

第五周

基督作为那赐我们安息者

诗歌：英 654 中译

读经：创一 26, 31 ~ 二 2, 太十一 28 ~ 30, 出三一 12 ~ 17

- 创 1:26 神说，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。
- 创 1:31 神看一切所造的都甚好；有晚上，有早晨，是第六日。
- 创 2:1 天地万物都造齐了。
- 创 2:2 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。
- 太 11:28 凡劳苦担重担的，可以到我这里来，我必使你们得安息。
- 太 11:29 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；
- 太 11:30 因为我的轭是容易的，我的担子是轻省的。
- 出 31:12 耶和华告诉摩西说，
- 出 31:13 你要吩咐以色列人说，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华。
- 出 31:14 所以你们要守安息日，因为这是你们的圣日。凡读犯这日的，必要被处死；凡在这日作工的，那人要从民中剪除。
- 出 31:15 六日要作工，但第七日是完全安息的安息日，是归耶和华为圣的；凡在安息日作工的，必要被处死。
- 出 31:16 故此，以色列人要谨守安息日，要世世代代守这安息日为永远的约。
- 出 31:17 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。

【周一】

壹 “凡劳苦担重担的，可以到我这里来，我

Week Five

Christ as the One Who Gives Us Rest

Hymns: E654

Scripture Reading: Gen. 1:26, 31—2:2; Matt. 11:28-30; Exo. 31:12-17

- Gen. 1:26 And God said, 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.
- Gen. 1:31 And God saw everything that He had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.
- Gen. 2:1 Thus the heavens and the earth and all their host were finished.
- 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.
- Matt. 11:28 Come to Me all who toil and are burdened, and I will give you rest.
- Matt. 11:29 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.
- Matt. 11:30 For My yoke is easy and My burden is light.
- Exo. 31:12 And Jehovah spoke to Moses, saying,
- 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, that you may know that I am Jehovah who sanctifies you.
- Exo. 31:14 Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that soul shall be cut off from among his people.
- Exo. 31:15 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death.
- Exo. 31:16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.
- 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.

§ Day 1

I. "Come to Me all who toil and are burdened, and I will give

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”——太十一 28 ~ 30:

- 一 这里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。
- 二 主颂扬父，承认父的道路，并宣告神圣的经纶之后，（25 ~ 27，）便呼召这样的人到祂这里来得安息。
- 三 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。
- 四 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。
- 五 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：
 - 1 信徒照祂的榜样负祂的轭——神的旨意——并为神的经纶劳苦，就在他们灵里翻印主——十一 29 上，彼前二 21。
 - 2 主在祂的一生中服从并顺从父，祂已将祂服从并顺从的生命赐给我们——腓二 5 ~ 11，来五 7 ~ 9。
 - 3 基督是第一个神人，我们是许多的神人；我们必须在祂绝对服从神，并完全以神为满足的事上跟

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 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:
 1. 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—11:29a; 1 Pet. 2:21.
 2. The Lord, who was submissive and obedient to the Father throughout His life, has given us His life of submission and obedience—Phil. 2:5-11; Heb. 5:7-9.
 3. 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

祂学。

4 神是在我们里面，借着耶稣基督，行祂看为可喜悦的事，使我们能实行祂的旨意；（十三 20～21；）神为着祂的美意在我们里面运行，使我们立志并行事。（腓二 13。）

【周二】

- 六 柔和，或，温柔，意即不抵抗任何反对；谦卑，意即不重看自己；在一切的敌对中，主是柔和的；在一切的弃绝里，祂心里是谦卑的。
- 七 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。
- 八 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在外面的事物。
- 九 我们照着主的榜样跟祂学，不是凭我们天然的生命，乃是凭祂在复活里作我们的生命——弗四 20～21，彼前二 21。
- 十 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。
- 十一 “容易”的原文表明合用；因此是美好、亲切、柔和、温良、容易、愉快，与艰难、严酷、尖锐、痛苦相对。
- 十二 我们若负主的轭（父的旨意）且跟祂学，我们魂里就必得安息；神经纶的轭就是如此；在神

satisfaction with God.

4. God is doing in us that which is well pleasing in His sight through Jesus Christ that we may be able to do His will (13:20-21); God operates in us both the willing and the working for His good pleasure (Phil. 2:13).

§ Day 2

- 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.
- 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. We learn from the Lord according to His example, not by our natural life but by Him as our life in resurrection—Eph. 4:20-21; 1 Pet. 2:21.
- J. 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.
- K. The Greek word for easy means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter.
- L. If we take the Lord's yoke (the Father's will) upon us and learn from Him, we will find rest for our souls; the yoke of God's economy is like this;

经纶中的每一件事，都不是重担，乃是享受。

【周三】

贰 在论到神居所的建造这一长段的记载之后，出埃及三十一章十二至十七节重申守安息日的诫命；按照歌罗西二章十六至十七节，基督是安息日之安息的实际；祂是我们的完成、安息、平静和完全的满足——来四7~9，赛三十15上：

- 一 在帐幕建造工作的嘱咐之后插入关于安息日的话，指明主吩咐那些建造者，作工的人，为主作工时要学习如何与主一同安息。
- 二 倘若我们只知道如何为主作工，而不晓得如何与祂一同安息，我们就违背了神圣的原则：
 - 1 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；祂的权柄也即将施行，以征服祂的仇敌撒但；只要人彰显神并对付神的仇敌，神就得着满足而能安息——创一26，31~二2。
 - 2 后来第七日蒙纪念为安息日；（出二十8~11；）神的第七日乃是人的第一日。
 - 3 神已经预备好一切给人享受；人被造后，并不是加入神的工作，乃是进入神的安息。
 - 4 人受造首先不是为了作工，乃是以神为满足，并与神一同安息；（参太十一28~30；）安息日是为神设立的，人不是为安息日创造的。（可二27。）

【周四】

everything in God's economy is not a heavy burden but an enjoyment.

§ Day 3

II. 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; according to Colossians 2:16-17, Christ is the reality of the Sabbath rest; He is our completion, rest, quietness, and full satisfaction—Heb. 4:7-9; Isa. 30:15a:

- 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.
 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. 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).

§ Day 4

三 出埃及三十一章十七节说，“六日之内耶和华造天地，第七日便安息舒畅”：

- 1 安息日不仅是神的安息，也是神的舒畅。
- 2 神创造的工完毕以后，便安息了；祂看着祂的工作，看看诸天，看看大地，看看所有的活物，特别看看人，就说，“甚好！”——创一 31。
- 3 神是因人得着舒畅的；祂按着自己的形像造人，有一个灵，使人能与祂有交通；所以，人是神的舒畅——26 节，二 7，参约四 31 ~ 34。
- 4 神创造人以前，是个“单身汉”；（参创二 18，22；）祂要人接受祂、爱祂、被祂充满并彰显祂，好成为祂的妻子；（林后十一 2，弗五 25；）在将来的永远里，神要得着一个妻子，就是新耶路撒冷，称为羔羊的妻。（启二一 9 ~ 10。）
- 5 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。
- 6 对神而言，第七日是安息、舒畅的日子；然而，对作神同伴的人而言，安息、舒畅的日子是第一日；人的第一日乃是享受的日子。

四 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；等到我们与祂一同并对祂有完满的享受以后，就能与祂同工：

- 1 如果我们不晓得如何与神一同有享受，如何享受神自己，以及如何被神充满，我们就不会晓得如何与祂同工，并在神圣的工作上与祂是一；人乃是享受神在祂的工作上所已经成就的。

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 will 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.

2 五旬节那天门徒被那灵充满，意即他们是充满了对主的享受；因为他们被那灵充满，别人就以为他们喝醉了酒——徒二 4 上，12 ~ 13。

3 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以后，才开始与神是一而与神同工；五旬节是第八周的第一日；因此，我们由五旬节看见了第一日的原则。

4 对神而言，是作工而安息；对人而言，是安息而作工。

五 我们在作神的神圣工作以建造召会（由建造帐幕的工作所预表）时，必须带着一个记号，指明我们是神的子民，并且我们需要祂；然后我们就能不仅为神作工，也与神是一而与神同工；祂是我们作工的力量，和劳苦的能力：

1 我们是神的子民，我们应当带着一个记号，指明我们需要祂作我们的享受、力量、能力和一切，使我们能为祂作工，以尊崇祂并荣耀祂。

2 安息日的意思是：我们为神作工以前，必须享受神，并且被祂充满；彼得凭着那充满他的神、充满他的灵传福音；因此，彼得有一个记号，指明他是神的同工，而他的传福音就是尊崇神、荣耀神——14 节。

3 我们这些神的子民，必须带着一个记号，指明我们是与神一同安息，享受神，并且先被神充满，然后与充满我们的那一位同工；此外，我们不仅与神同工，更与神是一而作工。

4 在我们对神子民的说话中，我们总要带着一个记

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 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.

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

号，指明主是我们的力量、我们的能力和我们的一切，为着供应话语——林后十三 3，徒六 4。

【周六】

六 守安息日也是一个永远的合作，永远的约，向神保证我们与祂是一，是借着先享受祂、被祂充满，然后才为祂作工、与祂同工、并且与祂是一而作工——出三一 16:

- 1 凭着我们自己为主作工，而不把祂接受进来，借着吃喝祂而享受祂，乃是一件严重的事——参林前十二 13，约六 57。
- 2 彼得在五旬节那天说话的时候，他里面有分于耶稣，喝祂并吃祂。

七 安息日也是圣别的事；（出三一 13；）我们享受主，然后与祂同工、为祂作工、并与祂是一而作工，自然而然我们就圣别了，从凡俗的事物中分别归神，被神浸透以顶替一切肉体 and 天然的事物。

八 在召会生活中，我们也许作了许多事情，而没有先享受主，没有与主是一而事奉；这样的事奉导致属灵的死亡，也失去身体的交通。（14～15。）

九 凡与神居所有关的事，都将我们引到一件事——主的安息日及其安息与舒畅；在召会生活中，我们是在帐幕里，而帐幕将我们引到安息，引到享受神所定意并作成的！

十 帐幕及其一切器物的建造工作（预表主建造召会的工作）应当开始于对神的享受，而其间继续有享受神而得的舒畅；这指明我们为神作工，

our Lord is our strength, our energy, and our everything for ministering the word—2 Cor. 13:3; Acts 6:4.

§ Day 6

F. Keeping the Sabbath is also an eternal agreement, or covenant, that assures God that we will 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.

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 (typifying the work of the Lord to build up the church) should begin with the enjoyment of God and continue in intervals with the refreshment by enjoying God;

不是凭着自己的力量，乃是借着享受祂并与祂是一；这就是以基督作我们灵中内里的安息而持守安息日的原则。

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.

第五周■周一

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，“凡劳苦担重担的，可以到我这里来得安息。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

（在马太十一章）二十九至三十节有得安息的路。…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

WEEK 5 — DAY 1

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.

In Matthew 11:28 the Lord...seemed to be saying, “All of you who toil and are burdened, come to Me and rest. 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 verse 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, pp. 371-372)

Today’s Reading

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

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

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）。

信徒在他们灵里翻印祂，照祂的榜样负祂的轭——神的旨意——并为神的经纶劳苦（太十一29下，彼前二21）。主告诉我们，要跟祂学。跟祂学就是翻印祂，而不是在外面模仿祂。这样，我们就成了祂的复制和大量的产品。跟祂学的第一个要求是负祂的轭，这轭就是神的旨意。神的旨意必须成为我们的轭，我们必须把颈项摆在这轭之下。七十年前，我还是个青年人，就接受了耶稣的轭。那个轭在已过七十年保护了我。

我们也必须是为神的经纶劳苦的人。世人都在许多事上劳苦担重担，他们非常的忙碌。主在呼召这些劳苦的、担重担的、没有安息和满足的，到祂这里来，好使祂能赐给他们真正的安息和满足。安息而没有满足不是真安息。我们必须负祂的轭，照着祂的模样，跟随祂的脚踪，为着神的经纶劳苦（李常受文集一九九四至一九九七年第三册，七〇一页）。

参读：马太福音生命读经，第三十一篇；神人的生活，第十二至十三篇。

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, kindly, mild, gentle, easy, pleasant, in contrast to hard, harsh, sharp, and bitter.

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, pp. 372-373)

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. (CWWL, 1994-1997, vol. 3, "The God-man Living," p. 557)

Further Reading: Life-study of Matthew, msg. 31; CWWL, 1994-1997, vol. 3, "The God-man Living," chs. 12—13

第五周■周二

晨兴喂养

弗四 20 ~ 21 “但你们并不是这样学了基督；如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

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。柔和，或，温柔。意即不抵抗任何反对。谦卑，意即不重看自己。在一切的敌对中，主是柔和的；在一切的弃绝里，祂心里是谦卑的。祂将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么。因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。

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。这是里面的安息，不是任何仅仅在本质上是外面的事物（马太福音生命读经，四四一页）。

信息选读

基督对我们不仅是生命，也是榜样（约十三 15，彼前二 21）。在祂地上的生活中，祂设立了一个榜样，如福音书中所启示的。此后，祂钉死并复活成了赐生命的灵，使祂可以进到里面，作我们的生命。我们照着祂的榜样跟祂学（太十一 29），不是凭我们天然的生命，乃是凭祂在复活里作我们的生命。我们学了基督，就是在基督这榜样的模子里，模成基督的形像（罗八 29）（新约总论第十一册，二一七页）。

主…叫我们…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

WEEK 5 — DAY 2

Morning Nourishment

Eph. 4:20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

In Matthew 11:29 the Lord told 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 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. 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. (Life-study of Matthew, pp. 372-373)

Today's Reading

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). In His life on earth He set up a pattern, as revealed in the Gospels. Then He was crucified and resurrected to become the life-giving Spirit that He might enter into us to be our life. We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life in resurrection. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ (Rom. 8:29). (The Conclusion of the New Testament, p. 3426)

The rest from the Lord...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

们所要的告诉主。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）。

主向门徒保证，祂的轭是容易的，祂的担子是轻省的（太十一 30）。…神经纶的轭就是如此。在神经纶中的每一件事，都不是重担，乃是享受。…人们因着魂里受搅扰而失眠。我们因着负主的轭并跟祂学所得着的安息，是为着我们的魂。我们在魂里分享祂满足的安息（28 下、29 下～30）（李常受文集一九九四至一九九七年第三册，六九二、七〇二页）。

谁是负担最重的？乃是智慧和通达的人、搞宗教的人以及有文化的人。反之，国度的子民乃是卸下担子的人。…如果你简单并单纯，没有宗教式的智慧并通达，你就会卸下担子，得着安息。你所负的轭就很轻省。这就是国度的生活。国度的生活乃是坐席的生活、享受的生活和安息的生活。

每当你失去安息，这指明你不是在经历国度的生活。每当你不在国度生活里，你必定担着重担。你的轭乃是奴役的轭。然而，当你放弃宗教的智慧和通达，而成为简单的，你运用这原则，就即刻脱下重担。你会得着释放和自由，并且完全有安息。

有时人来找我说，“李弟兄，你有许多重担。你如何背负呢？”我回答说，“弟兄们，我没有重担。我只知道怎样作一点工。工作之后，我就回家休息。”这就是国度生活—有一些工作，但没有重担。有轭，但轭不重。实际上，轭也是一种安息，因为没有轭，我们也许就离开主的路。如果我们打算离开主的路，我们就会发现重轭在那里。这就是国度生活。

我们不在意别人说我们什么，只在意在基督里的安息。当我们有重担时，撒但就快乐；但是当我们有安息时，他就颤抖。这就是国度生活（李常受文集一九七二年第二册，二五四至二五五页）。

参读：国度，第二十二章。

the peace of God will guard our hearts and our thoughts in Christ Jesus (Phil. 4:6-7).

The Lord assured the disciples that His yoke is easy and His burden is light (Matt. 11:30)...The yoke of God's economy is like this. Everything in God's economy is not a heavy burden but an enjoyment. 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). (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 550, 557)

Who are the ones that are the most heavily burdened? It is the wise and intelligent ones, the religious ones, and the cultured ones. The kingdom people, on the contrary, are the unloaded ones...If you will be simple and single instead of religiously wise and intelligent, you will be unloaded, and you will have rest. The yoke you bear will be very light. This is the kingdom life. The kingdom life is a life of feasting, a life of enjoyment, and a life of rest.

Whenever you lose your rest, it is an indication that you are not experiencing the kingdom life. Whenever you are not in the kingdom life, you will certainly be heavily burdened. Your yoke will be the yoke of slavery. However, when you exercise the principle of forsaking your religious wisdom and intelligence and of being simple, you will be immediately unburdened. You will be released and emancipated and completely at rest.

Sometimes people come to me and say, "Brother Lee, you have many burdens. How can you bear them?" I answer, "Brothers, I have no burdens. I only know how to do a little work. After working, I go home and rest." This is the kingdom life—some work but no burden. There is a yoke, but the yoke is not heavy. Actually, the yoke is also a kind of rest because without it we might depart from the Lord's way. If we would attempt to depart from the Lord's way, we would find that the yoke is there. This is the kingdom life.

We do not care what other people say about us. We only care for the rest in Christ. When we are heavily burdened, Satan is happy; but when we are resting, he trembles. This is the kingdom life. (CWWL, 1972, vol. 2, "The Kingdom," pp. 194-195)

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," ch. 22

第五周■周三

晨兴喂养

出三一 13 “你要吩咐以色列人说，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华。”

创二 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。”

在论到建造神居所的长段记载之后，出埃及三十一章十二至十七节重申守安息日的诫命。我们需要找出，在记载关于神居所的完整启示之后，为什么需要重申这一条特别的诫命。…主呼召摩西上山时，首先把律法交给摩西，然后把建造祂在地上居所的启示赐给他。在这段话里，我们看见帐幕及其器物的图样，以及关于祭司体系的完整启示，还有关于建造帐幕之人的记载。这一切记载之后，主重申与守安息日有关的要求。

在帐幕建造工作的嘱咐之后插入关于安息日的话，指明主吩咐这些建造者，这些巧匠，要学习如何与主一同安息。他们不该作工而忘了与主一同安息。因此，主在吩咐他们作祂居所建造的工作时，提醒他们，当他们为祂作工时，应当学习如何与祂一同安息。我们若只知道如何为主作工，而不知道如何与祂一同安息，就违背了神圣的原则（出埃及记生命读经，二〇八九至二〇九〇页）。

信息选读

安息日的原则不是要在哪一天守的问题。安息日的原则乃是：我们与主同工时必须学习如何与祂一

WEEK 5 — DAY 3

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, that you may know that I am Jehovah who sanctifies you.

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 need to find why...[it] is repeated after the record concerning the full revelation of God's dwelling place...When Jehovah called Moses to go up to the mountain, Jehovah 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 of this, Jehovah repeated the requirement related to keeping the Sabbath.

The fact that this insertion concerning the Sabbath follows the charge for the building work of the tabernacle indicates that Jehovah 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, Jehovah reminded them that as they 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. (Life-study of Exodus, 2nd ed., pp. 1759-1760)

Today's Reading

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

同安息。…有些人也许以为安息日的意义不过是歇了工作。这不是圣经里安息日的真义。圣经强调神在第七日安息的事实（创二2）。

按照创世记，安息日对神来说是第七日，但对人来说是第一日。神六日之内创造诸天、地以及人类生存所需的一切，为着完成神的定旨。万物都造齐以后，人才在第六日被造。这意思是，人一从神的手中造出来，他的第一日，也就是神的第七日，即将开始。因此，神的第七日就是人的第一日。这件事的意义乃是：安息日对神而言是作工之后安息，对人而言却是先安息，后作工。神先作了六天工，然后在第七日安息了。但人是在他的第一日安息，然后才开始作工。

在出埃及三十一章十二至十七节我们看见，建造帐幕的人受了嘱咐，不可以开始作工，直到他们与主一同安息，并得着舒畅。然后他们才能为祂作工，并与祂同工。然而，这工作不会继续不断地进行；反之，这工作乃是以六日劳苦和一日安息为一段。每一段的开始是安息日，接着工作六天；然后是另一段，以安息开始，接着是工作。…我们已经强调过，安息日对神而言是第七日，对人而言是第一日；神作工，使人享受并安息；人享受神工作上所成就的，为要与神同工。人在第一日享受神在前六日所成就的。以下六天，人就与神同工。工作六天以后，人又一次先享受神所成就的，接着再工作六天。这就像一个循环一直进行，这循环就是我们与神是一的记号（出埃及记生命读经，二〇九〇至二〇九一、二〇九八页）。

参读：出埃及记生命读经，第一百七十二篇。

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 [Gen. 2:2].

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.

In Exodus 31:12-17 we see that the builders of the tabernacle were charged not to begin working until they had rested with Jehovah and had been refreshed. Then they could work for Him and with Him. However, this work would not go on continuously. Rather, it would be a work in intervals of six days of labor and one day of rest. With every interval, the beginning is a day of rest, followed by six days of work. Then there would be another interval beginning with rest and continuing with work. We have emphasized that to God the Sabbath is the seventh day and to man, the first day; that God worked for man's enjoyment and rest; and that man enjoys what God has accomplished in His work in order to work with God. Man in his first day enjoyed what God accomplished in the previous six days. Then in the following six days man worked with God. After six days' work, man again first enjoyed what God had accomplished, and then he worked again the following six days. This proceeds as a cycle. This cycle is a sign that we are one with God. (Life-study of Exodus, 2nd ed., pp. 1760, 1766)

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

第五周■周四

晨兴喂养

出三一 15 “六日要作工，但第七日是完全安息的安息日，是归耶和华为圣的；凡在安息日作工的，必要被处死。”

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。”

创世记和出埃及记都告诉我们，神在第七日便安息了。但是出埃及三十一章十七节加上“舒畅”这辞，启示出连神也需要得着舒畅。…安息是一回事，但得着舒畅是更进一步的。我们要安息，并不需要什么特别的东西，只要坐下或躺下就够了。但我们要得着舒畅，就需要一些吃或喝的东西。在英文里，我们常把食物和饮料说成令人舒畅之物（refreshment）。这里的点是说，我们若要得着舒畅，就需要一些东西成为我们的舒畅。神也是这样，神需要一些东西使祂舒畅。…到底什么能使神舒畅？（出埃及记生命读经，二〇九一页）。

信息选读

也许你读过出埃及三十一章许多次，却从来没有对这事实有印象：神需要得着舒畅。…圣经启示出神创造的工完毕以后，便安息舒畅了。神安息在什么事上？神安息在祂的创造上。举例来说，假设一名工匠花了很长的时间制作一张非常别致的椅子。工作完成时，他就安息地坐在他所制作的椅子上，享受并思想它。…我写完了一些东西，就往后靠，看看自己所写的，并享受它。我特别享受借着主的话从主所得着的亮光。照样，自己作衣服的姊妹作好一件特别的衣服

WEEK 5 — DAY 4

Morning Nourishment

Exo. 31:15 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death.

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.

Both Genesis and Exodus tell us that God rested on the seventh day. But in Exodus 31:17 the words and was refreshed are added. This reveals that even God needs to be refreshed. 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. We often refer to food and drink as refreshment. 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...What is it that refreshes God? (Life-study of Exodus, 2nd ed., p. 1761)

Today's Reading

Perhaps you have read Exodus 31a 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. To illustrate, suppose a craftsman spends a long time making a very special chair. When his work is finished, he may rest on the very chair he has made, enjoying it and thinking about it... When I have finished writing something, I may sit back, look at what I have written, and enjoy it. I particularly enjoy the light I have received from the Lord through His Word. Likewise, sisters who make their own clothing may

以后，也可以享受美好的安息。同样的原则，神把人造好以后，就安息了。祂能看着祂手的工作，看看诸天，看看大地，看看所有的活物，特别看看人，就说，“甚好！”然后神就能安息舒畅了。…神因什么得着舒畅？神是因着人而得着舒畅。人就是神的舒畅。神爱人，祂按着自己的形像造人，有一个灵，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。有些人会批评我们用单身汉这辞来说到我们圣别的神，但我相信神欢喜听见我们用这辞说到祂自己。也许神会说，“我的孩子，这话摸着我的心，我造人以前，的确是个单身汉。”圣经启示出，在已过的永远里，神是个“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）。因此，按照圣经里新耶路撒冷是羔羊的妻这个启示，我有胆量用单身汉这辞来说到神。

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，对作神同伴的人而言，安息与舒畅的日子是第一日。人的第一日乃是享受的日子。

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，等到我们与祂一同有完满的享受，并对祂有完满的享受以后，就能与祂同工了。我们若不知道如何与神一同有享受，以及如何享受神自己，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（出埃及记生命读经，二〇九二至二〇九三页）。

参读：出埃及记生命读经，第一百七十二篇。

enjoy a good rest after they have finished making a particular garment. In the same principle, after God created man, He rested. 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. With what was God 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 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. 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 will not know how to work with Him. We will not know how to be one with God in His divine work. (Life-study of Exodus, 2nd ed., pp. 1761-1762)

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

第五周■周五

晨兴喂养

出三一 13 “…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。”

徒二 4 “他们就都被圣灵充溢，并且按着那灵所赐的发表，用别种不同的语言说起话来。”

我们必须在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。

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。…他们是充满了对主的享受。因为他们被那灵充满，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（出埃及记生命读经，二〇九四页）。

信息选读

五旬节是指七周或四十九天之后的第五十天。…五旬节是第八周的第一日。因此，我们由五旬节看见了第一日的原则。…按照旧约的安息日，人的安息日是他的第一日。…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

WEEK 5 — DAY 5

Morning Nourishment

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.

Acts 2:4 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.

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 will not know how to work with Him, how to be one with Him in His work.

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...They were filled with the enjoyment of the Lord. 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. (Life-study of Exodus, 2nd ed., pp. 1762-1763)

Today's Reading

Pentecost denotes the fiftieth day after a period of seven weeks, or forty-nine days...Pentecost was the first day of the eighth week. Therefore, concerning the day of Pentecost, we see the principle of the first day. According to the Old Testament Sabbath, the day of man's rest was his first day...According to the New Testament, the eighth day, the day of rest for man, was also the first day.

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。

人一从神的手中造出来，他的第一日就是神的第七日。因此，他与神同享受，与神同生活，与神同行，最终就预备好与神同工。神将他安置在伊甸园，使他耕种看守（创二 15）。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。

神把帐幕和器物的启示赐给人，选出建造者，并且把嘱咐他们的话告诉摩西以后，接着又一次说到安息日。神似乎是说，“不要忘了我的安息日，…你不该认为，因为你是作工建造我的居所，就能天天持续的作工。不，甚至你在作我的神圣工作，就是建造帐幕的工作时，仍必须带着一个记号，指明你是我的子民，并且你需要我。因此，你必须先享受我，然后你就能不仅仅为我作工，乃是与我同工，并且与我是一而作工。我是你作工的力量，和劳苦的能力。…你必须同着我、凭着我、与我是一来作建造我居所的工作。…你是我的子民，你应当带着一个记号，说明你需要我作你的享受、力量和能力。你需要我作你的一切，使你能为我作工。借着这样作工，你就尊崇我，并荣耀我。这就是带着一个记号，指明你是我的子民。”（出埃及记生命读经，二〇九四至二〇九六页）

参读：出埃及记生命读经，第一百七十二篇。

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.

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 work it and to keep it (Gen. 2:15). 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.

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...You must do the work of building My dwelling place with Me, by Me, and in oneness with Me... 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. 1763-1764)

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

第五周■周六

晨兴喂养

出三一 13~14 “…你们务要守我的安息日；…使你们知道我是把你们分别为圣的耶和華。…凡在这日作工的，那人要从民中剪除。”

16 “故此，以色列人要谨守安息日，要世代守这安息日为永远的约。”

我们开始守安息日，就指明我们签了一分合同、一分契约，向神保证我们要这样与祂是一。我们与祂是一，是借着先享受祂，然后才为祂作工、与祂同工、并且与祂是一而作工。这是一个永远的约，不仅仅是为着一个时代，一个时期，或一个世代，乃是我们与神之间永远的合同。

凭着我们自己为主作工，而不向祂祷告、不依靠祂，乃是一件严重的事。事实上，我们…需要…把祂接受进来，借着吃祂而享受祂。在五旬节那天，彼得不仅信靠主，也被主充满，甚至畅饮祂。…彼得传扬耶稣时，他里面有分于耶稣。…他是传扬他所吃的，见证他所享受的（出埃及记生命读经，二〇九八至二〇九九页）。

信息选读

安息日使我们圣别，标明我们，把我们标出来。我们享受主，然后与祂同工、为祂作工并与祂是一而作工，自然而然我们就圣别了。我们成为圣别，从凡俗的事物中分别出来。

出埃及三十一章十四至十五节…清楚地说，若有人不守安息日、不带着这个记号、不尊重这约，好被

WEEK 5 — DAY 6

Morning Nourishment

Exo. 31:13-14 ...You shall surely keep My Sabbaths;...that you may know that I am Jehovah who sanctifies you...Keep the Sabbath, for it is holy to you...Whoever does any work on it, that soul shall be cut off from among his people.

16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.

When we begin to keep the Sabbath, this indicates that we have signed an agreement, a contract, that assures God that we will be one with Him in this way. We would be one with Him by first enjoying Him and then by working for Him, with Him, and in oneness with Him. This is an eternal covenant. It is not merely for one age, dispensation, or generation. It is an eternal agreement 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,...we need...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...He preached what he had been eating. He testified what he had been enjoying. (Life-study of Exodus, 2nd ed., pp. 1766-1767)

Today's Reading

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.

[Exodus 31:14-15 says] clearly that if anyone did not keep the Sabbath, bear the sign, and honor the covenant in order to be sanctified, that one would be

圣别的，必要被处死。这是表征遭受属灵的死亡。这个原则适用于我们今天的经历。我若没有与主是一而说话，就会在说话中遭受死亡，并从神的子民中被剪除。从神的子民中被剪除，就是从交通中被剪除。

在召会生活中，我们也许作许多事，却没有先享受主，没有同着主、与主是一而事奉。这样事奉的结果乃是遭受属灵的死亡。…每当我们那样事奉时，我们就从身体的交通中将自己剪除了。

帐幕及其器物都引到神的安息日，…引到享受神所定意并作成的。这意思是，帐幕及其一切的器物都将我们引到安息。祭物是为着使我们安息的。我们若没有到燔祭坛这里来经历基督作祭物，就没有安息；反之，我们会有定罪和控告。照样，我们若没有到陈设饼桌子这里，我们就会饥饿，得不着饱足，这也指明我们没有安息。我们若没有来到灯台这里，就没有什么光；我们会在黑暗里，而黑暗不会给我们安息。…我们若没有来到幔内的约柜，没有来到香坛这里，也不会有安息。凡与神的居所有关的事，都将我们引到一件事—主的安息日及其安息与舒畅。因此，帐幕及其器物将我们引到享受神所定意并作成的。阿利路亚，在召会生活中，我们是在帐幕里，而帐幕将我们引到安息，引到享受神所定意并作成的！

帐幕及其一切器物的建造工作应当开始于对神的享受，而其间继续有享受神而得的舒畅。这指明我们为神作工，不是凭着我们自己的力量，乃是借着享受祂并与祂是一。这就是安息日的意义，也是论到建造神在地上的居所之后，紧接着说到安息日的原因。愿我们都看见这件事并有深刻的印象（出埃及记生命读经，二一〇〇至二一〇二页）。

参读：出埃及记生命读经，第一百七十二篇。

put to death. This signifies the suffering of spiritual death. The principle applies in our experience today. If I do not speak in oneness with the Lord, I will suffer death in my speaking, and I will be cut off from God's people. To be cut off from God's people is to be cut off from fellowship.

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. That kind of service results in the suffering of spiritual death...Whenever we serve in that way, we cut ourselves off from the fellowship in the Body.

All the tabernacle and its furniture lead to the Sabbath of God,...to the enjoyment of what God has purposed and done. This means that the tabernacle and all its furniture lead us into rest. The offerings are for us to rest. If we do not come to the altar of burnt offering to experience Christ as the offerings, we will not have rest. Instead, we will have condemnation and accusation. Likewise, if we do not come to the table of the bread of the Presence, we will be hungry and not have satisfaction. This is another indication that we do not have rest. If we do not come to the lampstand, we will not have any light. We will be in darkness, and darkness will not give us rest...If we do not come to the Ark within the veil and to the incense altar, we will not have rest. 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, 2nd ed., pp. 1767-1769)

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

第五周诗歌

完全安息

(英654)

F 大调

4/4

3 - 2 1 | 4 - - 3 | 2 1 7̣ 1 | 3 - 2 - |
 一“完全安息，我魂！”哦，蒙福秘诀
 2 - 2 3 | 4 - 2 - | 6̣ 7̣ 3̣ · 2̣ | 1 - - - |
 乃让主荣耀显于你生命。
 3 - 2 1 | 1̣ - - 7̣ | 6 5 4 3 | 6 - 2 - |
 至高事奉，未必忙碌不停歇，
 2 - 2 3 | 4 - 2 - | 6̣ 7̣ 3̣ · 2̣ | 1 - - - ||
 乃安息于祂，信祂话可凭。

二 “完全安息！”事奉如此达至高：

以平静的心，得知神奥秘；
 学习等候，守望中殷勤辛劳，
 负轭得加力，因主住你里。

三 “完全安息！”唯一途径乃在此：

忧虑全卸下，交由祂处置。
 “完全安息！”一生宣扬祂信实：
 我神听祷告，并施行大事。

四 “完全安息！”你必知如何回应，

当人问起神是谁？在哪里？
 神是安息，祂的住处是安静，
 住在祂里面，必享祂安息。

WEEK 5 — HYMN

Be all at rest, my soul! Oh! blessed secret

Encouragement — For Resting on the Lord

654

1. "Be all at rest, my soul!" Oh! blessed secret Of the true life that glo-ri-fies thy Lord;
 Not al-ways doth the busiest soul best serve Him, But he who rest-eth on His faith-ful word.

2. "Be all at rest!" for rest is highest service;
 To the still heart God doth His secrets tell;
 Thus shalt thou learn to wait, and watch, and labor,
 Strengthened to bear, since Christ in thee doth dwell.
3. "Be all at rest!" for rest alone becometh
 The soul that casts on Him its every care;
 "Be all at rest!" so shall thy life proclaim Him
 A God who worketh and who heareth prayer.
4. "Be all at rest!" so shalt thou be an answer
 To those who question, "Who is God, and where?"
 For God is rest, and where He dwells is stillness,
 And they who dwell in Him that rest shall share.

