

為着神的建造之祭司職分的恢復

## 第五篇

### 祭司體系的兩種等次

讀經：彼前二 5，9，啓五 10，出二九 1，4，創十四 18～20，來十三 15，二 12

#### 綱目

壹 在聖經裏，祭司的基本意義是祭司將神供應給人：

- 一 在聖經裏頭一次題到祭司，確立了祭司的原則。
- 二 聖經第一次用祭司這辭，是說到麥基洗德，他是君王，也是君尊的祭司—創十四 18～20。
- 三 聖經中說到祭司職分基本的故事，乃是說到一個人從神而來，把神的一些東西供應給神的子民：
  - 1 麥基洗德從神而來，把神的一些東西供應給亞伯拉罕。
  - 2 餅和酒表徵神作我們的享受，以及神供應給我們，使我們得着滋養、復甦、維持、安慰和加強。
- 四 我們今天若要作真正的祭司，就需要認識，祭司不僅是事奉神的人，也是把神供應到人裏面的人。
- 五 作為祭司，我們若只懂得事奉神，而不懂得把神供應給人，我們中間關於祭司職分的光

The Recovery of the Priesthood for God's Building

## Message Five

### The Two Orders of the Priesthood

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

#### Outline

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

- A. *The first mention of a priest in the Scriptures establishes the principle of a priest.*
- 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.*
- 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. Melchizedek came from God and ministered something of God to Abraham.
  2. The bread and wine signify God as our enjoyment and God being ministered to us to nourish, refresh, sustain, comfort, and strengthen us.
- 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.*
- E. *If, as priests, we know only how to render service to God without knowing how to minister God to man, the situation*

景就十分可憐。

貳 祭司體系的兩種等次，是聖別的祭司體系和君尊的祭司體系—啓五 10，彼前二 5，9：

一 聖別的祭司體系是由亞倫的等次所豫表；亞倫的等次是聖別的等次—出二九 1，4，彼前二 5，來二 17：

1 聖別乃是從屬世的事物中分別出來歸給神—彼前一 16：

a 聖別的等次乃是從凡俗的事物中分別出來，歸於神聖事物並歸給主使用的等次。

b 聖別的祭司被分別出來，代表神的子民到神面前去—二 5。

2 祭司體系的第一種等次—亞倫的祭司職分這一面，就是聖別的祭司體系—乃是為我們的罪向神獻祭；因此，亞倫的祭司職分主要是與贖罪祭有關—來十 12：

a 亞倫的祭司職分解決了罪的問題；基督洗淨了罪，是由亞倫的工作所豫表的—一 3，七 27，九 12，28。

b 基督為着罪，一次向神獻上自己為祭，就把罪除掉—26 節，十 10 ~ 12。

c 亞倫的祭司職分不是神原初心意的一部分，乃是因着罪的問題，後來加上的—一 3，約一 29，羅八 3。

二 君尊的祭司體系是由麥基洗德的等次所豫表；麥基洗德的等次是君尊的等次，就是君王的等次—彼前二 9，創十四 18，來五 10：

1 祭司體系的第二種等次—由麥基洗德所豫表祭司職分這一面，就是君尊的祭司體系—乃是為着將經過過程的神供應到我們裏面，成為我們的享受，作我們的供應—10 節，七 1 ~ 2。

*among us regarding the priesthood will be quite poor.*

**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.

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. 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 基督坐在高處至尊至大者的右邊，乃是照着麥基洗德的等次——詩一一〇 1, 4, 來一 3, 八 1。
- 3 基督是君尊的大祭司，凡我們所需要的，祂都供應我們，把經過過程並終極完成的三一神分賜到我們裏面作我們生命的供應，以完成神永遠的定旨。
- 4 今天在我們的經歷中，君尊的祭司從神來照顧神的子民，就像麥基洗德從神而來迎接亞伯拉罕，將餅和酒供應他——創十四 18 ~ 19。
- 5 我們在實際的召會生活中事奉，真正祭司體系的顯出，乃是當我們把神供應給別人，使他們最終有神的彰顯——彼前四 10, 林後三 18。

三 亞倫的祭司職分解決罪的問題，而君尊的祭司職分完成神永遠的定旨；亞倫的祭司職分除去罪，君尊的祭司職分把神帶來作我們的恩典——來一 3, 四 16。

四 一面，今天在主的恢復裏，我們是聖別的祭司，代表神的子民到神面前去，將他們的需要帶給神；另一面，我們是君尊的祭司，代表神到祂子民這裏來，將神供應給他們——彼前二 5, 9:

- 1 聖別的祭司體系為人的緣故，向神有所獻上，而君尊的祭司向人宣告屬神的事。
- 2 我們是聖別的祭司和君尊的祭司，在兩個方向有去也有來。

### 叁 聖別的祭司體系向神獻上屬靈的祭物——5 節:

一 聖別的祭司照着神經綸所獻的屬靈祭物乃是：(一)基督作舊約豫表中一切祭物的實際，如燔祭、素祭、平安祭、贖罪祭、贖愆祭等；

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.
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.

### 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*

(利一～五；)(二)我們藉福音所救來作基督肢體的罪人；(羅十五16；)(三)我們的身體、讚美、並為神所作的事。(十二1，來十三15～16，腓四18。)

二 這些屬靈祭物特別是包括基督作燔祭的實際；我們能向神獻上基督作我們的燔祭有多少，乃在於我們在基督的經歷中對祂作燔祭的經歷有多少—利一6，9，六8～13。

三 神不悅納任何不是祭物的工作，就是任何不是全然奉獻給祂的工作；問題不是我為神作了甚麼，乃是我作這工是否以此為給神的祭物。

四 我們是聖別祭司體系裏的祭司，藉着不變的基督作恩典，該『常常向神獻上讚美的祭』—來十三15：

- 1 我們在召會中該藉着基督，向神獻上讚美的祭。
- 2 在召會中，基督在我們裏面歌頌父神，我們也該藉着祂讚美父神—二12：
  - a 祂與我們，我們與祂，在調和的靈裏一同讚美父—林前六17。
  - b 基督是賜生命的靈，在我們的靈裏讚美父；我們藉着我們的靈，也在祂的靈裏讚美父。
  - c 這是我們藉着基督，獻給神最好、最高的祭—來十三15。

**肆 君尊的祭司體系宣揚那召我們出黑暗、入祂奇妙之光的神的美德—彼前二9：**

一 美德(彼後一3)是神聖生命的能力與力量，使我們有能力達到神的榮耀，就是祂的目標；

*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.

**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*

美德（彼前二 9）是神的優越，指神的所是和所有。

二 宣揚是往外宣報；這就是往外宣報那召我們出黑暗、入祂奇妙之光者的美德作福音，使人得益處—9 節：

- 1 黑暗是撒但在死亡裏的彰顯和範圍；光是神在生命裏的彰顯和範圍—約壹—5。
- 2 神已經呼召我們，拯救我們脫離撒但黑暗的死亡範圍，進入神光的生命範圍—徒二六 18，西—13。

*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.

### 亞倫與麥基洗德

〔希伯來五章一至六節和七章一至三節〕說明了祭司職任的兩種等次：一是照着亞倫的等次，一是照着麥基洗德的等次。照亞倫等次的祭司是屬於人的，為要把人的需要帶到神面前去，因為他們原是從人間選取的。但照麥基洗德等次的，是出於神而臨到人，為要將一些出乎神的東西分給人。

這兩種祭司的等次有兩個不同的方向，或說有『雙向的交通』。第一個等次的方向是從人到神，第二個等次是從神到人。甚至在基督我們這位大祭司身上，也有這兩種等次，兩個方向。祂是照亞倫等次的大祭司，又是照麥基洗德等次的大祭司。照亞倫的等次，祂是從人間選取的，把人一切的需要帶到神面前去。但照麥基洗德的等次，祂又是神子，從神而來，把神分給我們，並以屬神的事物來祝福我們。

再讀出埃及二十八章十二節和二十九節：『要將這兩塊寶石安在以弗得的兩條肩帶上，為以色列人作記念石。亞倫要在兩肩上擔他們的名字，在耶和華面前作為記念。…亞倫進聖所的時候，要將決斷胸脾上以色列兒子們的名字，帶在胸前，在耶和華面前常作記念。』大祭司亞倫將神眾百姓的名字背負到神面前，作為一種記念。

創世記十四章十八至二十節：『又有撒冷王麥基洗德帶着餅和酒出來迎接；他是至高神的祭司。他為亞伯蘭祝福，說，願天地的主、至高的神賜福與亞伯蘭；至高的神把敵人交在你手裏，是當受頌讚的。亞伯蘭就將所得的一切，拿了十分之一給他。』麥基洗德帶着餅和酒，從神那裏出來迎接亞伯拉罕，因他為神爭戰。他以餅和酒為亞伯拉罕祝福，這很有意思。他只以這兩樣東西來為亞伯拉罕祝福，這正是我們在主的桌子上所陳列的。

在彼前二章，我們也見到這兩種等次的祭司職任。五節是亞倫的等次，九節是麥基洗德的等次。『〔你們〕也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』（5。）這是屬亞倫等次的祭司職任，為要從人這裏把一些東西獻給神。

### Aaron and melchizedek

[Hebrews 5:1-6 and 7:1-3] reveal the two orders of the priesthood. The first order is according to Aaron, and the second is according to Melchizedek. The order of priests according to Aaron was something of man bringing the needs of man to God, because these priests were chosen from among men. But the order according to Melchizedek was one coming from God unto man, imparting something of God to man.

There are two directions, or a “two-way traffic,” in these two orders of the priesthood. In the first order, the direction is from man to God, and in the second it is from God to man. Even Christ as our great High Priest has these two orders with these two directions. He is the High Priest according to the order of Aaron and also the High Priest according to the order of Melchizedek. According to the order of Aaron, He, as a man, was chosen from among men to go to God with all the needs of man. But according to the order of Melchizedek, as the Son of God He came from God to impart God unto us and to bless us with something of God.

Now let us read Exodus 28:12 and 29. “You shall put the two stones on the shoulder pieces of the ephod as stones of remembrance for the sons of Israel. And Aaron shall bear their names before Jehovah on his two shoulders for a memorial...So Aaron shall bear the names of the sons of Israel in the breastplate of judgment on his heart when he goes into the sanctuary, for a memorial before Jehovah continually.” Aaron, as the high priest, bore all the names of the people of God into God’s presence as a kind of memorial.

Genesis 14:18-20 says, “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.” Melchizedek came from God with bread and wine to meet Abraham who had fought the battle for God. He blessed Abraham with the bread and wine. This is quite interesting. He blessed Abraham with only these two things, the very same things which we use for the Lord’s table.

In 1 Peter 2 we also find these two orders of the priesthood. In verse 5 we see the order of Aaron, and in verse 9 the order of Melchizedek. “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” (v. 5). This is the priesthood according to the Aaronic order, which brings something from man to God.

『惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德。』（9。）在五節裏，聖別的祭司體系將一些東西從人帶來給神，而九節是君尊的祭司體系，是從神而來將一些東西向人宣揚。

## 人性必須聖別

祭司的職任有人和神兩種性質；基本上它就是話成肉體的原則，就是神性與人性的調和。一個作祭司的人必須完全與神調和。…人性要與神性相調，就必須聖別。人性原先是俗的，是屬世的；但是爲着與神性調和，好成爲祭司體系，就必須聖別。在希臘文中，聖別這辭的意思是分別（歸神）。要有分於祭司體系，我們必須與世界及一切俗物分別，否則我們永遠不能作祭司。

祭司乃是一個事奉主的人。我們若不是祭司，我們就不能事奉祂。千萬不要以爲進了一個神學院，讀了聖經學校，我們就可以事奉主了。這充其量也不過叫我們作一個『職業性』的祭司，而不是真正的祭司。要成爲真正的祭司，就必須聖別，必須從一切世俗的事物中被分別出來。

首先，我們的話語必須被分別。我們說話不能像世人的樣子。我們的言談、應對，必須從一切世俗裏被分別出來。甚至我們的思想、觀念、想法也必須被分別。我們的想法不能太凡俗，必須被分別。我們如果不從一切世俗中被分別出來，在祭司的職任上我們就破產了。我們的說法、想法、作法、甚至錢財的用法，都必須聖別。許多弟兄姊妹說他們願作祭司事奉主，但是看看他們如何花錢，就知道他們沒法作祭司。一個祭司連在錢財的用法上也必須被分別。

許多時候我訪問弟兄姊妹們的家，我心裏很難過，因爲他們的家太凡俗、太屬世；這個家不是被分別的。上一個世紀出了兩個戈登（Gordon），一個是 A. J. 戈登，一個是 S. D. 戈登。我記不清是那一位戈登的故事，總歸有一個戈登，年輕服事主的時候，一次買了一棟新屋。他搬進這棟新屋之後，將一切都添置擺設好，然後邀請他的父親來參觀他的新居。等看過他的新居之後，他就請父親說一點觀感。他父親說，

“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” (v. 9). The holy priesthood, in verse 5, brings something from man unto God, and the kingly priesthood, in verse 9, brings something from God to declare and tell out to man.

## The human nature must be holy

The priesthood is of both the human and divine natures. It is basically something of incarnation, which is the divine nature mingled with the human nature. A priest must be a person fully mingled with God...The human nature, to be mingled with the divine, must be holy. Originally, it was common and worldly, but since it must be mingled with the divine nature for the priesthood, it has to be holy. The word holy in Greek means to be separated (unto God). To be in the priesthood we must be separated from the world and from all common things. Otherwise, we can never be a priest.

A priest is one who serves the Lord. If we are not priests, we can never serve Him. We must never think that we are ready to serve the Lord after going to a seminary, Bible institute, or Bible college. That will only make us “professional” priests, not real ones. To be real priests we must be holy; that is, we must be separated from all the things of this world and from all things common.

First of all, our words must be separated. We should not talk as the people of the world do. Our conversation must be separated from all common things. Even our thoughts, concepts, and ideas must be separated. Our thinking must not be so common; it has to be separated. If we are not separated from everything common and worldly, we are bankrupt in the priesthood. Not only our way of talking, thinking, and doing but even our way of spending money must be holy. Many of the brothers and sisters say that they would like to be priests serving the Lord, but according to the way they spend their money, they are out of the priesthood. A priest must be separated in the way he spends his money.

Many times when I visited a brother's or sister's home, I was grieved because his home was so common, so worldly. It was not separated. In the last century there were two Gordons: A. J. Gordon and S. D. Gordon. I do not remember which Gordon it was, but one of them, as a young man serving the Lord, bought a new house. He moved in and completely furnished it with everything. Then he asked his father to come and look at his new home. After his father had seen the home, young Gordon asked him what he thought about it. The father said that everything was very nice, but he had one

樣樣都好，但是他有一個問題，如果一個陌生人來到這個家，恐怕他無法說出，這是一個魔鬼兒女的家呢，還是一個神兒女的家？老戈登的意思就是說，這個家沒有被分別，太凡俗、太屬世，和一般世人的家沒有兩樣。

有時弟兄姊妹的服裝，也會引人發出一個問題：他們究竟是基督徒呢，還是一般世人？我們必須與這世代的時髦有分別，否則就不能有分於祭司職任。祭司的職任總是要求聖別。

在祭司職任之內的人，必須常常帶着自己的需要，以及別人的需要到主面前去。希伯來五章說，連大祭司自己也有需要，因為他也是同樣為軟弱所困，所以他體諒別人。我們都是人，因此我們能體諒人的一切需要與軟弱。作為一個祭司，我們必須帶着這一切需要，不斷的到主面前去。

但是在主面前與主接觸，需要我們分別出來。任何凡俗的都會阻隔我們與主之間的交通，就像一道幔子遮蔽了我們，將我們從主面前隔開。我們必須先分別出來，然後纔能帶着人的一切需要停留在主面前。若有任何凡俗的東西遮蓋我們，將我們從主面前隔開，我們就有了遮蔽。我喜歡『沒有間隔，主，沒有間隔』（詩歌二八四首）那一首詩歌。如果我們要去接觸主，就不可以有間隔。我們與主之間任何的間隔都是一道幔子，必須被裂開。我們必須從那一個攔阻我們的東西中被分別出來。或者我們會想主是大的，其實有時祂非常小。有時，主會為着一雙鞋子與一個人爭執；我們喜歡它，可是主不喜歡。

我年輕的時候，主曾在好些小事上對付過我。甚至有時我買一本屬靈書籍，主也要我去退還。主曾在裏面對我說，我不該買那本書，因為那筆錢該為着另外一個用途，可是我搶先用掉了。等我買回來，喫不安，睡不安。我說，『主阿！你是大的，何必管我這小事呢？』我真是與主爭執。我甚至無法禱告，無法講道。末了，我不得不去退還那書。我信好些人有過這種經歷。為着與主接觸，我們必須是被分別的。我們一定要求主給我們指出，我們該從那些事裏被分別出來。我們裏頭會很清楚，事實上我們早已知道了。

question: if a stranger came into this new home, would he be able to tell whether it was the home of a son of the devil or a son of God? Gordon's father simply meant that this home was not separated. It was too common and worldly; it was just like so many homes of the people of the world. There was no separation and no holiness.

Sometimes the way different brothers and sisters dress simply causes others to question: "Are these Christians, or are they people of the world?" There must be a separation from the style of this age, or we will never have the priesthood. The priesthood must have the holy separation.

As men in the priesthood we must go to the Lord continually with all our needs and the needs of others. According to Hebrews 5, even the high priest himself has needs, and because he is encompassed with the same weaknesses, he can sympathize with others. Since we are all human, we can sympathize with all the human needs and weaknesses. As those who are in the priesthood, we must go to the Lord continually with all these needs.

However, to contact the Lord in His presence requires our separation. Anything common will hinder our fellowship with the Lord. It will be like a veil covering us, separating us from the presence of the Lord. Before we can stay in the Lord's presence with all man's needs, we must be separated. If there is anything common covering us and separating us from the presence of the Lord, we are veiled. I like the hymn, "Nothing Between, Lord, Nothing Between." If we are going to contact the Lord, there must be nothing between. Anything between us and the Lord is a veil that must be rent. We must be separated from that particular thing. We think that the Lord is so big, but sometimes He is very small. Sometimes the Lord will struggle with a person just about a pair of shoes. We may like them, but the Lord does not.

When I was young, I was dealt with by the Lord in so many small things. There were even times when I would buy a spiritual book and would have to return it. The Lord would tell me within that I should not buy this book because I needed the money for some other purpose, but I would go ahead and buy it. After coming home I could not eat or sleep well. I would say, "Lord, You are not so small; You are so big. Why do You care for such a small thing?" There was a real struggle. I could not even pray or minister. Eventually, I would be forced to return the book. I believe that many of us have had this kind of experience. To contact the Lord, we must be separated. We must ask the Lord to show us that from which we must be separated. We will know within. In fact, we already know.

這樣，祭司職任的頭一面，就是把人的需要帶到主面前去。我們要把人的需要背在肩上，懷在心胸間。這就是說，用能力與愛來背負他們。每次當大祭司進到主面前去的時候，他穿的祭司袍上都有十二支派的名字刻在寶石上，在兩肩上。又有刻着十二支派名字的十二塊寶石鑲嵌在胸牌上。這個表明大祭司把神的子民背負到神面前去。我們必須花時間把我們自己的需要，以及弟兄姊妹和全召會一切的需要，都帶到主面前去，在祂那裏停留一段時間。這就是聖別的祭司體系。

## 君尊出自聖別

人性的一面必須聖別，好與君尊的神性相調。只要我們有神的性情，我們就有君王的身分，因為神性的一切都是君尊的。我們若真是聖別的，君尊的光景很容易有。你我若甘願全然分別歸神，一無保留，我們就是君尊的。分別越多就越聖別，越君尊。

當我們逗留在主面前一段時間作聖別的祭司之後，我們就帶着一些神性的東西從主面前出來。我們是帶着一些人的東西到神面前去，可是我們卻帶着一些神性的東西從祂面前出來。我們出來有如君尊的祭司，必須聖別纔能像君王。在主面前逗留一段時間之後，我們出到人面前去，身上就帶着一種神聖又君尊的感覺。這就是君尊的祭司。然後我們纔能將一些出於基督的東西分給他們。基督是藉着餅和酒的豫表，表明祂為我們死，將身體和血給了我們，叫我們能有所享受。餅和酒是豫表那位救贖我們，又將自己給了我們的基督。

要得着未信主的人，我們也必須是聖別的祭司，纔能作君尊的祭司。我們必須先將未信主朋友的名字帶到主面前去，將他們的需要告訴主。這樣的作法就是在主面前有聖別祭司的事奉。但有時我們帶着需要到主面前去，主就把一些事指出來，要我們去對付。如果我們不甘願答應主的要求，我們的祭司職任就完了，不能再作祭司了。若是答應這個要求，我們就能留在主面前，為這些未信者作聖別的祭司。等我們一再到主面前停留一段時間之後，主就會引導我們出到我們的朋友那裏。那時，我們的身上就帶着神聖的性情，和神聖的王權。我們就不單是個人，且帶着神性。我們出到他們那裏猶如君尊的祭司，將一些出乎神

Thus, the first aspect of the priesthood is to go to the Lord with all the needs of man. As the Aaronic priesthood we must bear man and his needs upon our shoulders and breast. This means that we must bear them with strength and love. Whenever the high priest went into the presence of the Lord, he was clothed with the priestly garment with the names of the twelve tribes inscribed in stones upon his two shoulders. Twelve precious stones bearing the names of the twelve tribes were set in the breastplate. This signified that the high priest bore the people of God into His presence. We must spend time to bring all our own needs, the needs of the brothers, and the needs of the whole church into the presence of the Lord and remain there for some time. This is the holy priesthood.

## Kingliness coming out of holiness

The human nature must be holy in order to be mingled with the divine nature, which is kingly. As long as we have the divine nature, we have the kingship, for anything divine is kingly. It is easy for us to be kingly if we are holy. If we are willing to be utterly separated unto God without any reservation, we will be kingly. The more we are separated unto God, the more we are holy and kingly.

After staying in the presence of the Lord for a certain time as holy, separated priests, we come out from the Lord's presence with something divine. We went to the Lord with something human, but we come out of the Lord's presence with something divine. We come out as the kingly priesthood. We must be holy in order to be kingly. When we come to others, after staying in the presence of the Lord, they sense something divine and kingly in us. This is the kingly priesthood. We now have something of Christ to impart to them. Christ is typified by the bread and wine, which show the One who died for us and gave His body and blood for our enjoyment. The bread and wine typify the redeeming Christ who gave Himself for us.

Before we reach the unbelievers, we must be holy priests in order to be kingly priests. We must first go into the presence of the Lord with all the names of our unbelieving friends and tell the Lord all about their needs. In doing this, we are ministering in the presence of the Lord as holy priests. But many times when we go to the Lord with such a need, the Lord will first point out something in us which has to be dealt with. If we are not willing to meet the Lord's requirements, we are finished and are discharged from the priesthood. But if we are willing to be dealt with, we will be able to stay in the presence of the Lord as holy priests for our unbelieving friends. After staying in the Lord's presence again and again for some time, the Lord will guide us to go out of His presence to our friends. Then we will go with the divine nature and the divine kingship. We do not go simply as a human being, but also as a divine being. We

的東西分給他們，而分到他們裏面去的就是救贖人的基督。這就是說，我們把餅和酒帶給我們這些未信主的朋友。無論我們怎樣服事他們，都像是把餅和酒分給他們。到末了，這些朋友有的就得救了。

五旬節以前，彼得他們一百二十個人在樓房上禱告又禱告，在那個時候他們乃是聖別的祭司體系。他們有十天之久，完全而絕對的被分別出來歸給主。他們將人一切的需要帶到主面前去。然後，在五旬節那一天，他們從主面前出來，向百姓宣告主耶穌所成就的事；這時他們乃是君尊的祭司。連百姓都看他們像君王，而不像漁夫。彼得站起來說話，百姓就覺得扎心，摸到一些神聖、屬天、君尊的東西。他是一個君尊的祭司，將基督如同餅和酒分給需要的人。

當麥基洗德出來迎接亞伯拉罕時，是從神的面前出來，將一些出於神的來服事亞伯拉罕，加添他的力量。亞伯拉罕經過長時間的爭戰，十分疲困、缺乏。他需要餅和酒來支持，因此麥基洗德從神面前出來，也帶着神而來，將餅和酒供應他。這就是君尊的祭司。

我們身為祭司的人必須認識，每逢我們帶着自身以及旁人的需要到主面前去的時候，我們就是聖別的祭司。這就何以我們必須從一切俗物中被分別出來。我們只要與主的關係是正確的，並且被祂的榮耀浸透，我們就能像君尊的祭司般，從神面前出來，到人們中間去。然後，我們將基督這位救贖者供應給他們，這就是餅和酒所象徵的。我們是從世界中被分別出來的，我們又是被祂的同在所充滿的。這就是聖別並君尊祭司的意思。

## 惟獨聖別並君尊的祭司體系能建造召會

在召會生活中，我們都必須在個人私下生活中作聖別的祭司，又在聚會中作君尊的祭司。我們必須天天在主的面前，將我們的需要，和所有弟兄們以及未信者的需要帶給祂。每天我們必須花時間在主面前作聖別的祭司。然後當我們進到聚會中的時候，我們就能將一些出於基督的，分給那些有需要的人。就是在這樣的方式中，我們在召會中盡功用，作聖別並君尊的祭司。

go to them as kingly priests, imparting something of God into them. That impartation into them will be the redeeming Christ. This means that we bring the bread and wine to our unbelieving friends. Whatever we minister to them will be something of the bread and wine. Then, eventually, some of our friends will be saved.

In the ten days before Pentecost, Peter with the hundred and twenty prayed and prayed in the upper room. At that time they were the holy priesthood. For ten days they were fully and absolutely separated unto the Lord. They brought all the needs of man into the Lord's presence. After ten days, on the day of Pentecost, they came out of the presence of the Lord declaring unto the people what the Lord Jesus had done. Then they were the kingly priesthood. Even the people looked upon them as kings, not as fishermen. As Peter stood there speaking, the people sensed something weighty, something divine, and something heavenly and kingly. He was a kingly priest, imparting Christ as bread and wine to those in need.

When Melchizedek came to meet Abraham, he came out of the presence of God and ministered something of God as the bread and wine to strengthen Abraham. Abraham had been fighting the battle for a long time and was very tired and needy. He needed the bread and wine to sustain him. Therefore, Melchizedek came from God and came with God to minister the bread and wine unto him. This is the kingly priesthood.

As priests we must realize that whenever we go into the presence of the Lord with our needs and the needs of others, we are holy priests. This is why we must be separated from so many common things. When we get right with the Lord and are saturated with His glory, we will come out of His presence as royal, kingly priests unto the people. Then we will minister unto them Christ Himself as the redeeming One, typified by the bread and wine. We are separated from the world, and we are saturated with His presence. This is both the holy and royal priesthood.

## Only the holy and royal priesthood can build the church

In the church life we must be holy priests in our private lives and kingly priests in the meetings. Day by day we must be in the presence of the Lord to bring our needs and all the brothers' and unbelievers' needs to Him. Every day we must spend time in the Lord's presence as holy priests. Then when we come to the meetings, we will impart something of Christ to the needy ones. In this way we will function in the church as the holy and royal priests.

聖別並君尊的祭司體系是主今日的需要。但是看一看今日的基督教，幾乎所有的信徒都不願分別歸神作聖別的祭司。並且他們『上教堂』的時候，也不能作君尊的祭司，將一點出乎基督的東西分給人。他們只仰望申言者。每一個人都安安靜靜的坐在長椅上。他們不是祭司；他們是平信徒，坐着等候一篇『好』道。這就是今日基督教可憐的光景。

除非祭司的職任得着恢復，否則召會永遠得不到正當的建造。我們每一個人必須在私下生活中學習作聖別的祭司。我們必須在每一件事上全然分別歸主，好叫我們能將自己以及別人帶到主面前去。然後，當我們一進到聚會中，很自然的我們就是君尊的祭司，把一些出於基督的，像餅和酒一樣，供應許多疲困、缺乏的人們。這個能帶進召會的建造。這樣一來，申言者就『失業了』；他們無事可作。這是惟一叫召會得建造的路。

主耶穌不是以一個申言者的身分來建造祂的召會，乃是以祭司並君王的身分來建造。撒迦利亞六章明明告訴我們，基督那苗要以君王並祭司的身分來建造聖殿，而不是以申言者的身分來建造。會幕、所羅門造的聖殿、以及恢復建造的聖殿，都是由祭司和君王所建造的。

今天建造召會的原則還是一樣。當我們灰心失望之時，我們也許需要一個申言者來勉勵我們，像申言者哈該勉勵大祭司約書亞和省長所羅巴伯一樣。但是召會直接的建造並不是靠申言者，乃是靠祭司與君王。我們眾人必須學習作祭司與君王，就是成為聖別並君尊的祭司體系。我們必須有一個重的負擔，到主面前去呼求，直到我們看見在每一個地方，弟兄姊妹都能在主面前作聖別的祭司，並向着人作君尊的祭司。

召會的建造並不是從任何一種教訓來的。這建造乃是出於兩種等次的活的祭司體系。我們必須專一的禱告主，叫我們這城以及每一個地方，都有一班信徒興起來，照着亞倫以及麥基洗德的等次作活的祭司。（李常受文集一九六六年第一冊，祭司的體系，六〇六至六一六頁。）

The holy and royal priesthood is what the Lord needs today. But look at today's Christianity. Nearly all the believers would not be separated unto God as holy priests, and when they "go to church," they have nothing of Christ to impart as kingly priests. They just look to a prophet. Everyone sits quietly in the pew. They are not priests; they are laymen, sitting and waiting for a "good" message. This is the poor situation in today's Christianity.

There will never be a proper building up of the church until the priesthood is recovered. Every one of us must learn the lesson of being a holy priest in our private life. We must be wholly separated unto the Lord in everything in order to bring ourselves and others into the Lord's presence. Then when we come to the meetings, we will spontaneously be the kingly priests to bring forth something of Christ as the bread and the wine to many tired and needy ones. This will bring in the building of the church. Then the prophets will be "jobless"; they will have nothing to do. This is the only way for the church to be built up.

The Lord Jesus builds His church not as the Prophet but as the Priest and King. Zechariah 6 clearly tells us that Christ, the Shoot, will build the temple as the Priest and King, not as the Prophet. The tabernacle, Solomon's temple, and the recovered temple were built up by the priesthood and kingship.

The principle is the same today for the building up of the church. We may need a prophet to come and encourage us when we are disappointed, just as Haggai the prophet came to encourage Joshua the high priest and Zerubbabel the governor. But the direct building of the church does not depend upon prophets. Rather, it depends upon the priesthood and the kingship. We must learn to be priests and kings, that is, to be the holy priesthood and the kingly priesthood. We must be burdened to cry to the Lord until we see in every locality brothers and sisters functioning as holy priests in the presence of the Lord and as kingly priests unto the people.

The building of the church does not come by any kind of teaching. It comes by the two orders of the living priesthood. We must pray specifically unto the Lord that in our city, and in every place, a group of believers will be raised up to function as living priests according to the order of Aaron and according to the order of Melchizedek. (The Collected Works of Witness Lee, 1966, vol. 1, "The Priesthood," pp. 459-466)