

纲要

第十一篇

神借着祂的牧养而有生命的恢复

读经：结三四 11～16、23～31，约十 10、16，二一 15～17，彼前二 25，五 2、4，来十三 20，启七 16～17

周一

壹 牧养就是周全柔细地照顾群羊——约二一 15～17，徒二十 28：

一 牧养是指顾到羊一切的需要——诗二三。

二 所有的羊都需要得着充分的供备和妥善的照料。

贰 在以西结三十四章，主亲自来作牧人，寻找祂的羊，将他们寻见——11～31 节，路十五 3～7，太九 36，约十 11，二一 15～17，来十三 20，彼前五 3～4：

一 主从不信者中间将我们领出来归给祂自己——结三四 12～13 上，参弗二 12～13。

二 祂领我们归回故土，这故土表征作为迦南美地的基督——结三四 13 下，参西一 12。

三 祂带我们回到高山，高山表征复活、升天的基督——结三四 13～14。

Outline

Message Eleven

God's Recovery by Life through His Shepherding

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

Day 1

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

A. Shepherding refers to caring for all the needs of the sheep (Psa. 23).

B. All the sheep need to be well provided for and well tended to.

II. In Ezekiel 34 the Lord Himself comes as the Shepherd to search for His sheep and seek them out (vv. 11-31; Luke 15:3-7; Matt. 9:36; John 10:11; 21:15-17; Heb. 13:20; 1 Pet. 5:3-4):

A. The Lord brings us out from among the unbelievers to Himself (Ezek. 34:12-13a; cf. Eph. 2:12-13).

B. He brings us to our own land, signifying Christ as the good land of Canaan (Ezek. 34:13b; cf. Col. 1:12).

C. He brings us back to the high mountains, signifying the resurrected and ascended Christ (Ezek. 34:13-14).

四 祂帶我們回到溪水旁邊，溪水表征賜生命之靈的活水—13 节，启二二 1，林前十二 13，诗三六 8。

周二

五 祂在溪水旁牧养群羊，表征祂用祂的丰富喂养我们—结三四 13，启二二 1～2 上。

六 祂帶我們回到丰美的草场，草场表征基督作我们生命的供应—结三四 14，诗二三 2，约十 9，参提前一 4。

七 祂使我们躺卧，给我们内里的安息—结三四 15，歌一 7，太十一 28～30。

八 祂缠裹受伤的，加强软弱的，表征祂缠裹并医治伤心的和有病的—结三四 16 上，赛六一 1～2，路四 18～19，太九 9～13。

九 主在我们中间施行公义的判断，将一切不义的东西完全洁除—结三四 17～22，西三 15。

十 基督是真大卫，真牧者，被立为独一的牧人，要喂养我们，使我们得饱足并满足—结三四 23：

1 祂照料我们，包括顾到我们一切的难处，担负我们一切的责任，照料我们生活的每一面—诗二三。

2 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—启七 17。

周三

3 当我们经历主的牧养，并留在祂的君王职分之下，我们就享受祂平安的约，并且不再受属灵的为难和搅扰—结三七 26 上。

D. He brings us back to the streams, signifying the living water of the life-giving Spirit (v. 13; Rev. 22:1; 1 Cor. 12:13; Psa. 36:8).

Day 2

E. He feeds His flock by the streams, signifying His feeding us with His riches (Ezek. 34:13; Rev. 22:1-2a).

F. He brings us back to the good and rich pasture, signifying Christ as our life supply (Ezek. 34:14; Psa. 23:2; John 10:9; cf. 1 Tim. 1:4).

G. He causes us to lie down, giving us inward rest (Ezek. 34:15; S.S. 1:7; Matt. 11:28-30).

H. He binds up the broken one and strengthens the sick one, signifying His binding up and healing the brokenhearted and sick ones (Ezek. 34:16a; Isa. 61:1-2; Luke 4:18-19; Matt. 9:9-13).

I. The Lord exercises righteous judgments among us, clearing away all the unjust things (Ezek. 34:17-22; Col. 3:15).

J. Christ is the real David, the real Shepherd, set up as the one Shepherd to feed us and cause us to be filled and satisfied (Ezek. 34:23):

1. He takes care of us, including all our problems and responsibilities and every aspect of our living (Psa. 23).

2. 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 (Rev. 7:17).

Day 3

3. As we experience the Lord's shepherding and remain under His kingship, we enjoy His covenant of peace and are no longer subject to spiritual troubles and disturbances (Ezek. 37:25a).

4 在他的牧养之下，一切的恶兽（恶人）都要从主所恢复的子民中间驱除——三四 25 下，参徒二十 28～29，腓三 2～3。

5 祂折断我们所负一切的轭，包括罪和世界的轭，救我们脱离各样的奴役——结三四 27 下。

6 祂应许我们不再作仇敌的掠物，却要安然居住——28 节上、25 节下。

十一 祂使我们成为别人的福源，使别人也得着祂的供应；祂是如甘霖的祝福，也是有名的植物（栽种之处）——26～27 节上、29 节，亚十 1，结三六 35。

十二 我们经历神的牧养，就有祂的同在；我们与祂在一里有交通，我们属祂，祂也属我们，使神与人相调和——三四 30～31。

周四

叁 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永生生命，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。

4. Under His shepherding, all the evil beasts, evil persons, are kept away from the Lord's recovered people (34:25b; cf. Acts 20:28-29; Phil. 3:2-3).

5. He breaks the bars of all our yokes, including the yokes of sin and the world, and delivers us from all kinds of slavery (Ezek. 34:27b).

6. He promises that we will not be prey to the enemy and that we will dwell in peace and safety (vv. 28a, 25b).

K. He causes us to become a source of blessing to others so that they may be supplied with Him as the showers of blessing and as the planting place of renown (vv. 26-27a, 29; Zech. 10:1; Ezek. 36:35).

L. Through the experience of His shepherding, we have God's presence; we are His and He is ours in our fellowship with Him in oneness for the mingling of God and man (34:30-31).

Day 4

III. 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 might have life and 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).

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 永约是要借着牧养，终极完成新耶路撒冷。
- 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。
- 3 主作为大牧人正使新约的内容对我们成为真实的——八 8～13。

三 基督作牧长，借着众召会的长老牧养祂的羊群——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。

周五

- 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。
- 3 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。

肆 约翰二十一章说到牧养，是约翰福音的完成和总结；牧养乃是开启约翰福音的钥匙：

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. 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.
3. As the great Shepherd, the Lord is making real to us the contents of the new covenant (8:8-13).

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’s 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.

Day 5

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 in order to take care of our mind, emotion, and will and our problems, needs, and wounds.
3. As the Shepherd of our souls, the Lord restores our soul and gives rest to our soul (Psa. 23:3a; Matt. 11:28-30).

IV. John 21, a chapter on shepherding, is the completion and consummation of the Gospel of John; shepherding is the key to the Gospel of John:

一 约翰福音这卷书论到基督借着顾惜并喂养我们，来作我们的生命；顾惜人是使人快乐、愉快、舒适（太九 10，路七 34），喂养人是以包罗万有的基督供应人（太二四 45～47）。

二 主复活后牧养彼得，又托付彼得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，以照顾神的羊群，就是召会，结果带进基督的身体——约二 15～17：

- 1 使徒受升天基督的托付，与祂合作，以完成神新约的经纶——提前一 4，弗一 10。
- 2 关于牧养，使徒的职事与基督天上的职事合作，在地上作祂在诸天之上所作的。

伍 彼前五章二节说到按着神牧养神的羊：

- 一 “按着神”意思是我们必须活神。
- 二 当我们与神是一，我们就成了神，在我们牧养别人时，我们就是神。

周六

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——约壹一 5，四 8、16。

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：

A. The Gospel of John is a book on Christ coming to be our life by cherishing and nourishing us; to cherish people is to make them happy, pleasant, and comfortable (Matt. 9:10; Luke 7:34), and to nourish people is to feed them with the all-inclusive Christ (Matt. 24:45-47).

B. After His resurrection, the Lord shepherded Peter and commissioned him to feed His lambs and shepherd His sheep; this is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, the church, which issues in the Body of Christ (John 21:15-17):

1. The apostles were commissioned by the ascended Christ to cooperate with Him to carry out God's New Testament economy (1 Tim. 1:4; Eph. 1:10).
2. Regarding shepherding, the apostolic ministry cooperates with Christ's heavenly ministry, doing on earth what He is doing in the heavens.

V. First Peter 5:2 speaks of shepherding the flock of God according to God:

A. According to God means that we live God.

B. When we are one with God, we become God and we are God in our shepherding of others.

Day 6

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 (1 John 1:5; 4:8, 16).

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

- 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——约壹三 2，彼后一 4。
- 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——约十二 24。
- 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——诗二三 6 下，弗四 12、16，启二一 2、10～11。

陆 我们要经历并享受基督作我们永远的牧人，直到永远——启七 16～17：

- 一 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。
- 二 基督要供应我们生命水，并要擦去我们的泪水——17 节下。
- 三 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。

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 (1 John 3:2; 2 Pet. 1:4).
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 (John 12:24).
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 (Psa. 23:6b; Eph. 4:12, 16; Rev. 21:2, 10-11).

VI. For eternity we will have the experience and enjoyment of Christ as our eternal Shepherd (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).*

约二一 16 “耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。”

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。”

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（约翰福音结晶读经，一六〇页）。

信息选读

〔在约翰二十一章〕耶稣对彼得说，“你喂养我的羊。”（15）喂养，是用里面生命的丰富滋养人，就是口对口地喂。主第二次对彼得说，“你牧养我的羊。”（16）牧养，是照料羊群一切的需要。主第三次又对他说，“你喂养我的羊。”（17）主对彼得说这段话时，彼得已经跟从主三年多了。在主复活后，主特别嘱咐他要牧养主的羊，说出这件事的重要。所以，彼得后来写前书的时候，就劝勉作长老的人，务要牧养神的群羊（彼前五 1～2）。

这里的牧养，就是顾到羊的一切需用，无论是羊吃的草，喝的水，或住的地方，都得好好预备，好好照料（当前的角声与当前的需要，五二至五三页）。

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

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. (Crystallization-study of the Gospel of John, p. 131)

Today's Reading

[In John 21] Jesus said to Peter, “Feed My lambs” (v. 15). To feed is to nourish others with the riches of the inner life. This is a mouth-to-mouth feeding. The second time, the Lord said to Peter, “Shepherd My sheep” (v. 16). To shepherd the sheep is to take care of all the needs of the sheep. The third time, the Lord said to him, “Feed My sheep” (v. 17). At the time the Lord said this to Peter, Peter had been following the Lord for over three years. After His resurrection, the Lord charged him especially with this matter of shepherding the sheep. This shows how important it is to shepherd the sheep. Later, when Peter wrote his first Epistle, he entreated the elders to shepherd the flock of God (1 Pet. 5:1-2).

Shepherding refers to caring for all of the needs of the sheep, whether the need is grass, water, or shelter. All the sheep are to be well provided for and well tended to. (A Timely Trumpeting and the Present Need, pp. 52-53)

以西结三十四章十二至十三节上半说，“牧人在他四散的羊中间的日子，怎样寻找他的羊，我必照样寻找我的羊；这些羊在密云黑暗的日子四散到各处，我必把他们从那里救回来。我必把他们从万民中领出来，从各国聚集他们。”这里我们看见，以西结预言，主这位牧人要把祂的百姓，祂的羊，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，生活象外邦人一样。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。

主在十三节下半继续说，祂要引导祂的子民归回自己的地。…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。

主应许祂的子民，不仅要领他们回到自己的地，也要带他们回到高山（13～14）。因为高山表征复活、升天的基督，所以这指明主耶稣要领我们回到对复活、升天之基督的经历。

主也说，祂要带祂的子民回到溪水旁边（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（以西结书生命读经，二一八至二二〇页）。

参读：诗篇生命读经，第十一篇；约翰著作中帐幕和祭物的应验，第二十八篇。

Ezekiel 34:12-13a says, “As a shepherd seeks out his flock on the day when he is among his sheep which are scattered, so I will seek out My sheep; and I will deliver them from all the places where they have been scattered on a day of clouds and thick darkness. And I will bring them out from the peoples and gather them from the countries.” Here we see that Ezekiel prophesied that as the Shepherd the Lord would bring His people, His sheep, out of the nations.

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....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.

In verse 13b the Lord went on to say that He would bring His people back to their own land....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.

The Lord promised to bring His people back not only to their own land but also to the high mountains (vv. 13-14). Since the high mountains signify the resurrected and ascended Christ, this indicates that the Lord Jesus brings us back to the experience of the resurrected and ascended Christ.

The Lord also said that He would bring His people back to the rivers (v. 13). These 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. (Life-study of Ezekiel, pp. 176-177)

Further Reading: Life-study of the Psalms, msg. 11; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 28

结三四 14～15 “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；他们必在佳美的住处躺卧，也在以色列山肥美的草场吃草。主耶和华说，我必亲自牧养我的羊群，使他们得以躺卧。”

以西结三十四章十三节说，主要在溪水旁边牧养祂的群羊。我们能作见证，在地方召会中，我们感觉到主耶稣天天都在活水的江河旁边喂养我们。…〔在聚会中〕有涌流的河，我们就在这河边享受基督的丰富。这不是出于人的东西，乃是出于我们的牧人，祂正在河水边喂养我们（以西结书生命读经，二二〇至二二一页）。

信息选读

以西结三十四章十四节继续说，“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；他们必在佳美的住处躺卧，也在以色列山肥美的草场吃草。”这里我们看见，主不仅要带祂的子民回到溪水边，也要带他们回到肥美的草场。溪水表征赐生命的灵，草场表征基督。我们在溪水边有丰富的基督作我们的草场。溪水是给我们喝的，草场是给我们吃的。在地方召会的聚会中，我们的确感觉，我们是在溪水边，也是在草场上；我们是在喝，也在吃。赞美主，我们是在我们的牧人照顾之下，饮于溪水边，并在草场上得喂养！

主这位牧人在十五节说，“我必亲自牧养我的羊群，使他们得以躺卧。”躺卧的意思是不作工、挣扎或奋力。在圣经里，躺卧就是安息。…每当主喂养我们，牧养我们，给我们喝时，祂也给我们安息。我们

Ezek. 34:14-15 I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel. I Myself will shepherd My flock, and I will cause them to lie down, declares the Lord Jehovah.

Ezekiel 34:13 says that the Lord would feed His flock by the rivers. We can testify that in the local churches we have the sense that the Lord Jesus is feeding us day by day by the rivers of living water...Something is flowing [in the meetings] as a river, and we are by the side of the river enjoying the riches of Christ. This is not something of man; it is something of our Shepherd, who is feeding us by the rivers. (Life-study of Ezekiel, pp. 177-178)

Today's Reading

Ezekiel 34:14 goes on to say, “I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel.” Here we see that the Lord would bring His people back not only to the rivers but also to the good and rich pasture. Whereas the rivers signify the life-giving Spirit, the pasture signifies Christ. By the rivers we have the rich Christ as our pasture. The rivers are for our drinking, and the pasture is for our eating. In the meetings of the local churches, we do have the sense that we are by the rivers and in the pasture, that we are drinking and eating. Praise the Lord that we are under the care of our Shepherd, drinking by the rivers and feeding in the pasture!

In verse 15 the Lord, the Shepherd, says, “I Myself will shepherd My flock, and I will cause them to lie down.” To lie down means not to work, struggle, and strive. In the Bible to lie down is to rest...Whenever the Lord feeds us, shepherds us, and gives us something to drink, He also gives us rest. In the church meetings we

在召会聚会中，常感觉我们是在躺卧着安息。在外面我们是坐着，但里面我们是躺卧着。

十六节上半继续说，“迷失的，我必寻找；被逐的，我必领回；受伤的，我必缠裹；软弱的，我必加强。”加强软弱的，有医治有病者之意。主这位牧人，必缠裹受伤的，医治有病的。我们多么需要主的缠裹和医治！…赞美主，当我们在吃、喝、安息时，我们也在祂的缠裹、加强和医治之下。

十七节说，“我的羊群哪，论到你们，主耶和华如此说，我必在羊与羊中间、公绵羊与公山羊中间施行判断。”…这指明当我们经历主借生命的恢复时，也就是说，当我们被带到高山上、溪水边、草场上，经历了安息和医治时，在我们中间才有公义的判断。…事实上，唯有这位牧养、供应、医治我们的主，才能施行这样的判断。唯有在祂给了我们生命供应，缠裹我们受伤之处，并医治我们之后，在我们中间一切不义的东西才会完全被洁除。

二十三节说，“我必立一牧人照管他们，牧养他们，就是我的仆人大卫；祂必牧养他们，作他们的牧人。”大卫预表基督。基督是真大卫，真牧人，要喂养我们，使我们得饱足并满足。…基督作我们的牧人照料我们，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料我们，也在一切与人生需要有关的事上照料我们。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料我们。…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（以西结书生命读经，二二一至二二五页）。

参读：活力排，第七篇。

often have the sense that we are lying down to rest. Outwardly we are sitting, but inwardly we are lying down to rest.

Ezekiel 34:16a continues, “I will seek the lost one and bring back the one that was driven away and bind up the broken one and strengthen the sick one.” Here to strengthen means to heal. As the Shepherd the Lord will bind up that which was broken and heal that which was sick. How we need the Lord’s binding and healing!…Praise the Lord that while we are eating, drinking, and resting, we are under His binding, strengthening, and healing.

Verse 17 says, “And as for you, O My flock, Thus says the Lord Jehovah, I will judge between one sheep and another, between the rams and the male goats.”…This indicates that when we have experienced the Lord’s recovery by life—that is, when we have been brought back to the mountains, the rivers, and the pasture and have experienced rest and healing—there can be righteous judgments among us....Actually, only the Lord who shepherds us, supplies us, and heals us can make such judgments. Only after He gives us the life supply, binds up our wounds, and heals us can all the unjust things among us be cleared away.

Verse 23 goes on to say, “And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.” David typifies Christ. Christ is the real David, the real Shepherd, feeding us and causing us to be filled and satisfied....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 things related to our human needs. This means that, according to Psalm 23, He takes care of us in every aspect of our living. 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. (Life-study of Ezekiel, pp. 178-181)

Further Reading: The Vital Groups, ch. 7

结三四 26 “我必使他们与我山的四围成为福源，我也必叫雨按时落下；那必是赐福的雨。”

30 “他们就必知道，我耶和华他们的神是与他们同在的，并知道他们以色列家是我的民；这是主耶和华说的。”

在以西结书，有些地方说到神与以色列立约。…一件事一旦立为约，这事就坚定而有保证，不能变更。因此，这平安的约〔参三七 26 上〕是坚立的、有保证的、不能更改的。当我们经历主的牧养，并留在祂作王的权柄下，我们就享受祂的平安，而不再受属灵的为难和搅扰（以西结书生命读经，二二六页）。

信息选读

以西结三十四章二十五节上半说，“我必与他们立平安的约，使恶兽从那地绝迹。”这里告诉我们，在主的牧养之下，一切恶兽要从主所恢复的子民中间驱除。根据保罗在行传二十章二十九节的话，恶兽（即“豺狼”）是指搅扰神子民的那些恶人。在正当的召会生活中没有豺狼，只有绵羊。在主的恢复里，祂使恶兽绝迹。

在以西结三十四章二十七节，主应许要折断他们所负一切的轭，包括罪与世界的轭。我们有祂作我们的牧人，就不再有轭，不再有辖制。耶稣断开了一切锁链！在地方召会中我们没有轭，只有完全的自由，和完满的释放。…二十七节也指明，主要救我们脱离一切的奴役。在召会中，我们不觉得自己是在奴役之下。我们反而觉得自由。我们越享受主的牧养，就越从各种的奴役中释放出来。

Ezek. 34:26 And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

30 Thus they will know that I, Jehovah their God, am with them, and that they, the house of Israel, are My people, declares the Lord Jehovah.

Certain portions of Ezekiel speak of God's covenant with Israel....Once a matter has been covenanted, it is established and secure and it cannot be changed. Therefore, this covenant of peace [cf. Ezek. 37:26a] is established, secure, and unchanging. As we experience the Lord's shepherding and remain under His kingship, we enjoy His peace and are no longer subject to spiritual troubles and disturbances. (Life-study of Ezekiel, pp. 181-182)

Today's Reading

Ezekiel 34:25a says, "And I will make with them a covenant of peace and banish evil beasts from the land." Here we are told that, under the Lord's shepherding, all the evil beasts will be kept away from the Lord's recovered people. According to Paul's word in Acts 20:29 evil beasts ("fierce wolves") refer to evil persons who disturb God's people. In the proper church life there are no wolves, only lambs. In His recovery the Lord causes the evil beasts to cease.

In Ezekiel 34:27 the Lord promised to break all the yokes, including the yokes of sin and the world. With Him as our Shepherd, we have no yokes and no bondage. Jesus breaks every fetter! In the local churches we have no yokes. Instead, we have full liberty and full release....Verse 27 also indicates that the Lord delivers us from all kinds of slavery. In the church we do not have the sense that we are under slavery. Rather, we have the sense of liberty. The more we enjoy the Lord's shepherding, the more we are liberated from every kind of slavery.

二十八节上半说，“他们必不再作列国的掠物。”主在这里应许，在祂的恢复里的人，绝不再作仇敌的掠物。这意思是说，他们绝不再被仇敌击败或掳去。在召会生活中，我们分享主恢复和祂得胜的掠物。我们不再挣扎着要得胜，我们只是简单地享受主的得胜。

最后，主应许凡在恢复里的人，必安然居住。二十五节下半说，“他们就必安居在旷野，安睡在林中。”二十七节中段说，“他们必在自己的地安然居住。”二十八节下半说，他们“却要安然居住，无人惊吓”。这指明我们要在基督里安全、安息地居住，没有一点惊吓。我们在基督里有平安。

二十六节…这里主应许，不仅祂的子民要蒙受神的赐福，祂也要使他们成为福源。若有立约的平安，随着就会有主的祝福。首先，我们自己得享主的祝福；然后，祂要使我们成为别人的福源，叫别人也得着供应。…主在二十九节应许，祂要兴起一棵有名的植物，其果子乃是为给祂所恢复之子民享受的。这棵植物也是基督，作为丰富的粮食供应。无论我们所需要的是什么，无论我们所面对的是什么难处，祂都给我们丰富的供应。

三十至三十一节总结说，“他们就必知道，我耶和華他们的神是与他们同在的，并知道他们以色列家是我的民；这是主耶和華说的。你们作我的群羊，我草场上的群羊；你们是人，我是你们的神；这是主耶和華说的。”这里主应许说，祂必与他们同在，他们必作祂的子民，祂也必作他们的神。他们有神的同在，神在他们中间，他们也在神的面前。这是与神完全的交通，在一里的交通，也就是真实的恢复。…我们有这样的交通，这样的一，因为我们与神是一，神也与我们是一。这就是召会生活的恢复，也就是神与人真实的调和（以西结书生命读经，二二六至二三一页）。

参读：以西结书生命读经，第十六篇。

Verse 28a says, “And they will no longer be prey to the nations.” Here the Lord promised that those in His recovery would never be a prey to the enemy. This means that they would never be defeated or captured by the enemy. In the church life we share the spoil of the Lord’s recovery, of the Lord’s victory. Instead of struggling to gain the victory, we are simply enjoying the victory of the Lord.

Eventually the Lord promised that all those in His recovery would dwell in peace and safety. Verse 25b says, “They will dwell securely in the wilderness and sleep in the woods”; verse 27b says, “They will be secure in their land”; and verse 28b says, “They will dwell securely, and no one will make them afraid.” This indicates that we will dwell securely and restfully in Christ, without any fear. In Christ we have peace.

In verse 26 the Lord promised not only that His people would receive His blessing but also that He would make them a blessing. If there is the peace which is the peace of the covenant, the Lord’s blessing will follow. First, we ourselves will enjoy the Lord’s blessing, and then He will cause us to become a source of blessing to others so that they may be supplied. In verse 29 the Lord promised to raise up a planting place of renown, whose fruit would be for the enjoyment of His recovered people. Once again, this planting place is Christ as the rich food supply. Whatever needs we may have and whatever difficulties we may face, He will give us the rich supply.

Verses 30 and 31 conclude, “Thus they will know that I, Jehovah their God, am with them, and that they, the house of Israel, are My people, declares the Lord Jehovah. And you are My flock, the flock of My pasture; you are men, and I am your God, declares the Lord Jehovah.” Here the Lord promised that He would be with them, that they would be His people, and that He would be their God. They have God’s presence, God is among them, and they are before God. This is the perfect fellowship with God, the fellowship in oneness—the genuine recovery. We have such a fellowship, such a oneness, for we are one with God, and God is one with us. This is the recovery of the church life—the real mingling of God and man. (Life-study of Ezekiel, pp. 182-185)

Further Reading: Life-study of Ezekiel, msg. 16

约十 11 “我是好牧人，好牧人为羊舍命。”

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

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）。祂是以自己作我们的草场，给我们自由吃祂，而得到祂的滋养（9）（神救恩生机的一面，三一至三二页）。

信息选读

约翰十章九节的草场，象征基督是羊得喂养的地方。在冬天或夜晚，草场不能用时，羊必须留在圈中。等到草场能用了，羊就不再需要留在圈中。留在圈中是过渡且暂时的；在草场上享受丰富才是终极且永久的。基督来到以前，律法是看守人的地方，在律法之下是过渡的。现今基督既已来到，神所有的选民就必须从律法出来，进入祂里面，享受祂作草场（加三 23～25，四 3～5），这该是终极且永久的（圣经恢复本，约十 9 注 2）。

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（约十 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（约十 11 注 1）。

Morning Nourishment

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

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

The 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 more abundantly (10:10-11). He Himself is also our pasture for us to eat freely of Him and be nourished by Him (10:9). (The Organic Aspect of God's Salvation, p. 33)

Today's Reading

The pasture in John 10:9 signifies Christ as the feeding place for the sheep. When the pasture is not available (for example, in the wintertime or at night), the sheep must be kept in the fold. When the pasture is ready, there is no further need for the sheep to remain in the fold. To be kept in the fold is transitional and temporary. To be in the pasture enjoying its riches is final and permanent. Before Christ came, the law was a ward, and being under the law was transitional. Now that Christ has come, all God's chosen people must come out of the law and come into Him to enjoy Him as their pasture (Gal. 3:23-25; 4:3-5). This should be final and permanent. (John 10:9, footnote 2)

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 (John 10:15, 17-18) that they may share His zoe life, His divine life (v. 10b), the eternal life (v. 28), by which they can 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. (John 10:11, footnote 1)

〔希伯来十三章二十节的〕永约就是新约，为要得着群羊，就是召会，结果带进基督的身体，并终极完成新耶路撒冷。神的永约是要借着牧养，终极完成新耶路撒冷。神使我们的主耶稣从死人中复活，叫祂成为大牧人，好照着神的永约，终极完成新耶路撒冷（约翰福音结晶读经，一六一页）。

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（活力排，六七、六六至六七页）。

没有长老的牧养，召会就无法建造起来。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。甚至会后向一位圣徒说几句话，也会安慰、鼓励并加强他（神生机救恩的秘诀——“那灵自己同我们的灵”，二八页）。

彼得对主〔在约翰二十一章〕的这个托付印象非常深刻，以致在他所写的第一封书信里，他告诉信徒，他们好象羊走迷了路，如今却归到他们魂的牧人和监督（基督）了（彼前二 25）。基督牧养祂的群羊，包括照顾他们外面的事物，以及他们内里的所是，就是他们的魂。祂借着监督他们的魂，而照顾有关他们魂的事。基督住在我们里面，作我们的生命和一切，但祂也监督、察看我们内里所是的光景和情形。祂借着顾到我们里面各部分的益处，并监督我们的魂，就是我们真人的光景，而牧养我们（约翰福音结晶读经，一六二页）。

参读：约翰福音生命读经，第二十二篇；彼得前书生命读经，第二十一篇。

[In Hebrews 13:20] 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. (Crystallization-study of the Gospel of John, p. 132)

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 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. (The Vital Groups, pp. 52-53, 52)

Without the elders' shepherding, the church cannot be built up. All the believers, regardless of their stage of spiritual growth, need shepherding. Even a brief word spoken to a saint after a meeting will comfort, encourage, and strengthen that one. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 27)

Peter was so impressed with the commission of the Lord [in John 21] that in his first book he told the believers that they were like sheep being led astray, but they had now returned to the Shepherd and Overseer (Christ) of their souls (1 Pet. 2:25). Christ's shepherding of His flock includes His caring for their outward things and also their inner being, their souls. He takes care of the things concerning their souls by overseeing their souls. Christ indwells us to be our life and everything, but He is also overseeing, observing, the condition and situation of our inner being. He shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our soul, our real person. (Crystallization-study of the Gospel of John, p. 132)

Further Reading: Life-study of John, msg. 22; Life-study of 1 Peter, msg. 21

太十一 28～29 “凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息。”

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。”

基督的牧养主要的不是照顾我们的身体或我们的灵，主要的乃是照顾我们的魂。然而，基督作牧人和监督，乃是从我们的灵里照顾我们。祂不是从诸天之上牧养我们或监督我们。今天我们的牧人和监督在我们的灵里，乃是赐生命的灵住在我们里面。祂的牧养和监督始于我们的灵，然后扩展到我们魂的每一部分。这就是说，基督从我们的灵达到我们魂的各部分——心思、情感和意志——并顾到我们一切的难处、需要和创伤。何等美妙！（彼得前书生命读经，二三四页）

信息选读

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

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

Matt. 11:28-29 Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

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.

Christ's shepherding does not mainly take care of our body or our spirit; it primarily takes care of our soul. However, as the Shepherd and Overseer, Christ takes care of us from within our spirit. He does not shepherd us or oversee us from the heavens. Today our Shepherd and Overseer is in our spirit, indwelling us as the life-giving Spirit. His shepherding and overseeing begin from our spirit and then spread to every part of our soul. This means that from our spirit Christ reaches the parts of our soul—the mind, emotion, and will—and takes care of all our problems, needs, and wounds. How wonderful! (Life-study of 1 Peter, p. 196)

Today's Reading

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

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

里写给七个召会的七封书信中所启示，祂人位里一切积极的方面，来喂养我们。…祂在人性里顾惜我们，使我们正确合宜，好叫我们快乐、愉快、舒适。祂在神性里喂养我们，使我们在神圣的生命中长大成熟，作祂的得胜者，以完成祂永远的经纶（活力排，七六、一三六至一三七页）。

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。…主的牧养先是在祂地上的职事里（太九36）。…然后，主的牧养是在祂天上的职事里（彼前五4），照顾神的召会，结果带进祂的身体。当主在地上时，祂是在牧养。祂复活升天之后，仍然在牧养。…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（约翰福音结晶读经，一五八至一六〇页）。

在彼得的头一封书信中，他在二章二十五节说到基督是我们魂的牧人和监督，而我们的魂乃是我们内里的所是，也就是我们的真人位。在五章一至二节他告诉长老们，务要按着神牧养神的群羊。按着神，意思就是我们必须活神。我们必须随时随处有神。我们在我们的悟性上、道理上、与教训上有神，但我们在牧养人时可能没有活神。当我们与神是一，我们就成了神。在我们牧养别人时，我们就有神并且就是神。按着神牧养，意思就是按着神属性的所是牧养。神是爱、光、圣、义。按着神，至少是按着神的这四种属性。我们必须按着这四种属性牧养年幼的、软弱的和退后的。这样，我们就是好牧人（活力排，七六至七七页）。

参读：彼得前书生命读经，第三十二篇；约翰福音结晶读经，第十三篇。

aspects of His person revealed in the seven epistles to the seven churches in Revelation 2 and 3....In His humanity He is cherishing us to make us proper so that we may be happy, pleasant, and comfortable. In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. (The Vital Groups, pp. 60, 109)

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 was firstly in His earthy ministry (Matt. 9:36)....[His] shepherding is secondly in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body. When He was on the earth, He was shepherding. After His resurrection and ascension to the heavens, He is still shepherding. 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. (Crystallization-study of the Gospel of John, pp. 130-131)

In his first Epistle, Peter spoke in 2:25 of Christ being the Shepherd and Overseer of our soul, our inner being and real person. Then in 5:1-2 he told the elders that their obligation is to shepherd God's flock according to God. According to God means that we must live God. We must have God on hand. We have God in our understanding, in our theology, and in our teaching, but we may not live God when we are shepherding people. When we are one with God, we become God. Then we have God and are God in our shepherding of others. To shepherd according to God is to shepherd according to what God is in His attributes. God is love, light, holiness, and righteousness. According to God is at least according to these four attributes of God. We must shepherd the young ones, the weak ones, and the backsliding ones according to these four attributes. Then we will be good shepherds. (The Vital Groups, pp. 60-61)

Further Reading: Life-study of 1 Peter, msg. 32; Crystallization-study of the Gospel of John, msg. 13

启七 16～17 “他们不再饥、不再渴，日头和一切炎热也必不伤害他们，因为宝座中的羔羊必牧养他们，领他们到生命水的泉；神也必从他们眼中擦去一切的眼泪。”

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

信息选读

要按着神牧养，我们需要在生命、性情、彰显和功用上成为神（约一 12～13，三 15，彼后一 4）。我们需要成为基督的复制，神的彰显，使我们在牧养中彰显神，而不是彰显己连同其个性和乖僻（约一 18，来一 3，二 10，罗八 29）。我们需要按着神的所是，并按着神经纶的目标，在神牧养群羊的功用上成为神（弗四 16，启二一 2）。当我们与神是一，我们就在牧养人的事上成为神，并且就是神（为着召会生活培育下一代，三六五至三六六页）。

我们必须多多地祷告并仰望主，好叫祂给我们看见约翰一至十六章的内在意义。头四章揭示涌流的神，在祂神圣经过过程的三一里。主在四章十四节下半说，“我所赐的水，要在他里面成为泉源，直涌入永远的生命。”父神是源，显在子神这泉里，涌流成

Rev. 7:16-17 They will not hunger anymore, neither will they thirst anymore, neither will the sun beat upon them, nor any heat; for the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

The elders should oversee “willingly, according to God” [1 Pet. 5:2]. To oversee according to God means according to God’s nature, desire, way, and glory, not according to man’s preference, interest, and purpose. The elders should not oversee according to their opinion, concept, or likes or dislikes. Instead, they should oversee according to God’s choice, desire, intention, and preference. The elders must oversee the church altogether according to God’s thought, feeling, will, and choice. They must oversee according to God’s likes and dislikes. (Life-study of 1 Peter, p. 293)

Today’s Reading

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). 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). We need to become God in His function of shepherding the flock according to what He is and according to His goal in His economy (Eph. 4:16; Rev. 21:2). When we are one with God, we become God and are God in our shepherding of others. (Raising Up the Next Generation for the Church Life, pp. 335-336)

We have to pray and look to the Lord very much that He would show us the intrinsic significance of John 1 through 16. The first four chapters unveil the flowing God in His divine processed Trinity. In John 4:14b the Lord said, “The water that I will give him will become in him a fountain of water springing up into eternal life.” God the Father is the fountain emerging in God the Son as a

为一道河，表征灵神。三一神涌流成为永远的生命，而这永远的生命有其总和。我们属人的生命也有其总和；一个活的人，就是属人生命的总和。神圣生命的总和乃是新耶路撒冷，就是这位涌流之三一神的目的地（约翰福音结晶读经，一七六页）。

基督牧养众信徒，并领他们到生命水的泉（启七17）。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（神生机救恩的秘诀——“那灵自己同我们的灵”，二六页）。

在永世里，基督不仅是羔羊、丈夫、殿、灯、生命水的泉、生命树和人子——祂也是牧人。在永世里，我们不会有难处，但我们仍需要基督的牧养。好牧人不仅解决羊的难处，也喂养它们。事实上，牧人最重要的工作乃是喂养羊。同样，在新耶路撒冷里，我们的牧人基督要喂养我们。

基督是我们的牧人，必领我们到生命水的泉〔启七17〕。这指明祂要将我们牧养到祂自己里面。祂必领我们到祂自己这生命水的泉里，使我们享受三一神永远的分赐，使我们彰显祂到最完满的地步，直到永远（新约总论第二册，一六四至一六五页）。

在基督的牧养下，“我必不至缺乏”（诗二三1）。…在永世里，我们要饮许多个泉，享受许多种的水。何等的好！

眼泪是不满足的标记，生命水是为叫人满足。因为羔羊要用生命水供应人，使人满足，人就不再有不足的眼泪〔启七17〕。羔羊要供应他们生命水，并要擦去他们的泪水。不再有眼泪、饥饿、干渴了，只有享受（启示录生命读经，三一二至三一三页）。

参读：约翰著作中帐幕和祭物的应验，第六十二篇；活力排，第七篇。

spring gushing up to be a river, signifying God the Spirit. The Triune God flows into eternal life, and the eternal life has its totality. Our human life also has its totality. A living person is the totality of the human life. The totality of the divine life is the New Jerusalem, which is the destination of the flowing Triune God. (Crystallization-study of the Gospel of John, p. 143)

Christ shepherds all His believers and guides them to springs of waters of life (Rev. 7:17). In eternity future Christ will be our eternal Shepherd guiding us to springs of waters of life. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 26)

In eternity Christ will not only be the Lamb, the Husband, the temple, the lamp, the spring of the water of life, the tree of life, and the Son of Man—He will also be the Shepherd. In eternity we shall not have problems, but we shall still need Christ's shepherding. A good shepherd not only solves the problems of the sheep but also feeds them. In fact, the most important task of a shepherd is the feeding of the sheep. Likewise, in the New Jerusalem our Shepherd, Christ, will feed us.

As our Shepherd Christ will lead us to the springs of the waters of life [Rev. 7:17]. This indicates that He will shepherd us into Himself. He will lead us into Himself as the spring of the water of life so that we may enjoy the eternal dispensing of the Triune God, that we may express Him to the fullest extent for eternity. (The Conclusion of the New Testament, p. 364)

Under the shepherding of Christ, "I will lack nothing" (Psa. 23:1)....In eternity, we shall drink of many springs and enjoy many different waters. How good this is!

Tears are a sign of dissatisfaction. Waters of life are for satisfaction. Because the Lamb will supply them with waters of life for their satisfaction, they will have no tears of dissatisfaction [Rev. 7:17]. The waters of life shall be supplied, and the water of tears shall be wiped away. There will be no tears, hunger, or thirst—just enjoyment. (Life-study of Revelation, p. 261)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 558-560; The Vital Groups, ch. 8

第十一周诗歌

召会生活无比荣耀

补 711

(英1221)

降 B 大调

6/8

5 5 5 5 6 7 | 1 . 5 . | 7 7 7 7 1 2 | 1 . 1 . |

一 耶稣是那奇妙 牧 人， 带领我们出羊 圈。

6 6 6 1 7 6 | 5 . 1 . | 1 1 1 1 7 1 | 2 . 2 . |

肥沃草地，广阔 无 边， 我们处身在其 间！

3 . 3 #2 3 | 1 . 5 . | 3 2 1 1 7 1 | 2 . 2 . |

(副 哦， 召 会 生 活， 无比荣耀又丰 富！

3 3 3 2 1 6 | 5 . 1 . | 7 7 7 7 1 2 | 1 . 1 . ||

在此我们合一 相 处， 享受生命的祝 福。

- 二 身处异地，饥寒交迫， 是祂来把我找着；
祂带我们进入美地， 灵里舒适真无比！
- 三 耶稣自己乃是草场， 祂是我们的食物；
我们都是属祂的羊， 每次聚集真饱足。
- 四 我们今正住于高山， 新鲜甘露何舒适！
所有干渴一去不回， 祂是常新的活水。
- 五 基督是我们的享受， 可以高枕而无忧；
我们在此平安稳妥， 蒙祂同在的保守。

WEEK 11 — 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.

第十一周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points.

[illegible]