

## 第四周

成为基督的复制品，  
并经历基督  
作我们魂的牧人

诗歌：补 33

读经：彼前二 21 ~ 23, 25, 太十一 28 ~ 30, 腓  
一 27, 二 2

### 【周一】

壹 我们这些在基督里的信徒，得以成为作我们榜样之基督的复制品——彼前二 21：

一 主耶稣在神行政下的生活乃是榜样，叫我们借着成为祂的复制品，跟随祂的脚踪行——21 ~ 23 节，弗四 20 ~ 21。

二 彼前二章二十一节的“榜样”，原文指一种教写字所用的范本——给学生临摹习字的字帖，范本：

1 主耶稣已把祂的生活摆在我们面前，作我们临摹的范本，叫我们跟随祂的脚踪行——太十一 28 ~ 30。

2 神的心意不是要我们凭自己的努力效法基督；我们所需要的，不是效法，乃是复制——罗八 29，林后三 18。

三 我们需要借着与神圣生命之丰富有关的过程，而成

## Week Four

**Becoming a Reproduction of Christ  
and Experiencing Christ  
as the Shepherd of Our Souls**

Hymns: 1170

Scripture Reading: 1 Pet. 2:21-23, 25; Matt. 11:28-30; Phil. 1:27; 2:2

### § Day 1

**I. As believers in Christ, we may become a reproduction of Christ as our model—1 Pet. 2:21:**

A. The living of the Lord Jesus under the government of God is a model so that we may follow in His steps by becoming His reproduction—vv. 21-23; Eph. 4:20-21.

B. The Greek word for model in 1 Peter 2:21 denotes a master copy used in the teaching of writing—a writing copy, an underwriting, for students to use in tracing letters as they learn to draw them:

1. The Lord Jesus has set His life before us as an underwriting for us to copy by tracing and following His steps—Matt. 11:28-30.

2. It is not God's intention that we try to imitate Christ by our own effort; what we need is not imitation but reproduction—Rom. 8:29; 2 Cor. 3:18.

C. We need to become Christ's reproduction, copies of Christ, by a process

为基督的复制品，基督的复本；当这过程完成时，我们就成为基督的复制品——约三 15，弗三 8。

四 影印本的制作，可用来说明彼得所说基督是我们的榜样，是什么意思。

## 【周二】

五 我们要成为作我们榜样之基督的复制品，就需要经历基督这活在我们里面、成形在我们里面、并安家在我们心里的一位——加二 20，四 19，弗三 16～17 上：

- 1 新约启示，基督与我们里面的人有深切的关系——加一 16，西三 10～11。
- 2 是灵的基督——基督作为赐生命的灵——活在我们里面——林前十五 45 下，加二 20：
  - a 神的经纶是“我”在基督的死里被钉十字架，并且基督在祂的复活里活在我们里面——约十四 19。
  - b 我们与主是一灵，与祂同有一生命，现今应当与祂同是一人位——林前六 17，西三 4，腓一 21 上。
  - c 基督既是那灵住在我们里面，我们就需要让祂活在我们里面——约十四 16～19，加二 20。

## 【周三】

- 3 让基督成形在我们里面，就是让基督在我们里面完全长大——四 19：
  - a 基督在我们悔改信主时，生在我们里面；然后在我们基督徒生活中，活在我们里面；最后，在我们成熟时，成形在我们里面——约一 12～13，三 15，加二 20，四 19。
  - b 让基督成形在我们里面，就是让包罗万有的灵占有

that involves the riches of the divine life; when this process is completed, we will become a reproduction of Christ—John 3:15; Eph. 3:8.

D. The making of xerox copies may be used to illustrate what Peter means by Christ being a model for us.

## § Day 2

E. In order to become a reproduction of Christ as our model, we need to experience Christ as the One living in us, being formed in us, and making His home in our hearts—Gal. 2:20; 4:19; Eph. 3:16-17a:

1. The New Testament reveals that Christ is deeply related to our inner being—Gal. 1:16; Col. 3:10-11.
2. The pneumatic Christ—Christ as the life-giving Spirit—is living in us—1 Cor. 15:45b; Gal. 2:20:
  - a. God's economy is that the "I" be crucified in Christ's death and that Christ live in us in His resurrection—John 14:19.
  - b. We are one spirit with the Lord, we have one life with Him, and we should now be one person with Him—1 Cor. 6:17; Col. 3:4; Phil. 1:21a.
  - c. Since Christ dwells in us as the Spirit, we need to let Him live in us—John 14:16-19; Gal. 2:20.

## § Day 3

3. To have Christ formed in us is to have Christ fully grown in us—4:19:
  - a. Christ was born into us at the time we repented and believed in Him, then He lives in us in our Christian life, and finally, He will be formed in us at our maturity—John 1:12-13; 3:15; Gal. 2:20; 4:19.
  - b. To have Christ formed in us is to allow the all-inclusive Spirit to

我们里面之人的每一部分，使基督在我们里面完全长大——西二 19，弗四 15 ~ 16。

- c 让基督成形在我们里面，含示我们在生机一面渐渐被基督所构成——西三 10 ~ 11。
- d 加拉太四章十九节的“成形”，与林后三章十八节的“形像”相呼应；基督要成形在我们里面，使我们得以按着祂的形像彰显祂。
- 4 那活在我们里面，并成形在我们里面的基督，正安家在我们心里——弗三 16 ~ 17 上。
- 5 当基督活在我们里面，成形在我们里面，并安家在我们心里，我们就成为基督的复制品，作神团体的彰显——罗八 29，十二 4 ~ 5，启二一 2。

## 【周四】

贰 当我们成为基督的复制品，我们就可以经历并享受基督作我们魂的牧人——彼前二 25，太十一 28 ~ 30，腓一 27，二 2：

一 是灵的基督作我们魂的牧人，监督我们内里的光景，照顾我们内里所是的情形：

- 1 基督生机的牧养主要的乃是照顾我们的魂——诗二三 3。
- 2 基督是借着顾到我们魂的益处，并借着监督我们内里所是的光景，牧养我们——参来十三 17。
- 3 这种牧养是内里、内在、生机的安慰。

二 因着我们的魂很复杂，所以我们需要那在我们的灵里是赐生命之灵的基督，在我们的魂里牧养我们，照顾我们的思想、情感和意志，并顾到我们的难处、需要

occupy every part of our inner being, to have Christ fully grown in us—Col. 2:19; Eph. 4:15-16.

- c. To have Christ formed in us implies that we are being constituted with Christ organically—Col. 3:10-11.
- d. Formed in Galatians 4:19 corresponds to image in 2 Corinthians 3:18; Christ will be formed in us so that we may express Him in His image.
- 4. The Christ who lives in us and who is being formed in us is making His home in our hearts—Eph. 3:16-17a.
- 5. As Christ lives in us, is formed in us, and makes His home in our hearts, we become a reproduction of Christ for the corporate expression of God—Rom. 8:29; 12:4-5; Rev. 21:2.

## § Day 4

II. **As we become a reproduction of Christ, we can experience and enjoy Christ as the Shepherd of our souls—1 Pet. 2:25; Matt. 11:28-30; Phil. 1:27; 2:2:**

A. As the Shepherd of our souls, the pneumatic 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. Christ shepherds us by caring for the welfare of our soul and by exercising His oversight over the condition of our inner being—cf. Heb. 13:17.
- 3. This kind of shepherding is an inward, intrinsic, organic comforting.

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 our problems, needs, and wounds—John

和创伤——约十四 16 ~ 17, 林前十五 45 下, 六 17:

- 1 基督作为我们那是灵的牧人, 乃是从我们的灵里照顾我们。
- 2 祂的牧养开始于我们的灵, 扩展到我们魂的每一部分。
- 3 基督从我们的灵达到我们魂的所有部分, 并以柔细、生机、周全的方式照顾我们。

### 三 基督作我们魂的牧人, 使我们的魂苏醒——诗二三 3 上:

- 1 使我们的魂苏醒, 就是使我们复兴。
- 2 使我们的魂苏醒, 也包括更新与变化——罗十二 2, 林后三 18。

## 【周五】

### 四 主作我们魂的牧人, 使我们的魂得安息——太十一 28 ~ 30:

- 1 主呼召那些为了遵守律法而努力的人, 或为了工作成功而奋斗的人, 到祂这里来得安息——28 节。
- 2 这安息不仅是指从律法与宗教, 或工作与责任的劳苦并重担中得着释放, 也是指完全的平安和完满的满足。
- 3 负主的轭就是接受父的旨意——十二 50。
- 4 主过这样的生活, 受祂父旨意的约束并在意祂父的旨意; (约四 34, 五 30, 六 38; ) 祂完全以父的旨意为满足, 并且心里有安息。
- 5 我们因着负主的轭并跟祂学而得着的安息, 是内里的安息, 使我们的魂得安息——太十一 29 ~ 30。

14:16-17; 1 Cor. 15:45b; 6:17:

1. As our pneumatic Shepherd, Christ takes care of us from within our spirit.
2. His shepherding begins from our spirit and spreads to every part of our soul.
3. From our spirit Christ reaches all the parts of our soul and takes care of us in a tender, organic, all-inclusive way.

### C. As the Shepherd of our souls, Christ restores our soul—Psa. 23:3a:

1. For our soul to be restored means that we are revived.
2. Restoring our soul also includes renewing and transforming—Rom. 12:2; 2 Cor. 3:18.

## § Day 5

### D. As the Shepherd of our souls, the Lord gives rest to our soul—Matt. 11:28-30:

1. The Lord calls those who are striving to keep the law or struggling to be successful in any work to come to Him for rest—v. 28.
2. This rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility but also to perfect peace and full satisfaction.
3. To take the Lord's yoke is to take the will of the Father—12:50.
4. The Lord lived such a life, constrained by and caring for the will of His Father (John 4:34; 5:30; 6:38); He was fully satisfied with the Father's will and had rest in His heart.
5. The rest that we find by taking the Lord's yoke and learning from Him is an inward rest, a rest for our souls—Matt. 11:29-30.

## 【周六】

五 当主牧养我们的魂并使我们的魂苏醒时，我们不仅经历基督，也享受祂——腓二 2，三 1 上：

- 1 经历基督主要是在我们的灵里，而享受基督乃是在我们的魂里——一 27，二 2。
- 2 我们的魂若有难处，就可能经历基督却没有享受基督。
- 3 我们对基督的品尝，主要的是在于我们的魂；这就是为什么我们要享受基督，就需要主牧养我们魂的每一部分，特别是我们的心思。

## § Day 6

E. As the Lord shepherds our soul and restores our soul, we not only experience Christ but also enjoy Him—Phil. 2:2; 3:1a:

1. The experience of Christ is a matter primarily in our spirit, but the enjoyment of Christ is in our soul—1:27; 2:2.
2. If there is a problem with our soul, we may have the experience of Christ without the enjoyment of Christ.
3. Regarding Christ, our taste is mainly with our soul; this is the reason that in order to have the enjoyment of Christ, we need the Lord to shepherd every part of our soul, especially our mind.





## 第四周■周一

### 晨兴喂养

彼前二 21 ~ 23 “你们蒙召原是为这，因基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行；祂没有犯过罪，口里也找不到诡诈；祂被骂不还口，受苦不说威吓的话，只将一切交给那按公义审判的。”

〔彼前二章二十一节的〕“榜样”一辞已被一般的用法破坏。这辞原文的直译是，给学生临摹习字的字帖，范本。古时老师把字写在纸上作为范本。小孩子把另一张纸放在范本上，然后将范本上的字描到摹本上，以此来习字。…主耶稣已把祂的生活摆在我们面前，作我们临摹的范本，叫我们跟随祂的脚踪行。（新约总论第三册，七七页。）

### 信息选读

然而，神的用意不是要我们试着靠自己的努力来效法祂。我们从经历中知道，努力效法基督是不灵的。我们不能效法祂。我们所需要的不是效法，乃是复制。…在外面，基督是我们的榜样；在里面，基督是我们的人位，活在我们里面，成形在我们里面，并安家在我们里面。借着这过程，我们成为原作的复制品，就是作我们榜样之基督的复制品。

我们需要经历那包含神圣生命之丰富的过程，借此成为基督的复制品，基督的摹本。完成这过程，我们就成为基督的复制品。当三一神从信徒里面彰显出来的时候，就指明这样的信徒成了基督这榜样的复制品。那彰显经过过程之三一神的生活方式，乃是基督的复制品。

## WEEK 4 — DAY 1

### Morning Nourishment

1 Pet. 2:21-23 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps; who committed no sin, nor was guile found in His mouth; who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously.

The word model [in 1 Peter 2:21] has been spoiled by common usage. Literally, the Greek word means a writing-copy, an underwriting for students to use in tracing letters as they learn to draw them. In ancient times teachers would write letters on writing material, and those letters became a master copy. Another piece of writing material was put upon the master copy. Then the children would practice writing by tracing the letters from the master copy onto their copy...The Lord Jesus has set His life before us as an underwriting for us to copy by tracing and following His steps. (The Conclusion of the New Testament, pp. 600-601)

### Today's Reading

It is not God's intention, however, that we try to imitate Christ by our own effort. We know from experience that trying to imitate Christ does not work. We are not able to imitate Him. What we need is not imitation, but reproduction...Outwardly Christ is our model, and inwardly He is our person, living in us, being formed in us, and making His home in us. Through this process we become a reproduction of the original, a reproduction of Christ as our model.

We need to become Christ's reproduction, copies of Christ, by experiencing a process that involves the riches of the divine life. When this process is completed, we shall become a reproduction of Christ. When anyone observes the expression of the Triune God from within a believer, this indicates that such a believer has become a reproduction of Christ, the model. The manner of life that expresses the processed Triune God is a reproduction of Christ.

作为信徒的榜样，基督乃是原版，用来制造祂自己的复制品。要领会基督是我们的榜样，我们需要经历。我们从经历中知道，我们天天享受基督的时候，就是在经过属灵复制的过程，使我们成为基督活的摹本。

成为基督的复制品与努力效法祂大不相同。举例来说，人可以向猴子示范直立，猴子就效法人站起来。人行走，猴子也效法他，用两脚行走。但仿效完毕后，人离开了，猴子就回去用四脚行走。至少在某种程度上，那些教导信徒效法基督的教师，就像人训练猴子效法人一样。这样努力效法基督根本不灵。所以，我不鼓励你效法基督，我只向你指出祂的丰富。我要向你指出，祂是活在我们里面、成形在我们里面、并安家在我们里面的一位，使我们能经过过程，成为我们的榜样（基督）的复制品。（新约总论第三册，七七至七八页。）

我们读彼前二章十八至二十五节时，看见彼得在经历上非常丰富。在这段他说到恩典、范本、救主、牧人和监督。基督是我们里面的生命，祂也是给我们跟随的榜样。我们若凭着作我们里面生命的基督而活，就是凭着内住的基督自己而活，我们就会经历属灵影印的过程，成为基督的复制品。同时，我们会经历祂作拯救我们的救主，作带领并引导我们的牧人，并作照顾我们的监督。哦，彼得的经历是丰富的，他的写作是美妙的！愿我们都照着这些经文里所启示的，操练享受基督。愿我们都享受祂作恩典，作榜样，并作美妙的救主、牧人和监督。（彼得前书生命读经，二三一至二三二页。）

参读：新约总论，第五十六篇。

As a model to the believers, Christ is the original used for making a reproduction of Himself. In order to understand Christ as our model, we need experience. From experience we know that as we enjoy Christ day by day, we are undergoing the process of spiritual reproduction to make us living copies of Christ.

To become the reproduction of Christ is very different from trying to imitate Him. To illustrate, a man may set an example for a monkey to stand upright, and the monkey stands up, imitating the man. Then the man walks, and the monkey imitates him by walking on two feet. But after the imitation is finished, the man leaves, and the monkey goes back to walking on all fours. At least to a certain extent, those teachers who instruct believers to imitate Christ are like a man training a monkey to imitate a human being. Trying to imitate Christ in such a way simply does not work. Therefore, I do not encourage you to imitate Christ. Instead, I would point you to His riches. I would point you to Him as the One living in us, being formed in us, and making His home in us so that we may undergo the process of becoming the reproduction of Christ as our model. (The Conclusion of the New Testament, pp. 601-602)

As we read 1 Peter 2:18-25, we see that Peter was very rich in experience. In this portion he speaks of grace, the writing copy, the Savior, the Shepherd, and the Overseer. Christ is the life within us, and He is also the model for us to follow. If we live by Christ as our inward life, that is, by the indwelling Christ Himself, we will undergo the process of spiritual xeroxing to become a reproduction of Christ. At the same time, we will experience Him as the Savior saving us, as the Shepherd leading and guiding us, and as the Overseer caring for us...May we all practice to enjoy Christ according to what is revealed in these verses. May we all enjoy Him as grace, as the model, and as the wonderful Savior, Shepherd, and Overseer. (Life-study of 1 Peter, p. 194)

Further Reading: The Conclusion of the New Testament, msg. 56



## 第四周■周二

### 晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

现在我们来，基督是活在信徒里面，使他们能活祂的一位，这是一件极其重大且要紧的事。基督不仅是我们的生命；祂乃是一个人在我们里面。所有的基督徒都需要领悟，我们有另一个人位——基督——活在我们里面。我们需要看见这异象：那在十字架上受死救赎我们的一位，现今活在我们里面。

一面，基督在三层天上；另一面，祂活在我们里面。基督成了赐生命的灵，为要使祂能活在我们里面。天上的基督若不是赐生命的灵，就不可能活在我们里面。…作为赐生命的灵，祂活在我们里面。现今我们不仅有基督作我们的生命，也有基督作我们的人位。因为祂活在我们里面，我们就该接受祂作我们的人位，并且活祂。

保罗在加拉太二章二十节说，“基督在我里面活着。”…基督在我们里面活，意思不是祂替我们活。保罗在二十节说，一面，“不再是我，”另一面，“基督在我里面活着。”“在我里面”这辞非常重要。是的，是基督活，但祂是在我们里面活。（新约总论第三册，六〇至六一页。）

### 信息选读

要领会基督怎样能在我们里面活，我们需要来看约翰十四章。主耶稣在死而复活以前对门徒说，“因为我活着，

## WEEK 4 — DAY 2

### Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

We come now to the very important and vital matter of Christ being the One who lives within the believers so that they may live Him. Christ is not only our life; He as a person lives in us. All Christians need to realize that we have another person—Christ—living in us. We need to see the vision that the very One who died on the cross to redeem us is now living within us.

Christ, on the one hand, is in the third heavens. But on the other hand, He lives within us. Christ became the life-giving Spirit in order that He might live in us. Without being the life-giving Spirit, it would not be possible for the heavenly Christ to live in us...As the life-giving Spirit, He lives within us. Now we have Christ not only as our life but also as our person. Because He lives in us, we should take Him as our person and live Him.

In Galatians 2:20 Paul says, “Christ...lives in me.”...For Christ to live in us does not mean that He lives instead of us. In Galatians 2:20 Paul says, on the one hand, “no longer I,” and on the other hand, “Christ...lives in me.” The phrase in me is of great importance. Yes, it is Christ who lives, but He lives in us. (The Conclusion of the New Testament, pp. 587-588)

### Today's Reading

In order to understand how Christ can live in us, we need to consider John 14. Before His death and resurrection, the Lord Jesus said to the

你们也要活着。”（19。）基督使我们与祂同活，借此在我们里面活着。基督不是单独活着；祂在我们里面活着，也与我们一同活着。祂借着使我们与祂同活而在我们里面活着。…我们并没有完全被排除，我们的生命没有被神圣的生命所替换。我们继续存在，但我们是与三一神一同存在。现今住在我们里面的三一神，使我们与基督同活。因此，基督借着我们与祂同活，而在我们里面活着。

主耶稣在六章五十七节说，“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”子不凭自己活着。然而，这意思不是子被摆在一边，停止存在。子当然继续存在，但祂不活自己的生命，祂乃是活父的生命。子与父是这样地同有一个生命和一个生活。我们今天与基督的关系也是这样。我们与基督没有两个生命。我们只有一个生命和一个生活。我们凭祂活着，而祂在我们里面活着。我们若不活，祂就不活；祂若不活，我们就不能活。一面，我们被了结；另一面，我们继续存在，但我们不是在基督之外存在。基督活在我们里面，我们与祂同活。因此，我们与祂同有一个生命，同过一个生活。

在加拉太二章二十节保罗说到基督在我们里面活着的话，是确定而强调的。这里没有模棱两可。保罗清楚地讲，基督这一个人位，在我们里面活着。这位活在我们里面的基督，乃是那灵基督（the pneumatic Christ），是那灵的基督。既然祂这位灵住在我们里面，我们就需要学习怎样让祂活在我们里面，并学习怎样与祂同活。正常的信徒是与基督同有一个生命、一个生活的人。我们与祂是一灵，（林前六 17，）我们与祂同有一个生命，现今我们该与祂同是一个人位。那些寻求主的人，迟早要晓得有一位神圣、属天、永远并属灵者，乃是一个人位活在他们里面。我们若看见这事，我们也会看见，祂怎样因父活着，现今我们也该接受祂作我们的人位，因祂活着。（新约总论第三册，六一至六二页。）

参读：新约总论，第五十五篇。

disciples, “Because I live, you also shall live” (v. 19). Christ lives in us by causing us to live with Him. Christ does not live alone; He lives in us and with us. He lives in us by enabling us to live with Him...We have not been altogether ruled out, and our life has not been exchanged for the divine life. We continue to exist, but we exist with the Triune God. The Triune God who now dwells within us causes us to live with Christ. Hence, Christ lives in us through our living with Him.

In John 6:57 the Lord Jesus said, “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.” The Son did not live by Himself. However, this does not mean that the Son was set aside and ceased to exist. The Son, of course, continued to exist, but He did not live His own life. Instead, He lived the life of the Father. In this way the Son and the Father had one life and one living. It is the same in our relationship with Christ today. We and Christ do not have two lives. We have one life and one living. We live by Him, and He lives in us. If we do not live, He does not live; and if He does not live, we cannot live. On the one hand, we are terminated; on the other hand, we continue to exist, but we do not exist without Christ. Christ lives within us, and we live with Him. Therefore, we and He have one life and one living.

Paul’s word in Galatians 2:20 about Christ living in us is definite and emphatic. There is no ambiguity here. Paul clearly says that Christ, as a person, lives in us. This Christ who lives in us is the pneumatic Christ, the Christ who is the Spirit. Now that He dwells in us as the Spirit, we need to learn how to let Him live in us and how to live together with Him. A normal believer is a person who has one life and one living with Christ. We are one spirit with Him (1 Cor. 6:17), we have one life with Him, and now we should be one person with Him. Sooner or later, those who seek the Lord realize that Someone divine, heavenly, eternal, and spiritual lives in them as a person. If we see this, we shall also see that just as He lived because of the Father, we should now live because of Him, taking Him as our person. (The Conclusion of the New Testament, pp. 588-589)

Further Reading: The Conclusion of the New Testament, msg. 55

## 第四周■周三

### 晨兴喂养

加四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

当保罗初次向加拉太人传福音，使他们得着重生时，基督已经生在他们里面，但还没有成形在他们里面。然后使徒为他们再受生产之苦，使基督能成形在他们里面。（加四 19。）…他的传扬是把基督，活神的儿子，生在信徒里面。保罗的传扬强调基督为中心。按照加拉太书，基督已经启示在我们里面，（一 16，）现今活在我们里面，（二 20，）还要成形在我们里面。（四 19。）使基督成形在我们里面，就是使基督在我们里面完全长大。基督先是在我们悔改信主时，生在我们里面；然后是在我们基督徒的生活中，活在我们里面；还要在我们成熟时，成形在我们里面。

保罗说到基督成形在我们里面的话，含示我们正被基督所构成。使基督成形在我们里面是一件活的、生机的事。基督现今活在我们里面，使我们能被祂生机地构成。祂要以祂自己构成我们这个人—我们的心思、情感和意志。祂要构成我们魂的每一部分，使我们这人的每一部分有祂的形状，祂的形像。加拉太四章十九节的“成形”，与林后三章十八节的“形像”相呼应，那里保罗告诉我们，我们渐渐变化成为基督的形像。这形像是一种形状。基督必须成形在我们里面，使我们能借着在祂的形像里来彰显祂。（新约总论第三册，六四至六五页。）

### 信息选读

## WEEK 4 — DAY 3

### Morning Nourishment

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

Christ was born into the Galatian believers, but not formed in them when they were regenerated through Paul's preaching the gospel to them the first time. The apostle then travailed again that Christ might be formed in them [Gal. 4:19]...His preaching was to bring forth Christ, the Son of the living God, in the believers. Paul's preaching was emphatically Christ-centered. According to the book of Galatians, Christ has been revealed in us (1:16), He is now living in us (2:20), and He will be formed in us (4:19). To have Christ formed in us is to have Christ grown in us in full. First Christ was born into us at our conversion, now He lives in us in our Christian life, and He will be formed in us at our maturity.

Paul's word about Christ being formed in us implies that we are being constituted of Christ. To have Christ formed in us is a living, organic matter. Christ is now living in us so that we may be constituted of Him organically. He intends to constitute our being—our mind, emotion, and will—of Himself. He will constitute every part of our soul so that we may have His form, His image, in every part of our being. The word formed in Galatians 4:19 corresponds to the word image in 2 Corinthians 3:18, where Paul tells us that we are being transformed into Christ's image. This image is a form. Christ must be formed in us so that we may express Him by being in His image. (The Conclusion of the New Testament, p. 590)

### Today's Reading

新约启示基督与我们这人有深切的关系。…基督带着祂的元素住在我们里面，乃是事实。祂这活的一位带着祂的元素，正生机地作到我们里面，把祂自己构成到我们这人里面，使我们有祂的形状，并彰显祂的形像。保罗受生产之苦，使基督能这样成形在信徒里面。

那活在我们里面并成形在我们里面的基督，现今正安家在我们心里。（弗三17。）…心是我们这人的中心。基督现今正在我们心里安家，就是使自己定居。所以，基督不仅在我们里面，也安家在我们里面。

我们的心是由魂的各部分—心思、情感、意志，加上灵的主要部分—良心—组成的。这些是我们人内里的各部分。借着重生，基督进到我们的灵里。（提后四22。）接着，我们该让祂扩展到我们心的每一部分。我们的心是我们内里各部分的总和，也是我们里面之人的中心；所以，当基督安家在我们心里，祂就掌管我们里面的全人，并用祂自己供应、加强我们内里的各部分。

基督渴望从我们的灵扩展到我们心的各部分。然而，我们也许未必愿意让祂扩展到我们的的心思、情感、或意志里。所以，保罗向父祷告，求祂借着祂的灵，用大能使我们得以加强到里面的人里，使基督能安家在我们心里。这指明借着这样得加强，我们就愿意让内住的基督扩展到我们这人的各部分，并掌管每一部分。这就是基督安家在我们心里。

我们得救的时候，基督进到我们的灵里。…我们得以加强到里面的人里，就开了门让基督在我们里面扩展，从我们的灵扩展到我们心思、情感、意志的每一部分。基督越在我们里面扩展，祂就越定居在我们里面，并安家在我们里面。这就是说，祂占有我们内里之人的每一部分，据有这些部分，并用祂自己浸透这些部分。结果，我们就被基督充满。（新约总论第三册，六六至六八页。）

参读：新约总论，第五十五篇。

The New Testament reveals that Christ is deeply related to our being...It is a fact that Christ with His element dwells within us. As the living One, He with His element is working within us organically, constituting Himself into our being so that we may have His form and express His image. Paul travailed that Christ might be formed in the believers in this way.

The Christ who lives in us and who is being formed in us is now making His home in our hearts [Eph. 3:17]...The heart is the center of our being. In our hearts Christ is now making His home, that is, settling Himself. Therefore, Christ is not only in us, but He is making His home in us.

Our heart is composed of the three parts of our soul—the mind, the emotion, and the will—plus our conscience, the main part of our spirit. Through regeneration, Christ came into our spirit (2 Tim. 4:22). Now we should allow Him to spread Himself into every part of our hearts. The heart is the totality of all our inward parts and the center of our inward being. Therefore, when Christ makes His home in our hearts, He controls our entire inward being and supplies and strengthens every inward part with Himself.

Christ desires to spread from our spirit to all the parts of our heart. We, however, may not always be willing for Him to spread into our mind, emotion, or will. Therefore, Paul prayed to the Father that He would strengthen us according to His power by His Spirit into our inner man so that Christ may make His home in our hearts. This indicates that by being strengthened in this way, we shall be willing to let the indwelling Christ spread into all the parts of our being and to take over each part. This is Christ making His home in our hearts.

When we were saved, Christ came into our spirit...As we are strengthened into the inner man, the door is opened for Christ to spread in us, to spread from our spirit to every part of our mind, emotion, and will. The more Christ spreads within us, the more He settles down in us and makes His home in us. This means that He occupies every part of our inner being, possessing all these parts and saturating them with Himself. As a result, we are filled with Christ. (The Conclusion of the New Testament, pp. 591-593)

Further Reading: The Conclusion of the New Testament, msg. 55



## 第四周■周四

### 晨兴喂养

彼前二 25 “你们好像羊走迷了路，如今却归到你们魂的牧人和监督了。”

诗二三 3 “祂使我的魂苏醒，为自己的名引导我走义路。”

基督在木头上受死，乃是作我们的救赎主，（彼前二 24，）现今祂在复活的生命里，在我们里面乃是作我们魂的牧人和监督，因此祂能指引我们，并以生命供应我们，使我们照着祂受苦的榜样跟随祂的踪行。（21。）照着彼前二章二十五节，基督是我们魂的牧人和监督。我们的魂是我们内里的所是一真人位。主是我们魂的牧人和监督，借着顾到我们里面各部分的益处，并监督我们真人位的光景，而照其需要牧养我们。（彼得前书生命读经，二二七页。）

在〔诗篇二十三篇〕基督牧养的第二阶段，祂使我们的魂苏醒（复兴并变化—罗十二 2，弗四 23），并引导我们（照着灵）走义路（以满足义的要求—罗八 4）。我们要成为义的，就是照着神公义严格的要求，在神面前与人事物都是对的，就需要魂得着复兴并变化，好使我们的心思、情感和意志是正确、平衡的。（圣经恢复本，诗二三 3 注 1。）

### 信息选读

我们的难处是我们好像羊走迷了路。但现今我们已经归到、转回我们魂的牧人和监督。我们不该以为彼得在彼前二章二十五节用魂作灵的同义辞。…牧人照顾羊群物质的需要，我们的牧人基督照顾我们魂的需要。…我们都有灵，而灵是我们里面的器官。但我

## WEEK 4 — DAY 4

### 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 in His steps according to the model of His suffering (1 Pet. 2:21). According to verse 25, Christ is the Shepherd and Overseer of our souls. Our soul is our inner being, our real person. Our Lord, as the Shepherd and Overseer of our soul, 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)

In the second stage of His shepherding, Christ restores (revives and transforms) our soul (Rom. 12:2; Eph. 4:23) and guides us (to walk according to the spirit) on the paths of righteousness (to fulfill the requirement of righteousness—Rom. 8:4). To be righteous, that is, to be right with persons, matters, and things before God according to His righteous and strict requirements, we need to be revived and transformed in our soul in order to be proper and balanced in our mind, emotion, and will. (Psa. 23:3, footnote 1)

### Today's Reading

Our problem was that we were like sheep being led astray. But now we have returned, turned back, to the Shepherd and Overseer of our souls. We should not think that in 1 Peter 2:25 Peter uses soul as a synonym of spirit...A shepherd takes care of the physical needs of his flock, and Christ our Shepherd takes care of the needs of our soul...We all have a spirit, and the spirit is our

们这人是魂。所以，基督主要是借着照顾我们的魂而牧养我们。祂照顾我们的的心思、情感和意志。

我们也许以为我们的难处在于身体。毫无疑问，身体的确给我们许多难处。然而，我们真正的难处在魂里。我们的的心思、情感和意志都有难处。不信的人是在魂里游荡的人，他们没有牧人照顾他们。但我们不一样，我们有一位牧人照顾我们的魂。我们不但有主的生命在我们里面，我们也有祂作我们的牧人。祂现今在我们的魂里牧养我们。

我要请你们照着你们的经历来看主的牧养这件事。你是在灵里，还是在魂里经历主的安慰，并感觉祂的安慰？…你若说，祂的安慰是在灵里，你的回答就不是照着圣经。你进入主的恢复以前，也许不知道你有人的灵。但你进到召会生活中以后，就看见了关于人的灵的启示。但这启示现今对你也许成了一种新的传统。说基督的安慰在我们的灵里，乃是照着关于灵的新传统说话。许多时候我们说到转向灵，可能期望我们一转向灵，就会万事顺利。事实上，甚至我们转向灵以后，许多事可能也不顺利。彼得从经历知道，要说基督是我们魂的牧人。所以，彼得在二十五节没有告诉我们，基督是我们灵或我们身体的牧人；他清楚地说，基督是我们魂的牧人。

〔彼得前书〕是写给受许多逼迫之苦的犹太基督徒。表面看来，逼迫与我们外面的身体有关。事实上，逼迫是针对魂的。因为受苦的是我们的魂，所以我们的魂需要主的牧养。需要这种照顾的，不是我们的身体，主要地也不是我们的灵。需要主作牧人的，乃是我们的魂—我们的的心思、我们的情感、和我们的意志。（彼得前书生命读经，二二七至二二九页。）

参读：新约总论，第五十七篇。

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.

I would ask you to consider this matter of the Lord's shepherding according to your experience. Do you experience the Lord's comfort and sense His comfort in your spirit or in your soul?...If you say that His comfort is in the spirit, your answer is not according to the Bible. Before you came into the Lord's recovery, you may not have known that you had a human spirit. But since you have been in the church life, you have seen the revelation concerning the human spirit. But this revelation may have now become to you a new kind of tradition. To say that Christ's comfort is in our spirit is to speak according to a new tradition concerning the spirit. 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 verse 25 that Christ is the Shepherd of our spirit or of our body; He clearly says that He is the Shepherd of our souls.

This Epistle was written to Jewish Christians who were suffering much persecution. Apparently, persecution is related to our body outwardly. Actually, persecution is aimed at the soul. 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. (Life-study of 1 Peter, pp. 190-192)

Further Reading: The Conclusion of the New Testament, msg. 57



## 第四周■周五

### 晨兴喂养

太十一 28 ~ 30 “凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的。”

（马太十一章二十八节的劳苦）不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦。凡这样劳苦的，总是担重担的。主颂扬父，承认父的道路，并宣告神圣的经纶之后，便呼召这样的人到祂这里来得安息。…安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得着释放，也是指完全的平安和完满的满足。（圣经恢复本，太十一 28 注 1，注 2。）

负主的轭就是接受父的旨意。这不是受律法或宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨意的约束。主过这样的生活，并不在意别的，只在意祂父的旨意。（约四 34，五 30，六 38。）祂将自己完全降服于父的旨意。（太二六 39，42。）因此，祂要我们跟祂学。（太十一 29 注 3。）

### 信息选读

柔和，或，温柔。意即不抵抗任何反对。谦卑，意即不重看自己。在一切的敌对中，主是柔和的；在一切的弃绝里，祂心里是谦卑的。祂将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么。因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。…负主的轭、跟主学，就叫我们的魂得安息。这是里面的安息，不是任何

## WEEK 4 — DAY 5

### Morning Nourishment

**Matt. 11:28-30** Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.

[Matthew 11:28] refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work. Whoever toils thus is always heavily burdened. After the Lord extolled the Father, acknowledging the Father's way and declaring the divine economy, He called this kind of people to come to Him for rest. (Matt. 11:28, footnote 1) Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction. (Matt. 11:28, footnote 2)

To take the Lord's yoke is to take the will of the Father. It is not to be regulated or controlled by any obligation of the law or religion or to be enslaved by any work, but to be constrained by the will of the Father. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38). He submitted Himself fully to the Father's will (Matt. 26:39, 42). Hence, He asks us to learn from Him. (Matt. 11:29, footnote 2)

### Today's Reading

To be meek, or gentle, means not to resist opposition, and to be lowly means not to have self-esteem. Throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself. Hence, regardless of the situation He had rest in His heart; He was fully satisfied with His Father's will. (Matt. 11:29, footnote 3) The rest that we find by taking the Lord's yoke and learning from Him is for our

仅仅在本质上是外面的事物。（圣经恢复本，太十一 29 注 1，注 4。）

主的轭是父的旨意，祂的担子是将父旨意实行出来的工作。这样的轭是容易的，不是痛苦的；这样的担子是轻省的，不是沉重的。…〔容易〕原文表明合用；因此是美好、亲切、柔和、温良、容易、愉快，与艰难、严酷、尖锐、痛苦相对。（太十一 30 注 1，注 2。）

在我们的经历中，有时候我们就是不知道要思考什么。…这指明我们的的心思需要主耶稣作牧人。…祂牧养的结果，就使我们的的心思受指引，摆在正路上。…我们的情感是复杂的，容易受搅扰。…所以，我们需要主耶稣在我们的情感里牧养我们。祂的牧养安慰我们的情感。…我们的意志也需要主的牧养。我们人常常发觉很难作正确的决定，有时候最难为的事就是作决定。不信的人没有人带领并引导他们作决定，但我们有牧人带领并引导我们。主的带领和引导主要与我们的意志有关。主是活的牧人，不断指引我们的意志。…主实在是我们魂的牧人。祂指引我们的的心思，安慰我们的情感，带领并引导我们的意志。

照着我的经历，带领与引导之间有所不同。带领与目的地有关。假定你从家里开车到一个城市，公路地图可以带领你到目的地。但一旦你到达那城市，你会需要一个向导，指引你到你去的准确地点。…〔例如，〕一面，主带领祂的子民到圣地。但祂带领他们到了那里之后，就要引导他们到锡安山。

主是我们的牧人，首先带领我们，然后引导我们。祂带领我们到正确的地方，并且引导我们到准确的地点。这就是基督，我们的牧人。（彼得前书生命读经，二二九至二三〇页。）

参读：新约总论，第五十八篇。

souls. It is an inward rest; it is not anything merely outward in nature. (Matt. 11:29, footnote 4)

The Lord's yoke is the Father's will, and His burden is the work of carrying out the Father's will. Such a yoke is easy, not bitter, and such a burden is light, not heavy. (Matt. 11:30, footnote 1) The Greek word [translated "easy"] means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter. (Matt. 11:30, footnote 2)

In our experience sometimes we just do not know...where to direct our thoughts. This is an indication that our mind needs the Lord Jesus as the Shepherd...As a result of His shepherding, our mind is directed and set in the right way. Our emotion, being complicated, is easily upset...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...The Lord is truly the Shepherd of our soul. He directs our mind, comforts our emotion, and leads and guides our will.

According to my experience, there is a difference between leading and guiding. Leading is related to a destination. Suppose you are driving from your home to a certain city. A road map may lead you to your destination. But once you arrive at that city, you will need a guide, someone to direct you to the exact place where you want to go...For instance, on the one hand, the Lord will lead His people to the Holy Land. But once He has led them there, He will guide them to Mount Zion.

As our Shepherd, the Lord leads us first and then guides us. He leads us to the right place, and He guides us to the exact spot. This is Christ, our Shepherd. (Life-study of 1 Peter, p. 192)

Further Reading: The Conclusion of the New Testament, msg. 58

## 第四周■周六

### 晨兴喂养

腓二 2 “你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事。”

三 1 “还有，我的弟兄们，你们要在主里喜乐。把同样的话写给你们，于我并不难，于你们却是妥当。”

腓立比人中间的不合，是由于他们没有在魂里联结，没有在他们的心思，就是他们魂的主要部分里，思念同一件事。…他们借着重生，有基督在他们的灵里；但他们还没有借着变化，有基督在他们的魂里。唯有让基督浸透并占有他们的全魂，他们才能在魂里成为一。（圣经恢复本，腓二 2 注 5。）

### 信息选读

多年来，我们说到经历基督和享受基督，但我们没有看见享受基督详细的路。所以，我有负担释放一些信息，说到享受基督的路。我们要享受基督，就需要对付我们魂的每一部分，特别是我们的心思。如果我们思想的方式受过对付，我们对基督就会有正确的品尝，我们就会经历祂，也会享受祂。我们不但吃，也享受我们所吃的。我们是否享受所吃的食物，完全在于我们的品尝。我们对基督的品尝，主要地是在于我们的魂。这就是为什么就着经历基督和享受基督而言，我们需要对付我们魂的各部分。（李常受文集一九七八年第一册，四四〇页。）

基督要作我们活的牧人，就需要〔作为赐生命的灵〕住在我们里面。…基督要作我们的牧人，祂就必须与我们同在，甚至在我们里面。许多时候祂与

## WEEK 4 — DAY 6

### Morning Nourishment

Phil. 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing.

3:1 Finally, my brothers, rejoice in the Lord. To write the same things to you, for me it is not irksome, but for you it is safe.

The dissension among the Philippians was due to their not being joined in soul, to their not thinking the one thing in their mind, the leading part of their soul...They had Christ in their spirit through regeneration, but they did not have Christ in their soul through transformation. Only by having Christ saturate and occupy their entire soul could they be made one in soul. (Phil. 2:2, footnote 5)

### Today's Reading

For years we have spoken about the experience of Christ and the enjoyment of Christ, but we have not seen the detailed way to enjoy Christ. Therefore, I have been burdened to give a number of messages on the way to enjoy Christ. In order to enjoy Him, we need to deal with every part of our soul, especially with our mind. If our way of thinking is dealt with, we will have the proper taste for Christ, and we will both experience Him and enjoy Him. We will not only eat but enjoy what we are eating. Whether or not we enjoy the food we eat depends upon our taste. Concerning Christ, our taste is mainly with our soul. This is the reason that concerning the experience of Christ and the enjoyment of Christ, we need to deal with the various parts of our soul. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 341-342)

In order to be our living Shepherd, it is necessary for Christ to dwell within us [as the life-giving Spirit]...For Christ to be our Shepherd, He must be with us, even in us. Many times He goes along with us in order to turn us back.

我们同行，为要使我们转回。想想看主如何在往以马忤斯的路上作那两个门徒的牧人。这两个门徒往一个方向走，但主与他们同行，为要使他们转往另一个方向。路加二十四章十五节说，“正谈话讨论的时候，耶稣亲自就近他们，和他们同行。”然后祂问他们谈论什么。就某种意义说，这两个门徒责备主，他们说，“独有你在耶路撒冷作客，不知道这几天在那里所发生的事么？”（18。）然后主问：“什么事？”（19。）同行一会儿以后，他们强留主同他们住下。（29。）然后，祂拿起饼来，祝福了，擘开，递给他们。“他们的眼睛开了，这才认出祂来。”（30～31。）这是主牧养的例子。

有时候主牧养我们，就像祂在往以马忤斯的路上牧养门徒一样。我们也可能对祂胡言乱语，或问祂荒谬的问题。我们甚至可能责备祂，祂也可能装作不知道我们在谈论什么。我们许多人能见证，经历过主耶稣这样牧养我们。

照着彼得在彼前二章二十五节的话，基督也是我们魂的监督。…新约启示监督就是长老，长老就是监督。在彼前五章一至三节彼得对长老说到牧养神的群羊。监督的功用是什么？监督原文的意思是指一个监督某种特别光景或情况的人。这辞似乎是指一个在我们以上，监督我们，并观察我们作为的人。然而，照着我们的经历，主作监督乃是照顾我们的一位。祂监督我们，意思是祂照顾我们。主作监督，不是管治我们或管辖我们；祂乃是照顾我们，像母亲照顾孩子一样。母亲监督孩子，目的是要照顾孩子。她要顾到他们每一需要。基督作我们的监督也是一样。（彼得前书生命读经，二三〇至二三一页。）

参读：彼得前书生命读经，第二十一篇。

Consider how the Lord was the Shepherd to the two disciples on the way to Emmaus. These disciples were going in one direction, but the Lord went with them in order to turn them to go in another direction. Luke 24:15 says, “While they were talking and discussing, Jesus Himself drew near and went with them.” Then He asked them what they were talking about. In a sense, these disciples rebuked the Lord when they said, “Do You alone dwell as a stranger in Jerusalem and not know the things which have taken place in it in these days?” (v. 18). Then the Lord asked, “What things?” (v. 19). After walking awhile together, they constrained the Lord to stay with them (v. 29). Then, as He took bread, blessed it, broke it, and gave it to them, “their eyes were opened, and they recognized Him” (vv. 30-31). This is an example of the Lord’s shepherding.

Sometimes the Lord shepherds us in the same way that He shepherded the disciples on the road to Emmaus. We also may speak to Him in a nonsensical way or ask Him nonsensical questions. We may even rebuke Him, and He may pretend not to know what we are talking about. Many of us can testify of having the Lord Jesus shepherd us in this way.

According to 1 Peter 2:25, Christ is also the Overseer of our souls. The New Testament reveals that an overseer is an elder and that an elder is an overseer. In 5:1-3 Peter gives a word to the elders concerning the shepherding of the flock of God. What is the function of an overseer? The Greek word for overseer means “one who oversees a particular condition or situation.” This word seems to indicate someone above us who takes oversight concerning us and watches what we are doing. However, according to our experience, the Lord as the Overseer is One who cares for us. For Him to oversee us means that He takes care of us. As the Overseer, the Lord does not govern us or rule over us. Rather, He cares for us as a mother cares for her child. A mother oversees her child with the purpose of caring for the child. She wants to take care of every need. The same is true of Christ as our Overseer. (Life-study of 1 Peter, pp. 192-194)

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

## 第四周诗歌

补33

主耶和华永是我牧者

(诗篇二十三篇)(英1170)

降 E 大调

3/4

5 | 1 1 1 | 3 2 1 | 6 1- | 1-1 | 2 2 2 | 2 1 2 |  
 主 耶 和 华 永 是 我 牧 者, 使 我 躺 卧, 令 我 喜  
 3 -- | 3-5 | 1 1 1 | 3 2 1 | 6 4- | 4-4 | 3 2 1 |  
 乐; 祂 领 我 在 可 安 歇 水 边, 何 等 满 足,  
 7 6 7 | 1 -- | 1-3. #2 | 3. 2 1 3 | 3. 2 1 3 |  
 何 等 甘 甜! 副 我 一 生 一 世 必 有 恩 惠 慈  
 5. 6 5 1 | 3-3. 3 | 2-2. 2 | 2 1 2 | 3. #2 3 2 | 1-  
 爱 随 着 我, 必 有 恩 惠 慈 爱 随 着 我。  
 3. #2 | 3. 2 1 3 | 3. 2 1 3 | 5. 6 5 1 | 3-3. 3 |  
 我 一 生 一 世 必 有 恩 惠 慈 爱 随 着 我, 必 有  
 2-2. 2 | 2 3 2 | 1 -- | 1- || 1 1 1 | 1-1. 1 | 1 7 6 |  
 恩 惠 慈 爱 随 着 我。 我 且 要 住 在 神 的 殿 中,  
 5-6 | 5 3 1 1 1 | 1-1. 1 | 1 6 7 1 | 7-6 | 5- |  
 直 到 永 远, 享 受 祂 为 我 摆 设 的 筵 席。

二 我的牧者是我青草地, 也是流水使我安息;  
 我在灵中享受祂丰富, 吃喝祂, 哦, 何等蒙福!

三 我的牧者使我魂苏醒, 行走义路随祂引领;  
 我虽行过死荫的幽谷, 有祂同在, 我能安渡。

四 祂在敌前为我设筵席, 在筵宴间击败仇敌;  
 丰厚膏油祂抹我头上, 我的福杯满溢流淌。

五 我今安住在我神殿里, 享受神的美善不已;  
 我的喜乐非口舌能述, 因主自己是我满足。

## WEEK 4 — HYMN

The Lord is my Shepherd forever

Experience of Christ — As the Shepherd

1170

1. The Lord is my Shepherd for - ev - er, He mak-eth me down to lie,  
 He leads me be - side the still wa - ters O how He does sat - is - fy!  
 (C) Sure-ly goodness and mer-cy shall fol - low me All the days, all the days of my life;  
 Sure-ly goodness and mer-cy shall fol - low me All the days, all the days of my life.  
 And I shall dwell in the house of the Lord for - ev - er, And I shall feast at the ta-ble spread for me;  
 Surely goodness and mercy shall fol - low me All the days, all the days of my life.

2. My Shepherd Himself is my pasture,  
 My Shepherd, the waters of rest;  
 I eat of His riches in spirit,  
 I drink, and O how I am blest!

3. My Shepherd my soul is restoring,  
 My will, and emotion, and mind;  
 And though through the valley I'm walking,  
 O what a Companion I find!

4. A table prepared by my Shepherd  
 I feast on and Satan destroy;  
 My head is anointed with oil,  
 My cup runneth over with joy!

5. And now in His house I am dwelling  
 Enjoying the goodness of God;  
 My pleasure is far beyond telling,  
 My pleasure is Jesus my Lord!

第四周 · 申言

申言稿: \_\_\_\_\_

[illegible]

***Composition for prophecy with main point and sub-points:***

[illegible]