# 二〇一五年国殇节特会

## 需要新的复兴

## 第六篇

## 按着神牧养（二）

## 与神成为一，被神构成，活神，彰显神，代表神并供应神，好按着神牧养

读经：约二一 15～17，来十三 20～21，彼前五 2，林前六 17，林后十三 14

## 纲　目

### 周　一

壹 主耶稣把使徒的职事与祂天上的职事合并，以牧养神的群羊，就是召会—来八 1，十三 20～21，约二一 15～17：

一 主耶稣在天上的职事里，继续祂在地上的职事里所开始的牧养—十 11，14～16，来十三 20～21。

### 周　二

二 关于牧养，使徒的职事与基督天上的职事合作—彼前二 25，五 2～4，约二一 15～17。



# 2015 MEMORIAL DAY CONFERENCE

## THE NEED FOR A NEW REVIVAL

## Message Six

## Shepherding according to God (2)

## Becoming One with God, Being Constituted with God, Living God, Expressing God, Representing God, and Ministering God to Shepherd according to God

Scripture Reading: John 21:15-17; Heb. 13:20-21; 1 Pet. 5:2; 1 Cor. 6:17; 2 Cor. 13:14

## Outline

### Day 1

**I. The Lord Jesus incorporated the apostolic ministry with His heavenly ministry in shepherding God's flock, which is the church—Heb. 8:1; 13:20-21; John 21:15-17:**

*A. In His heavenly ministry the Lord Jesus continues the shepherding that He began in His earthly ministry—10:11, 14-16; Heb. 13:20-21.*

### Day 2

*B. Regarding shepherding, the apostolic ministry cooperates with Christ's heavenly ministry—1 Pet. 2:25; 5:2-4; John 21:15-17.*

贰 在彼前五章二节，使徒彼得说到按着神牧养：

一 按着神牧养，就是按着神的性情、心意、作法和荣耀牧养，不按着我们的偏好、兴趣、目的和个性—林后四 2，5 ～ 6。

二 按着神牧养，就是按着神属性的所是牧养—约壹一 5，四 8，路六 36。

叁 我们要按着神牧养，就需要与神成为一，被神构成，活神，彰显神，代表神并供应神：

一 我们若要按着神牧养，就需要与神成为一—约十四 20，林前六 17：

1 圣经的基本原则是神在祂的经纶里，使自己与人成为一，并使人与祂成为一—约十五 4，林前六 17。

2 神渴望神圣的生命与属人的生命能联为一个生命，过一个生活—约六 57，加二 20。

## 周　三

3 在林前七章，我们看见在一切环境、情况、和光景里都与主是一的原则—17，24 节。

二 按着神牧养，要求我们被神构成—弗三 17 上，西三 10 ～ 11：

1 神渴望将祂自己分赐到我们里面，使我们这人由祂的所是所构成，以至与祂的所是成为一个构成—弗三 17 上，西三 10 ～ 11。

2 神这神圣的一位用祂的元素注入我们里面，使我们在生命和性情上，但不在神格上，与祂一样—林后十三 14。

## II. In 1 Peter 5:2 the apostle Peter speaks about shepherding according to God:

*A. To shepherd according to God is to shepherd according to God's nature, desire, way, and glory, not according to our preference, interest, purpose, and disposition—2 Cor. 4:2, 5-6.*

*B. To shepherd according to God is to shepherd according to what God is in His attributes—1 John 1:5; 4:8; Luke 6:36.*

## III. In order to shepherd according to God, we need to become one with God, be constituted with God, live God, express God, represent God, and minister God:

*A. If we would shepherd according to God, we need to become one with God—John 14:20; 1 Cor. 6:17:*

1. The basic principle of the Bible is that in His economy God is making Himself one with man and man one with Him—John 15:4; 1 Cor. 6:17.

2. God desires that the divine life and the human life be joined together to become one life that has one living—John 6:57; Gal. 2:20.

## Day 3

3. In 1 Corinthians 7 we see the principle of being one with the Lord in all circumstances, situations, and conditions—vv. 17, 24.

*B. Shepherding according to God requires that we be constituted with God—Eph. 3:17a; Col. 3:10-11:*

1. God desires to dispense Himself into our being so that our being may be constituted with His being to be one constitution with His being—Eph. 3:17a; Col. 3:10-11.

2. As the Divine Being, God infuses us with His element, causing us to be the same as He is in life and nature but not in the Godhead—2 Cor. 13:14.

三 唯有活神的人，才能按着神牧养—腓一21上：

1 神的经纶是要将祂自己作到我们里面，使我们可以接受祂作我们的生命和生命的供应，好活祂—约十一25，六48，57。

## 周　四

2 我们现今正有分于神圣的生命和神圣的性情，使我们能在人性里活神—加二20。

3 我们日常的生活实际上该是神自己，因此是活神的生活；行事为人配得过神就是活神，也就是在我们日常生活中彰显神—帖前二12，林前十31。

四 神在祂经纶里的心意，乃是要将祂自己分赐到我们里面，作我们的生命和性情，使我们在生命和性情上与祂一样，好彰显祂—弗三16～21，约壹五11～12，西三4，彼后一4：

1 神永远的定旨是要将祂自己作到我们里面，作我们的生命，使我们可以彰显祂—创一26，弗一11，三11，提后一9。

2 借着我们吃、消化并吸收神同祂的属性，在我们里面所产生的人性美德，成了神的彰显—弗四1～3。

3 神的心意是要我们与祂是一并且活祂，作祂团体的彰显—林前六17，腓一21上，弗一22～23，四16。

## 周　五

五 我们要作按着神牧养的人，就需要代表神，尽代理之神的功用：

*C. Only those who live God can shepherd according to God—Phil. 1:21a:*

1. God's economy is to work Himself into us so that we may receive Him as our life and life supply in order to live Him—John 11:25; 6:48, 57.

## Day 4

2. We are participating in the divine life and the divine nature so that we can live God in our humanity—Gal. 2:20.

3. Our daily life should actually be God Himself and thus be a life of living God; to walk in a manner worthy of God is to live God, that is, to express God in our daily living—1 Thes. 2:12; 1 Cor. 10:31.

*D. God's intention in His economy is to dispense Himself into us as our life and nature, making us the same as He is in life and nature to express Him—Eph. 3:16-21; 1 John 5:11-12; Col. 3:4; 2 Pet. 1:4:*

1. God's eternal purpose is to work Himself into us as our life so that we may express Him—Gen. 1:26; Eph. 1:11; 3:11; 2 Tim. 1:9.

2. The human virtues that are produced in us through our eating, digesting, and assimilating God with His attributes become the expression of God—Eph. 4:1-3.

3. God's desire is that we would be one with Him and live Him for His corporate expression—1 Cor. 6:17; Phil. 1:21a; Eph. 1:22-23; 4:16.

## Day 5

*E. As those who would shepherd according to God, we need to represent God and function as the acting God:*

1 耶和华使摩西“在法老面前作神”；在摩西身上，神得着一个代表祂并执行祂旨意的人—出七 1，三 16 ～ 18，五 1。

2 作为神的代表，撒母耳乃是代理的神—撒上一 11，二 35，七 3，八 22：

a 撒母耳能作代理的神，因为他的所是和神的心乃是一—二 35。

b 撒母耳的生活和工作乃是为着完成凡在神心中的一切。

3 申言者以利沙在他的职事中，作为神人（直译，属神的人），行事如同神的代表，就是代理的神；我们在基督里的信徒，也能这样—王下四 9，提前六 11。

4 保罗是基督的大使，是代表神的人，也就是“代理的神”—林后一 3 ～ 4，12，15 ～ 16，二 10，十 11，十一 2。

## 周　六

六 按着神牧养，就是将神供应给人—十三 14：

1 今天在主的恢复里，我们的工作乃是将经过过程的神供应给人—弗三 16 ～ 17 上，林后三 9，四 1，5，十三 14。

2 三一神已经具体化身在基督里，并且实化为终极完成的灵；这是我们所敬拜、传扬、并供应给人的神—西二 9，林前十五 45，林后一 3 ～ 4，十三 14。

3 供应话语的人应该用神和实际，而不是仅仅用道理，供应圣徒—提后二 2，15，四 2 ～ 3，5。

4 我们能将神供应给人有多少，在于我们被神破碎，好涌流生命—林后四 10 ～ 12，16，来四 12。

5 我们若要彼此供应神，就需要讲说恩典、真理、灵、和生命的话，供应那作到我们里面之经过过程的神—弗三 16 ～ 17 上，四 25，29，约六 63。



1. Jehovah made Moses “God to Pharaoh”; in Moses, God had one to represent Him and to execute His will—Exo. 7:1; 3:16-18; 5:1.

2. As the representative of God, Samuel was the acting God—1 Sam. 1:11; 2:35; 7:3; 8:22:

a. Samuel could be the acting God because his being and God’s heart were one—2:35.

b. Samuel’s living and working were for carrying out whatever was in God’s heart.

3. In his ministry Elisha the prophet, as the man of God, behaved himself as God’s representative, as the acting God; today we, the believers in Christ, can be the same—2 Kings 4:9; 1 Tim. 6:11.

4. As an ambassador of Christ, one who represented God, Paul was the acting God—2 Cor. 1:3-4, 12, 15-16; 2:10; 10:11; 11:2.

## Day 6

*F. To shepherd according to God is to minister God to others—13:14:*

1. Our work in the Lord’s recovery today is to minister the processed God to people—Eph. 3:16-17a; 2 Cor. 3:9; 4:1, 5; 13:14.

2. The Triune God is embodied in Christ and realized as the consummated Spirit; this is the God whom we worship, proclaim, and minister to others—Col. 2:9; 1 Cor. 15:45; 2 Cor. 1:3-4; 13:14.

3. Those who minister the word should supply the saints with God and reality, not mere doctrine—2 Tim. 2:2, 15; 4:2-3, 5.

4. How much we can minister God to others depends on our being broken by God for the outflow of life—2 Cor. 4:10-12, 16; Heb. 4:12.

5. If we would minister God to one another, we need to speak words of grace, truth, spirit, and life, ministering the processed God who has been wrought into our being—Eph. 3:16-17a; 4:25, 29; John 6:63.

6 我们需要用神喂养圣徒，使他们接受生命的供应，有完满的享受和满足，以建造基督的身体—太二四 45 ～ 46，来五 12 ～ 14，弗四 16。

6. We need to feed the saints with God so that they may receive the supply of life with full enjoyment and satisfaction for the building up of the Body of Christ—Matt. 24:45-46; Heb. 5:12-14; Eph. 4:16.

# 第六周 · 周一

## 晨兴喂养

约二一 16 “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。”

彼前五 2 “务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切。”

主向门徒揭示，祂是好牧人，来使羊更丰盛地得着生命，并且祂另外有羊（外邦人），祂必须领这另外的羊与他们（犹太信徒）合为一群（一个召会），归于一个牧人之下。…主的牧养先是在祂地上的职事里（太九 36）。主看见以色列人如同羊，受到他们首领的搅扰；他们如同羊流离，没有牧人。主这位神选民的牧人就祷告，于是神告诉祂所差的这一位，要设立十二使徒，使他们照顾神的羊（十 1 ～ 6）。…然后，主的牧养是在祂天上的职事里（彼前五 4），照顾神的召会，结果带进祂的身体。当主在地上时，祂是在牧养。祂复活升天之后，仍然在牧养（约翰福音结晶读经，一五九至一六〇页）。

## 信息选读

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（约二一 15 ～ 17）。牧养含示喂养，但牧养所包含的比喂养要多。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，以照顾神的群羊，就是召会，结果带进基督的身体。



# ‹‹ WEEK 6 — DAY 1 ››

## Morning Nourishment

John 21:16 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.

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly.

The Lord unveiled to the disciples that He was the good Shepherd who came that the sheep might have life abundantly and that He had other sheep (the Gentiles) which He must lead to join with them (the Jewish believers) to be one flock (one church) under one Shepherd....The Lord's shepherding was firstly in His earthly ministry (Matt. 9:36). The Lord saw the Israelites as sheep harassed by their leaders; they were cast away like sheep not having a shepherd. The Lord as the Shepherd of God's elect prayed, and God told His sent One to appoint twelve apostles that they might take care of the sheep of God (Matt. 10:1-6)....The Lord's shepherding is secondly in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body. When He was on the earth, He was shepherding. After His resurrection and ascension to the heavens, He is still shepherding. (Crystallization-study of the Gospel of John, pp. 130-131)

## Today's Reading

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). Shepherding implies feeding, but it includes much more than feeding. 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 take care of God's flock, which is the church that issues in the Body of Christ.

基督牧养祂的群羊，包括照顾他们外面的事物，以及他们内里的所是，就是他们的魂。祂借着监督他们的魂，而照顾有关他们魂的事。基督住在我们里面，作我们的生命和一切，但祂也监督、察看我们内里所是的光景和情形。祂借着顾到我们里面各部分的益处，并监督我们魂，就是我们真人位的光景，而牧养我们。…彼得劝勉长老，要牧养他们中间神的群羊，好使他们这些忠信的长老在牧长显现的时候，得着那不能衰残的荣耀冠冕（彼前五1～4）。…彼得的话指明，基督天上的职事主要的是牧养神的召会，就是祂的群羊，结果带进祂的身体。…使徒职事与基督天上职事合并的主要目的和目标，乃是要建造基督的身体，终极完成新耶路撒冷，以完成神永远的经纶（约翰福音结晶读经，一六〇、一六二至一六三页）。

我们借着经历神圣三一的分赐，就能按着神，即按着神的性情、心意、作法和荣耀，牧养作神群羊的圣徒。保罗在行传二十章二十八节提醒以弗所的长老，要牧养神的召会。长老作为监督，主要的责任不是辖管群羊，乃是牧养群羊，对群羊（神的召会）施予包罗一切、亲切的照顾。这样牧养神的群羊，需要为基督的身体受苦，如基督所行的一样（西一24）。这种牧养要叫长老得着不能衰残的荣耀冠冕为赏赐（彼前五4）。

按着神牧养〔2〕，意即按着神的性情、心意、作法和荣耀牧养，不按着人的偏好、兴趣和目的。长老不该按着自己的意见、观念或好恶牧养群羊，而该按着神的拣选、愿望、心意和爱好牧养作神群羊的圣徒（真理课程四级卷三，二〇页）。

参读：约翰福音结晶读经，第十三篇；活力排，第六篇。

Christ's shepherding of His flock includes His caring for their outward things and also their inner being, their souls. He takes care of the things concerning their souls by overseeing their souls. Christ indwells us to be our life and everything, but He is also overseeing, observing, the condition and situation of our inner being. He shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our soul, our real person....Peter exhorted the elders to shepherd the flock of God among them so that when the Chief Shepherd is manifested, they, the faithful elders, will receive the unfading crown of glory (1 Pet. 5:1-4)....Peter's word indicates that the heavenly ministry of Christ is mainly to shepherd the church of God as His flock which issues in His Body....The main purpose and goal of the apostolic ministry incorporated with Christ's heavenly ministry are to build up the Body of Christ which will consummate the New Jerusalem for the accomplishment of the eternal economy of God. (Crystallization-study of the Gospel of John, pp. 131-133)

Through their experience of the dispensing of the Divine Trinity, the believers should shepherd the saints as the flock of God according to God, that is, according to God's nature, desire, way, and glory. In Acts 20:28 Paul reminded the elders in Ephesus to shepherd the church of God. The main responsibility of the elders as overseers is not to rule over the flock but to shepherd the flock, to take all-inclusive tender care of the flock, the church of God. Shepherding the flock of God requires suffering for the Body of Christ as Christ suffered (Col. 1:24). This kind of shepherding enables the elders to be rewarded with the unfading crown of glory (1 Pet. 5:4).

To shepherd according to God [v. 2] means to shepherd according to God's nature, desire, way, and glory, not according to man's preference, interest, and purpose. The elders should not shepherd the flock according to their own opinion, concepts, or likes and dislikes. Instead, they should shepherd the saints as the flock of God according to God's choice, desire, intention, and preference. (Truth Lessons—Level Four, vol. 3, pp. 20-21)

Further Reading: Crystallization-study of the Gospel of John, msg. 13; The Vital Groups, msg. 6

# 第六周 · 周二

## 晨兴喂养

约十五 4 “你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。”

六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

在彼得的头一封书信中，在二章二十五节他说到基督是我们魂的牧人和监督，而我们的魂乃是我们内里的所是，也就是我们的真人位。在五章一至二节他告诉长老们，务要按着神牧养神的群羊。按着神，意思就是我们必须活神。我们必须随时随处有神。我们在我们的悟性上、道理上与教训上有神，但我们在牧养人时可能没有活神。当我们与神是一，我们就成了神。在我们牧养别人时，我们就有神并且就是神。按着神牧养，意思就是按着神属性的所是牧养。神是爱、光、圣、义。按着神，至少是按着神的这四种属性。我们必须按着这四种属性牧养年幼的、软弱的和退后的。这样，我们就是好牧人。除了牧养，我们没有路将生命供应给别人（活力排，七六至七七页）。

## 信息选读

要领会圣经，我们必须运用一个原则，就是神在祂的经纶里计划使自己与人成为一。基督出生的基本原则，主要原则，就是神来使自己与人联合，成为人，而与人是一。这是圣经的基本原则。

我们读圣经时，需要遵守神与人是一的原则。我们该遵守一个原则：神的话是神圣的启示，给我们看见，神主要的目的是使自己与人成为一，并使人与祂成为一。



# ‹‹ WEEK 6 — DAY 2 ››

## Morning Nourishment

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

In his first Epistle, Peter spoke in 2:25 of Christ being the Shepherd and Overseer of our soul, our inner being and real person. Then in 5:1-2 he told the elders that their obligation is to shepherd God's flock according to God. According to God means that we must live God. We must have God on hand. We have God in our understanding, in our theology, and in our teaching, but we may not live God when we are shepherding people. When we are one with God, we become God. Then we have God and are God in our shepherding of others. To shepherd according to God is to shepherd according to what God is in His attributes. God is love, light, holiness, and righteousness. According to God is at least according to these four attributes of God. We must shepherd the young ones, the weak ones, and the backsliding ones according to these four attributes. Then we will be good shepherds. Without shepherding, there is no way for us to minister life to others. (The Vital Groups, pp. 60-61)

## Today's Reading

In order to understand the Bible, we must exercise one principle. This principle is that God planned in His economy to make Himself one with man. The basic principle, the main principle, of Christ's birth is that God came to join Himself to man, to be a man, and to be one with man. This is the basic principle of the Bible.

When we read the Bible, we need to keep the principle of God's being one with man. We should keep the principle that the Word of God as the divine revelation shows us that God's main purpose is to make Himself one

在约翰十五章主说，“我是葡萄树，你们是枝子”；“你们要住在我里面，我也住在你们里面”（5、4）。这给我们看见，神与在基督里的信徒是一。从前我们与神是分开的，但有一天，我们这些野枝子在基督里得接枝到祂里面（罗十一 24）。我们已接枝到基督这树上，这接枝已使我们与祂成为一。如今我们所需要的就是住在祂里面，使祂住在我们里面。这样，祂与我们就是一，同有一个生命，一个性情，和一个生活。

我们若看见这点，就会完全调整对圣经的领会。我们需要持守约翰十五章里神圣的观念；那里主说，祂是葡萄树，我们是祂的枝子，并且我们该住在祂里面，使祂住在我们里面。

在领会圣经的事上，我们必须采取正确的原则。主要的原则就是神渴望与祂所拣选的人是一；至终，神与人之间的一要得着完全，得着完成。凡神所拣选的人都要得着完成，与神完全是一，成为圣城新耶路撒冷的构成成分。每当我们读诗篇的时候，我们需要持守这个观念；否则，我们就会受误导（诗篇生命读经，二四六至二四八页）。

我们都知道，植物界里所谓的接枝，就是把两棵树结合在一起。农夫把一棵甜树枝接在酸树上，将甜树的生命接在酸树上，好让甜树的生命进入酸树里面，酸树的生命也进到甜树里面。最后这两个生命联结在一起，成为一个生命，再结出来的果子，就是甜树借着酸树的一个彰显。就着酸树来说，甜树是它的生命，现在活着的，乃是甜树在它里面活着。若是酸树能说话，它就要宣告说，“无论是风霜，是雨雪，总叫甜树在我身上得着彰显。”这个就是基督徒的生活（宇宙的奥秘与人生的意义，二五页）。

参读：活在灵中，第一至三篇。

with man and to make man one with Him. In John 15 the Lord said, “I am the vine; you are the branches....Abide in Me and I in you” (vv. 5, 4). This shows us that God and the believers in Christ are one. We and God were once separate, but one day we, the wild branches, were grafted into Him in Christ (Rom. 11:24). We have been grafted into Christ as the tree, and this grafting has made us one with Him. What is needed now is for us to abide in Him that He may abide in us. Then He and we will be one, having one life, one nature, and one living.

If we see this, we will be fully adjusted in our understanding of the Bible. We need to hold the divine concept in John 15 where the Lord said that He is the vine, that we are His branches, and that we should abide in Him that He may abide in us.

In our understanding of the Bible, we have to pick up the proper principles. The main principle is that God desires to be one with His chosen people. Eventually, the oneness between God and man will be completed, consummated. All of God’s chosen people will be consummated to be fully one with God to become the constituents of the holy city, the New Jerusalem. Whenever we come to the Psalms, we need to hold this concept; otherwise, we can be misled. (Life-study of the Psalms, pp. 200-201)

We all know that in botany, grafting means to unite two trees. A farmer grafts a branch of a sweet tree into that of a sour tree so that the life of the sweet tree can enter into the sour tree and the life of the sour tree can enter into the sweet tree. Eventually these two lives are joined together to become one life. The fruit produced thereafter is the expression of the sweet tree through the sour tree. To the sour tree, the sweet tree is its life, so it is no longer the sour tree that lives, but it is the sweet tree that lives in it. If the sour tree could speak, it would declare, “As always, even now the sweet tree will be magnified in my body, whether through wind and frost or through rain and snow.” This is the life of a Christian. (The Mystery of the Universe and the Meaning of Human Life, pp. 27-28)

Further Reading: CWWL, 1975-1976, vol. 1, “Living in the Spirit,” chs. 1-3

# 第六周 · 周三

## 晨兴喂养

西三 10 ～ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

保罗的灵完全与神是一。保罗不愿意改变任何事情或发起任何事情。为这缘故，他能告诉哥林多人，就着婚姻而论，不要改变他们的身分。蒙主呼召时已婚的人，就该维持婚姻。这原则甚至适用于与不信者的婚姻。已婚的信徒不该发起任何改变。反之，整件事情该交给神。无论不信的一方去或留，信的人都该从主接受这情况。一切都在于神，在于祂所安排的情况、环境和光景（哥林多前书生命读经，四四四页）。

## 信息选读

看见在一切环境、情况和光景里都绝对与主是一的这个原则，是很要紧的。我们读林前七章时若留意这原则，就会看见保罗完全与主是一，在他的教导和答复中，他自然而然、不知不觉就表达这样绝对的灵。因为保罗有这种灵，他就能清楚、绝对地答复哥林多人的问题，帮助他们也在他们的情况里与神成为一（哥林多前书生命读经，四四五页）。

我们里面生命的律是为着神的经纶。神若不将祂的生命赐给我们作内里的律，就无法完成祂的经纶。神的经纶是要将祂自己分赐到我们里面，使我们这人由祂的所是构成，以致与祂的所是成为一个构成。这唯有借着神将祂自己放在我们里面作神圣的生命，才能完成。今天



# ‹‹ WEEK 6 — DAY 3 ››

## Morning Nourishment

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Paul's spirit was absolutely one with God. Paul was not willing to change anything or to initiate anything. This was the reason he could tell the Corinthians not to change their status as far as marriage was concerned. Those who were married when called by the Lord should remain married. This principle applies even to marriage with an unbeliever. The married believer should not initiate any change. On the contrary, the entire matter should be left with God. Whether the unbelieving party remains or leaves, the believing one should take the situation from the Lord. Everything depends on God and on the situations, circumstances, and conditions arranged by Him. (Life-study of 1 Corinthians, p. 372)

## Today's Reading

It is important to see this principle of being absolutely one with the Lord in all circumstances, situations, and conditions. If we are mindful of this principle as we read 1 Corinthians 7, we shall see that Paul is utterly one with the Lord and that in his instructions and answers he spontaneously and unconsciously expresses such an absolute spirit. Because Paul had this kind of spirit, he could answer the Corinthians' questions in a clear and absolute way, in a way that would help them also to become one with God in their situation. (Life-study of 1 Corinthians, p. 373)

The law of life within us is for God's economy. Without giving us His life as the inner law, God has no way to accomplish His economy. God's economy is to dispense Himself into our being that our being may be constituted with His being to be one constitution with His being. This can be accomplished only by God putting Himself into us as the divine life. Today

几乎没有任何基督徒留意神圣的生命这内里的律（耶利米书生命读经，二一六页）。

我们可用其他的辞描述神渴望将祂自己分赐到我们里面。神要浇灌我们，喂养我们，复苏我们，并滋养我们。这些辞指明，神要作我们的生命、生命的供应、食物、饮料和空气。祂是我们的食物滋养我们；是我们的饮料解我们的干渴；是我们的空气使我们复苏；又是我们生命的供应使我们丰富。这神圣的一位用祂的元素注入我们里面，使我们在生命和性情上与祂一样。

在神的经纶里，神不是在外面改良我们，乃是将祂一切的所是传输到我们里面。外面的改正与里面的灌输不同，这可用化妆和因为吃得正确而有健康肤色的不同来说明。人的方法是化妆。神的方法是新陈代谢地变化我们，就是滋养、复苏、浇灌、丰富并加强我们。这就是神的经纶。…神不是仅仅教导我们；祂乃是滋养我们、浇灌我们并将祂一切的丰富注入我们里面的人里。这是神的方法。

神的经纶与人天然的观念，二者中间有很大的不同。我们的观念是我们得救以后，该定意改良自己的行为。可能许多真基督徒都曾这样定意。照着我们的观念，我们需要改良自己。我们知道自己的软弱，就求神帮助我们。然而，神不答应这样的祷告。我们越祷告，求祂帮助我们改良，祂就越不作。反之，我们的行为也许更坏。这原因乃是，从神接受帮助以改良我们行为的观念，违背神的经纶。神的经纶是要将祂自己分赐到我们里面，并将祂自己作到我们里面，使我们接受祂作我们的生命和生命的供应以活祂。这不是要改良的属人性格，乃是要活神。照着神的经纶，祂的心意是要将祂的元素、祂的本质和祂性情的成分，分赐到我们的所是里，使我们活祂（腓立比书生命读经，三八五至三八六、三八四至三八五页）。

参读：耶利米书生命读经，第三十二篇；神人的生活，第八至九篇。

hardly any Christians pay attention to the divine life as the inner law. (Life-study of Jeremiah, p. 179)

We may use other terms to describe God's desire to dispense Himself into us. God wants to water us, feed us, refresh us, and nourish us. These terms indicate that God wants to be our life, life supply, food, drink, and air. He is our food to nourish us; our drink to quench our thirst; our air to refresh us; and our life supply to enrich us. As the Divine Being, He infuses us with His elements, causing us to be the same as He in life and nature.

In His economy God does not improve us outwardly. Instead, He transmits all that He is into us. The difference between outward correction and inward transfusion can be illustrated by the difference between applying makeup and having a healthy complexion because of eating properly. Man's way is to apply makeup. God's way is to transform us metabolically; it is to nourish, refresh, water, enrich, and strengthen us. This is God's economy....God does not merely teach us; He nourishes us, waters us, and infuses all His riches into our inner being. This is God's way.

There is a great difference between God's economy and the natural human concept. Our concept is that after we are saved we should make up our minds to improve our behavior. Probably every genuine Christian has made such a decision. According to our concept, we need to improve ourselves. Conscious of our weakness, we beg God to help us. However, God does not answer this kind of prayer. The more we pray that He will help us to improve, the less He will do. On the contrary, our behavior may even worsen. The reason for this is that the concept of receiving help from God to improve our behavior is contrary to God's economy. God's economy is to dispense Himself into us and to work Himself into us that we may take Him as our life and life supply in order to live Him. This is not to have an improved human character; it is to live God. According to His economy, God's intention is to impart His element, His substance, and the ingredients of His nature into our being that we may live Him. (Life-study of Philippians, pp. 324, 323)

Further Reading: Life-study of Jeremiah, msg. 32; The God-man Living, msgs. 8-9

# 第六周 · 周四

## 晨兴喂养

帖前二 12“要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”

腓一 21“因为在我，活着就是基督…。”

至终，我们基督徒该过一种神与人的生活，就是神人的生活。今天我们生活为人，但我们也在神的生命和性情上（但不是在祂的神格上）生活为神。祂的神格是独一的。我们有祂的生命和祂的性情，就如儿女有父亲的生命和性情一样；但没有一个儿女有父亲的身分。唯有家中的父亲，有父亲的身分。同样，神是独一的，祂的神格也是独一的。我们无法有分于祂的神格，但我们的确有神圣的生命和神圣的性情。我们有分于这神圣的生命和神圣的性情，使我们能活神，活基督。

我们需要得释放，不受误导，并被带进神经纶的中心线，就是借着那灵的实化，活基督这位神的具体化身。今天我们在这里是人，但我们是在人的身分里活三一神（诗篇生命读经，二五九至二六〇页）。

## 信息选读

我们一直非常强调一个事实，就是照帖前一章一节所说，召会乃是在父神和主耶稣基督里的实体。现在我们要接着来看二章十二节：“要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”行事为人配得过神是什么意思？行事为人配得过神，乃是过在主耶稣基督里的生活。帖前二章十二节是解释一章一节的。召会在父神和主耶稣基督里是什么意思？召会实际地在父神和主耶稣基督里，就是有一班人行事为人配得过神。



# ‹‹ WEEK 6 — DAY 4 ››

## Morning Nourishment

1 Thes. 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

Phil. 1:21 For to me, to live is Christ...

Eventually, we Christians should live a life of God and man, the life of a God-man. Today we live as a man, yet we also live as God in His life and in His nature but not in His Godhead. His Godhead is unique. We have His life and His nature, just as the children of a father have their father's life and nature. But none of the children have the fatherhood. Only the father of a family has the fatherhood. In the same way, God is unique and His Godhead is unique. We cannot share in His Godhead, but we do have the divine life and the divine nature. We are participating in this divine life and divine nature so that we can live God, live Christ.

We need to be released from being misled and be brought into the central line of God's economy, which is to live Christ as the embodiment of God by the realization of the Spirit. Today we are here as a man, but we are living the Triune God in our manhood. (Life-study of the Psalms, pp. 210-211)

## Today's Reading

We have placed a strong emphasis on the fact that, according to 1 Thessalonians 1:1, the church is an entity in God the Father and the Lord Jesus Christ. Now let us go on to consider 2:12: "That you might walk in a manner worthy of God, who calls you into His own kingdom and glory." What does it mean to walk worthily of God? To walk worthily of God is to have a life in the Lord Jesus Christ. First Thessalonians 2:12 is an explanation of 1:1. What does it mean for the church to be in God the Father and the Lord Jesus Christ? For the church to be in God the Father and the Lord Jesus Christ in a practical way is for there to be a company of human beings who walk worthily of God.

什么能与神相比？什么能与神相配？答案是：唯有神自己才能与神相比、与神相配。这指明行事为人配得过神，实际上就是活神。我们的日常生活实际上必须是神自己，因为只有神才能配得过神、与神相配、与神相比。因此，我们必须在我们的生活中彰显神（帖撒罗尼迦前书生命读经，九八至九九页）。

圣经是一本完整的启示，这启示的内容是神永远的定旨。我们曾多次指出，神永远的定旨是要将祂自己作到一个团体的人里面，使祂在宇宙中得着团体的彰显。我们若要正确领会圣经任何一部分，都必须记住这件事（创世记生命读经，九七九页）。

构成我们的神…从我们里面彰显祂自己。我们所吃、所消化并构成我们的神，如何从我们里面得着彰显？神乃是借着祂的属性在我们身上得着彰显。神是爱、是光，祂又是圣别、公义的。我们吃神、喝神的时候，就要活祂这爱、光、圣、义。这些神圣的属性会成为我们的美德，作神的彰显。我们如何能知道某人一直吃神、消化神？我们能以知道，乃是借着神从他里面得着彰显。神这彰显就是神的说话。借着吸收神同祂神圣的属性所产生的人性美德，成了神的彰显；这彰显实际上就是神的说话（约翰一书生命读经，三五页）。

神有一个经纶，这经纶包含一个带着许多安排的计划。神在祂经纶里的目的，乃是要得着一班里面有祂的生命和性情，外面有祂的形像和样式的人。这班人是一个团体的实体，就是基督的身体，与祂是一，并且活祂，作祂团体的彰显。当神不仅凭着身体，也借着身体得着彰显时，祂就得着荣耀。祂得着荣耀的时候，祂的子民也就在祂的得荣里得着荣耀。这样，神与人就在荣耀里是一（耶利米书生命读经，一〇二页）。

参读：活在灵中，第四至五篇；生命课程，第三十四课。

What can compare with God? What can match Him? The answer to these questions is that only God Himself can compare with God or match Him. This indicates that to walk worthily of God actually means to live God. Our daily life must actually be God Himself, since only God can be worthy of God, match God, or compare with God. Therefore, in our living we must express God. (Life-study of 1 Thessalonians, p. 84)

The Bible is a complete revelation. The content of this revelation is God's eternal purpose. As we have pointed out many times, God's eternal purpose is to work Himself into a corporate man so that He may have a corporate expression in the universe. If we would understand any portion of the Bible in a proper way, we must keep this matter in mind. (Life-study of Genesis, p. 813)

The God of whom we have been constituted will express Himself from within us. In what way is the God whom we eat and digest and of whom we are constituted expressed from within us? God is expressed in us by means of His attributes. God is love and light, and He is holy and righteous. When we eat and drink of God, we shall live Him as love, light, holiness, and righteousness. These divine attributes will become our virtues as the expression of God. How can we tell that someone has been eating and digesting God? We can tell this by the expression of God from within him. This expression of God is God's speaking. The human virtues that are produced through assimilating God with His divine attributes become the expression of God, and this expression is actually God's speaking. (Life-study of 1 John, p. 29)

God has an economy, and this economy involves a plan with many arrangements. God's aim in His economy is to have a group of human beings who have His life and nature inwardly and His image and likeness outwardly. This group of people is a corporate entity, the Body of Christ, to be one with Him and live Him for His corporate expression. As God is expressed not only by the Body but also through the Body, He is glorified. When He is glorified, His people are also glorified in His glorification. In this way God and man are one in glory. (Life-study of Jeremiah, p. 82)

Further Reading: CWWL, 1975-1976, vol. 1, "Living in the Spirit," chs. 4-5; Life Lessons, lsn. 34

# 第六周 · 周五

## 晨兴喂养

出三 18 “…你和以色列的长老要去见埃及王，对他说，耶和华希伯来人的神遇见了我们；现在求你让我们走三天的路程，到旷野里去，我们好献祭给耶和华我们的神。”

林后十一 2 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

在出埃及记…我们看见顽梗的法老和神的代表摩西。借着法老，神使祂自己显为主宰的神；但在摩西身上，神得着一个代表祂并实行祂旨意的人。赞美主，我们没有一个人是法老，我们都是摩西，就是与主是一的人！在祂主宰的权柄和怜悯里，无论我们往哪里去，我们都与主同去，我们代表祂，并且我们执行祂的旨意（出埃及记生命读经，二八七至二八八页）。

## 信息选读

在撒母耳职事的末了，…撒母耳达到了最高的地位；可以说，在全宇宙中只有一位在他之上，而这一位乃是神。甚至可以说，作为神的代表，撒母耳乃是代理的神。神定意要行动、作事，但祂需要一个代表。因此，撒母耳就成为申言者、祭司和士师。他是神的出口，也是神的行政。如此，他乃是在地上代理的神。

撒母耳向神忠信，照着神的心意而行。他不仅行事、生活并工作是照着神，他的全人和所是也是照着神。撒母耳的所是和神的心乃是一。为这缘故，说撒母耳这位照着神的人，就是在地上代理的神，并不为过。神的心思就是撒母耳的考量，撒母耳没有别的意念、考量或想



# ‹‹ WEEK 6 — DAY 5 ››

## Morning Nourishment

Exo. 3:18 ...And you shall come, you and the elders of Israel, to the king of Egypt, and you shall say to him, Jehovah, the God of the Hebrews, has met with us; and now let us go a three days' journey into the wilderness that we may sacrifice to Jehovah our God.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

In Exodus we see both the stubborn Pharaoh and Moses, God's representative. By Pharaoh God made Himself manifest as the sovereign God, but in Moses God had one to represent Him and to execute His will. Praise the Lord that none of us are Pharaoh but we all are Moses, those who are one with the Lord! In His sovereignty and mercy, wherever we go, we go with the Lord, we represent Him, and we execute His will. (Life-study of Exodus, p. 246)

## Today's Reading

At the end of his ministry,...Samuel had reached the highest position. We may say that in the whole universe, there was only one who was above him, and that one was God. We may even say that, as God's representative, Samuel was the acting God. God intended to move, to act, yet He needed a representative. Samuel thus became a prophet, a priest, and a judge. He was God's oracle and God's administration. As such, he was the acting God on earth.

Samuel was faithful to God to do according to what was in God's heart and mind. His whole being and person, not just his doing, living, and work, were according to God. Samuel's being and God's heart were one. For this reason it is not too much to say that Samuel, a man according to God, was the acting God on earth. God's mind was Samuel's consideration. He had no other thought,

法；他的生活和工作乃是为着完成一切在神心中的事（撒母耳记生命读经，三六页）。

申言者以利沙在他的职事中，是神人，行事如同神在地上的代表，如同代理的神。我们在基督里的信徒，也能如此（列王纪生命读经，一一四页）。

使徒保罗乃是基督的大使。大使是代表最高权柄的人。…宇宙中最高的权柄乃是神，神已将天上和地上所有的权柄，都赐给了基督（太二八 18）。神设立基督作万王之王，万主之主（提前六 15，启十七 14）。今天耶稣乃是基督，万有之主，最高的权柄。这个最高的权柄，需要一些够资格在地上代表祂的大使。主的职事不是仅仅作传道人或教师，乃是由属天权柄授权，作代表全宇宙最高权柄的人。首先，我们需要被基督俘掳；至终，我们需要成为基督在地上的代表，作大使对付属地的国家。

有些基督徒将“基督大使”的头衔，印在他们的名片上。多年前我有一张名片，上面写着“基督的奴仆—李常受”。那时我不敢给自己冠上基督大使的头衔，但现在我更充分地认识，我们都必须成为基督在地上的大使。我们不仅是基督的俘虏；至终，我们必须成为基督的大使，在地上为着祂一切的权益代表祂。你也许认为这事太伟大了。也许有些姊妹想，她们只是软弱的器皿，她们不知道自己怎能成为基督的大使，在地上代表最高的权柄。不管你是弟兄或姊妹，我们众人都是基督身体的肢体。最高的权柄是作头的基督，我们这些身体的肢体，必须作头的代表。你作为头的代表，乃是大使（一个在灵里之人的自传，四八至四九页）。

参读：出埃及记生命读经，第二十二篇；一个在灵里之人的自传，第六章。

consideration, or thinking. His living and working were for the carrying out of whatever was in God's heart. (Life-study of 1 & 2 Samuel, pp. 43, 28-29)

In his ministry Elisha the prophet, as the man of God, behaved himself as God's representative, as the acting God, on the earth. As believers in Christ, we can be the same. (Life-study of 1 & 2 Kings, pp. 93-94)

The apostle Paul was an ambassador of Christ. An ambassador is one who represents the highest authority....The highest authority in this universe is God, and God has given all authority in heaven and on earth to Christ (Matt. 28:18). God has appointed Christ to be the King of kings and the Lord of lords (1 Tim. 6:15; Rev. 17:14). Today Jesus is the Christ, the Lord of all, the highest authority. For this highest authority there is the need of some ambassadors on this earth who are qualified to represent Him. The Lord's ministry is not a matter of merely being a preacher or a teacher but of being one who is authorized with the heavenly authority, representing the highest authority in the whole universe. First, we need to be captured by Christ, and eventually, we need to become a representative of Christ on this earth to deal with the earthly nations as an ambassador.

Many years ago I had a card that said "Bondslave of Christ—Witness Lee." At that time I did not dare to entitle myself an ambassador of Christ, but now I have a fuller realization that we all have to be ambassadors of Christ on this earth. We are not only the captives of Christ. Eventually, we have to be the ambassadors of Christ representing Him on this earth for His interests. We may think that this is something too great, too big. Maybe some of the sisters would think that they are just the weak vessels. They may wonder how they could be the ambassadors of Christ, representing the highest authority on this earth. Regardless of whether we are a brother or a sister, all of us are members of the Body of Christ. The highest authority is Christ as the Head, and we as members of the Body have to be representatives of the Head. As representatives of the Head, we are ambassadors. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," pp. 171-172)

Further Reading: Life-study of Exodus, msg. 22; CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 6

# 第六周 · 周六

## 晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

约六 63 “赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

今天在主的恢复里，我们的工作乃是将神供应给人。的确，我们必须拯救罪人，喂养并成全圣徒；然而，最重要的事乃是要将神供应给人。我们所供应的神，不仅是建造的神，祂也是被建造的神。我们若不这样供应神，我们的工作就是木、草、禾秸（林前三 12）（撒母耳记生命读经，二四五页）。

## 信息选读

我要请你们重新考量你们为主所作的工。你可能打开了一个区域，或带了许多人归神；但我要问你们一个问题：有多少作三一神具体化身的基督作到你所带来归神的人里面？我们若诚恳真实，就会谦卑下来，承认没有太多的三一神，作到那些我们带来归神的人里面。因此，我们必须实行一件事，就是供应经过过程的三一神到人里面，使祂将祂自己建造到他们里面的人里。在我们工作的每一面—传扬福音、喂养信徒、成全圣徒，其内在的元素必须是将建造和被建造的神供应给人。

经过过程的三一神已具体化身在基督里，并实化为终极完成的灵。这是我们所敬拜、传扬并供应给人的神。今天祂正将祂自己建造到祂所救赎的人里面，为要以祂自己为元素，并用出于他们蒙救赎并拔高之人性的东

# ‹‹ WEEK 6 — DAY 6 ››

## Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Our work in the recovery today is to minister God to people. Yes, we need to save sinners and to feed the saints and perfect them. The crucial matter, however, is that we minister God to others. The God whom we minister is not just the building God—He is also the builded God. If we fail to minister God in this way, our work will be wood, grass, and stubble (1 Cor. 3:12). (Life-study of 1 & 2 Samuel, pp. 200-201)

## Today’s Reading

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

The processed Triune God is embodied in Christ and realized as the consummated Spirit. This is the God whom we worship, preach, and minister to others. Today He is building Himself into His redeemed people in order to produce a house with Himself as the element and also with something from

西，来产生一个家。这家就是召会，基督的身体（撒母耳记生命读经，二四五至二四六页）。

我们常说神是生命，祂进到我们里面作我们的生命。然而，许多服事神话语的弟兄们，还没有看见这个异象，以致他们讲的道完全不是这个，所给人的帮助也不是这个。所有服事讲台的人都要看见，召会今天的需要，并不是道理的讲解，乃是生命的供应、生命的话、生命的粮食。换句话说，话乃是要把神这生命之灵，供应到人里面作人的生命。这个话出去的时候，就是灵，就是生命；这个话出去的时候，就叫人碰着神。召会今天急切需要这样的话（成全圣徒与神家的建造，一〇七至一〇八页）。

我们要记得，外面的人在话语的职事里是一个最大的拦阻。…不管你多聪明，外面的人绝不能代替里面的人。只有外面的人被拆毁，被打碎了，就自然而然里面的人能生出思想来，生出话语来，从外面的人冲出去。就是这个外面的人的壳子必须被神打破。这个壳子越被打破，灵里的生命就越能出来（倪柝声文集第三辑第八册，二三四页）。

在旧约里，除了祭司、君王、和申言者的职事之外，还有一个与神的百姓有关的，就是牧人的职事（耶二三 3 ～ 4，结三四 11 ～ 31）。…在圣经中，神把祂的百姓比喻作羊群，牧养神百姓的人就称为牧人。牧人是受神托付，喂养神的群羊，使他们得着生命的供应，满有享受并饱足。…牧人喂养神的百姓，也照顾他们，使他们得以躺卧并安息，有时也寻回、医治、并救助他们。…作为一个牧人，他还要教导神的百姓，以神的圣言开启他们，使他们能认识神，并听从神。…牧人最要紧的是领导神的百姓，使他们不至四散、走迷，而能顺从、遵行神的话，并合为一群，归在神的名下（真理课程三级卷二，一四五至一四六页）。

参读：活力排，第七至八篇。

their redeemed and uplifted humanity. This house is the church, the Body of Christ. (Life-study of 1 & 2 Samuel, p. 201)

We often say that God is life and that He enters into us to be our life. However, because we do not see this vision, we do not speak concerning this in our messages, nor do we help the saints to see this. Those who minister the word must see that the church needs the supply of life, words of life, not the interpretation of doctrines. The ministry of the word is to supply the saints with God as the Spirit of life. The word that is spoken must be spirit and life. This causes the saints to touch God. This is the urgent need in the churches today. (The Perfecting of the Saints and the Building Up of the House of God, p. 82)

We must remember that the outer man constitutes the greatest hindrance to the ministry of the word....No matter how clever a person is, the outer man can never replace the inner man. The inner man will come up with the right thoughts and proper words to flow out only as the outer man is broken and smashed. The outer shell must be broken by God. The more this shell is broken, the more the life in the spirit will be released. (CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," p. 205)

In the Old Testament, in addition to the ministries of the priests, kings, and prophets, there was another ministry related to God's people, the ministry of the shepherds (Jer. 23:3-4; Ezek. 34:11-31)....In the Bible God likens His people to a flock, and those who pasture God's people are called shepherds. Shepherds are commissioned by God to feed God's flock so that they may receive the supply of life with full enjoyment and satisfaction....Besides feeding God's people, shepherds take care of God's people so that they may lie down and have rest. Sometimes shepherds seek out, heal, and rescue....As a shepherd, one also should teach God's people and open their understanding with the holy Word of God so that they may know God and obey God....The most crucial responsibility of a shepherd is to lead God's people so that they are not scattered and led astray but obey and keep God's word and are one flock under God's name. (Truth Lessons—Level Three, vol. 2, pp. 123-124)

Further Reading: The Vital Groups, msgs. 7-8

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# 聚　会 – 基督作中心

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降 E 大调　　6/8

3 · 4 4 | 5 · 6 · | 5 3 4 5 | 3 · 3 · |
一 在 日 常 生 活　　或 在 聚 会 中,

2 · 5 6 | 7 · i · | 2 i 7 6 | 5 · 5 · |
基 督 是 中 心,　　基 督 是 内 容;

3 · 4 4 | 5 · 5 · | 5 5 4 3 | 4 · 4 · |
并 非 为 仪 式,　　也 非 为 道 理,

4 · 3 2 | 5 5 1 2 | 3 · 2 · | 1 · 1 · ‖
纯 是 为 基 督, 我 们 相 聚　　集。

二 基督是道路,基督是亮光,　凭祂而行动,由祂来照亮;
基督是活水,基督是灵粮,　喝祂并吃祂,从祂得喂养。

三 基督是真理,我们所见证,　基督是生命,我们所供应,
基督是恩主,我们所称誉,　基督是元首,我们所高举。

四 对神或对人,基督是一切,　神人的需要全由祂解决;
祂是教会的实际与内容,　生命与人数都借祂而增。

五 所献上一切诗歌和祷告,　都要叫基督借灵得发表;
所有灵中的交通和事奉,　都该是基督彰显的运行。

六 奉祂名聚集,随祂灵活动,　借着祂恩膏祷告并赞颂;
不是动头脑,仪式得成全,　乃是运用灵,使祂得彰显。

七 一切全忘掉,只忠于基督,　凡事应用祂,一直到成熟;
因祂将万事都当作损失,　让祂作一切,一直到永世。

# WEEK 6 — HYMN

## Hymns, #863

1
In daily walk and in our meetings too,
Christ is the center, Christ is everything;
'Tis not for form nor doctrine good and true,
But 'tis for Christ alone we're gathering.

2
Christ is the way and Christ the light of life,
In Him we walk and by Him we are led;
Christ is the living water and the food;
Of Him we drink and we with Him are fed.

3
Christ is the truth, 'tis Him we testify,
Christ is the life, 'tis Him we minister;
Christ is the Lord, 'tis Him we magnify,
Christ is the Head, and we exalt Him here.

4
Christ is the All in all to God and man—
With Him both we and God are satisfied;
Christ, the reality within the Church—
By Him are life and numbers multiplied.

5
By all the hymns and prayers we offer here,
Christ the reality we would express;
All the activities in fellowship—
Christ thus in operation manifest.

6
'Tis in His Name we meet, in Spirit act,
With nothing in our mind to formalize;
'Tis by His pow'r we pray, in unction praise,
And with Himself in spirit exercise.

7
All things forgetting, cleaving unto Christ,
Applying Him until maturity;
Let us count everything but loss for Him,
For Him, our All in all, eternally.

申言稿：