

第三周

使徒保罗与基督天上的职事合作，
牧养人以建造基督身体的榜样

读经：徒二十 17～20、28、31，二六 16～19，
林后十一 28～29，十二 15，帖前二 1～12

纲 要

周 一

壹 保罗乃是与基督天上的职事合作，牧养人以建造基督身体的榜样——来十三 20，约十 11、14～15，彼前二 25，五 4，徒二十 17～20、28、31，二六 16～19，林后十一 28～29，十二 15，弗四 11～12、15～16。

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

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

二 我们需要跟随使徒的榜样，注意生命过于工作——约十二 24，林后四 12。

周 二

Week Three

The Pattern of the Apostle Paul in Cooperating with Christ's Heavenly Ministry to Shepherd People for the Building Up of the Body of Christ

Scripture Reading: Acts 20:17-20, 28, 31; 26:16-19; 2 Cor. 11:28-29; 12:15; 1 Thes. 2:1-12

Outline

Day 1

I. Paul was a pattern of cooperating with Christ's heavenly ministry to shepherd people for the building up of the Body of Christ—Heb. 13:20; John 10:11, 14-15; 1 Pet. 2:25; 5:4; Acts 20:17-20, 28, 31; 26:16-19; 2 Cor. 11:28-29; 12:15; Eph. 4:11-12, 15-16.

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

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

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

Day 2

叁 保罗是信徒的榜样，他在灵里活基督，并供应基督作为那灵，为着建造基督的身体——提前一 16，四 12，罗八 16：

- 一 主向保罗显现，选定保罗作执事和见证人，将保罗所看见祂的事，和祂将要显现给保罗的事，见证出来——徒二六 16～19，参一 8，二三 11，二十 20、31。
- 二 保罗以基督为一切——作他的生活、榜样、目标和秘诀——腓一 19～21 上，二 5～16，三 7～14，四 11～13。
- 三 保罗凭着灵活着，凭着灵而行，为着那灵撒种并供应那灵，作一个在他灵里生活、事奉的属灵人——加五 16、25，六 8，林后三 6，林前二 15，林后二 13，罗一 9，八 16。
- 四 保罗在新约的职事，就是在那灵的职事，义的职事并和好的职事里，被神注入，将神照耀出来——林后三 18，四 1，三 6、8～9，五 18～20。
- 五 保罗生活并作每一件事，都是在身体里，借着身体，并为着身体——罗十二 4～5，林前十二 12～27，弗四 1～6、15～16，西二 19。

周 三

肆 牧养人，顾惜并喂养人最好的路，乃是给他们正确的榜样；保罗自己活基督，他就以此喂养他属灵的儿女——帖前

III. Paul was a pattern to the believers of living and ministering Christ as the Spirit in his spirit for the building up of the Body of Christ—1 Tim. 1:16; 4:12; Rom. 8:16:

- A. The Lord appeared to Paul to make him a minister and a witness of the things in which Paul had seen Him and of the things in which He would appear to Paul—Acts 26:16-19; cf. 1:8; 23:11; 20:20, 31.
- B. Paul took Christ as everything—as his living, pattern, goal, and secret—Phil. 1:19-21a; 2:5-16; 3:7-14; 4:11-13.
- C. Paul lived by the Spirit, walked by the Spirit, sowed unto the Spirit, and ministered the Spirit as a spiritual man who lived and served in his spirit—Gal. 5:16, 25; 6:8; 2 Cor. 3:6; 1 Cor. 2:15; 2 Cor. 2:13; Rom. 1:9; 8:16.
- D. Paul was infused with God to shine forth God in the ministry of the new covenant, which is the ministry of the Spirit, the ministry of righteousness, and the ministry of reconciliation—2 Cor. 3:18; 4:1; 3:6, 8-9; 5:18-20.
- E. Paul lived and did everything in the Body, through the Body, and for the Body—Rom. 12:4-5; 1 Cor. 12:12-27; Eph. 4:1-6, 15-16; Col. 2:19.

Day 3

IV. The best way to shepherd people, to cherish and nourish them, is to give them a proper pattern; Paul fed his spiritual children with his own living of Christ—1

二 1 ~ 12, 林后 1-23 ~ 二 14, 十一 28 ~ 29, 林前九 22, 徒二十 28:

- 一 使徒不仅传福音, 也活福音; 他们尽职传福音, 不仅凭着言语, 也凭着展示神能力的生活, 就是在圣灵里, 并在他们信心确据里的生活—帖前一 5。
- 二 帖撒罗尼迦的圣徒成了效法使徒的人; 这引导他们跟从主, 以主为榜样, 因而使他们成了所有信徒的榜样—6 ~ 7 节。
- 三 使徒保罗一再强调使徒进到信徒那里; 这表明在使徒将福音注入初信者里面时, 使徒的行事为人扮演了重要的角色—5、9 节, 二 1:

周 四

- 1 使徒一面争战, 一面在神里面放胆, 对帖撒罗尼迦人讲说福音—2 节。
- 2 使徒毫无错谬、污秽或诡诈—3 节。
- 3 神首先试验并验中使徒, 然后把福音托付他们; 因此, 他们的讲说、他们福音的传扬, 不是出于自己, 要讨人喜欢, 乃是出于神, 要讨神喜欢; 神一直察验、察看并试验他们的心—4 节, 诗二六 2, 一三九 23 ~ 24, 林后 1-12, 六 6, 七 3。
- 4 使徒没有用过谄媚的话, 也没有借掩饰而贪婪—帖前 2:5:
 - a 借掩饰而贪婪, 就是混乱或搀混神的话—林后 2:17, 四 2。
 - b 也是为利假装敬虔—提前 6:5, 多 1:11, 彼后 2:3。

Thes. 2:1-12; 2 Cor. 1:23—2:14; 11:28-29; 1 Cor. 9:22; Acts 20:28:

- A. The apostles not only preached the gospel but also lived it; their ministering of the gospel was not only by word but also by a life that displayed the power of God, a life in the Holy Spirit and in the assurance of faith—1 Thes. 1:5.
- B. The saints in Thessalonica became imitators of the apostles; this led them to follow the Lord, to take Him as their pattern, thus making them a pattern to all other believers—vv. 6-7.
- C. The apostle Paul stressed repeatedly the apostles' entrance toward the believers; this shows that their manner of life played a great role in infusing the gospel into the new converts—vv. 5, 9; 2:1:

Day 4

1. The apostles were struggling and speaking the gospel to the Thessalonians in the boldness of God—v. 2.
2. The apostles were free from deception, uncleanness, and guile—v. 3.
3. The apostles were first tested and approved by God and then were entrusted by Him with the gospel; hence, their speaking, the preaching of the gospel, was not of themselves to please men but of God to please Him; God proved, examined, and tested their hearts continually—v. 4; Psalms 26:2; 139:23-24; 2 Cor. 1:12; 6:6; 7:3.
4. The apostles were never found with flattering speech or with a pretext for covetousness—1 Thes. 2:5:
 - a. To have any pretext for covetousness is to peddle or adulterate the word of God—2 Cor. 2:17; 4:2.
 - b. It is also to pretend to be godly for the sake of gain—1 Tim. 6:5; Titus 1:11; 2 Pet. 2:3.

5 使徒没有寻求从人来的荣耀—帖前二 6 下：

- a 寻求从人来的荣耀，对每一个基督的工人都是真试诱；许多已被这事吞灭、破坏—参撒十五 12。
- b 路西弗由于寻求荣耀，成为神的对头撒但；凡寻求从人来之荣耀的，都是撒但的跟从者—结二八 13～17，赛十四 12～15，太四 8～10。
- c 我们能给主用多少，我们的用处会持续多久，乃在于我们是否寻求从人来的荣耀—参约七 17～18，五 39～44，十二 43，林后四 5。

周 五

6 使徒虽然是基督的使徒，却不维护自己的权柄和尊严—帖前二 6 上：

- a 在基督徒的工作中维护权柄、尊严或权利，就破坏了工作；主耶稣在地上时放弃了祂的尊严（约十三 4～5），使徒保罗也宁可不用他的权利（林前九 12）。
- b 我们若效法这个榜样，就会把基督身体里这种要求地位的致命病菌杀死—太二十 20～28。

7 使徒顾惜信徒并切慕他们，如同乳母顾惜、切慕自己的孩子—帖前二 7～8，参加四 19，赛四九 14～15，六六 12～13：

- a 顾惜人就是使人快乐，安慰人，叫人觉得你令他们愉快，在每件事上并在每一方面都叫人容易接触你。
- b 在我们天然的人性里顾惜人，是不真的；我们顾惜人必须有基督的同在作迷人的因素，作复活的实际。
- c 顾惜人包含喂养人；喂养人是以那在三个时期中尽其丰满职事之包罗万有的基督供应他们—弗五 29。

周 六

5. The apostles did not seek glory from men—1 Thes. 2:6a:

- a. To seek glory from men is a real temptation to every Christian worker; many have been devoured and spoiled by this matter—cf. 1 Sam. 15:12.
- b. Lucifer became God's adversary, Satan, because of glory-seeking; anyone who seeks glory from men is a follower of Satan—Ezek. 28:13-17; Isa. 14:12-15; Matt. 4:8-10.
- c. How much we will be used by the Lord and how long our usefulness will last depend on whether we seek glory from men—cf. John 7:17-18; 5:39-44; 12:43; 2 Cor. 4:5.

Day 5

6. The apostles did not stand on their authority or dignity as apostles of Christ—1 Thes. 2:6b:

- a. To assert authority, dignity, or right in Christian work damages that work; the Lord Jesus, while on earth, gave up His dignity (John 13:4-5), and the apostle preferred not to use his right (1 Cor. 9:12).
- b. If we follow this pattern, we shall kill a deadly disease germ in the Body of Christ, the germ of assuming a position—Matt. 20:20-28.

7. The apostles cherished the believers and yearned over them as a nursing mother would cherish and yearn over her own children—1 Thes. 2:7-8; cf. Gal. 4:19; Isa. 49:14-15; 66:12-13:

- a. To cherish people is to make them happy, to comfort them, to make them feel that you are pleasant to them, easy to be contacted in everything and in every way.
- b. To cherish people in our natural humanity is not genuine; we must cherish people with the Lord's presence as the charming factor, as the reality of resurrection.
- c. Cherishing includes nourishing; to nourish people is to feed them with the all-inclusive Christ in His full ministry of three stages—Eph. 5:29.

Day 6

8 使徒不但将神的福音分给帖撒罗尼迦人，连自己的性命也分给他们——帖前二 8:

a 过洁净、正直的生活（3～6、10），并且爱初信者，甚至将我们的性命分给他们（7～9、11），乃是我们将福音注入他们里面的必要条件。

b 保罗为圣徒的缘故，不仅愿意花费他所有的，也愿意花上他自己，就是他这个人——林后十二 15。

9 在劝勉信徒上，使徒看自己是父亲，要叫他们行事为人配得过神，而有一种生活行动，使他们能进入神的国，并被引进神的荣耀——帖前二 11～12:

a 信徒从前是拜偶像的人（一 9），在撒但的国里（太十二 26）。

b 现今借着在基督里的救恩，他们蒙了呼召，并已信入神的国；这国乃是他们在神圣的管治下，带着进入神荣耀的指望，敬拜并享受神的范围。

8. The apostles not only imparted the gospel of God to the Thessalonians; they also imparted their own souls—1 Thes. 2:8:

a. To live a clean and upright life (vv. 3-6, 10) and to love the new converts, even by giving our own souls to them (vv. 7-9, 11), are the prerequisites for infusing them with the gospel.

b. Paul was willing to spend not only what he had but also himself, his very being, on behalf of the saints—2 Cor. 12:15.

9. The apostles considered themselves as fathers in exhorting the believers to walk worthily of God, to have a walk that will enable them to enter into the kingdom of God and usher them into the glory of God—1 Thes. 2:11-12:

a. As worshippers of idols (1:9), the believers were in the kingdom of Satan (Matt. 12:26).

b. Now, through the salvation in Christ they were called, and they have believed into the kingdom of God, which is the sphere in which they can worship and enjoy God under the divine ruling with the view of entering into God's glory.

第三周●周一

晨兴喂养

腓三 17 “弟兄们，你们要一同效法我，你们怎样以我们为榜样，也当留意那些这样行的人。”

帖后三 9 “这并不是因我们没有权利，乃是要给你们作榜样，叫你们效法我们。”

长老的服事是一个人的问题，这不在乎方法，乃在乎人。新约里很难找出事奉主的方法或方式，有的地方好象有，但实际上所注重的还是人。人就是方法，人就是主的工作（倪柝声恢复职事过程中信息记录，五三页）。

信息选读

神如果得不着人，神就没有作为，也就没有方法。方法就是路，神如果得不着人，神就没有路。人以为所需要的乃是找好方法。但神的工作，不是赐下方法，乃是得着人。假若神在这里能得着两三个弟兄姊妹，神就有出路了。即使把最好的作长老的方法摆在这里，人不对，也没有用处。我们这个人该给神得着；我们要学习作对的人，过于学习作对的事。事作对了而人不对，一点价值也没有。你所是的，就是你所作的；你不能事奉神超过你所是的。戴德生在讲雅歌的《联合与交通》（Union and Communion）一书中说，“你所是的比你所作的更重要。”这话给我深刻的印象。我们该注意如何正确地帮助弟兄姊妹。

<< WEEK 3 — DAY 1 >>

Morning Nourishment

Phil. 3:17 Be imitators together of me, brothers, and observe those who thus walk even as you have us as a pattern.

2 Thes. 3:9 Not because we do not have the right, but in order that we might give ourselves to you as a pattern that you might imitate us.

The service of the elders has to do with the person of the elder. It does not depend on the method but on the person. In the New Testament it is very difficult to find out what is the method or way to serve. Some places seem to speak about the method or the way, but actually the emphasis is still the person himself. The person is the way, and the person is the Lord's work. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, p. 59)

Today's Reading

If God does not gain a person, He will have no work, and He will have no way. A way is a course that a person takes. If God does not gain man, He will have no course to take. Man thinks that the most important thing to do is to find a good way. However, God's work does not involve giving us the ways but is a matter of gaining the persons. If God can gain two or three brothers here, He will have a way. Even if I present to you the best way to be an elder, it will be useless if the person is wrong. We, the person, should be gained by God. We have to learn to be the proper person more than to learn to do the proper things. It is meaningless for things to be done properly without the person being a proper one. What you are is what you do. You cannot serve God beyond what you are as a person. Hudson Taylor said in his book Union and Communion that what we are is more important than what we do. This word left a deep impression on me. We should know how to help the brothers and sisters properly.

神是看你这人有没有被神摸着。我们给主多少，我们才能事奉主多少。你在脾气上受对付，你才能在脾气上帮助人；你在服装上受对付，你就能在服装上帮助人。召会不是社会，召会乃是身体（弗一23），身体乃是生命的问题。如果我们在召会中，只能把工作作得很好，那是我们的失败。在钱财、家庭、各方面，我们都需要学过功课。在召会中不是事务第一，乃是生命第一。生命能供应人今天的需要，这叫每个事奉神的人都回到神面前（倪柝声恢复职事过程中信息记录，五三至五四页）。

在注意生命过于工作一事上，和受恩教士对倪柝声弟兄是很重要的榜样。他知道神看重我们所是的过于我们所作的，他的工作都是照着这原则。

在运用恩赐和知识上，他总是竭力约束自己，确保他的工作是完全在生命里，属于生命，借着生命，并且就是生命。只要他有把握，他的职事是生命的流露，他就满意了。

他尽职了十多年，主恢复中圣徒的人数还是很少。然而他没有失望，反而大得鼓励，因为他知道那个小数目乃是他职事的结果。赞美主！因着倪弟兄不在意外面的工作，他职事生命的结果已经流遍全地。他的职事中，借着他的书报充满了今天的基督教的那一部分，不是他的工作，乃是他的工作所流出的生命。对他而言，工作算不得什么，生命才是一切。在我一生所认识的人中，他是唯一注重生命过于工作的（倪柝声—今时代神圣启示的先见，八五、八七至八八页）。

参读：倪柝声恢复职事过程中信息记录，第十一、三十三篇；倪柝声—今时代神圣启示的先见，第十一章。

What God cares for is whether or not you have been touched by Him. The measure we yield ourselves to the Lord determines the measure we are able to serve Him. If you have been dealt with in your temper, you can help others with their temper. If you have been dealt with in the way you dress, you will be able to help others in the way they dress. The church is not a worldly society. The church is a body (Eph. 1:23). A body is a matter of life....Life can meet man's present need. This should cause every servant of God to come before God again. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 59-60)

Margaret Barber was a great example to Watchman Nee in the one matter of paying more attention to life than to work. He realized that God cares for what we are more than what we do, and his work was according to this principle.

Watchman Nee...always took pains to restrict himself in the function of his gifts and the use of his knowledge in order to insure that his work was fully in life, of life, with life, and was life itself. As long as he had the assurance that his ministry was the outflow of life, he was satisfied.

After he had been in his ministry for over six years, the number of saints in the Lord's recovery at that time was still so small. However, he was not disappointed; rather, he was strongly encouraged because he realized that that small number was the issue of his ministry. Praise the Lord! Because Watchman Nee was not interested in the outward work, the life-issue of his ministry has flowed throughout the whole earth. That part of his ministry which has flooded today's Christianity through his books was not his work but rather the very life that issued from his work. To him work did not mean much; life meant everything. In my whole life, he is the only person I have known who paid more attention to life than to work. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 85, 87)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, chs. 10, 33; Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 11

第三周●周二

晨兴喂养

林后十二 14～15 “…因为儿女不该为父母积蓄，父母乃该为儿女积蓄。我极其喜欢为你们花费，并完全花上自己。…”

弗四 12 “为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

保罗是以基督为生命，凭基督活着。这活在他里面作生命的基督，带有生命的律，也就是生命的律（罗八 2），管治他，规律他，使他对基督是正当的，合法的，正直的，适当的，所以是在一个更高更好的律法之内，服于这生命的律法（圣经恢复本，林前九 21 注 2）。

〔腓立比三章十六节的行字，〕希腊文，stoicheo，史托依奇欧，意按次序而行，由 steicho，史泰依叩，引伸而来，意以规则的行列排队，以军队的行伍前进，使步伐一致，合乎德行与敬虔…。本辞与十七至十八节的“行”不同，该辞意生活、为人、行事、行为…。使徒用本辞嘱咐我们，无论到了什么地步，达到什么光景，都当按着那同一的规则，在同一的路线，同一的路径上，以同一的步伐行动，并规律我们的生活。我们属灵的生活，无论到了什么光景，都必须按着那同一规则，在同一路径中行动，象使徒一样，就是向着标竿追求基督，使我们能最完满地赢得祂，作为神召我们向上去得的奖赏（腓三 16 注 4）。

信息选读

〔保罗在提后四章一节的话〕证明保罗的生活、工作是以主的显现和祂的国度为鼓励、为目标。主的显现是为着审判，要报应我们各人（太十六 27，启二二

<< WEEK 3 — DAY 2 >>

Morning Nourishment

2 Cor. 12:14-15 ...For the children ought not to store up for the parents, but the parents for the children. But I, I will most gladly spend and be utterly spent on behalf of your souls...

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Paul took Christ as his life and lived by Christ. This Christ, who lived in him as life and who has the law of life and is the very law of life (Rom. 8:2), ruled and regulated him that he might be legitimately, legally, rightfully, and duly subject to Christ. Therefore, Paul was within a higher and better law, being subject to the law of life. (1 Cor. 9:21, footnote 2)

[In Philippians 3:16, the Greek word] stoicheo, meaning “to walk orderly,” [is] derived from steicho, which means “to range in regular line, to march in military rank, to keep step, to conform to virtue and piety.”...It is different from the word walk in verses 17 and 18, which means “to live, to deport oneself, to be occupied with, to walk about.”...By this word the apostle charged us to walk and to order our lives—whereunto we have attained, at the state to which we have attained—by the same rule, in the same line, in the same path, in the same footsteps. Whatever state we have attained to in our spiritual life, we all must walk, as the apostle did, by the same rule, in the same path; that is, we must pursue Christ toward the goal that we may gain Christ to the fullest extent as the prize of the upward calling of God. (Phil. 3:16, footnote 4)

Today's Reading

[Paul's word in 2 Timothy 4:1] proves that, in his life and work, Paul took the Lord's appearing and His kingdom as the incentive and goal. The Lord's appearing will be for judgment, to reward each one of us (Matt. 16:27; Rev. 22:12), and His

12)，主的国度是为着祂与得胜者一同作王（启二十四、6）。使徒不仅自己以这两者为鼓励、为目标，也凭这两者嘱咐他所带领的提摩太，要忠信尽他话语的职事（圣经恢复本，提后四1注2）。

我们必须接触并照顾别人（无论是罪人或信徒），正如使徒保罗这位最高的使徒，在接触人并顾到人需要的事上所作的一样（林后一23～二14）。在林后十一章二十八至二十九节，保罗说，“除了没有提起的事，还有为众召会的挂虑，天天压在我身上。有谁软弱，我不软弱？有谁绊跌，我不焦急？”这揭示出一个好牧者的照顾。

…我们的态度可能是人人软弱，我们不软弱。我们可能感觉我们是刚强的。保罗在林前九章二十二节说，“向软弱的人，我就成为软弱的，为要得软弱的人。”这意指我们要下到软弱之人的水平。向生病的人，我们就下到生病之人的水平。这是借着探访牧养人的路。保罗也说，“有谁绊跌，我不焦急？”〔林后十一29〕这是对跌倒之人绊跌的原因，忧急且气愤。这显示保罗作好牧者，照顾神群羊的榜样。

行传二十章说，保罗在去耶路撒冷的路上，打发人往以弗所去，请召会的长老来。他告诉他们，要牧养神的群羊，就是祂用自己的血所买来的（28）。牧养神的群羊这事，是在保罗的心上。许多人以为保罗是大使徒，作的是伟大事业的工作。但保罗认为他所作的乃是牧养神的群羊。我们必须彻底改变我们的逻辑和想法。我们不该以为我们要为基督作一个伟大的工作，象一些属灵大汉一样。这些所谓的大汉实际上并没有为神的权益作多少；他们反而只是为自己造了名声，很少带进基督身体的建造（活力排，七七至七八页）。

参读：活力排，第七篇。

kingdom will be for His reigning with His overcomers (Rev. 20:4, 6). The apostle not only took these two matters as the incentive and goal for himself but also by these two matters charged Timothy, who was under his leading, to faithfully fulfill his ministry of the word. (2 Tim. 4:1, footnote 2)

We need to contact and take care of others, sinners and believers, as the apostle Paul, the top apostle, did in contacting people and taking care of people's need (2 Cor. 1:23—2:14). In 2 Corinthians 11:28-29 Paul said, "Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches. Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?" This unveils the care of a proper shepherd.

Our attitude may be that everyone is weak but we are not weak. We may have the feeling that we are strong ones. In 1 Corinthians 9:22 Paul said, "To the weak I became weak that I might gain the weak." This means that we should come down to the weak one's level. To a sick person we come down to the level of a sick person. This is the way to shepherd people by visiting them. Paul also said, "Who is stumbled, and I myself do not burn?" [2 Cor. 11:29]. This is to burn in sorrow and indignation over the cause of the stumbling of all the fallen ones. This shows the pattern of Paul as a good shepherd, taking care of God's flock.

Acts 20 says that while Paul was on his way to Jerusalem, he sent word to Ephesus and called for the elders of the church. He told them that they should shepherd God's flock, which God purchased with His own blood (v. 28). The shepherding of God's flock was on Paul's heart. Many think that Paul was a great apostle doing a great work as a great career. But Paul considered what he did as shepherding the flock of God. We have to be revolutionized in our logic and consideration. We should not think that we are going to do a great work for Christ like certain spiritual giants. These so-called giants actually did not accomplish much for God's interest. Instead, they only made a name for themselves with little result for the building up of the Body of Christ. (The Vital Groups, pp. 61-62)

Further Reading: The Vital Groups, msg. 7

第三周●周三

晨兴喂养

帖前一5～7“因为我们的福音传到你们那里，不仅在于言语，也在于能力和圣灵，并充足的确信，正如你们知道，我们在你们中间，为你们的缘故是怎样为人。并且你们在大患难之中，带着圣灵的喜乐，领受了主的话，就效法我们，也效法了主，以致你们成了马其顿和亚该亚所有信徒的榜样。”

使徒不仅传福音，也活福音。他们尽职传福音，不仅凭着言语，也凭着展示神能力的生活，就是在圣灵里，并在他们信心确据里的生活（圣经恢复本，帖前一5注1）。

效法使徒的人（帖前一6）成了所有信徒的榜样（帖前一7注1）。

信息选读

帖前二章一至十二节给我们看见，我们该如何行事为人，作初信者的榜样。我们要成为正确的榜样，我们的动机就必须单纯，特别是在钱财的事上更是如此。这几节经文所写的许多话，都与钱财、贪婪、贪欲有关。我们若在钱财上不单纯，我们若不纯诚、不诚实、不忠信，就可能会成为混乱并搀混神话语的人。不仅如此，这动机会叫我们用谄媚的话，并且借掩饰而贪婪。这些都是严重的事。因此，我们若要成为年幼圣徒正确的榜样，我们的贪婪就必须受对付，钱财的事必须在我们的脚下。我们绝不该说谄媚的话，不该借掩饰而贪婪，也不该为自己寻求荣耀。此外，我们不该想要讨人的喜欢，反而要尽全力讨神的喜欢。这样，别的信徒就有好榜样可以效法。

<< WEEK 3 — DAY 3 >>

Morning Nourishment

1 Thes. 1:5-7 For our gospel did not come to you in word only, but also in power and in the Holy Spirit and in much assurance, even as you know what kind of men we were among you for your sake. And you became imitators of us and of the Lord, having received the word in much affliction with joy of the Holy Spirit, so that you became a pattern to all those who believe in Macedonia and in Achaia.

The apostles not only preached the gospel; they lived it. Their ministering of the gospel was not only by word but also by a life that displayed the power of God, a life in the Holy Spirit and in the assurance of their faith. (1 Thes. 1:5, footnote 1)

The imitators of the apostles (1 Thes. 1:6) became a pattern to all other believers. (1 Thes. 1:7, footnote 1)

Today's Reading

First Thessalonians 2:1-12 shows us how we should conduct ourselves as a pattern for new believers. In order to be a proper pattern, we need to be pure in our motives, especially concerning money. Much of what is written in these verses is related to money, greed, and covetousness. If we are not pure concerning money, if we are not sincere, honest, and faithful regarding it, we may be among those who adulterate the word of God and peddle it. Furthermore, this motive may cause us to use flattery and to have a pretext for covetousness. All these are serious matters. Therefore, if we would be a proper pattern for young saints, our greed must be dealt with, and money matters must be under our feet. We should never speak words of flattery, we should never have any pretext, and we should never seek glory for ourselves. Moreover, instead of trying to please man, we should do our best to please God. Then other believers will have a good pattern to follow.

给与初信者和年幼信徒许多教导，不是照顾他们的正确之路；抚育他们的正确之路乃是给他们榜样看。你给他们榜样看，就是浇灌他们、供应他们、乳养他们、顾惜他们；这是抚育。你若觉得自己的经历有些欠缺，你可以将圣经里不同的人指给初信者看。比如，旧约的以诺、挪亚、亚伯拉罕和大卫，新约的彼得、约翰、保罗和提摩太等人。我们可以这样提出圣经人物的生活，来抚育年幼的信徒长大。

我们若给初信和年幼的圣徒太多教训，就会破坏他们。作母亲的都知道，抚育孩子最重要的就是合式的喂养。照顾孩子在于九分喂养和一分教导，这也应当是我们照顾召会里初信者的作法。…喂养包括从圣经或召会历史中提出榜样。我们读历代圣徒的传记，就喂养了自己，也经历了抚育。这里的重点是说，喂养人和抚育人最好的路，是给他们一个正确的榜样。…有了榜样，我们才能喂养别人。

保罗在帖撒罗尼迦前书不是传讲自己，而是以他自己活基督的生活来喂养他属灵的儿女。这意思是说，保罗用他的生活方式来喂养他属灵的儿女。这是他强调他进到帖撒罗尼迦人那里、他的传扬、他对待神话语的方式以及他生活态度的原因。

使徒一再强调他们进到信徒那里（一5、9），这表明在使徒将福音注入初信者里面时，使徒的行事为人扮演了重要的角色。他们的行事为人不仅是他们所说的，更是他们所是的。…使徒是如何信主并跟从主的榜样。因为有许多人借着使徒信了主耶稣，所以不到一个月就兴起了一个召会。这样的结果，主要还不是因着传讲和教导，乃是借着使徒进到帖撒罗尼迦人那里的那种方式（帖撒罗尼迦前书生命读经，一二三至一二四、一二八至一二九、一一三至一一四页）。

参读：帖撒罗尼迦前书生命读经，第十三篇。

To give the new believers and young ones a lot of teaching is not the proper way to take care of them. The proper way to foster them is to show them a pattern. By showing them a pattern you water them, supply them, nourish them, and cherish them. This is fostering. If you find that your experience is somewhat lacking, point the new believers to different people in the Bible, for example, to ones such as Enoch, Noah, Abraham, and David in the Old Testament and Peter, John, Paul, and Timothy in the New Testament. We can present the lives of Bible characters in such a way as to foster the growth of the young ones.

If we give too much teaching to new ones and young ones, we shall damage them. Every mother knows that one of the most important matters in the raising of children is proper feeding. Caring for children is ninety percent a matter of feeding and ten percent a matter of teaching. This also should be our practice in caring for new believers in the church....Feeding involves the presenting of patterns either from the Bible or from church history. By reading the biographies of saints throughout the ages, we nourish ourselves and experience a kind of fostering. The point here is that the best way to feed others and foster them is to give them a proper pattern....Only by having a pattern can we feed others.

In the book of 1 Thessalonians Paul was not preaching himself. Rather, he was feeding his spiritual children with his own living of Christ. This means that Paul's way of living was used to feed his spiritual children. This was the reason he emphasized his coming to the Thessalonians, his preaching, his way of handling the word of God, and his manner of living.

The apostle stresses repeatedly their entrance to the believers (1:5, 9). This shows that their manner of life played a great role in infusing the gospel into the new converts. It was not only what the apostles said but also what they were....They were a pattern of how to believe in the Lord and follow Him. Because many came to believe in the Lord Jesus through the apostles, a church was raised up in less than a month. This happened not mainly as a result of preaching and teaching but through the kind of entrance the apostles had among the Thessalonians. (Life-study of 1Thessalonians, pp. 104-105, 110, 97)

Further Reading: Life-study of 1 Thessalonians, msg. 13

帖前二 2～4 “我们…在我们的神里面放胆，在极大的争战中，对你们讲说了神的福音。我们的劝勉不是出于错谬，不是出于污秽，也不是用诡诈；但神怎样验中了我们，把福音托付我们，我们就照样讲，不是要讨人喜欢，乃是要讨那察验我们心的神喜欢。”

使徒们传福音的时候经历了神。他们在为福音的争战中享受神作他们的胆量。他们虽然受腓立比人的凌辱，然而还是放胆，这不是在他们自己里面，而是在神里面。苦难与逼迫不能打倒他们，因为他们与三一神有生机的联结。按照帖前二章二节所说，他们在极大的争战中，讲说神的福音。这指明他们一面传福音一面争战，因为逼迫还没有过去。因此，他们一面争战，一面在神里面放胆，对帖撒罗尼迦人讲说福音（帖撒罗尼迦前书生命读经，一一四页）。

信息选读

〔在帖前二章三节，〕错谬是指目标，污秽是指动机，诡诈是指手段。这三者都是属于且由于那狡猾、迷惑人的魔鬼。劝勉包括讲说、传扬、教导和恳求。保罗的劝勉没有错谬，没有污秽，也没有诡诈。使徒并不贪婪，也没有意思要从什么人得着好处。他们带着福音来到帖撒罗尼迦人那里，完全是诚实而忠信的。

四节说，“但神怎样验中了我们，把福音托付我们，我们就照样讲，不是要讨人喜欢，乃是要讨那察验我们心的神喜欢。”神的托付，是根据祂借试验我们而有的验中。神首先试验并验中使徒，然后把福音托付他们。因此，他们的讲说、他们福音的传扬，不是出于自己，

Morning Nourishment

1 Thes. 2:2-4 ...We were bold in our God to speak to you the gospel of God in much struggle. For our exhortation is not out of deception nor out of uncleanness nor in guile; but even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts.

In the preaching of the gospel, the apostles experienced God. They enjoyed Him as their boldness in the struggle for the gospel. They were bold not in themselves, but in God, even after they had been outrageously treated by the Philippians. Suffering and persecution could not defeat them because they were in the organic union with the Triune God. According to 1 Thessalonians 2:2, they spoke the gospel of God in much struggle. This indicates that while they were preaching, they were fighting, because persecution was still going on. Hence, they were struggling and speaking the gospel to the Thessalonians in the boldness of God. (Life-study of 1 Thessalonians, p. 97)

Today's Reading

[In 1 Thessalonians 2:3] deception refers to the goal, uncleanness to the motive, and guile to the means. All three are of and by the subtle and deceiving devil. The word exhortation includes speaking, preaching, teaching, instructing, and exhorting. Paul's exhorting was free from deception, uncleanness, and guile. The apostles were not greedy, and they had no intention of making a gain of anyone. Their coming to the Thessalonians with the gospel was altogether honest and faithful.

Verse 4 says, "But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts." God's entrusting depends on His approval by His testing. The apostles were first tested and approved by God and then were entrusted by Him with the gospel. Hence, their speaking, the preaching of the gospel, was not of themselves to

要讨人喜欢，乃是出于神，要讨神喜欢。祂一直察验、察看并试验他们的心（诗二六2，一三九23～24）。

帖前二章五节说，“因为我们从来没有用过谄媚的话，就如你们所知道的；也没有借掩饰而贪婪，这是神可以作见证的。”掩饰原文或作假装，遮掩。借掩饰而贪婪，就是混乱或搀混神的话（林后二17，四2），也是为利假装敬虔（提前六5，多一11，彼后二3）。

保罗在帖前二章六节接着说，“我们作基督的使徒，虽然有权利叫人尊重，却没有向你们，或向别人，寻求从人来的荣耀。”寻求从人来的荣耀，对每一个基督的工人都是真试诱，许多已被这事吞灭、破坏。…叫人尊重，原文或译作，维护权柄。有权利叫人尊重，直译，能成为重量；意即叫人受累（参9，林前九4～12）。在基督徒的工作中维护权柄、尊严或权利，就破坏了工作。主耶稣在地上时放弃了祂的尊严（约十三4～5），使徒也宁可不用他的权利（林前九12）。

表面看来，寻求从人来的荣耀不象贪婪那样邪恶。然而，这是更狡诈的。天使长的堕落是由于寻求荣耀。他成为神的对头，是因为他寻求荣耀。他虽然是带头的天使，有很高的地位，但他还寻求荣耀；那是他堕落的缘由。根据新约圣经，凡寻求从人来之荣耀的，都是撒但的跟从者。寻求荣耀是撒但所布的陷阱，要叫基督的工人跌入其中。因此，所有基督的工人都当学习避开寻求荣耀这个陷阱，这是非常重要的。但是能逃避这陷阱的人不多。

…我们能给主用多少，我们的用处会持续多久，乃在于我们是否寻求人的荣耀。我们若寻求荣耀，我们在主手中的用处就了了。为自己寻求荣耀，总会使一个人的用处报废。所以但愿我们众人，特别是青年人，接受警告，绝对不在主的工作中寻求荣耀（帖撒罗尼迦前书生命读经，一一五、一一七至一一九页）。

参读：帖撒罗尼迦前书生命读经，第十二篇。

please men, but was of God to please Him. He proves, examines, and tests their hearts all the time (Psa. 26:2; 139:23-24).

First Thessalonians 2:5 says, “For neither were we found at any time with flattering speech, even as you know, nor with a pretext for covetousness; God is witness.” The Greek word rendered “pretext” also means “pretense, cloak.” To have any pretext for covetousness is to peddle or adulterate the word of God (2 Cor. 2:17; 4:2). It is also to pretend to be godly for gain (1 Tim. 6:5; Titus 1:11; 2 Pet. 2:3).

In 1 Thessalonians 2:6 Paul goes on to say, “Nor did we seek glory from men, neither from you nor from others, though we could have stood on our authority as apostles of Christ.” To seek glory of men is a real temptation to every Christian worker. The Greek words rendered “stood on our authority” also mean “asserted authority.” A literal translation would be “been able to be in weight,” that is, been burdensome (see v. 9; 1 Cor. 9:4-12). To assert authority, dignity, or right in Christian work also damages it. The Lord Jesus, while on earth, gave up His dignity (John 13:4-5), and the apostle would rather not use his right (1 Cor. 9:12).

Apparently, seeking glory from men is not as evil as covetousness. However, it is more subtle. The fall of the archangel was due to the seeking of glory. He became God’s adversary because of his glory-seeking. Even though he was a leading angel with a very high position, he was still seeking glory. That was the cause of his fall. According to the New Testament, anyone who seeks glory of men is a follower of Satan. The seeking of glory is a trap spread by Satan to snare Christian workers. Therefore, it is very important that all Christian workers learn to avoid the snare of glory-seeking. However, not many have escaped this trap.

How much we shall be used by the Lord and how long our usefulness will last depend on whether we seek glory of men. If we seek glory, our usefulness in the hand of the Lord is finished. The seeking of glory for the self always kills one’s usefulness. Therefore, may we all, especially the young, be warned never to seek glory in the Lord’s work. (Life-study of 1 Thessalonians, pp. 98-101)

Further Reading: Life-study of 1 Thessalonians, msg. 12

第三周●周五

晨兴喂养

帖前二 6 “我们作基督的使徒，虽然有权利叫人尊重，却没有向你们，或向别人，寻求从人来的荣耀。”

林前九 12 “若别人在你们身上分享这权利，何况我们？然而我们没有用过这权利，倒凡事忍受，免得基督的福音受到任何拦阻。”

寻求从人来的荣耀，对每一个基督的工人都是真试诱，许多已被这事吞灭、破坏（圣经恢复本，帖前二 6 注 2）。

帖前二章六节清楚指明，使徒虽然是基督的使徒，却不维护权柄，不要求任何地位或尊严。他们必须忘记他们是使徒，而象奴仆般服事神的子民。他们不该提醒别人他们是基督的使徒，却要记得自己是服事信徒的弟兄（帖撒罗尼迦前书生命读经，一一九页）。

信息选读

信徒与非信徒可能都认为带头的人、长老或使徒是尊贵的人。但是在地方召会中没有尊贵的人。我们不是尊贵的人，乃是彼此服事的奴仆。但是我认识一些人，他们没有地位、没有名声的时候，并不要求什么。然而，一旦他们有了地位，也许是在一个事奉小组里有了地位之后，就开始要求尊严。这是可耻的。我们应当向保罗学习，绝不要求尊严或维护权柄。

长老的妻子不应当因为自己是长老的妻子，而要求尊严。长老的妻子不是“第一夫人”。她只是一位服事召

<< WEEK 3 — DAY 5 >>

Morning Nourishment

1 Thes. 2:6 Nor did we seek glory from men, neither from you nor from others, though we could have stood on our authority as apostles of Christ.

1 Cor. 9:12 If others partake of this right over you, should not rather we? Yet we did not use this right, but we bear all things that we may not cause any hindrance to the gospel of Christ.

To seek glory from men is a real temptation to every Christian worker. Many have been devoured and spoiled by this matter. (1 Thes. 2:6, footnote 1)

First Thessalonians 2:6 indicates clearly that the apostles did not stand on their authority as apostles of Christ. They did not assume any standing or dignity. They had to forget that they were apostles and serve God's people as slaves. They were not to remind others of the fact that they were apostles of Christ. Instead, they were to keep in mind that they were brothers serving believers. (Life-study of 1Thessalonians, p. 101)

Today's Reading

Those who are believers and also those who are not believers may consider the leading ones, the elders, or the apostles as dignitaries. However, in the local churches there are no dignitaries. Instead of being dignitaries, we are slaves serving one another. Nevertheless, I know of certain ones who did not assume anything when they did not have a position or title. But as soon as they were given a position, perhaps in a service group, they began to assume dignity. This is shameful. We should learn of Paul never to stand on our dignity or assert authority.

A sister whose husband is an elder should not assume dignity because she is the wife of an elder. An elder's wife is not the "First Lady." She is simply a little

会的小姊妹。不仅如此，她的丈夫…既是长老，就是被指派，象奴仆一样服事召会的人。我们都当有这种态度。

保罗那时代的人和今天的人一样。那时与现今没有两样，都有要求某种尊严或地位的试诱。但保罗不维护他使徒的权柄，而为自己求什么。保罗拒绝叫人尊重，或维护权柄；他是我们众人的好榜样。我们若效法这个榜样，就会把基督身体里这种要求地位的致命病菌杀死。

保罗在帖前二章七节说，“只在你们中间为人温和，如同乳母顾惜自己的孩子。”乳母，原文（有时）指母亲，因此指乳养的母亲（参加四 19）。顾惜包括喂养；指明不仅喂养，更有亲切的照顾。

保罗虽然是弟兄，但他认为自己是乳养的母亲。他当然没有想到地位、尊严或权柄。作为乳母的思想，与尊严或地位的思想大不相同。乳母有什么地位可言？有什么地位、尊严或权柄是属于她的？她的尊严在于乳养并顾惜她的孩子，温柔地照顾他们。

顾惜是很可爱、极其温柔的辞。保罗认为自己不仅是服事人的，也是顾惜人的。他当然没有控制信徒。他不仅服事他们，更顾惜他们。他对他们的照顾满了温柔。

保罗在帖前二章八节继续说，“我们这样切慕你们，不但乐意将神的福音分给你们，连自己的性命也愿意分给你们，因你们是我们所爱的。”切慕，意热切喜爱、热切渴望，就象乳养的母亲热切关心她所喂养、顾惜的孩子。这就是使徒对初信的人所作的（帖撒罗尼迦前书生命读经，一一九至一二一页）。

参读：活力排，第十篇。

sister serving the church. Furthermore, her husband...as an elder...has been appointed to serve the church as a slave. We all should have this attitude.

People were the same in Paul's time as they are today. Then as well as now, there was the temptation to assume some kind of dignity or standing. Paul, however, did not stand on his dignity as an apostle in order to claim something for himself. By refusing to stand on his dignity or assert authority Paul is a good pattern for us all. If we follow this pattern, we shall kill a deadly disease germ in the Body of Christ, the germ of assuming a position.

In 1 Thessalonians 2:7 Paul says, "But we were gentle in your midst, as a nursing mother would cherish her own children." The Greek word rendered "nurse" (in KJV), trophos, sometimes means a mother; hence, it may denote a nursing mother (see Galatians 4:19). Cherishing includes nourishing. Therefore, this word not only includes nourishing but also includes tender care.

Even though Paul was a brother, he considered himself a nursing mother. Surely, he had no thought of position, dignity, or authority. The thought of being a nursing mother is very different from the thought of dignity or position. What position does a nursing mother have? What rank, dignity, or authority belongs to her? Her dignity consists in nourishing and cherishing her children, in taking care of them in a tender way.

The word cherish is lovely, a word of utmost tenderness. Paul regarded himself as a cherishing one, not merely as one who serves. He certainly did not control the believers. Neither did he merely serve them. Rather, he cherished them. His care for them was full of tenderness.

In 1 Thessalonians 2:8 Paul continues, "Yearning in this way over you, we were well pleased to impart to you not only the gospel of God but also our own souls, because you became beloved to us." The word yearning indicates being affectionately fond of, affectionately desirous of, like a nursing mother affectionately interested in her child whom she nourishes and cherishes. This was what the apostles did with the new believers. (Life-study of 1 Thessalonians, pp. 101-102)

Further Reading: The Vital Groups, msg. 10

第三周●周六

晨兴喂养

帖前二 8～9 “我们这样切慕你们，不但乐意将神的福音分给你们，连自己的性命也愿意分给你们，因你们是我们所爱的。弟兄们，你们原记得我们的劳碌辛苦；我们是昼夜作工，把神的福音传扬给你们，免得叫你们任何人受累。”

使徒不但将神的福音分给帖撒罗尼迦人，连他们自己的性命也分给他们。过洁净、正直的生活，如帖前二章三至六节和十节所描绘的；并且爱初信者，甚至将我们的性命分给他们，如七至九节和十一节所描述的；这些乃是我们传福音时，将所传达的救恩注入别人里面的必要条件。

保罗在八节说到将自己的性命分给帖撒罗尼迦人，这话就好比他在林后十二章所说，他为信徒的缘故花上自己〔15〕。保罗不仅愿意花费他所有的，也愿意花上他自己，就是他这个人。使徒乐意将他们的所是分赐到信徒里面，这好比乳养的母亲将她自己给她的孩子一样（帖撒罗尼迦前书生命读经，一二一页）。

信息选读

使徒们不愿帖撒罗尼迦人受累。因此，他们昼夜劳苦，要把神的福音传扬给他们〔帖前二 9〕。保罗在帖前二章十节继续说，“你们和神可以作见证，我们向你们信的人，是何等圣、义、无可指摘。”圣是向着神，义是向着人，无可指摘是对一切—神、人和撒但。保罗要这样行事为人，就必须严格管制自己。十节说出使徒是一班自制的人。

<< WEEK 3 — DAY 6 >>

Morning Nourishment

1 Thes. 2:8-9 Yearning in this way over you, we were well pleased to impart to you not only the gospel of God but also our own souls, because you became beloved to us. For you remember, brothers, our labor and travail: While working night and day so as not to be burdensome to any of you, we proclaimed to you the gospel of God.

The apostles not only imparted the gospel of God to the Thessalonians; they also imparted their own souls. To live a clean and upright life as portrayed in 1 Thessalonians 2:3-6 and 10, and to love the new converts, even by giving our own souls to them, as described in verses 7-9 and 11, are the prerequisites for infusing others with the salvation conveyed in the gospel we preach.

Paul's word in verse 8 about imparting their own souls to the Thessalonians can be compared to his word in 2 Corinthians 12 about being spent for the sake of the believers. Paul was willing to spend not only what he had, but was willing to spend himself, his very being. The apostles were willing to impart what they were into the believers. This can be compared to a nursing mother giving herself to her child. (Life-study of 1 Thessalonians, pp. 102-103)

Today's Reading

The apostles did not want to be a burden on the Thessalonians. Therefore, they labored night and day in order to proclaim to them the gospel of God [1 Thes. 2:9]. In verse 10 Paul continues, “You are witnesses, as well as God, how in a holy and righteous and blameless manner we conducted ourselves toward you who believe.” Holy refers to conduct toward God, righteous to conduct toward men, and blameless to all—God, men, and Satan. In order to conduct himself in this way, Paul had to exercise strict control over himself. Verse 10 reveals that the apostles were those who practiced self-control.

十一节说，“正如你们所知道的，我们怎样劝勉你们，抚慰你们，向你们作见证，待你们每一个人，好象父亲待自己的孩子一样。”使徒有力的强调他们的所是或为人（一5），因为他们的所是开了一条路，将初信者带进神完全的救恩。

保罗在二章十一节把自己比作父亲，劝勉自己的孩子。在顾惜信徒如同自己的孩子上，使徒看自己是乳养的母亲；在劝勉信徒上，他看自己是父亲。

十二节说，“要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”神的呼召是照着祂的拣选，也是随着祂的拣选（一4）。信徒从前是拜偶像的人（9），在撒但的国里（太十二26）。现今借着在基督里的救恩，他们蒙了呼召，并已信入神的国；这国乃是他们在神圣的管治下，带着进入神荣耀的指望，敬拜并享受神的范围。神的荣耀与祂的国并行。

保罗在帖前二章十二节劝勉信徒，要他们行事为人配得过神。如果他自己行事为人配不过神，他怎能劝别人这样作？他在这事上也立了榜样，给信徒效法。

十二节指明，行事为人配得过神，与进入神的国并被引进神的荣耀有关。这里的思想相当深…。这里有一件事，时常被基督徒所忽略。没有多少信徒受过教导，看见基督徒要有一种生活行动，使他们能进入神的国，并被引进神的荣耀。许多基督徒从来没有听过这样的话，但是这样的话却包括在保罗对年幼信徒的教导中。

行事为人配得过神，实际上就是活神。只有活神的生活，才配得过神。我们活神的时候，行事为人就配得过祂。这样的行事为人要引导我们进入神的国，并引我们进入神的荣耀里。这是神呼召的目标；神呼召我们，是要我们进入祂的国和荣耀（帖撒罗尼迦前书生命读经，一二二至一二四页）。

参读：帖撒罗尼迦前书生命读经，第十二篇。

Verse 11 says, “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.” The apostle was strong in stressing what or how they were (1:5), for what they were opened the way to bring the new converts into God’s full salvation.

In 2:11 Paul likens himself to a father exhorting his children. In cherishing the believers as their own children, the apostles considered themselves as nourishing mothers. In exhorting them, they considered themselves fathers.

Verse 12 says, “So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.” God’s calling is according to His selection, and it follows His selection (1:4). As worshippers of idols (1:9), the believers were in the kingdom of Satan (Matt. 12:26). Now, through the salvation in Christ, they are called and have believed into the kingdom of God, which is the sphere for them to worship and enjoy God under the divine ruling with a view of entering into God’s glory. God’s glory goes with His kingdom.

In 1 Thessalonians 2:12 Paul exhorts the believers to walk in a manner worthy of God. If he himself had not walked worthily of God, how could he have exhorted others to do so? In this matter also, he set an example for the believers to follow.

Verse 12 indicates that walking worthily of God is related to entering into His kingdom and being ushered into His glory. The thought here...is quite deep. Here we have a matter often neglected by Christians. Not many believers are taught to have a Christian walk that will enable them to enter into the kingdom of God, a walk that will usher them into God’s glory. Many Christians have never heard such a word. Nevertheless, this is included as part of Paul’s teaching to young believers.

To walk in a manner worthy of God is actually to live God. Only a life that lives God is worthy of God. When we live God, we walk worthily of Him. Such a walk will lead us into the kingdom and usher us into the glory of God. This is the goal of God’s calling. God has called us to enter His kingdom and glory. (Life-study of 1 Thessalonians, pp. 103-105)

Further Reading: Life-study of 1 Thessalonians, msg. 12

第三周诗歌

单纯跟随莫迟误

补 756

(英1246)

降B大调

4/4

5 3 . 4 5 i | i 6 . 7 i 6 | 5 5 3 . 4 5 i | 2 - - |
一 我们今乐意跟随众召会，主里是一，显无遗；
3 i . 2 3 i | i 6 . 7 i 6 | 5 5 i . 2 3 2 | i - - |
在众召会中，主今正行动，坚定跟随，众如一。
3 - i - | i 6 . 7 i 6 | 5 5 i . 2 3 3 | 2 - 0 |
(副) 跟随！跟随主圣灵，单纯跟随，莫迟误！
3 - i - | i 6 . 7 i 6 | 5 5 i . 2 3 2 | i - 0 ||
跟随！凭灵中羔羊，绝对跟随，凭基督！

二 我们今学习跟随众从者， 流中往前无己意；
时刻转向灵，绝不望领头， 首位唯归主自己。

三 我们今欢然跟羊群脚踪， 享受牧者的照应；
在众召会中，主今正引领， 祂的发言当聆听。

四 我们今全然献给主基督， 紧紧跟随不他依；
不管何遭遇，随羔羊前行， 无论何往不稍离。

五 一路紧跟随，直到进国度， 羔羊婚筵乐有分；
今纵有逼迫、痛苦和试炼， 不过促我享主恩。

六 在众召会中，主今正召唤 忠信从者来得赏；
我们愿答应，全人都拚上， 神旨成功不延宕。

WEEK 3 — HYMN

We give ourselves to follow the churches

The Church — Following

1246

1. We give ourselves to fol - low the church - es, One - ness in Christ dis - play;
Fol - low His move in all of the church - es, Stand fast as one this way.
Chorus
(C) We must fol - low the Spir - it In all simpli - ci - ty.
In our spir - it is Je - sus— He fol - lows per - fect - ly!

2. We give ourselves to follow the followers,
By this we truly learn;
Never desiring to be the leaders,
But to the Spirit turn.

3. We give ourselves the flock's steps to follow
Knowing the Shepherd's care.
Now in the churches Jesus is leading
And He is speaking there.

4. We give ourselves to Thee, O Lord Jesus,
Never to turn aside;
Where'er the Lamb goes, there we would follow,
Follow whate'er betide.

5. We give ourselves to enter the kingdom,
That marriage feast, with Him;
Come persecution, suffering, and trials,
Still we will enter in.

6. Christ wants some followers here in the churches,
Followers of whom to say:
"These saw My purpose, followed Me wholly"—
May we be those today!

第三周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.