第六週

進入基督天上職事裏美妙的牧養，作神的奴僕牧養神的召會，使神的夢得着應驗

詩歌：

讀經：徒二十 19 ～ 20，28，31，約二一 15 ～ 17，彼前二 25，太二四 45 ～ 47，二五 3 ～ 4，9，22 ～ 23

【週一】

壹 我們需要進入基督天上職事裏美妙的牧養，享受並供應基督，作神的奴僕牧養神的召會，使神的夢，就是神永遠的定旨，得着應驗—徒二十 19 ～ 20，28，31，羅一 1，加六 17，可九 7 ～ 8，弗三 11：

一 神的夢乃是祂永遠定旨的夢，要得着伯特利（神的家，神人相互之居所）的實際；神在這宇宙中只作一件事—建造祂永遠的居所，使祂得着永遠的彰顯—創二八 11 ～ 12，16 ～ 19 上，太十六 18，約十四 23，十五 5，啓二一 3，22。

二 基督作爲奴僕救主而來，不是要受人的服事，乃是要服事人；祂這位羣羊的大牧人從前服事我們，現在仍是服事我們，將來還要服事我們—可十 45，路二二 26 ～ 27，十二 37，來十三 20，啓七 17，創四八 15。

Week Six

Entering into Christ's Wonderful Shepherding in His Heavenly Ministry to Shepherd the Church of God as a Slave of God for the Fulfillment of the Dream of God

Hymns:

Scripture Reading: Acts 20:19-20, 28, 31; John 21:15-17; 1 Pet. 2:25; Matt. 24:45-47; 25:3-4, 9, 22-23

§Day 1

I. We need to enter into Christ's wonderful shepherding in His heavenly ministry by enjoying and ministering Christ to shepherd the church of God as a slave of God for the fulfillment of the dream of God, the eternal purpose of God—Acts 20:19-20, 28, 31; Rom. 1:1; Gal. 6:17; Mark 9:7-8; Eph. 3:11:

A. God's dream is the dream of His eternal purpose to have the reality of Bethel, the house of God, the mutual dwelling place of God and man; in this universe God is doing only one thing—He is building His eternal habitation for His eternal expression—Gen. 28:11-12, 16-19a; Matt. 16:18; John 14:23; 15:5; Rev. 21:3, 22.

B. Christ as the Slave-Savior did not come to be served, but to serve; as the great Shepherd of the sheep, He served us in the past, He still serves us in the present, and He is going to serve us in the future—Mark 10:45; Luke 22:26-27; 12:37; Heb. 13:20; Rev. 7:17; Gen. 48:15.

三 每當我們有需要時，我們能來到主面前，讓祂服事我們，好使祂能藉着我們服事別人；奴僕救主作爲賜生命的靈，將自己作生命分賜到我們裏面，使我們能成爲祂將自己作生命分賜到別人裏面的憑藉，如此，祂就藉着我們牧養別人—太二六 13，約十三 12 ～ 17，約壹三 16，約十 10，林前十五 45 下，林後三 6。

四 我們在時間裏對主的事奉，乃是爲着在來世和永世裏對祂的事奉作豫備—太二五 21，啓二二 3：

1 我們在神面前的用處乃是我們與祂調和的結果；神在我們裏面的成分有多少，就是我們在神面前的用處有多少—西二 19，來十三 20，腓二 13，三 8 ～ 9。

2 神在時間裏惟一的目標，就是要將祂自己逐日分賜到我們裏面，使我們能完全與祂調和；我們所有的事奉，都在於神進到我們裏面並從我們裏面透出來—約七 37 ～ 39，林後三 2 ～ 3，6，16 ～ 18。

五 基督是神家中的管家，使我們成爲分賜神的奧祕與神諸般恩典的眾管家，以完成神永遠的經綸，祂的家庭行政—林前四 1，弗三 2，彼前四 10，賽二二 15 ～ 22。

【週二】

貳 牧養神的羣羊，就是與那作聖徒魂的牧人和監督，顧到他們裏面各部分的益處，並監督他們眞人位光景的主是一，而爲聖徒的魂儆醒—約二一 15 ～ 17，彼前二 25，五 1 ～ 6，來十三 17。

一 爲着羣羊的緣故，長老必須每天享受主作恩典和真理，使他們成爲恩典和真理的分賜者—弗三 2，四

C. Whenever we have a need, we can come to the Lord and let Him serve us so that He can serve others through us; as the life-giving Spirit, the Slave-Savior shepherds others through us by dispensing Himself as life into us so that we can become the channel for Him to dispense Himself as life into others—Matt. 26:13; John 13:12-17; 1 John 3:16; John 10:10; 1 Cor. 15:45b; 2 Cor. 3:6.

D. Our service to the Lord in time is a preparation for our service to Him in the next age and in eternity—Matt. 25:21; Rev. 22:3:

1. Our usefulness before God is the result of our being mingled with Him; the measure of God in us is the measure of our usefulness before Him—Col. 2:19; Heb. 13:20; Phil. 2:13; 3:8-9.

2. God's only goal in time is to dispense Himself into us day by day so that we may be fully mingled with Him; all our service is a matter of God coming into us and coming out of us—John 7:37-39; 2 Cor. 3:2-3, 6, 16-18.

E. Christ as the Steward in God's house makes us the dispensing stewards of the mysteries of God and of the varied grace of God for the carrying out of His eternal economy, His household administration—1 Cor. 4:1; Eph. 3:2; 1 Pet. 4:10; Isa. 22:15-22.

§Day 2

II. To shepherd the flock of God is to watch over the souls of the saints, being one with the Lord as the Shepherd and Overseer of their souls in His care for the welfare of their inner being and in His exercising His oversight over the condition of their real person—John 21:15-17; 1 Pet. 2:25; 5:1-6; Heb. 13:17:

A. For the sake of the flock, the elders must enjoy the Lord every day as grace and truth so that they may be dispensers of grace and truth—

29，提前三 2 下，五 17，提後二 24 ～ 26，多一 9。

二 爲着羣羊的緣故，長老需要每日買油，（太二五 3 ～ 4，9，）付代價得着更多的那靈—藉着買神經綸的真理；（箴二三 23；）買火煉的金子，使他們向着神富足；買白衣，使他們憑活出基督而穿上基督；並買眼藥，就是膏抹的靈，以醫治他們的瞎眼。（啓三 18。）

三 爲着羣羊的緣故，同工和長老需要作忠信精明的奴僕，顧到主的家業，並運用他們屬靈的恩賜，將神話語的食物，就是神經綸完全的福音，分給罪人、信徒和召會—羅一 1，太二四 45 ～ 47，二五 22 ～ 23。

【週三】

叁 長老不該作主轄管神的羣羊，就是神的產業；眾召會是神的產業，分配給長老們作他們受託的資產，蒙神委託他們照管—彼前五 3 ～ 4：

一 作主轄管別人，就是操權管轄被治理的人；（太二十 25；）在信徒中間，我們都是弟兄，惟有基督是我們的主、我們的主人、和莊稼的主。（二三 8，10，路十 2。）

二 召會中的長老只能帶領，（不能作主，）作羣羊的榜樣，領頭事奉並照管召會，使信徒可以跟隨—彼前五 3，帖前五 12 ～ 13，提前四 12，五 17。

三 我們不該告訴聖徒住在那裏，作甚麼，或去那裏，卻沒有指引他們去禱告以尊崇作身體元首

Eph. 3:2; 4:29; 1 Tim. 3:2b; 5:17; 2 Tim. 2:24-26; Titus 1:9.

B. For the sake of the flock, the elders need to buy the oil every day (Matt. 25:3-4, 9), to pay the price to gain more of the Spirit, by buying the truth of God's economy (Prov. 23:23), buying gold refined by fire that they may be rich toward God, buying white garments that they may be clothed with Christ by living out Christ, and buying eyesalve as the anointing Spirit to heal their blindness (Rev. 3:18).

C. For the sake of the flock, the co-workers and elders need to be faithful and prudent slaves, taking care of the Lord's possessions and investing their spiritual gift by giving the food of the word of God, the full gospel of God's economy, to the sinners, the believers, and the churches—Rom. 1:1; Matt. 24:45-47; 25:22-23.

§Day 3

III. The elders should not lord it over God's flock, which is God's possession; the churches are God's possession, allotted to the elders as their portion, entrusted to them by God for their care—1 Pet. 5:3-4:

A. To lord it over others is to exercise lordship over those who are ruled (Matt. 20:25); among the believers we are all brothers, and only Christ is our Lord, our Master, and the Lord of the harvest (23:8, 10; Luke 10:2).

B. The elders in the church can take the leadership (not the lordship) only by becoming patterns of the flock, taking the lead to serve and care for the church so that the believers may follow—1 Pet. 5:3; 1 Thes. 5:12-13; 1 Tim. 4:12; 5:17.

C. We should not tell the saints where to live, what to do, or where to go without directing them to pray so that we can honor Christ as the

的基督：

1 你憑自己替別人定規任何事，這對作身體元首的基督都是一種侮辱；我們沒有一個人應當告訴別人該去那裏；這對主是何等的侮辱！（西二 19，弗四 15 ～ 16。）

2 你若告訴別人該遷移到那裏，你就必須悔改，還要求別人赦免你，因爲你指示他們該作甚麼；這樣作就篡奪了主的地位，把自己當作主。

3 關於你在主恢復裏的任何行動，你必須直接到主面前去禱告；你必須有把握是主差遣你；每一件事都必須帶到主的面光中，並且每一個人都必須禱告，直到清楚主的引導—可一 35 ～ 38，林後二 12 ～ 14。

四 我們也必須核對一下，我們從主所得的引導是不是與基督身體的感覺一致—徒十三 1 ～ 4，二一 4，11：

1 假設領頭的人經過許多禱告以後，對某件事情有真實的負擔，他們該藉着交通把負擔傳給眾聖徒，並請求眾聖徒禱告；最終，聖徒會從主得着個人的引導，於是有所行動。

2 如果你未經禱告和交通就遷移到某地，當試煉、患難和逼迫臨到的時候，你就會搖動；如果你有禱告並交通，你就會有把握是主差遣你到那裏；無論外面環境如何，你絕不會爲着你的遷移後悔。

【週四】

五 對於指引或控制青年聖徒婚姻的事，我們需要謹慎—太十九 5 ～ 6：

1 在召會生活中，對於青年聖徒的婚姻，我們所能作的就是供應他們生命；我們必須幫助他們仰望主的

Head of the Body:

1. Any decisions that you make by yourself for others are an insult to Christ as the Head of the Body; none of us should ever tell others where they should go; what an insult this is to the Lord!—Col. 2:19; Eph. 4:15-16.

2. If you have told others where to move, you must repent and ask them to forgive you because you gave them instructions about what they should do; to do this is to usurp the position of the Lord and to make yourself the Lord.

3. Concerning any move you make in the Lord's recovery, you must go directly to the Lord Himself and pray; you must have the assurance that the Lord is sending you; everything must be brought into the presence of the Lord, and everyone should pray until he is clear about the Lord's leadings—Mark 1:35-38; 2 Cor. 2:12-14.

D. We also need to check whether the leading we have from the Lord corresponds to the feeling of the Body—Acts 13:1-4a; 21:4, 11:

1. If the leading ones, after much prayer, are truly burdened about a certain matter, through fellowship they should pass on their burden to the saints and ask the saints to pray; eventually, the saints will receive a personal leading from the Lord, and they may move accordingly.

2. If you move to a place without prayer and fellowship, you will be shaken when tests, afflictions, and persecutions come; if you pray and fellowship, you will have the assurance that the Lord sent you there, and you will never regret your move, no matter what the outward situation may be.

§Day 4

E. We need to be careful about directing or controlling the young saints related to their marriage—Matt. 19:5-6:

1. In the church life all we can do concerning the young people's marriage is to minister life to them; we must help them to look to the Lord's leading,

引導，學習如何在靈裏生活行動，並幫助他們不要沉湎於情慾，不要有自己的愛好和揀選—創二 21 ～ 24，二四 64 ～ 67，四九 31。

2 我們不該想要指引他們進入婚姻，或爲他們撮合；只有主知道誰是一個人的好配偶，我們不知道。

3 我們不控制，甚至不指引或指明那位弟兄或姊妹可能最適合他們；我們若將這樣的事留給主，爲有關的人禱告，我們會爲召會省去許多難處。

4 一面，我們不該干涉他們；另一面，我們必須在道德、生命、爲人生活、前途的顧慮、他們與父母的關係等事上幫助他們，甚至幫助他們禱告並尋求主，使他們結婚的對象不是出於自己的揀選。

【週五】

肆 我們需要在凡事上並在各方面照顧聖徒，好將基督分賜到他們裏面：

一 長老必須供應基督，應付各種人的需要，經常接觸人，探訪他們，並邀請他們到家中喫飯—提前五 1 ～ 2，代下一 10，西一 28 ～ 29，猶 12，約十二 1 ～ 11。

二 我們必須接觸聖徒，將基督作爲對付罪的生命供應給他們；基督的生命是對付罪的生命—利十 17：

1 如果我們要去供應基督給一個一直犯罪的人，我們必須信靠主，好叫我們靠着那靈有恩典，使他剛硬的心柔輭下來—羅二 4，多三 3 ～ 4，參來三 13。

2 我們不需要題起他的輭弱、過錯或罪惡，因爲供應到他裏面基督的生命會醫治他，殺死病菌，消除難

to learn how to walk in the Spirit, and help them not to indulge in lust or to have their own taste or choice—Gen. 2:21-24; 24:64-67; 49:31.

2. We should not try to conduct them into a marriage or match them; only the Lord knows who is a good match for another person; we do not know.

3. We do not control and, even the more, we do not conduct or indicate what brother or sister might be best for them; if we leave this matter to the Lord and pray for the ones concerned, we will save the church much trouble.

4. On the one hand, we should not interfere with them; on the other hand, we have to help them in morality, in life, in human living, in taking care of the future, concerning their parents, and even in praying and seeking the Lord concerning the one whom they marry not being their choice.

§Day 5

IV. We need to take care of the saints in everything and in every way for the dispensing of Christ into them:

A. The elders must minister Christ to meet the need of all kinds of people, contacting and visiting them regularly and inviting them to their home for meals—1 Tim. 5:1-2; 2 Chron. 1:10; Col. 1:28-29; Jude 12; John 12:1-11.

B. We must contact the saints and minister Christ to them as the sin-dealing life; the life of Christ is a life that deals with sin, a sin-dealing life—Lev. 10:17:

1. If we are going to minister Christ to a person who has been committing sins, we have to trust in the Lord that we may have the grace with the Spirit to soften his hardened heart—Rom. 2:4; Titus 3:3-4; cf. Heb. 3:13.

2. We do not need to mention his weakness, fault, or sin, because the life of Christ ministered into him will heal him, killing the germs, destroying the

處，並建立起永久長存的那靈的一。

3 我們必須盡可能恢復墮落的聖徒；即使花八個月到一年的時間，使一兩位犯罪的聖徒得着恢復，那也是一件了不起的事—加六 1 ～ 2，約壹五 16 上。

4 這就是擔當神子民的罪孽，並解決神子民的難處；再者，這種憑着那靈並在愛裏的服事，會在召會生活中維持那靈的一—西三 12 ～ 15。

problems, and building up a permanent, lasting oneness of the Spirit.

3. We have to do our best to recover a fallen saint; even if it took eight months or a year to get one or two sinful saints recovered, this would be a great thing—Gal. 6:1-2; 1 John 5:16a.

4. This is to bear away the iniquity and solve the problems of the people of God; furthermore, this kind of ministry by the Spirit and in love will maintain the oneness of the Spirit in the church life—Col. 3:12-15.

【週六】

§Day 6

伍 長老們彼此交通時，需要在說話上受限制—約六 63，徒六 10：

V. In their fellowship with one another, the elders need to be restricted in their speaking—John 6:63; Acts 6:10:

一 遮蓋別人的罪、缺點、短處者，會享受、得着並接受祝福；揭露卻帶進咒詛—箴十 12，雅五 19 ～ 20，創九 21 ～ 27。

A. Those who cover others' sins, defects, and shortcomings enjoy, gain, and receive blessing, but uncovering brings in a curse—Prov. 10:12; James 5:19-20; Gen. 9:21-27.

二 作長老的必須知道，他們在牧養時，必須遮蓋別人的罪，不可計算別人的惡—林前十三 5 ～ 7。

B. The elders need to realize that in their shepherding, they have to cover others' sins, not to take account of others' evils—1 Cor. 13:5-7.

三 愛遮蓋一切，不僅遮蓋好事，也遮蓋壞事；凡揭露召會中肢體的缺點、短處和罪惡的，就沒有資格作長老—參太二四 49。

C. Love covers all things, not only the good things but also the bad things; whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership—cf. Matt. 24:49.

四 長老不該說毀謗的話（毀謗就是粗暴或惡意的責備或批評，用辱罵的言語攻擊人）；聽毀謗的話，與說毀謗的話一樣要負責任；如果召會要維持合一，弟兄姊妹就需要抵擋毀謗的話語—林前六 10，參民六 6，利五 3。

D. The elders should not speak reviling words (to revile is to rebuke or criticize harshly or abusively; to assail with abusive language); those who take in reviling words bear the same responsibility as those who speak reviling words; in order for the church to maintain the oneness, the brothers and sisters must withstand reviling words—1 Cor. 6:10; cf. Num. 6:6; Lev. 5:3.

五 罪的感覺是由認識神而來的；照樣，對於毀謗的話的感覺，乃是由認識身體而來的；毀謗的話乃是與身體之見證相反的—林前一 10。

E. The consciousness of sin comes from knowing God; in the same way, the consciousness of reviling words comes from the knowledge of the Body; reviling words are opposed to the testimony of the Body—1 Cor. 1:10.

六 神絕不會將權柄交託那些天性喜歡批評別人的

F. God will never entrust authority to those who by nature like to

人；一面說，長老對人應當有清楚的眼光，極有鑑別力；另一面說，長老應當在屬靈上是瞎眼的—弗四 29 ～ 32。

陸 金燈臺生機的維持乃是基督天上的職事，在祂的人性裏顧惜眾召會，並在祂的神性裏餧養眾召會，好藉着祂生機的牧養產生得勝者—啓一 13，二 7，約十 11，14，彼前二 25，五 4，來十三 20。

柒 基督天上職事裏美妙牧養的目標，是要建造新耶路撒冷，以完成神永遠的經綸；在永世裏，我們要享受寶座中的羔羊牧養我們，一直領我們到生命水的泉—啓七 13 ～ 17。

criticize others; the elders, on the one hand, should have a clear sight over the people with much discernment, and on the other hand, they should be blind spiritually—Eph. 4:29-32.

VI. The organic maintenance of the golden lampstand is Christ's heavenly ministry to cherish the churches in His humanity and nourish the churches in His divinity to produce the overcomers through His organic shepherding—Rev. 1:13; 2:7; John 10:11, 14; 1 Pet. 2:25; 5:4; Heb. 13:20.

VII. The goal of Christ's wonderful shepherding in His heavenly ministry is to build up the New Jerusalem for the accomplishment of the eternal economy of God; for eternity we will enjoy the Lamb, who is in the midst of the throne, shepherding us and continually guiding us to springs of waters of life—Rev. 7:13-17.

第六週■週一

晨興餧養

可十 45『因爲人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。』

路二二 26～27『…你們中間…爲首領的，要像服事人的。…我在你們中間，如同服事人的。』

十二 37『主人來了，…必自己束上帶，叫他們坐席，進前服事他們。』

〔馬可福音和路加福音有〕三處聖經給我們看見，基督在從前怎樣服事我們，在現在仍是怎樣服事我們，在將來還要怎樣服事我們。…我們先看第一處的聖經：『因爲人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。』〔馬可十章四十五節〕講到人子來，對於任何人，祂都服事。無論甚麼人來到主的面前，主總是服事他們。飢餓的，主給他們喫；患病的，主給他們醫治。無論何人，無論何時，無論何地，主總是服事人。主最高的服事，就是捨命作多人的贖價。祂是用祂的命服事人。

〔路加二十二章二十六至二十七節〕是講到基督怎樣服事門徒。祂說，『我在你們中間，如同服事人的。』我們要記得，主在我們中間是服事我們的。這是恩典！

〔路加十二章三十七節，〕這太恩典了！那裏有這樣的事呢？但是，主說祂將來還要服事我們。…我們有沒有要基督服事我們呢？有的弟兄說，他禱告太冷淡，他想自己要怎樣作纔會熱心起來。在這時候，你要知道，基督在這件事上要服事你。有人想他不會讀經，他就是打算明天應當怎樣作。但是你要知道，基督在這件事上能服事你。（倪柝聲文集第一輯第十七册，二〇七至二〇八、二一〇至二一一頁。）

信息選讀

WEEK 6—DAY 1

Morning Nourishment

Mark 10:45 For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

Luke 22:26-27 ...Let...the one who leads [become] like the one who serves....I am in your midst as the one who serves.

12:37 ...When he comes, ...he will gird himself, ...have them recline at table, and...serve them.

Three passages [in Mark and Luke] help us see how Christ served us in the past, still serves us in the present, and is going to serve us in the future. Mark 10:45... mentions that the Son of Man came to serve everybody. Whoever comes to the Lord, the Lord always serves them. The Lord feeds the hungry; He heals the sick ones. Without regard to the time and place, the Lord always serves us. The highest service of the Lord was giving His life as a ransom for many. He gave His life to serve man.

Luke 22:26-27...concerns Christ serving His disciples. "I am in your midst as the one who serves." We should remember that the Lord is among us to serve us. This is grace!

Luke 12:37... is too gracious! How can this be possible? However, the Lord said He will serve us again in the future. Have we ever asked Christ to serve us? Some brothers have said that their prayers are too cold and that they have to do something to stir themselves up again. At such times they should realize that Christ can serve them in that very matter. Some have felt that they have no interest in the Bible and worry about what they should do the next day. They should realize that in that very matter, Christ can serve them also. (CWWN, vol. 17, pp. 191, 193-194)

Today's Reading

擘餅聚會中擺在我們面前的那餅，就是表明基督怎樣服事我們。祂的身體是爲着我們擘開的。救恩就是基督先服事我們，然後我們纔服事基督。基督服事我們，不只祂在十字架上是如此，祂在我們中間也是如此。當我們有需要時，就當來到主面前，讓祂服事我們。（倪柝聲文集第一輯第十七册，二〇八頁。）

神把我們放在時間裏，爲的是要訓練我們在永世裏有用處。時間好像一個學校，是我們受屬靈的訓練和教育的地方；我們在時間裏受了屬靈的訓練和教育，使我們在永世裏能真正合乎神的用處。所以在時間裏的事奉乃是爲着永遠的事奉作準備的。…今天你如果能學得好，等到主來的時候，祂要託你作更大更多的事情。〔參太二五 21。〕今天是我們學的時候，等主來的時候纔是我們正式事奉的時候。…啓示錄二十二章告訴我們，在永遠裏還是要事奉神。（3。）今天主把我們安排在神的眾兒女中間，目的是要我們和神的眾兒女一同學習事奉。我們再說，我們今天在時間裏的事奉是爲着永遠的事奉作準備的。

從我們得救那一天起，主就把祂的生命放在我們裏頭，並且藉着具體的事情逐漸的來訓練我們，要我們這個人越過越學習來與神合作，與神調和。神要把祂自己的性情調在人的裏頭，叫人在祂手裏有用處。神在你這個人裏頭的成分有多少，就是你在神面前的用處有多少。神的成分加增一點，你的用處也多一點。神的成分不光是在讀經禱告的時候來加增的，神也是藉着你所作的事把祂調在你的裏頭。沒有一個屬靈的用處不是從神的生命調在我們裏頭而有的。我們在神面前的用處沒有別的，就是讓神的性情調在我們的裏頭，那一點的東西就是我們屬靈的用處。神把祂自己調在你裏頭，那一個生命一出來，就是你的用處。…神在時間裏沒有別的意思，祂就是要把祂的成分一天過一天的加在我們裏頭。（倪柝聲文集第二輯第十七册，二三〇至二三二頁。）

參讀：創世記生命讀經，第六十八至六十九、七十七、一百二十篇；倪柝聲文集第二輯第十七册，第二、二十九篇；以賽亞書生命讀經，第四十二篇。

The bread before us at the Lord's table clearly demonstrates how Christ has served us. His body was broken for all of us. The meaning of salvation is that Christ serves us first, and then we serve Him. His serving does not end with the cross. Even now He is among us to continue His service. Whenever we have a need, we ought to come to the Lord and let Him serve us. (CWWN, vol. 17, pp. 191-192)

God has put us in time in order to train us and make us useful for eternity. Time is like a school; it is a place where we receive spiritual training and education. Our spiritual training and education in time will make us useful to God in eternity.... Our service in time is a preparation for our service in eternity. If we learn our lesson well, the Lord will entrust us with greater works when He comes back [cf. Matt. 25:21]. Today is the time for us to learn; our proper service does not begin until the Lord comes back.... Revelation 22 tells us that we will serve God in eternity (v. 3). God places us among His children today in order for us to serve together with all of them. I say again: Our service in time today is a preparation for our service in eternity.

On the day that we were saved, the Lord put His life within us. Thereafter, He has been training us step by step by means of specific instances, so that we would learn to cooperate with God and be mingled with Him. God wants to mingle His nature into man and make man useful in His hand. The measure of God in us is the measure of usefulness we have before Him. When the measure of God increases, our usefulness also increases. His measure does not increase merely through studying the Bible and prayer; He mingles Himself into us through the things we do. All spiritual usefulness comes from God's life being mingled into us. In fact, our usefulness before God is nothing other than the result of the mingling of His nature within us; that which is mingled into us becomes our spiritual usefulness. When God mingles Himself into us, the expression of such a life becomes our usefulness....God's only goal in time is to dispense His element into us day by day. (CWWN, vol. 37, pp. 181-182)

Further Reading: Life-study of Genesis, msgs. 68-69, 77, 120; CWWN, vol. 37, chs. 2, 29; Life-study of Isaiah, msg. 42

第六週■週二

晨興餧養

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。』

五 4『到了牧長顯現的時候，你們必得着那不能衰殘的榮耀冠冕。』

彼得對主〔要他牧養主的羊〕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。祂藉着監督他們的魂，而照顧有關他們魂的事。基督住在我們裏面，作我們的生命和一切，但祂也監督、察看我們內裏所是的光景和情形。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。）（李常受文集一九九四至一九九七年第四册，五七六頁。）

信息選讀

在我們的魂裏被那靈充滿，需要我們在生活的每一面都付代價否認己。我們否認己有多少，就決定我們給基督空間有多少，也決定我們買多少的油。在我們的日常生活中和一切事上，我們都需要付代價否認己，好得着更多那靈作油。結果，基督就安家在我們心裏，將祂自己擴展到我們裏面的各部分。至終，我們這人作爲盛裝基督的器皿，就會被那靈作油所完全充滿。

WEEK 6—DAY 2

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.

5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

Peter was so impressed with [the] commission of the Lord [to shepherd His sheep] that in [1 Peter] 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 takes care of the things concerning their souls by overseeing their souls. Christ indwells us to be our life and everything, but He is also overseeing, observing, the condition and situation of our inner being. 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). (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 448)

Today's Reading

To be filled with the Spirit in our soul requires that we pay the price to deny our self in every aspect of our living. How much we deny the self determines how much room we give to Christ and how much oil we buy. In our daily life and in every matter, we all need to pay the price by denying our self to gain more of the Spirit as the oil. As a result, Christ will make His home in our heart, spreading Himself into all the parts of our inner being. Eventually, our being as the vessel to contain Christ will be completely filled with the Spirit as the oil.

我們有基督在我們的靈這燈裏，但我們的魂這器皿裏也許滿了許多無用的事物。我們需要付代價拋棄這一切事物。我們越這樣倒空我們的器皿，耶穌作爲油就越進到其中。油是在我們的靈裏，等候要『侵入』並浸透我們的心思、情感和意志。我們的魂若打開，油就會進入。我們越倒空並卸載我們的器皿，就越有空間讓神聖的油來充滿我們。基督正安家在我們心裏，直到我們被充滿，成爲神一切的豐滿。被充滿，就是有油在我們的器皿裏。這是我們今天的需要。（李常受文集一九七二年第一册，七二四至七二五頁。）

馬太二十四章四十五節告訴我們事奉的路，乃是『按時分糧給他們』。分糧給他們，意指在召會裏，將神的話和基督當作生命的供應，供應信徒。我們在聚會中說話，到人的家中探訪，將基督供應人，就是分糧給他們。對我們自己，我們必須否認魂並在靈裏跟從主；對別人，我們必須學習一直將神的話和基督，當作生命的供應來供應人。

年輕人不該找藉口說，『我不能餧養人，我要人餧養我。』主不會接受這個藉口。年輕人如果天天享受主，經歷主，就會有一些豐富，可以供應給他們的父母。一位年輕姊妹聚完會回家，她的父親可能正需要食物；第二天早餐時，他可能又需要食物了。在這些時候，這位年輕的姊妹不需要教導她父親，只要將她從基督所領受的滋養，向父親傳輸一點。這就是按時分糧給主家中的一個成員。這位姊妹也能在學校餧養她的同學，甚至餧養老師。她甚至能在召會聚會中說話，餧養全會眾。（李常受文集一九七〇年第一册，三〇三至三〇四頁。）

參讀：活力排，第四篇；約翰福音結晶讀經，第十三篇。

We have Christ in our spirit as the lamp, but our soul as the vessel may be filled with many useless things. We need to pay the price to throw out all these things. The more we empty our vessel in this way, the more Jesus as the oil comes into it. The oil is in our spirit, waiting to invade and penetrate our mind, emotion, and will. If we afford an opening in our soul, the oil will come in. The more we empty and unload our vessel, the more room we will afford for the divine oil to fill us. Christ is making His home in our heart until we are filled unto all the fullness of God. To be filled is to have the oil in our vessel. This is our need today. (CWWL, 1972, vol. 1, pp. 545-546)

Matthew 24:45 tells us the way to serve; it is to “give them food at the proper time.” Give them food refers to ministering the word of God and Christ as the life supply to the believers in the church. Our speaking in the meetings and our visiting people in their homes to minister Christ to them is our giving them food. Toward ourselves, we must deny our soul and follow the Lord in spirit, and toward others, we must learn to always minister the word of God and Christ as the life supply.

A young person should not make an excuse and say, “I cannot feed others; I need them to feed me.” The Lord will not accept this excuse. If the young ones enjoy the Lord and experience Him day by day, they will have some riches that they can minister to their parents. When a young sister comes home from a meeting, her father may be in need of food, and the next day at the breakfast table he may be in need again. At such times there is no need for the young sister to teach her father. She can simply pass on to him something of the nourishment of Christ that she has received. This is to give food to a member of the Lord’s household at the proper time. Such a sister will also be able to feed her classmates at school and even her teachers. She will even be able to speak something in the church meetings and feed the whole congregation. (CWWL, 1970, vol. 1, p. 228)

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

第六週■週三

晨興餧養

彼前五２～３『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；不是爲着卑鄙的利益，乃是出於熱切；也不是作主轄管所委託你們的產業，乃是作羣羊的榜樣。』

你憑自己替別人定規任何事，這對那靈都是一種侮辱。倘若你這麼作，你就必須悔改；如果必要的話，還要求別人赦免你，因爲你指示他們該作甚麼。我們沒有一個人應當告訴別人該去那裏。這對主是何等的侮辱！你是誰？誰給你權柄向別人題議？你需要幫助別人接觸主。青年弟兄姊妹們，你們需要禱告。不錯，主給我們負擔，也引導我們去校園作工。但青年人必須把這件事帶到主面前禱告，並重新把自己獻給主，說，『主，我要和你一同往前。主，你要我去那裏？』每一個人都必須禱告，直到清楚主的引導。不要盼望別人指示你該去那裏，那是組織，是宗教。我們中間每一個人，從領頭的到最小的，都必須被帶到主的面光中來接觸祂。不錯，主的行動是往校園去，但也許在祂的主宰權柄裏，祂不許可你去。祂可能引導數百人去，卻吩咐你留在你所在的地方。這證明我們中間所進行的不是一種運動，而完全是主的引導。（李常受文集一九七七年第二册，三八〇頁。）

信息選讀

我們都必須進到主的面光中，禱告一段時間。…我們不是在任何一種運動裏。每一件事都必須帶到主的面光中。我不能替你到主面前，你必須親自到

WEEK 6—DAY 3

Morning Nourishment

1 Pet. 5:2-3 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly; nor as lording it over your allotments but by becoming patterns of the flock.

Any decisions that you make by yourself for others are an insult to the Spirit. If you have done this, you must repent and, if necessary, ask the others to forgive you because you gave them instructions about what they should do. None of us should ever tell others where they should go. What an insult this is to the Lord! Who are you? Who authorized you to make suggestions to others? You need to help the others to contact the Lord. Young brothers and sisters, you need to pray. Yes, we are burdened and led of the Lord to work on the campuses. But the young people must bring this matter to the Lord, pray, and offer themselves to the Lord once again, saying, “Lord, I want to go on with You. Lord, where do You want me to go?” Everyone must pray until he is clear about the Lord’s leading. Do not expect others to instruct you where you should go. That is organization, religion. Every one of us, from the leaders to the least among us, must be brought into the presence of the Lord to contact Him. Yes, the Lord is moving to the campuses, but perhaps in His sovereignty He will not allow you to go. He may lead hundreds of others to go, but He may tell you to stay where you are. This will be a proof that what is taking place among us is not a movement but absolutely a matter of the Lord’s leading. (CWWL, 1977, vol. 2, “The Spirit and the Body,” pp. 285-286)

Today’s Reading

We all must go into the presence of the Lord and pray for some time....We are not in any kind of movement. Everything must be brought into the presence of the Lord. I cannot go to the Lord for you; you must go to the Lord yourself.

主面前去。我們都必須學習這個功課，沒有一個人能彀替別人到主面前去。那是聖品階級制度。

不要僅僅像喊口號一樣說，『我跟隨水流。』真實的水流乃是主自己。鼓動一種運動真是何等的錯誤！那樣作是侮辱主、得罪主。在主的恢復裏，我們中間絕不可有運動。…關於你在主恢復裏的任何行動，你必須直接到主面前去禱告。…你必須有把握是主差遣你。…我們都必須清楚主的引導到這個程度。我們沒有一個人該給別人任何指示，或爲別人作決定。…不要從任何人接受命令，也不要給任何人命令；要到主那裏去禱告。這纔是正確的路。

假設領頭的人經過許多禱告以後，對某件事情有真實的負擔。那麼他們該藉着交通把負擔傳給眾聖徒，並請求眾聖徒禱告。最終，聖徒會從主得着個人的引導，於是有所行動。這樣就沒有一個人是個人主義的或背叛的。這就是爲甚麼我們要有基督的身體。一面我們有那靈，另一面我們有基督的身體。那靈與基督的身體使我們平衡。你必須核對一下，你從主所得的引導是不是與基督身體的感覺一致，我們需要受平衡。

有些人聽見接受基督身體的平衡這件事，以爲這種平衡所產生的結果，正如領頭人作了決定，吩咐他們去那個地方一樣。很可能外面的結果一樣，但裏面的本質截然不同。

如果你有禱告並交通，你就尊崇主，你也會有把握是主引導你。在你移民到某地去以後，就會有把握是主差遣你到那裏；無論外面環境如何，你絕不會爲着你的遷移後悔。（李常受文集一九七七年第二册，三八〇、三八二至三八五頁。）

參讀：那靈與基督的身體，第一章。

We all must learn this lesson that no one can go to the Lord for someone else. That is the clergy-laity hierarchy.

Do not say, as if it were a mere slogan, “I am following the flow.” The real flow is the Lord Himself. How wrong it is to stir up a movement! That is an insult to the Lord. It is an offense to Him. There must never be a movement among us in the Lord’s recovery….Concerning any move you make in the Lord’s recovery, you must go directly to the Lord Himself and pray…. You must have the assurance that the Lord is sending you….We all must be clear concerning the Lord’s leading to this extent. None of us should give any instructions to others or make decisions for others. Do not take orders from anyone, and do not give orders to anyone. Go to the Lord and pray. This is the proper way.

Suppose the leading ones, after much prayer, are truly burdened about a certain matter. What they should do then is through fellowship pass on their burden to the saints and ask the saints to pray. Eventually, the saints will receive a personal leading from the Lord, and they may move accordingly. In this way no one will be individualistic or rebellious. This is why we have the Body. We have both the Spirit on the one hand and the Body on the other hand. The Spirit and the Body keep us in balance. You need to check whether or not the leading you have from the Lord corresponds to the feeling of the Body. We need to be balanced.

When some hear about being balanced by the Body, they may think that this matter of balance will produce the same result as if the leading ones made the decision and told them where to go. It is possible that the outward result may be the same, but the inward nature is absolutely different.

If you pray and fellowship, you honor the Lord, and you will also have the assurance that it is the Lord who is leading you. Then after you move to a certain place, you will have the assurance that the Lord sent you there, and you will never regret your move, no matter what the outward situation may be. (CWWL, 1977, vol. 2, “The Spirit and the Body,” pp. 286-289)

Further Reading: CWWL, 1977, vol. 2, “The Spirit and the Body,” ch. 1

第六週■週四

晨興餧養

太十九5～6『…「爲這緣故，人要離開父母，與妻子聯合，二人成爲一體」…這樣，他們不再是兩個，乃是一個肉身了。所以神所配耦的，人不可分開。』

長老們真正、實際、普徧的功用，乃是供應生命，餧養人。…聖徒們會到你跟前來，特別是青年人，盼望在他們婚姻、婚姻對象的揀選、甚至交往的事上，得着你的幫助。我的意思不是說，我們年長的人不該幫助他們，但在這類的事上幫助他們，有很大的試探，叫我們陷於指引他們，甚至有幾分控制他們。這是非常危險的。

只有主知道誰是一個人的好配偶；我們不知道。…在召會生活中，對於青年人的婚姻，我們所能作的就是供應他們生命。我們必須幫助他們仰望主的引導，學習如何在靈裏生活行動。我們也該幫助他們不要沉湎於情慾，不要有自己的愛好和揀選。…我們不該想要指引他們進入婚姻，或爲他們撮合。（李常受文集一九八四年第二册，五八七至五八九頁。）

信息選讀

我們中間對於青年聖徒的婚姻，不該有任何一種控制。…有一個試探，就是我們中間年長的人自以爲能幫助青年人。然而，這是人的手，不是主的手。

婚姻的事非常複雜，最容易令人陷入迷陣。我們該盡量客觀，盡量把生命供應青年人，絕不要輕率

WEEK 6—DAY 4

Morning Nourishment

Matt. 19:5-6 ..."For this cause shall a man leave his father and his mother and shall be joined to his wife; and the two shall be one flesh." So then they are no longer two, but one flesh. Therefore what God has yoked together, let man not separate.

The real, actual, and prevailing function of the elders is to minister life, to feed people....The saints may come to you, especially the young ones, to get your help concerning their marriage, their choice in marriage, and even concerning their dating. I do not mean that we older ones should not help them, but there is a great temptation in helping them in these kinds of things. Eventually, we could fall into directing them or even somewhat controlling them. This is very dangerous.

Only the Lord knows who is a good match for another person. We do not know.... In the church life all we can do concerning the young people's marriage is to minister life to them. We must help them to look to the Lord's leading, to learn how to walk in the Spirit, and we should also help them not to indulge in lust or to have their own taste or choice....We should not try to conduct them into a marriage or match them. (CWWL, 1984, vol. 2, "Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery," pp. 455-456)

Today's Reading

There should not be any kind of controlling among us concerning the young saints' marriage....There is a temptation that the older ones among us would think that they could help the young ones. This, however, is the human hand, not the Lord's hand.

The matter of marriage is very complicated and is most perplexing. We should try to be very objective and try to render life to the young ones. Never

的去撮合；這是危險的。…我們無須天然的來摸這件事。我們該把這件事留給主，爲有關的人禱告。我們該盡所能的供應生命來幫助他們，絕不要指明誰是他們最好的配偶。我們不控制，甚至不指引或指明那位弟兄或姊妹可能最適合他們。我們若將這樣的事留給主，我們會爲召會省去許多難處。

另一面，長老們若是察覺有些聖徒有不正確的交往，就必須給他們一些幫助。他們應當告訴有關的人說，青年弟兄和青年姊妹輕率的在一起，是非常不妥當的。長老們也該幫助他們考慮自己的前途。他們該考慮在結婚之前，不要太匆促訂婚。他們也必須考慮雙方家庭、父母、職業、經濟情況和其他責任等有關的事。這是在爲人生活上給他們真實的幫助。有時候青年人很輕率，過於在情慾裏。我們該幫助他們學習如何爲自己的婚姻禱告，如何仰望主來約束自己的情慾。我們必須在道德、爲人生活、屬靈和主的路上幫助他們。他們在主裏年輕，需要這樣的幫助。一面，我們不該干涉他們；另一面，我們必須在道德、生命、爲人生活、前途的顧慮、雙方的父母等事上幫助他們，甚至在他們禱告並尋求主的事上幫助他們，使他們結婚的對象不是出於自己的揀選。他們該得着幫助，把這件事留給主。…在結婚的事上幫助聖徒們，乃是一種『純幫助』。這樣作沒有錯。幫助他們在結婚證書上簽字，意思不是我們盡力撮合他們，乃是主已經把他們帶在一起了。（李常受文集一九八四年第二册，五八九至五九〇頁。）

參讀：關乎主恢復的實行其他幾件要緊的事，第九章。

try to bring two people together without any caution. This is dangerous….There is no need for us to touch this matter in a natural way. We should leave this matter to the Lord and pray for the ones concerned. We should render as much life as we can to help them and never indicate who is their best match. We do not control, and even the more, we do not conduct or indicate what brother or sister might be best for them. If we leave this matter to the Lord, we will save the church much trouble.

On the other hand, when the elders realize that some young saints are dating in an improper way, they must render them some help. They should tell the ones concerned that it is altogether not safe for a young brother to be with a young sister in a loose way. Also, the elders should help them to consider their future. They should consider the matter of not getting engaged too quickly before marriage. They also must consider things regarding their family, their parents, their job, their financial situation, and other responsibilities. This is a real help in their human life. Sometimes young people are careless and are too much in their lust. We should help them to learn how to pray about their marriage and how to look to the Lord to restrict their indulgence and lust. We have to help them in morality, in human life, in spirituality, and in the Lord's way. They are young in the Lord and need this kind of help. On the one hand, we should not interfere with them; on the other hand, we have to help them in morality, in life, in human living, in taking care of the future, concerning their parents, and even in praying and seeking the Lord concerning the one whom they marry not being their choice. They should be helped to leave this matter to the Lord. As elders, we should do this because we are shepherding the flock….To help the saints in the matter of their weddings is a "pure help." There is nothing wrong with this. To help them sign the papers for their marriage does not mean that we are doing our best to bring them together. The Lord has already brought them together. (CWWL, 1984, vol. 2, "Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery," pp. 456-457)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery," ch. 9

第六週■週五

晨興餧養

利十 17『這贖罪祭既是至聖的，耶和華又給了你們，要你們擔當會眾的罪孽，在祂面前爲他們遮罪，你們爲何沒有在聖所喫呢？』

來三 13『總要趁着還有稱爲「今日」的時候，天天彼此相勸，免得你們中間有人被罪迷惑，心就剛硬了。』

你若知道某個人犯了罪，你就得爲他禱告，學習把基督這對付罪的生命供應給他，使他可以對付自己的罪。…首先，你自己必須因着享受基督那對付罪的生命，而受了對付。然後，你必須把這樣一位基督作爲對付罪的生命供應給別人。利未記告訴我們，祭司要在聖處喫贖罪祭，使他們能『擔當會眾的罪孽，在祂面前爲他們遮罪』。（十 17。）當你享受基督作對付罪的生命時，你必須有度量去擔當神子民的罪孽；你必須學習把基督供應給陷在罪中的親愛聖徒。

將基督作對付罪的生命供應給人，不是到他那裏去，指出他的錯，定他的罪；這只會造成損害。…犯罪人的心通常是剛硬的。（來三 13。）如果你要去供應基督給他，你必須信靠主，好叫你靠着那靈有恩典，使他剛硬的心柔輭下來。你必須輭化他的心，溫暖他的心，然後纔能把是生命的基督，實際的、真實的、豐富的供應給他。這生命，就是那靈，會在他裏面作工。你不需要題起他的過錯，因爲進到他裏面作生命供應的這生命，會作許多事。…這是除去聖徒中間的罪的路。（李常受文集一九八八年第三册，六九至七〇頁。）

信息選讀

WEEK 6—DAY 5

Morning Nourishment

Lev. 10:17 Why have you not eaten the sin offering in the place of the sanctuary? For it is most holy, and He gave it to you to bear the iniquity of the assembly, to make expiation for them before Jehovah.

Heb. 3:13 But exhort one another each day, as long as it is called “today,” lest any one of you be hardened by the deceitfulness of sin.

If you know that someone has committed some sins, you have to pray for him and learn to minister Christ as the sin-dealing life to him that he may deal with his sins…. First, you yourself must be dealt with by enjoying Christ’s sin-dealing life. Then you must minister such a Christ as the sin-dealing life to others…. Leviticus tells us that the priests were to eat the sin offering in the holy place that they might “bear the iniquity of the assembly, to make expiation for them before Jehovah” (10:17). As you are enjoying Christ as the sin-dealing life, you must have the capacity to bear the iniquity of God’s people. You must learn to minister Christ to the dear ones who are in sin.

To minister Christ as the sin-dealing life to someone is not to go to him to point out his fault and condemn him. This will only cause damage…. A person who sins usually has his heart hardened (Heb. 3:13). If you are going to minister Christ to him, you have to trust in the Lord that you may have the grace with the Spirit to soften his hardened heart. You have to soften his heart and warm up his heart. Then the very Christ as life will be actually, really, and richly ministered to him, and this life, which is the Spirit, will work within him. You do not need to mention his fault, because the life that gets into him as the life supply will do a lot….This is the way to get rid of the sins among some saints. (CWWL, 1988, vol. 3, “A Timely Word,” pp. 54-55)

Today’s Reading

恢復犯罪聖徒的工作，是需要時間的，是不能快的。你必須忍耐；即使花八個月到一年的時間，使一兩位犯罪的聖徒得着恢復，那也是一件了不起的事。加拉太六章一節說，當一個弟兄偶然爲某種過犯所勝，那些屬靈的人應當挽回他。我們必須盡可能恢復墮落的聖徒。一百位聚會的聖徒當中，可能有兩三位活在犯罪的光景裏。因爲你一直享受基督，你就能接受負擔照顧其中一位。另一位弟兄也許對同一位也有負擔。你們就可以交通這位聖徒的光景，一起作工幫助他。如果你們兩位能一起作工半年之久，使這位犯罪的弟兄得着恢復，這對召會生活是個極大的幫助。這種服事乃是我們在召會生活中，維持那靈的一的要素。

只有在愛裏，藉着那靈，纔能維持一。批評只會加重分裂並破壞一。…你將基督當作對付罪的生命供應給〔一位弟兄〕，六個月之後，他的難處也許就會過去。這不僅是擔當神子民的罪孽，也是解決神子民的難處。再者，這乃是維持聖徒中間那靈的一實際的路。

在召會生活中，願我們竭力保守一，並盡力過愛的生活。愛建造人，知識卻殺死人。（林前八1，林後三6。）要一直過一種在愛裏的生活。你是否去幫助某一個人還是其次；首要的是要用相同的愛來愛眾聖徒，不論他們是好是壞。我們傾向於愛剛強的聖徒，不愛輭弱的聖徒。我們必須用相同的愛來愛眾聖徒。只要他是一位聖徒，他就是召會的一個肢體，我們就該用相同的愛來愛他，像我們愛別的聖徒一樣。這會殺死病菌，消除難處，並建立起永久長存的那靈的一。（李常受文集一九八八年第三册，七〇至七二頁。）

參讀：應時的話，第一章；如何作同工與長老，並如何履行同工與長老的義務，第四篇。

The work to recover the sinful saints takes time. It cannot be quick. You have to be patient. Even if it took eight months or a year to get one or two sinful saints recovered, that would be a great thing. Galatians 6:1 says that when a brother is overtaken in some offense, those who are spiritual should restore him. We have to do our best to recover a fallen saint. Out of one hundred saints meeting together, maybe two or three are living in a sinful situation. Since you are enjoying Christ, you can pick up the burden to take care of one of them. Another brother may have a burden for the same person. Then you and he can fellowship about this one saint and work together to help him. If you two can work together for half a year to get this sinful brother recovered, this is a great, great help to the church life. This kind of ministry is the element for us to maintain the oneness of the Spirit in the church life.

The oneness can be maintained only in love by the Spirit. Criticism only builds up division and destroys the oneness…. After six months of your ministering Christ as the sin-dealing life to [a brother], his problem may be gone. This is not only to bear the iniquity of the people of God but also to solve the problems of the people of God. Furthermore, this is a practical way to maintain the oneness of the Spirit among the saints.

Let us all be diligent to keep the oneness and endeavor to live a life of love in the church life. Love builds up, but knowledge kills (1 Cor. 8:1; 2 Cor. 3:6). Always live a life in love. Whether or not you go to help a certain one is secondary. The primary thing is to love all the saints, whether they are good or bad, with the same love. We have a tendency to love the stronger saints but not the weaker ones. We must love all the saints with the same love. As long as someone is a saint, he is a member in the church, and we should love him with the same love with which we love the other saints. This will kill the germs, destroy the problems, and build up a permanent, lasting oneness of the Spirit. (CWWL, 1988, vol. 3, "A Timely Word," pp. 55-56)

Further Reading: CWWL, 1988, vol. 3, "A Timely Word," ch. 1; CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," ch. 4

第六週■週六

晨興餧養

詩三二1『得赦免其過，遮蓋其罪的，這人是有福的。』

林前十三4～5『愛是恆久忍耐，又有恩慈；愛是不嫉妒；愛是不自誇，不張狂，不作不合宜的事，不求自己的益處，不輕易發怒，不計算人的惡。』

幾乎人人都愛好人，…若是有一位弟兄受迷惑離開真理，到公會聚會，或是去看電影，我們的小排可能覺得我們不需要他，並且不接納他，因爲他不合格。這不是愛，乃是恨。愛能遮蓋眾多的罪。…揭露不是愛。恨能挑啓爭端；愛能遮蓋眾多的罪。〔箴十12。〕我們寧可像挪亞的兩個兒子，遮蓋父親因醉酒而有的赤身。…遮蓋帶進祝福，揭露帶進咒詛。這不是一件小事。揭露的人遭咒詛，而遮蓋別人的罪、缺點和短處的人，享受、得着並接受祝福。雅各書五章二十節的『遮蓋眾多的罪』，是雅各用舊約的說法，來指明使一個犯錯的弟兄回轉，就是遮蓋他的罪，使他不被定罪。雅各書五章二十節的『遮蓋…罪』，等於十五節的『罪…蒙赦免』，正如詩篇三十二篇一節，…八十五篇二節亦同。（李常受文集一九九四至一九九七年第五册，二一頁。）

信息選讀

愛是不嫉妒，不輕易發怒，不計算人的惡，凡事包容，凡事忍耐，永不敗落，也是最大的。（林前十三4～8，13。）嫉妒是在我們的天性裏就有的。…此外，愛也是不輕易發怒。因着缺少愛，人很容易

WEEK 6—DAY 6

Morning Nourishment

Psa. 32:1 Blessed is he whose transgression is forgiven; whose sin is covered.

1 Cor. 13:4-5 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up; it does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil.

Nearly everyone loves a good person, but... if a brother is led astray from the truth to attend the denominations or go to the movies, our small group may feel that we do not need him, and we do not accept him because he is not qualified. This is not love; this is hate. Love covers many sins....To uncover is not love. Hatred stirs up strife, but love covers all sins [Prov. 10:12]. We would rather be like the sons of Noah who covered their father's nakedness, which was due to his drunkenness.... Covering brings in blessing, but uncovering brings in a curse. This is not a small matter. Those who uncover suffer the curse, but those who cover others' sins, defects, and shortcomings enjoy, gain, and receive blessing. Cover a multitude of sins in James 5:20 is an Old Testament expression used by James to indicate that turning an erring brother back is to cover his sins so that he is not condemned. Cover...sins here equals sins... forgiven in verse 15, as in Psalm[s] 32:1...[and] 85:2. (CWWL, 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," pp. 15-16)

Today's Reading

Love is not jealous, is not provoked, does not take account of evil, covers all things, endures all things, never falls away, and is the greatest (1 Cor. 13:4-8, 13). Jealousy is in our nature. Also, love is not provoked. People are easily provoked because of the shortage of love. Regardless of how much we

發怒。我們若充滿了神聖的愛，無論我們多麼受到斥責，我們也不會發怒。愛是不計算人的惡。我們必須承認，我們常計算別人的惡。有些妻子有一本記錄，一本賬簿，記下她們丈夫的失敗和缺點。這個記錄不一定是寫下來的，卻是在她們的頭腦裏。

作長老的必須知道，他們在牧養時，必須遮蓋別人的罪，不可計算別人的惡。愛是凡事包容，意即遮蓋一切，不僅遮蓋好事，也遮蓋壞事。凡揭露召會中肢體的缺點、短處和罪惡的，就沒有資格作長老。（李常受文集一九九四至一九九七年第五册，一六七至一六八頁。）

彼得後書和猶大書都是論到毀謗的事，毀謗乃是藉着話語。…聽毀謗的話，與說毀謗的話一樣要負責任。…如果召會要維持合一，弟兄姊妹就需要抵擋毀謗的話語。

罪的感覺是由認識神而來的。照樣，對於毀謗的話的感覺，乃是由認識身體而來的。毀謗的話乃是與身體之見證相反的。

我們自己需要作一個受教、被約束的人。只有不隨便說話，不隨便出主張的人，纔能彀開始爲神、爲元首作代表。也只有這樣的人，纔能彀開始帶弟兄姊妹走前面的道路。天性喜歡批評別人的人，神不會把權柄託在他身上。…如果你是一個頭被割掉的人，別人的頭一出來，你就立刻知道。…你能彀知道，因爲你自己先受過審判。…一個弟兄如果在以上兩件事上受過對付，在話語上受對付，並且學習不作頭，這樣在實行權柄的事上就不會有困難。在這兩件事上出事的人根本不知道甚麼是身體。（倪柝聲文集第三輯第十一册，二七三至二七五、二七八頁。）

參讀：活力排，第八篇；倪柝聲文集第三輯第十一册，第二十二篇。

are rebuked, we will not be provoked if we are filled with the divine love. Love does not take account of evil. We have to confess that we have taken account of other people's evil. Some wives have a record, an account, of their husband's failures and defects. This record may not be written, but it is in their mind.

The elders need to realize that in their shepherding, they have to cover others' sins, to not take account of others' evils. Love covers all things, not only the good things but also the bad things. Whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 123-124)

Both 2 Peter and Jude speak of the matter of reviling. Reviling is done through our speaking....Those who take in reviling words bear the same responsibility as those who speak reviling words.... In order for the church to maintain the oneness, the brothers and sisters have to withstand reviling words.

The consciousness of sin comes from knowing God. In the same way, the consciousness of reviling words comes from the knowledge of the Body. Reviling words are opposed to the testimony of the Body.

We need to be a person who has been taught by God and who is under control. Only those who do not speak carelessly or express their opinions carelessly can hope to be used by God. Only these ones can represent the Head. Only such people can lead the brothers and sisters on in the way ahead of them. God will never entrust authority to those who by nature like to criticize.... If you are a person with your head removed, you immediately sense when others' heads have asserted themselves.... You know it because you have been judged in this matter already.... If a brother has been dealt with in these two things, that is, in the matter of speaking and in learning not to assume headship, there is no difficulty in the exercise of authority. Those who cause problems in these two matters do not know what the Body is. (Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, pp. 505-507, 509-510)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8; Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, ch. 66

第六週詩歌

補711　召會生活無比榮耀

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B♭　　F7　　B♭　　F　　F7　　B♭

5 5 5 5 6 7 | 1 · 5 · | 7 7 7 7 1 2 | 1 · 1 · |

一 耶穌是那奇妙　牧　人，　帶領我們出羊　圈。

E♭　　B♭　　Gm　　C7　　F7

6 6 6 1 7 6 | 5 · 1 · | 1 1 1 1 7 1 | 2 · 2 · |

肥沃草地,廣闊　無　邊，　我們處身在其　間!

B♭　　Gm　　C7　　F

3 · 3 ♯2 3 | 1 · 5 · | 3 2 1 1 7 1 | 2 · 2 · |

(副) 哦，　召　會　生　活，　無比榮耀又豐　富!

B♭7　　E♭　　B♭　　F7　　B♭

3 3 3 2 1 6 | 5 · 1 · | 7 7 7 7 1 2 | 1 · 1 · ‖

在此我們合一　相　處，　享受生命的祝　福。

二 身處異地,飢寒交迫，　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。

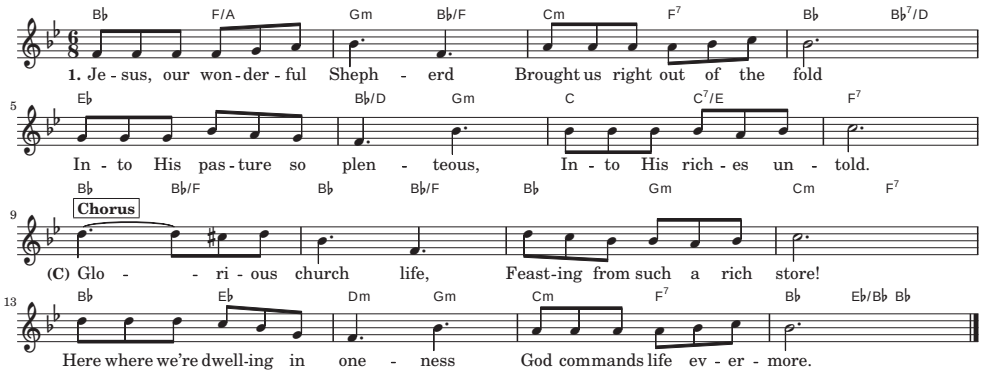
五 基督是我們的享受，　可以高枕而無憂;
我們在此平安穩妥，　蒙祂同在的保守。

WEEK 6 — HYMN

Jesus, our wonderful Shepherd

The Church — As God's Flock

1221



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.

第六週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: