

Eight Vital Practices of a New Testament Priest

Scripture Reading: 1 Pet. 2:5, 9; Acts 26:19; Rom 15:16; 2 Tim. 3:16; Matt. 16:18;
Eph. 4:11-12; John 6:57; Col. 1:29; Matt. 24:14; Gal. 6:15; 1 Cor. 15:45

- I. **Throughout our history in the Lord's recovery, all of our practices have been according to what we have seen of the Lord's revelation, of the heavenly vision—Acts 1:14; 26:19:**
 - A. Every practice in the New Testament is according to the divine revelation, the heavenly vision, of the church—Matt. 16:18.
 - B. The Greek word rendered “practice” in 1 John 1:6 is *poieo*, a word that denotes doing things habitually and continually by abiding in the things—1 John 2:17, 29; 3:4.
 - C. We need to learn to do these things habitually and in a continuous way. Don't just do them occasionally, but as a practice, a habit—1 Tim. 4:15–16.
- II. **In the advance of the Lord's recovery today, we need to be brought into the practice of the New Testament priesthood of the gospel of God—Rom. 1:1, 15:16:**
 - A. We need to contact God the Spirit by praying—John 4:24; Luke. 1:9–10:
 1. Priests are a people of incense; their work is mainly to burn the incense: A priest is a person who burns the incense inwardly to contact the Lord—Exo. 30:7; Rev.8:3.
 2. Burning the incense typifies praying. Burning the incense signifies our praying in and with the resurrected and ascended Christ. This is the kind of habit we need to build up—Luke 1:9; Exo. 30:8.
 3. When we pray in the way of expressing Christ, it is not only we who are praying but also Christ who is praying within us; we and Christ become one by praying, and our prayer to God is sweet incense ascending to Him—Psa. 141:2, Rev. 8:4.
 - B. We also need to contact God the Word by reading the Bible—2 Tim. 3:16; John 5:39-40; Eph. 6:17-18; Jer. 15:16:
 1. In [Exodus 30:7-8] whenever the priests burned the incense, they lit the lamp, and whenever they lit the lamp, they burned the incense.
 2. This means that whenever we read the Word (light the lamp), we must pray (burn the incense)—Eph. 6:17–18.
 - C. We should also read some spiritual books or Life-study messages—Acts 8:30–31:
 1. When we read the life-studies, we must touch Him—John 10:10b.
 2. It is a matter of your inwardly touching the Lord and being supplied in spirit through reading the Word, praying, and reading the life-study messages—John 6:63; Eph. 6:17–18.
 - D. The Christian life is a life of daily enjoying the Lord by eating Him—John 6:57:
 1. Our spiritual eating must be continual and unceasing. Beginning from our morning time with the Lord, we should eat the Lord throughout the day—Psa. 88:13; 92:2; 130:6; John 6:51.
 2. The priesthood comes out of eating, drinking, enjoying, and being filled with Christ. If we want to enjoy Christ in a thorough, multifaceted, and full way, we must function as a priest—Isa. 55:1; Psa. 36:8–9; Eph. 5:19; Rev. 22:18.

3. The first item of furniture in the Holy Place was the showbread table (Exo. 40:22-23), which signifies Christ as our life supply (John 6:35, 57). Because those who ate the bread displayed on the showbread table were priests, this table indicates that Christ is a feast for God's priests.
- E. We are the New Testament priests of the gospel of God—Rom. 15:16; Col. 1:29:
1. 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—Gal. 4:19; 1 Pet. 2:5, 9.
 2. Paul was a priest who was laboring and ministering. He was a laboring priest of the gospel of God. We are not merely preachers of the gospel but priests of the gospel—Rev. 1:6, 5:10.
 3. 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—1 Cor. 3:14; 2 Cor. 5:10; Rom. 14:10.
- F. Matthew 28:19 says, “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit”:
1. This is to make the heathen the kingdom people for the establishing of His kingdom, which is the church, even today, on this earth.
 2. The Lord has opened up this matter to us so that wherever we go with the recovery of the church, the gospel of the kingdom will be preached—Matt. 24:14.
- G. Our work is to build up local churches for the building up of the Body of Christ—Eph. 4:11–12:
1. 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 offer them to God, and the goal of our service is the building up of the Body of Christ—Rom. 15:16; 12:4-5; 1 Pet. 2:5, 9; Eph. 4:11-12, 16.
 2. The building up of a local church is not only for its own building up locally (1 Cor. 14:3), but for the building up of the entire Body of Christ universally (Eph. 4:12).
- H. In the Lord's recovery, there should only be one work in one move with one ministry for the building up of the one Body—Eph. 4:12; 1 Cor. 12:12:
1. The Lord's recovery is for the building up of the Body of Christ. All the churches are one Body, and the co-workers should be doing not a regional work but a universal work for the universal Body—Matt. 16:18; Eph. 2:21-22.
 2. Since the Body of Christ is uniquely one universally, the fellowship of the Body of Christ also is uniquely one universally—Eph. 4:4; 1 John. 1:3.
- III. This way is absolutely not in the old creation or the natural realm. Rather it is in the new creation and the realm of resurrection. This is why in everything we have to trust in the resurrected Lord, in His resurrection power, in His authority in ascension, and in His all-inclusive Spirit—Gal. 6:15; John 11:25; Eph. 1:22; 1 Cor. 15:45.**

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