

## 第五周

借着复兴的生活并牧养的工作，  
而为着主的来临将自己预备好

诗歌：665

读经：林后四 16～18，约二一 15～17

### 【周一、周二】

壹 我们要为着主的来临将自己预备好，就需要借着复兴的生活（日日得更新的生活—林后四 16～18），而维持我们的得胜；这更新必须每早晨都新而又新（太十三 43，路一 78～79，箴四 18，士五 31）：

一我们必须每日清晨享受主，有新的起头—诗一一九 147～148。

二我们每天早晨都该让主耶稣，我们的日头，在我们里面升起，使我们得着更新—路一 78～79，玛四 2，士五 31：

1 我们每天早晨都该早起与主交通；我们可以祷告：“主啊，谢谢你，又是一个新的起头，愿这一天是我人生中可纪念的一天”；这就是晨晨复兴。

2 我们应当每早晨靠着基督作我们的赎罪祭，献上祂作燔祭和平安祭，好有一个新的起头；我们不但要天天这样作，还要作得有味道，有深度—利六

## Week Five

**Making Ourselves Ready for the Lord's Coming by Having a Revived Living and a Labor of Shepherding**

Hymns: 922

Scripture Reading: 2 Cor. 4:16-18; John 21:15-17

### § Day 1 & Day 2

**I. In order to make ourselves ready for the Lord's coming, we need to maintain our victory by having a revived living, a living of being renewed day by day (2 Cor. 4:16-18); this renewal has to be refreshed every morning (Matt. 13:43; Luke 1:78-79; Prov. 4:18; Judg. 5:31):**

A. We must enjoy the Lord early in the morning to have a new start of each day—Psa. 119:147-148.

B. Every morning we should allow the Lord Jesus, our Sun, to rise up in us so that we can be renewed—Luke 1:78-79; Mal. 4:2; Judg. 5:31:

1. We should rise up early in the morning to fellowship with the Lord, and we can pray, “Thank You, Lord, for a new beginning; may this day be a memorable day in my life”; this is what we call a morning-by-morning revival.

2. Every morning we should offer up Christ as our burnt offering and peace offering, based upon His being our sin offering, so that we may have a new beginning; not only must we do this every day, but we

12 ~ 13。

3 每早晨以基督为我们的燔祭，就是取用祂作那过着绝对满足神之生活的一位，并作那使我们能过这样生活的生命——9，六 12 ~ 13，约五 19、30，六 38，七 18，八 29。

三我们要过复兴的生活，就必须是爱主到极点，并向祂活的人，每天以最完满的享受并赢得基督为目标——林前二 9，林后五 14 ~ 15，腓三 14。

### 【周三】

四我们必须是那些过祭坛和帐棚生活的人——创十二 7 ~ 8，十三 3 ~ 4、18：

1 神向我们的显现产生我们的奉献，使我们筑坛；坛是为着敬拜神，将我们一切所是并所有，为着神的定旨献给神；筑坛的意义就是我们的生活是为着神，神是我们的生命，并且我们生活的意义就是神——八 20 ~ 21 上，出二九 18 ~ 22。

2 过帐棚的生活是我们宣告自己在地上是客旅，是寄居的，寻找更美的家乡，并热切等候神所建筑的城新耶路撒冷——来十一 9 ~ 10、13、16。

五每天有更新的复兴，就是每天有新鲜的变化；我们若一生都在这样的变化中，就能在主的生命里长大，以致成熟——罗十二 2，林后三 18，来六 1 上。

### 【周四】

六我们凭四个项目而日日得更新：十字架（林后四 10 ~ 12、16 ~ 18）；圣灵，凭圣灵我们就因神圣的生命得着重修、再制和改造（多三 5）；我们调

must also do it with sweetness and depth—Lev. 6:12-13.

3. To take Christ as our burnt offering every morning is to take Him as the One who lived a life absolutely for God's satisfaction and as the life that enables us to have such a living—1:9; 6:12-13; John 5:19, 30; 6:38; 7:18; 8:29.

C. In order to have a revived living, we must be those who love the Lord to the uttermost and live to Him with the daily goal of having the fullest enjoyment and gaining of Christ—1 Cor. 2:9; 2 Cor. 5:14-15; Phil. 3:14.

### § Day 3

D. We must be those who live the life of the altar and the tent—Gen. 12:7-8; 13:3-4, 18:

1. God's appearing to us issues in our consecration, causing us to build an altar; an altar is for worshipping God by offering all that we are and have to God for His purpose; building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—8:20-21a; Exo. 29:18-22.

2. To live the life of the tent is our declaration that we are strangers and sojourners on the earth who are seeking a better country and eagerly waiting for the God-built city, the New Jerusalem—Heb. 11:9-10, 13, 16.

E. To have a revival that is renewed daily is to have a transformation that is fresh daily; if we remain in this transformation our whole life, we will grow in the life of the Lord until we are matured—Rom. 12:2; 2 Cor. 3:18; Heb. 6:1a.

### § Day 4

F. We are renewed day by day through four items: the cross (2 Cor. 4:10-12, 16-18); the Holy Spirit by which we are reconditioned, remade, and remodeled with the divine life (Titus 3:5); our mingled spirit (Eph. 4:23);

和的灵（弗四 23）；以及神的圣言（五 26）。

七我们需要在新样里来赴主的筵席（太二六 29）；主绝不吃喝旧的筵席；我们需要学习说，“对不起，请赦免我”，借以得更新。

八当我们在苦难中，我们需要每早晨接受主新的怜恤，好使我们经历祂的更新；不然，我们就依旧不变，我们所经过的苦难就是徒然的一哀三 22～24，林后四 16～18。

## 【周五】

贰我们要为着主的来临将自己预备好，就需要借着有分于基督天上的职事，喂养祂的小羊并牧养祂的羊，以照顾神的羊群，就是召会，结果带进基督的身体，而维持我们的得胜—约二一 15～17，彼前二 25，五 1～4，来十三 20～21：

一我们必须照着主耶稣尽职的榜样牧养人，以完成神永远的经纶—太九 36，约十 11，来十三 20，彼前五 4：

1 我们没有父的爱和赦免的心，也没有救主牧养和寻找的灵，这是我们不结果子的原因—路十五 1～24。

2 我们必须在耶稣的人性里顾惜人（使他们快乐，并使他们觉得愉快和舒适）（太九 10，路七 34）；我们必须在基督的神性里喂养人（以那在三个时期中尽其职事之包罗万有的基督喂养他们）（太二四 45～47）。

3 基督必须经过撒玛利亚，特意绕道去叙加，要得着

and the holy word of God (5:26).

G. We need to come to the Lord's table in newness (Matt. 26:29); the Lord never takes an old table; we need to be renewed by learning to say, "I'm sorry; forgive me."

H. While we are in the midst of suffering, we need to receive the Lord's new compassions every morning so that we may experience His renewing; otherwise, we will remain the same, and the suffering we pass through will be in vain—Lam. 3:22-24; 2 Cor. 4:16-18.

## § Day 5

**II. In order to make ourselves ready for the Lord's coming, we need to maintain our victory by participating in Christ's heavenly ministry to feed His lambs and shepherd His sheep in order to take care of God's flock, which is the church that issues in the Body of Christ—John 21:15-17; 1 Pet. 2:25; 5:1-4; Heb. 13:20-21:**

A. We need to shepherd people according to the pattern of the Lord Jesus in His ministry for carrying out God's eternal economy—Matt. 9:36; John 10:11; Heb. 13:20; 1 Pet. 5:4:

1. Our not having the Father's loving and forgiving heart and the Savior's shepherding and seeking spirit is the reason for our barrenness—Luke 15:1-24.

2. We need to cherish people (to make them happy and to make them feel pleasant and comfortable) in the humanity of Jesus (Matt. 9:10; Luke 7:34); we need to nourish people (to feed them with the all-inclusive Christ in His ministry of three stages) in the divinity of Christ (Matt. 24:45-47).

3. Christ had to pass through Samaria, purposely detouring to Sychar to

一个不道德的妇人，借着请那妇人给祂水喝而顾惜她，好用涌流的三一神作生命水的河喂养她—约四 3 ~ 14。

- 4 主是没有罪的一位，但祂不定罪那行淫的妇人，却顾惜她，在法理一面赦免她的罪，并在生机一面使她从罪得自由（八 1 ~ 11、32、36）；基督借着钉十字架而拯救的一个人，乃是一个判处死刑的强盗，这也是很有意义的（路二三 42 ~ 43）。
- 5 主到耶利哥，只是为着要探访并得着一个人，就是税吏长，而祂的传扬乃是一种牧养（十九 1 ~ 10）；祂也借着给孩子们按手，而顾惜那些父母（太十九 13 ~ 15）。
- 6 升天的主乃是“行走的基督”并“说话的那灵”，照顾作为金灯台的众召会；祂在众召会中间行走，要察知每一个召会的光景，然后祂就照着所看见的对我们说话，使众召会所有的圣徒都能新陈代谢并生机地被变化，目的是要使他们成为祂的得胜者—启一 12 ~ 13，二 1、7。

## 【周六】

二我们必须照着使徒保罗的榜样牧养人；保罗牧养圣徒，就像乳养的母亲和劝勉的父亲一样，照顾神的群羊—帖前二 7 ~ 8、11 ~ 12，提前一 16，徒二十 28：

- 1 保罗牧养在以弗所的圣徒，“或在公众面前，或挨家挨户”教导他们（20），并且流泪劝戒每一位圣徒，三年之久（31、19），将神一切的旨意告诉他们（27）。
- 2 保罗亲密地关切信徒（林后七 2 ~ 7，门 7、12），

gain one immoral woman, cherishing her by asking her to give Him something to drink in order to nourish her with the flowing Triune God as the river of water of life—John 4:3-14.

4. As the One without sin, He did not condemn the adulterous woman but cherished her for the forgiveness of her sins judicially and for the setting free from her sins organically (8:1-11, 32, 36); it is also significant that the first one saved by Christ through His crucifixion was a robber sentenced to death (Luke 23:42-43).
5. The Lord went to Jericho just to visit and gain one person, a chief tax collector, and His preaching was a shepherding (19:1-10); He also cherished the parents by laying His hands on their children (Matt. 19:13-15).
6. In His caring for the churches as the golden lampstands, the ascended Lord is the “walking Christ” and the “speaking Spirit”; by His walking in the midst of the churches, He gets to know the condition of each church, and then according to what He sees, He speaks to us so that all the saints in the churches might be metabolically and organically transformed with the aim of making them His overcomers—Rev. 1:12-13; 2:1, 7.

## § Day 6

B. We need to shepherd people according to the pattern of the apostle Paul, who shepherded the saints as a nursing mother and an exhorting father in order to take care of God's flock—1 Thes. 2:7-8, 11-12; 1 Tim. 1:16; Acts 20:28:

1. Paul shepherded the saints in Ephesus by teaching them “publicly and from house to house” (v. 20) and by admonishing each one of the saints with tears for three years (vv. 31, 19), declaring to them all the counsel of God (v. 27).
2. Paul had an intimate concern for the believers (2 Cor. 7:2-7; Philem.

他下到软弱之人的水平上，好能得着他们（林后十一 28 ~ 29，林前九 22，参太十二 20）。

- 3 为着圣徒的缘故，保罗乐意花费他所有的，指他的财物；并花费他所是的，指他这人（林后十二 15）；他是奠祭，与基督这产生酒者是一，牺牲他自己，使别人得以享受基督（腓二 17，士九 13，弗三 2）。
- 4 保罗凭灵而行而尊重神，好叫他能将那灵服事给人，而尊重人—林后三 3、6、8，加五 16、25，士九 9。
- 5 保罗在他的教训里指明，召会是养育人的家，是医治并恢复人的医院，也是教导并造就人的学校—弗二 19，帖前五 14，林前十四 31。
- 6 保罗启示，我们为着建造基督的身体，要成为什么或要作什么，极超越的路乃是爱；爱有效能—八 1，十二 31，十三 4 ~ 8 上，弗一 4，三 17，四 2、15 ~ 16，五 2，六 24，启二 4 ~ 5，西一 18 下，帖前一 3。

7, 12), and he came down to the weak ones' level so that he could gain them (2 Cor. 11:28-29; 1 Cor. 9:22; cf. Matt. 12:20).

3. Paul was willing to spend what he had, referring to his possessions, and to spend what he was, referring to his being, for the sake of the saints (2 Cor. 12:15); he was a drink offering, one with Christ as the wine producer, sacrificing himself for others' enjoyment of Christ (Phil. 2:17; Judg. 9:13; Eph. 3:2).
4. Paul walked by the Spirit to honor God so that he could minister the Spirit to honor man—2 Cor. 3:3, 6, 8; Gal. 5:16, 25; Judg. 9:9.
5. Paul indicated in his teaching that the church is a home to raise up people, a hospital to heal and recover them, and a school to teach and edify them—Eph. 2:19; 1 Thes. 5:14; 1 Cor. 14:31.
6. Paul revealed that love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ; love prevails—8:1; 12:31; 13:4-8a; Eph. 1:4; 3:17; 4:2, 15-16; 5:2; 6:24; Rev. 2:4-5; Col. 1:18b; 1 Thes. 1:3.



# 第五周■周一

## 晨兴喂养

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。”

16 “…全身…叫身体渐渐长大，以致在爱里把自己建造起来。”

林前十四 26 “…各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”

你们若是有心，从这个时候起，天天有新的复兴，过得胜的生活，一切摆上为着主，尽力抓住时间接触人，照顾一个一个的弟兄姊妹。不必盼望一下子接触许多人，要细水长流，才有果效。

若是你每天接触一位，一年就接触了三百六十五位；若是一个地方有三位长老，天天都接触人，一年之中，就可以把众圣徒接触许多遍。这个果效要比讲多少篇道有用得多！今天弟兄姊妹需要帮助的很多，所以我们必须尽力的接触他们，用爱关心、照顾他们，尽所能的帮助、牧养他们（李常受文集一九八八年第四册，五八至五九页）。

## 信息选读

现在我们必须恢复〔把时间和全人拚上去，尽力接触人并牧养人〕。唯有这样，以弗所四章十二至十六节所说基督身体的生机建造，与林前十四章二十六节所说相互性的聚会，才能在我们中间实行并应验。为此，我们必须有晨晨复兴，日日得胜的生活作基础；并且有这种爱主的生活和工作，来维

# WEEK 5 — DAY 1

## Morning Nourishment

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

16... All the Body...causes the growth of the Body unto the building up of itself in love.

1 Cor. 14:26 ...Each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

If you have a heart for the Lord, from now on you should have a revival every day to live the overcoming life, to consecrate everything for the Lord, and to strive to redeem every bit of time to contact people. Care for the saints one by one. Do not hope to contact too many people all at once. The most effective way is the slow and sure way.

If you contact one person a day, in a year you will have contacted three hundred and sixty-five persons. If a church has three elders and each contacts people every day, in a year's time they will be able to contact all the saints many times. The effect of this is much higher than giving many messages. Today there are many brothers and sisters who need help. Hence, we have to do our best to contact them, to be concerned and care for them in love, and to strive to help and shepherd them. (CWWL, 1988, vol. 4, "A Timely Trumpeting and the Present Need," pp. 44-45)

## Today's Reading

Now we must recover this matter [of giving our all and our time to contact and shepherd people]. Only by this will the organic building up of the Body of Christ in Ephesians 4:12-16 and the meetings of mutuality in 1 Corinthians 14:26 be realized and practiced among us. For this we need a daily revival and a daily overcoming as the base. We also need a life and a work that flow out from the love of the Lord in order to maintain our victory.

持我们的得胜。若没有复兴的生活并牧养的工作，我们无法一直得胜，无法维持在得胜里；能把我们维持在得胜里的，就是这种爱主的生活和爱主的工作。这两面我们都需要（李常受文集一九八八年第四册，五九至六〇页）。

基督徒的争战，乃是为着免去失败，不是为着争取得胜。我们是已经得胜了，我们是从得胜出去争战，为要保守已有的得胜；…得胜是已经在我们手里的东西。以弗所书所说的争战，乃是得胜者的打仗，不是借着争战来作得胜者。我们必须分别这一个。

撒但怎样试探你？撒但是要叫你忘记你自己的地位，叫你忘记你自己的得胜，或者看不见你自己的得胜。你如果接受他这样的试探，你就越过越觉得得胜离开你远，就越越过摸不着得胜。我们要记得，主耶稣的得胜是完全到一个地步，把你整个一生都包括在里面！你一信就得胜。撒但乃是已经失败的，我们乃是已经在基督里面得胜的。撒但想要来偷去我们的得胜，偷去我们所已经得着的得胜。…如果我们晓得我们是得胜的，他就不能作什么。

所以，我们是借着主耶稣的工作来对付撒但的工作，我们是借着祂的显现，借着祂的死，借着祂的复活，借着祂的升天来抵挡撒但。我们今天是站在主所成功的一切工作上。如果撒但来攻击你，你千万不要有一点意念想要得胜；你只要有一点“我要得胜”的感觉，你就已经失败了，因为这一个地位是错的。一个人想要得胜，与一个人知道自己已经得胜而去抵挡，这里面的分别不知道有多大。…这一件事的的确确需要启示。我们必须看见主的显现，我们必须看见主的死，我们必须看见主的复活，我们必须看见主的升天，这一切我们都必须知道（倪柝声文集第三辑第四册，二二七至二二八页）。

参读：当前的角声与当前的需要，第四篇；初信造就，第四十三篇。

If we do not have a revived living or a labor in shepherding, we will not be overcoming for long; there will be no way for us to maintain our victory. What maintains us in the victory is a life and work of love toward the Lord. We need both these aspects. (CWWL, 1988, vol. 4, "A Timely Trumpeting and the Present Need," p. 46)

Christian warfare is a matter of warding off defeat; it is not a matter of fighting for victory. We have already overcome. We fight from the position of victory, and we fight to maintain our victory... Victory is something that is in our hands. The warfare spoken of in Ephesians is the warfare of the overcomers. We do not become overcomers through fighting. We need to distinguish between these two things.

How does Satan tempt us? He causes us to forget our own position and our victory. He blinds our eyes to our own victory. If we give in to his tactics, we will feel that victory is far away and beyond our reach. We must remember that the victory of the Lord is complete. It is so complete that our whole life is included in this victory! Once we believe, we overcome. Satan is defeated and we have overcome in Christ. Satan wants to steal away the victory which we have gained... If we know our victory, his work will fail.

Therefore, we counter the work of Satan with the work of the Lord Jesus. We withstand Satan through the Lord's manifestation, death, resurrection, and ascension. We are standing today upon the accomplished work of the Lord. We do not need to try to overcome in any way when Satan attacks us. Once we have the slightest thought of trying to overcome, we have failed, because our position is wrong. How great is the difference between a person who tries to overcome and one who withstands by knowing that he has already overcome. This matter indeed needs revelation. We need to see the manifestation of the Lord. We need to see His death, resurrection, and ascension. We need to know all these things. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," p. 741)

Further Reading: CWWL, 1988, vol. 4, "A Timely Trumpeting and the Present Need," ch. 4; CWWN, vol. 50, "Messages for Building Up New Believers (3)," ch. 43



## 第五周■周二

### 晨兴喂养

林后四 16 “所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

箴四 18 “但义人的途径好像黎明的光，越照越明，直到日午。”

在马太十三章四十三节，得胜者被比作太阳，在他们父的国里发光。每早晨太阳都重新升起。我们若成为得胜者，就是太阳，我们也必须每早晨起来得主复兴。箴言四章十八节说，“义人的途径好像黎明的光，越照越明，直到日午。”我们应当跟随太阳，每早晨得复兴，有新的开始。我们的途径就好像黎明的光，越照越明，直到日午。我很喜欢保罗在林后四章十六节的用辞——“日日”。基督徒的生活不是仅有一日。我们是日日在更新。这就是说我们必须日复一日得主复兴。我们昨晨也许有一次复兴，可是今晨我们还需要另一次复兴，明晨更需要另一次复兴。每一年，我们都需要三百六十五个复兴，好叫我们日日都得更新（李常受文集一九八九年第二册，四三七至四三八页）。

### 信息选读

每一天都更新，并且新而又新（林后四 16）。我们今天所需要的，就是这种里面生命中的复兴，不是外面的一个举动或彰显。神给自然界也有这样的定律，…随着日头的升起，每一天都有新的起头，都是一次更新。我们基督徒的生活也是这样，每天早晨都该让主耶稣，我们的日头在我们里面升起，使我们得着更新。

## WEEK 5 — DAY 2

### Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Prov. 4:18 But the path of the righteous is like the light of dawn, which shines brighter and brighter until the full day.

In Matthew 13:43 the overcomers are likened to the sun shining forth in the kingdom of their Father. The sun rises afresh every morning. If we are to be the overcomers, the sun, we must also rise up every morning to be revived by the Lord... We should follow the sun to be revived and to have a new start every morning [cf. Prov. 4:18]. Our path is like the dawning light that shines more and more until the full day. I like Paul's expression in 2 Corinthians 4:16—"day by day." The Christian life does not only have one day. We are being renewed day by day. This means that day after day we have to be revived by the Lord. Yesterday morning we may have had a revival, but this morning we need another one, and tomorrow we need another one. Every year we need three hundred sixty-five revivals to be renewed day by day. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," p. 351)

### Today's Reading

Every day we need a renewal, and this renewal has to be refreshed day by day [cf. 2 Cor. 4:16]. What we need today is this kind of renewal in the inner life as opposed to a renewal in outward actions or expression. God has set up a natural law that the rising of the sun affords a new beginning and a fresh renewal every day...The same is true with our Christian life. Every morning we should allow the Lord Jesus, our Sun, to rise up in us so that we can be renewed.

为着配合这事，你们每天早晨最好能够早起；为要早起，就必须早睡。…早起对基督徒有莫大的益处。每天当太阳升起的时候，就是我们起床和主交通的时候。我们要向主祷告：“主啊，谢谢你，又是一个新的起头，愿这一天是我人生中可纪念的一天。”我们这样一面在主面前有新的奉献，新的仰望，一面从主有新的领受，得着新的开启。有了这许多“新的”，结果，自然就带进一个复兴。这就是晨晨复兴，也就是保罗所说的，日日更新。这样的更新乃是发生在每天的清晨。我希望这件事在我们中间能好好实行。所有的同工配着长老们，在各地要吹这个号，唤醒众圣徒，个个早睡早起。一早起来，就先与主有好的接触。不管别的事情多忙，多重要，都要等到和主接触之后再去作。

早晨这样与主的接触，最好是半小时，最少也该有一刻钟。这应该是很容易作到的。利未记六章十二节告诉我们：“祭司要每早晨在〔祭坛〕上面烧柴，把燔祭摆列在上面。”这说出我们应当在每个早晨靠着主作我们的赎罪祭，献上基督为燔祭，好主面前有一个新的起头。我们不但要天天这样作，还要作得有味道，有深度。所以早晨这十五分钟，不重在祷告祈求，乃重在和主有直接的接触，对祂说话，也听祂说话。因此，最好配上几节圣经，借着祷读主话享受主，并被主充满，这就使我们有新的起头，新的复兴（李常受文集一九八八年第四册，五〇至五二页）。

参读：日日在更新，第一至二章；主恢复当前的进展，第二至三章。

In order to achieve this, all of you should rise up early in the morning. But to rise up early, one must go to bed early... Early rising affords tremendous benefits for a Christian. Every morning when the sun rises up, it is time for us to rise up to fellowship with the Lord. We should pray to the Lord, "Thank You, Lord, for a new beginning. May this day be a memorable day in my life." On the one hand, we have such a fresh consecration and waiting before the Lord; on the other hand, we receive from Him fresh bestowals and enlightenings. With all this freshness, we will naturally have a revival. This is what we call a morning-by-morning revival. It is also what Paul described as the renewing day by day. This renewal happens early every morning. I hope that this matter would be practiced properly among us. All the co-workers with the elders should trumpet this call in all the places, awakening all the saints to go to bed early and rise up early. As soon as we get up, we should have a good touch with the Lord. No matter how busy we are or how important other things are, we must put them aside until we have a touch with the Lord.

This touch with the Lord should preferably be for half an hour. At the very least, it should be for fifteen minutes. This should be something very easy for us to do. Leviticus 6:12 tells us that "the priest shall burn wood on it [the altar] every morning, and he shall lay the burnt offering in order upon it." This indicates that every morning we should offer up Christ as our burnt offering based upon His being our sin offering so that we may have a new beginning. Not only must we do this every day; we must also do it with sweetness and depth. The fifteen minutes in the morning is not mainly for prayer or supplication; rather, it is for a direct touch with the Lord by which we speak to Him and He speaks to us. For this reason, the best way is to spend this time on a few verses so that we may be filled by the Lord through pray-reading His Word in an enjoyable way. In this way we will have a new beginning and a fresh revival. (CWWL, 1988, vol. 4, "A Timely Trumpeting and the Present Need," pp. 39-40)

Further Reading: CWWL, 1989, vol. 2, "Being Renewed Day by Day," chs. 1-2; CWWL, 1988, vol. 4, "The Present Advance of the Lord's Recovery," chs. 2-3

## 第五周■周三

### 晨兴喂养

创十二7~8“耶和华向亚伯兰显现，说，我要把这地赐给你的后裔。亚伯兰就在那里为向他显现的耶和华筑了一座坛。从那里他又迁到伯特利东边的山，支搭帐棚；…他在那里又为耶和华筑了一座坛，并且呼求耶和华的名。”

基督徒的生活，是一种祭坛和帐棚的生活。祭坛是向着神的，帐棚是向着世界的。神对于祂儿女们的要求，就是要他们在神的面前有祭坛，在地上有帐棚。…祭坛和帐棚是连在一起的，是人没有方法分开的。…创世记十二章七节…给我们看见，祭坛是根据于神的显现，…谁也不能将他自己奉献给神，而他是没有遇见神的；谁也不能把一切都摆在祭坛上，而是没有神的显现的。奉献不是由于人的劝勉，不是由于人的催促，乃是由于神的显现。如果神没有向人显现，那就没有一个人是能自动把他所有的都摆在祭坛上的。…如果有一天，我们遇见主，那一个遇见，就自然而然产生奉献。只要你遇见神一下，只要你看见神一下，你就不是你自己的。神是遇见不得的！人一遇见神，人就没有方法为自己活着（倪柝声文集第二辑第十七册，一一六至一一七页）。

### 信息选读

神的显现里面有无穷无尽的能力，那一个显现把你一生的道路都改变了。基督徒为神活着的能力是在乎看见神！哦，不是我要立志事奉神就能事奉神，不是我要筑祭坛就能筑祭坛，乃是要有神的显现。…神向亚伯拉罕显现，亚伯拉罕就筑了一座坛。这里的坛不是献赎罪祭的坛，这里的坛乃是献燔祭的坛。赎罪祭是为着我自己赎罪，燔祭是将我自己奉献给

## WEEK 5 — DAY 3

### Morning Nourishment

Gen. 12:7-8 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him. And he proceeded from there to the mountain on the east of Bethel...; and there he built an altar to Jehovah and called upon the name of Jehovah.

The life of a Christian is the life of the altar and the tent. The altar is toward God, while the tent is toward the world. In His presence, God requires that His children have an altar and on the earth that they have a tent... The altar and the tent are interrelated; they cannot be separated. [In] Genesis 12:7...we see that the altar is based on God's appearance... No one can offer himself to God unless he has first met God. Unless God has appeared to a man, he cannot offer his all to God. Consecration is not the result of man's exhortation or persuasion but of God's revelation. No one can voluntarily offer up all he has on the altar if God has not first appeared to him... When man meets God, consecration takes place spontaneously in his life. If you catch sight of God just once and touch God just once, you are no longer your own. God is Someone who cannot be touched lightly! Once a man touches God, he can no longer live for himself. (CWWN, vol. 37, p. 89)

### Today's Reading

God's appearance brings with it inexhaustible power. Such an appearance will alter the whole course of a person's life. For a Christian, the power to live for God is based on his vision of God. Oh! It is not our decision to serve the Lord that enables us to serve Him. It is not our will to build an altar that produces an altar. An altar is built when God comes to a man. God appeared to Abraham, and Abraham built an altar. This altar was not for a sin offering but for a burnt offering. A sin offering is for redemption, while a burnt

神。这里的祭坛不是指着主耶稣怎样替我们死说的，乃是指着我们怎样将自己奉献给神说的。这里的祭坛，就是罗马十二章那一类的祭坛。

祭坛的结局，是引到帐棚去（创十二8）。…等到（亚伯拉罕）有了祭坛之后，神的话才给我们看见帐棚。…帐棚的意思是流动的，是不扎根的。神要借着祭坛来对付你自己，神要借着帐棚来对付属乎你的东西。亚伯拉罕有祭坛，他把祂的一切给了神，那么是不是从今以后亚伯拉罕连身上的衣服都没有了？不，亚伯拉罕还有牛，还有羊，还有许多东西。但是，亚伯拉罕是住在帐棚里的人。换句话说，祭坛所余剩的东西，只能保留在帐棚里。…这些从祭坛上留下给你的东西，你只能保守在帐棚里。

求神赐恩给我们，叫我们在祂面前看见奉献的紧要，叫我们活出祭坛和帐棚的生活（倪柝声文集第二辑第十七册，一一八至一二一、一二五页）。

日日更新的复兴，是带着变化的。罗马十二章二节：“借着心思的更新而变化。”林后三章十八节也说，“我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”这给我们看见，变化是借着观看主而来的。…我们越观看祂，就越返照主的荣光，渐渐变成主的形像，从一种程度的荣耀，到另一种程度的荣耀。这乃是从主灵变化成的，不仅是复兴，更是变化。所以，每天早晨有新的复兴，就是每天早晨有新的变化。只要我们一生的年日都在这样的变化中，我们就能在主的生命里长大，以致成熟。这种复兴、更新、变化，乃是我们众人今日的需要（李常受文集一九八八年第四册，五三页）。

参读：倪柝声文集第二辑第十七册，第十六篇。

offering is an offering of ourselves to God. The altar here does not refer to the Lord Jesus' vicarious death for us; it refers to the consecration of ourselves to God. It was the kind of altar spoken of in Romans 12:1.

The altar has its issue in the tent [cf. Gen. 12:8]... Not until [Abraham] had built the altar does the Word of God bring the tent into view. A tent is something movable; it does not take root anywhere. Through the altar God deals with us; through the tent God deals with our possessions. At the altar Abraham offered up his all to God. Was he thereafter stripped of everything, even his clothing and belongings? No! Abraham still possessed cattle and sheep and many other things, but he had become a tent dweller. What was not consumed on the altar could only be kept in the tent... The things that have passed through the altar and are for our use can only be kept in the tent.

May He be gracious to us and cause us to see the importance of consecration so that we may live a life of the altar and the tent! (CWWN, vol. 37, pp. 90-93, 95)

Daily revival brings transformation with it. Romans 12:2 says, “Be transformed by the renewing of the mind.” Second Corinthians 3:18 says, “We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” This shows us that transformation comes from beholding the Lord... The more we behold Him, the more we reflect the glory of the Lord, and we are transformed into the image of the Lord from one stage of glory to another. This transformation is from the Lord Spirit. There is not just a revival but a transformation as well. Hence, to have a revival that is renewed daily is to have a transformation that is fresh daily. If we remain in this transformation our whole life, we will grow in the life of the Lord until we are matured. This kind of revival, renewal, and transformation is what we all need today. (CWWL, 1988, vol. 4, “A Timely Trumpeting and the Present Need,” p. 41)

Further Reading: CWWN, vol. 37, ch. 16, “The Life of the Altar and the Tent”

## 第五周■周四

### 晨兴喂养

多三 5 “祂便救了我们，并不是本于我们所成就的义行，乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。”

弗四 23 “而在你们心思的灵里得以更新。”

五 26 “好圣化召会，借着话中之水的洗涤洁净召会。”

神有最好的供备，帮助我们得更新。头一项供备乃是十字架，就是耶稣的治死。按林后四章，保罗常常在十字架（主的死）的杀死之下。十字架是为我们成就更新的最大帮助。

第二项供备乃是圣灵。提多书三章五节说到“圣灵的更新”。我们有圣灵在我们里面。祂主要的工作先是重生我们，然后日日更新我们。我们日日在接受那灵新的供应，使我们有新陈代谢的更新。感谢主，我们有这样更新的灵。神赐给我们的第三项供备乃是我们调和的灵，就是我们人灵与神灵调和的灵。在我们人的灵里，有圣灵居住、工作并且更新我们。以弗所四章二十三节说，我们需要在我们心思的灵里得以更新。我们的灵是我们得更新的所在。我们调和的灵扩展到我们的心思里，就成了我们心思的灵。在这样的灵里，我们得以更新，使我们得以变化（李常受文集一九八九年第二册，四三八页）。

### 信息选读

许多基督教教师告诉人，他们若小心顺从主，就会少受些苦；但整个召会历史中，许多属灵人所经历的，却恰好相反。当我们在苦难中，我们需要得

## WEEK 5 — DAY 4

### Morning Nourishment

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

Eph. 4:23 And that you be renewed in the spirit of your mind.

5:26 That He might sanctify her, cleansing her by the washing of the water in the word.

God has the best provisions to help us to receive the renewing. The first provision is the cross, the putting to death of Jesus. According to 2 Corinthians 4, Paul was always under the killing of the cross, the Lord's death.

The second provision is the Holy Spirit... We have the Holy Spirit within us. His main work is first to regenerate us and then to renew us every day [cf. Titus 3:5]. We are receiving the new supply of the Spirit daily to renew us metabolically. Thank the Lord that we have such a renewing Spirit. The third provision God gave us is our mingled spirit, our human spirit mingled with the divine Spirit. In our human spirit, the Holy Spirit dwells, works, and renews us. Ephesians 4:23 says that we need to be renewed in the spirit of our mind. Our spirit is the place where we receive the renewing. Our mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," pp. 351-352)

### Today's Reading

Many Christian teachers tell people that if they are careful to obey the Lord, they will have less suffering, but the experiences of many spiritual people throughout the history of the church have been just the opposite.

着更新。不然，我们所经过的苦难，就对我们毫无意义。在我们里面有一避难所，这避难所就是我们的灵。我们需要从心思转到灵里。这样，我们就蒙护卫、隐藏、遮蔽，脱离任何的攻击。我们乃是在我们的灵里得更新。

除了十字架、圣灵和我们的灵以外，我们还有圣言。身体的头借着话中之水的洗涤洁净召会，就是祂的身体（弗五 26）。…当我思想罗马八章四节—照着灵而行—我就得着洗涤。我们都需要日日得着话中之水的洗涤。

当我们来到主的话前，不管是什么章节，主的话必定会洗涤我们。话中有水洗涤我们。洗涤乃是更新的同义辞。凭着十字架、圣灵、我们调和的灵以及圣言这四项，我们就能得着更新。

每逢我们来赴主的筵席，我们需要更新。主耶稣设立这筵席的时候，说，“从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新的那日子。”（太二六 29）主在这里立了一个原则，…祂设立的筵席是新的，祂在祂父的国里吃喝的筵席也是新的。…我们要知道，任何消极的事物都是旧样的缘由或因素。…我们来赴主的筵席时，首先必须〔有〕彻底〔的〕承认。…我们必须承认并对付我们与神与人之间一切消极的事物（徒二四 16）。…另一件使我们老旧的事，就是不赦免别人。要常常赦免人（太十八 21～22、35，弗四 32，五 2），也要常常寻求得赦免（太五 23～24）。…〔婚姻关系中的〕冒犯乃是造成老旧的原因。…我们必须学习对配偶说，“对不起，请赦免我。”我们需要祷告，使〔这〕交通…成为我们日常的经历，好叫我们能更多进入日日得更新的实际里（李常受文集一九八九年第二册，四三九至四四一页）。

参读：利未记生命读经，第二十三篇；为着建造基督的身体讲说基督，第三章。

While we are in the midst of suffering, we need to receive the renewing. Otherwise, the suffering we pass through means nothing to us. Within us there is a refuge. This refuge is our spirit. We need to turn from our mind to our spirit. Then we are safeguarded, hidden, and concealed from any attacks. It is in our spirit that we will be renewed.

In addition to the cross, the Holy Spirit, and our spirit, we have the holy Word. The Head of the Body cleanses the church, His Body, by the washing of the water in the word (Eph. 5:26)...When I think about Romans 8:4—to walk according to the spirit—I get washed. We all need to receive the washing of the water in the word daily.

When we come to the Word, regardless of what chapter or verse, the word will wash us. There is water in the word to wash us. Washing is a synonym of renewing. By these four items—the cross, the Holy Spirit, our mingled spirit, and the holy Word—we can receive the renewing.

Whenever we come to the Lord's table, we need renewing. When the Lord Jesus established the table, He said, "I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father" (Matt. 26:29). The Lord established a principle here... The table He set up was new, and the table He will take in the kingdom of His Father will be new... We need to realize that anything negative is a cause and a factor of oldness... When we come to the Lord's table, we first have to make a thorough confession... We have to confess and deal with any negative things between us and God and between us and men [Acts 24:16]. Another thing that makes us old is not forgiving others. Always forgive people (Matt. 18:21-22, 35; Eph. 4:32; 5:2), and always seek to be forgiven (Matt. 5:23-24)... Offenses are the cause of oldness... We must learn to say to our spouse, "I'm sorry. Forgive me." We need to pray that [this] fellowship... will become our experience day by day so that we can enter more into the reality of being renewed day by day. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," pp. 352-353)

Further Reading: Life-study of Leviticus, msg. 23; CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," ch. 3

## 第五周▪周五

### 晨兴喂养

约二一 15 ~ 16 “他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。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。”

没有父神爱和赦免的心，没有救主牧养和寻找的灵，乃是我们不结果子的原因。我知道你们都劳苦作工，但几乎没有果子。主说，“树总是凭果子认出来的”（太十二 33），但我们却是不结果子的树。…因着我们缺少父那爱和赦免的心，以及子那牧养和寻找的灵，我们就没有果子。我们定罪人、规范人，却不牧养人、寻找人。我们缺少爱和牧养；…我们必须重新省察自己的行为，如哈该所言（该一 5）。我们的行为是不正确的；有些地方出了问题（李常受文集一九九四至一九九七年第五册，四四至四五页）。

### 信息选读

传福音是对罪人最高的牧养。…基督这头一位传福音者，乃是借着牧养尽祂的职事。祂到耶利哥只是为着要探访一个人，就是税吏长（路十九 1 ~ 10）。…祂的目的是要去传福音得一个人，而祂的传扬乃是一种牧养。

约翰四章说，当主在去加利利的路上，祂“必须经过撒玛利亚”（4）。祂不走主要的道路，反而绕道至叙加，到雅各井旁，为要接触一个犯罪的撒玛

## WEEK 5 — DAY 5

### Morning Nourishment

John 21:15-16 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs. 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.

Not having the Father's loving and forgiving heart and not having the Savior's shepherding and seeking spirit is the reason for our barrenness. I realize that you all work hard, but there is almost no fruit. The Lord said, "By the fruit the tree is known" (Matt. 12:33), but we are a tree without any fruit... We do not have fruit because we are lacking in the Father's loving and forgiving heart and the Son's shepherding and seeking spirit. We condemn and regulate others rather than shepherding and seeking them. We are short of love and shepherding... We have to consider our ways, as Haggai said (Hag. 1:5). Our way is not right; something is wrong. (CWWL, 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," p. 31)

### Today's Reading

The preaching of the gospel is the top shepherding of sinners... The first gospel preacher, Christ, carried out His ministry by shepherding. He went to Jericho just to visit one person, a chief tax collector (Luke 19:1-10)... His desire was to preach the gospel to gain one person, and His preaching was a shepherding.

John 4 says that while the Lord was on His way to Galilee, "He had to pass through Samaria" (v. 4). He detoured from the main way to Sychar, near Jacob's well, in order to contact a sinful Samaritan woman, who previously

利亚妇人，她先前有过五个丈夫。主预先知道她会来到雅各井。雅各井乃是预表基督，祂是泉源，直涌入永远的生命（14下）。我们必须学习主的榜样，特意绕道至叙加，以得着一个人。

我们在一个人身上花三年的工夫来得着他，这是值得的。你如果连续探访一个人三年，你就能得着他。这样过了十二年，你就有四个新人随着你参加召会的聚会。

基督这位大祭司在祂的神性里以祂神圣的爱（由祂胸间的金带所表征），照顾作为灯台的众召会，以喂养众召会（启一13下）。…启示录二至三章启示基督对灯台的照顾。一面，祂修剪召会的灯芯，剪掉写给七个召会的七封书信中所提的一切错误、短处、失败和缺点。基督在人性里作了最好的修剪工作，来顾惜众召会。…〔基督〕也是大祭司，以祂自己这包罗万有的基督，在祂三个时期的丰满职事中，带着祂的神性作“力量带子”来喂养我们。…祂在神性里喂养众召会，使众召会能在祂神圣的生命中长大成熟，而在祂七倍的加强里成为得胜者。

我们的基督今天是我们的大祭司。在祂的人性里，祂很容易同情我们的软弱。…祂乃是在人性里顾惜我们。同时，祂也在神性里，用…祂人位里一切积极的方面，来喂养我们。祂在两方面来照顾恢复中的众召会。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（李常受文集一九九四至一九九七年第五册，一五三、二一二、二一四至二一五页）。

参读：活力排，第五、七至十一篇；约翰福音结晶读经，第十三篇。

had five husbands. The Lord foreknew that she would come to the well of Jacob. The well of Jacob is a type of Christ, who is the fountain of water springing up into eternal life (v. 14b). We have to learn of the Lord's pattern in purposely detouring to Sychar to gain only one person.

To spend three years to gain one person is worthwhile. If you spend three years to visit one person continually, you will gain him. After twelve years you will have four new ones following you to the church meetings.

Christ, as the High Priest, takes care of the churches as the lampstands in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches (Rev. 1:13b). Revelation 2 and 3 reveal Christ's care for the lampstands. On the one hand, He trims the wicks of the church lamps, cutting away all the wrongdoings, shortages, failures, and defects mentioned in the seven epistles to the seven churches. Christ does the best trimming work in His humanity to cherish the churches. [Christ] is also the High Priest with His divinity as the "energy belt" to nourish us with Himself as the all-inclusive Christ in His full ministry of three stages. His nourishing the churches in His divinity is so that the churches may grow and mature in His divine life and become the overcomers in His sevenfold intensification.

Our Christ today is our High Priest. In His humanity He is easily touched with the feeling of our weaknesses... He is cherishing us in His humanity. Meanwhile, He is nourishing us in His divinity with all the positive aspects of His person... He is taking care of the churches in the recovery in both ways. 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. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 113-114, 156-158)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 5, 7-11; CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 13



## 第五周■周六

### 晨兴喂养

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。”

林后十二 15 “我极其喜欢为你们花费，并完全花上自己。难道我越发爱你们，就越发少得你们的爱么？”

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（李常受文集一九九四至一九九七年第五册，一五五页）。

### 信息选读

在行传二十章保罗与以弗所长老的谈话中，保罗说他“或在公众面前，或挨家挨户”教导他们（20）。…他在这一切劳苦之外，还挨家挨户的看望圣徒的家。他这样作乃是要成全圣徒。凡与他们有益的，他没有一样避讳不告诉他们的（20）；他也把神一切的旨意都告诉他们（27）。使徒保罗所作的，是何等美妙的成全的工作！

保罗一再回到每一位圣徒的家，流泪劝戒、劝勉他们。使徒的说话该满了同情，常有眼泪。你想作使徒么？那你就学习如何流泪。在十九节，保罗说他服事主，凡事谦卑，常常流泪。然后在三十一

## WEEK 5 — DAY 6

### Morning Nourishment

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.

2 Cor. 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

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 says, “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 says, “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. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 115)

### Today’s Reading

In Paul’s talk with the elders in Ephesus in Acts 20, Paul said that he taught them “publicly and from house to house” (v. 20)... In addition to all his labor, he still visited the homes of the saints, from house to house. He did this to perfect the saints. He did not shrink from declaring to them anything that was profitable (v. 20), declaring to them all the counsel of God (v. 27). What a marvelous perfecting work the apostle Paul did!

Paul went back again and again to every home of the saints, exhorting them and admonishing them with tears. An apostle should speak full of sympathy, with tears. Do you want to be an apostle? Then learn how to weep. In Acts 20:19 Paul said that he served the Lord as a slave with all humility and

节，他说他不住地流泪劝戒每一位圣徒。使徒流泪告诉他所牧养亲爱的圣徒，一切关于神和祂旨意的事；他不仅公开地说，他也看望圣徒的家（李常受文集一九八八年第四册，四四一至四四三页）。

林前十二章的末了启示，爱是极超越的路（31下）。一个人如何作长老？爱是极超越的路。一个人如何作同工？爱是极超越的路。我们如何牧养人？爱是极超越的路。爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路。

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。作父母的都知道，他们的孩子越坏，就越需要父母的养育。…召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。最后，召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。

爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是所作上，爱乃是极超越的路。

我盼望因着我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有一次大的复兴。我们在已过讲说并教导了很多，但很少牧养。牧养和教导，应当像双脚，为着我们与主一同行动。我们的牧养该一直带着教导，而我们的教导也应当一直带着牧养（李常受文集一九九四至一九九七年第五册，一七一至一七三、一二七页）。

参读：哥林多后书生命读经，第四十四篇；对同工长老们以及爱主寻求主者爱心的话，第二章。

tears. Then in verse 31 he said that he did not cease admonishing each one of the saints with tears. An apostle tells the dear ones under his shepherding everything concerning God and His counsel with tears. He does not only speak publicly, but he also visits the homes of the saints. (CWWL, 1988, vol. 4, "Further Light concerning the Building Up of the Body of Christ," pp. 358-359)

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder? Love is the most excellent way. How can one be a co-worker? Love is the most excellent way. How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything.

The church is not a police station to arrest people or a law court to judge people but a home to raise up the believers. Parents know that the worse their children are, the more they need their raising up... The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones. Finally, the church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love.

Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ.

I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery. In the past we did much speaking and teaching with very little shepherding. Shepherding and teaching should be like two feet for our move with the Lord. Our shepherding should always be with teaching, and our teaching should always be with shepherding. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 126-127, 92)

Further Reading: Life-study of 2 Corinthians, msg. 44; CWWL, 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," ch. 2

# 第五周诗歌

## 传扬福音 — 供应基督

665

8 7 8 7 副 (英 922)

降 D 大调

3/4

5 #4 5 | i . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .  
 一 去向亡世供应基督, 非仅借话之所云。  
 5 #4 5 | i i 3 2 i | 6 . i 7 6 | 5 . 5 6 7 | i .  
 更借生活分出基督, 供应可怜的人群。  
 5 5 5 | 5 . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .  
 (副) 去向亡世供应基督, 使祂显于你生活;  
 5 #4 5 | i i 3 2 i | 6 . i 7 6 | 5 . 5 6 7 | i . ||  
 凭祂活着, 将祂分出, 使人与你同得着。

- 二 去向亡世供应基督 — 你所有的宝贵主;  
 将你基督分给亲人, 作其成功与财富。
- 三 去向亡世供应基督 — 你所享受的基督;  
 将你基督分给朋友, 作其夸耀与鸿福。
- 四 去向亡世供应基督, 祂是你命并一切;  
 将你基督分给众人, 带人来尝祂超越。

# WEEK 5 — HYMN

## To the lost world minister Christ

Preaching of the Gospel — Imparting Christ

922

1. To the lost world min - is - ter Christ, Not just by word, but by  
 life, Im - part - ing Christ by liv - ing deeds To the poor souls liv - ing in  
 strife. (C) To the lost world min - is - ter Christ, By dai - ly walk mak - ing Him  
 known; Im - part - ing Christ by whom you live, Share with all men what you own.

2. To the lost world minister Christ,  
 The precious One you possess,  
 Imparting Christ to those you love  
 As all their gain and success.
3. To the lost world minister Christ,  
 The very Christ you enjoy,  
 Imparting Christ to all your friends  
 As all their boast and their joy.
4. To the lost world minister Christ,  
 Who is your life and your all,  
 Imparting Christ to all you meet,  
 All fallen ones, great or small.

