

第十周

按着神牧养

诗歌：补 711

读经：约二一 15 ~ 17, 十 9 ~ 17, 彼前五 2, 4, 二 25, 来十三 20

【周一】

壹 牧养是给群羊周全、柔细的照顾；牧养是指顾到羊一切的需要——约二一 15 ~ 17, 徒二十 28。

贰 牧养的两个基本元素是顾惜和喂养——弗五 29:

一 牧养是安慰、抚慰、以柔爱养育、并以亲切的照料维护。

二 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。

【周二、周三】

叁 在主今日的恢复里，迫切需要牧养——约二一 16, 彼前五 2, 4:

一 我们中间最大的缺欠，就是牧养这件事。

二 在神生机的救恩里，父神先用灵神重生我们，再在作

Week Ten

Shepherding according to God

Hymns: 1221

Scripture Reading: John 21:15-17; 10:9-17; 1 Pet. 5:2, 4; 2:25; Heb. 13:20

§ Day 1

I. Shepherding is to take all-inclusive tender care of the flock; shepherding refers to taking care of all the needs of the sheep—John 21:15-17; Acts 20:28.

II. The two basic elements of shepherding are cherishing and nourishing—Eph. 5:29:

A. To shepherd is to comfort, to soothe, to nurture with tender love, and to foster with tender care.

B. In shepherding others, we should first cherish them to make them happy, and then we should nourish them.

§ Day 2 & Day 3

III. In the Lord's recovery today there is an urgent need of shepherding—John 21:16; 1 Pet. 5:2, 4:

A. The greatest lack among us is in the matter of shepherding.

B. In His organic salvation God the Father first regenerates us by God the

我们牧人的子神里牧养我们，使我们在祂的生命中存活并长大，直到永远——一3，约十11，启七17。

三 牧养信徒对于他们在神圣生命里的长大以至于成熟，为着建造基督的身体，是极其重要的——弗四13～16。

四 那建造基督身体的牧养，乃是相互的牧养——林前十二23～26：

- 1 所有的信徒，无论属灵生命长大有多少，都需要牧养；我们都有缺点和短处，需要别人牧养我们。
- 2 我们都需要在基督生机的牧养之下，并与祂是一，而牧养别人——约十11，16，来十三20～21，彼前五4，二25。
- 3 我们是羊也是牧人，彼此互相牧养并接受牧养；借着这相互的牧养，召会就被建造成为基督的身体——来五14，弗四12～13。

五 我们越被基督构成，就越自然而然地过牧养的生活，有负担照顾别人——西一27，三10～11，14：

- 1 基督在我们属灵生命里的构成，有牧养的一面——约二一15～17。
- 2 牧养不是因为别人鼓励才去作的事。
- 3 牧养乃是被基督构成的结果——西三4，10～11。
- 4 我们这人由基督构成的部分，就是牧养别人的部分。
- 5 我们无法牧养任何人；但构成到我们里面的基督才是牧人——约十11，彼前二25，五2，4，来十三20。

六 我们需要按着我们父神爱和柔细的心，并按着

Spirit and then shepherds us in God the Son as our Shepherd that we may exist and grow in His life for eternity—1:3; John 10:11; Rev. 7:17.

C. Shepherding the believers is crucial for their growth in the divine life unto maturity for the building up of the Body of Christ—Eph. 4:13-16.

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

1. All believers, regardless of their stage of spiritual growth, need shepherding; we all have defects and shortcomings and need others to shepherd us.
2. We need to be under the organic shepherding of Christ and to be one with Him to shepherd others—John 10:11,16; Heb. 13:20-21; 1 Pet. 5:4; 2:25.
3. We are both sheep and shepherds, shepherding and being shepherded in mutuality; through this shepherding, the church is built up into the Body of Christ—Heb. 5:14; Eph. 4:12-13.

E. The more we are constituted with Christ, the more we will spontaneously live a shepherding life and have the burden to take care of others—Col. 1:27; 3:10-11, 14:

1. The constitution of Christ in our spiritual life has a shepherding aspect—John 21:15-17.
2. Shepherding is not a matter of responding to being encouraged by others to shepherd.
3. Shepherding is the issue of being constituted with Christ—Col. 3:4, 10-11.
4. The part of our being that has been constituted with Christ is the part that shepherds others.
5. We cannot shepherd anyone; the Christ constituted into us is the Shepherd—John 10:11; 1 Pet. 2:25; 5:2, 4; Heb. 13:20.

F. We need to shepherd the flock of God according to the loving and tender

我们救主基督寻找和牧养的灵，来牧养神的群羊——路十五 1 ~ 32:

- 1 我们需要在爱里彼此牧养——林前十三 1 ~ 13。
- 2 在我们的所是和所作上，爱乃是极超越的路——十二 31 下：
 - a 神赐给我们的，乃是爱的灵——提后一 7。
 - b 神乃是爱，我们既已经从神重生，成为神的种类，就应当是爱——约壹四 8，约三 6。
- 3 基督的身体在爱里把自己建造起来——弗四 16。

【周四】

肆 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:

一 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:

- 1 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 (zoe) 生命，就是祂神圣的生命——11, 15, 17 节。
- 2 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。
- 3 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。

二 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:

- 1 永约乃是借着牧养来终极完成新耶路撒冷。

heart of our Father God and according to the seeking and shepherding Spirit of our Savior Christ—Luke 15:1-32:

1. We need to shepherd one another in love—1 Cor. 13:1-13.
2. Love is the most excellent way for us to be anything and to do anything—12:31b:
 - a. God has given us a spirit of love—2 Tim. 1:7.
 - b. Since God is love and since we have been regenerated by God to be His species, we should be love—1 John 4:8; John 3:6.
3. The Body of Christ builds up itself in love—Eph. 4:16.

§ Day 4

IV. 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:

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

1. 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.
2. 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.
3. The Lord has formed the Jewish and Gentile believers into one flock (the church, the Body of Christ) under His shepherding—v. 16.

B. 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:

1. The eternal covenant is to consummate the New Jerusalem by shepherding.

2 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。

三 基督作牧长，借着众召会的长老牧养祂的群羊——彼前五 4:

- 1 若没有长老的牧养，召会就无法得建造。
- 2 长老的牧养该是基督借着他们的牧养。

四 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:

- 1 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。
- 2 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，为要照顾我们的心思、情感和意志，并顾到我们的难处、需要和创伤。

【周五】

伍 “务要〔按着神〕牧养你们中间神的群羊”——五 2:

- 一 “按着神”意思是我们活神——帖前三 8，五 10。
- 二 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，并且在我们牧养别人时，我们就是神——罗十一 24。
- 三 按着神牧养，就是按着神的性情、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。
- 四 按着神牧养，就是按着神在祂属性上的所是牧养——弗四 18，约壹四 8，启十五 3。

2. 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.

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

1. Without the elders' shepherding, the church cannot be built up.
2. The elders' shepherding should be Christ shepherding through them.

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

1. He shepherds us by caring for the welfare of our soul and by exercising His oversight over the condition of our inner being.
2. 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.

§ Day 5

V. "Shepherd the flock of God...according to God"—5:2:

- A. According to God means that we live God—1 Thes. 3:8; 5:10.
- B. When we are one with God, we become God in life and nature but not in the Godhead, and we are God in our shepherding of others—Rom. 11:24.
- C. 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.
- D. To shepherd according to God is to shepherd according to what God is in His attributes—Eph. 4:18; 1 John 4:8; Rev. 15:3.

五 我们要按着神牧养，就必须在生命、性情、彰显和功用上成为神：

- 1 我们必须被神圣的生命所满溢，享受三一神作源、泉、川，而成为神圣生命的总和，甚至成为神圣生命的本身——约四 14，西三 4。
- 2 我们必须在神那爱、光、义、圣的属性上成为神。
- 3 我们必须成为基督的复制，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，连同个性与乖僻。
- 4 我们必须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。

六 我们若要按着神牧养，就需要与神成为一——约十四 20，林前六 17：

- 1 圣经的基本原则是神在祂的经纶里，使自己与人成为一，并使人与祂成为一——约十五 4，林前六 17。
- 2 神渴望神圣的生命与属人的生命能联为一个生命，过一个生活——约六 57，加二 20。

【周六】

七 按着神牧养，要求我们被神构成——弗三 17 上，西三 10 ~ 11：

- 1 神渴望将祂自己分赐到我们里面，使我们的所是由祂的所是所构成，以致与祂的所是成为一个构成——弗三 17 上，西三 10 ~ 11。
- 2 神这神圣的一位用祂的元素注入我们里面，使我们在生命和性情上，但不在神格上，与祂一样——林后十三 14。

E. In order to shepherd according to God, we need to become God in life, nature, expression, and function:

1. We need to be filled to the brim with the divine life, enjoying the Triune God as the fountain, the spring, and the river to become a totality of the divine life, even to become the divine life itself—John 4:14; Col. 3:4.
2. We need to become God in His attributes of love, light, righteousness, and holiness.
3. 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.
4. 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.

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

1. The basic principle of the Bible is that in His economy God is making Himself one with man and man one with Him—John 15:4; 1 Cor. 6:17.
2. God desires that the divine life and the human life be joined together to become one life that has one living—John 6:57; Gal. 2:20.

§ Day 6

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

1. God desires to dispense Himself into our being so that our being may be constituted with His being to be one constitution with His being—Eph. 3:17a; Col. 3:10-11.
2. As the Divine Being, God infuses us with His element, causing us to be the same as He is in life and nature but not in the Godhead—2 Cor. 13:14.

八 唯有活神的人，才能按着神牧养——腓一 21 上：

- 1 神的经纶是要将祂自己作到我们里面，使我们可以接受祂作我们的生命和生命的供应，好活祂——约十一 25，六 48，57。
- 2 我们现今正有分于神圣的生命和神圣的性情，使我们能在人性里活神——加二 20。

九 我们要作按着神牧养的人，就需要代表神，尽代理之神的功用：

- 1 耶和华使摩西“在法老面前作神”；在摩西身上，神得着一个代表祂并执行祂旨意的人——出七 1，三 16～18，五 1。
- 2 作为神的代表，撒母耳乃是代理的神——撒上一 11，二 35，七 3，八 22：
 - a 撒母耳能作代理的神，因为他的所是和神的心乃是一——二 35。
 - b 撒母耳的生活和工作乃是为着完成一切在神心中的事。
- 3 申言者以利沙在他的职事中，作为神人（直译，属神的人），行事如同神的代表，如同代理的神；今天我们在基督里的信徒，也能这样——王下四 9，提前六 11。

十 按着神牧养，就是将神供应给人——林后十三 14：

- 1 三一神已经具体化身在基督里，并且实化为终极完成的灵；这是我们所敬拜、传扬、并供应给人的神——西二 9，林前十五 45 下，林后一 3～4，12，15～16，二 10，十三 14。
- 2 我们若要彼此供应神，就需要讲说恩典、真理、灵、和生命的话，供应那作到我们里面之经过过程的神——弗三 16～17 上，四 25，29，约六 63。

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

1. God's economy is to work Himself into us so that we may receive Him as our life and life supply in order to live Him—John 11:25; 6:48, 57.
2. We are participating in the divine life and the divine nature so that we can live God in our humanity—Gal. 2:20.

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

1. Jehovah made Moses "God to Pharaoh"; in Moses, God had one to represent Him and to execute His will—Exo. 7:1; 3:16-18; 5:1.
2. As the representative of God, Samuel was the acting God—1 Sam. 1:11; 2:35; 7:3; 8:22:
 - a. Samuel could be the acting God because his being and God's heart were one—2:35.
 - b. Samuel's living and working were for carrying out whatever was in God's heart.
3. In his ministry Elisha the prophet, as the man of God, behaved himself as God's representative, as the acting God; today we, the believers in Christ, can be the same—2 Kings 4:9; 1 Tim. 6:11.

J. To shepherd according to God is to minister God to others—2 Cor. 13:14:

1. The Triune God is embodied in Christ and realized as the consummated Spirit; this is the God whom we worship, proclaim, and minister to others—Col. 2:9; 1 Cor. 15:45b; 2 Cor. 1:3-4, 12, 15-16; 2:10; 13:14.
2. If we would minister God to one another, we need to speak words of grace, truth, spirit, and life, ministering the processed God who has been wrought into our being—Eph. 3:16-17a; 4:25, 29; John 6:63.

第十周■周一

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？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。...约翰的儿子西门，你爱我么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。...约翰的儿子西门，你爱我么？彼得...对耶稣说，...你知道我爱你。耶稣对他说，你喂养我的羊。”

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。（李常受文集一九九四至一九九七年第四册，五七四页。）

信息选读

我们生出〔初信者〕，给他们施浸以后，他们就成了我们的小孩。现在我们必须像母亲一样保养顾惜他们。保养就是喂养，顾惜就是以柔爱养育，并以亲切的照料维护。母亲顾惜婴孩最有效的方法，就是把他抱在怀里。母亲这样作，小孩就借着温暖的顾惜和安慰。许多时候小孩哭叫，就是向母亲“祷告”，求她顾惜他。当母亲把他抱起来，搂在怀里，他很快就会停止哭叫，因为他得了亲切照料的维护。当我们去家聚会照顾新浸者，我们需要领悟，我们是要保养顾惜他们。这样照顾家聚会非常有功效。新人会觉得受到顾惜、安慰并温暖，而不会有孤单的感觉。

WEEK 10 — DAY 1

Morning Nourishment

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

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, 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. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 447)

Today's Reading

After we beget new believers and baptize them, they become our little children. Now we must be like mothers to nourish and cherish them. To nourish is to feed, and to cherish is to nurture with tender love and foster with tender care. The most effective way for a mother to cherish her babe is for her to hold him in her bosom. When the mother does this, the little one is warmly cherished and comforted. Many times when a little one cries, he is "praying" to his mother, asking her to cherish him. When she picks him up and puts him in her bosom, he will soon stop crying because he has been fostered with tender care. When we go to the home meetings to take care of the newly baptized ones, we need to have the realization that we are going to nourish and cherish them. This way of taking care of the home meetings is very effective. The new ones will feel cherished, comforted, and warmed up. They will lose any feeling of loneliness.

保罗告诉帖撒罗尼迦人：“在你们中间为人温和，如同乳母顾惜自己的孩子。”（帖前二7。）保罗在照顾初信者的事上，将自己比喻为乳母。我们需要以生机的方式，不以老旧的方式传福音并照料初信者。…盼望我们能在小排中研讨这些事；这会使我们传福音的方式有彻底的改变。我们必须以生机的方式传福音，将罪人生为神的儿女，使他们成为基督身体重生的肢体。然后我们必须操练，一周又一周，在新人家中顾惜他们。在他们受浸后的头一个月里，最好能探访他们十次。这样顾惜一个月后，新人就得着稳固并建立。已往我们给新人施浸后，缺少照顾他们。结果，许多新人几个月后就消失了。这不是保罗的作法。保罗顾惜他借着福音所生的人。除了像乳养的母亲以外，保罗对初信者也像劝勉的父亲一样。（11。）

顾惜保养新浸者，就是喂养小羊。（约二一15～17。）约翰福音嘱咐我们两件事：结果子和喂养小羊。结果子是我们日常的本分。住在主里面是我们结果子的条件。我们若不住在主里面，就不能结果子。要喂养小羊，我们需要爱主。结果子是住的事，喂养小羊是爱的事。在约翰二十一章十五至十七节，主三次问彼得，他爱主么？当彼得告诉主他爱祂，主就告诉彼得要喂养祂的小羊，牧养祂的羊，并喂养祂的羊。我们必须住在主里面，使我们能结果子；我们也必须爱主，使我们有心照顾祂的羊群。羊群的牧人劳苦，不是照着他喜欢或不喜欢。一天又一天，他尽本分牧养羊群，并喂养小羊。（李常受文集一九八九年第一册，三九六至三九八页。）

参读：神人，第二篇。

Paul told the Thessalonians, “We were gentle in your midst, as a nursing mother would cherish her own children” (1 Thes. 2:7). Paul likened himself to a nursing mother in his care for the new believers. We need to preach the gospel and take care of the newly baptized ones in the organic way, not in the old way...I hope that we can study these matters in small groups. This will revolutionize our way of preaching the gospel. We must preach the gospel in the organic way to beget sinners as children of God, making them the regenerated members of the Body of Christ. Following this we must exercise to cherish the new ones in their homes week by week. Within the first month after they are baptized, it is good to visit them ten times. After one month of this cherishing, the new ones will become settled and established. In the past we were short in caring for the new ones after we baptized them. As a result, many of the new ones disappeared after a few months. This was not Paul's way. Paul cherished the people whom he had begotten through the gospel. In addition to being like a nursing mother, Paul was also like an exhorting father to the new believers (v. 11).

To cherish and nourish the newly baptized ones is to feed the lambs (John 21:15-17). In the Gospel of John we are charged...to bear fruit and to feed the lambs. To bear fruit is our daily duty. Abiding in the Lord is the condition for us to bear fruit. If we do not abide in the Lord, we cannot bear fruit. To feed the lambs, we need to love the Lord. To bear fruit is a matter of abiding, and to feed the lambs is a matter of loving. In John 21:15-17 the Lord asked Peter three times if he loved Him. When Peter told the Lord that he did love Him, the Lord told Peter to feed His lambs, shepherd His sheep, and feed His sheep. We have to abide in the Lord that we may bear fruit, and we have to love the Lord that we may have a heart to take care of His flock. The shepherd of a flock does not labor according to whether or not he feels like it. He does his duty to shepherd the flock and to feed the lambs day by day. (CWWL, 1989, vol. 1, “The Practical and Organic Building Up of the Church,” pp. 321-322)

Further Reading: CWWL, 1994-1997, vol. 2, “The God-men,” ch. 2

第十周■周二

晨兴喂养

彼前五 2~4 “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。到了牧长显现的时候，你们必得着那不能衰残的荣耀冠冕。”

信徒重生、得着神作他们永远的生命之后，还需要进一步得着神生命的牧养。在祂生机的拯救中，三一神中的父神，先用灵神重生我们，再在子神里来作我们的牧人牧养我们，使我们在祂的生命中长大并生存到永远。

牧养包括喂养，就像乳母用奶喂养幼儿，使幼儿得着滋养，像彼前二章二节所说的。主就是这样委托彼得代替祂喂养祂的小羊，并牧养祂的羊群。（约二一 15~17。）主也是这样在召会中兴起像彼得的人，作祂代表的牧人，来喂养祂的小羊，牧养祂的羊群。（弗四 11，…。）（李常受文集一九九四至一九九七年第三册，五〇六至五〇七页。）

信息选读

没有什么像牧养要求这么高，甚至传福音也不及。正如养育孩子，与牧养有关的一切都不是由我们决定，乃是由新人决定。我们不能说，我们没有时间或者不方便。

基督教的路是雇用牧师来牧会；这不是我们所说牧养的意思。有些人会争辩说，牧养不是每个弟兄或姊妹都有的恩赐。然而，没有人会说，养育孩子是有些人有而别人没有的恩赐。无论智愚，每个作父母的都有养育孩子的才能。…借着 we 属灵的出

WEEK 10 — DAY 2

Morning Nourishment

1 Pet. 5:2-4 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. And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

After the believers are regenerated and receive God as their eternal life, they still need to receive the shepherding in God's life. In His organic salvation God the Father of the Divine Trinity first regenerates us by God the Spirit and then shepherds us in God the Son as our Shepherd that we may grow and exist in His life for eternity.

Shepherding includes feeding, as the nursing mother feeds the baby for the baby to grow, as mentioned in 1 Peter 2:2. In this way the Lord commissioned Peter to feed His lambs and shepherd His flock on His behalf (John 21:15-17). He also raised up those such as Peter to be His deputy shepherds to feed His lambs and shepherd His flock (Eph. 4:11...). (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," p. 396)

Today's Reading

Nothing is as demanding as shepherding, not even gospel preaching. Just as in child raising, everything related to shepherding is not up to us; it is up to the new ones. We cannot say that we have no time or that it is not convenient.

The way of Christianity is to hire a pastor to shepherd a church. This is not what we mean by shepherding. Some may argue that shepherding is a gift that not every brother or sister has. However, no one would say that raising children is a gift that some have and others do not. Every parent, regardless of how smart or foolish he is, has a talent for raising children...By our spiritual

生，每个在召会里的肢体都有牧养的恩赐。说我们没有牧养的恩赐，就是废掉我们属灵的出生。

为要在主恢复的召会里作正确、正常的肢体，我们需要建立日常的福音生活，并且我们该到主面前去，让祂给我们看见谁该受我们牧养的照顾。…我们必须学习会听别人的话，好认识他们真正的需要和实际的光景。这需要我们在牧养他们的时候，停下自己的思想、观念、感觉和说话。…我们也必须学习在看望人时不要说得太多。这是在牧养上最难学习的功课。我们要说话（之前），等候越久越好。有人也许问：“我们若什么都不该说，为什么我们还要接触人？”秘诀就是接触他们而不多说话。我们若说得太多，就会和约伯的朋友一样。

因为我们都以为自己知道得很多，所以说“我不知道”就很困难。…严格说来，我们知道得不多，而我们所知道的也并不透彻。我们不该接触人为要教训他们。我们自己更需要受教。我们该到众圣徒和众召会那里向他们学习。…接触人的秘诀不是多说，乃是让他们说话。

我们也绝不该与人争辩，不管他们对或错。每次谈话都试诱我们，想要调整别人，说服别人，或者“推销”我们高明的意见和观念。…我们这样作，并不会帮助人。

我们绝不可向人传递空洞的知识。人也许问到我们许多事，但我们必须学习运用我们的灵分辨问题的用意。…人常喜欢得着知识，问到长老、弟兄姊妹、和许多其他的事。我们必须学习有智慧，不落入辩论之中，并且不传递空洞的知识。这对我们众人也是困难的功课。（李常受文集一九七三至一九七四年第二册，八二〇至八二一、八二三、八二五至八二七页。）

参读：神救恩生机的一面，第二篇。

birth every member in the church has the gift of shepherding. To say that we do not have the gift of shepherding is to annul our spiritual birth.

In order to be the proper, normal members of the church in the Lord's recovery, we need to build up a daily life of the gospel, and we need to go to the Lord for Him to show us who should be under the care of our shepherding. We must learn how to listen to others in order to realize their true need and real situation. This requires us to stop our own thought, concept, feeling, and speaking while we are shepherding them. We must also learn not to say too much when we visit people. This is the hardest lesson to learn in shepherding. The longer we wait to say something, the better it is. Someone may ask, "If we should not say anything, why should we contact anyone?" The secret is simply to contact them without saying much. If we speak too much, we will be like the friends of Job.

Because we all assume that we know so much, it is hard to say, "I don't know."...Strictly speaking, we do not know much, and what we do know, we do not know thoroughly. We should not contact people in order to teach them. We ourselves have a greater need of teaching. We should go to the saints and to the churches to learn of them...The secret to contacting people is not to say much but to let them say something.

We also should never argue with people, regardless of whether they are right or wrong. Every conversation is a temptation to adjust others, convince them, or "sell" our good opinions and concepts...If we do, it will not help them.

We must never pass on vain knowledge to people. People may ask us about many matters, but we must learn to exercise our spirit to discern the purpose of the questions...People often like to gain knowledge, asking about the elders, the brothers and sisters, and many other matters. We must learn to be wise, not be involved with questionings, and not pass on vain knowledge. This also is a difficult lesson for us all. (CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," pp. 609, 611-613)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," ch. 2

第十周■周三

晨兴喂养

林前十二 23 ~ 25 “身上肢体我们以为比较不体面的，就给它加上更丰盈的体面；…至于我们俊美的肢体，就不需要了。但神将这身体调和在一起，把更丰盈的体面加给那有缺欠的肢体，免得身体上有了分裂，总要肢体彼此同样相顾。”

最重要的，我们必须学习供应生命给别人。要这样作，我们自己必须有生命。…因此，我们必须学习生命的功课，然后才会知道如何供应别人。事实上，我们若有生命，无须刻意供应生命给人，生命就已经供应给人了。

我们不该想要给人错误的印象，认为我们有作事的方法，我们很聪明，或者我们什么都知道；反而，我们该简单地帮助人信靠主，凡事倚靠祂。为此，我们该带着祷告的灵和气氛，帮助别人进入祷告的生活。我们需要制造一种气氛，使人无论遭遇什么，都会祷告，仰望主，并且为着祂的同在和清楚的引导而依赖祂。

较软弱的人也许需要我们忍耐，一再地接触他。这样不断、忍耐的接触会牧养人。这需要时间，但我们舍此无路。召会乃是借着牧养而增长。…在召会里只有领头人顾到牧养是不可能的，每个人都必须拿起负担照顾别人。这需要我们的忍耐。（李常受文集一九七三至一九七四年第二册，八二八至八二九页。）

信息选读

WEEK 10 — DAY 3

Morning Nourishment

1 Cor. 12:23-25 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor;...but our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked, that there would be no division in the body, but that the members would have the same care for one another.

Most importantly, we must learn to minister life to others. In order to do this, we ourselves must have life...Therefore, we must learn the lessons of life. Then we will know how to minister to others. In fact, if we have life, there is no need to purposely minister life to others. Life will already be ministered to them.

We should not try to wrongly impress people that we have the way to do things, that we are smart, or that we know everything. Rather, we should simply help people to put their trust in the Lord and depend on Him for everything. To this end, we should bring with us a spirit and atmosphere of prayer to help others to come into a prayer life. We need to create an atmosphere so that whatever happens to people, they will pray, look to the Lord, and rely on Him for His presence and clear leading.

A weaker one may require our patience to contact him again and again. This kind of continual, patient contact will shepherd people. This takes time, but there is nothing else we can do. The church grows through shepherding... It is impossible for only the leading brothers in a church to take care of the shepherding. Everyone must pick up the burden to take care of others. This requires our patience. (CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," pp. 613-615)

Today's Reading

我们必须学习信任并倚靠那在我们照顾之下的人。这是正确的交通。就一面意义说，我们是乳养孩子的父母，但就另一面意义说，我们都是弟兄姊妹。因此，我们该给别人看见，不但他们倚靠我们，我们也倚靠他们。这相互的倚靠造出许多益处。这使别人向我们敞开，信靠我们，并信任我们。这就是“敞开血管让血流通”。所有的肢体都必须彼此敞开，那么循环就会正确地发挥功效。我们看过，一些受我们照顾的人不向我们敞开，不管我们花多少时间在他们身上。这就是说，他们不信任我们。我们需要有一种行为举止，是能建立起相互信任的；这就会使他们向我们敞开。这要求我们倚靠他们，依赖他们，并给他们看见我们需要他们的帮助。

我们绝不该让那些受我们照顾的人，感觉我们在强迫他们作任何事。我们都必须学习神的属性。从起初，神就绝不强迫人。反而，神让人自由选择。…不强迫或不压逼人，与我们天然的观念相反。然而，在牧养上，我们该远避每一种的强迫、压逼和说服。我们该允许人自由选择。

无论我们与亲爱的人交通什么，都必须照着我们自己的经历。保罗告诉帖撒罗尼迦人：“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，好像父亲待自己的孩子一样。”（帖前二 11。）毫无疑问，保罗向圣徒们见证许多事，但他的见证大部分必是他自己的经历。我们需要亲身的经历，好能向较年幼的人作见证。就着正确的意义来说，凡我们给他们的帮助，都该来自我们自己的见证。我们能有多少这样的见证，在于我们有多少经历。我们必须对所有前面细述的项目有相当的经历。我们越拿起负担牧养别人，我们需要学习的事就越多。（李常受文集一九七三至一九七四年第二册，八三〇至八三一页。）

参读：为着召会的建造正常结果子和牧养的路，第八章。

We must learn to trust and rely upon the ones who are under our care. This is to have a proper fellowship. In one sense, we are the parents nourishing our children, but in another sense, we are all brothers and sisters. Therefore, we should show others that not only do they rely on us, but we also rely on them. This mutual reliance creates much profit. It causes others to be open to us, trust us, and have confidence in us. This is to “open our veins for the blood to circulate.” All the members must be open to one another. Then the circulation will do its proper work. We have seen that some of the ones who are under our care do not open to us, regardless of how much time we spend with them. This means that they have no confidence in us. We need to behave in a way to build up a mutual confidence; this will cause them to open to us. This requires us to depend on them, rely on them, and show them that we need their help.

We should never give anyone under our care the sense that we are forcing them to do anything. We must all learn the attributes of God. From the beginning, God never forced people. Rather, He gave them a free choice...Not to force or coerce people is contrary to our natural concept. In shepherding, however, we should stay away from every kind of forcing, coercing, and convincing.

Whatever we fellowship with the dear ones must be according to our own experience. Paul told the Thessalonians, “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” (1 Thes. 2:11). No doubt, Paul testified many things to the saints, but a great part of his testimony must have been his own experiences. We need personal experiences to be able to testify to the younger ones. In the proper sense, whatever we render to them as a help should be from our own testimony. How much we can testify in this way depends on how much we have experienced. We must have a certain amount of experience of all of the foregoing detailed items. The more we pick up the burden to shepherd others, the more things we will need to learn. (CWWL, 1973-1974, vol. 2, “The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church,” pp. 615-616)

Further Reading: CWWL, 1973-1974, vol. 2, “The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church,” ch. 8

第十周■周四

晨兴喂养

约十 11 “我是好牧人，好牧人为羊舍命。”

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。”

约翰福音不仅告诉我们，主是生命，（十一 25，十四 6，）也告诉我们，主是好牧人，祂来了，是要叫我们得生命，并且得的更丰盛。（十 10～11。）…约翰福音并且告诉我们，祂这好牧人要舍命，把犹太和外邦两方面的信徒都合成一群，归祂这一个牧人牧养。（十 14～16。）

祂是牧长，（彼前二 5 4，）也是神群羊的大牧人，（来十三 20，）要以祂作神羔羊的身分牧养我们，一直到永远，领我们到生命水的泉，使我们永远满足，不渴又不饥。（启七 16～17。）祂这样作，是完成神生机拯救的一大部分。

我们都得了重生，也都在主这位好牧人的牧养之下，我们就有分于神的生命，并在神的生命上得着滋养而长大成熟，（弗四 13 下，西一 28，）显出神的生命在我们身上的功能，为着完成神永远的经纶，达到神永远的目的。（李常受文集一九九四至一九九七年第三册，五〇七至五〇八页。）

信息选读

主在约翰十章十六节说，“我另外有羊，不是属于这圈的；我必须领他们来，他们也要听我的声音，并且要成为一群，归一个牧人了。”这意思是说，基督是牧人，要把分开的犹太羊和外邦羊群集成为一群。…正确牧养的工作，乃是把人群集在一起。

WEEK 10 — DAY 4

Morning Nourishment

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

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.

The Gospel of John tells us not only that the Lord is the life (11:25; 14:6) but also that the Lord is the good Shepherd who came that we might have life and have it abundantly (10:10-11). Furthermore, the Gospel of John tells us that the Lord as the good Shepherd would lay down His life to form the Jewish believers and the Gentile believers into one flock under the shepherding of Himself as the one Shepherd (10:14-16).

As the Chief Shepherd (1 Pet. 5:4) and the great Shepherd of God's flock (Heb. 13:20), He will shepherd us for eternity as the Lamb of God and guide us to springs of waters of life for us to have eternal satisfaction, without thirst or hunger (Rev. 7:16-17). By this He accomplishes a great part of God's organic salvation.

We all were regenerated and are under the shepherding of the Lord as the good Shepherd. Thus, we partake of God's life and are nourished and grow unto maturity in it (Eph. 4:13b; Col. 1:28), manifesting the function of God's life in us for the accomplishment of God's eternal economy and the achievement of God's eternal purpose. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 397-398)

Today's Reading

In John 10:16 the Lord said, "I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd." This means that Christ was the Shepherd flocking the divided Jewish and Gentile sheep together to be one flock...The proper shepherding work is to flock people together.

基督是牧长，借着众召会的长老来牧养祂的羊群。（彼前五4。）所有的长老都是祂属下的牧人。基督作为元首，乃是牧长。…当我们牧养的时候，应当是基督借着我们牧养。…所有的长老牧养召会，都必须学习不在旧造里凭着自己，乃在复活里凭着基督作牧长来牧养。

基督是大牧人，使神借着祂，根据祂那永约的救赎之血，在各样的善事上成全神的羊，就是众召会，好实行祂的旨意；祂是在我们里面行祂看为可喜悦的事。（来十三20～21。）

基督牧养那走迷了路却已归回到祂那里的羊，作他们魂的监督，监督他们里面的光景。（彼前二25。）这应当是祂在里面安慰信徒的一部分。

当主在我们里面更深地牧养时，这牧养就达到我们的魂，来照顾我们里面的情形，好在我们里面行神的旨意。基督作我们魂的牧人，监督我们魂里的情形，而我们的魂是由心思、情感和意志组成的。我们需要祂来成全我们的心思，调整我们的情感，并改正我们的意志。

基督成为实际的灵，就是第二位保惠师。（约十四16～17上，十五26。）第一位保惠师是在肉体里的基督，第二位保惠师是基督作为赐生命的灵，也就是实际的灵。

基督在里面安慰我们，为要构成神圣的生机体，就是经过过程并终极完成之三一神与蒙祂重生并变化之选民的合并。（十四17下，20。）基督这第二位保惠师乃是实际的灵，祂来不仅与我们这些蒙神救赎的人同在，也要在我们里面。（17。）然后，我们所信的儿子在父里面，我们在子面，子也在我们里面。（20。）这四个“在里面”给我们看见，三一神与蒙祂救赎并变化的人合并，成为一个实体。（李常受文集一九九四至一九九七年第五册，一四四至一四六页。）

参读：活力排，第六篇。

Christ is the Chief Shepherd, shepherding His flock through the elders of the churches (1 Pet. 5:4). All the elders are subordinate shepherds. Christ as the Head is the Chief Shepherd... When we shepherd, it should be Christ shepherding through us... All the elders have to learn to shepherd the churches not by themselves in the old creation but by Christ as the shepherding Chief in resurrection.

Christ is the great Shepherd through whom God, based upon His redeeming blood of the eternal covenant, perfects the sheep of God, the churches, in every good work for the doing of His will, doing in us that which is well pleasing in His sight (Heb. 13:20-21).

Christ shepherds the sheep led astray and returned to Him, overseeing their inward condition as the Overseer of their souls (1 Pet. 2:25). This should be a part of His inward comforting of the believers.

When the Lord's shepherding goes deeper in us, it reaches our soul to take care of our inward condition for the doing of the will of God in us. Christ as the Shepherd of our soul oversees the inward situation of our soul, which is composed of our mind, emotion, and will. We need Him to perfect our mind, adjust our emotion, and correct our will.

Christ became the Spirit of reality as the second Comforter (John 14:16-17a; 15:26). The first Comforter was Christ in the flesh, and the second Comforter is Christ as the life-giving Spirit, the Spirit of reality.

Christ comforts us inwardly to constitute the divine organism, the incorporation of the processed and consummated Triune God with His regenerated and transformed elect (14:17b-20). As the second Comforter, Christ is the Spirit of reality who comes not only to be with us but also to be in us, the redeemed ones of God (v. 17). Then the Son in whom we believe is in the Father and we are in Him and He is in us (v. 20). These four ins show the Triune God incorporated with His redeemed and transformed people to be one entity. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 106-107)

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

第十周■周五

晨兴喂养

来十三 20 ~ 21 “…平安的神，就是那…领群羊的大牧人我们的主耶稣，从死人中上来的，…愿荣耀归与祂，直到永永远远。阿们。”

彼前五 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。”

牧养是行得通的。我们不该想要作讲道大汉，为自己立名。人可能受吸引来听我们，但事后谁来照顾他们？布道大会的路行不通，…福音大会可能有许多人，最终却没有多少人加给召会。我们也不该用知名人士在我们聚会中作见证。这不会拯救人，把人加给召会。…要有效地拯救人，路必须是借着小的活力排；在其中每一个人都必须是牧人。这样过了短时间，召会就会复兴。没有别的路比这牧养的路更有效能。（李常受文集一九九四至一九九七年第四册，五八〇至五八一页。）

信息选读

要牧养圣徒，就必须在活力排里有健康的教导。保罗在提前三章二节说，作长老的该善于教导。这里的教导类似父母教导儿女。长老必须善于对地方召会的信徒，提供这种家庭式的教导。

盼望我们都祷告说，“主，我要得着复兴。从今天起，我要作一个牧人。我要去喂养人，牧养人，把人聚成一群。”在约翰十章和二十一章，主用三个辞说到牧养的事：“喂养”、“牧养”、“成为一群”。祂说，“喂养我的小羊，”又说，“牧养我的羊。”

WEEK 10 — DAY 5

Morning Nourishment

Heb. 13:20-21 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep,...to Him be the glory forever and ever. Amen.

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

Shepherding works. We should not desire to be giant speakers to make a name for ourselves. People may be attracted to come to listen to us, but who will take care of them afterward? The way of having large gospel campaigns does not work...We may have big gospel meetings with many people, but eventually not many of them are added to the church. Also, we should not use famous or well-known people to testify in our meetings. This will not save people to be added to the church...The way that can save people effectively must be by small vital groups, and everyone in this small vital group must be a shepherd. After a short time the church will be revived. No other way is more prevailing than this shepherding way. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 451)

Today's Reading

For the shepherding of the saints, there must be the healthy teaching in the vital groups. In 1 Timothy 3:2 Paul says that an elder should be apt to teach. Teaching here is similar to parents' teaching their children. An elder must be apt to render this kind of home teaching to the members of a local church.

I hope that we would pray, "Lord, I want to be revived. From today I want to be a shepherd. I want to go to feed people, to shepherd people, and to flock people together." In John 10 and 21 the Lord used three words concerning shepherding: feed, shepherd, and flock. He said, "Feed My lambs," and, "Shepherd My sheep" (21:15-16). He also said, "I have

(二一 15 ~ 16。) 祂也说, “我另外有羊, 不是属于这圈的; 我必须领他们来, 他们也要听我的声音, 并且要成为一群, 归一个牧人了。” (十 16。) 另外的羊就是外邦的信徒, 他们要与犹太信徒联结在一起, 成为一群。主用“群”作为名词, 我也喜欢将这辞用作动词(意指使羊成为一群)。我们该学习喂养人, 牧养人, 并使人成为一群。众召会都必须学习如何使人成为一群, 好叫他们能调和在一起。在聚集成群的气氛中, 人就被主征服、劝服, 得着主的滋养和挑旺。所有邻近的召会该成为一群, 使圣徒得着牧养, 并被挑旺。长老和同工该带头实行这事。

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

我们唯一采取的路, 乃是在主恢复中的路。…我们必须起来寻求主, 使我们成为得胜者, 带进基督身体的建造。这样, 主就有路来结束这个世代, 带进祂的国度, 来庆祝祂婚娶的日子, 使祂得着喜乐和满足。至终, 这要终极完成祂永远的目标, 就是在新天新地里的新耶路撒冷。(李常受文集一九九四至一九九七年第四册, 五八一至五八四页。)

参读: 约翰福音结晶读经, 第十三篇。

other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd” (10:16). The other sheep are the Gentile believers who would be joined together with the Jewish believers to be one flock. The Lord used the word flock here as a noun. I also like to use it as a verb. We should learn to feed, to shepherd, and to flock together. All the churches have to learn how to flock together so that they can be blent together. In the atmosphere of flocking, people are subdued, convinced, nourished, and stirred up by the Lord. All the nearby churches should be flocked together for the saints to be shepherded and stirred up. The elders and co-workers should take the lead to practice this.

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

The only way for us to take is the way in the Lord's recovery...We must rise up to seek after the Lord so that we can be the overcomers to bring forth the building up of the Body of Christ. Then the Lord will have a way to consummate this age and to bring in His kingdom to celebrate His wedding day for His pleasure and satisfaction. Eventually, this will consummate His eternal goal, the New Jerusalem in the new heaven and new earth. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 451-453)

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

第十周■周六

晨兴喂养

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

彼后一 4 “借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们…借着这些应许，得有分于神的性情。”

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。…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。

我们若要享受生命，并将生命供应别人，就必须牧养他们。真正生命的供应乃是借着访问人、接触人而牧养人。（李常受文集一九九四至一九九七年第五册，一五四至一五五页。）

信息选读

你可能说看见了身体，却一点实际都没有。你若真看见了身体，你就会关心那些较软弱的人。

WEEK 10 — DAY 6

Morning Nourishment

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

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature...

Peter speaks of Christ being the Shepherd and Overseer of our soul, our inner being and real person (1 Pet. 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...We must shepherd the young ones, the weak ones, and the backsliding ones according to these four attributes. Then we will be good shepherds.

If we want to enjoy life and minister life to others, we must shepherd them. The real ministering of life is shepherding by visiting and contacting people. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 114-115)

Today's Reading

You may say that you have seen the Body, but you may not have anything practical. If you have truly seen the Body, you will be concerned for the weaker ones.

在召会生活中我们需要照顾幼嫩的、软弱的、以及不俊美的。我们千万不能有等级；刚强的人不应该形成一种特殊的阶级。…长老们应当认为自己是小弟兄。这就是我们从来不用“长老”作头衔，或者称呼某某长老的原因。同样的，我们不当有所谓领头姊妹的观念。不错，我们在实际上与实行上都有领头的人，但我们不应该有头衔或地位的感觉。…牧养的需要太大了。不要盼望召会生活中的每一个人都是属灵大汉。反之，正常的召会生活是一个大家庭，其中有祖父母、幼嫩的、软弱的、甚至生病的。当所有的圣徒都得着了照顾，我们就有了美丽的召会生活。

长老们的主要责任是牧养。在彼前五章一节，彼得称他自己是同作长老的。彼得是一个地方的长老，他书信的对象有些是其他地方的长老。“同作长老的”这辞非常有意义。这含示不同地方的长老们，应该彼此同工，同作长老。我们是牧养一群羊，而不是许多群羊，因为主耶稣只有一群羊。…众召会的长老乃是同作长老的，主耶稣是大牧人。牧养是长老的主要功用。

根据以弗所四章，牧人和教师是同一类。这表示凡要作牧人的，必须也是教师。同样的，一个好教师也是一个牧人。…正如母亲借着喂养孩子、照顾孩子来牧养他们，所以我们也需要牧养神的儿女。例如，有些人需要帮助，认识召会立场。要使他们清楚召会的立场，就需要有人借教导来牧养他们。这个工作由谁来作呢？我们众人都该起来作。不管我们有多少位长老，他们仍不够填满这个空缺。为着牧养的需要，所有的弟兄姊妹都要尽功用。（李常受文集一九七七年第二册，三八至四一页。）

参读：各种年龄者都为主的见证，第四章。

In the church life we need to take care of the little ones, the weaker ones, and the uncomely ones. We must not have any rank; the strong ones should not form themselves into a special class of their own...The elders should regard themselves as little brothers. This is the reason we never use the term elder as a title or speak of Elder So-and-so. In like manner, we should not have the concept of so-called leading sisters. Yes, we have leading ones both in reality and in practicality, but we should not have titles or the consciousness of position...There is a great need for shepherding. Do not expect that everyone in the church life will be a spiritual giant. On the contrary, the proper church life is a big family that includes grandparents, young ones, weak ones, and even sick ones. When all the saints are cared for, we shall have a beautiful church life.

The main responsibility of elders...is shepherding. In 1 Peter 5:1 Peter refers to himself as a fellow elder. Peter was an elder in one locality, whereas some of those addressed in his Epistle were elders in other localities. The term fellow elder is very meaningful. It implies that although the elders are in different localities, they should work together with one another as fellow elders. We are shepherding one flock, not many flocks, because the Lord Jesus has just one flock...The elders in all the churches are the fellow elders, and the Lord Jesus is the head Shepherd. Shepherding is the main function of the elders.

According to Ephesians 4, the shepherds and the teachers are one category. This indicates that anyone who would be a shepherd must also be a teacher. Likewise, a good teacher is also a shepherd...Just as a mother shepherds her children by feeding them and caring for them, so we also need to shepherd God's children. For example, some need help in knowing the church ground. In order for them to be clear about the ground of the church, someone needs to shepherd them by teaching them. Who will do this work? We all must rise up to do it. No matter how many elders we may have, they are not sufficient to fill the gap. For the shepherding, there is the need for all the brothers and sisters to function. (CWWL, 1977, vol. 2, "All Ages for the Lord's Testimony," pp. 28-31)

Further Reading: CWWL, 1977, vol. 2, "All Ages for the Lord's Testimony," ch. 4

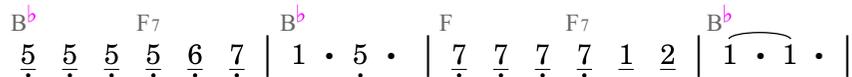
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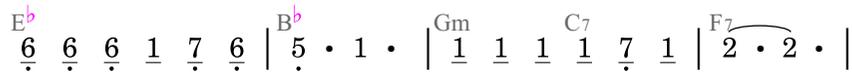
召会生活无比荣耀

降 B 大调

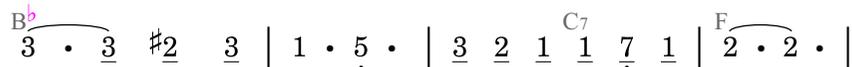
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一、耶稣是那奇妙牧人，带领我们出羊圈。



肥沃草地，广阔无边，我们处身在其间！



(副)哦，召会生活，无比荣耀又丰富！



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 10 — HYMN

Jesus, our wonderful Shepherd

The Church — As God's Flock

1221

1. Je - sus, our won - der - ful Sheph - erd Brought us right out of the fold
In - to His pas - ture so plen - teous, In - to His rich - es un - told.
Chorus
(C) Glo - - ri - ous church life, Feast - ing from such a rich store!
Here where we're dwell - ing in one - ness God commands life ev - er - more.

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.

