

<p><b>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 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)</b></p>	<p><b>A. Bezalel was a master builder, a leader in God's building.</b></p>	<p>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.</p>	
		<p>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:</p>	<p>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.</p>
			<p>b. All the builders of God's dwelling place should be full of light, not having any dark part.</p>
			<p>c. All the builders of God's dwelling place should be free, noble, and clean and pure.</p>
			<p>3. The building up of God's dwelling place, the church, is a noble work to be done by all God's people; however, the wisdom, understanding, knowledge, and skill for this work must be God Himself as the Spirit to us.</p>
			<p>4. Only the Spirit of God can build His own dwelling place through us.</p>
			<p>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.</p>
			<p>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.</p>
		<p>7. To carve wood is to work on the humanity of the saints for the sake of God's building.</p>	
		<p>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.</p>	
<p><b>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.</b></p>		<p>1. Bezalel was of the tribe of Judah (v. 2), the kingly tribe, the tribe of the Lord Jesus, and Oholiab was of the tribe of Dan, a lowly tribe.</p>	
		<p>2. The same principle is seen in the building of the temple under Solomon, who was of the tribe of Judah, and Hiramabi, whose mother was a Danite woman.</p>	
		<p>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.</p>	
<p><b>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.</b></p>		<p>1. If we would build God's dwelling place, we must be a people filled with the Spirit of God.</p>	
		<p>2. In order to be filled with the Spirit of God, we need the willingness to do something for God's building, we need to abandon our natural capacity, and we need to empty ourselves to have the absolute openness to God in prayer.</p>	
		<p>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.</p>	
		<p>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.</p>	

<b>II. The Sabbath follows the charge for the building of the tabernacle</b>	<b>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”:</b>	1. On the seventh day God “rested and was refreshed”; He looked at man and said, “Very good,” resting from His work of creation.	
		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.	
		3. Man’s first day was a day of rest and enjoyment	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.
	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 and the rest of the good land in the Old Testament, the rest of the Lord’s Day in the New Testament, and the rest of the millennial kingdom.		
	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 and reign with God’s authority for eternity.		
	<b>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; this requires that we enjoy Him.</b>		
	<b>C. At Pentecost the disciples were filled with the enjoyment of the Lord at 9 A.M.; then Peter and the eleven stood to work together with the Lord.</b>		
	<b>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.</b>		
<b>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.</b>			
<b>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.</b>			
<b>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.</b>			
<b>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; then we work together with the very One who fills us in oneness with Him.</b>			
<b>I. He is our rest, our refreshment, our energy, our strength, and our everything for ministering the word of God.</b>			
<b>J. This is an eternal covenant, an eternal contract with God.</b>	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.		

- ① **Outline** : The building up of God's dwelling place, the church, is a noble work to be done by all God's people; however, the wisdom, understanding, knowledge, and skill for this work must be God Himself as the Spirit to us. Only the Spirit of God can build His own dwelling place through us.

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

You need to learn the knowledge and skills in the world. Moses in the Old Testament, and Paul in the New Testament were most-used by God, both of them had received the highest education when they were young. In order for God to use you, you need to receive the highest possible education. After receiving the education, you should not be relying on your natural ability, but you need to empty and open to the Lord, and fill with the Spirit of the Lord.

God rejected both Moses and Paul, when they were trying to serve God with their natural abilities. God recognized their abilities as worthless. If you do not open yourself to God and fill by the Spirit of God, you will not be able to participate in the eminent work of building the church.

When you join the brothers and sisters while serving, you should not think you could do it by simply copy and paste your previous experience. Do not resort to the experience in the past even if it was useful, if you do not open to God, call upon His name, and fill by the Spirit of the Lord, such service can never be useful for the building. This principle is not only important for serving the church, but it is also the same for properly taking care of your affairs at work and the chores at home.

- ② **Outline** : Bezalel was of the tribe of Judah, the kingly tribe. However, Oholiab came from the tribe of Dan, a lowly tribe. The same principle is seen in the building of the temple under Solomon and Hiram-abi. Solomon, who was of the tribe of Judah, and Hiram-abi, whose mother was a Danite woman. 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.

The master builders for building the tabernacle were Bezalel of the noble family and Oholiab of the lowly family. The work of God's building indicates the need to serve in combination of various types of people. The church building is necessary to have noble people, but also needs those who are not. Brothers needed, sisters also required. Not only there is a need for saints who speak Japanese, but also the Chinese speaking saints, the English speaking saints, and the Korean speaking saints, not only the saints of the yellow race, but also black, white, and all kinds of people are in need of blending. Do not be like a person in the world, judge a person from the outside (education, social status, family background and so forth) only. As they are members of the Body useful within the building up of the Lord.

- ③ **Outline** : When we take Him and enjoy Him as our real Sabbath rest, He will be our strength to work and our energy to labor. 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.

**1 Corinthians 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.

*In the church life, we may do many things without first enjoying the Lord, and without serving with the Lord and by being one with the Lord. That kind of service results in the suffering of spiritual death. Whenever, we serve in that way, we cut ourselves off from the fellowship in the Body.*

The most important thing for you as a person is, enjoy the Lord first and rest with Him. In a crowded train on the way to work, many people fill with bitterness before work, and are having painful expression on their faces. However, you as a believer in the Lord need to pay attention that you enjoy the Lord, rest in the Lord and are always happy in the Lord. Whether you have rest and joy is a barometer to show your spiritual health. When you enjoy the Lord as the rest, you can have strength for work. You enjoy the Lord with the brothers and sisters every morning and bring the rest and joy to work, and conduct business with energy. You are God's people, and God is your energy, you should be a person filled with energy. You should never have the same kind of life as the people who do not have God.

You will never be in control of your work or do a good job if you twisted around the work in your business life. The secret to become an excellent performer in your company is to enjoy the Lord, and execute the work with rest, joy and energy.

521 試練の中での慰め — 主の中での喜び (英 717)

1. おお、主のなかでよろこぼう、  
ころみがあるとも、  
かなんがなみのごとく— われにおそいかかるも。  
(復)  
いつもよろこび、よろこべ、  
ためいきつかず、うたおう、  
死ぬよりは生きていよう、  
いつもよろこぼう！
2. おお、主のなかでよろこぼう、  
くらやみおそうとも、  
あく魔はわれらのさん美を おそれるゆえにうたおう。
3. おお、主のなかでよろこぼう、  
やまいでよわるとも、  
主をよろこぶことはわれの ちからであるがゆえに。

717. Comfort in Trials – By Rejoicing in the Lord

1. O let us rejoice in the Lord evermore,  
Though all things around us be trying,  
Though floods of affliction like sea billows roar,  
It's better to sing than be sighing.  
(C)  
Then rejoice evermore, rejoice evermore,  
It is better to sing than be sighing;  
It is better to live than be dying;  
So let us rejoice evermore.
2. O let us rejoice in the Lord evermore,  
When the darts of the tempter are flying,  
For Satan still dreads, as he oft did of yore,  
Our singing much more than our sighing.
3. O let us rejoice in the Lord evermore,  
When sickness upon us is stealing,  
No cordial like gladness our strength can restore,  
For joy is the fountain of healing.

521 试炼中的安慰—在主里的喜乐

1. 哦，让我们在主里面常喜乐，  
虽然四围充满了凶恶，  
虽然患难如同波涛在冲击，  
但是歌唱总胜似叹息。  
应当时常喜乐，当时常喜乐，  
无论如何，歌唱总胜叹息，  
无论如何，生存总胜死寂，  
所以应当时常喜乐！
2. 哦，让我们在主里面常喜乐，  
虽然火箭暗中频频戳，  
因为撒但还是像从前那样惧怕赞美远过于悲伤。  
应当时常喜乐，当时常喜乐，  
无论如何，歌唱总胜叹息，  
无论如何，生存总胜死寂，  
所以应当时常喜乐！
3. 哦，让我们在主里面常喜乐，  
虽然精神在病中消磨，  
因主的喜乐就是你的力量，  
若靠主喜乐就必刚强。  
应当时常喜乐，当时常喜乐，  
无论如何，歌唱总胜叹息，  
无论如何，生存总胜死寂，  
所以应当时常喜乐！