第二周

使徒的职事与基督天上的职事合作，牧养作神群羊的召会，为着建造基督的身体

读经：约十11、16，二一15～17，彼前二25，五4，来十三20，启一13，二1、7

纲　　要

周　一

壹 诗篇二十二至二十四篇是启示基督的一组诗，从祂的钉十字架，经过祂的牧养，说到祂来世的君王职分：

一 诗篇二十三篇论到基督在祂的复活和升天里作牧者，乃是二十二篇基督救赎的死，并祂产生召会的复活，以及二十四篇论到基督作王回来，要借着作祂身体的召会得回全地之间的桥梁。

二 基督在祂天上的职事里一直在牧养人，我们需要与祂合作牧养人；我们若接受这个交通，地上会有一个大复兴，将主带回来。

贰 约翰二十一章启示使徒的职事与基督天上的职事合作；该章是约翰福音的完成和总结：

Week Two

The Apostolic Ministry in Cooperation with Christ's Heavenly Ministry to Shepherd the Church of God as His Flock for the Building Up of the Body of Christ

Scripture Reading: John 10:11, 16; 21:15-17; 1 Pet. 2:25; 5:4; Heb. 13:20; Rev. 1:13; 2:1, 7

Outline

Day 1

I. Psalms 22 through 24 are a group of psalms revealing Christ from His crucifixion through His shepherding to His kingship in the coming age:

A. Psalm 23, which concerns Christ as the Shepherd in His resurrection and ascension, is the bridge between Christ's redeeming death and His church-producing resurrection in Psalm 22 and Christ's coming back as the King, who will regain the entire earth through the church as His Body in Psalm 24.

B. In His heavenly ministry Christ is shepherding people, and we need to cooperate with Him by shepherding people; if this fellowship is received by us, there will be a big revival on the earth to bring the Lord back.

II. John 21 reveals the apostolic ministry in cooperation with Christ's heavenly ministry; it is the completion and consummation of the Gospel of John:

一 约翰福音有二十一章，但事实上结束于二十章。

二 整卷书说到基督在地上的职事，开始于祂这神的话成为肉体，成了一个在肉体里的人（一14），结束于祂这末后亚当的复活，成了赐生命的灵（二十22）；因此，二十一章应当是一篇附言。

三 这样说虽然是对的，但更内在地说，约翰二十一章乃是约翰福音的完成和总结；该章总结整卷约翰福音，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，以完成神的经纶。

A. The Gospel of John has twenty-one chapters, but it actually ends with chapter 20.

B. The entire book covers the earthly ministry of Christ, beginning with His incarnation as the Word of God to become a man in the flesh (1:14) and ending with His resurrection as the last Adam to become the life-giving Spirit (20:22); hence, chapter 21 should be an appendix.

C. Although it is correct to say this, it is more intrinsic to say that John 21 is the completion and consummation of the Gospel of John; it consummates the entire Gospel of John by showing that Christ's heavenly ministry and the apostles' ministry on the earth cooperate together to carry out God's economy.

周　二

叁 在约翰十章十至十一节和十六节，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：

一 主的牧养先是在祂地上的职事里—太九36，参十1～6。

二 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。

肆 主托付彼得喂养祂的小羊并牧养祂的羊：

Day 2

III. In John 10:10-11 and 16 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:

A. The Lord's shepherding was firstly in His earthly ministry—Matt. 9:36; cf. 10:1-6.

B. 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.

IV. The Lord commissioned Peter to feed His lambs and shepherd His sheep:

一 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。

A. 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.

二 这是把使徒的职事与基督天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体。

B. 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.

三 随后在使徒行传，彼得说，“我们要坚定持续地祷告，并尽话语的职事”（六 4）；这乃是与基督天上的职事合作，这职事乃是代求的职事（来七 25），也是将神供应到人里面的职事（八 2）。

C. Later, in the book of Acts, Peter said, “We will continue steadfastly in prayer and in the ministry of the word” (6:4); this is to cooperate with Christ's heavenly ministry of intercession (Heb. 7:25) and of ministering God into His people (8:2).

四 彼得对主的这个托付印象非常深刻，以致在他的前书里，他告诉信徒，他们好象羊走迷了路，如今却归到他们魂的牧人和监督了—彼前二 25：

D. Peter was so impressed with this commission of the Lord that in his first book he told the believers that they were like sheep being led astray, but they had now returned to the Shepherd and Overseer of their souls—1 Pet. 2:25:

1 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。

1. Christ indwells us to be our life and everything, but He is also overseeing, observing, the condition and situation of our inner being.

2 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—参来十三 17。

2. 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—cf. Heb. 13:17.

五 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。

E. Peter exhorts 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.

六 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。

F. 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.

周　三

伍 以下使徒保罗的话，也给我们看见使徒的职事与基督天上的职事合并，以照顾神的群羊：

一 在行传二十章二十八节，保罗告诉在以弗所的长老：“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，就是祂用自己的血所买来的。”

二 保罗说，“我知道我离开以后，必有凶暴的豺狼进入你们中间，不爱惜羊群”（29）；使徒不顾自己的性命（24），但他非常关心召会的前途；召会是他的珍宝，也是神的珍宝。

三 保罗在希伯来十三章二十节说，“神…凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来”：

1 这永约就是新遗命的约，为要得着群羊，就是召会，结果带进基督的身体，并终极完成新耶路撒冷；神的永约是要借着牧养，终极完成新耶路撒冷。

2 神使我们的主从死人中复活，叫祂成为大牧人，好照着神的永约，终极完成新耶路撒冷。

陆 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—参弗三 2、8～9，彼前五 10。

Day 3

V. The following words of the apostle Paul also show the incorporation of the apostolic ministry with Christ's heavenly ministry to take care of God's flock:

A. In Acts 20:28 Paul told the elders in Ephesus, “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, which He obtained [or purchased] through His own blood.”

B. Paul said, “I know that after my departure fierce wolves will come in among you, not sparing the flock” (v. 29); the apostle did not care for his own life (v. 24), but he was very concerned for the future of the church, which was a treasure to him and to God.

C. Paul says in Hebrews 13:20, “God...brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant”:

1. The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body and consummating the New Jerusalem; the eternal covenant of God is to consummate the New Jerusalem by the shepherding.

2. God raised up our Lord from the dead to be the great Shepherd to consummate the New Jerusalem according to God's eternal covenant.

VI. 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—cf. Eph. 3:2, 8-9; 1 Pet. 5:10.

柒 为着神永远经纶的主要目的和终极完成而牧养神的群羊，这件事甚至在雅歌中也提到：

一 “我心所爱的啊，求你告诉我，你在何处牧放羊群〔为着满足〕？晌午在何处使羊群歇卧〔为着安息〕？”—一 7 上。

二 “只管出去跟随羊群的脚踪，把你的山羊羔牧放在牧人帐棚的旁边”—8 节下。

三 “我的良人属我，我也属他；他在百合花〔以单一的心，过着信靠神的生活，而寻求基督的人〕中牧放群羊”—二 16。

四 “我属我的良人，我的良人也属我；他在百合花中牧放群羊”—六 3。

捌 牧养信徒，对于他们在神圣生命里的长大，是极其重要的；我们必须以牧养的路来传福音并复兴召会：

一 我们需要祷告说，“主，我要得着复兴；从今天起，我要作一个牧人；我要去喂养人，牧养人，把人聚成一群。”

二 在约翰十章和二十一章，主用三个辞说到牧养的事：“喂养”、“牧养”、“成为一群”（十 16，二一 15～16）；我们也可将“群”用作动词（意指使羊成为一群）。

三 众召会都必须学习如何使人成为一群，好叫他们能调和在一起；长老和同工该带头实行这事。

VII. The matter of shepherding God’s flock for the main purpose and ultimate consummation of the eternal economy of God is even referred to in Song of Songs:

A. “Tell me, you whom my soul loves, Where do you pasture your flock [for satisfaction]? / Where do you make it lie down at noon [for rest]?”—1:7a.

B. “Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds’ tents”—v. 8b.

C. “My beloved is mine, and I am his; / He pastures his flock among the lilies [the seekers of Christ who live a life of trusting in God with a single heart]”—2:16.

D. “I am my beloved’s, and my beloved is mine; / He pastures his flock among the lilies”—6:3.

VIII.To shepherd the believers is very crucial for their growth in life; we must take the shepherding way to preach the gospel and revive the church:

A. We should pray, “Lord, I want to be revived; from today I want to be a shepherd; I want to go to feed people, to shepherd people, and to flock people together.”

B. In John 10 and 21 the Lord used three words concerning shepherding: feed, shepherd, and flock (10:16; 21:15-16); we can also use the word flock as a verb.

C. All the churches have to learn how to flock together so that they can be blent together; the elders and co-workers should take the lead to practice this.

周　四

玖 金灯台生机的维持乃是基督天上的职事，在祂的人性里顾惜众召会，并在祂的神性里喂养众召会，好借着祂生机的牧养产生得胜者—启一13，二7，约十11、14，彼前二25，五4，来十三20：

一 人子是在祂的人性里，金带表征祂的神性，而胸是爱的表号：

1 基督原来是腰间束带，为着神圣的工作得加力（出二八4，但十5），以产生众召会，但如今祂在胸间束带，借着祂的爱照顾祂所产生的众召会（启一13）。

2 金带表征基督的神性成了祂神圣的力量，胸表征这金的力量是由祂的爱并凭祂的爱来运用并推动的，好喂养众召会。

周　五

二 基督作为人子，在祂的人性里照顾众召会，为要顾惜众召会—13节上：

1 祂收拾灯台的灯，使灯正确合宜，就是在顾惜我们，使我们快乐、愉快、舒适—出三十7，参诗四二5、11：

a 主的同在带来一种柔细、温暖的气氛，顾惜我们的全人，给我们安息、安慰、医治、洁净和鼓励。

b 我们在召会里能享受主同在的顾惜气氛，得着生命的滋养供应—弗五29，参提前四6，弗四11。

Day 4

IX. The organic maintenance of the golden lampstand is Christ's heavenly ministry to cherish the churches in His humanity and nourish the churches in His divinity to produce the overcomers through His organic shepherding—Rev. 1:13; 2:7; John 10:11, 14; 1 Pet. 2:25; 5:4; Heb. 13:20:

A. The Son of Man is in His humanity, the golden girdle signifies His divinity, and breasts are a sign of love:

1. Christ was girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but now He is girded about at the breasts, caring for the churches that He has produced by His love (Rev. 1:13).

2. The golden girdle signifies Christ's divinity as His divine energy, and the breasts signify that this golden energy is exercised and motivated by and with His love to nourish the churches.

Day 5

B. Christ takes care of the churches in His humanity as the Son of Man to cherish them—v. 13a:

1. He dresses the lamps of the lampstands to make them proper, cherishing us that we may be happy, pleasant, and comfortable—Exo. 30:7; cf. Psa. 42:5, 11:

a. The Lord's presence provides an atmosphere of tenderness and warmth to cherish our being, giving us rest, comfort, healing, cleansing, and encouragement.

b. We can enjoy the cherishing atmosphere of the Lord's presence in the church to receive the nourishing supply of life—Eph. 5:29; cf. 1 Tim. 4:6; Eph. 4:11.

2 祂修剪灯台的灯芯，把一切拦阻我们照耀的消极事物剪掉—出二五 38：

a 灯芯烧焦的部分，灯花，表征必须剪除的那些不照着神定旨的事物，就如我们的肉体、天然的人、己和旧造。

b 祂把众召会中间一切的不同（过错、短处、失败、缺点）修剪掉，使众召会在素质、样子和彰显上完全相同—参林前一 10，林后十二 18，腓二 2。

三 基督在神性里以祂胸间金带所表征的神圣之爱照顾众召会，喂养众召会—启一 13 下：

周　六

1 基督在祂三个时期的丰满职事中，以祂自己这包罗万有的基督来喂养我们，使我们在神圣的生命中长大成熟，成为祂的得胜者，以完成祂永远的经纶。

2 作为行走的基督，祂知道每一个召会的情形；作为说话的灵，祂修剪灯台并用新油，就是那灵的供应，充满灯台—二 1、7，参出二七 20 ～ 21，亚四 6、11 ～ 14。

3 我们要有分于祂的行动，并享受祂的照顾，就必须在召会里。

拾借着基督奇妙的牧养，我们得以享受祂作我们的福分，从今时直到永远—赛四九 10，启七 9 ～ 17。

2. He trims the wicks of the lamps of the lampstand, cutting off all the negative things, which frustrate our shining—Exo. 25:38:

a. 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.

b. He trims away all the differences among the churches (the wrongdoings, shortages, failures, and defects) so that they may be the same in essence, appearance, and expression—cf. 1 Cor. 1:10; 2 Cor. 12:18; Phil. 2:2.

C. Christ takes care of the churches in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches—Rev. 1:13b:

Day 6

1. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy.

2. As the walking Christ, He gets to know the condition of each church, and as the speaking Spirit, He trims and fills the lampstands with fresh oil, the supply of the Spirit—2:1, 7; cf. Exo. 27:20-21; Zech. 4:6, 11-14.

3. To participate in His move and enjoy His care, we must be in the churches.

X. Through Christ's wonderful shepherding, we will enjoy Him as our blessings both today and for eternity—Isa. 49:10; Rev. 7:9-17.

第二周●周一

晨兴喂养

诗二二 22“我要向我的弟兄宣告你的名；在会中我要赞美你。”

二三 1“耶和华是我的牧者；我必不至缺乏。”

二四 9～10“众城门哪，你们要抬起头来；永久的门户啊，你们要把头抬起；荣耀的王将要进来。那荣耀的王是谁呢？万军之耶和华—祂是荣耀的王！细拉”

诗篇二十二至二十四篇是启示基督的一组诗，启示祂从钉十字架到来世的君王职分。在二十二篇，我们看见基督的死，祂的复活，以及祂在复活里所产生的许多弟兄，形成祂的召会。二十三篇是关于基督作牧者。今天这牧者是在祂的复活里。二十四篇是关于基督在神的国里作要来的王。因此，在这三篇诗里，有钉十字架的基督，复活的基督，产生召会的基督，作牧者并牧养祂羊群（召会）的基督，以及回来作王的基督（诗篇生命读经，一六九页）。

信息选读

按照诗篇二十三篇，基督牧养我们分五个阶段：㈠享受基督作青草地，并那灵作可安歇的水（2）；㈡在义路上得复兴和变化（3）；㈢行过死荫的幽谷时，经历复活、是灵的基督（4）；㈣在与敌人争战上，更深、更高地享受复活的基督（5）；㈤在耶和华殿中一生享受神圣的恩惠和慈爱（6）（圣经恢复本，诗二三 1 注 1）。

借着成为肉体、钉十字架以及复活成为赐生命的灵（林前十五 45），基督作为耶和华（约八 24），三一神（出三 14），就有资格作我们的牧者。借着祂救赎、

‹‹ WEEK 2 — DAY 1 ››

Morning Nourishment

Psa. 22:22 I will declare Your name to my brothers; in the midst of the assembly I will praise You.

23:1 Jehovah is my Shepherd; I will lack nothing.

24:9-10 Lift up your heads, O gates; and lift up, O long enduring doors; and the King of glory will come in. Who is this King of glory? Jehovah of hosts—He is the King of glory! Selah

Psalms 22—24 are a group of psalms revealing Christ from His crucifixion to His kingship in the coming age. In Psalm 22 we see Christ's death, His resurrection, and His many brothers produced in His resurrection to form His church. Psalm 23 is concerning Christ as the Shepherd. This Shepherd today is in His resurrection. Psalm 24 is concerning Christ as the coming King in God's kingdom. Thus, in these three psalms, we have Christ crucified, Christ resurrected, Christ producing the church, Christ being the Shepherd and shepherding His flock, the church, and Christ coming back to be the King. (Life-study of the Psalms, p. 137)

Today's Reading

According to Psalm 23, Christ shepherds us in five stages: (1) the enjoyment of Christ as the green pastures and of the Spirit as the waters of rest (v. 2); (2) the revival and transformation on the paths of righteousness (v. 3); (3) the experience of the resurrected pneumatic Christ while walking through the valley of the shadow of death (v. 4); (4) the deeper and higher enjoyment of the resurrected Christ in fighting against the adversaries (v. 5); and (5) the lifelong enjoyment of the divine goodness and kindness in the house of Jehovah (v. 6). (Psa. 23:1, footnote 1)

By being incarnated, crucified, and resurrected to become the life-giving Spirit (1 Cor. 15:45), Christ as Jehovah (John 8:24), the Triune God (Exo. 3:14), is qualified to be our Shepherd. By His redeeming, washing, resurrecting,

洗净我们，并叫我们复活、得着重生，我们就有资格作祂的羊群。我们要享受基督的牧养，就必须在羊群里，就是在召会里（诗二三 1 注 2）。

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。…牧养和教导，应当象双脚，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。

约翰二十一章启示使徒的职事与基督在天上的职事合作。基督在祂天上的职事里一直在牧养人，我们需要与祂合作牧养人。没有牧养，我们为主的工作就不会有果效。我们必须学习一切的真理，使我们有话可说，然后去接触人，牧养他们。

牧养是神圣的事。我们要作牧人，就必须是基督的见证人，是基督的肢体，也是基督的弟兄，有分于祂儿子的名分。这样，我们就有分于儿子名分的发言，而成为申言者。我们既是为着神发言的申言者，我们就为主说话。同时，我们需要牧养人。这是结果子的路，是得着繁增和扩增的路。我们若接受这种交通，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）。

整卷约翰福音说到基督在地上的职事，开始于祂这神的话成为肉体，成了一个在肉体里的人（一 1 ～ 14），结束于祂这末后亚当的复活，成了赐生命的灵（二十）；因此，二十一章应当是一篇附言。这样说虽然是对的，但更内在地说，二十一章乃是约翰福音的完成和总结。没有二十一章，约翰福音就不完全。该章总结整卷约翰福音，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（约翰福音结晶读经，一五八至一五九页）。

参读：活力排，第四篇。

and regenerating us, we are qualified to be His flock. To enjoy Christ's shepherding, we need to be in the flock, that is, in the church. (Psa. 23:1, footnote 2)

If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery....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.

John 21 reveals the apostolic ministry in cooperation with Christ's heavenly ministry. In His heavenly ministry Christ is shepherding people, and we need to cooperate with Him by shepherding people. Without shepherding, our work for the Lord cannot be effective. We must learn all the truths so that we may have something to speak and go to contact people to shepherd them.

Shepherding is something divine. In order to be a shepherd, we must be a witness of Christ, a member of Christ, and a brother of Christ, sharing His sonship. Then we will participate in the oracle of the sonship to become a prophet. As a prophet for God's oracle, we will speak for the Lord. Meanwhile, we need to shepherd people. This is the way to be fruitful, to have the multiplication and the increase. If this kind of fellowship is received by us, 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, p. 40)

The entire Gospel of John covers the earthly ministry of Christ, beginning with His incarnation as the Word of God to become a man in the flesh (1:1-14) and ending with His resurrection as the last Adam to become the life-giving Spirit (ch. 20); hence, chapter 21 should be an appendix. Although it is correct to say this, it is more intrinsic to say that John 21 is the completion and consummation of the Gospel of John. Without chapter 21, John is not completed. It consummates the entire Gospel of John by showing that Christ's heavenly ministry and the apostles' ministry on the earth cooperate together to carry out God's New Testament economy. (Crystallization-study of the Gospel of John, p. 130)

Further Reading: The Vital Groups, msg. 4

第二周●周二

晨兴喂养

约十 10 ～ 11 “贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。我是好牧人，好牧人为羊舍命。”

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。”

在约翰十章十至十一节和十六节，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。

‹‹ WEEK 2 — DAY 2 ››

Morning Nourishment

John 10:10-11 The thief does not come except to steal and kill and destroy; 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.

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.

In John 10:10, 11, and 16 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.

这是把使徒的职事与基督天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体。

彼得对主的这个托付印象非常深刻，以致在他的前书里，他告诉信徒，他们好象羊走迷了路，如今却归到他们魂的牧人和监督（基督）了（彼前二 25）。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（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。

由神永远的经纶来看，整本约翰的著作有一种趋向，就是要使神的召会带进基督的身体，以完成神永远的经纶。该书法理的部分，使信徒有资格和地位，凭着经过过程并终极完成之三一神的神圣生命，完成该书生机的部分。但今天大多数的基督徒，只是停留在法理的部分，并满足于这部分，却很少注意到生机的部分，而漏失神永远经纶之完成这个紧要的点。今日主的恢复紧要的需要，乃是不可因着满足于法理的部分而受阻不前，反要竭力往前，完成该书生机的部分，好使神永远的经纶有可能得以完成（约翰福音结晶读经，一六〇、一六二至一六三、一六九页）。

参读：约翰福音结晶读经，第十三篇。

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.

Peter was so impressed with this commission of the Lord that in his first book he told the believers that they were like sheep being led astray, but they had now returned to the Shepherd and Overseer (Christ) of their souls (1 Pet. 2:25). 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.

In view of the eternal economy of God, there is the tendency through the whole writing of John to have the church of God issuing in the Body of Christ for the accomplishment of God's eternal economy. Its judicial section qualifies and positions the believers to carry out its organic section by the divine life of the processed and consummated Triune God. But today most Christians are just lingering in its judicial section and are satisfied with it, paying very little attention to its organic section and missing the critical point of the fulfillment of the eternal economy of God. The critical need of the Lord's recovery today is not to be held back by the satisfaction of its judicial section but to press forward to carry out its organic section so that there may be the possibility of accomplishing the eternal economy of God. (Crystallization-study of the Gospel of John, pp. 131-133, 137)

Further Reading: Crystallization-study of the Gospel of John, msg. 13

第二周●周三

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，就是祂用自己的血所买来的。”

来十三 20“但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的。”

以下使徒保罗的话，证实〔使徒的职事与基督天上的职事合并，以照顾神的羊群〕。保罗在行传二十章二十八节告诉以弗所的长老：“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…”。保罗虽然很紧急地要回耶路撒冷，但在他行程中，他打发人叫以弗所的长老到他那里去；然后向他们说了一篇很长的话，记在二十章。…保罗说，“必有凶暴的豺狼进入你们中间，不爱惜羊群。”（29）羊群就是召会（约翰福音结晶读经，一六〇至一六一页）。

信息选读

保罗在希伯来十三章二十节说，“…神…凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来…。”这永约就是新约，为要得着群羊，就是召会，结果带进基督的身体，并终极完成新耶路撒冷。神的永约是要借着牧养，终极完成新耶路撒冷。神使我们的主耶稣从死人中复活，叫祂成为大牧人，好照着神的永约，终极完成新耶路撒冷。

为着神永远经纶的主要目的和终极完成而牧养神的群羊，这件事甚至在雅歌中也提到。在这卷书中，基督牧养那寻求祂并追求祂的人。

‹‹ WEEK 2 — DAY 3 ››

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, which He obtained through His own blood.

Heb. 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant.

The following words of the apostle Paul confirm [the incorporation of the apostolic ministry with Christ's heavenly ministry to take care of God's flock]....In Acts 20:28 Paul told the elders of Ephesus, "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...." Although Paul was on an urgent trip back to Jerusalem, while he was journeying he sent word for the elders in Ephesus to come to him. Then he gave them a long word recorded in Acts 20....Paul said that "fierce wolves will come in among you, not sparing the flock" (v. 29). The flock is the church. (Crystallization-study of the Gospel of John, pp. 131-132)

Today's Reading

Paul said in Hebrews 13:20, "God...brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant." The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body and consummating the New Jerusalem. The eternal covenant of God is to consummate the New Jerusalem by the shepherding. God raised up our Lord from the dead to be the great Shepherd to consummate the New Jerusalem according to God's eternal covenant.

This matter of shepherding God's flock for the main purpose and ultimate consummation of the eternal economy of God is even referred to in Song of Songs. In this book Christ shepherds His seeker and pursuer.

…在一章七节上半，寻求者说，“我心所爱的啊，求你告诉我，你在何处牧放羊群〔为着满足〕？晌午在何处使羊群歇卧〔为着安息〕？”

…牧人回答寻求者说，“只管出去跟随羊群的脚踪，把你的山羊羔牧放在牧人帐棚的旁边。”（8下）在主这牧长之下，有许多别的牧人。这许多牧人在他们帐棚旁边，也就是在他们生活所在之处，牧放他们的年幼者。

…二章十六节说，“良人属我，我也属他；他在百合花〔以单一的心，过着信靠神的生活，而寻求基督的人〕中牧放群羊。”主一直在牧放祂所有象百合花一样的寻求者，照顾他们，喂养他们，并牧养他们，使他们长大。

…六章三节说，“我属我的良人，我的良人也属我；他在百合花中牧放群羊。”牧养信徒，对于他们在神圣生命里的长大，是极其重要的。

盼望我们都祷告说，“主，我要得着复兴。从今天起，我要作一个牧人。我要去喂养人，牧养人，把人聚成一群。”在约翰十章和二十一章，主用三个辞说到牧养的事：“喂养”、“牧养”、“成为一群”。祂说，“喂养我的小羊”，又说，“牧养我的羊。”（二一15～16）祂也说，“我另外有羊，不是属于这圈的；我必须领他们来，他们也要听我的声音，并且要成为一群，归一个牧人了。”（十16）另外的羊就是外邦的信徒，他们要与犹太信徒联结在一起，成为一群。主用“群”作为名词，我也喜欢将这辞用作动词（意指使羊成为一群）。我们该学习喂养人，牧养人，并使人成为一群。众召会都必须学习如何使人成为一群，好叫他们能调和在一起。在聚集成群的气氛中，人就被主征服、劝服，得着主的滋养和挑旺。所有邻近的召会该成为一群，使圣徒得着牧养，并被挑旺。长老和同工该带头实行这事（约翰福音结晶读经，一六一、一六三至一六四、一六八至一六九页）。

参读：约翰福音结晶读经，第十三篇。

In Song of Songs 1:7a the seeker says, “Tell me, you whom my soul loves, Where do you pasture your flock [for satisfaction]? / Where do you make it lie down at noon [for rest]?”

The Shepherd responds to the seeker by saying, “Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds’ tents” (1:8b). Under the Lord as the Chief Shepherd there are many other shepherds. The many shepherds pasture their young by their tents, that is, where they live.

Song of Songs 2:16 says, “My beloved is mine, and I am his; / He pastures his flock among the lilies [the seekers of Christ who live a life of trusting in God with a single heart].” The Lord is pasturing all His seekers as lilies, taking care of them, feeding them, and shepherding them that they may grow.

Song of Songs 6:3 says, “I am my beloved’s, and my beloved is mine; / He pastures his flock among the lilies.” To shepherd the believers is very crucial for their growth in life.

I hope that we would pray, “Lord, I want to be revived. From today I want to be a shepherd. I want to go to feed people, to shepherd people, and to flock people together.” In John 10 and 21 the Lord used three words concerning shepherding: feed, shepherd, and flock. He said, “Feed My lambs,” and, “Shepherd My sheep” (21:15-16). He also said, “I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd” (10:16). The other sheep are the Gentile believers who would be joined together with the Jewish believers to be one flock. The Lord used the word flock here as a noun. I also like to use it as a verb. We should learn to feed, to shepherd, and to flock together. All the churches have to learn how to flock together so that they can be blent together. In the atmosphere of flocking, people are subdued, convinced, nourished, and stirred up by the Lord. All the nearby churches should be flocked together for the saints to be shepherded and stirred up. The elders and co-workers should take the lead to practice this. (Crystallization-study of the Gospel of John, pp. 132-134, 137)

Further Reading: Crystallization-study of the Gospel of John, msg. 13

第二周●周四

晨兴喂养

启一 12～13“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，有一位好象人子，身穿长袍，直垂到脚，胸间束着金带。”

基督今天是在众召会中间。祂一面是大祭司，在诸天之上为众召会代求（来九 24，七 25～26，罗八 34）；另一面又在众召会中间行走，照顾众召会。我们要有分于祂的行动，并享受祂的照顾，就必须在召会中（圣经恢复本，启一 13 注 1）。

基督是人子，不光是为着完成救赎，也是为着召会的生活，因为召会是由人组成的。…祂在这里对付众召会，是基于祂的人性。在祂的人性里，祂为神作见证，完全得胜成功了。众召会在人性里也必能为神作得胜成功的见证（启一 13 注 2）。

信息选读

我们在启示录一章看见，基督是顾惜和喂养最好的模型。十二至十三节…给我们看见，基督作为人子，身穿长袍，照顾灯台。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。

祂也胸间束着金带。这带子是一长片金子。带子和金子不是两件分开的东西。带子就是金子。金带是一片金子，成了束身的带子。人子是在祂的人性里，金带表征祂的神性。这金带是在祂的胸间，而胸是爱的表号。

‹‹ WEEK 2 — DAY 4 ››

Morning Nourishment

Rev. 1:12-13 And 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.

Christ today is in the midst of the churches. On one hand, as the High Priest, He is interceding in the heavens for the churches (Heb. 9:24; 7:25-26; Rom. 8:34), and on the other hand, He is walking in the midst of the churches to care for them. To participate in His move and enjoy His care, we must be in the churches. (Rev. 1:13, footnote 1)

Christ as the Son of Man is not only for the accomplishing of redemption but also for the church life, because the church is composed of human beings....His dealings here with the churches are based on His humanity. In His humanity He was altogether victorious and successful in bearing the testimony of God. The churches also, being in humanity, surely can be victorious and successful in bearing the testimony of God. (Rev. 1:13, footnote 2)

Today's Reading

Christ is the best model of cherishing and nourishing as seen in Revelation 1....Verses 12 and 13...[show] that Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest.

He is also girded about at the breasts with a golden girdle. This girdle is a long piece of gold. The girdle and the gold are not two separate things. The girdle is the gold. The golden girdle is one piece of gold to become a belt. The Son of Man is in His humanity, and the golden girdle signifies His divinity. This golden girdle is on His breasts, and the breasts are a sign of love.

旧约的祭司在供职时，腰间束带（出二八4）。在但以理十章五节，基督也是腰束精金带。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。但如今祂照顾众召会，不是在腰间束带，乃是在表征爱的胸间束带。我盼望大家都看见，这些日子，甚至在我们中间，基督乃是在胸间束着金带。

金带是一个表号，表征基督的神性成了祂的力量。基督的力量完全是祂的神性。一片金子如今成了一条带子。基督在祂神性里的总和，成了一条带子。金带表征基督的神性成了祂的力量，而胸表征这金的力量是由祂的爱所运用、所推动。祂神圣的力量是由祂的爱并凭祂的爱运用的，好喂养祂的众召会（活力排，一三一至一三二页）。

七个金灯台所表征的众召会，在神圣的性质上乃是耶稣的见证（启一2、9），在地方上却集体的照耀在黑夜里。众召会的性质都应当是神圣的，就是金的。她们应当是台，甚至是灯台，托着有油（指那是赐生命之灵的基督）的灯盏，各自且集体的照耀在黑暗里。她们在地方上是单个的灯台，同时在宇宙中却是成组、集体的灯台。她们不仅在各地发光，更是普遍地向着各地和宇宙作同样的见证。她们性质相同，形状一致，托着同样的灯，为着同样的目的，彼此完全相同，毫无个别差异。启示录二、三章所记七个召会的不同，其性质都是消极的，不是积极的。在消极一面，她们在失败上彼此有别，互相分离；但在积极一面，她们在性质、形状、目的上完全一致，互相关联（圣经恢复本，启一20注1）。

参读：活力排，第十一篇。

The priests in the Old Testament were girded at the loins for their ministry (Exo. 28:4). In Daniel 10:5 Christ also is girded at His loins, with fine gold. 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. But now He takes care of the churches with the girdle not on His loins but on His breasts, signifying love. I hope we all could realize that in these days even among us, Christ is wearing a golden girdle on His breasts.

The golden girdle is a sign, signifying Christ's divinity becoming His energy. Christ's energy is totally His divinity. A piece of gold is now a girdle. The totality of Christ in His divinity has become a girdle. The golden girdle signifies Christ's divinity becoming His energy, and the breasts signify that this golden energy is exercised and motivated by His love. His divine energy is exercised by and with His love to nourish the churches. (The Vital Groups, pp. 105-106)

The churches, signified by the seven golden lampstands, are the testimony of Jesus (Rev. 1:2, 9) in the divine nature, shining in the dark night locally yet collectively. The churches should be of the divine nature—golden. They should be the stands, even the lampstands, that bear the lamp with the oil (Christ as the life-giving Spirit) and shine in the darkness individually and collectively. They are individual lampstands locally, yet at the same time they are a group, a collection, of lampstands universally. They not only are shining locally but also are bearing universally the same testimony both to the localities and to the universe. They are of the same nature and in the same shape. They bear the same lamp for the same purpose and are fully identified with one another, not having any individual distinctiveness. The differences among the seven churches recorded in Revelation 2 and 3 are all of a negative nature, not a positive one. Negatively, in their failures, the churches are different and separate from one another; but positively, in their nature, shape, and purpose, they are absolutely identical and are connected to one another. (Rev. 1:20, footnote 1)

Further Reading: The Vital Groups, msg. 11

第二周●周五

晨兴喂养

出二五 37“要作灯台的七个灯盏；要把灯盏放上，使灯光对照。”

二七 21“在会幕中见证柜前的幔外，亚伦和他的子孙，从晚上到早晨，要在耶和华面前整理这灯。这要作以色列人世世代代永远的定例。”

三十 7～8“…每早晨他收拾灯…。黄昏他点灯…。”

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。在旧约里，大祭司每天早晨收拾灯台的灯（出三十 7）。收拾灯就是使灯的情形正确合宜（活力排，一三二页）。

信息选读

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（出二五 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。…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。

‹‹ WEEK 2 — DAY 5 ››

Morning Nourishment

Exo. 25:37 And you shall make its lamps, seven; and set up its lamps to give light to the area in front of it.

27:21 In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it [the lampstand] in order from evening to morning before Jehovah...

30:7-8 ...Every morning when he dresses the lamps....And when Aaron sets up the lamps at twilight...

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. The high priest in the Old Testament dressed the lamps of the lampstands every morning (Exo. 30:7). To dress the lamps is to make them proper. (The Vital Groups, p. 106)

Today’s Reading

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....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.

我们的基督与我们是一样的。祂在凡事上受过试诱，与我们一样，所以祂很容易同情我们的软弱〔来四 15〕。这意思是说，祂在人性里总是同情我们的软弱。祂是在人性里的大祭司，借着一直顾惜我们，来照顾我们。

基督这位大祭司在祂的神性里以祂神圣的爱（由祂胸间的金带所表征），照顾作为灯台的众召会，以喂养众召会（启一 13 下）。基督不仅是属人的，也是神圣的。…祂的神性作神圣的力量，多方喂养众召会。

…启示录二至三章启示基督对灯台的照顾。一面，祂修剪召会的灯芯，剪掉写给七个召会的七封书信中所提的一切过错、短处、失败和缺点。基督在人性里作了最好的修剪工作，来顾惜众召会。另一面，在这七封书信中，我们在每一封书信里都看见基督的喂养（活力排，一三二至一三四页）。

在旧约的帐幕里有灯台，每天早晨祭司要收拾这些灯，剪去烧焦的灯芯（出三十 7），此外还要添上油（二七 20）。收拾灯就是剪去烧焦的一端，就是再也点不亮的部分；添油就是供应所需要的。在启示录二、三章，我们的大祭司正在修剪七个灯台。祂剪去那些不必要且拦阻发光的东西，同时祂供应所需要的油，使灯台明亮地点着。七个灯台一直接受祂的修剪和注入。

我们老旧的宗教观念敌挡神的经纶，必须被剪去。这些观念是黑的、烧焦的、黑暗的，是一些拦阻众地方召会发光的事物。因此，需要我们的大祭司进来把它们剪去。

不冷不热的光景，以及宗教、世俗、耶洗别的邪恶，都必须剪去。每天早晨祭司都作这种修剪的工作（约翰的修补职事，一五八至一六〇、一六二页）。

参读：约翰的修补职事，第十四章。

Our Christ is the same as we are. He has been tempted in everything like us, so He can easily be touched with the feeling of our weaknesses [Heb 4:15]. This means that He always sympathizes with our weaknesses in His humanity. He is the High Priest in His humanity taking care of us by cherishing us all the time.

Christ, as the High Priest, takes care of the churches as the lampstands in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches (Rev. 1:13b). Christ is not only human but also divine....His divinity as the divine energy nourishes the churches in many ways.

Revelation 2 and 3 reveal Christ's care for the lampstands. On the one hand, He trims the wicks of the church lamps, cutting away all the wrongdoings, shortages, failures, and defects mentioned in the seven epistles to the seven churches. Christ did the best trimming work in His humanity to cherish the churches. On the other hand, in each of these seven epistles, we see Christ's nourishing. (The Vital Groups, pp. 106-107)

In the Old Testament there was the lampstand in the tabernacle. Every morning these lamps were trimmed by having their charred wicks snuffed (Exo. 30:7). In addition, they were kept supplied with oil (27:20). To trim is to cut off the charred ends, which would no longer burn brightly; to add oil is to supply what is needed. In Revelation 2 and 3 our High Priest was trimming the seven lampstands. He was cutting away those things that were not needed and that frustrated the shining. At the same time He was supplying the oil that was needed and that would make the lampstands burn brightly. The seven lampstands were receiving His trimming and His infilling.

Our old religious concepts are against God's economy and need to be trimmed away. These concepts are black, charred, and dark. They are one of the things that hinder the shining of the local churches. Thus, we need our High Priest to step in and trim them away.

Lukewarmness must be trimmed away, along with religion, worldliness, and the evils of Jezebel. Morning by morning the priests did this trimming work. (CWWL, 1980, vol. 2, "The Mending Ministry of John," pp. 356-357, 359)

Further Reading: CWWL, 1980, vol. 2, "The Mending Ministry of John," ch. 14

第二周●周六

晨兴喂养

启二1“…那…在七个金灯台中间行走的，这样说。”

7“那灵向众召会所说的话，凡有耳的，就应当听。…”

赛四九10“他们必不饥不渴；炎热和烈日必不伤害他们；因为怜恤他们的必引导他们，领他们到水泉旁边。”

在写给以弗所召会的第一封书信里，基督说，“得胜的，我必将神乐园中生命树的果子赐给他吃。”（启二7下）…我们今天在召会生活中若不享受基督作生命树，我们必不会在国度时代有分于生命树。…如果〔今天〕我在这里不吃基督，我就无法在国度时代吃祂。我必须先在这里吃祂。

在第七封书信里，…祂应许要与那些给祂开门的人一同坐席（三20）。我们可以看见，这乃是基督在祂神性里的喂养，是由祂的爱并凭祂的爱所施行的。

祂也是大祭司，带着祂的神性作“力量带子”，在祂三个时期的丰满职事中，以祂自己这包罗万有的基督来喂养我们。…祂在神性里喂养众召会，使众召会能在祂神圣的生命中长大成熟，而在祂七倍的加强里成为得胜者（活力排，一三四、一三六页）。

信息选读

我们的基督今天是我们的大祭司。在祂的人性里，祂很容易同情我们的软弱。祂同情我们的软弱，因为祂在各方面受过试诱，与我们一样。祂乃是在人性里顾惜我们。同时，祂也在神性里，用启示录二至三章

‹‹ WEEK 2 — DAY 6 ››

Morning Nourishment

Rev. 2:1 ...These things says...He who walks in the midst of the seven golden lampstands.

7 He who has an ear, let him hear what the Spirit says to the churches...

Isa. 49:10 They will not hunger or thirst; neither the scorching heat nor the sun will strike them; for He who has compassion on them will lead them and will guide them beside the springs of water.

In the first epistle to the church at Ephesus, Christ says, “To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God” (Rev. 2:7)....If we do not enjoy Christ as the tree of life in the church life today, surely we will not participate in the tree of life in the kingdom age....If I do not eat Christ here today, I will not eat Him in the kingdom age. I have to eat here first.

In the seventh epistle...He promised to dine with the ones who would open the door to Him (3:20). We can see that this is the nourishing of Christ in His divinity exercised by and with His love.

He is also the High Priest with His divinity as the “energy belt” to nourish us with Himself as the all-inclusive Christ in His full ministry of three stages....His nourishing the churches in His divinity is so that the churches may grow and mature in His divine life and become the overcomers in His sevenfold intensification. (The Vital Groups, pp. 107-109)

Today’s Reading

Our Christ today is our High Priest. In His humanity He is easily touched with the feeling of our weaknesses. He sympathizes with our weakness because He was tempted in all respects like us. He is cherishing us in His humanity. Meanwhile, He is nourishing us in His divinity with all the positive aspects of His

里写给七个召会的七封书信中所启示，祂人位里一切积极的方面，来喂养我们。祂在两方面来照顾恢复中的众召会。祂在人性里顾惜我们，使我们正确合宜，好叫我们快乐、愉快、舒适。祂在神性里喂养我们，使我们在神圣的生命中长大成熟，作祂的得胜者，以完成祂永远的经纶（活力排，一三六至一三七页）。

我们的大祭司在众召会中尽职的结果，乃是产生出许许多多的得胜者。…我们如今就在这职事之下。基督忙着在众召会中间行走并说话。祂行走在众召会中间，向每一个召会说话。

祂的说话根据于祂的所是，也根据于召会的光景。在每一封书信的开头，祂都说到祂是谁，以及祂的所是。然后每一次祂也照着召会的所是来说话。祂的说话是实际的，也是装备人的。

祂行走的时候是基督，祂说话的时候乃是那灵。在七封书信的开头都是主说话（启二1、8、12、18，三1、7、14），结束时都是那灵向众召会说话（二7、11、17、29，三6、13、22）。

你的经历能证实这一点。当基督来到你所在地的召会中间行走时，你就蒙光照，并受到责备。行走的基督成了说话的那灵。基督就是那灵。借着祂的说话，你得着生命树和隐藏吗哪的供应，然后你就有变化。泥巴渐渐被洗掉，你就变成一块白石，得神称义，蒙神悦纳、称许，以建造祂的居所，终极完成于新耶路撒冷。今天基督一直忙着尽祂天上的祭司职任（约翰的修补职事，一五四至一五五页）。

我们自己永远不会作好，我们永远需要一位牧者来牧养我们。这是何等安息的享受！…我们如果相信神的话，我们就能在今天得着满足，有神的遮盖，并且有主的牧养〔赛四九10〕。这三样是神应许我们今天就可以享受的福气（倪柝声文集第二辑第十七册，一五页）。

参读：约翰的修补职事，第十三章；倪柝声文集第二辑第十七册，第二篇。

person revealed in the seven epistles to the seven churches in Revelation 2 and 3. He is taking care of the churches in the recovery in both ways. In His humanity He is cherishing us to make us proper so that we may be happy, pleasant, and comfortable. In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. (The Vital Groups, p. 109)

The outcome of our High Priest's ministering in the churches is that a number of overcomers are brought forth....We are now under this ministry. Christ is busy walking through the churches and speaking. As He walks through the churches, He speaks to everyone.

His speaking is according to what He is and also according to the condition of the church. In every epistle He begins by saying who and what He is. Then He also speaks in every case according to what the church is. His speaking is both practical and equipping.

In His walking He is Christ. In His speaking He is the Spirit. At the beginning of each of the seven epistles it is the Lord who speaks (Rev. 2:1, 8, 12, 18; 3:1, 7, 14). At the end it is the Spirit speaking to the churches (2:7, 11, 17, 29; 3:6, 13, 22).

Your experience will confirm this. When Christ came and walked through the church in your locality, you were enlightened and rebuked. The walking Christ became the speaking Spirit. Christ is the Spirit. By His speaking you are supplied with the tree of life and the hidden manna. Then you are transformed. Little by little the muddy things are washed away, and you become a white stone, justified, accepted, and approved by God for the building up of His dwelling place, which consummates in the New Jerusalem. Christ today is busy ministering His heavenly priesthood. (CWWL, 1980, vol. 2, "The Mending Ministry of John," pp. 353-354)

We can never improve ourselves. We need a Shepherd to feed us all the time. What a restful enjoyment this is! If we believe in God's word, we can be satisfied, and we can have God's sheltering and the Lord's shepherding [Isa. 49:10]. God has promised that we can enjoy these three items of blessings today. (CWWN, vol. 37, pp. 10-11)

Further Reading: CWWL, 1980, vol. 2, "The Mending Ministry of John," ch. 13; CWWN, vol. 37, ch. 2

第二周诗歌

召会生活无比荣耀

补 711

（英1221）

降 B 大调　　6/8

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

一 耶稣是那奇妙 牧 人， 带领我们出羊 圈。

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

肥沃草地,广阔 无 边， 我们处身在其 间!

3 · 3 ♯2 3 | 1 · 5 · | 3 2 1 1 7 1 | 2 · 2 · |

(副) 哦， 召 会 生 活， 无比荣耀又丰 富!

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

在此我们合一 相 处， 享受生命的祝 福。

二 身处异地,饥寒交迫， 是祂来把我找着;
祂带我们进入美地， 灵里舒适真无比!

三 耶稣自己乃是草场， 祂是我们的食物;
我们都是属祂的羊， 每次聚集真饱足。

四 我们今正住于高山， 新鲜甘露何舒适!
所有干渴一去不回， 祂是常新的活水。

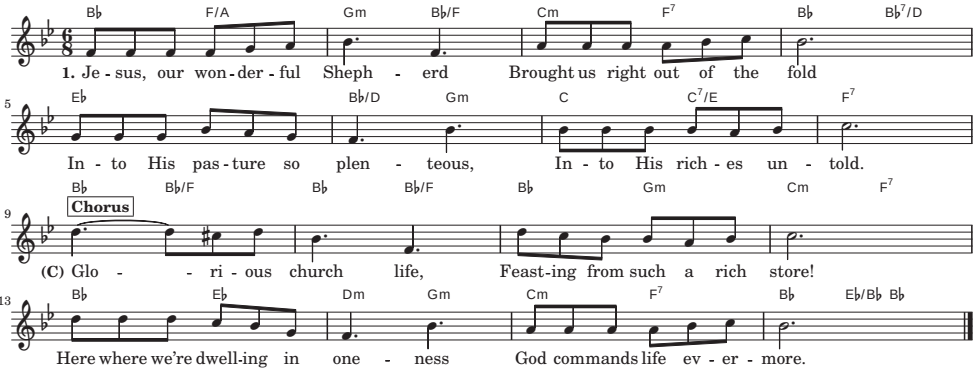
五 基督是我们的享受， 可以高枕而无忧;
我们在此平安稳妥， 蒙祂同在的保守。

WEEK 2 — HYMN

Jesus, our wonderful Shepherd

The Church — As God's Flock

1221



2. In the divisions He sought us,
Weary and famished for food;
Into the good land He brought us,
Oh, to our spirit how good!

3. Jesus Himself is our pasture,
He is the food that we eat;
We as His sheep are fed richly
Each time, whenever we meet.

4. Dwell we here on a high mountain,
Wet with the morning-fresh dew,
Slaking our thirst at the fountain,
Water so living and new.

5. Christ is our rest and enjoyment,
Here we have nothing to fear;
Here all the sheep dwell securely,
Kept by His presence so dear.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: