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

第一篇

为着神的建造之祭司职分与君王职分

读经：亚六 11 ～ 15，创一 26，彼前二 5，9，来四 16，启二二 1

纲　目

周　一

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

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

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

三 在撒迦利亚六章十一至十三节，基督是由约书亚和所罗巴伯这二人所预表，祂是唯一的一位，在神的行政里担任祭司职分和君王职

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

The Recovery of the Priesthood for God's Building

Message One

The Priesthood and the Kingship for God's Building

Scripture Reading: Zech. 6:11-15; Gen. 1:26; 1 Pet. 2:5, 9; Heb. 4:16; Rev. 22:1

Outline

Day 1

I. The visions in Zechariah of comfort, consolation, and encouragement are confirmed by the crowning of Joshua the high priest—typifying Christ in His priesthood—linked with Zerubbabel the governor of Judah—typifying Christ as the Shoot of David in His kingship—6:11-15:

A. Christ is the Shoot of Jehovah, referring to His divinity; the Shoot of Jehovah denotes that through His incarnation Christ is a new development of Jehovah God for the Triune God to branch Himself out in His divinity into humanity; this is for Jehovah God's increase and spread in the universe—Isa. 4:2; 7:14; Matt. 1:22-23.

B. Christ is also the Shoot of David (typified by Zerubbabel), referring to His humanity and royal faithfulness—Zech. 3:8; Jer. 23:5.

C. Christ, typified in Zechariah 6:11-13 by two persons, Joshua and Zerubbabel, is the unique One to hold the two offices of the priesthood and the kingship in God's administration for

分两职，为着建造召会作神的殿。（参林前三 12，17，林后六 16。）

四 “在两职之间筹定和平；”（亚六 13 下；）在两职之间，意即在祭司职分和君王职分之间。（参一 1，拉五 1。）

周　二

贰 希伯来书的中心乃是天上的基督，而这位天上基督主要的点乃是，祂是麦基洗德所预表的大祭司和君王（公义王与平安王）—五 10，七 1 ～ 3，28，八 1 ～ 2：

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

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

2 基督是君王，有权杖管理这地，并处理我们的事务；祂也是大祭司，在神面前为我们代求，并处理我们的案件—来四 14 ～ 16，七 25 ～ 26，九 24，徒五 31，罗八 34，启一 12 ～ 13。

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

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

2 然后，基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司，（五 6，10，）不是为着罪献祭，乃

the building up of the church as the temple of God (cf. 1 Cor. 3:12, 17; 2 Cor. 6:16).

D. “The counsel of peace will be between the two of them” (Zech. 6:13b); between the two means between the priesthood and the kingship (cf. 1:1; Ezra 5:1).

Day 2

II. The focus of Hebrews is the heavenly Christ, and the main point of the heavenly Christ is that He is both the High Priest and the King (the King of righteousness and the King of peace), as typified by Melchizedek—5:10; 7:1-3, 28; 8:1-2:

A. Christ is not only the King with power and authority but also the High Priest according to the order of Melchizedek—2:17; 4:14; 5:6, 10; 6:20; 8:1; 9:11; Psa. 110:1-4:

1. Christ's heavenly ministry in His ascension includes both His kingship and His priesthood for the building up of the church as the temple of Jehovah, the temple of God—Heb. 7:1-2; Zech. 6:13, 15; 1 Cor. 3:16-17.

2. As the King, Christ has the scepter to rule over the earth and to manage our affairs, and as the High Priest, He is interceding for us and taking care of our case before God—Heb. 4:14-16; 7:25-26; 9:24; Acts 5:31; Rom. 8:34; Rev. 1:12-13.

B. As the kingly High Priest according to the order of Melchizedek, Christ ministers God into us as our supply to fulfill God's eternal purpose—Heb. 7:1-2; 8:1-2; Gen. 14:18-20:

1. In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin—Heb. 9:14, 26.

2. Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (5:6,10), not to offer sacrifices for sin but to minister

是将那经过成为肉体、人性生活、钉十字架、和复活之过程的神（由饼和酒所表征—太二六 26 ～ 28）服事给我们，作我们生命的供应，以滋养、复苏、扶持、安慰并加强我们，使我们蒙拯救到底。（来七 25。）

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

四 基督神圣的祭司职分，乃是为着在祂的生命里拯救我们到底，使我们得荣，脱离一切死亡的副产品，就如虚空、叹息、叹气、毁坏、辖制、败坏和奴役；祂神圣的祭司职分消除死亡，并带来生命—来七 25，28，罗五 10，八 19，21，23，30。

周　三

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

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

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

1 “形像”的线就是祭司职分的线，因为唯有人到神面前来，并让神在他里面流通，神才能彰显祂的形像。

to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply to nourish, refresh, sustain, comfort, and strengthen us so that we may be saved to the uttermost (Heb. 7:25).

C. Christ's kingly priesthood is for fighting against God's enemies to bring in righteousness and peace so that He may minister the processed Triune God into us as our daily supply and enjoyment—vv. 1-2; Gen. 14:18-20.

D. Christ's divine priesthood is for saving us to the uttermost in His life unto glorification from all the by-products of death, such as vanity, groaning, sighing, decay, bondage, corruption, and slavery; His divine priesthood is the absence of death and the presence of life—Heb. 7:25, 28; Rom. 5:10; 8:19, 21, 23, 30.

Day 3

III. The priesthood and the kingship are for God's image and dominion; the priesthood causes man to have the image of God, and the kingship causes man to have the dominion of God to accomplish God's original intention:

A. There are two main aspects in the creation of man: image and dominion (Gen. 1:26); image is for the expression of God, and dominion is for the representation of God to deal with His enemy.

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

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

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

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

1 “管治权”的线乃是君王职分的线，因为君王从神接受权柄，好为神掌权。

2 君王职分是为着在生命中作王（借着洋溢之恩并恩典内里的掌权），管治撒但、罪和死，好为着神的国度，带着神的管治权代表神—五 17，21。

四 基督借着祂的血所成功的救赎，“使我们成为国度，作祂神与父的祭司”—启一 5 下～ 6 上。

五 在千年国里，得胜者要作祭司，亲近神和基督，并要与基督一同作王，辖管列国—二 26 ～ 27，二十 4，6。

六 失败的信徒要失去这赏赐；但他们在千年国里受主对付之后，要在新天新地里有分于这赏赐的福分，就是作为新耶路撒冷在祭司职分里事奉神，并在君王职分里代表神—二二 3，5：

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

2 同时，那些有分于新耶路撒冷的人也都要作王执掌神的权柄，直到永永远远—二二 5。

2. The priesthood is for contacting God to be mingled with God and to be transformed into and conformed to Christ's image for His expression—2 Cor. 3:18; Rom. 8:28-29.

C. The kingship is for the Lord's authority, His dominion; the kings represent God with His authority to deal with His enemy—Matt. 28:19-20; Rom. 16:20:

1. The line of “dominion” is the line of the kingship, because a king receives authority from God in order to reign for God.

2. The kingship is for reigning in life (by the abundance of grace and the inward reigning of grace) over Satan, sin, and death to represent God with His dominion for His kingdom—5:17, 21.

D. The redemption accomplished through Christ's blood “made us a kingdom, priests to His God and Father”—Rev. 1:5b-6a.

E. In the millennium the overcomers will be priests, drawing near to God and Christ, and they will also be kings, reigning over the nations with Christ—2:26-27; 20:4, 6.

F. The believers who are defeated will forfeit this reward; however, after being dealt with in the millennium, these defeated ones will participate in the blessing of this reward in that they will serve God in the priesthood and represent God in the kingship as the New Jerusalem in the new heaven and new earth—22:3, 5:

1. When the New Jerusalem is manifested, the holy city is like jasper (21:11, 18a); jasper denotes the image of God, because God's appearance is like jasper (4:3); in the holy city the water of life—the Spirit of life—flows to fill the city with God; hence, the image of God, the expression of God, is fully realized.

2. Furthermore, those who are a part of the New Jerusalem will reign as kings and exercise God's authority for eternity—22:5.

周　四

肆 启示录二十二章一节的宝座与生命水的河，说出基督是君王与祭司：

一 照着新耶路撒冷这幅图画，宝座的权柄和生命的交通，生命的水流，（1，）乃是为着新耶路撒冷的建造；这正好符合撒迦利亚六章十二至十三节所说，祭司和君王这两种职分，乃是汇合在预表主耶稣的约书亚和所罗巴伯身上，并且这样的汇合是为着建造神的殿：

1 生命水的河，生命的涌流，乃是神圣的交通，被神浸透并泡透，为着祂圣别的祭司职分，有祂的形像，就是祂的彰显—彼前二 5。

2 神和羔羊的宝座，乃是作神具体化身之基督的掌权和元首权柄，为着祂君尊的祭司职分，有祂的管治权，就是祂的国—9 节。

二 祭司亲近神，进入至圣所，摸着神的宝座，并让神这活水的河在他们里面流通，并流进别人里面；（约七 37 ～ 39 上；）生命的水从宝座流进我们里面，并从我们流出来，乃是建造神的召会唯一的路。

周　五

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

Day 4

IV. The throne and the river of water of life in Revelation 22:1 speak of Christ being both the King and the Priest:

A. According to the picture of the New Jerusalem, the authority of the throne and the fellowship of life, the flow of life (v. 1), are for the building of the New Jerusalem; this corresponds to Zechariah 6:12-13, which speaks of the offices of the priesthood and the kingship converging in Joshua and Zerubbabel, who are types of the Lord Jesus, for the sake of the building of God's temple:

1. The river of water of life, the flow of life, is the divine fellowship of being saturated and soaked with God for His holy priesthood with His image, His expression—1 Pet. 2:5.

2. The throne of God and of the Lamb is the rule and headship of Christ as the embodiment of God for His royal priesthood with His dominion, His kingdom—v. 9.

B. The priests draw near to God, enter into the Holy of Holies to touch the throne of God, and allow God as rivers of living water to flow through them and into other persons (John 7:37-39a); the flowing of the water of life from the throne into us and out from us is the only way that builds up the church of God.

Day 5

C. In Hebrews Christ as the Priest brings the believers into the Holy of Holies, that is, into fellowship with God (2:17; 3:1; 4:14; 5:6; 7:1); in Matthew Christ as the King is Emmanuel, God with us, the One who joins God with man and brings the authority of God to man (1:1, 23; 2:6):

1 希伯来书说到城的建造，（十一 9 ～ 10，16，十二 22，）马太福音说到召会的建造；（十六 18;）召会的建造和城的建造乃是一件事。

2 基督是祭司，也是君王，二者都是为着神的建造；在基督身上有祭司体系的交通，也有君王职分的权柄，而二者都是为着神的建造；一面，基督流出生命的交通，给我们得着，为着神的形像；另一面，祂把我们带到神宝座的权柄之下，为着神的管治权。

四 彼前二章九节启示，蒙救赎的人乃是“君尊的祭司体系”；君尊的意思，就是有君王的身分和权柄（宝座）；祭司体系说出在我们身上有生命的交通（生命水的河）。

五 我们中间每一个人都该是君尊的祭司，（9，）都有来自宝座的生命流在我们里面；我们每个人身上都该显出祭司和君王的光景；神对祂子民的心意乃是要他们成为祭司的国。（出十九 4，6，启五 10。）

周　六

伍 按照希伯来四章十六节，作祭司供职的路，就是来到施恩的宝座前，受怜悯，得恩典，作应时的帮助：

一 我们应当将希伯来四章十六节与启示录二十二章一节作比较，这节说到从神的宝座有生命水的河流出。

二 我们在灵里祷告，摸神宝座，而到神面前朝见神，接触神的时候，就会经历神的灵在我们里面流通，叫我们得着供应。

1. Hebrews speaks of the building of a city (11:9-10, 16; 12:22), whereas the Gospel of Matthew speaks of the building of the church (16:18); the building of the church and the building of the city are the same thing.

2. Christ is both the Priest and the King for God’s building; in Christ there is the fellowship of the priesthood and the authority of the kingship, both of which are for God’s building; on the one hand, Christ flows out the fellowship of life to us for God’s image, and on the other hand, He brings us under the authority of the throne for God’s dominion.

D. First Peter 2:9 reveals that the redeemed ones are a “royal priesthood”; the word royal means that we have the position and authority of a king (the throne), and the word priesthood indicates that we have the fellowship of life (the river of water of life).

E. Everyone among us should be a royal priest (v. 9), one who has the flow of life from the throne; in every one of us there should be an expression of both the priesthood and the kingship; God’s intention for His people is to make them a kingdom of priests (Exo. 19:4, 6; Rev. 5:10).

Day 6

V. According to Hebrews 4:16, the way to minister as a priest is simply to come forward to the throne of grace to receive mercy and find grace for timely help:

A. We should compare Hebrews 4:16 with Revelation 22:1, which says that the river of water of life proceeds out of the throne of God.

B. When we come forward to behold God and contact Him by praying in our spirit to touch His throne, we experience the Spirit flowing in us, flowing through us, and supplying us.

三 这个供应，这生命之灵的流，就是应时的帮助，也就是神的怜悯和恩典；怜悯和恩典是指神从我们里面通过，给我们得着。

四 应时的帮助就是这位活神，这位流出来的神，流到我们里面，从我们通过，滋润、灌溉、并供应我们；每当我们靠着主的血，（来十 19 ～ 20，）来到神的施恩宝座前，摸这宝座时，神就在我们里面流通，滋润我们，灌溉我们；这时，不论环境如何恶劣，我们都经历难以形容的喜乐。（彼前一 8。）

五 这个宝座对信徒是施恩的宝座，对神的仇敌是权柄的宝座；施恩的宝座是联于祭司职分，权柄的宝座是联于君王职分：

1 从神的宝座流出生命水河的流，为着施恩，（启二二 1，）也流出火河，为着审判。（但七 9 ～ 10。）

2 生命水的河产生新耶路撒冷这座水城，神审判的火河就流成火湖。

3 当我们摸神施恩的宝座，让生命的水从我们通过，我们就受怜悯，得恩典，作应时的帮助；这样我们就能摸神权柄的宝座，使神能审判我们里面不该有的光景。

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

C. This supply, this flow of the Spirit of life, is the timely help, which is the mercy and grace of God; mercy and grace refer to God flowing through us and being gained by us.

D. Timely help is the living God, the flowing God, coming into us and flowing through us to refresh, water, and supply us; whenever, by the Lord's blood (Heb. 10:19-20), we come forward and touch the throne of grace, God flows to refresh and water us, and we experience indescribable joy, no matter how harsh the circumstances are (1 Pet. 1:8).

E. To the believers this throne is the throne of grace, but to God's enemy it is the throne of authority; the throne of grace is related to the priesthood, and the throne of authority is related to the kingship:

1. Out from the throne of God flows the river of water of life for grace (Rev. 22:1) and the river of fire for judgment (Dan. 7:9-10).

2. The flow of the river of water of life produces the New Jerusalem as a city of water, but the river of the fire of God's judgment flows into the lake of fire.

3. When we touch the throne of grace and allow the water of life to flow through us, we receive mercy and grace for timely help; then we can touch His throne of authority so that He can judge the improper situations within us.

F. God wants us to enter into the Holy of Holies, our spirit, in order to touch the throne of grace and allow the water of life to flow through us; this flow will bring us into the fellowship with God and will cause us to be built up in His life to be His dwelling place, His spiritual house, His holy and royal priesthood—1 Pet. 2:5, 9.

第一周 · 周一

晨兴喂养

亚六 12 ～ 13 “对〔大祭司约书亚〕说，万军之耶和华如此说，看哪，有一人，名为苗；祂要从自己的地方长起来，并要建造耶和华的殿。祂要建造耶和华的殿，并担负尊荣，坐在宝座上掌权；又必在宝座上作祭司，在两职之间筹定和平。”

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

在两职之间〔13〕，意即在祭司职分和君王职分之间。在旧约，君王不能作祭司；但在千年国里，基督与得胜者都要作王掌权，并作祭司事奉神。在基督与得胜者的身上，这两个责任合而为一（亚六 13 注 1）。

信息选读

〔撒迦利亚六章十二至十三节〕告诉我们，基督是那枝子（苗），祂身兼祭司与君王，祂要建造耶和华的殿。按照以赛亚四章二节，以及十一章一节，基督是耶和华的苗，又是耶西的枝子。就祂人性的一面说，祂是耶西的枝子；

‹‹ WEEK 1 — DAY 1 ››

Morning Nourishment

Zech. 6:12-13 ...Speak to [Joshua the high priest], saying, Thus speaks Jehovah of hosts, saying, Here is a man, whose name is the Shoot; and he will shoot forth from his place and will build the temple of Jehovah. Indeed, it is he who will build the temple of Jehovah; and he will bear majesty and will sit and rule on his throne; and he will be a priest on his throne; and the counsel of peace will be between the two of them.

The...eight visions of comfort, consolation, and encouragement [in Zechariah 1—6] are confirmed by the crowning of Joshua the high priest—typifying Christ in His priesthood—linked with Zerubbabel the governor of Judah (6:12-13), typifying Christ as the Shoot of David in His kingship....Christ, typified in verses 11 through 13 by two persons, Joshua and Zerubbabel, is the unique One to hold the two offices of the priesthood and the kingship. In all history He is the only person qualified to bear the responsibilities of these two offices in God's administration. Thus, in Hebrews 7 Christ is both the High Priest and the King, as typified by Melchizedek (cf. Gen. 14:18). Because Melchizedek bore the two offices of the priesthood and the kingship, he was a type of Christ as the One who would bear both the priesthood and the kingship in God's administration. (Zech. 6:11, footnote 1)

Between the two [v. 13] means between the priesthood and the kingship. In the Old Testament no king could be a priest, but in the millennium both Christ and the overcomers will be kings to reign and priests to serve God. These two responsibilities will be reconciled in both Christ and the overcomers. (Zech. 6:13, footnote 1)

Today's Reading

[Zechariah 6:12-13] tells us that Christ is the Shoot [Branch, KJV], and as both Priest and King, He will build the temple of Jehovah. According to Isaiah 4:2 and 11:1, Christ is both the Shoot of Jehovah and the Branch of Jesse. In His humanity He is the Branch of Jesse, and in His divinity He is the Shoot

就祂神性的一面说，祂是耶和华的苗。由此可知，苗是指祂的成为肉体说的，换言之，就是祂的神性与人性相调。这位称为苗的，有神人两性在祂里面。祂是从神出来的苗，又是从人出来的枝子。

那名为苗的，祂要建造耶和华的殿，身负两职。一个就是祭司职任，还有一个就是君王职任。…祂身兼祭司与君王，为要建造神的殿。为着能将神的殿造好，那苗需要身负祭司与君王两项职分。

约翰十五章说，我们是那苗的众枝子。那苗是真葡萄树，我们是那苗的枝子，我们乃是那位成为肉体者的枝子。这是非常基本的，因为召会的建造乃是在于话成肉体。召会不仅是一班信主的人，她乃是一班奇特而又奇妙的人物。因为他们是与神相调的。

二性品也许不是一个太恰当的名词，但是略能描绘出两种生命相调的故事。因此，基督徒乃是最高级的二性品。…我们是一班奇特的子民。我们之所以如此奇妙，因为我们乃是神与人的调和。我们乃是那苗的许多枝子。…如果我们活着单单是一个人，我们实际上还算不得是召会的一分子。我们必须是一个二性品。别人会很难说出我们究竟是什么！基督身体的一切肢体都是奇特的子民，因为他们乃是神与人的调和。他们是那苗的许多枝子，他们也必须身负祭司与君王双重的职事。

在撒迦利亚三章，大祭司约书亚与圣殿的建造有关；在四章，犹大的省长所罗巴伯也与圣殿的建造有关。

在哈该书一章一至二节中，多次同时提到大祭司与省长。大祭司代表祭司的职任，而省长代表君王的职任。这又是说明祭司职任与君王职任都直接关系神圣殿的建造（李常受文集一九六六年第一册，五九四至五九七页）。

参读：李常受文集一九六六年第一册，祭司的体系，第四章。

of Jehovah. By this we can see that the Branch refers to His incarnation, that is, His divinity mingled with humanity. This One who is called the Branch has both the divine and human natures in Him. He is the Shoot out of God and the Branch out of man.

It is as the Shoot that He will build the temple of Jehovah bearing two ministries. One is the priesthood, and the other is the kingship....He is both Priest and King for the purpose of building the temple of Jehovah. In order to build up the temple of Jehovah properly, the Shoot needs to bear the priesthood and the kingship.

John 15 tells us that we are branches of the Shoot. The Shoot is the true vine, and we are the branches of this Shoot. We are branches of the incarnated One. This is very basic, for the building up of the church is a matter of incarnation. The church is not merely a group of human believers; it is a group of people who are peculiar, strange, and wonderful because they are mingled with God.

The word hybrid may not be the best word, yet it gives a picture of two lives mingled together. Therefore, a Christian is the highest hybrid....We are a peculiar people yet so marvelous and wonderful because we are a mingling of God with man. We are branches of the Shoot. If we live simply as a man, we are not in reality a member of the church. We must be a hybrid. Others should find it rather hard to tell what we are. All the members of the Body of Christ are a peculiar people because they are a mingling of God with man. They are branches of the Shoot, and they must also bear the twofold ministry of the priesthood and the kingship.

In Zechariah 3 Joshua the high priest is related to the building of the temple, and in chapter 4 Zerubbabel, the governor of Judah, is also related to the building of the temple.

[In Haggai 1:1-2] the governor and the high priest are mentioned together. The high priest represents the priesthood, and the governor represents the kingship. Again, the priesthood and the kingship are both directly related to the building of the temple of God. (CWWL, 1966, vol. 1, pp. 451-453)

Further Reading: CWWL, 1966, vol. 1, “The Priesthood,” ch. 4

第一周 · 周二

晨兴喂养

创十四 18 “又有撒冷王麦基洗德带着饼和酒出来迎接；他是至高神的祭司。”

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

我们在灵里能主观经历的这位天上的基督，主要的乃是大祭司。希伯来书的中心乃是天上的基督，而这位天上基督主要的点乃是，祂是大祭司。…本书主要的是说到基督的祭司职分。

基督是大祭司，但祂的身分却是君王。当祂尽祭司职分时，祂乃是君王。…祂将君王职分和祭司职分合并（亚六 13），为着神的建造和神的荣耀。基督的君王职任借着公义，保持平安的秩序。这种平安的秩序，是神的建造所需要的。神的家乃是在平安的光景中建造的。基督的祭司职任，供应神建造的一切需要。这样，祂的荣耀就显明出来了。

祭司若只是为可怜的罪人献祭，就不需要作君王。…但是这位大祭司要将经过过程的神供应给得胜的战士，祂就必须是公义王和平安王（希伯来书生命读经，四三二、四三六页）。

信息选读

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

‹‹ WEEK 1 — DAY 2 ››

Morning Nourishment

Gen. 14:18 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.

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

The Christ in heaven who can be experienced by us subjectively in our spirit is mainly the High Priest....The focus of Hebrews is the heavenly Christ, the main point of the heavenly Christ is that He is the High Priest, and Hebrews is concerned primarily with the priesthood of Christ.

Christ is the High Priest, but His status is that of a king. As He functions as a Priest, He is a King....He combines the kingship together with the priesthood (Zech. 6:13) for God's building and for His glory. Christ's kingship maintains a peaceful order through righteousness. This peaceful order is necessary for God's building. The building of God's house is in a situation of peace. Christ's priesthood ministers all the supply needed for the building of God. In this His glory is manifested.

A priest who offers sacrifices for pitiful sinners does not need to be a king....But, in order for the High Priest to minister the processed God to a victorious fighter, He must be both the King of righteousness and the King of peace. (Life-study of Hebrews, pp. 359, 362)

Today's Reading

Christ is not only the King with power and authority (Psa. 110:1-2); He is also the High Priest (Heb. 2:17; 4:14; 6:20; 8:1; 9:11). Christ's heavenly ministry in His ascension includes both His kingship and His priesthood. As the King He has the scepter to rule over the earth and to manage our affairs, and as the High Priest He is interceding for us and taking care of our case before God (Heb. 7:25-26; 9:24; Rom. 8:34; Rev. 1:12-13). (Psa. 110:4, footnote 1)

基督在地上的职事里，乃是照着亚伦的等次为大祭司，为着除掉罪（来九 14、26）。然后，基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司（五 6、10），不是为着罪献祭，乃是将那经过成为肉体、人性生活、钉十字架和复活之过程的神（由饼和酒所表征—太二六 26 ～ 28）服事给我们，作我们生命的供应，使我们蒙拯救到底（来七 25 上）（创十四 18 注 3）。

根据圣经，祭司职分有三面的讲究，就是亚伦祭司职分这一面，君尊祭司职分这一面，和神圣祭司职分这一面。

亚伦的祭司职分解决了罪的问题，君尊的祭司职分把神供应我们，…成为我们的享受，作我们每日的供应。

在神的永远计划里，祂原初的目的是要人吃祂喝祂（创二 9 ～ 10）。神永远的计划，就是要将祂自己分赐到人里面，作人的一切，使人能成为祂完满的彰显。神这个目的，唯有借着基督君尊的祭司职分，把经过过程的神分赐给我们，作我们每日的供应，才能达成。但是在神完成这事之前，罪进来了。因此，罪的问题必须先解决。…因着撒但把罪带进来，阻挠了神的定旨，所以罪的问题就必须解决。因此，才需要带进亚伦的祭司职分，好解决罪的问题。

罪虽然过去了，但造成了严重的后果，就是死。按照罗马五章，罪的结果乃是死。我们对于死的领会，不该照着我们人狭窄的观点。根据圣经对于死的广义领会，死包括了虚空、败坏、叹气、叹息、毁坏等等。一切的事物都在毁坏。…在罗马五章，我们看见罪和死；在八章，我们有虚空、败坏、辖制、叹息和毁坏。…由于死所带来的结果，我们就需要神圣的祭司职分，好带来生命，消除死亡。…拯救我们脱离死所带来的这些结果，…不是指救主的拯救，乃是指神圣祭司职分的拯救（希伯来书生命读经，四五九至四六二页）。

参读：希伯来书生命读经，第三十二至三十五篇。

In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin (Heb. 9:14, 26). Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (Heb. 5:6, 10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply that we may be saved to the uttermost (Heb. 7:25a). (Gen. 14:18, footnote 3)

According to the Scriptures, there are three aspects of the priesthood: the aspect of the Aaronic priesthood, the aspect of the kingly priesthood, and the aspect of the divine priesthood.

While the Aaronic priesthood solves the problem of sin, the kingly priesthood ministers God to us,...the One who has been processed and imparted to us to be our daily supply.

That man should eat and drink of God was the original and initial intention of God in His eternal plan (Gen. 2:9-10). In God's eternal plan, God intended to dispense Himself into man to be man's everything that man might become His complete expression. This intention can only be accomplished by Christ's kingly priesthood, which ministers the processed God to us as our daily supply. However, before this was accomplished, sin came in. Therefore, the problem of sin had to be solved....Since Satan had brought in sin to frustrate God's purpose, the problem of sin had to be solved. Hence, there was the need of the Aaronic priesthood, which was brought in to solve the problem of sin.

Although sin is over, it caused a tremendous result—death. According to Romans 5, the issue of sin is death. We should not understand death according to the narrow view of our human concept. According to the broadest understanding of death in the Bible, death includes vanity, corruption, sighing, groaning, and decay. Everything is decaying....In Romans 5, we have sin and death; in Romans 8 we have vanity, corruption, bondage, groaning, and decay....Because of the issues of death, we need the divine priesthood, which is the presence of life and the absence of death....To be saved from these issues of death...is not the saving of the Savior but the saving of the divine priesthood. (Life-study of Hebrews, pp. 381-384)

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

第一周 · 周三

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理…全地、并地上所爬的一切爬物。”

启一 5 ～ 6 “…耶稣基督，…祂爱我们，用自己的血，把我们从我们的罪中释放了；又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。”

神创造人乃是按着祂的形像（创一 26）。神所以按着祂的形像造人，乃是要人作祂的彰显。等到神把人造好之后，神又把权柄赐给人。神给人权柄，乃是要人作祂的代表。…形像这一条线，就是祭司的一条线。因为人唯有作祭司亲近神，让神从里面流通，才能有神的形像。我们都知道，摩西有四十天之久，停留在神的面前，和神交通，结果他就被神浸透。当他从神的面光中出来时，他面上放光，真是像神〔出三四 28 ～ 30〕。在那四十天之中，摩西实实在在是在那里作神的祭司。他抛开一切的事务，进到神面前，活在神的面光中，摸着神自己，让神从他里面流通，让神把他浸透，以致他身上全是神的荣光。这说明他有神的形像，完全是因为他是一个作祭司的人，实际地过祭司的生活（祭司职分与神的建造，一〇五至一〇六页）。

信息选读

我们很容易想到，权柄的线就是君王的线；因为君王是从神得着权柄，为神掌权的。所以圣经中形像和权柄这两条线，就是祭司和君王的两条线。这两条线从头至尾完全贯通全本圣经。…圣经一开头说到神创造人，就提到形像和权柄。到了圣经末一卷启示录，一开始在一

‹‹ WEEK 1 — DAY 3 ››

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...over all the earth and over every creeping thing that creeps upon the earth.

Rev. 1:5-6 ...Jesus Christ...who loves us and has released us from our sins by His blood and made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

God created man in His image so that man would be His expression, and He gave dominion to man so that man would be His representation (Gen. 1:26)....The line of image is the line of the priesthood, because only when man draws near to God and allows God to flow through him can God's image be expressed. Moses remained in the presence of God and fellowshipped with God for forty days. As a result, he was saturated with God, and his face was shining (Exo. 34:28-30). In those forty days Moses was with God as a priest. He put aside all other matters and remained with God. He lived in the presence of God, touched God, and allowed God to flow through him and saturate him so that his whole being was filled with the glory of God. This shows that those who bear the image of God live the life of a priest in a practical way. (The Priesthood and God's Building, p. 92)

Today's Reading

It is easy to associate the line of dominion with the line of the kingship, because a king receives authority from God in order to reign for God. Hence, in the Bible the lines of image and dominion are the lines of the priesthood and the kingship. These two lines run from the beginning of the Bible to the end of the Bible. When the Bible speaks of God creating man, it speaks of image and dominion. In the

章五至六节，使徒就说，主用祂自己的血，把我们从我们的罪中释放了，是要叫我们作祭司。到了五章十节又说，主叫我们作祭司，也作君王，在地上执掌王权。二十章六节提到我们复活进入荣耀，与主同在时，仍然说我们要作祭司，并要与主一同作王。到末了，新耶路撒冷显出来时，使徒又说，这座圣城的光景就像碧玉。碧玉就是神的形像，因为神显出来的形像就是碧玉（四3）。这座圣城里面有神的活水，就是生命的灵，一直在流通着，使全城满了神的自己，所以外面完全彰显出神的形像。同时，那些有分于新耶路撒冷的人也都要作王执掌神的权柄，直到永永远远（二二5）。

圣经里一直有祭司和君王的两条线，祭司是叫人能像神，君王是叫人能代表神；祭司是叫人有神的形像，君王是叫人有神的权柄。

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

人受造主要有两面：形像和权柄，就是管治权（创一26）。形像是指神的彰显，而管治权是为着代表神对付祂的仇敌。这两面都是在神原初的心意中。…从圣经的开头到末了，有这两条线：形像和彰显的线，以及管治权和代表的线。

祭司职分是为着神的彰显。祭司享受主，他们就成为祂的彰显、显出、居所和住处。借着祭司职分，神完全地得着祂的形像和彰显。另一面，君王职分是为着权柄和管治权。君王代表神对付祂的仇敌。这是神原初心意的两个项目（李常受文集一九六五年第二册，六一〇至六一一页）。

参读：李常受文集一九六五年第二册，在生命中尽基督身体恩赐的功用，第七至八章。

last book of the Bible, Revelation, the apostle John says that the Lord has released us from our sins by His blood so that we might be priests (1:5-6), that the Lord made us priests and a kingdom to reign on the earth (5:10), and that when we are resurrected and enter into glory, we will be priests who will reign with the Lord (20:6). Finally, when the New Jerusalem is manifested, the holy city is like jasper (21:11, 18). Jasper denotes the image of God, because God is like jasper in appearance (4:3). In the holy city the water of life—the Spirit of life—flows to fill the city with God; hence, the image of God is fully expressed. Furthermore, those who are a part of the New Jerusalem will reign as kings and exercise God's authority for eternity (22:5).

The two lines of the priesthood and the kingship run through the Bible. The priesthood enables man to express God, and the kingship enables man to represent God. The priesthood causes man to have the image of God, and the kingship causes man to have the dominion of God.

God created man with the intention that man would be a priest, that is, a person who draws near to God, allows God to flow through him, is saturated with God, and expresses the glory of God. God also intended that man would exercise His authority. (The Priesthood and God's Building, pp. 92-93)

There are two main aspects in the creation of man: image and authority, dominion (Gen. 1:26). Image refers to the expression of God, and dominion is for the representation of God to deal with His enemy. These two aspects were in God's original intention....From the beginning to the end of the Bible there are these two lines, the line of image and expression and the line of dominion and representation.

The priesthood is for the expression of God. The priests enjoy the Lord, and they become His expression, manifestation, habitation, and dwelling place. Through the priesthood God fully gains His image and expression. The kingship, on the other hand, is for authority and dominion. The kings represent God to deal with His enemy. These are the two items of the original intention of God. (CWWL, 1965, vol. 2, p. 466)

Further Reading: CWWL, 1965, vol. 2, "Functioning in Life as Gifts Given to the Body of Christ," chs. 7-8

第一周 · 周四

晨兴喂养

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

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

照着新耶路撒冷这幅图画，宝座的权柄和生命的交通乃是为着新耶路撒冷的建造。这正好符合撒迦利亚六章十二至十三节所说，祭司和君王这两种职分，乃是汇合在主耶稣身上，并且这样的汇合是为着建造神的殿（祭司职分与神的建造，三一页）。

信息选读

在新耶路撒冷，神的宝座乃是中心；这就是君王职任、权柄、作头和作主。然后从宝座流出生命水的河；这就是祭司职任。宝座就是君王、权柄；水流就是祭司与交通。当我们向主敞开，祂自己就能漫溢在我们里面，并且流出去供应别人。这样，我们就在祭司职任的交通中，而这交通的流是带着宝座的权柄，整个新耶路撒冷都在这宝座与生命水流之下。这表明整个神的建造是在祭司职任与君王职任之下。

我们最需要的事，乃是站住祭司与君王的地位。这是我们生而有的权利。我们一生在神的家中，就是祭司与君王，现在我们必须有足够的胆量，靠着主的恩典来接受这个地位。但是单有这种宣告是不灵的。我们还必须向主敞开，

‹‹ WEEK 1 — DAY 4 ››

Morning Nourishment

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

According to the picture of the New Jerusalem, the authority of the throne and the fellowship of life are for the building of the New Jerusalem. This corresponds to Zechariah 6:12-13, which speaks of the offices of the priesthood and the kingship converging in Joshua, who is a type of the Lord Jesus, for the sake of the building of God's temple. (The Priesthood and God's Building, p. 32)

Today's Reading

The throne of God is the center of the New Jerusalem. This is the kingship, the authority, the headship, and the lordship. Then from the throne issues the flow of the river. This is the priesthood. The throne is the kingship with the authority; the flow is the priesthood with the fellowship. When we open ourselves to the Lord, He is able to flood us with Himself that He may flow out to others. Then we are in the fellowship of the priesthood, and the flow of this fellowship brings the authority of the throne with it. The whole New Jerusalem is under the throne and the flow of the living water. This indicates that the whole building of God is under the priesthood with the kingship.

What we need most is to assume our position as priests and kings. This is our birthright. We have been born in the house of God as priests and kings; now we must be bold enough by His grace to take up this position. However, merely to declare this does not work. We must also open ourselves to the Lord for Him to

让祂来得着我们，用祂自己饱和我们，并使祂从我们身上流出去。然后我们才有祭司的水流，其中带着君王的权柄。

我们是在这种情形中来聚会。我们活动时就是一个祭司和君王。我们不是来教导别人，乃是向主敞开自己，让主的流能借着我们流到别人身上。我们只要在灵里借着祷告或赞美向主有所表达。一旦主得着一条通路通过我们，那从我们里面出来的流临到别人，会强到一个地步，整个聚会都会成为一道活水的流。在此没有借心思的运用而有的教训，只有借灵的运用而产生的水流。

我们众人都必须向主敞开自己，让祂流进来变化我们。然后，我们就要得着权柄并有次序，在聚会中就有生命的流，并且带着元首的权柄。

无论在新约或旧约，在神的建造上这双重的职事都是必需的。彼前二章五节与九节告诉我们，属灵的殿的建造就是祭司的体系，而这祭司的体系是圣别的，也是君尊的。这些祭司乃是君王。他们认识交通与权柄，意思就是说，他们认识内里的生命和主的元首地位。我们必须在里面有生命的流，又在主的元首权柄之下。

召会不是民主或独裁的问题，而是王权的问题。当我要去与一位弟兄说话的时候，我必须在主元首的权柄下说。我没有自由说任何话。这不是受人的控制，乃是元首控制身体。我们若在元首之下，我们也就在权柄之中。我们无须自己运用权柄叫别人顺服，他们自己会因我们在元首的权柄之下，而感觉到我们身上的权柄。

我们作神儿女的必须都认识，我们生来就是祭司与君王。因此，我们必须靠着祂的恩典，借着运用我们的灵，来取用这个地位，实际作祭司，并服在元首的权柄之下。然后这生命里的交通，带着主元首的权柄，要叫召会得着建造（李常受文集一九六六年第一册，五九八至六〇二页）。

参读：李常受文集一九六六年第一册，祭司的体系，第四章。

possess us and saturate us with Himself that He may flow out of us. Then we will have the flow of the priesthood, in which there is the authority of the kingship.

It is in this way that we come to the meetings. We simply behave as priests and kings. We do not come to teach others, but we open ourselves to the Lord that His flow might flow through us to others. We simply open our spirit to express something to the Lord by praying or praising. Once the Lord has a channel through us, the flow out of us into others will be so prevailing that the whole meeting will be a flow of living water. There will not be teaching with the exercise of the mind but only the flow through the exercise of the spirit.

We must open ourselves to the Lord and let Him flow in to transform us. Then we will have the authority and be in order. There will be the flow of life with the headship in the meetings.

In both the Old and New Testaments, this twofold ministry is necessary in the building of God. First Peter 2:5 and 9 tell us that the building of the spiritual house is the priesthood and that this priesthood is holy and kingly. These priests are kings. They know the fellowship and the authority, meaning that they know the inner life and the Lord's headship. We must have life flowing within and be under the headship of the Lord.

The church is not a matter of democracy or autocracy; it is a matter of kingship. When I am going to speak to a brother, I must speak under the headship of the Lord. I do not have the freedom to say anything apart from the Lord. This is not the control of man but the control of the Head over the Body. If we are under this headship, we will also be in authority. It is needless for us to exercise authority over others; they will sense the authority in us by our being under the authority of the Head.

We, as the children of God, must realize that we are born priests and kings. Therefore, by His grace we must assume this position by exercising our spirit to take the priesthood in reality and to be under the headship. Then the fellowship in life with the headship of the Lord will build up the church. (CWWL, 1966, vol. 1, pp. 454-457)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 4

第一周 · 周五

晨兴喂养

来四 14 ～ 16 “所以，我们既有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，便当坚守所承认的。因我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪。所以我们只管坦然无惧地来到施恩的宝座前…。”

新约里有一卷书专特说到基督作祭司，那就是希伯来书。它给我们看见基督作祭司，如何叫人享受神作生命、道路和实际，而把人带到至圣所，就是与神的交通里（二 17，三 1，四 14，五 6，七 1）。新约里也有一卷书专特讲到基督是君王，那就是马太福音。它给我们看见基督作以马内利，叫神与人联合，因此将神的权柄带到人身上（一 1、23，二 6）。希奇的是，这两卷书都提到建造。希伯来书里有城的建造（十一 9 ～ 10、16，十二 22），马太福音里有召会的建造（十六 18）。实在说，城的建造和召会的建造乃是一件事（祭司职分与神的建造，三一至三二页）。

信息选读

基督作祭司是为着神的建造，基督作君王也是为着神的建造。然而要记得，这两件事并不是分开的。希伯来书虽然专特说到主耶稣作祭司，但也说到主耶稣乃是照着麦基洗德的等次作祭司，而麦基洗德乃是撒冷王（六 20，七 1）。这一位作祭司的主，也是君王。同样的，马太福音虽然给我们看见基督是君王，但是在其中也能读出祂作祭司的味道。就如祂要牧养祂民以色列，以及祂来乃是要服事人（二

‹‹ WEEK 1 — DAY 5 ››

Morning Nourishment

Heb. 4:14-16 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession. For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin. Let us therefore come forward with boldness to the throne of grace...

In the New Testament the book of Hebrews deals particularly with the aspect of Christ as the Priest. This book shows that Christ, as the Priest, enables us to enjoy God as our way, our reality, and our life. He brings the believers into the Holy of Holies, that is, into fellowship with God (2:17; 3:1; 4:14; 5:6; 7:1). In the New Testament the Gospel of Matthew deals particularly with the aspect of Christ as the King. This book shows us that Christ is Emmanuel, joining God with man and bringing the authority of God to man (1:1, 23; 2:6). Although Hebrews speaks of Christ as the Priest and the Gospel of Matthew speaks of Christ as the King, both books speak of the matter of building. Hebrews speaks of the building of a city (11:9-10, 16; 12:22), whereas the Gospel of Matthew speaks of the building of the church (16:18). The building of the church and the building of the city are the same thing. (The Priesthood and God's Building, p. 32)

Today's Reading

Christ is the Priest for God's building, and Christ is the King for God's building. These are not two separate matters. Although Hebrews speaks in a detailed way concerning the Lord Jesus as a priest, it speaks of the Lord Jesus being a priest according to the order of Melchizedek, who is the king of Salem (6:20—7:1). Hence, the Lord as a priest is also a king. Similarly, although the Gospel of Matthew shows that Christ is the King, there is also an indication of His being a priest. For example, He came to shepherd His people Israel and to serve (2:6;

6，二十 28），这些都是说到祂祭司的一面。可见在基督身上有祭司的交通，也有君王的权柄，而这些都是为着神的建造。

圣经不仅说基督有君王和祭司两面的职分，也说我们蒙恩的人有这两面的职分。彼前二章九节清楚启示，我们这些来到主面前，被主建造的人，乃是君尊的祭司。君尊的意思，就是有君王的身分和权柄；因为在我们身上有神的王权。祭司说出在我们身上有生命、道路和实际的交通。启示录五章十节说，神叫我们作祭司，在地上执掌王权。所以，我们这些与基督联结的人，也有君王与祭司这两面的职分，能符合神建造的需要（祭司职分与神的建造，三二至三四页）。

末了，我们来看启示录二十二章的那幅图画。在新耶路撒冷城里，有生命的活水从宝座流出来。宝座是权柄的问题，生命的活水是交通的问题。生命的流通就是交通，所带下来的就是权柄；新耶路撒冷的建造就在这里。今天我们在召会中，从宝座流出的生命活水，在我们中间该是流通的。然而，现在我们的光景是不能流通，生命的活水流到你那里，好像只能流进去，不能流出来，结果就不能再流进去；流到他那里，也是不通，只能流进去，不能流出来。可以说，宝座上流通的生命，流到我们这些人身上，都是到处碰壁。我们都知道，召会要建造，需要我们众人变化、变质。然而，变化、变质的东西，都是生命的水流所产生出来的。

巴不得在我们中间，每一个人都是君尊的祭司，都有宝座上的生命流在我们里面。但愿我们每个人身上，都实在有〔主〕的权柄，也有〔主〕的交通；实在显出君王的光景，也显出祭司的光景（二一至二三页）。

参读：祭司职分与神的建造，第一至二篇。

20:28). These examples speak of His being a priest. In Christ there is both the fellowship of the priesthood and the authority of the kingship, both of which are for God's building.

According to the Bible, in addition to Christ, who has the offices of the kingship and the priesthood, the redeemed ones have both offices as well. First Peter 2:9 reveals that the redeemed ones are a "royal priesthood." The word royal means that we have the position and authority of a king. The word priesthood indicates that we have the fellowship of life. Revelation 5:10 speaks of God making us priests to reign on the earth. We are joined to Christ, and we have the offices of the kingship and the priesthood. Thus, we are able to meet God's need for the building.

In conclusion, let us look at the picture in Revelation 22. In the New Jerusalem there is a river of water of life flowing from the throne. The throne is a matter of authority, and the flowing water of life is a matter of fellowship. The flow of water signifies fellowship, and this flow is related to authority. This is the source of the building up of the New Jerusalem. In the church today the water of life from the throne should be flowing freely among us. Nevertheless, in our present condition it is not flowing freely. Although the water of life may flow to you, it is not easy for it to flow out of you to others. Thus, it ceases to flow. The water of life must flow into us and out of us. When the flow of life comes to us from the throne, it seems to run into barriers that prevent it from flowing out of us. In order for the church to be built up, we need to be transformed. However, this transformation can be produced only from the flowing of the water of life.

We earnestly hope that everyone among us would be a royal priest who has the flow of life from the throne. We hope that in every one of us there would be an expression of both the priesthood and the kingship. (The Priesthood and God's Building, pp. 32-34, 23-25)

Further Reading: The Priesthood and God's Building, chs. 1-2

第一周 · 周六

晨兴喂养

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

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

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

信息选读

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

‹‹ WEEK 1 — DAY 6 ››

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

According to Hebrews 4:16, the way to minister as a priest is simply to come forward to the throne of grace to receive mercy and find grace for timely help. Revelation 22:1 says that the river of water of life proceeds from the throne of God. If we compare these two verses, we will realize that mercy and grace proceed out of God to be man's life. When we come forward to behold God and contact Him by praying in our spirit and touching His throne, we experience the Spirit flowing in us. The operation of the Spirit in us is not only like the anointing but also like the flowing of the water of life. When we draw near to God in prayer to fellowship with Him, we have an inner sense that the Spirit is flowing through us and supplying us. This supply is the timely help, which is the mercy and grace of God. Although we are unworthy, the mercy of God reaches us and positions us to receive His grace as our timely help. (The Priesthood and God's Building, p. 97)

Today's Reading

Both mercy and grace refer to God flowing through us and being gained by us....Whether or not our prayer is "answered," as long as we contact God, He will flow through us as the living water. This flow is our timely help. The problems might remain or even become worse, but inwardly we will experience unspeakable peace and joy. This is timely help. Timely help is the living God, the flowing God, coming into us and flowing through us to refresh, water, and supply us.

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

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

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

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

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

参读：祭司职分与神的建造，第八篇。

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

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

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

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

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

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

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 1 — 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.

申言稿：