二〇一四年冬季訓練

為着神的建造之祭司職分的恢復

第二篇

祭司的意義

讀經：出十九 6，彼前二 5，9，啓一 6，五 10

綱　目

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

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

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

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

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

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

The Recovery of the Priesthood for God's Building

Message Two

The Definition of a Priest

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

Outline

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

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

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

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

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

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

三 我們全人必須被神浸透、浸潤並得着—帖前五 23：

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

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

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

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

叁 祭司是一個在與神的調和中接觸神的人—林前六 17：

一 祭司經過聖所，進入至聖所，他就是與神接觸；並且這樣的接觸，不是在他自己裏面，乃是在與神的調和裏面；祭司與神的接觸乃是在神裏面—來十 19。

二 我們是祭司，我們去接觸神時，不是僅僅客觀的接觸，乃是主觀的接觸；我們不是在神

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

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

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

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

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

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

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

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

B. When we as priests contact God, we contact Him not merely objectively but also subjectively; we do not contact God apart

之外接觸神，我們乃是在神裏面，也就是在與神的調和裏接觸神—約十五 4～5。

肆 祭司是一個絕對並徹底與神調和的人—十四 20：

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

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

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

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

a 神在祂的經綸中將祂自己與我們調和，與我們成爲一個實體—林前六 17。

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

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

1 父在子裏面，子就是那靈，那靈現今與我們重生的靈調和—約十四 9～10，16～18，林前十五 45 下，六 17。

2 神經綸的中心點乃是調和的靈，就是神靈與人靈的調和—羅八 4：

a 這二靈的聯結乃是聖經中極深的奧祕。

from God, but we contact God in God, that is, in the mingling with God—John 15:4-5.

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

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

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

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

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

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

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

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

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

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

a. The union of these two spirits is the deepest mystery in the Bible.

b 凡神所要作的，或祂所要完成的，都與調和的靈有關—弗三 9，5，一 17，二 22，四 23，五 18，六 18。

3 調和的靈是主的靈，也是我們的靈—林後三 17，林前六 17。

4 調和的靈乃是與神成爲一靈的靈；這靈乃是在神的生命和性情上，但不在祂的神格上，與神一樣—約壹五 11，彼後一 4:

a 在我們裏面，神的靈與人的靈相調爲一，使我們過一種是神又人，是人又神的神人生活—加二 20，腓一 19 ～ 21 上。

b 神人的生活乃是神靈與人靈這二靈聯結、調和在一起成爲一的生活—林前六 17。

5 活在調和的靈裏乃是讓基督來充滿並浸透我們，直到祂從我們全人浸潤出來，我們就彰顯基督了—弗二 22，三 16 ～ 21。

6 要作祭司生活事奉，我們必須認識今天主耶穌作爲三一神的具體化身乃是那靈，住在我們的靈裏，並與我們的靈調和成爲一靈—林後三 17，林前十五 45 下，六 17。

伍 祭司乃是在靈的新樣裏事奉的人—羅七 6:

一 一切與我們的靈有關的都是新的，一切出於我們靈的也都是新的—林後五 17。

二 我們重生的靈是新樣的源頭，因爲主、神的生命和聖靈，都在我們重生的靈裏。

陸 祭司乃是事奉主的人—徒十三 1 ～ 4 上:

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

b. Whatever God intends to do or accomplish is related to the mingled spirit—Eph. 3:9, 5; 1:17; 2:22; 4:23; 5:18; 6:18.

3. The mingled spirit is both the Spirit of the Lord and our spirit—2 Cor. 3:17; 1 Cor. 6:17.

4. The mingled spirit is a spirit that is one spirit with God and that is the same as God in His life and nature but not in His Godhead—1 John 5:11; 2 Pet. 1:4:

a. The divine Spirit and the human spirit are mingled as one within us so that we can live the life of a God-man, a life that is God yet man and man yet God—Gal. 2:20; Phil. 1:19-21a.

b. The God-man living is the living of the two spirits, the Spirit of God and the spirit of man, joined and mingled together as one—1 Cor. 6:17.

5. To live in the mingled spirit is to let Christ fill and saturate us until He permeates our whole being and is thereby expressed through us—Eph. 2:22; 3:16-21.

6. In order to live and serve as priests, we need to know that the Lord Jesus today, as the embodiment of the Triune God, is the Spirit indwelling our spirit and is mingled with our spirit as one spirit—2 Cor. 3:17; 1 Cor. 15:45b; 6:17.

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

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

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

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

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

1 安提阿召會工作的起頭，乃是在事奉主的時候。

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

二 聖靈的工作，只能在事奉主的時候啓示出來—2 節：

1 我們如果不把事奉主放在先，就甚麼都倒亂了。

2 惟獨在事奉主的時候，聖靈纔打發人出去。

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

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

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

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

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

職事信息摘錄：

神的心意與祭司職分

在這宇宙中，神有一個行政，在其中有祂神聖的經綸。『經綸』這辭的希臘文，意『家庭律法』，含計畫，行政，安排意，要將家中的供應分配或分賜給家庭成員。這辭的字尾與約翰十章九節的草場同源，含分配草場給羊羣意。神的經綸乃是神的家庭經營，神的家庭行政，（弗一10，三9，提前一4，）要在基督裏將祂自己分賜到祂所揀選的人裏面，使祂得着一個家彰顯祂自己，這家就是召會，（三15，）基督的身體。在神的經綸裏，在這神聖的家庭行政裏，有三個主要的職分：祭司職分、君王職分和申言者職分。祭司職分是神經綸裏首先和領頭的職分。

在新約裏，原文用了三個與祭司職分有關的辭。第一個辭，如希伯來七章十二節者，指祭司職分；第二個辭，如希伯來七章五節者，指祭司職任；第三個辭，如彼前二章五節和九節者，指祭司的集合，就是祭司體系，團體事奉的祭司團。照人天然的觀念，祭司是一種以事奉神爲業的專職人員。大多數的基督徒以爲祭司是指事奉神的人。這雖不錯，但我們必須說明事奉神是甚麼意思。基督徒中間一般的觀念認爲，事奉神就是爲神工作。然而，這不是正確的觀念。雖然將祭司說成是事奉神的人並沒有錯，但以爲事奉神僅僅是爲神作事或作工，卻是錯誤的。

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

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

Excerpts from the Ministry:

God's intention and the priesthood

In this universe God has an administration, in which is His divine economy. The Greek word for economy means "household law," implying a plan, an administration, an arrangement, for distributing, or dispensing, the household supply to the members of a family. The base of this word is of the same origin as that for pasture in John 10:9, implying a distribution of the pasture to the flock. God's economy is His household economy, His household administration (Eph. 1:10; 3:9; 1 Tim. 1:4), which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church (3:15), the Body of Christ. In God's economy, in this divine household administration, there are three main ministries: the priesthood, the kingship, and the prophethood. The priesthood is the first and leading ministry in God's economy.

In the New Testament three Greek words are used in relation to the priesthood. The first word refers to the priestly office, as in Hebrews 7:12; the second refers to the priestly service, as in Hebrews 7:5; and the third refers to the assembly of priests, a priesthood, a body of priests who serve in a corporate way, as in 1 Peter 2:5 and 9. According to the natural human concept, a priest is a professional person, a person whose profession is to serve God. Most Christians consider a priest to be someone who serves God. Although this is correct, it is necessary to explain what it means to serve God. The common concept among Christians is that to serve God is to work for God. However, this is not an accurate concept. Although it is right to say that a priest is a person who serves God, it is wrong to consider that to serve God is merely to do something for God or to work for God.

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

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

至將神湧流出來，使人成爲神活的彰顯。（創一 26，二 8 ～ 10，約七 37 ～ 39，弗三 19，一 22 ～ 23。）

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

祭司體系與神的湧流

在基督教裏有一個觀念，以爲我們若愛神並敬畏神，就必須爲神作工。照着這觀念，我們必須將自己奉獻給主，使我們作祂的僕人，行祂的旨意，藉着爲祂作工來事奉祂。但事實上，這是天然、宗教的觀念，不是從諸天來的啓示。神一點沒有意思要呼召我們單單爲祂作工或作事。反之，神的心意是要我們向祂敞開自己。我們不該爲神作任何事，乃該向祂敞開自己，使祂進到我們裏面，充滿我們，甚至漫溢我們。這樣，神就能浸透我們、浸潤我們、佔有我們、並據有我們全人的每一部分。我們全人被祂佔有、據有、浸透並浸潤，我們就與祂是一。我們會滿了祂，不僅外面穿上祂作能力，裏面也以祂作一切而被祂浸潤。我們就是神人，滿了神的人；神就自然從我們湧流出祂自己。不僅如此，在神的這湧流，就是生命的湧流裏，我們會與別人建造在一起。

被洪水沖去的人絕對無法獨立，他們隨着洪水的流被帶走。我們眾人若在乾地上，就容易獨立並有個人主義。但洪水若來，將我們捲入洪流中，我們就失去獨立和個人主義。我們眾人在洪水裏成爲『一』，因爲我們都隨着同一個方向被帶走。我們是否同意隨着這洪水的方向並不重要。我們別無選擇，只能往同一的方向走。我們也許彼此不和，但我們無法與洪水不和。同樣的，當我們與神是一，並在神的湧流中時，我們就與彼此是一，也在這一個流中建造在一起。聖經末了的一幅圖畫給我們看見，一道生命水的

flow God out, so that he might be the living expression of God (Gen. 1:26; 2:8-10; John 7:37-39; Eph. 3:19; 1:22-23).

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

The priesthood and the flow of God

In Christianity there is the concept that if we love God and fear Him, we must work for Him. According to this concept we must consecrate ourselves to the Lord so that we may be His servants who do His will, serving Him by working for Him. But this is actually a natural, religious concept, not a revelation from the heavens. God has no intention whatsoever of calling us simply to work for Him or to do something for Him. Rather, God's intention is for us to open ourselves to Him. We should not do anything for God but should open ourselves to Him so that He may come into us, fill us, and even flood us. In this way God will saturate us, permeate us, take us over, and take possession of every part of our being. When our whole being is taken over by Him, possessed by Him, and saturated and permeated with Him, we will be one with Him. Indeed, we will be full of Him, not only by being outwardly clothed with Him as power but also by being inwardly permeated with Him as everything to us. We will be God-men, persons full of God, and spontaneously God will flow Himself out of us. Moreover, in this flow of God, which is the flow of life, we will be built up with others.

People who are swept away in a flood can never be independent. They are carried along in the one flow of the flood waters. If we are all on dry land, it will be very easy for us to be independent and individualistic. But if a flood comes and sweeps us away in its current, we will all lose our independence and individualism. We will all be "one" in the flood, for we will be carried along in one direction. It will not matter whether or not we agree to go in the direction of the flood. We will have no choice but to go in the same direction. We may disagree with one another, but we will have no way to disagree with the flood. Likewise, when we are one with God and are in the flow of God, we will be one with one another and will be built up together in this one flow. The final picture

河從神和羔羊的寶座流出來，流過整座新耶路撒冷城。（啓二二1～2。）整座城都在一個湧流裏。這是祭司體系的一幅圖畫。

祭司主要的事奉

我必須重複，作祭司不僅僅是爲神作工。我們必須忘記這種觀念。我年輕時，以爲主的僕人是全時間事奉主的教士，也以爲主的僕人應該竭盡所能努力的爲主作事。有一天，主開了我的眼睛，給我看見我的觀念是錯誤的。神沒有意思要呼召我們爲祂作事。祂惟一的心意是要我們答應祂的呼召，向祂敞開自己，並告訴祂：『主，我在這裏，我豫備好不爲你作甚麼事，或爲你作甚麼工，乃是被你充滿，甚至被你佔有，使我完全被你以你自己來據有。我豫備好與你是一。』我們不與主是一，就不能爲祂作甚麼；我們既不能爲祂作工，也不能成爲真正的祭司。

不僅如此，我們必須看見，祭司主要的工作和行爲不是獻祭，乃是花時間在主面前，被主以祂自己充滿、浸透並浸潤，直到他們在靈裏與祂是一。他們未花時間與主同在並被祂浸透以前，絕不能成爲彀格的祭司。祭司不是爲神作事的人，乃是被神充滿的人。這就是祭司，這也是神所計畫要得着的人。神計畫要得着一個團體人，不是忙於爲祂作事，乃是被祂充滿。我們若有這亮光，就會領悟每個人都該是祭司，就是接受神，將自己向神敞開，好被神充滿，被神以祂自己完全、全然、並徹底浸透、浸潤且據有的人。

因此，我們眾人必須被神充滿，被祂佔有、據有，並被祂的榮光浸透且浸潤。這樣，我們就與祂成爲一，也在祂的湧流裏彼此是一。這就是召會的見證、恢復和建造。這也是事奉，這也必定是福音的傳揚。基督徒一切的工作和事奉，召會的建造並接觸人，都必須從這祭司職分產生出來。神在這時代一點沒有意思要我們爲祂作甚麼。祂的心願乃是要我們完全向祂敞開，讓祂充滿我們。爲此，我們必須花彀多的時間在祂面前，讓祂佔有我們，據有我們，甚至以祂自己浸透我們。這就是祭司職分；這也是神計畫要得着，並且現今渴望要得着的那種人。（李常受文集一九六三年第二册，完成神永遠定旨的生活，三八四至三八八、三九三頁。）

in the Bible shows a river of water of life proceeding out of the throne of God and of the Lamb and flowing through the whole city of New Jerusalem (Rev. 22:1-2). The whole city is in the one flow. This is a picture of the priesthood.

The Principal Service of a Priest

I must repeat that to be a priest is not merely to work for God. We must forget about this kind of concept. When I was young, I considered that a servant of the Lord was a priest who served the Lord full time, and I thought that a servant of the Lord should endeavor, struggle, and strive to do something for the Lord. One day the Lord opened my eyes to see that my concept was wrong. God has no intention to call us to do something for Him. His unique intention is for us to answer His call by opening ourselves to Him and telling Him, "Lord, here I am. I am ready not to do something for You or to work for You but to be filled and even be taken over by You so that I may be fully possessed by You and with You. I am ready to be one with You." Until we are one with the Lord, we can do nothing for Him; we can neither work for Him nor be a genuine priest.

Furthermore, we must see that the main work and conduct of the priests is not to offer sacrifices but to spend time in the presence of the Lord to be filled, saturated, and permeated by and with the Lord until they are one with Him in the spirit. Before spending time with the Lord and being saturated with Him, they can never be adequate priests. A priest is not a person who does something for God but a person who is filled with God. This is a priest, and this is the man God planned to have. God planned to have a corporate man who would not be engaged in doing something for Him but who would be filled with Him. If we have this light, we will realize that every man should be a priest, one who receives God and opens himself to God to be filled with God and to be saturated, permeated, and possessed wholly, fully, and thoroughly by and with God.

Therefore, we all must be filled with God, taken over by Him, possessed by Him, and saturated and permeated with His shekinah glory. Then we will be one with Him, and we will be one with one another in His flow. This is the testimony, the recovery, and the building up of the church. This is also the service, and this must be the preaching of the gospel. All Christian work and service, the building of the church, and the reaching out to others must come forth from this priesthood. God has absolutely no intention in this age for us to do something for Him. His heart's desire is that we would be fully open to Him and allow Him to fill us. For this we must spend adequate time in His presence, allowing Him take us over, possess us, and even saturate us with Himself. This is the priesthood, and this is the kind of person God planned to have and desires to have today. (The Collected Works of Witness Lee, 1963, vol. 2, "The Living That Fulfills God's Purpose," pp. 295-298, 301)