二〇一六年夏季训练

出埃及记结晶读经（四）

第十一篇

制作帐幕的人，以及安息日与建造工作的关系

读经：出三一 1 ～ 17

纲　要

周　一

壹 “…看哪，犹大支派中，户珥的孙子，乌利的儿子比撒列，我已经提名召他。我也已经以神的灵充满他，使他有智慧，有悟性，有知识，能作各样的工，能设计奇巧的工，用金、银、铜制造各物；又能刻宝石，可以镶嵌，能雕木头，能作各样的工。我已经亲自分派但支派中，亚希撒抹的儿子亚何利亚伯与他同工；凡心中有智慧的，我已赐他们心中有智慧，能作我所吩咐你的一切…”—出三一 1 ～ 17：

一 比撒列是工头，是在神建造上领头的人—参林前三 10：

1 他名字的意思是“受神的荫庇”，指明比撒列身为工头，是一个受神恩典荫庇的人—参诗九一 1，林前三 10 上，林后十二 9。

2016 SUMMER TRAINING

Crystallization-Study of Exodus (4)

Message Eleven

The Workers of the Tabernacle and the Sabbath in Relation to the Building Work

Scripture Reading: Exo. 31:1-17

Outline

Day 1

I. “...See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship, to fashion skillful designs, to work in gold and in silver and in bronze, and in the cutting of stones for setting and in the carving of wood, to work in all kinds of workmanship. And now, I Myself have appointed with him Oholiab the son of Ahisamach, of the tribe of Dan; and in the heart of all who are wise in heart I have put wisdom, that they may make all that I have commanded you...”—Exo. 31:1-17:

A. Bezalel was a master builder, a leader in God's building—cf. 1 Cor. 3:10:

1. His name means “in the shadow of God,” indicating that as a master builder, Bezalel was a man under the shadow of God’s grace—cf. Psa. 91:1; 1 Cor. 3:10a; 2 Cor. 12:9.

2 比撒列的父亲名叫乌利，意思是“耶和华的光”；比撒列的祖父名叫户珥，意思是“自由、尊贵、洁白”（表征清洁、纯一）；这三个名字指明建造神居所的人，该是怎样的人：

a 我们若不受神恩典的荫庇，许多事情就会搅扰我们；但全能神的荫庇会使这些事离开我们，并使我们留在平安的处境和光景中，作建造的工作—赛三十 15 上。

b 凡建造神居所的人，都当满了光，毫无黑暗—路十一 33 ～ 36，弗五 8 ～ 9，太五 14。

c 凡建造神居所的人，都当是自由、尊贵、清洁而纯一的—加二 4 与注 2，五 1，13，太五 8，约壹一 9，提前五 22 下，约壹五 18。

周　二

3 建造神的居所，召会，乃是所有神子民应当从事的尊贵工作；（林前三 10，弗四 12，16；）然而，作这工作所需的智慧、悟性、知识和技巧，必须是对我们成了那灵的神自己。（参西一 28 ～ 29。）

4 唯有神的灵才能借着我们建造祂自己的居所—亚四 6，弗四 4 上，30。

5 要建造召会，所有信徒都必须知道如何使用神圣的性情作为金，基督的救赎作为银，以及神公义的审判作为铜，（参林前三 12，）作神工作的材料。

6 刻宝石以便镶嵌，就是帮助圣徒变化成为宝石，并且受到调整适于神的建造。

7 雕木头乃是为着神建造的缘故，在圣徒的人性上作工。

2. Uri, the name of Bezalel's father, means "light of Jehovah," and Hur, the name of Bezalel's grandfather, means "free, noble, white" (signifying clean and pure); these three names indicate what kind of persons the builders of God's dwelling place should be:

a. If we are not under the shadow of God's grace, many things may come to disturb us, but the shadow of God the Almighty will keep these things away from us and cause us to remain in a peaceful situation and condition to do the building work—Isa. 30:15a.

b. All the builders of God's dwelling place should be full of light, not having any dark part—Luke 11:33-36; Eph. 5:8-9; Matt. 5:14.

c. All the builders of God's dwelling place should be free, noble, and clean and pure—Gal. 2:4 and footnote 2; 5:1, 13; Matt. 5:8; 1 John 1:9; 1 Tim. 5:22b; 1 John 5:18.

Day 2

3. The building up of God's dwelling place, the church, is a noble work to be done by all God's people (1 Cor. 3:10; Eph. 4:12, 16); however, the wisdom, understanding, knowledge, and skill for this work must be God Himself as the Spirit to us (cf. Col. 1:28-29).

4. Only the Spirit of God can build His own dwelling place through us—Zech. 4:6; Eph. 4:4a, 30.

5. To build up the church all the believers must know how to use the divine nature as the gold, the redemption of Christ as the silver, and God's righteous judgment as the bronze (cf. 1 Cor. 3:12) as the materials for God's work.

6. To cut stones for setting is to help the saints to be transformed into stones and to be adjusted to fit into God's building.

7. To carve wood is to work on the humanity of the saints for the sake of God's building.

8 作各样的工就是以基督拔高的人性，在属人的品性上产生优雅的美德，这是建造召会作神的居所所需要的—弗四 2 与注。

周　三

二 亚何利亚伯是与比撒列同作工头的；他名字的意思是“我父亲的帐棚或帐幕”；亚何利亚伯的父亲名叫亚希撒抹，意思是“有力或扶持的弟兄”；这两个名字表征，亚何利亚伯乃是有力扶持神帐幕的人—出三一 6：

1 比撒列属犹大支派，（2，）就是君王的支派，（创四九 10，）也就是主耶稣的支派；（来七 14；）亚何利亚伯属但支派，（出三一 6，）是低下的支派。（创四九 17。）

2 同样的原则见于所罗门和户兰亚比手下圣殿的建造；所罗门属犹大支派，而户兰亚比的母亲是但支派的妇人—代下二 11 ～ 14。

3 这指明神居所建造的工作，必须由神所有的子民，包括高阶层和那些似乎是低阶层的人来完成—弗四 11 ～ 16。

周　四

三 制作帐幕的人需要心中有智慧，从神得着智慧、悟性和恩典，并且心中受感，好从事建造召会的尊贵工作，就是建造神在地上的居所—出三六 1 ～ 2，太十六 18，林前三 9 ～ 10，十五 10，58，参代下一 10，林前十四 4 下：

1 我们若要建造神的居所，就必须是被神的灵充满的人—出三一 3。

8. To work in all kinds of workmanship is to produce finer virtues in human character with the uplifted humanity of Christ, which are needed for the building up of the church as God's dwelling place—Eph. 4:2 and footnote.

Day 3

B. Oholiab was Bezalel's co-master builder; his name means "the tent or tabernacle of my father"; Ahisamach, the name of Oholiab's father, means "a brother of strength or support"; these two names signify that Oholiab was a man for God's tabernacle with strength and support—Exo. 31:6:

1. Bezalel was of the tribe of Judah (v. 2), the kingly tribe (Gen. 49:10), the tribe of the Lord Jesus (Heb. 7:14), and Oholiab was of the tribe of Dan (Exo. 31:6), a lowly tribe (Gen. 49:17).

2. The same principle is seen in the building of the temple under Solomon, who was of the tribe of Judah, and Huramabi, whose mother was a Danite woman—2 Chron. 2:11-14.

3. This indicates that the work of God's dwelling place must be done by all God's people, including those of high estate and those of seemingly low estate—Eph. 4:11-16.

Day 4

C. The workers of the tabernacle need to be wise in heart, receive wisdom, understanding, and grace from God, and be stirred up in their heart to do the noble work of building up the church, God's dwelling place on earth—Exo. 36:1-2; Matt. 16:18; 1 Cor. 3:9-10; 15:10, 58; cf. 2 Chron. 1:10; 1 Cor. 14:4b:

1. If we would build God's dwelling place, we must be a people filled with the Spirit of God—Exo. 31:3.

2 我们要被神的灵充满，就需要乐意为神的建造作些事情，（6下，参玛三14注1，）并且我们必须放弃天然的才干，还必须在祷告里倒空自己，向神完全敞开。（太五3。）

3 我们天天、时时都需要借着祷告被三一神新鲜的充满；基督徒的生活乃是祷告的生活；我们若缺少祷告，就会缺少那灵—西四2。

4 我们乐意、倒空、不住祷告的时候，就有智慧在神圣的性情里作工，将人所需要特别的基督服事给他们，为着他们在生命里的长大以及神的建造。

周　五

贰 论到安息日的话，是在帐幕建造的嘱咐之后—出三一12～17：

一 出埃及三十一章十三、十六至十七节说，“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。…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。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”：

1 第七日神便“安息舒畅”；祂看着人说“甚好”，就歇了祂创造的工—创一31。

2 人就是神的舒畅—神按着自己的形像造人有灵，使人能与祂有交通，并作祂的同伴和配偶—26节，二7，22。

3 人的第一日乃是安息与享受的日子—一31～二2：

2. In order to be filled with the Spirit of God, we need the willingness to do something for God's building (v. 6b; cf. Mal. 3:14, footnote 1), we need to abandon our natural capacity, and we need to empty ourselves to have the absolute openness to God in prayer (Matt. 5:3).

3. Every day and all the time we need to be freshly filled with the Triune God through prayer; the Christian life is a life of prayer; if we are short of prayer, we will be short of the Spirit—Col. 4:2.

4. It is when we are willing and empty and continuously praying that we have the wisdom to work in the divine nature and to minister to the needy ones the particular Christ that they need for their growth in life and God's building.

Day 5

II. The Sabbath follows the charge for the building of the tabernacle—Exo. 31:12-17:

A. *Exodus 31:13 and 16 through 17 say, "You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you...Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed":*

1. On the seventh day God "rested and was refreshed"; He looked at man and said, "Very good," resting from His work of creation—Gen. 1:31.

2. Man was God's refreshment—God created man in His own image with a spirit so that man could fellowship with God and be God's companion and counterpart—v. 26; 2:7, 22.

3. Man's first day was a day of rest and enjoyment—1:31—2:2:

a 神安息了，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。

b 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；人被造后，并不是加入神的工作，乃是进入神的安息。

c 人受造不是为了作工，乃是以神为满足，并与神一同安息；（参太十一 28 ～ 30；）安息日是为人设立的，人不是为安息日创造的。（可二 27。）

d 创世记二章二节里的安息是一粒种子，在整本圣经里发展，收成于启示录；这种子的发展包括旧约里安息日的安息（出二十 8 ～ 11）和美地的安息、（申十二 9，来四 8、）新约里主日的安息、（启一 10，徒二十 7，林前十六 2、）和千年国的安息。（来四 1，3，9，11。）

e 安息的终极完成乃是新天新地同新耶路撒冷的安息，在那里所有得赎的圣徒都要彰显神的荣耀，（启二一 10 ～ 11，23，）并要凭神的权柄作王，（二二 5 下，）直到永远。

二 人的第一日乃是安息的日子，这立定了一个神圣的原则—神首先以享受来供应我们，然后我们与祂同工；我们必须在神的工作上与祂是一；（林前三 9，林后六 1；）这需要我们享受祂。

三 在五旬节那天，门徒们于上午九时充满了对主的享受；（徒二 13，15；）然后彼得同着十一位使徒们站起来与主同工。

a. God rested because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God's enemy, God is satisfied and can rest.

b. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11); God's seventh day was man's first day; after man was created, he did not join in God's work, but he entered into God's rest.

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

d. The rest in Genesis 2:2 is a seed that develops through the Bible and is harvested in Revelation; the development of this seed includes the rest of the Sabbath day (Exo. 20:8-11) and the rest of the good land (Deut. 12:9; Heb. 4:8) in the Old Testament, the rest of the Lord's Day in the New Testament (Rev. 1:10; Acts 20:7; 1 Cor. 16:2), and the rest of the millennial kingdom (Heb. 4:1, 3, 9, 11).

e. The consummation of rest is the rest of the new heaven and new earth with the New Jerusalem, in which all the redeemed saints will express God's glory (Rev. 21:10-11, 23) and reign with God's authority (22:5b) for eternity.

B. Man's first day being a day of rest established a divine principle—God first supplies us with enjoyment, and then we work together with Him; we need to be one with God in His work (1 Cor. 3:9; 2 Cor. 6:1); this requires that we enjoy Him.

C. At Pentecost the disciples were filled with the enjoyment of the Lord at 9 A.M. (Acts 2:13, 15); then Peter and the eleven stood to work together with the Lord.

周　六

四 对神而言，是作工而安息；对人而言，是安息而作工；然后，我们与主是一而与祂同工。

五 当我们接受祂并享受祂作我们真安息日的安息，祂就会成为我们作工的力量和劳苦的能力—林前十五 10，58。

六 我们作为神的子民，必须带着一个记号，指明我们需要祂作我们的力量、能力和一切，使我们能与祂同工，为着建造召会作基督的身体；这就尊崇并荣耀祂。

七 我们为神作工，却不享受祂，不与祂是一，结果乃是属灵的死亡，并且失去在基督身体里的交通—出三一 14。

八 我们带着的记号乃是我们与神一同安息，享受神，因神得着舒畅，并且先被神充满；（17；）然后与充满我们的那一位是一而与祂同工。

九 为着供应神的话，祂是我们的安息、舒畅、能力、力量和一切—彼前四 10 ～ 11，林后二 17，十三 3。

十 这是我们与神之间永远的约，永远的合同—出三一 16：

1 守安息日乃是一个永远的约，向神保证我们与祂是一，是借着先享受祂，然后才与祂同工、为祂作工并且与祂是一而作工。

2 这里提到安息日，指明凡与帐幕及其器物有关的事，都把我们引到神的安息日，及其安息与舒畅，以享受神所定意并作成的。

Day 6

D. With God it is a matter of working and resting; with man it is a matter of resting and working; then we work with the Lord by being one with Him.

E. When we take Him and enjoy Him as our real Sabbath rest, He will be our strength to work and our energy to labor—1 Cor. 15:10, 58.

F. As God's people, we should bear a sign that we need God to be our strength, energy, and everything so that we may be able to work together with Him for the building up of the church as Christ's Body; this honors and glorifies Him.

G. When we work for God without enjoying Him and without being one with Him, the result is spiritual death and the loss of the fellowship in the Body—Exo. 31:14.

H. The sign that we bear is that we rest with God, enjoy God, are refreshed with God, and are filled up with God first (v. 17); then we work together with the very One who fills us in oneness with Him.

I. He is our rest, our refreshment, our energy, our strength, and our everything for ministering the word of God—1 Pet. 4:10-11; 2 Cor. 2:17; 13:3.

J. This is an eternal covenant, an eternal contract with God—Exo. 31:16:

1. Keeping the Sabbath is an eternal covenant assuring God that we will be one with Him by first enjoying Him and then working with Him, for Him, and in oneness with Him.

2. The mentioning of the Sabbath here indicates that everything related to the tabernacle and its furniture leads us to God's Sabbath, with its rest and refreshment in the enjoyment of what God has purposed and done.

第十一周　周一

晨兴喂养

出三一2～3 “看哪，犹大支派中，户珥的孙子，乌利的儿子比撒列，我已经提名召他。我也已经以神的灵充满他，使他有智慧，有悟性，有知识，能作各样的工。”

林前三 10 “我照神所给我的恩典，好像一个智慧的工头，立好了根基，有别人在上面建造…。”

我们要〔从出埃及三十一章〕…来看制作帐幕…的人。…连新约圣经里也没有这么详细的一幅图画，给我们看见如何建造神的居所。

今天神的居所就是召会。召会的建造的确是件大事，也是圣经里一个非常重要的主题。…出埃及记的这段记载，说到制作帐幕的人，…给我们看见神子民今世在地上建造祂居所详细的路。因此，我们应当宝贝这段记载。

三十一章二至五节说到制作帐幕的工头。保罗在林前三章十节用到工头这辞：“我照神所给我的恩典，好像一个智慧的工头，立好了根基…。”工头就是在神建造上领头的人。

〔在出埃及三十一章二节，〕比撒列乃是工头在旧约里的预表。比撒列这名字的意思是“受神的荫庇”。这指明比撒列身为工头，完全受神的荫庇。他是一个受神恩典荫庇的人。这与保罗在林前三章十节里的话相符，他说，因着神的恩典，他成了一个智慧的工头（出埃及记生命读经，二〇七〇至二〇七一页）。

信息选读

‹‹ WEEK 11 — DAY 1 ››

Morning Nourishment

Exo. 31:2-3 “See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship.”

1 Cor. 3:10 “According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it…”

In this message we…consider the workers of the tabernacle….Not even in the New Testament do we have such a detailed picture showing us how to build up God’s dwelling place.

Today God’s dwelling place is the church. The building up of the church is truly a great matter and a very important subject in the Bible….The record in Exodus that speaks of the workers of the tabernacle…[shows] us the detailed way for God’s people to build up His dwelling place on earth in this age. Therefore, we should treasure this record.

Exodus 31:2-5 speaks of the master builder of the tabernacle. Paul uses the term master builder in 1 Corinthians 3:10: “According to the grace of God given to me, as a wise master builder I have laid a foundation….” A master builder is a leader in God’s building.

Bezalel is a type in the Old Testament of the master builder [Exo. 31:2]. The name Bezalel means “in the shadow of God.” This indicates that as a master builder, Bezalel was altogether under God’s shadowing. He was a man under the shadow of God’s grace. This corresponds to Paul’s word in 1 Corinthians 3:10, where he says that it was by God’s grace that he was made a wise master builder. (Life-study of Exodus, pp. 1803-1804)

Today’s Reading

在神的建造上，无论我们是领头的，还是普通的建造者，都需要神的恩典。我们需要受祂恩典的荫庇。我们若不受神恩典的荫庇，许多事情就会搅扰我们。但神的荫庇会使这些事离开我们，并使我们留在平安的处境和光景中，作建造的工作。

就建造神的居所而论，在神和祂的仇敌之间有一场真正的冲突，一场激烈的争战。仇敌不喜欢看见神居所的建造顺利进行。因此，他要竭尽所能地打岔、搅扰、拦阻、攻击并毁坏。在召会中领头的弟兄都知道，照顾一处地方召会是件麻烦的事，因为仇敌时常打岔并拦阻。我们晓得有些事情是仇敌故意打发来破坏建造的工作。发生这样的事，并没有合乎逻辑的理由，它们竟然发生了，因为是仇敌所造成的。

长老们尤其必须领悟，要建造一处地方召会，我们就需要受神的荫庇。为着建造神的居所，我们的名字都该叫作比撒列。我们都该是那些受神荫庇的人。

比撒列的父亲名叫乌利，意思是“耶和华的光”。这名指明凡建造神居所的人，不仅该受神的荫庇，也当满了主的光。

比撒列的祖父名叫户珥。户珥的意思是“自由、尊贵、洁白”。我们不仅该受神的荫庇，满了亮光，也该是自由、尊贵的。那些建造神居所的，不是低下的人；相反的，他们是尊贵的人，从事尊贵的工作。没有别的工作像建造神的居所那样尊贵。不仅如此，建造神居所的人还是“洁白的”，就是清洁而纯一。我们将比撒列、乌利、户珥这些名字的意义摆在一起，就能看见建造神居所的人，尤其是长老们，必须是怎样的人（出埃及记生命读经，二〇七一至二〇七三页）。

参读：出埃及记生命读经，第一百七十篇。

All of us, whether we are leaders in God’s building or common builders, need God’s grace. We need to be under the shadow of His grace. If we are not under the shadow of God’s grace, many things may come to disturb us. But the shadow of God will keep these things away from us and cause us to remain in a peaceful situation and condition to do the building work.

Regarding the building up of God’s dwelling place, there is a real conflict, a severe fighting between God and His enemy. The enemy does not like to see the building of God’s dwelling place going on in a good way. Therefore, he will do everything he can to interrupt, interfere, frustrate, attack, and destroy. The leading brothers in the churches know that it is a troublesome matter to take care of a local church because the enemy often causes disturbances and frustrations. Certain things we know have been sent by the enemy purposely to damage the work of building. There is no logical reason for such things to happen. Nevertheless, they happen because they were caused by the enemy.

Especially the elders must realize that in order to build up a local church we need to be under the shadow of our God. For the building of God’s dwelling place, we all should be named Bezalel. We all should be those under the shadow of God.

The name of Bezalel’s father was Uri, which means “light of Jehovah.” This name indicates that all the builders of God’s dwelling place should be not only under God’s shadow but also full of the Lord’s light.

The name of Bezalel’s grandfather was Hur. Hur means “free, noble, white.” Not only should we be under God’s shadow and full of light, but we should be free and noble. Those who build God’s dwelling place are not low people. On the contrary, they are noble people doing a noble work. No other work is as noble as the building of God’s dwelling place. Furthermore, the builders of God’s dwelling place are “white,” that is, they are clean and pure. When we put together the meaning of the names Bezalel, Uri, and Hur, we can see what kind of person the builders of God’s dwelling place, especially the elders, must be. (Life-study of Exodus, pp. 1804-1805)

Further Reading: Life-study of Exodus, msg. 170

第十一周　周二

晨兴喂养

出三一３～５　“我也已经以神的灵充满他，使他有智慧，有悟性，有知识，能作各样的工，能设计奇巧的工，用金、银、铜制造各物；又能刻宝石，可以镶嵌，能雕木头，能作各样的工。”

我们若要建造神的居所，就必须是被神的灵充满的人。凭着我们天然的生命和能力，在我们天然的人里面，我们无法作这项工作。凡是天然的东西都不能建造神的居所。唯有神的灵才能借着我们建造祂自己的居所。我们乃是工具、凭借。真实的才干、能力、力量和权能，对我们必须是成了那灵的神自己（出埃及记生命读经，二〇七三页）。

信息选读

按照出埃及三十一章三节，充满神的灵包含四件事：智慧、悟性、知识、能作各样的工。…这种技术、技巧，包含了知识。然而只有知识还不够，我们也需要悟性和智慧。

我们可能有知识而没有悟性。…你也许知道某一篇信息里所用的所有经节。…甚至有许多还能背诵，但你若把所有的经文摆在一起，也许就丝毫不能领悟了。要领悟这些经文，你需要听话语的职事。…然而，我们也许对经文有知识、有领悟，却依然没有启示。…但是当话语的执事继续把主的话向你解开时，你终于开始看见你所思考的经文里所启示的是什么。这是智慧的问题。

实际上，作一件事的方法就等于作这件事所需要的智慧。主耶稣曾说，祂就是道路（约十四６），而保

‹‹ WEEK 11 — DAY 2 ››

Morning Nourishment

Exo. 31:3-5 “And I have filled him with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship, to fashion skillful designs, to work in gold and in silver and in bronze, and in the cutting of stones for setting and in the carving of wood, to work in all kinds of workmanship.”

If we would build God’s dwelling place, we must be a people filled with the Spirit of God. By our natural life and ability and in our natural man, we are not able to do this work. Nothing natural is capable of building God’s dwelling place. Only the Spirit of God can build His own dwelling place through us. We are the instruments, the means. The actual ability, capacity, strength, and power must be God Himself as the Spirit to us. (Life-study of Exodus, p. 1805)

Today’s Reading

According to Exodus 31:3, this filling up with the Spirit of God involves four matters: wisdom, understanding, knowledge, and workmanship....This skill, this workmanship, involves knowledge. But it is not sufficient to have only knowledge; we also need understanding and wisdom.

It is possible for us to have knowledge without understanding....You may know all the verses used in a particular message...and may even be able to recite many of them, [but] if you put all the verses together, you may not have any understanding of them. For the understanding of the verses, you need to listen to the ministry of the Word. However, we may have both knowledge and understanding of verses, but still not have any revelation concerning them....But as a minister of the Word continues to open the Word to you, you eventually begin to see what is revealed in the verses being considered. This is a matter of wisdom.

The way of doing something is equal to the wisdom required for doing it. The Lord Jesus once said that He is the way (John 14:6), and Paul says that Christ is

罗说，基督是我们的智慧（林前一 30）。我们把这些经文摆在一起，就看见智慧和道路乃是一。

知识乃是个广大浩瀚的领域，谁能宣称与召会的建造有关的每一件事他都知道？任何人都不可能有这么全备的知识。…你明白用金、银、铜制造各物的意义么？你知道如何刻宝石用以镶嵌么？你知道如何雕木头么？你知道出埃及三十五章三十五节里用蓝色、紫色、朱红色线和细麻作工的意义么？这些事的意义都与今天召会的建造息息相关。长老们，你们真知道圣别是什么？你们知道今天在神的建造里所用的“木头”是什么？也许你领悟木头表征人性，但你知道如何“雕刻”人性么？

假设在召会里有一对弟兄姊妹在婚姻生活上有难处。…你们…真晓得他们的问题么？你们也许对他们知道得很多，…却不晓得这种情况的由来和内在的原因，…也不晓得他们背景的影响。…也许有些长老能明白这对夫妇的难处。然而，他们可能…没有智慧来帮助这对夫妇在生命里长大，并且更多得着基督。

要建造召会，长老们就需要知识、悟性和智慧。…不仅是…长老，…各种年龄的众圣徒，…都可以像比撒列、亚何利亚伯和心中有智慧的，就是蒙神赐智慧的人（三一 6），…有分于建造全宇宙中最尊贵的建筑—神的居所。…我们都需要领悟，建造召会的尊贵工作乃是为着我们每一个人的。

我们都需要宝贝主论到建造祂的居所—召会—所说的话。…愿我们也看见，我们需要被神的灵充满，有知识、悟性、智慧、能作各样的工，使我们能从事建造的尊贵工作（出埃及记生命读经，二〇七三至二〇七四、二〇七六至二〇七七、二〇七九页）。

参读：出埃及记生命读经，第一百七十篇。

our wisdom (1 Cor. 1:30). By putting these verses together, we see that wisdom and the way are one.

Knowledge is a vast field. Who can claim to know everything related to the building up of the church? It is impossible for anyone to have such a complete knowledge....Do you understand the significance of working in gold, silver, and bronze? Do you know how to cut stones for setting? Do you know how to carve wood? Do you know what it means in Exodus 35:35 to work in blue, in purple, in scarlet, and in fine linen? The significance of all these matters has much to do with the building up of the church today. Elders, do you really know what sanctification is? Do you know what is the “wood” used in the building of God today? You may realize that wood signifies humanity, but do you know how to “carve” humanity?

Suppose a brother and sister in the church are having a difficult time in their married life....Do you...really understand their problem? You may know much about them, but...you may not understand the reasons for the situation and the inner causes...[or] the influence of their background....Perhaps some elders would be able to understand the problem of this married couple. However,...they may not have the wisdom to help this couple grow in life and gain more of Christ.

In order to build up the church, the elders need knowledge, understanding, and wisdom....[Not only elders but] all the saints of all ages...may be like Bezalel, Oholiab, and the wise-hearted ones to whom God has given wisdom (31:6)...[to] have a part in building the most noble structure in the entire universe—God’s dwelling place. We all need to realize that the noble work of building up the church is for every one of us.

We all need to treasure the Lord’s speaking concerning the building up of His dwelling place, the church...[and] see our need to be filled with the Spirit of God in knowledge, understanding, wisdom, and workmanship so that we may do the noble work of building. (Life-study of Exodus, pp. 1805-1806, 1808-1811)

Further Reading: Life-study of Exodus, msg. 170

第十一周　周三

晨兴喂养

弗四 11 ～ 12　“祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

16　“本于祂，全身…便叫身体渐渐长大，以致在爱里把自己建造起来。”

出埃及三十一章六节说到和比撒列同作工头的：“我已经亲自分派但支派中，亚希撒抹的儿子亚何利亚伯与他同工。”亚何利亚伯这名字的意思是“我父亲的帐棚或帐幕”。这表征一个人全然顾到神的帐幕。亚何利亚伯的父亲名叫亚希撒抹，意思是“有力或扶持的弟兄”。这位同作工头的，乃是有力扶持神帐幕的人。然而，这位同作工头的属但支派，是最低阶层的支派。头一位工头比撒列属犹大支派。犹大是君王的支派，也就是主耶稣的支派。但第二位工头亚何利亚伯来自最低下的支派，就是但支派。这指明建造的工作，必须包括高阶层和低阶层的人。只要你是神的儿女，无论是高阶层或低阶层，必定都包括在建造的工作里（出埃及记生命读经，二〇八四页）。

信息选读

同样的原则见于所罗门和户兰亚比〔即，户兰〕手下圣殿的建造；所罗门属犹大支派，而户兰亚比的母亲是但支派的妇人（代下二 11 ～ 14）。这指明神居所建造的工作，必须由神所有的子民，包括高阶层和低阶层的人来完成（弗四 11 ～ 16）（圣经恢复本，出三一 6 注 1）。

‹‹ WEEK 11 — DAY 3 ››

Morning Nourishment

Eph. 4:11-12 “And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.”

16 “...All the Body...causes the growth of the Body unto the building up of itself in love.”

Exodus 31:6 speaks of Bezalel’s co-master builder: “And now, I Myself have appointed with him Oholiab the son of Ahisamach, of the tribe of Dan.” The name Oholiab means “the tent or tabernacle of my father.” This signifies that one’s whole person cares for God’s tabernacle. Ahisamach, the name of Oholiab’s father, means “a brother of strength or support.” This co-master worker was a man for the tabernacle of God with strength and support. However, this co-master builder was of the tribe of Dan, the tribe of the lowest estate. The first master builder, Bezalel, was of the tribe of Judah. Judah is a kingly tribe, the tribe of the Lord Jesus. But the second master builder, Oholiab, came from the lowest tribe, the tribe of Dan. This indicates that the building work must include those of both the high estate and the low estate. No matter whether you are high or low, as long as you are one of God’s children, you must be included in the work of building. (Life-study of Exodus, p. 1816)

Today’s Reading

The same principle is seen in the building of the temple under Solomon, who was of the tribe of Judah, and Huram-abi [that is, Hiram], whose mother was a Danite woman (2 Chron. 2:11-14). This indicates that the work of building God’s dwelling place must be done by all God’s people, including those of high estate and those of low estate (Eph. 4:11-16). (Exo. 31:6, footnote 2)

〔圣殿建造的〕工头是所罗门王，属犹大支派，而同作工头的〔户兰亚比〕又是属但支派的。然而他的身分比亚何利亚伯的还要低下，因为他是但支派的妇人和推罗的父亲所生的儿子。圣经真是奇妙！帐幕和圣殿的建造，工头都是属犹大支派，就是君王的支派；同作工头的都是属但支派，是低下的支派。这一点不是巧合，这种安排乃是照着神的主宰。

出埃及三十五章三十四节指明，亚何利亚伯主要的工作是教导人。毫无疑问，亚何利亚伯是有智慧的。然而，他大部分的知识、悟性、智慧，必定是由比撒列得来的。他从工头那里得着这一切，然后出去教导别人。这里我们看见美丽、和谐的配搭。

三十四节说，比撒列和亚何利亚伯都作教导的工作，但我相信教导的工作多半是亚何利亚伯作的。这指明建造召会需要充分的教导。我们需要有些人成为今日的亚何利亚伯，照着从工头那里得来的知识、悟性、智慧、技巧，将神的建造教导众圣徒。

三十五节说，比撒列和亚何利亚伯的心满有智慧，能作各样的工，无论是雕刻的工，巧匠的工，用蓝色、紫色、朱红色线和细麻绣花的工。雕刻工与巧匠有什么不同？我相信雕刻工有特别的恩赐，而巧匠是以技巧来作一般的工作。绣花工也许是女工，用蓝色（表征属天）、紫色（表征基督的君王身分或君尊）、朱红色（表征基督的救赎）线和细麻（表征基督的人性），作绣花的工。

三十五节也说到作编织的工，作各样的工，以及设计巧工的人。我们由此可见，神居所的建造乃是一种细致、精细的工作。用许多言辞描述作工的人，意思就是要指明，建造召会的工作是细致、精巧、精细的（出埃及记生命读经，二〇八四至二〇八五页）。

参读：出埃及记生命读经，第一百七十一篇。

The master builder was King Solomon, who was of the tribe of Judah. But the co-master builder was once again of the tribe of Dan. But his estate was even lower than that of Oholiab, for he was the son of a Danite woman and of a Tyrian father. How wonderful the Bible is! With the building of both the tabernacle and the temple the master builder was of the tribe of Judah, a kingly tribe, and the co-master builder was of the tribe of Dan, a lowly tribe. There is nothing coincidental here. This arrangement is according to God's sovereignty.

Exodus 35:34 indicates that Oholiab's main task was to teach. No doubt, Oholiab was wise. However, he must have received most of his knowledge, understanding, and wisdom from Bezalel. Receiving all this from the master builder, he then went out to teach others. Here we see a beautiful and pleasant coordination.

Exodus 35:34 says that both Bezalel and Oholiab did the work of teaching. But I believe that most of the teaching was done by Oholiab. This indicates that in the building up of the church there is the need of adequate teaching. We need some to be today's Oholiab to teach the saints concerning God's building according to the knowledge, understanding, wisdom, and skill received from the master builder.

Exodus 35:35 says of Bezalel and Oholiab that they were filled with wisdom of heart to work all kinds of workmanship of an engraver or craftsman, the skilled workman, and the embroiderer in blue, purple, scarlet, and fine linen. What is the difference between an engraver or craftsman and a workman? I believe that an engraver or craftsman has a special gift, whereas a workman does ordinary work with skill. The embroiderers, who may have been female workers, worked in blue, signifying heavenliness; in purple, signifying the kingship or royalty of Christ; in scarlet, signifying Christ's redemption; and in fine linen, signifying Christ's humanity.

Exodus 35:35 also speaks of the weaver, the doers of every work, and those who fashion skillful designs. By all this we can see that the building up of God's dwelling place is a fine, detailed work. The fact that many of the words used to describe the workers are similar in meaning indicates that the work of building up the church is fine, delicate, and detailed. (Life-study of Exodus, pp. 1816-1817)

Further Reading: Life-study of Exodus, msg. 171

第十一周　周四

晨兴喂养

出三一6　“我已经亲自分派但支派中，亚希撒抹的儿子亚何利亚伯与他同工；凡心中有智慧的，我已赐他们心中有智慧，能作我所吩咐你的一切。”

三六2　“凡耶和华赐他心中有智慧，而且心中受感前来作这工的，摩西把他们和比撒列并亚何利亚伯一同召来。”

〔出埃及三十一章六节下半和三十六章二节〕指明，所有建造帐幕的，都是心中有智慧的人。他们都从神得着了智慧和悟性。这里没有提到知识。通常人们都有知识，至少有一般的知识；但建造的工作所需要的，乃是智慧和悟性，不光是知识而已。我们若有智慧和悟性，就是心中有智慧的人。

要作建造神居所的工作，就需要被神的灵充满，有知识，有悟性，有智慧，能作各样的工。我们也必须学习如何用金、银、铜制作各样物件，刻宝石以便镶嵌，并且雕木头。建造的工作包括高阶层和低阶层的人。如今我们所需要的，就是心中有智慧，从神得着智慧和悟性，并且心中受感，好从事建造召会的尊贵工作，就是建造今天神在地上的居所（出埃及记生命读经，二〇八六、二〇八八页）。

信息选读

〔虽然〕你乐意为神的建造作些事情；但你必须晓得，你天然的才干必须完全弃绝。…神宝贝你的乐意，这是祂所发起的；但你的才干—你所能作的，你所知道的—在神看来却毫无价值。倘若你肯舍弃你的

‹‹ WEEK 11 — DAY 4 ››

Morning Nourishment

Exo. 31:6 “And now, I Myself have appointed with him Oholiab the son of Ahisamach, of the tribe of Dan; and in the heart of all who are wise in heart I have put wisdom, that they may make all that I have commanded you.”

36:2 “And Moses called Bezalel and Oholiab and every man who was wise in heart, in whose heart Jehovah had put wisdom, even everyone whose heart lifted him up to come to the work to do it.”

[Exodus 31:6b and 36:2] indicate that all the builders of the tabernacle were wise in heart. They all received wisdom and understanding from God. Here there is no mention of knowledge. It is common for people to have knowledge, at least in a general way. But what is needed for the work of building is wisdom and understanding, not only knowledge. If we have wisdom and understanding, we shall be persons wise in heart.

In order to do the work of building up God’s dwelling place, we need to be filled with the Spirit of God in knowledge, understanding, wisdom, and workmanship. We also need to learn how to work in gold, silver, and bronze, in cutting stones for setting, and in the carving of wood. The building work includes those of both high estate and low estate. What we need now is to become wise in heart, receiving wisdom and understanding from God, and to be stirred up by our heart to do the noble work of building up the church, God’s dwelling place on earth today. (Life-study of Exodus, pp. 1818-1820)

Today’s Reading

[Although] you have the willingness to do something for God’s building,...you must realize that your natural capability has to be altogether abandoned....God treasures your willingness, which He initiated, but your capability—what you can do, what you know—in God’s estimation means nothing. If you will reject your

才干，就会给神立场进来充满你。首先你需要乐意，然后神需要你敞开。

神只要使用你，而不使用你所有的，或你所能作的，因此你必须倒空自己。倒空自己的意思就是向神完全敞开。…你的哪一部分需要卸下？乃是你的才干、你的知识、你的智慧和你的教育。唯有你倒空的时候，神才能进来充满你。神充满你，乃是祂的灵充满你。

甚至召会生活真实的经历，也必须倒空。你我在召会领头的职分里，天天、时时都需要被三一神新鲜的充满。

我们〔也〕需要…随时、不住地祷告。…如果我们能作事，我们就不需要多多祷告。我们有自信、有知识、有办法、有才干、有力量；我们确信自己能掌控局面。我们需要倒空自己，因为知道我们所能作的都不算数；这不仅是神所弃绝的，甚至也是神所定罪的。凡旧人所能作的，都是神所定罪的。我们必须认识这一点。然后我们就会看见我们需要神，并且会随时、不住地祷告。

每当我们被倒空，并且在祷告的灵里，我们在召会聚会中站起来时就会觉得，众圣徒也会觉得，我们是活的、新鲜的、丰富的。我们若不在这样的光景中，可能也站起来有许多分享，但会众会觉得这是来自旧人，是虚空的。我们接触人的时候，也许说同样的话，谈同样的点，但是有的时候有结果，有的时候却没有生命。我们乐意、倒空、不住祷告的时候，就有智慧在神圣的性情里作工，将人所需要特别的基督服事给他们，而不是仅仅一般性的服事。

极缺乏的就是不住地祷告。你们缺少祷告，所以你们缺少那灵。乃是当你们在祷告中完全被定罪时，你们对于环境、对于人、对于召会，才能得着主的智慧和真正的领会（与长老们在实行一面的谈话，九八至一〇一、一〇四至一〇五页）。

参读：与长老们在实行一面的谈话，第七章。

ability, this abandonment will give God the ground to come in and fill you. First you need the willingness; then God needs your openness.

God will use only you, not what you have or can do. Therefore, you must empty yourself. To empty yourself means to have an absolute openness to God....What part of you needs to be unloaded? Your capability, your knowledge, your wisdom, your education. It is only when you are empty that God can come in to fill you. When God fills you, it is His Spirit who fills you.

Even real experiences of the church life have to be emptied out. Every day, all the time, you and I in the leadership of the churches need to be freshly filled with the Triune God.

We [also] need...the instant, constant prayer....If we are able to do things, we do not need to pray much. We have confidence, we have knowledge, we have a way, we have ability, we have strength: we are certain we can handle the situation. We need to empty ourselves, knowing that whatever we can do is not counted; it is not only rejected but even condemned by God. Whatever the old man can do is condemned by God. We have to realize this. Then we shall see our need of God and will pray constantly and instantly.

Whenever we have been emptied and are in a prayerful spirit, if we stand up in the church meeting, we are aware, and all the other saints are also aware, that we are living, fresh, and rich. Other times we may stand up and share a lot, but the congregation has the feeling that it is from the old man, that it is empty. When we contact others, we may speak the same word, talk about the same point, but sometimes there is a result and other times it is lifeless. It is when we are willing and empty and continuously praying that we have the wisdom to work in the divine nature and to minister to the needy ones the very Christ they need, not just minister in a general way.

The crucial lack is this continuous prayer....You are short of prayer, so you are short of the Spirit. It is when you are fully condemned in your prayer [of the many things that need to be dropped] that you receive wisdom and the real understanding of the Lord concerning the situation, concerning people, and concerning the church. (Practical Talks to the Elders, pp. 81-82, 84-85)

Further Reading: Practical Talks to the Elders, ch. 7

第十一周　周五

晨兴喂养

出三一16～17 “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。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。”

神安息了，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。

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。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。人受造不是为了作工，乃是以神为满足，并与神一同安息（参太十一28～30）。安息日是为人设立的，人不是为安息日创造的（可二27）。

〔创世记二章二节里〕的安息是一粒种子，在整本圣经里发展，收成于启示录。这种子的发展包括旧约里安息日的安息（出二十8～11）和美地的安息（申十二9，来四8）、新约里主日的安息（启一10，徒二十7，林前十六2）和千年国的安息（来四1、3、9、11）。安息的终极完成乃是新天新地同新耶路撒冷的安息，在那里所有得赎的圣徒都要彰显神的荣耀（启二一11、23），并要凭神的权柄作王（二二5下），直到永远（圣经恢复本，创二2注1）。

信息选读

出埃及三十一章十七节…指明安息日不仅是神的安息，也是神的舒畅。创世记和出埃及记都告诉我们，

‹‹ WEEK 11 — DAY 5 ››

Morning Nourishment

Exo. 31:16-17 “Therefore the children of Israel shall...observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.”

God rested because He had finished His work and was satisfied [cf. Gen. 2:2]. 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.

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

The rest in Genesis 2:2 is a seed that develops through the Bible and is harvested in Revelation. The development of this seed includes the rest of the Sabbath day (Exo. 20:8-11) and the rest of the good land (Deut. 12:9; Heb. 4:8) in the Old Testament, the rest of the Lord’s Day in the New Testament (Rev. 1:10; Acts 20:7; 1 Cor. 16:2), and the rest of the millennial kingdom (Heb. 4:1, 3, 9, 11). The consummation of rest is the rest of the new heaven and new earth with the New Jerusalem, in which all the redeemed saints will express God’s glory (Rev. 21:11, 23) and reign with God’s authority (Rev. 22:5b) for eternity. (Gen. 2:2, footnote 1)

Today’s Reading

[Exodus 31:17] indicates that the Sabbath was not only a rest to God, but was also a refreshment to Him. Both Genesis and Exodus tell us that God rested on the

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，…但我们要得着舒畅，就需要一些吃或喝的东西。…神也是这样，神需要一些东西使祂舒畅。…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灵，使人能与祂有交通。因此，人是神的舒畅。…人就像一种令人舒畅的饮料，解除神的干渴，并使祂满足。神结束祂的工作，开始歇息时，就有人作祂的同伴。对神而言，第七日是安息与舒畅的日子。然而，对神的同伴—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。

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。…〔他们〕被那灵充满时，…是充满了对主的享受。因为他们被那灵充满了，别人就以为他们喝醉了酒。事实上，他们是充满了对属天之酒的享受。他们被这种享受充满了以后，才开始与神同工。这就是与神同工、与祂是一而作工的路。彼得同着使徒们站起来传福音，借此为神作工时，乃是在神的工作上与祂是一（出埃及记生命读经，二〇九一至二〇九四页）。

参读：出埃及记生命读经，第一百七十二篇。

seventh day. But in 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 we need something to eat or drink. We often refer to food and drink as refreshment....The same is true of God. God needs something to refresh Him....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....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....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....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.

The New Testament ministry of the apostles began with the enjoyment they had on the day of Pentecost....When they were filled with the Spirit,...they were filled with the enjoyment of the Lord....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. 1823-1825)

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

第十一周　周六

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。”

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

〔出埃及三十一章十三节〕再次提到安息日（参二十 8～11），与神居所建造的工作有关，表征当神的子民同祂并为祂作工时，他们必须学习借着享受祂并被祂充满，而与祂同得安息。守安息日是一个记号（三一 17），表明神的子民为神作工，不是凭着他们自己的力量，乃是借着享受祂并与祂是一。守安息日也是一个永远的约（16），向神保证我们与祂是一，是借着先享受祂，然后才与祂同工、为祂作工并且与祂是一而作工。神是先作工，后安息；人是先安息，后作工（创二 2 与注）。这里提到安息日，也指明凡与帐幕及其器物有关的事，都把我们引到神的安息日，及其安息与舒畅，以享受神所定意并作成的（圣经恢复本，出三一 13 注 1）。

信息选读

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

‹‹ WEEK 11 — DAY 6 ››

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.”

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

The Sabbath is mentioned again in Exodus 31:13 (cf. 20:8-11), in relation to the work of building God’s dwelling place, signifying that as God’s people work with Him and for Him, they must learn to rest with Him by enjoying Him and being filled with Him. Keeping the Sabbath is a sign (31:17) that God’s people work for God not by their own strength but by enjoying Him and being one with Him. It is also an eternal covenant (v. 16) assuring God that we will be one with Him by first enjoying Him and then working with Him, for Him, and in oneness with Him. God first worked and then rested; man first rests and then works (Gen. 2:2 and footnote). The mentioning of the Sabbath in Exodus 31:13 indicates also that everything related to the tabernacle and its furniture leads us to God’s Sabbath, with its rest and refreshment in the enjoyment of what God has purposed and done. (Exo. 31:13, footnote 1)

Today’s Reading

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...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

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。但你若在自己里面作工，并凭着自己作工，就是侮辱我。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，指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。

守安息日也是一个合同或一个约。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。

〔约是向神〕保证从今以后，我们要先享受祂并被祂充满，才去为祂作工、与祂同工并且与祂是一而作工。

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。任何对召会的事奉，若没有享受主、没有与主是一，都带进属灵的死亡。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。

凡与神的居所有关的事，都将我们引到一件事—神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！（出埃及记生命读经，二〇九五至二〇九六、二〇九八至二一〇一页）

参读：出埃及记生命读经，第一百八十二篇。

people and you need Me. Therefore you need to enjoy Me first. Then you will be able to work not only for Me, but also with Me and by being one with Me. I will be your strength to work and your energy to labor. But if you work in yourself and by yourself, that will be an insult to Me. You must do the work of building My dwelling place with Me, by Me, and in oneness with Me....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."

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

[A covenant] assures Him that from now on we shall enjoy Him and be filled with Him before we go to work for Him, with Him, and in oneness with Him.

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. Any service to the church that is without the enjoyment of the Lord and that is without the oneness with Him brings in spiritual death. Whenever we serve in that way, we cut ourselves off from the fellowship in the Body.

Everything related to God's dwelling place leads us to one matter—to the Sabbath with its rest and refreshment of the Lord. Therefore, the tabernacle with its furniture leads us to the enjoyment of what God has purposed and done. Hallelujah, in the church life we are in the tabernacle, and the tabernacle leads us to rest, to the enjoyment of God's purpose and of what He has done! (Life-study of Exodus, pp. 1826-1831)

Further Reading: Life-study of Exodus, msg. 182

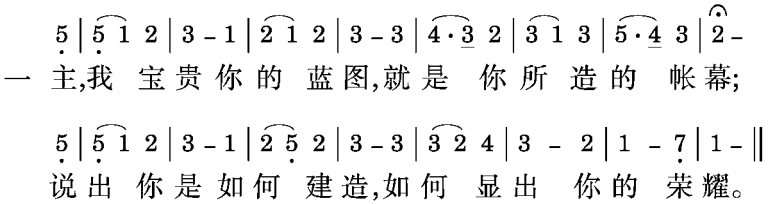
第十一周诗歌

609

教　会 — 建造

8 8 8 8 (英 838)

降 A 大调　　3/4



二 约柜乃是帐幕中心，　帐幕是给约柜藏身;
十条诫命放在约柜，　约柜住在帐幕以内。

三 约柜预表神人基督，　神、人相调如金包木;
十诫指神具体表现，　完全住在基督里面。

四 基督也是教会中心，　教会是给基督安身;
神是住在基督里面，　基督住在教会中间。

五 帐幕乃是约柜扩大，　金包木头,同样造法;
教会也是基督扩充，　神、人调和,完全相同。

六 竖板相联,搭成帐幕，　立在银座,基础稳固;
精金包裹,上带金环，　环内套闩,众板相联。

七 教会也是圣徒集成，　基督救赎上面立定;
神性里面圣灵联系，　彼此配搭,建造一起。

八 帐幕上盖四层罩棚，　预表基督各种情形;
这位基督显神荣耀，　将神居所完全遮罩。

九 在这基督遮护之下，　圣徒才能彼此配搭;
享受祂的一切功效，　披祂戴祂,同被建造。

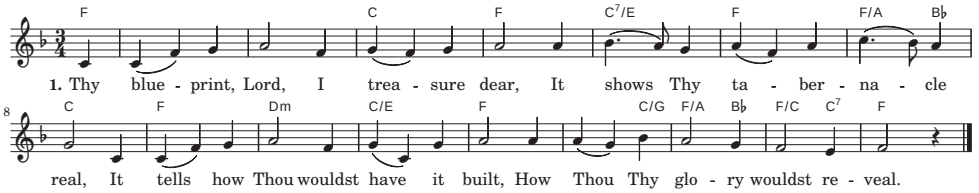
十 十诫在柜,柜在帐幕，　使神荣耀来此居住;
神在主里,主在教会，　你这蓝图何其宝贵!

WEEK 11 — HYMN

Thy blueprint, Lord, I treasure dear

The Church — Her Building

838



2. The ark's the center of the tent,
The tent is but its resting-place:
In it the ten commandments are,
And in the tent it ever stays.

3. The ark the God-man, Christ, displays—
God mixed with man, as gold, wood meet;
The law is God's expression full,
Which dwells in Christ the Son complete.

4. Thus Christ's the center of the Church,
Which is to Him a resting-place;
In Christ the Father ever dwells,
And in the Church, Christ's dwelling-place.

5. The tent's the increase of the ark,
Both are of wood with gold o'erlaid;
The Church the increase is of Christ,
God blent with man here too displayed.

6. The boards when joined support the tent
On silver sockets standing sure;
Gold overlaid, with golden rings
And interlocking bars, secure.

7. The Church is thus the gathered saints,
On Christ's redemption standing sure;
In life divine, by Spirit bound,
Together built and framed secure.

8. The tent's four-layered cover shows
The Christ of God in every phase;
God's glory thus is signified,
Covering His holy dwelling-place.

9. Covered by such a glorious Christ,
All saints together knit may be;
Enjoying all He is for them,
In Him they're builded gloriously.

10. The law is placed within the ark,
The ark within the tent doth rest;
So God in Christ within the Church
His wondrous glory manifests.

第十一周申言

申言稿：

Composition for prophecy with main point and sub-points: