第十一周

合乎神心的牧者

诗歌：737

读经：耶二8，三15，十21，二三1～4，赛四十11，结三四11～31，约十11，来十三20～21，彼前二25，五2，4，启七16～17

纲要

周一

壹 耶和华借着申言者耶利米说到牧者，就是那些首领—耶二8，十21：

一 牧者，就是那些首领，违背耶和华；他们没有寻求耶和华，他们的羊群也分散—二8，十21。

二 牧人摧毁、赶散耶和华草场的羊—二三1～2。

三 耶和华应许要招聚祂羊群中所余剩的，领他们归回自己的草场，并且祂必兴起照管他们的牧人牧养他们，他们也必繁衍增多—3～4节。

四 耶和华应许将合乎祂心的牧者赐给以色列人；这样的牧者必以对神正确的知识和明智牧养神的百姓—三15。

贰 旧约和新约都启示基督是合乎神心的牧者—赛四十11，结三四11～31，约十

Week Eleven

Shepherds according to God's Heart

Hymns: 1068

Scripture Reading: Jer. 2:8; 3:15; 10:21; 23:1-4; Isa. 40:11; Ezek. 34:11-31; John 10:11; Heb. 13:20-21; 1 Pet. 2:25; 5:2, 4; Rev. 7:16-17

OUTLINE

Day 1

I. Jehovah spoke through the prophet Jeremiah concerning the shepherds, the rulers—Jer. 2:8; 10:21:

A. The shepherds, the rulers, transgressed against Jehovah; they did not seek Jehovah, and their flock was scattered—2:8; 10:21.

B. The shepherds destroyed and scattered the sheep of Jehovah's pasture—23:1-2.

C. Jehovah promised that He would gather the remnant of His flock and bring them back to their pasture and that He would raise up shepherds over them who would shepherd them, and they would be fruitful and multiply—vv. 3-4.

D. Jehovah promised to give Israel shepherds according to His own heart; such shepherds would give the people of God proper knowledge and understanding of God—3:15.

II. Both the Old Testament and the New Testament reveal Christ as the Shepherd according to God's

11，来十三 20 ～ 21，彼前二 25，五 4，启七 16 ～ 17：

一 基督这位大能者，就是掌权者并审判者，乃是来作牧人；祂照顾祂的羊群，乃是借着管治并改正祂的羊，也是借着喂养祂的羊群，用膀臂聚集羊羔，抱在怀中，并引导那乳养小羊的—赛四十 10 ～ 11，太二 6，九 36。

二 以西结三十四章十一至三十一节预言说，主自己这牧者要来寻找祂的羊，将他们寻见：

周二

1 主这牧人要从万民中聚集祂的百姓，祂的羊，引导他们归回迦南地，住在高山上；迦南地预表包罗万有的基督作分给神子民的分，高山表征复活、升天的基督—11，14 节。

2 当主耶稣来作牧人照料我们时，祂也来作王管理我们；主作牧人照料我们，结果使我们顺从祂为我们的王，服在祂的君王职分之下，顺从祂在我们里面设立的宝座—23 ～ 24 节。

周三

三 基督是好牧人、大牧人、牧长、以及我们魂的牧人—约十 9 ～ 17，来十三 20 ～ 21，彼前五 4，二 25：

1 主耶稣作好牧人，来使我们得生命，并且得的更丰盛—约十 10 ～ 11：

a 祂舍了祂的魂生命，就是人的生命，为祂的羊成功救赎，使他们能有分于祂的奏厄生命，就是祂神圣的生命—11，15，17 节。

heart—Isa. 40:11; Ezek. 34:11-31; John 10:11; Heb. 13:20-21; 1 Pet. 2:25; 5:4; Rev. 7:16-17:

A. As the mighty One, the ruling and judging One, Christ comes to be a Shepherd; He cares for His flock by ruling and correcting His sheep and by feeding His flock, gathering the lambs in His arm, carrying them in His bosom, and leading those who are nursing the young—Isa. 40:10-11; Matt. 2:6; 9:36.

B. Ezekiel 34:11-31 prophesies that the Lord Himself will come as the Shepherd to search for His sheep and seek them out:

Day 2

1. As the Shepherd, the Lord will gather His people, His sheep, out of the nations and bring them back to the land of Canaan, which typifies the all-inclusive Christ as the allotted portion of God's people, to dwell on the high mountains, signifying the resurrected and ascended Christ—vv. 11, 14.

2. When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us; the issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship and His throne within us—vv. 23-24.

Day 3

C. Christ is the good Shepherd, the great Shepherd, the Chief Shepherd, and the Shepherd of our souls—John 10:9-17; Heb. 13:20-21; 1 Pet. 5:4; 2:25:

1. As the good Shepherd, the Lord Jesus came that we may have life and may have it abundantly—John 10:10-11:

a. He laid down His soul-life, His human life, to accomplish redemption for His sheep that they may share His zoe life, His divine life—vv. 11, 15, 17.

b 祂领祂的羊出羊圈，进入祂自己这草场，就是得喂养的地方，使他们可以自由地吃祂，得着祂的喂养—9 节。

c 主使犹太和外邦信徒在祂的牧养下合为一群（召会，基督的身体）—16 节。

2 神“凭永约之血”，使“群羊的大牧人我们的主耶稣”从死人中复活—来十三 20：

a 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，并终极完成于新耶路撒冷。

b 主作为大牧人正使新约的内容对我们成为真实的，并正带领我们进入对希伯来书所启示一切积极事物的经历和享受—八 8～13，一 1～3，二 9～18，五 6～10，14，七 16，22，24～26，十三 1，8，12～15。

周四

3 基督作牧长，借着众召会的长老牧养祂的羊群—彼前五 4：

a 若没有长老的牧养，召会就无法得建造—2 节。

b 长老的牧养该是基督借着他们的牧养。

4 是灵的基督作我们魂的牧人，监督我们里面的光景，顾到我们内里所是的情形—二 25：

a 祂是借着顾到我们魂的益处，并借着监督我们内里所是的光景，而牧养我们。

b 因为我们的魂很复杂，所以我们需要那在我们灵里是赐生命之灵的基督，在我们的魂里牧养我们，照顾我们的心思、情感和意志，并顾到我们的难处、需要和创伤。

b. He leads His sheep out of the fold into Himself as the pasture, the feeding place, where they may eat freely of Him and be nourished by Him—v. 9.

c. The Lord has formed the Jewish and Gentile believers into one flock (the church, the Body of Christ) under His shepherding—v. 16.

2. God raised up from the dead “our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant”—Heb. 13:20:

a. The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body of Christ and consummating in the New Jerusalem.

b. As the great Shepherd, the Lord is making real to us the contents of the new covenant and is leading us into the experience and enjoyment of all the positive matters revealed in the book of Hebrews—8:8-13; 1:1-3; 2:9-18; 5:6-10, 14; 7:16, 22, 24-26; 13:1, 8, 12-15.

Day 4

3. As the Chief Shepherd, Christ shepherds His flock through the elders of the churches—1 Pet. 5:4:

a. Without the elders’ shepherding, the church cannot be built up—v. 2.

b. The elders’ shepherding should be Christ’s shepherding through them.

4. As the Shepherd of our souls, the pneumatic Christ oversees our inward condition, caring for the situation of our inner being—2:25:

a. He shepherds us by caring for the welfare of our soul and by exercising His oversight over the condition of our inner being.

b. Because our soul is very complicated, we need Christ, who is the life-giving Spirit in our spirit, to shepherd us in our soul, to take care of our mind, emotion, and will and of our problems, needs, and wounds.

c 主作我们魂的牧人，使我们的魂苏醒，并使我们的魂得安息—诗二三 3 上，太十一 28 ～ 30。

5 在将来的永远，基督将是我们永远的牧人，领我们到生命水的泉—启七 16 ～ 17：

a 基督是我们永远的牧人，要领我们进入祂自己这生命水的泉，使我们得享三一神永远的分赐—17 节上。

b 基督要供应我们生命水，并要擦去我们的泪水—17 节下。

c 在永世里，在基督的牧养下，必没有眼泪、饥饿或干渴—只有享受—16 ～ 17 节。

周五

叁 主耶稣在祂天上的职事里，继续祂在地上的职事里所开始的牧养—来十三 20 ～ 21：

一 在约翰二十一章十五至十七节，主托付彼得，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；这是把使徒的职事与基督天上的职事合并，以牧养神的群羊：

1 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—来十三 20 ～ 21，约二一 15 ～ 17。

2 关于牧养，使徒的职事与基督天上的职事合作—15 ～ 17 节。

二 使徒保罗是与基督在天上职事里的牧养合作，而牧养圣徒的榜样—来十三 20 ～ 21，七 25 ～ 26，提前一 16，林后一 3 ～ 4，徒二十 20：

c. As the Shepherd of our souls, the Lord restores our soul and gives rest to our soul—Psa. 23:3a; Matt. 11:28-30.

5. In eternity future Christ will be our eternal Shepherd guiding us to springs of waters of life—Rev. 7:16-17:

a. As our eternal Shepherd, Christ will lead us into Himself as the springs of waters of life so that we may enjoy the eternal dispensing of the Triune God—v. 17a.

b. The waters of life will be supplied, and the water of tears will be wiped away—v. 17b.

c. Under Christ's shepherding in eternity, there will be no tears, no hunger, and no thirst—only enjoyment—vv. 16-17.

Day 5

III. In His heavenly ministry the Lord Jesus continues the shepherding that He began in His earthly ministry—Heb. 13:20-21:

A. In John 21:15-17 the Lord commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens; this was to incorporate the apostolic ministry with Christ's heavenly ministry to shepherd God's flock:

1. What He was doing in the heavens, the apostles did on earth to carry out His heavenly ministry—Heb. 13:20-21; John 21:15-17.

2. Regarding shepherding, the apostolic ministry cooperates with Christ's heavenly ministry—vv. 15-17.

B. The apostle Paul is a pattern of shepherding the saints in cooperation with Christ's shepherding in His heavenly ministry—Heb. 13:20-21; 7:25-26; 1 Tim. 1:16; 2 Cor. 1:3-4; Acts 20:20:

1 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。

2 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。）

3 保罗的心宽宏，有供应的生命亲密的关切—林后七 2 ～ 3，帖前二 8，腓二 19 ～ 20。

4 保罗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。

5 保罗作为一个爱召会的人，与那爱召会的基督乃是一，他为着圣徒的缘故，乐意花费他所有的（指他的财物），也乐意花费他所是的（指他这人），以建造基督的身体—弗五 25，林后十二 15，十一 28 ～ 29。

肆 那些牧养神的群羊的人，该按着神牧养—彼前五 2：

一 按着神牧养，就是按着神在祂属性上的所是牧养—罗九 15 ～ 16，十一 22，33，弗二 7，林前一 9，林后一 12。

二 按着神牧养，意即按着神的性情、心意、作法和荣耀，而不是按着我们的偏好、兴趣、目的和个性牧养。

三 我们要按着神牧养，就需要在生命、性情、彰显和功用上成为神—约一 12 ～ 13，三 15，彼后一 4：

1 我们需要成为基督的复制，就是神的彰显，使我们在牧养上彰显神，而不是彰显我们的己，连同己的个性与乖僻—约一 18，来一 3，二 10，罗八 29，加

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

2. 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).

3. Paul had been enlarged in his heart to have the intimate concern of the ministering life—2 Cor. 7:2-3; 1 Thes. 2:8; Phil. 2:19-20.

4. Paul 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.

5. As a lover of the church in oneness with the church-loving Christ, Paul 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 in order to build up the Body of Christ—Eph. 5:25; 2 Cor. 12:15; 11:28-29.

IV. Those who shepherd the flock of God should shepherd according to God—1 Pet. 5:2:

A. To shepherd according to God is to shepherd according to what God is in His attributes—Rom. 9:15-16; 11:22, 33; Eph. 2:7; 1 Cor. 1:9; 2 Cor. 1:12.

B. 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.

C. In order to shepherd according to God, we need to become God in life, nature, expression, and function—John 1:12-13; 3:15; 2 Pet. 1:4:

1. We need to be the reproduction of Christ, the expression of God, so that in our shepherding we express God, not the self with its disposition and peculiarities—John 1:18; Heb. 1:3; 2:10; Rom. 8:29;

四 19。

2 我们需要在神的功用上成为神，照着祂的所是并照着祂经纶中的目标，牧养神的群羊—弗四 16，启二一 2。

3 当我们与神是一，我们就在生命和性情上成为神，并且在牧养别人时，就是神—约壹五 11 ～ 12，彼后一 4，彼前五 2。

伍 那建造基督身体的牧养，乃是相互的牧养—林前十二 23 ～ 26：

一 牧养就是周全、柔细地照顾群羊—约二一 15 ～ 17，徒二十 28。

二 所有的信徒，无论他们在属灵上长大到哪一阶段，都需要牧养。

周六

三 我们众人都需要在基督生机的牧养之下，并与祂是一，而牧养别人—彼前二 25，约二一 16。

四 我们牧养神的群羊，需要照着父爱和赦免的心，并照着子搜寻、寻找和牧养的灵—路十五 4 ～ 24，32。

五 我们是羊也是牧人，彼此互相地牧养并接受牧养；借着这相互的牧养，基督的身体就在爱里把自己建造起来—弗四 16。

Gal. 4:19.

2. We need to become God in His function of shepherding the flock of God according to what He is and according to His goal in His economy—Eph. 4:16; Rev. 21:2.

3. When we are one with God, we become God in life and nature and are God in our shepherding of others—1 John 5:11-12; 2 Pet. 1:4; 1 Pet. 5:2.

V. The shepherding that builds up the Body of Christ is a mutual shepherding—1 Cor. 12:23-26:

A. To shepherd is to take all-inclusive, tender care of the flock—John 21:15-17; Acts 20:28.

B. All believers, regardless of their stage of spiritual growth, need shepherding.

Day 6

C. All of us need to be under the organic shepherding of Christ and be one with Him to shepherd others—1 Pet. 2:25; John 21:16.

D. We need to shepherd the flock of God according to the Father's loving and forgiving heart and according to the Son's seeking, finding, and shepherding spirit—Luke 15:4-24, 32.

E. We are both sheep and shepherds, shepherding and being shepherded in mutuality; through this mutual shepherding, the Body builds itself up in love—Eph. 4:16.

第十一周▪周一

晨兴喂养

耶三 15 “我也必将合乎我心的牧者赐给你们；他们必以知识和明智，牧养你们。”

赛四十 11 “祂必像牧人牧养自己的羊群，用膀臂聚集羊羔，抱在怀中。祂必引导那乳养小羊的。”

耶和华说，祂要将祂羊群中所余剩的，从祂赶逐他们所到的各地招聚出来，领他们归回自己的草场。祂也说，他们必繁衍增多。（耶二三 3。）

耶和华也应许将合乎祂心的牧者赐给以色列。（三 15。）这样的牧者必以知识和明智牧养以色列。以色列是愚拙的，什么都不认识，但这些牧者必以对神正确的知识和明智牧养她。（耶利米书生命读经，一六〇、五九页。）

信息选读

〔基督〕这位大能者，就是掌权者并审判者，乃是来作牧人。（赛四十 11，太九 36，约十 2 ～ 4，11，14。）牧人照顾他的羊群时，乃是管治它们以改正它们。他的管治和改正就是他的牧养。在已过，我们可能是粗野的人，不肯听福音或神的话。但主耶稣在祂的管治里，作了一些事来规律我们。祂的规律就是祂的牧养。我们许多人是因着耶稣的规律而得救的。祂的规律牧养我们，把我们带进羊群，叫我们行在正路上；又调整我们有正确的步伐。祂调整我们不至走得太快或太慢，乃要跟着羊群的步伐。今天祂仍借着调整来牧养我们。祂指引我们，禁止我们，也催促我们。（以赛亚书生命读经，三九二至三九三页。）

WEEK 11 — DAY 1

Morning Nourishment

Jer. 3:15 And I will give you shepherds according to My own heart, who will feed you knowledge and understanding.

Isa. 40:11 He will feed His flock as a Shepherd; in His arm He will gather the lambs; in His bosom He will carry them. He will lead those who are nursing the young.

Jehovah said that He would gather the remnant of His flock out of all the lands where He has driven them and that He will bring them back to their pasture. Also, He said that they would be fruitful and would multiply (Jer. 23:3).

Jehovah also promised to give Israel shepherds according to His own heart (3:15). Such shepherds would feed her knowledge and understanding. Israel was foolish and did not know anything, but these shepherds would give her the proper knowledge and understanding of God. (Life-study of Jeremiah, pp. 131, 47)

Today’s Reading

As the mighty One, the ruling and judging One, He comes to be a Shepherd (Isa. 40:11; Matt. 9:36; John 10:2-4, 11, 14). In a shepherd’s care for his flock, he rules over the sheep to correct them. His ruling and correcting is his shepherding. In the past, we may have been wild persons who would not listen to the gospel or to the word of God. But in His ruling, Jesus did something to regulate us. His regulating is His shepherding. Many of us were saved because of Jesus’ regulating. His regulating shepherds us to bring us into the flock, to get us on the right way, and to adjust us to the proper pace. He is adjusting us not to go too fast or too slow but to take the pace of the flock. Today He is still shepherding us by adjusting us. He directs us, stops us, and urges us on. (Life-study of Isaiah, p. 314)

以西结三十四章十一节说，“因为主耶和华如此说，我必亲自寻找我的羊，将他们寻见。”主是牧人，不仅寻找我们，也将我们寻见。因着我们堕落的情形，我们都被埋在许多恶事之下，所以我们需要神来寻找我们。在路加十五章里，我们有牧人（表征基督作牧者）寻找迷羊，也有妇人（表征那灵）点上灯，在屋内找着失落的银币。于是浪子就被那灵寻见，而被领回家。

主对我们作了同样的事。祂寻找我们，为要拯救我们，恢复我们。我们得救以前，被埋在许多的罪底下，但主耶稣寻见我们。我们得救以后，退后到堕落的基督教里，又被埋在许多事物之下，就如道理、形式和恩赐等等。然而，主耶稣再来寻找我们；祂寻见我们，并把我们带出来。现在我们乃是被主耶稣这位牧人所寻见的人。我们怎么可能在这里过召会生活？这不是由于我们，完全是由于祂。我们在这里，因为祂这位牧人寻找我们并将我们寻见。

以西结预言，主…要把祂的百姓…从万民中领出来。…这也是我们的经历。当我们堕落作罪人时，当我们冷淡退后时，我们乃是在万民中，生活像外邦人一样。虽然我们象在地上亿万人中的不信者一样过生活，但主耶稣将我们寻见，并从万民中，从不信者中间，将我们领出来。你可能在一个学校里像其他人一样是教师，但单单你一个人被主耶稣寻见并带回；然后祂使你与外邦人不一样。你以前和不信者一样，但有一天主耶稣这位牧人寻见你，把你从不信者中间领回，并领你归向祂自己。（以西结书生命读经，二一七至二一九页。）

参读：以西结书生命读经，第十六篇；约翰著作中帐幕和祭物的应验，第二十八、六十二篇。

Ezekiel 34:11 says, “For thus says the Lord Jehovah, I Myself, even I, will search for My sheep and seek them out.” As the Shepherd, the Lord not only seeks but also searches. Because of our fallen condition, we were all buried under many evil things, so we needed God to search for us. In Luke 15 we have both the shepherd (signifying Christ as the Shepherd) seeking the lost sheep and the woman (signifying the Spirit) lighting the lamp and searching within the house for the lost coin. The prodigal son then was drawn home by the searching of the Spirit.

The Lord has done the same thing with us. He searched for us in order to save us and recover us. Before we were saved, we were buried under many sins, but the Lord Jesus sought us. Then after we were saved, we backslid into degraded Christianity, and we were buried under many things, such as doctrines, forms, and gifts. However, once again the Lord Jesus searched for us; He sought us out and brought us out. Now we are the ones who have been sought out by the Lord Jesus as the Shepherd. How is it possible for us to be here in the church life? This is not of us but absolutely of Him. We are here because as the Shepherd He sought and searched for us.

Ezekiel prophesied that ...the Lord would bring His people...out of the nations [Ezek. 34:12-13]. This also has been our experience. When we were fallen as sinners or when we became backsliders, we were among the nations living like Gentiles. Although we were living like unbelievers among billions of others on earth, the Lord Jesus sought us out and brought us out of the nations, out of the unbelievers. You might have been a school teacher among many others, but you alone were sought out and brought back by the Lord Jesus, who then caused you to be different from the Gentiles. Formerly you were the same as the unbelievers, but one day the Lord Jesus as the Shepherd sought you and brought you out from among the unbelievers and brought you to Himself. (Life-study of Ezekiel, pp. 175-176)

Further Reading: Life-study of Ezekiel, msg. 16; CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 28, 62

第十一周▪周二

晨兴喂养

结三四 13～14“我必把他们从万民中领出来，从各国聚集他们，引导他们归回自己的地，也必在以色列山上，一切溪水旁边，在那地一切可居之处牧养他们。我必在美好的草场牧养他们，他们的住处必在以色列高处的山上…。”

主在以西结三十四章十三节下半…说，祂要引导祂的子民归回自己的地。他们原被掳到异邦之国，但主应许要领他们归回自己的地，回到迦南美地。我们的美地是基督。我们得救以前，或在冷淡退后之后，都是与基督隔离的。但主把我们寻见，并领我们归向祂自己，甚至带我们进入祂自己，以祂自己为我们的美地。今天我们是在基督这美地里。美地今天也是在召会生活中。因此，当我们被领回归向基督时，我们也被领回到召会生活，在其中我们得着美地的丰富和享受。（以西结书生命读经，二一九页。）

信息选读

主…说，祂要带祂的子民回到溪水旁边。（结三四 13。）这些溪水表征赐生命的灵，就是那灵的活水。从高山，就是从复活、升天的基督，流出那灵的活水。生命的灵在基督的复活并升天里，从祂流出来。主把我们寻见并把我们带回归向祂自己之后，我们不仅归向在升天超越地位上的基督，我们也开始喝那灵作为活水。

基督作我们的牧人照管我们，包括顾到我们一切的难处，担负我们一切的责任。祂不仅在属灵的事上照管我们，也在一切与人生需要有关的事上照管

WEEK 11 — DAY 2

Morning Nourishment

Ezek. 34:13-14 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land. I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel...

In Ezekiel 34:13b the Lord [said] that He would bring His people back to their own land. They were in captivity in heathen countries, but the Lord promised to bring them back to their own country, to the good land of Canaan. Our good land is Christ. Before we were saved or after we backslid, we were separated from Christ. But the Lord sought us out and brought us back to Himself and even into Himself as our good land. Today we are in Christ as the good land. The good land today is also in the church life. Thus, when we were brought back to Christ, we were also brought to the church life, where we have the riches and the enjoyment of the good land. (Life-study of Ezekiel, p. 177)

Today's Reading

The Lord also said that He would bring His people back to the streams (Ezek. 34:13). These streams or rivers signify the life-giving Spirit, the living water of the Spirit. From the mountains, the resurrected and ascended Christ, the living water of the Spirit flows. The Spirit of life flows forth from Christ in His resurrection and ascension. After the Lord sought us out and brought us back to Himself, we not only returned to Christ in the transcendent position of His ascension, but we also began to drink of the Spirit as the living water.

As our Shepherd Christ takes care of us, including all our problems and responsibilities. He takes care of us not only in spiritual things but in all

我们。这意思是说，按照诗篇二十三篇，祂在我们生活的每一面都照管我们。主耶稣既是我们的牧人照管我们，我们就不该挂虑我们的难处或我们的生活。我们该学习信靠祂。在一天的末了，能向主我们的牧人祷告，是多么的好。我们不必长篇大论、形式宗教的祷告。只要简单地说，“主耶稣，感谢你，我在你的照管之下。现在我要睡了，求你来照管我。”这样简单的祷告就够了。你在早晨醒来时，可以说，“主，我感谢你，我仍然在你的照管之下。”你不必宗教式的求主保护你，为你作许多事。你若宗教式地祷告，主可能说，“孩子，我知道你的需要。不要浪费你的时间，也不要用这种祷告加重我的负担。你只管享受我的照顾。”主耶稣真是我们的牧人。…无论我去哪里，在哪里作工，我都在祂牧养的照顾之下。…在祂的恢复里，我们是祂的群羊，常在祂的牧养之下。祂照管我们，喂养我们，我们实在有诗篇二十三篇的经历：“耶和华是我的牧者；我必不至缺乏。”〔1。〕愿我们都经历基督作我们的牧人。

当主耶稣来作牧人时，祂也来作王。主作牧人照料我们，结果使我们顺从祂为我们的王，服在祂的君王职分之下。主是我们的牧人，来作我们的王；祂也是我们的王，来作我们的牧人。一面，祂牧养我们；另一面，祂管理我们。当我们接受主的牧养时，我们就认识主的宝座、国度和权柄。祂牧养我们，顾到我们并供应我们，使我们服从祂的王权，而使祂在我们里面设立祂的宝座和祂的国度。（以西结书生命读经，二二〇、二二四至二二六页。）

参读：耶利米书生命读经，第六至七、十一、十九、二十七篇；神人的生活，第二篇；真理课程三级卷二，第三十课。

things related to our human needs. This means that, according to Psalm 23, He takes care of us in every aspect of our living. Since the Lord Jesus is our Shepherd taking care of us, we should not worry about our problems or about our living. Instead, we need to learn to put our trust in Him. At the end of the day, it is very good to pray to the Lord as our Shepherd. There is no need to pray at length in a formal, religious way. Simply say, “Lord Jesus, I thank You that I am under Your care. Now I am going to sleep, and I ask You to come and take care of me.” Such a simple prayer is good enough. When you wake up in the morning, you say, “Lord, I thank You that I am still under Your care.” There is no need to be religious, asking the Lord to protect you and do many other things for you. If you pray in a religious way, the Lord might say, “Child, I know what you need. Do not waste your time and do not burden Me with this kind of prayer. Simply enjoy My care.” The Lord Jesus truly is our Shepherd….Wherever I have gone and wherever I have worked, I have been under His shepherding care….In His recovery we, as His flock, are under His constant shepherding. As He cares for us, He feeds us, and we have the real experience of Psalm 23: The Lord is our Shepherd, and we have no want. May we all learn to experience Christ as our Shepherd.

When the Lord Jesus comes as the Shepherd, He comes also as the King. The issue of the Lord’s caring for us as our Shepherd is that we obey Him as our King and come under His kingship. The Lord is our Shepherd to be our King, and He is our King to be our Shepherd. On the one hand He shepherds us; on the other hand, He governs us. As we receive the Lord’s shepherding, we understand the Lord’s throne, kingdom, and authority. He is shepherding us with His care and supply so that we may be subject to His kingship and that He may set up His throne and His kingdom within us. (Life-study of Ezekiel, pp. 177, 180-181)

Further Reading: Life-study of Jeremiah, msgs. 6-7, 11, 19, 27; CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 2; Truth Lessons—Level Three, vol. 2, lsn. 30

第十一周▪周三

晨兴喂养

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

14 “我是好牧人，我认识那属我的，那属我的也认识我。”

〔在约翰十章十至十一节〕的“生命”，原文是两个不同的字。在十节，希腊文是 zoe，奏厄。这字在新约里是指永远、神圣的生命。在十一节，希腊文是 psuche，朴宿克，意魂，即魂生命，就是人的生命。这两节指明主耶稣有两种生命。主是人，有朴宿克的生命，人的生命；祂也是神，有奏厄的生命，神的生命。祂舍了祂的魂，祂的朴宿克生命，就是人的生命，为祂的羊成功救赎，（15，17～18，）使他们能有分于祂的奏厄生命，就是神的生命，（10 下，）永远的生命，（28，）使他们借此得以合为一群，归于祂这一位牧人之下。祂这位好牧人，就是这样，并为着这目的，以神的生命喂养祂的羊。（约翰福音生命读经，二九八页。）

信息选读

主这神的生命绝不可能被杀死。在祂钉十字架时被杀的，乃是祂人的生命。为作我们的救主，祂成了人，舍了祂人的生命，为我们完成救赎，好叫我们可以接受祂的奏厄生命。祂舍了祂人的生命，好叫我们蒙救赎之后，得到祂的奏厄生命，就是永远的生命。

牧人、神的生命、以及人的生命，都是为着羊群。在约翰十章十六节，主说，“我另外有羊，不是属

WEEK 11 — DAY 3

Morning Nourishment

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

14 I am the good Shepherd, and I know My own, and My own know Me.

In John 10:10-11 two different Greek words are used for life. In verse 10 the Greek word is zoe, which is the word used in the New Testament for the eternal divine life. In verse 11 the Greek word is psuche, the same word for soul, which means the soulish life, that is, the human life. These two verses indicate that the Lord Jesus has two kinds of lives. As a man the Lord has the psuche life, the human life, and as God He has the zoe life, the divine life. He laid down His soul, His psuche life, His human life, to accomplish redemption for His sheep (10:15, 17-18) that they might share His zoe life, His divine life (10:10), the eternal life (10:28), by which they may be formed into one flock under Himself as the one Shepherd. As the good Shepherd, He feeds His sheep with the divine life in this way and for this purpose. (Life-study of John, p. 265)

Today's Reading

The Lord's divine life could never be slain. What was slain in His crucifixion was His human life. In order to be our Savior, He, as a man, laid down His human life to accomplish redemption for us that we might receive His zoe life. He laid down His human life in order that we, after being redeemed, might receive His zoe life, the eternal life.

The Shepherd, the divine life, and the human life are all for the flock. In John 10:16 the Lord said, "And I have other sheep, which are not of

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。”谁是这不在犹太圈中的羊？他们就是外邦人。什么是这一群？“一群”表征召会，基督的一个身体，（弗二 14 ～ 16，三 6，）就是主借着祂的死，把祂永远、神圣的生命分赐到众肢体里面所产生的。（约十 10 ～ 18。）从前，这圈是犹太教；现在，这群乃是召会。羊圈从前是犹太教，如今仍是，羊群乃是召会。这羊群是召会，包括两班人—信主的犹太人和外邦人。主将两下带在一起，成为一群，归于一个牧人之下。如今这一群和一个牧人，就是一个身体和一个头。

为什么牧人、神的生命、以及人的生命，都是为着羊群？因为这羊群中的人是堕落的，需要救赎。牧人是人，有人的生命；祂牺牲了祂人的生命，为祂的羊群完成救赎。这样，祂的羊群蒙了救赎。然后，祂的羊群接受了祂神的生命，借这神的生命，羊就生活在一起，成了羊群。这样，羊群就合为一个单位，一个整体。这不是凭人的生命，乃是凭神的生命完成的。

在神的生命里，我们都是一个实体；意即我们是一群，在一个生命里归于一个牧人之下。…羊乃是重生的人，有神的生命。我们都必须凭这神的生命活着，因而成为真正纯粹的羊。…这羊群是凭神的生命而产生、保全、维持并形成的。弟兄和睦同居，是何等的善。（诗一三三 1。）然而，和睦同居的意思，就是住在神的生命中。赞美主，在神的生命中我们真正是一，并且彼此相爱。这在我们人的朴宿克生命里是不可能的，只有在神的奏厄生命里才有可能。我们的牧人舍了祂的朴宿克生命，完成了救赎，叫我们得到这奏厄生命。如今我们是在奏厄生命里，归于一个牧人之下，成为一群。（约翰福音生命读经，二九八至三〇〇页。）

参读：约翰福音生命读经，第二十二、四十九篇；召会中的牧养与青年人的成全，第二篇。

this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.” Who are the sheep that are not of this Jewish fold? They are the Gentiles. And what is this one flock? The one flock signifies the one church, the one Body of Christ (Eph. 2:14-16; 4:6), brought forth by life, which the Lord imparted into His members through His death (John 10:10-18). Before, the fold was Judaism; now, the flock is the church. The sheepfold was, and still is, Judaism, but the flock is the church. The flock is the church which includes two peoples—the believing Jews and Gentiles. The Lord brings both together into one flock and under one Shepherd. Now, the one flock and the one Shepherd are the one Body and the one Head.

Why are the Shepherd, the divine life, and the human life all for the flock? Because the people in the flock are fallen persons in need of redemption. As a man, the Shepherd had the human life. He sacrificed His human life in order to accomplish redemption for His flock. In this way His flock was redeemed. Then His flock received His divine life, and by this divine life the sheep live together as the flock. Thus, the flock is formed into one unit, into one entity. This is not accomplished by the human life, but by the divine life.

In the divine life we are all one entity, meaning that we are one flock under one Shepherd in one life….A sheep is a regenerated person with the divine life. We all must live by the divine life and thus become genuine, real, and pure sheep….The flock is produced, kept, maintained, and formed by the divine life. How good it is for brothers to dwell together in unity (Psa. 133:1). However, dwelling in unity simply means to dwell in the divine life. Praise the Lord that in the divine life we are truly one and love one another. This is not possible in our human, psuche life, but only in the divine, zoe life. We receive this zoe life through the redemption accomplished by our Shepherd who laid down His psuche life. He sacrificed His psuche life to accomplish redemption for us all that we might receive Him as our zoe life. Now we are in the zoe life under one Shepherd to be one flock. (Life-study of John, pp. 265-267)

Further Reading: Life-study of John, msgs. 22, 49; CWWL, 1971, vol. 1, “Shepherding the Church and Perfecting the Young People,” ch. 2

第十一周▪周四

晨兴喂养

彼前二 25“你们好象羊走迷了路，如今却归到你们魂的牧人和监督了。”

诗二三 1 ～ 3“耶和华是我的牧者；我必不至缺乏。祂使我躺卧在青草地上，领我在可安歇的水边。祂使我的魂苏醒…。”

基督在木头上受死，乃是作我们的救赎主，…现今祂在复活的生命里，在我们里面乃是作我们魂的牧人和监督，因此祂能指引我们，并以生命供应我们，使我们照着祂受苦的榜样跟随祂的脚踪行。（彼前二 21。）照着彼前二章二十五节，基督是我们魂的牧人和监督。我们的魂是我们内里的所是—真人位。主是我们魂的牧人和监督，借着顾到我们里面各部分的益处，并监督我们真人位的光景，而照其需要牧养我们。（彼得前书生命读经，二二七页。）

信息选读

我们的难处是我们好象羊走迷了路。但现今我们已经归到、转回我们魂的牧人和监督。…牧人照顾羊群物质的需要，我们的牧人基督照顾我们魂的需要。祂不是我们身体的牧人；祂是我们魂，我们里面之人的牧人。我们都有灵，而灵是我们里面的器官。但我们这人是魂。所以，基督主要是借着照顾我们的魂而牧养我们。祂照顾我们的心思、情感和意志。…我们也许以为我们的难处在于身体。毫无疑问，身体的确给我们许多难处。然而，我们真正的难处在魂里。我们的心思、情感和意志都有难处。不信的人是在魂里游荡的人，他们没有牧人照顾他们。但我们…有一位牧人照顾我们的魂。我们不但有主的生命在我们里面，我们也有祂作我们的牧人。

WEEK 11 — DAY 4

Morning Nourishment

1 Pet. 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

Psa. 23:1-3 Jehovah is my Shepherd; I will lack nothing. He makes me lie down in green pastures; He leads me beside waters of rest. He restores my soul…

Christ was our Redeemer in His death on the tree. Now He is our soul's Shepherd and Overseer in the resurrection life within us. Therefore, He is able to guide us and supply us with life that we may follow His model in His steps of suffering (1 Pet. 2:21). According to verse 25, Christ is the Shepherd and Overseer of our souls. Our soul is our inner being, our real person. Our Lord, as the Shepherd and Overseer of our soul, shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our real person. (Life-study of 1 Peter, p. 190)

Today's Reading

Our problem was that we were like sheep being led astray. But now we have returned, turned back, to the Shepherd and Overseer of our souls.... A shepherd takes care of the physical needs of his flock, and Christ our Shepherd takes care of the needs of our soul. He is not the Shepherd of our body; He is the Shepherd of our soul, our inner being. We all have a spirit, and the spirit is our inward organ. But our being is a soul. Therefore, Christ mainly shepherds us by taking care of our soul. He takes care of our mind, emotion, and will. We may think that our problems are with the body. No doubt, the body does give us many problems. Nevertheless, our real problem is in our soul. Our mind, emotion, and will all have problems. Unbelievers are wanderers in the soul, and they do not have a shepherd to take care of them. But…we have a Shepherd who takes care of our soul. Not only do we have the Lord's life within us, but we also have Him as our Shepherd. He is now

祂现今在我们的魂里牧养我们。

〔彼得前书〕是写给受许多逼迫之苦的犹太基督徒。表面看来，逼迫与我们外面的身体有关。事实上，逼迫是针对魂的。因为受苦的是我们的魂，所以我们的魂需要主的牧养。需要这种照顾的，不是我们的身体，主要的也不是我们的灵。需要主作牧人的，乃是我们的魂—我们的心思、我们的情感、和我们的意志。

在我们的经历中，有时候我们就是不知道要思考什么。我们不知道要指引我们的意念何去何从。这指明我们的心思需要主耶稣作牧人。我能见证，许多时候，在这种情况里，主耶稣作了我的牧人。祂牧养的结果，就使我们的心思受指引，摆在正路上。

我们的情感是复杂的，容易受搅扰。姊妹们的情感尤其是这样。所以，我们需要主耶稣在我们的情感里牧养我们。祂的牧养安慰我们的情感。

我们的意志也需要主的牧养。我们人常常发觉很难作正确的决定，有时候最难为的事就是作决定。不信的人没有人带领并引导他们作决定，但我们有牧人带领并引导我们。主的带领和引导主要与我们的意志有关。主是活的牧人，不断指引我们的意志。我无法告诉你，这事我经历过多少次。主实在是我们魂的牧人。祂指引我们的心思，安慰我们的情感，带领并引导我们的意志。

主是我们的牧人，首先带领我们，然后引导我们。祂带领我们到正确的地方，并且引导我们到准确的地点。这就是基督，我们的牧人。（彼得前书生命读经，二二七至二三〇页。）

参读：彼得前书生命读经，第二十一篇；新约总论，第四十四、二百零一、二百八十一、二百八十九、三百八十一、三百八十四、三百八十七、四百一十八篇；启示录生命读经，第二十一篇。

shepherding us in our soul.

This Epistle was written to Jewish Christians who were suffering much persecution. Apparently persecution is related to our body outwardly. Actually, persecution is aimed at the soul. Because it is our soul that suffers, it is our soul that needs the Lord's shepherding. It is not our body that needs this kind of care, nor is it mainly our spirit. It is our soul—our mind, our emotion, and our will—that needs the Lord as the Shepherd.

In our experience sometimes we just do not know what to think about. We do not know where to direct our thoughts. This is an indication that our mind needs the Lord Jesus as the Shepherd. I can testify that many times in this kind of situation the Lord Jesus has been a Shepherd to me. As a result of His shepherding our mind is directed and set in the right way.

Our emotion, being complicated, is easily upset. This is especially true of the sisters' emotion. Therefore, we need the Lord Jesus to shepherd us in our emotion. His shepherding comforts our emotion.

Our will also needs the Lord's shepherding. As human beings, we often find it difficult to make the right decision. Sometimes the hardest thing to do is to make a decision. Unbelievers have no one to lead them and guide them in making decisions. But we have a Shepherd to lead us and guide us. The Lord's leading and guiding are primarily related to our will. As the living Shepherd, the Lord continually directs our will. I cannot tell you how many times I have experienced this. The Lord is truly the Shepherd of our soul. He directs our mind, comforts our emotion, and leads and guides our will.

As our Shepherd, the Lord leads us first and then guides us. He leads us to the right place, and He guides us to the exact spot. This is Christ, our Shepherd. (Life-study of 1 Peter, pp. 190-192)

Further Reading: Life-study of 1 Peter, msg. 21; The Conclusion of the New Testament, msgs. 44, 201, 281, 289, 381, 384, 387, 418; Life-study of Revelation, msg. 21

第十一周▪周五

晨兴喂养

约二一 15～17 “…耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。…你牧养我的羊。…你喂养我的羊。”

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。”

我们若不知道如何牧养，就不能喂养别人。在召会生活中，小排和活力排的主要目的，不仅是彼此照顾，更是彼此牧养。你牧养我，我牧养你。…这是相互的牧养。我们牧养别人时，应当先顾惜他们，使他们快乐，然后就要喂养他们。这种喂养乃是真正的牧养。（神生机救恩的秘诀—“那灵自己同我们的灵”，二五页。）

信息选读

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。

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，

WEEK 11 — DAY 5

Morning Nourishment

John 21:15-17 ...Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs....Shepherd My sheep....Feed My sheep.

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...

If we do not know how to shepherd, we will not be able to feed others. The main purpose of the small groups and the vital groups in the church life is not merely to take care of one another but to shepherd one another. You shepherd me, and I shepherd you....This is mutual shepherding. In shepherding others, we should first cherish them in order to make them happy, and then we should feed them. This kind of feeding is the real shepherding. (CWWL, 1994-1997, vol. 4, “The Secret of God’s Organic Salvation—’the Spirit Himself with Our Spirit,’” p. 239)

Today’s Reading

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.

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 He was on the earth, He

祂是在牧养。祂复活升天之后，仍然在牧养。

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，以照顾神的羊群，就是召会，结果带进基督的身体。…以下使徒保罗的话，证实这事。…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，但在他的行程中，他打发人叫以弗所的长老到他那里去。

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。

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。（约翰福音结晶读经，一五八、一六〇至一六三页。）

参读：神生机救恩的秘诀—“那灵自己同我们的灵”，第二章。

was shepherding. After His resurrection and ascension to the heavens, He is still shepherding.

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

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

Further Reading: CWWL, 1994-1997, vol. 4, “The Secret of God’s Organic Salvation—’the Spirit Himself with Our Spirit,’” ch. 2

第十一周▪周六

晨兴喂养

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

路加七章三十四节说，“人子来了，也吃也喝，你们又说，看哪，一个贪食好酒的人，一个税吏和罪人的朋友。”我们若看见一个喝啤酒的醉汉，必定远远走避。我们宁可去找一个过正确团体生活的圣徒。如今在主的恢复中，这一种灵蔓延到全球各地。我们爱那些过正确团体生活的人，却不喜欢看电影或喝啤酒的人，反而会说这些人的闲话。这样的灵充满众召会。

我们没有…爱世人，爱最恶劣之人的灵。我们将人分类，选择好人。…不要将人分类。谁能看出他们将来如何？我十八、九岁打麻将时，谁会想到这个打麻将的人，多年后会在美国对人传讲主？谁把我带到这里？是基督这天梯。（对同工长老们以及爱主寻求主者爱心的话，二四至二五、二七至二八页。）

信息选读

当我〔未满二十岁，还在〕打麻将时，〔一位牧师〕每周都来找我。…最后，到了十二月底，他说，“…我下周就不来找你，等到新年过后再来。”…农历新年的第二天，是腐败、赌博、各种玩乐的一天。那一天，我…说，“我要去于牧师的教会。”…然后我就到那个公会去。那是我头一次爬天梯。基

WEEK 11 — DAY 6

Morning Nourishment

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

Luke 7:34 says, “The Son of Man has come eating and drinking, and you say, Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners.” If we see one who is a drunkard drinking beer, we certainly would stay away from him. We would rather go to one who is a saint living properly in corporate living. This kind of spirit now is spreading everywhere around the globe in the Lord’s recovery. We love those in the proper corporate living, but we do not love the ones who go to the movies or drink beer. Instead, we may gossip about them. This is the spirit that fills all the churches.

We do not have such a loving spirit that loves the world, the worst people. We classify people, choosing who are the good ones….Do not classify people. Who can tell what they will be? When I was playing mah-jongg [behind my mother’s back] at the age of eighteen or nineteen, who would have thought that this mah-jongg player would sit in America many years later to talk to people about the Lord? Who brought me here? It was Christ as the heavenly ladder. (CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” pp. 19, 21-22)

Today’s Reading

While I was playing mah-jongg, [a certain pastor] came to me every week….Finally, at the end of December he said, “…I will not come to you next week. I will wait until the New Year is over.”…The second day of the Chinese New Year is a day of rottenness, gambling, and all manner of entertainment. On that day…I said, “I shall go to Pastor Yu’s church.”…Then I went to that denominational church. That was my first time to climb the heavenly ladder.

督进到了一个满了罪人和税吏的屋子里。活力排、同工和长老应该有这样的灵，就是神爱世人的灵，以及基督来到最恶劣之家庭的灵，为要得着人，并将他们放在祂这天梯上，使他们能在祂身上往上去。

神人的观念乃是：基督是来拯救罪人，特别是罪人中为首的。祂拯救“匪徒”，甚至拯救“匪徒”的头目—大数的扫罗。保罗说，“基督耶稣降世，为要拯救罪人，这话是可信的，是值得完全接受的；在罪人中我是个罪魁。”（提前一 15。）保罗能这样说，因为他反对基督，是罪人中为首的。他背叛基督；但是当他背叛时，基督将他打倒，呼召他，并拯救他。耶稣自己说，“强健的人用不着医生，有病的人才用得着。…我来本不是召义人，乃是召罪人。”（太九 12 ～ 13。）那就是祂为什么在罪人和税吏中间，与他们一同吃饭、坐席，与他们一同享受。

无论我们是长老、同工或服事者，若失去这样的灵，我们就完了。这是我们多年来不结果子的主要原因。最近有一位弟兄去照顾一对夫妇，但他没有这样的灵。他去看望不超过十次，就失望了。这对夫妇对这位弟兄无心，这位弟兄就报告说，继续看望他们是没有用的。当于牧师来看望我时，我对他毫不在意，但他一连三、四个月之久，周周不断前来。我们需要有这样的灵。我们都必须改变我们的观念。因此，我们需要受门徒的训练。我们有太多天然的想法。我们需要被构成门徒，好有神圣的观念，就是父的心的观念，以及那来拯救罪人之主耶稣的心的观念。（对同工长老们以及爱主寻求主者爱心的话，二五至二六、二八至二九页。）

参读：对同工长老们以及爱主寻求主者爱心的话，第二至三章；使徒行传生命读经，第五十三、五十五篇。

Christ went to a house full of sinners and tax collectors. The vital groups, the co-workers, and the elders should pick up this spirit, the spirit of God loving the world, the spirit of Christ coming to the worst homes in order to gain people and put them upon Him as the heavenly ladder so that they may ascend on Him.

The God-man concept is that Christ came to save sinners, especially the top sinners. He saves the “gangsters,” even the leader of the “gangsters,” Saul of Tarsus. Paul said, “Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost” (1 Tim. 1:15). Paul could say this because he was the top sinner opposing Christ. He rebelled against Christ, but while he was rebelling, Christ knocked him down, called him, and saved him. Jesus Himself said, “Those who are strong have no need of a physician, but those who are ill….I did not come to call the righteous, but sinners” (Matt. 9:12-13). That is why He was there among the sinners and tax collectors, eating and feasting with them, reclining at the table and enjoying with them.

If we lose this spirit, whether we are elders, co-workers, or serving ones, we are finished. This is the main reason why we are so barren, bearing no fruit for so many years. Recently, a brother went to care for a couple, but he did not have this spirit. He visited them no more than ten times and became disappointed. Since the couple had no heart for this brother, he reported that it was useless to visit them further. When Pastor Yu visited me, I did not care for him, but he continued to come for three or four months, week after week. We need to have this spirit. We all have to change our concept. Therefore, we need discipling. We have too much of the natural thought. We need to be discipled to have the divine concept, the concept of the Father’s heart and the heart of the Lord Jesus, who came to save sinners. (CWWL, 1994-1997, vol. 5, “A Word of Love to the Coworkers, Elders, Lovers, and Seekers of the Lord,” pp. 20, 22-23)

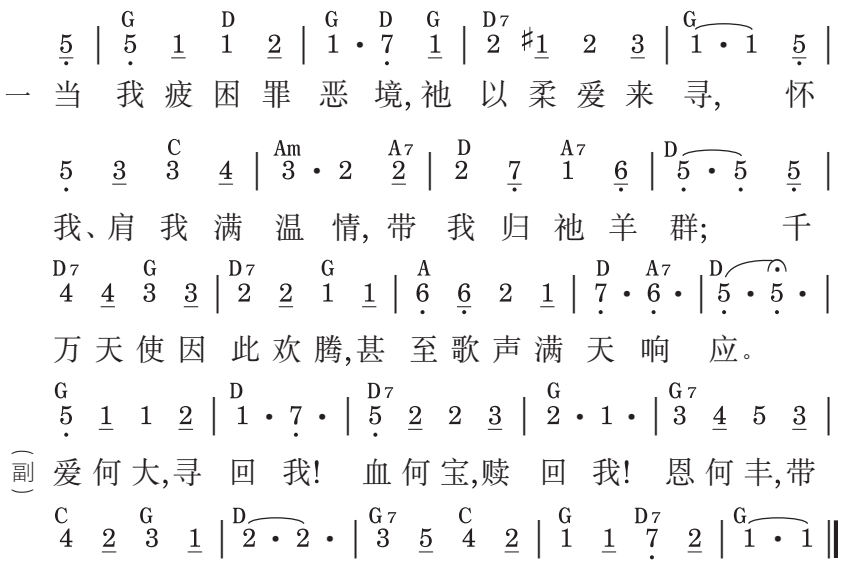
Further Reading: CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” chs. 2-3; Life-study of Acts, msgs. 53, 55

第十一周诗歌

福　音 — 见证

特副（英 1068）

G 大调　　6/8



二　伤重待毙祂见我，　便以油酒敷裹；
柔声细语许我说：　“你要永远属我!”
从无声音如此甜美，　伤痛之心顿觉欣慰!

三　钉痕枪伤祂示我，　血也水也流出，
头戴荆冕利刺戳，　羞辱加上痛楚：
我真不知我有何长，　使祂为我这样受戕。

四　我今安坐祂面前，　瞻仰祂的荣颜，
心觉希奇灵感赞，　追忆祂的恩眷；
似乎永世所有时间，　用来赞祂尚嫌太短。

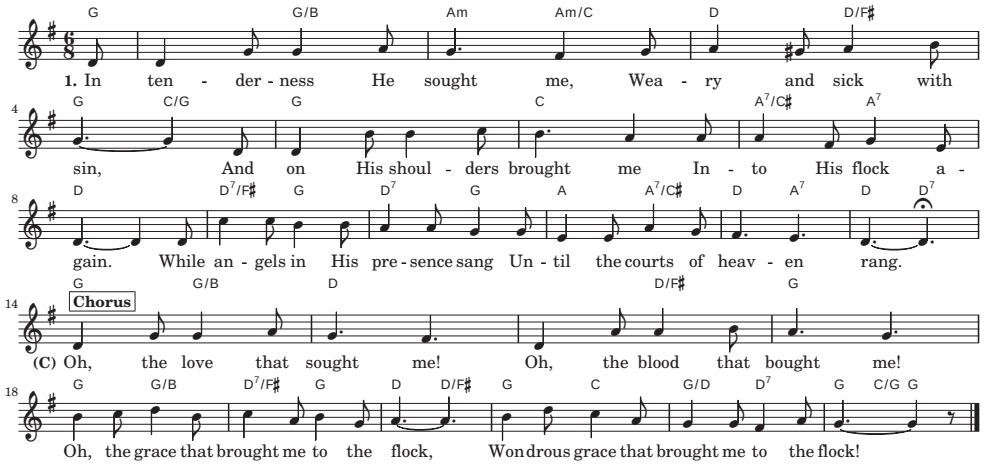
五　当今时日在逝逊，　一切皆能安心；
惟独切盼那早晨－　无上光明时辰：
那时召我到祂身边，　与祂同在，作祂圣伴。

WEEK 11 — HYMN

In tenderness He sought me

Gospel — Testimony

1068



2. He washed the bleeding sin-wounds,
And poured in oil and wine;
He whispered to assure me,
“I’ve found thee, thou art Mine:”
I never heard a sweeter voice,
It made my aching heart rejoice.

3. He pointed to the nail-prints,
For me His blood was shed;
A mocking crown so thorny,
Was placed upon His head:
I wondered what He saw in me,
To suffer such deep agony.

4. I’m sitting in His presence,
The sunshine of His face,
While with adoring wonder
His blessings I retrace.
It seems as if eternal days
Are far too short to sound His praise.

5. So while the hours are passing,
All now is perfect rest;
I’m waiting for the morning,
The brightest and the best,
When He will call us to His side,
To be with Him, His spotless Bride.

第十一周申言

申言稿：

Composition for prophecy with main point and sub-points: