二〇一五年春季长老及负责弟兄训练

为着神的建造之祭司职分的恢复

第八篇

为着神的建造之祭司职分的恢复

读经：启一5～6，五9～10，彼前二5，9，弗二21～22，三16～17上

纲　目

周　一

壹 主的恢复借祭司职分而实现；事实上，主的恢复乃是祭司职分的恢复—亚三1～5，六12～13，该一8，12：

一 关于祭司的事奉，在人这一面总是失败的，但在神一面总是一再地恢复：

1 主耶稣是祭司，借救赎将我们带进祂的祭司职分中—启一5～6，五9～10。

2 全召会必须是祭司的体系；可惜这个祭司体系也失落了，而被圣品阶级与平信徒制度所顶替—二6，15。

3 召会生活的恢复，乃是真正祭司生活的恢复；我们众人必须被恢复进入这祭司的生活，换言之，我们必须被带回到与主真实的交通中—林前十四26，一9，约壹一3。

4 主的恢复是作祭司的问题，不是工作、运动、或为主作什么的问题。

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

The Recovery of the Priesthood for God's Building

Message Eight

The Recovery of the Priesthood for God's Building

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

Outline

Day 1

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

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

1. The Lord Jesus, the Priest, has brought us into His priesthood through His redemption—Rev. 1:5-6; 5:9-10.

2. The whole church should be the priesthood; however, this priesthood has been lost and replaced by the clergy-laity system—2:6, 15.

3. The recovery of the church life is the recovery of the real priesthood; we must be recovered into this priesthood, which means that we need to be brought back into the genuine fellowship with the Lord—1 Cor. 14:26; 1:9; 1 John 1:3.

4. The Lord's recovery is a matter of the priesthood, not a matter of a work, a movement, or of doing things for the Lord.

5 我们的责任不是顾到任何种的工作；我们的责任只是守住祭司的生活，学习被主得着，被主占有，直等到我们被主充满、饱和并浸透—弗三 16 ～ 17 上，19。

二 今天主所需要的，乃是一班人被带到主面前去，甚至被带到主里面，直到与主成为一—来十 19，林后三 18，约十七 22，24。

三 当主得着这样的祭司体系一祭司的国度，祂才能自由地流出去，成就祂的旨意，而实现祂永远的定旨—出十九 6 上，启一 5 ～ 6，五 9 ～ 10，四 11，弗一 5，9，11，腓二 13。

周　二

贰 神殿的建造乃是联于祭司体系，并在于祭司体系—出十九 6 上，二五 8 ～ 9，亚六 12 ～ 13，彼前二 5：

一 召会的建造在于众圣徒在神面前担负起祭司的职分—启一 5 ～ 6，五 9 ～ 10，来三 6，六 20，七 26，八 1，十 19。

二 祭司的职分托住召会的建造；没有祭司职分，就没有召会建造的可能。

三 我们若是肯来到神面前，与神交通，活在神面前，让神通过，就能丰丰满满地享受基督的丰富，彰显基督的荣耀；我们身上挂着召会的见证，召会的建造就能在我们中间得以实现—十一 6，约壹一 3，弗三 8，二 21 ～ 22。

四 神要恢复祂的建造，定规先要恢复祭司的体系—拉一 1 ～ 4，七 1 ～ 5。

5. Our responsibility is not to care for any kind of work; our responsibility is simply to take care of the priesthood by learning to be possessed and occupied by the Lord until we are filled, saturated, and permeated with Him—Eph. 3:16-17a, 19.

B. What the Lord needs today is a group of people who are brought into His presence and even into the Lord Himself until they are one with Him—Heb. 10:19; 2 Cor. 3:18; John 17:22, 24.

C. When the Lord has such a priesthood—a kingdom of priests—He will have the freedom to flow out and work out His will for the fulfillment of His eternal purpose—Exo. 19:6a; Rev. 1:5-6; 5:9-10; 4:11; Eph. 1:5, 9, 11; Phil. 2:13.

Day 2

II. The building of God's house is related to the priesthood and depends on the priesthood—Exo. 19:6a; 25:8-9; Zech. 6:12-13; 1 Pet. 2:5:

A. The building of the church depends on whether or not the saints will bear the priesthood before God—Rev. 1:5-6; 5:9-10; Heb. 3:6; 6:20; 7:26; 8:1; 10:19.

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

C. If we are willing to come forward to God, fellowship with God, live before God, and allow God to flow through us, we will enjoy the riches of Christ and express the glory of Christ in a full way; in this way we will bear the testimony of the church, and the building of the church will be realized among us—11:6; 1 John 1:3; Eph. 3:8; 2:21-22.

D. In order to recover the building of God, God must first recover the priesthood—Ezra 1:1-4; 7:1-5.

周　三

叁 建造神的殿作为神的居所，就是祭司的体系；圣别的祭司体系，就是属灵的殿—弗二 21 ～ 22，彼前二 5：

一 属灵的，指神的生命生活并长大的性能；圣别的，指神的性情分别并圣别的性能—5 节：

1 神的殿主要的是借神的生命得维系，因此是属灵的。

2 祭司体系主要的是借神的性情得维系，因此是圣别的。

二 五节和九节里的祭司体系，原文是 hierateuma，希拉提玛，不是指祭司职任，乃指祭司的集合，祭司团，祭司体系。

三 配搭的祭司团就是建造起来的属灵的殿。

四 彼得在五节用“属灵的殿”和“圣别的祭司体系”这些辞，以指明召会生活：

1 不是个人的属灵生活，乃是团体的属灵生活，才能完成神的定旨，满足祂的心意—弗一 5，9，11，三 11，创一 26。

2 神要得着一个属灵的殿给祂居住，得着一个祭司团，一个祭司体系事奉祂。

肆 我们作祭司事奉时，需要与建造并被建造的神是一，将神建造到人里面，也将人建造到神里面—弗三 16 ～ 17 上，约十四 2，23：

一 “祭司神前的事奉，使神与人建成一（按英文直译）”—诗歌六一三首第六节。

周　四

Day 3

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

A. Spiritual denotes the capacity of the divine life to love and grow; holy, the capacity of the divine nature to separate and sanctify—v. 5:

1. The house of God subsists mainly by the divine life; hence, it is spiritual.
2. The priesthood subsists mainly by the divine nature; hence, it is holy.

B. The Greek word for priesthood in verses 5 and 9, hierateuma, refers not to the priestly office but to the assembly of priests, a body of priests, a priesthood.

C. The coordinated body of priests is the built-up spiritual house.

D. In verse 5 Peter uses the terms spiritual house and holy priesthood to indicate the church life:

1. It is not the spiritual life lived in an individualistic way, but the spiritual life lived in a corporate way, that can fulfill God's purpose and satisfy His desire—Eph. 1:5, 9, 11; 3:11; Gen. 1:26.
2. God wants a spiritual house for His dwelling, a priestly body, a priesthood, for His service.

IV. In our ministry as priests, we need to be one with the building and builded God to build God into man and man into God—Eph. 3:16-17a; John 14:2, 23:

A. "Building God and man in one / Is their [the priests'] work before the Lord"—Hymns, #849.

Day 4

二 神新约的经纶是使经过过程并终极完成的三一神作到我们里面，成为我们的生命和我们的所是—提前一4，林后十三14，弗三16～17上，罗八9～10，6，11：

1 神照着祂心愿的经纶和目标，乃是要将祂自己建造到人里面，并将人建造到祂里面—撒下七12～14上，弗三17上。

2 神在祂经纶里的目的，是要将祂自己在基督里建造到我们里面—撒下七12～14上，弗三17上，约十四20。

周　五

3 神在基督里已进到我们里面，要将祂自己建造到我们的所是里，并将我们建造到祂的所是里—撒下七12～14上，太十六18，约十四23，弗三17上。

三 那建造到我们里面，就是构成到我们里面的基督，成为神的家和我们的家，就是神人相互的住处；在此神与我们，我们与神，调和成为一个实体—约十四2，23，十五4上。

四 在我们工作的每一面—传扬福音、喂养信徒、建立召会、成全圣徒，其内在的元素必须是将建造和被建造的神供应到人里面—太十六18，弗三17上：

1 我们若看见神渴望将祂自己作到祂所拣选的人里面，那么，我们工作的目标就会是将建造和被建造的神供应到人里面，好叫三一神能够将祂自己建造到他们里面—17节上。

2 我们应当重新考量我们为主所作的工，并且问自己一个问题：在我们带来归主的人中，有多少基督作三一神的具体化身作到他们里面—加四19，西一28。

B. God's New Testament economy is for the processed and consummated Triune God to be wrought into us to become our life and our being—1 Tim. 1:4; 2 Cor. 13:14; Eph. 3:16-17a; Rom. 8:9-10, 6, 11:

1. God's economy and goal according to His heart's desire are to build Himself into man and to build man into Him—2 Sam. 7:12-14a; Eph. 3:17a.

2. God's intention in His economy is to build Himself in Christ into our being—2 Sam. 7:12-14a; Eph. 3:17a; John 14:20.

Day 5

3. God in Christ is within us to build Himself into our being and to build us into His being—2 Sam. 7:12-14a; Matt. 16:18; John 14:23; Eph. 3:17a.

C. The Christ who is built, constituted, into us is both God's house and our house; this house is a mutual abode, where God and we, we and God, are mingled together as one entity—John 14:2, 23; 15:4a.

D. In every aspect of our work—preaching the gospel, feeding the believers, establishing churches, perfecting the saints—the intrinsic element must be that we minister the building and builded God into others—Matt. 16:18; Eph. 3:17a:

1. If we realize that God desires to work Himself into His chosen people, then the goal of our work will be to minister the building and builded God into others so that the Triune God may build Himself into their being—v. 17a.

2. We should reconsider the work we are doing for the Lord and ask how much of Christ as the embodiment of the Triune God has been wrought into those whom we have brought to the Lord—Gal. 4:19; Col. 1:28.

3 我们必须实行一件事，就是供应经过过程并终极完成的三一神到人里面，使祂将祂自己建造到他们里面的人里；我们需要求主教导我们这样作工—林后十三 14，林前三 9 上，10，12。

周　六

4 当我们以经过过程并终极完成的三一神建造召会时，实际上不是我们在建造，乃是神借着我们建造，使用我们作祭司，将祂自己分赐到人里面—徒九 15。

五 今天我们为神作工，该有分于神的建造，就是将神的元素构造到人的元素里，并将人的元素构造到神的元素里—约十四 20，十五 4 上，约壹四 15。

六 我们劳苦实行神命定之路的四个步骤—生、养、成全和建造时，我们的工作必须建立在经过过程并终极完成之三一神的根基上；这位三一神正将祂自己建造到祂所拣选的人里面，并将他们建造到祂里面—林后十三 14，弗三 16 ～ 17 上，四 4 ～ 6。

七 我们若将建造和被建造的神供应到人里面，使他们在神圣生命中长大，我们就是在建造基督的身体，以终极完成新耶路撒冷—西二 19，弗四 15 ～ 16，启二一 10。

3. We need to practice one thing—to minister the processed and consummated Triune God into others so that He may build Himself into their inner man; we need to pray that the Lord will teach us to work in this way—2 Cor. 13:14; 1 Cor. 3:9a, 10, 12.

Day 6

4. When we build the church with the processed and consummated Triune God, it is not actually we who are building; rather, God is building through us, using us as priests to dispense Himself into others—Acts 9:15.

E. As we work for God today, we should participate in God's building—the constitution of the divine element into the human element and of the human element into the divine element—John 14:20; 15:4a; 1 John 4:15.

F. As we endeavor to carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed and consummated Triune God, who is building Himself into His chosen people and building them into Him—2 Cor. 13:14; Eph. 3:16-17a; 4:4-6.

G. If we minister the building and builded God to others for their growth in the divine life, we are building up the Body of Christ, which will consummate the New Jerusalem—Col. 2:19; Eph. 4:15-16; Rev. 21:10.

第八周 · 周一

晨兴喂养

林前一 9 “神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

十四 26 “弟兄们，这却怎么样？每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”

关于祭司的事奉，在人这一面总是失败的，但在神一面总是一再地恢复。在创造以后，亚当被安置在祭司的真正地位上，可是亚当失败了。因此神借祂的救赎，来恢复祭司的地位。亚伯是借救赎重新被带回到祭司地位上。他成了一个蒙救赎的祭司，来享受神，与神接触，向神献祭，也分享神（李常受文集一九六六年第一册，五八〇至五八一页）。

信息选读

最后，连这个在救赎下的祭司职任也被人丢失了，因此，神从堕落的族类中拣选亚伯拉罕，把他带到祭司的地位上。他成了一个祭司，为别人祷告。创世记十八章启示，神来到亚伯拉罕的帐棚里。那个帐棚就是至圣所。亚伯拉罕在至圣所与主是一。

慢慢的，亚伯拉罕的后代以色列人落到埃及去了。这样，他们又失去了祭司的职任。但是主借逾越节救赎他们，并且告诉他们说，祂要使他们成为祭司的国度（出十九 6）。不只是一个祭司，乃是一国的祭司。然而过不多久，因为拜金牛犊的事，全以色列国失败堕落了。因此，祭司的职分就从一国转到利未支派去了。以后到以利的日子，利未支派祭司们的光景又是多么可怜，他们是极其堕落。因此，他们失去了祭司职任的一切。但是神兴起君王与申言者来

‹‹ WEEK 8 — DAY 1 ››

Morning Nourishment

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

In the priesthood there has always been failure on the human side and continual recovery on the divine side. Following the restored creation, Adam was put into the real position of the priesthood. When Adam failed, God came in to recover the priesthood by His redemption. Abel was brought back by redemption into the priesthood. He became a redeemed priest to enjoy and contact God, to function with God and partake of God. (CWWL, 1966, vol. 1, “The Priesthood,” p. 440)

Today’s Reading

Eventually, even [the] priesthood under redemption was lost by man. Then God came in to select Abraham out of the fallen race and bring him into the priesthood. He became a priest interceding for others. Genesis 18 reveals that God came to the tent of Abraham. That tent was the Holy of Holies. Abraham was in the Holy of Holies being one with the Lord.

Gradually, Abraham’s descendants, the children of Israel, fell into Egypt. Thus, they lost the priesthood again. But the Lord redeemed them through the passover and told them that He intended to make them a kingdom of priests, or a priestly kingdom (Exo. 19). There would not be just one priest but a kingdom of priests. However, it was not long until the whole nation of Israel fell by worshipping the golden calf. Then the priesthood was turned from the whole nation to the one tribe of Levi. Later, during the time of Eli, the situation with the priests of the tribe of Levi was very poor. They were so fallen that they lost everything of the priesthood.

恢复祭司职任。所有与神同在的众君王，和众申言者，都被带进真正的祭司生活中。

〔在新约中，〕主耶稣是一切祭司中的祭司，并且祂借救赎将我们带进祭司的职任中。今日全召会必须是祭司的体系。可惜这个祭司体系也被召会丢失了。因此召会生活的恢复，就是真正祭司生活的恢复。…我们众人必须被恢复进入这祭司的生活；换言之，我们必须被带回进入与主的真实交通中。

主的恢复完全是作祭司的问题。我们众人必须被带到主的面前。我们必须学习如何被主得着，被主占有，直等到我们被主所充满、饱和、浸透。让我们都忘却任何种的工作，那不是我们的责任，乃是祂的责任。我们的责任只是守住祭司的生活。

圣经的记载清楚指出，神的工作没有一点一滴是起于人的意念和活动。祂的一切工作都是借祭司生活发起的。我们必须忘却工作、活动、运动、方法、仪文，甚至教训与恩赐；我们唯一的需要乃是真正的祭司生活。

我们需要有一点时间花在“房顶”上，在“拔摩海岛”，在“河边”，在“旷野”。这就是说，我们需要分别出一些时间，关到主面前去。我们不仅花费时间，也花费我们的生命，和我们这个人，在祂的面前。然后祂就能占有我们，我们的整个观念就会改变，对祭司职任就有属天的看法。

召会生活的恢复不是一个运动、工作或活动，而是祭司职任的恢复。主所需要的，乃是一班人被带到主面前去，也是被带到主里面去，而与主成为一。这样，主才能自由地流出去，成就祂的旨意，而实现祂的定旨（李常受文集一九六六年第一册，五八一至五八三页）。

参读：李常受文集一九六六年第一册，祭司的体系，第六章；祭司职分与神的建造，第一篇；倪柝声文集第三辑第四册，第四十八篇；倪柝声文集第三辑第十一册，一二九至一三五页。

But God raised up the kings and the prophets to restore the priesthood. All the kings and prophets who were with God were brought into the real priesthood.

[In the New Testament], the Lord Jesus, who is the Priest of all priests, brought us into the priesthood through His redemption. The whole church must now be the priesthood. However, this priesthood has also been lost. Therefore, the recovery of the church life is the recovery of the real priesthood....We must be recovered into this priesthood, which means that we must be brought back into the real fellowship with the Lord.

The Lord's recovery is entirely a matter of the priesthood. We have to be brought into the presence of the Lord. We must learn how to be possessed and occupied by the Lord until we are filled, saturated, and permeated with the Lord. Let us forget about any kind of work. That is not our responsibility—it is His. Our responsibility is simply to take care of the priesthood.

The record in the Bible clearly shows that none of the work of God was initiated by man's thought or activity. All His work has been initiated through the priesthood. We must forget about the work, activities, movements, methods, forms, and even the teachings and gifts. Our one unique need is the real priesthood.

We need some time to be on the "housetop," on the "island of Patmos," on the "side of the river," and in the "wilderness." This simply means that we need some time to be separated and shut up unto the Lord so that we may spend not just our time but have our very life and person in His presence. Then He will occupy us, and our whole concept will be changed to the heavenly view of the priesthood.

The recovery of the church life is not a movement, work, or activity, but only the recovery of the priesthood. What the Lord needs is a group of people who are brought into His presence and even into the Lord Himself until they are one with Him. Then He will have the freedom to flow out and work out His will for the fulfillment of His purpose. (CWWL, 1966, pp. 440-441)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 6; The Priesthood and God's Building, ch. 1; CWWN, vol. 50, ch. 48, "The Priesthood"; CWWN, vol. 57, pp. 114-119

第八周 · 周二

晨兴喂养

来十 19 “弟兄们，我们既因耶稣的血，得以坦然进入至圣所。”

十一 6 “人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人。”

神在创造之后，在救赎里所得着的每个人，都应该这样作祭司。…神心愿里的一切都是托给祭司，寄托在祭司身上。神的心愿乃是要在祂儿子里面作人的生命，在祂的灵里面给人得着，结果叫人成为金子、宝石，同被建造，成为一个体系，彰显祂的形像，并代表祂的权柄。神这一套的故事，都要在祭司身上得着。宇宙间有了这样的一班祭司，神的心愿才能完成（祭司职分与神的建造，一八一页）。

信息选读

申言者职任对于神的旨意，不像祭司职任与君王职任那么基要。今日对召会说，这也是真的。彼得告诉我们，属灵的殿（就是神的建筑物）乃在于祭司的体系（彼前二 5、9），而这祭司体系不仅是圣别的祭司体系，也是君尊的、君王的祭司体系（李常受文集一九六六年第一册，五九七页）。

祭司是何等重要。神所要给人享受的，是在祭司身上；神所要在人身上彰显的，也是在祭司身上；神所要在人中间得着的居所，也是在祭司身上；神所要有的建造，也是在祭司身上。…圣经中一切荣耀的事，都系在祭司们身上。

召会要得着建造，我们的灵必须释放出来，必须相调为一。因为神的建造乃是众圣徒在神生命的活水，就是圣灵的流通里，相调为一而成功的。同时，神也给我们看见，能这样让神生命的灵，生命的活水，从里面流通的人，乃是一班

‹‹ WEEK 8 — DAY 2 ››

Morning Nourishment

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

11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

Every person gained by God through His redemption should be a priest. God's heart's desire has been entrusted to the priesthood. God's desire is to be life in His Son through the Spirit so that we may become gold and precious stones to be built up together to express His image and represent His authority. All the details related to God's desire are realized through the priesthood. God's desire in the universe will be accomplished only when He gains the priesthood. (The Priesthood and God's Building, p. 149)

Today's Reading

The prophethood is not as basic for God's purpose as are the priesthood and kingship. This is true of the church today. Peter tells us that the spiritual house, which is the building of God, depends on the priesthood (1 Pet. 2:5, 9). This priesthood is not only the holy priesthood but also the kingly, or royal, priesthood. (CWWL, 1966, vol. 1, "The Priesthood," p. 453)

The priesthood is crucial because the enjoyment and expression of God depend upon the priesthood. Furthermore, the building of God as the dwelling place of God is the priesthood....All the glorious items in the Bible are related to the priesthood.

In order for the church to be built up, our spirits must be released and blended into one, because the building of God is carried out through the saints being blended into one in the flow of the Spirit, which is the flow of the water of life. The believers who allow the Spirit of life to flow out from within them are

作祭司的人。所有旧约时代的建造，不论是帐幕、圣殿、或是圣殿的恢复等，都在于有人在神面前，负起祭司的职分。有人在神面前作祭司事奉神，神居所的建造才得以完成。主耶稣自己就是神圣殿的建造者，祂建造神的殿，乃是在于祂担负祭司的职任；祂身上满了祭司的尊荣。这给我们清楚看见，召会的建造在于众圣徒在神面前，实际地作祭司，担负起祭司的职分。因为唯有作祭司的人，才是时常亲近神，摸神宝座，让神从他身上流通的人。唯有这样的人，神的活水、神的灵才能流过他，并且从他流通到别人身上。唯有这样的流通，才能叫神的召会得着实在的建造。

看看今天的基督教，仅仅少数传道人、有圣职的人才是祭司。但有些所谓有圣职的人，作祭司作得不像样，既不懂得怎样祷告，摸神的宝座，也不懂得怎样让生命的活水，从他们里面流过。所以，今天基督教的光景很像列王纪和历代志里所记载的，圣殿关门，祭坛荒废，祭司不像样，不过是一片荒凉而已。

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

你我若是真肯到神面前作祭司，与神交通，活在神的面光中，让神通过，我们就能丰丰满满地享受基督的丰富，彰显基督的荣耀；我们身上就会挂着召会，我们和召会就是一体，召会的建造就能在我们身上得以完成。…我…盼望将神的启示向众人打开，叫众人看见，在这宇宙间，什么样的人能被神得着，完成神的心愿，什么样的人是真实、丰满地享受基督，彰显基督，什么样的人能托着召会，带着召会，并且带进神的建造。这一班人不是别人，乃是祭司（祭司职分与神的建造，一四三、一〇四至一〇五、一一〇至一一一页）。

参读：祭司职分与神的建造，第八篇；倪柝声文集第三辑第四册，第四十八篇；倪柝声文集第三辑第十一册，一二九至一三五页。

priests. In the Old Testament the building of the tabernacle and of the temple, including its recovery, depended upon the priesthood. Only when there are persons serving God as priests can the building of God's dwelling place be carried out. The Lord Jesus is the Builder of the temple of God. He is building the temple by bearing the priesthood. He is full of the honor and glory of the priesthood. The building of the church depends on whether or not the saints will bear the priesthood before God. Only the priests draw near to God, touch the throne of God, and allow God to flow through them. The water of life can flow through them and into other persons. The flowing of the water of life is the only way that builds up the church of God.

In Christianity only a few believers function as priests. But even these few believers do not know how to pray and touch the throne of God, nor do they know how to allow the water of life to flow through them. The situation in Christianity is very much like the desolate state recorded in the books of Kings and Chronicles: the temple was closed, the altar was abandoned, and the priests were improper.

The priesthood upholds the building of the church; without the priesthood, it is impossible to build up the church. Hence, God is sounding out a call for us to fulfill the priesthood, just as He called the Levites at the foot of Mount Sinai. Who is willing to stand on God's side in order to fellowship with God and allow God to flow through him by rising up to be a priest of God?

If we are willing to come forward to God, fellowship with God, live before God, and allow God to flow through us, we will enjoy the riches of Christ and express the glory of Christ as priests in a full way. In this way we will bear the testimony of the church, and the building of the church will be realized among us. We need to see that the Lord's purpose in the universe will be fulfilled only by a group of people who enjoy and express Christ in a genuine and full way. Such a group of people, as God's corporate priesthood, will uphold the church, bear the testimony of the church, and bring in the building of God. (The Priesthood and God's Building, pp. 118, 91, 95, 118)

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

第八周 · 周三

晨兴喂养

弗二 22 “你们也在祂里面同被建造，成为神在灵里的居所。”

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。”

我们被建造在其中的属灵的殿，乃是神的建造。至终，这建造要完成于新耶路撒冷。在新耶路撒冷里不会有泥土，因为所有的泥土都将变化成为宝石了。这就是说，新耶路撒冷是用宝石建造的。我们正渐渐成为要建造在新耶路撒冷里的宝石。阿利路亚，建造的工作现今在进行！这工作如何进行？乃是借着石化、变化的过程而完成。我们天天，甚至时时，来到是奶的基督跟前，并且喝祂，这事就进行。然后我们就会有水流，将我们从泥土变化成为为着神建造的石头（彼得前书生命读经，一八三页）。

信息选读

在彼前二章五节彼得说到属灵的殿和圣别的祭司体系。属灵的，指明神的生命生活并长大的性能；圣别的，指明神的性情分别并圣别的性能。神的殿主要的是借神的生命得维系，因此是属灵的；祭司的体系主要的是借神的性情得维系，因此是圣别的。

圣别的祭司体系，就是属灵的殿。新约原文用三个不同的字说到关于祭司的事。一是 hierosune，希罗苏尼，指祭司职分，如希伯来七章十二节者；一是 hierateia，希拉提亚，指祭司职任，如希伯来七章五节者；另一是 hierateuma，希拉提玛，指祭司的集合，祭司团，祭司体系，如彼前二

‹‹ WEEK 8 — DAY 3 ››

Morning Nourishment

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

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

The spiritual house into which we are being built is God’s building. Eventually, this building will consummate in the New Jerusalem. In the New Jerusalem there will not be any clay, for all the clay will have been transformed into precious stone. This means that the New Jerusalem is built with precious stones. We are becoming the precious stones that will be built up into the New Jerusalem. Hallelujah, the building work is now going on! How is this work going on? It is being carried out by the process of petrification, transformation. This happens as we daily, even hourly, come to Christ as milk and drink Him in. Then we shall have the flow, the current, that transforms us from clay into stone for God’s building. (Life-study of 1 Peter, p. 154)

Today’s Reading

[First Peter 2:5] speaks of both a spiritual house and a holy priesthood. “Spiritual” denotes the qualification of the divine life that lives and grows; “holy,” the qualification of the divine nature that separates and sanctifies. The house of God subsists mainly by the divine life; hence, it is spiritual. The priesthood subsists mainly by the divine nature; hence, it is holy.

The holy priesthood is the spiritual house. In the New Testament two Greek words are used for priesthood, both of which are translated priesthood. Hierosune, as in Hebrews 7:12, refers to the priestly office, and hierateuma, as in 1 Peter 2:5, 9, refers to the assembly of priests, a body of priests. The coordinated body of priests is the built-up spiritual house. Although Peter did not address his two Epistles to

章五节和九节者。配搭的祭司团就是建造起来的属灵的殿。虽然彼得的两封书信不是写给召会的，他在五节强调信徒的团体生活时，也未用到召会一辞，但他的确用“属灵的殿”和“圣别的祭司体系”这些辞，以指明召会的生活。不是个人的属灵生活，乃是团体的属灵生活，才能完成神的定旨，满足祂的心意。神要得着一个属灵的殿给祂居住，得着一个祭司团，一个祭司体系事奉祂。彼得对于信徒在配搭里团体的事奉，与保罗在罗马十二章的看法相同。这团体的事奉乃是出自属灵生命三个要紧的阶段：重生（彼前一2上），靠基督的滋养长大（2下），以及同被建造。

属灵的殿和圣别的祭司体系是同义辞。属灵的殿是作神的居所，圣别的祭司体系是为着事奉神。照着彼前二章五节，属灵的殿建造成为圣别的祭司体系，是为着特别的功用。这功用就是“借着耶稣基督献上神所悦纳的属灵祭物”。这里我们看见，耶稣基督是属灵祭物借以献给神的管道。基督将我们的祭输送给神，这些祭乃是呈献给祂的祭物。不但如此，凡献给神的必须是出于基督的东西（彼得前书生命读经，一八四至一八五页）。

一个人可以合乎神的心，却没有神，没有神作到他里面。大卫的堕落说明一个事实，就是我们即使是合乎神心的人，若没有神作到我们里面，我们就不比别人更好。…我们若看见，神渴望将祂自己作到祂所拣选的人里面，并看见这就是我们的需要，那么，我们工作的目标就会是供应人基督，好叫三一神能将祂自己建造到他们里面。

今天在主的恢复里，我们的工作乃是将神供应给人。的确，我们必须拯救罪人，喂养并成全圣徒；然而，最重要的事乃是要将神供应给人。我们所供应的神，不仅是建造的神，祂也是被建造的神。我们若不这样供应神，我们的工作就是木、草、禾秸（林前三12）（撒母耳记生命读经，二四四至二四五页）。

参读：祭司职分与神的建造，第十一至十三篇。

the church, nor did he use the term church in stressing the corporate life of the believers in this verse, he does use the terms spiritual house and holy priesthood to indicate the church life. It is not the spiritual life in an individualistic way, but that in a corporate way that can fulfill God's purpose and satisfy His desire. He wants a spiritual house for His dwelling, a priestly body for His service. Peter's view concerning the believers' corporate service in coordination is the same as Paul's in Romans 12. This service issues from three vital steps in the spiritual life: new birth (1 Pet. 1:2), growth in life by being nourished with Christ, and building up with the believers.

The spiritual house and the holy priesthood are synonymous terms. The spiritual house is for God's dwelling, and the holy priesthood is for God's service. According to 2:5, the building up of a spiritual house into a holy priesthood is for a particular function. This function is "to offer up spiritual sacrifices acceptable to God through Jesus Christ." Here we see that Jesus Christ is the channel through which the spiritual sacrifices are offered to God. Christ channels our offerings to God, and these offerings are the sacrifices presented to Him. Furthermore, what is offered to God must be something of Christ. (Life-study of 1 Peter, pp. 154-155)

A person may be according to the heart of God and yet be without God, not having God wrought into him. The fall of David illustrates the fact that even if we are a person according to God, if we do not have God wrought into us, we are no better than others....If we realize that God desires to work Himself into His chosen people and if we realize that this is what we all need, then the goal of our work will be to minister Christ to others so that the Triune God may build Himself into their being.

Our work in the recovery today is to minister God to people. Yes, we need to save sinners and to feed the saints and perfect them. The crucial matter, however, is that we minister God to others. The God whom we minister is not just the building God—He is also the builded God. If we fail to minister God in this way, our work will be wood, grass, and stubble (1 Cor. 3:12). (Life-study of 1 & 2 Samuel, pp. 200-201)

Further Reading: The Priesthood and God's Building, chs. 11-13

第八周 · 周四

晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

弗三 16 ～ 17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你们心里…。”

神的经纶不是要我们凭肉体的力量来遵守律法；祂的经纶乃是要将祂自己作到我们里面。三一神已经成了经过过程的神。借着成为肉体，基督在肉体里来成全律法，然后将其摆在一边；借着复活，基督成了赐生命的灵，预备好要进入我们里面。每当我们因珍赏祂而呼求祂的名，祂就进入我们里面，成了那活的信，在我们里面运行，并将我们带进与祂的生机联结里。神新约的经纶，乃是要将经过过程的三一神，作到我们里面，成为我们的生命，并我们整个人（新约总论第十一册，四二至四三页）。

信息选读

创世记二章启示生命树与一道河，还有宝贵的材料，就是金子、珍珠和红玛瑙。这些材料都是为着建造，因为在这之后，神建造了一个女人，就是夏娃。这与整本圣经相符。基督成为那灵进入我们里面，作我们的生命。一面，祂在我们里面作工，将我们变化成为宝石；另一面，祂用祂自己（神性）和我们（人性）来建造，好产生一个家，一个居所。至终，这个居所，就是这个相互的住处，要成为新耶路撒冷。

圣经中神建造的这个观点，指明神按着祂的心意而有的经纶和目标，就是要将祂自己建造到人里面，并将人建造到祂里面。我们已经看见，亚他那修曾说，“祂〔基督〕成为人，好使我们得以成为神。”这意思是，作为神的儿女，我

‹‹ WEEK 8 — DAY 4 ››

Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

God’s economy is not that we try to keep the law in the strength of our flesh; His economy is to work Himself into us. The Triune God has become the processed God. Through incarnation, Christ came in the flesh to fulfill the law and then to set it aside. Through His resurrection, Christ has become the life-giving Spirit, ready to enter into us. Whenever we call on His name out of our appreciation of Him, He comes into us and becomes the living faith which operates in us and brings us into an organic union with Him. God’s New Testament economy is for the processed Triune God to be wrought into us to become our life and our being. (The Conclusion of the New Testament, pp. 3282-3283)

Today’s Reading

Genesis 2 reveals the tree of life with a river and precious materials of gold, bdellium, and onyx stone. These materials are for building, for after this, God built a woman, Eve. This corresponds to the entire Bible. Christ came into us as the Spirit to be life to us. On the one hand, He is working within us to transform us into precious stones; on the other hand, He is building with Himself (divinity) and with us (humanity) to produce a home, a dwelling place. Eventually, this dwelling place, which is a mutual abode, will issue in the New Jerusalem.

This view of God’s building in the Bible indicates that God’s economy and goal according to His heart’s desire are just to build Himself into man and to build man into Him. We have seen that Athanasius said, “He [Christ] was made man that we might be made God.” This means that as God’s children we are “baby

们是“小神”，有神的生命和性情，但没有祂的神格；然而，甚至这个也不是神的目标。神在基督里，已进到我们里面，要将祂自己建造到我们的所是里，并将我们建造到祂的所是里。祂将祂的神性建造到我们的人性里，并将我们的人性建造到祂的神性里，使祂的神性与我们的人性调和成为一个实体。这就像细面调油的素祭，使神与人都得满足。

许多基督徒仍然只想要有一种合乎神心的行事、生活和为人，但他们没有这种观念：神渴望在基督里将祂自己建造到我们全人里面。祂所要建造到我们里面的，要成为祂的住处和我们的住处。因此，这成了一个相互的住处；新耶路撒冷就是这相互的住处。一面，新耶路撒冷是神的居所；另一面，新耶路撒冷也是我们永远的居所（启二一 3、22）。新耶路撒冷将应验主在约翰十五章四节所说，“你们要住在我里面，我也住在你们里面”这简短的一句话，直到永远。

以弗所三章十七节告诉我们，基督现今在我们里面正在作工，将祂自己建造到我们里面，好产生这相互的住处。我们常说，基督活在我们里面，并且在我们里面作工。…基督在我们里面作工，是要借着将祂自己建造到我们里面，而建造神的居所。

这一个相互的住处也启示在约翰十四章二十三节：“人若爱我，…我父也必爱他，并且我们要到他那里去，同他安排住处。”这住处不仅是为着三一神，也是为着我们。凡神在我们里面所建造的，要成为神的居所和我们的居所。

我们必须领悟，神要得着一个居所，不是借着我们所行所作，乃是借着祂的建造。基督建造召会（太十六 18），乃是借着进到我们灵里，并将祂自己从我们的灵扩展到我们的心思、情感和意志里，以占有我们的魂。这召会要成为祂的居所和我们的居所。这是我们所需要的，我们的负担也就是要强调这一件事（撒母耳记生命读经，二二七至二二八、二〇五至二〇六页）。

参读：祭司职分与神的建造，第十五篇；灵的操练与神的建造，第六篇。

gods,” having the life and nature of God but not the Godhead. However, not even this is God’s goal. God in Christ is within us to build Himself into our being and to build us into His being. He builds His divinity into our humanity and builds our humanity into His divinity in order to mingle and blend His divinity with our humanity into one entity. This is like the meal offering: fine flour mingled with oil for the satisfaction of both God and man.

Many Christians are still trying merely to have a behaving, a living, and a being that are according to God’s heart, but they do not have the concept that God desires to build Himself in Christ into our being. What He is building into us will be His abode, which will be our abode also. Hence, it becomes a mutual abode. The New Jerusalem is this mutual abode. On the one hand, the New Jerusalem is the dwelling place of God; on the other hand, it is also our eternal dwelling place (Rev. 21:3, 22). For eternity the New Jerusalem will be the fulfillment of the Lord’s brief word in John 15:4: “Abide in Me and I in you.”

Ephesians 3:17 tells us that Christ is now within us doing the work of building Himself into us to produce this mutual abode. We often say that Christ is living in us and working in us....Christ is working in us to build up God’s habitation by building Himself into us.

This mutual abode is also unveiled in John 14:23: “If anyone loves Me,...My Father will love him, and We will come to him and make an abode with him.” This abode will be not only for the Triune God but also for us. What God builds up in us is both God’s habitation and our habitation.

We need to realize that God will have a habitation not by our doing or working but by His building. Christ builds the church (Matt. 16:18) by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul. This church will become His habitation and our habitation. This is what we need, and our burden is to emphasize this one thing. (Life-study of 1 & 2 Samuel, pp. 186-187, 168-169)

Further Reading: The Priesthood and God’s Building, ch. 15; The Exercise of the Spirit and the Building of God, ch. 6

第八周 · 周五

晨兴喂养

撒下七 12 ～ 14 “你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。我要作他的父，他要作我的子。…

我们是神活的、属灵的、生机的家（提前三 15，彼前二 5，弗二 21 ～ 22），而基督乃是生机的建造神的家，就是祂的召会。神在基督里，乃是在我们里面，将祂自己建造到我们全人里面，并将我们建造到祂里面（三 17，约十四 23）。祂将祂的神性建造到我们的人性里，并将我们的人性建造到祂的神性里，好将祂的神性与我们的人性，相调并调和成一个实体。基督成为那灵进入我们里面，作我们的生命。如今祂正用祂自己（神性）和我们（人性），来产生一个家，一个居所（新约总论第十三册，六〇页）。

信息选读

我们为主作工时，必须有这个领悟。仅仅只是向人陈明一些关于神经纶的知识，或其他神圣、属灵、属天的事物是不够的。我们需要将三一神分赐到人里面。借着我们的祷告、禁食、悔改和认罪，三一神就能充满我们，浸透我们，与我们调和，成为我们的源头、元素和素质。这样，我们就能与祂一同往前、一同作工。我们若被三一神充满，当我们说话时，祂就涌流出来，供应到人里面，成为他们的滋养。

撒下七章是个预言，预先说到神自己要在祂新约的子民中间建造召会。基督是真正建造神的家，神的殿的那一位。基督也是召会（神的家）在其中并凭以得着建造的元素。在本章神似乎是对大卫说，“大卫，到目前为止，你仍是

‹‹ WEEK 8 — DAY 5 ››

Morning Nourishment

2 Sam. 7:12-14 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son...

We are God's living, spiritual, organic house (1 Tim. 3:15; 1 Pet. 2:5; Eph. 2:21-22), and Christ builds God's house, His church, in an organic way. God in Christ is within us to build Himself into our being and to build us into His being (3:17; John 14:23). He builds His divinity into our humanity and builds our humanity into His divinity in order to mingle and blend His divinity and our humanity into one entity. Christ came into us as the Spirit to be life to us. He is now building with Himself (divinity) and with us (humanity) to produce a home, a dwelling place. (The Conclusion of the New Testament, p. 3745)

Today's Reading

We need to have this realization as we are working for the Lord. It is not adequate simply to present to others some knowledge concerning God's economy and other divine, spiritual, and heavenly things. We need to dispense the Triune God into others. Through our prayer, fasting, repentance, and confession, the Triune God can fill us, saturate us, and mingle with us as our source, element, and essence. Then we can go with Him and work with Him. If we are filled with the Triune God, when we speak He will flow out and be ministered to others for their nourishment.

Second Samuel 7 is a prophecy predicting that the church will be built up by God Himself among His people in the New Testament. Christ is the One who actually builds God's house, God's temple. Christ is also the element in which and with which the church as God's house is built. In this chapter God seemed to be

空虚的。不要认为你该作些什么好为我建殿。你必须领悟，你需要我将自己，作为父、子、灵建造到你里面。这样你就有家，那个家也是我的家。”

撒下七章的内在意义，乃是三一神在祂经过过程并终极完成的三一里，将祂自己作到祂所拣选的人里面。因此，撒下七章就是说到三一神将祂自己作到我们里面，把我们作成祂的家（基督同召会），并产生后裔（包罗万有的基督）。在这里我们看见家和后裔。基督是家，基督也是后裔。基督是元素，基督也是结果；基督乃是一切。

这位基督乃是神的家和我们的家。因此，我们与神有一个相互的住处。基督住在我们里面，我们也住在祂里面。祂与我们，我们与祂，调和在一起成为一个实体。宇宙在等待这个。罗马八章告诉我们，整个宇宙正热切地等待，要看见三一神与三部分人之调和的彰显；这是借着祂的建造，这建造乃是凭祂自己、用祂自己、在祂自己里面并为着祂自己而有的。这就是我们众人所需要的，也是宇宙所需要的。

我要请你们重新考量你们为主所作的工。你可能打开了一个区域，或带了许多人归神；但我要问你们一个问题：有多少作三一神具体化身的基督作到你所带来归神的人里面？我们若诚恳真实，就会谦卑下来，承认没有太多的三一神，作到那些我们带来归神的人里面。因此，我们必须实行一件事，就是供应经过过程的三一神到人里面，使祂将祂自己建造到他们里面的人里。在我们工作的每一面—传扬福音、喂养信徒、成全圣徒，其内在的元素必须是将建造和被建造的神供应给人。我催促你们向主祷告，求祂教导你们这样作工（撒母耳记生命读经，一九七至一九九、二四五至二四六页）。

参读：撒母耳记生命读经，第二十四、二十六篇。

saying to David, “David, thus far you are still vacant and empty. Do not think that you should do something to build a house for Me. You need to realize that you need Me to build Myself into you as the Father, the Son, and the Spirit. Then you will have a house, and that house will also be My house.”

The intrinsic significance of 2 Samuel 7 is that the Triune God is working Himself in His processed and consummated Trinity into His chosen people. Therefore, 2 Samuel 7 is a chapter on the Triune God working Himself into us to make us His home (Christ with the church) and to produce a seed (the all-inclusive Christ). Here we have a house and a seed. Christ is the house, and Christ is also the seed. Christ is the element, and Christ is also the issue. Christ is everything.

This Christ is both God’s house and our house. Hence, we and God have a mutual abode. Christ abides in us, and we abide in Him. He and we, we and He, are mingled together as one entity. The universe is waiting for this. Romans 8 tells us that the whole universe is eagerly awaiting the expression of the Triune God mingled with the tripartite man through His building, which is by Himself, with Himself, in Himself, and for Himself. This is what we all need, and this is what the universe needs.

I would ask you to reconsider the work you are doing for the Lord. Perhaps you have opened up a region or have brought many people to God. But I ask you this question: How much of Christ as the embodiment of the Triune God has been wrought into those whom you have brought to God? If we are sincere and genuine, we will humble ourselves and confess that not very much of the Triune God has been wrought into the ones we have brought to God. Therefore, we need to practice one thing—to minister the processed Triune God into others so that He may build Himself into their inner man. In every aspect of our work—preaching the gospel, feeding the believers, perfecting the saints—the intrinsic element must be that we minister the building and builded God to others. I would urge you to pray that the Lord would teach you to work in this way. (Life-study of 1 & 2 Samuel, pp. 163-164, 201)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24, 26

第八周 · 周六

晨兴喂养

加四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

西一 28 ～ 29 “我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上；我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。”

我们若用木、草、禾秸，就是用来自我们天然背景的成就，或是天然的生活方式建造，就会损伤召会（林前三 17）。我们应当用金、银、宝石—分别表征神、基督、那灵—来建造召会。以这些材料建造召会，就是以经过过程并终极完成的三一神建造召会。当我们以经过过程并终极完成的三一神建造召会时，实际上不是我们在建造；反之，乃是神借着我们在建造，用我们作凭借，把祂自己分赐、输供到人里面（撒母耳记生命读经，一九六至一九七页）。

信息选读

全召会，基督的身体，乃是用人为架构，并以三一神为源头、元素和素质，调和而成的〔弗四 4～6〕。一面，有恩赐者成全圣徒，目的是为着职事的工作，使身体能在爱里把自己建造起来。另一面，经过过程并终极完成的三一神作为源头、元素和素质，借着将祂自己建造到我们里面而建造召会。

神正在建造祂自己，但不是在祂自己里面，乃是在人里面；不仅“在”人里面，更是“到”人里面。这建造乃是神在基督里将祂自己构成到人里面。神在基督里正将祂自

‹‹ WEEK 8 — DAY 6 ››

Morning Nourishment

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

Col. 1:28-29 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ; for which also I labor, struggling according to His operation which operates in me in power.

If we build the church with wood, grass, and stubble—with the attainments that come from our natural background or with the natural way of living—we will mar the church (1 Cor. 3:17). We should build the church with gold, silver, and precious stones, signifying respectively God, Christ, and the Spirit. To build the church with these materials is to build the church with the processed and consummated Triune God. When we build the church with the processed and consummated Triune God, it is not actually we who are building. Rather, God is building through us, using us as a means to dispense and transmit Himself into people. (Life-study of 1 & 2 Samuel, p. 162)

Today's Reading

The whole church, the Body of Christ, is a mingling of the human frame with the Triune God as the source, the element, and the essence [Eph. 4:4-6]. On the one hand, the gifted persons perfect the saints unto the work of the ministry so that the Body may build up itself in love. On the other hand, the processed and consummated Triune God as the source, the element, and the essence is building the church by building Himself into our being.

God is building Himself not in Himself but in man, and not only in man but also into man. This building is God's constituting of Himself in Christ into man. God in Christ is constituting Himself into man, making Himself the element of

己构成到人里面，将祂自己作成人的元素。…这意思是，神圣的元素建造到我们人的元素里，这两种元素彼此调和。不仅神那神圣的元素构成到我们里面，人的元素也构成到神里面。当神的元素构成到我们的人性里，我们就在生命和性情上（但不在神格上）成为神。当人的元素构成到神里面，神就成为人。这就是新约中所启示的建造。

…这样的启示该成为管制我们领会神和神建造的原则。当我们谈论召会的建造，或是身体的建造，我们必须领悟，这建造乃是神的元素构成到人的元素里，以及人的元素构成到神的元素里。因此，这建造是神的元素与人的元素彼此的构成。这样的构成使神的元素和人的元素成为一个实体。这就是召会的建造，也就是基督身体的建造。

今天我们为主作工，应该有分于这建造。这意思是，我们的工作必须是这相互构成的一部分。我们的工作若与这相互构成无关，那么在神眼中，我们的工作就像是木、草、禾秸（林前三 12）。但我们的工作若是这相互构成的一部分，神就要看我们的工作是金、银、宝石，要终极完成于用金子、珍珠、宝石所建造的新耶路撒冷（启二一 2、11、18 ～ 21）。

经过过程的三一神已具体化身在基督里，并实化为终极完成的灵。这是我们所敬拜、传扬并供应给人的神。今天祂正将祂自己建造到祂所救赎的人里面，为要以祂自己为元素，并用出于他们蒙救赎并拔高之人性的东西，来产生一个家。这家就是召会，基督的身体。这家是那作为三一神具体化身，并实化为那灵之基督的扩大、扩展。我们实行神命定之路的四个步骤—生、养、成全和建造时，我们的工作必须建立在经过过程之三一神的根基上；祂正将祂自己建造到祂所拣选的人里面（撒母耳记生命读经，一九七、二五〇至二五一、二四六页）。

参读：撒母耳记生命读经，第二十八至三十篇。

man....This means that a divine element is built into our human element, and the two elements are mingled with each other. Not only is God's divine element constituted into us—the human element is constituted into God. As the divine element is constituted into our humanity, we become God in life and in nature but not in the Godhead. As the human element is constituted into God, God becomes man. This is the building revealed in the New Testament.

Such a revelation should become a principle that governs our understanding of God and of God's building. When we talk about the building up of the church or about the building up of the Body, we need to realize that this building is a constitution of the divine element into the human element and of the human element into the divine element. This building, therefore, is a constitution of the divine element and of the human element into each other. Such a constitution makes the divine element and the human element one entity. This is the building of the church, the building of the Body of Christ.

As we work for God today, we should participate in this building. This means that our work must be part of this mutual constitution. If our work is not related to this mutual constitution, then in the eyes of God our work is like wood, grass, and stubble (1 Cor. 3:12). But if our work is a part of this mutual constitution, God will regard our work as gold, silver, and precious stones, which will consummate in the New Jerusalem built with gold, pearl, and precious stones (Rev. 21:2, 11, 18-21).

The processed Triune God is embodied in Christ and realized as the consummated Spirit. This is the God whom we worship, preach, and minister to others. Today He is building Himself into His redeemed people in order to produce a house with Himself as the element and also with something from their redeemed and uplifted humanity. This house is the church, the Body of Christ. This house is the enlargement, the expansion, of Christ, the embodiment of the Triune God realized as the Spirit. As we carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed Triune God, who is building Himself into His chosen people. (Life-study of 1 & 2 Samuel, pp. 162-163, 205-206, 201)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 28-30

613

教　会 – 建造

7 7 7 7 副（英词 849,不同调）

G 大调　　6/4

3 – 2 4 – 3 | 3 – 2 1 – – | 1 – 6 1 – 6 | 5 1 3 2 – – |
一 建 造教 会 的 活石，　乃 是圣 洁的 祭司；

3 – 2 4 – 3 | 2 – 1 6 – – | 5 1 3 5 – 3 | 3 – 2 1 – – |
若 要活 石 被 建造，　必 须祭 司 能 祷告。

5 – 3 5 – 3 | 3 – 2 2 – – | 3 – 7 1 – 1 | 2 – 6 7 – – |
副 必 须常 进 至 圣所，　用 灵摸 神施 恩座，

1 – 1 2 – 2 | 3 – 3 4 – – | 5 – 6 5 3 1 | 3 – 2 1 – – ‖
祷 告让 神 能 通过，　才 有建 造的 工作。

二 圣徒必须作祭司，　才能真正作活石；
须有祭司的事奉，　才有活石的功能。

三 旧约祭司与帐幕，　总是相调在一处；
祭司调在帐幕里，　帐幕、祭司成一体。

四 新约祭司的团体，　与神灵宫原是一；
灵宫建造的实际，　就是祭司的体系。

五 教会建造的本质，　就是祭司的圣职；
祭司尽职常事奉，　教会建造就完成。

六 祭司神前的事奉，　使人进入神交通；
在神这一交通里，　圣徒建造在一起。

七 唯有如此被建造，　灵里相调同祷告，
成为祭司的体系，　才能向神献灵祭。

八 主啊,求你施恩惠，　祭司圣职我宝贵!
用灵事奉,多祷告，　好叫教会被建造。

WEEK 8 — HYMN

Hymns, #849

1
Holy priests are living stones
For God's building work today;
If these stones would builded be
All the priests must learn to pray.
To the holiest often come,
In the spirit touch the throne,
Let the Lord flow thru in prayer,
Thus the building work is done.

2
All the saints must serve as priests,
That the living stones they be;
Each must priestly work perform,
Then their functions we will see.

3
Tent and priests of olden times
Always did together go;
When the priests served in the tent,
Into one the two did flow.

4
Now the building spiritual
And the priesthood all are one;
Now the building of the house
By the priestly work is done.

5
In the priests the substance is
Of the building work replete;
When the priests their work discharge,
Then God's house will be complete.

6
Building God and man in one
Is their work before the Lord;
In this fellowship divine
Saints are built in one accord.

7
When in prayer our spirits blend,
Then together built are we,
Then a priesthood we become,
Off'ring sacrifice to Thee.

8
Grant us grace, O Lord, that we
Treasure dear the priestly call;
In the spirit serve and pray,
That Thy church be built withal.

第八周申言

申言稿：