二〇一五年国殇节特会

需要新的复兴

第五篇

按着神牧养（一）

照着主耶稣和使徒保罗的榜样，凭顾惜与喂养而牧养人

读经：约十 11，来十三 20，彼前五 4，弗五 29，约二一 15～17，徒二十 20，28，31，林后十一 28～29，林前九 22，林后十二 15，林前八 1，十三 4～8 上

纲　目

周　一

壹 我们必须照着主耶稣在祂尽职时的榜样牧养人，以完成神永远的经纶—太九 36，约十 11，来十三 20，彼前五 4：

一 在神完整的救恩中，神整个新约经纶的内容，乃是基督作为人子顾惜我们，并作为神子喂养我们—弗五 29：

1 基督是人子，来救赎我们脱离罪，借着祂的死，完成祂法理的救赎（提前一 15，弗一 7）—顾惜。

2015 MEMORIAL DAY CONFERENCE

THE NEED FOR A NEW REVIVAL

Message Five

Shepherding according to God (1)

Shepherding People by Cherishing and Nourishing Them according to the Pattern of the Lord Jesus and of the Apostle Paul

Scripture Reading: John 10:11; Heb. 13:20; 1 Pet. 5:4; Eph. 5:29; John 21:15-17; Acts 20:20, 28, 31; 2 Cor. 11:28-29; 1 Cor. 9:22; 2 Cor. 12:15; 1 Cor. 8:1; 13:4-8a

Outline

Day 1

I. We need to shepherd people according to the pattern of the Lord Jesus in His ministry for carrying out God's eternal economy—Matt. 9:36; John 10:11; Heb. 13:20; 1 Pet. 5:4:

A. The content of God's entire New Testament economy in His complete salvation is Christ as the Son of Man cherishing us and as the Son of God nourishing us—Eph. 5:29:

1. Christ as the Son of Man came to redeem us from sin, accomplishing His judicial redemption through His death (1 Tim. 1:15; Eph. 1:7)—cherishing.

2 基督是神子，来将神圣的生命丰盛地分赐到我们里面，在祂的复活里，完成祂生机的拯救（约十 10，林前十五 45 下）—喂养。

周　二

二 在路加十五章里，主耶稣揭示三一神对罪人拯救的爱—1 ～ 2 节：

1 我们必须跟随经过过程之三一神寻找并得着堕落之人的步骤—3 ～ 7，8 ～ 10，17 ～ 18 节。

2 我们没有父的爱和赦免的心，也没有救主牧养和寻找的灵，这是我们不结果子的原因。

3 我们必须在耶稣的人性里顾惜人（使他们快乐，并使他们觉得愉快和舒适）—太九 10，路七 34。

4 我们必须在基督的神性里喂养人（以那在三个时期中尽其职事之包罗万有的基督喂养他们）—太二四 45 ～ 47。

周　三

三 基督不是来作审判官，乃是来作医生，医治、恢复、点活并拯救患麻风、（八 2 ～ 4、）瘫痪、（5 ～ 13，九 2 ～ 8、）发烧、（八 14 ～ 15、）鬼附、（16，28 ～ 32、）患各样疾病的、（16、）以及受人藐视的税吏并罪人，（九 9 ～ 11，）使他们能重新构成，成为祂属天国度的子民—12 ～ 13 节。

四 祂必须经过撒玛利亚，特意绕道去叙加，要得着一个不道德的妇人，借着请那妇人给祂水喝，而顾惜她，好用涌流的三一神作生命的水喂养她—约四 3 ～ 14。

2. Christ as the Son of God came to impart the divine life into us abundantly, carrying out His organic salvation in His resurrection (John 10:10; 1 Cor. 15:45b)—nourishing.

Day 2

B. In Luke 15 the Lord Jesus unveiled the saving love of the Triune God for sinners—vv. 1-2:

1. We need to follow the steps of the processed Triune God in seeking and gaining fallen people—vv. 3-7, 8-10, 17-18.

2. Our not having the Father's loving and forgiving heart and the Savior's shepherding and seeking spirit is the reason for our barrenness.

3. We need to cherish people (to make them happy and to make them feel pleasant and comfortable) in the humanity of Jesus—Matt. 9:10; Luke 7:34.

4. We need to nourish people (to feed them with the all-inclusive Christ in His ministry of three stages) in the divinity of Christ—Matt. 24:45-47.

Day 3

C. Christ came not as a Judge but as a Physician to heal, recover, enliven, and save the lepers (8:2-4), paralytics (vv. 5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (vv. 16, 28-32), those ill with all kinds of diseases (v. 16), despised tax collectors, and sinners (9:9-11) that they might become reconstituted to become people of His heavenly kingdom—vv. 12-13.

D. He had to pass through Samaria, purposely detouring to Sychar to gain one immoral woman, cherishing her by asking her to give Him something to drink that He might nourish her with the flowing Triune God as the water of life—John 4:3-14.

五 祂是没有罪的一位，但祂不定罪那行淫的妇人，却顾惜她，在法理一面赦免她的罪，并在生机一面使她从罪得自由—八 1 ～ 11，32，36。

六 祂到耶利哥，只是为着要探访并得一个人，就是税吏长，而祂的传扬乃是一种牧养—路十九 1 ～ 10。

七 祂借着给孩子们按手，而顾惜那些父母—太十九 13 ～ 15。

周　四

八 基督借着钉十字架而拯救的第一个人，乃是一个判处死刑的强盗—路二三 42 ～ 43。

九 主托付彼得喂养祂的小羊，并牧养祂的羊，乃是要使徒的职事与祂天上的职事合并，一同照顾神的群羊，就是产生基督身体的召会—约二一 15 ～ 17，来十三 20，彼前五 1 ～ 4，二 25，参来十三 17：

1 在祂天上的职事里，基督这位大祭司胸间束着金带，正在顾惜、喂养众召会—启一 12 ～ 13。

2 在祂天上的职事里，基督是群羊的大牧人，要根据神的永约，终极完成新耶路撒冷—来十三 20 ～ 21。

周　五

贰 我们必须照着使徒保罗的榜样牧养人，他是好牧人，照顾神的群羊—提前一 16，徒二十 28：

E. As the One without sin, He did not condemn the adulterous woman but cherished her for the forgiveness of her sins judicially and for the setting free from her sins organically—8:1-11, 32, 36.

F. He went to Jericho just to visit and gain one person, a chief tax collector, and His preaching was a shepherding—Luke 19:1-10.

G. He cherished the parents by laying His hands on their children—Matt. 19:13-15.

Day 4

H. The first one saved by Christ through His crucifixion was a robber sentenced to death—Luke 23:42-43.

I. The Lord's commissioning Peter to feed His lambs and shepherd His sheep was to incorporate the apostolic ministry with His heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ—John 21:15-17; Heb. 13:20; 1 Pet. 5:1-4; 2:25; cf. Heb. 13:17:

1. In His heavenly ministry, Christ as the High Priest, with a golden girdle on His breast, is cherishing and nourishing the churches—Rev. 1:12-13.

2. In His heavenly ministry, Christ is the Great Shepherd of the sheep to consummate the New Jerusalem according to God's eternal covenant—Heb. 13:20-21.

Day 5

II. We need to shepherd people according to the pattern of the apostle Paul as a good shepherd, taking care of God's flock—1 Tim. 1:16; Acts 20:28:

一 保罗牧养圣徒，就象乳养的母亲和劝勉的父亲一样—帖前二 7 ～ 8，11 ～ 12。

二 保罗牧养在以弗所的圣徒，“或在公众面前，或挨家挨户”（徒二十 20）教导他们，并且流泪劝戒每一位圣徒，甚至三年之久，（31，19，）将神一切的旨意告诉他们。（27。）

三 林后三章二至三节启示，保罗用赐生命的灵为素质来写基督的活信：

1 因着信徒是基督的信，所以他们也是写在使徒心里的信；今天我们把基督供应给别人的时候，基督就写到我们所供应的人里面，同时也写到我们里面。

2 这意思是，我们永不能忘记那些我们曾把基督供应给他们的人；只写一次却产生了两个正本，牵连到两颗心成为一。

四 保罗亲密地关切信徒—七 3，门 7，12。

五 他下到软弱之人的水平上，好使他能得着他们—林后十一 28 ～ 29，林前九 22，参太十二 20。

周　六

六 为着圣徒的缘故，他乐意花费他所有的，指他的财物；并花费他所是的，指他这人—林后十二 15。

七 他是奠祭，与基督这产生酒的是一，牺牲他自己，使别人得以享受基督—腓二 17，士九 13，弗三 2。

A. Paul shepherded the saints as a nursing mother and an exhorting father—1 Thes. 2:7-8, 11-12.

B. Paul shepherded the saints in Ephesus by teaching them “publicly and from house to house” (Acts 20:20) and by admonishing each one of them with tears even for as long as three years (vv. 31, 19), declaring to them all the counsel of God (v. 27).

C. Second Corinthians 3:2-3 reveals that Paul wrote living letters of Christ with the life-giving Spirit as the essence:

1. Because the believers are a letter of Christ, they are also the letter inscribed in the heart of the apostles; today while we are ministering Christ to others, Christ is simultaneously written in the one to whom we are ministering and also in us.

2. This means that we can never forget those to whom we have ministered Christ; the one writing produces two original copies and involves two hearts becoming one.

D. Paul had an intimate concern for the believers—7:3; Philem. 7, 12.

E. He came down to the weak ones' level so that he could gain them—2 Cor. 11:28-29; 1 Cor. 9:22; cf. Matt. 12:20.

Day 6

F. He was willing to spend what he had, referring to his possessions, and to spend what he was, referring to his being, for the sake of the saints—2 Cor. 12:15.

G. He was a drink offering, one with Christ as the wine producer, sacrificing himself for others' enjoyment of Christ—Phil. 2:17; Judg. 9:13; Eph. 3:2.

八 他是那灵的执事，借着被那灵充满，凭灵而行，使神得着荣耀，而尊重神；并借着将那灵服事给人，作他们的供应，而尊重人—林后三 6，8，加五 16，25，士九 9。

九 保罗在他的教训里指明，召会是养育人的家，是医治并恢复人的医院，也是教导并造就人的学校—弗二 19，帖前五 14，林前十四 31。

十 保罗启示，我们为着建造基督的身体，要成为什么，或要作什么，极超越的路乃是爱—八 1，十二 31，十三 4 ～ 8 上。

叁 “我盼望因着我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有一次大的复兴”—活力排，四九页。

H. He was a minister of the Spirit to honor God by being filled with the Spirit to walk by the Spirit for His glory and to honor man by ministering the Spirit to them for their supply—2 Cor. 3:6, 8; Gal. 5:16, 25; Judg. 9:9.

I. Paul indicated in his teaching that the church is a home to raise up people, a hospital to heal and recover them, and a school to teach and edify them—Eph. 2:19; 1 Thes. 5:14; 1 Cor. 14:31.

J. Paul revealed that love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—8:1; 12:31; 13:4-8a.

III. “I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ’s wonderful shepherding, there will be a big revival in the recovery”—The Vital Groups, p. 40.

第五周 · 周一

晨兴喂养

路十五 1 ～ 2 “众税吏和罪人都挨近耶稣，要听祂。法利赛人和经学家纷纷的唧咕议论说，这个人接待罪人，又同他们吃饭。”

约十 10 ～ 11 “…我来了，是要叫羊〔人〕得生命，并且得的更丰盛。我是好牧人，好牧人为羊舍命。”

神整个新约经纶的内容，乃是基督作为人子顾惜我们，并作为神子喂养我们。…在四卷福音书中所描绘的耶稣，是非常顾惜人的。祂来到世上，就是要顾惜人。众人都需要祂来顾惜他们，使他们快乐、受安慰、得安息。祂若以神圣的身分来到我们这里，就会使我们受惊吓。但甚至罪大恶极的税吏，也能像朋友一样与祂同坐，与祂一同吃喝交谈（路十五 1，太九 10）。自义的经学家和法利赛人看见祂与税吏和罪人一同吃喝，就受不了。他们不知道自己也需要祂作他们的医生。…四卷福音书启示，基督这位顾惜人的人子，来应付每一个堕落罪人的需要。如果你患了麻风病，祂要洁净你。如果你是瞎眼的，祂要给你视力。这就是在四卷福音书中的耶稣（活力排，九九、一〇一页）。

信息选读

基督丰满的职事有三个时期，就是成肉体的时期、总括的时期和加强的时期。祂在第一个成肉体时期中的职事，乃是顾惜人、吸引人归祂。有一次祂行走在拥挤的群众中，一个患病的妇人迫切的去摸祂的衣服缝子，就得了医治（太九 20 ～ 22）。每一个人都需要祂，都能靠近祂，都能摸着祂。凡来到祂这里的，祂总不弃绝。祂接纳所有的人，没有偏爱或偏袒。

‹‹ WEEK 5 — DAY 1 ››

Morning Nourishment

Luke 15:1-2 Now all the tax collectors and sinners were drawing near to Him to hear Him. And both the Pharisees and the scribes murmured among themselves, saying, This man welcomes sinners and eats with them.

John 10:10-11 ...I have come that they may have life and may have it abundantly. I am the good Shepherd; the good Shepherd lays down His life for the sheep.

The content of God's entire New Testament economy is Christ as the Son of Man cherishing us and as the Son of God nourishing us....The Jesus who is portrayed in the four Gospels is very cherishing. He came to the world just to cherish people. All people need Him to cherish them, to make them happy, comfort them, and give them rest. If He came to us in His divine status, this would intimidate us. But even the most sinful tax collectors could sit with Him as friends, eating and talking with Him (Luke 15:1; Matt. 9:10). The scribes and Pharisees, the self-justified ones, could not bear to see Him eating with tax collectors and sinners. They did not realize that they also needed Him to be their Physician....The four Gospels reveal Christ as the cherishing Son of Man to meet the need of every fallen sinner. If you are sick of leprosy, He will cleanse you. If you are blind, He will give you sight. This is the Jesus in the four Gospels. (The Vital Groups, pp. 80-81)

Today's Reading

The full ministry of Christ is in three stages: incarnation, inclusion, and intensification. His ministry in the first stage of incarnation was to cherish people, to draw and attract people to Him. Once He was walking in a pressing crowd, and a sick woman desperately touched the fringe of His garment and was healed (Matt. 9:20-22). Everyone needs Him, can approach Him, and can touch Him. No one who came to Him was rejected by Him. He receives all without preference or discrimination.

祂的眷临就是祂的顾惜。祂在十字架上的死，是祂最大的顾惜，为要救赎我们。若没有祂的救赎，谁能到祂哪里？当我们听见祂死在十字架上的故事，我们就流下眼泪。我们受了祂的吸引。

在复活里，祂变化形像成为赐生命的灵，就是全备供应的灵（林前十五 45 下，腓一 19）。这灵是为着喂养。从使徒行传到各卷书信，基督这包罗万有的灵喂养我们。这喂养产生召会，建造基督的身体，并要终极完成新耶路撒冷。由于召会的堕落，在启示录里基督的喂养就加强七倍，以达成神永远的目标，就是新耶路撒冷。祂喂养的总和，就是这伟大的宇宙城，也就是神的扩大和彰显。这城乃是基督这赐生命、七倍加强之灵全备供应的终极完成，使我们得着喂养。新约是由两部分—顾惜和喂养—所组成。有了这样的启示，整本新约对我就成了一本新的书。

神差祂的儿子，在祂的人性里为我们的罪作了平息的祭物（约壹四 10）—顾惜。基督是人子，来作赎罪祭，平息罪人与神之间的情形。…神差祂的儿子到我们这里来，使我们在祂的神性里借着祂得生并活着（9）—喂养。这可由约翰三章十六节得着证实：神将祂的独生子赐给我们，使我们这些信入祂的，借着祂在祂人性里的救赎，不至灭亡（顾惜），反而在祂的神性里得着永远的生命（喂养）。神将祂的独生子赐给我们，好在法理一面在祂的人性里救赎我们，使我们在祂的神性里得着永远的生命，好让祂在生机一面拯救我们。

基督是人子，来救赎我们脱离罪（提前一 15）—顾惜。这是新约的第一部分。

基督是神子，来将神圣的生命丰盛的分赐到我们里面（约十 10）—喂养。这是新约的第二部分（活力排，一〇一至一〇二、一〇八至一〇九页）。

参读：活力排，第六、九、十四篇。

His visiting was His cherishing. His death on the cross was the biggest cherishing to redeem us. Without His redemption, who could come to Him? When we heard the story of His death on the cross, our tears came down. We were attracted by Him.

In resurrection He was transfigured to become the life-giving Spirit, the Spirit of the bountiful supply (1 Cor. 15:45b; Phil. 1:19). This Spirit is for nourishing. As the all-inclusive Spirit from Acts through the Epistles, Christ nourishes us. This nourishing produces the church, builds up the Body of Christ, and will consummate the New Jerusalem. Because of the church's degradation, Christ's nourishing becomes sevenfold intensified in the book of Revelation to bring forth the eternal goal of God, the New Jerusalem. The totality of His nourishing will be this great universal city, which is the enlargement and expression of God. This city is the consummation of the bountiful supply of Christ as the life-giving, sevenfold intensified Spirit for nourishing us. The New Testament is composed of just two sections—cherishing and nourishing. With this revelation the entire New Testament has become a new book to me.

God sent His Son as a propitiation for our sins in His humanity (1 John 4:10)—cherishing. As the Son of Man, Christ came to be the sin offering to appease the situation between the sinners and God....God sent His Son to us that we may have life and live through Him in His divinity (1 John 4:9)—nourishing. This is confirmed by John 3:16: God gave us His only begotten Son that we who believe into Him may not perish through His redemption in His humanity (cherishing) but may have eternal life in His divinity (nourishing). God gave His only begotten Son to redeem us in His humanity judicially so that we may have eternal life in His divinity for Him to save us organically.

Christ as the Son of Man came to redeem us from sin (1 Tim. 1:15)—cherishing. This is the first part of the New Testament.

Christ as the Son of God came to impart the divine life into us abundantly (John 10:10)—nourishing. This is the second part of the New Testament. (The Vital Groups, pp. 82, 86-87)

Further Reading: The Vital Groups, msgs. 6, 9, 14

第五周·周二

晨兴喂养

路十五４～５“你们中间谁有一百只羊，失去其中的一只，不把这九十九只撇在旷野，去找那失去的，直到找着么？找着了，就欢欢喜喜地扛在自己肩上，回到家里。”

我们必须跟随经过过程之三一神寻找并得着堕落之人的步骤。…〔在路加十五章，〕主说了三个奇妙的比喻，揭示三一神对罪人拯救的爱。

〔在第一个比喻中，〕子如同牧人，撇下九十九只羊，去寻找一只失去的羊（3～7）。

第二个比喻说到一个妇人寻找失落的银币（8～10）。这表征那灵寻找失丧的罪人。子的寻找，是在罪人的身外发生的，是借着祂救赎的死，在十字架上所完成的。那灵的寻找是里面的，由祂在悔改的罪人里面作工所完成的（活力排，四八至四九页）。

信息选读

因着子死在十字架上，以寻找罪人的步骤，以及那灵搜寻并洁净罪人里面的部分，而圣别罪人的步骤，罪人就醒悟过来。这可见于浪子醒悟过来，想要回到父亲那里（路十五17～18）。彼前一章二节启示，我们在蒙基督的血所洒之前，圣灵就圣别我们。这是祂寻找的圣别。罪人被那灵的寻找唤醒，使他回到父那里。当浪子回转时，他父亲就远远地看见他。这指明父亲一直在期望等候，天天巴望他儿子回来。父亲一看见他儿子，就跑去迎接他儿子回来（路十五20）。这给我们看见，父神跑来接纳回转的罪人。

‹‹ WEEK 5 — DAY 2 ››

Morning Nourishment

Luke 15:4-5 Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it? And when he finds it, he lays it on his shoulders, rejoicing.

We have to follow the steps of the processed Triune God in His seeking and gaining fallen people....[In Luke 15] the Lord told three wonderful parables, which unveil the saving love of the Triune God toward sinners.

The Son as the shepherd would leave the ninety-nine to seek the one lost sheep (Luke 15:3-7).

The second parable is that of a woman seeking a lost coin (vv. 8-10). This signifies the Spirit seeking a lost sinner. The Son's finding took place outside the sinner and was completed at the cross through His redemptive death. The Spirit's seeking is inward and is carried out by His working within the repenting sinner. (The Vital Groups, p. 39)

Today's Reading

Because of the Son's step of seeking the sinner by dying on the cross and the Spirit's step of sanctifying by searching and cleansing the sinner's inward parts, the sinner comes to his senses. This is shown by the prodigal son's coming to himself and desiring to return to his father (Luke 15:17-18). First Peter 1:2 reveals that before we received the sprinkling of Christ's blood, the Holy Spirit sanctified us. This is His seeking sanctification. The sinner is awakened by the Spirit's seeking to cause him to return to the Father. When the prodigal son returned, his father saw him while he was still a long way off. This indicates that the father was expectantly waiting and watching day by day for his son to return. When his father saw him, he ran to receive his returning son (Luke 15:20). This shows that God the Father runs to receive the returning sinners.

我信地上会有一个大复兴，但不是由少数属灵大汉带来的，乃是由基督身体的许多肢体，跟随经过过程之三一神寻找并得着堕落之人的步骤，成为牧人所带来的（活力排，四九至五〇页）。

我相信，没有父神爱和赦免的心，没有救主牧养和寻找的灵，乃是我们不结果子的原因。我知道你们都劳苦作工，但几乎没有果子。…一位良善温和的牧师可能没有特别的恩赐，如讲道的恩赐；他可能只是探望人，并且当人来聚会时欢迎他们；但是照着统计数字，这样的牧师一年也会得着百分之十的扩增。反观我们，甚至还没有百分之十的扩增。你能看见我们是何等的荒凉么？你们有许多人是优秀的讲员，认识较高的真理。…但因着我们缺少父那爱和赦免的心，以及子那牧养和寻找的灵，我们就没有果子。我们定罪人、规范人，却不牧养人、寻找人。我们缺少爱和牧养。这些是我们结果子，得着人的重要因素。…我们训练青年人去得着人，还是去规范人？我们必须重新省察自己的行为，如哈该所言（该一5）。我们的行为是不正确的；有些地方出了问题（对同工长老们以及爱主寻求主者爱心的话，四二至四三页）。

顾惜人是使人快乐、愉快、舒适。我们接触人时，必须带着令人愉悦的面容。我们应当快乐、欢欣。我们接触任何人，不可面带愁容。我们必须给人一种印象，我们真是快乐、欢愉的。否则，我们就无法顾惜人，使人快乐。

接着，我们就该喂养他们。我们与他们谈到婚姻、男女约会、政治、世局、教育时，是不可能喂养他们的。喂养人是以那在三个时期中尽其丰满职事之包罗万有的基督供应他们（活力排，一二八页）。

参读：活力排，第四篇；对同工长老们以及爱主寻求主者爱心的话，第三至四章。

I believe there will be a big revival on the earth, not by a few spiritual giants but by the many members of Christ's Body being shepherds who follow the steps of the processed Triune God in seeking and gaining fallen people. (The Vital Groups, pp. 39-40)

I believe that not having the Father's loving and forgiving heart and not having the Savior's shepherding and seeking spirit is the reason for our barrenness. I realize that you all work hard, but there is almost no fruit....A good, gentle pastor may not have a particular gift, such as the gift of speaking; he may simply visit people and welcome them when they come to his meeting, but according to statistics, he will have a ten-percent yearly increase. We, however, do not have even a ten-percent increase. Can you see how barren we are? Many of you are good speakers, knowing the higher truths....However, we do not have fruit because we are lacking in the Father's loving and forgiving heart and the Son's shepherding and seeking spirit. We condemn and regulate others rather than shepherd and seek them. We are short of love and shepherding. These are the vital factors for us to bear fruit, that is, to gain people....Do we train the young ones to gain people or to regulate people? We have to reconsider our ways, as Haggai said (Hag. 1:5). Our way is not right; something is wrong. (A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, pp. 40-41)

To cherish people is to make them happy and to make them feel pleasant and comfortable. We must have a pleasant countenance when we contact people. We should be happy and rejoicing. We should not contact anyone with a cheerless countenance. We must give people the impression that we are genuinely happy and pleasant. Otherwise, we will not be able to cherish them, to make them happy.

Then we should go on to nourish them. We do not nourish people when we speak to them about marriage, courtship, politics, the world situation, or education. To nourish people is to feed them with the all-inclusive Christ in His full ministry in three stages. (The Vital Groups, pp. 102-103)

Further Reading: The Vital Groups, msg. 4; A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, chs. 2-3

第五周 · 周三

晨兴喂养

太九 12 “耶稣听见，就说，强健的人用不着医生，有病的人才用得着。”

约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

属天国度的王，在祂尽职为着国度呼召人跟从祂的事上，是作医生，不是作审判官。审判官的审判是按着公义，医生的医治是按着怜悯和恩典。那些被祂作成属天国度子民的人，乃是患麻风（太八 2 ～ 4）、瘫痪（5 ～ 13，九 2 ～ 8）、发烧（八 14 ～ 15）、鬼附（16、28 ～ 32）、患各样疾病的（16）以及受人藐视的税吏并罪人（九 9 ～ 11）。若是祂作审判官，临到这些可怜的人，他们就都会被定罪、被弃绝，没有一个够资格、被选上并蒙呼召，成为属天国度的子民。然而祂来尽职是作医生，医治、恢复、点活并拯救他们，使他们能重新构成祂属天的新公民，给祂用以在这败坏的地上，建立祂属天的国（圣经恢复本，太九 12 注 1）。

信息选读

基督是人子（耶稣），从犹太往加利利去，绕道进入叙加城，到雅各井旁，特意要等候那位干渴、寻求水之不道德的撒玛利亚妇人（约四 3 ～ 9）—顾惜。成了人的这位神，从犹太往加利利去，并且特意绕道去一座小城，为要顾惜一个不道德的妇人。基督这位人子，是绕道的救主。

基督是神子，受神所差当作恩赐，将生命的水赐给妇人喝，这水要涌入永远的生命（10 ～ 14）—喂养。首先，祂是人子来顾惜她；然后，祂是神子，将那涌入新耶路撒冷（永远生命的总和）的活水赐给她。

‹‹ WEEK 5 — DAY 3 ››

Morning Nourishment

Matt. 9:12 ...When He heard this, He said, Those who are strong have no need of a physician, but those who are ill.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

In calling people to follow Him for the kingdom, the King of the heavenly kingdom ministered as a Physician, not as a Judge. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace. Those whom He made people of His heavenly kingdom were lepers (Matt. 8:2-4), paralytics (8:5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (8:16, 28-32), those ill with all kinds of diseases (8:16), despised tax collectors, and sinners (9:9-11). If He had visited these pitiful people as a Judge, all would have been condemned and rejected, and none would have been qualified, selected, and called to be the people of His heavenly kingdom. However, He came to minister as a Physician, to heal, recover, enliven, and save them that they might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth. (Matt. 9:12, footnote 1)

Today's Reading

Christ as the Son of Man (Jesus), going from Judea to Galilee, detoured into the city of Sychar, near Jacob's well, to purposely wait for the thirsty and water-seeking, immoral Samaritan woman (John 4:2-9)—cherishing. The very God who became a man traveled from Judea to Galilee, and He purposely detoured to a small city to cherish an immoral woman.

Christ as the Son of God, sent by God as a gift, gave her to drink the water of life which springs up into eternal life (John 4:10-14)—nourishing. First, He was the Son of Man to cherish her; then He was the Son of God to give her the living water that flows into the New Jerusalem, the totality of the eternal life.

基督是人子，不定罪那犯罪的妇人（八 11 下）—顾惜。这犯罪的妇人被经学家和法利赛人所控告，但最终他们都被基督所定罪。…主对妇人说，“没有人定你的罪么？”她说，“主啊，没有。”于是主说，“我也不定你的罪。”（10 ～ 11）这是顾惜。没有一个经学家和法利赛人能说，自己是无罪的。人子是唯一的无罪者，因此，只有祂有资格定罪那犯罪的妇人，但祂却不定那妇人的罪。祂来不是要定罪失丧者，乃是要拯救他们。

基督是神子（就是那“我是”），要叫她从罪得自由，而使她能不再犯罪（11 下、24、36）—喂养。根据出埃及三章十四至十五节，伟大的“我是”乃是耶和华的名。耶和华的意思是“我是那我是”。主告诉法利赛人，他们若不信祂是那“我是”，就必要死在他们的罪中（约八 24）。换句话说，他们必不会从他们的罪得自由，却要留在他们的罪中，直到死在他们的罪中。毫无疑问的，犯罪的妇人相信了主耶稣，以祂作那位“我是”，而从她的罪得了自由〔36〕。…唯有神的儿子在祂的神性里，能使我们有能力不再犯罪。祂是人子，不定罪我们，反而赦免我们；祂也是神子，要叫我们得自由，不再犯罪。

基督这位人子往耶利哥去，撒该爬到树上想要看祂，祂经过那里，往上一看，对他说，“撒该，快下来，今天我必须住在你家里”，为要顾惜撒该，好用祂的救恩喂养他（路十九 1 ～ 10）。

当祂的门徒拒绝人把他们的孩子带到祂那里，祂打断门徒的禁止，要他们把孩子带到祂那里，祂就给孩子们按手，而顾惜了那些父母（太十九 13 ～ 15）。门徒的禁止，必定冒犯了那些父母。我们经常禁止人，而不是顾惜人。主阻止了门徒的禁止（活力排，一〇五至一〇七、一二三、一二二页）。

参读：活力排，第十篇。

Christ as the Son of Man would not condemn the sinful woman (John 8:11b)—cherishing. This sinful woman was accused by the scribes and Pharisees, but eventually they were condemned by Christ....The Lord said to the woman, “Has no one condemned you?” She said, “No one, Lord.” Then He said, “Neither do I condemn you” (vv. 10-11). This is cherishing. None of the scribes and Pharisees could say that he was without sin. The Son of Man is the unique One without sin, so He was the only one qualified to condemn the sinful woman, but He would not do it. He came not to condemn the lost but to save them.

Christ as the Son of God (the very “I Am”) would free her from sin so that she could sin no more (John 8:11b, 24, 36)—nourishing. According to Exodus 3:14-15, the great “I Am” is the name of Jehovah. Jehovah means “I Am That I Am.” The Lord told the Pharisees that if they would not believe in Him as the I Am, they would die in their sins (John 8:24). In other words, they would never be freed from their sins but would remain in their sins until they would die in them. The sinful woman, no doubt, believed in the Lord Jesus, taking Him as the very I Am, to be freed from her sins [v. 36]....Only the Son of God in His divinity can enable us to sin no more. As the Son of Man, He will not condemn us but forgive us, and as the Son of God, He will free us from sinning.

Christ as the Son of Man went to Jericho, passed by the tree from which Zaccheus was expecting to see Him, and looked up and said to him, “Zaccheus, hurry and come down, for today I must stay in your house,” in order to cherish him that He might nourish him with His salvation (Luke 19:1-10).

When His disciples rejected people bringing their children to Him, He stopped their preventing and asked them to bring the children to Him, and He cherished the parents by laying His hands on their children (Matt. 19:13-15). The disciples’ preventing surely offended the parents. Quite often we are preventing people instead of cherishing people. The Lord stopped the disciples’ preventing. (The Vital Groups, pp. 84-86, 99, 98)

Further Reading: The Vital Groups, msg. 10

第五周 · 周四

晨兴喂养

约二一 15 ～ 16 “他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。”

我们的活力排是否有效能，可由我们一无分别地爱人得着证实。有些基督的同工可能觉得，我们应当让某些人受永远的沉沦。他们可能说，他们不爱某些人，就如抢银行的人。但是当基督钉在十字架上时，有两个强盗与祂同钉（太二七 38）。其中有一个强盗说，“耶稣啊，你来进入你国的时候，求你记念我。”（路二三 42）耶稣对他说，“我实在告诉你，今日你要同我在乐园里了。”（43）基督借着钉十字架而拯救的第一个人，不是一个上流人，乃是一个犯人，一个判处死刑的强盗。这是非常有意义的（活力排，八八页）。

信息选读

约翰二十一章乃是约翰福音的完成和总结，…给我们看见基督在天上的职事与使徒在地上的职事一起合作，以完成神新约的经纶。

当主在复活之后，并在祂升天之前，与祂的门徒在一起时，在祂一次的显现里，祂托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊（15 ～ 17）。…牧养乃是给群羊周全、柔细的照顾。…这是把使徒的职事与基督天上的职事合并，以照顾神的

‹‹ WEEK 5 — DAY 4 ››

Morning Nourishment

John 21:15-16 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs. He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

A proof that our vital group is prevailing is that we love people without any discrimination. Some Christian co-workers may feel that we should let certain persons suffer eternal perdition. They may say that they would not love certain persons, such as bank robbers. But while Christ was being crucified on the cross, two robbers were crucified with Him (Matt. 27:38). One of them said, “Jesus, remember me when You come into Your kingdom” (Luke 23:42). Jesus said to him, “Truly I say to you, Today you shall be with Me in Paradise” (v. 43). The first one saved by Christ through His crucifixion was not a gentleman, but a criminal, a robber, sentenced to death. This is very meaningful. (The Vital Groups, p. 71)

Today’s Reading

John 21 is the completion and consummation of the Gospel of John...showing that Christ’s heavenly ministry and the apostles’ ministry on the earth cooperate together to carry out God’s New Testament economy.

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearings, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17)....To shepherd is to take all-inclusive tender care of the flock....This is to incorporate the apostolic ministry with Christ’s heavenly ministry to

羊群，就是召会，结果带进基督的身体（约翰福音结晶读经，一五九至一六〇页）。

我们在启示录一章看见，基督是顾惜和喂养最好的模型。在一章十二至十三节，约翰说，“我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台；灯台中间，有一位好像人子，身穿长袍，直垂到脚，胸间束着金带。”…这长袍乃是祭司袍（出二八 33～35），这给我们看见，基督是我们尊大的大祭司。

腰间束带是为着作工得加力。基督已经完成产生众召会的神圣工作。如今祂正在凭爱照顾祂所产生的众召会。这就是为什么祂是胸间束带。今天基督是我们的大祭司，照顾祂劳苦建立的众召会。…基督乃是在胸间束着金带…表征基督的神性成了祂的力量…，祂神圣的力量是由祂的爱所运行，也带着祂的爱运行，好喂养祂的众召会。

基督在人性里作“人子”，照顾作为灯台的众召会，以顾惜众召会（启一 13 上）。基督作我们的大祭司，照顾祂所建立的众召会，首先是在祂的人性里，顾惜众召会，使众召会快乐、愉悦和舒适。

祂这样作，乃是借着收拾灯台的灯…，使灯的情形正确合宜〔出三十 7〕。…基督借着修剪灯台的灯芯，来照顾灯台，正如在旧约里祭司照着预表所作的一样（二五 38）。灯芯烧过以后，就变焦发黑，所以祭司必须来把灯芯焦黑的部分剪掉。这就是修剪灯芯的意思，为要使灯照得更明。灯芯烧焦的部分，表征那些不照着神定旨的东西，需要剪除；这些东西就如我们的肉体、天然的人、己和旧造。所有的灯台都是生机的，是活的灯台。因为每一个召会都是活的灯台，所以每个召会都很有感觉。一个召会若有了烧焦的灯芯，必会觉得不舒适（活力排，一三一至一三三页）。

参读：活力排，第八、十一篇；约翰福音结晶读经，第七、十三篇；神生机救恩的秘诀—“那灵自己同我们的灵”，第二篇。

take care of God’s flock, which is the church that issues in the Body of Christ. (Crystallization-study of the Gospel of John, pp. 130-131)

Christ is the best model of cherishing and nourishing as seen in Revelation 1. In verses 12 and 13 John said, “I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands, and in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.”...This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest.

To be girded at the loins is to be strengthened for the work. Christ has finished His divine work in producing the churches. Now by His love He is caring for the churches which He has produced. This is why He is girded at the breasts. Today Christ is our High Priest taking care of His churches established by His labor,...wearing a golden girdle on His breasts...signifying Christ’s divinity becoming His energy....His divine energy is exercised by and with His love to nourish the churches.

Christ takes care of the churches as the lampstands in His humanity as “the Son of Man” to cherish them (Rev. 1:13a). Christ as our High Priest takes care of the churches He has established first in His humanity to cherish the churches, to make the churches happy, pleasant, and comfortable.

He does this by dressing the lamps of the lampstand...to make them proper [Exo. 30:7]....Christ cares for the lampstands by trimming the wicks of the lamps of the lampstand, just as the priest did according to the type in the Old Testament (Exo. 25:38). When the wick was burned out, it became charred and black, so the priest had to come to cut off the black part of the wick. This is what it means to snuff the wick so that the lamp may shine better. The charred part of the wick, the snuff, signifies things that are not according to God’s purpose which need to be cut off, such as our flesh, our natural man, our self, and our old creation. All the lampstands are organic. They are living lampstands. Since each church is a living lampstand, each church has much feeling. A church with charred wicks will not feel comfortable. (The Vital Groups, pp. 105-106)

Further Reading: The Vital Groups, msgs. 8, 11; Crystallization-study of the Gospel of John, msgs. 7, 13; The Secret of God’s Organic Salvation—“the Spirit Himself with Our Spirit”, ch. 2

第五周 · 周五

晨兴喂养

徒二十 28 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会…。”

林后三 2 ～ 3 “你们就是我们的信，写在我们的心里，是众人所认识、所诵读的，你们显明是基督的信，由我们供职所写的，不是用墨，乃是用活神的灵写的…。”

我们必须接触并照顾别人（无论是罪人或信徒），正如使徒保罗这位最高的使徒，在接触人并顾到人需要的事上所作的一样（林后一 23 ～二 14）。在林后十一章二十八至二十九节，保罗说，“除了没有提起的事，还有为众召会的挂虑，天天压在我身上。有谁软弱，我不软弱？有谁绊跌，我不焦急？”这揭示出一个好牧者的照顾（活力排，七七页）。

信息选读

我们的态度可能是人人软弱，我们不软弱。…保罗在林前九章二十二节说，“向软弱的人，我就成为软弱的，为要得软弱的人。”这意指我们要下到软弱之人的水平。…这是借着探访牧养人的路。保罗也说，“有谁绊跌，我不焦急？”〔林后十一 29 下〕这是对跌倒之人绊跌的原因，忧急且气愤。这显示保罗作好牧者，照顾神群羊的榜样（活力排，七七至七八页）。

在行传二十章保罗与以弗所长老的谈话中，保罗说他“或在公众面前，或挨家挨户”教导他们（20）。…他在这一切劳苦之外，还挨家挨户地看望圣徒的家。他这样作乃是要成全圣徒。

‹‹ WEEK 5 — DAY 5 ››

Morning Nourishment

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God...

2 Cor. 3:2-3 You are our letter, inscribed in our hearts, known and read by all men, since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God...

We need to contact and take care of others, sinners and believers, as the apostle Paul, the top apostle, did in contacting people and taking care of people's need (2 Cor. 1:23—2:14). In 2 Corinthians 11:28-29 Paul said, "Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches. Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?" This unveils the care of a proper shepherd. (The Vital Groups, p. 61)

Today's Reading

Our attitude may be that everyone is weak but we are not weak....In 1 Corinthians 9:22 Paul said, "To the weak I became weak that I might gain the weak." This means that we should come down to the weak one's level....This is the way to shepherd people by visiting them. Paul also said, "Who is stumbled, and I myself do not burn?" [2 Cor. 11:29b]. This is to burn in sorrow and indignation over the cause of the stumbling of all the fallen ones. This shows the pattern of Paul as a good shepherd, taking care of God's flock. (The Vital Groups, p. 61)

In Paul's talk with the elders in Ephesus in Acts 20, Paul said that he taught them "publicly and from house to house" (v. 20)....In addition to all of his labor, he still visited the homes of the saints, from house to house. He did this to perfect the saints.

保罗一再回到每一位圣徒的家，流泪劝戒、劝勉他们。使徒的说话该满了同情，常有眼泪。你想作使徒么？那你就要学习如何流泪。在十九节，保罗说他服事主，凡事谦卑，常常流泪。然后在三十一节，他说他不住地流泪劝戒每一位圣徒。使徒流泪告诉他所牧养亲爱的圣徒，一切关于神和祂旨意的事；他不仅公开地说，他也看望圣徒的家（关于建造基督身体更进一步的亮光，二三至二五页）。

林后三章二节说到使徒的心，而三节说到哥林多信徒的心。同一封书信写在使徒的心里，也写在信徒的心上。

照三节来看，基督的信“不是用墨，乃是用活神的灵写的”。活神的灵，就是活神自己，…乃是作成分像书写的墨；使徒用这成分供应基督作内容，书写传输基督的活信。写信者不是神的灵，乃是使徒。…这意思是说，活神的灵乃是用来写信的元素。这是非常要紧的事。

只写一次，却产生了两个正本。然而，在今天基督徒一般肤浅的传讲中不会产生这样的书写。肤浅的传讲不会产生书信。但正确、适当的职事，总是将基督的一些东西，写在接受职事的人心上，也写到供职的人心里。

这就是使徒能向哥林多人保证，永远不忘记他们的原因，因为信徒已经写在他们的心里了。无论使徒去哪里，他们都带着信徒同去，因为信徒已经写在他们心里了。这件事是非常主观的，也是经历上的。这超过了彼此的相联，因为牵连到两颗心成为一（哥林多后书生命读经，五四至五六、五八至五九页）。

参读：活力排，第七篇；关于建造基督身体更进一步的亮光，第二章；哥林多后书生命读经，第六篇。

Paul went back again and again to every home of the saints, exhorting them and advising them with tears. An apostle should speak full of sympathy, with tears. Do you want to be an apostle? Then learn how to weep. In Acts 20:19, Paul said that he served the Lord as a slave with all humility and tears. Then in verse 31 he says that he did not cease admonishing each one of the saints with tears. An apostle tells the dear ones under his shepherding everything concerning God and His counsel with tears. He does not only speak publicly, but he also visits the homes of the saints. (Further Light concerning the Building Up of the Body of Christ, pp. 24-26)

Second Corinthians 3:2 speaks of the apostles' hearts, whereas verse 3, the hearts of the believers at Corinth. The one kind of letter is inscribed both in the hearts of the apostles and in the hearts of the believers.

According to verse 3, the letter of Christ is "inscribed not with ink but with the Spirit of the living God." The Spirit of the living God, who is the living God Himself, is...the very element, like the ink, with which the apostles minister Christ as the content for the writing of living letters that convey Christ. The writer of this letter is not the Spirit of God; the writer is the apostles....This means that the Spirit of the living God is the element with which the letter is written. This is a very crucial matter.

The one writing produced two original copies. This kind of writing does not take place, however, during the course of superficial preaching, [which]...does not produce letters. But the proper, adequate ministry always writes something of Christ both in the hearts of those receiving the ministry and in the heart of the one ministering.

This was the reason the apostles could assure the Corinthians that they would never forget them, for the believers had been written in their hearts. Wherever the apostles went, they carried the believers with them by having them written in their hearts. This matter is very subjective and experiential. It goes beyond being attached together, for it involves two hearts becoming one. (Life-study of 2 Corinthians, pp. 48-49, 51)

Further Reading: The Vital Groups, msg. 7; Further Light concerning the Building Up of the Body of Christ, ch. 2; Life-study of 2 Corinthians, msg. 6

第五周 · 周六

晨兴喂养

林后十二 15 “我极其喜欢为你们花费，并完全花上自己。难道我越发爱你们，就越发少得你们的爱么？

腓二 17 “然而，即使我成为奠祭，浇奠在你们信心的祭物和供奉上，也是喜乐，并且与你们众人一同喜乐。”

奠祭乃是在利未记一至六章所启示的基本祭物之外附加的（民十五 1 ～ 10，二八 7 ～ 10）。…奠祭预表献祭的人所享受的基督。基督这属天的酒充满献祭的人，甚至使他们成为献给神的酒。使徒保罗因着这样享受基督，就成了这样的奠祭（提后四 6），使他能借着流血，浇奠在信徒的信心这献给神的祭物上（圣经恢复本，腓二 17 注 1）。

信息选读

林前十二章的末了启示，爱是极超越的路（31 下）。一个人如何作长老？爱是极超越的路。一个人如何作同工？爱是极超越的路。我们如何牧养人？爱是极超越的路。爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路。

爱是有效能的。我们应当爱每一个人，甚至爱我们的仇敌。如果同工和长老不爱那些不好的人，最终长老和同工就会无事可作。我们必须借着一无分别地爱恶人也爱好人而得以完全，像我们的父是完全的一样（太五 48）。我们必须像我们的父一样完全，因为我们是祂的众子，是祂的种类。…我们如何作长老和同工？乃是在每一方面都凭着爱。我们必须爱任何一种人。主耶稣说，祂来是作医生，

‹‹ WEEK 5 — DAY 6 ››

Morning Nourishment

2 Cor. 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

Phil. 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

The drink offering was in addition to the basic offerings revealed in Leviticus 1—6 (Num. 15:1-10; 28:7-10)....The drink offering is a type of Christ as enjoyed by the offerer. Christ as the heavenly wine fills the offerer and even causes him to become wine to God. The apostle Paul became such a drink offering (2 Tim. 4:6) by enjoying Christ in this way, so that he could be poured out as a sacrifice to God upon the believers' faith through the shedding of his blood. (Phil. 2:17, footnote 1)

Today's Reading

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder? Love is the most excellent way. How can one be a co-worker? Love is the most excellent way. How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything.

Love prevails. We should love everybody, even our enemies. If the co-workers and elders do not love the bad ones, eventually they will have nothing to do. We must be perfect as our Father is perfect (Matt. 5:48) by loving the evil ones and the good ones without any discrimination. We must be perfect as our Father because we are His sons, His species....How can we be a co-worker and an elder? It is by love in every way. We must love any kind of person. The Lord Jesus said that He came to be a Physician, not for the healthy ones, but for the

不是为着强健的人，乃是为着有病的人。主说，“强健的人用不着医生，有病的人才用得着。”（九 12）

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。作父母的都知道，他们的孩子越坏，就越需要父母的养育。如果我们的孩子是天使，就不需要我们作父母养育他们。召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。最后，召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。

然而，有些召会是逮捕罪人的警察局，也是审判这些人的法院。保罗的态度不是这样。他说，“有谁软弱，我不软弱？”（林后十一 29 上）当经学家和法利赛人带着一个行淫的妇人到主那里时，祂对他们说，“你们中间谁是没有罪的，谁就先拿石头打她。”（约八 7）当众人都离开后，主问那犯罪的妇人，说，“妇人，那些人在哪里？没有人定你的罪么？”她说，“主啊，没有。”然后耶稣说，“我也不定你的罪。”（10 ～ 11）谁是没有罪的？谁是完全的？保罗说，“向软弱的人，我就成为软弱的，为要得软弱的人。”（林前九 22）这就是爱。我们不该以为别人是软弱的，我们不是软弱的。这不是爱。爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是所作上，爱乃是极超越的路。

我盼望因着我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有一次大的复兴。我们在已过讲说并教导了很多，但很少牧养。牧养和教导，应当像双脚，为着我们与主一同行动。我们的牧养该一直带着教导，而我们的教导也应当一直带着牧养（活力排，九三至九五、四九页）。

参读：哥林多后书生命读经，第四十四篇；包罗万有的基督，第五至六章。

sick ones. The Lord said, “Those who are strong have no need of a physician, but those who are ill” (Matt. 9:12).

The church is not a police station to arrest people or a law court to judge people but a home to raise up the believers. Parents know that the worse their children are, the more they need their raising up. If our children were angels, they would not need our parenting to raise them up. The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones. Finally, the church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love.

Some of the churches, however, are police stations to arrest the sinful ones and law courts to judge them. Paul’s attitude was different. He said, “Who is weak, and I am not weak?” (2 Cor. 11:29a). When the scribes and Pharisees brought an adulterous woman to the Lord, He said to them, “He who is without sin among you, let him be the first to throw a stone at her” (John 8:7). After all of them left, the Lord asked the sinful woman, “Woman, where are they? Has no one condemned you?” She said, “No one, Lord.” Then Jesus said, “Neither do I condemn you” (vv. 10-11). Who is without sin? Who is perfect? Paul said, “To the weak I became weak that I might gain the weak” (1 Cor. 9:22). This is love. We should not consider that others are weak but we are not. This is not love. Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ.

I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ’s wonderful shepherding, there will be a big revival in the recovery. In the past we did much speaking and teaching with very little shepherding. Shepherding and teaching should be like two feet for our move with the Lord. Our shepherding should always be with teaching, and our teaching should always be with shepherding. (The Vital Groups, pp. 74-75, 40)

Further Reading: Life-study of 2 Corinthians, msg. 44; The All-inclusive Christ, chs. 5-6

传扬福音 — 供应基督 665

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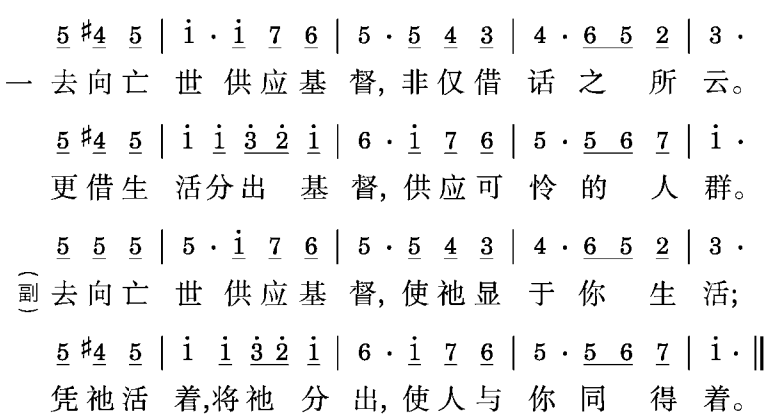
降D大调 3/4



二 去向亡世供应基督－ 你所有的宝贵主；
将你基督分给亲人， 作其成功与财富。

三 去向亡世供应基督－ 你所享受的基督；
将你基督分给朋友， 作其夸耀与鸿福。

四 去向亡世供应基督， 祂是你命并一切；
将你基督分给众人， 带人来尝祂超越。

WEEK 5 — HYMN

Hymns, #922

1

To the lost world minister Christ,
Not just by word, but by life,
Imparting Christ by living deeds
To the poor souls living in strife.
To the lost world minister Christ,
By daily walk making Him known;
Imparting Christ by whom you live,
Share with all men what you own.

2

To the lost world minister Christ,
The precious One you possess,
Imparting Christ to those you love
As all their gain and success.

3

To the lost world minister Christ,
The very Christ you enjoy,
Imparting Christ to all your friends
As all their boast and their joy.

4

To the lost world minister Christ,
Who is your life and your all,
Imparting Christ to all you meet,
All fallen ones, great or small.

申言稿：