

第六周

基督作我们安息日的安息，
由迦南美地所预表

诗歌：544

读经：来三7～四13

【周一】

壹 我们若要对希伯来书里安息日的安息有正确的领会，就需要认识圣经里头一次提到安息日的安息之意义—创二2～3：

一 神在第七日安息了，因为祂完成了祂的工，并且满足了；神的荣耀得着彰显，因为人有了祂的形像，祂的权柄同祂的管治权也即将施行，以征服祂的仇敌—1:26。

二 什么时候只要在地上有人彰显神并代表神，那对神就是安息日的安息；安息日的安息就是神的心意得到了满足—26～28节，来二6～8上。

三 神的第七日乃是人的第一日；人被造后，并不是加入神的工作，乃是进入神的安息；人受造不是为了作工，乃是以神为满足，并与神一同安息—参太十一28～30。

四 安息日表征神作了一切，完成了一切，预备了一切，人必须停止他一切的工作；守安息日就

Week Six

**Christ as Our Sabbath Rest,
Typified by the Good Land of Canaan**

Hymns: 746

Scripture Reading: Heb. 3:7—4:13

§ Day 1

I. If we would have the proper understanding of the Sabbath rest in Hebrews, we need to know the significance of the first mentioning of the Sabbath rest in the Bible—Gen. 2:2-3:

A. 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 with His dominion was about to be exercised for the subduing of His enemy—1:26.

B. When there is a situation on earth in which man expresses God and represents God, that situation is a Sabbath rest to God; the Sabbath rest is simply God's satisfaction in His heart's desire—vv. 26-28; Heb. 2:6-8a.

C. God's seventh day was man's first day; after man was created, he did not join in God's work, but 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.

D. The Sabbath signifies that God has done everything, completed everything, and prepared everything and that man must stop all his work;

是停下我们的工作，接受神和祂为我们所成就的一切，作我们的享受、安息和满足；这是神的经纶一出二十 8。

【周二】

五 新耶路撒冷将是神终极永远之安息日的安息，因为在那里一切蒙救赎的圣徒要在荣耀里完全彰显神，并带着神的权柄作王，直到永远—启二一 10～11，二二 1，4 上，5 下。

贰 安息日的安息，就是基督作我们的安息，由迦南美地所预表；（申十二 9，来三 7～四 13；）基督作众圣徒的安息，分为三个阶段：

一 在召会时代，属天的基督，就是那彰显了神、代表了神、也满足了神，歇了祂一切的工，坐在诸天之上神右边的一位，在我们灵里是我们的安息；（太十一 28～29；）希伯来四章九节中安息日的安息，乃是基督作我们的安息，由迦南美地所预表。（申十二 9，来四 8。）

二 在千年国里，撒但在地除去之后，（启二十 1～3，）神要因基督和得胜的圣徒而得着彰显，得到代表，并得着满足；那时基督连同国度将是得胜的圣徒更完满的安息，他们要与基督一同作王，（4，6，）有分于并享受祂的安息。

三 在新天新地里，所有的仇敌，包括最后的仇敌，死，都被基督征服之后，（林前十五 24～27，）基督这位全胜者要成为神所有赎民最完满的安息，直到永远。

四 希伯来四章八至九节所说安息日的安息，指基

to keep the Sabbath is to stop our work and to take God and all that He has accomplished for us as our enjoyment, rest, and satisfaction; this is God's economy—Exo. 20:8.

§ Day 2

E. The New Jerusalem will be God's ultimate and eternal Sabbath rest because there all the redeemed saints will fully express God in glory and reign with God's authority for eternity—Rev. 21:10-11; 22:1, 4a, 5b.

II. The Sabbath rest is Christ as our rest, typified by the good land of Canaan (Deut. 12:9; Heb. 3:7—4:13); Christ is rest to the saints in three stages:

A. In the church age the heavenly Christ, the One who has expressed, represented, and satisfied God and who rests from His work and sits at the right hand of God in the heavens, is the rest to us in our spirit (Matt. 11:28-29); the Sabbath rest in Hebrews 4:9 is Christ as our rest, typified by the good land of Canaan (Deut. 12:9; Heb. 4:8).

B. In the millennial kingdom, after Satan has been removed from the earth (Rev. 20:1-3), God will be expressed, represented, and satisfied by Christ and the overcoming saints; then Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be co-kings with Him (vv. 4, 6) and share and enjoy His rest.

C. In the new heaven and new earth, after all the enemies, including death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all of God's redeemed for eternity.

D. The Sabbath rest mentioned in Hebrews 4:8-9 refers to Christ as our rest

督在头两个阶段，特别在第二个阶段，作我们的安息—这是那为我们存留，要我们竭力寻求并进入的安息：

- 1 头两个阶段的安息乃是奖赏，要给那些竭力追求主的人，他们丰满地享受了基督并成为得胜者；第三阶段的安息不是奖赏，乃是分给所有赎民完满的分。
- 2 基督在作我们安息的第二阶段，要得着全地为业，作祂的国度一千年—诗二 8，来二 5～6。
- 3 在基督作我们安息的第二阶段，祂所有的得胜信徒，就是在第一阶段寻求并享受祂作安息的人，要在千年国有分于祂的作王；（启二十 4，6，提后二 12；）他们要承受地土，（太五 5，诗三七 11，路十九 17，19，）并有分于他们主的快乐。（太二五 21，23。）

【周三】

叁 我们需要留意主在马太十一章二十八至三十节的话—“凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的”：

- 一 劳苦不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦；凡这样劳苦的，总是担重担的。
- 二 安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得着释放，也是指完全的平安和完满的满足。

in the first two stages, and especially in the second—the rest that remains for us to seek after and enter into diligently:

1. The rest in the first two stages is a prize to the Lord's diligent seekers, who enjoy Him in a full way and become the overcomers; the rest in the third stage is not a prize but the full portion allotted to all the redeemed ones.
2. In the second stage of His being our rest, Christ will take possession of the whole earth as His inheritance, making it His kingdom for a thousand years—Psa. 2:8; Heb. 2:5-6.
3. In the second stage of Christ's being our rest, all His overcoming believers who seek Him and enjoy Him as their rest in the first stage will participate in His reign in the millennium (Rev. 20:4, 6; 2 Tim. 2:12); they will inherit the earth (Matt. 5:5; Psa. 37:11; Luke 19:17, 19), and they will partake of the joy of their Lord (Matt. 25:21, 23).

§ Day 3

III. We need to take heed to the Lord's word in Matthew 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":

- A. 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.
- B. 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.

三 负主的轭就是接受父的旨意；这不是受律法或宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨意的约束。

四 主过这样的生活，并不在意别的，只在意祂父的旨意；（约四34，五30，六38，赛四二4上，参五三2，十一1~4上；）祂将自己完全降服于父的旨意；（太二六39，42；）因此，祂要我们跟祂学。（弗四20~21。）

五 柔和（或，温柔），意即不抵抗任何反对；谦卑，意即不重看自己；祂将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么；因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。

六 负主的轭、跟主学，就叫我们的魂得安息；这是里面的安息，不是任何仅仅在本质上是外面的事物。

七 主的轭是父的旨意，祂的担子是将父旨意实行出来的工作；这样的轭是容易的，不是痛苦的；这样的担子是轻省的，不是沉重的一参玛三14。

八 祂的轭是容易的，意即祂的轭，也就是父的旨意，是美好、亲切、柔和、温良、愉快的，与艰难、严酷、尖锐、痛苦相对。

【周四】

肆 出埃及三十一章十二至十七节启示，安息日是在帐幕建造的嘱咐之后：

一 “你们务要守我的安息日；因为这是我与你们之间世世代代的记号，使你们知道我是把你们分别为圣的耶和華。…故此，以色列人要谨守

C. To take the Lord's yoke is to take the will of the Father; it is not to be regulated or controlled by any obligation of the law or religion or to be enslaved by any work, but to be constrained by the will of the Father.

D. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38; Isa. 42:4a; cf. 53:2; 11:1-4a); He submitted Himself fully to the Father's will (Matt. 26:39, 42); hence, He asks us to learn from Him (Eph. 4:20-21).

E. To be meek, or gentle, means not to resist opposition, and to be lowly means not to have self-esteem; 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.

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

G. 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—cf. Mal. 3:14.

H. His yoke being easy means that His yoke, the Father's will, is good, kind, mild, gentle, pleasant—in contrast to hard, harsh, sharp, bitter.

§ Day 4

IV. Exodus 31:12-17 reveals that the Sabbath follows the charge for the building of the tabernacle:

A. "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...Therefore the children of Israel shall keep the Sabbath,

安息日，要世代守这安息日为永远的约。这是我与以色列人之间永远的记号；因为六日之内耶和华造天地，第七日便安息舒畅”——13, 16~17节。

- 二 第七日神便“安息舒畅”；人就是神的舒畅，因为人是按着神的形像造的，有灵，使人能与祂有交通，并作祂的同伴和配偶。
- 三 我们必须看见以下的神圣原则——神首先以享受来供应我们，然后我们与祂同工；我们要在神的工作上与祂是一，就必须享受祂。
- 四 在五旬节那天，门徒们充满了对主的享受——“他们…被新酒灌满了；”（徒二13；）然后彼得同着十一位使徒们站起来与主同工。（14。）
- 五 对神而言，是作工而安息；对人而言，是安息而作工；然后，我们与主是一而与祂同工。
- 六 我们作为神的子民，必须带着一个记号，指明我们需要祂作我们的力量、能力和一切，使我们能与祂同工，为着建造召会作基督的身体；这就是尊崇并荣耀祂——林前十五10, 58。
- 七 我们带着的记号乃是我们与神一同安息，享受神，因神得着舒畅，并且先被神充满，然后与充满我们的那一位是一而与祂同工；这是我们与神之间永远的约，永远的合作。

【周五、周六】

伍 享受基督作美地的凭借是神活而有功效的话，“比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的

to observe the Sabbath throughout their generations as a perpetual covenant. 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"—vv. 13, 16-17.

- B. On the seventh day God "rested and was refreshed"; man was God's refreshment because man was created in God's own image with a spirit so that man could fellowship with God and be God's companion and counterpart.
- C. We need to see the following divine principle—God first supplies us with enjoyment, and then we work together with Him; in order to be one with God in His work, we must enjoy Him.
- D. At Pentecost the disciples were filled with the enjoyment of the Lord—"they are full of new wine" (Acts 2:13); then Peter and the eleven stood to work together with the Lord (v. 14).
- E. With God it is a matter of working and resting; with man it is a matter of resting and working; then we work with the Lord by being one with Him.
- F. As God's people, we should bear a sign that we need God to be our strength, energy, and everything so that we may be able to work together with Him for the building up of the church as Christ's Body; this honors and glorifies Him—1 Cor. 15:10, 58.
- G. The sign we bear is that we rest with God, enjoy God, are refreshed with God, and are filled up with God first; then we work together with the very One who fills us in oneness with Him; this is an eternal covenant, an eternal contract, with God.

§ Day 5 & Day 6

V. **The means of enjoying Christ as the good land is the living and operative word of God that is "sharper than any two-edged sword, and piercing even to the dividing of soul and**

思念和主意都能辨明”——来四 12:

一 以色列人在我们有分于神完满的救恩上是我们 新约信徒的预表（林前十 6 上， 11）：

- 1 在第一阶段，我们接受基督，得救赎并蒙拯救脱离世界，正如以色列人蒙拯救脱离埃及一样。
- 2 在第二阶段，我们在跟随主时，成了飘流的人，正如以色列人在旷野飘流；我们的飘流总是发生在我们的魂里。
- 3 在第三阶段，我们完满地有分于并享受基督，正如以色列人有分于并享受美地的丰富一样；这是在我们的灵里经历的。
- 4 希伯来信徒魂里犹疑，不知如何对待他们的希伯来宗教；这种在心思里的犹疑，就是在魂里游荡，并不是在灵里经历基督。

二 希伯来书的作者劝勉希伯来的信徒，不要留在 魂里游荡，乃要竭力进入灵里，有分于并享受 属天的基督：

- 1 那在天上坐在宝座上的基督，（罗八 34，）现在也在我们里面，（十，）也就是在我们灵里，（提后四 22，）这灵就是神居住的所在。（弗二 22。）
- 2 伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，将地联于天，并将天带到地；（创二八 12 ~ 17，约一 51；）我们的灵今天既是神居住的所在，现今也就是天的门，在这里基督是梯子，把我们在地上的人联于天，并把天带给我们。
- 3 因此，每当我们转到灵里，我们就能借着基督作天梯，进入天的门，摸着天上施恩的宝座一

spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart"—Heb. 4:12:

A. The children of Israel are a type of us, the New Testament believers (1 Cor. 10:6a, 11), in our participation in the full salvation of God:

1. In the first stage we receive Christ and are redeemed and delivered from the world, just as the children of Israel were delivered from Egypt.
2. In the second stage we become wanderers in following the Lord, just as the children of Israel wandered in the wilderness; our wandering always takes place in our soul.
3. In the third stage we partake of and enjoy Christ in a full way, just as the children of Israel partook of and enjoyed the riches of the good land; this is experienced in our spirit.
4. The Hebrew believers were wondering in their mind what to do with their Hebrew religion, and this wondering in their mind was a wandering in their soul, not an experience of Christ in their spirit.

B. The writer of the book of Hebrews advised the Hebrew believers not to stagger in the wandering of their soul but to press on into their spirit to partake of and to enjoy the heavenly Christ:

1. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).
2. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51); since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven and brings heaven to us.
3. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly

来四 16。

4 那些犹豫徘徊的希伯来信徒，是在他们的魂里游荡，而忽略了他们的灵，但新约完全是灵里的事，而不是在魂里——罗八 16，提后四 22，加六 18。

三 希伯来信徒的魂及其犹疑的心思，怀疑神救恩的法则，考虑到自己的利益，必须被神活的、有功效、能刺入的话破碎，好使他们的魂与灵分开——来四 12：

1 骨髓如何深藏在骨节里，灵也照样深藏在魂里；要使骨髓与骨节分开，主要的是骨节必须破碎，照样，要使灵与魂分开，魂也必须破碎——彼前三 4。

2 每当我们读圣经时，神的话对我们都该是活的、有能力的，并且锋利到一个地步，足以把我们的灵与魂剖开，并且辨明我们的思念和主意，显示什么是出乎自己并为着自己的，什么是出乎神并为着神的；我们必须在灵里借着各样的祷告，用信与话调和，使话成为活而有功效的——来四 2，弗六 17 ~ 18。

3 神活的话必须刺入我们里面，拯救我们脱离犹疑的心思和飘荡的魂，使我们进入我们灵里基督这安息日的安息；我们不该留在魂里游荡徘徊，乃需要否认魂，并竭力进入灵里，有分于并享受属天的基督，使我们能在千年国里，在祂作王时有分于国度的安息。

ladder—Heb. 4:16.

4. The staggering Hebrew believers were wandering in their soul and had neglected their spirit, but the new testament is absolutely a matter in our spirit, not in our soul—Rom. 8:16; 2 Tim. 4:22; Gal. 6:18.

C. The Hebrew believers' soul, with its wondering mind, its doubting concerning God's way of salvation, and its considering its own interests, had to be broken by the living, operative, and piercing word of God that their spirit might be divided from their soul—Heb. 4:12:

1. As the marrow is concealed deep in the joints, so the spirit is deep in the soul; just as the dividing of the marrow from the joints requires mainly the breaking of the joints, the dividing of the spirit from the soul requires the breaking of the soul—1 Pet. 3:4.

2. Whenever we read the Bible, it must be living, energizing, and sharp enough to divide our soul from our spirit and discern our thoughts and intentions, revealing which are of and for the self and which are of and for God; we must mix the word with faith by means of all prayer in spirit in order for it to be living and operative—Heb. 4:2; Eph. 6:17-18.

3. The living word of God must pierce into our being and deliver us from our wondering mind and wandering soul into Christ as the Sabbath rest in our spirit; we should not be those who stagger in the wandering of our soul, but we need to deny the soul and press on into our spirit to partake of and enjoy the heavenly Christ so that we might participate in the kingdom rest of His reign in the millennium.

第六周·周一

晨兴喂养

创一 26 “…我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。”

二 2 “到第七日，神造作的工已经完毕，就在第七日歇了祂一切造作的工，安息了。”

我们要对安息日的安息有正确的领会，就必须来看圣经第一次怎样提到这事。圣经首次提到安息日，是在人被造之后。（创二 2～3。）

如果在第六日人还没有造出来，即使万物都造齐了，神还不能安息。工作完毕还不能使神得享安息，乃是人造出来了，神才满意，才能安息。

在神创造的日子，除第二日外，神看着祂所造的都说，“好。”但在第六日末了，人造出来之后，神看着一切所造的，就说，“甚好。”（一 31。）神说“甚好”，意思是说，祂满意了。在第六日末了，神看见人有祂的形像彰显祂，并且得着祂的权柄代表祂，神就能满意地说，“甚好。”

当人在地上彰显神并代表神，神的心就满足了。当神有了这个，神就在第七日安息了。（希伯来书生命读经，二三一至二三三页。）

信息选读

按照圣经的历法，一日的开始不是在早晨，乃是在傍晚。我信人是在第六日末了造的。当人从神创造

WEEK 6 — DAY 1

Morning Nourishment

Gen. 1:26 ...Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

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 order to have the proper understanding of the Sabbath rest, we need to consider the first mention of it in the Bible. The first time that the Bible mentions the Sabbath is after the creation of man (Gen. 2:2-3).

If man had not been created on the sixth day, God would have been unable to rest on the seventh day even though everything else had been created. It was not the completion of the work that caused God to rest—it was the creation of man. After God created man, He was satisfied and was able to rest.

In all the days of creation, except for the second day, God looked at His work and said, “Good.” But at the end of the sixth day, after man had been created, God saw everything that He had made and said, “Very good” (1:31). When He said, “Very good,” it meant that He was satisfied. At the end of the sixth day, seeing man in His image to express Him and committed with His authority to represent Him, God was satisfied and said, “Very good.”

God’s heart is satisfied by having man on the earth expressing and representing Him. When God had this, He rested on the seventh day. (Life-study of Hebrews, second edition, pp. 187-189)

Today’s Reading

According to the calendar of the Bible, a day does not start in the morning, but in the evening. I believe that man was made late on the sixth day. When

的手出来，就立即进入第七日。对神来说，第七日是安息日。（创二2～3。）神的第七日是人的第一日，这意思是神已经为人的享受预备了一切。人被造以后，并没有加入神的工作，乃是进入神的安息。…不要想你一定要作些什么。…你若想要作工，神要说，“傻孩子，我没有工给你作，却有许多丰富给你享受。来吧，与我同享安息！”…人就这样作了。

我花了相当多时间去找，到底人在受造后作了什么。我发现除了吃和安息之外，他没有作什么。…人在得救以后，总想要作点什么。忘掉作，来吃耶稣！来得满足，来与神同享安息！

一九三六年，我在华北作工，为着主的工作负担沉重。工作相当艰难而试验人，环境也不顺利。我常骑脚踏车到郊外，放倒脚踏车，人平躺在地上，喊着说，“主啊，帮助我！”我很为难且受试验。有一天，在释放信息之前，有话临到我，说，“你知不知道人的头一日就是神的第七日，神的第七日就是人的头一日？为什么你这么劳苦？傻孩子，放下吧，丢掉你的工作，单单来就近我，与我同享安息。”在那个主日早晨，我释放了一篇信息，说到神的第七日是人的头一日。我告诉大家：“阿利路亚！今天是我的头一日。几个月来我非常劳苦，但现在我把工作抛开了。我不再劳苦了。今天我开始同神安息了。祂的第七日是我的头一日。”

什么时候神满足了，你就满足了。什么时候你满足了，就证明神安息了，祂满足了。…不要作工。只要注意一件事：让神达到祂的目标。…神的目标是祂的形像得着彰显，祂的管治得着施行。只要你彰显神的形像，并施行祂的管治对付仇敌，神就达到了祂的目标。神要说，“我满足了。”然后你要说，“神啊，我也满足了。”因此，你与神一同安息了。（创世记生命读经，一四二至一四四页。）

参读：创世记生命读经，第九篇。

man came out of God's creating hand, he immediately entered the seventh day. The seventh day was to God the day of rest (Gen. 2:2-3). God's seventh day was man's first day. This means that God had prepared everything for man's enjoyment. After man was created, he didn't join in God's work; he entered into God's rest...Don't think that you must do something...If you try to work, God will say, "Foolish child, I have no work for you to do, but I do have great riches for you to enjoy. Come, join Me in My rest"...Man did.

I have spent a good deal of time to find out what man did after he was created. I found out that he did nothing but eat and rest...After people are saved, they always think that they must do something. Forget about doing. Come to eat Jesus. Come to be satisfied. Come to join God in His rest.

In 1936, I was working in north China, very burdened for the Lord's work. The work was hard and testing and circumstances were difficult. I would ride by bicycle to the suburbs, throw it down, fall flat on the ground and cry, "Lord, help me!" I was bothered and tested. One day, before giving a message, the word came to me and said, "Do you know that man's first day is God's seventh day? God's seventh day was man's first day. Why do you labor so hard? Stupid child, give up. Throw away your work. Just come to Me and join Me in My rest." On that Sunday morning I gave a message that God's seventh day was man's first day. I told people, "Hallelujah! Today is my first day. For months I have been laboring very hard, but now I am throwing away my work. I will labor no longer. Today I have begun to rest with God. His seventh day is my first day."

Whenever God is satisfied, you are satisfied. Whenever you are satisfied, that is a proof that God is at rest. He is satisfied. Don't work. Just take care of one thing: to let God reach His goal...God's goal is to have His image expressed and to have His dominion exercised. As long as you have God's image expressed and God's dominion exercised to deal with His enemy, God has reached His goal. God will say, "I am satisfied." Then you will say, "God, I am satisfied too." Thus, you rest with God. (Life-study of Genesis, pp. 114-115)

Further Reading: Life-study of Genesis, msg. 9

第六周·周二

晨兴喂养

申十二9 “因为直到如今，你们还没有进入耶和華你神所賜你的安息，所给你的產業。”

來四8~9 “若是約書亞已經使他們得了安息，此後神就不會提起別的日子了。這樣，必有一安息日的安息，為神的子民存留。”

現在我們是在召會生活中，也就是在生長的安息里，這要引領我們進入千年國那收成的安息里。…終極的安息日之安息乃是新耶路撒冷。…那時要有一個新地，這新地上有一座城，乃是由經過變化的人作為活的材料建造而成的。這個活的組成，新耶路撒冷，乃是神在將來永遠里完全的彰顯。…在新耶路撒冷里有神的寶座和祂國度的權柄。新耶路撒冷將是終極永遠的安息，因為神在那裡得著完全的彰顯和代表。那將是神恩典工作的終極完成，我們都要在那裡。（希伯來書生命讀經，二七〇至二七一頁。）

信息选读

以色列人…從進入〔迦南〕美地的那天起，就不斷地爭戰。但為什麼在申命記十二章九節，神稱美地為安息？…美地之所以是安息，乃是因為聖殿能在那裡建造。美地上有聖殿，神能得著彰顯，也得著代表。當神得著彰顯並得著代表的時候，神和人都都得到滿足，那才是真正的安息。

希伯來四章九節里，安息日的安息，就是基督作我們的安息；由迦南美地所預表。（申十二9，來四8。）基督作眾聖徒的安息，分為三個階段。在召會時代，祂這位屬天的基督，彰顯了神，代表了神，也滿足了神；

WEEK 6 — DAY 2

Morning Nourishment

Deut. 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.

Heb. 4:8-9 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things. So then there remains a Sabbath rest for the people of God.

We are now in the church life, the growing Sabbath that is leading us into the harvest Sabbath of the millennial kingdom...The ultimate Sabbath rest will be the New Jerusalem...There will be a new earth, and upon that new earth there will be a city built up with transformed people as the living materials. That living composition, the New Jerusalem, will be God's complete expression in eternity future...In the New Jerusalem will be God's throne and authority for His kingdom. The New Jerusalem will be the ultimate and eternal Sabbath because there God will be fully expressed and represented. That will be the ultimate consummation of God's work of grace, and we all will be there. (Life-study of Hebrews, second edition, p. 221)

Today's Reading

From the very day [the Israelites] entered into [the good land of Canaan], they were fighting constantly. Then why did God call that land the rest, as He did in Deuteronomy 12:9?...The land was a rest because the temple could be built there. There, with the temple, God could have His expression and representation. When God is expressed and represented, there is satisfaction for both God and man, and that is the real rest.

The Sabbath rest in Hebrews 4:9, as typified by the good land of Canaan (Deut. 12:9; Heb. 4:8), is Christ as our rest. Christ is rest to us in three stages. In the church age, He, as the heavenly Christ, the One who has expressed, represented, and satisfied God and who rests from His work and sits on the

祂也歇了一切的工，坐在诸天之上神的右边，现今在我们灵里是我们的安息。（太十一28～29。）在千年国里，撒但就从地上除去之后，（启二十一～三，）神要因基督和得胜的圣徒而得着彰显，得到代表，并得着满足。那时基督连同国度将是得胜的圣徒更完满的安息，他们要与基督一同作王，（4，6，）有分于并享受祂的安息。在新天新地里，所有的仇敌，包括最后的仇敌，死，都被基督征服之后，（林前十五24～27，）神要在所有在基督里、蒙神救赎的人身上得着完满的彰显，充分的代表和完全的满足；那时，基督这位全胜者，在那样荣耀的光景中，要成为神所有赎民完满的安息，直到永远。

希伯来四章九节所说安息日的安息，就是迦南美地的安息所预表的，只该包括基督作我们安息的头两个阶段，不该包括第三阶段。头两个阶段的安息乃是奖赏，要给那些竭力追求基督，不仅蒙了救赎，还丰满地享受了基督，以致成为得胜者的人；而第三个阶段的安息不是奖赏，乃是分给所有赎民完满的分。…基督乃是在作我们安息的第二阶段，要得着全地为业，（诗二8，来二5～6，）作祂的国度一千年。（启十一15。）所有跟从祂的得胜者，就是在第一阶段寻求并享受祂作安息的人，那时要与祂一同作王，（二十4，6，提后二12，）且要承受地土，（太五5，诗三七11，）有的得权柄管十座城，有的管五座城，（路十九17，19，）也要同享他们主人的快乐。（太二五21，23。）那将是国度的安息，由进入迦南美地而得的安息所预表。对所有得赎并蒙拯救出埃及的以色列人，美地的安息是他们的目标。照样，对我们得赎并蒙拯救脱离世界的新约信徒，要来国度的安息乃是我们的目标。现今我们都在朝着这目标的路上。（希伯来书生命读经，二三四至二三六页。）

参读：希伯来书生命读经，第十八、二十至二十七篇。

right hand of God in the heavens, is the rest to us in our spirit (Matt. 11:28-29). In the millennial kingdom, after Satan has been removed from the earth (Rev. 20:1-3), God will be expressed, represented, and satisfied by Christ and the overcoming saints. Then Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be co-kings with Him (vv. 4, 6) and share and enjoy His rest. In the new heaven and new earth, after all the enemies, including death, the last enemy, are subdued to Him (1 Cor. 15:24-27), God will be fully expressed, represented, and satisfied by all His redeemed ones in Christ. At that time Christ, as the all-conquering One, with that glorious situation, will be the rest in the fullest way to all of God's redeemed for eternity...

The Sabbath rest mentioned in Hebrews 4:9 and typified by the rest of the good land of Canaan covers only the first two stages of Christ as rest to us and does not include the third stage. The rest in the first two stages is a prize to His diligent seekers, who are not only redeemed but also have enjoyed Him in a full way, thus becoming the overcomers; whereas the rest in the third stage is not a prize but the full portion allotted to all the redeemed ones...It is in the second stage of His being our rest that Christ will take possession of the whole earth as His inheritance (Psa. 2:8; Heb. 2:5-6), making it His kingdom for a thousand years (Rev. 11:15). All His overcoming followers who seek and enjoy Him as their rest in the first stage will participate in His reign in the millennium (20:4, 6; 2 Tim. 2:12). Moreover, they will inherit the earth (Matt. 5:5; Psa. 37:11), some having authority over ten cities, some over five (Luke 19:17, 19), and will partake of the joy of their Lord (Matt. 25:21, 23). That will be the kingdom rest, which is typified by the rest of entering into the good land of Canaan. The rest of the good land was the goal to all the children of Israel, who had been redeemed and delivered from Egypt; likewise, the rest of the coming kingdom is the goal of the New Testament believers, who have been redeemed and saved from the world. We are now all on the way toward this goal. (Life-study of Hebrews, second edition, pp. 190-191)

Further Reading: Life-study of Hebrews, msgs. 18, 20-27

第六周·周三

晨兴喂养

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

在马太十一章二十八节，…主似乎是说，“…你们宗教徒和属世的人，凡劳苦担重担的，可以到我这里来，我必使你们得安息。”这真是恩典的话！二十八节所提的劳苦，不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦。凡这样劳苦的，总是担重担的。主颂扬父，承认父的道路，并宣告神圣的经纶之后，便呼召这样的人到祂这里来得安息。安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得着释放，也是指完全的平安和完满的满足。（马太福音生命读经，四三九至四四〇页。）

信息选读

负主的轭就是接受父的旨意。这不是受律法或宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨意的约束。主过这样的生活，并不在意别的，只在意祂父的旨意。（约四 34，五 30，六 38。）祂将自己完全降服于父的旨意。（太二六 39，42。）因此，祂要我们跟祂学。神的旨意就是我们的轭。因此，我们不能为所欲为；我们乃是负轭的。青年人，不要以为你们是这么自由逍遥。在主的恢复里，我们都负了轭。负轭是何等美好！主的轭是容易的，祂的担子是轻省的。主的轭是父的旨意，祂的担子是将父旨意实行出来的工作。这样的轭是容易的，

WEEK 6 — DAY 3

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.

The Lord seemed to be saying, “...All of you religious people and all of you worldly people who are toiling and are burdened, come to Me, and I will give you rest.” What a gracious word! The toil mentioned in Matthew 11:28 refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work. Whoever toils thus is always heavily burdened. After the Lord extolled the Father, acknowledging the Father’s way and declaring the divine economy, He called this kind of people to come to Him for rest. 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. (Life-study of Matthew, second edition, pp. 371-372)

Today's Reading

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

不是痛苦的；这样的担子是轻省的，不是沉重的。容易，原文表明合用；因此是美好、亲切、柔和、温良、容易、愉快的，与艰难、严酷、尖锐、痛苦相对。

在马太十一章二十九节，主告诉我们要跟祂学。祂心里柔和谦卑。…在一切的敌对中，主是柔和的；在一切的弃绝里，祂心里是谦卑的。祂将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么。因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。…主说，我们若负祂的轭，且跟祂学，我们魂里就必得安息。负主的轭，跟主学，就叫我们的魂得安息。

我们尽职事遭受反对时，我们若抵抗，就没有平安。但我们若不抵抗，而降服于父的旨意，见证反对是出于父，我们魂里就会得着安息。施浸者约翰不认为他的下监是出于父，所以他没有安息。他若领悟他的下监是由于父的旨意，即使在监里，他也必得着安息。基督这位属天的君王，总是降服于父的旨意，接受神的旨意作祂的分，不抵抗任何事，所以祂一直有安息。我们必须跟祂学，也必须接受这样的观点。若是这样，我们魂里就会得着安息。（马太福音生命读经，四四〇至四四一页。）

主嘱咐门徒说，祂心里柔和谦卑，因此他们要负祂的轭，且要跟祂学，他们魂里就必得安息。（29。）柔和的意思是不抵抗任何反对；谦卑意即不重看自己。主是叫我们的魂得安息；这是里面的安息，不是任何仅仅在本质上是外面的事物。困苦和艰难是在我们的魂里。保罗告诉我们应当一无挂虑，只要将我们所要告诉主的。这样，神的平安必在基督耶稣里，保卫我们的心怀意念。（腓四6~7。）…在神经纶中的每一件事，都不是重担，乃是享受。（李常受文集一九九四至一九九七年第三册，六九一至六九二页。）

参读：马太福音生命读经，第三十一篇。

not heavy. The Greek word rendered “easy” means “fit for use”; hence, good, kindly, mild, gentle, easy, pleasant, in contrast to hard, harsh, sharp, and bitter.

In 11:29 the Lord told us to learn from Him. He is meek and lowly in heart...Throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself. Hence, regardless of the situation He had rest in His heart; He was fully satisfied with His Father's will. The Lord said that if we take His yoke upon us and learn from Him, we will find rest for our souls.

If we are opposed as we minister, and we resist, we will 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 will 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 will have rest in our souls. (Life-study of Matthew, second edition, pp. 372-373)

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 (Matt. 11:29). To be meek means to not resist opposition, and to be lowly means to not 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 tells us to be anxious in 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). Everything in God's economy is not a heavy burden but an enjoyment. (CWWL, 1994-1997, vol. 3, “The God-man Living,” p. 550)

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

第六周·周四

晨兴喂养

出三一 17 “这是我与以色列人之间永远的记号；因为六日之内耶和华造天地，第七日便安息舒畅。”

林前十五 10 “然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

神是因着人而得着舒畅。…祂按着自己的形像造人有灵，使人能与祂有交通。因此，人是神的舒畅。…神说，“那人独居不好，我要为他造一个帮助者作他的配偶。”（创二 18。）这话有预表上的意义，指明神独居不好。神创造人以前，好比是个单身汉。…但在将来的永远里，祂要得着一个妻子，就是新耶路撒冷，称为羔羊的妻。（启二一 9～10。）

神看见祂所创造的人，便安息舒畅了。人就像一种令人舒畅的饮料，解除神的干渴，并使祂满足。神结束祂的工作，开始歇息时，就有人作祂的同伴。对神而言，第七日是安息与舒畅的日子。然而，对神的同伴一人而言，安息与舒畅的日子是第一日，…享受的日子。（出埃及记生命读经，二〇九二至二〇九三页。）

信息选读

在我们得着享受以前，神不会要求我们作工，这乃是一个神圣的原则。神首先以享受来供应我们，…我们若不知道如何与神一同有享受，以及如何享受

WEEK 6 — DAY 4

Morning Nourishment

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.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

God was refreshed with man...He created him in His own image with a spirit so that man could have fellowship with Him. Man, therefore, was God's refreshment. God said, "It is not good for the man to be alone; I will make him a helper as his counterpart" [Gen. 2:18]. 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"...But in eternity future He will have a wife, the New Jerusalem, which is called the Lamb's wife (Rev. 21:9-10).

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, ...a day of enjoyment. (Life-study of Exodus, p. 1824)

Today's Reading

It is a divine principle that God does not ask us to work until we have had enjoyment. God first supplies us with enjoyment...If we do not know how to have enjoyment with God and how to enjoy God Himself, we shall not know

神自己，就不会知道如何与祂同工。我们不会知道如何在神圣的工作上与神是一。

不错，我们应当与神同工，甚至凭神作工。但照着圣经所启示的，仅仅与神同工还不够，我们必须神的工作上与祂是一。这需要我们享受祂。我们若不知道如何享受神并被神充满，就不会知道如何与祂同工，如何在祂的工作上与祂是一。

在新约里有一个很好的例子，说明了这个原则。使徒们的新约职事是开始于他们在五旬节那天的享受。门徒们不是工作了六天，然后在五旬节那天才享受主。真实的光景乃是主吩咐他们要等候，直到那灵降临在他们身上，以充满他们。…因为他们被那灵充满了，别人就以为他们喝醉了酒。事实上，他们是充满了对属天之酒的享受。他们被这种享受充满了以后，才开始与神同工。这就是与神同工、与祂是一而作工的路。彼得同着使徒们站起来传福音，借此为神作工时，乃是在神的工作上与祂是一。

对人而言，安息日始终是第一日。按照旧约的安息日，人的安息日是他的第一日。同样的，按照新约，第八日，就是人安息的日子，也是第一日。按照旧约的原则，人的安息日是在神的工作完成以后。人不是在自己的工作完成后安息的，乃是在神的工作完成以后，就安息了，并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经成就的。

也许亚当在第一天与神一同享受安息之后，另外六天就作工照顾园子。到了第八日，就是另一个第一日，他又与神一同安息。这是一个周而复始的循环，其间有安息与作工。对神而言，是作工而安息；对人而言，是安息而作工。（出埃及记生命读经，二〇九三至二〇九五页。）

参读：出埃及记生命读经，第一百七十二篇。

how to work with Him. We shall not know how to be one with God in His divine work.

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.

A very good illustration of this principle is found in the New Testament. 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 this enjoyment did they begin to work with God. This is the way to work with God, the way to work 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.

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 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.

Perhaps after enjoying rest with God on his first day, Adam worked to care for the garden for another six days. Then on what was his eighth day, another first day, he again rested with God. This is a cycle that would continue again and again with intervals of resting and working. With God it is a matter of working and resting; with man, a matter of resting and working. (Life-study of Exodus, pp. 1824-1826)

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

第六周·周五

晨兴喂养

来四 12 “因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。”

提后四 22 “愿主与你的灵同在。愿恩典与你们同在。”

照圣经看，人有三部分：灵、魂、体。（帖前五 23。）希伯来四章十二节说到骨节与骨髓，是体的部分；也说到魂与灵。

就〔以色列人〕而言，有三个地方：（一）埃及，是他们被救出之地；（二）旷野，是他们飘流之地；（三）迦南，是他们进入之地。他们在这三地的历史，表征他们有分于神完全救恩的三个阶段。这预表我们新约信徒有分于神完全的救恩。（圣经恢复本，来四 12 注 2。）

信息选读

第一阶段，我们接受基督，得救赎并蒙拯救脱离世界。第二阶段，我们在跟随主时，成了飘流的人，这种飘流总是发生在我们的魂里。第三阶段，我们完满地有分于并享受基督，这是我们在灵里所经历的。我们追求物质的享受和罪中之乐，就是在埃及所预表的世界中。我们在魂里飘流，就是在旷野。我们在灵里享受基督，就是在迦南。…接受希伯来书的希伯来信徒，当时正不知如何对待他们老旧的希伯来宗教，这种在心思里的犹疑，就是在魂里游荡，并不是在灵里经历基督。…要使骨髓与骨节分开，〔四 12，〕主要的是骨节必须破碎。同样的原则，

WEEK 6 — DAY 5

Morning Nourishment

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

According to the Bible, man is a tripartite being—spirit, soul, and body (1 Thes. 5:23). [In Hebrews 4:12] are the joints and marrow—which are parts of the body—and the soul and spirit.

With [the children of Israel] there were three places: (1) Egypt, from which they were delivered; (2) the wilderness, in which they wandered; and (3) Canaan, into which they entered. Their history in these three places signifies the three stages of their participation in God's full salvation. This is a type of us, the New Testament believers, in our participation in the full salvation of God. (Heb. 4:12, footnote 2)

Today's Reading

In the first stage we receive Christ and are redeemed and delivered from the world. In the second stage we become wanderers in following the Lord; our wandering always takes place in our soul. In the third stage we partake of and enjoy Christ in a full way; this is experienced in our spirit. When we pursue the pleasures of material and sinful things, we are in the world, typified by Egypt. When we wander in our soul, we are in the wilderness. When we enjoy Christ in our spirit, we are in Canaan...The receivers of [the book of Hebrews], the Hebrew believers, were wondering what they should do with their old Hebrew religion. This wondering in their mind was a wandering in their soul, not an experience of Christ in their spirit... The dividing of the marrow from the joints (4:12) requires mainly the

要使灵与魂分开，魂也必须破碎。希伯来信徒的魂及其犹疑的心思，怀疑神救恩的法则，考虑到自己的利益，必须被神活的、有功效、能刺入的话破碎，好使他们的灵与魂分开。

我们的魂就是我们的己。（太十六 26，比路九 25。）我们跟从主，必须否认我们的魂，就是我们的己。（太十六 24，路九 23。）我们的灵是我们全人最深的部分，是我们接触神的属灵器官。（约四 24，罗一 9。）在我们的灵里，我们蒙了重生；（约三 6；）在我们的灵里，圣灵居住并做工；（罗八 16；）在我们的灵里，我们享受基督和祂的恩典。（提后四 22，加六 18。）因此，希伯来书的作者劝勉希伯来的信徒，不要留在魂里游荡，这魂是他们必须否认的。他们该竭力进入灵里，有分于并享受属天的基督，使他们能在千年国里，在祂作王时有分于国度的安息。

我们的灵是我们接触神的器官，（约四 24，）我们的心是我们爱神的器官。（可十二 30。）我们的灵接触、接受、盛装并经历神，但需要我们先爱神。我们的魂有三部分—心思、意志和情感；我们的灵也有三部分—良心、交通和直觉。我们的心不是与魂和灵分开的，乃是由魂的各部分，加上灵的良心所组成的。因此，我们的心里带着思念的心思，以及带着主意的意志。思念影响主意，而主意实现思念。神的活话能辨明我们心思里的思念，和意志里的主意。当希伯来的信徒在救恩的过程中徘徊时，作者在前面的经文中所引用神的话，能把他们的思念和主意显露出来。（圣经恢复本，来四 12 注 2，注 3。）

参读：神人的生活，第十二至十三篇。

breaking of the joints. In the same principle, the dividing of the spirit from the soul requires the breaking of the soul. The Hebrew believers' soul, with its wondering mind, its doubting concerning God's way of salvation, and its considering of its own interests, had to be broken by the living, operative, and piercing word of God that their spirit might be divided from their soul.

Our soul is our very self (Matt. 16:25; cf. Luke 9:25). In following the Lord we must deny our soul, our very self (Matt. 16:24; Luke 9:23). Our spirit is the deepest part of our being, a spiritual organ with which we contact God (John 4:24; Rom. 1:9). It is in our spirit that we are regenerated (John 3:6). It is in our spirit that the Holy Spirit dwells and works (Rom. 8:16). It is in our spirit that we enjoy Christ and His grace (2 Tim. 4:22; Gal. 6:18). Hence, the writer of this book advised the Hebrew believers not to stagger in the wandering of their soul, which soul they had to deny, but to press on into their spirit to partake of and enjoy the heavenly Christ that they might participate in the kingdom rest of His reign in the millennium.

Our spirit is the organ with which we contact God (John 4:24), while our heart is the organ with which we love God (Mark 12:30). Our spirit contacts, receives, contains, and experiences God. However, this requires that our heart love God first. Our soul is of three parts—mind, will, and emotion; and our spirit too is of three parts—conscience, fellowship, and intuition. Our heart is not separate from our soul and spirit but is a composition of all the parts of our soul, plus the conscience, a part of our spirit. Hence, in our heart is the mind, with the thoughts, and the will, with the intentions. The thoughts affect the intentions, and the intentions carry out the thoughts. The living word of God is able to discern the thoughts in our mind and the intentions in our will. What was quoted from the word of God by the writer in the foregoing verses was able to expose what and where the thoughts and intentions of the Hebrew believers were while they were staggering in the process of their salvation. (Heb. 4:12, footnotes 2 and 3)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," chs. 12-13

第六周·周六

晨兴喂养

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

2 “…所听见的话与他们无益，因为这话在听见的人里面，没有与信心调和。”

弗六 17 “还要借着各样的祷告和祈求，接受…那灵的剑，那灵就是神的话。”

（希伯来四章十六节）所说的宝座，毫无疑问，是指天上神的宝座。（启四 2。）…这也是神和羔羊的宝座。（二二 1。）当我们还活在地上时，怎能来到天上神和羔羊（基督）的宝座前？秘诀在于希伯来四章十二节所说我们的灵。那在天上坐在宝座上的基督，（罗八 34，）现今也在我们里面，（10，）就是在我们的灵里，（提后四 22，）这灵就是神居所的所在。（弗二 22。）伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地。（创二八 12～17，约一 51。）我们的灵今天既是神居所的所在，这灵就是天的门，在这里基督是梯子，把我们在地上的人联于天，并把天带给我们。因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座。（圣经恢复本，来四 16 注 1。）

信息选读

希伯来四章十二节…开头的“因为”，把本节与上一节连接起来。为何著者突然提起神的话？因为（七节所引用）诗篇九十五篇中的应许，乃是神的话。每当我们读圣经时，神的话对我们都该是活的、有能力的，并且锋利到一个地步，足以把我们里面

WEEK 6 — DAY 6

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

2 ...The word heard did not profit them, not being mixed together with faith in those who heard.

Eph. 6:17-18 And receive...the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition...

Undoubtedly, the throne mentioned [in Hebrews 4:16] is the throne of God, which is in heaven (Rev. 4:2)...This throne is the throne of both God and the Lamb (Rev. 22:1). How can we come to the throne of God and the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. (Heb. 4:16, footnote 1)

Today's Reading

The word for at the beginning of Hebrews 4:12 connects it with the preceding verse...The writer here suddenly speaks of the word of God because the promise in Psalm 95 [quoted in Hebrews 4:7] is the word of God. Whenever we read the Bible, it must be living, energizing, and sharp enough to divide and discern all the things within us...Every word in the Bible must

所有的东西剖开并辨明。…圣经中的每一个字，都必须是神那活的、有功效的话。我们怎么知道所摸着的是神的话，而不是字句？我们之所以知道，是因为我们摸着的话乃是活的，有能力的，并且使我们的灵与魂分开。这是一个重要的原则。

著者似乎是说，“希伯来的弟兄们，你们很宝贵旧约，特别是诗篇。其中有一篇说，‘你们今日若听见祂的声音。’这处经节你们不知读了多少遍，为何在你们身上不起作用？现在我要用这一篇诗为基础，与你们谈论。这篇神的话必定是活的、有功效的，能剖开我们的魂与灵。弟兄们，…你们现在为什么徘徊、犹豫；因为你们的魂与灵混在一起。当你们平静的时候，在你们最深处，你们的灵告诉你们，要起来跟随基督，就是今日的弥赛亚往前。虽然在灵里你们对这事很清楚，但你们却从灵里转到魂里。你们魂里的心思就起了疑惑，叫你们的魂飘荡不定。因为你们的魂与灵混在一起，我就引用神活的话；这话比两刃的剑更锋利，能刺入混淆之处，把魂与灵分开，叫你们看见自己的愚昧。你们不该再在魂里飘荡，要从魂转到灵。…你们谈论考虑越多，就越落在飘荡的心思里。”

神活的话必须刺入我们里面，剖开魂与灵一切的混杂。…唯有神的话，能把我们的魂与灵分开。我们的魂好像捕蝇纸一样，是有粘性的，很容易粘住我们的灵。为此，我们需要神活的话来刺入剖开。…唯有当怜悯、信实的神，带着祂那活的、刺入的话临到我们，我们才会从游荡的心思中蒙拯救。这就是为什么我们需要圣经。我们读经的时候，如果圣经不是活的，也没有能力，那必定是有什么不对了。虽然很多基督徒只把圣经当作一本印出来的书，但我们必须天天以活的方式取用这本圣经。（希伯来书生命读经，三二三至三二五页。）

参读：人的破碎与灵的出现，第七篇。

be the living and operative word of God. How do we know that we have touched the word of God and not just the printed matter? We know it when the word we have touched is living, energizing, and dividing our soul from our spirit. This is an important principle.

The writer seemed to be saying, “You Hebrew brothers cherish the Old Testament, especially the book of Psalms. One of the psalms says, ‘Today, if you hear His voice.’ You have read this verse again and again without anything happening to you. Now I am using this psalm as a base for my talk with you. This word of God must be living and operative and must divide our soul from our spirit. Brothers,...you are staggering and hesitating...because your soul is mixed with your spirit. Sometimes, when you are calm, deep within, your spirit is telling you to go on and follow Christ as today’s Messiah. Although you may be clear about this in your spirit, you turn from your spirit to your soul. Your mind in your soul begins to wonder, and this causes your soul to wander. Because your soul and spirit are mixed together, I have quoted the living word of God, which is sharper than a two-edged sword. It will pierce your mixture, divide your spirit from your soul, and show you how foolish you are. You should no longer wander in your soul; you must turn from your soul to your spirit...The more you talk and hesitate, the more you are in your wondering mind.”

The living word of God must pierce into our being and separate all the mixture of soul and spirit...Only the word of God can divide our soul from our spirit. Our soul, like flypaper, is sticky. Thus, it is easy for our spirit to be stuck to our soul. Because of this, we need the piercing and dividing of God’s living word...Only when the merciful and faithful God comes in with the piercing of the living word of God do we find deliverance from our wandering mind. This is why we need the Bible. If the Bible is not living and energizing whenever we read it, something is wrong. Although many Christians take the Bible only as a printed book, day by day we must take it in a living way. (Life-study of Hebrews, second edition, pp. 263-265)

Further Reading: CWWN, vol. 54, “The Breaking of the Outer Man and the Release of the Spirit,” ch. 7

第六周诗歌

WEEK 6 — HYMN

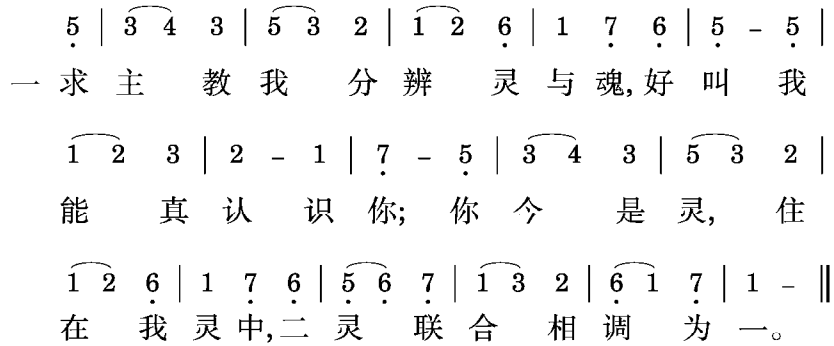
里面生命的各方面 — 分辨灵

544

9 8 9 8 (英 746)

A 大调

3/4



- 二 求主教我分辨灵与魂, 永远拒绝魂的生命;
并在灵中永远跟随你, 随时应用你这活灵。
- 三 求主教我分辨灵与魂, 心思永不置于肉体;
乃是随时放在灵上面, 使我脱离罪与自己。
- 四 求主教我分辨灵与魂, 使我永远不再属魂,
乃是完全真实地属灵, 时在灵中行动、生存。
- 五 求主教我分辨灵与魂, 诡诈的己可被点出;
凡事应用你的十字架, 活着非我, 乃是基督。
- 六 求主教我分辨灵与魂, 使我魂中得以变化,
直到我被模成你形像, 直到成熟, 目的得达。
- 七 求主教我分辨灵与魂, 赐我以你活的话语,
叫我将灵从魂全分开, 而在其中与你同居。

Lord, teach us to discern the spirit

Various Aspects of the Inner Life — Discerning the Spirit

746



2. Lord, teach us to discern the spirit,
The soul-life ever to deny,
And ever follow Thee in spirit,
Thyself, the Spirit, to apply.
3. Lord, teach us to discern the spirit
That we may never set our mind
Upon the flesh but on the spirit,
That sin and self no more may bind.
4. Lord, teach us to discern the spirit
That we may never soulish be,
But truly spiritual, in spirit
To know all things discernibly.
5. Lord, teach us to discern the spirit
That subtle self exposed might be,
That by the cross to it applying
We'll live not by ourselves but Thee.
6. Lord, teach us to discern the spirit
That we may be transformed in soul,
Till we're conformed to Thine own image,
Till we're matured and reach the goal.
7. Lord, teach us to discern the spirit,
To us Thy living Word so give
That soul from spirit be divided
And in the holiest place we'll live.

