

為着神的建造之祭司職分的恢復

第三篇

基督作祭司的食物、
衣服和住處

讀經：來十 5～10，約六 57，63，加三 27，羅十三 14，彼前二 5 上，詩二七 4

綱 目

壹 基督是祭司的食物—約六 57，63，耶十五 16：

一 基督頂替舊約一切的祭物，除去舊約一切的豫表，立定祂自己作我們的一切，乃是神極大的旨意—來十 5～10。

二 我們必須過一種合乎神的心和旨意的生活，天天享受基督作一切祭物的實際，成為我們的食物，為着達到三一神的神聖目標，就是把我們眾人都帶到祂裏面，使我們以祂作我們的居所，並讓祂以我們作祂的居所，為着祂那神人二性擴大的宇宙合併—約一 14，十四 23，啓二一 3，22：

1 贖罪祭表徵基督替我們成為罪，在十字架上藉着死定罪了罪—利四 3，六 26，林後五 21，羅八 3，約一 29，三 14。

The Recovery of the Priesthood for God's Building

Message Three

Christ as the Food, Clothing,
and Dwelling of the Priests

Scripture Reading: Heb. 10:5-10; John 6:57, 63; Gal. 3:27; Rom. 13:14; 1 Pet. 2:5a; Psalms 27:4

Outline

I. Christ is the food of the priests—John 6:57, 63; Jer. 15:16:

A. Christ's replacing of all the Old Testament offerings, taking away all the Old Testament types and establishing Himself as everything to us, is God's great will—Heb. 10:5-10.

B. We need to live a life according to God's heart and will by daily enjoying Christ as the reality of the offerings for our food to arrive at the divine goal of the Triune God, which is to bring us all into Himself that we may take Him as our dwelling place and allow Him to take us as His dwelling place for His universal, enlarged, divine-human incorporation—John 1:14, 29; 14:23; Rev. 21:3, 22:

1. The sin offering signifies that Christ was made sin for us that through His death on the cross, sin might be condemned—Lev. 4:3; 6:26; 2 Cor. 5:21; Rom. 8:3; John 1:29; 3:14.

- 2 贖愆祭表徵基督在祂的身體裏親自擔當了我們的罪，在十字架上受了神的審判，解決了我們行為上的罪，使我們在罪行上得着赦免—利五 6，七 6～7，彼前二 24，三 18，賽五三 5～6，10～11，約四 15～18。
- 3 那『完全為着神滿足、給神作食物』的燔祭，豫表基督是神的喜悅和滿足，祂在地上的生活絕對為着神；燔祭是『神的食物』，讓神享受並得着滿足—利一 3，民二八 2～3，約七 16～18。
- 4 素祭豫表在人性並為人生活裏的基督，祂的生活為人都是正確適度，柔細均勻，清潔無罪的一利二 1，3～4，約七 46，十八 38，十九 4，6。
- 5 平安祭豫表基督是成就和平者，祂為我們受死流血，作了我們與神之間的和平與交通，使我們能與神共同享受基督，在祂裏面與神相安、相交，神人同得滿足—利三 1，七 14，31～34，弗二 14～15，約十二 1～3，二十 21，啓二一 2。
- 6 搖祭表徵在愛中復活的基督—利七 30，十 15。
- 7 舉祭豫表在升天與高舉裏有能力的基督—七 32，出二九 27，弗一 21。
- 8 奠祭表徵基督成為獻祭者的享受，使獻祭的人被基督這屬天的酒所充滿，甚至使他成為獻給神的酒，作神的享受和滿足—出二九 40，民二八 7～10，賽五三 12，腓二 17，提後四 6，士九 13，太九 17。
- 9 陳設餅，面餅，表徵神的同在，神的面，乃是神祭司的筵席，作他們事奉的供應，為着神的建造—出二五 30，利二四 9，參撒上一 6。

貳 基督是祭司的衣服—加三 27，羅十三 14：

2. The trespass offering signifies that Christ bore our sins in His own body and was judged by God on the cross to deal with our sinful deeds that we might be forgiven in our sinful conduct—Lev. 5:6; 7:6-7; 1 Pet. 2:24; 3:18; Isa. 53:5-6, 10-11; John 4:15-18.
3. The burnt offering, which was wholly for God's satisfaction as food for God, typifies Christ as God's pleasure and satisfaction, as the One whose living on earth was absolutely for God; it is God's food that God may enjoy it and be satisfied—Lev. 1:3; Num. 28:2-3; John 7:16-18.
4. The meal offering typifies Christ in His humanity and in His human living, which was proper, even, tender, fine, balanced, pure, and sinless—Lev. 2:1, 3-4; John 7:46; 18:38; 19:4, 6.
5. The peace offering typifies Christ as the Peacemaker, the One who became the peace and the fellowship between God and us by shedding His blood and dying for us, enabling us to enjoy Christ with God and to have fellowship with God in Christ for our mutual satisfaction with God—Lev. 3:1; 7:14, 31-34; Eph. 2:14-15; John 12:1-3; 20:21; Rev. 21:2.
6. The wave offering signifies the resurrected Christ in love—Lev. 7:30; 10:15.
7. The heave offering typifies the powerful Christ in ascension and exaltation—7:32; Exo. 29:27; Eph. 1:21.
8. The drink offering signifies Christ as the enjoyment of the offerer, enabling the offerer to be filled with Christ as the heavenly wine and even to become the wine offered to God for His enjoyment and satisfaction—Exo. 29:40; Num. 28:7-10; Isa. 53:12; Phil. 2:17; 2 Tim. 4:6; Judg. 9:13; Matt. 9:17.
9. The bread of the Presence, the face-bread, signifies that God's presence, God's face, is the feast of God's priests to be their serving supply for His building—Exo. 25:30; Lev. 24:9; cf. 1 Sam. 21:6.

II. Christ is the clothing of the priests—Gal. 3:27; Rom. 13:14:

一 雖然我們已經浸入基督，已經在基督裏面，（六 3，加三 27，）我們還需要穿上基督；穿上基督就是憑基督活着，（二 20，）並活出基督，（腓一 21，）而顯大基督。（20。）

二 穿上基督，與穿上光的兵器（羅十三 12）相同，指明基督就是為着那靈和肉體私慾之間爭戰之光的兵器。（六 13，加五 17。）

三 按豫表，衣服表徵彰顯；（參賽六四 6，啓十九 8；）祭司的衣服表徵事奉的祭司所彰顯的基督；照聖經看，沒有人比祭司所穿戴的更華美。

四 祭司的衣服主要是為榮耀為華美，表徵基督神聖榮耀和人性華美的彰顯——出二八 2：

1 榮耀與基督的神性（祂的神聖屬性）有關，（約一 14，來一 3，）華美與基督的人性（祂的人性美德）有關。

2 基督的神性，由祭司衣服上的金所豫表，是為着榮耀；祂的人性，由藍色、紫色、朱紅色線和細麻所豫表，（出二八 5，）是為着華美；我們過彰顯基督神聖榮耀和人性華美的生活，就得着聖別，並獲資格成為祭司體系。（腓一 20，林前六 19～20，加六 17，參徒六 15。）

五 所有的祭司都穿着細麻布褲子、內袍、腰帶，並裹上頭巾或戴上頂冠；（出二八 39～42，二九 8～9 上；）此外，大祭司穿戴外袍、以弗得、肩帶和胸牌，又戴一面印刻的牌在頂冠上（二八 36～37，二九 5～6）：

1 細麻織的內袍表徵基督在受過對付的人性裏面，作我們完全之義的遮蓋；（啓十九 8；）細麻的冠冕表

A. Although we have been baptized into Christ and are already in Christ (6:3; Gal. 3:27), we must still put Him on; to put on Christ is to live by Christ (2:20) and to live out Christ (Phil. 1:21), thus magnifying Christ (v. 20).

B. Putting on Christ is the same as putting on the weapons of light (Rom. 13:12), indicating that Christ is the weapons of light for the warfare between the Spirit and the lusts of the flesh (6:13; Gal. 5:17).

C. In typology garments signify expression (cf. Isa. 64:6; Rev. 19:8); the priestly garments signify the serving priests' expression of Christ; according to the Bible, no one was clothed more beautifully than the priests.

D. The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory and human beauty—Exo. 28:2:

1. Glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues.

2. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen (Exo. 28:5), is for beauty; a life that expresses Christ with the divine glory and human beauty sanctifies and qualifies us to be the priesthood (Phil. 1:20; 1 Cor. 6:19-20; Gal. 6:17; cf. Acts 6:15).

E. All the priests wore linen trousers, a tunic, a girding sash, and a turban (Exo. 28:39-42; 29:8-9a); in addition, over the tunic the high priest wore the robe, the ephod, the shoulder pieces, and the breastplate, and on the turban he wore an engraved plate (28:36-37; 29:5-6):

1. The tunic of fine woven linen signifies the covering of Christ as our perfect righteousness in a humanity that has been dealt with (Rev. 19:8); the turban

徵基督作完全之義的榮耀，並作我們的誇耀；（腓三 3，羅五 2，林前一 31;）用繡花手工作的腰帶表徵那靈構成工作的加強；（弗三 16;）祭司衣服的這三樣，以及細麻布褲子，（出二八 42，）都表徵基督是義，遮蓋祭司整個墮落的人，（路十五 22，林前一 30，）使他們蒙保守在生命裏，而遠離死亡。（出二八 43。）

2 大祭司穿的長袍連同其裝飾，表徵召會是基督神聖屬性和人性美德的豐滿，彰顯—弗一 22 ~ 23。

3 在帳幕裏面有金子，在祭司袍的胸牌上有十二塊寶石，其上有十二支派的名字；這指明十二支派（表徵召會）被變化成為寶石，由金子托住，並建造在一起；在祭司袍的肩帶上，也有兩塊紅瑪瑙，其上有十二支派的名字—出二八 9 ~ 12：

a 祭司有基督作他們的聖別，由金子所表徵；也有基督作他們的變化，由寶石所表徵。

b 祭司有基督作他們的得榮，由寶石的照耀所表徵；並有基督作他們的建造，由十二塊寶石一同鑲在金槽裏所表徵。

4 以弗得豫表基督在祂的神、人二性，並祂的屬性和美德裏彰顯出來；這是祭司衣服的一部分，用以繫住或綁住—4 ~ 6 節：

a 兩條肩帶和兩塊紅瑪瑙，（9，）以及胸牌和十二塊寶石，（15，）是繫在或綁在以弗得上面。（12 ~ 28。）

b 這表徵基督藉着祂神聖的榮耀和人性的華美，就是以弗得的組成元素，將召會托於、繫於、並聯於祂自己—林後一 21。

of fine linen signifies Christ as the glory of perfect righteousness and Christ as our boast (Phil. 3:3; Rom. 5:2; 1 Cor. 1:31); the girding sash as the work of an embroiderer signifies the strengthening by the Spirit's constituting work (Eph. 3:16); these three pieces of the priestly garments, with the linen trousers (Exo. 28:42), all signify Christ as righteousness to cover the entire fallen being of the priests (Luke 15:22; 1 Cor. 1:30) that they might be preserved in life and kept away from death (Exo. 28:43).

2. The long robe, with all its adornments, worn by the high priest signifies the church as the fullness, the expression, of Christ's divine attributes and human virtues—Eph. 1:22-23.

3. Within the tabernacle there is gold, and on the breastplate of the robe of the priest there are twelve stones with the names of the twelve tribes, indicating that the tribes (signifying the church) are transformed into precious stones, held by the gold, and built up together; on the shoulder pieces of the priest's robe were two onyx stones with the names of the twelve tribes—Exo. 28:9-12:

a. The priests have Christ as their sanctification, signified by the gold, and Christ as their transformation, signified by the precious stones.

b. The priests have Christ as their glorification, signified by the shining of the stones, and Christ as their building up, signified by the twelve stones built together in the gold settings.

4. The ephod is a type of Christ expressed in His two natures, divinity and humanity, with His attributes and virtues; it was a part of the priestly garments used for fastening, or binding—vv. 4-6:

a. The two shoulder pieces with the two onyx stones (v. 9) and the breastplate with the twelve precious stones (v. 15) were bound, fastened, to the ephod (vv. 12-28).

b. This signifies that Christ holds, binds, and fastens the church to Himself by His divine glory and human beauty, the components of the ephod—2 Cor. 1:21.

- c 金線，藍色、紫色、朱紅色線，和撚的細麻，是不同顏色的線；因此，以弗得表徵基督的組成，包括祂的神性（金色）、祂的屬天（藍色）、祂的君尊（紫色）、祂的救贖（朱紅色）、和祂柔細的人性，為着彰顯祂神聖的榮耀和人性的華美（細麻）。
- d 以弗得兩條肩帶上的兩塊紅瑪瑙，在神面前成為記念，作可喜悅的記念；召會繫於基督，而基督在神面前托住召會，作為永遠的記念——出二八 12。
- 5 頂冠上的聖冠，（二九 6，）指戴在大祭司頂冠上雕刻的金牌，上面刻着**歸耶和華為聖**（二八 36）：
 - a 成為聖別乃是有神聖的性情作到我們裏面，使我們成為像神一樣聖別——彼後一 4，彼前一 15～16，參啓二一 2。
 - b 刻着歸耶和華為聖，指明整個祭司體系都是聖別歸主的，分別出來歸與主，並且為主所浸透。

叁 基督是祭司的住處——詩九十一，九一 1，二七 4，約十五 5，十四 23：

一 祭司聖衣的材料，與帳幕的材料完全相同：

- 1 幕幔、幔子、與帳幕入口的門簾都是用藍色、紫色、朱紅色線和撚的細麻製造，祭司的衣服在材料上與帳幕相同——出二六 1，5～6，31，36，二八 8。
- 2 帳幕有許多項目是用金作的，祭司的衣服也有金線和為着鑲嵌寶石的金框——六，11，13，20 節，三九 3。
- 3 因此，神的居所帳幕所有的材料，原則上都可以在祭司身上找着；這就是說，祭司們所穿着的就是他們的住處；他們的衣服就是他們的房屋——參林後五 1～4。

- c. The gold, blue, purple, scarlet, and fine twined linen were threads of different colors; thus, the ephod signifies the composition of Christ's divinity (gold), His heavenliness (blue), His kingliness (purple), His redemption (scarlet), and His fine humanity for the expression of His divine glory and human beauty (linen).
- d. The two onyx stones on the shoulder pieces of the ephod became a memorial, a pleasant remembrance, before God; the church is fastened to Christ, and Christ holds the church in the presence of God as an eternal memorial—Exo. 28:12.
- 5. The holy crown on the turban (29:6) refers to the engraved gold plate, worn on the turban of the high priest, that says “HOLINESS TO JEHOVAH” (28:36):
 - a. To be holy is a matter of having the divine nature wrought into our being to make us holy, as God is—2 Pet. 1:4; 1 Pet. 1:15-16; cf. Rev. 21:2.
 - b. The engraving “HOLINESS TO JEHOVAH” indicates that the entire priesthood is sanctified unto the Lord, separated to the Lord, and saturated with the Lord.

III. Christ is the dwelling of the priests—Psa. 90:1; 91:1; 27:4; John 15:5; 14:23:

A. The garments of the priests were composed of the same material as the tabernacle:

- 1. The curtains, the veil, and the screen at the entrance of the tabernacle were made with blue and purple and scarlet strands and fine twined linen, and the priestly garments contained these materials as well—Exo. 26:1, 5-6, 31, 36; 28:8.
- 2. The tabernacle had many items made of gold, and the priestly garments were made with gold thread and gold settings for the precious stones—vv. 6, 11, 13, 20; 39:3.
- 3. Thus, in principle, the materials of the tabernacle, the dwelling place of God, were worn by the priests; this simply means that what the priests wore was their abiding place; their clothing was their housing—cf. 2 Cor. 5:1-4.

4 在舊約裏，祭司的衣服和帳幕一樣；在新約裏基督以及召會作為帳幕，神的家，（約一 14，提前三 15～16，）乃是祭司的居所。

5 新人就是基督的身體，穿上新人就是穿上作為身體的基督，也就是穿上基督的身體；換言之，我們要『穿上』基督的身體；這身體就是我們的衣服，我們的遮蓋—弗四 22～24，二 15～16。

二 『你們…也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系』—彼前二 4～5 上：

1 聖別的祭司體系，眾祭司所組成的團體，乃是屬靈的殿；當我們被基督充滿、浸透，正確又完滿的表現祂時，我們就成為神實際的居所，就是實際的帳幕。

2 我們該表現出金線，細麻，藍色、紫色、朱紅色線；當我們在這樣適當的方式裏表現基督時，我們就是穿上新人；我們穿上了基督的身體。

3 當我們被基督充滿，並以正確的方式表現祂一切的所是時，新人就成了我們的衣服，而這衣服就是我們的住處，帳幕的實際，就是基督身體的實際。

4 在新約中，神屬靈的殿，祂的居所召會，就是一班被建造的祭司；當我們被基督充滿並表現祂的時候，我們就成了實際的召會；然後我們與神就有一個可以居留的安居之所—參詩一三二 8，13～18，賽六六 1～2。

5 每時每刻我們都該是在享受基督，這就叫基督的表現能從我們裏面洋溢出來；基督從我們眾人裏面表現出來就是召會，聖別的祭司體系作神屬靈的殿，神與人相互的居所—詩九十 1，九一 1，約十五 5，十四 23，弗三 16～17，彼前二 5，啓二一 3，22。

4. In the Old Testament the priests' clothing was the same as the tabernacle, and in the New Testament both Christ and the church as the tabernacle, the house of God (John 1:14; 1 Tim. 3:15-16), are the place where the priests dwell.

5. The new man is the Body of Christ, and to put on the new man means to put on Christ as the Body, which is to be clothed with the Body; in other words, we must “wear” the Body; the Body is our clothing and our covering—Eph. 4:22-24; 2:15-16.

B. “You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood”—1 Pet. 2:5a:

1. The holy priesthood, the corporate body of priests, is a spiritual house; when we are filled and saturated with Christ, expressing Him in an accurate and full way, we will become God's dwelling place, the tabernacle, in reality.

2. We must have the expression of gold, fine linen, blue, purple, and scarlet; when we express Christ in such an adequate way, we have put on the new man; we are clothed with the Body of Christ.

3. When we are filled with Christ and express all that He is in a proper way, the new man becomes our clothing, and this clothing is our housing, the reality of the tabernacle, which is the reality of the Body of Christ.

4. In the New Testament God's spiritual house, His dwelling place, the church, is the built-up priests; when we are filled with Christ and express Him, we become the church in reality; then we, together with God, have a place to rest, to dwell, and to abide—cf. Ps. 132:8, 13-18; Isa. 66:1-2.

5. Every moment we must be found enjoying Christ so that an expression of Him may emanate from within us; Christ expressed from within us all is the church, the holy priesthood as God's spiritual house, the mutual dwelling place of God and man—Psa. 90:1; 91:1; John 15:5; 14:23; Eph. 3:16-17; 1 Pet. 2:5; Rev. 21:3, 22.

基督作祭司的食物、衣服和住處

當我們清楚知道新人就是基督的身體之後，我們纔能了解穿上新人的意思，就是穿上身體。而穿上身體的意思，就是把身體當作衣服般的穿上。這身體必須是我們的衣服。換言之，我們要『穿上』身體。身體就是我們的衣服，我們的遮蓋。這是穿上新人的意思。

表現是藉着享受

我們曾看過祭司生活的第一項，就是以基督為食物而喫祂。這是指着我們將基督接受進來。我們一天至少要喫三餐，用餐時我們甚麼也不作，只管喫。不論我們喫的是甚麼，到末了，都成了我們的一部分。在已過的年日之中，我們喫了不少雞蛋、肉、馬鈴薯、以及許多別樣食物。這些難到那裏去了？我們要說，我們就是這些難！蛋到那裏去了？我們是雞，又是蛋！所有我們喫下去的東西到末了，都變成我們了。祭司們的生活中主要的就是喫基督。我們如果要認識祭司的事奉，我們必須曉得如何天天享用基督。然後我們所喫的，就要變成我們的構成成分。

第二，我們已經看見，我們所接受進來的基督成為我們的彰顯。這就是我們的衣服。所喫的食物是裏面的供應，所穿在身上的衣服是裏面所接受的在外面的表現。如果我們整天從基督得餵養，結果祂就從我們身上得着彰顯。我們越多喫祂，祂就越多得表現，這個表現就是衣服。我們天天享受基督，我們就會表現祂。我們所享受的是接受到裏面的基督，我們所表現的乃是彰顯在外面的基督。這一個彰顯就是屬天、屬靈的衣服。

祭司的聖衣主要由五種材料作成：金線，細麻，藍色、紫色、朱紅色線。基督藉我們而有的表現，是從五方面來彰顯的。首先，基督要從我們身上彰顯像金，金是代表神的性情。我們必須讓人有一個印象，在我們裏面有一些東西是勝過人性的。這就是金，神的生命，神自己的性情，藉着我們得到表現。在我們生活中，基督的表現必須有這樣的成分。別人會感覺我們不僅是一個人，在我們身上還

Christ as the food, clothing, and dwelling of the priests

When we are clear that the new man is the Body of Christ, we can understand that to put on the new man simply means to put on the Body, and to put on the Body means to be clothed with the Body. The Body must be our clothing. In other words, we must “wear” the Body. The Body is our clothing and our covering. This is what it means to put on the new man.

Expression through enjoyment

We have seen that the first item of the living of the priests is to feast on Christ. This means to take Christ in. Day by day we have at least three meals in which we do nothing but take in food. Whatever we take into us by our eating eventually becomes a part of us. In the past we have taken in much chicken, eggs, meat, potatoes, and many other things. Where are the chickens now? Where are the eggs? We are now both the chickens and the eggs. That is, our physical being has become a composite of all the things we have ever eaten. The living of the priesthood is primarily to take in Christ. If we are to realize the priesthood, we must know how to take Christ in day by day. Then whatever we eat of Him will become our very constituent.

Second, we have seen that the Christ whom we have taken in becomes our manifestation. This is our clothing. The food we take in is the inner supply, and the clothing we wear is the outer expression of what we have taken in. If we feed on Christ all day, eventually He will be expressed from within us. The more we eat of Him, the more He will be expressed, and this expression is the clothing. As we enjoy Christ daily, we will express Him. What we enjoy is Christ taken within, and what we express is Christ manifested without. This manifestation is the heavenly, spiritual clothing.

The clothing of the priest is mainly composed of five different elements: gold, fine linen, blue, purple, and scarlet. The expression of Christ through us is manifested in these five ways. First of all, Christ should be manifested through us as the gold, which represents the divine nature. We must give others the impression that we have in us something better than humanity. This is the gold, the divine life, the nature of God Himself expressed through us. The expression of Christ in our daily living must have these elements. Others will realize that we are not only human beings, but that we have

有一些更高的東西，是人的言語所無法表達的。在我們裏面這屬靈的金，不是我們天然的行為，而是一些出於神性的神聖東西。

其次，我們表現基督必須也有細麻的成分，細麻表徵基督純正的義。我們必須那樣純正、公義、正直。如果基督是在我們的裏面，並且我們享受祂作生命，我們就會誠實、公義、單純。所有的人，甚至最有道德的人，都不是那樣單純、正直。但祭司體系乃是誠實、正直、公義的真正表現。

祭司體系也必須表現藍色，藍色表徵屬天。我們是活在地上，但我們卻不是屬地的人物；我們乃是屬天的人物，我們是屬天的人，甚至是在諸天之上的人。你我的生活有這屬天藍色的表現麼？

祭司體系也要有紫色的表現。在古代，紫色是君尊的顏色。所有王家的人，尤其是君王本人，都是穿着紫色衣袍的。因此紫色表徵王位、君尊。我們表現基督，必須有這一種君尊的光景。我們不該那麼平庸，那麼凡俗。有時我們對待別人的時候，失去了我們的尊貴。但如果我們真是憑基督而活，在我們身上就會有屬靈、神聖、尊貴的表現。

再就是朱紅色。在我與倪弟兄同處一段相當長時間之後，我注意到每逢我們與他一起禱告，他總要說幾句深刻的話，是關乎應用主寶血的。甚至在主的桌子前，他也禱告許多深刻的話，來取用主的寶血。當我與他在一起時，我常感到朱紅色。每逢禱告，他總是取用主的寶血。爲甚麼？因爲他認識救贖。

若不取用主的血，我們永遠無法進到主面前來；沒有一個祭司可以不靠血來到聖所。不論我們是否有罪的感覺，我們仍是有罪的；因我們仍活在舊天性中，並且仍行在這骯髒的地上。在許多方面，無論覺得到或覺不到，我們都受了玷污，因此需要取用寶血。我們必須常給別人看見，我們活着無法離開朱紅色，意思就是無法沒有主救贖的寶血而生活。在我們身上基督的表現中，我們必須給人一種印象，那就是我們常覺得我們是有罪的、受玷污的、污穢的。我們一直需要血的洗淨，也必須叫別人覺得我們是靠血活着的。若不取用主血的潔淨與遮蓋，我們就永遠無法享受基督作我們的生命。

something higher, something which no human words can express. This spiritual gold that is in us is not our natural behavior but something divine, something of the nature of God.

Next, our expression of Christ must also have the fine linen, which signifies the pure righteousness of Christ. We must be so pure, so righteous, and so just. If Christ is in us and we enjoy Him as our life, we will be so honest, so righteous, and so pure. All human beings, even the most moral ones, are not so pure or so just. But the priesthood is a real expression of honesty, justice, and righteousness.

The priesthood must also express the blue, which signifies heavenliness. We are living on the earth, but we are not earthly persons; we are heavenly persons. We are persons of the heavens and even persons in the heavens. Does our living have the expression of the heavenly blue?

There must also be the expression of the purple. In ancient history purple was the royal color. All those in a royal family, especially the king, wore purple clothing. Thus, purple signifies royalty and kingly dignity. In our expression of Christ, we must have this kingly dignity. We should not be so mean or common. Sometimes when we deal with others, we lose our dignity. But if we live by Christ, we will have the spiritual, divine dignity expressed through us.

Then there is the scarlet. After I had been with Brother Watchman Nee for quite a long time, I noticed that whenever we prayed together, he would always utter some deep words about applying the blood of the Lord Jesus. Even at the meeting of the Lord's table, he uttered many deep words to apply the blood. I always had the sense of the scarlet when I was around him. Whenever he prayed, he always applied the blood of the Lord Jesus. Why? Because he knew redemption.

We can never come to the Lord without applying the blood. Not one of the priests could get into the Holy Place without the blood. Regardless of whether we sense that we are sinful or not, we are still sinful, for we are still in the old nature, and we are still walking on this dirty earth. In many ways, consciously and unconsciously, we have been defiled and therefore need to apply the blood. We must always be showing others that we cannot live without the scarlet color, meaning that we cannot live without the Lord's redeeming blood. In our expression of Christ we must give others the impression that we always have the realization that we are sinful, defiled, and dirty. We always need the cleansing of the blood and must give others the sense that we live by the blood. We can never enjoy Christ as our life without applying the blood to cleanse us and to cover us.

要表現基督，我們必須有神的性情，必須單純與公義，必須屬天，必須有君王般的尊貴，也必須有救贖。這是表現基督的幾方面。如果基督從你我身上得表現，就是從這幾方面來表現。

如果你我這些人是天天喫喝享受基督的，很自然的，我們就會給人一種印象，有基督神聖的性情、單純、屬天、君尊、以及救贖。當別人接觸我們，或與我們一同禱告的時候，他們會覺得我們是滿了神聖的性情。他們要在我們身上覺到公義與屬天。他們越與我們談論，就越覺得我們是在諸天之上。我們的同在，對他們就會成為諸天的境界。當我們被基督充滿，我們就會表現基督的屬天。最後別人也要在我們身上覺到基督的王權和救贖。祭司的這件聖衣，就是基督榮耀的表現。

藉表現基督而建造

有一件很有意思的事，就是祭司們聖衣的材料，與會幕的材料完全相同。他們的聖衣是由金線，細麻，藍色、紫色、朱紅色線織的，而會幕也是同樣用金線，細麻，藍色、紫色、朱紅色線織的。這就是說，祭司們所穿着的就是他們的住處。他們的衣服就是他們的房屋。

召會乃是基督由眾聖徒裏面出來的表現。基督從我們眾人裏面表現出來就是召會。我們若沒有這個表現，就沒有召會。這個意思是說，我們可以說我們是召會，這是對的，但是真正的召會生活乃是基督的表現。因此，祭司們的衣服就是他們的房屋，他們的住處。他們的衣服和會幕一樣，而會幕乃是他們居住的地方。

我們必須認識，今日的眾祭司就是會幕所豫表的神的住處。彼前二章四至五節說，『你們來到祂…跟前，也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系。』我們先前已經指出，在這裏『祭司體系』的意思就是一個祭司團體，它不是指祭司的職任說的。在希伯來七章五節那裏，那是指祭司的職任說的，但在彼前二章五節這裏，是指祭司團體說的。聖別的祭司體系是一個屬靈的房屋，是眾祭司所組成的團體。當我們被基督充滿、飽和，正確而又完滿的表現祂時，我們就成為神的居所；照豫表的話說，

In the expression of Christ we must have the divine nature, the purity and righteousness, the heavenliness, the kingly dignity, and the redemption. These are the items in the expression of Christ. If we express Him, we will express Him as all these items.

If we are ones who are feasting on Christ and enjoying Him day by day, spontaneously we will give others the impression of the divine nature, the purity, the heavenliness, the kingship, and the redemption of Christ. When others contact us or pray with us, they will sense that we are full of the divine nature. They will sense in us the righteousness and the heavenliness. The more they talk with us, the more they will feel that they are in the heavens. Our presence will simply become the heavens to them. When we are filled with Christ, we will express the heavenliness of Christ. Finally, others will also sense in us His kingship and redemption. This garment of the priest is the glorious expression of Christ.

Building through expression

It is very interesting to notice that the garments of the priests are composed of the same materials as the tabernacle. Their garments were made of gold, fine linen, blue, purple, and scarlet; the tabernacle was also made with gold, fine linen, blue, purple, and scarlet. This simply means that what the priests wore was their abiding place. Their clothing was their housing.

The church is just the expression of Christ from within so many saints. Christ expressed from within us all is the church. If we do not have this expression of Christ, we do not have the church. In a sense we may rightly say that we are the church, but the real church life is the expression of Christ. So the clothing of the priests was their housing and their dwelling place. Their clothing was the same as the tabernacle, and the tabernacle was the place where they dwelt.

We must realize that the priests today are God's dwelling place, which was typified by the tabernacle. First Peter 2:5 says, "You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood." We have pointed out previously that the word priesthood here means a body of priests. It does not mean the office of the priests. Priesthood in Hebrews 7:11 means the office of the priests, but here in 1 Peter 2:5, it means the body of priests. The holy priesthood is a spiritual house, a corporate body of priests. When we are filled and saturated with Christ, expressing Him in an accurate and full way, we will become God's dwelling place. We will become the tabernacle according to type. The tabernacle could never be separated from the

我們就變成會幕。會幕和祭司永遠分不開，祭司們在那裏，會幕就在那裏；那裏有會幕，祭司們也總是在那裏。祭司們伴同着會幕，會幕也伴同着祭司們。新約聖經清楚的告訴我們，祭司們就是屬靈的殿——會幕。

我們認為自己是甚麼呢？我們是否認為自己是神合式的住處——屬靈的殿呢？正如前面所說的，會幕乃是金線，細麻，藍色、紫色、朱紅色線的表現。我們如果說，我們是神的住處，神的會幕，我們身上顯出金線麼？我們有單純的性質麼？我們能表現出藍色、紫色、朱紅色線的光景麼？如果不是這樣，那我們所表現的是甚麼呢？是我們的天然麼？是我們的肉體麼？如果是表現天然和肉體，那我們就構不上作神的會幕。我們只該表現出金線，細麻，藍色、紫色、朱紅色線。然後我們就有資格作神屬靈的殿——會幕。當我們在這樣適當的方式裏表現基督時，我們就是穿上了新人。這就是說，我們穿上了召會；我們穿上了基督的身體。

讓我們察看自己：如果我們說我們是基督的身體，那我們的表現是甚麼？我們是否表現神的性情，或者別的甚麼？我怕許多時候與神的性情相反，我們所表現的乃是己，甚至是肉體，那就更壞了。許多時候，我們所表現的是己、肉體、魂、舊人、天然的生命，而不是神性的金。當我們表現這些反面的東西時，我們根本就在召會生活之外。

如果我們說我們是基督的身體，我們必須察看我們表現甚麼？我們所表現的是罪惡、敗壞呢，還是基督的單純與公義？我們是否表現世俗過於表現屬天情形呢？我們口口聲聲說我們是基督的身體，但我怕別人在我們日常生活中只能看見世俗。那麼我們怎能說我們是基督的身體呢？我們所表現的並不像會幕裏的幕幔。會幕裏的幕幔乃是表現基督所是的一切美麗光景。

我們是否表現出紫色所顯示的君王權柄呢？可是有時我們身上所表現的是嬰孩的光景，又軟弱又低下。再就是救贖又如何？我怕好些親愛的弟兄姊妹並不感覺自己的污穢。我曾留心注意並聽許多聖徒們的禱告，他們很少人在與主接觸時深覺寶血的需要。少有人認識他們是受了玷污、是污穢的。我們在主面前缺少罪的感覺。這意思是說，我們是自義的人。我們不覺得自己污穢，反而常常覺得自己是對的。我們何等需要表現主的救贖！

priests. Where there are the priests, there is always the tabernacle, and where there is the tabernacle, there are always the priests. The priests go with the tabernacle, and the tabernacle goes with the priests. The New Testament tells us clearly that the priests are the spiritual house—the tabernacle.

How do we consider ourselves? Do we consider ourselves to be a proper dwelling place of God—a spiritual house? As we have mentioned, the tabernacle is an expression of gold, fine linen, blue, purple, and scarlet. If we say that we are God's dwelling place, God's tabernacle, do we express the gold? Do we have the purity? Do we express the blue, the purple, and the scarlet? If not, then what do we express? Is it something natural? Is it something of the flesh? If we express something natural, something of the flesh, we are not a suitable tabernacle of God. We must only have the expression of gold, pure linen, blue, purple, and scarlet. Then we are qualified to be God's spiritual house—the tabernacle. When we express Christ in such an adequate way, we have put on the new man. That is, we have put on the church; we are clothed with the Body of Christ.

Let us check ourselves: If we say that we are the Body of Christ, what do we express? Do we express the divine nature or something else? I am afraid that many times, in contrast to expressing the divine nature, we express the self and even the flesh, which is worse. Many times we express the self, the flesh, the soul, the old man, and the natural life, instead of the gold of the divine nature. When we express all these negative things, we are simply outside the church life.

If we say that we are the Body of Christ, we must check what we express. Do we express sin and wickedness or the purity and righteousness of Christ? Do we express worldliness rather than heavenliness? We say that we are the Body of Christ, but I fear that others can see only worldliness in our daily life. How then can we say that we are the Body of Christ? What we express is not the same as what the curtains of the tabernacle express. The curtains of the tabernacle express all the beauties of what Christ is.

Do we express the kingship as seen in the purple? Sometimes we just express that we are babies, so weak and low. Then what about the redemption? I fear that many dear brothers and sisters do not sense that they are dirty. I have been watching and listening to so many of the saints pray, and not many of them deeply sense that whenever they contact the Lord, they need the blood. Not many realize that they are defiled and filthy. We lack the consciousness of being sinful before the Lord. In a sense we are self-righteous. We do not sense that we are dirty, but we always feel that we are right. How we need to express the Lord's redemption.

我們必須表現一切基督的所是，然後我們不只成為會幕的一部分，我們乃是成了會幕。到這時，我們纔不是無家可歸的人。除非到達這個地步，否則不論我們基督徒作了多少年，我們仍是無家可歸的。我們沒有安息，乃是由於我們沒有一個正確的、真正的召會生活。當我們被基督充滿，並以正確的方式表現祂的時候，我們就成了召會的一部分，並且召會也一直與我們同在。然後，我們就有一個可以居留的安息之所。

這不是道理，道理的爭論是毫無價值的，不能把我們帶到那裏去。我們必須察看實際。我們是否一直感覺，我們有一個屬靈的家呢？我們常有這種感覺麼？讚美主，我的確有一個屬靈的家，而那個家就是，我是其中一分的真正召會生活。新人成了我的衣服，而這衣服就是我的住處。當我穿上這個新人，我就在家中。在此我有安息，我能居住，我能停留。這時，我的整個人生纔有家可歸。請問你在那裏？你在家裏麼？你有一個屬靈的家麼？我能說，多年來我享受了這家裏的生活，而這家就是真正的召會生活。可是每逢我將一些出於己、出於魂、出於肉體的東西表現出來時，我立即就在召會生活之外；我就變成一個無家可歸的人了。

只有當我們藉享受基督而被祂充滿的時候，我們就能在這五方面將祂表現出來。就是這樣，我們有了衣服，而這衣服又成了我們的房屋。我們有了召會的生活，我們也是召會生活的一部分，我們是在家裏的人。這時我們也纔能在這表現中安息並住留。

我們曾題起在祭司的聖衣上有建造。所有的寶石代表神的百姓，都鑲嵌在金框內。他們是藉着神的性情被建造的，也在神的性情裏彼此相聯。因此他們就是身體，就是召會。在這時候我們要在一個團體的方式裏來服事。彼前二章五節說，我們是活石，被建造成為活的屬靈的殿，成為聖別的祭司團體，就是祭司體系，然後我們纔向神獻上屬靈的祭物。在未到這個地步之先，我們還不能以團體的方式適當的來服事主。我們說事奉主不可以單獨，但是不管說過多少，人還是單獨，因為人生來就是單獨的。單單教導永遠不能幫助人互相倚賴，因為這只能藉着一種變化的工作而使然。當你我變化成為基督的形像，並且完滿的表現祂，我們的個人主義就自動消逝了。只有等到這個時候，我們纔真正在身體的配搭和關聯裏。

We must express all that Christ is. Then we not only become a part of the tabernacle; we become the tabernacle. It is then that we are not homeless. Unless we come to this point, regardless of how many years we have been a Christian, we are always homeless. We do not have rest, because we do not have a proper and genuine church life. When we are filled with Christ and express Him in a proper way, we become part of the church, and the church is always with us. Then we have a place to rest, to dwell, and to abide.

This is not doctrinal. To argue doctrine means nothing and brings us nowhere. We must check the reality. Do we really sense that we have a spiritual home all the time? Do we always have this sense? Praise the Lord, I have a spiritual home, and that home is the genuine church life of which I am a part. The new man becomes my clothing, and this clothing is my housing. When I wear this new man, I am just at home. Here I have rest, here I can dwell, and here I can abide. My whole life is now at home. Where are you? Are you at home? Do you have a spiritual home? I can say that for so many years I have been enjoying the home life, and this home is the genuine church life. But whenever I express something of the self, something of the soul, or something of the flesh, immediately I am outside the church life. I just become homeless.

It is only when we are filled with Christ by enjoying Him that we express Him as these five aspects. In this way we have the clothing, and the clothing becomes our housing. We have the church life, we are a part of the church life, and we are at home. We can now rest and abide in this expression.

In the previous chapter we mentioned that upon the garment of the priest is the building. All the precious stones, representing the people of God, are set into the enclosures of gold. They are built up with the divine nature, and they are related to one another in the divine nature. Therefore, they are the Body, the church. It is at this time that we will serve in a corporate way. First Peter 2:5 tells us that when we as living stones are built up as a living, spiritual house, as a holy body of priests, as a priesthood, then we will offer up spiritual sacrifices unto God. Not until then will we be able to serve the Lord adequately in a corporate way. We say that we should not be independent in the service of the Lord, but regardless of how much we say it, people will still be independent because they were born independent. Teaching by itself can never help people to be dependent, because dependency comes through a transforming work. When we are transformed into the image of Christ and express Him fully, automatically our individualism will be gone. Only then will we be in the coordination and relatedness of the Body.

不論我講多少篇道，告訴人要互相倚賴，與別人配搭相聯，總不會發生甚麼果效。只有當我們喫喝基督，並被祂充滿飽和，我們纔能變化成為主的形像。然後纔能像我們所說的，在那五種方式中表現主。到這時候，個人主義就不復存在。自然的，我們就會在真正的召會生活中與眾聖徒成為一。這就是基督的身體，這也是召會的建造。

在祭司的聖衣上，有寶石鑲嵌在金框內；這聖衣就是祭司們享受基督作食物，而從他們裏面發出基督的表現。當我們享受基督為我們的滋養與食物，並將祂消化，祂就要飽和、浸潤我們到一個地步，叫我們能表現祂。然後這個表現就成了我們的衣服，而在這衣服上有聖徒的建造，如同寶石鑲嵌在金框內。這樣看來，召會的建造是在基督的表現裏，而這個表現乃是出自對基督的享受。

因此，享受基督是非常基本的。我們眾人必須學習如何享受基督。這就何以我們一再強調，召會生活不是單單出自教訓或恩賜。不管你我知道多少道理，或有多少恩賜，單有這些，我們並不能得到一個真正的召會生活。真正的召會生活，只是出於裏面對基督真正的享受。我們必須隨時享受祂，在凡事上享受祂。我們不要把這事當作道理，乃要當作日常的操練。我們必須終日喫主，以祂作我們的滋養，從這享受裏我們就得着『聖衣』，作為基督的表現。乃是在這表現中產生出建造，就是聖徒建造到神聖性情裏。這是召會建造惟一的路。

我們的眼睛必須被開啓，透徹的看見這些事。歷史告訴我們，沒有別的路。一個半世紀以來，基督教裏傳講過不少教訓，但是最終的結果總是分裂。道理把分裂帶進基督教。在已過幾十年中，大多數的靈恩也帶來混亂的結果。這就是為何我們相信，在這些末後的日子中，主要恢復內裏生命的祭司體系。這並不是一個教訓或恩賜的恢復，雖然它們的確有某種程度的價值；這乃是藉祭司體系而有的召會生活的恢復。藉祭司體系而有的召會生活，不是僅僅出自教訓或恩賜，而是出自內裏的生命。

每時每刻我們都該是在享受基督，這就叫基督的表現能從我們裏面洋溢出來。然後在這裏我們纔有身體的建造。在這召會的建造裏，我們就有烏陵、土明的啓示，告訴我

Regardless of how many messages I may give telling others to be dependent on, coordinated with, and related to others, nothing can be worked out. It is only when we feed on Christ and become filled and saturated with Him that we will be transformed into His image. Then we will express Him in the five ways we have mentioned. By this time, our individualism will be gone. Spontaneously, we will be one with the saints in the genuine church life. This is the Body of Christ, and this is the building of the church.

The building of the stones set into the gold is upon the garment of the priests. This garment is the very expression of Christ from within the priests who enjoy Christ as their food. While we enjoy Christ as our nourishment and food and digest Him, He will be saturating and permeating us so that we may express Him. Then this expression becomes our garment, and upon this garment there is the building of the saints as the precious stones set into the gold. Thus, the building up of the church is in the expression of Christ, and this expression comes out of the enjoyment of Christ.

Therefore, the enjoyment of Christ is very basic. We all must learn how to enjoy Christ. This is why we have been stressing again and again that the church life does not merely come out of teachings or gifts. Regardless of how many teachings we learn or how many gifts we have, merely by these we cannot have a genuine church life. The real church life only comes out of the true enjoyment of Christ within. We must enjoy Him at all times in all things. We must not take this as a doctrine, but as a daily practice. All day we must feed on the Lord and take Him as our nourishment. Out of this enjoyment we will have the “garment” as the expression of Christ. It is in this expression that there is the building up of the saints who are set into the divine nature. This is the only way for the building of the church.

Our eyes must be opened to see these things thoroughly. History tells us clearly that there is no other way. For one and a half centuries many teachings have been taught in Christianity, but divisions have always been the result. Doctrines have brought divisions into Christianity. Within the past several decades, the Pentecostal gifts have mostly resulted in confusion. This is why we believe that in these last days the Lord is going to recover the priesthood of the inner life. It is not a recovery of teachings or gifts, although they do have a certain value, but it is the recovery of the church life through the priesthood. The church life through the priesthood does not come out of mere teachings or gifts, but out of the inner life.

Every moment we must be found enjoying Christ so that an expression of Him might emanate from within us. Then, in this expression, we will have the building up of the Body, and in this building of the church we will have the revelation of the Urim and

們隨主往前的正確道路。這就是亮光與完全。光照與完全是出自聖徒的建造，他們乃是變化成了主的形像，並且被建造在神聖的性情裏。願主帶領我們進入這樣一種的祭司體系裏。（李常受文集一九六六年第一冊，祭司的體系，六六八至六七八頁。）

the Thummim to tell us the right way to go on with the Lord. This is the light and the perfection. The enlightenment and the completeness come out of this building up of the saints who are transformed into the Lord's image and set into the divine nature. May the Lord bring us into such a priesthood. (The Collected Works of Witness Lee, 1966, vol. 1, "The Priesthood," pp. 504-511)