二〇一三年感恩节特会

约翰的修补职事

第三篇

基督的牧养使召会成为一群，并成为父的家

读经：约十 10 ~ 11，15 ~ 17，十四 2 ~ 3

纲　　目

周　一

壹 按照约翰福音，三一神作生命产生了召会；虽然约翰福音里没有用到“召会”这辞，却有许多经节含示召会—二 16 ~ 22，三 26 ~ 30，十 16，十一 52，十二 24，十四 2 ~ 3，十五 5，十七 11，21 ~ 23。

贰 基督是好牧人，为羊舍命，使羊在神圣的生命里成为一群，归一个牧人—十 16：

一 主耶稣作好牧人，来使我们得生命，并且得的更丰盛—10 ~ 11 节。

二 好牧人舍了祂属人的生命，为祂的羊成功救赎，使他们能有分于祂神圣的生命—11，15，17 节。

周　二

三 主作好牧人，以祂自己并在祂自己这草场上喂养我们，借此牧养我们—9 节：

Thanksgiving Conference 2013

THE MENDING MINISTRY OF JOHN

Message Three

The Shepherding of Christ for the Church as the One Flock and the Father's House

Scripture Reading: John 10:10-11, 15-17; 14:2-3

Outline

Day 1

I. According to the Gospel of John, the Triune God as life brings forth the church; although the word church is not used, many verses allude to the church—2:16-22; 3:26-30; 10:16; 11:52; 12:24; 14:2-3; 15:5; 17:11, 21-23.

II. Christ is the good Shepherd who laid down His life for the sheep so that, in the divine life, there will be one flock and one Shepherd—10:16:

A. As the good Shepherd, the Lord Jesus came that we might have life and have it abundantly—vv. 10-11.

B. The good Shepherd laid down His human life to accomplish redemption for His sheep that they may share His divine life—vv. 11, 15, 17.

Day 2

C. As the good Shepherd, the Lord shepherds us by feeding us with Himself and in Himself as the pasture—v. 9:

1 牧养的工作就是喂养的工作—太九 36，十四 14 ～ 21。

2 草场象征基督是羊得喂养的地方—约十 9：

a 今天我们的草场就是复活的基督这位赐生命的灵—十一 25，林前十五 45 下。

b 在我们日常的基督徒生活当中，我们应当体认，我们是在草场上享受基督作为丰富的生命供应。

四 主作好牧人，一直在神圣的生命里带领我们、引导我们并指引我们—约十 14，27 ～ 30：

1 主在生命里从里面牧养我们：

a 我们里面有祂作我们的牧人，就是生命的牧人并在生命里的牧人—10 节。

b 活的基督是我们的牧者，不仅赐我们生命—祂就是我们的生命—10 节，十一 25，十四 6，西三 4。

2 基督牧养我们，是借着作我们的生命并活在我们里面；祂活在我们里面，实际上就是祂的牧养。

五 "成为一群，归一个牧人"，乃是在基督这好牧人的牧养之下成就的—约十 16：

1 "一群"表征一个召会，基督的一个身体，就是主借着祂的死，把祂永远、神圣的生命分赐到众肢体里面所产生的—16 ～ 18 节，弗二 14 ～ 16，三 6。

周 三

2 主已使犹太信徒和外邦信徒在祂的牧养下合为一群—一个召会，就是基督的身体—约十 10 ～ 18，弗二 14

1. The work of shepherding is the work of feeding—Matt. 9:36; 14:14-21.

2. The pasture signifies Christ as the feeding place of the sheep—John 10:9:

a. Today our pasture is the resurrected Christ as the life-giving Spirit—11:25; 1 Cor. 15:45b.

b. In our daily Christian life we should have the sense that we are in the pasture enjoying Christ as the rich supply of life.

D. As the good Shepherd, the Lord is leading, guiding, and directing us in the divine life—John 10:14, 27-30:

1. The Lord shepherds us in life from within:

a. Inwardly we have Him as our Shepherd, a Shepherd of life and in life—v. 10.

b. As our Shepherd, the living Christ not only gives us life—He is our life—v. 10; 11:25; 14:6; Col. 3:4.

2. Christ shepherds us by being life to us and by living in us; His living within us is actually His shepherding.

E. Under the shepherding of Christ as the good Shepherd, "there shall be one flock, one Shepherd"—John 10:16:

1. The one flock signifies the one church, the one Body of Christ, brought forth by the Lord's eternal, divine life, which He imparted into His members through His death—vv. 16-18; Eph. 2:14-16; 3:6.

Day 3

2. The Lord has formed the Jewish believers and the Gentile believers into one flock—the one church, the Body of Christ—under His shepherding—John 10:10-18; Eph.

～16，三6。

3 主的羊已经得着神圣的生命，借此得以生活在一起成为一群。

4 主作好牧人，使我们合为一群—约十16，路十二32，徒二十28，彼前五2～3，参赛四十11。

六 约翰二十一章说到牧养，是约翰福音的完成和总结；牧养乃是开启约翰福音的钥匙：

1 如果我们不认识牧养是什么，整卷约翰福音对我们就是空洞的；唯有我们牧养别人时，我们才能内在的认识约翰福音—三16，四10，14，十9～18，二一15～17。

2 约翰福音这卷书论到基督借着顾惜并喂养我们，来作我们的生命；顾惜人是使人快乐、愉快、舒适，（太九10，路七34，）喂养人是以包罗万有的基督供应人。（太二四45～47。）

3 主在复活之后把使徒的职事与祂天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体—约二一15～17。

周 四

参 主耶稣在生命里牧养我们乃是为着父的家—经过过程并终极完成之三一神与祂所救赎、重生、变化之选民神人二性的合并—十四2～3：

一 我们需要看见约翰福音中所启示的生命与建造：

1 生命是为建造，建造是本于生命—十一25，十四2。

2:14-16; 3:6.

3. The Lord's sheep have received the divine life, and by the divine life the sheep live together as one flock.

4. As the good Shepherd, the Lord causes us to flock together—John 10:16; Luke 12:32; Acts 20:28; 1 Pet. 5:2-3; cf. Isa. 40:11.

F. John 21, a chapter on shepherding, is the completion and consummation of the Gospel of John; shepherding is the key to the Gospel of John:

1. If we do not know what shepherding is, the entire Gospel of John will be in vain to us; it is only when we shepherd others that we can know John in an intrinsic way—3:16; 4:10, 14; 10:9-18; 21:15-17.

2. The Gospel of John is a book on Christ coming to be our life by cherishing and nourishing us; to cherish others is to make them happy, pleasant, and comfortable (Matt. 9:10; Luke 7:34), and to nourish others is to feed them with the all-inclusive Christ (Matt. 24:45-47).

3. After His resurrection the Lord incorporated the apostolic ministry with His heavenly ministry to take care of God's flock, the church, which issues in the Body of Christ—John 21:15-17.

Day 4

III. The Lord Jesus is shepherding us in life for the Father's house—the divine and human incorporation of the processed and consummated Triune God with His redeemed, regenerated, and transformed elect—14:2-3:

A. We need to see life and building as revealed in the Gospel of John:

1. Life is for building, and the building is of life—11:25; 14:2.

2 约翰福音启示，三一神正在将祂自己作为生命分赐到信徒里面，以及信徒由于这分赐的结果，成为神的建造，就是祂的扩展、扩大、和团体的彰显—一 4，十 10 下，十一 25，十四 2 ～ 3，6。

周　五

二　主耶稣在祂的复活里更大的重建神的殿，使其成为团体的殿，就是基督奥秘的身体—二 19 ～ 22：

1 在十字架上被拆毁的耶稣身体（就是殿），微小且软弱；但在复活里，基督的身体广大且有能—林前三 16 ～ 17，弗一 22 ～ 23。

2 自从祂复活那一天，主耶稣一直在复活的生命里扩大祂的身体；祂仍然在复活的过程下，为着建造祂的身体作工—约二 19 ～ 22。

3 基督是复活，是生命，（十一 25，）祂变死亡为生命，使神的家得着建造；我们基督徒的生活乃是变死亡为生命的生活，使基督奥秘的身体得着建造—二 1 ～ 21。

周　六

三　父的家乃在于三一神经过成为肉体、钉十字架和复活，将祂自己作到信徒里面，好与他们完全调和，使祂能把他们建造成一个生机体，作祂的居所和彰显—十四 2 ～ 3，23：

1 主的来，将神带到人里面；祂的去，将人带到神里面；借着这样的来和去，祂将神建造到人里面，并将人建造到神里面，借此建造神的家—一 14，十 10 下，十四 2 ～ 3。

2 神的儿子主耶稣基督，凭着那灵并借着祂的死与复活，

2. The Gospel of John reveals that the Triune God is dispensing Himself as life into His believers and that the believers, as the result of this dispensing, become the building of God, His expansion, enlargement, and corporate expression—1:4; 10:10b; 11:25; 14:2-3, 6.

Day 5

B. In His resurrection the Lord Jesus rebuilt God's temple in a larger way, making it a corporate one, the mystical Body of Christ—2:19-22:

1. The body of Jesus, the temple, that was destroyed on the cross was small and weak, but the Body of Christ in resurrection is vast and powerful—1 Cor. 3:16-17; Eph. 1:22-23.

2. Since the day of His resurrection, the Lord Jesus has been enlarging His Body in resurrection life; He is still working for the building of His Body under the process of resurrection—John 2:19-22.

3. Christ, who is the resurrection and the life (11:25), changes death into life for the building of the house of God; our living as Christians is a life of changing death into life for the building up of the mystical Body of Christ—2:1-21.

Day 6

C. The Father's house is a matter of the Triune God, through incarnation, crucifixion, and resurrection, working Himself into the believers in order to be fully mingled with them so that He may build them up as an organism for His dwelling and expression—14:2-3, 23:

1. The Lord's coming brought God into man, and His going brought man into God; by this coming and going, He builds up the house of God by building God into man and man into God—1:14; 10:10b; 14:2-3.

2. By the Spirit and through His death and resurrection, the Son of God, the Lord

正在建造一个生机体，召会，就是祂的身体和父的家，是由三一神与蒙祂拣选并救赎之人调和而产生的—7～24节。

3 父的家分为三个阶段：神成肉体的阶段；基督与祂的信徒一同复活，建造成为召会的阶段；以及终极完成的阶段，就是新耶路撒冷—二19～21，启二一2～3，9～10。

Jesus Christ, is building an organism, the church, which is His Body and the Father's house, produced by the mingling of the Triune God with His chosen and redeemed people—vv. 7-24.

3. The Father's house is in three stages: the stage of God incarnate, the stage of Christ resurrected with His believers to be built up as the church, and the consummate stage—the New Jerusalem—2:19-21; Rev. 21:2-3, 9-10.

第三周 • 周一

晨兴喂养

约十 10~11 “贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。我是好牧人，好牧人为羊舍命。”

15 “正如父认识我，我也认识父一样；并且我为羊舍命。”

约翰福音是一卷生命的书，这生命就是三一神自己。...生命总是有结果的。活的东西都会结果子。神圣的生命必定也会有神圣的结果。我们要来看，在约翰福音里，三一神是神圣的生命，产生了召会。虽然约翰福音里没有这样的明言，但含意却很强且明显（约翰的修补职事，四九页）。

信息选读

〔约翰十章的〕好牧人就是基督，祂为羊舍了朴宿克（psuche）生命，为要叫他们得着奏厄（zoe）生命，并且得的更丰盛（2、10~11、14~15、17~18）。在十一节主耶稣论到祂自己说，“我是好牧人，好牧人为羊舍命。”在十四节主继续说，“我是好牧人，我认识那属我的，那属我的也认识我。”主是好牧人，为羊舍命。今天主还是我们的牧人（约翰著作中帐幕和祭物的应验，三二三页）。

〔约翰十章十节的“生命”和十一节的“命”，〕原文是两个不同的字。在十节，希腊文是 zoe，奏厄。这字在新约里是指永远、神圣的生命。在十一节，希腊文是 psuche，朴宿克，意魂，即魂生命，就是人的生命。这两节指明主耶稣有两种生命。主是人，有朴宿克的生命，人的生命；祂也是神，有奏厄的生命，神的生命。

主这神的生命绝不可能被杀死。在祂钉十字架时

WEEK 3 — DAY 1

Morning Nourishment

John 10:10-11 "The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly. I am the good Shepherd; the good Shepherd lays down His life for the sheep. "

15 "Even as the Father knows Me and I know the Father; and I lay down My life for the sheep."

The Gospel of John is a book of life. This life is simply the Triune God Himself ...Life always has an issue. Living things bring forth fruit. Surely the divine life will have a divine result. In the Gospel of John the Triune God as the divine life brings forth the church. Though this actual term is not used in John, the implication is strongly apparent. (The Mending Ministry of John, p. 37)

Today's Reading

[In John 10] the good Shepherd is Christ, who laid down His psuche life for His sheep so that they may have the zoe life and may have it abundantly (vv. 2, 10-11, 14-15, 17-18). In 10:11 the Lord Jesus said concerning Himself, "I am the good Shepherd; the good Shepherd lays down His life for the sheep." In verse 14 the Lord went on to say, "I am the good Shepherd, and I know My own, and My own know Me." As the good Shepherd, the Lord laid down His life on behalf of the sheep. Today the Lord is still our Shepherd. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 255)

[In John 10:10 and 11] two different Greek words are used for life. In verse 10 the Greek word is zoe, which is the word used in the New Testament for the eternal divine life. In verse 11 the Greek word is psuche, the same word for soul, which means the soulish life, that is, the human life. These two verses indicate that the Lord Jesus has two kinds of lives. As a man the Lord has the psuche life, the human life, and as God He has the zoe life, the divine life.

The Lord's divine life could never be slain. What was slain in His

被杀的，乃是祂人的生命。为作我们的救主，祂成了人，舍了祂人的生命，为我们完成救赎，好叫我们可以接受祂的奏厄生命。祂舍了祂人的生命，好叫我们蒙救赎之后，得到祂的奏厄生命，就是永远的生命。

在神的生命里，我们都是一个实体；意即我们是一群，在一个生命里归于一个牧人之下。...羊乃是重生的人，有神的生命。我们都必须凭这神的生命活着，因而成为真正纯粹的羊，然后我们就都会在羊群中。...这羊群是凭神的生命而产生、保全、维持并形成的。弟兄和睦同居，是何等的善（诗一三三１）。然而，和睦同居的意思，就是住在神的生命中。赞美主，在神的生命中我们真正是一，并且彼此相爱。这在我们人的朴宿克生命里是不可能的，只有在神的奏厄生命里才有可能。我们的牧人舍了祂的朴宿克生命，完成了救赎，叫我们得到这奏厄生命。如今我们是在奏厄生命里，归于一个牧人之下，成为一群。这不是一个组织，乃是在生命里的合群，太美妙了！阿路利亚！（约翰福音生命读经，二九八至三〇〇页）

基督是我们的门，我们的牧人，我们的草场。祂作为门，是我们的自由；祂作牧人，一直在生命里带领我们、引导我们、指引我们。如今我们看见，基督作为草场，乃是我们生命的供应。一天又一天，我们需要享受基督作我们的草场（约翰著作中帐幕和祭物的应验，三二六页）。

我们是虚空的，但我们是牧羊的。我们没有什么，也不是什么，但我们是为神牧羊的。当人问到我的职业时，我觉得很难回答。很多次我回答说，“我很难说，一面说我算不得什么，另一面说我很了不起。”一面说我算不得什么，我是虚空；另一面说我是了不起的人，在作了不起的事，就是为神牧羊。没有一件事比为神牧羊更了不起（创世记生命读经，三六〇页）。

参读：约翰著作中帐幕和祭物的应验，第二十七至二十八篇。

crucifixion was His human life. In order to be our Savior, He, as a man, laid down His human life to accomplish redemption for us that we might receive His zoe life. He laid down His human life in order that we, after being redeemed, might receive His zoe life, the eternal life.

In the divine life we are all one entity, meaning that we are one flock under one Shepherd in one life.... A sheep is a regenerated person with the divine life. We all must live by the divine life and thus become genuine, real, and pure sheep. Then we shall all be in the flock....The flock is produced, kept, maintained, and formed by the divine life. How good it is for brethren to dwell together in unity (Psa. 133:1). However, dwelling in unity simply means to dwell in the divine life. Praise the Lord that in the divine life we are truly one and love one another. This is not possible in our human, psuche life, but only in the divine, zoe life. We receive this zoe life through the redemption accomplished by our Shepherd who laid down His psuche life. He sacrificed His psuche life to accomplish redemption for us all that we might receive Him as our zoe life. Now we are in the zoe life under one Shepherd to be one flock. This is not an organization; it is a flocking together in life. It is wonderful. Hallelujah! (Life-study of John, pp. 265-267)

Christ is our door, our Shepherd, and our pasture. As the door, He is our freedom, and as the Shepherd, He is leading, guiding, and directing us in life.... As the pasture Christ is our life supply. Day by day, we need to enjoy Christ as our pasture. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 257)

We are nothing and nobodies, but we are feeders of the sheep for God. I find it difficult to answer people when they ask me about my profession. A number of times I have replied, "It is hard for me to say. In a sense I am nobody. In another sense I am wonderful." On the one hand I am nobody, vanity; on the other hand I am a wonderful person doing the wonderful job of feeding the sheep for God. Nothing is more wonderful than the work of feeding the sheep for God. (Life-study of Genesis, p. 292)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 27-28

第三周 • 周二

晨兴喂养

约十 9“我就是门；凡从我进来的，必要得救，并且必要入，必要出，也必要找着草场。”

太九 36“祂看见群众，就对他们动了慈心，因为他们困苦流离，如同羊没有牧人一样。”

作我们生命的牧人，在凡事上带领我们、引导我们并指引我们。因此，我们不该受外面的事物所左右，反而该由作我们生命的基督从里面来引导。这位基督就是我们的牧人，我们的向导（约翰著作中帐幕和祭物的应验，三二五页）。

信息选读

〔约翰十章九节的〕草场，表征基督是羊得喂养的地方。冬季或夜间草场没有预备好的时候，必须把羊看守在羊圈里。草场预备好，羊就不需要再留在圈中了。看守在羊圈里是暂时的、临时的，在草场上享受丰富才是终极的、永久的。基督未来以先，律法是个监房，在律法之下是暂时的。如今基督既然来了，神所有的选民都必须从律法中出来，进入祂里面，享受祂作草场（加三 23~25，四 3~5）。这应当是终极的、永久的。

草场是满了嫩草的地方；也就是说，草场是满了生命供应的地方。...今天我们的草场就是复活的基督这位赐生命的灵。在我们日常的基督徒生活当中，我们需要确实体认，我们是在草场上，享受基督作为丰富的生命供应（约翰著作中帐幕和祭物的应验，三二六页）。

诗篇二十三篇一节说，“耶和华是我的牧者。”牧者所作主要的事就是喂养羊。在约翰十章十一节

WEEK 3 — DAY 2

Morning Nourishment

John 10:9 "I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture."

Matt. 9:36 "And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd."

The Shepherd, who is life to us, leads us, guides us, and directs us in everything. Therefore, we should not be directed by anything outward but instead should be directed inwardly by Christ who is life to us. This Christ is our Shepherd, our Guide. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 257)

Today's Reading

The pasture [in John 10:9] signifies Christ as the feeding place for the sheep. When the pasture is not available in the wintertime or in the night, the sheep must be kept in the fold. When the pasture is ready, there is no further need for the sheep to remain in the fold. To be kept in the fold is transitory and temporary. To be in the pasture to enjoy its riches is final and permanent. Before Christ came, the law was a ward, and to be under the law was transitory. Now, since Christ has come, all God's chosen people must come out of the law and come into Him to enjoy Him as their pasture (Gal. 3:23-25; 4:3-5). This should be final and permanent.

The pasture is a place full of tender grass; that is, a pasture is a place full of the supply of life....Today our pasture is the resurrected Christ as the life-giving Spirit. In our daily Christian life we need to have the definite realization that we are in the pasture enjoying Christ as the rich supply of life. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 257)

Psalm 23:1 says, "Jehovah is my Shepherd." The main thing a shepherd does is to feed the sheep. In John 10:11 the Lord Jesus said, "I am the good

主耶稣说，“我是好牧人，好牧人为羊舍命。”主耶稣是人，有人的生命；祂也是神，有神的生命。祂舍了祂属人的生命，为祂的羊成功救赎（15、17~18），使他们能有分于祂神圣的生命（10下），永远的生命（28），使他们借此得以合为一群，归于祂这一位牧人之下。基督这位好牧人，就是这样，并为着这目的，以神的生命喂养祂的羊。

基督是我们的牧者，我们是祂的羊。如今主从里面在生命里喂养我们。我们在里面有祂作我们的牧人，就是生命的牧人并在生命里的牧人。活的基督是我们的牧人，不仅赐我们生命—祂对我们就是生命。主活在我们里面，实际上就是祂的牧养。基督作我们的生命并活在我们里面，借此牧养我们（新约总论第二册，二九二至二九三页）。

要紧的是我们要晓得，主不是以外面的活动来牧养我们，而是以生命的方式从里面来牧养我们。这意思是说，主是由里面来牧养我们。我们里面有祂作我们的牧人，就是生命的牧人并在生命里的牧人。主耶稣怎样牧养我们？祂乃是在生命里牧养我们。

主首先呼召并带领犹太信徒从犹太教的羊圈里出来，五旬节后，又拯救并带领许多外邦信徒从外邦世界里出来，使犹太信徒和外邦信徒都合成一群，归祂这一个牧人了（约十16下）。这一群就是独一的、宇宙的召会，基督的身体（弗二14~16，三6）。这一群不再属于犹太羊圈，也不再属于外邦世界，而是从犹太人和外邦人中分别出来，独自成为基督的召会（林前十32）（约翰著作中帐幕和祭物的应验，三二三至三二四、三二七页）。

〔约翰十章十六节的〕“一群”表征一个召会，基督的一个身体（弗二14~16，三6），就是主借着祂的死，把祂永远、神圣的生命分赐到众肢体里面所产生的（约十10~18）（约翰福音生命读经，二九九页）。

参读：约翰福音生命读经，第二十二篇；约翰福音结晶读经，第七篇。

Shepherd; the good Shepherd lays down His life for the sheep." As a man the Lord Jesus has the human life, and as God He has the divine life. The Lord laid down His human life to accomplish redemption for His sheep (John 10:15, 17-18) so that they may have His divine life (John 10:10), the eternal life (John 10:28), by which they may be formed into one flock under Himself as the one Shepherd. As the good Shepherd, Christ feeds His sheep with the divine life in this way and for this purpose.

Christ is our Shepherd, and we are His sheep. Now the Lord shepherds us in life from within. Inwardly we have Him as our Shepherd, a Shepherd of life and in life. As our Shepherd, the living Christ not only gives us life—He is life to us. The living of the Lord within us is actually His shepherding. Christ shepherds us by being life to us and by living in us. (The Conclusion of the New Testament, pp. 474-475)

It is important for us to realize that the Lord shepherds us not in the way of outward activity, but...inwardly in the way of life. This means that the Lord shepherds us from within. Inwardly, we have Him as our Shepherd, as a Shepherd of life and in life. How does the Lord Jesus shepherd us? He shepherds us in life.

The Lord first called and brought His Jewish believers out of the fold of the Jewish religion, and after Pentecost He saved and brought many Gentile believers out of the Gentile world to make them all, both the Jewish believers and the Gentile believers, one flock under Himself as the one Shepherd (John 10:16b). This one flock is the one, universal church, the one Body of Christ (Eph. 2:14-16; 3:6). It no longer belongs to the Jewish fold or to the Gentile world but stands by itself as the church of Christ set apart from the Jews and the Gentiles (1 Cor. 10:32). (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 255, 258)

The one flock [in John 10:16] signifies the one church, the one Body of Christ (Eph. 2:14-16; 3:6), brought forth by the Lord's eternal, divine life, which He imparted into His members through His death (John 10:10-18). (John 10:16, footnote 2)

Further Reading: Life-study of John, msg. 22; Crystallization-study of the Gospel of John, msg. 7

第三週．週三

晨興餧養

約十 16『我另外有羊，不是屬於這圈的；我必須領他們來，他們也要聽我的聲音，並且要成爲一羣，歸一個牧人了。』

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

羊羣是召會，包括兩班人—信主的猶太人和外邦人。主將兩下帶在一起，成爲一羣，歸於一個牧人之下。如今這一羣和一個牧人，就是一個身體和一個頭。

爲甚麼牧人、神聖的生命以及人的生命，都是爲着羊羣？因爲這羊羣中的人是墮落的，需要救贖。牧人是人，有人的生命；祂犧牲了祂人的生命，爲祂的羊羣完成救贖。這樣，祂的羊羣蒙了救贖。然後，祂的羊羣接受了祂神的生命，藉這神的生命，羊就生活在一起，成了羊羣。這樣，羊羣就合爲一個單位，一個整體。這不是憑人的生命，乃是憑神的生命完成的（約翰福音生命讀經，二九九頁）。

信息選讀

我們越享受基督的生命，就越渴慕與羊羣在一起。我們若是對生命沒有興趣，也沒有生命的長大，我們就不會在意召會生活。當我們從基督接受了生命，那生命在我們裏面生長，使我們更豐盛的享受生命，我們裏面就湧起對召會生活的渴慕。我們覺得自己像四散的羊，渴慕能聚集合成一羣。因此約翰十章，這論到生命的一章，也暗示召會是一羣羊羣（約翰的修補職事，五三頁）。

二十一章是說到牧養。...這一章不只是約翰福音的附言，也是約翰福音的完成和總結。約翰福音說到

WEEK 3 — DAY 3

Morning Nourishment

John 10:16 "And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd."

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.

The flock is the church which includes two peoples—the believing Jews and Gentiles. The Lord brings both together into one flock and under one Shepherd. Now, the one flock and the one Shepherd are the one Body and the one Head.

Why are the Shepherd, the divine life, and the human life all for the flock? Because the people in the flock are fallen persons in need of redemption. As a man, the Shepherd had the human life. He sacrificed His human life in order to accomplish redemption for His flock. In this way His flock was redeemed. Then His flock received His divine life, and by this divine life the sheep live together as the flock. Thus, the flock is formed into one unit, into one entity. This is not accomplished by the human life, but by the divine life. (Life-study of John, p. 266)

Today's Reading

The more we enjoy the life of Christ, the more we desire to be with the flock. If we have no interest in the life and no growth in life, we do not care about the church life. But when we receive life from Christ and that life grows in us so that we enjoy life more abundant, there wells up within us the desire for the church life. We feel like scattered sheep, and our longing is to be gathered together into one flock. Thus, John 10, a chapter on life, alludes to the church, the one flock (The Mending Ministry of John, p. 40)

John 21 is a chapter on shepherding....This chapter is not merely an appendix but also the completion and consummation of the Gospel of John,

基督是神来作我们的生命，著者用了二十章来揭示这样一位基督。至终，这样一卷书是以牧养作总结。如果我们不认识牧养是什么，整卷约翰福音对我们就是空洞的。唯有我们牧养别人时，我们才能内在地认识约翰福音。牧养乃是开启约翰福音的钥匙。...〔在二十一章十五节，〕因为彼得曾三次否认主，所以他说，“主啊，你知道。”彼得对于自己向主的爱，失去了天然的自信。主来恢复彼得对祂的爱，嘱咐他牧养并喂养祂的羊。...除了牧养，我们没有路将生命供应给别人。约翰福音是生命的福音。我们若要享受生命，并将生命供应别人，就必须牧养他们。

顾惜人是使人快乐、愉快、舒适。我们接触人时，必须带着令人愉悦的面容。我们应当快乐、欢欣。我们接触任何人，不可面带愁容。我们必须给人一种印象，我们真是快乐、欢愉的。否则，我们就无法顾惜人，使人快乐。...接着，我们就该喂养他们。我们与他们谈到婚姻、男女约会、政治、世局、教育时，是不可能喂养他们的。喂养人是以那在三个时期中尽其丰满职事之包罗万有的基督供应他们。

...要用基督喂养人，我们首先必须寻求基督，经历基督，赢得基督，享受基督，并有分于基督（活力排，七六至七七、一二八页）。

当主在复活之后，并在祂升天之前，与祂的门徒在一起时，在祂一次的显现里，祂托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊（约二一 15~17）。牧养含示喂养，但牧养所包含的比喂养要多。牧养乃是给群羊周全、柔细的照顾。...这是把使徒的职事与基督天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体（约翰福音结晶读经，一六〇页）。

参读：约翰的修补职事，第五章；活力排，第七、十一篇。

a book on Christ being God coming to be our life. The writer of this Gospel spent twenty chapters to unveil such a Christ. Eventually, such a book has a conclusion on shepherding. If we do not know what shepherding is, the entire Gospel of John will be in vain to us. It is only when we shepherd others that we can know John in an intrinsic way. Shepherding is the key to the Gospel of John.... [In John 21:15] Peter said, "Lord, You know," because he had denied the Lord three times. He lost his natural confidence in his love toward the Lord. In restoring Peter's love toward Him, the Lord charged him to shepherd and feed His sheep.... Without shepherding, there is no way for us to minister life to others. John is the Gospel of life. If we want to en joy life and minister life to others, we must shepherd them.

To cherish people is to make them happy and to make them feel pleasant and comfortable. We must have a pleasant countenance when we contact people. We should be happy and rejoicing. We should not contact anyone with a cheerless countenance. We must give people the impression that we are genuinely happy and pleasant. Otherwise, we will not be able to cherish them, to make them happy. Then we should go on to nourish them. We do not nourish people when we speak to them about marriage, courtship, politics, the world situation, or education. To nourish people is to feed them with the all-inclusive Christ.

In order to nourish people with Christ, we first have to seek Christ, experience Christ, gain Christ, enjoy Christ, and participate in Christ. (The Vital Groups, pp. 60-61, 102-103)

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearings, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17). Shepherding implies feeding, but it includes much more than feeding. 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. (Crystallization-study of the Gospel of John, p. 131)

Further Reading: The Mending Ministry of John, ch. 5; The Vital Groups, msgs. 7, 11

第三周 • 周四

晨兴喂养

约十一 25 “耶稣…说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

十四 2 “在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。”

父的家乃是经过过程并终极完成的神，与蒙祂救赎、重生并变化的选民，所构成的一个神圣且属人的合并。父的家不只是一个构成，乃是一个合并（基督为父用神圣的荣耀所荣耀的结果，三三页）。

信息选读

我们已过曾多次强调，圣经包括两件主要的事：基督与召会。不过，从另一个角度来看，圣经是一本生命和建造的书。基督是生命〔西三 4〕，召会是建造。...你若不认识基督是生命，召会是建造，那么你说基督与召会时，就仅是道理上的辞句而已。

圣经是非常一致的。若是你读经有洞察力，有属天的看见，你会发现圣经开始于生命和建造。我们在创世记二章看到生命和建造。人一造好之后，生命就引进来了。耶和华神造好了人，就把他安置在园子中，生命树之前（7~9）。提过生命树后，接着我们看到河流和三样珍贵的材料：金子、珍珠和一种宝石—红玛瑙。根据圣经进一步的启示，特别是启示录二十一章，这些珍贵的材料是为着神的建造。

创世记和启示录是圣经的两端，在这两端之间有一鸿沟，有一很宽的跨距。架在这鸿沟上的桥梁是什

WEEK 3 — DAY 4

Morning Nourishment

John 11:25 "Jesus said..., I am the resurrection and the life; he who believes into Me, even if he should die, shall live."

14:2 "In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you."

The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect. The Father's house is not only a constitution—it is an incorporation. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 32)

Today's Reading

Many times in the past we have stressed that the Bible covers two main matters—Christ and the church. However, considered from another angle, the Bible is a book of life and building. Christ is life [Col. 3:4], and the church is a building....If you fail to realize that Christ is life and that the church is a building, then when you say these words they will simply be doctrinal terms.

The Bible is very consistent. If you read it with insight and with the heavenly vision, you will discover that it begins with life and building. We see life and building in Genesis 2. Immediately after the creation of man, life was introduced. After the Lord God created man, He placed him in a garden in front of the tree of life (Gen. 2:7-9). Following this mention of the tree of life, we see the flowing river and three precious materials: gold, bdellium, which is pearl, and onyx, a precious stone. According to the further revelation of the Scriptures, especially Revelation 21, these precious materials are for God's building.

Between Genesis and Revelation, the two ends of the Bible, there is a wide gap, a broad span. What bridges this gap? The bridge is the Gospel of John.

么呢？就是约翰福音。约翰福音开始于“太初”一辞。然而，你若仔细读这卷书，你会发现其中记载的历史是没有终结的。因此，它开始于已过永远的太初，而继续到无限的将来。因此，它是横跨于创世记和启示录之间（约翰福音生命读经，一至二页）。

神圣的建造乃是一个身体，一个召会，一个伯特利，一个主自己团体的见证。至终，有新耶路撒冷作为完成。新耶路撒冷不是一个物质的地方，而是一个活的组成，由所有在神里面，借着那灵，有基督为其生命之活人、蒙救赎的人所组成。

愿主多而又多地向我们启示这个建造。我给你们这两个辞：生命和建造。生命是为着建造，建造是本于生命。生命乃是主自己，建造是经历主作生命的结果。我们越多经历主作生命，就越实化我们中间神圣的建造（李常受文集一九六三年第三册，二七〇至二七一页）。

主在约翰十四章说到父的家，不是指天堂说的。这一章里的家乃是召会。召会就是神的家、父的家。主耶稣快要受死的时候，说了这些话。然后祂借着死而复活，建造了召会。这种观念符合约翰福音的全部思想。

约翰福音启示神借着子的死而复活，将自己分赐到我们里面，将自己作到我们里面。主耶稣在二章指明了这一点，祂对犹太教的首领说，“你们拆毁这殿，我三日内要将它建立起来。”（19）“三日内”这个片语的意思就是在复活里。因此，这里主是说，祂要在复活里把圣殿、父的家建造起来。主似乎告诉宗教首领说，“你们拆毁这殿，拆毁我父的家，我在复活里要再建造起来。”（约翰著作中帐幕和祭物的应验，四二二页）

参读：基督为父用神圣的荣耀所荣耀的结果，第四章；约翰著作中帐幕和祭物的应验，第三十七篇。

The book of John opens with the words, "In the beginning." However, if you read this gospel carefully, you will discover that the history recorded in it has no end. Hence, it starts from the beginning in eternity past and it continues indefinitely into the future. Thus, it bridges the span between Genesis and Revelation. (Life-study of John, pp. 1-2)

The divine building is the one Body, the one church, the one Bethel, the one corporate testimony of the Lord Himself. Eventually, there is the New Jerusalem as the completion. The New Jerusalem is not a physical place but a living composition of all of the living, redeemed ones in God, through the Spirit, having Christ as their life.

May the Lord reveal more and more to us concerning this building. I leave you with these two words: life and building. Life is for the building, and the building is of life. Life is the Lord Himself, and the building is the issue of the experience of the Lord as life. The more we experience the Lord as life, the more we realize the divine building among us. (CWWL, 1963, vol. 3, "The Building of God," p. 204)

When the Lord speaks of the Father's house in John 14, He is not referring to a heavenly mansion. The house in this chapter is the church. The church is God's house, the Father's house. The Lord Jesus spoke these words shortly before His death. Then through His death and resurrection, He built the church. This concept fits the entire thought of the Gospel of John.

The Gospel of John reveals that the Triune God is dispensing Himself into us, working Himself into us, by way of the Son's death and resurrection. The Lord Jesus indicated this in chapter 2 when He said to the Jewish leaders, "Destroy this temple, and in three days I will raise it up" (v. 19). The phrase in three days means in resurrection. Thus, here the Lord was saying that He would build up the temple, the Father's house, in resurrection. The Lord seemed to be telling the religious leaders, "You destroy this temple, My Father's house, and I will build it up in resurrection." (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 337-338)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 4; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 37

第三週．週五

晨興餧養

約二 19『耶穌回答說，你們拆毀這殿，我三日內要將它建立起來。』

21~22『但耶穌是以祂的身體爲殿說的。所以到祂從死人中復活以後，祂的門徒就想起祂說過這話，便信了聖經和耶穌所說的話。』

撒但在十字架上拆毀了主物質的身體以後，祂的身體被放在墳墓裏，安息在那裏。然後主耶穌進入死亡，遊歷了『黑宮』，就在復活裏出來。當耶穌起來的時候，祂自己叫祂那死了、被埋葬的身體復活。耶穌在十字架上被拆毀的身體是微小輭弱的；基督在復活裏的身體是廣大有能的。你要那一個—耶穌的身體，還是基督的身體？在主復活以後，祂的身體，就是殿，在更大的規模裏被建立起來。仇敵藉釘十字架所拆毀的，僅僅是耶穌的身體；而主在復活裏所復活的，不僅是祂自己的身體，更是每一位藉信與祂聯合的人（彼前一 3，弗二 6）。主復活之後，撒但不得不說，『我輸了，我真笨。我不該拆毀祂。』可是撒但懊悔已爲時太晚了（約翰福音生命讀經，九七至九八頁）。

信息選讀

當主耶穌知道猶太人想要拆毀祂，祂並沒有禱告說，『父啊，殺死這些猶太人。父啊，救我，保護我。』祂...反而似乎告訴他們說，『盡所能的殺我吧。要確信，你們殺死我之後，我會得着機會擴增。』沒有一個人能阻撓主的定旨。仇敵越想要阻撓，就越給主機會來作更多。主所作的總是在復活裏。主『三日內』將殿建立起來，表徵祂是在復活裏建造。

WEEK 3 — DAY 5

Morning Nourishment

John 2:19 "Jesus answered and said to them, Destroy this temple, and in three days I will raise it up."

21-22 "But He spoke of the temple of His body. When therefore He was raised from the dead, His disciples remembered that He had said this, and they believed the Scripture and the word which Jesus had spoken."

After Satan destroyed the Lord's physical body on the cross, His body was put into a tomb and rested there. The Lord Jesus then went into death, took a tour of the "Black House," and came out in resurrection. When Jesus arose, He Himself raised up His dead and buried body. The body of Jesus that was destroyed on the cross was small and weak; the Body of Christ in resurrection is vast and powerful. Which do you prefer to have—the body of Jesus or the Body of Christ? After the Lord's resurrection, His Body, that is, the temple, was reared up on a much larger scale. The body the enemy destroyed by crucifixion was merely the body of Jesus; what was raised by the Lord in resurrection was not only His own body, but everyone who is joined to Him by faith (1 Pet. 1:3; Eph. 2:6). After the Lord's resurrection, Satan would have had to say, "I lost my case. I was stupid. I shouldn't have destroyed Him." Nevertheless, it was too late for Satan to repent. (Life-study of John, pp. 85-86)

Today's Reading

When the Lord Jesus knew that the Jews were attempting to destroy Him, He did not pray, "O Father, kill all these Jews. Father, save Me and protect Me." Instead, ...the Lord seemed to tell them, "Do your best to kill Me. Be assured that after you put Me to death I will have the opportunity to increase." No one can frustrate the purpose of the Lord. The more the enemy tries to do, the more he affords the opportunity for the Lord to do something more. Whatever the Lord does is always in resurrection. The Lord builds the temple "in three days," signifying that He builds it in resurrection.

自從祂物質的身體復活那一天，主耶穌一直在復活的生命裏擴大祂的身體。今天基督在祂的復活裏有何等大的身體！你能測量基督身體的大小麼？雖然曾有一度，人可能測量耶穌物質的身體，但是你不可能測量基督身體的廣大無邊。主不斷在復活裏建造祂的身體，撒但是一直在幫這個忙。神的家在復活裏仍與基督的身體一同擴增（提前三15，彼前二5，林前三9，弗二21~22）。今天我們仍在『三日』內，因爲主仍在復活的過程中，爲着祂身體的建造作工。主的身體有一大部分已經復活，但還有一些肢體還沒有復活。因此主的身體仍在復活的過程之中。甚至在你自己身上，也只有一部分是已經變化的；就是說，只有一部分是已經復活的。主繼續藉着變化的過程，作工在你身上。你仍在復活的過程中。召會今天仍在那三日復活的過程中。

變水爲酒的事立定了生命的原則。現在，在對付殿的事上，我們看見了生命的目的。生命的原則是變死亡爲生命，生命的目的是建造神的家。生命的原則是爲着生命的目的。...這兩點管治了整本約翰福音。...生命是爲着建造，生命是爲着召會。乃是爲着建造召會，祂的身體，祂的家，主來作了我們的生命（約翰福音生命讀經，九八至一〇一頁）。

我們基督徒的生活就是變死亡爲生命，爲着建造基督奧祕的身體。基督徒的一生包含了兩件事：變死亡爲生命，以及建造基督奧祕的身體。這就是正當、真實、完全的基督徒生活（約翰著作中帳幕和祭物的應驗，六一頁）。

參讀：約翰福音生命讀經，第七篇；約翰著作中帳幕和祭物的應驗，第五篇。

Since the day of His physical resurrection, the Lord Jesus has been enlarging His Body in resurrection life. What an immense Body Christ has today in His resurrection! Can you measure the size of the Body of Christ? Although it once was possible to measure the size of the physical body of Jesus, it is impossible to measure the immensity of the Body of Christ. The Lord continues to build His Body in resurrection, and Satan keeps on helping this. The house of God is still increasing in resurrection with the Body of Christ (1 Tim. 3:15; 1 Pet. 2:5; 1 Cor. 3:9; Eph. 2:2122). Today, we are still within "the three days," because the Lord is still working for the building of His Body under the process of resurrection. A great part of the Lord's Body has already been raised, but there are still some members of His Body who are not yet raised. Therefore, the Lord's Body is still in the process of resurrection. Even with yourself, only a part has been transformed, which means that only a part has been resurrected. The Lord continues to work on you through the process of transformation. You are still in the process of resurrection. The church today is still in the three days' process of resurrection.

In the changing of water into wine, the principle of life was set forth. Now, in the dealing with the temple, the purpose of life is shown. The principle of life is to change death into life. The purpose of life is to build the house of God. The principle of life is for the purpose of life.... These two points govern the whole Gospel of John....Life is for the building. Life is for the church. It is for the building of the church, His Body and God's house, that the Lord has come to be our life. (Life-study of John, pp. 86-88)

Our living as Christians is simply a matter of the changing of death into life for the building up of the mystical Body of Christ. The entire Christian life consists of two matters: changing death into life and building up the mystical Body of Christ. This is the proper, genuine, and complete Christian life. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 54)

Further Reading: Life-study of John, msg. 7; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 5

第三周 • 周六

晨兴喂养

约一 14“话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

十四 23“耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

我们看见父的家是什么，是极其要紧的。父的家乃是三一神—借着成为肉体、钉十字架、复活—将自己作到信徒里面，为要完全与他们调和，把他们建造成为一个生机体，作为祂的居所和彰显，也作为他们的居所。因此，父的家这个表号是指向三一神与祂的赎民调和，为要产生一个相互的居所，就是神和祂所拣选并救赎之人的居所（约翰著作中帐幕和祭物的应验，四三五页）。

信息选读

约翰二章的第一个故事启示出，主来作我们生命的原则，就是变死亡为生命，由变水为酒所表征。然后第二个故事启示，主来作我们生命的目的，乃是为着建造神的家。主建造神家的路，是将神带到我们里面，也将我们带到神里面，使我们成为神的住处，并且使神成为我们的住处；也就是说，使神住在我们里面，我们也住在祂里面，使神和我们，我们和神，成为一个相互的住处。

在整本圣经里，大部分是约翰的著作（他的福音书和书信），说到我们在神里面，祂也在我们里面；这就是说，我们住在神里面，祂也住在我们里面。譬如，约翰十五章四节说，“你们要住在我里面，

WEEK 3 — DAY 6

Morning Nourishment

John 1:14 "And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality."

14:23 "Jesus answered and said..., If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him."

It is of vital importance that we see what the Father's house is. The Father's house is a matter of the Triune God—through incarnation, crucifixion, and resurrection—working Himself into His believers in order to be fully mingled with them that He may build them up as an organism for His dwelling place and expression. This is also for their dwelling place. Therefore, the sign of the Father's house points to the mingling of the Triune God with His redeemed people to produce a mutual dwelling place, a dwelling place for both God and His chosen and redeemed people. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 347-348)

Today's Reading

The first story in John 2 reveals the principle of the Lord's coming to be life to us; it is to bring life out of death, as signified by making wine out of water. Then the second story reveals the purpose of the Lord's coming to be life to us; it is for the building of the house of God. The way for the Lord to build up the house of God is to bring God into us and bring us into God to make us the abodes of God and to make God an abode for us, that is, to make God to dwell in us and us to dwell in Him so that God and we, we and God, become a mutual abode.

It is mostly John's books, his Gospel and his Epistles, that say that we are in God and He is in us, that is, that we abide in God and He abides in us. John 15:4, for example, says, "Abide in Me and I in you." This mutual abiding is accomplished by the work of Christ. Christ was incarnated to bring

我也住在你们里面。”这相互的居住是借着基督的工作成就的。基督成为肉体，将神带到人里面，祂又带着人回到神那里。当基督来的时候，祂带着神来到人这里。祂的来带着一个礼物，那就是神自己。然后祂去到神那里，带着一个礼物给神，那就是人。祂借着成为肉体，带着神而来，又借着死与复活，带着人而去。祂的来把神带到人里面，祂的去把人带到神里面。借着这样的来和去，祂将神建造到人里面，并将人建造到神里面，借此建造神的家。借着祂的来和去，祂使人成为神的住处，并使神成为人的住处。如此，神与人，人与神，就成为相互的住处。然后在约翰著作的总结有一个建造，新耶路撒冷，是神与人调和而建造成的。

God into man, and He went back to God with man. When Christ came, He came with God to man. He came with a gift, a present, which is God Himself. Then He went to God with a present for God, which is man. He came with God by incarnation, and He went with man by death and resurrection. His coming brought God into man, and His going brought man into God. By this coming and going He builds up the house of God by building God into man and man into God. By His coming and going He makes man the abode for God and makes God the abode for man. In this way, God and man, man and God, become a mutual abode. Then in the consummation of John's writings there is a building, the New Jerusalem, which is built up with God mingled with man.

我们在神里面是凭着基督，借着基督，并在基督里。这乃是神性与人性调和的建造，由基督借着祂的死与复活所成就的（李常受文集一九六三年第三册，二六四至二六六页）。

By Christ, through Christ, and in Christ we are in God. This is the building of God mingled with humanity, which Christ accomplished by His death and resurrection. (CWWL, 1963, vol. 3, "The Building of God," pp. 199-201)

神的儿子主耶稣基督不是在建造天堂。反之，祂凭着那灵并借着死而复活，建造一个生机体，召会，就是祂的身体和父的家。这家是由三一神与祂所拣选并救赎的人调和所组成的。

The Son of God, the Lord Jesus Christ, is not building a heavenly mansion. On the contrary, by the Spirit and through His death and resurrection, He is building an organism, the church, which is His Body and the Father's house. This house is composed of the mingling of the Triune God with His chosen and redeemed people.

新约里的召会就是父家的第二阶段。父家的第一阶段是神成为肉体，神显现于肉体。第二阶段是基督与所有的信徒一同复活，信徒就是众子，一同建造起来成为召会。最终，这个召会，就是父家的第二阶段，要终极完成于将来的新耶路撒冷。新耶路撒冷将是终极的完成，是新约里父家的最后一个阶段。今天我们不是在第一阶段，也不是在第三阶段，而是在第二阶段。我们是在第二阶段，在通往第三阶段的途中（约翰著作中帐幕和祭物的应验，四三一、四三五页）。

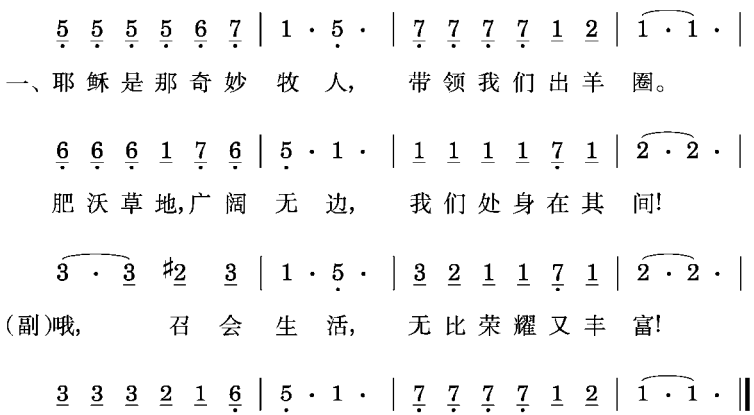
The church in the New Testament is the second stage of the Father's house. The first stage of this house was God incarnate, God manifested in the flesh. The second stage is Christ resurrected with all His believers, the many sons built up together to be the church. Eventually, this church, the second stage of the Father's house, will consummate in the coming New Jerusalem. The New Jerusalem will be the ultimate consummation, the last stage, of the Father's house in the New Testament. Today we are neither in the first stage nor in the third but in the second. As those who are in the second stage, we are on our way to the third stage. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 344, 347)

参读：约翰著作中帐幕和祭物的应验，第三十八至三十九篇；李常受文集一九六三年第三册，神建造的概论，第四章。

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 38-39; CWWL, 1963, vol. 3, "The Building of God," pp. 197-204

召会生活无比荣耀　　补 711

降 B 大调　　6/8



二、身处异地，饥寒交迫，　是祂来把我找着；
祂带我们进入美地，　灵里舒适真无比！

三、耶稣自己乃是草场，　祂是我们的食物；
我们都是属祂的羊，　每次聚集真饱足。

四、我们今正住于高山，　新鲜甘露何舒适！
所有干渴一去不回，　祂是常新的活水。

五、基督是我们的享受，　可以高枕而无忧；
我们在此平安稳妥，　蒙祂同在的保守。

WEEK 3 — HYMN

Hymns, #1221

1 Jesus, our wonderful Shepherd
Brought us right out of the fold
Into His pasture so plenteous,
Into His riches untold.

Glorious church life,
Feasting from such a rich store!
Here where we're dwelling in oneness
God commands life evermore.

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.

申言稿：