

第四周

借着作群羊的榜样，
按着神牧养神的群羊

纲 要

读经：徒二十 18 ~ 38

周 一

壹 按着神牧养神的群羊，乃是按着神的心意
牧养神的群羊——彼前五 1 ~ 4：

一 我们必须看见神在祂经纶里的心愿，喜悦，是要作活水的泉源，源头，将祂自己分赐到祂的选民里面，作他们的满足和享受；这享受的目标是要产生召会，神的配偶，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显——耶二 13，约三 29 ~ 30，弗一 22 ~ 23，三 16 ~ 19、21：

- 1 我们可能象以色列人一样，没有饮于神而成为祂的扩增，作祂的彰显，反倒离弃神这活水的泉源，凿出池子（预表偶像）顶替神作我们的享受——耶二 13。
- 2 偶像就是我们里面所爱的任何事物，超过了对主的爱，或在我们的生活中顶替了主；凡我们所有的，甚至凡我们所是的，都能成为偶像——结十四 3，约壹五 21。
- 3 我们的平安、安全、健康和财产，也许成了我们的偶像，而神在祂的定旨上是信实的，祂取去这些东

Week Four

**Shepherding the Flock of God
according to God by Being Patterns of the Flock**

OUTLINE

Scripture Reading: Acts 20:18-38

Day 1

I. To shepherd the flock of God according to God is to shepherd the flock of God according to God's desire——1 Pet. 5:1-4:

A. We must see that the heart's desire, the good pleasure, of God in His economy is to be the fountain, the source, of living waters to dispense Himself into His chosen people for their satisfaction and enjoyment; the goal of this enjoyment is to produce the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression——Jer. 2:13; John 3:29-30; Eph. 1:22-23; 3:16-19, 21:

1. Instead of drinking Him to become His increase for His expression, we can become like Israel by forsaking God as the fountain of living waters to hew out cisterns (typifying idols) to replace God as our enjoyment——Jer. 2:13.
2. An idol is anything within us that we love more than the Lord or that replaces the Lord in our life; whatever we possess, and even whatever we are, can become an idol——Ezek. 14:3; 1 John 5:21.
3. Our peace, safety, health, and possessions may become idols to us, but God is faithful in His purpose to take these things away so that we might drink

西，为叫我们饮于祂这活水的泉源；在引导我们进入祂的经纶上，神是信实的，祂的经纶是要我们享受基督，吸取基督，喝基督，吃基督并吸收基督，好叫神在我们里面扩增，使祂得着彰显——林前一 9，五 7～8，十二 12～13，耶二 13。

周 二

二 我们必须被带回到这个领悟：我们需要基督作我们的享受；我们也必须帮助别人认识如何享受基督，并把被岔开的信徒带回到单纯里，真正珍赏、宝爱并享受主耶稣基督自己宝贵的人位，作他们的生命和一切——林后十一 2～3，一 24，启二 4、7：

- 1 享受基督作我们生命的供应，该是召会生活中首要的事；召会生活的内容在于享受基督；我们越享受基督，召会生活的内容就越丰富。
- 2 哥林多前书是一卷论到享受包罗万有之基督的书；我们对钉十字架并复活的基督这赐生命之灵的享受，解决召会中一切的难处——二 9、24、30，二 2，五 7～8。

周 三

貳 我们必须借着作群羊的榜样而牧养神的群羊；使徒保罗作为所有信徒（就是基督身体众肢体）的榜样，活基督以显大基督，作祂的继续——彼前五 3，腓一 19～21 上，徒九 4～5、15，二六 19，提前一 16：

- 一 保罗是基督的门徒，他看见基督，听见基督，并照着那在耶稣身上是实际者学了基督——徒九 1～

of Him as the fountain of living waters; God is faithful in leading us into His economy, and His economy is for us to enjoy Christ, to absorb Christ, to drink Christ, to eat Christ, and to assimilate Christ so that God may increase in us for His expression—1 Cor. 1:9; 5:7-8; 12:12-13; Jer. 2:13.

Day 2

B. We must be brought back to the realization that we need Christ as our enjoyment; we also have to help others to know how to enjoy Christ, and we have to bring the distracted believers back to the simplicity of the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ Himself as their life and everything—2 Cor. 11:2-3; 1:24; Rev. 2:4, 7:

1. To enjoy Christ as our life supply should be the primary matter in the church life; the content of the church life depends upon the enjoyment of Christ; the more we enjoy Him, the richer the content will be.
2. First Corinthians is a book on the enjoyment of the all-inclusive Christ; the enjoyment of the crucified and resurrected Christ as the life-giving Spirit solves all the problems in the church—1:2, 9, 24, 30; 2:2; 5:7-8.

Day 3

II. We must shepherd the flock of God by being patterns of the flock; the apostle Paul, as a pattern to all the believers, the members of the Body of Christ, lived Christ for His magnification as His continuation—1 Pet. 5:3; Phil. 1:19-21a; Acts 9:4-5, 15; 26:19; 1 Tim. 1:16:

- A. Paul was a disciple of Christ—seeing Christ, hearing Christ, and learning Christ as the reality is in Jesus—Acts 9:1-19, 25-27; 22:14-15; Eph. 4:20-

19、25～27，二二 14～15，弗四 20～21。

二 保罗是基督所拣选的器皿，以盛装祂，被祂充满，并涌流祂作祂的丰满—徒九 15，林后四 7，弗一 22～23，三 19。

三 保罗是一个祷告的人—徒九 11，十三 1～3，十四 23，十六 13、25，二十 36，二一 5，二二 17，二八 8，弗六 18，西四 2。

四 保罗倚靠身体，在身体里、借着身体并为着身体作一切事—徒九 11～12、17～18、25～27，林前一 1，十二 14～27。

五 保罗实行呼求主名—徒九 14、21，二二 16，提后二 22，罗十 12～13，腓二 9～11。

周 四

六 保罗凭包罗万有之耶稣的灵（一个有充足力量忍受苦难之人的灵）而活，为着他传讲的职事，就是在人的生命里，在人类中间为着人类之受苦的职事，以建造基督的身体—约七 37～39，徒九 16，十六 7、22～34，腓三 10，西一 24，林后六 4，十一 23，来六 19～20，十三 13。

七 保罗活在他调和的灵（神的灵与他这人的灵调和成一灵）里—徒十七 16，十九 21，罗八 4、6、16，林前六 17。

八 保罗在素质一面被喜乐的灵所充满，为着他的生存；他也在经纶一面被能力的灵充溢，为着他的功用—徒十三 9、52，弗五 18。

九 保罗操练自己，常存无亏和清洁的良心—徒二三 1，二四 16，提前一 19，三 9。

21.

B. Paul was a chosen vessel of Christ to contain Him, be filled with Him, and overflow with Him for His fullness—Acts 9:15; 2 Cor. 4:7; Eph. 1:22-23; 3:19.

C. Paul was a man of prayer—Acts 9:11; 13:1-3; 14:23; 16:13, 25; 20:36; 21:5; 22:17; 28:8; Eph. 6:18; Col. 4:2.

D. Paul depended on the Body, doing everything in the Body, through the Body, and for the Body—Acts 9:11-12, 17-18, 25-27; 1 Cor. 1:1; 12:14-27.

E. Paul practiced calling on the name of the Lord—Acts 9:14, 21; 22:16; 2 Tim. 2:22; Rom. 10:12-13; Phil. 2:9-11.

Day 4

F. Paul lived by the all-inclusive Spirit of Jesus (the Spirit of a man with abundant strength for suffering) for his preaching ministry, a ministry of suffering carried out among human beings and for human beings in the human life for the building up of the Body of Christ—John 7:37-39; Acts 9:16; 16:7, 22-34; Phil. 3:10; Col. 1:24; 2 Cor. 6:4; 11:23; Heb. 6:19-20; 13:13.

G. Paul lived in his mingled spirit (the divine Spirit mingled with his human spirit as one spirit)—Acts 17:16; 19:21; Rom. 8:4, 6, 16; 1 Cor. 6:17.

H. Paul was filled with the Spirit of joy, essentially for his existence, and with the Spirit of power, economically for his function—Acts 13:9, 52; Eph. 5:18.

I. Paul exercised himself to always have a good and pure conscience—Acts 23:1; 24:16; 1 Tim. 1:19; 3:9.

十 保罗过一种生活，常常在主里喜乐，不住地祷告，凡事感谢祂——徒十六 25，二七 35，腓四 4，西三 16，帖前五 16～18。

十一 保罗与神联合，并受神协助，在耶稣的名里放胆讲说福音，以扩展耶稣的见证，直到地极——徒九 20、27，二六 22～29，二八 31，一 8，帖前二 2，参罗十五 24、28。

周 五

十二 保罗在耶稣的人性里顾惜圣徒，并在基督的神性里，以神永远经纶的一切真理喂养他们；在他的生活中展示主耶稣的话：施比受更为有福——徒二十 18～38，帖前二 1～12。

十三 保罗是以弗所长老的榜样，表明长老对召会该如何——徒二十 27～38：

- 1 他作奴仆服事主，凡事谦卑，常常流泪，历经试炼——19 节。
- 2 他牧养圣徒，或在公众面前，或挨家挨户，都教导他们，向他们宣告神一切的旨意，一切关于神永远经纶的事——20、26～27 节。
- 3 他有负担要长老们看见，神宝贵召会，以及召会在神眼中宝贵、超绝的价值，使长老们和神一样宝贵召会；他劝戒长老说，“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”——28 节。
- 4 他警告长老关于神圣建造的毁坏者——就是那些豺狼，不爱惜羊群，以及那些说悖谬的话，要勾引门

J. Paul lived a life of always rejoicing in the Lord, praying unceasingly, and thanking Him in everything—Acts 16:25; 27:35; Phil. 4:4; Col. 3:16; 1 Thes. 5:16-18.

K. Paul was allied with God and assisted by God to speak the gospel boldly in the name of Jesus to spread the testimony of Jesus unto the uttermost part of the earth—Acts 9:20, 27; 26:22-29; 28:31; 1:8; 1 Thes. 2:2; cf. Rom. 15:24, 28.

Day 5

L. Paul cherished the saints in the humanity of Jesus and nourished them in the divinity of Christ with all the truths of God's eternal economy, displaying in his living the word of the Lord Jesus that it is more blessed to give than to receive—Acts 20:18-38; 1 Thes. 2:1-12.

M. Paul was a pattern to the elders in Ephesus, a pattern of what the elders should be to the church—Acts 20:27-38:

1. He served the Lord as a slave with all humility and tears and trials—v. 19.
2. He shepherded the saints by teaching them publicly and from house to house, declaring to them all the counsel of God, all of God's eternal economy—vv. 20, 26-27.
3. He was burdened for the elders to see the precious love of God for the church and the preciousness, the exceeding worth, of the church in the eyes of God so that they would treasure the church as God did; he admonished the elders to “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”—v. 28.
4. He warned the elders concerning the destroyers of the divine building—those who are wolves, not sparing the flock, and those who speak perverted

徒跟从他们的人—29 ~ 30 节。

5 他个别接触每一位圣徒，告诉长老们要记念“我三年之久，昼夜不住地流泪劝戒你们各人”—31 节。

6 因着保罗看见神呼召的独一目标乃是建造基督的身体，并且基督是借着身体建造身体，他成为以弗所长老的榜样，尽功用成全所有圣徒，“目的是为着职事的工作，为着建造基督的身体”，使所有圣徒都能在生命里长大，照着自己生命的度量在生命里尽功用，成为生命的供应，使“身体渐渐长大，以致在爱里把自己建造起来”—弗四 11 ~ 16。

周 六

十四保罗第四次尽职的行程（徒二七~二八）特别给我们看见他的生活—他活基督，显大基督，在基督里作一切事，并竭力追求基督，好给人看出他是在基督里—腓一 19 ~ 21 上，三 8 ~ 9、14，四 13：

1 在使徒漫长、不幸且受监禁的航程中，主保守使徒在祂的超越里，使他能活出一种生活，远超忧虑的境域；这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性—5 ~ 9 节。

2 这是耶稣在祂被神性所丰富的人性里，再次活在地上！这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着！这是成为肉体、钉死十架、复活、被神高举之基督的活见证人！

3 保罗在他的生活和职事中，将真神彰显出来；这位真神在耶稣基督里，经过成为肉体、为人生活、钉死十架、复活的过程，成了包罗万有的灵，活在使

things to draw away the disciples after them—vv. 29-30.

5. He contacted each one of the saints, telling the elders to remember that “for three years, night and day, I did not cease admonishing each one with tears”—v. 31.

6. Because Paul saw that the unique goal of God’s calling is the building up of the Body of Christ and that Christ builds up the Body by the Body, he was a pattern to the elders in Ephesus of functioning to perfect all the saints “unto the work of the ministry, unto the building up of the Body of Christ,” so that all the saints would grow in life and would function in life according to their measure of life to be a supply of life to cause “the growth of the Body unto the building up of itself in love”—Eph. 4:11-16.

Day 6

N. Paul’s fourth ministry journey (Acts 27—28) shows in a particular way his life of living Christ, magnifying Christ, doing all things in Christ, and pursuing Christ in order to be found in Christ—Phil. 1:19-21a; 3:8-9, 14; 4:13:

1. All during the apostle’s long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety; this life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes—vv. 5-9.

2. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ!

3. In Paul’s living and ministry he expressed the very true God, who in Jesus Christ had gone through the processes of incarnation, human living, crucifixion, and resurrection, and who, as the all-inclusive Spirit, was then

徒里面，并借着祂活出来——加一 15 ~ 16、24，二 20，三 14，参徒二八 6。

4 在风暴的海上，主不仅使使徒成了与他同船之人的主人（二七 24），也使使徒成了他们生命的保证人和安慰者（22、25）；如今在平安的陆地上，主不仅进一步使他在迷信的人眼中成为神奇的吸引（二八 1 ~ 6），也使他成为土人的医治者和喜乐（7 ~ 10）。

5 保罗所受从罗马来的弟兄们热烈的欢迎，和在部丢利弟兄们爱心的关切（13 ~ 15），显出早期召会和使徒之间美丽的身体生活：

a 表面上，使徒是个在捆锁中的囚犯，进入撒但所霸占之帝国的黑暗首都；实际上，他是基督的大使，带着基督的权柄（弗六 20，太二八 18 ~ 19），在地上神的国中，有分于基督的召会之身体生活里的另一部分。

b 当他在撒但的帝国（在旧造里撒但的混乱）受到宗教的逼迫时，他在神的国（为着新造的神圣经纶）中享受着召会生活；这对他是安慰，也是鼓励。

十五 召会的终极结果乃是要来在永世里的新耶路撒冷，作神完满并永远的彰显；这该是今天一切福音传扬的实际和目标，正如我们所跟随使徒保罗的榜样“全然放胆宣扬神的国，并教导主耶稣基督的事，毫无阻碍”——徒二八 31。

living in him and through him—Gal. 1:15-16, 24; 2:20; 3:14; cf. Acts 28:6.

4. On the sea in the storm, the Lord had made the apostle not only the owner of his fellow voyagers (27:24) but also their life-guarantor and comforter (vv. 22, 25); now, on the land in peace, the Lord made him furthermore not only a magical attraction in the eyes of the superstitious people (28:1-6) but also a healer and a joy to them (vv. 7-10).

5. The warm welcome that Paul received from the brothers in Rome and the loving care of those in Puteoli (vv. 13-15) show the beautiful Body life that existed in the early days among the churches and apostles:

a. Apparently, the apostle, as a prisoner in bonds, had entered the region of the dark capital of the Satan-usurped empire; actually, as the ambassador of Christ with His authority (Eph. 6:20; Matt. 28:18-19), he had come into another part of the participation in the Body life of Christ's church in the kingdom of God on earth.

b. While he was suffering the persecution of religion in the empire of Satan (the satanic chaos in the old creation), he was enjoying the church life in the kingdom of God (the divine economy for the new creation); this was a comfort and an encouragement to him.

O. The ultimate issue of the church will be the New Jerusalem in eternity future as God's full and eternal expression; this should be the reality and goal of all our gospel preaching today as we follow the pattern of the apostle Paul—"proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered"—Acts 28:31.

第四周■周一

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。”

耶二 13 “因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

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。在第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。）

信息选读

耶利米书…启示神在祂经纶里的心意，是要作活水的泉源，源头，将祂自己分赐到祂的选民里面，作他们的满足和享受。这享受的目标，是要产生召会，神的配偶，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显。（约三 29～30，弗三 16～19，21。）这是神在祂经纶里的心愿，喜悦。（一 5，9，三 9～11。）这思想

WEEK 4 ■ DAY 1

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.

Jer. 2:13 For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

In his first Epistle, Peter speaks of Christ being the Shepherd and Overseer of our soul, our inner being and real person (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. "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. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 114)

Today's Reading

[Jeremiah] reveals that God's intention in His economy is to be the fountain, the source, of living waters to dispense Himself into His chosen people for their satisfaction and enjoyment. The goal of this enjoyment is to produce the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression (John 3:29-30; Eph. 3:16-19, 21). This is the heart's desire, the good pleasure, of God in His economy (Eph. 1:5, 9; 3:9-11). The full

作为种子撒在耶利米二章十三节，其完满发展是在新约里。（约四 10，14，七 37～39，…启二二 1，17。）

…以色列本该饮于神这活水的泉源，好成为神的扩增，作祂的彰显，但他们反倒作了两件恶事：离弃神作他们的泉源，源头，并且转向神以外的源头。…凿出池子描绘以色列用人的劳碌辛苦，制作一些东西（偶像）顶替神。那些池子是破裂不能存水的，指明除了神自己分赐到我们里面作活水以外，没有什么能解我们的干渴，也没有什么能使我们成为祂的扩增，使祂得着彰显。（约四 13～14。）（圣经恢复本，耶二 13 注 1。）

神要将祂自己分赐到人里面，作人的满足，使神得着扩大，但人成为不忠信、不贞洁的，并离弃神，转向偶像。…凡我们所有的，甚至凡我们所是的，都能成为偶像。…在对神这样不忠信的事上，我们和以色列一样。

我们相信主耶稣时，也许期望有平安和祝福。但我们也许反而有了许多难处，失去了我们的安全、健康或财产。有些基督徒经历这样的事，就疑惑神的信实，问说为什么神不阻止艰难临到他们。

我们要领悟，神允许我们有难处，但祂在祂的定旨上是信实的，就是要使我们转离偶像，带领我们归向祂自己。我们的平安、安全、健康和财产，也许成了我们的偶像，而神是信实的，祂取去这些东西，为叫我们饮于祂这活水的泉源。我们的房屋或财产若成为我们的偶像，我们就是饮于它们，不是饮于神；神的信实就是要对付这些偶像，好使我们饮于祂。…在引导我们进入祂的经纶上，神是信实的；祂的经纶乃是要我们喝基督，吃基督，享受基督，吸取基督，并吸收基督，好叫神在我们身上得着祂的扩增，以完成祂的经纶。这就是神的信实。（耶利米书生命读经，三三至三五页。）

参读：活力排，第七篇；耶利米书生命读经，第四篇。

development of this thought, sown as a seed in Jeremiah 2:13, is in the New Testament (John 4:10, 14; 7:37-39;...Rev. 22:1, 17).

Israel should have drunk of God as the fountain of living waters that they might become His increase as His expression, but instead they committed two evils: they forsook God as their fountain, their source, and they turned to a source other than God....The hewing out of cisterns portrays Israel's toil in their human labor to make something (idols) to replace God. That the cisterns were broken and could hold no water indicates that apart from God Himself dispensed into us as living water, nothing can quench our thirst and make us God's increase for His expression (John 4:13-14). (Jer. 2:13, footnote 1)

God intended to dispense Himself into man as man's satisfaction that God might be enlarged, but man became unfaithful and unchaste and forsook God for idols... Whatever we possess, and even whatever we are, can be an idol....In the matter of such unfaithfulness to God, we are the same as Israel.

When we believed in the Lord Jesus, we might have expected to have peace and blessing. But instead we might have had many troubles and might have lost our security, our health, or our possessions. When some Christians experience such things, they may question God's faithfulness and ask why He did not prevent hardships from happening to them.

We need to realize that in allowing us to have troubles, God is faithful in His purpose to turn us from idols and bring us back to Himself. Our peace, safety, health, and possessions may become idols to us, and God is faithful to take these things away so that we may drink of Him as the fountain of living waters. If our house or our possessions become idols to us, we drink of them and not of God. God's faithfulness is a matter of dealing with these idols and causing us to drink of Him. God is faithful in leading us into His economy, and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ that God may have His increase with us to fulfill His economy. This is God's faithfulness. (Life-study of Jeremiah, pp. 27-29)

Further Reading: CWWL, 1994-1997 vol. 5, "The Vital Groups," ch. 7; Life-study of Jeremiah, msg. 4

第四周 ■ 周二

晨兴喂养

林后十一 3 “我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就象蛇用诡诈诱骗了夏娃一样。”

林前一 9 “神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

〔林后十一章三节的单纯，〕指信徒对基督一心忠诚，一意忠信。在伊甸园里，因着那蛇撒但的发问，并他对神话语暗中的破坏，亚当的妻子夏娃受了诱骗，就从吃生命树的单纯里，岔到知识树。（创三 1～6。）…哥林多召会，就是许配给基督贞洁的童女，正受热中犹太教者的诱骗。热中犹太教者，是撒但的差役，（林后十一 15，）借着传另一位耶稣，不同的灵与不同的福音，暗中破坏神的话。（4。）因着这种隐含破坏的传扬，使徒恐怕哥林多人会被热中犹太教者的教训岔开，不再真正珍赏、宝爱并享受主耶稣基督宝贵的人位，作他们的生命和一切。（圣经恢复本，林后十一 3 注 2。）

信息选读

吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事。召会生活的内容在于享受基督；我们越享受基督，召会生活的内容就越丰富。我们若要享受基督，就必须用起初的爱爱祂。我们若离弃对主起初的爱，就要失去对基督的享受，并且会失去耶稣的见证；结果，灯台要从我们挪去。（圣经恢复本，启二 7 注 6。）

WEEK 4 ■ DAY 2

Morning Nourishment

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

[In 2 Corinthians 11:3 simplicity refers] to the believers' single-hearted loyalty, single-minded faithfulness, toward Christ. In the garden of Eden, Eve, the wife of Adam, was deceived by the serpent, Satan, through his questioning and undermining of God's word, and was thus carried away to the tree of knowledge and distracted from the simplicity of eating the tree of life (Gen. 3:1-6)....The church in Corinth, the pure virgin betrothed to Christ, was being deceived by the Judaizers, the ministers of Satan (2 Cor. 11:15), who were undermining God's word by preaching another Jesus, a different spirit, and a different gospel (v. 4). Because of this undermining preaching, the apostle was fearful that the Corinthians would be distracted by the teachings of the Judaizers and would be separated from the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ Himself as their life and their everything. (2 Cor. 11:3, footnote 2)

Today's Reading

Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life. The content of the church life depends on the enjoyment of Christ. The more we enjoy Him, the richer the content will be. But to enjoy Christ requires us to love Him with the first love. If we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us. (Rev. 2:7, footnote 6)

哥林多前书是一卷论到享受包罗万有之基督的书。（一2，9，24，30。）…在这位基督里有绝对、奇妙、超凡、且带着杀死功效的死。在钉死并复活的基督里，有杀死的元素，能杀死我们一切消极的“细菌”。…我们若每日吃基督，享受祂，就会得着滋养，我们里面消极的元素也会被杀死。

享受包罗万有的基督，就能借着十字架的工作，解决召会的难处。（13上，18，23～24，二2。）我所说的“十字架”，是指基督的死，特别是祂的死主观的一面。我们现今所享受的基督，是包罗万有的一位，有带着杀死功效的死包含在祂的所是里面。我们只要享受祂，就会积极的一不是消极的一被治死。我们每日享受祂，就每日被治死。一位弟兄可能被另一位弟兄很厉害地得罪了，他甚至可能充满了恨，但是当祂享受基督的时候，祂对另一位弟兄仇恨的细菌，就不知不觉地被杀死了。在婚姻生活里，丈夫得罪妻子，妻子也得罪丈夫。但是当丈夫和妻子天天爱主并享受主的时候，他们对彼此不好的感觉就消失了。这个不好的感觉被他们所经历基督里治死的元素清除了。他们里面因着享受基督，就从恨到爱有了大改变。因着哥林多人有那么多难处，保罗就写信给他们，说到对基督的享受。这享受会杀死我们里面的细菌，解决我们的难处。（建造召会的超越恩赐，三、六至七页。）

神已将〔哥林多前书所揭示〕这位至少有二十项丰富的包罗万有者赐给我们，作我们的分，给我们享受。我们该专注于祂，不该专注于祂以外的任何人事物。我们该对准祂，以祂为神所指定我们惟一的中心，使信徒中间一切的难处得以解决。我们蒙了神的呼召，乃是进入这样一位的交通里。（圣经恢复本，林前一9注3。）

参读：享受基督，第四章；建造召会的超越恩赐，第一章；长老训练第五册，第二章。

First Corinthians is a book on the enjoyment of the all-inclusive Christ (1:2, 9, 24, 30)....In this Christ there is an absolute, wonderful, excellent, and killing death. In the crucified and resurrected Christ there is the killing element that kills all our negative “germs.”...If we eat Christ every day to enjoy Him, we will be nourished, and the negative elements within us will be killed.

The enjoyment of the all-inclusive Christ solves the problems in the church through the work of the cross (1:13a, 18, 23-24; 2:2). By “the cross” I mean the death of Christ, especially the subjective aspect of His death. The Christ whom we enjoy today is the all-inclusive One, and included in His being is the killing death. As long as we enjoy Him, we get killed, not in a negative way but in a positive way. When we enjoy Him every day, we get killed every day. One brother may be very offended by another brother and may even be full of hatred, but when this brother enjoys Christ, his germs of hatred toward the other brother are unconsciously killed. In marriage life the husbands offend the wives and the wives offend the husbands, but when the husbands and wives love the Lord and enjoy the Lord day after day, their bad feeling toward each other disappears. It is cleared up by the killing element within the very Christ whom they experienced. Inside of them there is a great change from hatred to love because of their enjoyment of Christ. Because there were so many problems among the Corinthians, Paul wrote to them concerning the enjoyment of Christ. This enjoyment solves our problems by killing the germs within us. (CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” pp. 444, 446-447)

This all-inclusive One, with the riches of at least twenty items [revealed in 1 Corinthians], God has given to us as our portion for our enjoyment. We should concentrate on Him, not on any persons, things, or matters other than Him. We should focus on Him as our unique center appointed by God, that all the problems among the believers may be solved. It is into the fellowship of such a One that we have been called by God. (1 Cor. 1:9, footnote 2)

Further Reading: CWWL, 1965, vol. 3, “The Enjoyment of Christ,” ch. 1; CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” ch. 1; CWWL, 1985, vol. 3, “Elders’ Training, Book 5: The Lord’s Up-to-date Move,” ch. 2

第四周 ■ 周三

晨兴喂养

徒二十 19 ~ 20 “服事主，凡事谦卑，常常流泪，又因犹太人的谋害，历经试炼。凡与你们有益的，我没有一样避讳不告诉你们的，或在公众面前，或挨家挨户，我都教导你们。”

在圣徒当中，没有人凭自己够资格尽长老职分。按林后三章五节，使徒保罗说，并不是我们凭自己够资格，我们之所以够资格，乃是出于神。所以，所有背负长老职责的弟兄们都该信靠主。…保罗是所有长老真正的榜样。…他自己虽然从未作过长老，但他为他所训练的长老设立了模范、榜样。所以，凡他所说到自己的，他都期望所有长老跟随他的脚踪，效法他所作的。首先，保罗说他是作奴仆服事主。长老都要服事主如同奴仆一样。他们不是被摆在尊贵的地位或阶级里。召会中没有阶级，也没有地位；只有谦卑和为奴。谦卑之后还有眼泪，不是喜乐欢欣。然后，第三样是临到我们身上的试炼，这些试炼乃是来自其他声称为着神，甚至设谋破坏我们工作的人。（关于召会事奉的谈话，九至一〇页。）

信息选读

长老不仅该作仆人服事主，更是作奴仆服事，失去权利和各种自由。实际上，被摆在长老职分里就是被带进奴役里。我们都是奴仆服事主。行传二十章十九节的服事主〔原文意，作奴仆服事主〕，不是直接地服事主，乃是间接地，借着服事祂的子民而服事祂。长老必须拿起奴仆的担子，服事他们主人的大家庭。我们必须凡事谦卑，举止、行事、以至为人，都像奴仆一样。

WEEK 4 ■ DAY 3

Morning Nourishment

Acts 20:19-20 Serving the Lord as a slave with all humility and tears and trials which came upon me by the plots of the Jews; how I did not withhold any of those things that are profitable by not declaring them to you and by not teaching you publicly and from house to house.

No one among the saints is qualified in himself for the eldership. According to 2 Corinthians 3:5, the apostle Paul says that we are not sufficient of ourselves but that our sufficiency is from God. So all the brothers who bear the responsibility of the eldership should put their trust in the Lord....Paul is a real pattern to all the elders.... Although he himself had never been an elder, he set up a model, a pattern, an example, for the elders whom he had trained. So whatever he spoke about himself, his expectation was that all the elders would follow his steps and imitate what he had been doing. First, Paul said that he was serving the Lord as a slave. The elders all have to serve the Lord as a slave. They are not put into a position of dignity or rank. In the church there is no rank and no position. There is only humility and slavery. Following humility there are tears, not joy and happiness. Then third are the trials that come upon us from other people who claim to be for God and even conspire to undermine the work. (CWWL, 1989, vol. 4, "Talks concerning the Church Services," pp. 209-210)

Today's Reading

Elders should serve the Lord not just as servants but slaves, losing their right and all kinds of liberty. Actually, to be put into the eldership is to be brought into slavery. We all are slaves to serve the Lord. To serve the Lord here is not to serve the Lord directly but indirectly by serving His people. The elders must pick up the burden of a slave to serve the big family of their Master. We must behave, do things, and even have our being as slaves with all humility.

我们该将“谦卑”一辞，烙印在我们心里。我们没有权利夸耀什么。我们的主人该得一切的荣耀。惟有祂有资格夸耀。我们是命定要谦卑的。谦卑不容易作到，夸耀却是容易的。要谦卑，甚至被人看为卑微，不是一件快乐的事，乃是满了眼泪的。

行传二十章二十节接着说，“凡与你们有益的，我没有一样避讳不告诉你们的，或在公众面前，或挨家挨户，我都教导你们。”保罗没有退缩不尽他的职责。凡与圣徒有益的，他没有一样避讳不告诉他们的。这里的告诉，原文意宣告；宣告一件事比仅仅告诉更为要紧、重要。保罗作了忠信的工作，宣告神对祂子民的每一点利益。保罗没有退缩不尽他的职责。反之，他公开在聚会中，并私下挨家挨户地教导圣徒。

地方召会的行政的确需要事务上的处理。但长老的主要职责首先乃是牧养，就如彼得在他头一封书信的五章二节所告诉我们的。我们已经指明，牧养需要教导，所以长老也该教导。（提前三 2，五 17。）长老要教导别人，必须先受教导。他们必须先有学习。…单单访问圣徒的家，告诉他们要信靠主并相信祂是不够的。长老必须跟圣徒读一些对他们有益的经节，向他们说明，并用圣言教导他们。这样，圣徒就会得着造就、建立、加强，并且被建造起来。

牧养不是仅仅释放一篇信息。释放信息是不够的，也不是首要的事。首要的职责乃是到圣徒那里去，在圣徒家中牧养他们。所以保罗借着公开并挨家挨户地教导圣徒，给长老设立了榜样。挨家挨户，原文意按着家户。哪里有家，长老就应当到哪里去。倘若有十个家，长老就该到每个家中访问每个圣徒。（关于召会事奉的谈话，一〇至一三页。）

参读：关于召会事奉的谈话，第二章。

We should brand ourselves with the word humility. We have no right to be proud of anything. Everything that is glorious should go to our Master. He is the only One who is qualified to be proud of anything. We are destined to be humble. To be humble is not an easy thing; to be proud is easy. To be humble and even to be humbled are not a happy thing but a thing of tears.

Acts 20:20 says, “How I did not withhold any of those things that are profitable by not declaring them to you.” Paul did not shrink from his duty. He did not withdraw from declaring to the saints anything that was profitable to them. To declare something is more crucial and more important than to merely tell. Paul did a faithful job to declare every bit of God’s interests that He had toward His people. Paul did not withdraw from his responsibility. Rather, he taught the believers publicly in the meetings and privately from house to house.

A local church in its administration does need some management in its business affairs. But the main responsibility of the elders is first to shepherd, as Peter tells us in his first Epistle, chapter 5, verse 2. As we have indicated, shepherding requires teaching, so the elders should also teach (1 Tim. 3:2; 5:17). For the elders to teach others, they first of all must be taught. They must learn first. Just to visit the homes of the saints and tell them to trust in the Lord and believe in Him is not adequate. The elders must read to them some profitable verses, give them some definitions, and teach them with the holy Word. Then they will be edified, established, strengthened, and built up.

To shepherd is not just to give a message. This is neither adequate nor primary. The primary responsibility is to go to the saints and shepherd them in their homes. So Paul set up a pattern for the elders by teaching the saints publicly and from house to house. In Greek from house to house means “according to houses.” If there is a house, the elders should go. If there are ten houses, they should go to each one to visit each of the saints. (CWWL, 1989, vol. 4, “Talks concerning the Church Services,” pp. 210-211)

Further Reading: CWWL, 1989, vol. 4, “Talks concerning the Church Services,” ch. 2

第四周 ■ 周四

晨兴喂养

徒二十 27 ~ 28 “因为神的旨意，我并没有一样避讳不告诉你们。圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”

保罗不仅教导〔以弗所的〕圣徒，顾到他们的利益，并顾到对他们有益的事；他更向他们宣告神的旨意、神的计划、并神的经纶。毫无疑问，保罗教导了以弗所人许多关于神新约经纶的事。

同样的，所有长老都必须学习什么是神新约的经纶，并向圣徒指明出来。因着认识神永远的经纶，大多数圣徒就会有坚固的根基，并深深地扎根。今天大多数基督徒只接受肤浅的教训，受教导要良善、谦卑、爱人、仁慈。…关于神新约的经纶、神永远的计划、以及神为着召会的计划，这些事在他们中间完全欠缺。因此，我们中间所需要的乃是关于神永远经纶正确、合乎圣经的神圣启示。（关于召会事奉的谈话，一三至一四页。）

信息选读

长老必须学习一切关于神经纶的事，并深入其中。…他们就能告诉圣徒关于神的经纶，借以安慰灰心的。对灰心的人来说，听到神的经纶并接受这样高的呼召，乃是极大的安慰和激励。我们今天在恢复中所面临的难处，主要的是由于对神永远的经纶缺少深入的领会和体认。

在行传二十章二十八节，保罗劝戒长老说，“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。”

WEEK 4 ■ DAY 4

Morning Nourishment

Acts 20:27-28 For I did not shrink from declaring to you all the counsel of God. 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.

Not only did Paul teach [the believers in Ephesus], care for their interests, and care for the things that were profitable to them, but he declared also God's counsel, God's plan, and God's economy. No doubt, Paul taught the Ephesians a great deal concerning God's New Testament economy.

Similarly, all the elders must learn what God's New Testament economy is and point this out to the saints. By knowing God's eternal economy, most of the saints would then be solidly grounded and deeply rooted. Most Christians today receive only shallow teachings, instructing them to be good, humble, loving, and kind....The things of God's New Testament economy, God's eternal plan, and God's plan for the church are absolutely lacking among them. Hence, what is needed among us is the proper biblical, divine revelation concerning God's eternal economy. (CWWL, 1989, vol. 4, "Talks concerning the Church Services," p. 212)

Today's Reading

The elders must learn all the things of God's economy and dive into them....They will be able to comfort the disappointed saints by telling them God's economy. To hear God's economy and receive such a high calling will become a strong comfort and encouragement to the disappointed ones. The problems that we are facing today in the recovery are mainly due to the lack of a deep understanding and realization of God's eternal economy.

In Acts 20:28 Paul admonished the elders to "take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers."

表面看是保罗设立他们作长老。实际上，乃是圣灵立他们作监督。这里保罗不用“长老”一辞，而用“监督”一辞。这两个同义辞是替换着使用。“长老”是指人，“监督”说出他们的职责。作监督的不该松懈或打盹，乃该常常儆醒。他必须留意召会的光景，并监督羊群中的每一个。这样，他就会知道有什么需要，以及他们该作什么。

保罗嘱咐长老不仅要教导，更要牧养神的召会，就是神用自己的血所买来的。神自己的血，这辞何等宝贝。神看召会是珍宝，在祂眼中是非常宝贝并珍贵的。祂爱召会到一个地步，用祂自己的血将召会买来。

同样的，长老也该象神那样爱召会。…神乃是用祂自己的血，所以我们必须用这种柔细的感觉和情爱来爱召会。

二十九节说，“我知道我离开以后，必有凶暴的豺狼进入你们中间，不爱惜羊群。”爱惜羊群，就是说我们爱羊群，借着保养顾惜，柔细地照顾他们。然而，豺狼不会这样照顾召会。相反的，他们会为着自己的利益和满足牺牲召会。他们乃是寻索猎物的豺狼。

三十节随着说，“就是你们中间，也必有人起来，说悖谬的话，要勾引门徒跟从他们。”不仅有豺狼从外面进来，更有人从召会里面起来，说悖谬的话。

末了，三十一节说，“所以你们应当儆醒，记念我三年之久，昼夜不住的流泪劝戒你们各人。”保罗不仅去到他们家里，更昼夜流泪劝戒各人。我们中间的长老必须拿起负担，昼夜作这事。他们该去到圣徒家里，流泪劝戒各人。（关于召会事奉的谈话，一四至一七页。）

参读：关于建造基督身体更进一步的亮光，第二章。

Apparently, it was Paul who appointed them as elders. Actually, it was the Holy Spirit who placed them as overseers. Here Paul uses the term overseers instead of elders. These two synonyms are used interchangeably. The term elder refers to the person, but overseer speaks of his responsibility. An overseer should not be sloppy or sleepy but all the time watchful. He must be aware of the situation of the church and oversee each member of the flock. If so, he will know what the need is and what they should do.

Paul charged the elders not only to teach but also to shepherd the church of God, which God obtained through His own blood. To obtain in Greek also denotes “to acquire,” or “purchase.” His own blood is a dear term. God considers the church as a treasure that is very dear and precious in His eyes. He loves the church to such an extent that He purchased it with His own blood.

Similarly, the elders should also love the church as God does....God used His own blood. So we must love the church with this kind of fine feeling and affection.

Verse 29 says, “I know that after my departure fierce wolves will come in among you, not sparing the flock.” To spare the flock means that we love the flock with tender care by cherishing and nourishing. However, the wolves would not care for the church in this way. On the contrary, they would sacrifice the church for their own interests and satisfaction. They are wolves hunting for prey.

Verse 30 follows, “And from among you yourselves men will rise up, speaking perverted things to draw away the disciples after them.” Not only will wolves come in from without, but men will rise up from within the church, speaking perverted things.

Finally, Acts 20:31 says, “Therefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears.” Paul not only went to their house, but he also admonished each one of them with tears day and night. The elders among us must pick up a burden to do this day and night. They should go to the homes of the saints and admonish each one with tears. (CWWL, 1989, vol. 4, “Talks concerning the Church Services,” pp. 212-214)

Further Reading: CWWL, 1988, vol. 4, “Further Light concerning the Building Up of the Body of Christ,” ch. 2

第四周■周五

晨兴喂养

徒二十 31 “所以你们应当儆醒，记念我三年之久，昼夜不住地流泪劝戒你们各人。”

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

〔在行传二十章二十八节，“祂用自己的血”〕指明神宝爱召会，以及召会在神眼中宝贵、超绝的价值。这里使徒没有说到召会的神圣生命和性质，如在以弗所五章二十三至三十二节，乃是说到召会的价值对神犹如珍宝，是祂用自己的宝血所买来的。保罗盼望作监督的长老，和神一样宝爱召会。

圣灵和神自己的血，二者都是神给祂所宝爱之召会的神圣供应。圣灵就是神的自己，神自己的血是指神的工作。神救赎的工作把召会买来，然后神的自己，就是那包罗万有赐生命的灵，（林前十五 45，）借着监督照顾召会。（圣经恢复本，徒二十 28 注 5。）

信息选读

根据以弗所书，神呼召的独一目标乃是建造基督的身体。主耶稣在马太十六章说，祂要建造祂的召会。使徒行传和书信启示，召会不是主直接建造的，乃是借着身体上的肢体建造的。基督是借着身体来建造身体。神呼召我们就是为着完成这个目标。

以弗所三章二节说到神恩典的管家职分，四章十二节说到基督身体的建造。…神恩典的管家职分并不仅

WEEK 4 ■ DAY 5

Morning Nourishment

Acts 20:31 Therefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

[In Acts 20:28 His own blood indicates] the precious love of God for the church and the preciousness, the exceeding worth, of the church in the eyes of God. Here the apostle did not touch the divine life and nature of the church as in Ephesians 5:23-32, but the value of the church as a treasure to God, a treasure which He acquired with His own precious blood. Paul expected that the elders as overseers would treasure the church as God did.

Both the Holy Spirit and God's own blood are divine provisions for the church that He treasures. The Holy Spirit is God Himself, and God's own blood denotes God's work. God's redemptive work acquired the church; now God Himself, the all-inclusive life-giving Spirit (1 Cor. 15:45), cares for the church through the overseers. (Acts 20:28, footnote 5)

Today's Reading

According to Ephesians, the unique goal of God's calling is the building up of the Body of Christ. In Matthew 16 the Lord Jesus said that He would build His church. The book of Acts and the Epistles reveal that the church is built up not by the Lord directly, but through the members of the Body. Christ builds the Body by the Body. God has called us for the fulfillment of this goal.

Ephesians 3:2 speaks of the stewardship of the grace of God, and 4:12, of the building up of the Body of Christ....The stewardship of the grace of God is

限于保罗和其他的使徒。不要认为保罗是这样一位管家，而你不是。保罗在这里的用意，是要使圣徒有深刻的印象，看见他们都得了神恩典的管家职分，为着基督身体的建造。根据十二节，身体的建造不是使徒们个人的工作；身体的建造乃是众圣徒的责任。…圣徒们被成全是为着职事的工作，为着建造基督的身体。这节里的“目的是为着”和下文的“为着”，原文也有“结果是”的意思。圣徒被成全的结果，乃是职事的工作，其结果又产生基督身体的建造。身体不是由使徒和其他领头的人直接建造的，乃是由圣徒直接建造的。

十二节说到圣徒，十六节说到“每一部分”。按照十六节，身体叫自己渐渐长大，以致在爱里把自己建造起来。为使这事能实际的进行，众圣徒需要受使徒和其他领头之人的成全。…保罗期望每一位圣徒都能和他一样。

保罗不仅是使徒，也是申言者、传福音者、牧人和教师。然而，我们许多人可能把十一节所说这些有恩赐的人，分成四个不同的类别：使徒、申言者、传福音者、牧人和教师。但保罗这位蒙神呼召之人的榜样，却样样都是。保罗当然是申言者。在他的书信里，他说出一些很大的预言，就如在林前十五章及帖撒罗尼迦前后书中所见者。保罗也是传福音者。有谁是比他还大的传福音者？他无论到哪里都传福音。不仅如此，保罗也是牧人和教师。他日夜照顾众召会和众圣徒。最后，谁能否认保罗是教师？…因此，保罗是使徒、申言者、传福音者、牧人和教师。在以弗所三至四章里，保罗的负担和目的是要指出，每一位圣徒在这些方面都该和他一样。（以弗所书生命读经，三九七至三九九页。）

参读：约翰福音结晶读经，第十三篇；以弗所书生命读经，第三十九、四十一至四十二篇。

not limited to Paul and the other apostles. Do not think that Paul was such a steward and that you are not. Paul's intention here is to impress the saints with the fact that they all have received the stewardship of the grace of God for the building up of the Body of Christ. According to 4:12, the building up of the Body is not the work of the apostles alone; it is the responsibility of all the saints... [who] are perfected unto the work of ministry, unto the building up of the Body of Christ. The Greek word rendered "unto" in this verse also means "for the purpose of," "with a view to," or "resulting in." The perfecting of the saints results in the work of ministry, which in turn results in the building up of the Body of Christ. The Body is not built up directly by the apostles and the other leading ones; it is built up directly by the saints.

Verse 12 speaks of the saints, and verse 16 mentions "each one part." According to verse 16, the Body causes the growth of itself unto the building up of itself in love. In order for this to take place in a practical way, all the saints need to be perfected by the apostles and the other leading ones....Paul expected every saint to be the same as he was.

Paul was not only an apostle; he was also a prophet, an evangelist, and a shepherd and teacher. Many of us, however, may classify the gifted ones mentioned in verse 11 into four distinct categories: the apostles, the prophets, the evangelists, and the shepherds and teachers. But Paul, the pattern of God's called one, was all of these. Paul certainly was a prophet. In his Epistles he uttered some great prophecies, such as those found in 1 Corinthians 15 and in 1 and 2 Thessalonians. Paul was also an evangelist. Who was a greater evangelist than he was? He preached the gospel wherever he went. Furthermore, Paul was a shepherd and a teacher. Day and night, he cared for all the churches and all the saints. Finally, who can deny that Paul was a teacher?...Therefore, Paul was an apostle, a prophet, an evangelist, and a shepherd and teacher. His burden and intention in chapters 3 and 4 were to point out that every saint should be the same as he was in these respects. (Life-study of Ephesians, pp. 329-331)

Further Reading: CWWL, 1994-1997 vol. 4, "Crystallization-study of the Gospel of John," ch. 13; Life-study of Ephesians, msgs. 39, 41-42

第四周■周六

晨兴喂养

腓一 19 ~ 21 “...这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

保罗...在悔改信主时，就从律法和先前的宗教迁到基督里，成了在基督里的人。（林后十二 2。）现今他期望所有观察他的，无论犹太人、天使或鬼魔，都看出他是在基督里面。这指明他渴望全人浸没在基督里面，给基督浸透，使所有观察他的，都看出他是完全在基督里面。惟有给人看出我们是在基督里面，基督才会从我们得着彰显并显大。（腓一 20。）（圣经恢复本，腓三 9 注 1。）

信息选读

在风暴的海上，主不仅使保罗成了与他同船之人的主人，（徒二七 24，）也使保罗成了他们生命的保证人和安慰者。（22，25。）如今在平安的陆地上，主不仅进一步使他在迷信的人眼中成为神奇的吸引，（二八 3 ~ 6，）也使他成为土人的医治者和喜乐。（8 ~ 9。）在他漫长、不幸且受监禁的航程中，主保守使徒在祂的超越里，使他能活出一种生活，远超忧虑的境域。这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主在地上所过的生活相似。这是耶稣在祂被神性所丰富的人性里，再次活在地上！这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着！这是成为

WEEK 4 ■ DAY 6

Morning Nourishment

Phil. 1:19-21 ...For me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

At his conversion Paul was transferred from the law and his former religion into Christ and became “a man in Christ” (2 Cor. 12:2). Now he expected to be found in Christ by all who observed him—the Jews, the angels, and the demons. This indicates that he aspired to have his whole being immersed in and saturated with Christ that all who observed him might find him fully in Christ. Only when we are found in Christ will Christ be expressed and magnified (Phil. 1:20). (Phil. 3:9, footnote 1)

Today's Reading

On the sea in the storm, the Lord had made the apostle not only the owner of his fellow voyagers (Acts 27:24) but also their life-guarantor and comforter (27:22, 25). Now, on the land in peace, the Lord made him furthermore not only a magical attraction in the eyes of the superstitious people (28:3-6) but also a healer and a joy to them (vv. 8-9). All during the apostle's long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety. This life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one

肉体、钉死十架、复活、被神高举之基督的活见证人！保罗在他的航程里活基督，并显大基督。（腓一 20～21。）（圣经恢复本，徒二八 9 注 1。）

使徒…在他的生活和职事中，将真神彰显出来。这位真神在耶稣基督里，经过成为肉体、为人生活、钉死十架、复活的过程，成了包罗万有的灵，活在使徒里面，并借着祂活出来。（徒二八 6 注 1。）

〔使徒所受〕从罗马来的弟兄们热烈的欢迎，和在部丢利弟兄们爱心的关切，（徒二八 13～14，）显出早期召会和使徒之间美丽的身体生活。这是在撒但所蒙蔽、人所居住的地上，属天国度生活的一部分。表面上，使徒是个在捆锁中的囚犯，进入撒但所霸占之帝国的黑暗首都；实际上，他是基督的大使，带着基督的权柄，（弗六 20，太二八 18～19，）在地上神的国中，有分于基督的召会之身体生活里的另一部分。当他在撒但的帝国受到宗教的逼迫时，他在神的国中享受着召会生活。这对他是安慰，也是鼓励。（徒二八 15 注 2。）

在四福音是神成为肉体、经过人生、死而复活，完成了基督，就是三一神的化身。（西二 9。）到使徒行传是神这化身成为赐生命的灵，（林前十五 45，）将基督普及到信祂的人里面，也就是将经过种种过程的三一神，作到祂所拣选、救赎、并变化的人里面，使神借着这些人所构成的召会得着彰显，其终极结果乃是要来在永世里的新耶路撒冷，作神完满并永远的彰显。那也将是神永远的国，作祂在永世里，在祂的神圣生命中，掌权的范围，直到永永远远。这该是今天一切福音传扬的实际和目标。（徒二八 31 注 2。）

参读：基督的三个时期—成肉体、总括与加强，第二章；如何作同工与长老，并如何履行同工与长老的义务，第三篇；包罗万有的基督，第五章。

of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ! Paul in his voyage lived and magnified Christ (Phil. 1:20-21). (Acts 28:9, footnote 1)

In his living and ministry [the apostle] expressed the very true God, who in Jesus Christ had gone through the processes of incarnation, human living, crucifixion, and resurrection, and who, as the all-inclusive Spirit, was then living in him and through him. (Acts 28:6, footnote 1)

The warm welcome of the brothers from Rome and the loving care of those in Puteoli (Acts 28:13-14) show the beautiful Body life that existed in the early days among the churches and apostles. This life was a part of the heavenly kingdom life on the Satan-darkened and man-inhabited earth. Apparently, the apostle, as a prisoner in bonds, had entered the region of the dark capital of the Satan-usurped empire; actually, as the ambassador of Christ with His authority (Eph. 6:20; Matt. 28:18-19), he had come into another part of the participation in the Body life of Christ's church in the kingdom of God on earth. While he was suffering the persecution of religion in the empire of Satan, he was enjoying the church life in the kingdom of God. This was a comfort and an encouragement to him. (Acts 28:15, footnote 2)

In the four Gospels God was incarnated, passed through human living, died, and resurrected, thus completing Christ, the embodiment of the Triune God (Col. 2:9). In Acts this embodiment of God, as the life-giving Spirit (1 Cor. 15:45), spreads Christ into His believers, that is, works the processed Triune God into His chosen, redeemed, and transformed people to make them the constituents of the church, through which God may be expressed. The ultimate issue of the church will be the New Jerusalem in eternity future as God's full and eternal expression, which will also be God's eternal kingdom as the sphere in which He reigns in His divine life in eternity forever and ever. This should be the reality and goal of all gospel preaching today. (Acts 28:31, footnote 2)

Further Reading: CWWL, 1994-1997 vol. 4, "Incarnation, Inclusion, and Intensification," ch. 2; CWWL, 1994-1997 vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," ch. 3; The All-inclusive Christ, ch. 5

第四周诗歌

WEEK 4 — HYMN

479

鼓励 — 思想主

10 10 10 10 (英 656)

降 D 大调

4/4

一 要思想耶稣, 以祂作模型,
好在你身上显出祂荣形:
祂已经赐你永远的生命,
并使你享受复活的大能。

- 二 要思想耶稣, 天天都如此, 要自甘卑微, 不再有大志;
那无穷生命也要多认识, 靠复活大能经历主的死。
- 三 要思想耶稣, 一生当这样, 要活在幔内常见主荣光;
若弃掉自己, 必知主心意, 一脱离自己, 纯洁又安息。
- 四 要思想耶稣, 当你在向前, 要一直向上瞻仰祂荣面,
必荣上加荣, 变成祂形状, 使祂的形像显在你身上。

Consider Him, let Christ thy pattern be

Encouragement — For Considering Christ

656

1. "Con - si - der Him," let Christ thy pat - tern be,
And know that He hath ap - pre - hend - ed thee
To share His ve - ry life, His pow'r di - vine,
And in the like - ness of thy Lord to shine.

2. "Consider Him"; so shalt thou, day by day,
Seek out the lowliest place, and therein stay,
Content to pass away, a thing of nought,
That glory to the Father's name be brought.
3. Shrink not, O child of God, but fearless go
Down into death with Jesus; thou shalt know
The power of an endless life begin,
With glorious liberty from self and sin.
4. "Consider Him," and thus thy life shall be
Filled with self-sacrifice and purity;
God will work out in thee the pattern true,
And Christ's example ever keep in view.
5. "Consider Him," and as you run the race,
Keep ever upward looking in His face;
And thus transformed, illumined thou shalt be,
And Christ's own image shall be seen in thee.

第四周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]