

## 第五周

### 对升天的基督作为怜悯、忠信、 尊大之大祭司的启示、经历与享受

读经：创十四 18～20，来二 17，四 14～15，五 6、10，六 20，七 1、27，八 1～2

#### 纲 要

#### 周 一

壹 在圣经里，祭司的基本意义不是祭司事奉神，而是祭司将神供应人：

一 在圣经里头一次提到祭司，确立了祭司的原则。

二 圣经第一次用祭司这辞，是说到麦基洗德——创十四 18～20：

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

a 亚伯拉罕得着胜利后，预表基督是君尊大祭司的麦基洗德出现了；亚伯拉罕能杀败四王，得回罗得，而得着胜利，必是借着麦基洗德的代求——1～3、12～20 节，来七 1～3。

b 今天我们的大祭司基督，正以隐藏的方式为我们代求（罗八 34，来七 25），使我们成为祂的得胜者，击败神的仇敌，好使基督借着我们的得胜，能在祂第二次来时公开地显现。

c 麦基洗德从神那里来，把神的一些东西供应给亚伯拉罕；饼和酒象征神供应给我们，使我们得着滋养、复苏、维持、安慰和加强——创十四 18。

## Week Five

### The Revelation, Experience, and Enjoyment of the Ascended Christ as a Merciful, Faithful, and Great High Priest

Scripture Reading: Gen. 14:18-20; Heb. 2:17; 4:14-15; 5:6, 10; 6:20; 7:1, 27; 8:1-2

#### Outline

#### Day 1

I. The basic significance of a priest in the Bible is not that a priest serves God but 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—Gen. 14:18-20:

1. The foundational story of the priesthood in the Bible is that of a priest coming from God and ministering something of God to God's people:

a. After Abraham gained the victory, Melchizedek, a type of Christ as the kingly High Priest, appeared; it must have been through his intercession that Abraham was able to slaughter the four kings, recover Lot, and gain the victory—vv. 1-3, 12-20; Heb. 7:1-3.

b. Today Christ, our High Priest, is interceding for us in a hidden way (Rom. 8:34; Heb. 7:25) that we may be His overcomers to defeat God's enemies so that through our victory Christ can be manifested openly in His second coming.

c. Melchizedek came from God and ministered something of God to Abraham; the bread and wine signify God being ministered to us to nourish, refresh, sustain, comfort, and strengthen us—Gen. 14:18.

- 2 基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司（来五 6、10），不是为着罪献祭，如亚伦所作的，乃是将那经过成为肉体、人性生活、钉十字架和复活之过程的神（由饼和酒所表征——太二六 26～28）服事给我们。
- 3 关于基督是大祭司，主要的点乃是祂将神供应到我们里面——来八 2。

## 周二

贰 希伯来书是一卷论到祭司职分三方面的书——二 17，五 6，七 16、25：

一 第一面是亚伦的祭司职分，为我们的罪献祭给神——十 12：

- 1 亚伦的祭司职分解决了罪的问题——七 27，九 12、28。
- 2 基督为着罪，借着一次向神献上自己为祭，就把罪除掉——26 节，十 10～12。
- 3 亚伦的祭司职分不是神原初心意的一部分，乃是因着罪的问题，后来加上的——一 3，约一 29，罗八 3。

二 第二面是君尊的祭司职分，为着将神供应到我们里面——来五 10，七 1～2：

- 1 基督照着麦基洗德的等次作大祭司，乃是公义王与平安王——赛三二 17，九 6。
- 2 基督洗净了罪，是由亚伦的工作所预表的，而祂坐在高处至尊至大者的右边，乃是照着麦基洗德的等次——诗一一〇 1、4，来一 3，八 1。
- 3 基督是君尊的大祭司，凡我们所需要的，祂都供应我们，把经过过程并终极完成的三一神分赐到我们里面作我们的供应，以完成神永远的定旨。

2. In His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (Heb. 5:6, 10), not to offer sacrifices for sin as Aaron did but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and wine (Matt. 26:26-28).
3. The main point with respect to Christ as the High Priest is that He ministers God into us—Heb. 8:2.

## Day 2

II. Hebrews is a book on the priesthood in its three aspects—2:17; 5:6; 7:16, 25:

A. The first aspect—the aspect of the Aaronic priesthood—is for offering sacrifices to God for our sins—10:12:

1. The Aaronic priesthood solves the problem of sin—7:27; 9:12, 28.
2. Christ put away sin by offering Himself to God as the one sacrifice for sins—v. 26; 10:10-12.
3. 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 second aspect—the aspect of the kingly priesthood—is for ministering God into us—Heb. 5:10; 7:1-2:

1. As a High Priest according to the order of Melchizedek, Christ is the King of righteousness and the King of peace—Isa. 32:17; 9:6.
2. Christ's purifying of sins is typified by the work of Aaron, whereas His 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 supply to fulfill God's eternal purpose.

三 第三面是神圣的祭司职分，为着拯救我们到底——七 25：

- 1 基督是君尊的，这是身分的事，而基督是神圣的，则是构成成分的事，也就是说，具有必要的元素，使祂构成成为神圣的大祭司。
- 2 基督的神性，使祂构成成为活的、满了生命的大祭司，而能长远地继续祂的祭司职任——17、24 节。
- 3 神圣的祭司职分乃是不能毁坏之生命的拯救大能；因此，神圣的祭司职分乃是带来生命，消除死亡——16 节。

叁 基督是怜悯、忠信的大祭司——二 17：

一 希伯来一至二章启示，基督完全够资格作我们的大祭司：

- 1 祂是神的儿子，有神的性情——一 8。
- 2 祂是人的儿子，有人的性情——二 6、9。
- 3 祂成为肉体，与我们一样——14、17 节。
- 4 祂被试诱、试验——18 节。
- 5 祂受了死的苦——9 节。
- 6 祂为我们的罪成就了平息——17 节。
- 7 祂废除了魔鬼——14 节。
- 8 祂释放我们脱离死的奴役——15 节。
- 9 祂在复活里产生许多弟兄，形成了召会——11～12 节。
- 10 祂被高举，得了荣耀尊贵为冠冕——9 节。
- 11 祂是我们救恩的创始者，元帅——10 节。

C. The third aspect—the aspect of the divine priesthood—is for saving us to the uttermost—7:25:

1. For Christ to be kingly is a matter of status, but for Christ to be divine is a matter of constituent, that is, of having the necessary element that constitutes Him a divine High Priest.
2. Christ's divinity constitutes Him a High Priest who is living, full of life, and able to continue His priesthood perpetually—vv. 17, 24.
3. The divine priesthood is the saving power of the indestructible life; thus, the divine priesthood is the presence of life and the absence of death—v. 16.

III. Christ is a merciful and faithful High Priest—2:17:

A. Hebrews 1 and 2 reveal that Christ is fully qualified to be our High Priest:

1. He is the Son of God with the divine nature—1:8.
2. He is the Son of Man with the human nature—2:6, 9.
3. He was incarnated to be like us—vv. 14, 17.
4. He was tempted, tried—v. 18.
5. He suffered death—v. 9.
6. He made propitiation for our sins—v. 17.
7. He destroyed the devil—v. 14.
8. He released us from the slavery of death—v. 15.
9. He brought forth many brothers in resurrection to form the church—vv. 11-12.
10. He was crowned with glory and honor in His exaltation—v. 9.
11. He is the Author, Captain, of our salvation—v. 10.

12 祂帮助我们—16 节。

二 基督能成为怜悯忠信的大祭司，因为祂是神的儿子，具有神性，也是人的儿子，具有人性：

1 祂是怜悯的，与祂之是人相合。

2 祂是忠信的，与祂之是神相合。

3 基督的神性和人性，是由大祭司所穿以弗得上面的金和麻所预表—出二八 6～14，三九 2～7：

a 以弗得上面，金和麻交织在一起，预表在基督里神性与人性的调和。

b “在这宇宙中有一种用金线和麻线编织而成的织物，含有金黄、纯白、蓝、紫和朱红这五种颜色。这就是主耶稣今天所穿的以弗得。祂仍然穿着用金和麻作成的衣服，有五种美丽的颜色，彰显祂的神性、人性、属天、君尊和救赎。”（出埃及记生命读经，一五七二页）

## 周 五

肆 基督是尊大的大祭司—来四 14～15：

一 基督作我们的大祭司，在祂的人位、工作和所达到的事上是尊大的—一 5、8，二 6，一 3，二 9～10、14～15、17，六 20，九 24。

二 基督作我们尊大的大祭司，在各方面受过试诱，与我们一样，只是没有罪；祂经过了诸天，且能同情我们的软弱—四 14～15。

三 基督作我们尊大的大祭司，在至圣所里在神前担负着我们—九 24，出二八 9～12、15～30：

12. He helps us—v. 16.

B. Christ is able to be a merciful and faithful High Priest because He is both the Son of God with divinity and the Son of Man with humanity:

1. His being merciful corresponds to His being a man.

2. His being faithful corresponds to His being God.

3. Christ's divinity and humanity are typified by the gold and the linen in the ephod worn by the high priest—Exo. 28:6-14; 39:2-7:

a. The weaving together of the gold and the linen in the ephod typifies the mingling of divinity and humanity in Christ.

b. “There is a fabric in this universe woven with golden and linen thread and containing the five colors of golden yellow, pure white, blue, purple, and scarlet. This is the ephod that the Lord Jesus is wearing today. He is still clad in a garment made of gold and linen and with five beautiful colors expressing His divinity, humanity, heavenliness, kingliness, and redemption.” (Life-study of Exodus, p. 1372).

## Day 5

IV. Christ is a great High Priest—Heb. 4:14-15:

A. As our High Priest, Christ is great in His person, in His work, and in His attainment—1:5, 8; 2:6; 1:3; 2:9-10, 14-15, 17; 6:20; 9:24.

B. As our great High Priest, Christ was tempted in all respects like us, yet without sin; He has passed through the heavens, and He is touched with the feeling of our weaknesses—4:14-15.

C. As our great High Priest, Christ bears us before God in the Holy of Holies—9:24; Exo. 28:9-12, 15-30:

- 1 在旧约里，大祭司预表基督是我们的大祭司。
- 2 大祭司每次在至圣所里进到神面前时，都要在神面前，在肩膀和胸前担着以色列人的名字——9～12、15～30 节。
- 3 基督是我们怜悯、忠信、尊大的大祭司，我们在祂的肩（祂担负的力量）上，也在祂的心（祂的爱）上。
- 4 基督在至圣所在神前担负我们，将经过过程并终极完成的三一神供应到我们里面——来八 2。

四 我们该对基督的祭司职分有响应，坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助——四 16：

- 1 我们的灵今天既是神居所的所在（弗二 22），这灵就是天的门（创二八 12～17），在这里基督是梯子，把我们在地上的人联于天，并把天带给我们（约一 51）。
- 2 因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座。

## 周 六

伍 虽然基督作大祭司照顾我们，但对于祂该如何照顾我们，我们都有自己的想法和感觉；许多时候我们不知道什么对我们最好，也不知道一些事为什么会发生；只有作大祭司的主知道原因，并且祂照顾我们总是积极的——罗八 28～29：

- 一 当使徒保罗祷告主，求主挪开那根刺的时候（林后十二 7～8），主说，“我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。”（9）

1. In the Old Testament the high priest typifies Christ as our High Priest.
2. Whenever the high priest went into the presence of God in the Holy of Holies, he bore upon his shoulders and upon his breast the names of the children of Israel before God—vv. 9-12, 15-30.
3. Christ is our merciful, faithful, and great High Priest, and we are on His shoulders (His bearing strength) and on His heart (His love).
4. As Christ bears us before God in the Holy of Holies, He ministers the processed and consummated Triune God into our being—Heb. 8:2.

D. We should respond to Christ's priesthood by coming forward with boldness to the throne of grace to receive mercy and find grace for timely help—4:16:

1. Since today our spirit is the place of God's habitation (Eph. 2:22), it is now the gate of heaven (Gen. 28:12-17) where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us (John 1:51).
2. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder.

## Day 6

**V. Although Christ as the High Priest is taking care of us, we all have our own thought and feeling as to how He should care for us; many times we do not know what is best for us or what the reason is for certain things; only the Lord as the High Priest knows the reason, and His care for us is always positive—Rom. 8:28-29:**

- A. When the apostle Paul prayed to the Lord, asking Him to remove the thorn (2 Cor. 12:7-8), the Lord said, “My grace is sufficient for you, for My power is perfected in weakness” (v. 9).

二 主没有挪开那根刺，反将祂自己当作恩典分赐到保罗里面，使保罗认识祂是如何宝贵、全足。

三 我们这样经历基督是把祂担负在祂肩上和胸前，并把神供应到我们里面的大祭司，就是在至圣所里的经历；我们在至圣所享受神自己和祂一切的丰富；这种对基督作我们大祭司的经历，乃是最高的经历和享受。

**陆至终，作大祭司的基督顾到神的需要和权益：**

一 当我们向神的祷告是向着神经纶里的目标，就是基督、神的国与神的家时，神必垂听我们的祷告——王上八 48，但六 10。

二 不论我们为谁祷告，我们的祷告都该对准神的权益，就是对准基督与召会——神在地上的权益，以完成神的经纶——弗五 32，六 17～18。

**柒 基督在升天里作大祭司的天上职事，终极完成于新耶路撒冷，就是神性与人性的调和，作三一神在人性里的扩展、扩大、扩增和彰显，直到永远，作为神经纶最终的目标——启二 1-2、9～11。**

B. Instead of removing the thorn, the Lord imparted Himself into Paul as grace, enabling the apostle to know how precious and sufficient He is.

C. This experience of Christ as our High Priest, who bears us on His shoulders and breast and ministers God into us, is an experience in the Holy of Holies, where we enjoy God Himself and all His riches; this experience of Christ as our High Priest is the highest experience and enjoyment.

**VI. Ultimately, Christ as the High Priest is caring for God's need and interests:**

A. God will listen to our prayer when our prayer to God is toward Christ, the kingdom of God, and the house of God as the goal in God's economy—1 Kings 8:48; Dan. 6:10.

B. No matter for whom we are praying, our prayers should be aimed at the interests of God, that is, at Christ and the church as God's interests on earth, for the fulfilling of God's economy—Eph. 5:32; 6:17-18.

**VII. Christ's heavenly ministry as the High Priest in ascension consummates in the New Jerusalem, which will be the mingling of divinity with humanity to be the very expansion, enlargement, increase, and expression of the Triune God in humanity forever as the ultimate goal of God's economy—Rev. 21:2, 9-11.**

## 第五周●周一

### 晨兴喂养

创十四 18～20 “又有撒冷王麦基洗德带着饼和酒出来迎接；他是至高神的祭司。他为亚伯兰祝福，说，愿天地的主、至高的神赐福与亚伯兰；至高的神把敌人交在你手里，是当受颂赞的。…”

祭司不仅是事奉神的人，也是把神供应到人里面的人。…可以说，事奉神是次要的，把神供应给人才是主要的。祭司职分基本的意义还不是事奉神，乃是把神供应给人。作为祭司，如果我们只懂得事奉神，而不懂得把神供应给人，我们就十分可怜。

圣经头一次提到祭司，是说到麦基洗德（创十四 18～20）。麦基洗德是圣经中第一个祭司。我们曾经指出，圣经头一次提到的事，就确立了那类事情以后的原则。因此，第一次提到祭司，说到麦基洗德，就立定以后作祭司的原则。你若仔细看麦基洗德怎样作至高神的祭司，就看出他不是从人这里到神那里，乃是从神那里来到人这里。他并不是到神那里去事奉神，乃是从神那里来，将一些出于神的东西供应给寻求神的亚伯拉罕。麦基洗德以后，圣经在祭司职分这事上有更多的发展。但我们不可忘记祭司职分的基本故事，就是祭司乃是从神而来，用一些出于神的东西供应给神的子民（希伯来书生命读经，一七五至一七六页）。

### 信息选读

麦基洗德预表基督是君尊的大祭司（来七 1～3）。亚伯拉罕得着胜利后，麦基洗德出现了。麦基洗德是神的祭司，他在出现之前，必定曾为亚伯拉罕代求。

## << WEEK 5 — DAY 1 >>

### Morning Nourishment

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

A priest is not only one who serves God but also one who ministers God into man....In a sense, serving God is secondary, while ministering God to man is primary. The basic significance of the priesthood is not to serve God but to minister God to man. If, as priests, we only know how to render service to God without knowing how to minister God to man, we shall be quite poor.

The first mention of the word priest in the Bible is with Melchizedek (Gen. 14:18-20). Melchizedek was the first priest in the Bible. As we have pointed out on other occasions, the first mention of a thing in the Bible establishes the principle for that category of things. Therefore, the first mention of the priest, that of Melchizedek, establishes the principle of a priest. If you examine the case of Melchizedek as the priest of the most high God, you will see that he did not go from man to God but came from God to man. He did not go to God and serve God; he came from God and ministered something of God to Abraham, God's seeker. After the case of Melchizedek, there is much development of this matter of the priesthood in the Bible. But we must not forget that the foundational story of the priesthood is that of a priest coming from God ministering something of God to God's people. (Life-study of Hebrews, pp. 145-146)

### Today's Reading

Melchizedek is a type of Christ as the kingly High Priest (Heb. 7:1-3...). After Abraham gained the victory, Melchizedek appeared. Before his appearing, Melchizedek, a priest of God, must have been interceding for

亚伯拉罕能杀败四王得着胜利，必是借着麦基洗德的代求（参出十七 8～13）。今天我们的大祭司基督，正以隐藏的方式为我们代求（罗八 34 下，来七 25 下），使我们成为祂的得胜者，击败神的仇敌，好使基督借着我们的得胜，能在祂第二次来时公开的显现（圣经恢复本，创十四 18 注 2）。

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

这可由麦基洗德迎见亚伯拉罕的事，得着证明（创十四 18～20）。…麦基洗德是至高神的祭司。作为至高神的祭司，麦基洗德没有为亚伯拉罕的罪向神献祭；他乃是供应饼和酒给他。在圣经里，主桌子上的标记之物指明，饼和酒乃是表征经过过程的神，作了我们的供应。我们的大祭司基督，今天不是照着亚伦的等次献给神，乃是照着麦基洗德的等次，把经过过程的神供应给我们（希伯来书生命读经，一七六、四三三页）。

参读：创世记生命读经，第四十三篇。

Abraham. It must have been through his intercession that Abraham was able to slaughter the four kings and gain the victory (cf. Exo. 17:8-13). Today Christ, our High Priest, is interceding for us in a hidden way (Rom. 8:34b; Heb. 7:25b) that we may be His overcomers to defeat God's enemies, so that through our victory Christ can be manifested openly in His second coming. (Gen. 14:18, footnote 1)

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

This is proved by the coming of Melchizedek to Abraham (Gen. 14:18-22)....Melchizedek was the priest of the Most High God. As the priest of the Most High God, Melchizedek did not offer sacrifices to God for Abraham's sin; he ministered bread and wine to him. As indicated by the symbols of the Lord's table in the Bible, bread and wine signify the processed God as our supply. Our High Priest, Christ, is not according to the order of Aaron offering sacrifices to God; He is according to the order of Melchizedek ministering the processed God to us. (Life-study of Hebrews, pp. 146-147, 360)

Further Reading: Life-study of Genesis, msg. 43

## 第五周●周二

### 晨兴喂养

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

五 6 “就如神在另一处又说，“你是照着麦基洗德的等次，永远为祭司。””

根据圣经，祭司职分有三面的讲究，就是亚伦祭司职分这一面，君尊祭司职分这一面，和神圣祭司职分这一面。亚伦这一面的祭司职分，乃是为我们的罪，向神献祭。因此，亚伦的祭司职分，主要的是与赎罪祭有关。君尊这一面的祭司职分，乃是为着将经过过程的神供应给我们，作我们的生命供应。神圣的祭司职分这面，乃是为着拯救我们到底。所以我们可以用三句话，来形容祭司职分的三方面：亚伦的一面是为献祭，君尊的一面是为供应，神圣的一面是为拯救。献祭，解决了罪的问题；供应，将经过过程的神分赐给我们，作我们每日的供应；拯救，乃是救我们到底。神圣的祭司职分，特别要救我们脱离死亡和一切属死的环境（希伯来书生命读经，四五九至四六〇页）。

### 信息选读

亚伦的祭司职分解决了罪的问题，君尊的祭司职分把神供应我们，不是作我们敬拜的对象，乃是成为我们的享受，作我们每日的供应。…吃喝神乃是最好的敬拜。最满足神心意的敬拜，就是享受祂作我们的供应。

在神的永远计划里，祂原初的目的是要人吃祂喝祂（创二 9～10）。神永远的计划，就是要将祂自己分赐到人里面，作人的一切，使人能成为祂完满的彰显。神这个目的，唯有借着基督君尊的祭司职分，把经过

## << WEEK 5 — DAY 2 >>

### Morning Nourishment

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

5:6 Even as also in another place He says, “You are a Priest forever according to the order of Melchizedek.”

According to the Scriptures, there are three aspects of the priesthood: the aspect of the Aaronic priesthood, the aspect of the kingly priesthood, and the aspect of the divine priesthood. The Aaronic aspect of the priesthood is for offering sacrifices to God for our sins. Hence, the Aaronic priesthood is mainly concerned with the sin offering. The kingly aspect of the priesthood is for ministering the processed God to us as our life supply. The aspect of the divine priesthood is for saving us to the uttermost. Therefore, we have three words to describe the three aspects of the priesthood: offering for the Aaronic aspect, ministering for the kingly aspect, and saving for the divine aspect. Offering solves the problem of sin, ministering imparts the processed God to us as our daily supply, and saving rescues us to the uttermost. The saving of the divine priesthood rescues us especially from death and all of the environment of death. (Life-study of Hebrews, p. 381)

### Today's Reading

While the Aaronic priesthood solves the problem of sin, the kingly priesthood ministers God to us, not as the object of our worship but as our enjoyment for our daily supply....Eating and drinking of God is the best worship. The worship that satisfies God's heart's desire to the uttermost is that we enjoy Him as our supply.

That man should eat and drink of God was the original and initial intention of God in His eternal plan (Gen. 2:9-10). In God's eternal plan, God intended to dispense Himself into man to be man's everything that man might become His complete expression. This intention can only be accomplished by Christ's

过程的神分赐给我们，作我们每日的供应，才能达成。但是在神完成这事之前，罪进来了。因此，罪的问题必须先解决。但是解决罪的问题，并不是神完成祂永远定旨的原初心意；乃是因着人堕落了，罪入了世界，才在后来加添的。因着人的堕落，罪进来拦阻并破坏神要将祂自己供应到人里面，作人每日供应的这个目的。因着撒但把罪带进来，阻挠了神的定旨，所以罪的问题就必须解决。因此，才需要带进亚伦的祭司职分，好解决罪的问题。借此我们能看见，亚伦的祭司职分，并不是神原初心意的一部分，乃是后来加添的。许多基督徒忘了原初的东西，只注重后来加添的东西；忽略了君尊的祭司职分，只注重亚伦的祭司职分。亚伦的祭司职分，是为着解决罪的问题，而君尊的祭司职分，是为着完成神永远的定旨。亚伦的祭司职分除去罪，君尊的祭司职分把神带来作我们的恩典（希伯来书生命读经，四六〇至四六一页）。

照基督的工作和职事，希伯来书在七章一节有一个转，就是从地转到天。从一至六章末了，主要的是启示基督在地上的工作，由亚伦的祭司职分所预表。那一段乃是根基的话。从七章一节起，揭示基督照着麦基洗德的等次在天上的职事。这一段是完成的话，给我们看见天上的基督如何在天上的帐幕里尽职事。祂的洗罪，是由亚伦的工作所预表，而祂坐在高处至尊至大者的右边（一3），乃是照着麦基洗德的等次（诗一一〇1、4）。亚伦的工作所预表，祂在地上十字架上的工作，乃是使我们的罪得赦免。祂在天上宝座上的职事，乃是供应我们，使我们胜过罪。祂的十字架拯救我们脱离埃及，祂的宝座带我们进入迦南。希伯来的信徒已有分于祂在十字架上的工作，现今他们必须竭力往前，享受祂在宝座上的职事（圣经恢复本，来七1注1）。

参读：希伯来书生命读经，第二十八、三十一至三十二篇。

kingly priesthood, which ministers the processed God to us as our daily supply. However, before this was accomplished, sin came in. Therefore, the problem of sin had to be solved. But solving the problem of sin was not intended by God to fulfill His eternal purpose; it was added later due to the entrance of sin caused by the fall of man. Because of man's fall, sin came in to frustrate and damage God's purpose of ministering Himself into man as man's daily supply. Since Satan had brought in sin to frustrate God's purpose, the problem of sin had to be solved. Hence, there was the need of the Aaronic priesthood, which was brought in to solve the problem of sin. By this we can see that the Aaronic priesthood was not a part of God's initial intention but was added later. Many Christians, forgetting the initial things and concentrating on what was added later, neglect the kingly priesthood and concentrate on the Aaronic priesthood. The Aaronic priesthood solves the problem of sin, whereas the kingly priesthood fulfills God's eternal purpose. The Aaronic priesthood took away sin, and the kingly priesthood brought in God as our grace. (Life-study of Hebrews, pp. 381-382)

According to the work and ministry of Christ, this book has a turn at Hebrews 7:1, a turn from earth to heaven. To the end of chapter 6, what is revealed is mainly Christ's work on earth, typified by the priesthood of Aaron. That section is the word of foundation. From this verse, Christ's ministry in heaven according to the order of Melchizedek is unveiled. This section is the word of perfection, which shows us how the heavenly Christ ministers in the heavenly tabernacle. His purifying of sins is typified by the work of Aaron, while His sitting down on the right hand of the Majesty on high (1:3) is according to the order of Melchizedek (Psa. 110:1, 4). His work on the cross on earth, typified by the work of Aaron, affords us forgiveness of sins. His ministry on the throne in heaven ministers to us the overcoming of sin. His cross delivered us out of Egypt; His throne brings us into Canaan. The Hebrew believers participated in His work on the cross. Now they had to press on to enter into the enjoyment of His ministry on the throne. (Heb. 7:1, footnote 1)

Further Reading: Life-study of Hebrews, msgs. 28, 31-32

来七 15～16 “…照麦基洗德的样式，兴起一位不同的祭司来，…祂成了祭司，不是照着属肉之诫命的律法，乃是照着不能毁坏之生命的大能。”

25 “所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”

希伯来七章，是论到基督祭司职分的一章，启示基督〔照着麦基洗德等次之〕祭司职分的两面。第一面是君尊的祭司职分，第二面是神圣的祭司职分。…基督是君尊的祭司。祂的身分是君尊的。祂虽然是大祭司，却不是出自作祭司的支派，乃是出自作君王的犹大支派。祂君王的身分，使祂成为君尊的祭司。

君王职分与公义和平安有关，因为君王的职分是一种管理与权柄。我们若要维持公义和平安，就必须有权柄。基督若要把经过过程的神，作为饼和酒供应我们，就需要一个满了公义和平安的环境。…公义和平安乃是出于祂君王的身分，因为当王在这里时，没有人会争闹，一切都是和平的（希伯来书生命读经，四四二至四四三页）。

### 信息选读

在希伯来七章里，基督祭司职分的第二面，乃是神圣的祭司职分。基督是君尊的，与身分有关；基督是神圣的，与构成的成分有关，就是指祂具有一种必要而基本的素质，使祂构成这样一位大祭司。基督是神圣的，乃是指祂的性质。基督是君尊的，合乎祂君尊的身分；基督是神圣的，合乎祂神圣的性情。基督之所以是君尊的，因为祂是王；基督之所以是神圣的，因为祂是神的儿子。这位神的儿子基督，不仅有君王的身分，也有神性。…祂的神性使祂成为一位长远活着且满有生命的大祭司，叫祂能永久继续祂的祭司职任。

Heb. 7:15-16 ...It is according to the likeness of Melchizedek that a different Priest arises, who has been appointed not according to the law of a fleshy commandment but according to the power of an indestructible life.

25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Hebrews 7, a chapter on the priesthood of Christ, reveals two aspects of Christ's priesthood [according to the order of Melchizedek]. The first aspect is the kingly priesthood, and the second aspect is the divine priesthood....Christ is a kingly priest. His status is kingly, royal. Although He is a High Priest, He did not come out of the tribe of the priests but out of the tribe of the kings—Judah. Kingship is His status and makes Him a kingly priest.

Kingship is related to both righteousness and peace because kingship is a kind of rule and authority. In order to maintain righteousness and peace, we need authority. If Christ is to minister the processed God to us as our bread and wine, there must be an environment that is full of righteousness and peace....Righteousness and peace come out of His kingship, for when the King is here, no one will fight. Everything will be peaceful. (Life-study of Hebrews, p. 367)

### Today's Reading

The second aspect of Christ's priesthood in Hebrews 7 is the divine priesthood. For Christ to be kingly is a matter of status, but for Him to be divine is a matter of constituent, a matter of His having the necessary, basic element that constitutes Him to be such a High Priest. Christ's being divine refers to His nature. Christ is kingly according to His royal status and divine according to His divine nature. He is kingly because He is a King and He is divine because He is the Son of God. Christ, the Son of God, not only has kingship but also divinity....His divinity constitutes Him as a High Priest who is living and full of life so that He may be able to continue His priesthood perpetually.

有了基督这位神圣的大祭司，就没有死亡。祂已经战胜、征服、吞灭了死亡，…因为祂就是生命。基督是神圣的；祂的素质、性情、元素和构成，都是神圣的。…因为基督是神圣的，所以哪里有基督，哪里就没有死亡。哪里有基督，哪里就有复活，死亡也被吞灭。…基督的祭司职分，使死亡消除。

祂的祭司职分是由祂的神性所构成、所组成的。正如木头是桌子的元素；照样，神性乃是基督作大祭司的元素。…基督的祭司职分，一面叫死亡消除，一面带来生命。因此，基督的祭司职分消除死亡，并带来生命。基督作君尊的大祭司，将经过过程的神供应给我们；祂作神圣的大祭司，不论到哪里，哪里就有生命。祂的祭司职分乃是带来生命。…我们的大祭司不是照着律法构成的，乃是照着不能毁坏之生命的大能构成的〔16〕。

二十五节的“到底”，原文与“完全”同字根。…拯救到底，就是被带到基督的完全里。神的神圣儿子，成为肉体，在地上生活，经过死而复活，已经全然得了成全，直到永远。…在基督这位得了成全的神的儿子，这位已经复活并被高举者的里面，是没有…虚空、叹息、毁坏、辖制和败坏；〔这些〕都是死亡的副产品。基督这位完全者，能救我们脱离死亡的一切副产品，并带我们进入祂的完全。…这就是拯救到底，拯救到完全。这是基督神圣祭司职分的拯救。

我们所得着的生命，是不能毁坏的生命，是无论天上、地上甚至阴间的一切，都无法对付的。这就是构成神圣祭司职分的生命。…这神圣的祭司职分能拯救我们到底，救我们脱离死的一切副产品，使我们进入基督完满的完全，也就是得荣耀（希伯来书生命读经，四四三至四四五、四六三、四七四页）。

参读：希伯来书生命读经，第三十三至三十四篇。

With Christ as the divine High Priest there is no death [because He is life]. He has conquered, subdued, and swallowed death....Christ is divine. Divinity is His very essence, nature, element, and makeup....Since Christ is divine, wherever He is, there is no death. Wherever He is, there is resurrection and death is swallowed....Christ's priesthood is the absence of death.

His priesthood is constituted, composed, with His divinity. As wood is the element of a table, so divinity is the element of Christ's being the High Priest....On the one hand, the priesthood of Christ is the absence of death; on the other hand, it is the presence of life. Thus, the priesthood of Christ is the absence of death and the presence of life. As the kingly High Priest, Christ ministers the processed God to us, and as the divine High Priest, wherever He is, life is present. His priesthood is the presence of life....Our High Priest has not been constituted with the law but with the power of an indestructible life [v. 16].

The Greek word translated “uttermost” in 7:25 has the same root as the Greek word for perfection....To be saved to the uttermost is to be brought into Christ's perfection. The divine Son of God was incarnated, lived on earth, passed through death, was resurrected, and has been fully perfected forever....In Christ, the perfected Son of God, the One who has been resurrected and uplifted, there is no...vanity, groaning, decay, bondage, and corruption, [which] are all by-products of death. Christ, the perfected One, is able to save us from all of these by-products of death and to bring us into His perfection....This is the saving to the uttermost, the saving to perfection. This is the saving of the divine priesthood of Christ.

The life that we have received is an indestructible life, and nothing on earth, in heaven, or in hell can deal with it. This is the life that constitutes the divine priesthood...[which] is able to save us to the uttermost, saving us from all the by-products of death into Christ's complete perfection—glorification. (Life-study of Hebrews, pp. 368-369, 384, 392)

Further Reading: Life-study of Hebrews, msgs. 33-34

来二 17～18 “所以祂凡事该与祂的弟兄一样，为要在关于神的事上，成为怜悯、忠信的大祭司，好为百姓的罪成就平息。因为祂既然在所受的苦上被试诱，就能帮助被试诱的人。”

基督是神的儿子，是神；基督也是人的儿子，是人。怜悯与祂是人相合，忠信与祂是神相合。我们若想要忠信，就不仅要有美德，更要有能力。…这一位大祭司，不仅是诚实的人，更是信实的神。神是信实的（来十 23）。凡祂所应许的，祂都能成就。神绝不说谎（六 18），凡祂所说的，祂都能成就（希伯来书生命读经，一六九至一七〇页）。

### 信息选读

怜悯与基督是人这一点相合。祂成为人，在地上过着人的生活，经历了人生一切的苦难。…祂懂得怎样怜悯人。祂是个满有人生的经历，并人生苦难之经历的人。…基督…能成为怜悯忠信的大祭司，因为祂是人的儿子，有人的性情；祂也是神的儿子，有神的性情。祂完全够资格作大祭司。

祂成了肉体，与我们一样（来二 14、17）。我们甚至可以说，祂不只与我们一样而已，因为在祂的人生中，祂忍受了我们所未曾忍受的。为了够资格作怜悯的大祭司，祂成了与我们一样的人，能同情我们一切的软弱。

主耶稣够资格作我们的大祭司，因为祂受过试诱（18）。你若再把福音书读过，就会发现，没有一个人象主耶稣遭受那么多的为难、攻击、误会和谣言。…有时候主耶稣说了一些话，那些热心宗教者就

### Morning Nourishment

Heb. 2:17-18 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people. For being tempted in that which He Himself has suffered, He is able to help those who are being tempted.

Christ is the Son of God, God Himself, and the Son of Man, man Himself. [In Hebrews 2:17] merciful corresponds with His being a man, and faithful corresponds with His being God. In order to be faithful we not only need virtue but also ability....This High Priest is not merely an honest man; He is the faithful God. God is faithful (10:23). He is able to fulfill whatever He says. God never lies (6:18). Whatever He has spoken He is able to fulfill. (Life-study of Hebrews, pp. 141-142)

### Today's Reading

Being merciful corresponds to the point of Christ's being a man. He became a man and lived on earth as a man passing through all the human sufferings....He knows how to be merciful to man. He is a man with the experiences of human life, with the experiences of human suffering. Christ [is] able to be a merciful and faithful High Priest...because He is the Son of Man with the human nature and the Son of God with the divine nature. He is fully qualified.

He was incarnated to be like us (Heb. 2:14, 17). We may even say that He is more than like us, for He suffered in His human life some things we have not suffered. In order to be qualified to be a merciful High Priest, He became like us, sympathizing with all of our weaknesses.

The Lord Jesus is qualified to be the High Priest because He was tried (2:18). If you read the Gospels again, you will see that no other person has been subject to so many troubles, attacks, misunderstandings, and rumors as the Lord Jesus....Sometimes the Lord Jesus spoke a word and the religionists picked on

从其中抽出几句加以扭曲，想要找出把柄来攻击主。基督够资格作我们的大祭司，也因为祂受了死的苦（9）。主耶稣所经过的死，实在是一个浸。有一天，主耶稣问祂的门徒说，“我所受的浸，你们能受么？”（可十 38）…祂的死是真约但河。祂借着受死的苦就过了河，进到另一个境地，满有神的彰显，满有神的荣耀。

基督在十字架上受死的苦，为我们的罪成就了平息（来二 17）。这意思是说，祂使神对我们满意了。祂满足了神的义和神对我们一切的要求，解决了我们与神之间的一切问题。

基督在十字架上的死，不仅为我们尝了死味，为我们的罪成就了平息，也废除了那掌死权的魔鬼（14）。祂已经把死废掉，解决了我们罪的问题，祂也废除了魔鬼。所以祂够资格作我们富有怜悯的大祭司。

基督也释放我们脱离死的奴役（15）。祂把我们从罪的奴役里释放出来，从怕死的奴役里释放出来，甚至把我们从死本身的奴役里释放出来。我们从此不再受任何事物的奴役。

基督成为大祭司的另一项资格，是祂在复活里产生了许多弟兄，以形成召会（10～12）。在复活里，祂成了神的长子，我们在复活里则成了祂的众弟兄，以形成召会。祂和我们在生命和性情上完全一样；祂和我们都在复活里。祂是召会的头，我们是召会的众肢体。这使祂有更充分的地位作我们的大祭司。

基督被高举得了荣耀尊贵为冠冕，也是祂祭司职分的一项资格。祂被高举，以及祂得了荣耀和尊贵，都使祂能作大祭司供应我们。祂既有这样的地位和能力，就更能照祂所喜悦的施行怜悯和忠信了（希伯来书生命读经，一七〇至一七四页）。

参读：希伯来书生命读经，第十三篇；倪柝声文集第一辑第十八册，大祭司的体恤。

it and twisted it, trying to make a case out of it against the Lord. Christ is also qualified to be our High Priest because He suffered death (2:9). The death that the Lord Jesus passed through was truly a baptism. Once the Lord Jesus asked His disciples, “Are you able...to be baptized with the baptism with which I am baptized?” (Mark 10:38)...His death was the real Jordan River. In suffering death, He crossed the river and entered into the region that is full of God’s expression, full of God’s glory.

By suffering death on the cross, Christ made propitiation for our sins (Heb. 2:17). This means that He appeased God for us. He has appeased God’s righteousness and all of God’s requirements on us. He has settled every problem between us and God.

By His death on the cross Christ has not only tasted death for us and made propitiation for our sins but also has destroyed the devil who has the might of death (2:14). He has abolished death. He has solved the problem of our sins. He has also spoiled the devil. So He is qualified to be a merciful High Priest.

Christ has also released us from the slavery of death (2:15). We have been released by Him from the slavery of sin, from the slavery of the fear of death, and even from the slavery of death itself. No longer are we enslaved by anything.

A further qualification of Christ’s being the High Priest is that in resurrection He has brought forth many brothers in order to form the church (2:10-12). He is the firstborn Son of God in resurrection, and we are His many brothers in resurrection to form the church. He and we are the same in life and in nature....He is the Head of the church, and we are the members of the church. This affords Him so much ground to be our High Priest.

Christ’s being crowned with glory and honor in His exaltation is also a qualification of His priesthood. His exaltation, glory, and honor all afford Him the possibility of ministering to us as the High Priest. With such a position and possibility, He can be merciful and faithful as much as He likes. (Life-study of Hebrews, pp. 142-145)

Further Reading: Life-study of Hebrews, msg. 13; CWWN, vol. 18, “The Sympathy of the High Priest,” pp. 295-299

## 第五周●周五

### 晨兴喂养

来四 14～16 “所以，我们既有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，便当坚守所承认的。因我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪。所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

根据希伯来四章十四节，神的儿子耶稣是“尊大的大祭司”。这节圣经里“尊大”一辞，意思是“绝佳、美妙、荣耀且至尊的”。基督在祂的身位（一 5、8，二 6）、工作（一 3，二 17、9、14～15、10，三 5～6，四 8～9，徒二 24、27）以及祂所达到者上（来六 20，九 24，二 9），都是至尊至大的。

首先，我们的大祭司基督，在祂的身位上是尊大的。祂是神的儿子，就是神自己（一 5、8）。祂也是人的儿子，就是人自己（二 6）。祂是神又是人，兼有神、人二性。祂不仅知道神的事和人的事，祂也在神的事和人的事中。没有一位大祭司象祂一样。我们的大祭司基督，在祂的工作上也是尊大的。祂洗净我们的罪，又为我们成就平息（一 3，二 17）。祂除去罪，解决了罪的问题。祂不仅为人，也为万有尝了死味（9）。

此外，我们的大祭司基督，在祂所达到的事上是尊大的。祂所达到的很高，使祂进入诸天之上的至圣所，得了荣耀尊贵为冠冕（六 20，九 24，二 9）（新约总论第十三册，六七至六八页）。

### 信息选读

## << WEEK 5 — DAY 5 >>

### Morning Nourishment

Heb. 4:14-16 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession. For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin. Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

According to Hebrews 4:14, Jesus, the Son of God, is a “great High Priest.” The word great in this verse means “excellent, wonderful, glorious, and most honorable.” Christ is great in His person (1:5, 8; 2:6), work (1:3; 2:17, 9, 14-15, 10; 3:5-6; 4:8-9; Acts 2:24, 27), and attainment (Heb. 6:20; 9:24; 2:9).

First, our High Priest, Christ, is great in His person. He is the Son of God, God Himself (1:5, 8). He is also the Son of Man, man himself (2:6). He, being both God and man, has the divine nature and the human nature. He not only knows the things of God and the things of man; He also is in the things of God and the things of man. No other high priest has ever been like Him. Our High Priest, Christ, is also great in His work. He has made purification of and propitiation for our sins (1:3; 2:17). He has taken away sin and has solved the problem of sin. He tasted death not only on behalf of every man but also on behalf of everything (v. 9).

Moreover, our High Priest, Christ, is great in His attainment. His attainment is so high that He entered into the Holy of Holies in the heavens and was crowned with glory and honor (6:20; 9:24; 2:9). (The Conclusion of the New Testament, pp. 3750-3751)

### Today's Reading

根据旧约，每逢大祭司进到至圣所神的面前，肩上要担着两块红玛瑙，上面刻着以色列十二个支派的名字（出二八 9～12），并带上胸牌，上面有十二块宝石，刻着以色列十二个支派的名字（15～30）。这表征以色列民是在大祭司的肩上和胸前。肩表征能力，胸表征爱，神的子民乃是受大祭司的能力所托住，也是在大祭司的爱里。当大祭司进入至圣所时，他把神的子民都随他一同带进去。在神看来，大祭司在至圣所里时，神的子民也与他一同在那里。照样，当神看见我们的大祭司基督在至圣所里时，也看见我们是在祂的肩上和胸前。我们的大祭司，在诸天之上的至圣所里，在神面前担负着我们，配戴着我们。现今我们都在至圣所里，在祂的肩上，在祂的胸前。在那里，我们与祂一同在神的荣耀里。

当基督在至圣所里，在神面前担负着我们的时候，祂就把神供应到我们里面（新约总论第十三册，六四至六五页）。

来到施恩的宝座前，完全是在灵里的事。我们若在心里，就很难进入至圣所。我们若是属魂的人，常常游荡在魂的旷野里，就必定离至圣所很远。我们的灵今天既是神居住的所在，这灵就是天的门，在这里基督是梯子，把我们这些在地上的人联于天，并把天带给我们。因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座。为此我们需要神活的话，刺入我们的深处，把游荡的心思与灵分开。只要我们在灵里，我们就有天的门；门内有施恩的宝座。进入至圣所不需要花时间，因为至圣所和我们的灵之间，没有距离。每当我们从深处呼喊“哦，主耶稣”，我们立刻就在至圣所里，摸着施恩的宝座。我们何等需要摸着施恩的宝座！（希伯来书生命读经，三六一页）

参读：希伯来书生命读经，第二十七、三十五篇。

According to the Old Testament, whenever the high priest went into the presence of God in the Holy of Holies, he bore upon his shoulders two onyx stones on which were engraved the names of the children of Israel (Exo. 28:9-12). He also wore the breastplate in which were set twelve precious stones engraved with the names of the children of Israel (vv. 15-30). This signifies that the people of Israel were on the shoulder and breast of the high priest. Since the shoulder signifies strength and the breast signifies love, the people of God were on the strength and in the love of the high priest. When the high priest was in the Holy of Holies, he brought all the people of God along with him. In the eyes of God, when he was there, all the people of God were there with him. Likewise, when God looks at Christ, our High Priest in the Holy of Holies, He sees us upon His shoulder and breast. Our High Priest in the Holy of Holies in the heavens bears us and wears us before God. Even now we are upon His shoulder and upon His breast in the Holy of Holies. We are there with Him in the shekinah glory of God.

As Christ bears us before God in the Holy of Holies, He ministers God into our being. (The Conclusion of the New Testament, p.3748)

Coming forward to the throne of grace is absolutely a matter in our spirit. If we are in the mind, it will be difficult for us to enter into the Holy of Holies. If we are a soulish person staggering in the wilderness of our soul, we shall be far away from the Holy of Holies. Since our spirit is the place of God's habitation today, it is the gate of heaven where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us. Whenever we turn to our spirit, we enter into the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. For this, we need the living word of God to pierce into the depths of our being and separate our spirit from our wandering mind. As long as we are in our spirit, we have the gate of heaven. Within the gate is the throne of grace. It takes no time whatever to enter into the Holy of Holies, because there is no distance between it and our spirit. Whenever we say from the depths of our being, "O Lord Jesus," we are immediately in the Holy of Holies, touching the throne of grace. How we need to touch the throne of grace! (Life-study of Hebrews, pp. 299-300)

Further Reading: Life-study of Hebrews, msgs. 27, 35

## 第五周●周六

### 晨兴喂养

罗八 28～29 “还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

虽然基督作大祭司照顾我们，但对于祂该如何照顾我们，我们都有自己的想法和感觉。…主照顾我们的方法常和我们所巴望的不同。…主可能不答应求医治的祷告。祂照顾某人，可能让那人因病而死。我们不知道什么对我们有益，但是主知道，祂知道我们在地上的生活需要什么。

但是我能这样说，主照顾我们，总是积极的。有一天我们会看见祂，并要敬拜祂。有人可能对祂说，“主耶稣，赦免我向你抱怨我的情况。现在我知道神为着我的旨意都是美好的。”我们的大祭司正在妥善地照顾我们众人（路加福音生命读经，七七七至七七九页）。

### 信息选读

当使徒保罗祷告主，求主挪开那根刺的时候（林后十二 7～8），主却对他说，“我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。”（9）主没有挪开那根刺，反将祂自己当作恩典分赐到保罗里面，使保罗认识祂是如何宝贵、全足。我们这样经历基督是把我们担负在祂肩膀上和胸前，并把神供应到我们里面的大祭司，就是在至圣所里的经历；我们在至圣所享受神自己和祂一切的丰富。当我们进到这种经历时，很难说我们在哪里，究竟发生了什么事。我们只能说，我们是在大祭司的肩膀上和胸前，祂正在供应

## << WEEK 5 — DAY 6 >>

### Morning Nourishment

Rom. 8:28-29 And we know that all things work together for good to those who love God, to those who are called according to His purpose. Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

Although Christ as the High Priest is taking care of us, we all have our own thought and feeling as to how He should care for us....However, often the Lord's way of caring for us is different from what we desire....The Lord may not answer a prayer for healing. In His care for a certain one, He may allow that one to die of his illness. We do not know what is good for us, but the Lord knows. He knows what is needed for our life on earth.

Nevertheless, I can say this: the Lord's care for us is always positive. One day we shall see Him and worship Him. Some of us may say to Him, "Lord Jesus, forgive me for complaining to You about my situation. Now I know that God's will for me is good." Our High Priest is taking good care of us all. (Life-study of Luke, pp. 670-671)

### Today's Reading

When the apostle Paul prayed to the Lord, asking Him to remove the thorn (2 Cor. 12:7-8), the Lord said, "My grace is sufficient for you, for My power is perfected in weakness" (v. 9). Instead of removing that thorn, the Lord imparted Himself into Paul as grace, enabling the apostle to know how precious and sufficient He is. This experience of Christ as our High Priest who bears us on His shoulder and breast and ministers God into us is an experience in the Holy of Holies, where we enjoy God Himself and all His riches. When we enter into this experience, it is difficult to say where we are or what is happening. We can only say that we are upon the shoulders and breast of our High Priest and that He is ministering something comforting and strengthening into us. This experience of

我们，叫我们里面得着安慰和力量。这种对基督作我们大祭司的经历，乃是最高的经历和享受。我们都必须学习在至圣所里，留在祂的肩上和胸前。我们不该满足于只作外院子的基督徒，也不该徘徊在圣所里。我们必须竭力往前，进入至圣所，那里有神的同在和荣耀（新约总论第十三册，六五页）。

王上八章三十一至四十八节提到神垂听祂选民祷告的七种情形。…末了的情形（48）强调三件事：圣地，预表基督是神分给信徒的分（见申八7注1）；圣城，表征在基督里神的国（诗四八1～2）；圣殿，表征神在地上的家，召会（弗二21，提前三15）。这是关乎神经纶的三件紧要的事。在被掳到巴比伦期间，但以理把窗户开向耶路撒冷，一日三次，向着圣地、圣城与圣殿祷告（但六10）。这指明当我们向神的祷告是向着神永远经纶里的目标，就是基督、神的国、与神的家时，神必垂听我们的祷告。这意思是说，不论我们为谁祷告，我们的祷告都该对准神的权益，就是对准基督与召会—神在地上的权益，以完成神的经纶（圣经恢复本，王上八48注1）。

升天的基督不仅顾到我们和我们的利益，祂也顾到神的愿望。这位大祭司顾到神的需要，过于我们的需要。神要灯台，所以主建立灯台，并修剪灯盏以彰显神（启一13，二1）。这工作包括祂造就圣徒并建造召会。

基督作了在诸天里的大祭司，祂的职事有一个目标—新耶路撒冷。新耶路撒冷乃是基督在祂升天里工作的完成，凡基督现今在祂升天里所作的，都要完成于要来的新耶路撒冷（路加福音生命读经，七七九、七八一页）。

参读：新约总论，第三百七十二、三百七十四至三百七十五篇；路加福音生命读经，第七十九篇。

Christ as our High Priest is the highest experience and enjoyment. We all must learn to stay here on His shoulders and on His breast in the Holy of Holies. We should not be content to remain as outer-court Christians; neither should we be Christians staggering in the Holy Place. We must press on into the Holy of Holies, where God's presence and shekinah glory are. (The Conclusion of the New Testament, pp. 3748-3749)

First Kings 8:31-48 mentions seven conditions concerning God's listening to the prayers of His elect. In...the last condition three things are stressed (v. 48): the Holy Land, typifying Christ as the portion allotted by God to the believers (see footnote 1 on Deut. 8:7); the holy city, signifying the kingdom of God in Christ (Psa. 48:1-2); and the holy temple, signifying God's house, the church, on the earth (Eph. 2:21; 1 Tim. 3:15). These are the three crucial things regarding God's economy. During the Babylonian captivity Daniel prayed toward the Holy Land, the holy city, and the holy temple three times a day by opening his window toward Jerusalem (Dan. 6:10). This indicates that God will listen to our prayer when our prayer to God is toward Christ, the kingdom of God, and the house of God as the goal in God's eternal economy. This means that no matter for whom we are praying, our prayers should be aimed at the interests of God, that is, at Christ and the church as God's interests on earth, for the fulfilling of God's economy. (1 Kings 8:48, footnote 1)

The ascended Christ cares not only for us and our welfare: He cares for God's desires. This High Priest cares more for God's need than for our need. God wants lampstands. Therefore, the Lord establishes lampstands and trims the lamps for the expression of God (Rev. 1:13; 2:1). This work includes His edifying of the saints and His building up of the church.

Christ's ministry as the High Priest in the heavens has a destination—the New Jerusalem. The New Jerusalem will be the consummation of Christ's work in His ascension. Whatever Christ is now working in His ascension will consummate in the coming New Jerusalem. (Life-study of Luke, pp. 671-673)

Further Reading: The Conclusion of the New Testament, msgs. 372, 374-375; Life-study of Luke, msg. 79

# 第五周诗歌

161

## 赞美主 — 祂的万有包罗性

8 6 8 6 双 (英 193)

降 B 大调

6/8

5 | 3 7 2 1 6 | 5 6 5 5 | 6 7 1 1 2 3 | 2 · 2

一 哦 主,于我 你 是何丰,是 我 一 切 一 切;

5 | 3 7 2 1 6 | 5 6 5 5 | 6 6 7 6 5 | 1 · 1

我 的 需 要 无 论 多 多,你 全 应 付 无 缺。

3 | 3 3 3 4 #5 | 6 7 1 3 | 2 1 7 6 7 6 | 5 · 5 5 |

我 心 欣 赏 你 之 所 是,我 灵 向 你 敬 拜; 因

3 7 2 1 6 | 5 6 5 5 | 6 6 7 6 5 | 1 · 1 ||

着 享 受 你 的 丰 富,对 你 满 了 感 戴。

- |   |   |   |  |
|---|---|---|--|
| 二 你是先知,神所兴起,<br>如同摩西,指明神意,<br>又像约拿,被神差遣,<br>借这死与生的表记, | 富有神的权能;<br>我们得以照行。<br>经过死而复活;<br>使我相信悔过。  | 五 你是祭司,神所差来,<br>像撒冷王,麦基洗德,<br>带饼和酒从神而来,<br>将神带来,使我得享    | 作神君尊祭司;<br>为神前来服事。<br>作我应时供应;<br>祂的所有丰盛。 |
| 三 你是先知,人间兴起,<br>像以利沙,充满爱心,<br>像以赛亚,满有恩惠,<br>使我得享祂作一切, | 满有亮光、能力;<br>对人广行神迹。<br>启示神的基督,<br>实际而又丰富。 | 六 你是君王,如同大卫,<br>为神争战,征服仇敌,<br>得着权柄,登上宝座,<br>乃是运用神圣权柄,   | 体贴神的心愿;<br>神的心愿成全。<br>非凭人手掌管;<br>为神作王掌权。 |
| 四 你是祭司,人间选出,<br>好像亚伦,蒙神所召,<br>凭爱将我带到神前,<br>因爱在彼为我代祷,  | 作我圣洁祭司;<br>代人神前服事。<br>像大祭司一般;<br>我的软弱承担。  | 七 你是君王,像所罗门,<br>凭着智慧作王治理,<br>现今在你圣徒中间,<br>将来要同我们作王,     | 带着和平执政;<br>为建神殿经营。<br>凭爱隐着掌权;<br>王权显于众前。 |
|   |   | 八 你是祭司、先知、君王,<br>对神、对人,你的价值,<br>我们珍爱你之所是,<br>对你献上敬拜、赞美, | 所是何其丰美;<br>我们凭爱宝贵。<br>全人受你吸引;<br>永远感激不尽。 |

# WEEK 5 — HYMN

## Dear Lord, Thou art so much to us

### Praise of the Lord — His All-Inclusiveness

193

1. Dear Lord, Thou art so much to us, Thou art our all in all; What

Thou art ful - ly meets our needs, Though they be great or small. Our

hearts ap - pre - ciate what Thou art, Our spir - its wor - ship Thee; Our

grate - ful praise to Thee we give As we Thy rich - es see.

- |  |  |
|--|--|
| 2. Thou art the Prophet raised by God,<br>With pow'r for God to speak;<br>Like Moses, Thou God's plan hast shown,<br>That we God's will may seek.<br>Thou art like Jonah sent by God,<br>To enter death and live,<br>That by this sign of death and life,<br>We may in Thee believe.       | 6. Thou art the King as David was,<br>And God's desire dost seek;<br>The battle fought, the foe subdued,<br>God's heart Thou dost bespeak.<br>Thou art empowered on the throne,<br>Not with a human rod,<br>But with authority divine<br>To reign for us and God.                                  |
| 3. Thou art the Prophet raised from men,<br>To speak with pow'r and light;<br>Thou, like Elisha, filled with love,<br>Thy miracles in might.<br>Thou, like Isaiah, full of grace,<br>God's Christ dost e'er reveal,<br>That we may share this Christ of all<br>As life both rich and real. | 7. Thou art the King like Solomon,<br>Whose rule with peace was filled;<br>With wisdom Thou dost reign in pow'r<br>And Thou God's house dost build.<br>As King unseen Thou reignest now<br>Among Thy saints with love;<br>One day, when Thou shalt reign with us,<br>Thou wilt Thy kingship prove. |
| 4. Thou art the Priest from us to God,<br>The holy Priest for us,<br>Like Aaron called of God from men,<br>For us Thou servest thus.<br>In love Thou bearest us to God,<br>The great High Priest to serve;<br>With love Thou intercedest there<br>And dost with strength preserve.         | 8. As King and Priest and Prophet too,<br>How precious, Lord, art Thou;<br>Thy worth to God, Thy worth to us,<br>We all with love avow.<br>O how we treasure what Thou art,<br>Our hearts are drawn by Thee;<br>To Thee we'll give our thanks and praise<br>Throughout eternity.                   |
| 5. Thou art the Priest from God to us,<br>The royal Priest of God;<br>Like Salem's King, Melchisedec,<br>The minister of God.<br>With bread and wine Thou cam'st from God<br>To us in time of need;<br>Thou cam'st with God that we in Him<br>Might fully share indeed.                    |  |

申言稿：\_\_\_\_\_

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**Composition for prophecy with main point and sub-points:**

This image shows a single page of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.