第六篇

使徒的职事
与基督天上的职事合作

读经：约二一 15 ～ 17，十 10 ～ 11，16，徒二十 20，31，彼前二 25，五 1 ～ 4，来十三 20 ～ 21

纲　要

周　一

壹 约翰二十一章是约翰福音的完成和总结：

一 约翰福音有二十一章，但事实上结束于二十章；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，（一1，14，）结束于祂这末后亚当的复活，成了赐生命的灵；（二十 22，林前十五 45 下；）因此，约翰二十一章应当是一篇附言。

二 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；二十一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。

贰 在十章十节、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：

Message Six

The Apostolic Ministry
in Cooperation with Christ's Heavenly Ministry

Scripture Reading: John 21:15-17; 10:10-11, 16; Acts 20:20, 31; 1 Pet. 2:25; 5:1-4; Heb. 13:20-21

OUTLINE

Day 1

I. John 21 is the completion and consummation of the Gospel of John:

A. The Gospel of John has twenty-one chapters, but it actually ends with chapter 20; 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 (1:1, 14) and ending with His resurrection as the last Adam to become the life-giving Spirit (20:22; 1 Cor. 15:45b); hence, John 21 should be an appendix.

B. 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; chapter 21 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.

II. In 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) that He must lead to join with them (the Jewish believers) to be one flock (one church) under one Shepherd:

一 首先，主的牧养是在祂地上的职事里—太九 36，十 1 ～ 6。

二 然后，主的牧养是在祂天上的职事里，（彼前五 4，）照顾召会，结果带进祂的身体。

叁 在这一篇附言里，当主在复活之后，并在祂升天之前，与祂的门徒同在时，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：

一 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。

二 以下使徒保罗的话，证实这事：

1 “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”—徒二十 28。

2 “…必有凶暴的豺狼进入你们中间，不爱惜羊群”—29 节。

3 “…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…”—来十三 20。

周 二

肆 彼得对主的这个托付印象非常深刻，以致：

一 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。

二 他劝勉长老，务要牧养他们中间神的群羊，好

A. First, the Lord's shepherding was in His earthly ministry—Matt. 9:36; 10:1-6.

B. Second, the Lord's shepherding is in His heavenly ministry (1 Pet. 5:4) to take care of the church, issuing in His Body.

III. In this appendix, 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:

A. 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.

B. The following words of the apostle Paul confirm this:

1. "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"—Acts 20:28.

2. "Fierce wolves will come in among you, not sparing the flock"—v. 29.

3. "God...brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant"—Heb. 13:20.

Day 2

IV. Peter was so impressed with this commission of the Lord that:

A. In his first book he tells the believers that they were like sheep being led astray, but they have now returned to the Shepherd and Overseer (Christ) of their souls—1 Pet. 2:25.

B. He exhorts the elders to shepherd the flock of God among them so that

使他们在牧长显现的时候，得着那不能衰残的荣耀冠冕—五 1 ～ 4。

三 彼得告诉长老们，务要按着神牧养神的群羊—1 ～ 2 节：

1 “按着神”，意思就是我们必须活神；我们必须随时随处有神。

2 当我们与神是一，我们就在生命和性情上，但不在神格上成为神；于是在我们牧养别人时，我们就有神并且就是代理的神。

3 按着神牧养，意即按着神属性的所是—爱、光、圣、义—牧养。

4 按着神牧养，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。

四 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。

伍 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。

陆 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。

when the Chief Shepherd is manifested, they will receive the unfading crown of glory—5:1-4.

C. Peter tells the elders that their obligation is to shepherd God’s flock according to God—vv. 1-2:

1. According to God means that we must live God; we must have God on hand.

2. When we are one with God, we become God in life and in nature but not in the Godhead; then we have God and are the acting God in our shepherding of others.

3. To shepherd according to God is to shepherd according to what God is in His attributes—love, light, holiness, and righteousness.

4. To shepherd according to God is to shepherd according to God’s nature, desire, way, and glory, not according to man’s preference, interest, and purpose.

D. 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.

V. 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.

VI. The matter of shepherding God’s flock for the main purpose and ultimate consummation of the eternal economy of God is referred to even 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.

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。

周　三

柒 约翰福音若没有二十一章这样一篇附言，就没有充分而圆满的结束：

一 如果我们不认识牧养是什么，整卷约翰福音对我们就是空洞的；唯有我们牧养别人时，我们才能内在地认识约翰福音；牧养乃是开启约翰福音的钥匙。

二 我们必须以牧养的路来传福音并复兴召会：

1 我们不该作主辖管所委托我们的产业，乃该作群羊的榜样—彼前五 3。

2 我们必须愿意作圣徒们的奴仆，并且必须谦卑自己在圣徒之下。

3 长老们必须彼此牧养，彼此相爱，作身体生活的模型。

4 我们必须在每件事上并在每一方面照料圣徒，为着将基督分赐到他们里面。

5 我们必须接触、探访圣徒，并邀请他们到家中用餐。

捌 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：

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.

Day 3

VII. Without John 21 as such an appendix, the Gospel of John does not have an adequate and complete ending:

A. If we do not know what shepherding is, the entire Gospel of John will be in vain to us; it is only when we shepherd others that we can know John in an intrinsic way; shepherding is the key to the Gospel of John.

B. We must take the shepherding way to preach the gospel and revive the church:

1. We must not lord it over God’s allotments but become patterns of the flock—1 Pet. 5:3.

2. We must be willing to be slaves to the saints and must humble ourselves under the saints.

3. The elders should shepherd one another and love one another to be a model of the Body life.

4. We must take care of the saints in everything and in every way for the dispensing of Christ into them.

5. We must contact and visit the saints and invite them to our home for meals.

VIII. 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:

周　四

一 在路加十五章里，主耶稣揭示三一神对罪人拯救的爱：

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—1～10，17～18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。

二 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、）被鬼附、（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，）使他们能被重新构成，成为祂属天国度的子民—12～13节。

周　五

三 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。

四 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。

五 祂到耶利哥，只是为着要探访并得着一个人，

Day 4

A. In Luke 15 the Lord Jesus unveiled the saving love of the Triune God for sinners:

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

B. 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 be reconstituted to become people of His heavenly kingdom—vv. 12-13.

Day 5

C. 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.

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

E. He went to Jericho just to visit and gain one person, a chief tax collector,

就是税吏长，而祂的传扬乃是一种牧养—路十九 1 ～ 10。

六 祂借着给孩子们按手而顾惜那些父母—太十九 13 ～ 15。

七 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。

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

九 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。

玖 使徒是他们所传之福音的榜样—“你们知道，我们在你们中间，为你们的缘故是怎样为人”—帖前一 5 下：

一 在召会里，人比什么都要紧；人就是方法，人就是主的工作；你所是的，就是你所作的—约五 19，六 57，腓一 19 ～ 26，徒二十 18 ～ 35，太七 17 ～ 18，十二 33 ～ 37。

二 我们需要跟随使徒的榜样，注意生命过于工作—约十二 24，林后四 12。

周　六

三 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。

四 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。）

and His preaching was a shepherding—Luke 19:1-10.

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

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

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

I. 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.

IX. The apostles were a pattern of the glad tidings that they spread—“you know what kind of men we were among you for your sake”—1 Thes. 1:5b:

A. In the church the most important thing is the person; the person is the way, and the person is the Lord’s work; what you are is what you do—John 5:19; 6:57; Phil. 1:19-26; Acts 20:18-35; Matt. 7:17-18; 12:33-37.

B. We need to follow the pattern of the apostles to pay more attention to life than to work—John 12:24; 2 Cor. 4:12.

Day 6

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

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

五 保罗亲密地关切信徒—林后七 3，门 7，12。

六 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。

七 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。

八 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。

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。

拾 “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）—参诗二二～二四（二二 1 注 1 与二四 1 注 1）。

E. He had an intimate concern for the believers—2 Cor. 7:3; Philem. 7, 12.

F. 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.

G. 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.

H. 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.

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—2:19; 1 Thes. 5:14; 1 Cor. 14:31.

X. “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)—cf. Psa. 22—24 (footnote 1 on 22:1 and footnote 1 on 24:1).

第六周●周一

晨兴喂养

约二一 15 ～ 17 “…耶稣对西门彼得说，…你爱我…么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。耶稣第二次又对他说，…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。耶稣第三次对他说，…你爱我么？彼得…对耶稣说，主啊，…你知道我爱你。耶稣对他说，你喂养我的羊。”

约翰二十一章启示，使徒的职事与基督天上的职事合作。基督升到诸天之上以后，就开始了祂天上的职事。为此，祂兴起一班跟随祂的人作祂的使徒，他们能与祂完全地合作。这些使徒受升天基督的托付，与祂合作，以完成神新约的经纶。祂在诸天之上所作的，使徒就在地上作，以完成祂天上的职事（约翰福音结晶读经，一五八页）。

信息选读

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，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，以完成神新约的经纶。

在约翰十章十节、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。

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

‹‹ WEEK 6 — DAY 1 ››

Morning Nourishment

John 21:15-17 ...Jesus said to Simon Peter,...Do you love Me...? 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,...Do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep. He said to him the third time,...Do you love Me?...And he said to Him, Lord,...You know that I love You. Jesus said to him, Feed My sheep.

John 21 reveals the apostolic ministry in cooperation with Christ's heavenly ministry. After Christ ascended to the heavens, He began His heavenly ministry. In doing this, He raised up a group of His followers as His apostles who could fully cooperate with Him. These apostles were commissioned by the ascended Christ to cooperate with Him to carry out God's New Testament economy. What He was doing in the heavens, the apostles did on earth to carry out His heavenly ministry. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 446)

Today's Reading

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....[This chapter] 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.

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.

First, the Lord's shepherding was in His earthly ministry (Matt. 9:36). The Lord saw the Israelites as sheep harassed by their leaders; they were cast away

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。

当主在复活之后，并在祂升天之前，与祂的门徒同在时，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更多。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，以照顾神的羊群，就是召会，结果带进基督的身体。

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，就是祂用自己的血所买来的。”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。

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。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（约翰福音结晶读经，一五八至一六一页）。

参读：约翰福音结晶读经，第十三篇。

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 (10:1-6).

Second, the Lord’s shepherding is in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body.

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.

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, which He obtained [or, purchased] through His own blood.” 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.

Paul said that “fierce wolves will come in among you, not sparing the flock” (v. 29). The flock is the church.

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.” 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. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 446-448)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” ch. 13

第六周●周二

晨兴喂养

彼前五1～2“所以，我这同作长老，作基督受苦的见证人，并同享那将要显出之荣耀的，劝你们中间作长老的人，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。”

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）。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（约翰福音结晶读经，一六二页）。

信息选读

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（活力排，七六至七七页）。

‹‹ WEEK 6 — DAY 2 ››

Morning Nourishment

1 Pet. 5:1-2 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed: 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.

Peter was so impressed with this commission of the Lord that in his first book he tells the believers that they were like sheep being led astray, but they have now returned to the Shepherd and Overseer (Christ) of their souls (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. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 448)

Today's Reading

In his first Epistle, Peter speaks of Christ being the Shepherd and Overseer of our soul, our inner being and real person (2:25). Then in 5:1-2 he tells 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. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 114)

按着神监督，意即按着神的性情、心意、作法和荣耀，不按着人的偏好、兴趣和目的。作长老的不该按着他们的意见、观念或好恶而监督。反之，他们该照着神的拣选、愿望、心意和喜好而监督。作长老的必须全然按着神的思想、感觉、意愿和拣选而监督（彼得前书生命读经，三五二页）。

彼得〔在彼前五章一至四节〕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。

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。…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，“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。”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（约翰福音结晶读经，一六三至一六四页）。

参读：活力排，第七篇。

To oversee according to God means according to God’s nature, desire, way, and glory, not according to man’s preference, interest, and purpose. The elders should not oversee according to their opinion, concept, or likes or dislikes. Instead, they should oversee according to God’s choice, desire, intention, and preference. The elders must oversee the church altogether according to God’s thought, feeling, will, and choice. (Life-study of 1 Peter, p. 293)

Peter’s word [in 1 Peter 5:1-4] 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.

This matter of shepherding God’s flock for the main purpose and ultimate consummation of the eternal economy of God is referred to even in Song of Songs. In this book Christ shepherds His seeker and pursuer. 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” (v. 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. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 448-449)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 7

第六周●周三

晨兴喂养

彼前五 3“也不是作主辖管所委托你们的产业，乃是作群羊的榜样。”

约十 11“我是好牧人，好牧人为羊舍命。”

约翰二十一章是说到牧养。…这一章不只是约翰福音的附言，也是约翰福音的完成和总结。约翰福音说到基督是神来作我们的生命。…至终，这样一卷书是以牧养作总结。如果我们不认识牧养是什么，整卷约翰福音对我们就是空洞的。唯有我们牧养别人时，我们才能内在地认识约翰福音。牧养乃是开启约翰福音的钥匙。

十五节说，“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。”因为彼得曾三次否认主，所以他说，“主啊，你知道。”彼得对于自己向主的爱，失去了天然的自信。主来恢复彼得对祂的爱，嘱咐他牧养并喂养祂的羊（活力排，七六页）。

信息选读

约翰福音若没有二十一章，就没有充分而圆满的结束。〔我们必须〕以牧养的路来传福音并复兴召会（约翰福音结晶读经，一六五页）。

在彼前五章三节彼得…说，“也不是作主辖管所委托你们的产业，乃是作群羊的榜样。”作主辖管别人，指操权辖管被治理的人（太二十 25）。在信徒中间，除了基督以外，不该有别的主；众人都该是仆人，甚至是奴仆（26 ～ 27，二三 10 ～ 11）。召会中的长老

‹‹ WEEK 6 — DAY 3 ››

Morning Nourishment

1 Pet. 5:3 Nor as lording it over your allotments but by becoming patterns of the flock.

John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

John 21 is a chapter on shepherding....This chapter is not merely an appendix but also the completion and consummation of the Gospel of John, a book on Christ being God coming to be our life....Eventually, such a book has a conclusion on shepherding. If we do not know what shepherding is, the entire Gospel of John will be in vain to us. It is only when we shepherd others that we can know John in an intrinsic way. Shepherding is the key to the Gospel of John.

John 21:15 says, “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.” Peter said, “Lord, You know,” because he had denied the Lord three times. He lost his natural confidence in his love toward the Lord. In restoring Peter’s love toward Him, the Lord charged him to shepherd and feed His sheep. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 114)

Today’s Reading

Without John 21 the Gospel of John does not have an adequate and complete ending. [We need to take] the shepherding way to preach the gospel and revive the church. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 449-450)

First Peter 5:3 says, “Nor as lording it over your allotments but by becoming patterns of the flock.” To lord it over others is to exercise lordship over those who are ruled (Matt. 20:25). Among the believers, besides Christ there should be no lord. All should be servants, even slaves (Matt. 20:26-27; 23:10-11). The elders in the church can only take the leadership (not the lordship), which all the believers

只能带领（不能作主），所有的信徒都该敬重并跟随这带领（帖前五 12，提前五 17）。

所有的长老都该是圣徒的奴仆。长老甚至作仆人还不够，他们必须是奴仆。这是彼得从主自己所学习的。彼得听见主耶稣说，想要为大的人，就必作奴仆。作长老的该把自己看作奴仆，把弟兄姊妹看作自己的主人。

“所委托你们的产业”，原文指一分土地，或资产，因此是所分配的土地、委托的资产；这里是指下句的群羊。召会乃是神的产业，分配给长老作他们受托的资产，蒙神委托他们照管。…召会是神的群羊和祂的产业。长老们已蒙神设立作群羊的牧人。因此，神将他们所在地的召会分配给他们照管。一地的召会是神的产业，不是长老们的产业。但神已将那召会分配给长老们，使他们照顾召会，并牧养召会。不但如此，召会只是暂时分配给长老们照管。召会永远是神的产业。甚至长老自己也是作神产业之召会的一部分。…长老们不该辖管所委托他们的产业，乃该作群羊的榜样。这就是说，他们领头事奉并照管召会，使信徒可以跟随（彼得前书生命读经，三五三至三五四页）。

牧养和教导是我们的义务，是主所给我们的嘱咐。这是神所命定建造基督身体基本的路，以终极完成祂永远的目标—新耶路撒冷。…福音书启示基督在祂为着完成神永远经纶之职事里的牧养和教导（活力排，六四至六五页）。

我只在意一件事—执行主所嘱咐我们作的。我们都需要起来，把基督教一切不合圣经的实行丢在脚下。这些日子我们首要该作的事，就是到人家中去探访人。这是跟随主耶稣的榜样。我们必须去探访人（长老训练第九册，二〇页）。

参读：活力排，第六篇。

should honor and follow (1 Thes. 5:12; 1 Tim. 5:17).

All the elders should be slaves of the saints. It is not adequate for the elders even to be servants; they must be slaves. This is something Peter learned from the Lord Himself. Peter heard the Lord Jesus say that those who desire to become great must be slaves. Elders should regard themselves as slaves, and the brothers and sisters as their masters.

Literally, the word allotments means “lots, portions”; hence, “allotments, portions entrusted.” Here this word refers to the flock. The churches are God’s possession, allotted to the elders as their allotments, their portions, entrusted to them by God for their care. The church is God’s flock and His possession. The elders have been appointed by God to be shepherds of the flock. Hence, God has allotted the church in their locality to them for their care. The church in a particular locality is God’s possession; it is not the possession of the elders. But God has allotted that church to the elders so that they may care for it and shepherd it. Furthermore, the church is only allotted to the elders for their care temporarily. For eternity the church is God’s possession. Even the elders themselves are a part of the church as the possession of God. Instead of lording it over the allotments, the elders should become patterns of the flock. This means that they take the lead to serve and care for the church so that the believers may follow. (Life-study of 1 Peter, pp. 294-295)

Shepherding and teaching are our obligation as a charge given to us by the Lord. This is the basic way ordained by God in the building up of the Body of Christ to consummate His eternal goal—the New Jerusalem....The Gospels reveal Christ’s shepherding and teaching in His ministry for carrying out God’s eternal economy. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 105)

I care for only one thing—to carry out what the Lord has charged us to do. We all need to rise up and put everything of the unscriptural practice of Christianity under our feet. The number one thing we should do in these days is to visit people in their homes. This is to follow the pattern of the Lord Jesus. We must go to visit people. (CWWL, 1986, vol. 3, “Elders’ Training, Book 9: The Eldership and the God-ordained Way (1),” pp. 38-39)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 6

第六周●周四

晨兴喂养

太九 36“祂看见群众，就对他们动了慈心，因为他们困苦流离，如同羊没有牧人一样。”

路十五 20“于是起来往他父亲那里去。相离还远，他父亲看见，就动了慈心，跑去抱着他的颈项，热切地与他亲嘴。”

路加十五章四节说，“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？”这里的旷野表征世界。牧人到旷野去寻找失去的羊，指明子已来到世上，与人同在（约一 14）。

路加十五章五至六节接着说，“找着了，就欢欢喜喜地扛在自己肩上，回到家里，召齐朋友、邻舍，对他们说，和我一同欢喜吧，因为我失去的那只羊已经找着了。”在此，我们看见救主拯救的力量，以及祂拯救的爱（路加福音生命读经，三三四页）。

信息选读

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。…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，五〇页）。

不牧养、不寻找的灵，以及没有爱和赦免的灵，正在主的恢复里到处蔓延。我相信，没有父神爱和

‹‹ WEEK 6 — DAY 4 ››

Morning Nourishment

Matt. 9:36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:4 says, “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?” Here the “wilderness” signifies the world. The shepherd going into the wilderness to seek the lost sheep indicates that the Son has come to the world to be with men (John 1:14).

Luke 15:5-6 continues, “And when he finds it, he lays it on his shoulders, rejoicing. And when he comes into his house, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost.” Here we see the Savior’s saving strength and His saving love. (Life-study of Luke, p. 291)

Today’s Reading

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....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. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 92-93)

The spirit of not shepherding and seeking others and being without love and forgiveness is spreading in the recovery everywhere. I believe that not having the

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（对同工长老们以及爱主寻求主者爱心的话，四二页）。

顾惜人是使人快乐、愉快、舒适；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。…祂在人性里作“人子”，照顾作为灯台的众召会，以顾惜众召会。

基督也是大祭司，以祂自己…带着祂的神性作“力量带子”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，一二六、一三六页）。

当主耶稣与税吏和罪人享受筵席时，法利赛人批评且定罪祂，问门徒说，他们的老师为什么和这样的人一同吃饭（太九 10 ～ 11）。主抓住…机会，非常喜乐地启示祂自己是医生：“强健的人用不着医生，有病的人才用得着。”（12）主告诉法利赛人，税吏和罪人是“病人”，有病的人，祂对他们不是审判官，乃是医生，医治者。…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（八 2 ～ 4）、瘫痪（5 ～ 13，九 2 ～ 8）、发烧（八 14 ～ 15）、被鬼附（16、28 ～ 32）、患各样疾病的（16）以及受人藐视的税吏和罪人（九 9 ～ 11）。…祂来尽职是作医生，医治、恢复、点活并拯救他们，使他们能重新构成诸天之国的公民（新约总论第二册，三一一页）。

参读：活力排，第四、十一篇；对同工长老们以及爱主寻求主者爱心的话，第二章。

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. (CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” p. 31)

To cherish people is to make them happy, pleasant, and comfortable; to nourish people is to feed them with the all-inclusive Christ in His full ministry in His three stages....He takes care of the churches as the lampstands in His humanity as the Son of Man to cherish them.

He is also the High Priest with His divinity as the “energy belt” to nourish us with Himself....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. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 151, 158)

While the Lord Jesus was enjoying a feast with tax collectors and sinners, the Pharisees criticized and condemned Him, and they asked the disciples why their teacher ate with such people (Matt. 9:10-11). The Lord took the opportunity...to give a very pleasant revelation of Himself as the Physician: “Those who are strong have no need of a physician, but those who are ill” (v. 12). The Lord was telling the Pharisees that the tax collectors and sinners were “patients,” sick ones, and that to them He was not a judge but a physician, a healer....The judgment of a judge is according to righteousness, whereas the healing of a physician is according to mercy and grace. Those whom the Lord 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 sick of all kinds of illnesses (8:16), the despised tax collectors, and sinners (9:9-11)....He came to minister as a physician, to heal, recover, enliven, and save them so that they might be reconstituted to be citizens of the kingdom of the heavens. (The Conclusion of the New Testament, pp. 490-491)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” chs. 4, 11; “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” ch. 2

第六周●周五

晨兴喂养

来十三 20“…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。”

启一 13“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。”

当基督这位神救主要救一个不道德的撒玛利亚妇人时，祂必须从犹太经过撒玛利亚往加利利去，而从撒玛利亚主要的路上绕道往叙加城，在靠近叙加的雅各井旁等候祂的对象来，为要借着请那妇人给祂水喝，而顾惜她，好用生命的水喂养她，这生命水就是涌流的三一神自己（约四 1 ～ 14）。…祂在雅各井旁等候这妇人来，为要顾惜她，好叫她得着三一神活水的喂养（活力排，一二四页）。

信息选读

〔在约翰八章一个〕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。他们没有一人能定罪那妇人，于是就都离去了。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。

基督这头一位传福音者，乃是借着牧养尽祂的职事。祂到耶利哥只是为着要探访一个人，就是税吏长（路十九 1 ～ 10）。祂不是去举行一个有数千人的福音大

‹‹ WEEK 6 — DAY 5 ››

Morning Nourishment

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.

Rev. 1:13 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.

When Christ as the God-Savior wanted to save an immoral woman of Samaria, He traveled from Judea to Galilee through Samaria, He detoured from the main way of Samaria to the city of Sychar, and He waited at the well of Jacob, near Sychar, for His object to come that He might cherish her by asking her to give Him something to drink so that He might nourish her with the water of life, which is the flowing Triune God Himself (John 4:1-14)....He waited at the well of Jacob for her to come in order to cherish her so that she could be nourished with the living water of the Triune God. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 149)

Today’s Reading

[In John 8 a] sinful woman was accused by the scribes and Pharisees, but eventually they were condemned by Christ. None of them could condemn her, and they all left. 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.

The first gospel preacher, Christ, carried out His ministry by shepherding. He went to Jericho just to visit one person, a chief tax collector (Luke 19:1-10). He did not go there to hold a big gospel campaign with thousands of people. His

会。祂的目的是要去传福音得一个人，而祂的传扬乃是一种牧养。…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。

当基督钉在十字架上时，有两个强盗与祂同钉（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。

我们在启示录一章看见，基督是顾惜和喂养最好的模型。在十二至十三节，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，有一位好象人子，身穿长袍，直垂到脚，胸间束着金带。”这给我们看见，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（活力排，一〇六至一〇七、七五、一二二、八八、一三一页）。

保罗在帖后三章七至九节提醒帖撒罗尼迦人，在按规矩而行这事上，使徒们是他们的榜样：“你们自己原知道，应当怎样效法我们；因为我们在你们中间，未尝不守规矩，也未尝白吃任何人的饭，倒是劳碌辛苦，昼夜作工，免得叫你们任何人受累。这并不是因我们没有权利，乃是要给你们作榜样，叫你们效法我们。”使徒在凡事上都是为着召会的建造（林后十二 19）；他们在信徒中间绝不是不守规矩的，乃是作榜样给信徒效法（帖撒罗尼迦后书生命读经，六九至七〇页）。

参读：活力排，第九至十篇。

desire was to preach the gospel to gain one person, and His preaching was a shepherding. 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.

While Christ was being crucified on the cross, two robbers were crucified with Him (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.

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 shows 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. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 135-136, 113, 148, 123, 154)

In 2 Thessalonians 3:7-9 Paul reminds the Thessalonians that, in the matter of orderly living, the apostles were a pattern to them: "For you yourselves know how you ought to imitate us, because we were not disorderly among you; nor did we eat bread as a gift from anyone, but in labor and hardship we worked night and day so that we would not be burdensome to any of you; not because we do not have the right, but in order that we might give ourselves to you as a pattern that you might imitate us." The apostles were for the building up of the church in all things (2 Cor. 12:19). They were absolutely not disorderly among the believers but were a pattern for the believers to imitate. (Life-study of 2 Thessalonians, p. 57)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 9-10

第六周●周六

晨兴喂养

帖前二7“只在你们中间为人温和，如同乳母顾惜自己的孩子。”

11“正如你们所知道的，我们怎样劝勉你们，抚慰你们，向你们作见证，待你们每一个人，好象父亲待自己的孩子一样。”

帖前二章虽然没有抚育这个辞，但这一章圣经给我们看见抚育的事实。保罗在这里把使徒们比喻为乳养之母与劝导之父。这意思是说，使徒们是初信者的母亲和父亲，他们把信徒看作接受他们抚育照顾的孩子。作父母的怎样照顾自己的孩子，抚育他们长大，使徒们也怎样照顾初信者。因此，二章给我们看见，为着召会生活之圣别生活的抚育。一至十二节给我们看见乳养之母与劝导之父的照顾，十三至二十节给我们看见，这样抚育信徒者所得的赏赐。使徒们这样照顾初信者，所以他们至终要从主得着赏赐。

一至十二节必定是写给初信者的话。这几节里没有什么沉重高深的话，也没有什么深奥的道理。相反的，这些话好比是父母对年幼子女所说的话。…这一段话…对于怎样帮助初信者，能〔使人〕有深刻的印象（帖撒罗尼迦前书生命读经，一一二至一一三页）。

信息选读

〔保罗〕在行传二十章告诉以弗所召会的长老:“你们知道，自从我到亚西亚第一天以来，与你们在一起始终为人如何。”（18）保罗三年之久与以弗所的圣

‹‹ WEEK 6 — DAY 6 ››

Morning Nourishment

1 Thes. 2:7 But we were gentle in your midst, as a nursing mother would cherish her own children.

11 Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying.

Although the word fostering cannot be found in 1 Thessalonians 2, the fact of fostering can be seen in this chapter. Here Paul likens the apostles both to a nursing mother and to an exhorting father. This means that the apostles were mothers and fathers to the new believers. They regarded the believers as children under their fostering care. Just as parents care for their children, fostering their growth, so the apostles cared for the new believers. Thus, in 1 Thessalonians 2 we see the fostering of a holy life for the church life. In verses 1 through 12 we have the care of a nursing mother and an exhorting father, and in verses 13 through 20 we see the reward given to those who foster believers in this way. Because the apostles rendered such a care to the new believers, the apostles will eventually receive a reward from the Lord.

First Thessalonians 2:1-12 surely is a word to new believers. In these verses we do not have much that is weighty or deep. Here we do not have profound doctrines. Instead, we have a word that can be compared to the way parents speak to young children. Let us consider this portion verse by verse so that we may be impressed how to help new believers. (Life-study of 1 Thessalonians, pp. 96-97)

Today’s Reading

In Acts 20 Paul told the elders of the church in Ephesus, “You yourselves know, from the first day that I set foot in Asia, how I was with you all the time” (v. 18). Paul was with the saints in Ephesus for three years. He not only taught them

徒在一起。他不仅在聚会里公开地教导他们，也挨家挨户地教导他们（20），并且昼夜不住地流泪劝戒圣徒（31）。这教导我们如何成全圣徒（长老训练第九册，一一九页）。

在哥林多前书，保罗好象父亲管教儿女。但他这样的管教，是出自深切、亲密的关切。比如，母亲也许责打儿女，但是儿女挨打的时候，知道母亲是以爱的灵和态度管教他们。因此，即使母亲打孩子时，仍能爱她的孩子。儿女能分辨父母管教他们，是否出自爱的灵。保罗写哥林多前书，是带着爱与关切的灵。我们在整卷哥林多后书，特别是第七章中，的确看见保罗对于信徒的亲密关切。…保罗在十二章十五节…说，“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？”这节经文里，“花费”的意思，是指花费他所有的，指他的财物。“完全花上自己”的意思，是指花费他所是的，指他这人。保罗愿意为信徒牺牲自己—他的魂、他的生命、他整个人。他也愿意舍弃他所有的钱财和物质的货财。主耶稣为我们舍己；祂为我们完全花上了自己。照样，保罗也渴望为哥林多人完全花上自己。所有在主恢复里的圣徒，都需要学这个重要的功课：接受恩典，好为着圣徒、为着召会，花费我们所有的，并完全花上我们自己（哥林多后书生命读经，四五一、五八八至五八九页）。

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）。

参读: 倪柝声—今时代神圣启示的先见，第十一章。

publicly in meetings but also taught them from house to house (v. 20). Night and day, he did not cease admonishing each one of the saints with tears (v. 31). This teaches us how to perfect the saints. (CWWL, 1986, vol. 3, “Elders’ Training Book 9: The Eldership and the God-ordained Way (1),” p. 115)

In 1 Corinthians Paul was like a father disciplining his children. But even this discipline came out of a deep, intimate concern. For example, a mother may spank one of her children. But while he is receiving that spanking, the child realizes that the mother is disciplining him with a loving spirit and attitude. Thus, even when she is spanking her child, she can love him. Children can tell whether or not their parents discipline them out of a spirit of love. It was with a loving, concerned spirit that Paul wrote the book of 1 Corinthians. To be sure, in 2 Corinthians as a whole, and especially in chapter 7, we see Paul’s intimate concern for the believers. [In 2 Corinthians 12:15 Paul says], “I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?” In this verse “spend” means to spend what he has, referring to his possessions. To “be utterly spent” means to spend what he is, referring to his being. Paul was willing to sacrifice himself—his soul, his life, his entire being—for the believers. He was also willing to give all his money and material possessions. The Lord Jesus gave His soul for us; He was utterly spent for us. In like manner, Paul’s desire was to be utterly spent for the Corinthians. All the saints in the Lord’s recovery need to learn this crucial lesson: to receive grace to spend what we have and to be utterly spent for the saints and for the churches. (Life-study of 2 Corinthians, pp. 383, 498-499)

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. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 92)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 11

第六周诗歌

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。

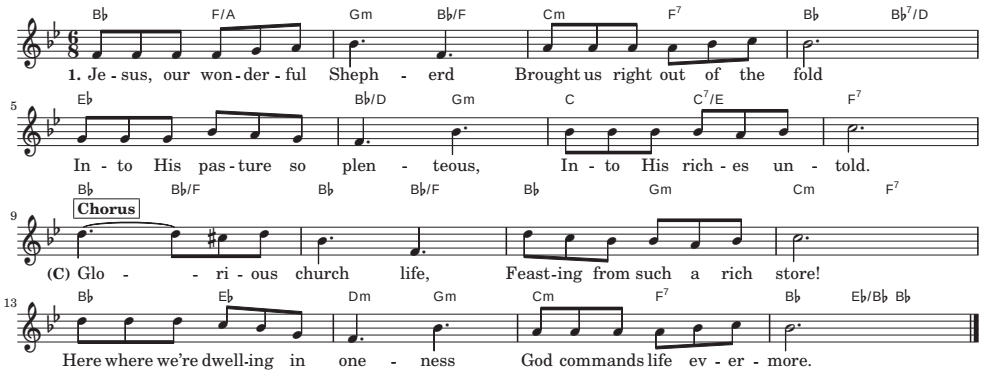
五 基督是我们的享受， 可以高枕而无忧;
我们在此平安稳妥， 蒙祂同在的保守。

WEEK 6 — 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.

申言稿：

Composition for prophecy with main point and sub-points: