圣徒是否在神面前，担负起祭司的职分—来三6，六20，七26，八1，十19。

四、我们若是真肯到神面前作祭司，与神交通，活在神的面光中，让神通过，我们就能丰丰满满地享受基督的丰富，彰显基督的荣耀；我们身上就会担负召会的见证，召会的建造就能实化在我们中间—十一6，约壹一3，弗三8，二21～22。

五、神要恢复祂的建造，定规先要恢复祭司的职分—拉一1～4，七1～7。

柒、主的恢复乃是祭司职任的恢复—亚三1～5，六12～13，该一8、12、14：

一、主今天所需要的，乃是一班人被带到主面前去，也是被带到主里面去，而与主是一—来十19，林后三18，约十七22、24。

二、当主得着这样的祭司体系—祭司的国度—祂才能自由的流出去，成就祂的目的，而实现祂永远的定旨—弗一5、9、11，腓二13，启四11。

A. The building of God as the dwelling place of God is the priesthood; the holy priesthood is the spiritual house—Eph. 2:21-22; 1 Pet. 2:5.

B. The priesthood upholds the building of the church; without the priesthood it is impossible to build up the church.

C. The building of the church depends on whether or not the saints will bear the priesthood before God—Heb. 3:6; 6:20; 7:26; 8:1; 10:19.

D. 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.

E. In order to recover the building of God, God must first recover the priesthood—Ezra 1:1-4; 7:1-7.

VII. The Lord's recovery is the recovery of the priesthood—Zech. 3:1-5; 6:12-13; Hag. 1:8, 12, 14:

A. 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.

B. 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—Eph. 1:5, 9, 11; Phil. 2:13; Rev. 4:11.

第十二周 · 周一

晨兴喂养

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

启五 10 “又叫他们成为国度，作祭司，归与我们的神；他们要在地上执掌王权。”

〔在出埃及十九章六节，〕神告诉以色列人说，你们乃是祭司的国度。这一句话，好像有一点不大容易明白。神为什么说，你们是祭司的国度？没有别的缘故，意思就是说，全国都是祭司。意思就是说，在这一个国家里，没有普通的人，全国都是祭司。我告诉你们说，这是神的目的。

神拣选以色列人作祂子民的时候，神只有一个目的摆在以色列人面前：这一个国与全世界的国不一样，这一个国乃是祭司的国。就是说，在这一个国里的人，都是祭司。意思说，每一个人，都有一个职业，就是为着事奉神。神喜欢在地上挑选人事奉祂，神喜欢在地上有人专门为着祂的事活着。神要祂所有的儿女都作祭司，都事奉神（初信造就下册，三七〇至三七一页）。

信息选读

祭司乃是侍候、跟随神的人，没有一种的人能够亲近神如同祭司一样，他们的职业就是事奉神。以色列人乃是祭司的国度，他们全国的人都是祭司。

祭司的吃、住，他们杀牛宰羊，都是为着事奉神。祭司的正业乃是事奉神，别的只是带手作而已。他们在那里不是教师、医生，或者作各样别的事。出埃及十九章告诉我们，神的意思乃是，以色列人不分大小，从老到幼，不分男女，都作祭司〔6〕。

‹‹ WEEK 12 — 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.

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

[In Exodus 19:6] God told the Israelites that they would be a kingdom of priests. This expression is somewhat difficult to understand. Why did God say that they would be a kingdom of priests? He meant that He wanted the whole nation to be priests. No one in the nation would be an ordinary person; the whole kingdom would be priests. This was God's purpose.

When God chose Israel to be His people, He set this goal before them. This nation was to be different from all other nations on the earth. It was a kingdom of priests. All the people of this nation would be priests. This meant that every person in the nation would have one unique occupation, the occupation of serving God. God delights in separating men from the earth for His service. He delights in seeing men live solely for His affairs. God wants all of His children to be priests and to serve Him. (CWWN, vol. 50, “Messages for Building Up New Believers (3),” pp. 852-853)

Today's Reading

Priests are those who wait on God and follow God. No one is able to come closer to God than the priests. Their job is to serve God. The Israelites were to be a kingdom of priests; the whole nation was to be priests.

The priests' eating, living, and slaughtering of bulls and goats were all for the purpose of serving God. The proper profession of the priests was to serve God; everything else was a sideline. They did not work as teachers, doctors, or in any other profession. Exodus 19 tells us that God intended that all the Israelites, old or young, great or small, male or female, were to be priests [v. 6].

神救恩的目的乃是要得着祭司（启一5～6上）。逾越节羊羔的血拯救了以色列人，目的乃是要得着、要带进祭司的国度。最大的呼召也是最大的恩典，就是人能够作祭司事奉神。出埃及的人有多少，事奉神的人也有多少；到西乃山的人有多少，事奉神的人也有多少（倪柝声恢复职事过程中信息记录下册，四九六页）。

当我们留在主的同在中，我们就要成为祭司的国度归与祂。旧约所描绘的这件事在新约里应验了。我们这些信徒，乃是归神成为祭司的国度（启一6）。我们这些祭司活在神的同在里，享受祂作我们的分，就像祂享受我们作祂的珍宝一样。这是一种彼此的享受。若是旧约时代能有这样的事，在新约时代这就更当成为我们的经历！在旧约里所描绘的，仅仅是一幅图画；到了新约，我们才有实际。赞美主，我们乃是神的奇珍和祭司，享受祂作我们的一切！（出埃及记生命读经，六八〇页）。

士师记里记载，…那时的人要东请西请，才能请到一个利未人到自己家里来事奉。…需要拜托利未人来代替他们事奉（十七）。…这样的局面有一千五百多年之久。以色列十二支派中，十一个支派一直是在外面，只有一个利未支派一直是在里面。一直到了新约，有一天，忽然彼得说，“你们…是君尊的祭司体系”（彼前二9），都是事奉神的人。主后九十五年，约翰快要到主面前去时，在新约圣经结束的地方，他又说，我们乃是祭司的国度（启一6）。今天神对召会的心意，乃是要所有人都是祭司，我们乃是祭司的国。以色列人所失去的，今天神要召会得回来。以色列人因为不忠心，所以失去了祭司的国。今天神的心意，乃是要每一个基督徒都是祭司（倪柝声恢复职事过程中信息记录下册，四九七至四九八页）。

参读：初信造就，第四十八篇；出埃及记生命读经，第五十篇。

The goal of God’s salvation is to gain priests (Rev. 1:5-6a). The blood of the passover lamb delivered the Israelites with the goal of obtaining and ushering in a kingdom of priests. The greatest calling and also the greatest grace is that men can serve God as priests. The number of those who left Egypt was the number of those who should have served God. The number of those who reached Sinai was the number of those who should have served the Lord. (CWWN, vol. 57, pp. 199-200)

As we stay in the Lord’s presence, we become a kingdom of priests to Him. What is portrayed concerning this in the Old Testament is fulfilled in the New Testament. We, the believers, are a kingdom of priests unto God (Rev. 1:6). As priests, we live in God’s presence, enjoying Him as our portion, even as He enjoys us as His treasure. This is a mutual enjoyment. If such a thing could exist in Old Testament times, how much more should it be our experience in the New Testament age! What is depicted in the Old Testament is merely a picture; in the New Testament we have the reality. Praise the Lord that we are God’s peculiar treasure and priests enjoying Him as everything to us! (Life-study of Exodus, pp. 588-589)

The Israelites had to ask the Levites to serve for them (Judg. 17), and it took a great effort for men to invite a Levite to serve in their house....This arrangement lasted for over fifteen hundred years. During this time eleven tribes were kept outside the tabernacle. Only the tribe of Levi was admitted into the tabernacle. This lasted until the New Testament age, as Peter said in his first Epistle, “But you are...a royal priesthood” (2:9). Now every believer has become a servant of God. At the end of the New Testament, when John was about to die in A.D. 95, he said that we have been made “a kingdom, priests to His God and Father” (Rev. 1:6). God’s intention toward the church today is for every believer to be a priest. We are a kingdom of priests. What the Israelites lost, God is recovering through the church. Through their unfaithfulness, the Israelites lost the priestly kingdom. God’s intention today is for every Christian to be recovered to be a priest. (CWWN, vol. 57, p. 201)

Further Reading: CWWN, vol. 50, “Messages for Building Up New Believers (3),” ch. 48; Life-study of Exodus, msg. 50

第十二周 · 周二

晨兴喂养

启一5～6“并从那忠信的见证人、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；愿荣耀权能归与祂，直到永永远远。阿们。”

主耶稣是一切祭司中的祭司，并且祂借救赎将我们带进祭司的职任中。今日全召会必须是祭司的体系。可惜这个祭司体系…失落了。因此召会生活的恢复，就是真正祭司生活的恢复（祭司的体系，二二页）。

信息选读

我们从前是罪人、悖逆之子、可怒的儿女、魔鬼的儿女、神的仇敌和火坑之子，如今却是事奉神的祭司，这是一件大事。就着我们这人而言，我们是神的儿子；就着我们属灵的职业而言，我们是神的祭司（启一6，五10）。我们有些人也许是教师、医师或律师，但我们真正的职业乃是祭司。在旧约里，只有某些人是祭司；但在新约里，所有的信徒都是祭司。

当彼得从父领受关于主耶稣的启示时，他说，“你是基督，是活神的儿子。”（太十六16）在祂的人位上，主耶稣是神的儿子；在祂的工作上，祂是基督，是神所膏的一位，以完成神的使命。就如主耶稣在祂的人位上是神的儿子，在祂的工作上是神的基督，我们在基督里的信徒，也在我们的人位上是神的儿子，在我们属灵的职业上是神的祭司。我们既是祭司，就该终日在我们所作的一切事上事奉主（新约总论第五册，四二页）。

辞典上说，祭司是一个专职事奉神的人。大多数基督徒都能告诉我们说，祭司是一个事奉神的人。这是对

‹‹ WEEK 12 — DAY 2 ››

Morning Nourishment

Rev. 1:5-6 And from 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 to His God and Father, to Him be the glory and the might forever and ever. Amen.

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...been lost. Therefore, the recovery of the church life is the recovery of the real priesthood. (CWWL, 1966, vol. 1, “The Priesthood,” p. 440)

Today’s Reading

It is a great matter that we, who once were sinners, sons of disobedience, children of wrath, children of the devil, enemies of God, and sons of Gehenna, are now priests of God serving Him. As to our person, we are sons of God. As to our spiritual occupation, we are priests of God (Rev. 1:6; 5:10). Some of us may be teachers, doctors, or lawyers, but our real occupation is that of priests. In the Old Testament only certain men were priests, but in the New Testament all believers are priests.

When Peter received the revelation from the Father concerning the Lord Jesus, he said, “You are the Christ, the Son of the living God” (Matt. 16:16). In His person the Lord Jesus is the Son of God, and in His work He is the Christ, the One anointed by God to carry out God’s commission. Even as the Lord Jesus is the Son of God in His person and the Christ of God in His work, we, the believers in Christ, are sons of God in our person and priests of God in our spiritual occupation. Since we are priests, we should be serving the Lord all day long in whatever we do. (The Conclusion of the New Testament, p. 1097)

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

的，但事奉神究竟是指什么说的？今日的基督徒会回答说，事奉神就是为神作工。这个答案是错误的！说祭司是一个事奉神的人是对的，但若说事奉神仅仅是为神作一些事那就错了。

要领会什么是祭司，首先必须来看神的永远计划。神是一位有目的的神，祂要完成那个目的。按照圣经的启示，神有一个计划要把祂自己作到一班人里面，好叫祂能作他们的生命，而这班人能成为神的彰显。根据这一个计划，神创造了人（祭司的体系，三页）。

祭司是何等重要。神所要给人享受的，是在祭司身上；神所要在人身上彰显的，也是在祭司身上；神所要在人中间得着的居所，也是在祭司身上；神所要有的建造，也是在祭司身上。全本圣经从起头到末尾，神所要的只有一种人，就是祭司。圣经中一切荣耀的事，都系在祭司们身上（祭司职分与神的建造，一四三页）。

人是被命定来接受神，被神充满、浸润并渗透，甚至人能让神从他里面流出来，以至于成为神活的表现。这是祭司的一个简要定义。他必须接触神，被神充满，被神占有，以致完全被神得着，使他能在神生命的流里与别人建造在一起。然后祭司的体系就要成为神活的团体表现。

今日基督教天然的观念是说，我们若要爱主，就必须为祂作工。这是一个宗教的天然观念，而非圣经的启示。神呼召我们，从无意思要我们单单为祂作什么。神的心意首先是要我们向祂开启，让祂能进到我们里面，充满我们，甚至从我们满溢出来，直到祂得着我们全人的每一部分。我们全人必须被祂浸润并渗透，然后我们才能与祂合而为一。我们不只在外面披上祂作能力，也在里面被祂渗透，以祂作一切。结果非常自然，神就从我们里面流出来，我们也就能与别人在这一生命的流中同被建造（祭司的体系，三至四页）。

参读：祭司的体系第一部分，第一至六篇。

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.

To realize what a priest is, we must first see God's eternal plan. God is a God of purpose. He has a purpose which He wants to accomplish. According to the revelation of the Scriptures, God has a plan to work Himself into a group of people in order that He might be their life and they might become His expression. Based upon this plan, God created man. (CWWL, 1966, vol. 1, p. 426)

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. From the beginning to the end of the Bible, we see that God wants to gain a priesthood. All the glorious items in the Bible are related to the priesthood. (The Priesthood and God's Building, p. 118)

Man was destined to receive God, to be filled, saturated and permeated with God, and to have God flow out of him that he might be the living expression of God. This is a brief definition of a priest. He must contact God, be filled with God, and be possessed by God completely that he may be built up with others in the flow of the life of God. Then the priesthood will be God's living, corporate expression.

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

第十二周 · 周三

晨兴喂养

罗一9“我在祂儿子的福音上，在我灵里所事奉的神，可以见证我怎样在祷告中，常常不住地提到你们。”

十五16“使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。”

我们不该说，圣经中第一个祭司是亚伦，甚至也不能说是麦基洗德。亚伯献祭给神（创四4），并且毫无疑问，亚当必定作过同样的事。挪亚也如同祭司献祭给神（八20），亚伯拉罕、以撒、雅各，每个都筑坛向神有所献上（十二7，二六25，三三20）。他们献祭时，没有一个是去找“正式的”祭司为他们献祭。这证明每一个神的选民都是祭司。…祭司就是借着在基督里享受神而事奉神的人。神的心意是要祂所有的百姓都作祭司享受祂。神原初的心意是要摆出祂自己作生命树，给人享受；而最享受神的人就是祭司（在生命中尽基督身体恩赐的功用，八五至八六页）。

信息选读

单单说祭司是一个事奉神的人是不够的；我们必须说，祭司是一个借着基督作祭物的实际来事奉神的人（利一～七）。

此外，祭司乃是享受基督的人。祭司乃是吃自己所献的祭物。事奉的人以基督并借着基督服事神，并且他们享受基督。

祭司也是一个凭基督而活的人。他所吃的是基督，他所穿的是基督，他的住处也是基督。

祭司是一个在与神的调和中接触神的人。祭司经过圣所，进入至圣所，他就是与神接触；并且这样的接触，

‹‹ WEEK 12 — DAY 3 ››

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.

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.

We should not say that the first priest in the Bible was Aaron or even Melchizedek. Abel made an offering to God (Gen. 4:4), and no doubt Adam already had done the same thing. Noah also offered to God as a priest (8:20), and Abraham, Isaac, and Jacob each built an altar and offered something to God (12:7; 26:25; 33:20). None of them when they offered sought an “official” priest to make the offering for them. This proves that every chosen person of God is a priest....A priest is one who serves God by enjoying God in Christ. God’s intention is that all His people enjoy Him as priests. 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. (CWWL, 1965, vol. 2, p. 461)

Today’s Reading

It is not sufficient to say that a priest is simply a person who serves God. Rather, we must say that a priest is a person who serves God through Christ as the reality of the offerings (Lev. 1—7).

Moreover, a priest is a person who enjoys Christ. The priests eat what they offer as the sacrifices. The serving ones serve God with Christ and through Christ, and they enjoy Christ.

A priest is also a person who lives by Christ. His eating is Christ, his clothing is Christ, and his dwelling is Christ.

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

不是在他自己里面，乃是在与神的调和里面。祭司与神的接触乃是在神里面。那就是说，当他接触神时，他就与神调和，不是客观的，乃是主观的。这是非常深的。今天我们是祭司，我们去接触神时，不是仅仅客观的接触，乃是主观的接触。我们不是在神之外接触神，我们乃是在神里面，也就是在与神的调和里接触神。

祭司是一个绝对并彻底与神调和的人。在帐幕气氛中的每一样事物，包括供物的烟、气味和本体，都表征神的某方面。祭司进到帐幕里，表征一个人进到神里面。一旦祭司在帐幕里，那个气氛，那个气味，甚至神那看得见的荣耀，就要进到他里面，这就产生祭司与神的调和。

祭司是一个成为神居所、神家一部分的人。在新约中，彼前二章给我们看见，神的家乃是所有祭司组成的祭司体系（5）。所以，每位祭司都是建造神家的一项材料。

祭司也是一个背负神见证的人。…背负见证是指我们自己成为见证的一部分。

祭司是一个供应基督给别人的人。如果我们是基督的一部分，那么，无论我们供应什么，都是基督。我们被基督充满，被基督遮盖，与基督是一，与基督调和，所以我们不论传什么，分享什么，或供应人什么，都是基督，不是知识、形式或任何别的事物。

祭司是一个把人带进与神的交通里，并把神带进与人的交通里的人。

最后，祭司是一个建造神居所的人。为着帐幕的建造，和以后圣殿的建造，以及圣殿的恢复，祭司职分是必要的（在生命中尽基督身体恩赐的功用，七六至八二页）。

〔罗马十五章十六节指明，〕保罗传福音像一个祭司一样（祭司的体系，五六页）。

参读: 在生命中尽基督身体恩赐的功用，第七至八章; 主今日恢复的进展，第一至二章。

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.

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.

A priest is a person who becomes a part of God's dwelling, God's house. In the New Testament, in 1 Peter 2, we see that the house of God is the priesthood composed of all the priests (v. 5). Therefore, every priest is an item of the material for the building of the house.

A priest also is a person who bears the testimony of God....To bear the testimony means that we ourselves become a part of the testimony.

A priest is one who ministers Christ to others. If we are a part of Christ, then whatever we minister is Christ. We are filled with Christ, covered with Christ, one with Christ, and mingled with Christ, so whatever we pass on, share, and minister to others is Christ—not knowledge, forms, or anything else.

A priest is one who brings man into fellowship with God and God into fellowship with man.

Lastly, a priest is a person who builds up the dwelling place of God. The priesthood was necessary for the building up of the tabernacle and later for the building of the temple and the recovery of the temple. (CWWL, 1965, vol. 2, pp. 455-459)

[Romans 15:16 indicates] that the apostle Paul preached the gospel as a priest. (CWWL, 1966, vol. 1, "The Priesthood," p. 468)

Further Reading: CWWL, 1965, vol. 2, "Functioning in Life as Gifts Given to the Body of Christ," chs. 7-8; The Advance of the Lord's Recovery Today, chs. 1-2

第十二周 · 周四

晨兴喂养

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

约十七 22 “你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样。”

当我们来看新约，我们了解使徒们是祭司，他们是一直敞开自己向着主，被祂浸润。他们对于主来说，实在是一个团体的彰显。事实上，按照新约，所有的信徒都必须是这种样的人。这一点彼得与约翰特别说到。彼得是头一个使徒，约翰是末一个尽职事的，他们两个人都说，我们是祭司，我们是祭司的体系（祭司的体系，八页）。

信息选读

我们对于事奉神的观念必须改变，受矫正。作为一个祭司主要不是为主作什么，而是被主得着。我们必须多花时间在主面前，让祂进来充满并浸透我们。

我必须重复地说，祭司不仅是一个为神作工的人，神并无意呼召我们为祂作什么。祂所要的就是盼望我们借着敞开自己向着祂，而答应祂的呼召，并且说，“主，我在这里，不是预备好为你作工，而是预备好被你充满，被你得着，并与你是一。”除非我们与祂联合，否则就无法为祂工作，也无法实际作一个祭司。祭司的主要功用不是工作，而是花时间在主面前，并被祂充满、饱和、浸透，直到他在灵里与主是一。神所计划要得着的祭司体系乃是一个团体的人，这人是充满祂自己，且将祂满溢出来的。

‹‹ WEEK 12 — DAY 4 ››

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.

John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one.

As we come to the New Testament, we realize that the apostles were priests. They were continually opening themselves to the Lord to be saturated with Him. Thus, they were a real corporate expression of the Lord. In fact, according to the New Testament, a believer must be this kind of person. Peter and John especially emphasized this. Peter was the first apostle, and John ministered as the last one. Both of them told us that we are priests and that we are a priesthood. (CWWL, 1966, vol. 1, p. 430)

Today's Reading

Our concept of serving God has to be transformed and adjusted. To be a priest is not mainly to do something for the Lord but to be taken over by the Lord. We must spend much time in the presence of the Lord and let Him come in to fill and saturate us.

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.

我们也许读圣经许多遍，然而从未认识，知识、工作以及在神以外的美善事物都不属于神圣的源头。…为神作一些事也许是好的，但它是出自那棵有问题的树。我们必须认识，要为主作一些事，这个念头是了不得的，甚至是可怕的！到底是什么把死亡带到人类中间？乃是知识树。任何为主作一些工作的考虑，都是从这一个源头出来的。

主唯一的心愿，乃是要我们向祂敞开，让祂进到我们里面，充满我们，与我们是一。然后祂才借着我们作一些事。无论祂借着我们作什么事，都是从祂自己流出来的。这才是真实的事奉，才是祂今日所寻求的。

在我刚得救的那段时间，我喜欢与人谈到主的工作，但现在完全没有胃口再谈到工作。这不是一个工作的问题，而是被主得着，在祂荣光之前的问题。然后祂就要涌流出来，这个涌流才是真正的工作。神的涌流才是真的事奉。只有这个涌流能满足主的心意。不是讲道的问题，也不是形式或任何种教训的问题，乃是完全、彻底被祂浸润的问题。这样，祂就要从我们涌流出来，在这流中我们不只与主是一，也与一切向主开启的人是一。在这流中有工作，有事奉，有生命的涌流、身体的生活以及身体的建造。我们要认识，身体的建造不是一个工作，或一种组织，乃是在神自己的流出中的团体生活。

我们众人必须被祂的荣耀所浸润、渗透，然后我们才能与祂是一，也在祂里面彼此是一。基督徒的工作与事奉必须是出于这个祭司体系的。请记得，神无意要我们为祂作工。不，绝不！我们如果认识祂心所要的，我们就会完全向祂敞开，叫祂能以祂自己来充满我们。这就是祭司的体系，这也就是今日神所要得着的一班人（祭司的体系，九、四、一四、九页）。

参读：祭司的体系第二部分，第一至三篇。

We may read the Bible many, many times yet never realize that knowledge, work, and even good things other than God do not belong to the divine source....To do something for the Lord may be good, but its source is the wrong tree. We must realize that to do something for the Lord is awful, even terrible! What brought death into humanity? It was the tree of knowledge, and any consideration of doing something for the Lord comes from the same source.

The Lord's only intention is for us to open ourselves to Him and let Him come into us to fill us and be one with us. Then He will do something through us. Whatever He does through us will flow out of Himself. This is the real service which God is seeking today.

In the beginning of my Christian life, I liked to talk with people about the Lord's work. Now I simply do not have the appetite to talk about work. It is not a matter of working for the Lord but a matter of being possessed by the Lord in the presence of His shekinah glory. Then He will flow out, and that flow will be the real work! The outflow of God is the real service. Only this flow can fulfill the purpose of the Lord. It is not a matter of a message, a form, or any kind of teaching. It is a matter of being fully and thoroughly permeated by and with Him. Then He will flow out of us. In this flow we will not only be one with Him but also one with all who open themselves to Him. In this flow is the work, the service, the flow of life, the Body life, and the building up of the Body. We must realize that the building up of the Body is not a work or a kind of organization. It is a corporate life in the flow of God Himself.

We must be saturated and permeated by His shekinah glory. Then we will be one with Him and one with one another in Him. All Christian work and service must issue out of this priesthood. Please be impressed that God has no intention for us to work for Him. No, absolutely not! If we realize His heart's desire, we will be fully opened to Him that He may flood us with Himself. This is the priesthood, and this is the kind of person God desires to have today. (CWWL, 1966, vol. 1, pp. 430, 427, 435, 430-431)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," chs. 8-10

第十二周 · 周五

晨兴喂养

彼前二5“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。”

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。”

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

信息选读

信徒不但是圣别的祭司，也是君尊的祭司。圣别的祭司是照着亚伦的等次，而君尊的祭司是照着麦基洗德的等次。麦基洗德是君王，也是君尊的祭司（来七1）。圣别的祭司被分别出来，代表神的子民到神面前去，而君尊的祭司从神而来照顾我们，就像麦基洗德从神而来迎接亚伯拉罕，将饼和酒供应他（创十四17～18）。一面，我们是圣别的祭司，

‹‹ WEEK 12 — 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.

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.

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. (To Serve in the Human Spirit, p. 81)

Today's Reading

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). 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

总是代表人到神面前去；但另一面，我们从神而来，是代表神到人那里去（由基督与召会的观点看新约概要，四二一页）。

麦基洗德的等次是君尊的等次。麦基洗德是君王，并且他是君王祭司。一面，我们是亚伦的子孙，从世界中分别出来归给主的圣别祭司。另一面，我们是麦基洗德，君尊的祭司。

让我举例来说明。假设这里的召会要传福音。首先，我们需要建造在一起好成为一体，我们必须组成一个军队。然后，我们都该从世界中分别出来归给主。我们都需要到主面前祷告一段时间，就像使徒行传那一百二十人祷告十天；他们将自己从属世的事物中分别出来归主，留在主面前十天之久。结果，他们都被主充满。那时，他们是圣别的祭司。那十天之后，当他们出到人前，告诉人耶稣是主，是救主时，他们是以君尊的方式而行。当他们到主面前，他们是圣别的。当他们从主面前带着属天的权柄出来，他们乃是君王，是君尊的。

当我们弃绝整个世界，到主面前为罪人祷告：“主，求你施怜悯，记念他们，拯救他们，释放他们”，我们乃是圣别的祭司。但是当我们有了许多祷告，从主的面前出来，以有能力并带着属天权柄的方式，将出于主的事物作为生命供应人时，我们乃是君尊的祭司（在人的灵里事奉，九三至九四页）。

彼前二章五节，圣别的祭司体系向神献上属灵的祭物，而九节君尊的祭司体系宣扬神的美德。圣别的祭司为人的缘故，向神有所献上，而君尊的祭司向人宣告属神的事。我们是圣别的祭司和君尊的祭司，在两个方向有来也有去（由基督与召会的观点看新约概要，四二二页）。

参读：在人的灵里事奉，第六章；倪柝声文集第二辑第二十六册，第一百七十七篇：祭司职分与神的建造，第一篇。

represent the people, and on the other hand, we come from God to the people to represent God. (CWWL, 1964, vol. 2, “A General Sketch of the New Testament in the Light of Christ and the Church, Part 3: Hebrews through Jude,” pp. 424-425)

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.

Suppose the church here is going to preach the gospel. First of all, we need to be built up together as one body; we must be formed together as an army. Then we all should be separated from the world unto the Lord. We all need to go to the Lord and pray for a period of time, like those one hundred twenty in Acts who prayed for ten days. They separated themselves from the worldly things unto the Lord, and they stayed with the Lord for ten days. As a result, they were all filled with the Lord. At that moment they were the holy priests. After those ten days, when they came out to the people to tell them that Jesus is the Lord, the Savior, they did this in a royal way. When they went to the Lord, they were holy. When they came out from the presence of the Lord with the heavenly authority, they were kings; they were royal.

When we give up the whole world and go to the Lord to pray for sinners, saying, “Lord, be merciful, remember them, save them, deliver them,” we are the holy priests. But when we come out of the presence of the Lord after much prayer to minister something of the Lord as life in a powerful way, in a way of heavenly authority, we are royal priests. (To Serve in the Human Spirit, pp. 81-82)

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. (CWWL, 1964, vol. 2, p. 425)

Further Reading: To Serve in the Human Spirit, ch. 6; CWWN, vol. 46, ch. 177; The Priesthood and God’s Building, ch. 1

第十二周 · 周六

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。”

神所要得着的居所，…都在祭司身上。现在我们来看祭司身上建造的光景。在祭司身上有金子和宝石的建造，这种建造的光景，完全是个小型的新耶路撒冷。新耶路撒冷是一座金城，而砌在金城之上的墙是宝石。祭司身上的胸牌，刚好也是宝石镶嵌在金框内。宝石在金框内同被建造成一个体系，而这个体系不是一块宝石，乃是十二块宝石，指明神所有的百姓。这给我们看见，连神所要的建造，也完全是系在祭司身上，没有祭司就没有神的建造（祭司职分与神的建造，一四三页）。

信息选读

帐幕乃是一个居所，但这居所怎么会是一班活的子民？在新约这两个预表的应验里，帐幕和祭司体系被摆在一起。彼前二章五节说，我们被建造成为属灵的殿，成为圣别的祭司体系。按照文法，这节经文中的“属灵的殿”和“圣别的祭司体系”乃是同位语。这意思是，这两个辞是指同一件事。因此，属灵的殿就是圣别的祭司体系。

建造在一起的圣徒就是属灵的殿，这个属灵的殿乃是团体的人。我在这里的点是说，“殿”和“祭司体系”乃是一个实体（出埃及记生命读经，一五一五至一五一六页）。

‹‹ WEEK 12 — DAY 6 ››

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 building of God's dwelling place depends upon the priesthood. The building materials of gold and precious stones that were worn by the priests signify the building materials of the New Jerusalem. The New Jerusalem is built with gold and adorned with precious stones (Rev. 21:18-19). Similarly, on the breastplate of the priests, precious stones were enclosed in settings of gold (Exo. 28:11). The twelve precious stones enclosed in settings of gold were one item that signifies all the people of God. This shows that the priests wore the building of God and that the building of God was upon the priests. Without the priesthood, there is no building of God. (The Priesthood and God's Building, p. 118)

Today's Reading

The tabernacle is a dwelling place. But how can such a dwelling place be a living people? With the fulfillment of these types in the New Testament, the tabernacle and the priesthood are put together. First Peter 2:5 says that we are built up into a spiritual house, a holy priesthood. In this verse, according to the grammar, the spiritual house and the holy priesthood are in apposition. This means that these terms refer to the same thing. Therefore, the spiritual house is the holy priesthood.

The saints who are built together are a spiritual house. This spiritual house is a collective people. My point here is that the house and the priesthood are one entity. (Life-study of Exodus, p. 1326)

神要恢复祂召会的建造，定规先要恢复祭司的职分。祭司的职分托住召会的建造；没有祭司职分，就没有召会建造的可能。所以，神正在发出呼声，要呼召人出来尽祭司的职分，就像当日在西乃山下呼召利未人一样。今天谁肯站在神这边，与神交通，让神通过，起来作神的祭司呢？

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。

你我若是真肯到神面前作祭司，与神交通，活在神的面光中，让神通过，我们就能丰丰满满的享受基督的丰富，彰显基督的荣耀；我们身上就会挂着召会，我们和召会就是一体，召会的建造就能在我们身上得以完成。…我…盼望…叫众人看见，在这宇宙间，什么样的人能被神得着，完成神的心愿，什么样的人是真实、丰满的享受基督，彰显基督，什么样的人能托着召会，带着召会，并且带进神的建造。这一班人不是别人，乃是祭司（祭司职分与神的建造，一一一、一〇四至一〇五、一四三至一四四页）。

我们需要分别出一些时间，关到主面前去。我们不仅花费时间，也花费我们的生命，和我们这个人，在祂的面前。然后祂就能占有我们，我们的整个观念就会改变，对祭司职任就有属天的看法。

主的恢复乃是祭司职任的恢复。召会生活的恢复不是一个运动，工作或活动，而是祭司职任的恢复。主所需要的，乃是一班人被带到主面前去，也是被带到主里面去，而与主是一。这样主才能自由地流出去，成就祂的目的，而实现祂的定旨（祭司的体系，二二至二三页）。

参读：祭司职分与神的建造，第八至十五篇；召会建造的蓝图与立场，第二篇。

To recover the building of His church, God must first recover the priesthood. 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?

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.

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. 95, 91, 118)

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 Lord is the recovery 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, vol. 1, "The Priesthood," p. 441)

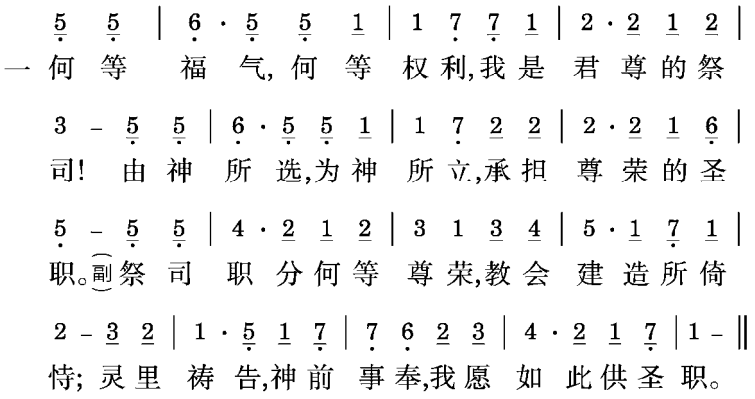
Further Reading: The Priesthood and God's Building, chs. 8-15; The Blueprint and Ground for the Building Up of the Church, ch. 2

612

教　会 – 建造

8 7 8 7 副（英 848）

降 A 大调　　3/4



二 我若守住君尊身分，　　权柄、等次不颠倒，
　 并且肯尽祭司职分，　　教会才能被建造。

三 教会乃是祭司团体，　　祭司职分不可少；
　 且须编成祭司体系，　　才是真正被建造。

四 因着教会堕落荒凉，　　祭司职分被忽视；
　 因着圣徒灵不刚强，　　话语职事独得势。

五 人多偏重先知讲道，　　单靠话语的供应；
　 很少倚重祭司祷告，　　在神面前运用灵。

六 主啊，给我厉害平衡，　　倚重祷告如讲道；
　 对人常用祷告带领，　　配同话语的教导。

七 唯有如此事奉、祷告，　　叫人灵里得相调，
　 看重祷告犹如听道，　　教会才能被建造。

‹‹ WEEK 12 — 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.
All the building of the Body
On the priesthood doth depend;
Ever praying in the spirit
I this office would attend.
2
If I keep this royal calling
Under Thine authority,
Priestly duty thus fulfilling,
Then the church will builded be.
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.
4
Through the church's degradation,
Saints this office desolate;
Through the weakness of their spirits
Preaching doth predominate.
5
Most are leaning on the message
And the preaching emphasize,
Yet neglect the priestly praying
And their spirits' exercise.
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.

第十二周申言

申言稿：