第七周

负主的轭（父的旨意）且跟祂学，好使我们魂里得安息

读经：创一 26、31，二 1 ～ 2，太十一 28 ～ 30，出三一 12 ～ 17，赛一 1，二 1，十三 1，十五 1

纲要

周一、周二

壹 “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”—太十一 28 ～ 30：

一 这里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

Week Seven

Taking the Lord’s Yoke (the Father’s Will) upon Us and Learning from Him to Find Rest for Our Souls

Scripture Reading: Gen. 1:26, 31; 2:1-2; Matt. 11:28-30; Exo. 31:12-17; Isa. 1:1; 2:1; 13:1; 15:1

Outline

Day 1 & Day 2

I. "Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light"—Matt. 11:28-30:

A. To toil here refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened.

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

C. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction.

D. To take the Lord's yoke is to take the will of the Father; it is not to be

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 ～ 46）；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）。

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外面

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. 26:39-46); 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 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).

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

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，这指明主吩咐那些建造者，作工的人，他们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

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; 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

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 1 ～ 2。

2 后来第七日蒙记念为安息日（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）；安息日是为人设立的，人不是为安息日创造的（可二 27）。

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 人就象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。

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; 2:1-2.

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).

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 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所享受，如何享受神自己，以及如何被神充满，我们就不晓得如何与祂同工，并在神圣的工作上与祂成为一；人乃是享受神在祂的工作上所已经成就的。

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。

周四

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

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. 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.

Day 4

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

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，说明他是神的同工，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，就是我们与神一同安息，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，我们不仅是与神同工，更是与神是一而作工。

4 在我们对神子民的说话中，我们总要带着一个记号，就是主是我们的力量、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。

六 守安息日也是一个永远的合同，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，乃是一件严肃的事—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和天然的事物。

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

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

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

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！

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!

周五

Day 5

叁 主的轭（父的旨意）是容易的，祂的担子（将父旨意实行出来的工作）是轻省的；我们事奉总要带着从主而来的负担：

III. The Lord's yoke (the Father's will) is easy, and His burden (the work to carry out the Father's will) is light; we must always serve with a burden from the Lord:

一 灵向神敞开是从神得着负担的条件；我们必须学习在与主亲密的交通中，借着祷告得着负担并卸去负担—路一53，诗二七4，赛五九16，西四2。

A. An open spirit to God is the condition for receiving burdens from God; we must learn to receive burdens and release burdens through prayer in our intimate fellowship with the Lord—Luke 1:53; Psa. 27:4; Isa. 59:16; Col. 4:2.

二 申言者所得着的启示，就是他们所得着的负担；没有负担，就没有话语的职事，没有申言来建造召会—赛一1，二1，十三1，十五1，亚十二1，玛一1，徒六4，林前十四4下：

B. The revelations that the prophets received were the burdens that they received; without burden, there is no ministry of the word, no prophesying, for the building up of the church—Isa. 1:1; 2:1; 13:1; 15:1; Zech. 12:1; Mal. 1:1; Acts 6:4; 1 Cor. 14:4b:

1 我们的负担是要将神的启示释放给人，而神的启示是借着神所赐给我们启示的话而释放的—二11～16。

1. Our burden is to release God's revelation to man, and God's revelation is released through the words of revelation that God gives to us—2:11-16.

2 我们服事神的话语，不是去注意讲话的题目，乃要注意有没有神的说话；要有神的说话，服事话语的人必须有负担—玛二7。

2. When we minister the word of God, our concern must be whether we have God's speaking, not the topic of our speaking; in order to have God's speaking, the one who ministers the word must have a burden—Mal. 2:7.

3 那些尽话语职事的人，必须背负人在神面前的光景，感觉人的光景如何，晓得神要说什么话—出二八29～30。

3. Those who minister the word must bear people's condition before God, sense their condition, and know what God wants to speak—Exo. 28:29-30.

周六

三 在召会的治理和话语的职事上，最大的难处就是没有从主领受的负担：

1 没有负担，无论作什么都是死的，都没有果效；有负担才是活的，才会朝气蓬勃。

2 负担是最叫我们受对付的；若有负担，己会减少，并要受对付，因为有些事我们的负担不许可我们作，有些事我们得受对付，否则没办法释放负担。

3 我们若因着责任事奉而不是带着负担事奉，这样的事奉会叫我们失去主的同在—参申四 25。

4 什么时候我们的事奉变作尽责任，就表明我们的事奉已经堕落—玛三 14 与注 1。

5 帐幕及其一切器具的建造工作（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，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。

Day 6

C. The greatest problem in the administration of the church and in the ministry of the word is not having a burden from the Lord:

1. Without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing.

2. Having a burden deals with us the most; if there is a burden, the self decreases and is dealt with, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden.

3. If we serve according to obligation instead of serving with a burden, such service will cause us to lose the Lord's presence—cf. Deut. 4:25.

4. Whenever our service becomes a matter of fulfilling an obligation, our service has already degraded—Mal. 3:14 and footnote 1.

5. 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; 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.

第七周■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。”

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。（马太福音生命读经，四四〇页。）

信息选读

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。

我们若负主的轭，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。

WEEK 7 — 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 11:29 and 30 we have the way to rest....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, nor 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 pleasant 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 pleasant, not bitter, and such a burden is light, not heavy. (Life-study of Matthew, pp. 390-391)

Today's Reading

In Matthew 11:29 the Lord tells us to learn from Him. He is meek and lowly in heart... In all the opposition the Lord was meek, and in all the rejection He was lowly in heart. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself nor expecting to gain something for Himself. Hence, regardless of the situation, He had rest in His heart. He was fully satisfied with His Father's will.

If we take His yoke upon us and learn from Him, we shall 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.

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，四四一页。）

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

主呼召凡劳苦担重担的，到祂这里来，祂必使他们得安息。（太十一 28。）热心宗教的犹太人，因着在律法之下工作，而劳苦担重担。在这地上，谁不是劳苦担重担的？这世界是一个劳苦的世界，满了重担，所以主呼召我们到祂这里来，好得安息。安息的意思是完全的平安和完全的满足。

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

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。保罗告诉我们要一无挂虑，只要将我们所要的告诉主。这样，神的平安必在基督耶稣里，保　我们的心怀意念。（腓四 6 ～ 7。）

The Lord charged the disciples to take His yoke upon them and learn from Him because He is meek and lowly in heart, and they would find rest for their souls (v. 29). To be meek means 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).

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。）“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。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。（神人的生活，一三二至一三三页。）

The Lord assured the disciples that His yoke is easy and His burden is light (Matt. 11:30). The Greek word for easy means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter. The yoke of God's economy is like this. Everything in God's economy is not a heavy burden but an enjoyment. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 549-550)

参读：马太福音生命读经，第三十一篇；权柄与顺服，第五篇。

Further Reading: Life-study of Matthew, msg. 31; CWWN, vol. 47, "Authority and Submission," ch. 5

第七周■周二

晨兴喂养

太十一 25 ～ 26 “那时，耶稣回答说，父啊，天地的主，我颂扬你，因为你将这些事，向智慧通达人藏起来，向婴孩却启示出来。父啊，是的，因为在你眼中看为美的，本是如此。”

彼前二 21 “…基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”

父的美意是要将祂的经纶向智慧通达人—世人—藏起来，而向婴孩—子的信徒—启示出来。

在主的祷告中，祂颂扬父，承认父是天地的主。颂扬就是用承认来赞美。…主赞美父，承认父是天地的主。我们应当学习，借着在父的经纶、旨意、并作为里承认父，而赞美父。（神人的生活，一四〇、一三〇页。）

信息选读

第一个神人是身体的头、原型和榜样。（太十一 26，29 上。）祂作为一粒麦子而来，产生许多的子粒。（约十二 24。）一粒子粒是原型，许多子粒是大量产品。大量产品是榜样的复制。彼得告诉我们，基督是信徒的榜样。（彼前二 21。）“榜样”这辞，按原文直译是，（给学生临摹习字的）字帖，范本。我们成了基督这原本字帖的复本。基督是原型，产生大量产品；祂也是榜样（模型），产生许多复制品。

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祂

WEEK 7 — DAY 2

Morning Nourishment

Matt. 11:25-26 At that time Jesus answered and said, I extol You, Father, Lord of heaven and of earth, because You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for thus it has been well pleasing in Your sight.

1 Pet. 2:21 …Christ also suffered on your behalf, leaving you a model so that you may follow in His steps.

It is the Father’s pleasant will to hide the contents of His economy from the wise and intelligent, the worldlings, and reveal them to infants, the Son’s believers.

In His prayer the Lord extolled the Father, acknowledging the Father as Lord of heaven and of earth. To extol is to praise with acknowledgment….The Lord praised the Father by acknowledging that the Father is the Lord of heaven and earth. We should learn to praise by acknowledging the Father in His economy, His will, and His doing. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 555-556, 548)

Today’s Reading

The first God-man is the Head of the Body, the prototype, and the model (Matt. 11:29a). He came as one grain of wheat to produce many grains (John 12:24). The one grain was the prototype, and the many grains are the mass production. The mass production is the duplication of the model. Peter says that Christ is a model to the believers (1 Pet. 2:21). The Greek word for model means literally a writing copy, an underwriting used by students to trace letters and thereby learn to draw them. We become the reproduction of Christ as the original writing copy. Christ is the prototype to produce a mass production and the model to produce the many duplications.

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

学。基督是如此服从父和父的意愿，并以父和父的意愿为满足。

主是心里柔和的，意思是祂不抵抗任何反对者。祂也是心里谦卑的，意思是祂在人中间降卑自己。

主的信徒心里答应祂的呼召，并且身体到祂这里来。（太十一 28 上。）身体到祂这里来，意思是说，我们的全人必须到祂这里来。这就是为什么保罗在罗马十二章一节吩咐我们，要将我们的身体献上，当作活祭。我们必须实际地将我们的身体献上，来到召会的聚会中。我在一九二五年蒙主拯救后，就一直是全人到祂这里来。

信徒照祂的榜样负祂的轭—神的旨意—并为神的经纶劳苦，就在他们灵里翻印祂。（太十一 29 上，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。

最难的事就是在魂里得安息。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。（太十一 28 下，29 下～ 30。）（神人的生活，一四〇至一四三页。）

参读：神人的生活，第十二至十三篇。

with God. Christ was so submissive to and satisfied with the Father and His will.

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

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

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

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

The hardest thing is to rest in our soul. People lose sleep because their soul is bothered. The rest that we find by taking the Lord's yoke and learning from Him is for our soul. We share in our soul His rest in satisfaction (Matt. 11:28b, 29b, 30). (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 556-557)

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

第七周■周三

晨兴喂养

出三一 17 “…六日之内耶和华造天地，第七日便安息舒畅。”

徒二 4 “他们就都被圣灵充溢…。”

13 “…他们…被新酒灌满了。”

林前十二 13 “…都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

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。…论到安息日之插入的话，是在帐幕建造工作的嘱咐之后，这事实指明主吩咐这些建造者，这些巧匠，要学习如何与主同得安息。他们不该作工而忘了与主同得安息。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。倘若我们只知道如何为主作工，而不晓得与祂一同安息，我们就违背了神圣的原则。…安息日的原则乃是：我们与主同工时必须学习如何与祂一同安息。（出埃及记生命读经，二〇八九至二〇九〇页。）

信息选读

圣经强调神在第七日安息的事实。创世记二章二节说，“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。”…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

WEEK 7 — DAY 3

Morning Nourishment

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

Acts 2:4 And they were all filled with the Holy Spirit...

13 ...They are full of new wine!

1 Cor. 12:13 ...In one Spirit we were all baptized into one Body...and were all given to drink one Spirit.

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....The fact that the insertion concerning the Sabbath follows the charge for the building work of the tabernacle indicates that the Lord was telling these builders, these workers, to learn how to rest with Him. They should not work and forget about resting with the Lord. Therefore, in charging them to do the work of building His dwelling place, the Lord reminded them that as they 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....The principle of the Sabbath is that working with the Lord requires that we learn how to rest with Him. (Life-study of Exodus, pp. 1821-1822)

Today's Reading

The Bible emphasizes the fact that God rested on the seventh day. Genesis 2:2 says, "And on the seventh day God finished His work which He had done; and He rested on the seventh day from all His work which He had done." According to the book of Genesis, to God the Sabbath is the seventh day, but to man it is the first day. In six days God created the heavens, the earth, and everything necessary for man to exist for the fulfillment of God's purpose. After all things

才在第六日被造。这意思是，人一从神的手中被造出来，他的第一日，也就是神的第七日，即将开始。因此，神的第七日乃是人的第一日。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。…我们的确强调与神同工，而不凭着我们自己的力量为神作工。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。

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。门徒们被那灵充满时，是什么充满了他们？毫无疑问，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，二〇九〇至二〇九一、二〇九三至二〇九四页。）

参读：出埃及记生命读经，第一百七十二篇。

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.

It is a divine principle that God does not ask us to work until we have had enjoyment. God first supplies us with enjoyment. Then after a full enjoyment with Him and of Him, we may work together with Him. If we do not know how to have enjoyment with God and how to enjoy God Himself, we shall not know how to work with Him. We shall not know how to be one with God in His divine work. We do emphasize the matter of working with God and not working for God by our own strength. Yes, we should work with God and even by God. But according to what the Bible reveals, it is not even sufficient merely to work with God. We need to be one with God in His work. This requires that we enjoy Him. If we do not know how to enjoy God and be filled with God, we shall not know how to work with Him, how to be one with Him in His work.

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. With what were the disciples filled when they were filled with the Spirit? No doubt, 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, pp. 1822, 1824-1825)

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

第七周■周四

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。”

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…。”

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，不要借口说，你不是在为自己的事业劳碌，乃是在作神圣的工作。你不该认为，因为你是在作工建造我的居所，就能天天持续地作工。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。…你若把我撇在一旁，想要凭自己为我作美好的工作，就是侮辱我，因为这是魔鬼子民的记号。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。…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，二〇九五至二〇九六页。）

信息选读

关于安息日，我们都需要学习一个基本的功课。…安息日的意思是：我们为神作工以前，需要

WEEK 7 — DAY 4

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.

15 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah…

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. Don’t take the excuse that you are not laboring on your own business, but are doing a divine work. 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…. If you try to do a good work for Me by yourselves, leaving Me aside, that would be an insult to Me, for that is a sign of the devil’s people. You are My people, and you should bear a sign that you need Me to be your enjoyment, strength, and energy…. 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. 1826-1827)

Today’s Reading

We all need to learn a basic lesson regarding the Sabbath…. The Sabbath means that before we work for God, we need to enjoy God and be filled with

享受神并被祂充满。我们若享受神并被神充满，就预备好为祂作工。这样的工作不是凭着自己，乃是凭着神。想想彼得在五旬节那天的光景。彼得站起来传福音时，不是凭着自己，乃是凭着那充满他的神。在传福音的事上，彼得不是虚空的。他凭着那充满他的神、充满他的灵传福音。因此，彼得有一个记号，说明他是神的同工，而他的传福音就是尊崇神、荣耀神。

世上的人都是凭着自己作工。他们身上没有一个记号，指明他们是属神的。他们没有享受神，没有与神一同安息，也没有与神同工。我们的光景则迥然不同，因为我们有一个记号。…这个记号就是我们与神一同安息，享受神，并且先被神充满，然后与充满我们的那一位同工。不仅如此，我们不仅是与神同工，更是与神是一而作工。

我一再地祷告说，“主，在我的说话中，我要实行与你成为一灵，使我的说话就是你的说话。主，必须是你在我的说话中说话。如果你不是与我是一，我就不说什么。我绝不在我虚空的己里说话，这是亵慢你、侮辱你。主，我不仅要与你一同说话，也要与你是一而说话。凡听话的人必须得着一个印象：当我说话时，你与我是一。主，我的说话不仅包含了我这一面的实行，就是我与你是一灵；也包含了你那一面的实行，就是你与我是一灵。”我们若愿意这样说话，对主是何等的尊崇和荣耀！这就是安息日的记号。在我的说话中，我总要带着一个记号，就是主是我的安息日。为着供应话语，祂是我的安息、舒畅、能力、力量和一切。（出埃及记生命读经，二〇九六至二〇九八页。）

参读：真理课程二级卷二，第十六课。

Him. If we have enjoyed God and if we have been filled with God, then we are ready to work for Him. Such work will not be by ourselves; it will be by God. Consider Peter’s situation on the day of Pentecost. When Peter stood up to preach the gospel, he did not preach by himself. He preached by the very God who had filled him up. In preaching the gospel, Peter was not empty. He preached the gospel by the infilling God, by the infilling Spirit. Therefore, Peter had a sign that he was God’s co-worker, and his gospel preaching was an honor and glory to God.

The people of the world all work by themselves. They do not have a sign on them that indicates that they belong to God. They do not enjoy God, they do not rest with God, and they do not work with God. Our situation is altogether different because we have a sign….The sign is that we rest with God, enjoy God, and are filled up with God first, and then we work with the very One who fills us. Furthermore, we not only work with God, but we work as those who are one with God.

I pray repeatedly, “Lord, in my speaking I want to practice being one spirit with You so that my speaking will be Your speaking. Lord, it must be that You speak in my speaking. If You are not one with me, I will not speak anything. I would never speak in my empty self. That would be a blasphemy to You, an insult to You. Lord, I would speak not only with You, but also by being one with You. Those who listen must have the impression that while I am speaking, You are one with me. Lord, my speaking involves the practice not only from my side, that I am one spirit with You; it also involves the practice on Your side, that You are one spirit with me.” If we would speak this way, what an honor and glory it would be to the Lord! This is the sign of the Sabbath. In my speaking I always seek to bear a sign that my Lord is my Sabbath. He is my rest, my refreshment, my energy, my strength, and my everything for ministering the Word. (Life-study of Exodus, pp. 1827-1828)

Further Reading: Truth Lessons—Level Two, vol. 2, lsn. 16

第七周■周五

晨兴喂养

赛十三 1 “亚摩斯的儿子以赛亚所得关于巴比伦的默示〔直译，负担〕。”

徒六 4 “但我们要坚定持续地祷告，并尽话语的职事。”

一个聚会有许多人会来听，需要你释放一些话语。…你必须寻求，你…该说些什么？他们听过之后，会产生什么样的结果？…如果他们是尚未得救的，你就该接受负担，背负他们的灵魂，靠着主的恩典，在释放话语时，将救恩种到他们里面。…他们若是已经得救却不爱主，你就该接受一个负担，使他们爱主。他们若是爱主却不肯把自己交给主，不肯接受主的对付，你就当接受负担，使他们愿意将自己交给主，受主对付。这才是一个有负担的讲台。

我们不能推卸责任，认为神没有给我们负担。…当哥林多召会有人犯了淫乱的罪时，保罗的态度不仅认为犯罪不对，也不只停留在为他们祷告，他乃是在神面前接受一个负担，对这处召会有责任和托付。（林前五 1 ～ 13。）所以在他写的书信里，他不是讲道理，而是有负担地交通一些事，因此能摸着人的感觉。（召会的治理与话语职事，一五至一八页。）

信息选读

我们服事神的话语，不是去注意讲话的题目，乃要注意有没有神的说话；要有神的说话，服事话语的人必须有负担。一篇有负担的话，可能惹动人的反感，却也可能在人里面挑动人；然而，…众人都

WEEK 7 — DAY 5

Morning Nourishment

Isa. 13:1 The burden concerning Babylon, which Isaiah the son of Amoz saw.

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

When people come to a meeting, there may be the need to release the word. We must seek the Lord concerning what we speak and concerning the issue of our speaking.... If some are not yet saved, we should receive a burden to bear their souls by the Lord's grace in order to sow the seed of salvation into them when we release the word.... If they are saved but do not love the Lord, our burden should be for them to love the Lord. If they love the Lord but are not willing to give themselves to the Lord and receive His dealing, our burden should be for them to willingly give themselves to the Lord and be dealt with by Him. This is the ministry of the word with a burden.

We cannot neglect this responsibility and think that God has not given us a burden....When someone in the church in Corinth committed the sin of fornication, Paul did not simply condemn the sin or stop praying for the one who sinned. He received a burden from God to bear a responsibility and commission for the church (1 Cor. 5:1-13). Paul did not preach doctrines in his Epistles; instead, he was burdened to fellowship concerning certain matters, so he was able to touch people's feelings. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 233-235)

Today's Reading

When we minister the word of God, our concern should be whether we have God's speaking, not the topic of our speaking. In order to have God's speaking, the one who ministers the word must have a burden. People may have a negative reaction or be stirred up when they hear a message that is

不得不承认那是神的说话。这样的道才能帮助人，解决人的难处。一篇好听却没有神说话的道，…不能摸着人，不能在人里面翻转人，也无法满足真正饥渴的人。因为那篇道可能是圣经里的话，却不是神现今…要向众人说的话。

所以，我们的讲台不能太便当、太便宜，好象只要有一篇道就可以去讲。一个尽话语职事的人，是背负着人在神面前光景的人。…他有一个责任，知道他要给…人什么，…人的光景如何，神要对…人说什么话。

弟兄们需要明白，你们背负神的话语，就等于背负人的灵魂。…若是〔圣徒们听你们讲道却〕没什么改变，…你们是不能平安的。…许多灵魂在你们手中，经过三个月没有改变，…你们忧伤不忧伤？我们开了店门作生意，不能…没有人来买也…无所谓，还是照旧地作下去。…我们必须立刻有对策，好好研究，寻找出路。…我们站讲台的人不能没有负担，而仍然可以过得去。我们不能只是周周安排人站讲台，…交差了事；这个起不了作用。

当倪弟兄在福州开始作工时，每周六都为着主日的福音聚会禁食祷告。他在主面前考虑要讲什么，怎样讲法？考虑可怜灵魂的光景，他们需要什么话？他背着沉重的负担禁食祷告，所以第二天，他的话语是非常有功效的。他〔也〕…在之后出版那些信息。今天许多为主所用的人，他们的讲台都是背负着一个担子。汪佩真姊妹曾经作过相当好的奋兴工作。当时她是个青年姊妹，常常跪在主面前，极长的时间为着灵魂流泪、忧伤；所以，当她起来讲一篇话时，那个话都是活而有功效的。（召会的治理与话语职事，一八至二〇页。）

参读：召会的治理与话语职事，第二至三篇。

spoken with a burden, but they cannot deny that it is God's speaking. This kind of message can help people and solve their problems. A message that sounds nice but is void of God's speaking cannot touch people, turn them inwardly, or satisfy those who are hungry and thirsty, because they are not the words that God wants to speak even if they are from the Bible.

Therefore, speaking should not be easy or cheap. We cannot speak simply because we have prepared a message. One who ministers the word should bear people's condition before God. He bears the responsibility of knowing their needs. He needs to sense their condition and know what God wants to speak.

The brothers need to understand that bearing the word of God is equal to bearing the souls of men.... If there is no change in [the saints listening to our speaking] after three months, we should not be at peace.... Are the brothers who speak sorrowful for the souls who have not changed in three months? A store owner who has no customers would be unable to continue working, considering everything to be fine. He would consider the situation and find a way to change the situation. How can those who minister the word continue as usual when there is no profit? We should not consider that it is sufficient merely to speak from the podium week after week.

When Brother Nee began his work in Foochow, he fasted and prayed every Saturday for the gospel meeting on the Lord's Day. He considered before the Lord what to speak and how to speak. He considered what word the sinners needed to hear. Since he fasted and prayed with a heavy burden, his words were always very effective and were later published as messages. Many who are used by the Lord bear a burden in their ministry of the word. When Peace Wang was young, she had a successful revival work. She always knelt before the Lord and spent a long period of time weeping and grieving for sinners. Therefore, when she stood up to speak, her words were always living and operative. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 235-236)

Further Reading: CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," chs. 2-3

第七周■周六

晨兴喂养

亚十二1“耶和华论以色列之话语的默示〔直译，负担〕。”

玛二7“祭司的嘴当谨守知识，人也当由他口中寻求训诲，因为他是万军之耶和华的使者。”

没有负担，无论作什么都是死的，都没有果效；有负担才是活的，才会朝气蓬勃。这个问题不在于方法，乃在乎“人”。

有时弟兄们的讲台，…不过是责任的讲台，只因为轮到他讲，他就来讲。要知道，讲台不是个责任的问题，…乃是个负担的问题；否则你讲了半年，听的人没有得着什么结果，你就不过是空讲罢了。如果你有负担，你在主面前立刻会看见，你的讲台有果效；你的讲台“闹得”别人不平安，…在人里面搅动人起来爱主、服事主。如此，在过程中，你自己这个人就会有许多地方被神摸着。一个尽责任的讲台，自己不需要受对付；然而，一个有负担的讲台，自己就得受对付。（召会的治理与话语职事，二二至二三页。）

信息选读

好比你是个职员，早上九点上班，下午六点下班，那是责任问题，没有什么需要对付。然而，你自己负责作生意时，就不是这样，可能你必须更早起床上班；这样，你的贪睡就得受对付。你作伙计、店员，…你对待顾客的态度不必受多少对付。然而，你自己开店时，你对每一个客人都得态度谨慎，深怕得罪他们。…有些弟兄站讲台，不仅没有受对付，

WEEK 7 — DAY 6

Morning Nourishment

Zech. 12:1 The burden of the word of Jehovah concerning Israel…

Mal. 2:7 For the priest's lips should keep knowledge, and men should seek instruction from his mouth, for he is the messenger of Jehovah of hosts.

Without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing. Such an outcome is not related to our method but to our person.

A brother may give a message merely out of obligation, because it is his turn to speak. However, giving messages is not a matter of obligation but of burden. We may speak for half a year, but those who listen might not receive anything, and our speaking will be in vain. If we have a burden, we will see that our messages are ineffective. Our messages should “trouble” people so that they have no peace, and they are stirred up to love and serve the Lord. In this situation, our being will be touched by God. There is no need for the self to be dealt with if we give messages that are out of obligation. However, in giving a message out of a burden, our self must be dealt with. (CWWL, 1957, vol. 2, “The Administration of the Church and the Ministry of the Word,” p. 238)

Today's Reading

Working from nine to six as an employee is a matter of obligation and does not require any dealing. However, we would work differently if we had our own business. Our laziness would be dealt with because we would rise earlier to work. The attitude of a waiter or clerk toward customers might not need to be dealt with. However, a person who owns his shop will adjust himself in order not to offend his customers. Instead of being dealt with, some brothers seem to have more problems because they serve out of obligation, not burden. If there

甚至难处可能比从前更多，因为只有责任，没有负担。你若有负担，你这个“自己”不可能加多，反而会减少，并要受对付；因为有些事你的负担不许可你作，有些事你得受对付，否则没办法释放负担。所以，负担是最叫人受对付的。

每一个事奉主的人，都该接受负担，都该有负担。虽然姊妹们不摸治理的事，也不站讲台，但在原则上都一样。姊妹们的交通以及出去探望人，不能只是时间到了就去，这个叫作责任。你们应该寻求，那些交通、探望有什么果效？你们所关心的…姊妹们，她们的光景如何？你们不能…说，“只要主在她们身上作就没有问题，但若是主没有动工，我们也没办法。”…我们必须接受一个真实的负担。

现在的难处是我们的事奉，渐渐朝向一种责任的趋势，而缺少负担。我们的祷告多是没有负担的祷告，所以祷告聚会差不多等于零。我们的传福音，若有人得救，感谢赞美主；若没有人得救，我们也能平安。我们的讲台…即使没有果效，我们也能照旧讲下去。治理召会的情形…没有果子也好象差不多，我们都能平安。探望弟兄姊妹的事，也是如此。因着我们是这样的情形，所以我们的祷告，是一种责任的祷告，没有负担。若是我们有负担，祷告聚会就会完全两样。有些弟兄姊妹在祷告中痛哭、忧伤…，觉得再这样下去不行；我们的福音不行，治理召会不行，聚会的光景也不行。这种祷告，才是出于负担的祷告。

真实的事奉不是责任的问题，乃是负担的问题；负担永远是超过责任的。（召会的治理与话语职事，二三至二六页。）

参读：召会的治理与话语职事，第五篇。

is a burden, our self decreases and is dealt with. It will not increase, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden. Hence, having a burden deals with us the most.

Everyone who serves the Lord must receive a burden and have a burden. This also applies to the sisters even though they are not involved in the church administration or in giving messages. If the sisters fellowship together and visit people simply because it is time to do so, they are doing so out of obligation. The sisters should seek to know the result of their fellowship and visitation. They should know the condition of the sisters under their care. They should not say, “As long as the Lord works in them, they will be all right, but if the Lord does not work in them, there is nothing we can do.” We must receive a genuine burden.

The problem is that we are gradually leaning toward responsibility in our service; we lack a burden. Since our prayers are mostly without burden, our prayer meetings are ineffective. If someone is saved when we preach the gospel, we thank and praise the Lord. If no one is saved, we are at peace. When we give messages, we are at peace even if there is no effect. The same applies to the administration of the church and visiting the brothers and sisters; we are at peace even if there is no result. Since this is our condition, our prayer is a prayer of obligation, not a prayer with burden. If we pray with a burden, our prayer meeting will be different. Some brothers and sisters will weep bitterly and mourn in prayer, feeling that they cannot go on in the same way. They will feel that the gospel preaching, the administration of the church, and the condition of their meeting are unsatisfactory. This kind of prayer is out of a burden.

Genuine service is not a matter of obligation but a matter of burden; burden always goes beyond obligation. (CWWL, 1957, vol. 2, “The Administration of the Church and the Ministry of the Word,” pp. 238-240)

Further Reading: CWWL, 1957, vol. 2, “The Administration of the Church and the Ministry of the Word,” ch. 5

第七周诗歌

588

读　经 — 从主话得喂养

6 6 8 6（英 812）

F 大调　　3/4

F　　B♭　　F　　C7　　B♭　　C
3　3　3 | 4 — 1 | 3 — — | 5　4　3 | 2 — 3 | 2 — — |

一 主 啊, 我 来 就 你,　　我 心 饥 渴 要 你!

Gm　　F　　Dm　　Gm　　F　　C7　　F
3　4　6 | 5 — 3 | 3 — 2 | 4 — 2 | 1　7　1 | 3 — 2 | 1 — — ‖

深愿在 此 吃 你 喝 你, 享 受 你 的 自 己。

二　得见你的面目,　　乃是我心所慕!
甚愿在此与你接触,　　灵里得着饱足。

三　你的荣耀面光,　　我心何等欣赏!
真愿留此不再他往,　　一直向你瞻仰。

四　在这交通里面,　　你是我的恩典!
使我心欢,使我灵满,　　全人进入平安。

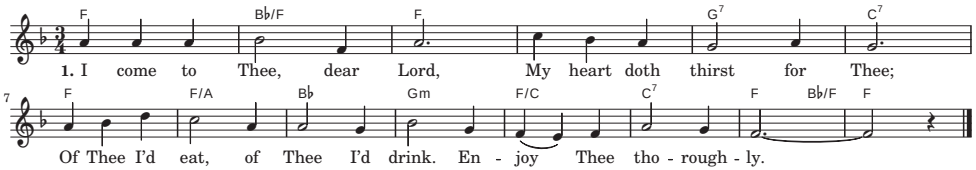
五　还要在此等候,　　还要向你寻求!
读经、祷告交替不休,　　直到被你浸透!

WEEK 7 — HYMN

I come to Thee, dear Lord

Study of the Word — Feeding on the Word

812



2. Just to behold Thy face,
For this my heart doth cry;
I deeply long to drink of Thee
My thirst to satisfy.

3. Thy glorious, radiant face
My heart delights to see;
Here I'd abide and ne'er depart,
Beholding constantly.

4. In such a fellowship
Thou, Lord, art grace to me;
My heart and spirit gladdened, filled,
I enter rest in Thee.

5. Lord, I would linger here,
Still seeking after Thee,
Continue in the Word and prayer
Till Thou dost flow thru me.

第七周申言

申言稿：

Composition for prophecy with main point and sub-points: