

為着神的建造之祭司職分的恢復

第一篇

為着神的建造之祭司職分與君王職分

讀經：亞六 11 ~ 15，創一 26，彼前二 5，9，來四 16，啓二二 1

綱目

壹 撒迦利亞書裏安慰、撫慰和鼓勵的異象，藉着給大祭司約書亞加冠，而得着印證；大祭司約書亞豫表基督有祭司職分，他是聯於猶大省長所羅巴伯，後者豫表基督作大衛的苗，有君王職分—六 11 ~ 15：

一 基督是耶和華的苗，指祂的神性；耶和華的苗，指明基督成爲肉體，乃是耶和華神新的發展，爲使三一神將祂自己在祂的神性裏伸枝出來，進到人性裏；這乃是爲着耶和華神在宇宙中的擴增與開展—賽四 2，七 14，太一 22 ~ 23。

二 基督也是大衛的苗（由所羅巴伯所豫表），指祂的人性和君尊的忠信—亞三 8，耶二三 5。

三 在撒迦利亞六章十一至十三節，基督是由約書亞和所羅巴伯這二人所豫表，祂是惟一的一位，在神的行政裏擔任祭司職分和君王職分兩職，爲着建造召會作神的殿。（參林前三 12，17，林後六 16。）

The Recovery of the Priesthood for God's Building

Message One

The Priesthood and the Kingship for God's Building

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

Outline

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

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

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

C. *Christ, typified in Zechariah 6:11-13 by two persons, Joshua and Zerubbabel, is the unique One to hold the two offices of the priesthood and the kingship in God's administration for the building up of the church as the temple of God (cf. 1 Cor. 3:12, 17; 2 Cor. 6:16).*

四 『在兩職之間籌定和平；』（亞六 13 下；）在兩職之間，意即在祭司職分和君王職分之間。（參一 1，拉五 1。）

貳 希伯來書的中心乃是天上的基督，而這位天上基督主要的點乃是，祂是麥基洗德所豫表的大祭司和君王（公義王與平安王）——五 10，七 1～3，28，八 1～2：

一 基督不僅是有能力和權柄的君王，祂也是照着麥基洗德等次的大祭司——二 17，四 14，五 6，10，六 20，八 1，九 11，詩一〇 1～4：

1 基督在祂升天裏的天上職事，包括祂的君王職分和祭司職分，為着建造召會作耶和華的殿，就是神的殿——來七 1～2，亞六 13，15，林前三 16～17。

2 基督是君王，有權杖管理這地，並處理我們的事務；祂也是大祭司，在神面前為我們代求，並處理我們的案件——來四 14～16，七 25～26，九 24，徒五 31，羅八 34，啓一 12～13。

二 基督照着麥基洗德的等次作君尊的大祭司，將神服事到我們裏面作我們的供應，以完成神永遠的定旨——來七 1～2，八 1～2，創十四 18～20：

1 基督在地上的職事裏，乃是照着亞倫的等次為大祭司，為着除掉罪——來九 14，26。

2 然後，基督在天上的職事裏，乃是照着麥基洗德的等次標出為大祭司，（五 6，10，）不是為着罪獻祭，乃是將那經過成為肉體、人性生活、釘十字架、和復活之過程的神（由餅和酒所表徵——太二六 26～28）服事給我們，作我們生命的供應，以滋養、復甦、扶持、安慰並加強我們，使我們蒙拯救到底。（來七 25。）

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

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

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

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

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

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

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

2. Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (5:6,10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply to nourish, refresh, sustain, comfort, and strengthen us so that we may be saved to the uttermost (Heb. 7:25).

三 基督君尊的祭司職分，乃是為着與神的仇敵爭戰，以帶進公義與平安，使祂能將經過過程的三一神供應到我們裏面，作我們每日的供應和享受—1～2節，創十四 18～20。

四 基督神聖的祭司職分，乃是為着在祂的生命裏拯救我們到底，使我們得榮，脫離一切死亡的副產品，就如虛空、歎息、歎氣、毀壞、轄制、敗壞和奴役；祂神聖的祭司職分消除死亡，並帶來生命—來七 25，28，羅五 10，八 19，21，23，30。

叁 祭司職分與君王職分乃是為着神的形像和管治權；祭司職分使人有神的形像，君王職分使人有神的管治權，以完成神原初的心意：

一 人受造主要有兩面：形像和管治權；（創一 26;）形像是為着彰顯神，而管治權是為着代表神對付祂的仇敵。

二 祭司職分是為着神的彰顯；祭司享受主，就成為祂的彰顯、顯出、居所和住處（祂屬靈的殿作祂聖別的祭司體系）—彼前二 5：

1 『形像』的線就是祭司職分的線，因為惟有人到神面前來，並讓神在他裏面流通，神纔能彰顯祂的形像。

2 祭司職分是為着接觸神，而與神調和，並被變化且模成基督的形像，作祂的彰顯—林後三 18，羅八 28～29。

三 君王職分是為着主的權柄，祂的管治權；君王代表神，有祂的權柄以對付祂的仇敵—太二八 19～20，羅十六 20：

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

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

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

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

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

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

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

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

1 『管治權』的線乃是君王職分的線，因為君王從神接受權柄，好為神掌權。

2 君王職分是為着在生命中作王（藉着洋溢之恩並恩典內裏的掌權），管治撒但、罪和死，好為着神的國度，帶着神的管治權代表神—五 17，21。

四 基督藉着祂的血所成功的救贖，『使我們成為國度，作祂神與父的祭司』—啓一 5 下～6 上。

五 在千年國裏，得勝者要作祭司，親近神和基督，並要與基督一同作王，轄管列國—二 26～27，二十四，6。

六 失敗的信徒要失去這賞賜；但他們在千年國裏受主對付之後，要在新天新地裏有分於這賞賜的福分，就是作為新耶路撒冷在祭司職分裏事奉神，並在君王職分裏代表神—二 3，5：

1 新耶路撒冷顯出來時，這座聖城的樣子就像碧玉；（二一 11，18 上；）碧玉指神的形像，因為神顯出來的樣子就像碧玉；（四 3;）這座聖城裏面有生命的水，就是生命的靈，一直在流通着，使全城滿了神的自己，所以外面完全彰顯出神的形像。

2 同時，那些有分於新耶路撒冷的人也都要作王執掌神的權柄，直到永永遠遠—二 5。

肆 啓示錄二十二章一節的寶座與生命水的河，說出基督是君王與祭司：

一 照着新耶路撒冷這幅圖畫，寶座的權柄和生命的交通，生命的水流，（1，）乃是為着新耶路撒冷的建造；這正好符合撒迦利亞六章十二至十三節所說，祭司和君王這兩種職分，

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

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

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

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

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

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

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

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

A. According to the picture of the New Jerusalem, the authority of the throne and the fellowship of life, the flow of life (v. 1), are for the building of the New Jerusalem; this corresponds to Zechariah 6:12-13, which speaks of the offices of the priesthood and the

乃是匯合在豫表主耶穌的約書亞和所羅巴伯身上，並且這樣的匯合是為着建造神的殿：

1 生命水的河，生命的湧流，乃是神聖的交通，被神浸透並泡透，為着祂聖別的祭司職分，有祂的形像，就是祂的彰顯—彼前二 5。

2 神和羔羊的寶座，乃是作神具體化身之基督的掌權和元首權柄，為着祂君尊的祭司職分，有祂的管治權，就是祂的國—9 節。

二 祭司親近神，進入至聖所，摸着神的寶座，並讓神這活水的河在他們裏面流通，並流進別人裏面；（約七 37～39 上；）生命的水從寶座流進我們裏面，並從我們流出來，乃是建造神的召會惟一的路。

三 在希伯來書裏，基督作祭司，把信徒帶到至聖所，就是與神的交通裏；（二 17，三 1，四 14，五 6，七 1；）在馬太福音裏，基督這位君王，乃是以馬內利，神與我們同在，叫神與人聯合，並將神的權柄帶到人身上（一 1，23，二 6）：

1 希伯來書說到城的建造，（十一 9～10，16，十二 22，）馬太福音說到召會的建造；（十六 18；）召會的建造和城的建造乃是一件事。

2 基督是祭司，也是君王，二者都是為着神的建造；在基督身上有祭司體系的交通，也有君王職分的權柄，而二者都是為着神的建造；一面，基督流出生命的交通，給我們得着，為着神的形像；另一面，祂把我們帶到神寶座的權柄之下，為着神的管治權。

四 彼前二章九節啓示，蒙救贖的人乃是『君尊的祭司體系』；君尊的意思，就是有君王的

kingship converging in Joshua and Zerubbabel, who are types of the Lord Jesus, for the sake of the building of God's temple:

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

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

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

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

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

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

D. First Peter 2:9 reveals that the redeemed ones are a "royal priesthood"; the word royal means that we have the position and

身分和權柄（寶座）；祭司體系說出在我們身上有生命的交通（生命水的河）。

五 我們中間每一個人都該是君尊的祭司，（9，）都有來自寶座的生命流在我們裏面；我們每個人身上都該顯出祭司和君王的光景；神對祂子民的心意乃是要他們成為祭司的國。（出十九4，6，啓五10。）

伍 按照希伯來四章十六節，作祭司供職的路，就是來到施恩的寶座前，受憐憫，得恩典，作應時的幫助：

一 我們應當將希伯來四章十六節與啓示錄二十二章一節作比較，這節說到從神的寶座有生命水的河流出。

二 我們在靈裏禱告，摸神寶座，而到神面前朝見神，接觸神的時候，就會經歷神的靈在我們裏面流通，叫我們得着供應。

三 這個供應，這生命之靈的流，就是應時的幫助，也就是神的憐憫和恩典；憐憫和恩典是指神從我們裏面通過，給我們得着。

四 應時的幫助就是這位活神，這位流出來的神，流到我們裏面，從我們通過，滋潤、灌溉、並供應我們；每當我們靠着主的血，（來十19～20，）來到神的施恩寶座前，摸這寶座時，神就在我們裏面流通，滋潤我們，灌溉我們；這時，不論環境如何惡劣，我們都經歷難以形容的喜樂。（彼前一8。）

五 這個寶座對信徒是施恩的寶座，對神的仇敵是權柄的寶座；施恩的寶座是聯於祭司職分，權柄的寶座是聯於君王職分：

authority of a king (the throne), and the word priesthood indicates that we have the fellowship of life (the river of water of life).

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

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

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

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

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

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

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

- 1 從神的寶座流出生命水河的流，為着施恩，（啓二二1，）也流出火河，為着審判。（但七9～10。）
 - 2 生命水的河產生新耶路撒冷這座水城，神審判的火河就流成火湖。
 - 3 當我們摸神施恩的寶座，讓生命的水從我們通過，我們就受憐憫，得恩典，作應時的幫助；這樣我們就能摸神權柄的寶座，使神能審判我們裏面不該有的光景。
- 六 神要我們進入至聖所，就是我們的靈，摸神施恩的寶座，讓生命的水流通；這個流通就把我們眾人都流到神的交通裏，叫我們眾人都祂的生命裏同被建造，成為祂的居所，祂屬靈的殿，就是祂聖別並君尊的祭司體系—彼前二5，9。

1. Out from the throne of God flows the river of water of life for grace (Rev. 22:1) and the river of fire for judgment (Dan. 7:9-10).
 2. The flow of the river of water of life produces the New Jerusalem as a city of water, but the river of the fire of God's judgment flows into the lake of fire.
 3. When we touch the throne of grace and allow the water of life to flow through us, we receive mercy and grace for timely help; then we can touch His throne of authority so that He can judge the improper situations within us.
- F. God wants us to enter into the Holy of Holies, our spirit, in order to touch the throne of grace and allow the water of life to flow through us; this flow will bring us into the fellowship with God and will cause us to be built up in His life to be His dwelling place, His spiritual house, His holy and royal priesthood—1 Pet. 2:5, 9.*

聖城的內容—寶座與活水

啓示錄二十一至二十二章，把聖城清楚的擺在我們眼前，使我們清楚看見新耶路撒冷主要的內容。在這一座城的中心，就是城的最高處，有神和羔羊的寶座。從這寶座流出一道生命水的河，貫通全城。在這一生命水河的兩岸有生命樹，而這一道河是在城內惟一的一條街道當中。雖然二十一至二十二章還說了許多其他的東西，但主要內容乃是神和羔羊的寶座，以及從寶座所流出生命水的河。其他的一切都是隨着這兩件東西，附屬在這兩件東西上。比方，生命樹是隨着這道水流，街道也是隨着這道水流。（二一1～2。）甚至連神是光，羔羊是燈，（二一23，）也是在於這道生命水河的流通。若是沒有生命活水的流通，就沒有光的照亮。神和羔羊為城的殿，也是因這寶座而有的。（22。）因為神和羔羊為城的殿，乃是指着神和羔羊的同在，而神和羔羊的同在，是在於神和羔羊的寶座。若是沒有神和羔羊的寶座，就沒有神和羔羊的同在。因此，新耶路撒冷城主要的內容，就是神和羔羊的寶座，以及從這寶座流出來生命水的河。

寶座與活水表徵

權柄與交通

羔羊的寶座和活水的流通，就是權柄和交通的故事。羔羊的寶座就是權柄，生命水的流通就是生命的交通。這裏的羔羊是基督，生命也是基督。雖然這裏沒有明言生命是基督，但我們能讀出這事。新耶路撒冷城的這幅圖畫，給我們看見基督作了神的羔羊，被殺，成功救贖，把祂自己釋放出來作生命。這幅圖畫的開頭是羔羊，結果是生命，說出基督作神的羔羊，是為着要把祂自己流出來作生命。這幅圖畫含意很深，把全本聖經所記載的事，用抽象的眼光，簡要的筆法，清楚的呈現出來。全本聖經就是給我們看見，神要在基督裏給人得着，與人調和。要完成這個得着與調和，簡單的說，乃是藉着基督作羔羊，被殺，把祂自己釋放出來，給人得着，作人的生命。所以，基督是羔羊，也是生命。

The content of the holy city—a throne and living water

Chapters 21 and 22 of Revelation present a clear picture of the content of the New Jerusalem, the holy city. The throne of God and of the Lamb is at the center of the city; it is the peak of the city. A river of water of life proceeds out of the throne and flows throughout the entire city (v. 1). There is one street in the city, and the river is in the middle of the street. On this side and on that side of the river of life is the tree of life (v. 2). Although chapters 21 and 22 speak of many things, the main content is the throne of God and of the Lamb and the river of water of life that proceeds out of the throne. All the other items supplement these two items. For example, the tree of life and the street follow the flow of the river. Even the matters of God being light and the Lamb being the lamp are related to the flow of the river of life (v. 3; John 1:4). Without the flowing of the river of water of life, there would be no shining of light. Also, the matter of God and the Lamb being the temple is related to the throne (Rev. 21:22). God and the Lamb being the temple refers to the presence of God and the Lamb, and the presence of God and the Lamb cannot be separated from the throne of God and of the Lamb. Without the throne of God and of the Lamb, there would be no presence of God and the Lamb. Therefore, the main content of the New Jerusalem is the throne of God and of the Lamb and the river of water of life that proceeds out of the throne.

The throne and the flowing water signifying authority and fellowship

The throne and the flowing water of life signify authority and fellowship. The throne of God and of the Lamb signifies authority, whereas the flow of the water of life signifies the fellowship of life. God is God, and He is the Lamb (John 1:36). He is also life (11:25). The New Jerusalem speaks of Christ, who came as the Lamb of God to accomplish redemption through His death and to release His divine life. This picture begins with the Lamb and ends with life; it speaks of Christ coming as the Lamb of God for the purpose of flowing out Himself as life (10:10). This picture is quite profound; it presents the clear revelation in the Bible through a sign presented in a simple writing style. The whole Bible shows that God desires to be received by us and to mingle Himself with us in Christ. In order to make this receiving and mingling possible, God released Himself as life through the death of Christ as the Lamb (Rev. 5:6). Through His death, we can receive Him as life. Hence, Christ is the Lamb as well as life.

約翰所寫的，無論是福音書或是啓示錄，都給人看見基督這兩面的講究。約翰的福音書特別說到基督是神的羔羊，也是生命，並且祂來了就是要叫人得生命。（一 29，十 10。）他又記載主說，『人若渴了，可以到我這裏來喝。信入我的人，就如經上所說，從他腹中要流出活水的江河來。』（七 37～38。）同時，他也獨特的記載主釘十字架時，從主的肋旁流出血和水來。（十九 34。）血是為着贖罪，水是為着分給生命。而在他所寫的啓示錄裏，他不僅描繪一幅圖畫給我們看見，神在基督裏如何藉着基督作羔羊，把祂自己流出來作生命，流通到人裏面，並且也多次說到生命水的河與羔羊的關係。（七 17，二一 6，二二 1。）這些都是說出基督如何作羔羊，被殺，把生命釋放出來，流通到人裏面。這就是交通的一面。

寶座與活水的配合

照啓示錄這幅圖畫看，生命水的河乃是從寶座流出來的。其含意就是，這一個生命的交通，一直把寶座的權柄帶出來；它流到那裏，那裏就有寶座的權柄。所以，新耶路撒冷城裏兩個主要的成分，就是權柄和交通，二者乃是配在一起的。權柄的執行，乃是藉着生命的交通，帶到城的部分，結果就叫全城都在這個交通裏，也都在權柄之下。

所以，在這一座城裏，一面寶座的權柄是城的中心，另一面生命水河的交通乃是城的貫通。讀這些經文就像看圖畫一樣，需要意會。這幅圖畫給我們看見，生命水河的流通，把寶座的權柄貫通到全城。在這一座新耶路撒冷城裏，不僅有權柄，也有交通，是交通配着權柄，也是權柄調着交通。

整個新耶路撒冷城的一切，都在於這個交通與權柄的配合。這座城裏的飲水是在於交通與權柄的配合；城裏的食物，就是生命樹的果子，是在於這個交通與權柄的配合；即使是城裏的道路，也是在於這個交通與權柄的配合。喝的、喫的、行的、以及神的同在，都在於這個交通與權柄的配合。換句話說，如果把交通與權柄的配合除去，城裏就既沒有食物，也沒有飲水，並且沒有道路可走。

In the Gospel of John and in Revelation, the apostle John consistently presents the matter of Christ being the Lamb and being life. The Gospel of John begins by speaking of Christ as the Lamb of God who takes away the sin of the world (1:29). The Gospel of John also records the Lord's words concerning His coming so that we may have life (10:10). This promise is confirmed by the Lord's speaking in chapter 7, when He stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water" (vv. 37-38). John also presents a unique record of the Lord's death, revealing that blood and water came out of His side when He was crucified (19:34). Blood is for redemption, and water signifies the impartation of life. The sign of the New Jerusalem shows that God in Christ as the Lamb flows out as life into man. John repeatedly speaks of the relationship between the water of life and the Lamb (Rev. 7:17; 21:6; 22:1). All these verses speak of Christ as the Lamb being slain in order to release the divine life so that it can flow into man. This is the aspect of fellowship.

The coordination of the throne and the living water

According to the picture in Revelation, the river of water of life flows out of the throne. This, in turn, signifies that the flow of life, the fellowship of life, conveys the authority of the throne. The authority of the throne is present wherever the river flows. Authority and fellowship, the two main components of the New Jerusalem, are coordinated. The authority of the throne flows to every part of the city through the fellowship of life; the entire city is in fellowship and under authority.

On one hand, the authority of the throne is located at the center of the city, and on the other hand, the fellowship of the river of water of life flows throughout the entire city. This picture shows that the flow of the river of water of life brings the authority of the throne throughout the entire city. In the New Jerusalem there is not only authority but also fellowship; fellowship is coordinated with authority, and authority is blended with fellowship.

Everything in the New Jerusalem depends upon the coordination of fellowship and authority. The water that the thirsty can drink is related to the coordination of fellowship and authority; the food in the city, that is, the fruits from the tree of life, is related to the coordination of fellowship and authority. Even the street in the city is related to the coordination of fellowship and authority. Everything related to our living, our way, and our experience of the presence of God depends upon the coordination between fellowship and authority. Without the coordination of fellowship and authority in this city, there would be no food, no drink, and no street.

今天在召會中屬靈的糧食和飲料，以及屬靈的道路和神的同在，都是在於交通與權柄的配合。一個地方召會只要滿有交通與權柄的配合，那地的召會就滿了活水，滿了糧食，也滿了神的道路。不只有可喝的、可喫的，還有可行的，並且滿了神的同在。如果沒有交通與權柄的配合，就沒有神作殿，結果神的同在就不明顯。同樣，神作光，基督作燈，把神的榮耀照耀出去，也是在於這個交通與權柄的配合。失去這一個配合，就沒有神作光，基督作燈。新耶路撒冷的一切，完全在於寶座和生命水的河；有了寶座和生命水的河，纔有一切。

寶座與活水產生 金子、珍珠和寶石

這一座城是純金的，門是珍珠，牆是寶石。這一座城所以有這三種寶貴的材料，也是因為在這座城裏有帶着權柄的生命流通。因着生命水的河在流通，結果就產生金子、珍珠和寶石。何以見得呢？因為創世記二章明明的給我們看見，金子、珍珠、和寶石是從河水的流通帶來的。（10～12。）所以，如果沒有活水的流通，就沒有金子、珍珠和寶石。

八至九節說到，神把人擺在生命樹跟前；十節忽然岔出去說到，有河從伊甸流出來。到了十六至十七節，又回頭說到園中各樣樹上的果子，都可以隨意喫，只是善惡知識樹上的果子不可喫，因為喫的日子必定死。由此可見，十至十五節是一段插進來的話，說到河水的流通。所以，這一幅圖畫的含意是，當人接受了生命樹的生命，這生命就要在人裏面流通，而流通的結果就產生出金子、珍珠和寶石。因此，如果召會中要滿有金子、珍珠和寶石，就必須先有生命水河的流通，也就是生命的交通。若是在一地的召會中，神的靈和神的生命不流通，或者流不通，那地的召會就難得有多少金子、珍珠和寶石。因為這三種珍貴的材料，都是從生命的流通裏流出來的。所以，我們要注意神的建造，非注意這一個生命的流通不可。

In the church today, our spiritual food, our spiritual drink, our spiritual path, and our experience of the presence of God depend upon the coordination of fellowship and authority. If there is a full coordination between fellowship and authority in a local church, the church will be filled with living water, food, and God's way. There will not only be water for drinking, food for eating, and a pathway for walking but also the presence of God. Without such a coordination of fellowship and authority, the temple for God's dwelling will be lacking, and His presence will not be apparent. The aspect of God being the light and Christ being the lamp to shine out the glory of God is also related to the coordination between fellowship and authority. Without this coordination, knowing God as light and Christ as the lamp would not be possible. Everything in the New Jerusalem depends upon the throne and the river of water of life. There is no lack wherever the throne and the river of water of life are present.

The throne and the living water producing gold, pearl, and precious stones

The city is pure gold, the gates are pearl, and the foundations of the wall and the wall itself are precious stones (21:18-21). The city is built with these three materials because there is a flow of life with authority in the city. The flow of the river of water of life produces gold, pearl, and precious stones. This is clearly seen in Genesis 2:10-12, which speaks of a river producing gold, bdellium, which is a pearl-like material produced from the resin of a tree, and onyx, which is a precious stone. Hence, without the flow of the living water, there would be no gold, pearl, and precious stones.

Verses 8 and 9 speak of God putting man in the garden with the tree of life. Verses 10 through 14 speak of the river that went forth from Eden in four branches, and then verses 16 and 17 return to speak of the tree of life. Verses 10 through 14 are an inserted word concerning the flowing of water. The implication of this picture is that when man receives life from the tree of life, life will flow within him and result in gold, pearl, and precious stones. Hence, in order for the church to be full of gold, pearl, and precious stones, it must have the flow of the river of water of life, that is, the fellowship of life. If there is no flow of God's Spirit and God's life in a local church, it will be difficult for such a church to produce much gold, pearl, or precious stones. These three precious materials can only come out of the flow of life. If we want to pay attention to God's building, we must pay attention to the flow of life.

今天基督教把神的羔羊傳得非常重，到處能聽見人說，『看哪，神的羔羊。』然而，你很難得聽見人說到羔羊的時候，也說到祂如何把神的生命釋放出來，讓人得着而成爲召會，並且祂這生命能在召會裏面流通。你更難聽見人說，這生命在召會裏面的流通，是把寶座的權柄流到每一個肢體，結果就叫召會裏滿了生命的交通，和寶座的權柄。召會必須有這一種帶着權柄的交通，就是帶着寶座權柄的生命交通，纔能產生金子、珍珠和寶石，爲着建造之用。這纔是基督作神羔羊最終的目的。

寶座與活水說出 主作君王與祭司兩種職分

啓示錄二十二章乃是一幅圖畫，描繪出舊約蒙恩的以色列人和新約的聖徒，如何被建造成爲新耶路撒冷城。在全本新舊約裏，在神的子民當中有神和羔羊的寶座，這個寶座乃是全聖經的中心。

從神和羔羊的寶座流出生命水的河，就是基督作神的羔羊，被殺，把祂自己釋放出來，在復活裏成爲那靈，作了蒙恩之人的生命，並且在這些人裏面流通。結果，基督就是這些人裏面的生命、道路，也是他們裏面的實際，就是真理，正如新耶路撒冷城裏的生命是基督，道路也是基督，並且實際也是基督。這些都是從新耶路撒冷的中心，就是神和羔羊的寶座那裏流下來的。不僅如此，當基督作神子民的生命、道路和實際的時候，也將神的權柄，就是寶座的權柄，帶到神子民中間。這些都說出基督一面是君王，一面又是祭司。祂來作生命、道路和實際，叫蒙恩的人一面和神有完全的交通，另一面也彼此相調；這是祂作祭司的故事。同時，祂也把神寶座的權柄帶到蒙恩的人中間；這是祂作君王的故事。所以生命的交通與寶座的權柄，二者都在主耶穌身上。換句話說，就是祭司和君王的職分，都在主身上。

照着新耶路撒冷這幅圖畫，寶座的權柄和生命的交通乃是爲着新耶路撒冷的建造。這正好符合撒迦利亞六章十二至十三節所說，祭司和君王這兩種職分，乃是匯合在主耶穌身上，並且這樣的匯合是爲着建造神的殿。

Today the Lamb of God is emphasized very much in the preaching in Christianity. Everywhere we can hear people say, "Behold, the Lamb of God!" However, it is rare to hear people speak of the Lamb releasing God's life so that we may receive His life and be built up as the church. There is little speaking concerning the flow of His life in the church, and there is even less speaking concerning the flow of life bringing the authority of the throne and the fellowship of life to every member so that the church may be full of authority and the fellowship of life. The church must have the fellowship of life that comes with authority so that gold, pearl, and precious stones can be produced for the building. This is the ultimate goal of Christ being the Lamb of God.

The throne and the living water speaking of the Lord holding the offices of the kingship and the priesthood

Revelation 22 is a picture that portrays how the redeemed Israelites in the Old Testament age and the saints in the New Testament age are built into a city, the New Jerusalem. The Bible concludes with the throne of God and of the Lamb being the center among God's people; this throne is also the center of the whole Bible.

The river of water of life that proceeds out from the throne of God and of the Lamb is Christ as the Lamb of God who was put to death and who was released as the Spirit in resurrection in order to flow as life into those who are redeemed. Christ is the way, the reality, and the life of the redeemed, just as He is the way, the reality, and the life of the New Jerusalem. All these items flow from the throne of God and of the Lamb, which is at the center of the New Jerusalem. As the way, the reality, and the life of God's people, Christ brings God's authority, the authority of the throne, to God's people. The throne and the water of life speak of Christ being both the King and the Priest. He came to be the way, the reality, and the life so that the redeemed could have fellowship with God and blend with one another. The water of life points to the aspect of Christ as the Priest. He also brings the authority of the throne to the redeemed. The throne points to the aspect of Christ as the King. The fellowship of life and the authority of the throne are related to the offices of the priesthood and the kingship, both of which belong to the Lord.

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

新約裏有一卷書專特說到基督作祭司，那就是希伯來書。它給我們看見基督作祭司，如何叫人享受神作生命、道路和實際，而把人帶到至聖所，就是與神的交通裏。（二 17，三 1，四 14，五 6，七 1。）新約裏也有一卷書專特講到基督是君王，那就是馬太福音。它給我們看見基督作以馬內利，叫神與人聯合，因此將神的權柄帶到人身上。（一 1，23，二 6。）希奇的是，這兩卷書都題到建造。希伯來書裏有城的建造，（十一 9～10，16，十二 22，）馬太福音裏有召會的建造。（十六 18。）實在說，城的建造和召會的建造乃是一件事。

基督作祭司是為着神的建造，基督作君王也是為着神的建造。然而要記得，這兩件事並不是分開的。希伯來書雖然專特說到主耶穌作祭司，但也說到主耶穌乃是照着麥基洗德的等次作祭司，而麥基洗德乃是撒冷王。（六 20，七 1。）這一位作祭司的主，也是君王。同樣的，馬太福音雖然給我們看見基督是君王，但是在其中也能讀出祂作祭司的味道。就如祂要牧養祂民以色列，以及祂來乃是要服事人，（二 6，二十 28，）這些都是說到祂祭司的一面。可見在基督身上有祭司的交通，也有君王的權柄，而這些都是為着神的建造。

在舊約的以色列人中間，和新約的召會中間都有神的羔羊，並且從祂身上流出神的生命，給人得着。當祂流出神生命的時候，也把人帶到神的寶座之下。祂一面給人生命的交通，另一面又帶人歸向寶座的權柄，因為祂一面是祭司，一面又是君王。啓示錄二十一至二十二章正是這樣一幅寫意畫。

事實上，當帳幕在西乃山下立起時，以色列人中間就有了這一幅圖畫。帳幕的原則，就是基督作神子民的中心。祂作了神的羔羊，被殺，把神的生命流出來，給人得着，叫人有了生命的交通，並且把神的權柄帶到人中間。結果，神的子民就有生命的交通和寶座的權柄，而享受神的一切，並且同被建造，成為神的居所。所以，在以色列人建造帳幕時，新耶路撒冷的小影就已經有了。之後以色列人在迦南地建造的耶路撒冷城，也是新耶路撒冷的一個小影。再到以西結四十七章，申言者以西結看見一道河從神的殿流出來，這河所到之處百物生長，（九，12，）這是更清楚的小影。最後一切都成全了，那就是新耶路撒冷彰顯在新天

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

Christ is the Priest for God's building, and Christ is the King for God's building. These are not two separate matters. Although Hebrews speaks in a detailed way concerning the Lord Jesus as a priest, it speaks of the Lord Jesus being a priest according to the order of Melchizedek, who is the king of Salem (6:20—7:1). Hence, the Lord as a priest is also a king. Similarly, although the Gospel of Matthew shows that Christ is the King, there is also an indication of His being a priest. For example, He came to shepherd His people Israel and to serve (2:6; 20:28). These examples speak of His being a priest. In Christ there is both the fellowship of the priesthood and the authority of the kingship, both of which are for God's building.

The Lamb of God was with the Israelites in the Old Testament in type and with the church of the New Testament in fulfillment. With the redeeming Lamb there is a flow of the water of life into man. As Christ flows out God's life, He also brings the redeemed under God's throne. On one hand, He flows out the fellowship of life to us, and on the other hand, He brings us under the authority of the throne. He is both the Priest and the King. Revelation 21 and 22 present such a descriptive picture.

In principle, the elements in this descriptive picture were present when the tabernacle was erected at Mount Sinai. The tabernacle speaks of Christ as the center of God's people. As the Passover lamb, He was killed so that the Israelites could have fellowship with God in God's building. Furthermore, He brought God's authority to man. As a result of the building of the tabernacle, God's people had the fellowship of God's life and the authority of God's throne. They were able to enjoy all that God is and has and to be built up together as God's dwelling place. Hence, when the Israelites built the tabernacle, it was a miniature of the New Jerusalem. The city of Jerusalem, which the Israelites built in the land of Canaan, also was a miniature of the New Jerusalem. In Ezekiel 47 the prophet Ezekiel saw a river flowing out of God's temple in Jerusalem, and wherever this river went, everything lived and prospered (vv. 9, 12). God's purpose will be fulfilled when the New Jerusalem is manifested in the new

新地中。由此可見，從起頭帳幕的圖畫，到最終新耶路撒冷的圖畫，都描寫基督如何作人的生命，把寶座流通到人裏面，使人同被建造，成為神的居所。

蒙救贖者也有 君王和祭司兩面的職分

聖經不僅說基督有君王和祭司兩面的職分，也說我們蒙恩的人有這兩面的職分。彼前二章九節清楚啓示，我們這些來到主面前，被主建造的人，乃是君尊的祭司。君尊的意思，就是有君王的身分和權柄；因為在我們身上有神的王權。祭司說出在我們身上有生命、道路和實際的交通。啓示錄五章十節說，神叫我們作祭司，在地上執掌王權。所以，我們這些與基督聯結的人，也有君王與祭司這兩面的職分，能符合神建造的需要。

敞開讓靈出來

我們既然看見需要祭司平衡君王，需要交通平衡權柄，在實行上，我們就要多敞開自己，釋放自己的靈，叫生命的靈在我們中間能流得通。敞開自己釋放靈最好的途徑就是禱告；你一敞開禱告，靈就能釋放出來供應別人。若是眾聖徒在聚會中都這樣敞開禱告，釋放靈，你立刻能看見，生命的活水湧流在聚會中，整個聚會就完全顯出新耶路撒冷的光景。

也許有人要問：當我們敞開禱告時，該禱告甚麼？該以甚麼為題目？請不要擔心，隨時都有題目。譬如，現在我們注意敞開靈交通，釋放靈交通，那麼當大家聚集在一起時，就可以用這個作題目，個個都禱告，求主敞開我們的靈，釋放我們的靈，調和我們的靈。所以，題目不是問題，首要的是你禱告時，必須實實在在的敞開你的靈，運用你的靈禱告。不是光用口禱告，而靈卻關在你裏面，乃必須釋放你的靈。如果你的靈是釋放的，即使是不重要的題目，也可以作為很好的題目。譬如，幾位弟兄來在一起，雖然沒有甚麼特別的題目，但是來在一起就是個題目，立刻敞開靈禱告說，『主阿，感謝讚美你，叫我們來在一起，求你來帶領，叫我們在這聚會中摸著你自己。主阿，叫我們都敞開，沒有一個人的靈關閉，使你在我們中間運行得通。』就是這樣的題目，也是可以的。

heaven and the new earth. All the elements in the picture of the tabernacle and the picture of the New Jerusalem point to Christ being life to God's people, which brings them under the authority of the throne to be built up together as God's dwelling place.

The redeemed having the offices of the kingship and the priesthood

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

Being open for the release of the spirit

Now that we have seen the need for the priesthood to balance the kingship, that is, for fellowship to balance authority, we must open ourselves and release our spirit so that the Spirit of life can flow freely among us. The best way to open ourselves and to release our spirit is to pray. Once we open ourselves to pray, our spirit will be released to supply others. If all the saints open themselves to pray and release their spirits in the meeting, we will experience the living water of life gushing forth and flowing in the meeting, and the whole meeting will be an expression of the New Jerusalem.

Some may be concerned about the topic of our prayer, but we should not be concerned about this. The topic of our prayer can be according to our situation at any given time. For example, since we are currently considering the matter of opening and releasing our spirit to fellowship, we can ask the Lord to open our spirit, release our spirit, and blend our spirits together. Having a particular topic is not the most important aspect of prayer. The most important aspect is to genuinely open up our spirit and exercise our spirit to pray. We need to use our spirit in addition to our mouth. We must release our spirit. If our spirit is released, even a seemingly insignificant topic will become a very good topic. For example, a number of brothers who come together to pray may not have a specific topic, but just their coming together is an adequate topic. They can open their spirits and pray, "Lord, we thank You and praise You for gathering us together. We ask You to lead us so that we may touch You in this meeting. Lord, cause us to open to You so that none of us will be closed in our spirit and so that You may operate freely among us." This kind of prayer is quite adequate.

所以靈如果開啓，甚麼都可以作題目。敬拜神可以作題目，感謝神、讚美神也可以作題目；建造乃是最大的題目。當大家來在一起時，可以為建造禱告。你可以對主說，『主阿，我要被建造，也願意召會被建造。我願意在建造中有分。求你光照我，給我看見，在我身上有甚麼地方不適合於建造，我願意你為我去掉，我願意在你手中接受破碎，接受對付。』這些都是題目。所以，題目不是問題，問題全在於你的靈要敞開。每逢你和聖徒們聚在一起時，總要把自己敞開。

我們題到敞開，總以為是去對人說直話，指摘人的錯。這不是敞開的真實意思。我們所說的敞開，乃是要叫我們的靈出來。每一次當我們來在一起，一同聚會時，我們都必須敞開，讓神的靈流到我們裏面，也讓神的靈經過我們流出去。如果弟兄姊妹在聚會中都敞開，讓聖靈能自由的流通、經過，我們的聚會就必滿了供應。

我們已往的難處是靈不敞開；大家來到聚會中，靈都是關閉的。不僅在傳信息的聚會中，弟兄姊妹只存心聽道，靈都是關閉的，甚至在禱告聚會、擘餅聚會裏，大家的靈也是關閉的。我們喜歡作一個單獨的人，看別人怎麼作，從別人蒙一點恩典。我們根本沒有一個觀念，在任何場合中，都應該向神敞開，也向神的眾兒女敞開。所以，在聚會中大家的靈都是關閉的，生命水流就被截斷了，處處流不通。結果，人在聚會中缺少屬靈的糧食，也缺少活水，不得飽足，也不得滋潤，並且感覺無路可走，缺少神的同在。

召會的聚會所以有這種不正常的光景，就是因為生命的水流不流通。正如一個人，因着血液循環不暢，結果百病叢生。現在我們該注意的，就是要打通召會裏面的『血液循環』。如果這一道生命水河在召會中流得通，召會中就有生命的糧，有生命的活水，也有神的同在和道路，並且這水要流出金子、珍珠和寶石，最終的結果就是完成神的建造。（祭司職分與神的建造，二五至三六頁。）

If our spirits are open, there is no limit to the topics of our prayer. Worshipping God can be a topic, giving thanks to God and praising God can be a topic, and building can be a topic, even the biggest topic. When we come together, we can pray for the building. We can say to the Lord, "We would like to be built up, and we would like the church to be built up. We are willing to have a part in the building. Shine on us and show us what is not fit in us for the building. We are willing to let You remove it. We are willing to receive the breaking and dealing from Your hand." These are all possible topics. Hence, the topic of our prayer is not important. What is important is whether or not we will open up our spirit. Whenever we gather with the saints, we must always open ourselves.

When we speak of opening ourselves, we may think that this means to be blunt with others or even to point out their mistakes. This is not the meaning of being open. Being open means that our spirit comes forth. Whenever we come and meet together, we must be open to allow God's Spirit to flow into us and to flow through us. If the brothers and sisters are open in a meeting and allow the Holy Spirit to flow into and pass through them freely, our meeting will be full of supply.

In the past, our problem was that our spirits were not open. When we came to a meeting, our spirits were closed. This was true not only in meetings involving a message, but even in our prayer meetings and bread-breaking meetings. Our preference has been to be independent, watching others and receiving some blessing from them. We never had the thought that every meeting was an opportunity to open ourselves to God and to open ourselves to God's children. Hence, in the meetings our spirits were closed, and the flow of life was cut off with no avenue to flow out. As a result, there was a shortage of spiritual food and living water in the meeting, and people were neither fed nor watered. Moreover, there was even a sense of being unable to go on, because God's presence was not with us.

Such an abnormal condition in a church meeting is related to the fact that the water of life has no way to flow out. Our meetings should not be like a person who has all kinds of diseases because there is a problem of poor blood circulation. We need to focus on clearing a way for the circulation of the fellowship of life in the church. If the river of water of life is flowing through the church, there will be the bread of life and the living water of life; there will also be the presence of God and the way of God. Furthermore, this flow will issue in gold, pearl, and precious stones, ultimately consummating in God's building. (The Priesthood and God's Building, pp. 27-35)