第六周

进入基督天上职事里美妙的牧养，作神的奴仆牧养神的召会，使神的梦得着应验

诗歌：

读经：徒二十 19～20，28，31，约二一 15～17，彼前二 25，太二四 45～47，二五 3～4，9，22～23

【周一】

壹 我们需要进入基督天上职事里美妙的牧养，享受并供应基督，作神的奴仆牧养神的召会，使神的梦，就是神永远的定旨，得着应验—徒二十 19～20，28，31，罗一 1，加六 17，可九 7～8，弗三 11：

一 神的梦乃是祂永远定旨的梦，要得着伯特利（神的家，神人相互之居所）的实际；神在这宇宙中只作一件事—建造祂永远的居所，使祂得着永远的彰显—创二八 11～12，16～19 上，太十六 18，约十四 23，十五 5，启二一 3，22。

二 基督作为奴仆救主而来，不是要受人的服事，乃是要服事人；祂这位群羊的大牧人从前服事我们，现在仍是服事我们，将来还要服事我们—可十 45，路二二 26～27，十二 37，来十三 20，启七 17，创四八 15。

Week Six

Entering into Christ's Wonderful Shepherding in His Heavenly Ministry to Shepherd the Church of God as a Slave of God for the Fulfillment of the Dream of God

Hymns:

Scripture Reading: Acts 20:19-20, 28, 31; John 21:15-17; 1 Pet. 2:25; Matt. 24:45-47; 25:3-4, 9, 22-23

§Day 1

I. We need to enter into Christ's wonderful shepherding in His heavenly ministry by enjoying and ministering Christ to shepherd the church of God as a slave of God for the fulfillment of the dream of God, the eternal purpose of God—Acts 20:19-20, 28, 31; Rom. 1:1; Gal. 6:17; Mark 9:7-8; Eph. 3:11:

A. God's dream is the dream of His eternal purpose to have the reality of Bethel, the house of God, the mutual dwelling place of God and man; in this universe God is doing only one thing—He is building His eternal habitation for His eternal expression—Gen. 28:11-12, 16-19a; Matt. 16:18; John 14:23; 15:5; Rev. 21:3, 22.

B. Christ as the Slave-Savior did not come to be served, but to serve; as the great Shepherd of the sheep, He served us in the past, He still serves us in the present, and He is going to serve us in the future—Mark 10:45; Luke 22:26-27; 12:37; Heb. 13:20; Rev. 7:17; Gen. 48:15.

三 每当我们有需要时，我们能来到主面前，让祂服事我们，好使祂能借着我们服事别人；奴仆救主作为赐生命的灵，将自己作生命分赐到我们里面，使我们能成为祂将自己作生命分赐到别人里面的凭借，如此，祂就借着我们牧养别人—太二六 13，约十三 12 ～ 17，约壹三 16，约十 10，林前十五 45 下，林后三 6。

四 我们在时间里对主的事奉，乃是为着在来世和永世里对祂的事奉作预备—太二五 21，启二二 3：

1 我们在神面前的用处乃是我们与祂调和的结果；神在我们里面的成分有多少，就是我们在神面前的用处有多少—西二 19，来十三 20，腓二 13，三 8 ～ 9。

2 神在时间里唯一的目标，就是要将祂自己逐日分赐到我们里面，使我们能完全与祂调和；我们所有的事奉，都在于神进到我们里面并从我们里面透出来—约七 37 ～ 39，林后三 2 ～ 3，6，16 ～ 18。

五 基督是神家中的管家，使我们成为分赐神的奥秘与神诸般恩典的众管家，以完成神永远的经纶，祂的家庭行政—林前四 1，弗三 2，彼前四 10，赛二二 15 ～ 22。

C. Whenever we have a need, we can come to the Lord and let Him serve us so that He can serve others through us; as the life-giving Spirit, the Slave-Savior shepherds others through us by dispensing Himself as life into us so that we can become the channel for Him to dispense Himself as life into others—Matt. 26:13; John 13:12-17; 1 John 3:16; John 10:10; 1 Cor. 15:45b; 2 Cor. 3:6.

D. Our service to the Lord in time is a preparation for our service to Him in the next age and in eternity—Matt. 25:21; Rev. 22:3:

1. Our usefulness before God is the result of our being mingled with Him; the measure of God in us is the measure of our usefulness before Him—Col. 2:19; Heb. 13:20; Phil. 2:13; 3:8-9.

2. God's only goal in time is to dispense Himself into us day by day so that we may be fully mingled with Him; all our service is a matter of God coming into us and coming out of us—John 7:37-39; 2 Cor. 3:2-3, 6, 16-18.

E. Christ as the Steward in God's house makes us the dispensing stewards of the mysteries of God and of the varied grace of God for the carrying out of His eternal economy, His household administration—1 Cor. 4:1; Eph. 3:2; 1 Pet. 4:10; Isa. 22:15-22.

【周二】

贰 牧养神的群羊，就是与那作圣徒魂的牧人和监督，顾到他们里面各部分的益处，并监督他们真人位光景的主是一，而为圣徒的魂做醒—约二一 15 ～ 17，彼前二 25，五 1 ～ 6，来十三 17。

一 为着群羊的缘故，长老必须每天享受主作恩典和真理，使他们成为恩典和真理的分赐者—弗三 2，四

§Day 2

II. To shepherd the flock of God is to watch over the souls of the saints, being one with the Lord as the Shepherd and Overseer of their souls in His care for the welfare of their inner being and in His exercising His oversight over the condition of their real person—John 21:15-17; 1 Pet. 2:25; 5:1-6; Heb. 13:17:

A. For the sake of the flock, the elders must enjoy the Lord every day as grace and truth so that they may be dispensers of grace and truth—

29，提前三 2 下，五 17，提后二 24 ～ 26，多一 9。

二 为着群羊的缘故，长老需要每日买油，（太二五 3 ～ 4，9，）付代价得着更多的那灵—借着买神经纶的真理；（箴二三 23；）买火炼的金子，使他们向着神富足；买白衣，使他们凭活出基督而穿上基督；并买眼药，就是膏抹的灵，以医治他们的瞎眼。（启三 18。）

三 为着群羊的缘故，同工和长老需要作忠信精明的奴仆，顾到主的家业，并运用他们属灵的恩赐，将神话语的食物，就是神经纶完全的福音，分给罪人、信徒和召会—罗一 1，太二四 45 ～ 47，二五 22 ～ 23。

【周三】

叁 长老不该作主辖管神的群羊，就是神的产业；众召会是神的产业，分配给长老们作他们受托的资产，蒙神委托他们照管—彼前五 3 ～ 4：

一 作主辖管别人，就是操权管辖被治理的人；（太二十 25；）在信徒中间，我们都是弟兄，唯有基督是我们的主、我们的主人、和庄稼的主。（二三 8，10，路十 2。）

二 召会中的长老只能带领，（不能作主，）作群羊的榜样，领头事奉并照管召会，使信徒可以跟随—彼前五 3，帖前五 12 ～ 13，提前四 12，五 17。

三 我们不该告诉圣徒住在哪里，作什么，或去哪里，却没有指引他们去祷告以尊崇作身体元首

Eph. 3:2; 4:29; 1 Tim. 3:2b; 5:17; 2 Tim. 2:24-26; Titus 1:9.

B. For the sake of the flock, the elders need to buy the oil every day (Matt. 25:3-4, 9), to pay the price to gain more of the Spirit, by buying the truth of God's economy (Prov. 23:23), buying gold refined by fire that they may be rich toward God, buying white garments that they may be clothed with Christ by living out Christ, and buying eyesalve as the anointing Spirit to heal their blindness (Rev. 3:18).

C. For the sake of the flock, the co-workers and elders need to be faithful and prudent slaves, taking care of the Lord's possessions and investing their spiritual gift by giving the food of the word of God, the full gospel of God's economy, to the sinners, the believers, and the churches—Rom. 1:1; Matt. 24:45-47; 25:22-23.

§Day 3

III. The elders should not lord it over God's flock, which is God's possession; the churches are God's possession, allotted to the elders as their portion, entrusted to them by God for their care—1 Pet. 5:3-4:

A. To lord it over others is to exercise lordship over those who are ruled (Matt. 20:25); among the believers we are all brothers, and only Christ is our Lord, our Master, and the Lord of the harvest (23:8, 10; Luke 10:2).

B. The elders in the church can take the leadership (not the lordship) only by becoming patterns of the flock, taking the lead to serve and care for the church so that the believers may follow—1 Pet. 5:3; 1 Thes. 5:12-13; 1 Tim. 4:12; 5:17.

C. We should not tell the saints where to live, what to do, or where to go without directing them to pray so that we can honor Christ as the

的基督：

1 你凭自己替别人定规任何事，这对作身体元首的基督都是一种侮辱；我们没有一个人应当告诉别人该去哪里；这对主是何等的侮辱！（西二 19，弗四 15 ～ 16。）

2 你若告诉别人该迁移到哪里，你就必须悔改，还要求别人赦免你，因为你指示他们该作什么；这样作就篡夺了主的地位，把自己当作主。

3 关于你在主恢复里的任何行动，你必须直接到主面前去祷告；你必须有把握是主差遣你；每一件事都必须带到主的面光中，并且每一个人都必须祷告，直到清楚主的引导—可一 35 ～ 38，林后二 12 ～ 14。

四 我们也必须核对一下，我们从主所得的引导是不是与基督身体的感觉一致—徒十三 1 ～ 4，二一 4，11：

1 假设领头的人经过许多祷告以后，对某件事情有真实的负担，他们该借着交通把负担传给众圣徒，并请求众圣徒祷告；最终，圣徒会从主得着个人的引导，于是有所行动。

2 如果你未经祷告和交通就迁移到某地，当试炼、患难和逼迫临到的时候，你就会摇动；如果你有祷告并交通，你就会有把握是主差遣你到那里；无论外面环境如何，你绝不会为着你的迁移后悔。

【周四】

五 对于指引或控制青年圣徒婚姻的事，我们需要谨慎—太十九 5 ～ 6：

1 在召会生活中，对于青年圣徒的婚姻，我们所能作的就是供应他们生命；我们必须帮助他们仰望主的

Head of the Body:

1. Any decisions that you make by yourself for others are an insult to Christ as the Head of the Body; none of us should ever tell others where they should go; what an insult this is to the Lord!—Col. 2:19; Eph. 4:15-16.

2. If you have told others where to move, you must repent and ask them to forgive you because you gave them instructions about what they should do; to do this is to usurp the position of the Lord and to make yourself the Lord.

3. Concerning any move you make in the Lord's recovery, you must go directly to the Lord Himself and pray; you must have the assurance that the Lord is sending you; everything must be brought into the presence of the Lord, and everyone should pray until he is clear about the Lord's leadings—Mark 1:35-38; 2 Cor. 2:12-14.

D. We also need to check whether the leading we have from the Lord corresponds to the feeling of the Body—Acts 13:1-4a; 21:4, 11:

1. If the leading ones, after much prayer, are truly burdened about a certain matter, through fellowship they should pass on their burden to the saints and ask the saints to pray; eventually, the saints will receive a personal leading from the Lord, and they may move accordingly.

2. If you move to a place without prayer and fellowship, you will be shaken when tests, afflictions, and persecutions come; if you pray and fellowship, you will have the assurance that the Lord sent you there, and you will never regret your move, no matter what the outward situation may be.

§Day 4

E. We need to be careful about directing or controlling the young saints related to their marriage—Matt. 19:5-6:

1. In the church life all we can do concerning the young people's marriage is to minister life to them; we must help them to look to the Lord's leading,

引导，学习如何在灵里生活行动，并帮助他们不要沉湎于情欲，不要有自己的爱好和拣选—创二 21 ～ 24，二四 64 ～ 67，四九 31。

2 我们不该想要指引他们进入婚姻，或为他们撮合；只有主知道谁是一个人的好配偶，我们不知道。

3 我们不控制，甚至不指引或指明那位弟兄或姊妹可能最适合他们；我们若将这样的事留给主，为有关的人祷告，我们会为召会省去许多难处。

4 一面，我们不该干涉他们；另一面，我们必须在道德、生命、为人生活、前途的顾虑、他们与父母的关系等事上帮助他们，甚至帮助他们祷告并寻求主，使他们结婚的对象不是出于自己的拣选。

【周五】

肆 我们需要在凡事上并在各方面照顾圣徒，好将基督分赐到他们里面：

一 长老必须供应基督，应付各种人的需要，经常接触人，探访他们，并邀请他们到家中吃饭—提前五 1 ～ 2，代下一 10，西一 28 ～ 29，犹 12，约十二 1 ～ 11。

二 我们必须接触圣徒，将基督作为对付罪的生命供应给他们；基督的生命是对付罪的生命—利十 17：

1 如果我们要去供应基督给一个一直犯罪的人，我们必须信靠主，好叫我们靠着那灵有恩典，使他刚硬的心柔软下来—罗二 4，多三 3 ～ 4，参来三 13。

2 我们不需要提起他的软弱、过错或罪恶，因为供应到他里面基督的生命会医治他，杀死病菌，消除难

to learn how to walk in the Spirit, and help them not to indulge in lust or to have their own taste or choice—Gen. 2:21-24; 24:64-67; 49:31.

2. We should not try to conduct them into a marriage or match them; only the Lord knows who is a good match for another person; we do not know.

3. We do not control and, even the more, we do not conduct or indicate what brother or sister might be best for them; if we leave this matter to the Lord and pray for the ones concerned, we will save the church much trouble.

4. On the one hand, we should not interfere with them; on the other hand, we have to help them in morality, in life, in human living, in taking care of the future, concerning their parents, and even in praying and seeking the Lord concerning the one whom they marry not being their choice.

§Day 5

IV. We need to take care of the saints in everything and in every way for the dispensing of Christ into them:

A. The elders must minister Christ to meet the need of all kinds of people, contacting and visiting them regularly and inviting them to their home for meals—1 Tim. 5:1-2; 2 Chron. 1:10; Col. 1:28-29; Jude 12; John 12:1-11.

B. We must contact the saints and minister Christ to them as the sin-dealing life; the life of Christ is a life that deals with sin, a sin-dealing life—Lev. 10:17:

1. If we are going to minister Christ to a person who has been committing sins, we have to trust in the Lord that we may have the grace with the Spirit to soften his hardened heart—Rom. 2:4; Titus 3:3-4; cf. Heb. 3:13.

2. We do not need to mention his weakness, fault, or sin, because the life of Christ ministered into him will heal him, killing the germs, destroying the

处，并建立起永久长存的那灵的一。

3 我们必须尽可能恢复堕落的圣徒；即使花八个月到一年的时间，使一两位犯罪的圣徒得着恢复，那也是一件了不起的事—加六 1 ～ 2，约壹五 16 上。

4 这就是担当神子民的罪孽，并解决神子民的难处；再者，这种凭着那灵并在爱里的服事，会在召会生活中维持那灵的一—西三 12 ～ 15。

problems, and building up a permanent, lasting oneness of the Spirit.

3. We have to do our best to recover a fallen saint; even if it took eight months or a year to get one or two sinful saints recovered, this would be a great thing—Gal. 6:1-2; 1 John 5:16a.

4. This is to bear away the iniquity and solve the problems of the people of God; furthermore, this kind of ministry by the Spirit and in love will maintain the oneness of the Spirit in the church life—Col. 3:12-15.

【周六】

§Day 6

伍 长老们彼此交通时，需要在说话上受限制—约六 63，徒六 10：

V. In their fellowship with one another, the elders need to be restricted in their speaking—John 6:63; Acts 6:10:

一 遮盖别人的罪、缺点、短处者，会享受、得着并接受祝福；揭露却带进咒诅—箴十 12，雅五 19 ～ 20，创九 21 ～ 27。

A. Those who cover others' sins, defects, and shortcomings enjoy, gain, and receive blessing, but uncovering brings in a curse—Prov. 10:12; James 5:19-20; Gen. 9:21-27.

二 作长老的必须知道，他们在牧养时，必须遮盖别人的罪，不可计算别人的恶—林前十三 5 ～ 7。

B. The elders need to realize that in their shepherding, they have to cover others' sins, not to take account of others' evils—1 Cor. 13:5-7.

三 爱遮盖一切，不仅遮盖好事，也遮盖坏事；凡揭露召会中肢体的缺点、短处和罪恶的，就没有资格作长老—参太二四 49。

C. Love covers all things, not only the good things but also the bad things; whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership—cf. Matt. 24:49.

四 长老不该说毁谤的话（毁谤就是粗暴或恶意的责备或批评，用辱骂的言语攻击人）；听毁谤的话，与说毁谤的话一样要负责任；如果召会要维持合一，弟兄姊妹就需要抵挡毁谤的话语—林前六 10，参民六 6，利五 3。

D. The elders should not speak reviling words (to revile is to rebuke or criticize harshly or abusively; to assail with abusive language); those who take in reviling words bear the same responsibility as those who speak reviling words; in order for the church to maintain the oneness, the brothers and sisters must withstand reviling words—1 Cor. 6:10; cf. Num. 6:6; Lev. 5:3.

五 罪的感觉是由认识神而来的；照样，对于毁谤的话的感觉，乃是由认识身体而来的；毁谤的话乃是与身体之见证相反的—林前一 10。

E. The consciousness of sin comes from knowing God; in the same way, the consciousness of reviling words comes from the knowledge of the Body; reviling words are opposed to the testimony of the Body—1 Cor. 1:10.

六 神绝不会将权柄交托那些天性喜欢批评别人的

F. God will never entrust authority to those who by nature like to

人；一面说，长老对人应当有清楚的眼光，极有鉴别力；另一面说，长老应当在属灵上是瞎眼的—弗四 29 ～ 32。

criticize others; the elders, on the one hand, should have a clear sight over the people with much discernment, and on the other hand, they should be blind spiritually—Eph. 4:29-32.

陆 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。

VI. 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.

柒 基督天上职事里美妙牧养的目标，是要建造新耶路撒冷，以完成神永远的经纶；在永世里，我们要享受宝座中的羔羊牧养我们，一直领我们到生命水的泉—启七 13 ～ 17。

VII. The goal of Christ's wonderful shepherding in His heavenly ministry is to build up the New Jerusalem for the accomplishment of the eternal economy of God; for eternity we will enjoy the Lamb, who is in the midst of the throne, shepherding us and continually guiding us to springs of waters of life—Rev. 7:13-17.

第六周■周一

晨兴喂养

可十 45 “因为人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”

路二二 26 ～ 27 “…你们中间…为首领的，要像服事人的。…我在你们中间，如同服事人的。”

十二 37 “主人来了，…必自己束上带，叫他们坐席，进前服事他们。”

〔马可福音和路加福音有〕三处圣经给我们看见，基督在从前怎样服事我们，在现在仍是怎样服事我们，在将来还要怎样服事我们。…我们先看第一处的圣经：“因为人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”〔马可十章四十五节〕讲到人子来，对于任何人，祂都服事。无论什么人来到主的面前，主总是服事他们。饥饿的，主给他们吃；患病的，主给他们医治。无论何人，无论何时，无论何地，主总是服事人。主最高的服事，就是舍命作多人的赎价。祂是用祂的命服事人。

〔路加二十二章二十六至二十七节〕是讲到基督怎样服事门徒。祂说，“我在你们中间，如同服事人的。”我们要记得，主在我们中间是服事我们的。这是恩典！

〔路加十二章三十七节，〕这太恩典了！哪里有这样的事呢？但是，主说祂将来还要服事我们。…我们有没有要基督服事我们呢？有的弟兄说，他祷告太冷淡，他想自己要怎样作才会热心起来。在这时候，你要知道，基督在这件事上要服事你。有人想他不会读经，他就是打算明天应当怎样作。但是你要知道，基督在这件事上能服事你。（倪柝声文集第一辑第十七册，二〇七至二〇八、二一〇至二一一页。）

信息选读

WEEK 6—DAY 1

Morning Nourishment

Mark 10:45 For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

Luke 22:26-27 ...Let...the one who leads [become] like the one who serves....I am in your midst as the one who serves.

12:37 ...When he comes, ...he will gird himself, ...have them recline at table, and...serve them.

Three passages [in Mark and Luke] help us see how Christ served us in the past, still serves us in the present, and is going to serve us in the future. Mark 10:45... mentions that the Son of Man came to serve everybody. Whoever comes to the Lord, the Lord always serves them. The Lord feeds the hungry; He heals the sick ones. Without regard to the time and place, the Lord always serves us. The highest service of the Lord was giving His life as a ransom for many. He gave His life to serve man.

Luke 22:26-27...concerns Christ serving His disciples. “I am in your midst as the one who serves.” We should remember that the Lord is among us to serve us. This is grace!

Luke 12:37... is too gracious! How can this be possible? However, the Lord said He will serve us again in the future. Have we ever asked Christ to serve us? Some brothers have said that their prayers are too cold and that they have to do something to stir themselves up again. At such times they should realize that Christ can serve them in that very matter. Some have felt that they have no interest in the Bible and worry about what they should do the next day. They should realize that in that very matter, Christ can serve them also. (CWWN, vol. 17, pp. 191, 193-194)

Today’s Reading

擘饼聚会中摆在我们面前的那饼，就是表明基督怎样服事我们。祂的身体是为着我们擘开的。救恩就是基督先服事我们，然后我们才服事基督。基督服事我们，不只祂在十字架上是如此，祂在我们中间也是如此。当我们有需要时，就当来到主面前，让祂服事我们。（倪柝声文集第一辑第十七册，二〇八页。）

神把我们放在时间里，为的是要训练我们在永世里有用处。时间好像一个学校，是我们受属灵的训练和教育的地方；我们在时间里受了属灵的训练和教育，使我们在永世里能真正合乎神的用处。所以在时间里的事奉乃是为着永远的事奉作准备的。…今天你如果能学得好，等到主来的时候，祂要托你作更大更多的事情。〔参太二五21。〕今天是我们学的时候，等主来的时候才是我们正式事奉的时候。…启示录二十二章告诉我们，在永远里还是要事奉神。（3。）今天主把我们安排在神的众儿女中间，目的是要我们和神的众儿女一同学习事奉。我们再说，我们今天在时间里的事奉是为着永远的事奉作准备的。

从我们得救那一天起，主就把祂的生命放在我们里头，并且借着具体的事情逐渐地来训练我们，要我们这个人越过越学习来与神合作，与神调和。神要把祂自己的性情调在人的里头，叫人在祂手里有用处。神在你这个人里头的成分有多少，就是你在神面前的用处有多少。神的成分加增一点，你的用处也多一点。神的成分不光是在读经祷告的时候来加增的，神也是借着你所作的事把祂调在你的里头。没有一个属灵的用处不是从神的生命调在我们里头而有的。我们在神面前的用处没有别的，就是让神的性情调在我们的里头，那一点的东西就是我们属灵的用处。神把祂自己调在你里头，那一个生命一出来，就是你的用处。…神在时间里没有别的意思，祂就是要把祂的成分一天过一天地加在我们里头。（倪柝声文集第二辑第十七册，二三〇至二三二页。）

参读：创世记生命读经，第六十八至六十九、七十七、一百二十篇；倪柝声文集第二辑第十七册，第二、二十九篇；以赛亚书生命读经，第四十二篇。

The bread before us at the Lord's table clearly demonstrates how Christ has served us. His body was broken for all of us. The meaning of salvation is that Christ serves us first, and then we serve Him. His serving does not end with the cross. Even now He is among us to continue His service. Whenever we have a need, we ought to come to the Lord and let Him serve us. (CWWN, vol. 17, pp. 191-192)

God has put us in time in order to train us and make us useful for eternity. Time is like a school; it is a place where we receive spiritual training and education. Our spiritual training and education in time will make us useful to God in eternity.... Our service in time is a preparation for our service in eternity. If we learn our lesson well, the Lord will entrust us with greater works when He comes back [cf. Matt. 25:21]. Today is the time for us to learn; our proper service does not begin until the Lord comes back.... Revelation 22 tells us that we will serve God in eternity (v. 3). God places us among His children today in order for us to serve together with all of them. I say again: Our service in time today is a preparation for our service in eternity.

On the day that we were saved, the Lord put His life within us. Thereafter, He has been training us step by step by means of specific instances, so that we would learn to cooperate with God and be mingled with Him. God wants to mingle His nature into man and make man useful in His hand. The measure of God in us is the measure of usefulness we have before Him. When the measure of God increases, our usefulness also increases. His measure does not increase merely through studying the Bible and prayer; He mingles Himself into us through the things we do. All spiritual usefulness comes from God's life being mingled into us. In fact, our usefulness before God is nothing other than the result of the mingling of His nature within us; that which is mingled into us becomes our spiritual usefulness. When God mingles Himself into us, the expression of such a life becomes our usefulness....God's only goal in time is to dispense His element into us day by day. (CWWN, vol. 37, pp. 181-182)

Further Reading: Life-study of Genesis, msgs. 68-69, 77, 120; CWWN, vol. 37, chs. 2, 29; Life-study of Isaiah, msg. 42

第六周■周二

晨兴喂养

彼前二 25“你们好像羊走迷了路，如今却归到你们魂的牧人和监督了。”

五 4“到了牧长显现的时候，你们必得着那不能衰残的荣耀冠冕。”

彼得对主〔要他牧养主的羊〕这个托付印象非常深刻，以致在他的前书里，他告诉信徒，他们好像羊走迷了路，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。）（李常受文集一九九四至一九九七年第四册，五七六页。）

信息选读

在我们的魂里被那灵充满，需要我们在生活的每一面都付代价否认己。我们否认己有多少，就决定我们给基督空间有多少，也决定我们买多少的油。在我们的日常生活中和一切事上，我们都需要付代价否认己，好得着更多那灵作油。结果，基督就安家在我们心里，将祂自己扩展到我们里面的各部分。至终，我们这人作为盛装基督的器皿，就会被那灵作油所完全充满。

WEEK 6—DAY 2

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.

5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

Peter was so impressed with [the] commission of the Lord [to shepherd His sheep] that in [1 Peter] 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. 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 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 (5:1-4). (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 448)

Today's Reading

To be filled with the Spirit in our soul requires that we pay the price to deny our self in every aspect of our living. How much we deny the self determines how much room we give to Christ and how much oil we buy. In our daily life and in every matter, we all need to pay the price by denying our self to gain more of the Spirit as the oil. As a result, Christ will make His home in our heart, spreading Himself into all the parts of our inner being. Eventually, our being as the vessel to contain Christ will be completely filled with the Spirit as the oil.

我们有基督在我们的灵这灯里，但我们的魂这器皿里也许满了许多无用的事物。我们需要付代价抛弃这一切事物。我们越这样倒空我们的器皿，耶稣作为油就越进到其中。油是在我们的灵里，等候要“侵入”并浸透我们的心思、情感和意志。我们的魂若打开，油就会进入。我们越倒空并卸载我们的器皿，就越有空间让神圣的油来充满我们。基督正安家在我们心里，直到我们被充满，成为神一切的丰满。被充满，就是有油在我们的器皿里。这是我们今天的需要。（李常受文集一九七二年第一册，七二四至七二五页。）

马太二十四章四十五节告诉我们事奉的路，乃是“按时分粮给他们”。分粮给他们，意指在召会里，将神的话和基督当作生命的供应，供应信徒。我们在聚会中说话，到人的家中探访，将基督供应人，就是分粮给他们。对我们自己，我们必须否认魂并在灵里跟从主；对别人，我们必须学习一直将神的话和基督，当作生命的供应来供应人。

年轻人不该找借口说，“我不能喂养人，我要人喂养我。”主不会接受这个借口。年轻人如果天天享受主，经历主，就会有一些丰富，可以供应给他们的父母。一位年轻姊妹聚完会回家，她的父亲可能正需要食物；第二天早餐时，他可能又需要食物了。在这些时候，这位年轻的姊妹不需要教导她父亲，只要将她从基督所领受的滋养，向父亲传输一点。这就是按时分粮给主家中的一个成员。这位姊妹也能在学校喂养她的同学，甚至喂养老师。她甚至能在召会聚会中说话，喂养全会众。（李常受文集一九七〇年第一册，三〇三至三〇四页。）

参读：活力排，第四篇；约翰福音结晶读经，第十三篇。

We have Christ in our spirit as the lamp, but our soul as the vessel may be filled with many useless things. We need to pay the price to throw out all these things. The more we empty our vessel in this way, the more Jesus as the oil comes into it. The oil is in our spirit, waiting to invade and penetrate our mind, emotion, and will. If we afford an opening in our soul, the oil will come in. The more we empty and unload our vessel, the more room we will afford for the divine oil to fill us. Christ is making His home in our heart until we are filled unto all the fullness of God. To be filled is to have the oil in our vessel. This is our need today. (CWWL, 1972, vol. 1, pp. 545-546)

Matthew 24:45 tells us the way to serve; it is to “give them food at the proper time.” Give them food refers to ministering the word of God and Christ as the life supply to the believers in the church. Our speaking in the meetings and our visiting people in their homes to minister Christ to them is our giving them food. Toward ourselves, we must deny our soul and follow the Lord in spirit, and toward others, we must learn to always minister the word of God and Christ as the life supply.

A young person should not make an excuse and say, “I cannot feed others; I need them to feed me.” The Lord will not accept this excuse. If the young ones enjoy the Lord and experience Him day by day, they will have some riches that they can minister to their parents. When a young sister comes home from a meeting, her father may be in need of food, and the next day at the breakfast table he may be in need again. At such times there is no need for the young sister to teach her father. She can simply pass on to him something of the nourishment of Christ that she has received. This is to give food to a member of the Lord’s household at the proper time. Such a sister will also be able to feed her classmates at school and even her teachers. She will even be able to speak something in the church meetings and feed the whole congregation. (CWWL, 1970, vol. 1, p. 228)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” chs. 4, 11; CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” ch. 13

第六周■周三

晨兴喂养

彼前五2～3“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；也不是作主辖管所委托你们的产业，乃是作群羊的榜样。”

你凭自己替别人定规任何事，这对那灵都是一种侮辱。倘若你这么作，你就必须悔改；如果必要的话，还要求别人赦免你，因为你指示他们该作什么。我们没有一个人应当告诉别人该去哪里。这对主是何等的侮辱！你是谁？谁给你权柄向别人提议？你需要帮助别人接触主。青年弟兄姊妹们，你们需要祷告。不错，主给我们负担，也引导我们去校园作工。但青年人必须把这件事带到主面前祷告，并重新把自己献给主，说，“主，我要和你一同往前。主，你要我去哪里？”每一个人都必须祷告，直到清楚主的引导。不要盼望别人指示你该去哪里，那是组织，是宗教。我们中间每一个人，从领头的到最小的，都必须被带到主的面光中来接触祂。不错，主的行动是往校园去，但也许在祂的主宰权柄里，祂不许可你去。祂可能引导数百人去，却吩咐你留在你所在的地方。这证明我们中间所进行的不是一种运动，而完全是主的引导。（李常受文集一九七七年第二册，三八〇页。）

信息选读

我们都必须进到主的面光中，祷告一段时间。…我们不是在任何一种运动里。每一件事都必须带到主的面光中。我不能替你到主面前，你必须亲自到

WEEK 6—DAY 3

Morning Nourishment

1 Pet. 5:2-3 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; nor as lording it over your allotments but by becoming patterns of the flock.

Any decisions that you make by yourself for others are an insult to the Spirit. If you have done this, you must repent and, if necessary, ask the others to forgive you because you gave them instructions about what they should do. None of us should ever tell others where they should go. What an insult this is to the Lord! Who are you? Who authorized you to make suggestions to others? You need to help the others to contact the Lord. Young brothers and sisters, you need to pray. Yes, we are burdened and led of the Lord to work on the campuses. But the young people must bring this matter to the Lord, pray, and offer themselves to the Lord once again, saying, “Lord, I want to go on with You. Lord, where do You want me to go?” Everyone must pray until he is clear about the Lord’s leading. Do not expect others to instruct you where you should go. That is organization, religion. Every one of us, from the leaders to the least among us, must be brought into the presence of the Lord to contact Him. Yes, the Lord is moving to the campuses, but perhaps in His sovereignty He will not allow you to go. He may lead hundreds of others to go, but He may tell you to stay where you are. This will be a proof that what is taking place among us is not a movement but absolutely a matter of the Lord’s leading. (CWWL, 1977, vol. 2, “The Spirit and the Body,” pp. 285-286)

Today’s Reading

We all must go into the presence of the Lord and pray for some time....We are not in any kind of movement. Everything must be brought into the presence of the Lord. I cannot go to the Lord for you; you must go to the Lord yourself.

主面前去。我们都必须学习这个功课，没有一个人能够替别人到主面前去。那是圣品阶级制度。

不要仅仅像喊口号一样说，“我跟随水流。”真实的水流乃是主自己。鼓动一种运动真是何等的错误！那样作是侮辱主、得罪主。在主的恢复里，我们中间绝不可有运动。…关于你在主恢复里的任何行动，你必须直接到主面前去祷告。…你必须有把握是主差遣你。…我们都必须清楚主的引导到这个程度。我们没有一个人该给别人任何指示，或为别人作决定。…不要从任何人接受命令，也不要给任何人命令；要到主那里去祷告。这才是正确的路。

假设领头的人经过许多祷告以后，对某件事情有真实的负担。那么他们该借着交通把负担传给众圣徒，并请求众圣徒祷告。最终，圣徒会从主得着个人的引导，于是有所行动。这样就没有一个人是个人主义的或背叛的。这就是为什么我们要有基督的身体。一面我们有那灵，另一面我们有基督的身体。那灵与基督的身体使我们平衡。你必须核对一下，你从主所得的引导是不是与基督身体的感觉一致，我们需要受平衡。

有些人听见接受基督身体的平衡这件事，以为这种平衡所产生的结果，正如领头人作了决定，吩咐他们去哪个地方一样。很可能外面的结果一样，但里面的本质截然不同。

如果你有祷告并交通，你就尊崇主，你也会有把握是主引导你。在你移民到某地去以后，就会有把握是主差遣你到那里；无论外面环境如何，你绝不会为着你的迁移后悔。（李常受文集一九七七年第二册，三八〇、三八二至三八五页。）

参读：那灵与基督的身体，第一章。

We all must learn this lesson that no one can go to the Lord for someone else. That is the clergy-laity hierarchy.

Do not say, as if it were a mere slogan, “I am following the flow.” The real flow is the Lord Himself. How wrong it is to stir up a movement! That is an insult to the Lord. It is an offense to Him. There must never be a movement among us in the Lord’s recovery….Concerning any move you make in the Lord’s recovery, you must go directly to the Lord Himself and pray…. You must have the assurance that the Lord is sending you….We all must be clear concerning the Lord’s leading to this extent. None of us should give any instructions to others or make decisions for others. Do not take orders from anyone, and do not give orders to anyone. Go to the Lord and pray. This is the proper way.

Suppose the leading ones, after much prayer, are truly burdened about a certain matter. What they should do then is through fellowship pass on their burden to the saints and ask the saints to pray. Eventually, the saints will receive a personal leading from the Lord, and they may move accordingly. In this way no one will be individualistic or rebellious. This is why we have the Body. We have both the Spirit on the one hand and the Body on the other hand. The Spirit and the Body keep us in balance. You need to check whether or not the leading you have from the Lord corresponds to the feeling of the Body. We need to be balanced.

When some hear about being balanced by the Body, they may think that this matter of balance will produce the same result as if the leading ones made the decision and told them where to go. It is possible that the outward result may be the same, but the inward nature is absolutely different.

If you pray and fellowship, you honor the Lord, and you will also have the assurance that it is the Lord who is leading you. Then after you move to a certain place, you will have the assurance that the Lord sent you there, and you will never regret your move, no matter what the outward situation may be. (CWWL, 1977, vol. 2, “The Spirit and the Body,” pp. 286-289)

Further Reading: CWWL, 1977, vol. 2, “The Spirit and the Body,” ch. 1

第六周■周四

晨兴喂养

太十九5～6“…‘为这缘故，人要离开父母，与妻子联合，二人成为一体’…这样，他们不再是两个，乃是一个肉身了。所以神所配偶的，人不可分开。”

长老们真正、实际、普遍的功用，乃是供应生命，喂养人。…圣徒们会到你跟前来，特别是青年人，盼望在他们婚姻、婚姻对象的拣选、甚至交往的事上，得着你的帮助。我的意思不是说，我们年长的人不该帮助他们，但在这类的事上帮助他们，有很大的试探，叫我们陷于指引他们，甚至有几分控制他们。这是非常危险的。

只有主知道谁是一个人的好配偶；我们不知道。…在召会生活中，对于青年人的婚姻，我们所能作的就是供应他们生命。我们必须帮助他们仰望主的引导，学习如何在灵里生活行动。我们也该帮助他们不要沉湎于情欲，不要有自己的爱好和拣选。…我们不该想要指引他们进入婚姻，或为他们撮合。（李常受文集一九八四年第二册，五八七至五八九页。）

信息选读

我们中间对于青年圣徒的婚姻，不该有任何一种控制。…有一个试探，就是我们中间年长的人自以为能帮助青年人。然而，这是人的手，不是主的手。

婚姻的事非常复杂，最容易令人陷入迷阵。我们该尽量客观，尽量把生命供应青年人，绝不要轻率

WEEK 6—DAY 4

Morning Nourishment

Matt. 19:5-6 …”For this cause shall a man leave his father and his mother and shall be joined to his wife; and the two shall be one flesh.” So then they are no longer two, but one flesh. Therefore what God has yoked together, let man not separate.

The real, actual, and prevailing function of the elders is to minister life, to feed people….The saints may come to you, especially the young ones, to get your help concerning their marriage, their choice in marriage, and even concerning their dating. I do not mean that we older ones should not help them, but there is a great temptation in helping them in these kinds of things. Eventually, we could fall into directing them or even somewhat controlling them. This is very dangerous.

Only the Lord knows who is a good match for another person. We do not know…. In the church life all we can do concerning the young people’s marriage is to minister life to them. We must help them to look to the Lord’s leading, to learn how to walk in the Spirit, and we should also help them not to indulge in lust or to have their own taste or choice….We should not try to conduct them into a marriage or match them. (CWWL, 1984, vol. 2, “Elders’ Training, Book 4: Other Crucial Matters concerning the Practice of the Lord’s Recovery,” pp. 455-456)

Today’s Reading

There should not be any kind of controlling among us concerning the young saints’ marriage….There is a temptation that the older ones among us would think that they could help the young ones. This, however, is the human hand, not the Lord’s hand.

The matter of marriage is very complicated and is most perplexing. We should try to be very objective and try to render life to the young ones. Never

地去撮合；这是危险的。…我们无须天然地来摸这件事。我们该把这件事留给主，为有关的人祷告。我们该尽所能的供应生命来帮助他们，绝不要指明谁是他们最好的配偶。我们不控制，甚至不指引或指明哪位弟兄或姊妹可能最适合他们。我们若将这样的事留给主，我们会为召会省去许多难处。

另一面，长老们若是察觉有些圣徒有不正确的交往，就必须给他们一些帮助。他们应当告诉有关的人说，青年弟兄和青年姊妹轻率地在一起，是非常不妥当的。长老们也该帮助他们考虑自己的前途。他们该考虑在结婚之前，不要太匆促订婚。他们也必须考虑双方家庭、父母、职业、经济情况和其他责任等有关的事。这是在为人生活上给他们真实的帮助。有时候青年人很轻率，过于在情欲里。我们该帮助他们学习如何为自己的婚姻祷告，如何仰望主来约束自己的情欲。我们必须在道德、为人生活、属灵和主的路上帮助他们。他们在主里年轻，需要这样的帮助。一面，我们不该干涉他们；另一面，我们必须在道德、生命、为人生活、前途的顾虑、双方的父母等事上帮助他们，甚至在他们祷告并寻求主的事上帮助他们，使他们结婚的对象不是出于自己的拣选。他们该得着帮助，把这件事留给主。…在结婚的事上帮助圣徒们，乃是一种“纯帮助”。这样作没有错。帮助他们在结婚证书上签字，意思不是我们尽力撮合他们，乃是主已经把他们带在一起了。（李常受文集一九八四年第二册，五八九至五九〇页。）

参读：关乎主恢复的实行其他几件要紧的事，第九章。

try to bring two people together without any caution. This is dangerous….There is no need for us to touch this matter in a natural way. We should leave this matter to the Lord and pray for the ones concerned. We should render as much life as we can to help them and never indicate who is their best match. We do not control, and even the more, we do not conduct or indicate what brother or sister might be best for them. If we leave this matter to the Lord, we will save the church much trouble.

On the other hand, when the elders realize that some young saints are dating in an improper way, they must render them some help. They should tell the ones concerned that it is altogether not safe for a young brother to be with a young sister in a loose way. Also, the elders should help them to consider their future. They should consider the matter of not getting engaged too quickly before marriage. They also must consider things regarding their family, their parents, their job, their financial situation, and other responsibilities. This is a real help in their human life. Sometimes young people are careless and are too much in their lust. We should help them to learn how to pray about their marriage and how to look to the Lord to restrict their indulgence and lust. We have to help them in morality, in human life, in spirituality, and in the Lord’s way. They are young in the Lord and need this kind of help. On the one hand, we should not interfere with them; on the other hand, we have to help them in morality, in life, in human living, in taking care of the future, concerning their parents, and even in praying and seeking the Lord concerning the one whom they marry not being their choice. They should be helped to leave this matter to the Lord. As elders, we should do this because we are shepherding the flock….To help the saints in the matter of their weddings is a “pure help.” There is nothing wrong with this. To help them sign the papers for their marriage does not mean that we are doing our best to bring them together. The Lord has already brought them together. (CWWL, 1984, vol. 2, “Elders’ Training, Book 4: Other Crucial Matters concerning the Practice of the Lord’s Recovery,” pp. 456-457)

Further Reading: CWWL, 1984, vol. 2, “Elders’ Training, Book 4: Other Crucial Matters concerning the Practice of the Lord’s Recovery,” ch. 9

第六周■周五

晨兴喂养

利十 17 “这赎罪祭既是至圣的，耶和华又给了你们，要你们担当会众的罪孽，在祂面前为他们遮罪，你们为何没有在圣所吃呢？”

来三 13 “总要趁着还有称为‘今日’的时候，天天彼此相劝，免得你们中间有人被罪迷惑，心就刚硬了。”

你若知道某个人犯了罪，你就得为他祷告，学习把基督这对付罪的生命供应给他，使他可以对付自己的罪。…首先，你自己必须因着享受基督那对付罪的生命，而受了对付。然后，你必须把这样一位基督作为对付罪的生命供应给别人。利未记告诉我们，祭司要在圣处吃赎罪祭，使他们能“担当会众的罪孽，在祂面前为他们遮罪”。（十 17。）当你享受基督作对付罪的生命时，你必须有度量去担当神子民的罪孽；你必须学习把基督供应给陷在罪中的亲爱圣徒。

将基督作对付罪的生命供应给人，不是到他那里去，指出他的错，定他的罪；这只会造成损害。…犯罪人的心通常是刚硬的。（来三 13。）如果你要去供应基督给他，你必须信靠主，好叫你靠着那灵有恩典，使他刚硬的心柔软下来。你必须软化他的心，温暖他的心，然后才能把是生命的基督，实际地、真实地、丰富地供应给他。这生命，就是那灵，会在他里面作工。你不需要提起他的过错，因为进到他里面作生命供应的这生命，会作许多事。…这是除去圣徒中间的罪的路。（李常受文集一九八八年第三册，六九至七〇页。）

信息选读

WEEK 6—DAY 5

Morning Nourishment

Lev. 10:17 Why have you not eaten the sin offering in the place of the sanctuary? For it is most holy, and He gave it to you to bear the iniquity of the assembly, to make expiation for them before Jehovah.

Heb. 3:13 But exhort one another each day, as long as it is called “today,” lest any one of you be hardened by the deceitfulness of sin.

If you know that someone has committed some sins, you have to pray for him and learn to minister Christ as the sin-dealing life to him that he may deal with his sins…. First, you yourself must be dealt with by enjoying Christ’s sin-dealing life. Then you must minister such a Christ as the sin-dealing life to others…. Leviticus tells us that the priests were to eat the sin offering in the holy place that they might “bear the iniquity of the assembly, to make expiation for them before Jehovah” (10:17). As you are enjoying Christ as the sin-dealing life, you must have the capacity to bear the iniquity of God’s people. You must learn to minister Christ to the dear ones who are in sin.

To minister Christ as the sin-dealing life to someone is not to go to him to point out his fault and condemn him. This will only cause damage…. A person who sins usually has his heart hardened (Heb. 3:13). If you are going to minister Christ to him, you have to trust in the Lord that you may have the grace with the Spirit to soften his hardened heart. You have to soften his heart and warm up his heart. Then the very Christ as life will be actually, really, and richly ministered to him, and this life, which is the Spirit, will work within him. You do not need to mention his fault, because the life that gets into him as the life supply will do a lot….This is the way to get rid of the sins among some saints. (CWWL, 1988, vol. 3, “A Timely Word,” pp. 54-55)

Today’s Reading

恢复犯罪圣徒的工作，是需要时间的，是不能快的。你必须忍耐；即使花八个月到一年的时间，使一两位犯罪的圣徒得着恢复，那也是一件了不起的事。加拉太六章一节说，当一个弟兄偶然为某种过犯所胜，那些属灵的人应当挽回他。我们必须尽可能恢复堕落的圣徒。一百位聚会的圣徒当中，可能有两三位活在犯罪的光景里。因为你一直享受基督，你就能接受负担照顾其中一位。另一位弟兄也许对同一位也有负担。你们就可以交通这位圣徒的光景，一起作工帮助他。如果你们两位能一起作工半年之久，使这位犯罪的弟兄得着恢复，这对召会生活是个极大的帮助。这种服事乃是我们在召会生活中，维持那灵的一的要素。

只有在爱里，借着那灵，才能维持一。批评只会加重分裂并破坏一。…你将基督当作对付罪的生命供应给〔一位弟兄〕，六个月之后，他的难处也许就会过去。这不仅是担当神子民的罪孽，也是解决神子民的难处。再者，这乃是维持圣徒中间那灵的一实际的路。

在召会生活中，愿我们竭力保守一，并尽力过爱的生活。爱建造人，知识却杀死人。（林前八1，林后三6。）要一直过一种在爱里的生活。你是否去帮助某一个人还是其次；首要的是要用相同的爱来爱众圣徒，不论他们是好是坏。我们倾向于爱刚强的圣徒，不爱软弱的圣徒。我们必须用相同的爱来爱众圣徒。只要他是一位圣徒，他就是召会的一个肢体，我们就该用相同的爱来爱他，像我们爱别的圣徒一样。这会杀死病菌，消除难处，并建立起永久长存的那灵的一。（李常受文集一九八八年第三册，七〇至七二页。）

参读：应时的话，第一章；如何作同工与长老，并如何履行同工与长老的义务，第四篇。

The work to recover the sinful saints takes time. It cannot be quick. You have to be patient. Even if it took eight months or a year to get one or two sinful saints recovered, that would be a great thing. Galatians 6:1 says that when a brother is overtaken in some offense, those who are spiritual should restore him. We have to do our best to recover a fallen saint. Out of one hundred saints meeting together, maybe two or three are living in a sinful situation. Since you are enjoying Christ, you can pick up the burden to take care of one of them. Another brother may have a burden for the same person. Then you and he can fellowship about this one saint and work together to help him. If you two can work together for half a year to get this sinful brother recovered, this is a great, great help to the church life. This kind of ministry is the element for us to maintain the oneness of the Spirit in the church life.

The oneness can be maintained only in love by the Spirit. Criticism only builds up division and destroys the oneness…. After six months of your ministering Christ as the sin-dealing life to [a brother], his problem may be gone. This is not only to bear the iniquity of the people of God but also to solve the problems of the people of God. Furthermore, this is a practical way to maintain the oneness of the Spirit among the saints.

Let us all be diligent to keep the oneness and endeavor to live a life of love in the church life. Love builds up, but knowledge kills (1 Cor. 8:1; 2 Cor. 3:6). Always live a life in love. Whether or not you go to help a certain one is secondary. The primary thing is to love all the saints, whether they are good or bad, with the same love. We have a tendency to love the stronger saints but not the weaker ones. We must love all the saints with the same love. As long as someone is a saint, he is a member in the church, and we should love him with the same love with which we love the other saints. This will kill the germs, destroy the problems, and build up a permanent, lasting oneness of the Spirit. (CWWL, 1988, vol. 3, "A Timely Word," pp. 55-56)

Further Reading: CWWL, 1988, vol. 3, "A Timely Word," ch. 1; CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," ch. 4

第六周■周六

晨兴喂养

诗三二1“得赦免其过，遮盖其罪的，这人是有福的。”

林前十三4～5“爱是恒久忍耐，又有恩慈；爱是不嫉妒；爱是不自夸，不张狂，不作不合宜的事，不求自己的益处，不轻易发怒，不计算人的恶。”

几乎人人都爱好人，…若是有一位弟兄受迷惑离开真理，到公会聚会，或是去看电影，我们的小排可能觉得我们不需要他，并且不接纳他，因为他不合格。这不是爱，乃是恨。爱能遮盖众多的罪。…揭露不是爱。恨能挑启争端；爱能遮盖众多的罪。〔箴十12。〕我们宁可像挪亚的两个儿子，遮盖父亲因醉酒而有的赤身。…遮盖带进祝福，揭露带进咒诅。这不是一件小事。揭露的人遭咒诅，而遮盖别人的罪、缺点和短处的人，享受、得着并接受祝福。雅各书五章二十节的“遮盖众多的罪”，是雅各用旧约的说法，来指明使一个犯错的弟兄回转，就是遮盖他的罪，使他不被定罪。雅各书五章二十节的“遮盖…罪”，等于十五节的“罪…蒙赦免”，正如诗篇三十二篇一节，…八十五篇二节亦同。（李常受文集一九九四至一九九七年第五册，二一页。）

信息选读

爱是不嫉妒，不轻易发怒，不计算人的恶，凡事包容，凡事忍耐，永不败落，也是最大的。（林前十三4～8，13。）嫉妒是在我们的天性里就有的。…此外，爱也是不轻易发怒。因着缺少爱，人很容易

WEEK 6—DAY 6

Morning Nourishment

Psa. 32:1 Blessed is he whose transgression is forgiven; whose sin is covered.

1 Cor. 13:4-5 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up; it does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil.

Nearly everyone loves a good person, but... if a brother is led astray from the truth to attend the denominations or go to the movies, our small group may feel that we do not need him, and we do not accept him because he is not qualified. This is not love; this is hate. Love covers many sins....To uncover is not love. Hatred stirs up strife, but love covers all sins [Prov. 10:12]. We would rather be like the sons of Noah who covered their father's nakedness, which was due to his drunkenness.... Covering brings in blessing, but uncovering brings in a curse. This is not a small matter. Those who uncover suffer the curse, but those who cover others' sins, defects, and shortcomings enjoy, gain, and receive blessing. Cover a multitude of sins in James 5:20 is an Old Testament expression used by James to indicate that turning an erring brother back is to cover his sins so that he is not condemned. Cover...sins here equals sins... forgiven in verse 15, as in Psalm[s] 32:1...[and] 85:2. (CWWL, 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," pp. 15-16)

Today's Reading

Love is not jealous, is not provoked, does not take account of evil, covers all things, endures all things, never falls away, and is the greatest (1 Cor. 13:4-8, 13). Jealousy is in our nature. Also, love is not provoked. People are easily provoked because of the shortage of love. Regardless of how much we

发怒。我们若充满了神圣的爱，无论我们多么受到斥责，我们也不会发怒。爱是不计算人的恶。我们必须承认，我们常计算别人的恶。有些妻子有一本记录，一本账簿，记下她们丈夫的失败和缺点。这个记录不一定是写下来的，却是在她们的头脑里。

作长老的必须知道，他们在牧养时，必须遮盖别人的罪，不可计算别人的恶。爱是凡事包容，意即遮盖一切，不仅遮盖好事，也遮盖坏事。凡揭露召会中肢体的缺点、短处和罪恶的，就没有资格作长老。（李常受文集一九九四至一九九七年第五册，一六七至一六八页。）

彼得后书和犹大书都是论到毁谤的事，毁谤乃是借着话语。…听毁谤的话，与说毁谤的话一样要负责任。…如果召会要维持合一，弟兄姊妹就需要抵挡毁谤的话语。

罪的感觉是由认识神而来的。照样，对于毁谤的话的感觉，乃是由认识身体而来的。毁谤的话乃是与身体之见证相反的。

我们自己需要作一个受教、被约束的人。只有不随便说话，不随便出主张的人，才能够开始为神、为元首作代表。也只有这样的人，才能够开始带弟兄姊妹走前面的道路。天性喜欢批评别人的人，神不会把权柄托在他身上。…如果你是一个头被割掉的人，别人的头一出来，你就立刻知道。…你能够知道，因为你自己先受过审判。…一个弟兄如果在以上两件事上受过对付，在话语上受对付，并且学习不作头，这样在实行权柄的事上就不会有困难。在这两件事上出事的人根本不知道什么是身体。（倪柝声文集第三辑第十一册，二七三至二七五、二七八页。）

参读：活力排，第八篇；倪柝声文集第三辑第十一册，第二十二篇。

are rebuked, we will not be provoked if we are filled with the divine love. Love does not take account of evil. We have to confess that we have taken account of other people's evil. Some wives have a record, an account, of their husband's failures and defects. This record may not be written, but it is in their mind.

The elders need to realize that in their shepherding, they have to cover others' sins, to not take account of others' evils. Love covers all things, not only the good things but also the bad things. Whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 123-124)

Both 2 Peter and Jude speak of the matter of reviling. Reviling is done through our speaking....Those who take in reviling words bear the same responsibility as those who speak reviling words.... In order for the church to maintain the oneness, the brothers and sisters have to withstand reviling words.

The consciousness of sin comes from knowing God. In the same way, the consciousness of reviling words comes from the knowledge of the Body. Reviling words are opposed to the testimony of the Body.

We need to be a person who has been taught by God and who is under control. Only those who do not speak carelessly or express their opinions carelessly can hope to be used by God. Only these ones can represent the Head. Only such people can lead the brothers and sisters on in the way ahead of them. God will never entrust authority to those who by nature like to criticize.... If you are a person with your head removed, you immediately sense when others' heads have asserted themselves.... You know it because you have been judged in this matter already.... If a brother has been dealt with in these two things, that is, in the matter of speaking and in learning not to assume headship, there is no difficulty in the exercise of authority. Those who cause problems in these two matters do not know what the Body is. (Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, pp. 505-507, 509-510)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8; Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, ch. 66

第六周诗歌

补711　召会生活无比荣耀

降 B 大调　6/8

B♭　F7　B♭　F　F7　B♭

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。

E♭　B♭　Gm　C7　F7

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！

B♭　C7　F

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！

B♭7　E♭　B♭　F7　B♭

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。

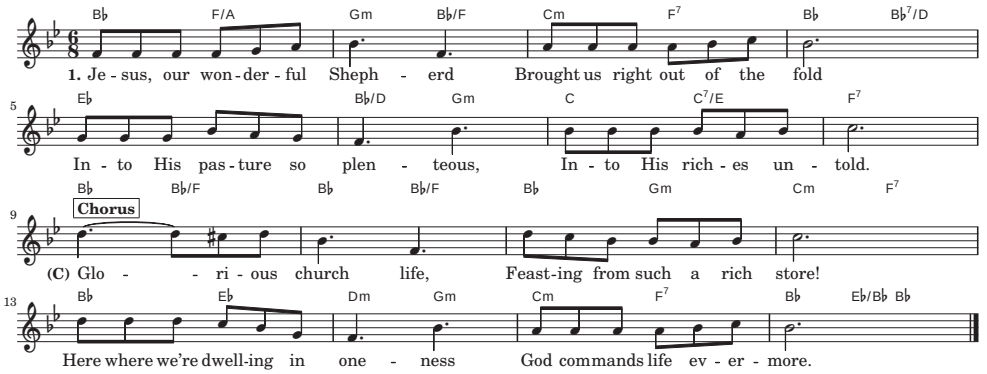
四、我们今正住于高山，　新鲜甘露何舒适！
　所有干渴一去不回，　祂是常新的活水。

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: