

为着神的建造之祭司职分的恢复

The Recovery of the Priesthood for God's Building

第五篇

Message Five

祭司体系的两种等次

The Two Orders of the Priesthood

读经：彼前二 5，9，启五 10，出二九 1，4，创十四 18～20，来十三 15，二 12

Scripture Reading: 1 Pet. 2:5, 9; Rev. 5:10; Exo. 29:1, 4; Gen. 14:18-20; Heb. 13:15; 2:12

纲 目

Outline

周 一

Day 1

壹 在圣经里，祭司的基本意义是祭司将神供应给人：

I. The basic significance of a priest in the Bible is that a priest ministers God to man:

一 在圣经里头一次提到祭司，确立了祭司的原则。

A. The first mention of a priest in the Scriptures establishes the principle of a priest.

二 圣经第一次用祭司这辞，是说到麦基洗德，他是君王，也是君尊的祭司——创十四 18～20。

B. The first time the word priest is used in the Bible is with Melchizedek, who was a king and a kingly priest—Gen 14:18-20.

三 圣经中说到祭司职分基本的故事，乃是说到一个人从神而来，把神的一些东西供应给神的子民：

C. The foundational story of the priesthood in the Scriptures is that of a person coming from God and ministering something of God to God's people:

1 麦基洗德从神而来，把神的一些东西供应给亚伯拉罕。

1. Melchizedek came from God and ministered something of God to Abraham.

2 饼和酒表征神作我们的享受，以及神供应给我们，使我们得着滋养、复苏、维持、安慰和加强。

2. The bread and wine signify God as our enjoyment and God being ministered to us to nourish, refresh, sustain, comfort, and strengthen us.

四 我们今天若要作真正的祭司，就需要认识，祭司不仅是事奉神的人，也是把神供应到人里面的人。

D. If we would be genuine priests today, we need to realize that a priest is not only one who serves God but also one who ministers God into man.

五 作为祭司，我们若只懂得事奉神，而不懂得把神供应给人，我们中间关于祭司职分的光景就十分可怜。

周 二

贰 祭司体系的两种等次，是圣别的祭司体系和君尊的祭司体系—启五 10，彼前二 5，9：

一 圣别的祭司体系是由亚伦的等次所预表；亚伦的等次是圣别的等次—出二九 1，4，彼前二 5，来二 17：

- 1 圣别乃是从属世的事物中分别出来归给神—彼前一 16：
 - a 圣别的等次乃是从凡俗的事物中分别出来，归于神圣事物并归给主使用的等次。
 - b 圣别的祭司被分别出来，代表神的子民到神面前去—二 5。
- 2 祭司体系的第一种等次—亚伦的祭司职分这一面，就是圣别的祭司体系—乃是为我们的罪向神献祭；因此，亚伦的祭司职分主要是与赎罪祭有关—来十 12：
 - a 亚伦的祭司职分解决了罪的问题；基督洗净了罪，是由亚伦的工作所预表的—一 3，七 27，九 12，28。
 - b 基督为着罪，一次向神献上自己为祭，就把罪除掉—26 节，十 10～12。

周 三

c 亚伦的祭司职分不是神原初心意的一部分，乃是因着罪的问题，后来加上的—一 3，约一 29，罗八 3。

二 君尊的祭司体系是由麦基洗德的等次所预表；麦基洗德的等次是君尊的等次，就是君王的等次—彼前二 9，创十四 18，来五 10：

E. If, as priests, we know only how to render service to God without knowing how to minister God to man, the situation among us regarding the priesthood will be quite poor.

Day 2

II. The two orders of the priesthood are the holy priesthood and the royal priesthood—Rev. 5:10; 1 Pet. 2:5, 9:

A. The holy priesthood is typified by the order of Aaron; the order of Aaron is the holy order—Exo. 29:1, 4; 1 Pet. 2:5; Heb. 2:17:

1. To be holy is to be separated from the worldly things unto God—1 Pet. 1:16:
 - a. The holy order is an order separated from common things unto the divine things and unto the use of the Lord.
 - b. The holy priests are those who are separated to go to God, to represent God's people—2:5.
2. The first order of the priesthood—the aspect of the Aaronic priesthood, the holy priesthood—is for the offering of sacrifices to God for our sins; hence, the Aaronic priesthood is mainly concerned with the sin offering—Heb. 10:12:
 - a. The Aaronic priesthood solves the problem of sin; Christ's purifying of sins is typified by the work of Aaron—1:3; 7:27; 9:12, 28.
 - b. Christ put away sin by offering Himself to God as the one sacrifice for sins—v. 26; 10:10-12.

Day 3

c. The Aaronic priesthood was not part of God's initial intention but was added later because of the problem of sin—1:3; John 1:29; Rom. 8:3.

B. The royal priesthood is typified by the order of Melchizedek; the order of Melchizedek is the royal, the kingly, order—1 Pet. 2:9; Gen. 14:18; Heb. 5:10:

- 1 祭司体系的第二种等次—由麦基洗德所预表祭司职分这一面，就是君尊的祭司体系—乃是为着将经过过程的神供应到我们里面，成为我们的享受，作我们的供应—10 节，七 1～2。
- 2 基督坐在高处至尊至大者的右边，乃是照着麦基洗德的等次—诗一一〇 1，4，来—3，八 1。
- 3 基督是君尊的大祭司，凡我们所需要的，祂都供应我们，把经过过程并终极完成的三一神分赐到我们里面作我们生命的供应，以完成神永远的定旨。

周 四

- 4 今天在我们的经历中，君尊的祭司从神来照顾神的子民，就像麦基洗德从神而来迎接亚伯拉罕，将饼和酒供应他—创十四 18～19。
 - 5 我们在实际的召会生活中事奉，真正祭司体系的显出，乃是当我们把神供应给别人，使他们最终有神的彰显—彼前四 10，林后三 18。
- 三 亚伦的祭司职分解决罪的问题，而君尊的祭司职分完成神永远的定旨；亚伦的祭司职分除去罪，君尊的祭司职分把神带来作我们的恩典—来—3，四 16。
- 四 一面，今天在主的恢复里，我们是圣别的祭司，代表神的子民到神面前去，将他们的需要带给神；另一面，我们是君尊的祭司，代表神到祂子民这里来，将神供应给他们—彼前二 5，9：
- 1 圣别的祭司体系为人的缘故，向神有所献上，而君尊的祭司向人宣告属神的事。
 - 2 我们是圣别的祭司和君尊的祭司，在两个方向有去也有来。

1. The second order of the priesthood—the aspect of the priesthood typified by Melchizedek, the royal priesthood—is for ministering the processed God into us as our enjoyment for our supply—v. 10; 7:1-2.
2. Christ's sitting down on the right hand of the Majesty on high is according to the order of Melchizedek—Psa. 110:1, 4; Heb. 1:3; 8:1.
3. As the kingly High Priest, Christ ministers to us whatever we need, dispensing the processed and consummated Triune God into us as our life supply to fulfill God's eternal purpose.

Day 4

4. In our experience today, the kingly priests are those who come from God to care for God's people, just as Melchizedek came from God to meet Abraham to minister bread and wine to him—Gen. 14:18-19.
 5. As we serve in the practical church life, the real priesthood comes into being when we minister God to others so that eventually they will be God's expression—1 Pet. 4:10; 2 Cor. 3:18.
- C. The Aaronic priesthood solves the problem of sin, and the kingly priesthood fulfills God's eternal purpose; the Aaronic priesthood took away sin, and the kingly priesthood brought in God as our grace—Heb. 1:3; 4:16.*
- D. On the one hand, in the Lord's recovery today we are holy priests, going to God to represent God's people and bring their needs to Him; on the other hand, we are royal priests, coming from God to the people to represent God and minister God to them—1 Pet. 2:5, 9:*
1. The holy priests offer something to God for the sake of the people, and the royal priests declare the things of God to people.
 2. We are the holy priests and the kingly priests, going and coming in two directions.

叁 圣别的祭司体系向神献上属灵的祭物—5 节:

- 一 圣别的祭司照着圣经所献的属灵祭物乃是：(一)基督作旧约预表中一切祭物的实际，如燔祭、素祭、平安祭、赎罪祭、赎愆祭等；（利一～五；）(二)我们借福音所救来作基督肢体的罪人；（罗十五 16；）(三)我们的身体、赞美、并为神所作的事。（十二 1，来十三 15～16，腓四 18。）
- 二 这些属灵祭物特别是包括基督作燔祭的实际；我们能向神献上基督作我们的燔祭有多少，乃在于我们在基督的经历中对祂作燔祭的经历有多少——利一 6，9，六 8～13。
- 三 神不悦纳任何不是祭物的工作，就是任何不是全然奉献给祂的工作；问题不是我为神作了什么，乃是我作这工是否以此为给神的祭物。
- 四 我们是圣别祭司体系里的祭司，借着不变的基督作恩典，该“常常向神献上赞美的祭”——来十三 15：
 - 1 我们在召会中该借着基督，向神献上赞美的祭。
 - 2 在召会中，基督在我们里面歌颂父神，我们也该借着祂赞美父神——二 12：
 - a 祂与我们，我们与祂，在调和的灵里一同赞美父——林前六 17。
 - b 基督是赐生命的灵，在我们的灵里赞美父；我们借着我们的灵，也在祂的灵里赞美父。
 - c 这是我们借着基督，献给神最好、最高的祭——来十三 15。

III. The holy priesthood offers spiritual sacrifices to God—v. 5:

- A. *The spiritual sacrifices that the holy priests offer according to God's economy are (1) Christ as the reality of all the sacrifices of the Old Testament types, such as the burnt offering, meal offering, peace offering, sin offering, and trespass offering (Lev. 1—5); (2) the sinners saved by our gospel preaching, offered as members of Christ (Rom. 15:16); and (3) our body, our praises, and the things that we do for God (12:1; Heb. 13:15-16; Phil. 4:18).*
- B. *In particular, the spiritual sacrifices include Christ as the reality of the burnt offering; we can offer Christ to God as our burnt offering only to the extent to which we have experienced Christ in His experiences as the burnt offering—Lev. 1:6, 9; 6:8-13.*
- C. *God accepts no work that is not a sacrifice, that is not wholly an offering; thus, the question is not “What have I done for God?” but “Has what I have done been done as an offering to God?”*
- D. *As priests in the holy priesthood, through the unchanging Christ as grace we should “offer up a sacrifice of praise continually to God”—Heb. 13:15:*
 1. *In the church we should offer up through Christ the sacrifice of praise to God.*
 2. *In the church Christ sings in us hymns of praise unto God the Father, and we too should praise God the Father through Him—2:12:*
 - a. *He and we, we and He, praise the Father together in the mingled spirit—1 Cor. 6:17.*
 - b. *Christ, as the life-giving Spirit, praises the Father in our spirit, and we, by our spirit, praise the Father in His Spirit.*
 - c. *This is the best and highest sacrifice that we can offer to God through Christ—Heb. 13:15.*

肆 君尊的祭司体系宣扬那召我们出黑暗、入祂奇妙之光的神的美德—彼前二 9:

- 一 美德（彼后一 3）是神圣生命的能力与力量，使我们有能力达到神的荣耀，就是祂的目标；美德（彼前二 9）是神的优越，指神的所是和所有。
- 二 宣扬是往外宣报；这就是往外宣报那召我们出黑暗、入祂奇妙之光者的美德作福音，使人得益处—9 节：
 - 1 黑暗是撒但在死亡里的彰显和范围；光是神在生命里的彰显和范围—约壹一 5。
 - 2 神已经呼召我们，拯救我们脱离撒但黑暗的死亡范围，进入神光的生命范围—徒二六 18，西一 13。

IV. The kingly priesthood tells out the virtues of God who has called us out of darkness into His marvelous light—1 Pet. 2:9:

- A. Virtue (2 Pet. 1:3) is the energy and strength of the divine life that enables us to reach God's glory as the goal; virtues (1 Pet. 2:9) are the excellencies of God, referring to what God is and has.*
- B. To tell out is to proclaim abroad; this is to benefit others by proclaiming abroad as the gospel the virtues of the One who has called us out of darkness into His marvelous light—v. 9:*
 - 1. Darkness is the expression and sphere of Satan in death; light is the expression and sphere of God in life—1 John 1:5.
 - 2. God has called us, delivered us, out of Satan's death-realm of darkness into His life-realm of light—Acts 26:18; Col. 1:13.

第五周·周一

晨兴喂养

创十四 18～20 “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。他为亚伯兰祝福，说，愿天地的主、至高的神赐福与亚伯兰；至高的神把敌人交在你手里，是当受颂赞的。亚伯兰就将所得的一切，拿了十分之一给他。”

祭司是什么人？…祭司就是事奉神的人。这个说法虽然是对的，但不够完全。祭司不仅是事奉神的人，也是把神供应到人里面的人。所有的基督徒都认为，祭司乃是事奉神的人，但很少基督徒知道，祭司至终更是把神供应给人的人。可以说，事奉神是次要的，把神供应给人是主要的。祭司职分基本的意义还不是事奉神，乃是把神供应给人。作为祭司，如果我们只懂得事奉神，而不懂得把神供应给人，我们就十分可怜（希伯来书生命读经，一七五页）。

信息选读

圣经头一次提到祭司，是说到麦基洗德（创十四 18～20）。麦基洗德是圣经中第一个祭司。我们曾经指出，圣经头一次提到的事，就确立了那类事情以后的原则。因此，第一次提到祭司，说到麦基洗德，就立定以后作祭司的原则。你若仔细看麦基洗德怎样作至高神的祭司，就看出他不是从人这里到神那里，乃是从神那里来到人这里。他并不是到神那里去事奉神，乃是从神那里来，将一些出于神的东西供应给寻求神的亚伯拉罕。麦基洗德以后，圣经在祭司职分这上有更多的发展。但我们不可忘记祭司职分的基本故事，就是祭司乃是从神而来，用一些出于神的东西供应给神的子民。

<< WEEK 5 — DAY 1 >>

Morning Nourishment

Gen. 14:18-20 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High. And he blessed him and said, Blessed be Abram of God the Most High, Possessor of heaven and earth; and blessed be God the Most High, who has delivered your enemies into your hand. And Abram gave him a tenth of all.

What is a priest?...Although it is correct to say [that the priest is one who serves God], it is not adequate. A priest is not only one who serves God but also one who ministers God into man. All Christians think that a priest is one who serves God, but not many Christians know that, ultimately, a priest is one who ministers God to man. In a sense, serving God is secondary, while ministering God to man is primary. The basic significance of the priesthood is not to serve God but to minister God to man. If, as priests, we only know how to render service to God without knowing how to minister God to man, we shall be quite poor. (Life-study of Hebrews, pp. 145-146)

Today's Reading

The first mention of the word priest in the Bible is with Melchizedek (Gen. 14:18-20). Melchizedek was the first priest in the Bible. As we have pointed out on other occasions, the first mention of a thing in the Bible establishes the principle for that category of things. Therefore, the first mention of the priest, that of Melchizedek, establishes the principle of a priest. If you examine the case of Melchizedek as the priest of the most high God, you will see that he did not go from man to God but came from God to man. He did not go to God and serve God; he came from God and ministered something of God to Abraham, God's seeker. After the case of Melchizedek, there is much development of this matter of the priesthood in the Bible. But we must not forget that the foundational story of the priesthood is that of a priest coming from God ministering something of God to God's people.

基督作大祭司主要的点，还不在于祂事奉神，乃在于祂将神供应给我们。我们必须脱开那肤浅的观念，以为祭司只是事奉神的人。每一个人，包括街上那些不信神的人，都知道天主教的祭司是事奉神，烧香，担任“圣”职的人。甚至外邦宗教也都有祭司。我们需要过河，脱离低浅的观念，进到更高的观念。神不需要你的事奉，神需要你祂供应给人。基督为大祭司，主要的工作乃是把神供应给我们。基督在你里面所作的，主要的是把神供应到你里面。这就是我们的大祭司。祂一直只作一件事，就是将神供应到我们里面。可能有人说，麦基洗德并没有把神供应人；我就要问，那么饼和酒是表征什么？饼和酒乃是表征神作我们的享受，神供应到我们里面，叫我们得着复苏、扶持、加力、滋养，使我们因神一切的丰富而增长。这才是祭司的主要工作。在原则上，今天我们这些事奉神的人也是神的祭司。作为祭司，我们主要的责任是把神供应给人（希伯来书生命读经，一七五至一七六页）。

神原初的心意是要摆出祂自己作生命树，给人享受；而最享受神的人就是祭司。…启示录二十章六节说到，有些人要作祭司一千年；二十二章三节说，“祂的奴仆都要事奉祂。”事奉祂就是永远作祭司。谁是末了一班的祭司？乃是所有蒙神救赎，有分于新耶路撒冷的人。他们要成为末了的祭司，直到永远。

借着这一切，我们可以看见，作为信徒，我们的功用不是小事。我们在今天的基督徒中间看不到太多正确的尽功用，因为许多人没有充分地领会和经历。然而，在这些日子里，主要恢复我们的事奉。我们要更多更多地领会，并要进入对基督更多的经历里；这样，我们就能正确地尽功用（李常受文集一九六五年第二册，六〇四至六〇五页）。

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，第六至七章。

The main point with respect to Christ as the High Priest is not that He serves God but that He ministers God to us. We must go deeper than the superficial concept that a priest is one who serves God. Everyone, including the unbelievers on the street, knows that a Catholic priest is one who serves God, burns incense, and fulfills his “holy” duty. Even the heathen religions have priests. We need to cross the river out of this low concept into a higher one. God does not need your service, but He does want you to minister Himself to people. As the High Priest, Christ’s major job is to minister God to us. Mainly what Christ does within you is to minister God into you. This is our High Priest. He is continually doing one thing—ministering God into us. Some may say that Melchizedek did not minister God. But what about the bread and the wine—what do they signify? The bread and the wine signify God as our enjoyment, God being ministered to us to refresh, sustain, support, strengthen, and nourish us that we may grow with all the riches of God. This is the primary task of a priest. In principle, we who serve God today are His priests. As priests, our main responsibility is to minister Him to people. (Life-study of Hebrews, pp. 146-147)

God’s original intention was to present Himself as the tree of life to be enjoyed by man, and those who enjoy God the most are the priests....Revelation 20:6 speaks of those who will be priests for a thousand years, and 22:3 says, “His slaves will serve Him.” To serve Him is to be a priest for eternity. Who will be the final priests? It will be all His redeemed ones, who share in the New Jerusalem. They will be the final priests eternally.

By all this we can see that our function as believers is not a small matter. We do not see much proper functioning among Christians today, because many do not have the adequate realization and experience. In these days, however, the Lord will recover our service. We will realize more and more, and we will come into more experiences of Christ. Then we will be able to function properly. (CWWL, 1965, vol. 2, pp. 461-462)

Further Reading: CWWL, 1965, vol. 2, “Functioning in Life as Gifts Given to the Body of Christ,” chs. 6-7

第五周·周二

晨兴喂养

来二 17 “所以祂凡事该与祂的弟兄一样，为要在关于神的事上，成为怜悯、忠信的大祭司，好为百姓的罪成就平息。”

十 12 “唯独这一位既为罪一次献上祭物，就永久在神的右边坐下了。”

信徒不但是圣别的祭司，也是君尊的祭司。圣别的祭司是照着亚伦的等次，而君尊的祭司是照着麦基洗德的等次。麦基洗德是君王，也是君尊的祭司（来七 1）（由基督与召会的观点看新约概要，四二一页）。

信息选读

我们一面是圣别的祭司体系，另一面是君尊的祭司体系。在旧约的预表里，有两种不同等次的祭司，就是亚伦的等次与麦基洗德的等次。亚伦的等次是圣别的等次；圣别乃是从凡俗的事物，属世的事物中，分别出来归给主。圣别的等次乃是从世界，从凡俗的事物中，分别出来归主使用的等次。要有召会的事奉，我们都需要被建造在一起，并且我们该是分别出来的人，从世界、凡俗的事物、平凡的作法中分别出来。分别归神乃是成为圣别归神。圣别的意思就是成圣，成圣的意思就是从凡俗的事物中分别出来，归于神圣的事物。这是圣别的等次，圣别的祭司体系（在人的灵里事奉，九三页）。

亚伦这一面的祭司职分，乃是为我们的罪，献祭给神。因此，亚伦的祭司职分，主要与赎罪祭有关。…献祭，解决了罪的问题。

<< WEEK 5 — DAY 2 >>

Morning Nourishment

Heb. 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

10:12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God.

The believers are not only holy priests but also royal priests. Whereas the holy priests are according to the order of Aaron, the royal, kingly priests are according to the order of Melchizedek. Melchizedek was a king and a kingly priest (Heb. 7:1). (A General Sketch of the New Testament in the Light of Christ and the Church, Part 3: Hebrews through Jude, p. 331)

Today's Reading

We are the holy priesthood on the one hand, and the royal priesthood on the other hand. In the Old Testament types there are two different orders of priests—the order of Aaron and the order of Melchizedek. The order of Aaron is the holy order. To be holy is to be separated from the common things, the worldly things, unto the Lord. The holy order is an order separated from the world, from the common things, unto the use of the Lord. To have the church service, all of us need to be built together, and we should be separated people, separated from the world, from the common things, from the ordinary way. To be separated unto God is to be holy unto God. To be holy simply means to be sanctified, and to be sanctified simply means to be separated from the common things unto the divine things. This is the holy order, the holy priesthood. (CWWL, 1969, vol. 1, “To Serve in the Human Spirit,” p. 72)

The Aaronic aspect of the priesthood is for offering sacrifices to God for our sins. Hence, the Aaronic priesthood is mainly concerned with the sin offering....Offering solves the problem of sin.

希伯来九章二十八节告诉我们，基督一次被献，担当了多人的罪（14，十12）。在神的眼中，罪已经消失，已经成为历史了。不要相信撒但、你的感觉和你的失败，那些都是谎言。我们必须宣告，在基督第一次显明时，罪就被除掉了。

根据七章二十七节，我们的大祭司“不像那些大祭司，每天必须先为自己的罪，再为百姓的罪献上祭物，因为祂献上自己，就把这事一次永远地作成了”。这不是指基督今天正在作的，乃是指祂过去已经作成的。这节圣经向我们保证，我们永远不必再受罪的搅扰，因为基督已经一次永远地为罪献上自己了。祂在十字架上，一次永远地解决了罪的问题。现今祂在宝座上，正在尽祂祭司的职任，直到永远。

基督为我们的罪，把自己献给神（27，九14、26，十10、12）。我们的主在祂作祭司的职事里所作的第一件事，就是为我们的罪，把自己献给神。祂是真正的赎罪祭，唯一的赎罪祭。从创世以来，基督是唯一的赎罪祭（启十三8）。祂是这样的祭物，为我们的罪把自己献给神。基督为我们的罪，一次永远地将自己献给神；祂不需要再作一次。这事已经一次永远地完成，直到永世。

我们都要宣告并传扬这好消息说，罪的问题已经解决了。不要听从谎言。甚至我们的经验也是谎言。罪已经不在这里了。我们都必须宣告说，“罪已经除去了。”基督献上自己就除去了罪。因此，约翰一章二十九节说，“看哪，神的羔羊，除去世人之罪的！”然而，许多基督徒不知道或者不相信罪已经除去。我们应当相信罪已经除去了。即使我们失败或软弱了，都必须对撒但说，“我们不相信你，我们相信神的话所说的，罪已经除去了。”我们必须忘掉我们的经历和我们的所是，坚定取用主的话，对仇敌以及全宇宙宣告说，“罪已经除去了，罪不再与我们有关，因为基督已经将自己献上给神，把罪除去了。”（新约总论第十三册，一〇〇至一〇一、七三至七四页）

参读：在人的灵里事奉，第六至七章。

Verse 28 of Hebrews 9 tells us that Christ has been offered once to bear the sins of many (v. 14; 10:12). In the eyes of God, sin is gone and has become history. We should not believe Satan, our feelings, or our failures. They are lies. We must declare that sin was put away by Christ in His first manifestation.

According to 7:27, our High Priest “does not have daily need, as the high priests do, to offer up sacrifices first for his own sins and then for those of the people; for this He did once for all when He offered up Himself.” This does not refer to what Christ is doing today but to what He did in the past. This verse assures us that never again need we be bothered by sin, for Christ offered Himself for sins once for all. On the cross He solved the problem of sin once for all. Now on the throne, He is carrying out His priesthood forever.

Christ offered Himself to God for our sins (7:27; 9:14, 26; 10:10, 12). The first thing that our Lord did in His priestly ministry was to offer Himself to God for our sins. He was the real sin offering, the unique sin offering. From the foundation of the world, Christ was the unique sin offering (Rev. 13:8). As such an offering, He offered Himself to God for our sins. Christ offered Himself to God for our sins once for all, and He does not need to do it again. It was accomplished once for all for eternity.

We all must declare and announce the good tidings that the problem of sin has been solved. We should not listen to lies. Even our experience is a lie. Sin is no longer here. We all must declare that sin has been taken away. Christ's offering of Himself put away sin. Thus, John 1:29 says, “Behold, the Lamb of God, who takes away the sin of the world!” However, many Christians do not realize or believe that sin has been taken away. We should believe that sin has been taken away. Even if we have a failure or defeat, we must tell Satan that we do not believe him and that we believe the holy Word, which says that sin has been taken away. We must forget our experiences and what we are, strongly take the Lord's word, and declare to the enemy and to the whole universe that sin has been taken away and that sin has nothing to do with us any longer because Christ offered Himself to God to take it away. (The Conclusion of the New Testament, pp. 3778, 3754-3755)

Further Reading: CWWL, 1969, vol. 1, chs. 6-7

第五周·周三

晨兴喂养

来六 20 “作先锋的耶稣，既照着麦基洗德的等次，成了永远的大祭司，就为我们进入幔内。”

七 1～2 “这麦基洗德，撒冷王，至高神的祭司，就是那当亚伯拉罕…回来的时候，迎接他，并给他祝福的。亚伯拉罕也将所得的一切，分了十分之一给他。首先，他的名字翻出来是公义王；其次，他又是撒冷王，就是平安王。”

因着人的堕落，罪进来拦阻并破坏神要将祂自己供应到人里面，作人每日供应的这个定旨。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。借此我们能看见，亚伦的祭司职分，并不是神原初心意的一部分，乃是后来加上的（新约总论第十三册，九六页）。

信息选读

麦基洗德的等次是君尊的等次。麦基洗德是君王，并且他是君王祭司。一面，我们是亚伦的子孙，从世界中分别出来归给主的圣别祭司。另一面，我们是麦基洗德，君尊的祭司（在人的灵里事奉，九三页）。

我们的大祭司基督，不是照着亚伦的等次，乃是照着麦基洗德的等次。亚伦已经过去了。可惜的是，许多基督徒仍抓住过时的亚伦不放。有多少基督徒得着这位当前的麦基洗德？太少了。我们应当被这位当前的麦基洗德占有。麦基洗德作大祭司，目的不是为我们的罪献祭给神，乃是把经过过程的神作为恩典，供应到我们里面。现今罪已过去，恩典就在这里。罪已消除，现在乃

<< WEEK 5 — DAY 3 >>

Morning Nourishment

Heb. 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedek.

7:1-2 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham...and blessed him, to whom also Abraham apportioned a tenth part of all; first being interpreted king of righteousness, and then also king of Salem, which is king of peace.

Because of man's fall, sin came in to frustrate and damage God's purpose of ministering Himself into man as man's daily supply. 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. By this we can see that the Aaronic priesthood was not a part of God's initial intention but was added later. (The Conclusion of the New Testament, p. 3774)

Today's Reading

The order of Melchizedek is the royal order. Melchizedek was a king, and he was a kingly priest. On one hand, we are the sons of Aaron, the holy priests separated from the world unto the Lord. On the other hand, we are Melchizedeks, the kingly priests. (CWWL, 1969, vol. 1, "To Serve in the Human Spirit," pp. 72-73)

Our High Priest, Christ, is not according to the order of Aaron but according to the order of Melchizedek. Aaron is past. I am sorry to say that many Christians still hold on to the past Aaron. But how many Christians have the present Melchizedek? Very few. We need to be occupied with the present Melchizedek. Melchizedek is not a High Priest for the purpose of offering sacrifices to God for our sins but for ministering the processed God as grace into us. Now sin is over and grace is here. Sin has gone and the enjoyment of God has come. It is no longer

是对神的享受；不再是为罪献祭的事，乃是供应饼和酒给我们享受的事。这就是希伯来书中的祭司职分。

今天还有许多基督徒仍旧留在〔利未记的〕亚伦那里，但我们应当恢复到创世记十四章。希伯来书是创世记十四章的延续，而这两卷书之间，有诗篇一百一十篇为桥梁，把我们从创世记十四章，越过利未记，带到希伯来书（希伯来书生命读经，四三八页）。

作为先锋，主耶稣现今是在幔内，在天上的至圣所里。祂的洗罪，是由亚伦的工作所预表，而祂坐在高处至尊至大者的右边（来一3），乃是照着麦基洗德的等次（诗一一〇1、4）。亚伦的工作所预表，祂在地上十字架上的工作，乃是使我们的罪得赦免。祂在天上宝座上的职事，乃是供应我们，使我们胜过罪。祂的十字架拯救我们脱离埃及，祂的宝座带我们进入迦南。我们已有分于祂在十字架上的工作，现今我们必须竭力往前，进入享受祂在宝座上的职事。我们必须进入并完满地有分于祂照着麦基洗德等次的祭司职分。我们若这样作，就会彻底地胜过罪，罪也全然在我们脚下。我们将会至圣所里，与罪无分无关，乃是不断地享受恩典。

希伯来书启示，基督虽然完成了救赎的工作，却非常活跃地作我们的大祭司，一直将祂自己这经过过程的饼和酒，供应给我们，作我们日常的供应（新约总论第十三册，一一九至一二〇页）。

基督在祂天上的职事里，也照着麦基洗德的等次作我们的大祭司，为我们代求（来五10，七24～26）。麦基洗德的等次比亚伦的等次高。亚伦的等次仅仅是为着在人性里的祭司职分，而麦基洗德的等次是为着在人性和神性里的祭司职分。祂是这样一位大祭司，将我们所需要的供应我们，将经过过程的三一神分赐到我们里面，作我们的供应，以完成神永远的定旨（新约总论第三册，三四二页）。

参读：新约总论，第三百七十二至三百七十四篇。

a matter of offering sacrifices for sin but of ministering bread and wine for our enjoyment. This is the priesthood in the book of Hebrews.

While so many Christians still stay with Aaron [in Leviticus], we need to be recovered back to Genesis 14....Between [Genesis and Hebrews] is a bridge—Psalm 110. Psalm 110 is the bridge that brings us from Genesis 14 to the book of Hebrews, passing over the book of Leviticus. (Life-study of Hebrews, p. 364)

As the Forerunner, the Lord Jesus is now within the veil, in the Holy of Holies in heaven. His purifying of sins is typified by the work of Aaron, whereas His sitting down on the right hand of the Majesty on high (Heb. 1:3) is according to the order of Melchizedek (Psa. 110:1, 4). His work on the cross on earth, typified by the work of Aaron, affords us forgiveness of sins. His ministry on the throne in heaven ministers to us the overcoming of sin. His cross delivered us out of Egypt; His throne brings us into Canaan. We participated in His work on the cross. Now we need to press on to enter into the enjoyment of His ministry on the throne. We need to enter into the full participation in His priesthood according to the order of Melchizedek. If we do this, we will have a complete overcoming of sin, and sin will be absolutely under our feet. We will be in the Holy of Holies, having nothing to do with sin but continually enjoying grace.

The book of Hebrews reveals that although Christ completed His redemptive work, He is very active as our High Priest, ministering Himself into us as the processed bread and wine for our daily supply.

In His work in His heavenly ministry, Christ is also our High Priest, according to the order of Melchizedek, interceding for us (Heb. 5:10; 7:24-26). The order of Melchizedek is higher than the order of Aaron. The order of Aaron was for the priesthood only in humanity, whereas the order of Melchizedek is for the priesthood both in humanity and divinity. As such a High Priest He ministers to us whatever we need, dispensing the processed Triune God into us as our supply to fulfill God's eternal purpose. (The Conclusion of the New Testament, pp. 3794, 825)

Further Reading: The Conclusion of the New Testament, msgs. 372-374

第五周·周四

晨兴喂养

来一 3 “...〔子〕成就了洗罪的事，就坐在高处至尊至大者的右边。”

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。”

圣别的祭司被分别出来，代表神的子民到神面前去，而君尊的祭司从神而来照顾我们，就像麦基洗德从神而来迎接亚伯拉罕，将饼和酒供应他（创十四 17～18）。一面，我们是圣别的祭司，总是代表人到神面前去；但另一面，我们从神而来，是代表神到人那里去。我们可以实际地应用这一点；我们出外传福音之前，应当在祷告里到神面前，昼夜祷告，在神面前代表罪人。这时候我们是圣别的祭司。然后当我们到罪人那里，向他们宣扬福音，代表神供应恩典和生命时，我们乃是君尊的祭司（由基督与召会的观点看新约概要，四二一至四二二页）。

信息选读

在实际的召会生活中，我们需要看见这一种〔把神供应给人〕的祭司职分。今天在召会生活中有许多事奉小组，你不可把这些事奉小组仅仅当作是利未人的事奉；所有的事奉小组，都该是祭司的体系。事奉小组不可单为着作事。各事奉小组里的弟兄姊妹，必须在基督里不断地把神的丰富供应人。你要在你的事奉小组中把神供应给人；结果，你那整个小组就成为一个祭司体系，肢体与肢体之间互相供应神。譬如以整洁布置小组来说，他们主要的任务还不是整洁会所，排椅子，把一切整理得有次有序。这对聚会固然有帮助，但并不是祭司体

<< WEEK 5 — DAY 4 >>

Morning Nourishment

Heb. 1:3 ...[The Son], having made purification of sins, sat down on the right hand of the Majesty on high.

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.

The holy priests are those who are separated to go to God to represent God's people, whereas the kingly priests come from God to care for us, just as Melchizedek came from God to meet Abraham to minister bread and wine to him (Gen. 14:17-18). On the one hand, we are the holy priests, always going to God to represent the people, and on the other hand, we come from God to the people to represent God. We may apply this in a practical way. Before we go out to preach the gospel, we should go to God in prayer, praying day and night, representing the sinners before God. At this time we are the holy priests. Then, when we go to the sinners to proclaim the gospel to them, representing God to minister grace and life, we are royal priests. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 3: Hebrews through Jude, p. 331)

Today's Reading

We need to see this kind of priestly ministry in the practical church life. There are many service groups in the church life today. These service groups should not only be considered as a kind of Levitical service. All the service groups must also be the priesthood. A service group should not be just for its service. The brothers and sisters in every service group must constantly minister the riches of God in Christ to people. You need to minister God to the people in your service group. Eventually, your whole group will become a priesthood ministering God from one member to another. Take the example of the cleaning and arranging group. The main task of this service group is not simply to clean the hall, arrange the chairs, and keep everything in order. That is a help, but that is not the priesthood. The

系。真正祭司体系的显出，乃是当你整洁会所、排椅子的时候，还能把神供应给人。

当我们把神供应到人里面，最终他们就有神的彰显。基督将神供应到祂的信徒里面，直到他们身上有神的彰显。我们看过，神的彰显就是荣耀。在圣经里，神的荣耀就是神的彰显。当神得着彰显，我们就有荣耀。神怎样得着彰显？乃是借着基督作大祭司，不断地将神供应到我们里面（希伯来书生命读经，一七六至一七七页）。

许多基督徒忘记了原初的事，只注重后来加上的事；忽略了君尊的祭司职分，只专注于亚伦的祭司职分。亚伦的祭司职分，解决了罪的问题，而君尊的祭司职分，要完成神永远的定旨。亚伦的祭司职分除去罪，君尊的祭司职分把神带进来作我们的恩典（新约总论第十三册，九六页）。

彼前二章五节，圣别的祭司体系向神献上属灵的祭物，而九节君尊的祭司体系宣扬神的美德。圣别的祭司为人的缘故，向神有所献上，而君尊的祭司向人宣告属神的事。我们是圣别的祭司和君尊的祭司，在两个方向有来也有去。

已往我们可能没有想到，我们不但是圣别的祭司，也是从神而来君尊的祭司，代表神将基督供应给人。我多次领悟到我们是君尊的祭司，从神而来到人那里去。我们在这里代表神，向人宣告属神的事，向人宣告祂的超越、祂的恩典、祂的生命以及祂神圣的性情。召会就是这种祭司体系。召会乃是由这样一班人所组成：他们蒙了重生，他们的魂得了洁净，他们得了滋养而长大，并且建造在一起，成为活的殿；这活的殿是要盛装神，给神住在其中，且要作圣别的祭司事奉祂，作君尊的祭司将祂供应给人（由基督与召会的观点看新约概要，四二二页）。

参读：希伯来书生命读经，第十三至十四、三十二篇。

real priesthood comes into being when you minister God to people as you clean the hall and arrange the chairs.

As we minister God into people, they will eventually have His expression. Christ ministers God into His believers until there is in them the expression of God. As we have seen, the expression of God is glory. In the Bible, the glory of God is God's expression. When God is expressed, we have glory. But how can God be expressed? By Christ as the High Priest ministering God into us continually. (Life-study of Hebrews, p. 147)

Many Christians, forgetting the initial things and concentrating on what was added later, neglect the kingly priesthood and concentrate on the Aaronic priesthood. The Aaronic priesthood solves the problem of sin, whereas the kingly priesthood fulfills God's eternal purpose. The Aaronic priesthood took away sin, and the kingly priesthood brought in God as our grace. (The Conclusion of the New Testament, p. 3774)

The holy priesthood in 1 Peter 2:5 offers spiritual sacrifices to God, whereas the kingly priesthood in verse 9 tells out the virtues of God. The holy priests offer something to God for the sake of the people, whereas the royal priests declare the things of God to people. We are the holy priests and the kingly priests, going and coming in two directions.

In the past we may not have had the thought that we are not only holy priests but also kingly priests coming from God, representing Him, to minister Christ to others. Many times I have had the realization that we are the kingly priests, those coming from God to others. We are here representing God, declaring something of God to people, declaring His excellency, His grace, His life, and His divine nature to others. The church is this kind of priesthood. The church is composed of those who are regenerated, purified in their soul, nourished and growing up, and built together as a living house to contain God, to be indwelt by God, to serve Him as the holy priests, and to minister Him to people as the royal, kingly priests. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 3: Hebrews through Jude, pp. 331-332)

Further Reading: Life-study of Hebrews, msg. 13-14, 32

第五周·周五

晨兴喂养

彼前二 5 “〔你们〕也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

来十三 15 “所以我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子。”

信徒在新约时代，照着圣经所献的属灵祭物乃是：(一)基督作旧约预表中一切祭物的实际，如燔祭、素祭、平安祭、赎罪祭、赎愆祭等（利一～五）；(二)我们借福音所救来作基督肢体的罪人（罗十五 16）；(三)我们的身体、赞美并为神所作的事（十二 1，来十三 15～16，腓四 18）（圣经恢复本，彼前二 5 注 8）。

信息选读

要接受基督作我们的燔祭，就需要经历基督所经历的。除非我们对基督作燔祭的经历有一点经历，不然献上基督作我们的燔祭就是无效的。我们献上基督作燔祭有多少，乃在于我们经历祂作这祭有多少。

人要向神献上基督作赎罪祭和赎愆祭，不需要对基督有什么经历。罪人听见福音，可能悔改说，“神啊，怜悯我！我接受主耶稣作我的救主。”罪人这样祷告，就会立刻蒙赦免，这不需要他经历基督。悔改的罪人只要接受基督作他的赎罪祭和赎愆祭就好了。但接受基督作燔祭，情形完全不同。我们接受基督作燔祭，只能达到我们在祂的经历中经历祂的程度。

我们若要向神献上基督作燔祭，就需要在基督的经历中经历基督，然后按照祂的经历，将我们所经历的基督献给神（利未记生命读经，八四至八五、八七页）。

<< WEEK 5 — DAY 5 >>

Morning Nourishment

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

Heb. 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

The spiritual sacrifices that the believers offer in the New Testament age according to God's economy are: (1) Christ as the reality of all the sacrifices of the Old Testament types, such as the burnt offering, meal offering, peace offering, sin offering, and trespass offering (Lev. 1—5); (2) the sinners saved by our gospel preaching, offered as members of Christ (Rom. 15:16); and (3) our body, our praises, and the things that we do for God (Rom. 12:1; Heb. 13:15-16; Phil. 4:18). (1 Pet. 2:5, footnote 8)

Today's Reading

To take Christ as our burnt offering, we need to experience what Christ experienced. Offering Christ as our burnt offering is not effective unless we have had some experience of His experience as the burnt offering. We can offer Christ as the burnt offering only to the extent to which we have experienced Him as this offering.

A person does not need any experience of Christ in order to offer Him to God as the sin offering and as the trespass offering. A sinner may hear the gospel, repent, and say, “O God, have mercy on me! I take the Lord Jesus as my Savior.” A sinner who prays like this will be forgiven immediately, for he is not required to experience Christ. The repentant sinner simply takes Christ as his sin offering and trespass offering. The situation is absolutely different with the burnt offering. We can take Christ as the burnt offering only to the extent to which we have experienced Him in His experience.

If we would offer Christ to God as the burnt offering, we need to experience Christ in His experiences, and then, according to our experiences of Christ, offer to God the Christ whom we have experienced. (Life-study of Leviticus, pp. 72, 74)

神不悦纳任何不是祭物的工作，就是任何不是全然奉献给祂的工作。问题不是我作了什么，乃是我作这工是否以此为给神的祭物，我所作的有否从我的手中传到祂的手中。如果我们所作的没有传到另一边，那就不是祭司的事奉，所以就在召会职责的范围以外。如果我们所作的没有传到另一边，那么我们也没有达到另一边；因为祭物到了哪里，献祭者也到了哪里。如果你的祭物升到神那里，你也与它一同升到那里（倪柝声文集第二辑第二十六册，一〇〇页）。

希伯来十三章十五节…陈明的思想很深奥。我们忍受耶稣所受的凌辱并为祂受苦时，常常叹息却没有向神献上任何赞美。希伯来书的作者却告诉我们，我们经历逼迫和苦难时，应当常常向神献上赞美的祭。

十五节是八至十四节的延续。我们既在召会生活中享受不变的基督作恩典，并且跟从祂出到宗教之外，就该借着祂向神献上属灵的祭。首先，我们在召会中该借着耶稣，常常向神献上赞美的祭。在召会中，主耶稣在我们里面歌颂父神（二12），我们也该借着祂在召会中赞美父神。至终，祂与我们，我们与祂，都在召会中，在调和的灵里，一同赞美父。基督是赐生命的灵，在我们的灵里赞美父；我们借着我们的灵，也在祂的灵里赞美父。这是我们借着耶稣，献给神最好、最高的祭，是召会聚会中极其需要的。

我们要借着所经历、所享受的基督，不断地向神献上赞美的祭。在聚会中真正的赞美，必须是由我们对基督的经历构成的（新约总论第十三册，一七八至一七九页）。

参读：如何聚会，第十三、十五章。

God accepts no work that is not a sacrifice, that is not wholly offered up to Him. The question is not: "What have I done?" Rather, the question is: "Has what I have done been done as an offering to God? Has it passed out of my hands into His?" If what we have done has not passed over to the other side, it is not priestly ministry, and it is outside the realm of the church's vocation. If what we have done has not passed over to the other side, then we have not passed over to the other side either, because the offerer goes with the offering. If our offering ascends to God, we will ascend with it. (CWWN, vol. 46, p. 1205)

[Hebrews 13:15] presents a profound thought. When we bear the reproach of Jesus and suffer on His behalf, we often groan and do not offer any praise to God. Yet the writer of the book of Hebrews tells us that when we pass through reproach and suffering, we should continually offer up a sacrifice of praise to God.

Verse 15 is a continuation of verses 8 through 14. Since in the church life we enjoy the unchanging Christ as grace and follow Him outside religion, we should offer through Him spiritual sacrifices to God. First, in the church we should offer up through Him a sacrifice of praise to God continually. In the church He sings in us hymns of praise unto God the Father (2:12). In the church we too should praise God the Father through Him. Eventually, in the church He and we, we and He, praise the Father together in the mingled spirit. Christ as the life-giving Spirit, praises the Father in our spirit, and we, by our spirit, praise the Father in His Spirit. This is the best and highest sacrifice that we can offer to God through Him. This is greatly needed in the church meetings.

Through the Christ whom we have experienced and enjoyed, we need to offer the sacrifice of praise to God continually. The real praise in the meetings must be constituted of our experiences of Christ. (The Conclusion of the New Testament, pp. 3843-3844)

Further Reading: CWWL, 1969, vol. 1, "How to Meet," chs. 13, 15

第五周·周六

晨兴喂养

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。”

徒二六 18 “我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

在彼前二章九节…族类、祭司体系、国度和子民都是集合名词，指集体的信徒。作族类，信徒已经蒙拣选；作祭司体系，祭司团，我们是君尊的；作国度，我们是圣别的；作子民，我们是神的产业，是神特别买来并据有，作祂奇珍的产业（多二 14）。蒙拣选的族类，指我们是源于神的；君尊的祭司体系，指我们是事奉神的；圣别的国度，指我们是为着神一同生活的团体；买来作产业的子民，指我们对神是宝贵的。这些都有团体之意，因此我们需要建造在一起（彼前二 5）（彼得前书生命读经，一八六页）。

信息选读

我们是这样的族类、祭司体系、国度和子民，要叫我们宣扬那召我们出黑暗、入祂奇妙之光者的美德。宣扬，原文也是往外宣报的意思。首先，我们必须重生，并在生命里长大（彼前二 2），然后被建造，且团体的事奉（5）；现今我们需要往外宣报、宣扬。团体的事奉是献上基督作属灵的祭物，使神满足；宣扬是往外宣报那召我们出黑暗、入祂奇妙之光者的美德作福音，使人得益处。

<< WEEK 5 — DAY 6 >>

Morning Nourishment

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.

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

[In 1 Peter 2:9] race, priesthood, nation, and people are all collective nouns, referring to the believers corporately. As a race, the believers have been chosen; as a priesthood, a body of priests, we are royal, kingly; as a nation, we are holy; as a people, we are God's possession, a possession particularly acquired and owned by God as His treasure. The chosen race denotes our lineage from God; the royal priesthood, our service to God; the holy nation, our community for God; and the people for a possession, our preciousness to God. This is all in the corporate sense. Hence, we need to be built together. (Life-study of 1 Peter, p. 156)

Today's Reading

We are such a race, priesthood, nation, and people so that we may tell out the virtues of Him who has called us out of darkness into His marvelous light. The Greek word rendered “tell out” [in 1 Peter 2:9] also means “proclaim abroad.” First we must be born anew and grow in life and then be built up and serve corporately. Now we need to proclaim abroad, to tell out. To serve corporately is to satisfy God by offering up Christ as spiritual sacrifices; to proclaim abroad is to benefit others by showing forth the virtues of the One who has called us out of darkness into His marvelous light.

九节的美德是优越之处，优越并荣美的美德（彼后一3）。这是指神之所是并所有，以及神那在祂的荣耀中达到终极之奇妙的光。神用祂的荣耀和美德呼召我们，并且呼召我们到祂的荣耀和美德。

这里的美德是优越的属性、行为和举止。神有许多美德。例如，祂是怜悯人的。怜悯人乃是美德。神也是慈爱的，祂甚至爱罪人。这爱是神的另一个美德。所有优越的神圣属性都是神的美德。我们需要宣扬，往外宣报这些优越的美德。

彼得在他的著作中比保罗更强调美德的事。彼得在彼后一章三节说，我们被神的荣耀和美德所呼召。他不是仅仅说，我们被呼召到神的荣耀和美德；他乃是说，我们被祂的荣耀和美德所呼召。

主耶稣在地上时，彼得和其他门徒看见祂的美德。至少有一次，在变化山上，他们看见主的荣耀。看见基督的美德是天天的事。无论主作什么，都是满了美德的优越行为。基督的优越之处为数众多。主耶稣每天都显明祂的美德，而彼得看见这个。后来，彼得写到我们被主的美德和荣耀所呼召。这指明彼得自己被主的美德和荣耀所吸引。不但如此，他被呼召到这美德和荣耀。所以，他在美德和荣耀上与主是一。

使徒宣报主的美德。他们传讲、教导并宣告这些美德。无论使徒传讲并教导什么，都是宣扬他们所看见并享受的美德。这是往外宣报他们所有分子的美德。这就是宣扬神的优越之处的意思。今天我们需要跟随使徒宣扬主优越的美德。

我们该往外宣报那召我们出黑暗、入祂奇妙之光者的美德〔彼前二9〕。黑暗是撒但在死亡里的彰显和范围；光是神在生命里的彰显和范围。神已经呼召我们，拯救我们脱离撒但黑暗的死亡范围，进入神光的生命范围（徒二六18，西一13）（彼得前书生命读经，一八七至一八九页）。

参读：彼得前书生命读经，第十八篇；李常受文集一九六六年第一册，祭司的体系，第五章；倪柝声文集第三辑第二册，第十六篇。

The virtues in verse 9 are excellencies, excellent and glorious virtues (2 Pet. 1:3). These refer to what God is and has, and the marvelous light of God consummates in His glory. To and by His virtue and glory God has called us.

The virtues here are excellent attributes, acts, and behavior. God has many virtues. For example, He is merciful. To be merciful is a virtue. God is also loving. He even loves sinners. This love is another of God's virtues. All the excellent divine attributes are the virtues of God. We need to tell out, to proclaim abroad, these excellent virtues.

In his writings Peter emphasizes the matter of virtue more than Paul does. Peter says in 2 Peter 1:3 that we have been called by the virtue and the glory of God. He says not only that we have been called to God's glory and virtue; he says that we have been called by His glory and virtue.

When the Lord Jesus was on earth, Peter and the other disciples saw His virtues. At least once, on the Mount of Transfiguration, they saw the Lord's glory. Seeing Christ's virtues was a daily occurrence. Whatever the Lord did was an excellent act full of virtue. Christ's excellencies are great in number. Every day the Lord Jesus manifested His virtues, and Peter saw this. Later, Peter wrote that we have been called by the Lord's virtue and glory. This indicates that Peter himself had been attracted by the virtue and glory of the Lord. Furthermore, he was called to this virtue and glory. Therefore, he is one with the Lord in virtue and in glory.

The apostles proclaimed the virtues of the Lord. They preached them, they taught them, and they announced them. Whatever the apostles preached and taught was a telling out of the virtues they had seen and enjoyed. It was a proclaiming abroad of the virtues in which they had participated. This is what it means to tell out God's excellencies. Today we need to follow the apostles to tell out the excellent virtues of the Lord.

We should proclaim abroad the virtues of the One who has called us out of darkness into His marvelous light [1 Pet. 2:9]. Darkness is the expression and sphere of Satan in death. Light is the expression and sphere of God in life. God has called us, delivered us, out of Satan's death-realm of darkness into His life-realm of light (Acts 26:18; Col. 1:13). (Life-study of 1 Peter, pp. 156-158)

Further Reading: Life-study of 1 Peter, msg. 18; CWWL, 1966, vol. 1, "The Priesthood," ch. 5; CWWN, vol. 48, ch. 16, "Praising"

鼓励—进入至圣所

(英1209)

G 大调

4/4

1 - | 1 1 5̣ 6̣ | 5̣ - - 5̣ | 1 2 3 2 | 1 - -
 一 同 环 绕 施 恩 座, 这 是 天 来 佳 音。
 1 | 3 5 3 1 | 2 - - 2 | 3 1 2 7̣ | 1 - -
 我 们 在 至 圣 所, 享 受 完 全 救 恩。
 5̣ | 1 1 1 5̣ | 6̣ 6̣ 6̣ 1 | 2 2 2 3 |
 作 神 子 民, 灵 里 聚 集, 享 神 自 己 福
 1 1 1 5̣ | 6̣ 6̣ 6̣ 1 | 2 - 7̣ - | 1 - ||
 分 无 已, 享 神 自 己 福 分 无 已。

- | | |
|--|--|
| 二 同奔入至圣所,
直达施恩宝座;
开始于外院子,
也经过了圣所。
世界丢弃,罪恶消除,
进入幔内,与神同住。 | 五 应当竭力前进,
无需再立根基;
取用祭坛救赎,
向前达到身体。
接受公义话语成全,
灵中交通享受不断。 |
| 三 转入灵勿犹豫,
超越地达到天;
达到基督宝座,
与主合一无间。
施恩座前供应无穷,
沐浴在主面光之中。 | 六 基督远在上天,
我今地上居住;
如何能接触神?
灵是唯一通路。
在我灵里联着三者—
神与宝座并至圣所。 |
| 四 我们是团体人,
非流荡基督徒;
只要投入身体,
勿再脱节、单独。
与众肢体同心合意,
同被建造,作主身体。 | 七 赎罪祭已成了,
亚伦早已过时;
照着麦基洗德,
基督作大祭司。
更美之约,更美职事,
以饼和酒,供应扶持。 |

(注:原补充本416首,照英诗内容增补。)

WEEK 5 — HYMN

Hymns, #1209

- | | |
|--|---|
| 1
Praise God for tidings glad—
We're at the throne of grace;
Our gospel's not so low,
We're in the highest place.
We're meeting here around the throne,
Enjoying God with all His own. | 5
As Body Christians now
We have a higher word.
Foundation's word we see,
'Tis altar, cross, and blood.
Perfection's word is little known,
'Tis fellowship around the throne. |
| 2
Start in the outer court,
But aim to get inside;
The Holy Place is good,
But do not there abide.
Leave sin behind—it's put away;
We're in the veil with God to stay. | 6
Christ is objective too,
But subjective are we
In our experience;
Our spirit is the key.
God, throne, and holiest—we see
Our spirit now contains all three. |
| 3
To rise from earth to heav'n,
A deeper turn we need;
To be where Christ is now
Upon the throne indeed.
We're gathered at the throne of grace,
Beholding Jesus face to face. | 7
Leviticus is past,
And Aaron's work is o'er;
Melchisedek is here,
High Priest forevermore;
His ministry is now so fine:
He comes to feed us bread and wine. |
| 4
We're being turned as one,
Not individually;
Not private Christians now,
But Body Christians we.
As members here in one accord,
We are the Body of the Lord. | |

第五周 · 申言

申言稿：_____

[illegible][illegible]