

二〇一二年秋季 國際長老及負責弟兄訓練

主恢復中獨一的工作

第六篇

持守安息日的原則與
建造工作的關係

讀經：出三一 12~17，太十一 28~30

綱 目

週 一

壹 在論到神居所的建造這一長段的記載之後，出埃及三十一章十二至十七節重申守安息日的誡命：

一 論到安息日之插入的話，是在帳幕建造工作的囑咐之後，這指明主吩咐這些建造者，這些巧匠，在為主工作時，要學習如何與主同得安息。

二 我們若只知道如何為主工作，而不知道如何與祂同得安息，就違背了神聖的原則：

1 神在第七日安息了，因為祂完成了祂的工，並且滿足了；神的榮耀得著彰顯，因為人有了祂的形像；祂的權柄也即將施行，以征服祂的仇敵撒但；只要人彰顯神並對付神的仇敵，神就得著滿足而能安息——創一 26、31~二 2。

週 二

2 後來第七日蒙記念為安息日（出二十 8~11）；神的第七日乃是人的第一日。

3 神已經豫備好一切給人享受；人被造後，並不是加入神的工作，乃是進入神的安息。

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery

Message Six

Keeping the Principle of the Sabbath in Relation to the Work of Building

Scripture Reading: Exo. 31:12-17; Matt. 11:28-30

Outline

DAY 1

I. In Exodus 31:12-17, after a long record concerning the building up of God's dwelling place, there is a repetition of the commandment to keep the Sabbath:

A. The fact that the insertion concerning the Sabbath follows the charge for the building work of the tabernacle indicates that the Lord was telling the builders, the workers, to learn how to rest with Him as they worked for Him.

B. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle:

1. God rested on the seventh day because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God's enemy, God is satisfied and can rest (Gen. 1:26, 31—2:2).

DAY 2

2. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11); God's seventh day was man's first day.

3. God had prepared everything for man's enjoyment; after man was created, he did not join in God's work; he entered into God's rest.

4 人受造首先不是為了作工，乃是以神為滿足，並與神一同安息（參太十一 28~30）；安息日是為人設立的，人不是為安息日創造的（可二 27）。

三 出埃及三十一章十七節說，「六日之內耶和華造天地，第七日便安息舒暢」：

1 安息日不僅是神的安息，也是神的舒暢。

2 神創造的工完畢以後，就安息了；祂看著祂手的工作，看看諸天，看看大地，看看所有的活物，特別看看人，就說，「甚好！」（創一 31）

3 神是因著人而得著舒暢；祂按著自己的形像造人有靈，使人能與祂有交通；因此，人是神的舒暢—26 節，二 7，參約四 31~34。

4 神創造人以前，好比是個單身漢（參創二 18、22）；祂要人接受祂、愛祂、被祂充滿並且彰顯祂，成為祂的妻子（林後十一 2，弗五 25）；在將來的永遠裏，祂要得著一個妻子，就是新耶路撒冷，稱為羔羊的妻（啟二一 9~10）。

5 人就像使神舒暢的飲料，解除祂的乾渴，並使祂滿足；神結束祂的工作，開始安息時，就有人作祂的同伴。

6 對神而言，第七日是安息與舒暢的日子；然而，對作神同伴的人而言，安息與舒暢的日子是第一日；人的第一日乃是享受的日子。

四 在我們得著享受以前，神不會要求我們作工，這乃是一個神聖的原則；等到我們與祂一同有完滿的享受，並對祂有完滿的享受以後，就能與祂同工了：

1 我們若不知道如何與神一同有享受，如何享受神自己，以及如何被神充滿，就不會知道如何與神同工，並在神聖的工作上與神是一；人乃是享受神在祂的工作上所已經成就的。

週 三

2 在五旬節那天，門徒們被那靈充滿，意思是他們充滿了對主的享受；因為他們被那靈充滿了，別人就以為他們

4. Man was created not to work first but to be satisfied with God and rest with God (cf. Matt. 11:28-30); the Sabbath was made for man, not man for the Sabbath (Mark 2:27).

C. Exodus 31:17 says, "In six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed":

1. The Sabbath was not only a rest to God but also a refreshment to Him.

2. God rested after His work of creation was completed; He looked upon His handiwork, at the heavens, the earth, and all the living things, especially at man, and said, "Very good!" (Gen. 1:31).

3. God was refreshed with man; God created man in His own image with a spirit so that man could have fellowship with Him; man, therefore, was God's refreshment (v. 26; 2:7; cf. John 4:31-34).

4. God was a "bachelor" before He created mankind (cf. Gen. 2:18, 22); He wanted man to receive Him, love Him, be filled with Him, and express Him to become His wife (2 Cor. 11:2; Eph. 5:25); in eternity future God will have a wife, the New Jerusalem, which is called the Lamb's wife (Rev. 21:9-10).

5. Man was like a refreshing drink to quench God's thirst and satisfy Him; when God ended His work and began to rest, He had man as His companion.

6. To God the seventh day was a day of rest and refreshment; however, to man, God's companion, the day of rest and refreshment was the first day; man's first day was a day of enjoyment.

D. It is a divine principle that God does not ask us to work until we have had enjoyment; after a full enjoyment with Him and of Him, we may work together with Him:

1. If we do not know how to have enjoyment with God, how to enjoy God Himself, and how to be filled with God, we shall not know how to work with Him and be one with Him in His divine work; man enjoys what God has accomplished in His work.

DAY 3

2. On the day of Pentecost the disciples were filled with the Spirit, which means that they were filled with the enjoyment of the Lord; because they were filled with the Spirit, others

喝醉了酒—徒二 4 上、12~13。

3 事實上，他們是充滿了對屬天之酒的享受；他們被這種享受充滿了以後，纔開始在與神的一裏與祂同工；五旬節是第八週的第一日；因此，我們由五旬節看見了第一日的原則。

4 對神而言，是作工而安息；對人而言，是安息而作工。

五 我們在作神建造召會的神聖工作（由建造帳幕的工作所豫表）時，必須帶著一個記號，指明我們是神的子民，我們需要祂；然後我們就能不僅為神作工，也與神是一而與神同工；祂是我們作工的力量和勞苦的能力：

1 我們是神的子民，應當帶著一個記號，說明我們需要神作享受、力量、能力和一切，使我們能為祂作工，而尊崇並榮耀祂。

週 四

2 安息日的意思是：我們為神作工以前，需要享受神並被祂充滿；彼得憑著裏面充滿的神，就是裏面充滿的靈來傳福音；因此，彼得有一個記號，說明他是神的同工，而他的傳福音就是尊崇神、榮耀神—14 節。

3 作為神的子民，我們必須帶著一個記號，就是我們與神一同安息，享受神，並且先被神充滿，然後與充滿我們的那一位同工；此外，我們不僅與神同工，更與神是一而作工。

4 在對神子民說話時，我們總是要帶著一個記號，就是主是我們的能力、力量和一切，為著供應話語—林後十三 3，徒六 4。

六 守安息日也是一個永遠的合同或永遠的約，向神保證我們要先享受祂並被祂充滿，好與祂是一，然後纔去為祂作工、與祂同工並且在與祂的一裏作工—出三一 16：

1 我們憑著自己為主作工，而沒有喝主和喫主，把祂接受進來並享受祂，這乃是嚴肅的事—參林前十二 13，約六 57。

2 在五旬節那天，彼得說話的時候，他裏面有分於耶穌，喝祂並喫祂。

thought that they were drunk with wine (Acts 2:4a, 12-13).

3. Actually, they were filled with the enjoyment of the heavenly wine; only after they were filled with this enjoyment did they begin to work with God in oneness with Him; Pentecost was the first day of the eighth week; therefore, concerning the day of Pentecost, we see the principle of the first day.

4. With God it is a matter of working and resting; with man it is a matter of resting and working.

E. In doing God's divine work to build the church, typified by the work to build the tabernacle, we must bear a sign to indicate that we are God's people and that we need Him; then we will be able to work not only for God but also with God by being one with God; He will be our strength to work and our energy to labor:

1. We are God's people, and we should bear a sign that we need Him to be our enjoyment, strength, energy, and everything so that we may be able to work for Him to honor and glorify Him.

DAY 4

2. The Sabbath means that before we work for God, we need to enjoy God and be filled with Him; Peter preached the gospel by the infilling God, the infilling Spirit; therefore, Peter had a sign that he was God's co-worker, and his gospel preaching was an honor and glory to God (v. 14).

3. As God's people, we must bear a sign that we rest with God, enjoy God, and are filled up with God first, and then we work with the very One who fills us; furthermore, we not only work with God but also work as those who are one with God.

4. In our speaking to God's people, we must always seek to bear a sign that our Lord is our strength, our energy, and our everything for ministering the word (2 Cor. 13:3; Acts 6:4).

F. Keeping the Sabbath is also an eternal agreement, or covenant, that assures God that we shall be one with Him by first enjoying Him and being filled with Him and then by working for Him, with Him, and in oneness with Him (Exo. 31:16):

1. It is a serious matter to work for the Lord by ourselves without taking Him in and enjoying Him by drinking and eating Him (cf. 1 Cor. 12:13; John 6:57).

2. As Peter was speaking on the day of Pentecost, he was inwardly partaking of Jesus, drinking and eating Him.

七 安息日也是聖別的事（出三一13）；我們享受主，然後與祂同工，為祂作工，並與祂是一而作工，自然而然我們就被聖別，從一切凡俗的事物中分別歸神，並且被神浸透，讓神頂替一切屬肉體和天然的事物。

八 在召會生活中，我們也許作許多事，卻沒有先享受主，沒有與主是一而事奉主；這樣事奉的結果乃是遭受屬靈的死亡，失去身體的交通（14~15）。

九 凡與神的居所有關的事，都把我们引到一件事—主的安息日及其安息與舒暢；在召會生活中，我們是在帳幕裏，而帳幕將我們引到安息，引到享受神所定意並作成的！

十 帳幕及其一切器物的建造工作，應當開始於對神的享受，而期間繼續有享受神而得的舒暢；這指明我們為神作工，不是憑著自己的力量，乃是藉著享受祂並與祂是一；這就是持守安息日的原則，而有基督作我們靈中內裏的安息。

週 五

貳 「凡勞苦擔重擔的，可以到我這裏來，我必使你們得安息。我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息；因為我的軛是容易的，我的擔子是輕省的」—太十一 28~30：

一 這裏的勞苦不僅是指為了遵守律法誡命和宗教規條而努力的勞苦，也是指為了工作成功而奮鬥的勞苦；凡這樣勞苦的，總是擔重擔的。

二 主頌揚父，承認父的道路，並宣告神聖的經綸之後（25~27），便呼召這樣的人到祂這裏來得安息。

三 安息不僅是指從律法與宗教，或工作與責任的勞苦並重擔中得著釋放，也是指完全的平安和完滿的滿足。

四 負主的軛就是接受父的旨意；這不是受律法或宗教義務的規律或支配，也不是受任何工作的奴役，乃是受父旨

G. The Sabbath is also a matter of sanctification (Exo. 31:13); when we enjoy the Lord and then work with Him, for Him, and by being one with Him, spontaneously we are sanctified, separated unto God from everything that is common and saturated with God to replace everything that is fleshly and natural.

H. In the church life we may do many things without first enjoying the Lord and without serving the Lord by being one with the Lord; that kind of service results in spiritual death and the loss of the fellowship in the Body (vv. 14-15).

I. Everything related to God's dwelling place leads us to one matter—to the Sabbath with its rest and refreshment of the Lord; in the church life we are in the tabernacle, and the tabernacle leads us to rest, to the enjoyment of God's purpose and of what He has done!

J. The building work of the tabernacle and all its furniture should begin with the enjoyment of God and continue in intervals with the refreshment by enjoying God; this will indicate that we do not work for God by our own strength, but by the enjoyment of Him and by being one with Him; this is to keep the principle of the Sabbath with Christ as the inner rest in our spirit.

DAY 5

II. “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” (Matt. 11:28-30):

A. To toil here 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.

B. After the Lord extolled the Father, acknowledging the Father's way and declaring the divine economy (vv. 25-27), He called this kind of people to come to Him for rest.

C. 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.

D. 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

意的約束。

五 主過這樣的生活，並不在意別的，只在意祂父的旨意（約四 34，五 30，六 38）；祂將自己完全降服於父的旨意（太二六 39、42）；因此，祂要我們跟祂學。

六 柔和，或溫柔，意即不抵抗任何反對，而謙卑，意即不重看自己；在一切的敵對中，主是柔和的，在一切的棄絕裏，祂心裏是謙卑的。

週 六

七 祂將自己完全降服於父的旨意，不為自己作甚麼，也不盼望為自己得甚麼；因此，無論環境如何，祂心裏都有安息；祂完全以父的旨意為滿足。

八 負主的軛、跟主學，就叫我們的魂得安息；這是裏面的安息，不是僅僅外面的事。

九 主的軛是父的旨意，祂的擔子是將父旨意實行出來的工作；這樣的軛是容易的，不是痛苦的；這樣的擔子是輕省的，不是沉重的。

十 「容易」，原文表明合用；因此是美好、親切、柔和、溫良、容易、愉快，與艱難、嚴酷、尖銳、痛苦相對。

十一 神經綸的軛就是如此；在神經綸中的每一件事，都不是重擔，乃是享受。

be constrained by the will of the Father.

E. 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.

F. 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.

DAY 6

G. 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 the Father's will.

H. The rest that we find by taking the Lord's yoke and learning from Him is for our souls; it is an inward rest; it is not anything merely outward in nature.

I. 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.

J. The Greek word for easy means “fit for use”; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter.

K. The yoke of God's economy is like this; everything in God's economy is not a heavy burden but an enjoyment.

第六週 週一

晨興餽養

出三一 13 『你要吩咐以色列人說，你們務要守我的安息日；因為這是我與你們之間世世代代的記號…。』

創二 2 『到第七日，神造作的工已經完畢，就在第七日歇了祂一切造作的工，安息了。』

在論到建造神居所的長段記載之後，出埃及三十一章十二至十七節重申守安息日的誡命。我們都曉得，守安息日是十誡裏的第四條。我們需要找出，在記載關於神居所的完整啟示之後，為甚麼需要重申這一條特別的誡命。

三十一章末了的第十八節告訴我們，主把兩塊見證的石版交給摩西，是神用指頭寫的。這節經文結束了很長的一段話，這段話早在二十章就開始了。主呼召摩西上山時，首先把律法交給摩西，然後把建造祂在地上居所的啟示賜給他。在這段話裏，我們看見帳幕及其器物的圖樣，以及關於祭司體系的完整啟示，還有關於建造帳幕之人的記載。這一切記載之後，主重申與守安息日有關的要求（出埃及記生命讀經，第一百七十二篇修訂版）。

信息選讀

出埃及三十一章十二至十七節論到守安息日，這六節經文插在本章的十一和十八節之間。…論到安息日之插入的話，是在帳幕建造工作的囑咐之後，這事實指明主吩咐這些建造者，這些巧匠，要學習如何與主同得安息。他們不該作工而忘了與主同得安息。因此，主吩咐他們作祂居所建造的工作時，題醒他們，當他

WEEK 6 DAY 1

Morning Nourishment

Exo. 31:13 "Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations..."

Gen. 2:2 "And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done."

In Exodus 31:12-17, after a long record concerning the building up of God's dwelling place, there is a repetition of the commandment to keep the Sabbath. We all know that keeping the Sabbath is one of the Ten Commandments, the fourth commandment. We need to find out why this particular commandment is repeated after the record concerning the full revelation of God's dwelling place.

The last verse of chapter 31, verse 18, tells us that the Lord gave to Moses two tablets of testimony, tables of stone, written with the finger of God. This verse concludes a long section that began no later than chapter twenty. When the Lord called Moses to go up to the mountain, the Lord first gave Moses the law. Then He gave Moses the revelation concerning the building up of His dwelling place on earth. In this section we see the design of the tabernacle and its furniture and a full revelation regarding the priesthood. There is also a record concerning the builders of the tabernacle. After all this, the Lord repeats the requirement related to keeping the Sabbath. (Life-study of Exodus, p. 1821)

Today's Reading

The six verses about keeping the Sabbath, Exodus 31:12-17, are inserted between verses 11 and 18 of this chapter....The fact that this insertion concerning the Sabbath follows the charge for the building work of the tabernacle indicates that the Lord was telling these builders, these workers, to learn how to rest with Him. They should not work and forget about resting with the Lord. Therefore, in charging them to do the work of building His dwelling place, the Lord reminded them that as they

們為祂作工時，應當學習如何與祂同得安息。我們若只知道如何為主作工，而不知道如何與祂同得安息，就違背了神聖的原則。

基督徒中間一直爭辯安息日的事，尤其是爭辯該在第七日或第八日守安息日。「基督復臨安息日會」堅持在第七日守安息日。事實上，安息日的原則不是要在哪一天守的問題。安息日的原則乃是：我們與主同工時必須學習如何與祂同得安息。

有些人也許以為安息日的意義不過是歇了工作。這不是聖經裏安息日的真義。聖經強調神在第七日安息的事實。創世記二章二節說，「到第七日，神造作的工已經完畢，就在第七日歇了祂一切造作的工，安息了。」

按照創世記，安息日對神來說是第七日，但對人來說是第一日。神六日之內創造諸天、地以及人類生存所需的一切，為著完成神的定旨。萬物都造齊以後，人纔在第六日被造。這意思是，人一從神的手中被造出來，他的第一日，也就是神的第七日，即將開始。因此，神的第七日就是人的第一日。這件事的意義乃是：安息日對神而言是作工之後安息，對人而言卻是先安息，後作工。神先作了六天工，然後在第七日安息了。但人是在他的第一日安息，然後纔開始作工（出埃及記生命讀經，第一百七十二篇修訂版）。

神安息了，因為祂完成了祂的工，並且滿足了。神的榮耀得著彰顯，因為人有了祂的形像；祂的權柄也即將施行，以征服祂的仇敵撒但。只要人彰顯神並對付神的仇敵，神就得著滿足而能安息（聖經恢復本，創二 2 第一註）。

參讀：出埃及記生命讀經，第一百七十二篇。

worked for Him, they should learn how to rest with Him. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle.

There has been much debate among Christians about the Sabbath, especially whether the Sabbath should be observed on the seventh day or on the eighth day. The Seventh-day Adventists insist on keeping the Sabbath on the seventh day. Actually, the principle of the Sabbath is not a matter of the day on which it is observed. The principle of the Sabbath is that working with the Lord requires that we learn how to rest with Him.

Some may think that the significance of the Sabbath is merely to cease from work. This is not the real meaning of the Sabbath in the Bible. The Bible emphasizes the fact that God rested on the seventh day. Genesis 2:2 says, "And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done."

According to the book of Genesis, to God the Sabbath is the seventh day, but to man it is the first day. In six days God created the heavens, the earth, and everything necessary for man to exist for the fulfillment of God's purpose. After all things were made, man was created on the sixth day. This means that as soon as man came forth from the creating hand of God, his first day, which was God's seventh day, was about to begin. Thus, what was the seventh day to God was the first day to man. The significance of this is that to God the Sabbath was rest after work, but to man it was rest first and then work. God first worked for six days and then He rested on the seventh day. But man rested on his first day and then began to work. (Life-study of Exodus, pp. 1821-1822)

God rested because He had finished His work and was satisfied. God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan. As long as man expresses God and deals with God's enemy, God is satisfied and can rest. (Gen. 2:2, footnote 1)

Further Reading: Life-study of Exodus, msg. 172

可二 27『祂又對他們說，安息日是為著人的，人不是為著安息日的。』

出三一 17『這是我與以色列人之間永遠的記號；因為六日之內耶和華造天地，第七日便安息舒暢。』

第七日蒙記念為安息日（出二十 8~11）。神的第七日乃是人的第一日。神已經豫備好一切給人享受。人被造後，並不是加入神的工作，乃是進入神的安息。人受造不是為了作工，乃是以神為滿足，並與神一同安息（參太十一 28~30）。安息日是為人設立的，人不是為安息日創造的（可二 27）（聖經恢復本，創二 2 第一註）。

信息選讀

〔出埃及三十一章十七節〕指明安息日不僅是神的安息，也是神的舒暢。…安息是一回事，但得著舒暢是更進一步的。我們要安息，並不需要甚麼特別的東西，只要坐下或躺下就殼了。但我們要得著舒暢，就需要一些喫或喝的東西。…這裏的點是說，我們若要得著舒暢，就需要一些東西成為我們的舒暢。神也是這樣，神需要一些東西使祂舒暢。你知道神的舒暢是甚麼？到底甚麼能使神舒暢？

也許你讀過三十一章許多次，卻從來沒有對這事實有印象：神需要得著舒暢。…聖經啟示出神創造的工完畢以後，便安息舒暢了。神安息在甚麼事上？神安息在祂的創造上。…祂能看著祂手的工作，看看諸天，看看大地，看看所有的活物，特別看看人，就說，「甚好！」〔創一 31〕然後神就能安息舒暢了。…神是因著人而得著舒暢。人就是神的舒暢。神愛人，祂按著自己的形像造

Mark 2:27 "And He said to them, The Sabbath came into being for man, and not man for the Sabbath."

Exo. 31:17 "It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed."

The seventh day was commemorated as the Sabbath (Exo. 20:8-11). God's seventh day was man's first day. God had prepared everything for man's enjoyment. After man was created, he did not join in God's work; he entered into God's rest. Man was created not to work but to be satisfied with God and rest with God (cf. Matt. 11:28-30). The Sabbath was made for man, not man for the Sabbath (Mark 2:27). (Gen. 2:2, footnote 1)

Today's Reading

[Exodus 31:17] indicates that the Sabbath was not only a rest to God, but was also a refreshment to Him....To rest is one thing, but to be refreshed is something further. For us to rest we do not need anything in particular. It is sufficient either to sit down or to lie down. But to be refreshed we need something to eat or drink....The point here is that if we would be refreshed, we need something to be a refreshment to us. The same is true of God. God needs something to refresh Him. Do you know what God's refreshment is? What is it that refreshes God?

Perhaps you have read Exodus 31 a number of times without ever being impressed by the fact that God needs to be refreshed....The Bible reveals that after God's work of creation was completed, He rested and was refreshed. On what did God rest? He rested on His creation....He could look upon His handiwork, at the heavens, the earth, and all the living things, especially at man, and say, "Very good!" Then God could rest and be refreshed....God was refreshed with man. Man was God's refreshment. God loved man. He created him in His own image with a spirit so that man could have

人有靈，使人能與祂有交通。因此，人是神的舒暢。

按照創世記二章十八節，神說，「那人獨居不好，我要為他造一個幫助者作他的配偶。」這話有豫表上的意義，指明神獨居不好。神創造人以前，好比是個單身漢。有些人會批評我們用單身漢這辭來說到我們聖別的神，但我相信神歡喜聽見我們用這辭說到祂自己。也許神會說，「我的孩子，這話摸著我的心，我造人以前，的確是個單身漢。」聖經啟示出，在已過的永遠裏，神是個「單身漢」。但在將來的永遠裏，祂要得著一個妻子，就是新耶路撒冷，稱為羔羊的妻（啟二一 9~10）。因此，按照聖經裏新耶路撒冷是羔羊的妻這個啟示，我有膽量用單身漢這辭來說到神。

神看見祂所創造的人，便安息舒暢了。人就像使神舒暢的飲料，解除神的乾渴，並使祂滿足。神結束祂的工作，開始歇息時，就有人作祂的同伴。對神而言，第七日是安息與舒暢的日子。然而，對作神同伴的人而言，安息與舒暢的日子是第一日。人的第一日乃是享受的日子。

在我們得著享受以前，神不會要求我們作工，這乃是一個神聖的原則。神首先以享受來供應我們，等到我們與祂一同有完滿的享受，並對祂有完滿的享受以後，就能與祂同工了。我們若不知道如何與神一同有享受，以及如何享受神自己，就不會知道如何與祂同工。我們不會知道如何在神聖的工作上與神是一。

我們的確強調與神同工，而不憑著我們自己的力量為神作工。不錯，我們應當與神同工，甚至憑神作工。但照著聖經所啟示的，僅僅與神同工還不彀，我們必須在神的工作上與祂是一。這需要我們享受祂。我們若不知道如何享受神並被神充滿，就不會知道如何與祂同工，如何在祂的工作上與祂是一（出埃及記生命讀經，第一百七十二篇修訂版）。

參讀：出埃及記生命讀經，第一百七十二篇。

fellowship with Him. Man, therefore, was God's refreshment.

According to Genesis 2:18, God said, "It is not good for the man to be alone; I will make him a helper as his counterpart." This word has a significance in typology, and indicates that it was not good for God to be alone. Before God created man, God could be compared to a bachelor. Some may criticize us for using the word bachelor to speak of our holy God. But I believe that God is happy to hear this word used with respect to Himself. Perhaps God would say, "My child, this word touches My heart. I truly was a bachelor before I created mankind." The Bible reveals that in eternity past God was a "bachelor." But in eternity future He will have a wife, the New Jerusalem, which is called the Lamb's wife (Rev. 21:9-10). Therefore, according to the revelation of the Bible that the New Jerusalem is the wife of the Lamb, I have the boldness to use the word bachelor with respect to God.

When God saw the man created by Him, He could rest and be refreshed. Man was like a refreshing drink to quench God's thirst and satisfy Him. When God ended His work and began to rest, He had man as His companion. To God, the seventh day was a day of rest and refreshment. However, to man, God's companion, the day of rest and refreshment was the first day. Man's first day was a day of enjoyment.

It is a divine principle that God does not ask us to work until we have had enjoyment. God first supplies us with enjoyment. Then after a full enjoyment with Him and of Him, we may work together with Him. If we do not know how to have enjoyment with God and how to enjoy God Himself, we shall not know how to work with Him. We shall not know how to be one with God in His divine work.

We do emphasize the matter of working with God and not working for God by our own strength. Yes, we should work with God and even by God. But according to what the Bible reveals, it is not even sufficient merely to work with God. We need to be one with God in His work. This requires that we enjoy Him. If we do not know how to enjoy God and be filled with God, we shall not know how to work with Him, how to be one with Him in His work. (Life-study of Exodus, pp. 1823-1825)

Further Reading: Life-study of Exodus, msg. 172

第六週 週三

晨興餽養

徒二 1 『五旬節那天到了，門徒都聚集在一處。』

4 『他們就都被聖靈充溢，並且按著那靈所賜的發表，用別種不同的語言說起話來。』

13 『還有人譏誚說，他們無非是被新酒灌滿了』

使徒們的新約職事是開始於他們在五旬節那天的享受。門徒們不是工作了六天，然後在五旬節那天纔享受主。真實的光景乃是主吩咐他們要等候，直到那靈降臨在他們身上，以充滿他們。…因為他們被那靈充滿了，別人就以為他們喝醉了酒。事實上，他們是充滿了對屬天之酒的享受。他們被〔對主的〕享受充滿了以後，纔開始與神同工。這就是與神同工、與祂是一而作工的路。彼得同著使徒們站起來傳福音，藉此為神作工時，乃是在神的工作上與祂是一（出埃及記生命讀經，第一百七十二篇修訂版）。

信息選讀

五旬節那天是七日的第一日。五旬節是指七週或四十九天之後的第五十天。我們由利未記二十三章知道，五旬節那日是在初熟節五十天以後。這意思是，五旬節是第八週的第一日。因此，我們由五旬節看見了第一日的原則。

對人而言，安息日始終是第一日。按照舊約的安息日，人的安息日是他的第一日。同樣的，按照新約，第八日，就是人安息的日子，也是第一日。

按照舊約的原則，人的安息日是在神的工作完成以後。

WEEK 6 DAY 3

Morning Nourishment

Acts 2:1 "And as the day of Pentecost was being fulfilled, they were all together in the same place."

4 "And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth."

13 "But others jeered and said, They are full of new wine!"

The New Testament ministry of the apostles began with the enjoyment they had on the day of Pentecost. The disciples did not work for six days and then enjoy the Lord on the day of Pentecost. The actual situation was that the Lord had told them to wait until the Spirit came upon them to fill them....Because they were filled with the Spirit, others thought that they were drunk with wine. Actually, they were filled with the enjoyment of the heavenly wine. Only after they had been filled with [the enjoyment of the Lord] did they begin to work with God. This is the way to work with God...in oneness with Him. When Peter stood up with the apostles to preach the gospel and thereby do a work for God, they all were one with God in His work. (Life-study of Exodus, p. 1825)

Today's Reading

The day of Pentecost was the first day of the week. Pentecost denotes the fiftieth day after a period of seven weeks, or forty-nine days. We know from Leviticus 23 that the day of Pentecost was fifty days after the feast of firstfruit. This means that Pentecost was the first day of the eighth week. Therefore, concerning the day of Pentecost, we see the principle of the first day.

To man, the day of rest has always been the first day. According to the Old Testament Sabbath, the day of man's rest was his first day. Likewise, according to the New Testament, the eighth day, the day of rest for man, was also the first day.

According to the principle in the Old Testament, man's day of rest is a day that

人不是在自己的工作完成後安息的，乃是在神的工作完成以後，就安息了，並且享受神完成的工作。神作工，而人享受；人享受神在祂的工作上所已經成就的。

神在第二日已經造了空氣、大氣，因為祂知道人沒有空氣，就無法生存。祂也為人豫備了水和食物。第七日是神的安息日，原因就在這裏：祂工作了六天，把一切東西都豫備好，給人享受。人一從神的手中被造出來，他的第一日就是神的第七日。因此，他與神同有享受，與神同生活，與神同行，最終就豫備好與神同工。神將他安置在伊甸園，使他耕種看守（創二 15）。…對神而言，是作工而安息；對人而言，是安息而作工。

神把帳幕和器物的啟示賜給人，選出建造者，並且把囑咐他們的話告訴摩西以後，接著又一次說到安息日。神似乎是說，「不要忘了我的安息日。…你不該認為，因為你是在作工建造我的居所，就能天天持續的作工。不，甚至你在作我的神聖工作，就是建造帳幕的工作時，仍必須帶著一個記號，指明你是我的子民，並且你需要我。因此，你必須先享受我，然後你就能不僅僅為我作工，乃是與我同工，並且與我是一而作工。我是你作工的力量，和勞苦的能力。但你若在自己裏面作工，並憑著自己作工，就是侮辱我。你必須同著我、憑著我、與我是一來作建造我居所的工作。你若這樣作工，我會非常喜樂。但你若把我撇在一旁，想要憑自己為我作美好的工作，就是侮辱我，因為這是魔鬼子民的記號。你是我的子民，你應當帶著一個記號，說明你需要我作你的享受、力量和能力。你需要我作你的一切，使你能為我作工。藉著這樣作工，你就尊崇我，並榮耀我。這就是帶著一個記號，指明你是我的子民。」（出埃及記生命讀經，第一百七十二篇修訂版）

參讀：出埃及記生命讀經，第一百七十二篇。

comes after God's work has been completed. Man does not rest after his own work is finished; he rests after the completion of God's work and enjoys it. God works, and man enjoys. Man enjoys what God has accomplished in His work.

God had already created the expanse, the atmosphere, on the second day because He knew that without air man would not be able to live. He had also prepared water and food for him. This is the reason the seventh day was a day of rest for God: He had worked for six days to make everything ready for man to enjoy. When man came forth from God's creating hand, his first day was God's seventh day. Therefore, he had enjoyment with God, he lived with God, he walked with God, and eventually he was ready to work with God. God had put him into the garden of Eden to dress it and to keep it (Gen. 2:15)...With God it is a matter of working and resting; with man, a matter of resting and working.

After God gave the revelation concerning the tabernacle and the furniture, and after God selected the builders and gave Moses a charge regarding them, He went on to speak again of the Sabbath. It seems as if God were saying, “Do not forget My Sabbath....You should not think that because you are working to build My dwelling place, you can work every day continually. No, even in doing My divine work, the work of building the tabernacle, you must still bear a sign to indicate that you are My people and you need Me. Therefore you need to enjoy Me first. Then you will be able to work not only for Me, but also with Me and by being one with Me. I will be your strength to work and your energy to labor. But if you work in yourself and by yourself, that will be an insult to Me. You must do the work of building My dwelling place with Me, by Me, and in oneness with Me. I shall be very happy if you work in this way. But if you try to do a good work for Me by yourselves, leaving Me aside, that would be an insult to Me, for that is a sign of the devil's people. You are My people, and you should bear a sign that you need Me to be your enjoyment, strength, and energy. You need Me to be your everything so that you may be able to work for Me. By working in this way you honor Me and glorify Me. This is to bear a sign indicating that you are My people.” (Life-study of Exodus, pp. 1825-1827)

Further Reading: Life-study of Exodus, msg. 172

徒二 14『彼得同十一位使徒站起來，高聲對眾人說，…這件事你們當知道，也當側耳聽我的話。』

出三一 13『…你們務要守我的安息日；因為這是我與你們之間世世代代的記號，使你們知道我是把你們分別為聖的耶和華。』

關於安息日，我們都需要學習一個基本的功課。…安息日的意思是：我們為神作工以前，需要享受神並被祂充滿。我們若享受神並被神充滿，就豫備好為祂作工。這樣的工作不是憑著自己，乃是憑著神。想想彼得在五旬節那天的光景。彼得站起來傳福音時〔徒二 14〕，不是憑著自己，乃是憑著充滿他的神。在傳福音的事上，彼得不是虛空的。他憑著充滿他的神、充滿他的靈傳福音。因此，彼得有一個記號，說明他是神的同工，而他的傳福音就是尊崇神、榮耀神（出埃及記生命讀經，第一百七十二篇修訂版）。

信息選讀

世上的人都是憑著自己作工。他們身上沒有一個記號，指明他們是屬神的。…我們有一個記號，…就是我們與神一同安息，享受神，並且先被神充滿，然後與充滿我們的那一位同工。不僅如此，我們不僅是與神同工，更是與神是一而作工。…在我的說話中，我總要帶著一個記號，就是主是我的安息日。祂是我的安息、舒暢、能力、力量和一切，為著供應話語。

守安息日也是一個合同或一個約。我們開始守安息日，就指明我們簽了一分合同、一分契約，向神保證我們要這樣與祂是一。我們與祂是一，是藉著先享受祂，

Acts 2:14 "But Peter, standing with the eleven, lifted up his voice and spoke forth to them:...let this be known to you, and give ear to my words."

Exo. 31:13 "...You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you."

We all need to learn a basic lesson regarding the Sabbath....The Sabbath means that before we work for God, we need to enjoy God and be filled with Him. If we have enjoyed God and if we have been filled with God, then we are ready to work for Him. Such work will not be by ourselves; it will be by God. Consider Peter's situation on the day of Pentecost. When Peter stood up to preach the gospel, he did not preach by himself. He preached by the very God who had filled him up. In preaching the gospel, Peter was not empty. He preached the gospel by the infilling God, by the infilling Spirit. Therefore, Peter had a sign that he was God's co-worker, and his gospel preaching was an honor and glory to God. (Life-study of Exodus, p. 1827)

Today's Reading

The people of the world all work by themselves. They do not have a sign on them that indicates that they belong to God....We have a sign...that we rest with God, enjoy God, and are filled up with God first, and then we work with the very One who fills us. Furthermore, we not only work with God, but we work as those who are one with God....In my speaking I always seek to bear a sign that my Lord is my Sabbath. He is my rest, my refreshment, my energy, my strength, and my everything for ministering the Word.

Keeping the Sabbath is also an agreement or covenant. When we begin to keep the Sabbath, this indicates that we have signed an agreement, a contract, that assures God that we shall be one with Him in this way. We would be one with Him by first enjoying

然後纔為祂作工、與祂同工並且與祂是一而作工。這是一個永遠的約，…乃是我們與神之間永遠的合同。

我們憑著自己為主作工，而不向祂禱告、不信靠祂，這乃是嚴肅的事。事實上，我們最大的需要還不是信靠主，乃是把祂接受進來，藉著喫祂而享受祂。在五旬節那天，彼得不僅信靠主，也被主充滿，甚至暢飲祂。…彼得傳揚耶穌時，他裏面有分於耶穌。事實上，他是傳揚他所喫的，見證他所享受的。

安息日也是聖別的事。安息日使我們聖別，標明我們，把我們標出來。我們享受主，然後與祂同工、為祂作工並與祂是一而作工，自然而然我們就聖別了。我們成為聖別，從凡俗的事物中分別出來。

在召會生活中，我們也許作許多事，卻沒有先享受主，沒有同著主、與主是一而事奉。…任何對召會的事奉，若沒有享受主、沒有與主是一，都帶進屬靈的死亡。每當我們那樣事奉時，我們就從身體的交通中將自己剪除了。

凡與神的居所有關的事，都將我們引到一件事—主的安息日及其安息與舒暢。因此，帳幕及其器物將我們引到享受神所定意並作成的。阿利路亞，在召會生活中，我們是在帳幕裏，而帳幕將我們引到安息，引到享受神所定意並作成的！

帳幕及其一切器物的建造工作，應當開始於對神的享受，而期間繼續有享受神而得的舒暢。這指明我們為神作工，不是憑著我們自己的力量，乃是藉著享受祂並與祂是一。這就是安息日的意義，也是論到建造神在地上的居所之後，緊接著說到安息日的原因。願我們都看見這件事並有深刻的印象（出埃及記生命讀經，第一百七十二篇修訂版）。

參讀：出埃及記生命讀經，第一百七十二篇。

Him and then by working for Him, with Him, and in oneness with Him. This is an eternal covenant...between us and God.

It is a serious matter to work for the Lord by ourselves without praying to Him and without trusting in Him. Actually, what we need is not mainly to trust in the Lord but to take Him in and enjoy Him by eating Him. On the day of Pentecost Peter was not only trusting in the Lord; he was filled with the Lord, even drinking Him....While Peter was preaching Jesus, inwardly he was partaking of Jesus. In fact, he preached what he had been eating. He testified what he had been enjoying.

The Sabbath is also a matter of sanctification. The Sabbath day sanctifies us, designates us, marks us out. When we enjoy the Lord and then work with Him, for Him, and by being one with Him, spontaneously we are sanctified. We become holy, separated from what is common.

In the church life we may do many things without first enjoying the Lord, and without serving with the Lord and by being one with the Lord....Any service to the church that is without the enjoyment of the Lord and that is without the oneness with Him brings in spiritual death. Whenever we serve in that way, we cut ourselves off from the fellowship in the Body.

Everything related to God's dwelling place leads us to one matter—to the Sabbath with its rest and refreshment of the Lord. Therefore, the tabernacle with its furniture leads us to the enjoyment of what God has purposed and done. Hallelujah, in the church life we are in the tabernacle, and the tabernacle leads us to rest, to the enjoyment of God's purpose and of what He has done!

The building work of the tabernacle and all its furniture should begin with the enjoyment of God and continue in intervals with the refreshment by enjoying God. This will indicate that we do not work for God by our own strength but by the enjoyment of Him and by being one with Him. This is the meaning of the Sabbath, and this is the reason that a word about the Sabbath immediately follows the word concerning the building up of God's dwelling place on earth. May we all see this matter and be impressed with it. (Life-study of Exodus, pp. 1827-1831)

Further Reading: Life-study of Exodus, msg. 172

第六週 週五

晨興餽養

太十一 28~30 『凡勞苦擔重擔的，可以到我這裏來，我必使你們得安息。我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息；因為我的軛是容易的，我的擔子是輕省的。』

約四 34 『耶穌說，我的食物就是實行差我來者的旨意，作成祂的工。』

在馬太十一章二十八節，…主似乎是說，「凡勞苦擔重擔的，可以到我這裏來得安息。你們宗教徒和屬世的人，凡勞苦擔重擔的，可以到我這裏來，我必使你們得安息。」這真是恩典的話！（馬太福音生命讀經，四三九頁）

〔這裏的勞苦，〕不僅是指為了遵守律法誡命和宗教規條而努力的勞苦，也是指為了工作成功而奮鬥的勞苦。凡這樣勞苦的，總是擔重擔的。主頌揚父，承認父的道路，並宣告神聖的經綸之後，便呼召這樣的人到祂這裏來得安息。

安息不僅是指從律法與宗教，或工作與責任的勞苦並重擔中得著釋放，也是指完全的平安和完滿的滿足（聖經恢復本，太十一 28 第一、二註）。

信息選讀

馬太十一章二十九至三十節有得安息的路：「我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息；因為我的軛是容易的，我的擔子是輕省的。」負主的軛就是接受父的旨意。這不是受律法或宗教義務的規律或支配，也不是受任何工作的奴役，乃是受父旨意的約束。主過

WEEK 6 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."

John 4:34 "Jesus said to them, My food is to do the will of Him who sent Me and to finish His work."

In Matthew 11:28 the...Lord seemed to be saying, "All you who toil and are burdened, come to Me and rest. All you religious people and all you worldly people who are toiling and are burdened, come to Me and I will give you rest." What a gracious word! (Life-study of Matthew, p. 390)

[Toil] 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.

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, footnotes 1 and 2)

Today's Reading

In Matthew 11:29 and 30 we have the way to 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." 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

這樣的生活，並不在意別的，只在意祂父的旨意（約四 34，五 30，六 38）。祂將自己完全降服於父的旨意（太二六 39、42）。因此，祂要我們跟祂學。神的旨意就是我們的軛。因此，我們不能為所欲為；我們乃是負軛的。青年人，不要以為你們是這麼自由逍遙。在主恢復裏，我們都負了軛。負軛是何等美好！主的軛是容易的，祂的擔子是輕省的。主的軛是父的旨意，祂的擔子是將父旨意實行出來的工作。這樣的軛是容易的，不是痛苦的；這樣的擔子是輕省的，不是沉重的。容易，原文表明合用；因此是美好、親切、柔和、溫良、容易、愉快，與艱難、嚴酷、尖銳、痛苦相對。

在馬太十一章二十九節，主告訴我們要跟祂學。祂心裏柔和謙卑。柔和，或，溫柔，意即不抵抗任何反對。謙卑，意即不重看自己。在一切的敵對中，主是柔和的；在一切的棄絕裏，祂心裏是謙卑的。祂將自己完全降服於父的旨意，不為自己作甚麼，也不盼望為自己得甚麼。因此，無論環境如何，祂心裏都有安息；祂完全以父的旨意為滿足。

主說，我們若負祂的軛，且跟祂學，我們魂裏就必得安息。負主的軛，跟主學，就叫我們的魂得安息。這是裏面的安息，不是僅僅外面的事。

我們盡職事遭受反對時，我們若抵抗，就沒有平安。但我們若不抵抗，而降服於父的旨意，見證反對是出於父，我們魂裏就會得著安息。施浸者約翰不認為他的下監是出於父，所以他沒有安息。他若領悟他的下監是由於父的旨意，即使在監裏，他也必得著安息。基督這位屬天的君王，總是降服於父的旨意，接受神的旨意作祂的分，不抵抗任何事，所以祂一直有安息。我們必須跟祂學，也必須接受這樣的觀點。若是這樣，我們魂裏就會得著安息（馬太福音生命讀經，四四〇至四四一頁）。

參讀：馬太福音生命讀經，第三十一篇。

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 (26:39, 42). Hence, He asks us to learn from Him. God's will is our yoke. Thus, we are not free to do as we please; rather, we are yoked. Young people, do not think that you are so free or liberated. In the Lord's recovery we all have been yoked. How good it is to be yoked! The Lord's yoke is easy and His burden is light. The Lord's yoke is the Father's will, and His burden is the work to carry out the Father's will. Such a yoke is easy, not bitter, and such a burden is light, not heavy. The Greek word rendered “easy” means “fit for use”; hence, good, kind, mild, gentle, easy, pleasant, in contrast to hard, harsh, sharp, and bitter.

In verse 29 the Lord tells us to learn from Him. He is meek and lowly in heart. To be meek, or gentle, means not to resist any opposition, and to be lowly means not to esteem oneself highly. 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 nor 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.

The Lord said that if we take His yoke upon us and learn from Him, we will find rest for our souls. The rest we find by taking the Lord's yoke and learning from Him is for our souls. It is an inward rest; it is not anything merely outward in nature.

If we are opposed as we minister, and we resist, we shall not have peace. But if instead of resisting we submit to the will of the Father, testifying that the opposition is of the Father, we shall have rest in our souls. John the Baptist did not regard his imprisonment as of the Father; therefore, he was not at rest. If he had realized that his imprisonment was due to the Father's will, he would have been at rest, even in prison. Christ, the heavenly King, always submitted to the Father's will, taking God's will as His portion and not resisting anything. Hence, He was always at rest. We must learn of Him and also take this view. If we do, we shall have rest in our souls. (Life-study of Matthew, pp. 390-391)

Further Reading: Life-study of Matthew, msg. 31

第六週 週六

晨興餽養

太十一 29『我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息。』

彼前二 21『你們蒙召原是為了此，因基督也為你們受過苦，給你們留下榜樣，叫你們跟隨祂的腳蹤行。』

約六 38『因為我從天上降下來，不是要行我自己的意思，乃是要行那差我來者的意思。』

主呼召凡勞苦擔重擔的，到祂這裏來，祂必使他們得安息（太十一 28）。熱心宗教的猶太人，因著在律法之下工作，而勞苦擔重擔。在這地上，誰不是勞苦擔重擔的？這世界是一個勞苦的世界，滿了重擔，所以主呼召我們到祂這裏來，好得安息。安息的意思是完全的平安和完全的滿足。

主囑咐門徒說，祂心裏柔和謙卑，因此他們要負祂的軛，且要跟祂學，他們魂裏就必得安息（29）。柔和的意思是不抵抗任何反對；謙卑意即不重看自己。主是叫我們的魂得安息；這是裏面的安息，不是僅僅外面的事。困苦和艱難是在我們的魂裏。保羅告訴我們要一無掛慮，只要將我們所要的告訴主。這樣，神的平安必在基督耶穌裏，保衛我們的心懷意念（腓四 6~7）（神人的生活，一三二頁）。

信息選讀

主向門徒保證，祂的軛是容易的，祂的擔子是輕省的（太十一 30）。「容易的」這辭原文的意思是「合用的」；因此，是美好、親切、柔和、溫良、容易、愉快，與艱難、嚴酷、尖銳、痛苦相對。神經綸的軛就是如此。在神經綸中的每一件事，都不是重擔，乃是享受。

WEEK 6 DAY 6

Morning Nourishment

Matt. 11:29 "Take My yoke upon you and learn from Me, for I am meek and lowly in heart..."

1 Pet. 2:21 "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."

John 6:38 "For I have come down from heaven not to do My own will but the will of Him who sent Me."

The Lord called all who toil and are burdened to come to Him and He would give them rest (Matt. 11:28). The religious Jews were toiling and burdened by working under the law. On this earth who is not toiling or burdened? This world is a toiling world, full of burdens, so the Lord called us to come to Him for rest. Rest means perfect peace and full satisfaction.

The Lord charged the disciples to take His yoke upon them and learn from Him because He is meek and lowly in heart and they would find rest for their souls (v. 29). To be meek means not to resist opposition, and to be lowly means not to have self-esteem. The rest from the Lord is for our souls; it is an inward rest, not something merely outward in nature. The harassment and the troubles are in our soul. Paul told us to be anxious for nothing and to tell the Lord all our requests. Then the peace of God will guard our hearts and our thoughts in Christ Jesus (Phil. 4:6-7). (The God-man Living, p. 111)

Today's Reading

The Lord assured the disciples that His yoke is easy and His burden is light (Matt. 11:30). The Greek word for easy means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter. The yoke of God's economy is like this. Everything in God's economy is not a heavy burden but an enjoyment.

基督是第一個神人，我們是許多的神人。我們必須在祂絕對服從神，並完全以神為滿足的事上跟祂學。基督是如此服從父和父的意願，並以父和父的意願為滿足。

主是心裏柔和的，意思是祂不抵抗任何反對者。祂也是心裏謙卑的，意思是祂在人中間降卑自己。

主的信徒心裏答應祂的呼召，並且身體到祂這裏來（28上）。身體到祂這裏來，意思是說，我們的全人必須到祂這裏來。這就是為甚麼保羅在羅馬十二章一節吩咐我們，要將我們的身體獻上，當作活祭。我們必須實際地將我們的身體獻上，來到召會的聚會中。我在一九二五年蒙主拯救後，就一直是全人到祂這裏來。

信徒在他們靈裏翻印祂，照祂的榜樣負祂的軛——神的旨意——並為神的經綸勞苦（太十一29下，彼前二21）。主告訴我們，要跟祂學。跟祂學就是翻印祂，而不是在外面模仿祂。這樣，我們就成了祂的複製和大量的產品。跟祂學的第一個要求是負祂的軛，這軛就是神的旨意。神的旨意必須成為我們的軛，我們必須把頸項擺在這軛之下。七十年前，我還是個青年人，就接受了耶穌的軛。那個軛在已過七十年保護了我。

我們也必須是為神的經綸勞苦的人。世人都在許多事上勞苦擔重擔，他們非常的忙碌。主在呼召這些勞苦的、擔重擔的、沒有安息和滿足的，到祂這裏來，好使祂能賜給他們真正的安息和滿足。安息而沒有滿足不是真安息。我們必須負祂的軛，照著祂的模樣，跟隨祂的腳蹤，為著神的經綸勞苦。

最難的事就是在魂裏得安息。人們因著魂裏受攪擾而失眠。我們因著負主的軛並跟祂學所得著的安息，是為著我們的魂。我們在魂裏分享祂滿足的安息（太十一28下、29下~30）（神人的生活，一三三、一四一至一四三頁）。

參讀：神人的生活，第十二至十三篇。

Christ was the first God-man, and we are the many God-men. We have to learn of Him in His absolute submission to God and His uttermost satisfaction with God. Christ was so submissive to and satisfied with the Father and His will.

The Lord was meek, meaning that He did not resist His opponents. He was also lowly, meaning that He humbled Himself among men in His heart.

The Lord's believers answer His call in their heart and come to Him bodily (Matt. 11:28a). To come to Him bodily means that our entire being has to come to Him. This is why Paul charges us in Romans 12:1 to present our bodies to the Lord as a living sacrifice. We have to present our bodies in a practical way by being in the meetings of the church. Since I was saved by the Lord in 1925, I have come to Him with my entire being.

The believers copy the Lord in their spirit by taking His yoke—God's will—and toiling for God's economy according to His model (Matt. 11:29a; 1 Pet. 2:21). The Lord told us to learn from Him. To learn from Him is to copy Him, not to imitate Him outwardly. In this way we become His duplication and mass production. The first requirement in learning from Him is to take His yoke, which is God's will. God's will has to yoke us, and we have to put our neck into this yoke. Seventy years ago as a young man, I took the yoke of Jesus. That yoke has protected me for the past seventy years.

We also need to be those who toil for God's economy. All the worldly people are toiling and are burdened in many things. They are very busy. The Lord is calling those who are toiling, who are burdened, and who have no rest or satisfaction, to come to Him so that He can give them the real rest with satisfaction. The rest without satisfaction is not the real rest. We take His yoke and toil for God's economy according to His model, following Him in His footsteps.

The hardest thing is to rest in our soul. People lose sleep because their soul is bothered. The rest that we find by taking the Lord's yoke and learning from Him is for our soul. We share in our soul His rest in satisfaction (Matt. 11:28b, 29b, 30). (The God-man Living, pp. 111-112, 118-120)

Further Reading: The God-man Living, msgs. 12-13