

為着神的建造之祭司職分的恢復

第八篇

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讀經：啓一 5 ~ 6，五 9 ~ 10，彼前二 5，9，弗二 21 ~ 22，三 16 ~ 17 上

綱 目

壹 主的恢復藉祭司職分而實現；事實上，主的恢復乃是祭司職分的恢復—亞三 1 ~ 5，六 12 ~ 13，該一 8，12：

- 一 關於祭司的事奉，在人這一面總是失敗的，但在神一面總是一再的恢復：
 - 1 主耶穌是祭司，藉救贖將我們帶進祂的祭司職分中—啓一 5 ~ 6，五 9 ~ 10。
 - 2 全召會必須是祭司的體系；可惜這個祭司體系也失落了，而被聖品階級與平信徒制度所頂替—二 6，15。
 - 3 召會生活的恢復，乃是真正祭司生活的恢復；我們眾人必須被恢復進入這祭司的生活，換言之，我們必須被帶回到與主真實的交通中—林前十四 26，一 9，約壹一 3。
 - 4 主的恢復是作祭司的問題，不是工作、運動、或為主作甚麼的問題。
 - 5 我們的責任不是顧到任何種的工作；我們的責任只是守住祭司的生活，學習被主得着，被主佔有，直等到我們被主充滿、飽和並浸透—弗三 16 ~ 17 上，19。

The Recovery of the Priesthood for God's Building

Message Eight

The Recovery of the Priesthood for God's Building

Scripture Reading: Rev. 1:5-6; 5:9-10; 1 Pet. 2:5, 9; Eph. 2:21-22; 3:16-17a

Outline

- I. **The Lord's recovery is realized by the priesthood; actually, the Lord's recovery is the recovery of the priesthood—Zech. 3:1-5; 6:12-13; Hag. 1:8, 12:**
 - A. *With the priesthood there has always been failure on the human side and continual recovery on the divine side:*
 1. The Lord Jesus, the Priest, has brought us into His priesthood through His redemption—Rev. 1:5-6; 5:9-10.
 2. The whole church should be the priesthood; however, this priesthood has been lost and replaced by the clergy-laity system—2:6, 15.
 3. The recovery of the church life is the recovery of the real priesthood; we must be recovered into this priesthood, which means that we need to be brought back into the genuine fellowship with the Lord—1 Cor. 14:26; 1:9; 1 John 1:3.
 4. The Lord's recovery is a matter of the priesthood, not a matter of a work, a movement, or of doing things for the Lord.
 5. Our responsibility is not to care for any kind of work; our responsibility is simply to take care of the priesthood by learning to be possessed and occupied by the Lord until we are filled, saturated, and permeated with Him—Eph. 3:16-17a, 19.

二 今天主所需要的，乃是一班人被帶到主面前去，甚至被帶到主裏面，直到與主成爲——來十 19，林後三 18，約十七 22，24。

三 當主得着這樣的祭司體系——祭司的國度，祂繞能自由的流出去，成就祂的旨意，而實現祂永遠的定旨——出十九 6 上，啓一 5～6，五 9～10，四 11，弗一 5，9，11，腓二 13。

貳 神殿的建造乃是聯於祭司體系，並在於祭司體系——出十九 6 上，二五 8～9，亞六 12～13，彼前二 5：

一 召會的建造在於眾聖徒在神面前擔負起祭司的職分——啓一 5～6，五 9～10，來三 6，六 20，七 26，八 1，十 19。

二 祭司的職分托住召會的建造；沒有祭司職分，就沒有召會建造的可能。

三 我們若是肯來到神面前，與神交通，活在神面前，讓神通過，就能豐豐滿滿的享受基督的豐富，彰顯基督的榮耀；我們身上掛着召會的見證，召會的建造就能在我們中間得以實現——十一 6，約壹一 3，弗三 8，二 21～22。

四 神要恢復祂的建造，定規先要恢復祭司的體系——拉一 1～4，七 1～5。

參 建造神的殿作為神的居所，就是祭司的體系；聖別的祭司體系，就是屬靈的殿——弗二 21～22，彼前二 5：

B. *What the Lord needs today is a group of people who are brought into His presence and even into the Lord Himself until they are one with Him—Heb. 10:19; 2 Cor. 3:18; John 17:22, 24.*

C. *When the Lord has such a priesthood—a kingdom of priests—He will have the freedom to flow out and work out His will for the fulfillment of His eternal purpose—Exo. 19:6a; Rev. 1:5-6; 5:9-10; 4:11; Eph. 1:5, 9, 11; Phil. 2:13.*

II. The building of God's house is related to the priesthood and depends on the priesthood—Exo. 19:6a; 25:8-9; Zech. 6:12-13; 1 Pet. 2:5:

A. *The building of the church depends on whether or not the saints will bear the priesthood before God—Rev. 1:5-6; 5:9-10; Heb. 3:6; 6:20; 7:26; 8:1; 10:19.*

B. *The priesthood upholds the building of the church; without the priesthood it is impossible to build up the church.*

C. *If we are willing to come forward to God, fellowship with God, live before God, and allow God to flow through us, we will enjoy the riches of Christ and express the glory of Christ in a full way; in this way we will bear the testimony of the church, and the building of the church will be realized among us—11:6; 1 John 1:3; Eph. 3:8; 2:21-22.*

D. *In order to recover the building of God, God must first recover the priesthood—Ezra 1:1-4; 7:1-5.*

III. The building of God's house as the dwelling place of God is the priesthood; the holy priesthood is the spiritual house—Eph. 2:21-22; 1 Pet. 2:5:

一 屬靈的，指神的生命生活並長大的性能；聖別的，指神的性情分別並聖別的性能—5 節：

- 1 神的殿主要的是藉神的生命得維繫，因此是屬靈的。
- 2 祭司體系主要的是藉神的性情得維繫，因此是聖別的。

二 五節和九節裏的祭司體系，原文是 *hierateuma*，希拉提瑪，不是指祭司職任，乃指祭司的集合，祭司團，祭司體系。

三 配搭的祭司團就是建造起來的屬靈的殿。

四 彼得在五節用『屬靈的殿』和『聖別的祭司體系』這些辭，以指明召會生活：

- 1 不是個人的屬靈生活，乃是團體的屬靈生活，纔能完成神的定旨，滿足祂的心意—弗—5，9，11，三 11，創—26。
- 2 神要得着一個屬靈的殿給祂居住，得着一個祭司團，一個祭司體系事奉祂。

肆 我們作祭司事奉時，需要與建造並被建造的神是一，將神建造到人裏面，也將人建造到神裏面—弗三 16～17 上，約十四 2，23：

- 一 『祭司神前的事奉，使神與人建成一（按英文直譯）』—詩歌六一三首第六節。
- 二 神新約的經綸是使經過過程並終極完成的三一神作到我們裏面，成為我們的生命和我們的所是—提前—4，林後十三 14，弗三 16～17 上，羅八 9～10，6，11：
 - 1 神照着祂心願的經綸和目標，乃是要將祂自己建造到人裏面，並將人建造到祂裏面—撒下七 12～14 上，弗三 17 上。

A. *Spiritual denotes the capacity of the divine life to love and grow; holy, the capacity of the divine nature to separate and sanctify—v. 5:*

1. The house of God subsists mainly by the divine life; hence, it is spiritual.
2. The priesthood subsists mainly by the divine nature; hence, it is holy.

B. *The Greek word for priesthood in verses 5 and 9, hierateuma, refers not to the priestly office but to the assembly of priests, a body of priests, a priesthood.*

C. *The coordinated body of priests is the built-up spiritual house.*

D. *In verse 5 Peter uses the terms spiritual house and holy priesthood to indicate the church life:*

1. It is not the spiritual life lived in an individualistic way, but the spiritual life lived in a corporate way, that can fulfill God's purpose and satisfy His desire—Eph. 1:5, 9, 11; 3:11; Gen. 1:26.
2. God wants a spiritual house for His dwelling, a priestly body, a priesthood, for His service.

IV. In our ministry as priests, we need to be one with the building and builded God to build God into man and man into God—Eph. 3:16-17a; John 14:2, 23:

A. *“Building God and man in one / Is their [the priests’] work before the Lord”—Hymns, #849.*

B. *God's New Testament economy is for the processed and consummated Triune God to be wrought into us to become our life and our being—1 Tim. 1:4; 2 Cor. 13:14; Eph. 3:16-17a; Rom. 8:9-10, 6, 11:*

1. God's economy and goal according to His heart's desire are to build Himself into man and to build man into Him—2 Sam. 7:12-14a; Eph. 3:17a.

2 神在祂經綸裏的目的，是要將祂自己在基督裏建造到我們裏面—撒下七 12 ~ 14 上，弗三 17 上，約十四 20。

3 神在基督裏已進到我們裏面，要將祂自己建造到我們的所是裏，並將我們建造到祂的所是裏—撒下七 12 ~ 14 上，太十六 18，約十四 23，弗三 17 上。

三 那建造到我們裏面，就是構成到我們裏面的基督，成爲神的家和我們的家，就是神人相互的住處；在此神與我們，我們與神，調和成爲一個實體—約十四 2，23，十五 4 上。

四 在我們工作的每一面—傳揚福音、餵養信徒、建立召會、成全聖徒，其內在的元素必須是將建造和被建造的神供應到人裏面—太十六 18，弗三 17 上：

1 我們若看見神渴望將祂自己作到祂所揀選的人裏面，那麼，我們工作的目標就會是將建造和被建造的神供應到人裏面，好叫三一神能穀將祂自己建造到他們裏面—17 節上。

2 我們應當重新考量我們爲主所作的工，並且問自己一個問題：在我們帶來歸主的人中，有多少基督作三一神的具體化身作到他們裏面—加四 19，西一 28。

3 我們必須實行一件事，就是供應經過過程並終極完成的三一神到人裏面，使祂將祂自己建造到他們裏面的人裏；我們需要求主教導我們這樣作工—林後十三 14，林前三 9 上，10，12。

4 當我們以經過過程並終極完成的三一神建造召會時，實際上不是我們在建造，乃是神藉着我們建造，使用我們作祭司，將祂自己分賜到人裏面—徒九 15。

五 今天我們爲神作工，該有分於神的建造，就是將神的元素構造到人的元素裏，並將人的

2. God's intention in His economy is to build Himself in Christ into our being—2 Sam. 7:12-14a; Eph. 3:17a; John 14:20.

3. God in Christ is within us to build Himself into our being and to build us into His being—2 Sam. 7:12-14a; Matt. 16:18; John 14:23; Eph. 3:17a.

C. The Christ who is built, constituted, into us is both God's house and our house; this house is a mutual abode, where God and we, we and God, are mingled together as one entity—John 14:2, 23; 15:4a.

D. In every aspect of our work—preaching the gospel, feeding the believers, establishing churches, perfecting the saints—the intrinsic element must be that we minister the building and build God into others—Matt. 16:18; Eph. 3:17a:

1. If we realize that God desires to work Himself into His chosen people, then the goal of our work will be to minister the building and build God into others so that the Triune God may build Himself into their being—v. 17a.

2. We should reconsider the work we are doing for the Lord and ask how much of Christ as the embodiment of the Triune God has been wrought into those whom we have brought to the Lord—Gal. 4:19; Col. 1:28.

3. We need to practice one thing—to minister the processed and consummated Triune God into others so that He may build Himself into their inner man; we need to pray that the Lord will teach us to work in this way—2 Cor. 13:14; 1 Cor. 3:9a, 10, 12.

4. When we build the church with the processed and consummated Triune God, it is not actually we who are building; rather, God is building through us, using us as priests to dispense Himself into others—Acts 9:15.

E. As we work for God today, we should participate in God's building—the constitution of the divine element into the

元素構造到神的元素裏—約十四 20, 十五 4 上, 約壹四 15。

六 我們勞苦實行神命定之路的四個步驟—生、養、成全和建造時, 我們的工作必須建立在經過過程並終極完成之三一神的根基上; 這位三一神正將祂自己建造到祂所揀選的人裏面, 並將他們建造到祂裏面—林後十三 14, 弗三 16~17 上, 四 4~6。

七 我們若將建造和被建造的神供應到人裏面, 使他們在神聖生命中長大, 我們就是在建造基督的身體, 以終極完成新耶路撒冷—西二 19, 弗四 15~16, 啓二一 10。

human element and of the human element into the divine element—John 14:20; 15:4a; 1 John 4:15.

F. As we endeavor to carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed and consummated Triune God, who is building Himself into His chosen people and building them into Him—2 Cor. 13:14; Eph. 3:16-17a; 4:4-6.

G. If we minister the building and builded God to others for their growth in the divine life, we are building up the Body of Christ, which will consummate the New Jerusalem—Col. 2:19; Eph. 4:15-16; Rev. 21:10.

主的恢復藉祭司而實現

關於祭司的事奉，在人這一面總是失敗的，但在神一面總是一再的恢復。在創造以後，亞當被安置在祭司的真正地位上，可是亞當失敗了。因此，神藉祂的救贖來恢復祭司的地位。亞伯是藉救贖重新被帶回到祭司的地位上。他成了一個蒙救贖的祭司，來享受神，與神接觸，向神獻祭，也分享神。

最後，連這個在救贖下的祭司職任也被人丟失了，因此，神從墮落的族類中揀選亞伯拉罕，把他帶到祭司的地位上。他成了一個祭司，為別人禱告。創世記十八章啓示，神來到亞伯拉罕的帳棚裏。那個帳棚就是至聖所。亞伯拉罕在至聖所與主是一；因此，他得着異象，看見所多瑪的事，以及主的計畫。

慢慢的，亞伯拉罕的後代以色列人落到埃及去了。這樣，他們又失去了祭司的職任。但是主藉逾越節救贖他們，並且告訴他們說，祂要使他們成為祭司的國度。（出十九6。）不只是一個祭司，乃是一國的祭司。然而過不多久，因為拜金牛犢的事，全以色列國失敗墮落了。因此，祭司的職分就從一國轉到利未支派去了。以後到以利日子，利未支派祭司們的光景又是多麼可憐，他們是極其墮落。因此，他們失去了祭司職任的一切。但是神興起君王與申言者來恢復祭司職任。所有與神同在的眾君王和眾申言者，都被帶進真正的祭司生活中。

現在來看新約。我們看過，主耶穌是一切祭司中的祭司，並且祂藉救贖將我們帶進祭司的職任中。今日全召會必須是祭司的體系。可惜這個祭司體系也被召會丟失了。因此，召會生活的恢復就是真正祭司生活的恢復。不是事奉、工作、或活動的問題，純粹是作祭司的問題。我們眾人必須被恢復進入這祭司的生活；換言之，我們必須被帶回進入與主的真實交通中。

很清楚，不是為主作甚麼，或是一個甚麼運動的問題。主的恢復完全是作祭司的問題。我們眾人必須被帶到主的面前。我們必須學習如何被主得着，被主佔有，直等到我

The Lord's recovery being realized by the priesthood

In the priesthood there has always been failure on the human side and continual recovery on the divine side. Following the restored creation, Adam was put into the real position of the priesthood. When Adam failed, God came in to recover the priesthood by His redemption. Abel was brought back by redemption into the priesthood. He became a redeemed priest to enjoy and contact God, to function with God and partake of God.

Eventually, even this priesthood under redemption was lost by man. Then God came in to select Abraham out of the fallen race and bring him into the priesthood. He became a priest interceding for others. Genesis 18 reveals that God came to the tent of Abraham. That tent was the Holy of Holies. Abraham was in the Holy of Holies being one with the Lord. Therefore, he received the vision about Sodom and the Lord's plan.

Gradually, Abraham's descendants, the children of Israel, fell into Egypt. Thus, they lost the priesthood again. But the Lord redeemed them through the passover and told them that He intended to make them a kingdom of priests, or a priestly kingdom (Exo. 19). There would not be just one priest but a kingdom of priests. However, it was not long until the whole nation of Israel fell by worshipping the golden calf. Then the priesthood was turned from the whole nation to the one tribe of Levi. Later, during the time of Eli, the situation with the priests of the tribe of Levi was very poor. They were so fallen that they lost everything of the priesthood. But God raised up the kings and the prophets to restore the priesthood. All the kings and prophets who were with God were brought into the real priesthood.

Now we come to the New Testament. As we have seen, the Lord Jesus, who is the Priest of all priests, brought us into the priesthood through His redemption. The whole church must now be the priesthood. However, this priesthood has also been lost. Therefore, the recovery of the church life is the recovery of the real priesthood. It is not a matter of service, work, or activity. It is solely a matter of the priesthood. We must be recovered into this priesthood, which means that we must be brought back into the real fellowship with the Lord.

Clearly, it is not a matter of doing something for the Lord, nor is it a movement. The Lord's recovery is entirely a matter of the priesthood. We have to be brought into the presence of the Lord. We must learn how to be possessed and occupied by the Lord

們被主所充滿、飽和、浸透。讓我們都忘卻任何種的工作，那不是我們的責任，乃是祂的責任。我們的責任只是守住祭司的生活。

聖經的記載清楚指出，神的工作沒有一點一滴是起於人的意念和活動。祂的一切工作都是藉祭司生活發起的。我們必須忘卻工作、活動、運動、方法、儀文，甚至教訓與恩賜；我們惟一的需要乃是真正的祭司生活。

我們需要有一點時間花在『房頂』上，在『拔摩海島』，在『河邊』，在『曠野』。這就是說，我們需要分別出一些時間，關到主面前去。我們不僅花費時間，也花費我們的生命和我們這個人，在祂的面前。然後祂就能佔有我們，我們的整個觀念就會改變，對祭司職任就有屬天的看法。

我必須再說，主的恢復乃是祭司職任的恢復。召會生活的恢復不是一個運動、工作或活動，而是祭司職任的恢復。主所需要的，乃是一班人被帶到主面前去，也是被帶到主裏面去，而與主成爲一。這樣，主纔能自由的流出去，成就祂的旨意，而實現祂的定旨。（李常受文集一九六六年第一冊，祭司的體系，五八〇至五八三頁。）

一切事奉必須是祭司性的

一切爲主的事奉必須是祭司性的，不論它是那一種事奉。我們對主的事奉，必須是祭司的事奉。在舊約，祭司們不僅是祭司，也是軍隊；因此，軍隊乃是祭司性的軍隊。祭司們不單站立在神面前服事祂，他們也爭戰。主的軍隊乃是祭司性的；換言之，你我若不是祭司，就永遠不能爲主爭戰。我們必須是祭司體系，纔能爲神爭戰。

當以色列民過了約但河，進入迦南之後，他們所進入的第一場戰爭乃是祭司們打的。並且他們沒有用任何世界的兵器，乃是憑藉着約櫃。約櫃乃是全勝的兵器，再加上羊角。這就是他們用來爭戰的東西。他們是一班奇特的軍隊，用奇特的兵器和奇特的方法來爭戰。每一件事都是奇特的。這種方法是我們不願採用的，但是等一等我們就要看見，我們也必須學習這樣來爭戰。從根本來說，這軍隊就是祭司體系。我不是指祭司的職任說的，乃是指祭司的軍隊，就是在約櫃帶領之下配搭而成的祭司團體說的。

until we are filled, saturated, and permeated with the Lord. Let us forget about any kind of work. That is not our responsibility—it is His. Our responsibility is simply to take care of the priesthood.

The record in the Bible clearly shows that none of the work of God was initiated by man's thought or activity. All His work has been initiated through the priesthood. We must forget about the work, activities, movements, methods, forms, and even the teachings and gifts. Our one unique need is the real priesthood.

We need some time to be on the "housetop," on the "island of Patmos," on the "side of the river," and in the "wilderness." This simply means that we need some time to be separated and shut up unto the Lord so that we may spend not just our time but have our very life and person in His presence. Then He will occupy us, and our whole concept will be changed to the heavenly view of the priesthood.

I must say again that the recovery of the Lord is the recovery of the priesthood. The recovery of the church life is not a movement, work, or activity, but only the recovery of the priesthood. What the Lord needs is a group of people who are brought into His presence and even into the Lord Himself until they are one with Him. Then He will have the freedom to flow out and work out His will for the fulfillment of His purpose. (The Collected Works of Witness Lee, 1966, vol. 1, "The Priesthood," pp. 440-441)

All service must be priestly

All service for the Lord must be priestly, regardless of what kind of service it is. Our service to the Lord must be a kind of priestly service. The priests in the Old Testament were not only priests but also the army, so the army was a priestly army. Priests not only stand before God, ministering unto Him, but they also fight the battle. The army of the Lord is a priestly army. This means that if we are not priests, we can never fight the battle for the Lord. We must be a priesthood in order to fight the battle for God.

After the children of Israel went over the Jordan and entered the land of Canaan, the first warfare was a battle fought by the priests. It was not fought by any secular weapons, but by the Ark. The Ark was the prevailing weapon. In addition, the priests used rams' horns. They were a peculiar army, and they fought the battle in a peculiar way with a peculiar weapon. Everything was peculiar. That is not the way we would fight a battle. Later on, however, we will see that we must learn to fight the battle in this way. Basically speaking, this army was the priesthood. I do not mean the office of the priests, but an army of priests, a body of priests coordinated together under the leadership of the Ark.

到了新約，非常有意思，使徒們也是祭司性的。使徒必須是一個祭司。你我若不知道如何作祭司，你我就永遠不能作使徒。使徒保羅說，在傳福音的事上，他像一個祭司一樣事奉。他是以祭司的身分，將所有信主的外邦人當作祭物獻給神。我信我們都多次讀過羅馬書，但請問你曾否注意到保羅是作福音的祭司呢？如果我們是一個傳福音者，我們也必須是這樣的一個祭司。我們必須是一個祭司性的傳福音者。我們若不是祭司，我們就不能適當的傳揚福音，福音必須由一個祭司性的傳福音者來傳。

使徒彼得說，他與其餘的人必須先專心祈禱，然後再盡話語的職事。換言之，要盡話語職事，首先必須是祭司。我們必須先專心祈禱像一個祭司，花時間在主面前。這就是祭司的職事。

在各種各樣的事奉之先，我們必須作祭司在主面前事奉。我們若是長老，就必須是祭司長老；若是執事或女執事，也必須先是祭司。如果我們不是祭司，在召會裏就永遠作不好弟兄，也作不好姊妹。不僅如此，我們也必須是祭司丈夫、祭司妻子、祭司父母；在每一件事上都必須是祭司性的。

軍隊必須是祭司性的，使徒必須是祭司性的，長老、執事也必須是祭司性的，作弟兄、作姊妹也必須是祭司性的，並且作丈夫、妻子、父母、兒女都必須是祭司性的。這就是說，在服事主的事上，我們必須首先向主敞開，花時間在祂面前，讓祂來充滿、浸透，甚至將我們吞沒了，使我們與祂完全成爲一。如此，祂就成了我們的內容，我們也成了祂的表現。無論是爭戰，傳福音，用話語教導人，或長老、執事的事奉，祂就都能藉我們說話，從我們裏面有所發表。不管我們是甚麼，都能成爲一個通道，讓主流出去。我們生活的方式，我們工作事奉的路，都必須如此。

惟獨祭司的職事能建造召會

基本上，召會是藉祭司的職事建造的，而不是藉教導的職事建造的。所有的地方召會必須是地方上的祭司團。我們並不需要太多的講道，但是我們需要祭司的職事。一個剛強的地方召會，乃是一個滿了禱告之人的召會。這些人也許在話語上、教導上不太強，但在禱告上卻是強的。他

As we come to the New Testament, we see that the apostles were priestly apostles. An apostle must be a priest. If we do not know how to be priests, we can never be apostles. The apostle Paul tells us that he served as a priest in preaching the gospel. It was as a priest that he offered all the Gentile believers unto God as an offering. I believe that you have read Romans many times, but have you ever noticed that Romans 15:16 tells us that Paul preached the gospel as a priest? If we are evangelists, we must be such as priests. We must be priestly evangelists. If we are not priests, we can never preach the gospel in an adequate way. The gospel must be preached by priestly evangelists.

Then the apostle Peter tells us that he and others had to first continue steadfastly in prayer and then in the ministry of the word. This means that to minister the word, we must first be priests. As priests we must give ourselves to prayer and spend time in the presence of the Lord. This is the priestly ministry.

Before all kinds of service, we must first serve as priests in the Lord's presence. If we are elders, we must be priestly elders. If we are deacons or deaconesses, we must first be priests. Without being priests, we can never be good brothers or good sisters in the church. But even this is not all. We must be priestly husbands, priestly wives, and priestly parents. We have to be priestly in all things.

The army must be priestly; the apostle must be priestly; the evangelist must be priestly; the minister of the word must be priestly; the elder and deacon must be priestly; the brothers and sisters must be priestly; and the husbands, wives, parents, and children must be priestly. This simply means that in the Lord's service we must first open ourselves to the Lord and spend time in His presence. This will enable Him to fill, saturate, and even swallow us up so that we may be one with Him. Then He will be our content, and we will be His expression. He will be able to say something through us and to express something from within us, whether we are fighting the battle, preaching the gospel, teaching the word, or serving as elders or deacons. Whatever we are will be a channel for the Lord to flow out. This must be our way of living, our way of work, and our way of service.

Only the priestly ministry can build the church

The church is built up basically by the priestly ministry, not by the teaching ministry. All the local churches must be local bodies of priests. We do not need much speaking, but we need the priestly ministry. A strong local church is one that is full of praying people. They may not be so strong in talking or in teaching, but they are very strong in praying. Their spirit is strong in prayer because they practice the priesthood

們在禱告上靈是強的，因為他們在日常生活中時常操練作祭司。他們學會了向主敞開，到主面前去，花時間在祂面前。他們學會了被主充滿，甚至被主吞沒。因此他們的靈是活的、積極的、進取的。一旦他們來聚會，沒有甚麼壓制他們。他們裏面的靈是燒着的。

千萬不要以為我是鼓勵你們，禱告求主來作甚麼。這不是我的點。真實的禱告並不是求主為你或召會作甚麼事。真實的禱告乃是向主敞開。不要求祂為你作甚麼，只要向祂敞開，讓祂以祂自己來浸透你。然後祂會給你負擔去禱告，也會引導你去禱告。這樣，你的禱告纔是照着裏面感覺而有的，不是照着頭腦。

我們為甚麼要禱告？正因為我們甚麼都不會。我們永遠不會作長老，永遠不會作執事，也永遠不會作傳福音者。我們就是不會作，因此我們必須禱告；這意思是說，我們信靠主。另一個必須禱告的原因，是由於我們知道，神必須藉着我們作一些事。離了我們，即使神自己也不能作甚麼事。這一點是非常值得注意的。沒有我們，主沒法傳福音。沒有我們，主沒法叫罪人得救。不錯，我們需要祂，但祂更需要我們。因此我們必須禱告，因為我們甚麼也不能作，又因離了我們，神也不能作甚麼。第三個必須禱告的原因，是因神自己要與人調和。當我們敞開自己禱告的時候，祂自己就能與我們相調。當神和人藉祭司性禱告相調的時候，神就會經過人流出去作祂的工。

因此我們看見，如果我們要建造召會，首先必須認識我們不能作甚麼。我們不能建造召會，而我們又必須建造召會。這個負擔就壓着我們去禱告。除非我們禱告，否則連主也沒法建造召會。召會的建造只能藉神人調和而達成。必須有一些人將自己獻給主，讓主與他們相調。這樣，召會纔有得着建造的可能。這個建造不是藉着話語的職事，而是藉着祭司的職事。我們只須學習操練盡祭司的職事；這樣，我們就會看到果效。

我們讀召會歷史和好些屬靈人物的傳記，都會發現同樣的原則。不是工作或講道的問題，乃是作祭司的問題。我們必須有祭司性的職事。當然我們需要有人在外院工作，但是我們必須知道，所有外院的活動，乃是受那些在聖所

in their daily walk. They have learned to open themselves to the Lord, to go to Him and spend time in His presence. They have learned to be filled and even swallowed up by the Lord. Therefore, their spirit is so living, so active, and so aggressive. When they come to the meetings, nothing can quench them. There is something burning within their spirit.

Do not think that I am encouraging you to pray by asking the Lord to do something. This is not my point. Real prayer is not to ask the Lord to do something for you or for the church. Real prayer is to open yourself to the Lord. Do not ask Him to do anything, but simply open yourself to Him, and let Him fill and saturate you with Himself. Then He will burden you to pray, and He will give you guidance to pray. Your prayer will then be according to the inner feeling, not according to your mind.

Why do we need to pray? It is because we cannot do anything. We can never be elders, we can never be deacons, and we can never be evangelists. We just cannot do it. So we must pray, which means that we put our trust in the Lord. The second reason we need to pray is because we realize that God must do something through us. Without us, even God cannot do anything. This is quite remarkable. Without us, the Lord cannot preach the gospel. Without us, He can never save sinners. Although we need Him, He needs us even more. So we have to pray because we cannot do anything and because without us God cannot do anything. The third reason we must pray is because God wants to mingle Himself with man. Therefore, we pray to open ourselves to Him that He may mingle Himself with us. When God and man are mingled together through priestly praying, God will flow out through man to do His work.

So we see that if we are going to build up the church, we must first realize that we cannot do anything. We cannot build up the church, yet we must. This burdens us to pray. Even the Lord cannot build up the church unless we pray. The building up of the church can only be accomplished by the mingling of God with man. There must be certain ones who offer themselves to the Lord so that the Lord may mingle Himself with them. Then it will be possible for the church to be built up. This building is not by the ministry of the word, but by the ministry of the priesthood. We must simply learn to practice the priesthood; then we will see the result.

In reading the history of the church and the biographies of many spiritual persons, we found the same principle. It is not a matter of work or a matter of ministering. It is a matter of practicing the priesthood. We must have the priestly ministry. Of course, we do need people to work in the outer court, but we must know that all the activities in

與至聖所裏的人的支配。沒有聖所或至聖所裏的祭司，就沒有外院工作的支配。一切外面的活動，必須根據裏面祭司的支配。今天我們就是需要這種祭司性的職事。（六一八至六二四頁。）

供應建造的神，以及被建造的神

今天在主的恢復裏，我們的工作乃是將神供應給人。的確，我們必須拯救罪人，餵養並成全聖徒；然而，最重要的事乃是要將神供應給人。我們所供應的神，不僅是建造的神，祂也是被建造的神。我們若不這樣供應神，我們的工作就是木、草、禾稈。（林前三12。）

我要請你們重新考量你們為主所作的工。你可能打開了一個區域，或帶了許多人歸神；但我要問你們一個問題：有多少作三一神具體化身的基督作到你所帶來歸神的人裏面？我們若誠懇真實，就會謙卑下來，承認沒有太多的三一神，作到那些我們帶來歸神的人裏面。因此，我們必須實行一件事，就是供應經過過程的三一神到人裏面，使祂將祂自己建造到他們裏面的人裏。在我們工作的每一面一傳揚福音、餵養信徒、成全聖徒，其內在的元素必須是將建造和被建造的神供應給人。我催促你們向主禱告，求祂教導你們這樣作工。

經過過程的三一神將祂自己 建造到祂所救贖的人裏面

經過過程的三一神已具體化身在基督裏，並實化為終極完成的靈。這是我們所敬拜、傳揚、並供應給人的神。今天祂正將祂自己建造到祂所救贖的人裏面，為要以祂自己為元素，並用出於他們蒙救贖並拔高之人性的東西，來產生一個家。這家就是召會，基督的身體。這家是那作為三一神具體化身，並實化為那靈之基督的擴大、擴展。我們實行神命定之路的四個步驟—生、養、成全和建造時，我們的工作必須建立在經過過程之三一神的根基上；祂正將祂自己建造到祂所揀選的人裏面。（撒母耳記生命讀經，二四五至二四六頁。）

the outer court are under the direction of those who are in the Holy Place or the Holy of Holies. Without the priests in the Holy Place or the Holy of Holies, there is no direction for the people to work in the outer court. All the outward activities must be under the direction of the inward priesthood. We need this priestly ministry today. (The Collected Works of Witness Lee, 1966, vol. 1, "The Priesthood," pp. 468-469, 470-472)

Ministering the building God and the builded God

Our work in the recovery today is to minister God to people. Yes, we need to save sinners and to feed the saints and perfect them. The crucial matter, however, is that we minister God to others. The God whom we minister is not just the building God—He is also the builded God. If we fail to minister God in this way, our work will be wood, grass, and stubble (1 Cor. 3:12).

I would ask you to reconsider the work you are doing for the Lord. Perhaps you have opened up a region or have brought many people to God. But I ask you this question: How much of Christ as the embodiment of the Triune God has been wrought into those whom you have brought to God? If we are sincere and genuine, we will humble ourselves and confess that not very much of the Triune God has been wrought into the ones we have brought to God. Therefore, we need to practice one thing—to minister the processed Triune God into others so that He may build Himself into their inner man. In every aspect of our work—preaching the gospel, feeding the believers, perfecting the saints—the intrinsic element must be that we minister the building and builded God to others. I would urge you to pray that the Lord would teach you to work in this way.

The processed Triune God building Himself into His redeemed people

The processed Triune God is embodied in Christ and realized as the consummated Spirit. This is the God whom we worship, preach, and minister to others. Today He is building Himself into His redeemed people in order to produce a house with Himself as the element and also with something from their redeemed and uplifted humanity. This house is the church, the Body of Christ. This house is the enlargement, the expansion, of Christ, the embodiment of the Triune God realized as the Spirit. As we carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed Triune God, who is building Himself into His chosen people. (Life-study of 1 & 2 Samuel, pp. 200-201)