

第六週

按着神牧養

詩歌：補 711

讀經：約二一 15～17，彼前五 2，二 25，弗四 12～16

【週一】

壹 牧養就是周全柔細的照顧羣羊—約二一 15～17，徒二十 28：

一 牧養是指顧到羊一切的需要。

二 所有的羊都需要得着充分的供備和妥善的照料。

貳 在主今日的恢復裏，急切需要牧養—約二一 16，彼前五 2：

一 父神在祂生機的救恩裏，先用靈神重生我們，再在子神裏作我們的牧人牧養我們，使我們在祂的生命中存活並長大，直到永遠—約三 6，十 10，14～16。

二 牧養信徒，對於他們在神聖生命裏的長大以至於成熟，為着建造基督的身體，是極其重要的一—弗四 12～16。

【週二】

參 牧養在於教導；我們若不能教導，就不能

Week Six

Shepherding according to God

Hymns: 1221

Scripture Reading: John 21:15-17; 1 Pet. 5:2; 2:25; Eph. 4:12-16

§ Day 1

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

A. Shepherding refers to caring for all the needs of the sheep.

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

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

A. In His organic salvation God the Father first regenerates us by God the Spirit and then shepherds us in God the Son as our Shepherd so that we may exist and grow in His life for eternity—John 3:6; 10:10, 14-16.

B. To shepherd the believers is crucial for their growth in the divine life unto maturity for the building up of the Body of Christ—Eph. 4:12-16.

§ Day 2

III. Shepherding depends on teaching; if we cannot teach, we

牧養—太二八 19 ~ 20, 九 35 ~ 36:

- 一 牧養和教導是並行的—弗四 11。
- 二 我們的牧養該一直帶着教導，而我們的教導也該一直帶着牧養—徒二 42, 二十 28, 西一 28。

【週三】

肆 我們都需要認識並經歷基督是我們魂的牧人—彼前二 25:

- 一 基督作我們魂的牧人，監督我們裏面的光景，顧到我們內裏所是的情形：
 - 1 基督生機的牧養，主要的是照顧我們的魂—詩二三 3。
 - 2 祂是藉着顧到我們魂的益處，並藉着監督我們內裏所是的光景，而牧養我們—參來十三 17。
 - 3 這種牧養是內裏、內在、生機的安慰—林後一 3 ~ 4。
- 二 因為我們的魂很複雜，所以需要那在我們靈裏是賜生命之靈的基督，在我們的魂裏牧養我們，照顧我們的心思、情感和意志，並顧到我們一切的難處、需要和創傷—約十四 16 ~ 17, 林前十五 45 下, 六 17:
 - 1 基督作為我們那是靈的牧人，從我們的靈裏照顧我們：
 - a 祂的牧養開始於我們的靈，擴展到我們魂的每一部分—弗三 17。
 - b 基督從我們的靈達到我們魂的所有部分，並以柔細、生機、周全的方式照顧我們—帖前五 23。
 - 2 這是經過過程並終極完成之三一神內在的牧養，祂乃是與祂所重生的信徒聯結且合併—林後十三 14，

cannot shepherd—Matt. 28:19-20; 9:35-36:

- A. Shepherding and teaching go together—Eph. 4:11.
- B. Our shepherding should always be with teaching, and our teaching should always be with shepherding—Acts 2:42; 20:28; Col. 1:28.

§ Day 3

IV. We all need to know and experience Christ as the Shepherd of our souls—1 Pet. 2:25:

- A. As the Shepherd of our souls, Christ oversees our inward condition, caring for the situation of our inner being:
 1. Christ's organic shepherding primarily takes care of our soul—Psa. 23:3.
 2. He shepherds us by caring for the welfare of our soul and by exercising oversight over the condition of our inner being—cf. Heb. 13:17.
 3. This kind of shepherding is an inward, intrinsic, organic comforting—2 Cor. 1:3-4.
- B. Because our soul is very complicated, we need Christ, who is the life-giving Spirit in our spirit, to shepherd us in our soul, to take care of our mind, emotion, and will and all our problems, needs, and wounds—John 14:16-17; 1 Cor. 15:45b; 6:17:
 1. As our pneumatic Shepherd, Christ takes care of us from within our spirit:
 - a. His shepherding begins from our spirit and spreads to every part of our soul—Eph. 3:17.
 - b. From our spirit Christ reaches all the parts of our soul and takes care of us in a tender, organic, all-inclusive way—1 Thes. 5:23.
 2. This is the inward shepherding of the processed and consummated Triune God united and incorporated with His regenerated believers—2 Cor. 13:14;

【週四】

§ Day 4

伍 那些牧養神羣羊的人，該按着神牧養—彼前五 2，腓一 21 上：

V. Those who shepherd the flock of God should shepherd according to God—1 Pet. 5:2; Phil. 1:21a:

一 按着神牧養，意即按着神的性情、心意、作法和榮耀，而不是按着我們的偏好、興趣、目的和個性牧養—彼後一 4，弗一 5，9，三 21，約十四 6。

A. To shepherd according to God is to shepherd according to God's nature, desire, way, and glory, not according to our preference, interest, purpose, and disposition—2 Pet. 1:4; Eph. 1:5, 9; 3:21; John 14:6.

二 彼前五章二節裏『按着神』的意思是我們活神；惟有活神的人，纔能按着神牧養：

B. According to God in 1 Peter 5:2 means that we live God; only those who live God can shepherd according to God:

1 神的經綸是要將祂自己作到我們裏面，使我們可以接受祂作我們的生命和生命的供應，好使我們活祂—約十一 25，六 48，57。

1. God's economy is to work Himself into us so that we may receive Him as our life and life supply in order to live Him—John 11:25; 6:48, 57.

2 我們現今正有分於神聖的生命和神聖的性情，使我們能在人性裏活神—加二 20。

2. We are participating in the divine life and the divine nature so that we can live God in our humanity—Gal. 2:20.

三 我們要按着神牧養，就需要在生命、性情、彰顯和功用上成爲神，但無分於神格—西三 4，彼後一 4：

C. In order to shepherd according to God, we need to become God in life, nature, expression, and function but not in the Godhead—Col. 3:4; 2 Pet. 1:4:

1 我們需要被神聖的生命充盈，享受三一神作源、泉、川，而成爲神聖生命的總和，甚至成爲神聖生命的本身—約四 14，西三 4。

1. We need to be filled to the brim with the divine life, enjoying the Triune God as the fountain, the spring, and the river to become the totality of the divine life, even to become the divine life itself—John 4:14; Col. 3:4.

2 我們需要在神那愛、光、義、聖的屬性上成爲神—約壹四 8，一 5，羅三 21，25 ~ 26，弗一 4，五 27，彼前一 15 ~ 16。

2. We need to become God in His attributes of love, light, righteousness, and holiness—1 John 4:8; 1:5; Rom. 3:21, 25-26; Eph. 1:4; 5:27; 1 Pet. 1:15-16.

3 我們需要成爲基督的複製，就是神的彰顯，使我們在牧養上彰顯神，而不是彰顯我們的己，連同其個性與乖僻—羅八 19，29，林後三 18，太十六 24。

3. We need to be the reproduction of Christ, the expression of God, so that in our shepherding we express God, not the self with its disposition and peculiarities—Rom. 8:19, 29; 2 Cor. 3:18; Matt. 16:24.

4 我們需要在神的功用上成爲神，照着祂的所是並照着祂經綸中的目標，牧養神的羣羊—弗一 10。

四 我們若要按着神牧養，就需要與神成爲一—約十四 20，林前六 17：

1 聖經的基本原則是神在祂的經綸裏，使祂自己與人成爲一，並使人與祂成爲一—約十五 4，林前六 17。

2 神渴望神聖的生命與屬人的生命能聯爲一個生命，過一個生活—約六 57，加二 20。

3 當我們與神是一，我們就在生命和性情上成爲神，並且在牧養別人時，就是神—約壹五 11 ~ 12，彼後一 4，彼前五 2。

【週五】

陸 我們要按着神牧養，就需要過牧養的生活—約二一 15 ~ 17，林後六 1 ~ 3，七 2 ~ 3：

一 我們越被基督構成，就越自然而然的過牧養的生活，因爲基督在我們屬靈生命裏的構成，有牧養的一面—西一 27，三 10 ~ 11，14，約二一 15 ~ 17。

二 我們要有牧養的生活，就需要有寬宏的心，就是能容納神所有兒女的心—林後六 11 ~ 13，七 2 ~ 3，參王上四 29。

三 牧養的生命是一種溫暖別人的生命，在耶穌的人性裏顧惜他們，而在基督的神性裏，以基督的豐富餵養他們—弗五 29，箴二五 15。

四 牧養的生命乃是適應一切的生命，這生命能適應一切處境，接受各樣環境，在各種情形裏工作—林後六 1 ~ 13，七 2 ~ 3。

4. We need to become God in His function of shepherding the flock of God according to what He is and according to the goal of His economy—Eph. 1:10.

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

1. The basic principle of the Bible is that in His economy God is making Himself one with man and man one with Him—John 15:4; 1 Cor. 6:17.

2. God desires that the divine life and the human life be joined together to become one life that has one living—John 6:57; Gal. 2:20.

3. When we are one with God, we become God in life and nature and are God in our shepherding of others—1 John 5:11-12; 2 Pet. 1:4; 1 Pet. 5:2.

§ Day 5

VI. In order to shepherd according to God, we need to live a shepherding life—John 21:15-17; 2 Cor. 6:1-13; 7:2-3:

A. The more we are constituted with Christ, the more we will spontaneously live a shepherding life because the constitution of Christ in our spiritual life has a shepherding aspect—Col. 1:27; 3:10-11, 14; John 21:15-17.

B. In order to have a shepherding life, we need an enlarged heart, a heart to embrace all of God's people—2 Cor. 6:11-13; 7:2-3; cf. 1 Kings 4:29.

C. A shepherding life is a life that warms up others by cherishing them in the humanity of Jesus to nourish them in the divinity of Christ with the riches of Christ—Eph. 5:29; Prov. 25:15.

D. A shepherding life is an all-fitting life, a life that is able to fit all situations, accept any kind of environment, and work under any condition—2 Cor. 6:1-13; 7:2-3.

五 我們牧養神的羣羊，需要按着我們父神愛和柔細的心，以及我們救主基督尋找和牧養的靈——路十五 1 ~ 32。

【週六】

柒 那建造基督的身體的牧養，乃是相互的牧養——林前十二 23 ~ 26：

- 一 我們眾人都需要在基督生機的牧養之下，並與祂是一，而彼此牧養——約二 15 ~ 17。
- 二 我們是羊也是牧人，彼此互相的牧養並接受牧養。
- 三 在相互的牧養裏，我們在愛裏彼此牧養——林前十三 1 ~ 13。
- 四 藉着這相互的牧養，召會作為基督的身體就在愛裏把自己建造起來——太十六 18，弗一 22 ~ 23，二 21 ~ 22，四 16。

E. We need to shepherd the flock of God according to the loving and tender heart of our Father God and according to the seeking and shepherding spirit of our Savior Christ—Luke 15:1-32.

§ Day 6

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

- A. All of us need to be under the organic shepherding of Christ and be one with Him to shepherd one another—John 21:15-17.
- B. We are both sheep and shepherds, shepherding and being shepherded in mutuality.
- C. In mutual shepherding, we shepherd one another in love—1 Cor. 13:1-13.
- D. Through this mutual shepherding, the church as the Body of Christ will build itself up in love—Matt. 16:18; Eph. 1:22-23; 2:21-22; 4:16.

第六週 ■ 週一

晨興餵養

約二一 16『耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。』

徒二十 28『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』

在約翰十章十節、十一節和十六節，主向門徒揭示，祂是好牧人，來使羊更豐盛的得着生命；並且祂另外有羊（外邦人），祂必須領這另外的羊與他們（猶太信徒）合為一羣（一個召會），歸於一個牧人之下。

主的牧養先是在祂地上的職事裏。（太九 36。）主看見以色列人如同羊，受到他們首領的攪擾；他們如同羊流離，沒有牧人。主這位神選民的牧人就禱告，於是神告訴祂所差的這一位，要設立十二使徒，使他們照顧神的羊。（十 1～6。）…然後，主的牧養是在祂天上的職事裏，（彼前五 4，）照顧神的召會，結果帶進祂的身體。當主在地上時，祂是在牧養。祂復活升天之後，仍然在牧養。

當主在復活之後，並在祂升天之前，與祂的門徒在一起時，在祂一次的顯現裏，祂託付彼得，當祂不在這裏而在諸天之上時，要餵養祂的小羊，並牧養祂的羊。（約二一 15～17。）…牧養乃是給羣羊周全、柔細的照顧。…這是把使徒的職事與基督天上的職事合併，以照顧神的羊羣，就是召會，結果帶進基督的身體。（李常受文集一九九四至一九九七年第四冊，五七三至五七四頁。）

WEEK 6 — DAY 1

Morning Nourishment

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

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

In John 10:10, 11, and 16 the Lord unveiled to the disciples that He was the good Shepherd who came that the sheep might have life abundantly and that He had other sheep (the Gentiles) that He must lead to join with them (the Jewish believers) to be one flock (one church) under one Shepherd.

First, the Lord's shepherding was in His earthly ministry (Matt. 9:36). The Lord saw the Israelites as sheep harassed by their leaders; they were cast away like sheep not having a shepherd. The Lord as the Shepherd of God's elect prayed, and God told His sent One to appoint twelve apostles that they might take care of the sheep of God (10:1-6). Second, the Lord's shepherding is in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body. When He was on the earth, He was shepherding. After His resurrection and ascension to the heavens, He is still shepherding.

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17)...To shepherd is to take all-inclusive tender care of the flock. This is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 446-447)

彼得對主的這個託付印象非常深刻，以致在他的前書裏，他告訴信徒，他們好像羊走迷了路，如今卻歸到他們魂的牧人和監督（基督）了。（彼前二25。）基督牧養祂的羣羊，包括照顧他們外面的事物，以及他們內裏的所是，就是他們的魂。…祂藉着顧到我們裏面各部分的益處，並監督我們魂（就是我們真人位）的光景，而牧養我們。

彼得勸勉長老，要牧養他們中間神的羣羊，好使他們這些忠信的長老在牧長顯現的時候，得着那不能衰殘的榮耀冠冕。（五1~4。）…彼得的話指明，基督天上的職事主要的是牧養神的召會，就是祂的羣羊，結果帶進祂的身體。

爲着神永遠經綸的主要目的和終極完成而牧養神的羣羊，這件事甚至在雅歌中也題到。在這卷書中，基督牧養那尋求祂並追求祂的人。…在雅歌一章七節上半，尋求者說，『我心所愛的阿，求你告訴我，你在何處牧放羊羣（爲着滿足）？晌午在何處使羊羣歇臥（爲着安息）？』…牧人回答尋求者說，『只管出去跟隨羊羣的腳蹤，把你的山羊羔牧放在牧人帳棚的旁邊。』（8下。）在主這牧長之下，有許多別的牧人。這許多牧人在他們帳棚旁邊，也就是在他們生活所在之處，牧放他們的年幼者。

二章十六節說，『良人屬我，我也屬他；他在百合花（以單一的心，過着信靠神的生活，而尋求基督的人）中牧放羣羊。』主一直在牧放祂所有像百合花一樣的尋求者，照顧他們，餵養他們，並牧養他們，使他們長大。…牧養信徒，對於他們在神聖生命裏的長大，是極其重要的。（李常受文集一九九四至一九九七年第四冊，五七六至五七八頁。）

參讀：約翰福音結晶讀經，第十三章；約翰福音生命讀經，第二十二、四十九篇。

Peter was so impressed with this commission of the Lord that in his first book he tells the believers that they were like sheep being led astray, but they have now returned to the Shepherd and Overseer (Christ) of their souls (2:25). Christ's shepherding of His flock includes His caring for their outward things and also their inner being, their souls...He shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our soul, our real person.

Peter exhorts the elders to shepherd the flock of God among them so that when the Chief Shepherd is manifested, they, the faithful elders, will receive the unfading crown of glory (5:1-4). Peter's word indicates that the heavenly ministry of Christ is mainly to shepherd the church of God as His flock, which issues in His Body.

This matter of shepherding God's flock for the main purpose and ultimate consummation of the eternal economy of God is referred to even in Song of Songs. In Song of Songs 1:7a the seeker says, "Tell me, you whom my soul loves, Where do you pasture your flock [for satisfaction]? / Where do you make it lie down at noon [for rest]?" The Shepherd responds to the seeker by saying, "Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds' tents" (v. 8b). Under the Lord as the Chief Shepherd there are many other shepherds. The many shepherds pasture their young by their tents, that is, where they live.

Song of Songs 2:16 says, "My beloved is mine, and I am his; / He pastures his flock among the lilies [the seekers of Christ who live a life of trusting in God with a single heart]." The Lord is pasturing all His seekers as lilies, taking care of them, feeding them, and shepherding them that they may grow. To shepherd the believers is very crucial for their growth in life. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 448-449)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 13; Life-study of John, msg. 22, 49

第六週 ■ 週二

晨興餽養

徒二 42『他們都堅定持續在使徒的教訓和交通裏，持續擘餅和禱告。』

西一 28『我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上。』

爲要牧養聖徒，長老必須善於教導。這裏的教導是爲着牧養人，而不是爲給人課程或信息。我們是藉着教導來給他們造就與餽養。

根據以弗所四章，牧人和教師是同一類。這表示凡要作牧人的，必須也是教師。同樣的，一個好教師也是一個牧人。不過，有些所謂的教師，一點不知道牧養的事。他們可以講道，但他們並沒有牧養甚麼人。然而在聖經裏，牧人就是教師，教師就是牧人。正如母親藉着餽養孩子、照顧孩子來牧養他們，所以我們也需要牧養神的兒女。…不管我們有多少位長老，他們仍不敷填滿這個空缺。爲着牧養的需要，所有的弟兄姊妹都要盡功用。（李常受文集一九七七年第二冊，四一頁。）

信息選讀

我們是憑着我們所作的來教導別人。倘若在聚會中有一個新來的人，坐在你旁邊翻不到哈該書，你幫他找到這卷書，這樣就教導了他。也許有人不熟悉所用的辭句，你和他們交通，幫助他們明白這辭句的意義，這就是牧養。所有軟弱的、新來的、年幼的，都需要許許多多這樣的教導。只要人一給了他們這種幫助，他們就被建造了。最終，因着接受了這種幫助，他們也成爲有用的人。這就是建造召會的路。

WEEK 6 — DAY 2

Morning Nourishment

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ.

In order to shepherd the saints, the elders must be apt to teach. In shepherding others by teaching, we do not give them lectures or messages. Rather, we give them edifying and nourishing instructions.

According to Ephesians 4, the shepherds and the teachers are one category. This indicates that anyone who would be a shepherd must also be a teacher. Likewise, a good teacher is also a shepherd. Some so-called teachers, however, do not know anything about shepherding. They may give sermons, but they do not shepherd anyone. However, in the Bible a shepherd is a teacher, and a teacher is a shepherd. Just as a mother shepherds her children by feeding them and caring for them, so we also need to shepherd God's children... No matter how many elders we may have, they are not sufficient to fill the gap. For the shepherding, there is the need for all the brothers and sisters to function. (CWWL, 1977, vol. 2, "All Ages for the Lord's Testimony," pp. 30-31)

Today's Reading

We teach others by what we do. Suppose a new one sitting next to you in a meeting cannot find the book of Haggai. By helping him find this book, you teach him. Perhaps someone else is not familiar with a certain term that is used. By having fellowship with him, you may help him understand the significance of this term. This is shepherding. All the weak ones, new ones, and young ones need a great deal of such teaching. Whenever someone renders them this kind of help, they are built up. Eventually, through receiving this kind of help, they also become useful. This is the way to build up the church.

我鼓勵你們都來牧養。姊妹們，你們有一些人已經多年在主裏面，多年在召會生活裏，你們參加了許多次的特會和訓練，你們定規從主接受了一些東西。現在是你們操練自己，使用所得着的恩典和恩賜，來照顧牧養別人的時候了。（李常受文集一九七七年第二冊，四二頁。）

在四種有恩賜的人中間，（弗四 11，）頭三者，就是使徒、申言者和傳福音者的職事，乃在於牧養。這可由約翰二十一章十五至十七節主給彼得的囑咐得着證實。這些領頭有恩賜之人的功用乃在於牧養。沒有牧養，使徒、申言者和傳福音者就不能盡功用。

長老…有義務教導，以加強牧養並完成其目標；（提前三 2 下，五 17 下；）這教導是照着基督在四福音、以及有恩賜之人在書信中所教導的。提前三章二節說，長老必須善於教導。這意思是說，教導成了他們的習慣。有些長老天性是安靜的。這些長老特別需要否認自己，好能善於教導；善於教導就是要善於說話。這不是講說一些虛空的事，乃是講說神經綸的真理。我們必須憑着主的恩典受裝備，來為祂說話。我們應該講說神永遠經綸高峯的真理。保羅在提前五章十七節也說，那在話語和教導上勞苦的長老，當被看為配受加倍的敬奉。在一章三至四節，保羅囑咐提摩太仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事。他也囑咐哥林多人說一樣的話，好叫他們中間沒有分裂。（林前一 10。）我們都該說一樣的話—神的經綸。（李常受文集一九九四至一九九七年第五冊，一五二至一五三、一五八至一五九頁。）

參讀：各種年齡者都為主的見證，第四章；活力排，第七篇。

I encourage you all to do the shepherding. Sisters, some of you have been in the Lord and in the church life for years, and you have attended many conferences and trainings. Surely you have received something from the Lord. Now is the time to exercise yourselves to use the grace you have received and the gift you have been given to care for others. (CWWL, 1977, vol. 2, "All Ages for the Lord's Testimony," p. 31)

Among the four kinds of gifted persons [Eph. 4:11], the ministry of the first three,...of the apostles, prophets, and evangelists, depends upon shepherding. This is confirmed by the Lord's charge to Peter in John 21:15-17. The functions of these leading gifted persons depend upon shepherding. Without shepherding, the apostles, prophets, and evangelists cannot function.

The elders are...obligated to teach to strengthen the shepherding and carry out its goal (1 Tim. 3:2b; 5:17b) according to what Christ taught in the four Gospels and what the gifted persons taught in the Epistles. First Timothy 3:2 says that the elders must be apt to teach. This means that teaching is their habit. Some elders have a quiet disposition. These ones especially must deny themselves to be apt to teach, and to be apt to teach is to be apt to talk. This is to talk not about vain things but about the truths of God's economy. We have to be equipped by the Lord's grace to speak for Him. We should speak the high peaks of the truth of God's eternal economy. Paul also says in 1 Timothy 5:17 that the elders who labor in word and teaching are worthy of double honor. In 1 Timothy 1:3-4 Paul charged Timothy to remain in Ephesus to tell certain ones not to teach anything different from God's economy. He also charged the Corinthians to speak the same thing so that there would be no divisions among them (1 Cor. 1:10). We all should speak the same thing—God's economy. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 113, 117)

Further Reading: CWWL, 1977, vol. 2, "All Ages for the Lord's Testimony," ch. 4; CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 7

第六週 ■ 週三

晨興餽養

彼前二 25『你們好像羊走迷了路，如今卻歸到你們魂的牧人和監督了。』

詩二三 3『祂使我的魂甦醒，為自己的名引導我走義路。』

基督在木頭上受死，乃是作我們的救贖主，（彼前二 24，）現今祂在復活的生命裏，在我們裏面乃是作我們魂的牧人和監督，因此祂能指引我們，並以生命供應我們，使我們照着祂受苦的榜樣跟隨祂的腳蹤行。（21。）…我們的魂是我們內裏的所是一真人位。主是我們魂的牧人和監督，（25，）藉着顧到我們裏面各部分的益處，並監督我們真人位的光景，而照其需要牧養我們。（彼得前書生命讀經，二二七頁。）

信息選讀

牧人照顧羊羣物質的需要，我們的牧人基督照顧我們魂的需要。祂不是我們身體的牧人；祂是我們魂—我們裏面之人—的牧人。我們都有靈，而靈是我們裏面的器官。但我們這人是魂。所以，基督主要是藉着照顧我們的魂而牧養我們。祂照顧我們的心思、情感和意志。

我們也許以為我們的難處在於身體。毫無疑問，身體的確給我們許多難處。然而，我們真正的難處在魂裏。我們的心思、情感和意志都有難處。不信的人是在魂裏遊蕩的人，他們沒有牧人照顧他們。但我們不一樣，我們有一位牧人照顧我們的魂。我們不但有主的生命在我們裏面，我們也有祂作我們的牧人。祂現今在我們的魂裏牧養我們。

WEEK 6 — DAY 3

Morning Nourishment

1 Pet. 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

Psa. 23:3 He restores my soul; He guides me on the paths of righteousness for His name's sake.

Christ was our Redeemer in His death on the tree. Now He is our soul's Shepherd and Overseer in the resurrection life within us. Therefore, He is able to guide us and supply us with life that we may follow His model in His steps of suffering (1 Pet. 2:21)...Our soul is our inner being, our real person. Our Lord, as the Shepherd and Overseer of our soul [v. 25], shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our real person. (Life-study of 1 Peter, p. 190)

Today's Reading

A shepherd takes care of the physical needs of his flock, and Christ our Shepherd takes care of the needs of our soul. He is not the Shepherd of our body; He is the Shepherd of our soul, our inner being. We all have a spirit, and the spirit is our inward organ. But our being is a soul. Therefore, Christ mainly shepherds us by taking care of our soul. He takes care of our mind, emotion, and will.

We may think that our problems are with the body. No doubt, the body does give us many problems. Nevertheless, our real problem is in our soul. Our mind, emotion, and will all have problems. Unbelievers are wanderers in the soul, and they do not have a shepherd to take care of them. But our situation is different in that we have a Shepherd who takes care of our soul. Not only do we have the Lord's life within us, but we also have Him as our Shepherd. He is now shepherding us in our soul.

請你們照着你們的經歷來看主的牧養這件事。…主的安慰在那裏？是在靈裏還是在魂裏？你若說，祂的安慰是在靈裏，你的回答就不是照着聖經。…許多時候我們說到轉向靈，可能期望我們一轉向靈，就會萬事順利。事實上，甚至我們轉向靈以後，許多事可能也不順利。彼得從經歷知道，要說基督是我們魂的牧人。所以，彼得在彼前二章二十五節沒有告訴我們，基督是我們靈或我們身體的牧人；他清楚的說，基督是我們魂的牧人。

因為受苦的是我們的魂，所以我們的魂需要主的牧養。需要這種照顧的，不是我們的身體，主要的也不是我們的靈。需要主作牧人的，乃是我們的魂—我們的心思、我們的情感、和我們的意志。

在我們的經歷中，有時候我們就是不知道要思考甚麼。我們不知道要指引我們的意念何去何從。這指明我們的心思需要主耶穌作牧人。我能見證，許多時候，在這種情況裏，主耶穌作了我的牧人。祂牧養的結果，就使我們的心思受指引，擺在正路上。…我們的情感是複雜的，容易受攪擾。姊妹們的情感尤其是這樣。所以，我們需要主耶穌在我們的情感裏牧養我們。祂的牧養安慰我們的情感。…我們的意志也需要主的牧養。我們人常常發覺很難作正確的決定，有時候最難為的事就是作決定。不信的人沒有人帶領並引導他們作決定，但我們有牧人帶領並引導我們。主的帶領和引導主要與我們的意志有關。主是活的牧人，不斷指引我們的意志。我無法告訴你，這事我經歷過多少次。主實在是我們魂的牧人。祂指引我們的心思，安慰我們的情感，帶領並引導我們的意志。（彼得前書生命讀經，二二七至二二九頁。）

參讀：彼得前書生命讀經，第二十一篇；李常受文集一九八四年第五冊，四五三至四六九頁；一九八八年第四冊，四〇一至四一一頁。

Consider this matter of the Lord's shepherding according to your experience...Where is the Lord's comfort, in our spirit or in our soul? If you say that His comfort is in the spirit, your answer is not according to the Bible...Many times we speak of turning to the spirit, perhaps expecting that when we turn to the spirit, everything will be all right. Actually, even after we turn to the spirit, many things may not be all right. From experience Peter knew to say that Christ is the Shepherd of our souls. Therefore, Peter does not tell us in 1 Peter 2:25 that Christ is the Shepherd of our spirit or of our body; he clearly says that Christ is the Shepherd of our souls.

Because it is our soul that suffers, it is our soul that needs the Lord's shepherding. It is not our body that needs this kind of care, nor is it mainly our spirit. It is our soul—our mind, our emotion, and our will—that needs the Lord as the Shepherd.

In our experience sometimes we just do not know what to think about. We do not know where to direct our thoughts. This is an indication that our mind needs the Lord Jesus as the Shepherd. I can testify that many times in this kind of situation the Lord Jesus has been a Shepherd to me. As a result of His shepherding, our mind is directed and set in the right way. Our emotion, being complicated, is easily upset. This is especially true of the sisters' emotion. Therefore, we need the Lord Jesus to shepherd us in our emotion. His shepherding comforts our emotion. Our will also needs the Lord's shepherding. As human beings, we often find it difficult to make the right decision. Sometimes the hardest thing to do is to make a decision. Unbelievers have no one to lead them and guide them in making decisions. But we have a Shepherd to lead us and guide us. The Lord's leading and guiding are primarily related to our will. As the living Shepherd, the Lord continually directs our will. I cannot tell you how many times I have experienced this. The Lord is truly the Shepherd of our soul. He directs our mind, comforts our emotion, and leads and guides our will. (Life-study of 1 Peter, pp. 190-192)

Further Reading: Life-study of 1 Peter, msg. 21; CWWL, 1984, vol. 5, pp. 343, 346-348, 353-355; CWWL, 1988, vol. 4, pp. 315-321

第六週 ■ 週四

晨興餽養

彼前五 2『務要牧養你們中間神的羣羊，按着神監督他們，不是出於勉強，乃是出於甘心…。』

彼後一 4『藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，…就藉着這些應許，得有分於神的性情。』

牧養神的羣羊（彼前五 2）需要為基督的身體受苦，如基督所行的一樣。（西一 24。）

羣羊，（彼前五 2，）按原文直譯是小羣。這是指神的召會，（徒二十 28，）與世人相比，為數較少。（路十二 32。）…照着彼前五章二節，長老不是轄管者，乃是牧人。有時候牧人也許必須管理羣羊，但那不是君王的管理。那是照顧羣羊之人的管理。…羣羊需要受到照顧，得着保護，並以正確的方向受引導。他們需要被帶到能喫能喝的地方。這就是牧養。

在五章二節，…（彼得）囑咐（長老）要牧養神的羣羊。羣羊不是長老的產業，乃是神的產業。就一面說，作長老的是被神使用，來牧養祂的羣羊。（彼得前書生命讀經，三四九至三五〇頁。）

信息選讀

彼前五章二節的『監督』，意思是殷勤留意，要曉得情況如何。許多年前，我以為監督是要觀察誰對誰錯，誰作得好，誰作得差。後來我纔領悟，監督主要的是在於監督需要。…（牧人）乃是關切羣羊的需要。他的監督與保護羣羊、引導羣羊、

WEEK 6 — DAY 4

Morning Nourishment

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God...

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

To shepherd the flock of God [1 Pet. 5:2] requires suffering for the Body of Christ, as Christ suffered (Col. 1:24).

Literally, the Greek word rendered “flock” [in 1 Peter 5:2] is “little flock.” This refers to the church of God (Acts 20:28), which is small in number (Luke 12:32) compared to the world. According to 1 Peter 5:2, elders are not rulers; they are shepherds. Sometimes a shepherd may have to rule the flock, but that is not the ruling of a king. It is a ruling of someone who cares for the flock...The flock needs to be cared for, protected, and led in the right direction. They need to be brought to a place where they can eat and drink. This is shepherding.

Peter...charges [the elders] to shepherd the flock of God. The flock is not the elders' possession but God's possession. In a sense, the elders are employed by God to shepherd His flock. (Life-study of 1 Peter, p. 291)

Today's Reading

The word overseeing in 1 Peter 5:2 means “taking the oversight, looking diligently to be aware of the situation.” Years ago I thought that the overseeing was to observe who is wrong and who is right, who is doing well and who is doing poorly. Later I came to realize that to oversee is mainly a matter of overseeing the need...A shepherd...is concerned with the need of

並餵養羣羊有關。牧人施行監督，為要供應羣羊所需要的。

如彼得所說的，作長老的應當『按着神…，出於甘心』而監督。按着神監督，意即按着神的性情、心意、作法和榮耀，不按着人的偏好、興趣和目的。作長老的不該按着他們的意見、觀念、或好惡而監督。反之，他們該照着神的揀選、願望、心意和喜好而監督。作長老的必須全然按着神的思想、感覺、意願和揀選而監督。他們必須按着神的好惡而監督。…在彼前五章二節，彼得警告作長老的不要為着卑鄙的利益，乃要熱切的施行監督。這就是說，作長老的不該利用長老職分，當作得利的方法。他們該熱切的監督，像父母熱切的照管兒女一樣。（彼得前書生命讀經，三五一至三五三頁。）

在彼得的頭一封書信中，在二章二十五節他說到基督是我們魂的牧人和監督，而我們的魂乃是我們內裏的所是，也就是我們的真人位。在五章一至二節他告訴長老們，務要按着神牧養神的羣羊。按着神，意思就是我們必須活神；我們必須隨時隨處有神。我們在我們的悟性上、道理上、與教訓上有神，但我們在牧養人時可能沒有活神。當我們與神是一，我們就成了神。在我們牧養別人時，我們就有神並且就是神。按着神牧養，意思就是按着神屬性的所是牧養。神是愛、光、聖、義。按着神，至少是按着神的這四種屬性。我們必須按着這四種屬性牧養年幼的、軟弱的和退後的。這樣，我們就是好牧人。…除了牧養，我們沒有路將生命供應給別人。…我們若要享受生命，並將生命供應別人，就必須牧養他們。真正生命的供應乃是藉着訪問人、接觸人而牧養人。（李常受文集一九九四至一九九七年第五冊，一五四至一五五頁。）

參讀：彼得前書生命讀經，第三十二篇；神人的生活，第二篇。

the flock. His oversight is related to protecting the flock, leading the flock, and feeding the flock. The shepherd exercises oversight in order to supply the flock with whatever is needed.

As Peter says, the elders should oversee “willingly, according to God.” To oversee according to God means according to God’s nature, desire, way, and glory, not according to man’s preference, interest, and purpose. The elders should not oversee according to their opinion, concept, or likes or dislikes. Instead, they should oversee according to God’s choice, desire, intention, and preference. The elders must oversee the church altogether according to God’s thought, feeling, will, and choice. They must oversee according to God’s likes and dislikes. In 5:2 Peter warns the elders not to seek gain by base means but to eagerly exercise oversight. This means that the elders should not take advantage of the eldership and use it as a means to gain money. They should eagerly take the oversight like parents who eagerly exercise care over their children. (Life-study of 1 Peter, pp. 292-294)

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. Without shepherding, there is no way for us to minister life to others...If we want to enjoy life and minister life to others, we must shepherd them. The real ministering of life is shepherding by visiting and contacting people. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 114-115)

Further Reading: Life-study of 1 Peter, msg. 32; CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 2

第六週 ■ 週五

晨興餽養

林後六 11『哥林多人哪，我們的口向你們是張開的，我們的心是寬宏的。』

13『但你們也要寬宏，作同樣的報答，我像對孩子說的。』

使徒如此全然成熟、適應一切，如林後六章三至十節所描述的，向着信徒他們的口是張開的，他們的心是寬宏的。使徒有寬宏的心，能容納所有的信徒，不論他們的光景如何；使徒也有張開的口，率直的向所有的信徒指出他們誤入歧途的真實光景。要將誤入歧途、被岔開的信徒帶回與神和好，需要這樣的敞開與寬宏。（聖經恢復本，林後六 11 註 1。）

信息選讀

毫無疑問，（舊約中雅各的兒子）約瑟是基督完美的豫表，因為他描繪成熟聖徒構成的一面。…在我們墮落、得救、蒙召、得贖且重生的人裏面，除了構成我們的基督以外，沒有一樣是完美的。…約瑟代表基督在雅各成熟生命裏的構成。…這一面完美的豫表基督。

這完美的一面是牧人。約瑟像亞伯一樣是牧人。（創三七 2。）這表徵基督在成熟生命裏的構成，有一面乃是那照顧人的牧養的生命。在創世記三十七章，約瑟不僅餽養並牧養羊羣；雖然他是第二年幼的弟弟，他卻受父親差遣去牧養他的哥哥們。因此，約瑟不僅牧養他父親的羊羣，也牧養他父親的眾子。主耶穌來也是作牧人。（約十 11。）

WEEK 6 — DAY 5

Morning Nourishment

2 Cor. 6:11 Our mouth is opened to you, Corinthians; our heart is enlarged.

13 But for a recompense in kind, I speak as to children, you also be enlarged.

The apostles, all-mature and all-fitting, as depicted in 2 Corinthians 6:3-10, had their mouths opened and their hearts enlarged to the believers. With an enlarged heart they were able to embrace all believers regardless of their condition, and with an opened mouth they were free to speak to all believers frankly concerning the real situation into which they had been misled. This kind of openness and enlargement is needed to reconcile, to bring back, the misled or distracted believers to God. (2 Cor. 6:11, footnote 1)

Today's Reading

No doubt, Joseph [the son of Jacob in the Old Testament] is the perfect type of Christ because he portrays the constituted aspect of a mature saint...In us who are fallen, saved, called, redeemed, and regenerated there is nothing perfect except the constituting Christ...Joseph represents the constitution of Christ in Jacob's mature life. This aspect...perfectly typifies Christ.

This perfect aspect is a shepherd. Joseph, like Abel, was a shepherd (Gen. 37:2). This typifies the aspect of the constitution of Christ in the mature life that is the shepherding life to take care of others. In chapter 37 Joseph not only fed and shepherded the flock; although he was the second youngest brother, he was sent by his father to shepherd his brothers. Thus, Joseph shepherded not only his father's flock but also his father's sons. The Lord Jesus also came as a shepherd (John 10:11).

雖然你在召會生活中也許是新進的，…基督已經構成到你裏面，這成了基督在你屬靈生命裏的構成。這給你負擔去照顧別人。這就是牧養。基督在我們屬靈生命裏的構成，有牧養的一面。鼓勵人去牧養別人是無效的。我越鼓勵你去牧養別人，你越不會去牧養。牧養不在於我們鼓動別人去作甚麼，乃在於基督在他們裏面的構成。我們這人由基督構成的部分，就是牧養別人的部分。我對你的那一部分有完全的信心。我們不能牧養任何人，但構成到我們裏面的基督是牧人。

掌權的一面首先是牧養的一面。你若沒有負擔牧養別人並餵養他們，你就絕不能掌權。掌權的權柄來自牧養的生命。最終，約瑟掌權管理他的哥哥們。但直到他牧養了他們，他纔掌權管理他們。他受父親差遣去牧養他的哥哥們，並且餵養他們。照樣，耶穌來不是作王治理，乃是作牧人。

基督是牧人，被祂自己的百姓所殺。這啓示在約翰十章，那裏告訴我們，好牧人為羊捨命。耶穌來作牧人，並且被殺，為祂的羊羣捨命。原則上，在創世記三十七章，同樣的事發生在約瑟身上。他受差遣去牧養他的哥哥們，他們卻幾乎把他殺了。約瑟捨命為要完成這樣的牧養。我們裏面有牧養的生命，這是好的。但你若要牧養別人，你必須豫備好，被你所照顧的人所殺。你渴望牧養的人，不會賞識你的牧養。反之，他們會把你殺了。他們會認為你是奇特、乖僻的人，會稱你為『聖別的』弟兄。許多人曾對我說，『李弟兄，我若只管自己，不愛召會，不照顧聖徒，我就沒有難處。然而我一旦愛召會，並照顧聖徒，聖徒卻把我殺了。』他們把你殺了，因為你牧養他們。（創世記生命讀經，一六八二至一六八四頁。）

參讀：創世記生命讀經，第一百一十篇；對同工長老們以及愛主尋求主者愛心的話，第一至三章。

Although you may be new in the church life,...Christ has been constituted into you, and this becomes the constitution of Christ in your spiritual life. This is what gives you the burden to take care of others. This is shepherding. The constitution of Christ in our spiritual life has a shepherding aspect. It is vain to encourage people to shepherd others. The more I charge you to shepherd others, the less you will shepherd them. Shepherding is not a matter of our instigating others to do something but of Christ's constitution within them. The part of our being that has been constituted of Christ is the part that shepherds others. I have full confidence in that part of you. We cannot shepherd anyone, but Christ constituted into us is the Shepherd.

The reigning aspect is first the shepherding aspect. If you do not have the burden to shepherd others and to feed them, you will never be able to reign. Reigning authority comes from the shepherding life. Eventually, Joseph reigned over his brothers. But he did not reign over them until he had already shepherded them. He was sent by his father to shepherd his brothers and to feed them. In like manner, Jesus came not as a King to rule others; He came as a Shepherd.

As the Shepherd, Christ was killed by His own people. This is revealed in John 10, where we are told that the good Shepherd gives His life for the sheep. Jesus came as the Shepherd and was killed, giving His life for His flock. In principle, the same thing happened to Joseph in Genesis 37. Although he was sent to shepherd his brothers, they nearly killed him. Joseph gave his life in order to carry out this kind of shepherding. It is good that we have a shepherding life within. But if you are to shepherd others, you must be ready to be killed by those you are caring for. The very ones you desire to shepherd will not appreciate your shepherding. Instead, they will kill you. They may think of you as a strange, peculiar person, and they may call you a "holy" brother. Many have said to me, "Brother Lee, if I stay by myself and do not love the church and care for the saints, I have no problems. But when I begin to love the church and take care of the saints, the saints kill me." They kill you because you shepherd them. (Life-study of Genesis, pp. 1410-1411)

Further Reading: Life-study of Genesis, msg. 110; CWWL, 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," chs. 1-3

第六週 ■ 週六

晨興餽養

林前十二 24 ~ 26 『…神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體，免得身體上有了分裂，總要肢體彼此同樣相顧。若一個肢體受苦，所有的肢體就一同受苦；若一個肢體得榮耀，所有的肢體就一同歡樂。』

我們必須學習供應生命給別人。要這樣作，我們自己必須有生命。…我們必須學習生命的功課，然後纔會知道如何供應別人。事實上，我們若有生命，無須刻意供應生命給人，生命就已經供應給人了。當我們去看望別人以照顧他們時，正確的原則是將生命供應給他們。

我們需要與別人一同禱告，並且幫助他們禱告。…我們該簡單的幫助人信靠主，凡事倚靠祂。為此，我們該帶着禱告的靈和氣氛，幫助別人進入禱告的生活。我們需要製造一種氣氛，使人無論遭遇甚麼，都會禱告，仰望主，並且為着祂的同在和清楚的引導而依賴祂。…我們自己若不是有禱告生活的人，就不能把別人建立成這樣的人。我們自己需要領頭禱告。（李常受文集一九七三至一九七四年第二冊，八二八至八二九頁。）

信息選讀

我們不該期望新近得救或得恢復的人，會立刻進入正確的光景裏。…較軟弱的人也許需要我們忍耐，一再的接觸他。這樣不斷、忍耐的接觸會牧養人。這需要時間。…召會乃是藉着牧養而增長。若我們有傳福音而沒有牧養以照顧新人，許多新得救的人

WEEK 6 — DAY 6

Morning Nourishment

1 Cor. 12:24-26 ...God has blended the body together, giving more abundant honor to the member that lacked, that there would be no division in the body, but that the members would have the same care for one another. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.

We must learn to minister life to others. In order to do this, we ourselves must have life...We must learn the lessons of life. Then we will know how to minister to others. In fact, if we have life, there is no need to purposely minister life to others. Life will already be ministered to them. When visiting others to take care of them, the proper principle is to minister life to them.

We need to pray with others and help them to pray...We should simply help people to put their trust in the Lord and depend on Him for everything. To this end, we should bring with us a spirit and atmosphere of prayer to help others to come into a prayer life. We need to create an atmosphere so that whatever happens to people, they will pray, look to the Lord, and rely on Him for His presence and clear leading...If we ourselves are not persons with a prayer life, we will not be able to build up others as this kind of person. We ourselves need to take the lead. (CWVL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," pp. 613-614)

Today's Reading

We should not expect that someone who is newly saved or recovered will immediately be in a proper condition...A weaker one may require our patience to contact him again and again. This kind of continual, patient contact will shepherd people. This takes time...The church grows through shepherding. If we have gospel preaching without shepherding to take care of the new ones, many of the

就會離開。這會破壞並損害我們對傳福音的胃口。許多人會說，『我們領這麼多人歸主，但他們大多數已不再在這裏了。』我們會像失去了孩子的家庭。因此，為着正確的養育孩子，我們需要正確的牧養。在召會裏只有領頭人顧到牧養是不可能的，每個人都必須拿起負擔照顧別人。這需要我們的忍耐。

我們必須學習信任並倚靠那在我們照顧之下的人。這是正確的交通。就一面意義說，我們是乳養孩子的父母，但就另一面意義說，我們都是弟兄姊妹。因此，我們該給別人看見，不但他們倚靠我們，我們也倚靠他們。這相互的倚靠造出許多益處。這使別人向我們敞開，信靠我們，並信任我們。…所有的肢體都必須彼此敞開，那麼循環就會正確的發揮功效。我們看過，一些受我們照顧的人不向我們敞開，不管我們花多少時間在他們身上。這就是說，他們不信任我們。我們需要有一種行為舉止，是能建立起相互信任的；這就會使他們向我們敞開。這要求我們倚靠他們，依賴他們，並給他們看見我們需要他們的幫助。

我們絕不該讓那些受我們照顧的人，感覺我們在強迫他們作任何事。我們都必須學習神的屬性。從起初，神就絕不強迫人。…在牧養上，…我們該允許人自由選擇。

無論我們與親愛的人交通甚麼，都必須照著我們自己的經歷。…我們需要（對前面細述的項目有）親身的經歷，好能向較年幼的人作見證。…我們越拿起負擔牧養別人，我們需要學習的事就越多。（李常受文集一九七三至一九七四年第二冊，八二九至八三一頁。）

參讀：為着召會的建造正常結果子和牧養的路，第八至九章。

newly saved ones will fall away. This will spoil and damage our appetite for gospel preaching. Many will say, "We brought so many to the Lord, but most of them are not here anymore." We will be like a family that has lost its children. Therefore, we need the proper shepherding for the proper child raising. It is impossible for only the leading brothers in a church to take care of the shepherding. Everyone must pick up the burden to take care of others. This requires our patience.

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

We should never give anyone under our care the sense that we are forcing them to do anything. We must all learn the attributes of God. From the beginning, God never forced people...In shepherding,...we should allow people to have a free choice.

Whatever we fellowship with the dear ones must be according to our own experience...We need personal experiences [of all the foregoing detailed items] to be able to testify to the younger ones...The more we pick up the burden to shepherd others, the more things we will need to learn. (CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," pp. 614-616)

Further Reading: CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," chs. 8-9

第六週詩歌

WEEK 6 — HYMN

補 711

召會生活無比榮耀

降 B 大調

(英 1221)

6/8

B^b F⁷ B^b F F⁷ B^b
 5̣ 5̣ 5̣ 5̣ 6̣ 7̣ | 1 . 5 . | 7̣ 7̣ 7̣ 7̣ 1̣ 2̣ | 1̣ . 1̣ . |

一 耶穌是那奇妙 牧人， 帶領我們出羊 圈。

E^b B^b Gm C⁷ F⁷
 6̣ 6̣ 6̣ 1̣ 7̣ 6̣ | 5̣ . 1̣ . | 1̣ 1̣ 1̣ 1̣ 7̣ 1̣ | 2̣ . 2̣ . |

肥沃草地，廣闊 無 邊， 我們處身在其 間！

B^b Gm C⁷ F
 3̣ . 3̣ #2̣ 3̣ | 1̣ . 5̣ . | 3̣ 2̣ 1̣ 1̣ 7̣ 1̣ | 2̣ . 2̣ . |

(副) 哦， 召 會 生 活， 無 比 榮 耀 又 豐 富！

B^{b7} E^b B^b F⁷ B^b
 3̣ 3̣ 3̣ 2̣ 1̣ 6̣ | 5̣ . 1̣ . | 7̣ 7̣ 7̣ 7̣ 1̣ 2̣ | 1̣ . 1̣ . ||

在此我們合一 相 處， 享 受 生 命 的 祝 福。

二 身處異地，飢寒交迫， 是祂來把我找着；
 祂帶我們進入美地， 靈裏舒適真無比！

三 耶穌自己乃是草場， 祂是我們的食物；
 我們都是屬祂的羊， 每次聚集真飽足。

四 我們今正住於高山， 新鮮甘露何舒適！
 所有乾渴一去不回， 祂是常新的活水。

五 基督是我們的享受， 可以高枕而無憂；
 我們在此平安穩妥， 蒙祂同在的保守。

Jesus, our wonderful Shepherd

The Church — As God's Flock

1221

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

2. In the divisions He sought us,
 Weary and famished for food;
 Into the good land He brought us,
 Oh, to our spirit how good!

3. Jesus Himself is our pasture,
 He is the food that we eat;
 We as His sheep are fed richly
 Each time, whenever we meet.

4. Dwell we here on a high mountain,
 Wet with the morning-fresh dew,
 Slaking our thirst at the fountain,
 Water so living and new.

5. Christ is our rest and enjoyment,
 Here we have nothing to fear;
 Here all the sheep dwell securely,
 Kept by His presence so dear.

