

为着神的建造之祭司职分的恢复

The Recovery of the Priesthood for God's Building

第三篇

Message Three

基督作祭司的食物、
衣服和住处

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

读经：来十 5～10，约六 57，63，加三 27，罗十三
14，彼前二 5 上，诗二七 4

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

纲 目

Outline

周 一、周 二

Day 1 & Day 2

壹 基督是祭司的食物——约六 57，63，耶
十五 16：

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

一 基督顶替旧约一切的祭物，除去旧约一切的
预表，立定祂自己作我们的一切，乃是神极
大的旨意——来十 5～10。

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.

二 我们必须过一种合乎神的心和旨意的生活，
天天享受基督作一切祭物的实际，成为我们
的食物，为着达到三一神的神圣目标，就是
把我们众人都带到祂里面，使我们以祂作我
们的居所，并让祂以我们作祂的居所，为着
祂那神人二性扩大的宇宙合并——约一 14，
29，十四 23，启二一 3，22：

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 赎罪祭表征基督替我们成为罪，在十字架上借着死
定罪了罪——利四 3，六 26，林后五 21，罗八 3，约
一 29，三 14。

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 赎愆祭表征基督在祂的身体里亲自担当了我们的罪，在十字架上受了神的审判，解决了我们行为上的罪，使我们在罪行上得着赦免—利五 6，七 6～7，彼前二 24，三 18，赛五三 5～6，10～11，约四 15～18。
- 3 那“完全为着神满足、给神作食物”的燔祭，预表基督是神的喜悦和满足，祂在地上的生活绝对为着神；燔祭是“神的食物”，让神享受并得着满足—利一 3，民二八 2～3，约七 16～18。
- 4 素祭预表在人性并为人生活里的基督，祂的生活为人都是正确适度，柔细均匀，清洁无罪的—利二 1，3～4，约七 46，十八 38，十九 4，6。
- 5 平安祭预表基督是成就和平者，祂为我们受死流血，作了我们与神之间的和平与交通，使我们能与神共同享受基督，在祂里面与神相安、相交，神人同得满足—利三 1，七 14，31～34，弗二 14～15，约十二 1～3，二十 21，启二一 2。
- 6 摇祭表征在爱中复活的基督—利七 30，十 15。
- 7 举祭预表在升天与高举里有能力的基督—七 32，出二九 27，弗一 21。
- 8 奠祭表征基督成为献祭者的享受，使献祭的人被基督这属天的酒所充满，甚至使他成为献给神的酒，作神的享受和满足—出二九 40，民二八 7～10，赛五三 12，腓二 17，提后四 6，士九 13，太九 17。
- 9 陈设饼，面饼，表征神的同在，神的面，乃是神祭司的筵席，作他们事奉的供应，为着神的建造—出二五 30，利二四 9，参撒上二一 6。

周 三

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.

Day 3

贰 基督是祭司的衣服—加三 27，罗十三 14:

- 一 虽然我们已经浸入基督，已经在基督里面，（六 3，加三 27，）我们还需要穿上基督；穿上基督就是凭基督活着，（二 20，）并活出基督，（腓一 21，）而显大基督。（20。）
- 二 穿上基督，与穿上光的兵器（罗十三 12）相同，指明基督就是为着那灵和肉体私欲之间争战之光的兵器。（六 13，加五 17。）
- 三 按预表，衣服表征彰显；（参赛六四 6，启十九 8；）祭司的衣服表征事奉的祭司所彰显的基督；照圣经看，没有人比祭司所穿戴的更华美。
- 四 祭司的衣服主要是为荣耀为华美，表征基督神圣荣耀和人性华美的彰显—出二八 2:
 - 1 荣耀与基督的神性（祂的神圣属性）有关，（约一 14，来一 3，）华美与基督的人性（祂的人性美德）有关。
 - 2 基督的神性，由祭司衣服上的金所预表，是为着荣耀；祂的人性，由蓝色、紫色、朱红色线和细麻所预表，（出二八 5，）是为着华美；我们过彰显基督神圣荣耀和人性华美的生活，就得着圣别，并够资格成为祭司体系。（腓一 20，林前六 19～20，加六 17，参徒六 15。）

周 四

- 五 所有的祭司都穿着细麻布裤子、内袍、腰带，并裹上头巾或戴上顶冠；（出二八 39～42，二九 8～9 上；）此外，大祭司穿戴外袍、

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

- 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).

Day 4

- 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*

以弗得、肩带和胸牌，又戴一面印刻的牌在顶冠上（二八 36～37，二九 5～6）：

- 1 细麻织的内袍表征基督在受过对付的人性里面，作我们完全之义的遮盖；（后十九 8；）细麻的冠冕表征基督作完全之义的荣耀，并作我们的夸耀；（腓 3，罗五 2，林前一 31；）用绣花手工作的腰带表征那灵构成工作的加强；（弗三 16；）祭司衣服的这三样，以及细麻布裤子，（出二八 42，）都表征基督是义，遮盖祭司整个堕落的人，（路十五 22，林前一 30，）使他们蒙保守在生命里，而远离死亡。（出二八 43。）
- 2 大祭司穿的长袍连同其装饰，表征召会是基督神圣属性和人性美德的丰满，彰显—弗一 22～23。
- 3 在帐幕里面有金子，在祭司袍的胸牌上有十二块宝石，其上有十二支派的名字；这指明十二支派（表征召会）被变化成为宝石，由金子托住，并建造在一起；在祭司袍的肩带上，也有两块红玛瑙，其上有十二支派的名字—出二八 9～12：
 - a 祭司有基督作他们的圣别，由金子所表征；也有基督作他们的变化，由宝石所表征。
 - b 祭司有基督作他们的得荣，由宝石的照耀所表征；并有基督作他们的建造，由十二块宝石一同镶在金槽里所表征。
- 4 以弗得预表基督在祂的神、人二性，并祂的属性和美德里彰显出来；这是祭司衣服的一部分，用以系住或绑住—4～6 节：
 - a 两条肩带和两块红玛瑙，（9，）以及胸牌和十二块宝石，（15，）是系在或绑在以弗得上面。（12～28。）

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 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 这表征基督借着祂神圣的荣耀和人性的华美，就是以弗得的组成元素，将召会托于、系于、并联于祂自己——林后一 21。
- c 金线，蓝色、紫色、朱红色线，和捻的细麻，是不同颜色的线；因此，以弗得表征基督的组成，包括祂的神性（金色）、祂的属天（蓝色）、祂的君尊（紫色）、祂的救赎（朱红色）、和祂柔细的人性，为着彰显祂神圣的荣耀和人性的华美（细麻）。
- d 以弗得两条肩带上的两块红玛瑙，在神面前成为记念，作可喜悦的记念；召会系于基督，而基督在神面前托住召会，作为永远的记念——出二八 12。
- 5 顶冠上的圣冠，（二九 6，）指戴在大祭司顶冠上雕刻的金牌，上面刻着**归耶和華為圣**（二八 36）：
 - a 成为圣别乃是有神圣的性情作到我们里面，使我们成为像神一样圣别——彼后一 4，彼前一 15～16，参启二一 2。
 - b 刻着归耶和華為圣，指明整个祭司体系都是圣别归主的，分别出来归与主，并且为主所浸透。

周 五

叁 基督是祭司的住处——诗九十 1，九一 1，二七 4，约十五 5，十四 23：

一 祭司圣衣的材料，与帐幕的材料完全相同：

- 1 幕幔、幔子、与帐幕入口的门帘都是用蓝色、紫色、朱红色线和捻的细麻制造，祭司的衣服在材料上与帐幕相同——出二六 1，5～6，31，36，二八 8。
- 2 帐幕有许多项目是用金作的，祭司的衣服也有金线和为着镶嵌宝石的金框——六，11，13，20 节，三九 3。

- 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. 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.

Day 5

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 因此，神的居所帐幕所有的材料，原则上都可以在祭司身上找着；这就是说，祭司们所穿着的就是他们的住处；他们的衣服就是他们的房屋——参林后五 1～4。
- 4 在旧约里，祭司的衣服和帐幕一样；在新约里基督以及召会作为帐幕，神的家，（约一 14，提前三 15～16，）乃是祭司的居所。
- 5 新人就是基督的身体，穿上新人就是穿上作为身体的基督，也就是穿上基督的身体；换言之，我们要“穿上”基督的身体；这身体就是我们的衣服，我们的遮盖——弗四 22～24，二 15～16。

周 六

二 “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”——彼前二 4～5 上：

- 1 圣别的祭司体系，众祭司所组成的团体，乃是属灵的殿；当我们被基督充满、浸透，正确又完满地表现祂时，我们就成为神实际的居所，就是实际的帐幕。
- 2 我们该表现出金线，细麻，蓝色、紫色、朱红色线；当我们在这样适当的方式里表现基督时，我们就是穿上新人；我们穿上了基督的身体。
- 3 当我们被基督充满，并以正确的方式表现祂一切的所是时，新人就成了我们的衣服，而这衣服就是我们的住处，帐幕的实际，就是基督身体的实际。
- 4 在新约中，神属灵的殿，祂的居所召会，就是一班被建造的祭司；当我们被基督充满并表现祂的时候，我们就成了实际的召会；然后我们与神就有一个可以居留的安居之所——参诗一三二 8，13～18，赛六六 1～2。
- 5 每时每刻我们都该是在享受基督，这就叫基督的表

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. 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.

Day 6

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. Psalms 132:8, 13-18; Isaiah 66:1-2.
5. Every moment we must be found enjoying Christ so that an expression of

现能从我们里面洋溢出来；基督从我们众人里面表现出来就是召会，圣别的祭司体系作神属灵的殿，神与人相互的居所——诗九十 1，九一 1，约十五 5，十四 23，弗三 16 ~ 17，彼前二 5，启二一 3，22。

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.

第三周·周一

晨兴喂养

利二 3 “素祭所剩的要归给亚伦和他的子孙；这是献与耶和华的火祭中为至圣的。”

六 26 “为罪献这祭的祭司要吃这祭物，要在圣处，就是在会幕的院子里吃。”

就祭司们的生活而论，他们需要有吃的，好在里面得着力量、营养、饱足。他们也需要穿着，好在外有遮盖。食物与衣物是祭司们生活中两项主要的必需品。当然除开衣食，还有住的需要。

四十年之久以色列人飘流在旷野，他们每天以吗哪为食物。无论早餐、午餐、晚餐，只有一样吃的，就是吗哪！但是你们曾否想到，那些年间祭司们究竟吃什么？他们是否也是天天吃吗哪？或者还吃什么别的？…〔根据利未记二章三节，〕祭司们要吃一部分素祭（李常受文集一九六六年第一册，六五四页）。

信息选读

利未记七章十四节：“从其中，他要从各样的供物中取一个饼，献给耶和华为举祭；这要归给洒平安祭牲之血的祭司。”…三十一至三十四节：“祭司要把脂油烧在坛上，但胸要归亚伦和他的子孙。你们要从平安祭牲中，把右腿给祭司作举祭。亚伦子孙中，献平安祭牲之血和脂油的，要得这右腿为分；因为我从以色列人的平安祭牲中，取了这摇祭的胸和举祭的腿给祭司亚伦和他子孙；这要作以色列人所守永远的定例。”平安祭中的一部分，也是祭司们的分。

<< WEEK 3 — DAY 1 >>

Morning Nourishment

Lev. 2:3 And what is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.

6:26 The priest who offers it [the sin offering] for sin shall eat it. In a holy place it shall be eaten, in the court of the Tent of Meeting.

As far as [the living of the priests] is concerned, the priests need to eat so that they might be strengthened, nourished, and filled within, and they need to be clothed so that they might be covered without. Food and clothing are the two main items of the living of the priests. Of course, besides food and clothing, there is the matter of their dwelling.

For forty years the children of Israel were wandering in the wilderness. Day after day they ate manna as their food. For breakfast, lunch, and dinner, they had only one thing to eat—manna. But have you ever considered what the priests ate during all those years? Did they also eat manna day by day, or something else?...[According to Leviticus 2:3], the priests were to eat a portion of the meal offering. (CWWL, 1966, vol. 1, p. 495)

Today's Reading

Leviticus 7:14 [says], “From it he shall present one out of each offering as a heave offering to Jehovah; it shall belong to the priest who sprinkles the blood of the peace offerings.” [Verse 31 says], “And the priest shall burn the fat on the altar, but the breast shall be for Aaron and for his sons.” [Verses 33 and 34 say], “The one among the sons of Aaron who presents the blood of the peace offerings and the fat shall have the right thigh as his portion. For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel out of the sacrifices of their peace offerings and have given them to Aaron the priest and to his sons for a perpetual statute to be observed by the children of Israel.” Some parts of the peace offering were also a portion for the priests.

再有六章二十六节〔指明〕…赎罪祭又是另一分为着祭司们的。

七章六至七节：“凡祭司中的男丁都可以吃这祭物；要在圣处吃；这是至圣的。赎罪祭怎样，赎愆祭也怎样，两个祭是一个条例：用赎愆祭遮罪的祭司，要得这祭物。”这是赎愆祭，作为祭司们的分。

二十四章九节：“这饼是要给亚伦和他子孙的，他们要在圣处吃，因为这在献给耶和华的火祭中是至圣的，要归与亚伦；这是永远的定例。”由前后文看，就知道这是指陈设饼说的。陈设饼也是祭司们的分。

这些经节给我们看见，几乎一切不同的祭物，都成了给祭司们吃的食物。…祭司们…不单是事奉神，或是为别人代求，他们也是照管基督不同的各方面，经营基督，并且用基督来服事人。正如一个作生意的人经营某些货品，祭司们也经营基督作他们的货品。他们乃是经营那位包罗万有的基督，丰富的基督，无限、追测不尽的基督！他们终日都在照管基督，并且将祂服事给人。

现在我们就看见，祭司们的生活也是基督。他们不单经营基督，并且他们也吃基督。他们必须以十分内在、主观的方式来经历祂。他们经营基督，不是只像商人供应货品那样将基督供应别人，也是将基督当作食物供应自己。

不同的祭物预表基督之于我们不同的方面。祭司们被命定靠这些祭物而活，因为他们是吃自己所献上的。并且他们也照规定的方式正确地吃—在一定的時候，一定的地方，来吃一定的祭物。可惜没有时间，不然我们要来看我们该在什么地方，来享受基督各方面的丰富。这是很有意思，也是很奇妙的事（李常受文集一九六六年第一册，六五四至六五六页）。

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，第七章；李常受文集一九六六年第一册，祭司的体系，第九章。

Furthermore, [according to] Leviticus 6:26 the sin offering was another portion for the priests.

Leviticus 7:6-7 says, “Every male among the priests may eat of it; it shall be eaten in a holy place; it is most holy. The trespass offering is like the sin offering; there is one law for them: The priest who makes expiation with it shall have it.” This is the trespass offering as a portion for the priests.

Leviticus 24:9 says, “It shall be for Aaron and his sons, and they shall eat it in a holy place, for it is most holy to him of Jehovah’s offerings by fire, a perpetual statute.” The context of this passage shows that this is the bread of the Presence. The bread of the Presence was a portion for the priests.

These verses show us that nearly all the different kinds of offerings became the food for the priest to eat....[The priests] are not only the ones serving God or interceding for others, but they also take care of the different aspects of Christ, handle Christ, and minister Christ to others. Like the businessman who handles a certain kind of merchandise, so the priests handle Christ as their merchandise. They handle the all-inclusive Christ, the rich Christ, the infinite and unsearchable Christ! They are continually taking care of Christ and ministering Him to others.

Now we see that the living of the priests is also Christ. They not only handle Christ, but they also eat of Him. They must experience Him in a very inward and subjective way. They handle Christ not only as the merchandise for others but also as the food for themselves.

The different offerings typify the different aspects of Christ to us. The priests were destined to live by these offerings, for they ate what they offered, and they ate it properly in a regulated way. At certain times, they ate certain offerings at a certain place. If we had the time, we would see where we should enjoy the various riches of Christ. It is very interesting and even marvelous. (CWWL, 1966, vol. 1, “The Priesthood,” pp. 495-496)

Further Reading: CWWL, 1965, vol. 2, “Functioning in Life as Gifts Given to the Body of Christ,” ch. 7; CWWL, 1966, vol. 1, “The Priesthood,” ch. 9

第三周·周二

晨兴喂养

出二五 30 “又要在桌子上，在我面前，常摆陈设饼。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

有几个〔基督徒〕真知道如何来吃基督呢？今日的基督徒…知道如何相信基督，跟随基督，认识基督，敬拜基督，传讲基督，可是他们从未听说过借吃基督而享受基督。

怎么说我们要吃主耶稣呢？…在约翰六章五十七节主说，“那吃我的人，也要因我活着。”我们必须吃祂。祂又说，“我就是生命的粮。”（35）粮是给人吃的！

陈设饼是祭司们所吃的一种食物；…它表明基督作我们的生命和生命供应。为将基督像陈设饼一样的对待并供应给别人，我们自己必须享受祂、吃祂，像吃陈设饼一样。这就是说，我们必须借着吃祂，而经历祂作内里的生命和生命的供应。

我们众人必须学习吃祂、接受祂、享受祂作属灵的食物。当我们将基督服事、供应给人的时候，我们自己也必须吃祂。正当我们去喂养别人的时候，我们自己也得了喂养。每次我服事的时候，头一个得到喂养的就是我自己。服事完，我就饱足了；我的饱足是在于将基督服事给别人（李常受文集一九六六年第一册，六五六至六五七页）。

信息选读

整个赎愆祭都是给祭司吃的。这意思是说，当我们将基督供应给一个失丧的人作救主时，不但这个人要得救，我们自己也要因着这样将基督服事给他们，而得着基督作食物。我们这样作，里面就享受了基督。每逢我们将基督服事给人，不论在哪一方面，我们都能吃到祂并享受祂。

<< WEEK 3 — DAY 2 >>

Morning Nourishment

Exo. 25:30 And you shall set the bread of the Presence upon the table before Me always.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

How many [Christians] know how to eat Christ?...[Christians today] know how to believe in Christ, follow Christ, know Christ, worship Christ, and preach Christ, but they have never heard about enjoying Christ by feeding upon Him.

How can [we] say that we should eat the Lord Jesus?...[The Lord] says in John 6:57, “He who eats Me, he also shall live because of Me.” We must eat Him. He also said, “I am the bread of life” (v. 35). Bread is to be eaten.

The bread of the Presence is one of the foods for the priests....It signifies Christ as our life and life supply. To handle Christ as the bread of the Presence and to minister Him to others, we must first enjoy and feed on Him as the bread of the Presence. This means that we must experience Christ as the inner life and the life supply by feeding on Him.

We must learn to feed on Him, to take Him in, and to enjoy Him as our spiritual food. When we minister Christ to others, we also feed ourselves with Him. While we are feeding others, we are fed. Every time I minister, the first one to be fed is myself. After the ministry I am satisfied. I am satisfied by my ministering of Christ to others. (CWWL, 1966, vol. 1, pp. 496-497)

Today's Reading

The whole trespass offering was to be eaten by the priests. This means that when we minister Christ as the Savior to a lost person, not only will the person be saved, but we will also be fed with Christ while we are ministering Him in this way. By doing this we enjoy Christ within. While we are ministering Christ to others, regardless in what aspect, we are fed and we enjoy Him.

有些弟兄对我说，“李弟兄，我们不能停下来不传福音。如果我们不将基督服事给罪人，我们就挨饿了。”他们的属灵食物，正是他们所供应别人作赎愆祭的基督！

我们若是懒惰，不出去接触人，我们的里面就挨饿了。但是当我们出去将基督当作赎愆祭供应人的时候，我们就饱足了。等我们回家，我们会觉得真是饱足了。这是吃基督之法。我们为着别人经营基督作赎愆祭；当祂作赎愆祭成了别人的救主，祂对我们也成了食物。

什么是我们的食物呢？必须是基督。不是道理或教训里的基督，乃是在我们服事里的基督。服事给人作赎愆祭的基督，乃是他们的救主，也是我们的食物。赎罪祭、平安祭、素祭也是同样的原则。…我们越多经营基督，并将祂供应给人，就越多享用祂。我们不能把一位客观的基督供应给人，而是把一位对我们非常主观的基督供应给人。祂是我们所经营的货品，也是我们的食物，因为我们必须吃用我们所供售的。

我越讲论基督，就越得饱足。若非如此，我就成了一个虚假的执事。我越多与你们谈论基督，并将基督摆给你们，我就越多吃基督。当我将祂服事给人的时候，也就是吃祂的时候。祂对我是何等主观。我供售基督，并非借我思想的心思，而是借我享受的灵。祂是我的食物。对我们来说，没有一样东西比食物更主观。等我们吃过食物后不久，食物就变成我们的一部分。我们众人必须如此主观地经历基督（李常受文集一九六六年第一册，六五八至六五九页）。

那些离开圣所的祭司，都是挨饿的祭司；那些不尽职的祭司，都没有食物吃。你今天挨饿，里头不满足，就是因为你不亲近神，不作祭司。你缺少与神的交通，没有和神接触，没有活在神的面光中，所以你就享受不到神的祭物——基督。享受基督和亲近神，二者乃是不能分开的（祭司职分与神的建造，一三二页）。

参读：祭司职分与神的建造，第九篇。

Some brothers have told me, “Brother Lee, we cannot stop preaching the gospel. If we do not minister Christ to the sinners, we are hungry.” Their spiritual food was the very Christ whom they ministered to others as the trespass offering.

If we are lazy and do not go out to reach others, we are hungry within. But when we go out to minister Christ to others as the trespass offering, we are satisfied. After we return home, we have the sense that we are really full. This is the way to eat Christ. We handle Christ as the trespass offering for others. When Christ as the trespass offering becomes the Savior to others, He becomes the food to us.

What is our food? It must be Christ, not a Christ in doctrine or teaching, but Christ in our ministry. Christ ministered to others as the trespass offering will be their Savior and our food. This is also true with the sin offering, the peace offering, and the meal offering....The more we handle Christ and minister Him to others, the more we feed upon Him. We cannot minister an objective Christ, but One who is so subjective to us. He as our merchandise is also our food, for we must eat what we sell.

The more I speak about Christ, the more I am satisfied. If this is not true, then I am a false minister. The more I talk with you about Christ and present Christ to you, the more I feed on Christ. While I am ministering Him, I am feeding on Him. He is so subjective to me. I am not selling Christ by my thinking mind but by my enjoying spirit. He is my food. Nothing is so subjective to us as food. The food we eat becomes our very being after a short period of time. We must experience Christ in such a subjective way. (CWWL, 1966, vol. 1, “The Priesthood,” pp. 497-498)

A priest who is outside the Holy Place is a hungry priest. A priest who does not participate in the priestly service does not have any food to eat. If we are hungry, it is because we have not drawn near to God as a priest. If we do not contact God, fellowship with God, or live in the presence of God, we will be unable to enjoy Christ as God’s offerings. Drawing near to God and enjoying Christ are inseparable. (The Priesthood and God’s Building, p. 110)

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

第三周·周三

晨兴喂养

出二八2 “你要给你哥哥亚伦作圣衣，为荣耀为华美。”

4 “他们要作这些衣服：胸牌、以弗得、外袍、编织的内袍、顶冠、腰带；要为你哥哥亚伦和他儿子们作这圣衣，使他们可以作祭司事奉我。”

祭司的衣服主要是为荣耀为华美，表征基督神圣荣耀和人性华美的彰显。荣耀与基督的神性（祂的神圣属性）有关（约一14，来一3）；华美与基督的人性（祂的人性美德）有关。基督的神性，由祭司衣服上的金所预表，是为着荣耀；祂的人性，由蓝色、紫色、朱红色线和细麻所预表，是为着华美。我们过彰显基督神圣荣耀和人性华美的生活，就得着圣别，并够资格成为祭司体系（圣经恢复本，出二八2注2）。

信息选读

关于祭司们的衣服，有四、五件东西十分重要。首先，他们有一件白细麻的袍子盖全身，再有一件以弗得，有点像袍子外面罩的背心。再一件就是顶冠，戴在头上，有点像冠冕。两肩上有两块宝石，胸前有胸牌，上面有十二块宝石，外加乌陵与土明。

袍子就是基督自己作我们的义。我们是在祂的遮盖之下。我们大多数人都认识这个道理，但是我怕少有人有经历上的认识。

我说这话的意思是这样。假定我们在召会中遇到一位弟兄非常温柔，非常谦卑、公义、良善。但他生来就是一个

<< WEEK 3 — DAY 3 >>

Morning Nourishment

Exo. 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

4 And these are the garments which they shall make: a breastplate and an ephod and a robe and a tunic of checkered work, a turban and a girding sash. So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest.

The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory and human beauty. 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. 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, is for beauty. A life that expresses Christ with the divine glory and the human beauty sanctifies us and qualifies us to be the priesthood. (Exo. 28:2, footnote 2)

Today's Reading

Four or five things are very important concerning the garments of the priests. First, they have a robe made of white linen to cover the whole body. Then they have the ephod, which is something like a vest upon the robe. Next, they have a turban, which is a head piece, something like a crown. Finally, upon their shoulders are two precious stones, and upon their breast is the breastplate, with twelve precious stones and the Urim and the Thummim.

The robe is Christ Himself as our righteousness. We are under His covering. Most of us know this as a doctrine, but I am afraid that very few know it in an experiential way.

What I mean is this: Suppose we meet a brother in the church who is very meek, very humble, just, and good. But he was born as a meek, humble, just, and

温柔、谦卑、公义、良善的人；在他得救以前就是温柔、谦卑、良善的。那么，现在他来到召会中，有人就会说他是太好的弟兄，然而其实他在得救以前就像今天一样好了！你想这样一位弟兄有基督作他的袍子么？没有。他所有的一切只不过是自己的义，他天然的良善。你看不出基督显出作他的温柔，作他的谦卑或公义。在他的行为举止之中，并不叫人觉出基督那馨香甜美的味道。你能说这是一位好弟兄，有好的性格，可是在他外面的行为中，却缺了基督那馨香甜美的味道。但在另一些基督徒的温柔中，确有一种基督甜美的味道。基督的香味可以非常确定地从他们的温柔中感觉出来。有时在一位弟兄的谦卑中，只叫你感觉骄傲，而不是基督。你能看出这里的讲究么？

我们的袍子必须是基督表现作我们的义。…我们不知道温柔，只知道基督！我们不知道谦卑，只知道基督！这对我们说是一个深的功课。我们必须学习弃绝我们天然的温柔、谦卑、正直，然后基督就能有一条亨通的道路从我们流出，显为我们的遮盖。

以弗得是用五样主要的东西作的：捻的细麻，金线，蓝色、紫色、朱红色线。这是非常有意思的。细麻表征基督的纯洁，金表征基督的神性，蓝色表征基督属天的性质，朱红色表征基督的救赎，紫色表征基督的王权与尊贵。这一切都该是基督作到我们里面，并借着我们彰显出来。人要从我们身上看见基督的纯洁，基督的神圣性情，基督的救赎，基督属天的性情，以及基督的君尊、元首地位、尊贵与权柄。当基督的这些情形作到我们里面以后，人们就会在我们身上看到；然后我们就会有基督丰富美丽的表现。

顶冠就是基督作我们的夸耀。祂是我们的头巾、冠冕，我们头上的遮护；祂是我们的夸耀。我们除了基督，别无可夸。当基督作这一切都作到我们里面，然后这些才会从我们身上流露出来，成为基督的真表现（李常受文集一九六六年第一册，六六一至六六三页）。

参读：祭司职分与神的建造，第十篇；出埃及记生命读经，第一百一十八至一百一十九篇。

good person. Before he was saved, he was also meek, humble, and good. Now in the church some may say that he is such a good brother, but before he was saved, he was just as good as he is now. Does he have Christ as his robe? No. All he has is his own righteousness, his natural goodness. You cannot discern that Christ is expressed as his meekness, as his humility, or as his justice. The sweet savor of Christ cannot be sensed in his behavior. You may say that he is a good brother with a good character, but the flavor or sweet odor of Christ in his outward behavior is missing. In the meekness of some Christians there is a real sense of the sweetness of Christ. The flavor of Christ is definitely sensed in their meekness. Sometimes in a brother's humility you can only sense pride, not Christ. Do you see the difference?

Our robe must be Christ expressed as our righteousness....We must not know meekness but Christ! We must not know humility but only Christ! This is a profound lesson for us to learn. We must learn to reject our natural meekness, humility, and rightness; then Christ will have a free way to flow out of us to be expressed as our covering.

The ephod is made of five main items: fine twined linen, gold, blue, purple, and scarlet. This is very interesting. Linen signifies the purity of Christ; gold, the divine nature of Christ; blue, the heavenly nature of Christ; scarlet, the redemption of Christ; and purple, the kingship and dignity of Christ. All these things must be Christ wrought into us and expressed through us. Others should see upon us the purity of Christ, the divine nature of Christ, the redemption of Christ, the heavenly nature of Christ, and the kingship, headship, dignity, and authority of Christ. They will see these things in us when these aspects of Christ have first been wrought into us. Then we will have a rich and beautiful expression of Christ.

The turban is Christ as our boast and glory. He is our turban, our crown, our head covering; He is our boast and glory. We have nothing to boast of except Christ. When Christ as all these things has been wrought into us, these things will emanate from us as the very expression of Christ. (CWWL, 1966, vol. 1, "The Priesthood," pp. 500-501)

Further Reading: The Priesthood and God's Building, ch. 10; Life-study of Exodus, msgs. 118-119

第三周·周四

晨兴喂养

出二八 39 “要用细麻线编织内袍，用细麻布作顶冠，又用绣花的手工作腰带。”

42 ~ 43 “要给他们作细麻布裤子，遮掩下体；…亚伦和他儿子们进入会幕，或就近坛，在圣所供职的时候必穿上，免得担当罪孽而死。…”

所有的祭司都穿着细麻布裤子、内袍、腰带，并裹上头巾或戴上顶冠（出二八 40 ~ 42，二九 8 ~ 9 上）。此外，大祭司在内袍外面穿戴外袍、以弗得、肩带和胸牌，又戴一面印刻的牌在顶冠上（二八 36 ~ 37，二九 5 ~ 6）（圣经恢复本，出二八 4 注 1）。

细麻织的内袍表征在受过对付的人性里面，完全之义的遮盖。细麻的顶冠表征完全之义的荣耀。用绣花手工作的腰带表征那灵构成工作的加强。祭司衣服的这三样，以及细麻布裤子（二八 42），都表征基督是义，遮盖祭司整个堕落的人（路十五 22，林前一 30），使他们蒙保守在生命里，而远离死亡（出二八 43）（二八 39 注 1）。

信息选读

大祭司穿的长袍连同其装饰，表征召会是基督神圣属性和人性美德的丰满，彰显（弗一 22 ~ 23）。大祭司衣服的美丽和丰满，包括胸牌、肩带和长袍，这些都预表召会（圣经恢复本，出二八 31 注 1）。

以弗得预表基督在祂的神、人二性，并祂的属性和美德里彰显出来（出二八 6）。这是祭司衣服的一部分，

<< WEEK 3 — DAY 4 >>

Morning Nourishment

Exo. 28:39 And you shall weave the tunic of fine linen, and you shall make a turban of fine linen, and you shall make a girding sash, the work of an embroiderer.

42-43 And you shall make them linen trousers to cover their naked flesh;...they shall be upon Aaron and upon his sons when they go into the Tent of Meeting or when they come near to the altar to minister in the sanctuary, that they may not bear iniquity and die...

All the priests wore linen trousers, a tunic, a girding sash, and a turban (Exo. 28:40-42; 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). (Exo. 28:4, footnote 1)

The tunic of fine woven linen signifies the covering of perfect righteousness in a humanity that has been dealt with. The turban of fine linen signifies the glory of perfect righteousness. The girding sash as the work of an embroiderer signifies the strengthening by the Spirit's constituting work. 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). (Exo. 28:39, footnote 1)

Today's Reading

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). The beauty and fullness of the high priest's garments consist of the breastplate, the shoulder pieces, and the long robe, all of which typify the church. (Exo. 28:31, footnote 1)

The ephod is a type of Christ expressed in His two natures, divinity and humanity, with His attributes and virtues (Exo. 28:6). It was a part of the priestly

用以系住或绑住。两条肩带和两块红玛瑙，…以及胸牌和十二块宝石，…是系在或绑在以弗得上面（12～28）。这表征基督借着祂神圣的荣耀和人性的华美，就是以弗得的组成元素，将召会托于、系于并联于祂自己（二八4注2）。

金线，蓝色、紫色、朱红色线，和捻的细麻，是不同颜色的线。金表征基督的神性。蓝色表征基督的属天；紫色表征祂的君尊；朱红色表征祂借着流血所完成的救赎；捻的细麻表征基督柔细的人性生活，借着祂的受苦显明出来。…以弗得预表基督的组成，包括祂的神性、祂的君尊与属天、祂的救赎和祂柔细的人性，为着彰显祂神圣的荣耀和人性的华美（二八6注1）。

以弗得两条肩带上的两块红玛瑙，在神面前成为记念，作可喜悦的记念。召会系于基督，而基督在神面前托住召会，作为永远的记念（二八12注1）。

圣就是神在祂纯净神圣性情里的自己，在此由纯金所表征。成为圣别乃是有神圣的性情作到我们里面，使我们成为像神一样圣别（见罗六19注2）。刻着归耶和華為圣，指明整个祭司体系都是圣别归主的，分别出来归与主，并且为主所浸透（出二八36注2）。

祭司们的圣衣也包含建造的意思，这是由宝石镶嵌在金框内所表征的。头一种被提起的宝石是红玛瑙，末一种是碧玉。…圣经的头一卷创世记，在第二章，在伊甸园河流那里曾提起红玛瑙〔12〕。然后在启示录，圣经的末了，主要的宝石就是碧玉。启示录四章告诉我们，那位坐在宝座上的，好像碧玉。…碧玉就是神的表现。而红玛瑙和碧玉，以及其他许多种宝石，都是被建造在那座金城新耶路撒冷，也就是神的居所里面。这样，在祭司们的圣衣上就看见了新耶路撒冷的缩影（李常受文集一九六六年第一册，六六三至六六四页）。

参读：出埃及记生命读经，第一百二十至一百二十二篇。

priestly garments used for fastening, or binding. The two shoulder pieces with the two onyx stones,...and the breastplate with the twelve precious stones,...were bound, fastened, to the ephod (vv. 12-28). This signifies that Christ holds, binds, and fastens the church to Himself by His divine glory and human beauty, the components of the ephod. (Exo. 28:4, footnote 2)

The gold, blue, purple, scarlet, and fine twined linen were threads of different colors. Gold signifies Christ's divinity. Blue signifies Christ's heavenliness; purple, His royalty, His kingliness; scarlet, His redemption accomplished by the shedding of His blood; and fine twined linen, the fine human living of Christ, manifested through His sufferings....The ephod typifies the composition of Christ's divinity, His kingliness and heavenliness, His redemption, and His fine humanity for the expression of His divine glory and human beauty. (Exo. 28:6, footnote 1)

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, footnote 1)

To be holy is a matter of having the divine nature wrought into our being to make us holy, as God is (see footnote 2 on Rom. 6:19). The engraving HOLINESS TO JEHOVAH indicates that the entire priesthood is sanctified unto the Lord, separated to the Lord and saturated with the Lord. (Exo. 28:36, footnote 2)

The garments of the priests also contain the aspect of building, signified by the precious stones built into the gold. The first stone mentioned is onyx, and the last one is jasper....[In] the first book of the Bible, the onyx stone [Gen. 2:12] is in the flow of the river in the garden of Eden. Then in Revelation, the last book, the main precious stone is jasper. Revelation 4 tells us that the One who sits on the throne looks like jasper....Jasper is the very expression of God. Jasper and onyx, as well as many other precious stones, are built up in that golden city, the New Jerusalem, which is the dwelling place of God. Thus, on the garments of the priests is the miniature of the New Jerusalem. (CWWL, 1966, vol. 1, "The Priesthood," p. 501)

Further Reading: Life-study of Exodus, msgs. 120-122

第三周·周五

晨兴喂养

林后五 2 “…我们确是在这帐幕里叹息，深想穿上我们从天上来的住处。”

4 “因为我们在这帐幕里的人，负重叹息，是因不愿脱下这个，乃愿穿上那个，好叫这必死的被生命吞灭了。”

弗四 24 “…穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

在林后五章一至四节里我们看见一个观念，说穿衣就是住房。这几节说到穿上一所房屋，而不说穿上一件衣服。因此住房就是穿衣，穿衣就是住房。我们所穿的衣服就某一面的意义说，乃是一所房屋。我们穿上衣服，就在房屋里。…以弗所四章二十四节的“穿上”，意指穿上新人如衣服；这新人是照着神，在那实际的义和圣中所创造的（李常受文集一九六六年第一册，六六六至六六七页）。

信息选读

新人乃是一个团体的宇宙大人，就是基督的身体。“使两下在一个身体里与神和好了。”以弗所二章十五节中的这一个新人，就是十六节中的那一个身体。…当我们清楚知道新人就是基督的身体之后，我们才能了解穿上新人的意思，就是穿上身体。而穿上身体的意思，就是把身体当作衣服般的穿上。这身体必须是我们的衣服。换言之，我们要“穿上”身体。身体就是我们的衣服，我们的遮盖。这是穿上新人的意思。

有一件很有意思的事，就是祭司们圣衣的材料，与会幕的材料完全相同。他们的圣衣是由金线，细麻，蓝色、紫色、朱红色线织的，而会幕也是同样用金线，细麻，蓝色、紫色、朱红色线织的。这就是说，祭司们所穿着的就是他们的住处。他们的衣服就是他们的房屋。

<< WEEK 3 — DAY 5 >>

Morning Nourishment

2 Cor. 5:2 ...We groan, longing to be clothed upon with our dwelling place from heaven.

4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.

Eph. 4:24 ...Put on the new man, which was created according to God in righteousness and holiness of the reality.

In 2 Corinthians 5:1-4 we see the concept that the clothing is the housing. [These verses] refer to being clothed with a home, not with a garment. So the housing is the clothing, and the clothing is the housing. Our garments, in a sense, are a house. When we are in the garment, we are in the house....Put on in Ephesians 4:24 means to be clothed with the new man, which was created according to God in righteousness and holiness of truth. (CWWL, 1966, vol. 1, p. 503)

Today's Reading

The one new man in Ephesians 2:15 is a corporate, universal man; it is the very Body of Christ that was reconciled in one Body to God in verse 16....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.

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.

召会乃是基督由众圣徒里面出来的表现。…我们若没有这个表现，就没有召会。这个意思是说，我们可以说我们是召会，这是对的，但是真正的召会生活乃是基督的表现。因此，祭司们的衣服就是他们的房屋，他们的住处。他们的衣服和会幕一样，而会幕乃是他们居住的地方。

我们必须认识，今日的众祭司就是会幕所预表的神的住处。彼前二章四至五节说，“你们来到祂…跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系。”…在这里“祭司体系”的意思就是一个祭司团体，它不是指祭司的职任说的。在希伯来七章五节那里，那是指祭司的职任说的，但在彼前二章五节这里，是指祭司团体说的。圣别的祭司体系是一个属灵的房屋，是众祭司所组成的团体。当我们被基督充满、饱和，正确而又完满地表现祂时，我们就成为神的居所；照预表的话说，我们就变成会幕。会幕和祭司永远分不开，祭司们在哪里，会幕就在哪里；哪里有会幕，祭司们也总是在哪里。祭司们伴同着会幕，会幕也伴同着祭司们。新约圣经清楚地告诉我们，祭司们就是属灵的殿—会幕。

我们认为自己是什么呢？我们是否认为自己是神合式的住处—属灵的殿呢？正如前面所说的，会幕乃是金线，细麻，蓝色、紫色、朱红色线的表现。我们如果说，我们是神的住处，神的会幕，我们身上显出金线么？我们有单纯的性质么？我们能表现出蓝色、紫色、朱红色线的光景么？如果不是这样，那我们所表现的是什么呢？是我们的天然么？是我们的肉体么？如果是表现天然和肉体，那我们就够不上作神的会幕。我们只该表现出金线，细麻，蓝色、紫色、朱红色线。然后我们就有资格作神属灵的殿—会幕。当我们在这样适当的方式里表现基督时，我们就是穿上了新人。这就是说，我们穿上了召会；我们穿上了基督的身体（李常受文集一九六六年第一册，六六七至六六八、六七二至六七三页）。

参读：李常受文集一九六六年第一册，祭司的体系，第十章。

The church is just the expression of Christ from within so many saints....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."...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 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. (CWWL, 1966, vol. 1, pp. 504, 507-508)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 10

第三周·周六

晨兴喂养

出二六 1 “你要用十幅幕幔作帐幕；这些幕幔要用捻的细麻，和蓝色、紫色、朱红色线制造…”。

二八 4～5 “…要为你哥哥亚伦和他儿子们作这圣衣，使他们可以作祭司事奉我。因此，他们要把金线，和蓝色、紫色、朱红色线，并细麻拿来。”

让我们察看自己：如果我们说我们是基督的身体，…我们是否表现神的性情，或者别的什么？我怕许多时候…我们所表现的乃是己，甚至是肉体…。许多时候，我们所表现的是己、肉体、魂、旧人、天然的生命，而不是神性的金。当我们表现这些反面的东西时，我们根本就在召会生活之外。…我们所表现的并不像会幕里的幕幔。会幕里的幕幔乃是表现基督所是的一切美丽光景。

我们是否表现出紫色所显示的君王权柄呢？可是有时我们身上所表现的是婴孩的光景，又软弱又低下。再就是救赎又如何？我怕好些亲爱的弟兄姊妹并不感觉自己的污秽。…他们很少人在与主接触时深觉宝血的需要。…我们不觉得自己污秽，反而常常觉得自己是对的。我们何等需要表现主的救赎！（李常受文集一九六六年第一册，六七三至六七四页）

信息选读

我们必须表现一切基督的所是，然后我们不只成为会幕的一部分，我们乃是成了会幕。到这时，我们才不是无家可归的人。除非到达这个地步，否则不论我们基督徒作了多少年，我们仍是无家可归的。我们没有安息，乃是由于我们没有一个正确的、真正的召会生活。当我们被基督充满，并以正确的方式表现祂的时候，我们就成了召会的一部分，并且召会也一直与我们同在。然后，我们就有一个可以居留的安息之所。

<< WEEK 3 — DAY 6 >>

Morning Nourishment

Exo. 26:1 Now the tabernacle you shall make with ten curtains of fine twined linen and blue and purple and scarlet strands...

28:4-5 ...So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest. They therefore shall take the gold and the blue and the purple and the scarlet strands and the fine linen.

Let us check ourselves: If we say that we are the Body of Christ,...do we express the divine nature or something else? I am afraid that many times...we express the self and even the flesh....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....[Is] what we express...the same as what the curtains of the tabernacle express,...[which] 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,...that whenever they contact the Lord, they need the blood....[Instead], we always feel that we are right. How we need to express the Lord's redemption. (CWWL, 1966, vol. 1, p. 508)

Today's Reading

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.

只有当我们借享受基督而被祂充满的时候，我们就能在〔出埃及二十八章五节和二十六章一节所说的金线，细麻，蓝色、紫色和朱红色线〕这五方面将祂表现出来。就是这样，我们有了衣服，而这衣服又成了我们的房屋。我们有了召会的生活，我们也是召会生活的一部分，我们是在家里的人。

在祭司的圣衣上有建造。所有的宝石代表神的百姓，都镶嵌在金框内。他们是借着神的性情被建造的，也在神的性情里彼此相联。因此他们就是身体，就是召会。在这时候我们要在一个团体的方式来服事。彼前二章五节说，我们是活石，被建造成为活的属灵的殿，成为圣别的祭司团体，就是祭司体系，然后我们才向神献上属灵的祭物。在未到这个地步之先，我们还不能以团体的方式来服事主。我们说事奉主不可以单独，但是不管说过多少，人还是单独，因为人生来就是单独的。单单教导永远不能帮助人互相依赖，因为这只能借着一种变化的工作而使然。当你我变化成为基督的形像，并且完满地表现祂，我们的个人主义就自动消逝了。只有等到这个时候，我们才真正在身体的配搭和关联里。

在祭司的圣衣上，有宝石镶嵌在金框内；这圣衣就是祭司们享受基督作食物，而从他们里面发出基督的表现。当我们享受基督为我们的滋养与食物，并将祂消化，祂就要饱和、浸润我们到一个地步，叫我们能表现祂。然后这个表现就成了我们的衣服，而在这衣服上有圣徒的建造，如同宝石镶嵌在金框内。这样看来，召会的建造是在基督的表现里，而这个表现乃是出自对基督的享受。

每时每刻我们都该是在享受基督，这就叫基督的表现能我们从里面洋溢出来。然后在这里我们才有身体的建造。…愿主带领我们进入这样一种祭司体系里（李常受文集一九六六年第一册，六七四至六七八页）。

参读：李常受文集一九六六年第一册，祭司的体系，第十章。

It is only when we are filled with Christ by enjoying Him that we express Him as these five aspects [the gold, fine linen, blue, purple, and scarlet in Exodus 28:5 and 26:1]. 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.

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.

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.

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....May the Lord bring us into such a priesthood. (CWWL, 1966, vol. 1, pp. 508-511)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 10

657 事 奉 — 享受基督作一切

8 7 8 7 副 (英 911)

降 A 大调

3/4

1 · 2 | 3 · 1 2 3 | 2 1 1 · 6 | 5 · 1 7 1 | 2 -
 一 祭 司 生 活 何 等 有 福, 得 享 基 督 作 一 切!
 1 · 2 | 3 · 1 2 3 | 2 1 1 · 6 | 5 1 2 7 | 1 -
 衣、食、住 处, 全 是 基 督, 并 有 基 督 为 产 业。
 3 · 4 | 5 · 3 4 3 | 3 2 2 · 3 | 4 · 2 3 4 | 3 -
 (副) 祭 司 生 活 何 等 有 福, 得 享 基 督 作 一 切!
 3 · 2 | 1 · 2 1 7 | 6 1 1 · 2 | 3 1 2 7 | 1 - ||
 衣、食、住 处, 全 是 基 督, 并 有 基 督 为 产 业。

二 祭司供职所披所戴, 全是基督的荣美;
 圣服、圣冠、面牌、胸牌, 荣耀、华美又尊贵。
 三 祭司向神献上基督, 作神悦纳的祭物,
 就得享受祂作食物, 饱尝基督的丰富。
 四 披戴基督, 与祂联合, 外面有祂作彰显;
 吃喝基督, 与祂调和, 里面有祂来充满。
 五 祭司所住, 神圣、荣耀, 乃是扩大的基督;
 祭司在此同被建造, 就有属灵的住处。
 六 祭司所有也是基督— 祭司唯一的产业;
 祭司生活所有事物, 全是基督的一切!

1

O how blessed is the priest's life,
 Christ to him is all in all:
 All His clothing, food, and dwelling,
 And His portion therewithal.
 O how blessed is the priest's life,
 Christ to him is all in all:
 All His clothing, food, and dwelling,
 And His portion therewithal.

2

All the clothing of his service
 Is the beauty of the Lord;
 Glorious splendor do his garments,
 Breast and shoulder-piece afford.
 3
 When in sacrifice he offers
 Christ to God as God has willed,
 Then as food he doth enjoy Him
 And is with His riches filled.

4

Putting on the Lord as clothing,
 Christ without he doth express;
 Eating, drinking, with Him mingled,
 Christ within doth him possess.

5

Holy, glorious is their dwelling,
 'Tis the increase of the Lord;
 Here the priests built up together
 Unto God a house afford.

6

All his portion, all his living,
 Everything the priests possess—
 All is Christ and Christ forever,
 In His all-inclusiveness.

第三周 · 申言

申言稿：_____

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.