

第二篇

在神的建造中并为着神的建造， 成为柱子和建造柱子的人

读经：太十六 18，创二八 10～22，箴四 18，王上七 17～20，启三 12

纲要

周一

壹 雅各的梦揭示神渴望在地上得着一个家，祂的心意是要将蒙祂呼召的人变化成为石头—柱子—作祂建造的材料—创二八 10～22，太十六 18，彼前二 4～5，启三 12：

一 在创世记中有两种柱子—盐柱，（十九 26，）指明羞耻；和石柱，（二八 18，三五 14，）指明有力量的建造。（王上七 21。）

二 在创世记二十八章，雅各是一个抓夺的人，但是到了四十八章，这个抓夺的人已经完全变化成为属神的人；这个属神的人就是柱子—二八 18，22 上，参箴四 18。

三 “得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面”—启三 12，参 8

1 “作”这字非常有意义，意指构成一样东西，以创造的方式来构造；主借着变化我们，就是借着带走

Message Two

Becoming Pillars and Pillar Builders in and for the Building of God

Scripture Reading: Matt. 16:18; Gen. 28:10-22; Prov. 4:18; 1 Kings 7:17-20; Rev. 3:12

OUTLINE

Day 1

I. Jacob's dream unveils that God desires to have a house on earth, and His intention is to transform His called ones into stones, pillars, material for His building—Gen. 28:10-22; Matt. 16:18; 1 Pet. 2:4-5; Rev. 3:12:

A. In the book of Genesis there are two kinds of pillars—the pillar of salt (19:26), which indicates shame, and the pillar of stone (28:18; 35:14), which indicates building in strength (1 Kings 7:21).

B. In Genesis 28 Jacob was a supplanter, but by the time we come to chapter 48, this supplanter has been thoroughly transformed into a man of God; this man of God is the pillar—28:18, 22a; cf. Prov. 4:18.

C. “He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name”—Rev. 3:12, cf. v. 8:

1. The word make is very significant, meaning to constitute into something, to construct in a creative way; the Lord makes us pillars

我们天然的元素，并以祂神圣的素质来顶替，叫我们作柱子——林后三 18，罗十二 2。

周 二

2 得胜者在殿中作柱子，意思就是他们要在三一神里作柱子，因为那殿就是“主神全能者和羔羊”——启二一 22，参诗九十 1，约十四 23。

贰 雅各的生活和经历启示出我们能被变化成为神建造之柱子的路：

- 一 我们的拣选既是在于神的怜悯，我们就需要持续倚靠祂的怜悯，天天享受祂新的怜悯，好成为蒙怜悯、贵重、荣耀的器皿——罗九 11～13，16，21，23，哀三 21～24。
- 二 我们需要享受祂作全足的神——创四八 3，十七 1，腓一 19。
- 三 我们需要享受祂继续不断的牧养，直到我们的末日——“一生牧养我直到今日的神”——创四八 15 下，启三 8。
- 四 我们需要观看神的面，（创三二 30，林后三 18，四 6～7，）寻求祂的面，（诗二七 8，4，）享受祂的面作我们事奉的供应，（出二五 30，三三 11 上，）在基督的面前——在祂的人位里——作每一件事，使我们被变化，从荣耀到荣耀；（林后二 10，参十三 14；）当三一神分赐到我们里面时，我们就有三一神的面作我们的恩典，也有祂的脸作我们的平安（民六 25～26）：
 - 1 看见神等于得着神而被神构成——伯四二 5～7。
 - 2 看见神使我们变化，因为我们看见神时，就把祂的元素接受到我们里面，我们旧的元素也被排除了一

by transforming us, that is, by carrying away our natural element and by replacing it with His divine essence—2 Cor. 3:18; Rom. 12:2.

Day 2

2. For the overcomers to be pillars in the temple means that they will be pillars in the Triune God, for the temple is “the Lord God the Almighty and the Lamb”—Rev. 21:22; cf. Ps. 90:1; John 14:23.

II. The life and experience of Jacob reveal the way that we can be transformed into pillars for God's building:

- A. Since our selection was according to God's mercy, we need to continually depend on His mercy, enjoying His new mercies day by day to become vessels of mercy, honor, and glory—Rom. 9:11-13, 16, 21, 23; Lam. 3:21-24.
- B. We need to enjoy Him as the All-sufficient God—Gen. 48:3; 17:1; Phil. 1:19.
- C. We need to enjoy His continual shepherding until the end of our days—“the God who has shepherded me all my life to this day”—Gen. 48:15b; Rev. 3:8.
- D. We need to behold God's face (Gen. 32:30; 2 Cor. 3:18; 4:6-7), seek His face (Psa. 27:8, 4), enjoy His face as our serving supply (Exo. 25:30; 33:11a), doing everything in the face, the person, of Christ for our transformation from glory to glory (2 Cor. 2:10; cf. 13:14); when the Triune God is dispensed into us, we have the face of the Triune God as our grace and His countenance as our peace (Num. 6:25-26):
 - 1. Seeing God equals gaining God to be constituted with God—Job 42:5-7.
 - 2. Seeing God transforms us because in seeing God, we receive His element into us, and our old element is discharged—2 Cor. 3:18; Rom.

林后三 18，罗十二 2。

五 在圣经里，柱子是神建造的标记、见证，这建造是在实行身体生活中借着变化而有的一创二八 22 上，王上七 15～22，加二 9，提前三 15，启三 12，罗十二 2，弗四 11～12：

1 根据创世记二十八章十八节，雅各把所枕的石头立作柱子：

a 石头成为枕头，表征基督神圣的元素借着我们对祂主观的经历，构成到我们这人里面，成为给我们安息的枕头—参太十一 28。

周 三

b 枕头成为柱子，表征我们所经历并凭祂得安息的基督，成了神的建造—神的家—的材料和支撑—王上七 21，提前三 15。

2 圣殿的柱子是铜作的，铜表征神的审判—王上七 14～15，参约三 14：

a 对神有用的人，乃是一直在神的审判之下，领悟他们是在肉体里的人，一无价值，只配死与埋葬—诗五一 5，出四 1～9，罗七 18，太三 16～17。

b 我们必须断定自己是一无所是的，只够资格被钉死；我们无论是什么，都是因神的恩，并且劳苦的不是我们，乃是神的恩—林前十五 10，加二 20，彼前五 5～7。

周 四

c 信徒中间的分裂和不结果子，都是因为没有铜，没有什么经过神审判的；反而有骄傲、自夸、自我表白、自我称义、自我称许、自找借口、自义、定

12:2.

E. In the Scriptures the pillar is a sign, a testimony, of God's building through transformation in practicing the Body life—Gen. 28:22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; Rom. 12:2; Eph. 4:11-12:

1. According to Genesis 28:18, Jacob took the stone that he had made his pillow and set it up for a pillar:

a. The stone becoming a pillow signifies that the divine element of Christ constituted into our being through our subjective experience of Him becomes a pillow for our rest—cf. Matt. 11:28.

Day 3

b. The pillow becoming a pillar signifies that the Christ whom we have experienced and on whom we rest becomes the material and the support for God's building, God's house—1 Kings 7:21; 1 Tim. 3:15.

2. The pillars of the temple were built of bronze, signifying God's judgment—1 Kings 7:14-15; cf. John 3:14:

a. Those who are useful to God are constantly under God's judgment, realizing that they are men in the flesh, worthy of nothing but death and burial—Psa. 51:5; Exo. 4:1-9; Rom. 7:18; Matt. 3:16-17.

b. We must judge ourselves as nothing and being only qualified to be crucified; whatever we are, we are by the grace of God, and it is not we who labor but the grace of God—1 Cor. 15:10; Gal. 2:20; 1 Pet. 5:5-7.

Day 4

c. The reason for both division and fruitlessness among believers is that there is no bronze, nothing of God's judgment; instead, there is pride, self-boasting, self-vindication, self-justification, self-approval, self-

罪别人、规律别人而不牧养并寻找人—太十六 24，路九 54 ~ 55。

3 殿里柱子的柱顶有“装修的格子网〔如格子架〕和拧成的链索形成的花圈”；这些表征错综复杂的光景，而那些在神建造中作柱子的人，在其中生活并承担责任—王上七 17。

4 柱顶上有百合花和石榴—18 ~ 20 节：

a 百合花表征信靠神的生活，就是凭神之于我们的所是，不凭我们的所是而过生活；铜的意思是“不是我”，百合花的意思是“乃是基督”—歌二 1 ~ 2，太六 28，30，参林后五 4，加二 20。

周 五

b 柱顶花圈上的石榴，表征那作生命的基督之丰富的丰满、丰盛、美丽和彰显—王上七 20，参腓一 19 ~ 21 上。

c 借着格子网的除去和拧成之链索的限制，我们就能过信靠神的单纯、简单生活，彰显基督神圣生命的丰富，为着神在生命里的建造。

六 按属灵的意义说，柱顶的球乃是见证（数字“二”），指明那些将自己置于神的审判（铜）之下，算自己一无所是的人，能完全（数字“十”）承担责任（数字“五”），并在错综复杂的光景中（装修的格子网和拧成的链索），出自复活的过程（柱顶的底座高三肘），彰显神圣生命的丰富（石榴），因为他们不凭自己活，乃凭神活（百合花）。

参 所罗门，殿的建造者，预表基督；（太十二 42；）户兰，柱子的建造者，（王上

excuse, self-righteousness, condemning others, and regulating others instead of shepherding and seeking them—Matt. 16:24; Luke 9:54-55.

3. On the capitals of the pillars in the temple were “nets of checker work [like a trellis] with wreaths of chain work”; these signify the complicated and intermixed situation in which those who are pillars in God’s building live and bear responsibility—1 Kings 7:17.

4. On the top of the capitals were lilies and pomegranates—vv. 18-20:

a. Lilies signify a life of faith in God, a life of living by what God is to us, not by what we are; the bronze means “not I,” and the lily means “but Christ”—S. S. 2:1-2; Matt. 6:28, 30; cf. 2 Cor. 5:4; Gal. 2:20.

Day 5

b. The pomegranates on the wreaths of the capitals signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life—1 Kings 7:20; cf. Phil. 1:19-21a.

c. Through the crossing out of the network and the restriction of the chain work, we can live a pure, simple life of trusting in God to express the riches of the divine life of Christ for God’s building in life.

F. In spiritual significance the bowls of the capitals are a testimony (two) indicating that those who place themselves under God’s judgment (bronze), counting themselves as nothing, are able to bear responsibility (five) in full (ten) and express the riches of the divine life (pomegranates) in the midst of a complicated and intermixed situation (the checker work and chain work) out of the process of resurrection (the base of the capitals, three cubits in height) because they do not live by themselves but by God (lilies).

III. Solomon, the builder of the temple, is a type of Christ (Matt. 12:42), and Hiram, the builder of the pillars (1

七 13～15,) 预表新约中有恩赐的人, 他们成全圣徒, 为着建造基督的身体 (弗四 8, 11～12, 16) :

- 一 建造的工作不是由所罗门直接完成, 乃是由所罗门借着户兰完成; 这指明基督不是直接建造召会, 乃是借着有恩赐的人建造。
- 二 代下二章十四节说到户兰的母亲是“但支派一个妇人”; 但支派是拜偶像的支派, 使神的百姓绊跌, 从神的道上坠落; (创四九 17;) 户兰的母亲属于但, 这指明户兰的起源和所有的人一样, 是有罪的。(诗五一 5, 参约八 44 上。)
- 三 户兰“是一个寡妇的儿子, 属拿弗他利支派, 他父亲是推罗人, 作铜匠的。户兰满有智慧、悟性、技能, 善于作各样铜工”——王上七 14:
 - 1 户兰成了一个“属拿弗他利支派”的人, (14,) 拿弗他利支派是复活的支派, 也就是变化的支派; (创四九 21;) 这表征我们要成为神建造的一部分, 并有分于这建造的工作, 就需要借着在基督的复活里得重生并变化, (彼前一 3, 林后三 15～18,) 而从“但支派”转到“拿弗他利支派”。

周 六

- 2 “拿弗他利是被释放的母鹿, 他出嘉美的言语”——创四九 21:
 - a 母鹿乃是在无望的情况里信靠神并因神喜乐的人——哈三 17～18。
 - b 哈巴谷三章十九节说, “主耶和华是我的力量; 祂使我的脚快如母鹿的蹄, 又使我稳行在高处。”

Kings 7:13-15), is a type of the gifted persons in the New Testament, who perfect the saints for the building up of the Body of Christ (Eph. 4:8, 11-12, 16):

- A. That the work of building was not done by Solomon directly but by Solomon through Hiram indicates that Christ builds up the church not directly but through the gifted persons.
- B. Second Chronicles 2:14 says that Hiram's mother was “a woman of the daughters of Dan”; the tribe of Dan is the tribe of idolatry that caused God's people to stumble and fall from God's way (Gen. 49:17); the fact that Hiram's mother was of Dan indicates that Hiram's origin, like that of all men, was of sin (Psa. 51:5; cf. John 8:44a).
- C. Hiram “was the son of a widow and of the tribe of Naphtali, and his father was a man of Tyre, a bronze worker; and he was full of wisdom and understanding and skill to do all kinds of work in bronze”—1 Kings 7:14:
 - 1. That Hiram became one who was “of the tribe of Naphtali” (v. 14), the tribe of resurrection, that is, of transformation (Gen. 49:21), signifies that in order to be a part of God's building and participate in its building work, we need to be transferred from the “tribe of Dan” into the “tribe of Naphtali” by being regenerated and transformed in Christ's resurrection (1 Pet. 1:3; 2 Cor. 3:15-18).

Day 6

- 2. “Naphtali is a hind let loose; / He gives beautiful words”—Gen. 49:21:
 - a. A hind is a person who trusts and rejoices in God in a desperate situation—Hab. 3:17-18.
 - b. Habakkuk 3:19 says, “Jehovah the Lord is my strength; / And He makes my feet like hinds' feet / And will cause me to walk on my high places.”

c 诗篇二十二篇的标题也提到“朝鹿”，这篇诗说到基督在复活里为着产生召会；（22，来二12，歌二8～9；）拿弗他利是母鹿的支派，母鹿表征重生并变化过的人，信靠神，行走在山顶，并活在复活里而过召会生活。

d 拿弗他利是在加利利地，（太四15，）第一批的使徒都是来自加利利；（徒一11；）从这些加利利人所出嘉美的言语，就是生命的话，（五20，）恩典的话，（十四3，）救恩的话，（十三26，）智慧的话，（林前十二8，）知识的话，（8，）以及建造的话。（徒二十32。）

3 推罗是外邦城市，以商业著称；因此，推罗与撒但是一一结二八12，16。

4 户兰的父亲是户兰作铜工之技能的源头；然而，他的父亲死了，留下他的母亲（他存在的源头）为寡妇：

a 这表征为着建造召会，就是建造神的居所，我们若要对神有用，就需要取得世俗的学问和技能，但必须让我们的“推罗”父亲（即这些事物的源头）死了。

b 不仅如此，我们的“但”母亲必须“成为寡妇”（与属世的源头分开），我们也必须属于“拿弗他利支派”，即变化的支派。

c 因此，我们继续保有学问和技能，却不保有其源头；我们的存在（母亲）不再联于我们属世的来源；而且我们乃是在复活里；摩西和使徒保罗是这原则绝佳的榜样。

四 户兰从推罗被带往耶路撒冷，（王上七13～

c. “The hind of the dawn” is also mentioned in the title of Psalm 22, which is on Christ in resurrection for the church (v. 22; Heb. 2:12; S. S. 2:8-9); Naphtali is a tribe of the hind, signifying a regenerated and transformed person who trusts in God, walks on the mountaintops, and lives in resurrection for the church life.

d. Naphtali was in the land of Galilee (Matt. 4:15), and the first group of apostles came from Galilee (Acts 1:11); the beautiful words that came out of these Galileans were the word of life (5:20), the word of grace (14:3), the word of salvation (13:26), the word of wisdom (1 Cor. 12:8), the word of knowledge (v. 8), and the word of building (Acts 20:32).

3. Tyre was a Gentile city noted for its commerce; hence, it was one with Satan—Ezek. 28:12, 16.

4. Hiram's father was the source of Hiram's skill in working with bronze; however, his father died, leaving his mother, the source of his existence, a widow:

a. This signifies that in order to be useful to God for the building of the church, God's dwelling place, we need to acquire the secular learning and skills but must allow our “Tyrian” father, the source of these things, to die.

b. Furthermore, our “Danite” mother must be “widowed” (separated from the worldly source), and we must be of the “tribe of Naphtali,” the tribe of transformation.

c. Thus, we continue to possess the learning and the skills without the source, our existence (mother) is no longer linked to our worldly origin, and we are in resurrection; Moses and the apostle Paul are excellent examples of this principle.

D. Hiram was brought from Tyre to King Solomon in Jerusalem (1 Kings

14,) 就是建造圣殿之地，到所罗门王那里；耶路撒冷预表召会：

- 1 今日的所罗门（基督）和神今时的建造，二者都在召会中。
- 2 因此，我们要对神的建造有用，就必须取得世俗的技能，活在复活里，并来到正确的立场，就是召会的立场——启 10 ~ 11。

肆 今日召会的需要是让主得着柱子和建造柱子的人；要应付这种需要，我们都必须向主祷告说，“主，为着你建造的缘故，把我作成柱子和建造柱子的人。”

7:13-14), the place where the temple was to be built; Jerusalem typifies the church:

1. Both today's Solomon (Christ) and God's present building are in the church.
2. Thus, in order to be useful to God for His building, we must gain secular skills, live in resurrection, and come to the proper ground, the ground of the church—Rev. 1:10-11.

IV. The need in the church today is for the Lord to gain pillars and pillar builders; in order for this need to be met, we all must pray to the Lord, saying, “Lord, for the sake of Your building, make me a pillar and a pillar builder.”

第二周●周一

晨兴喂养

创二八 18 “雅各清早起来，把所枕的石头立作柱子，浇油在上面。”

启三 12 “得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名（这城就是…新耶路撒冷），并我的新名，都写在他上面。”

雅各的梦是创世记最重要的一点，二十八章十至二十二节揭示神启示中最重要的一件事。神渴望在地上得着一个家，并且祂的心意是要将祂所呼召的人变化成石头，作祂建造的材料。在雅各之梦的记载里，石头（11、18、22）、柱子（18）、神的家（17、19、22）和油（18），是特出的项目。石头象征基督是基石、顶石和房角石，为着神的建造（赛二八 16，亚四 7，徒四 10～12）。石头也象征变化过的人，由基督这变化人的元素所构成，成为建造神家的材料（创二 12，太十六 18，约一 42，林前三 12，彼前二 5，启二一 11、18～20）；神的家就是今日的召会（提前三 15），要终极完成于新耶路撒冷，作神和祂所救赎之选民永远的居所（启二一 3、22）（圣经恢复本，创二八 12 注 1）。

信息选读

倘若雅各没有称这石柱为神的家〔创二八 22〕，我们绝不会知道这石柱是为着建造神的家。…但现在我们知道，这石头能成为家。这指明这根石柱要成为一个建筑，就是神的家。

<< WEEK 2 — DAY 1 >>

Morning Nourishment

Gen. 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem,...and My new name.

Jacob's dream is a most crucial point in Genesis, and 28:10-22 unveils the most crucial matter in the revelation of God. God desires to have a house on earth, and His intention is to transform His called ones into stones, material for His building. In the account of Jacob's dream, the stone (vv. 11, 18, 22), the pillar (v. 18), the house of God (vv. 17, 19, 22), and the oil (v. 18) are outstanding items. The stone symbolizes Christ as the foundation stone, the top stone, and the cornerstone for God's building (Isa. 28:16; Zech. 4:7; Acts 4:10-12). It also symbolizes the transformed man, who has been constituted with Christ as the transforming element to be the material for the building of God's house (Gen. 2:12; Matt. 16:18; John 1:42; 1 Cor. 3:12; 1 Pet. 2:5; Rev. 21:11, 18-20), which is the church today (1 Tim. 3:15) and which will consummate in the New Jerusalem as the eternal dwelling place of God and His redeemed elect (Rev. 21:3, 22). (Gen. 28:12, footnote 1)

Today's Reading

If Jacob had not called this pillar the house of God, we would never realize that the pillar of stone was for the building of God's house....Now we know that this stone can become a house. This indicates that the pillar will become a building, the house of God.

在创世记中有两种柱子—石柱（二八 18，三五 14）和盐柱（十九 26）。你要作哪一种柱子？当然我们都要作石柱。石柱指明有力量的建造。所罗门将两根柱子立在殿廊前头（王上七 21），第一根柱子名叫雅斤，意思是“祂必坚立”；第二根柱子名叫波阿斯，意思是“在祂里面有力量”。石柱不仅指明建造，也指明有力量的建造。盐柱指明羞耻，因为盐柱对神的定旨没有用处。罗得的妻子是神所呼召的一个子民，成了一根羞耻的柱子。她本该是建造的材料，但因着堕落成羞耻的材料。

虽然雅各在创世记二十八章是个抓夺的人，但我们来到四十八章的时候，看见这个抓夺的人，已经完全变化成为属神的人。这个属神的人就是柱子。就一面说，神的家是用这根柱子建造的。当你进入宇宙中神的殿，你首先看见的就是这个神人，这个以色列，站在神的建筑前。当雅各变化成为以色列以后，他站在神的建筑前，作神家的标示牌（创世记生命读经，一二五三、一二五六页）。

〔在启示录三章十二节〕我们看见，得胜者要成为建造在神殿中的柱子。他既建造在神的建筑里，就“绝不再从那里出去”。这应许要在千年国里得着成就，作得胜者的奖赏。

在十二节，“作”字非常有意义。主说，祂要叫得胜者作柱子。主借着变化我们，就是借着带走我们天然的元素，并以祂神圣的素质来顶替，叫我们作柱子。所以，十二节里“作”的意思，就是将我们构成一样东西，以创造的方式建造我们。在今天的召会生活中，主正在将我们作成、构成神殿中的柱子。主在召会里的工作，乃是将自己作到我们里面，作神圣的水流，带走我们天然的所是，并以祂的本质顶替，使我们借着祂变化的元素逐渐经过过程。因着这变化的工作，我们就成为神殿中的柱子（新约总论第五册，一八五页）。

参读：创世记生命读经，第八十二篇。

In the book of Genesis, there are two kinds of pillars—the pillar of stone (28:18; 35:14) and the pillar of salt (19:26). Which kind of pillar do you want to be? Certainly, we all want to be pillars of stone. The pillar of stone indicates building in strength. Solomon set up two pillars in the porch of the temple (1 Kings 7:21). The first pillar was named Jachin, which means “He shall establish,” and the second was named Boaz, which means “in it is strength.” The pillar of stone not only indicates building, but building in strength. The pillar of salt indicates shame, for a pillar of salt is useless for God’s purpose. Lot’s wife, who was one of God’s called people, became a pillar of shame. She should have been building material, but due to her degradation she became shameful material.

Although in Genesis 28 Jacob was a supplanter, by the time we come to chapter 48 we see that this supplanter has been thoroughly transformed into a man of God. This man of God is the pillar. In a sense, the house of God was built with this pillar. When you enter into the temple of God in the universe, the first thing you see is this God-man, this Israel standing before God’s building. After Jacob was transformed into Israel, he stood in front of God’s building as a signboard of God’s house. (Life-study of Genesis, pp. 1049, 1051-1052)

[In Revelation 3:12] we see that the overcomer will be made a pillar built into the temple of God. Because he is built into God’s building, “he shall by no means go out anymore.” This promise will be fulfilled in the millennial kingdom as a prize to the overcomer.

In Revelation 3:12 the word make is very significant. The Lord says that He will make the overcomer into a pillar. The Lord makes us pillars by transforming us, that is, by carrying away our natural element and by replacing it with His divine essence. Therefore, the meaning of make in 3:12 is to constitute us into something, to construct us in a creative way. In the church life today the Lord is making us, constituting us, into pillars in the temple of God. The Lord’s work in the church is to work Himself into us as the divine flow to carry away our natural being and replace it with His substance that we may be gradually processed by His transforming element. As the result of this transforming work, we become pillars in the temple of God. (The Conclusion of the New Testament, p. 1215)

Further Reading: Life-study of Genesis, msg. 82

第二周●周二

晨兴喂养

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

启示录三章十二节告诉我们，得胜者要在来世神的殿中作柱子。然而，二十一章二十二节说到来世和永世里的新耶路撒冷：“我未见城内有殿，因主神全能者和羔羊为城的殿。”这里我们看见，在新耶路撒冷里，三一神自己要成为殿。这就是说，得胜者在殿中作柱子，意思就是他们要在三一神里作柱子。这包含与三一神调和，并由祂构成。这是一个奥秘。…甚至在今天的召会生活中，得胜的圣徒也是在三一神里的柱子（新约总论第五册，一八五至一八六页）。

信息选读

在创世记中，关于柱子的思想是见证。雅各与拉班和解之后，他就拿一块石头立作柱子（三一 45），这根柱子乃是见证（51～52）。无疑的，雅各在二十八章立起柱子，他的观念也是见证。在神的灵默示下，他说这见证要成为神的家（殿）〔22〕。旧约的殿对神的确是见证。今天关于召会，原则也是一样。按照提前三章十五节，神的家—召会，乃是柱石。这意思是整体的召会立在地上，向宇宙见证神。

借着让基督作到我们里面，我们就成为建造的材料。作柱子的石头，首先是基督，接着是给我们经历

<< WEEK 2 — DAY 2 >>

Morning Nourishment

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Revelation 3:12 tells us that the overcomers will be pillars in the temple of God in the coming age. However, Revelation 21:22, speaking of the New Jerusalem in the coming age and in eternity, says, “I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.” Here we see that in the New Jerusalem the Triune God Himself will be the temple. This means that for the overcomers to be pillars in the temple means that they will be pillars in the Triune God. This involves being mingled with the Triune God and constituted of Him. This is a mystery. Even in today’s church life, the overcoming saints are pillars in the Triune God. (The Conclusion of the New Testament, pp. 1215-1216)

Today’s Reading

The thought concerning the pillar in the book of Genesis is that of testimony. After Jacob had arranged a settlement with Laban, he “took a stone and set it up as a pillar” (31:45), and this pillar was a testimony (vv. 51-52). Undoubtedly, when Jacob set up the pillar in chapter 28, his concept was also that of a testimony. Under the inspiration of the Spirit of God, he said that this testimony would be the house of God. The temple in the Old Testament certainly was a testimony to God. The principle is the same with respect to the church today. According to 1 Timothy 3:15, the house of God, which is the church, is the pillar. This means that the church as a whole stands on earth to testify God to the universe.

并作到我们里面的基督。现在这石头不仅是基督，也是在我们里面的基督。基督作到我们里面，我们与祂成为一，这样，我们就成为柱子的建筑材料。…基督作到我们里面的这种工作，是真实的变化。基督的元素加到我们里面，我们就成了建造柱子的材料。

根据创世记二十八章十八节，雅各“把所枕的石头立作柱子”。那根柱子是他用来作过枕头的石头。这石头描绘基督是我们的安息。…雅各拾起一块石头当作枕头〔11〕。多年来我不懂这事的意义，…但我们能照着里面的经历来领会。…我们也许有难处，但我们在里面深处却有把握，有一块坚固的磐石，我们可安息在其上。这块坚固的磐石就是基督那已经作到我们里面的性情、元素。

我们人是用地上的尘土造的（二 7）。罗马九章指明我们是泥土器皿，不是石头器皿。如果我是雅各，我会堆一堆泥土安枕在上面。但在神的眼中，泥土永远不能成为我们的安息。我们人的生命，天然人的生命和所是，不能成为我们的安息。无论我们受了多少好的教育，得着多高的地位，只要我们里面没有神圣的性情，我们就不过是泥土。这种泥土不能作我们坚固的支持。我们没有一个人寻得安息，直到我们得救的时候。在那一天，一种神圣、属基督的东西，作到我们里面，成了我们里面坚固的支持。这是我们的安息，我们的枕头。我们的枕头就是那已经作到我们里面的神圣元素，基督。当我们行走人生路程的时候，我们突然作了一个梦，在梦中基督自己作到我们里面。基督的性情就是那已经作到我们泥土性情里的磐石。因此，我们有一块可以安枕的磐石（创世记生命读经，一二七〇、一二六五至一二六六、一二六四、一一二一至一一二二页）。

参读：创世记生命读经，第八十三篇。

第二周●周三

By having Christ wrought into our being, we become material for the building. First, the stone for the pillar is Christ. Following this, it is Christ experienced by us and wrought into us. Now this stone is not merely Christ, but Christ within us. Christ is wrought into our being, and we become one with Him. In this way, we become the building material for the pillar. The working of Christ into our being is true transformation. When the element of Christ is added into us, we become the material for the building of the pillar.

According to Genesis 28:18, Jacob “took the stone that he had put under his head, and he set it up as a pillar.” The pillar was the stone he had used for a pillow. This stone depicts Christ as our rest. We have seen that Jacob took a stone and made it his pillow. For years I could not understand the significance of this....After being saved we might have had troubles. Nevertheless, deep within, we had the assurance that there was a solid rock upon which we could rest. This solid rock is the very nature, the very element of Christ, which has been wrought into our being.

As men, we were made from the dust of the ground (2:7). Romans 9 indicates that we are vessels of clay, not of stone. If I had been Jacob, I would have made a pile of clay and rested upon it. In God’s eyes, however, clay can never be our rest. Our human life, our natural human life and being, cannot be our rest. It does not matter how well educated we are nor what position we have. As long as we do not have the divine nature within us, we are merely clay. This clay cannot be our solid support. None of us found rest until we were saved. On that day, something divine, something of Christ, was wrought into us and became the solid support within us. This is our rest, our pillow. Our pillow is the divine element, the very Christ, which has been wrought into our being. As we were taking our human journey, we suddenly had a dream in which Christ Himself was wrought into us. Christ’s nature is the rock which has been wrought into our nature of clay. Hence, we have a rock upon which we can lay our head. (Life-study of Genesis, pp. 1064, 1059, 1058, 932-933)

Further Reading: Life-study of Genesis, msg. 83

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

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。”

〔在创世记二十八章，〕雅各梦醒以后，就把〔所枕的〕石头立作柱子（18）。我们所安枕的石头，必须成为建造的材料。在进入召会生活以前，我们不明白这点。但现在我们已进入召会生活，领悟我们所安枕的石头必须成为柱子，也就是说，那块石头必须成为神建造的材料。赞美主，我们已经得救，且在安息中。但神有没有安息？除非我们把所安枕的石头立起来，作为祂建造的柱子，祂就不能有安息。神不会立起这柱子，必须我们来立。我们的枕石必须立作柱子。换句话说，我们对基督的经历必须成为柱子。…在进入召会生活以后，一天又一天，我们把我们对基督的经历立作柱子。它不再只是枕头，乃是柱子。这不仅是我们安息的问题，乃是神的建造为着祂安息的问题（创世记生命读经，一一二三至一一二四页）。

信息选读

在旧约中，殿前的两根柱子，乃是神建造有力的见证。

现在我们来到关键的点——两根柱子是铜造的（王上七 15）。创世记的柱子是石柱，但王上七章的柱子是铜柱。石头指明变化。虽然我们是泥土，却能变化

<< WEEK 2 — DAY 3 >>

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

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.

After having the dream, Jacob set up the stone for a pillar (Gen. 28:18). The stone upon which we lay our head must become building material. Before coming into the church life, we could not understand this. But now, having come into the church, we realize that the very stone upon which we lay our head for rest must become a pillar; that is, the stone must become the material for God's building. Praise the Lord that we have been saved and are at rest. But what about God's rest? He cannot have rest until the stone upon which we rest our head has been set up to be a pillar for His building. God will not set up this pillar—we must do it. Our pillow must be set up to be a pillar. In other words, our experience of Christ must become a pillar. After coming into the church life, day by day we are setting up our experience of Christ to be a pillar. It is no longer just a pillow but a pillar. It is not only a matter of our rest; it is a matter of God's building for His rest. (Life-study of Genesis, pp. 933-934)

Today's Reading

The two pillars in front of the temple in the Old Testament were a strong testimony of God's building.

成为石头。但铜象征什么？铜象征神的审判。例如，帐幕门口的祭坛包着铜，指明神的审判（出二七 1～2，民十六 38～40）。洗濯盆也是铜作的（出三十 18）。此外，挂在杆子上的铜蛇（民二一 8～9），也见证基督替我们受神审判（约三 14）。所以，在预表上，铜总是象征神的审判。那两根柱子是铜造的，清楚指明我们若要作柱子，就必须认识我们是在神审判之下的人。我们不仅该在神的审判之下，也该在我们自己的审判之下。正如保罗在加拉太二章二十节一样，我们必须说，“我已经被钉十字架。我所以被钉，因为在神的经纶中，我一无用处，我只有资格死。”许多弟兄很聪明能干，许多姊妹也很美好，但我们必须认识，实际上我们一无是处，连一文也不值；我们只配死。说“我已经被除去，被定罪，被治死”，就是一种自我审判。你对自己的判断是什么？你必须回答说，“我对自己的判断是一无是处，我已经被钉在十字架上。”…你若自以为有资格作柱子，就已经没有资格了。

在加拉太二章二十节保罗说，“不再是我，乃是基督在我里面活着。”我们也可应用他在林前十五章十节的话，那里说，“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。”…保罗似乎说，“无论我今天成了什么人，都是因着神的恩。凭我自己，我一无所是。凭我自己，我绝不能成为使徒或者供应神活话的人。我比别人劳苦，但劳苦的不是我——这是神的恩。”这就是铜的经历（创世记生命读经，一二七〇至一二七一、一二七三至一二七四页）。

参读：创世记生命读经，第八十四篇。

第二周●周四

晨兴喂养

Now we come to a crucial point—the two pillars were made of bronze (1 Kings 7:15). In Genesis the pillar is a pillar of stone, but in 1 Kings 7 the pillars are pillars of bronze. A stone indicates transformation. Although we are clay, we can be transformed into stone. But what does bronze signify? It signifies God's judgment. For example, the altar at the entrance of the tabernacle was covered with bronze indicating God's judgment (Exo. 27:1-2; Num. 16:38-40). The laver was also made of bronze (Exo. 30:18). Furthermore, the serpent of bronze put on a pole (Num. 21:8-9) also testified of Christ's being judged by God on our behalf (John 3:14). Therefore, in typology, bronze always signifies God's judgment. That the two pillars were made of bronze clearly indicates that if we would be a pillar, we must realize that we are those under God's judgment. We should not only be under God's judgment, but also under our own judgment. Like Paul in Galatians 2:20, we must say, "I have been crucified. I have been crucified because I am not good for anything in God's economy. I am only qualified for death." Many brothers are intelligent and capable, and many sisters are quite nice. Nevertheless, we must recognize that actually we are not good at all. We are not even worth a penny. We are only good for death. To say, "I have been put aside, condemned, and put to death," is a type of self-judgment. What is your judgment regarding yourself? You must answer, "My judgment of myself is that I am good for nothing and that I have been crucified." If you think that you are qualified to be a pillar, then you are already disqualified.

In Galatians 2:20 Paul said, "It is no longer I who live, but it is Christ who lives in me." We may also apply his word in 1 Corinthians 15:10, which says, "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."...Paul seemed to be saying, "Whatever I am, I am by the grace of God. By myself, I am nothing. By myself, I could never be an apostle or a minister of God's living word. I labored more than the others, but it was not I who labored—it was the grace of God." This is the experience of bronze. (Life-study of Genesis, pp. 1064-1065, 1067)

Further Reading: Life-study of Genesis, msg. 84

太十六 24 “…耶稣…说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

歌二 1～2 “我是沙仑的玫瑰花，是谷中的百合花。我的佳偶在女子中，好象百合花在荆棘中。”

我们的问题是我们不定罪自己，反而表白、称义、称许并原谅自己。我们常说，“这不是我的错，是某某弟兄的错。我总是很谨慎，我没有错。”这就是自我表白。我们表白自己后，又进一步称义并称许自己。我们无须受试验，因为我们已经称许自己。在我们眼中，我们自己没有问题。有时我们犯了错，可能又原谅自己说，“我犯了这个错，因为聚会太长，我太累。”我们常常为自己找出路！我们有四条出路：自我表白、自我称义、自我称许以及自我原谅。甚至我们犯了错，还是原谅自己。例如，一位姊妹会说，“我字打不好，因为别人有最好的打字机，而分配给我的的是最坏的打字机。”已往我有过许多的自我表白、自我称义、自我称许和自我原谅。…我们若天天把这四件事钉在十字架上，在我们的家中就绝不会有争吵（创世记生命读经，一二七八至一二七九页）。

信息选读

王上七章十七节说，“柱子上端的柱顶有装修的格子网和拧成的链索形成的花圈，一个柱顶有七个，另一个柱顶也有七个。”装修的格子网和拧成的链索形成的花圈是指什么？我参考了很多译本，发现装修的格子网就象格子架，就是有小方孔的架子，用以支撑葡萄树。另外本节的“装修”、“拧成”都含设计的意思。因此，装修的格子就是格子的设计，拧成的链索就是链索的设计。我们会看见，格子网的设计是为着长百合花。这格子架是为着安置百合花。就一面说，这格子架是托住百合花的网。拧成的链索就象围绕柱顶外面的花圈。

<< WEEK 2 — DAY 4 >>

Morning Nourishment

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

S.S. 2:1-2 I am a rose of Sharon, a lily of the valleys. As a lily among thorns, so is my love among the daughters.

Our problem is that we do not condemn ourselves. Rather, we vindicate, justify, approve, and excuse ourselves. Often we say, “That is not my mistake; it is Brother So-and-so’s mistake. I am always careful. I am not wrong.” This is self-vindication. After we vindicate ourselves, we proceed to justify and approve ourselves. We do not need to be tested, for we have already approved ourselves. In our eyes, there is no problem with ourselves. Sometimes, however, we are caught in a mistake. Then we excuse ourselves, perhaps by saying, “I made that mistake because the meeting was so long and I was tired.” How often we make exits for ourselves! We have four big exits: self-vindication, self-justification, self-approval, and self-excuse. Even when we are caught in a mistake, we still excuse ourselves. For example, a sister may say, “I type poorly because the others have the best typewriters and the worst typewriter is allotted to me.” In the past, I have had a lot of self-vindication, self-justification, self-approval, and self-excuse....If we would daily crucify these four things, there would be no fighting whatever in our homes. (Life-study of Genesis, p. 1071)

Today’s Reading

First Kings 7:17 speaks of “nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.” To what do the nets of checker work and wreaths of chain work refer? After consulting many versions, I discovered that the checker work resembles a trellis, a frame with small square holes that bears a vine. Furthermore, the word work in this verse implies a design. Hence, checker work

因此，柱顶上有装修的格子网，和拧成的链索形成的花圈。…这一切表征什么？…五这数字—柱顶的高度，是指责任，而两倍的五是责任的完全。但为什么这些柱顶上还有装修的格子网和拧成的链索形成的花圈？当我有负担要明白这事的时候，主给我看见，这是错综复杂的情况。柱子在家庭、召会并职事中所背负的担子和责任，总是在错综复杂的情况里。

要在这种复杂的情况里承担责任，我们必须在神里面凭信而活。王上七章十九节说，“廊子里柱子上端的柱顶…刻着百合花。”百合花表征在神里面的信心生活。首先，我们必须定罪自己，认识我们是堕落、无能、不够格，并且一无所有；然后我们必须在神里面凭信活着，不凭我们的所是或我们所能作的活着。我们必须是百合花，凭神之于我们的所是，不凭我们的所是存活（太六 28、30）。我们今天活在地上是在于祂。我们在错综复杂的召会生活中怎能承担责任？在我们自己里面，我们不能作这事；但我们若是在神里面凭信而活就能这样作。不再是我，乃是基督在我里面活着—这就是百合花。不是我承担责任—乃是祂承担责任。我活不是凭自己，乃是凭祂。我尽职事，也不是凭自己，乃是凭祂。…一面我们是被定罪、被审判的铜，另一面我们是活的百合花。铜的意思是“不是我”，百合花的意思是“乃是基督”。那些是百合花的人能说，“我如今所活的生命，是我因信耶稣基督所活的。”（创世记生命读经，一二八〇至一二八三页）

参读：创世记生命读经，第八十七篇。

第二周●周五

晨兴喂养

弗四 11 ~ 12 “祂所赐的，有些是使徒，有些

is a checker design and chain work a chain design. As we shall see, this checker design is for the growth of the lilies. This trellis is the setting for the lilies. In a sense, it is a net to hold the lilies. The chain work is like a wreath encompassing the outside of the capital. Hence, upon the capitals are nets of checker work and wreaths of chain work. What does all this signify? We have seen that the number five, the height of the capitals, denotes responsibility, and that two times five means fullness of responsibility. But why are there also on these capitals nets of checker work and wreaths of chain work? While I was burdened to understand this, the Lord showed me that this is the intermixed and complicated situation. The burden and responsibility borne by the pillars in the family, in the church, and in the ministry is always in a complicated and intermixed situation.

In order to bear the responsibility in this complicated situation, we must live by faith in God. First Kings 7:19 says, “And the capitals that were at the top of the pillars in the portico were of lily work.” The lily signifies a life of faith in God. First, we must condemn ourselves, realizing that we are fallen, incapable, unqualified, and that we are nothing. Then we must live by faith in God, not by what we are or by what we can do. We must be a lily existing by what God is to us, not by what we are (Matt. 6:28, 30). Our living on earth today depends upon Him. How can we possibly bear the responsibility in the intermixed and complicated church life? In ourselves, we are incapable of doing this, but we can do so if we live by faith in God. It is not I, but Christ who lives in me—this is the lily. It is not I who bear the responsibility—it is He who bears it. I live, not by myself but by Him, and I minister, not by myself but by Him. On the one hand, we are the condemned and judged bronze; on the other hand, we are the living lilies. The bronze means “not I,” and the lily means “but Christ.” Those who are lilies can say, “The life that I now live, I live by the faith of Jesus Christ.” (Life-study of Genesis, pp. 1073-1075)

Further Reading: Life-study of Genesis, msg. 87

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。”

王上七章二十节说，“两根柱子上的柱顶，在网子旁边的鼓肚上，挨着鼓肚，每一柱顶有二百个石榴，分行环绕。”阿利路亚，二百石榴！每个柱顶周围有突出之物，象肚腹一样；环绕每个柱顶的鼓腹，有两行石榴，每行一百。这指明生命丰富百倍彰显的加倍。你若接触这些每天在错综复杂的情况里担负责任的长老，你会看见他们彰显石榴，就是生命的丰富。所有抱怨、不满和找麻烦的电话，至终形成一个满了石榴的突出物。这是何等的奇妙！（创世记生命读经，一二八四至一二八五页）

信息选读

你若读了关于两根柱子的一切记载，会看见球是由格子网、链索、百合花和石榴所组成的。石榴不是在柱顶的底座上，乃是在围绕两球的链索上。格子网罩着球，链索围着球，石榴在链索上，百合花长在格子网上。这些东西合起来就是球。你若在自己经历的光中思考这事，你会看见，借着格子网的除去和链索的限制，你就象百合花一样活着，彰显基督生命的丰富。这是出于复活过程的活见证（创世记生命读经，一二八九页）。

按属灵的意义说，柱顶的球乃是见证（数字“二”），指明那些将自己置于神的审判（铜）之下，算自己一无所是的人，能完全（数字“十”）承担责任（数字“五”），并在错综复杂的光景中（装修的格子网和拧成的链索），出自复活的过程（柱顶的底

<< WEEK 2 — DAY 5 >>

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.

First Kings 7:20 says, “So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.” Hallelujah for the two hundred pomegranates! Around each capital was a projection, like a bulge. Encompassing the projection on each capital were two rows of a hundred pomegranates each. This indicates two times of a hundredfold expression of the riches of life. If you contact these elders who daily bear the responsibility in the intermixed and complicated situation, you will see that they express pomegranates, the riches of life. All the complaints, dissatisfactions, and troubling telephone calls eventually form a projection full of pomegranates. How wonderful this is! (Life-study of Genesis, p. 1076)

Today's Reading

If you read all the portions concerning the two pillars, you will realize that the bowls are composed of the network, the chain work, the lilies, and the pomegranates. The pomegranates are not on the base of the capital but on the chain work surrounding the bowls. The network covers the bowls, the chain work surrounds the bowls, the pomegranates are upon the chain work, and the lily grows upon the network. All these things together are the bowl. If you consider this in the light of your experience, you will realize that through the crossing out by the network and the restriction of the chain work, you live as a lily to express the riches of the life of Christ. This is a living testimony coming out of the process of resurrection. (Life-study of Genesis, p. 1082)

座高三肘），彰显神圣生命的丰富（石榴），因为他们不凭自己活，乃凭神活（百合花）（圣经恢复本，王上七 16 注 1）。

殿的柱子是由所罗门借着户兰建造的。户兰是作铜匠的，满有智慧、悟性、技能，善于作各样铜工（王上七 14）。在旧约中很多东西，就如帐幕和殿，都是影儿，预表。我们需要知道这一切预表的实现。所罗门是基督的预表，户兰是新约中有恩赐之人的预表。无疑的，使徒保罗是有恩赐的人；他是新约的户兰。…〔在以弗所四章十一至十二节，〕有恩赐的人是元首赐给身体的，为要成全圣徒。柱子不是所罗门直接建造的，乃是所罗门借着户兰建造的；这指明今天基督建造柱子不是直接的，乃是借着有恩赐的人。因此我们必须把自己交在有恩赐的人手中，就象铜在户兰有技能且有恩赐的手中一样（创世记生命读经，一二六九至一二七〇页）。

代下二章十四节…说到户兰的母亲是“但支派一个妇人”。但支派是拜偶像的支派，使神的百姓绊跌，从神的道上坠落（创四九 17 与注）。户兰的母亲属于但，这指明户兰的起源和所有的人一样，是有罪的（诗五一 5，参约八 44 上）。户兰成了一个“属拿弗他利支派”的人〔王上七 14〕，拿弗他利支派是复活的支派，也就是变化的支派（创四九 21 与注）；这表征我们要成为神建造的一部分，并有分于这建造的工作，就需要借着在基督的复活里得重生并变化（彼前一 3，林后三 18），而从“但支派”转到“拿弗他利支派”（圣经恢复本，王上七 14 注 1）。

参读：创世记生命读经，第八十五至八十六篇。

In spiritual significance the bowls of the capitals are a testimony (two) indicating that those who place themselves under God's judgment (bronze), counting themselves as nothing, are able to bear responsibility (five) in full (ten) and express the riches of the divine life (pomegranates) in the midst of a complicated and intermixed situation (the checker work and chain work) out of the process of resurrection (the base of the capitals, three cubits in height) because they do not live by themselves but by God (lilies). (1 Kings 7:16, footnote 1)

The pillars of the temple were built by Solomon through Hiram, "a bronze worker" who was "full of wisdom and understanding and skill to do all kinds of work in bronze" (1 Kings 7:14). Much of what is found in the Old Testament, such as the tabernacle and the temple, is a shadow, a type. We need to know the fulfillment of all these types. Solomon was a type of Christ, and Hiram was a type of the gifted person in the New Testament. Undoubtedly, the apostle Paul was a gifted person; he was the New Testament Hiram....[In Ephesians 4:11 and 12] the gifted persons are given by the Head to the Body to perfect the saints. That the pillars were not built by Solomon directly but by Solomon through Hiram indicates that today Christ does not build up the pillars directly but through the gifted persons. Thus, we must submit to the hands of the gifted persons, just as the bronze was subject to the skilled and gifted hands of Hiram. (Life-study of Genesis, pp. 1063-1064)

Second Chronicles 2:14...says that Hiram's mother was "a woman of the daughters of Dan." The tribe of Dan is the tribe of idolatry that caused God's people to stumble and fall from God's way (Gen. 49:17 and footnote). The fact that Hiram's mother was of Dan indicates that Hiram's origin, like that of all men, was of sin (Psa. 51:5; cf. John 8:44a). That Hiram became one who was "of the tribe of Naphtali," the tribe of resurrection, that is, of transformation (Gen. 49:21 and footnote), signifies that in order to be a part of God's building and participate in its building work, we need to be transferred from the "tribe of Dan" into the "tribe of Naphtali" by being regenerated and transformed in Christ's resurrection (1 Pet. 1:3; 2 Cor. 3:18). (1 Kings 7:14, footnote 1)

Further Reading: Life-study of Genesis, msgs. 85-86

第二周●周六

晨兴喂养

创四九 21 “拿弗他利是被释放的母鹿，他出嘉美的言语。

哈三 19 “主耶和华是我的力量；祂使我的脚快如母鹿的蹄，又使我稳行在高处。…”

在创世记四十九章二十一节雅各…很嘉许地说到拿弗他利。母鹿似乎与嘉美的言语无关。但我们不可照着天然的心思来明白圣经；我们必须照着圣经来明白圣经。

母鹿表征在无望的情况里信靠神的人。…那些在无望的情况里，一切供应的源头都断绝时，信靠神，并在神里面喜乐的人，就是母鹿。

哈巴谷三章十九节说，“主耶和华是我的力量；祂使我的脚快如母鹿的蹄，又使我稳行在高处。”那些信靠神的人，不是行在谷中，乃是行在山顶。你在无望的情况里若不知道如何信靠神，那时你会在谷中爬，你绝不会行走并跳跃在山上。只有那些在无望的情况里信靠神的人，能跳跃在山顶上（创世记生命读经，一三〇六至一三〇七页）。

信息选读

诗篇二十二篇的标题也提到鹿，那里说，“调用朝鹿。”这篇诗说到经过钉死，在复活里的基督。…在旧约中，母鹿不仅是指信靠神并行走在山顶上的人，也是指为着神的会众，为着召会生活而活在复活里的人。

拿弗他利也出嘉美的言语。拿弗他利是在加利利地（太四 15）。第一批的使徒都是来自加利利，行传一

<< WEEK 2 — DAY 6 >>

Morning Nourishment

Gen. 49:21 Naphtali is a hind let loose; he gives beautiful words.

Hab. 3:19 Jehovah the Lord is my strength; and He makes my feet like hinds' feet and will cause me to walk on my high places...

In Genesis 49:21 Jacob spoke of Naphtali with high favor. A hind does not seem to be related to beautiful words. But we must not understand the Bible according to our natural mind; we must understand the Bible according to the Bible.

A hind signifies a person who trusts in God in a desperate situation....Those who trust in God and rejoice in God in the midst of a desperate situation, a situation in which every source of supply is cut off, are hinds.

Habakkuk 3:19 says, "Jehovah the Lord is my strength; / And He makes my feet like hinds' feet / And will cause me to walk on my high places." Those who trust in God walk, not in the valleys, but upon the tops of the mountains. If you do not know how to exercise faith in God when you are in a desperate situation, at that time you will creep in the valleys. You will never walk and skip upon the mountains. Only those who trust in God when they are in a desperate situation can leap upon the mountaintops. (Life-study of Genesis, pp. 1096-1097)

Today's Reading

The hind is also mentioned in the title of Psalm 22, which says, "According to the hind of the dawn." This psalm is about Christ in resurrection through crucifixion....In the Old Testament the hind refers not only to a person who trusts in God and walks upon the mountaintops, but also to one who lives in resurrection for God's assembly, for the church life.

Naphtali also gives beautiful words. Naphtali was in the land of Galilee (Matt. 4:15). All the first group of apostles came from Galilee, and in Acts 1:11 they were

章十一节称他们为“加利利人”。从这些加利利人，就是拿弗他利人，说出嘉美的言语，就是福音的传扬。在新约中，我们看见从这些加利利人说出生命的话（五20），恩典的话（十四3），救恩的话（十三26），智慧的话（林前十二8），知识的话（8），以及建造的话（徒二十32）（创世记生命读经，一三〇八至一三〇九页）。

推罗是外邦城市，以商业著称；因此，推罗与撒但是一（结二八12、16）。户兰的父亲是户兰作铜工之技能的源头。然而，他的父亲死了，留下他的母亲（他存在的源头）为寡妇。这表征为着建造召会，就是建造神的居所，我们若要对神有用，就需要取得世俗的学问和技能，但必须让我们的“推罗”父亲（即这些事物的源头）死了。不仅如此，我们的“但”母亲必须“成为寡妇”（与属世的源头分开），我们也必须属于“拿弗他利支派”，即变化的支派。因此，我们继续保有学问和技能，却不保有其源头；我们的存在（母亲）不再联于我们属世的来源；而且我们乃是在复活里。摩西和使徒保罗是这原则绝佳的榜样（圣经恢复本，王上七14注2）。

户兰从推罗被带往耶路撒冷，就是建造圣殿之地，到所罗门王那里（王上七13～14）。耶路撒冷预表召会。今日的所罗门（基督）和神今时的建造，二者都在召会中。因此，我们要对神的建造有用，就必须取得世俗的技能，活在复活里，并来到正确的立场，就是召会的立场（王上七14注3）。

历史记载，摩西和保罗在神的手中大有用处。他们不仅是柱子，也是建造柱子的人。这是今日召会的需要。要应付这种需要，我们都必须向主祷告说，“主，为着你建造的缘故，把我作成柱子和建造柱子的人。”（创世记生命读经，一三三二页）

参读：创世记生命读经，第八十八篇；为主惜取少年时，第三章。

addressed as “men of Galilee.” Out from these Galileans, people of Naphtali, came beautiful words, that is, the preaching of the gospel. In the New Testament we see that the word which came out of these Galileans was the word of life (Acts 5:20), the word of grace (14:3), the word of salvation (13:26), the word of wisdom (1 Cor. 12:8), the word of knowledge (v. 8), and the word of building (Acts 20:32). (Life-study of Genesis, pp. 1097-1098)

Tyre was a Gentile city noted for its commerce; hence, it was one with Satan (Ezek. 28:12, 16). Hiram's father was the source of Hiram's skill in working with bronze. However, his father died, leaving his mother, the source of his existence, a widow. This signifies that in order to be useful to God for the building of the church, God's dwelling place, we need to acquire the secular learning and skills but must allow our “Tyrian” father, the source of these things, to die. Furthermore, our “Danite” mother must be “widowed” (separated from the worldly source), and we must be of the “tribe of Naphtali,” the tribe of transformation. Thus, we continue to possess the learning and the skills without the source, our existence (mother) is no longer linked to our worldly origin, and we are in resurrection. Moses and the apostle Paul are excellent examples of this principle. (1 Kings 7:14, footnote 2)

Hiram was brought from Tyre to King Solomon in Jerusalem (vv. 13-14), the place where the temple was to be built. Jerusalem typifies the church. Both today's Solomon (Christ) and God's present building are in the church. Thus, in order to be useful to God for His building, we must gain secular skills, live in resurrection, and come to the proper ground, the ground of the church. (1 Kings 7:14, footnote 3)

History records that Moses and Paul were more than useful in the hands of God. They were not only pillars; they were also pillar builders. This is the need in the church today. In order for this need to be met, we all must pray to the Lord, saying, “Lord, for the sake of Your building, make me a pillar and a pillar builder.” (Life-study of Genesis, pp. 1117-1118)

Further Reading: Life-study of Genesis, msg. 88; The Builder of the Pillars (booklet)

第二周诗歌

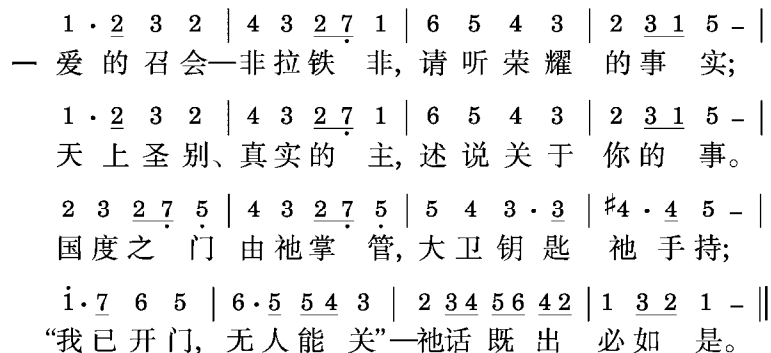
爱的召会—非拉铁非

(启示录三章七至十三节)(英1275)

F 大调

补 539

4/4



二 阿利路亚!非拉铁非, 行为、工作主悦纳;
 看哪,主赐敞开的门, 无人比你更通达。
 因你稍微有点能力, 也曾持守祂活话;
 未曾否认祂的圣名, 忠信见证殊可嘉。

三 蒙爱召会,非拉铁非, 忍耐的话既遵守,
 主必保守,免你经过 全地试炼的时候。
 你的仇敌终必俯伏, 知主爱你到永久;
 “我必快来,你要持守, 免得冠冕被夺走。”

四 阿利路亚!得胜信徒 必定从主得奖赏;
 在神殿中,不再出去, 作为柱子显坚刚。
 神的圣名、主的新名、 圣城之名写身上;
 三一之神与人联结, 互住、调和显辉煌。

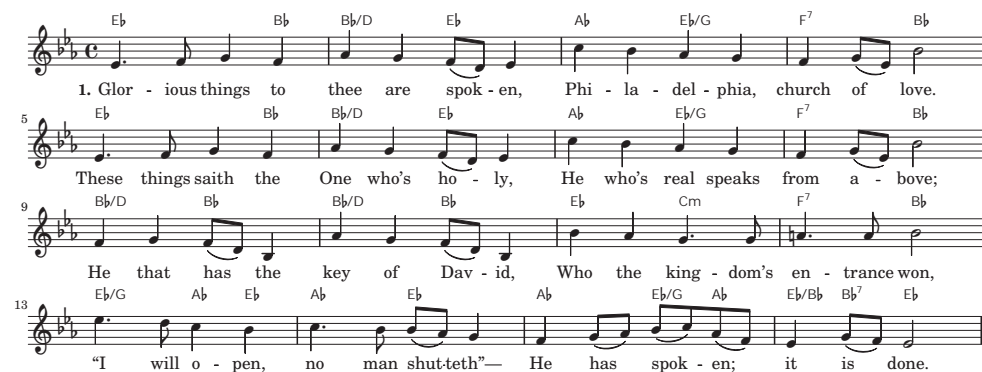
五 耶路撒冷从天而降, 神圣新城何荣耀;
 珍珠之门、碧玉城墙, 珍贵材料同建造。
 非拉铁非—弟兄相爱— 得胜新妇主所要;
 众召会中,凡有耳者, 当听那灵在呼召!

WEEK 2 — HYMN

Glorious things to thee are spoken

The Church — Philadelphia

1275



2. Hallelujah, Philadelphia,
 Thine are works that please the Lord.
 Strength thou hast, though just a little
 And hast kept His living Word.
 Thou His holy name denied not,
 But confessed it here below—
 Lo, a door is set before thee,
 Through which none but thee can go.

3. Thou, beloved Philadelphia,
 Dost His Word of patience keep.
 From the hour of trial He'll save thee,
 Which o'er all the world shall sweep.
 Troublers too shall know He loves thee;
 They to thee must then bow down.
 “Hold thou fast, for I come quickly,
 That no man may take thy crown.”

4. Hallelujah, overcomers,
 “In the temple of My God,
 I will build them in as pillars,
 Nevermore to go abroad.”
 God's own name is written on them
 And the new name of the Lord.
 With the triune God they're blended;
 They're the city of our God.

5. Hallelujah, out of heaven,
 Comes the New Jerusalem:
 Gates of pearl and walls of jasper,
 Mingled with each precious gem.
 Philadelphia, Philadelphia,
 Has become His Bride so dear.
 Now the Spirit in the churches
 Speaks to all who have an ear.

第二周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]