二〇一六年夏季训练

出埃及记结晶读经（四）

第五篇

帐幕与祭司体系

读经：出二五 8，二七 20～二八 2，彼前二 5，9

纲　要

周　一

壹 生命与建造是圣经基本且中心的启示：

一 生命是为着建造，就是三一神团体的彰显，而建造是本于生命—约十一 25，十四 2，林前三 6，9：

1 生命是内容，建造是这内容的团体彰显。

2 生命是神自己，建造是三一神作生命在团体生机实体里的彰显—太十六 18，罗八 2，6，10～11，十二 4～5。

二 生命是具体化身在基督里的三一神，实化为灵，将祂自己分赐到我们里面，给我们享受；建造是召会，就是基督的身体，神属灵的殿，作神的扩大和扩展，使神得着团体的彰显—创二 8～9，22，太十六 18，西二 19，弗四 16。

三 约翰福音启示，三一神正在将祂自己作为生命分赐到祂的信徒里面，以及信徒由于这分赐的结果，成为神的建造，就是祂的扩展、扩大、和团体的彰显—一 4，十 10 下，十一

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

Message Five

The Tabernacle and the Priesthood

Scripture Reading: Exo. 25:8; 27:20—28:2; 1 Pet. 2:5, 9

Outline

Day 1

I. Life and building are the basic and central revelation of the Bible:

A. Life is for building, the corporate expression of the Triune God, and the building is of life—John 11:25; 14:2; 1 Cor. 3:6, 9:

1. Life is the content, and building is the corporate expression of the content.
2. Life is God Himself, and building is the expression of the Triune God as life in a corporate organic entity—Matt. 16:18; Rom. 8:2, 6, 10-11; 12:4-5.

B. Life is the Triune God embodied in Christ and realized as the Spirit dispensing Himself into us for our enjoyment, and building is the church, the Body of Christ, God's spiritual house, as the enlargement and expansion of God for the corporate expression of God—Gen. 2:8-9, 22; Matt. 16:18; Col. 2:19; Eph. 4:16.

C. The Gospel of John reveals that the Triune God is dispensing Himself as life into His believers and that the believers, as the result of this dispensing, become the building of God, His expansion, enlargement, and corporate expression—1:4; 10:10b;

25，十四 2～3，6。

四 主的恢复乃是恢复生命与建造，使我们被建造成为召会，作神的家和基督的身体—弗二 21～22，罗十二 4～5，林前十五 45 下，十二 12，27，西三 4，15，二 19。

五 圣经的中心异象—建造神的家—可说是全本圣经最精采的部分，也可说是从全本圣经提炼出来的精华—出二五 8，四十 17～35，太十六 18，弗二 21～22，提前三 15，启二一 2～3。

周　二

贰 在出埃及记神圣记载的顺序里，祭司体系在帐幕之后—二七 20～二八 2：

一 出埃及二十七章二十至二十一节启示，有了帐幕以后，立刻需要祭司点灯；从属灵方面说，这指明祭司体系和帐幕乃是一个实体。

二 按预表，祭司体系和帐幕作为一个实体，表征由神的赎民所组成的召会，乃是属灵的殿和祭司体系—二五 8，二八 1。

三 借着出埃及记里的图画，神启示出祂的赎民既是帐幕，也是祭司体系；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 5：

1 在旧约里，殿和祭司体系是分开的，但在新约里，属灵的殿就是祭司体系，祭司体系也就是属灵的殿—彼前二 5。

11:25; 14:2-3, 6.

D. The Lord's recovery is the recovery of life and building for us to be built up to be the church as the house of God and the Body of Christ—Eph. 2:21-22; Rom. 12:4-5; 1 Cor. 15:45b; 12:12, 27; Col. 3:4, 15; 2:19.

E. The central vision of the Bible—the building of the house of God—can be considered the highlight of the Bible and also the essence extracted from the Bible—Exo. 25:8; 40:17-35; Matt. 16:18; Eph. 2:21-22; 1 Tim. 3:15; Rev. 21:2-3.

Day 2

II. In the sequence of the divine record in Exodus, the priesthood follows the tabernacle—27:20—28:2:

A. Exodus 27:20-21 reveals that immediately after the tabernacle came into existence, there was the need of the priesthood for the lighting of the lamps; this indicates that, spiritually speaking, the priesthood and the tabernacle are one entity.

B. In typology the priesthood and the tabernacle as one entity signify the church composed of God's redeemed people as a spiritual house and a priesthood—25:8; 28:1.

C. Through the pictures in the book of Exodus, God reveals that His redeemed people are both the tabernacle and the priesthood; with the fulfillment of the types in the New Testament, the tabernacle and the priesthood are put together—1 Pet. 2:5:

1. In the Old Testament the house and the priesthood were separated, but in the New Testament the spiritual house is the priesthood, and the priesthood is the spiritual house—1 Pet. 2:5.

2 我们不能有祭司体系而没有帐幕，也不能有帐幕而没有祭司体系。

3 我们若不是属灵的殿，就不会是祭司体系；照样，我们若不是祭司体系，就不会是属灵的殿。

4 召会作为居所和祭司体系的双重功用，乃是由帐幕和祭司体系所预表—弗二 21 ～ 22，彼前二 5，9。

2. We cannot have the priesthood without the tabernacle, and we cannot have the tabernacle without the priesthood.

3. If we are not a spiritual house, we cannot be the priesthood; likewise, if we are not the priesthood, we cannot be a spiritual house.

4. The twofold function of the church—that of the dwelling place and that of the priesthood—is typified by the tabernacle and the priesthood—Eph. 2:21-22; 1 Pet. 2:5, 9.

周　三

叁 在出埃及记里，帐幕在祭司体系之前提到，乃是强调信徒需要被建造成为神的居所，使他们能成为团体、配搭的祭司体系事奉神—二五 8，二六 1 ～ 30，二七 20 ～二八 2：

一 祭司体系乃是建造在一起的祭司团，作为一个实体共同生活并事奉—彼前二 5，9，启一 6，五 10。

二 没有建造就不可能有祭司体系—出二五 8，二八 1 ～ 2：

1 祭司体系不是单个的信徒，乃是团体的；祭司体系是由建造在一起的祭司所组成的—罗十二 5，7。

2 祭司体系的事奉乃是在配搭里团体的事奉；这种团体的事奉乃是主今天所寻求的—出十九 6，启一 6。

3 没有建造，祭司体系就会崩溃；没有建造，我们就无法有祭司体系。

三 祭司的事奉乃是被建造和建造的工作—彼前二 5，9：

Day 3

III. The fact that the tabernacle is mentioned before the priesthood in Exodus emphasizes the need of the believers to be built up to be God's dwelling place so that they may serve Him as a corporate, coordinated priesthood—25:8; 26:1-30; 27:20—28:2:

A. The priesthood is a body of priests who are built together to live and serve as one entity—1 Pet. 2:5, 9; Rev. 1:6; 5:10.

B. Apart from the building it is impossible to have the priesthood—Exo. 25:8; 28:1-2:

1. The priests are not individualistic believers but a corporate body; the priesthood is composed of priests who have been built together—Rom. 12:5, 7.

2. The service of the priesthood is a body service in coordination; this corporate service is what the Lord is seeking today—Exo. 19:6; Rev. 1:6.

3. Without the building the priesthood will collapse; we cannot have the priesthood without the building.

C. The priestly service is a work of being built up and of building—1 Pet. 2:5, 9:

1 我们的工作一面是被建造，另一面是建造—弗二 21 ～ 22，林前三 10 ～ 11，十四 26。

2 我们是被建造而建造；这才是真正作祭司事奉神。

3 作祭司事奉神，就是建造神的居所，那也是被建造。

4 我们无法将祭司的事奉和建造分开；我们唯有被建造，才是正确的祭司，施行真实建造的工作。

5 被建造成为属灵的殿，乃是事奉的基本条件；我们若没有被建造，就无法事奉—弗二 21 ～ 22，彼前二 5。

6 我们被建造成为祭司体系，才能有蒙神悦纳的工作—9 节。

7 这是一个很厉害的光，给我们看见，祭司体系必须就是建造，并且是为着建造。

周　四

四 既然祭司体系等于殿，而殿在于建造，祭司体系也就需要众圣徒被建造—5，9 节：

1 彼前二章五节里殿和祭司体系的顺序，乃是基于出埃及记里的顺序。

2 因着需要建造，所以召会必须先是神的殿，然后才是祭司体系—弗二 21 ～ 22，彼前二 5，9。

3 建造与配搭有关；唯有当我们被建造并配搭到建造里，我们才有立场事奉主。

周　五

4 我们唯一的需要就是被建造—太十六 18，弗四 16：

1. One aspect of our work is to be built up, and another aspect is to build—Eph. 2:21-22; 1 Cor. 3:10-11; 14:26.

2. We are building by being built up; this is to genuinely serve God as priests.

3. To serve God as priests is to build the dwelling place of God, which is also to be built up.

4. We cannot separate the priestly service from the building; we are proper priests carrying out the genuine building work only when we are built up.

5. Being built up into a spiritual house is the basic condition for service; we cannot serve if we are not built up—Eph. 2:21-22; 1 Pet. 2:5.

6. When we are built up into a priesthood, we can have work that is acceptable to God—v. 9.

7. This is a tremendous light that we need to see: our priesthood must be the building and for the building.

Day 4

D. Since the priesthood equals the house, and the house depends on the building, the priesthood also requires the building up of the saints—vv. 5, 9:

1. The sequence of house and priesthood in 1 Peter 2:5 is based upon the sequence in Exodus.

2. Because of the need for building up, the church must be the house of God before it can be the priesthood—Eph. 2:21-22; 1 Pet. 2:5, 9.

3. Building involves coordination; only when we are built into and coordinated into the building do we have the ground to serve the Lord.

Day 5

4. Our unique need is to be built up—Matt. 16:18; Eph. 4:16:

a 圣经里所强调的，不是如何成圣或属灵，乃是强调神的建造—二 21 ～ 22。

b 真实的属灵乃是建造的事；没有建造，没有属灵的殿，就没有圣别、属灵、或属灵的能力。

c 要成为圣别、属灵、有能力，唯一的路就是被建造到神的建造里。

d 我们若要蒙保护，就必须建造到神的建造里；属灵不是我们的保护，神的建造才是—太十六 18。

e 甚至那些最属灵的基督徒，他们生活中的短处也是由于缺少建造—弗四 16。

周　六

肆 神唯一的目标乃是建造—太十六 18，弗二 21 ～ 22，四 16：

一 神的目标始终是建造—出二五 8，太十六 18，弗二 21 ～ 22。

二 在永世里神所要的是新耶路撒冷，今天祂所要的是召会—启二一 2 ～ 3，太十六 18。

三 我们若不让主在我们中间得着建造，就神的定旨而论，我们便是失败的—提后一 9，弗三 11：

1 神子民中间的光景令人失望灰心，乃是因为缺少建造。

2 主还无法达到祂对建造的目标—太十六 18。

3 我们若离开了神的目标，就不可能作什么以完成神永远的定旨—七 21 ～ 23，弗一 9，三 11，提后一 9。

a. The emphasis in the Bible is not on how to be holy or spiritual; instead, the emphasis is on God's building—2:21-22.

b. True spirituality is a matter of the building; without the building, the spiritual house, there is no sanctification, spirituality, or spiritual power.

c. The only way to be holy, spiritual, or powerful is to be built into God's building.

d. If we want to be protected, we need to be built into God's building; our protection is not our spirituality—it is God's building—Matt. 16:18.

e. The shortcomings in the lives of even the most spiritual Christians are due to the lack of building up—Eph. 4:16.

Day 6

IV. God's unique goal is the building—Matt. 16:18; Eph. 2:21-22; 4:16:

A. God's goal has always been the building—Exo. 25:8; Matt. 16:18; Eph. 2:21-22.

B. For eternity God wants the New Jerusalem; today He wants the church—Rev. 21:2-3; Matt. 16:18.

C. If we do not allow the Lord to have the building among us, we will be a failure as far as God's purpose is concerned—2 Tim. 1:9; Eph. 3:11:

1. The reason the situation among God's people is disappointing and discouraging is the lack of building.

2. The Lord has not yet been able to gain His goal of the building—Matt. 16:18.

3. If we are off from God's goal, we will not be able to do anything for the fulfillment of God's eternal purpose—7:21-23; Eph. 1:9; 3:11; 2 Tim. 1:9.

四 神要那些能和神子民在一里同居，配搭成为一体，成为祂居所的人—诗一三三。

五 我们都必须看见，主恢复的目标乃是要恢复基督作我们的生命和一切，好叫我们被变化，并被建造—西三 4，10 ～ 11，林后三 18，弗二 21 ～ 22：

1 我们同被建造时，神就得着一个建造—太十六 18，启二一 2 ～ 3，10 ～ 11。

2 这个建造乃是祭司体系—彼前二 5，9。

D. God wants those who can dwell in oneness with His people, who can be coordinated into one entity, and who become His dwelling place—Psa. 133.

E. We all need to see that the goal of the Lord's recovery is to recover Christ as life and everything to us so that we may be transformed and built up—Col. 3:4, 10-11; 2 Cor. 3:18; Eph. 2:21-22:

1. When we are built up together, God will have the building—Matt. 16:18; Rev. 21:2-3, 10-11.

2. This building is the priesthood—1 Pet. 2:5, 9.

第五周　周一

晨兴喂养

约十一 25　“耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

太十六 18　“我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

生命是为着建造。生命是内容，建造是这内容的团体彰显。所以如果我们有生命，正常而言，我们就应当有建造；如果我们要有建造，我们就必须有生命。神的定旨是要借着团体的身体来彰显祂自己。所以神必须作一班人的生命，而这一班人必须被建造起来，为要团体的彰显神。…生命就是神自己；建造就是在团体的身体里彰显神作生命。生命与建造是圣经基本且中心的启示。

我们看见，圣经一开始就说到生命为着建造。生命是源头，建造是生命的结果（李常受文集一九七二年第一册，二八九至二九〇页）。

信息选读

约翰的福音书一再给我们看见，主耶稣这话成为肉体，来到人中间，乃是要叫人得着生命（一 14，三 15～16、36）。约翰的书信继续给我们看见，这些得着主作生命的人，该如何在祂这生命里，与神有生命的交通，越过越深地进入神里面（约壹一 2～10）。最后，约翰的启示录给我们看见，信徒如何在神的生命里，被建造成为神永远的帐幕，成为神在人间的居所（二一 3）。这个居所就是一座由金子、珍珠和宝石建造的城。所以约翰的职事，一面说到生命，一面说到建造（约翰福音中的生命与建造，三页）。

召会…成为基督是神显现于肉体的延续。这就是敬虔的极大奥秘—基督从召会活出，成为神在肉体的显

‹‹ WEEK 5 — DAY 1 ››

Morning Nourishment

John 11:25 “Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.”

Matt. 16:18 “And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.”

Life is for building. Life is the content, and building is the corporate expression of this content. So if we have life, normally speaking, we should have building; and if we would have building, we must have life. God purposes to express Himself through a corporate Body. Therefore, God must be life to a group of people who must be built up to express God in a corporate way....Life is just God Himself, and building is simply the expression of God as life in a corporate Body. Life and building are the basic and central revelation of the Bible.

The Bible opens with life for the building. Life is the source, and the building is the issue of life. (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” pp. 223-224)

Today’s Reading

The Gospel of John begins by speaking of the Lord Jesus as the Word who became flesh so that we might have life (1:14; 3:15-16, 36). The Epistles of John speak of the fellowship of life enabling the believers, who have received the Lord as life, to enter deeper into God (1 John 1:2-10). Finally, Revelation shows how believers are built in God’s life to be His eternal tabernacle, the dwelling place of God with man (21:3), which is a city built with gold, pearls, and precious stones. John’s ministry speaks of life and building. (Life and Building in the Gospel of John, p. 8)

The church becomes the continuation of Christ’s manifestation of God in the flesh. This is the great mystery of godliness—Christ lived out of the church as the manifestation

现。…这样的召会是神显现于肉体的继续、扩大和扩展（新约总论第六册，二〇八页）。

在创世记一章，神是单独的。到了启示录末了，神是在圣城新耶路撒冷的中心，新耶路撒冷乃是祂的扩大。…历世历代，神一直将祂自己作到祂的选民里面。最终我们都将成为祂的建造，这一个建造就是神自己的扩大。因此，这个建造将成为神的开展；这个开展将以团体的方式彰显神。这就是神的建造。建造不仅是我倚靠你，你倚靠我，弟兄姊妹互相倚靠而已。那不是对建造的充分领会。正确的建造乃是神的扩大，是三一神的开展，使神能以团体的方式彰显祂自己。…约翰福音启示，三一神正在将祂自己分赐到信徒里面，并且祂所有的信徒，由于三一神灌输、注入到他们里面，结果就成为祂的扩大。三一神的这个扩大就是神的开展、建造和彰显。…因此，当我们说到神的建造时，我们的意思就是作生命的三一神，不断地作到我们里面，并且我们在祂的灌输和注入下成为祂的一个彰显（约翰福音生命读经，六至七页）。

主的恢复是恢复生命与建造。…我们是为了神的目标和定旨，就是生命与建造。在基督教的著作中，很难找到一本书将这两个辞摆在一起。…我们也许曾在基督教中听到“生命”这个辞，却很少听到“建造”这个辞，也从未听过把“生命”与“建造”这两个辞摆在一起（李常受文集一九七二年第一册，四六三页）。

圣经的中心异象—建造神的家—可说是全本圣经最精采的部分，也可说是从全本圣经提炼出来的精华（召会建造的蓝图与立场，一页）。

参读：召会建造的蓝图与立场，第一篇；约翰福音中的生命与建造，第一篇；神建造的概论，第四章。

of God in the flesh. Such a church is the continuation, enlargement, and expansion of God manifested in the flesh. (The Conclusion of the New Testament, p. 1750)

In Genesis 1 God was alone. At the end of the book of Revelation, God is in the center of the holy city, New Jerusalem, which is His enlargement....Throughout the ages and generations God has been working Himself into His chosen people. Eventually we all shall become His building, a building which is the enlargement of God Himself. Hence, this building will become God's expansion, and this expansion will express God in a corporate way. This is God's building. Building is not simply that I depend upon you, that you depend upon me, and that the brothers and sisters depend upon one another. That is not an adequate understanding of building. The proper building is the enlargement of God, the expansion of the Triune God, enabling God to express Himself in a corporate way....The Gospel of John reveals that the Triune God is dispensing Himself into His believers and that all His believers, as a result of the transfusion and infusion of the Triune God into them, become His enlargement. This enlargement of the Triune God is the expansion, the building, and the expression of God....Thus, when we speak of the building of God, we mean that the Triune God as life is being wrought into us continually and that under His transfusion and infusion we are becoming His one expression. (Life-study of John, pp. 5-6)

The Lord's recovery is the recovery of life and building....We are for God's goal and purpose, which is life and building. In other Christian writings, it is difficult to find one book that puts these two words together....We may have heard the word life in Christianity, but we have rarely heard the word building. And we have never heard these two words together, life and building. (Life and Building as Portrayed in the Song of Songs, p. 347)

The central vision of the Bible—building the house of God—can be considered the highlight of the Bible and also the essence extracted from the whole Bible. (The Blueprint and the Ground for the Building Up of the Church, p. 7)

Further Reading: The Blueprint and the Ground for the Building Up of the Church, ch. 1; Life and Building in the Gospel of John, ch. 1; CWWL, 1963, vol. 3, "The Building of God," ch. 4

第五周　周二

晨兴喂养

出二七 20 ～ 21　“你要吩咐以色列人，把捣成的纯橄榄油拿来给你，为点灯用，使灯常常点着。在会幕中见证柜前的幔外，亚伦和他的子孙，从晚上到早晨，要在耶和华面前整理这灯。这要作以色列人世世代代永远的定例。”

我们若要明白旧约或新约里的任何一卷书或任何一章圣经，就必须知道该卷书或该章的基本思想。我们必须知道在其表面下的观念是什么。专特地说，我们需要知道，把出埃及二十七和二十八章连接起来的基本思想是什么。为什么神圣的记载描述过帐幕以后，紧接着说到祭司体系？要找出其中的原因相当不容易。我从未读过一本书告诉我们，二十七章论到帐幕的记载结束之后，为什么还要有很长的一段来论到祭司体系。因此，我们必须找出，在出埃及记的记载顺序里，为什么祭司体系在帐幕之后。

二十七章末了两节说到在帐幕里点灯。这两节经文说明了出埃及记把这两段摆在一起的原因。原因乃是：我们不能有帐幕而没有祭司体系，也不能有祭司体系而没有帐幕（出埃及记生命读经，一五一四页）。

信息选读

出埃及二十七章末了两节经文指明，有了帐幕以后，立刻需要祭司点灯〔20 ～ 21〕。从属灵方面说，这指明祭司体系和帐幕乃是一个实体。在这两章的预表里，神启示出祂的赎民既是帐幕，也是祭司体系。

‹‹ WEEK 5 — DAY 2 ››

Morning Nourishment

Exo. 27:20-21 “And you shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel.”

If we would understand any book of the Bible, or any chapter, either in the Old Testament or in the New, we need to know the underlying thought of that book or chapter. We need to know what concept is beneath the surface. In particular, we need to know the underlying thought connecting Exodus 27 and 28. Why does the divine record speak of the priesthood immediately after the description of the tabernacle? It is rather difficult to find the reason. I have never read a book which tells us why, after the record concerning the tabernacle ending in chapter 27, we have a long section concerning the priesthood. Therefore, we need to find out why, in the sequence of the record in Exodus, the priesthood follows the tabernacle.

The last two verses of chapter 27 speak of the lighting of the lamps in the tabernacle. These verses give us the reason that these two sections of Exodus are put together. Here is the reason: we cannot have the tabernacle without the priesthood, and neither can we have the priesthood without the tabernacle. (Life-study of Exodus, p. 1325)

Today’s Reading

The last two verses of Exodus 27 indicate that immediately after the tabernacle came into existence, there was the need of the priesthood for the lighting of the lamps. This indicates that, spiritually speaking, the priesthood and the tabernacle are one entity. In the typology of these chapters, God reveals that His redeemed people are both the tabernacle and the priesthood.

今天召会首先是神的殿。我们这些信徒正被建造在一起，成为属灵的殿。这个属灵的殿乃是一个事奉体，一个事奉单位，一班事奉的子民；这个单位的圣经用辞就是祭司体系。

召会是神的殿，但召会若不是由生命所构成并以生命来建造，怎能成为祭司体系？没有生命的殿是不可能成为祭司体系的；祭司体系乃是一班满了生命的人。

一面，我们这些信徒是属灵的殿；另一面，我们是祭司体系，祭司团。殿和祭司体系乃是一。可以说，殿就是“体系”。属灵的殿就是祭司体系，祭司体系也就是属灵的殿。

我们若不是属灵的殿，就不会是祭司体系。照样，我们若不是祭司体系，就不会是属灵的殿。但我们若是神的居所，帐幕，我们就必定是祭司团。照样，我们若不是祭司团，就不是神的居所。

在出埃及记这卷书的预表里，神用两件事物来描绘召会的功用。首先，召会的功用是作神的居所；没有召会，神就无家可归，好像一个漂流在旷野、无家可归的人一样。但有了召会，神就有了家；祂现今就在家里。因此，召会的功用是作神的家，神的居所。召会的另一个功用是事奉神。我们给神一个居所，同时我们也事奉祂。神的居所乃是一班事奉的祭司。召会作为居所和祭司体系的双重功用，乃是由出埃及记里的帐幕和祭司体系所预表。我们都必须看见召会有双重的功用，就是给神居住并事奉祂（出埃及记生命读经，一五一四至一五一七、一五二一至一五二二页）。

参读：出埃及记生命读经，第一百一十六篇；彼得前书生命读经，第十八篇。

The church today is first the house of God. We the believers are being built together into a spiritual house. This spiritual house is a serving body, a serving unit, a serving people. The biblical term for this unit is the priesthood.

If the church as the house of God were not constituted of life and built with life, how could it be the priesthood? It would be impossible for a lifeless house to be the priesthood. The priesthood is a group of people who are full of life.

On the one hand, we, the believers, are a spiritual house; on the other hand, we are a priesthood, a body of priests. The house and the priesthood are one. To use a new term, the house is the “-hood.” The spiritual house is the priesthood, and the priesthood is the spiritual house.

If we are not a spiritual house, we cannot be the priesthood. Likewise, if we are not the priesthood, we cannot be a spiritual house. But if we are the dwelling place of God, the tabernacle, then surely we are a body of priests. In like manner, if we are not a body of priests, then we are not God’s dwelling place.

In the typology in the book of Exodus, God uses two matters to portray the function of the church. First, the church functions as God’s dwelling place. Without the church, God would be homeless. He would be like a person wandering in the wilderness, a person without a home. But with the church God has a home, and He is now in His home. Therefore, the church functions as God’s home, His dwelling place. Another function of the church is to serve God. As we afford God a dwelling place, we also serve Him. God’s dwelling place is a group of serving priests. This twofold function of the church, that of the dwelling place and the priesthood, is typified by the tabernacle and the priesthood in the book of Exodus. We all need to see that the church has a twofold function, the function to house God and the function to serve Him. (Life-study of Exodus, pp. 1325-1327, 1331)

Further Reading: Life-study of Exodus, msg. 116; Life-study of 1 Peter, msg. 18

第五周　周三

晨兴喂养

弗二 21 ～ 22　“在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

在出埃及记神圣记载的顺序里，祭司体系在帐幕之后。按预表，祭司体系和帐幕乃是一个实体，表征由神的赎民所组成的召会，乃是属灵的殿和圣别的祭司体系（彼前二 5 与注 7）。帐幕在祭司体系之前提到，乃是强调信徒需要被建造成为神的居所，使他们能成为团体、配搭的祭司体系事奉神（圣经恢复本，出二八 1 注 2）。

信息选读

在英文里，“祭司体系”（priesthood）这辞是指两件事。首先，它表明祭司团，就是一班一同作工、事奉的祭司。其次，这辞表明祭司职任，就是祭司所作的工作或职事。许多读圣经的人强调这辞第二面的意义。已往你读彼前二章五节时，你如何领会这节经文所用的“祭司体系”这辞？

这节的“祭司体系”不是祭司的事奉，乃是一班一同生活、事奉并作工的祭司。…这个祭司体系就是属灵的殿。因此，祭司团也是殿。照样，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。

主还无法达到祂对建造的目标。没有建造，我们怎能有祭司体系？没有建造就不可能有祭司体系。祭司不是单个的信徒，乃是团体的实体；祭司体系是由建造在一起的祭司所组成的。不仅如此，祭司体系的事

‹‹ WEEK 5 — DAY 3 ››

Morning Nourishment

Eph. 2:21-22 “In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.”

In the sequence of the divine record in Exodus, the priesthood follows the tabernacle. In typology, the priesthood and the tabernacle are one entity, signifying the church composed of God’s redeemed people as a spiritual house and a holy priesthood (1 Pet. 2:5 and footnote 7). That the tabernacle is mentioned before the priesthood emphasizes the need of the believers to be built up to be God’s dwelling place that they may serve God as a corporate, coordinated priesthood. (Exo. 28:1, footnote 2)

Today’s Reading

In English the word priesthood refers to two things. First, it denotes a body of priests, a group of priests who work and serve together. Second, the word priesthood denotes the priestly service, the work or ministry done by the priests. Many readers of the Bible emphasize the second meaning of this word. Whenever you read 1 Peter 2:5 in the past, what did you understand by the word priesthood used in this verse?

In 1 Peter 2:5 the priesthood is not the service of the priests; rather, it is a group of priests who live, serve, and work together....This priesthood is the spiritual house. Hence, the body of priests is also a house. In like manner, 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.

The Lord has not yet been able to gain His goal of the building. Without the building, how can we have the priesthood? It is impossible to have the priesthood without the building. The priests are not individualistic believers. On the contrary, the priests are a corporate body; the priesthood is composed of priests who have

奉乃是在配搭里团体的事奉。这种团体的祭司体系乃是主今天所寻求的（出埃及记生命读经，一五一五至一五一六、一五三〇页）。

〔在出埃及二十五至三十章，〕圣灵的意思是告诉我们，神的建造与祭司的配搭是调成一个的；因为到了新约，二者就是一个，无法分开。

我们的工作一面是被建造，另一面是建造。我们是被建造而建造，这才是真正作祭司事奉神。我们可能觉得事奉神就是作神的工，为神活着；这是一般基督教的领会。事实上，准确地说，我们作祭司事奉神，就是建造神的殿，也就是被建造。唯有我们真实地被建造，才是真实作建造的工作，也才是正正确确地作祭司。…若是你脱开神的殿去作祭司，那样的祭司就不正确。你脱开了建造，脱开了神的殿作为祭司事奉的立场，那样的祭司事奉就不正确。这是一个很厉害的光，给我们看见，作祭司必须是在建造里，并且是为着建造。我们作祭司事奉就是建造。

彼前二章五节的话给我们看见，我们要有正确的事奉，就无法脱开建造。唯有我们被建造成为属灵的殿，我们才成为一个祭司体系。“献上神所悦纳的属灵祭物”，这乃是说到工作；我们唯有被建造成为祭司体系，才能有蒙神悦纳的工作。经过许多世纪，直到今天，在神子民中间，只要是爱神的人都知道要事奉神。然而很少人看见，事奉神的基本问题，乃在于被建造。我们若不被建造成为神属灵的殿，就不会有祭司体系；祭司体系乃是根据建造。今天，许多神的儿女一爱神，就非常愿意事奉神，却忽略了被建造。人一热心就想要事奉，然而神是说，要被建造成为属灵的殿，这是基本的条件。我们若没有被建造，就无法事奉（召会建造的蓝图与立场，二五至二六页）。

参读：召会建造的蓝图与立场，第二篇；祭司的体系，第一部分第二篇，第二部分第三篇。

been built together. Furthermore, the service of the priesthood is a body service in coordination. This corporate priesthood is what the Lord is seeking today. (Life-study of Exodus, pp. 1326, 1338)

In this portion of Scripture [Exo. 25—30] the Holy Spirit indicates that the building of God and the coordination of the priests are one, and in the New Testament the two are one and inseparable.

One aspect of our work is to be built up, and another aspect is to build. We are building by being built up. This is to genuinely serve God as priests. Some may think that to serve God is to do the work of God and to live for God. This is the general understanding in Christianity. However, to serve God as a priest is to build the temple of God, which also is to be built up. We are proper priests carrying out the genuine building work only when we are genuinely built up....A believer who serves as a priest apart from the temple of God has an improper priesthood. Any priestly service that is separated from the building, that is, from the temple of God as the ground for the priestly service, is improper. This is a tremendous light that we must see: our priesthood must be in the building and for the building. For us to serve as priests is for us to build.

First Peter 2:5 says that the proper service cannot be apart from the building. When we are built up as a spiritual house, we become a priesthood. To offer up spiritual sacrifices acceptable to God refers to our work. When we are built up into a priesthood, we can have work that is acceptable to God. For centuries those who love God have known that they should serve God. But few believers have seen that the basic matter of serving God depends on being built up. If we are not built up as the spiritual house of God, there will be no priesthood. The priesthood is based on the building. When God’s children begin to love God, they are very willing to serve God. However, they neglect the matter of being built up. Once a person becomes zealous, he wants to serve, but God speaks of being built up into a spiritual house as the basic condition for service. We cannot serve if we are not built up. (The Blueprint and the Ground for the Building Up of the Church, pp. 28-29)

Further Reading: The Blueprint and the Ground for the Building Up of the Church, ch. 2; CWWL, 1966, vol. 1, “The Priesthood,” chs. 2, 10

第五周　周四

晨兴喂养

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。”

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。”

假设我们在…建造会所时，只是把所有的材料堆放在一起，除此以外什么也不作；有些材料很美观，我们也许很欣赏，但我们不会有会所，不会有一栋建筑物供我们在其中聚会。无论是房子，或是会所，都必须把材料建造在一起。

祭司体系的原则也是一样。既然祭司体系等于殿，而殿在于材料的建造，祭司体系也就需要众圣徒的建造（出埃及记生命读经，一五一七至一五一八页）。

信息选读

我们知道祭司体系需要众信徒的建造，因为祭司体系就是属灵的殿。我们必须记得，彼前二章五节的属灵的殿和祭司体系乃是同位语。我们能清楚地懂得属灵的殿需要建造，但祭司体系也需要建造，就不是那么明显了。

我们都是建造神属灵的殿的材料，但我们已经同被建造成为神的殿了么？…在你里面深处，你也许没有把握说，你已经真正建造到基督身体在地方上的彰显里；你也许没有平安说，你已经真正建造到神的殿里。

‹‹ WEEK 5 — DAY 4 ››

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.”

Suppose when we were building [a] meeting hall...we did nothing more than pile up all the materials. We may have appreciated the beauty of certain materials, but we would not have a meeting hall, a building in which to meet. In the case of both a house and a meeting hall, there is the need for the materials to be built together.

The principle is the same with the priesthood. Since the priesthood equals the house, and the house depends on the building up of the materials, the priesthood also requires the building up of the saints. (Life-study of Exodus, p. 1328)

Today’s Reading

We know that the priesthood requires the building up of the believers because the priesthood is a spiritual house. We need to remember that in 1 Peter 2:5 the spiritual house and the priesthood are in apposition. In the matter of the spiritual house we can clearly understand the need for building. But with the priesthood the need for the building up is not apparent.

We all are the materials for God’s spiritual house. But have we been built up together to be God’s house?...Deep within, you may not have the assurance that you have truly been built into the local expression of the Body of Christ. You may not have the peace to say that you have actually been built into God’s house.

彼得写彼前二章五节，嘱咐并鼓励我们要被建造成为属灵的殿。我们已经强调过，这个属灵的殿就是圣别的祭司体系你也许会希奇，为什么这节经文先提属灵的殿，后提祭司体系？这个顺序乃是基于出埃及记先有帐幕，然后有祭司体系的顺序。祭司体系必须在作为居所的帐幕之后。属灵的殿为什么也必须在先？为什么召会必须先是神的殿，然后才是祭司体系？答案在于：我们必须建造在一起。因着需要建造，所以召会必须先是神的殿，然后才是祭司体系。

我们是神建造的材料，已经蒙了拣选、预定、呼召、拯救、赦免、称义、和好并重生。我们虽然是这样的材料，但仍必须问自己是否已经与别人同被建造成为神的殿。今天基督徒中间有许多论到属灵、能力或得胜的教训。…今天也许不像许多年前有那么多“如何…”的书；许多基督徒已经晓得这些“如何…”的书里所教导的方法并不管用。圣经里所强调的，不是如何成圣或属灵，乃是强调神的建造（出埃及记生命读经，一五一八至一五一九页）。

用我们容易领会的话说，建造就是配搭。一个利未人作祭司，不能只有热心，他需要在祭司的班次里配搭。以属灵的预表说，就是在神的建筑、神的居所里，经过建造的过程。神的居所就是祭司体系，二者就是一个。我们要建造、配搭进去，而后才有正确的立场事奉。我们不是个人单独事奉，乃是在体系里事奉。

以旧约的事奉为例，祭司到殿里烧香，可能是一个一个独自进去，但烧香的整件事是在祭司体系里。同样的，〔在行传八章〕腓利所作的工，乃是在事奉的体系里面。他在旷野受引导独自前去，却与体系联着（召会建造的蓝图与立场，二七页）。

参读：祭司职分与神的建造，第九、十一篇。

In 1 Peter 2:5 Peter writes in a way to charge us and encourage us to be built into a spiritual house. As we have emphasized, this spiritual house is a holy priesthood. You may wonder why in this verse the house is mentioned first and then the priesthood. This sequence is based upon that in the book of Exodus, where we first have the tabernacle and then the priesthood. The priesthood must come after the tabernacle, the house. Why must the spiritual house also come first? Why must the church first be God’s dwelling place and then the priesthood? The answer is found in our need to be built up together. Because of the need of the building up, the church must be the house of God before it can be the priesthood.

As the materials for God’s building, we have been chosen, predestinated, called, saved, forgiven, justified, reconciled, and regenerated. Although we are such materials, we must still ask ourselves if we have been built up with others into God’s house. Today there is much teaching among Christians about being spiritual, powerful, or victorious....Today there may not be as many “how-to” books as there were years ago. Many Christians have learned that the methods taught in these “how-to” books do not work. The emphasis in the Bible is not on how to be holy or how to be spiritual. Instead, the emphasis is on God’s building. (Life-study of Exodus, pp. 1328-1329)

We can see from the picture presented in the Bible that building involves coordination. For a Levite to be a priest, zeal was not enough; he also had to be coordinated in the priestly divisions. This is a type of passing through the process of being built up in the building and habitation of God. The habitation of God is the priesthood; the two are one. We need to be built into and coordinated into the building. Then we will have the proper ground to serve. We are not individuals who serve alone; we serve in a corporate body, the priesthood.

In the Old Testament service, only one priest went into the temple to burn incense, but the burning of incense was the responsibility of the priesthood. Similarly, Philip’s work was within the service of a corporate entity. He was led to go alone but was joined to the corporate entity. (The Blueprint and the Ground for the Building Up of the Church, p. 29)

Further Reading: The Priesthood and God’s Building, chs. 9, 11

第五周　周五

晨兴喂养

林前十四 26　“…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。”

弗四 16　“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

在我早期作基督徒的那段时间，我没有看见建造的重要。因着主的怜悯，我从得救之后，就很爱主。五十多年来，我对祂的爱从未止息。不仅如此，我还花了许多时间寻求祂。我也追求圣别、属灵和能力。我读了许多论到这些主题的书籍。然而，我追求圣别、属灵和能力的结果却失败了。最终我学得，要成为圣别、属灵、有能力，唯一的路就是被建造到神的建造里（出埃及记生命读经，一五二六页）。

信息选读

在成全训练的信息中，我们谈到意见和乖僻的难处。但无论你怎样操练自己来解决意见和乖僻的难处，你若没有被建造起来，那些信息没有一篇会对你有帮助。我们唯有建造在一起，意见和乖僻的难处才能受到对付。只要你愿意被建造到神的建造里，并实际地被建造进去，意见和乖僻的难处就会消失。…我们唯一的需要就是被建造进去。

真实的属灵乃是建造的事。没有建造，没有属灵的殿，就没有圣别、属灵或属灵的能力。一位弟兄也许看起来很亲切、圣别和属灵，但这位弟兄若没有建造

‹‹ WEEK 5 — DAY 5 ››

Morning Nourishment

1 Cor. 14:26 “...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.”

Eph. 4:16 “Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.”

In my early years as a Christian, I did not see the crucial importance of the building. By the Lord’s mercy, I have loved the Lord from the time I was saved. For more than fifty years, my love for Him has never ceased. Furthermore, I have spent much time to seek Him. I have also pursued holiness, spirituality, and power. I read a number of books on these subjects. However, my pursuit of holiness, spirituality, and power resulted in failure. Eventually I learned that the only way to be holy, spiritual, or powerful is to be built into God’s building. (Life-study of Exodus, pp. 1335-1336)

Today’s Reading

In the perfecting training messages we dealt with the problems of opinion and peculiarity. But no matter how much you may exercise yourself to solve the problems of opinion and peculiarity, if you are not built up, none of those messages will be of any help to you. Only as we are built up together can the matters of opinion and peculiarity be dealt with. As long as you are willing to be built into God’s building and actually are built in, the problems of opinion and peculiarity will disappear....Our unique need is to be built in.

True spirituality is a matter of the building. Without the building, the spiritual house, there is no sanctification, spirituality, or spiritual power. A certain brother may seem to be kind, holy, and spiritual. But if this brother is not built into God’s

到神的建造里，他外表上的属灵财富就会成为属灵的破产。其原因乃是：没有建造就没有保护或遮盖。

假设所有用来建造会所的材料仍旧在地上，狂风暴雨若来临，这些材料就会损坏，得不着保护。但如今这些材料既已是建筑物的一部分，就得着保护，不受天气的影响。神属灵建造的原则也是这样。我们若要蒙保护，就必须建造到神的建造里。属灵不是我们的保护，建造才是。

今天基督徒努力要圣别、属灵和有能力，在很大的程度上都是徒劳无益。许多人写了“如何…”的书来帮助信徒圣别、得胜；这些书实际上能给人多少帮助？我要说，就算有帮助，也是微乎其微。我能见证，我读过各种属灵且合乎圣经教训的书籍。不仅如此，我也试着去实行这些书里所推介的方法。如我所已经指出的，结果乃是失败。

历世纪以来，有许多真正属灵的信徒。然而，一些属灵伟人的传记并不完全准确；传记不一定能陈明一个人一生完整而清楚的图画。一位特出的属灵伟人死了，也许就有人来写他的传记；这本传记可能会过于高举这位属灵伟人。这样的传记与圣经里所见到的不同。譬如，圣经说到亚伯拉罕的短处，甚至暴露大卫的罪行。如果是你来写大卫的传记，你会提他的罪行么？你岂不把罪恶隐藏起来，为大卫的缘故或许略作夸张么？有时候信徒的自传比传记还要诚实准确。

甚至那些虔诚而属灵的人也有一些短处。当然，失败和短处不同；一个人也许没有多少失败，但他也许仍有一些短处。甚至那些最属灵的基督徒，他们生活中的短处也是由于缺少建造（出埃及记生命读经，一五二五至一五二八页）。

参读：祭司职分与神的建造，第八、十五篇。

building, his apparent spiritual wealth will become spiritual bankruptcy. The reason for such a condition is that without the building there is no protection or covering.

Suppose all the materials used in building [a] meeting hall were still lying on the ground. Then in case of a storm or heavy rain, the materials would be damaged. They would not have any protection. But since the materials are now part of the building, they are protected from the weather. The principle is the same with God’s spiritual building. If we want to be protected, we need to be built into God’s building. Our protection is not our spirituality; our protection is the building.

To a very great extent, the efforts of today’s Christians to be holy, spiritual, and powerful are in vain. Many “how-to” books have been written to help believers to be holy and victorious. How much help is actually offered by these books? I would say that the help rendered is very little, if any. I can testify that I have read books in different categories of spiritual and biblical teachings. Furthermore, I tried to practice the methods recommended in these books. As I have already indicated, the result was failure.

Throughout the centuries there have been a number of believers who were truly spiritual. However, many of the biographies of certain spiritual giants are not altogether accurate. A biography does not always present a full and clear picture of a person’s life. After a particular spiritual giant dies, someone may write his biography. That biography may exalt that spiritual person too much. This kind of biography is different from that found in the Bible. For example, the Bible speaks of Abraham’s shortcomings and even exposes David’s sins. If you were to write a biography of David, would you mention his sins? Would you not rather hide them and perhaps exaggerate a little on David’s behalf? Sometimes a believer’s autobiography is more honest and accurate than the biographies.

Even with those who are pious and spiritual, there have been a number of shortcomings. Failures, of course, are different from shortcomings. A person may not have many failures, but he still may have a number of shortcomings. The shortcomings in the lives of even the most spiritual Christians are due to the lack of building up. (Life-study of Exodus, pp. 1336, 1335, 1337)

Further Reading: The Priesthood and God’s Building, chs. 8, 15

第五周　周六

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。”

启二一 2　“我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

在圣经和基督徒的生活里，生命和建造乃是最基本的事。我们若不让主在我们中间得着建造，就神的定旨而论，我们便是失败的。建造是神独一的目标；在永世里祂所要的是新耶路撒冷，今天祂所要的是召会（出埃及记生命读经，一五二九页）。

信息选读

甚至在旧约里我们也能看见，神的目标始终是建造。在旷野里，祂需要一个立起来的帐幕。到了迦南圣地，祂要一个建造起来的圣殿。诗篇中有许多经节论到圣殿，这指明按照作诗之人的经历，属灵、得胜和能力都与圣殿有关。今天我们的原则也是一样。对我们来说，圣殿就是召会。我们的属灵、得胜和能力都必须与召会有关。然而，可悲可叹的是，许多基督徒不关心召会，有些人甚至反对召会。

主子民中间的光景并不太乐观，连那些属灵信徒的团体也是这样。这种令人失望灰心的光景，乃是因为缺少建造。…我们若离开了神的目标，还能完成什么？我们不可能作什么以完成神的定旨（出埃及记生命读经，一五二九至一五三〇页）。

‹‹ WEEK 5 — DAY 6 ››

Morning Nourishment

2 Cor. 3:18 “But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.”

Rev. 21:2 “And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.”

In the Bible and in the Christian life, life and building are the most basic matters. If we do not allow the Lord to have the building among us, we shall be a failure as far as God’s purpose is concerned. The building is God’s unique goal. For eternity, He wants the New Jerusalem. Today He wants the church. (Life-study of Exodus, p. 1338)

Today’s Reading

Even in the Old Testament we can see that God’s goal has always been the building. In the wilderness He required that a tabernacle be set up. Then in the holy land, the land of Canaan, He wanted a temple to be built. Many verses in the Psalms refer to the temple. This indicates that, according to the experience of the psalmists, spirituality, victory, and power were all related to the temple. The principle is the same with us today. For us, the temple is the church. Our spirituality, victory, and power must be related to the church. However, it is very sad, even tragic, that many Christians do not care for the church and some even oppose it.

The situation among the Lord’s people is not very encouraging,...even [among] those groups of believers that are spiritual. The reason...is the lack of the building. If we are off from God’s goal, what shall we be able to accomplish? We shall not be able to do anything for the fulfillment of God’s purpose. (Life-study of Exodus, pp. 1338-1339)

到了新约，还是说到神居所的建造。神不是只要我们作一个属灵、敬畏神的人，乃是要我们能和神的子民在一里同居，配搭成为一体，经过属灵的建造，成为属灵的殿，作神的居所。

约翰一章十四节说，主耶稣是“话成了肉体，支搭帐幕在我们中间…”。二章，祂又说，“你们拆毁这殿，我三日内要将它建立起来。”（19）祂说这话，乃是以祂的身体为殿（21）。…这意思是主三日后复活，要把那奥秘的身体建造起来，作神的殿。犹太人在十字架上所拆毁的身体，是主耶稣成为肉体时所穿上的。当祂从死里复活，所建造起来的身体，乃是一个奥秘的身体。祂从死里复活，把生命分给我们，重生我们，叫我们个个都成为祂身体上的肢体。这就是我们进了珍珠门，圣灵就在我们里面作复活的工作，叫我们一再脱开土质的成分，把一切都带到复活里，在复活里被变化，而同被建造，成为主奥秘的身体。这个奥秘的身体就是召会，也就是圣殿，是主在复活里所建造的（召会建造的蓝图与立场，一九页）。

我感到失望，主要还不是因着人反对主的恢复，乃是因着缺少建造。…但我们仍需相信，主怎样在以利亚的时代留下七千人，今天主也照样保守了一班遗民。以利亚感到失望时，以为只剩下他一个人对主忠心，主告诉他不要失望，因祂留下了七千人，是未曾向巴力屈膝的。今天主也保守了祂的一些子民。

我们都必须看见，主恢复的目标乃是要恢复基督作我们的生命和一切，好叫我们被变化，并被建造。我们同被建造时，神就得着一个建造；这个建造乃是祭司体系（出埃及记生命读经，一五三一至一五三二页）。

参读：出埃及记生命读经，第一百一十七篇；祭司的体系，第一部分第五篇；神建造的异象，第一篇。

The New Testament speaks of the building of God’s dwelling place. God wants us not only to be spiritual and God-fearing men but also to be those who can dwell with God’s people together in unity, who can be coordinated into one entity, and who become a spiritual temple as His dwelling place.

John 1:14 says that the Lord Jesus, as the Word, “became flesh and tabernacled among us....” In chapter 2 when the Lord Jesus said, “Destroy this temple, and in three days I will raise it up” (v. 19), He spoke of the temple of His body (v. 21)....This means that the Lord would resurrect three days after His death to build up the mystical Body as God’s temple. The physical body that the Jews destroyed on the cross was what the Lord Jesus put on in incarnation. The Body that was raised up when He resurrected from the dead is a mystical Body. Through His resurrection from death He imparted His life into us and regenerated us so that we became members of His Body. After we enter the gates of the New Jerusalem, the Holy Spirit does a work of resurrection in us, stripping us of our earthy element and bringing everything in us into resurrection so that we can be transformed in resurrection and built together into the Lord’s mystical Body. This mystical Body is the church and also the temple built by the Lord in resurrection. (The Blueprint and the Ground for the Building Up of the Church, p. 21)

I am disappointed not mainly by the opposition to the Lord’s recovery, but by the shortage of the building....We need to believe that just as the Lord preserved seven thousand at the time of Elijah, so He has preserved a remnant today. When Elijah was disappointed, thinking that he alone had remained faithful to the Lord, the Lord told him not to be disappointed, for He had preserved seven thousand who had not bowed the knee to Baal. Today the Lord has also preserved a number of His people.

We all need to see that the goal of the Lord’s recovery is to recover Christ as life and everything to us so that we may be transformed and built up. When we are built up together, God will have a building. This building is the priesthood. (Life-study of Exodus, pp. 1339-1340)

Further Reading: Life-study of Exodus, msg. 117; CWWL, 1966, vol. 1, “The Priesthood,” ch. 5; CWWL, 1964, vol. 4, “The Vision of God’s Building,” ch. 1

第五周诗歌

建造当趁今日

补 603

（英1248）

降 E 大调　　4/4

5 | 3·2 3 4 | 5 – – 3 2 | 1·7 1 4 | 3 2 – – | 2 – –

一 记 得 大卫起 誓：“我　不进我的 帐幕，

5 | 3·2 3 4 | 5 – – 3 2 | 1·7 1 4 | 3 2 – – | 2 – –

不 上 我的床 榻，　不　容我打盹 闭目，

5 | 6·5 6 7 | i i 5 – | 0 6 5 4 | 5 5 1

直 等 到我为 耶和华，　　寻得安 息之处。”

0 1 | 4 3 1·1 | 4 3 1·1 | 4 3 2·1 | 1 – – – | 1 – 0 ‖

全 能的神 巴 望有家 使 属祂者 可 住。

二 我们何等眼瞎，　　只顾自己的事务，
任凭神殿荒凉—　　哦主,你必须有路!
我们情愿上山取木，　　为建你殿劳碌;
绝不再说:“且等明日”，　　建造当趁今日!

三 哦主,此时此境，　　激动人起来建造，
正如大卫之日，　　自动答应你呼召。
同心合意,配搭一起，　　受此托付,多好!
我们所喜,是你心意，　　主,我们来建造。

四 主,为着你召会，　　叫我们废寝忘食，
为建造献一切—　　专心预备你居所!
阴间的门不能胜过　　已建成的召会。
时候不多,建造我们，　　让你能早归回!

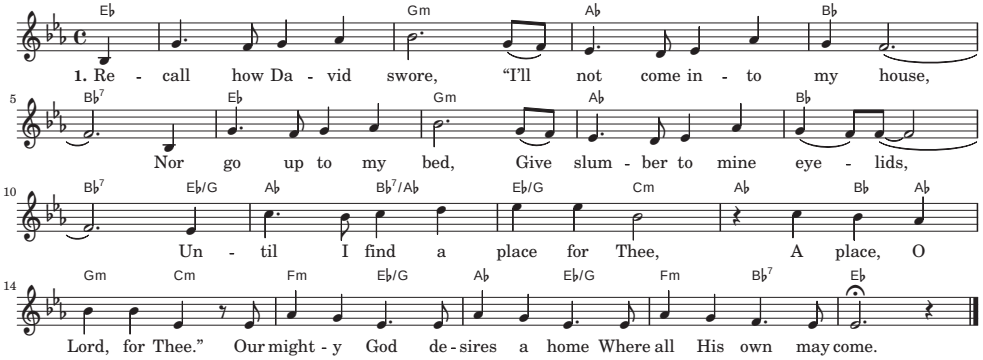
（重复最后两行）

WEEK 5 — HYMN

Recall how David swore

The Church — Consecration for the Church

1248



2. How blinded we have been,
Shut in with what concerns us;
While God’s house lieth waste—
Lord, break through, overturn us;
We’ll go up to the mountain,
Bring wood and build the house;
We’ll never say, “Another day!”
It’s time! We’ll come and build!

3. O Lord, against these days,
Inspire some for Your building,
Just as in Ezra’s day—
A remnant who are willing
To come and work in Your house,
Oh, what a blessed charge!
Your heart’s desire, is our desire—
We come, O Lord, to build.

4. Within those whom You’d call
Put such a restless caring
For building to give all—
These times are for preparing;
The gates of hell cannot prevail
Against the builded Church!
The hours are few, the builders too—
Lord, build, O build in us!

(Repeat the last four lines)

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: