

為着神的建造之祭司職分的恢復

## 第六篇

作神福音勤奮的祭司，在祂兒子的  
福音上，在我們靈裏事奉神

讀經：羅一 9，十五 16，十六 25

## 綱目

壹『使我為外邦人作基督耶穌的僕役，作神福音勤奮的祭司，叫所獻上的外邦人，在聖靈裏得以聖別，可蒙悅納』—羅十五 16:

一 保羅作神福音勤奮的祭司，將基督供應給外邦人，這乃是對神一種祭司的事奉；他傳福音所得的外邦人，也是他獻給神的祭物—彼前二 5:

- 1 藉着這種祭司的事奉，包括許多污穢不潔之人在內的外邦人，就在聖靈裏得以聖別，成為蒙神悅納的祭物—羅十五 16，十六 4～5。
- 2 這些外邦人從凡俗的事物中分別出來，並被神的性質和元素浸透，在地位和性質上都得以聖別；這聖別乃是在聖靈裏的一六 19，十五 16。
- 3 聖靈根據基督的救贖，將信入基督得了重生的人，更新、變化、分別為聖—三 24，十二 2，約三 15。

The Recovery of the Priesthood for God's Building

## Message Six

Being Laboring Priests of the Gospel of God by  
Serving God in Our Spirit in the Gospel of His Son

Scripture Reading: Rom. 1:9; 15:16; 16:25

## Outline

I. “That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit”—Rom. 15:16:

A. *Paul's being a laboring priest of the gospel of God to minister Christ to the Gentiles was a priestly service to God, and the Gentiles whom he gained through his gospel preaching were an offering presented to God—1 Pet. 2:5:*

1. By this priestly service many Gentiles, who were unclean and defiled, were sanctified in the Holy Spirit and became such an offering, acceptable to God—Rom. 15:16; 16:4-5.
2. These Gentiles were set apart from things common and were saturated with God's nature and element and were thus sanctified both positionally and dispositionally; such a sanctification is in the Holy Spirit—6:19; 15:16.
3. Based on Christ's redemption, the Holy Spirit renews, transforms, and separates unto holiness those who have been regenerated by believing into Christ—3:24; 12:2; John 3:15.

二 保羅是福音祭司職分的榜樣；在羅馬書這卷論到神福音的書裏，他說到罪人如何信主得救、稱義，在基督裏長進、聖別、變化，將自己獻與神作活祭，好成為基督身體上的肢體，過召會的生活，共同彰顯基督，並等候祂來——帖前二 1～12，徒二十 17～36，羅一 16～17，三 24～26，十二 1，4～5，十三 11。

三 神所命定新約的事奉，乃是所有的信徒都是事奉神的祭司，獻上祂所要的祭物——啓一 5～6，五 9～10，彼前二 5，9：

1 我們是神福音的祭司，將得救的罪人作為擴大並團體的基督的一部分，當作祭物獻給神——羅十五 16。

2 將信徒獻上給神分為三步：

a 傳福音的人將新得救的人當作屬靈的祭物獻給神——16 節，彼前二 5。

b 初蒙恩的人長大，開始明白何為在基督裏的信徒，他們就被鼓勵將自己當作活祭獻給神——羅十二 1。

c 當信徒繼續長大以致成熟，那些在他們身上勞苦的人，就將他們在基督裏成熟的獻上——西一 28。

四 我們要做福音的祭司盡功用，就需要看見神的福音包含整卷羅馬書；這卷書給我們看見，我們傳福音時，就使罪人成為神的兒子並基督身體上的肢體，我們也幫助他們長大，使他們能在眾地方召會中身體生活的實行裏，成為活躍的肢體——一 16～17，三 24，五 10，八 16，十二 2，4～5。

五 福音祭司體系的事奉，乃是召會作基督身體的事奉；我們的事奉，中心是救來罪人獻與

*B. Paul is a pattern of the priesthood of the gospel; in the Epistle to the Romans, which concerns the gospel of God, he tells us how sinners can be saved and justified by believing in the Lord, how they advance in Christ by being sanctified and transformed, and how they present themselves to God as living sacrifices so that they may become members of the Body of Christ to live the church life, expressing Christ corporately and awaiting His coming—1 Thes. 2:1-12; Acts 20:17-36; Rom. 1:16-17; 3:24-26; 12:1, 4-5; 13:11.*

*C. The New Testament service ordained by God is that all believers are priests to serve God with the offerings that He desires—Rev. 1:5-6; 5:9-10; 1 Pet. 2:5, 9:*

1. As priests of the gospel of God, we offer saved sinners, as parts of the enlarged and corporate Christ, to God as sacrifices—Rom. 15:16.

2. The offering of the believers to God is in three steps:

a. Those who preach the gospel offer the newly saved ones to God as spiritual sacrifices—v. 16; 1 Pet. 2:5.

b. After the new believers grow and begin to understand what it is to be a believer in Christ, they are encouraged to offer themselves to God as a living sacrifice—Rom. 12:1.

c. As the believers continue to grow unto maturity, those who labor on them present them full-grown in Christ—Col. 1:28.

*D. In order to function as priests of the gospel, we need to see that the gospel of God includes the entire book of Romans; this Epistle shows us that when we preach the gospel, we make sinners the sons of God and members of the Body of Christ, and we help them to grow so that they can be active members in the practice of the Body life in the local churches—1:16-17; 3:24; 5:10; 8:16; 12:2, 4-5.*

*E. The service of the priesthood of the gospel is the service of the church as the Body of Christ; the focus of our service is to save sinners and*

神，目的是建造基督的身體—十五 16，十二 4～5，彼前二 5，9，弗四 11～12，16。

## 貳『我在祂兒子的福音上，在我靈裏所事奉的神，可以見證…』—羅一 9：

一 為着新約裏所啓示與信徒有關的一切要求，特別是在宣揚神福音的事上，我們需要藉着經過過程之三一神的分賜，接受基督身體的神聖供應—弗三 2，來四 16，羅五 17，21，約七 37～38，徒六 4，腓一 5～6，19～25。

二 我們需要看見，我們在福音上事奉神就是敬拜神；在新約裏，事奉神與敬拜神實際上是相同的事—太四 9～10，歌一 2，參詩二 11～12：

1 保羅說，在帖撒羅尼迦的信徒『離棄了偶像轉向神，來服事又活又真的神』—帖前一 9：

a 在我們日常生活的每一面，神對於我們並在我們裏面必須是活的；祂管治、指引、改正並調整我們，甚至在我們的思想和動機這類小事上，也是如此；這證明祂是活的一腓一 8，二 5，13，一 20。

b 我們乃是在活神的管治、指引並改正之下過生活，成爲我們所傳之福音的模型—帖前一 5～8，二 10，帖後三 5。

c 我們這些在基督裏的信徒，必須在靈裏過一種生活，見證我們所敬拜並事奉的神，在我們生活的細節中是活的；我們不作某些事或不說某些話，原因該是神活在我們裏面—羅八 6，16。

2 羅馬一章九節的事奉，原文意『在敬拜中事奉』，如在馬太四章十節，提後一章三節，腓立比三章三節，路加二章三十七節者；保羅認爲他的傳福音，乃是對神的敬拜事奉，不僅是一種工作。

*offer them to God, and the goal of our service is the building up of the Body of Christ—15:16; 12:4-5; 1 Pet. 2:5, 9; Eph. 4:11-12, 16.*

## II. “God is my witness, whom I serve in my spirit in the gospel of His Son”—Rom. 1:9:

A. *For all the requirements related to the believers revealed in the New Testament, especially that of announcing the gospel of God, we need to receive the divine supply of the Body through the dispensing of the processed Triune God—Eph. 3:2; Heb. 4:16; Rom. 5:17, 21; John 7:37-38; Acts 6:4; Phil. 1:5-6, 19-25.*

B. *We need to see that our service to God in the gospel is our worship to God; in the New Testament, serving God is actually the same as worshipping God—Matt. 4:9-10; S. S. 1:2; cf. Psalms 2:11-12:*

1. Paul said that the believers at Thessalonica “turned to God from the idols to serve a living and true God”—1 Thes. 1:9:

a. God must be living to us and in us in every aspect of our daily life; the fact that God controls, directs, corrects, and adjusts us, even in such small things as our thoughts and motives, is a proof that He is living—Phil. 1:8; 2:5, 13; 1:20.

b. We live under the control, direction, and correction of a living God to be a pattern of the glad tidings that we spread—1 Thes. 1:5-8; 2:10; 2 Thes. 3:5.

c. As believers in Christ, we must live a life in our spirit which bears the testimony that the God we worship and serve is living in the details of our life; the reason we do not do or say certain things should be that God is living in us—Rom. 8:6, 16.

2. The Greek word for serve in Romans 1:9 means “serve in worship,” as used in Matthew 4:10, 2 Timothy 1:3, Philippians 3:3, and Luke 2:37; Paul considered his preaching of the gospel as a worship and service to God, not merely a work.

- 3 我們來事奉神，或敬拜神，需要有血所潔淨過的良心；我們污穢的良心需要被潔淨，叫我們能以活的方式事奉神——來九 14，十 22，約壹一 7，9，徒二四 16，參提前四 7。
- 4 在福音上事奉神，就是在包羅萬有的基督裏事奉祂，因為福音就是基督自己——徒五 42，羅一 3～4，八 29。
- 5 我們要傳神兒子的福音，就必須在我們重生的靈裏；（一 9；）在羅馬書裏保羅強調，我們所是的一切，（二 29，八 5～6，9，）所有的一切，（十，16，）和向神所作的一切，（一 9，七 6，八 4，13，十二 11，）都必須在我們的靈裏。
- 6 保羅事奉神，是在他重生的靈裏，憑着內住的基督，就是賜生命的靈，而不在他的魂裏，憑魂的能力和才能；這是他在傳福音上第一要緊的事。
- 7 保羅被分別出來歸於神的福音，這福音乃是羅馬書的主題；羅馬書可視為第五卷福音書——一 1，二 16，十六 25：
  - a 頭四卷福音書是關於成為肉體的基督，就是在肉身裏的基督，生活在祂的門徒當中；羅馬書裏的福音，是關於復活的基督作為那靈，生活在祂的門徒裏面——八 2，6，9～11，16。
  - b 我們需要第五卷福音書——羅馬書，啟示那在我們裏面主觀的救主，作為基督主觀的福音。
  - c 羅馬書的中心信息，乃是神渴望將肉體裏的罪人變化為神在靈裏的兒子，好構成基督的身體，顯為眾地方召會——八 29，十二 1～5，十六。
  - d 我們都需要照着羅馬書的啟示，作神福音的祭司盡功用；我們需要學習福音的要素和細節，需要經歷福音完全的內容，並且需要運用我們的靈，學習如何供應福音——十五 16。
3. When we come to serve God, or worship God, we need a blood-purified conscience; our defiled conscience needs to be purified so that we may serve God in a living way—Heb. 9:14; 10:22; 1 John 1:7, 9; Acts 24:16; cf. 1 Tim. 4:7.
4. To serve God in the gospel is to serve Him in the all-inclusive Christ, because the gospel is simply Christ Himself—Acts 5:42; Rom. 1:3-4; 8:29.
5. In order to preach the gospel of God's Son, we must be in our regenerated spirit (1:9); in the book of Romans Paul stressed that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in our spirit.
6. Paul served God in his regenerated spirit by the indwelling Christ, the life-giving Spirit, not in his soul by the power and ability of the soul; this is the first important item in his preaching of the gospel.
7. The gospel of God, unto which Paul was separated, is the subject of the book of Romans; the book of Romans may be regarded as the fifth gospel—1:1; 2:16; 16:25:
  - a. The first four Gospels are concerning the incarnated Christ, Christ in the flesh, living among His disciples; the gospel in Romans is concerning the resurrected Christ as the Spirit living within His disciples—8:2, 6, 9-11, 16.
  - b. We need the fifth gospel, the book of Romans, to reveal the subjective Savior within us as the subjective gospel of Christ.
  - c. The central message of the book of Romans is that God desires to transform sinners in the flesh into sons of God in the spirit in order to constitute the Body of Christ expressed as the local churches—v. 29; 12:1-5; ch. 16.
  - d. All of us need to function as priests of the gospel of God according to the revelation of the book of Romans; we need to learn the elements and details of the gospel, we need to experience the full content of the gospel, and we need to exercise our spirit to learn how to minister the gospel—15:16.

三 『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的』—腓三 3，參羅二 28 ~ 29：

- 1 肉體是指我們天然人的一切所是和所有；任何天然的事物，無論善或惡，都是肉體—腓三 4 ~ 6。
- 2 我們在基督裏的信徒，不該信靠我們憑天然出生的任何事物，因為我們天然出生的一切，都是肉體的一部分。
- 3 即使我們蒙了重生，我們也可能繼續活在墮落的性情裏，誇我們在肉體裏所作的，信靠我們天然的資格；所以，我們被腓立比三章這段經文深刻、切身的摸着，乃是重要的。
- 4 我們需要主的光來光照我們的性情、我們的行為、和我們對肉體的信靠；我們需要蒙主光照，看見我們仍然太憑肉體而活，並且誇我們的行為和資格。
- 5 我們需要主的光來光照我們，使我們不信靠天然的特質、資格、能力或智力；惟有如此，我們纔能見證我們全然信靠主；我們這樣蒙光照之後，就能真正在我們靈裏，且憑着那靈事奉敬拜神—7 ~ 8 節。
- 6 有一天，光照亮我們這點，我們就要俯伏在主面前，承認自己的性情是何等不潔；然後我們就會定罪自己憑墮落的性情所作的一切；我們會看見，在神眼中，無論在墮落的性情裏作甚麼，都是邪惡的，都該被定罪。
- 7 從前，我們誇我們的行為和資格；但時候將到，我們要定罪肉體同肉體的資格；那時我們要單單誇基督，領悟我們在自己裏面，完全沒有立場誇口。
- 8 我們惟有蒙了神的光照，纔能真說，我們不信靠天然的資格、能力或智力；惟有如此，我們纔能見證我們全然信靠主；我們這樣蒙光照之後，就能真正在我們靈裏，且憑着那靈事奉敬拜神。

C. “We are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh”—Phil. 3:3; cf. Rom. 2:28-29:

1. The flesh refers to all that we are and have in our natural being; anything natural, whether it is good or evil, is the flesh—Phil. 3:4-6.
2. As believers in Christ, we should not trust in anything that we have by our natural birth, for everything of our natural birth is part of the flesh.
3. Even though we have been regenerated, we may continue to live in our fallen nature, boast in what we do in the flesh, and have confidence in our natural qualifications; therefore, it is important that we be deeply and personally touched by these verses in Philippians 3.
4. We need the Lord’s light to shine on us concerning our nature, our deeds, and our confidence in the flesh; we need to be enlightened by the Lord to see that we still live too much by the flesh and that we boast in our deeds and qualifications.
5. We need the Lord’s light to shine on us so that we have no trust in our natural qualities, qualifications, ability, or intelligence; only then shall we be able to testify that our confidence is wholly in the Lord; after we are enlightened in this way, we shall truly serve and worship God in our spirit and by the Spirit—vv. 7-8.
6. One day, when the light shines on us concerning this, we will want to prostrate ourselves before the Lord and confess how unclean our nature is; then we will condemn everything we do by our fallen nature; we will see that in the eyes of God whatever is done in the fallen nature is evil and worthy of condemnation.
7. Formerly, we boasted in our deeds and qualifications, but the time will come when we will condemn the flesh with its qualifications; then we shall boast in Christ alone, realizing that in ourselves we have absolutely no ground for boasting.
8. Only when we have been enlightened by God shall we be able to say truly that we have no trust in our natural qualifications, ability, or intelligence; only then shall we be able to testify that our confidence is wholly in the Lord; after we are enlightened in this way, we shall truly serve and worship God in our spirit and by the Spirit.

四 我們在福音上為主工作勞苦，不是憑我們天然的生命和才幹，乃是憑主復活的生命和大能；復活乃是我們事奉神的永遠原則—民十七 8，林前十五 10，58，十六 10：

- 1 賜生命的靈乃是三一神的實際，復活的實際，以及基督身體的實際—約十六 13 ~ 15，二十 22，林前十五 45 下，弗四 4。
- 2 復活就是一切都出於神，不是出於我們；只有神能，我們不能；一切都是神作的，不是我們作的—民十七 8。
- 3 所有認識復活的人，都是對自己絕望的人，他們知道自己不能；凡是死的，全是我們的，凡是活的，全是主的—林後一 8 ~ 9，參傳九 4。
- 4 我們必須承認，我們一無所是，一無所有，並且一無所能；我們必須到了盡頭，纔相信自己是一無用處—出二 14 ~ 15，三 14 ~ 15，路二二 32 ~ 34，彼前五 5 ~ 6。
- 5 復活的基督作為賜生命的靈，活在我們裏面，使我們能作我們在自己裏面絕不能作到的事—林前十五 10，林後一 8 ~ 9，12，四 7 ~ 18。
- 6 當我們不憑天然的生命，而憑我們裏面神聖的生命而活，我們就在復活裏，結果就是基督身體的實際，作為神福音的目標—腓三 10 ~ 11，弗一 22 ~ 23。

*D. Our work and labor for the Lord in the gospel is not by our natural life and natural ability but by the Lord's resurrection life and power; resurrection is the eternal principle in our service to God—Num. 17:8; 1 Cor. 15:10, 58; 16:10:*

1. The life-giving Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ—John 16:13-15; 20:22; 1 Cor. 15:45b; Eph. 4:4.
2. Resurrection means that everything is of God and not of us, that God alone is able and that we are not able, and that everything is done by God and not by ourselves—Num. 17:8.
3. All those who know resurrection have given up hope in themselves; they know that they cannot make it; everything that is of death belongs to us, and everything that is of life belongs to the Lord—2 Cor. 1:8-9; cf. Eccl. 9:4.
4. We must acknowledge that we are nothing, have nothing, and can do nothing; we must come to the end of ourselves to be convinced of our utter uselessness—Exo. 2:14-15; 3:14-15; Luke 22:32-33; 1 Pet. 5:5-6.
5. The resurrected Christ as the life-giving Spirit lives in us, enabling us to do what we could never do in ourselves—1 Cor. 15:10; 2 Cor. 1:8-9,12; 4:7-18.
6. When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the reality of the Body of Christ as the goal of the gospel of God—Phil. 3:10-11; Eph. 1:22-23.

### 新約福音祭司 獨特的榜樣

使徒保羅是新約福音祭司獨特的榜樣。（提前一 16。）我們需要來看保羅如何作他福音祭司的工作。按照新約的記載，他的工作有第三步的獻祭。第一，保羅拯救罪人，將他們獻與神作可蒙悅納的祭物。（羅十五 16。）第二，他養育信徒，帶領他們將自己獻給神作活祭。（十二 1。）第三，他用全般的智慧警戒並教導每一位聖徒，好將每一位在基督裏成熟的獻上。（西一 28～29。）他勞苦作工，照着神在他裏面大能的運行，竭力奮鬥。保羅在歌羅西一章二十八節宣揚基督，就是將基督宣示出來。將各人在基督裏成熟的獻上，就是將各人在基督裏成熟的獻與神。

### 拯救罪人獻與神 作可蒙悅納的祭物

按照羅馬十五章十六節，保羅將得救的罪人獻與神作可蒙悅納的祭物。所有不信的罪人都在亞當裏。當我們傳福音給他們，而他們接受主的時候，他們就從亞當遷到基督裏。人信入基督時，就成了基督的一部分。遷入基督裏的不信者，就是基督的擴增。當我傳福音，將得救的人獻與神時，我是在獻基督—不是個別的基督，乃是團體的基督。在舊約中，祭司獻牛羊為祭物。神喜悅那個，因為那是要來之基督的豫表。今天在新約時代，我們的工作乃是傳福音救罪人，使他們成為基督的一部分。我們將這些人獻與神時，神看他們是基督的一部分。因此，我們是將基督的擴增獻與神。因着我們是基督的肢體，我們就能說我們是基督。保羅在腓立比一章二十一節說，『因為在我，活着就是基督。』我們被獻與神時，乃是作為基督獻給神。

舊約祭司獻與神的牛羊乃是豫表，不是實際。這些供物的實際乃是基督。神喜悅舊約的供物，因為這些祭物指向那要來的基督；但今天我們是祭司，卻不是獻豫表。我們是獻實際，這實際不是僅僅個別的、沒有擴大或擴增的基

### The unique pattern of the priests of the gospel in the new testament

The unique pattern of the priests of the gospel in the New Testament is the Apostle Paul (1 Tim. 1:16). We need to see how Paul did his work as a priest of the gospel. According to the New Testament record, he did it in three steps of offering. First, Paul saved sinners to offer them up to God as acceptable sacrifices (Rom. 15:16). Second, he brought the believers up to lead them to present themselves to God as living sacrifices (Rom. 12:1). Third, he warned and taught every saint in all wisdom to present each one full-grown in Christ (Col. 1:28-29). He did this by laboring and struggling according to God's operation which operated in him in power. Paul's announcing of Christ in Colossians 1:28 is to tell out Christ. To present every man full-grown in Christ is to offer every man full-grown in Christ.

### Saving Sinners to Offer Them to God as Acceptable Sacrifices

According to Romans 15:16, Paul offered the saved sinners to God as acceptable sacrifices. All of the unbelieving sinners are in Adam. When we preach the gospel to them and they receive the Lord, they are transferred out of Adam into Christ. When someone believes into Christ, he becomes a part of Christ. The unbelievers who are transferred into Christ are the increase of Christ. When I am preaching the gospel to offer saved persons to God, I am offering Christ—not the individual Christ but the corporate Christ. In the Old Testament, the priests offered bulls and goats as sacrifices. God was pleased with that because they were types of the coming Christ. Our work today in the New Testament age is to preach the gospel to save sinners, to make them parts of Christ. When we offer these ones to God, God considers them as parts of Christ. Thus, we are offering the increase of Christ to God. Because we are members of Christ, we can say that we are Christ. Paul said in Philippians 1:21, "For to me to live is Christ." When we were offered to God, we were offered to God as Christ.

The bulls and goats that the Old Testament priests offered to God were types. They were not the reality. The reality of these offerings is Christ. God was happy with the offerings in the Old Testament because they pointed to the coming Christ, but today we are priests who do not offer the types. We offer the reality, and the reality is not just the individual

督自己。我們是獻基督的擴增，基督的一部分。我非常喜樂，因為我多年以來盡職，已獻上數以千計的人給主作可蒙悅納的祭物。當我見主的時候，我能向祂交賬，因我已獻給祂數以千計祂自己的各部分。我們需要想想，我們將基督的多少部分獻給了主。我們都必須回答這問題。有一天我們要見主，我們必須就着我們在地上的生活與勞苦向祂交賬。我們將基督的多少部分獻給了祂，指明我們有多少勞苦。

保羅在歌羅西一章二十九節題到他在福音上的勞苦，說，『我也為此勞苦，照着祂在我裏面大能的運行，竭力奮鬥。』將基督的各部分獻給神，需要我們勞苦，但不是憑我們自己的力量或自己的能力。我們需要照着祂在我們裏面大能的運行，竭力奮鬥。我們是神新約福音的祭司，所以我們必須在罪人身上勞苦，將神分授、分賜到他們裏面，把他們帶到基督裏，使他們成為基督的一部分，獻與神作可蒙悅納的祭物。我們眾人既是新約的祭司，就必須這樣作。有一天我們都要顯在基督的審判臺前，我們必須向主交賬。

我們說到叩門傳福音，意思就是探訪人。我們探訪人好將基督分賜到人裏面。探訪人將基督分賜到人裏面，必須是我們基督徒日常生活的一部分。在我們日常的生活，我們必須分賜神，分賜基督到人裏面，使他們這些罪人成為基督的各部分，我們可以將這些部分當作祭物呈獻給神，討祂喜悅。這會產生基督的肢體以構成祂的身體，至終的結果乃是這身體彰顯在地上的許多地方。

## 養育信徒，帶領他們 將自己獻給神作活祭

保羅救來罪人以後，就繼續滋養這些新人，養育他們，像我們養育自己的兒女一樣。我們養育兒女，首先教導他們該作甚麼；一段時間以後，我們就囑咐他們自己作。罪人得救的時候，保羅將得救的罪人獻上作祭物。然後保羅養育他們，並帶領他們將自己獻上作活祭。

當我向罪人傳福音，而他得救了，現今他就在基督裏。我在基督裏，同着基督，將這一位成了基督一部分的人，獻給神作屬靈的祭物。既然他得救了，他就是在基督裏的

Christ Himself without any enlargement or increase. We are offering the increase of Christ, the parts of Christ. I am very happy because through my ministry over many years I have offered a number of thousands of people to the Lord as acceptable sacrifices. When I see the Lord, I can give Him an account that I have offered a number of thousands of parts of Himself to Him. We need to consider how many parts of Christ we have offered to the Lord. We all have to answer this question. One day we will see the Lord, and we will have to give Him an account concerning our living and labor on this earth. How many parts of Christ we have offered to Him indicates how much we have labored.

In talking about his labor in the gospel, Paul said in Colossians 1:29, "For which also I labor, struggling according to His operation which operates in me in power." To offer parts of Christ to God requires our labor, but not labor by our own strength or our own ability. We need to struggle according to His operation which operates in us in power. We are the New Testament priests of the gospel of God, so we have to labor on the sinners by imparting God, dispensing God, into them to bring them into Christ, making them parts of Christ which we offer to God as acceptable sacrifices. All of us as the New Testament priests are obligated to do this. One day we will all appear before the judgment seat of Christ, and we will have to give the Lord an account.

When we talk about knocking on people's doors for the preaching of the gospel, what we mean is to visit people. We visit people to impart Christ into them. Visiting people to impart Christ into them must be a part of our Christian daily life. In our daily life, we must impart God and dispense Christ into others to make them, the sinners, parts of Christ that we may present these parts as sacrifices offered to God for His good pleasure. This will produce the members of Christ to constitute His Body and eventually issue in this Body being expressed on earth in many localities.

## Bringing the believers up to lead them to present themselves to God as living sacrifices

After the saving of sinners, Paul continued to nourish the new ones, to bring them up in the same way that we would raise up our children. When we bring up our children, we first teach them what to do, and after a period of time, we charge them to do it themselves. At the time of their salvation, Paul presented the saved sinners as sacrifices. Then Paul brought them up and led them to present themselves as living sacrifices.

When I preach the gospel to a sinner and he gets saved, he is now in Christ. I present this one to God in Christ, with Christ, and as a part of Christ, as a spiritual sacrifice. Now that he is saved, he is a babe in Christ. I should not leave him alone, but I have to

嬰孩。我不該撇下他，卻必須作乳母餵養他。保羅在羅馬一至二章啓示信徒原是罪人以後，就在三至十一章作這餵養的工作。然後在十二章，保羅這位餵養者，勸聖徒將自己獻給神作活祭。保羅不是在一章勸聖徒將自己獻給神，乃是在一至十一章的交通以後，他纔能在十二章求聖徒將自己獻給神作活祭，並作為事奉祂的肢體。我們必須直接將自己獻給神，但我們這樣作，乃是藉着傳福音之使徒的幫助和成全。這是我們必須跟隨的榜樣。

人接受主作他們的生命，他們就是嬰孩。他們從基督得餵養一段時間後，就在生命裏不斷長大，直到他們進入屬靈的少年時期。在家庭裏，父母不能給小孩很多責任，但是以後父母就能按照他們成長的階段，囑咐他們作事。小孩到了十三歲，就從小學進入國中。保羅在羅馬十二章一節的囑咐，只是剛脫離『小學』的事。基本的教導在一至十一章。十二章一節可以視為對現在『十三歲』者的囑咐。在一至十一章那段長篇的教導以後，小孩進入了『國中』。保羅在他們得救時，將他們獻給神作祭物。既然他們已是『青少年』，他就勸他們將自己獻給神，將身體當作活祭獻給神。

羅馬十二章這個獻上以後，身體生活的實行就開始了。聖徒將自己獻給神以後，就能成為基督身體活動的肢體。因此，在十二章接下去的經節中，我們看見那些將自己獻上當作活祭的人，成為基督生機身體盡功用的肢體。這些活的肢體是照着他們的恩賜盡功用，就如申言或教導。（6～7。）

在十二章以前沒有身體生活的實行。從十二章開始，聖徒開始得成全以實行身體生活。聖徒得成全以後，就要作有恩賜的人所作同樣的工作，這些有恩賜的人乃是使徒、申言者、傳福音者、牧人和教師。（弗四11～12。）即使聖徒不是這些特別的恩賜，但他們要作這些恩賜所作同樣的工作。這工作乃是新約職事的工作，就是建造基督的身體。基督的身體是由得成全的聖徒直接建造的，不是由成全人的恩賜直接建造的。這身體得着建造，並在地上許多地方彰顯為眾地方召會。

feed him as a nursing mother. After revealing in Romans 1 and 2 that the believers were sinners, Paul did this feeding work in chapters three through eleven. Then in Romans 12, Paul, the feeder, begged the saints to present themselves to God as living sacrifices. Paul did not beg the saints to offer themselves to God in Romans 1. It was after his fellowship through eleven chapters that he could ask the saints in Romans 12 to offer themselves to God as living sacrifices and be His serving members. We have to offer ourselves directly to God, but we do this by being helped, by being perfected, by the preaching apostle. This is the pattern we have to follow.

When people receive the Lord as their life, they are babes. After a period of time of feeding on Christ, they grow and grow in life until, spiritually speaking, they enter into their teens. In a family, the parents cannot give the little children much responsibility, but later the parents can charge them to do things according to their stage of growth. When a child becomes thirteen years old, he comes out of elementary school and enters into junior high school. Paul's charge in Romans 12:1 is something just out of "elementary school." The elementary teaching is in Romans 1—11. Romans 12:1 may be considered as a charge to those who are now "thirteen years old." After the long teaching in Romans 1—11, the children have entered into "junior high." Paul offered them as sacrifices to God at their conversion. Now that they are in their "teens," he begs them to present themselves to God, to present their bodies as a living sacrifice to God.

After this offering in Romans 12, the practice of the Body life begins. After the saints' presentation of themselves to God, they can be the active members of the Body of Christ. Thus, in the following verses of chapter twelve, we see that the ones who present themselves as living sacrifices become functioning members of the organic Body of Christ. These living members function according to their gifts, such as prophecy or teaching (vv. 6-7).

Before Romans 12, there was no practice of the Body life. Beginning in chapter twelve the saints are beginning to be perfected to practice the Body life. After being perfected, the saints will do the same work as the gifted ones—the apostles, prophets, evangelists, and shepherds and teachers (Eph. 4:11-12). Even though the saints are not these particular gifts, they will do the same work that these gifts do. This work is the work of the New Testament ministry, which is to build up the Body of Christ. The Body of Christ is built directly by the perfected saints, not by the perfecting gifts. This Body is built up and expressed in many localities on this earth as the local churches.

## 用全般的智慧警戒並教導每一位聖徒， 好將各人在基督裏成熟的獻上

因着信徒還沒有完全成熟，所以保羅在新約祭司職分裏有第三步的福音工作。這第三步的工作見於歌羅西一章二十七至二十九節：『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望；我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上；我也為此勞苦，照着我裏面大能的運行，竭力奮鬥。』保羅宣揚怎樣的基督？他所宣揚的基督不是那麼簡單；他宣揚內住的基督這榮耀的盼望。保羅宣揚一位奇妙的人物。沒有像保羅這樣的工人，基督這榮耀的盼望就無法完全的在我們裏面作工。

『警戒』一辭含示我們可能造成的困擾、難處、艱難和錯誤。所以，我們需要受警戒。警戒也含示勸戒和責備。保羅用全般的智慧警戒並教導各人。『用全般的智慧』意思就是，保羅用一種方式警戒並教導一個人，而用另一種方式警戒並教導另一個人。他面對面的警戒並教導每一個人。保羅這樣作，好使他能將各人在基督裏成熟的獻上。保羅不願漏掉任何人，他渴望將每個人成熟的獻上。

保羅在行傳二十章說，他或在公眾面前，或挨家挨戶，都教導聖徒。（20。）他又說，他三年之久，晝夜不住的流淚勸戒每位聖徒。（31。）保羅到聖徒家裏，一位一位的教導他們，勸戒他們。我住在安那翰多年，但只到過少數聖徒家裏拜訪他們。對這事我感到非常抱歉。由於傳統的觀念，我們在事奉上偏差了。保羅說他在公眾面前教導，也挨家挨戶教導。『挨家挨戶』原文意『照着家戶』。保羅面對面的教導、勸告並警戒聖徒。保羅藉着這種挨家挨戶的教導，勸戒每位聖徒，就將基督服事給聖徒，使他們在生命裏長大。

在舊約中，成熟的祭司必須三十歲。二十五歲的人只能在祭司體系中當學徒。主耶穌三十歲左右開始盡職，（路三23，）那是可以事奉神的十足年齡。（民四3, 35, 39, 43, 47。）我們需要用全般的智慧警戒人並教導人，在人身上勞苦，直到他們在基督裏成熟。我們用許多的方

## Warning and Teaching Every Saint in All Wisdom to Present Each One Full-grown in Christ

Because the believers are still not fully matured, there is the third step of Paul's gospel work in the New Testament priesthood. This third step can be seen in Colossians 1:27-29: "To whom God willed to make known what are the riches of the glory of this mystery among the nations, which is Christ in you, the hope of glory: whom we announce, warning every man and teaching every man in all wisdom, that we may present every man full-grown in Christ; for which also I labor, struggling according to His operation which operates in me in power." What kind of Christ did Paul announce? The Christ whom he announced is not that simple. He announced the indwelling Christ as the hope of glory. Paul announced a wonderful person. Christ as the hope of glory cannot work in us fully without a worker like Paul.

The word "warning" implies that there are troubles, problems, hardships, and mistakes that we can make. Therefore, we need to be warned. Warning also implies admonishing and rebuking. Paul warned and taught every man in all wisdom. "In all wisdom" means that Paul warned and taught one person in one way and another person in another way. He warned and taught every man face to face. Paul did this so that he could present, or offer, every man full-grown in Christ. Paul did not want to miss anyone, desiring to present every man full-grown.

In Acts 20 Paul said that he taught the saints publicly and from house to house (v. 20). He also said that he admonished each one of the saints for three years night and day with tears (v. 31). Paul went to the homes of the saints to teach them and admonish them one by one. I lived in Anaheim for many years, but I went to very few homes of the saints to visit them. I feel very sorry about this. We have been off in our service due to the traditional concept. Paul said that he taught publicly and that he also taught from house to house. "From house to house" in Greek means "according to houses." Paul taught, admonished, and warned the saints face to face. By this teaching from house to house to admonish each one of the saints, Paul ministered Christ to the saints to cause them to grow in life.

In the Old Testament, a full-grown priest had to be thirty years old. A person who was twenty-five years old could only be an apprentice, a learner, in the priesthood. The Lord Jesus began His ministry when He was about thirty years old (Luke 3:23), the full age for God's service (Num. 4:3, 35, 39, 43, 47). We need to labor on others by warning them and teaching them in all wisdom until they are full-grown in Christ. We warn

法，就是用全般的智慧，警戒各人，教導各人。長大成熟的聖徒成了基督生機身體活動的肢體，基督的各部分。換句話說，他們成了團體的基督。將聖徒在基督裏成熟的獻上，就是將團體的基督獻上。在這樣的情形裏，他們成了完全之基督的各部分，團體基督的構成成分。

因着我們在基督裏尚未成熟，仍然需要人用全般的智慧警戒並教導我們。我們可以說我們是團體基督的一部分，但我們實際上在日常生活中是祂的一部分麼？你相信團體基督的一部分會有分於罪惡或世界的事麼？我們有些人可能長到羅馬十二章一節的階段，就是將身體獻上當作活祭的階段。然而，十二章一節不是成熟的階段。我們必須得着祭司的幫助，他們照料我們，使我們長到歌羅西一章二十八節成熟的階段。使徒照料我們，用基督服事我們，渴望將我們在基督裏，作為團體基督的一部分獻給神。

保羅說他為此勞苦，竭力奮鬥。竭力奮鬥，原文意爭戰，戰鬥或較力爭勝。將各人在基督裏成熟的獻上不是容易的事。保羅不是照着自己的能力或力量勞苦，乃是照着基督在他裏面大能的運行勞苦。基督的內住，叫祂能在我們裏面大能的運行並行動。這裏的大能是充滿動力的大能。基督在我們裏面工作，但我們有沒有領悟並感覺，基督這活的一位天天晝夜不斷的住在我們裏面，並在我們裏面運行？

有些與我最親近的人，題醒我年紀這麼大了，要顧到自己。與我親近的人關心我，因為他們愛我，但另一位也愛我。這內裏的一位也一直在我裏面運行。每一次我配合祂的運行，就得着加力。我越為主說話，就越剛強。我們需要勞苦，照着那在我們裏面運行的一位竭力奮鬥，而不照着我們天然的力量。我們需要與內住基督的運行合作。為着完成神新約的經綸，神已經作成祂那一部分；祂的確已經完成祂那一面的工作，為我們作成了一切。現今祂在我們裏面運行，使我們成為勤奮的祭司。我們必須顧到我們這一部分，履行我們的職責。我們可能覺得自己軟弱、一無所是，也不能作甚麼，但只要我們願意去作，祂就是使我們得着加力的大能。只要我們願意去作生意，祂就是我們的資本。對祂而言，難處乃是我們不願意與祂合作。

each one and teach each one in many, many ways, that is, in all wisdom. The full-grown, matured saints become the active members of the organic Body of Christ, the parts of Christ. In other words, they all become the corporate Christ. To offer the saints full-grown in Christ is to offer the corporate Christ. In such a condition, they have become parts of Christ in full, the constituents of the corporate Christ.

Because we are not full-grown in Christ, we still need to be warned and taught in all wisdom. We may say that we are parts of the corporate Christ, but are we His parts practically, in our daily life? Do you believe that the parts of the corporate Christ would participate in anything sinful or worldly? Some of us may have grown to the stage of Romans 12:1, the stage of presenting our bodies as a living sacrifice. Romans 12:1, however, is not at the stage of full growth. We have to be helped by the priests who handle us to grow up into the full growth in Colossians 1:28. The apostles who handle us, who serve us with Christ, desire to present us in Christ to God as parts of the corporate Christ.

Paul said that he labored for this by struggling. The Greek word for struggling means fighting, battling, or wrestling. It is not an easy thing to present every man full-grown in Christ. Paul did not labor according to his own ability or strength, but according to Christ's operation which operated in him in power. Christ's indwelling is so that He can operate and move in us in power. The power here is a dynamic power. Christ is working in us, but do we realize and sense that daily, day and night, Christ the living One is indwelling us and operating within us?

Some of the ones who are closest to me remind me to take care of myself in my old age. The ones close to me are concerned for me because they love me, but another One also loves me. This inner One is also operating within me all the time. Every time I go along with His operation, I am energized. The more I speak for the Lord, the stronger I am. We need to labor by struggling according to the One who operates in us, not according to our natural strength. We need to cooperate with the operation of the indwelling Christ. For the carrying out of His New Testament economy, God has done His part. He surely has consummated the works on His side to do everything for us. Now He is operating in us to make us the energizing priests. We have to take care of our part, to fulfill our duty. We may feel that we are weak, that we are nothing, and that we can do nothing, but as long as we are willing to operate, He will be our energizing power. As long as we are willing to do business, He will be our capital. The problem to Him is that we would not be willing to cooperate with Him.

主在新約中告訴我們，所有蒙祂揀選的人，就是今天的信徒，都是祂的祭司。（彼前二5，9，啓一6，五10。）沒有一個祭司可以懶惰，因為每位祭司都必須天天獻祭。每位祭司在獻祭給神的事上，都必須非常殷勤，甚至積極進取。神不要祭壇上供物的香氣止息，祂喜歡這香氣一直升到祂那裏蒙祂悅納。在羅馬十五章十六節保羅說，他為外邦人作基督耶穌的僕役，作神福音勤奮的祭司，將外邦人獻給神。新約祭司主要的供物，該是得救的罪人，他們是擴大之團體基督的各部分，呈獻給神作新約福音的祭物。在舊約中，主要的供物是牛羊，這些乃是基督的豫表。今天我們獻基督，但不是個別的基督，乃是團體的基督。

這種獻祭應當一直持續。我們這些新約的祭司，必須使福音的傳揚成為我們日常生活行動的一部分。祭司每天的生活行動就是獻祭給神。在舊約中，祭司整天，從早到晚獻上牛羊。這豫表我們所該作的。我們這些新約的祭司，應當獻上重生、聖別、變化、甚至模成基督形像的罪人。我們該將這些作為團體基督之各部分的人獻給神。我們不該忘記，我們信徒乃是祭司，祭司總是獻祭給神。保羅一直將他救來的罪人當作祭物獻給神。

我們可能經歷了羅馬十二章一節，卻沒有達到歌羅西一章二十八節裏成熟的光景。在基督裏成熟的獻給神，乃是完成新約祭司職分之獻祭的末了一步。這獻祭需要三步：羅馬十五章十六節的得救，十二章一節的生命長大，以及歌羅西一章二十八節的生命成熟。這三步都是新約福音祭司職分的工作。按照神聖的啓示，極救罪人，教導聖經，造就聖徒，並建立召會，都是福音的工作。傳揚神的福音，就是完成新約經綸的新約職事。我們必須為着神的喜悅負起這責任。

多年來我與許多聖徒在一起，我知道他們愛主。他們年復一年，按時來聚會。他們給主很多。…我實在有負擔告訴所有的聖徒，我在此教導並傳講的完全是新的。大多數基督徒，包括我們在內，所實行的乃是照着歷世紀傳統的累積。我們所實行的，部分是照着聖經，部分卻不是。我們都被那傳統、不合乎聖經的召會生活實行和基督徒事奉的路麻醉了。我們需要清明，重新考量聖經所說的。我們只該接受神聖的話語作我們的根基。

The Lord told us in the New Testament that all of His chosen people, who are today's believers, are His priests (1 Pet. 2:5, 9; Rev. 1:6; 5:10). No priest can be lazy because every priest has to offer something day by day. Every priest has to be very, very diligent, even aggressive, in offering sacrifices to God. God does not want the sweet smell of the offerings on the altar to stop. He likes this sweet savor to ascend to Him all the time for His acceptance. In Romans 15:16 Paul said that he was a minister of Christ Jesus to the nations, an energizing priest of the gospel of God, to offer the nations to God. The main offering of the New Testament priests should be the saved sinners as parts of the enlarged and corporate Christ, offered to God as the New Testament sacrifices of the gospel. In the Old Testament, the main offerings were bulls and goats, which were types of Christ. Today we are offering Christ, but not the individual Christ. We are offering the corporate Christ.

This kind of offering should continue all the time. As the New Testament priests, we have to make the preaching of the gospel a part of our daily life, our daily walk. A priest's daily life and daily work is to offer sacrifices to God. In the Old Testament, the priests offered bulls and goats all day long, morning and evening. This is a type of what we should do. As the New Testament priests, we should offer sinners, regenerated, sanctified, transformed, and even conformed to the image of Christ. We should offer these persons as parts of the corporate Christ to God. We should not forget that as believers we are priests and that a priest is always offering something to God. Paul was offering the sinners he saved as sacrifices to God all the time.

We may have experienced Romans 12:1, but we have not reached the state of being full-grown in Colossians 1:28. To be presented to God full-grown in Christ is the last step to finish the sacrifice of the New Testament priesthood. This sacrifice needs three steps: salvation in Romans 15:16, growth in life in Romans 12:1, and the maturity in life in Colossians 1:28. All these steps are the work of the New Testament priesthood of the gospel. According to the divine revelation, to save sinners, to teach the Bible, to edify the saints, and to set up churches are all the work of the gospel. The preaching of the gospel of God is the New Testament ministry to carry out God's New Testament economy. We must bear this responsibility for God's good pleasure.

I have been with many of the saints for years, and I know that they love the Lord. They come to the meetings regularly, year after year. They give a lot for the Lord. In this book I have a real burden to tell all the saints that what I am teaching and preaching here is absolutely new. What most Christians practice, including us, is according to an accumulation of centuries of tradition. What we have practiced is partially according to the Bible and partially not according to the Bible. We all have been drugged by the traditional and unscriptural way of practicing the church life and of Christian service. We need to be sober and reconsider what the Bible says. We should only take the holy Word as our base.

今天我們的福音傳揚必須是新約福音祭司的職分。神的福音乃是照着新約中使徒的教訓，包括全部新約的經綸。當舊約的祭司獻牛羊的時候，他們並不領悟這些祭物乃是豫表基督的成爲肉體、人性生活、包羅萬有的死、復活作生命、作賜生命的靈來住在我們裏面、升天又降下來與祂所拯救的人成爲一，並使他們成爲一個身體。雖然舊約的祭司不領悟這點，但我們該領悟這點，因爲我們是在現今的新約時代。

我們若不認識這些事，就有所缺。因着主給我看見了這一切的事，我就有負擔。我不在意任何別的工作；我有負擔向眾聖徒陳明這些新的看見、新的異象和新的亮光。關於神福音祭司的真理，對我全然是新的。我教導聖經已經六十多年了，但這個點在我已過的著作中是無法找到的。感謝主，我看見了這件事，並且我能向眾聖徒陳明。（主今日恢復的進展，二九至三九頁。）

Our gospel preaching today must be the priesthood of the gospel in the New Testament. The gospel of God is according to the teaching of the apostles in the New Testament and includes all of God's New Testament economy. When the priests in the Old Testament offered bulls and goats, they did not realize that these sacrifices typified Christ in His incarnation, in His human living, in His all-inclusive death, in His resurrection as life, in His coming to us as the life-giving Spirit to indwell us, in His ascension, and in His descension to be one with His saved ones and to make them one Body. Although the Old Testament priests did not realize this, we should realize it because we are in this present New Testament age.

If we do not know these things, we are deficient. Because the Lord has shown me all these things, I am burdened. I do not care for any other work. I am burdened to present to all the saints these new seeings, these new visions, these new lights. The truth concerning the priests of the gospel of God is altogether new to me. I have been teaching the Bible for over sixty years, but this point cannot be found in any of my writings in the past. Thank the Lord that I have seen this matter and that I can present it to all the saints. (The Advance of the Lord's Recovery Today, pp. 30-38)