

Brought to Myself: The Tabernacle Services and the Gifted Builders

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References: Exodus 30-31, Exodus 19:4; Revelation 8:3-4; Psalm 141:1-2; Luke 1:7-10

Brought to Myself

So, I hardly know where to go next. Probably that—leave your finger in Exodus thirty because we're coming back. But turn back to Exodus nineteen. In Exodus nineteen, the children of Israel are at the base of Mount Sinai. And they, they've come to Mount Sinai, Moses has gone up the mountain and he has been told what to tell these people.

那么，很难知道接下来该往哪里去。可能大家先把手指放在出埃及记第三十章里面，因为我们等一下还要回来。不过现在先请大家翻回到出埃及记第十九章。在出埃及记第十九章，以色列子民正聚集在西奈山的山脚下。他们来到西奈山，摩西上了山，他被神告知要对这些百姓说些什么。

And so, he says to them—I'm just trying to find the precise words now, and I haven't found them. Verse three, no. Okay, so yes, he's speaking to Moses and he's saying to Moses—we're going to pick up the story in verse four. He says:

[Exodus 19:4 NKJV] - "You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself.

所以，祂对他们说——我现在只是想找到准确的字句，我还没找到。第三节？不是。好的，是的，祂正在对摩西说话，祂对摩西说——我们要从第四节开始读这个故事。祂说：> [出埃及记 19:4] - 「我向埃及人所行的事，你们都看见了，且看见我如鹰将你们背在翅膀上，带来归我。」

And frankly, that was pretty amazing—those ten plagues, unprecedented in the world in the past or since then. Amazing ten plagues to deliver them. And then he says, "and how I bore you on eagles' wings." Did he carry them? He carried them on **eagles' wings**.

坦率地说，那真是太不可思议了——那十个灾难，在过去的世界上或从那以后都是前所未有的。奇妙的十灾拯救了他们。然后祂说，“我如何将你们背在鹰的翅膀上。”祂是怎样背他们的呢？祂把他们背在**鹰的翅膀上**。

Now, I probably told you this story before, but I'm going to tell you again. How does an eagle get the eaglet chicks to fly? She gets them to the edge of the nest, and then she pushes them over. And the eaglet starts to fly, the eaglet starts to fly down.

我以前可能跟你们讲过这个故事，但我还要再讲一遍。母鹰是怎样教小鹰飞行的？她把它们带到鸟巢的边缘，然后把它们往外推。小鹰开始飞，开始往下掉，就这样在空中乱飞。

And before the eaglet hits the ground, the mother eagle comes down underneath them and catches them, and carries them back up to the nest. And the little eaglet says, "That was scary, but it was kind of fun." And then the mother pushes it over again. And down the bird goes, and this time beginning to—and then the mother catches it, and off it goes to the nest again.

就在那小鹰快要落地之前，母鹰飞下来，在它落地之前接住它，然后把它背上来，放回巢里。小鹰说，“那太可怕了，但还挺好玩的。”然后母鹰又把它往外推。鸟儿又往下掉，这一次开始学会飞了，母鹰再飞下来，又把它背回到巢里。

That is the way the Lord carried the children of Israel from Egypt into the Sinai desert. He made sure they got there, but there were some scary moments along the way in which they were learning to try to **trust** him.

这就是主将以色列子民从埃及带到西奈沙漠的方式。祂确保他们安全到达，但一路上有一些令人害怕的时刻，在这些时刻中，他们正在学习去**信靠**祂。

And verse four gives us the third reason for what God was doing. He said, "I brought you to myself." Now think about that. Here are all these people in Egypt. God says, "I don't want you to be in Egypt; I want to bring you to myself." And you can hardly think of a more wonderful purpose and promise: **"I want to bring you to myself."**

第四节给了第三个原因，关于神为什么要这么做。祂说，“我将你们带来归我。”你想想，在埃及有这么多人，神说，“我不想让你们待在埃及，我要把你们带来归我。”你再也想不到比这更奇妙的目的和应许了：“**我要把你们带来归我**。”

Why do we go to heaven? Because God wants to bring us to himself. And I sit back and I say, "You want me? You want to bring me to yourself?" Absolutely, overwhelmingly profound. The Son of God who loved me and gave himself for me. Why all this tabernacle in the wilderness?

Why all these articles of furniture? And the answer is so that we can be with him, so that we can understand him and enjoy being with him—**with himself**.

我们为什么要去天堂？因为神想要把我们带到祂自己那里。我坐下来一想，我说，“祢想要我？祢想把我带到祢那里去？”这绝对是令人无比震撼且极其深奥的。神的儿子爱我，为我舍己。为什么在旷野里要有这么多的*帐幕会幕*？为什么要有这些家具和器皿？答案就是，好让我们能与祂同在，让我们能认识祂，并且享受与祂在一起——与**祂自己**同在。

The Altar of Incense

So back to chapter thirty. And verse one—we did this last week. It says:

[Exodus 30:1 NKJV] - "You shall make an altar to burn incense on; you shall make it of acacia wood.

那么回到第三十章第一节——我们上星期读过这里，上面说：> [出埃及记 30:1] - 「你要用皂荚木做一座烧香的坛。」

So we have got Roy to give us a picture now of what this altar looks like. Okay, back to the one you had, yeah, just before. No, the one before that. That is it. That is the picture of the altar of incense. And frankly, I don't think it is a very good picture. There are two arms there. The first arm is on the outside. The second arm is also on the outside, but it looks like it is partly on the inside. So I think that is an artist's conception, and frankly, there is no such thing as this middle arm running up the left side.

现在我们要让Roy给我们展示一下这个香坛看起来像什么。好的，回到你刚才展示的那张，对，就在那之前的一张。不，在那之前的一张。就是这个。这就是烧香的坛的画面。坦率地说，我认为这不是一张很好的图片。那里有两根抬杠。第一根杠是在外面，第二根杠也是在外边，但看起来它好像部分在里面。所以我认为这只是艺术家的构想，坦率地说，并没有像这样在左侧向上延伸的中间的杠。

But you've got an idea: it is eighteen inches by eighteen inches by thirty-six inches high. It's an altar of incense, because they burned incense on it every morning and every evening, and frankly, it smelled really good. It always smelled **really** good.

但你已经有了一个概念：它是十八英寸长、十八英寸宽、三十六英寸高。这是一个烧香的坛，因为他们每天早晨和每天傍晚都要在上面烧香，坦率地说，闻起来非常香。它总是闻起来**非常好**。

The priests were preparing the incense and burning the incense every morning and every evening. So it always smelled good in there. It smelled good from the point of view of God; he was happy. But it smelled good from the point of view of the people as well; they were happy. Okay, just remember heaven is a wonderful place, and among other things, it even smells good in heaven. All right, so this is a physical description of what was there. What is the meaning of it all?

祭司每天早晨和每天傍晚都会准备并烧香。所以里面总是香气四溢，从神的角度来看，这闻起来很香，祂很高兴。但从百姓的角度来看，闻起来也很香，他们也很高兴。好的，大家记住，天堂是一个奇妙的地方，在众多奇妙的事情中，甚至天堂里的气味都非常好。好，这就是对存留在那里的圣物的物理描述，那么这一切的意义到底是什么呢？

Prayers of the Saints

And so I want you to turn to the book of Revelation, chapter eight. Revelation chapter eight. And we're going to read a couple of verses. And that's not the verse that I want. Let me just see if I can find what my error is. My class. I want to find the altar of incense in Revelation. That's right, it's verse three—thank you, whoever mumbled that, you did the right thing. All right, so verse three. Sherry, welcome. Revelation 8:3-4.

[Revelation 8:3-4 NKJV] - ³ Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. ⁴ And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand.

所以我想请大家翻到启示录第八章。启示录第八章。我们要读几节经文。那不是我想找的经文。让我看看我错在哪里。我的课。我想在启示录中找到香坛。没错，是第三节，谢谢刚才小声说的那位，你做对了。好，第三节。Sherry，欢迎。启示录八章三至四节：> [启示录 8:3-4] - ³ 另有一位天使，拿着金香炉来，站在祭坛旁边。有许多香赐给他，要和众圣徒的祈祷一同献在宝座前的金坛上。⁴ 那香的烟和众圣徒的祈祷从天使的手中一同升到神面前。

All right, so the question is, what do we know about the incense? It is associated with the **prayers** of the saints. Now that's very interesting. Does the incense smell good? Would the prayers of the saints smell good to God? When you pray, what does God think? He says, "That's my son praying. That's my daughter praying." It smells really good.

好，那么问题是，我们对这香了解多少？它是与圣徒的**祷告**联系在一起的。这非常有趣。香闻起来很香吗？圣徒的祷告对神来说闻起来也很香吗？当你祷告的时候，神在想什么？祂说，“那是我的儿子在祷告，那是我的女儿在祷告。”闻起来真的很好。

God says, "I like it when my son and my daughter pray to me," and their prayers rise like incense, going up to the nostrils of God, who says, "I love my son, I love my daughter. I'm going to answer their prayers."

神说，“我喜欢我的儿子和我的女儿向我祷告。”他们的祷告就像香的烟一样，升上去进到神的鼻孔里，神说，“我爱我的儿子，我爱我的女儿，我要回应他们的祷告。”

All right, so back now to Psalm 141—we are moving around—Psalm 141. And we're going to read one verse together. It says, verse 1 and 2:

[Psalm 141:1-2 NKJV] - ¹ LORD, I cry out to You; Make haste to me! Give ear to my voice when I cry out to You. ² Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice.

好的，现在回到诗篇第一百四十一篇——我们一直在到处翻看——诗篇第一百四十一篇。我们要一起读这节经文。第一和第二节：> [诗篇 141:1-2] - ¹ 耶和华啊，我曾求告你，求你快快临到我这里！我求告你的时候，愿你留心听我的声音！² 愿我的祷告如香陈列在你面前！愿我举手祈求，如献晚祭！

What did the psalmist say? He said, "My prayers are like incense, God. Would you accept them, please? You accept the incense; would you please accept my prayers."

诗人是怎么说的呢？他说，“神啊，我的祷告就像香一样，求您悦纳它们。您接纳了香，也求您接纳我的祷告。”

All right. One other verse now, and that's in the book of Luke. Luke chapter one. Now you'll remember the story of Luke chapter one. There was a man by the name of Zacharias. He was a priest. He had a lovely wife by the name of Elizabeth. They were kind of old and they had no children. And he, being a priest, he went into the temple to pray and to do the work of the priest. So we'll pick up verse seven:

[Luke 1:7-10 NKJV] - ⁷ But they had no child, because Elizabeth was barren, and they were both well advanced in years. ⁸ So it was, that while he was serving as priest before God in the order of his division, ⁹ according to the custom of the

priesthood, his lot fell to burn incense when he went into the temple of the Lord.¹⁰ And the whole multitude of the people was praying outside at the hour of incense.

好的。现在还有另外一句经文，是在路加福音第一章。你们都会记得路加福音第一章的故事。有一个人名叫撒迦利亚。他是个祭司。他有一个可爱的妻子，名叫伊丽莎白。他们年纪已经老迈，而且没有孩子。他作为祭司，到圣殿里去祷告，履行祭司的职务。所以我们从第七节读起：> [路加福音 1:7-10] -⁷ 只是没有孩子；因为伊丽莎白不生育，两个人又年纪老迈了。⁸ 撒迦利亚按班次在神面前供祭司的职分，⁹ 照祭司的规矩抽签，得进主殿烧香。¹⁰ 烧香的时候，众百姓在外面祷告。

So what's happening? And to summarize it all: every morning and every evening, incense was to be offered. The incense was never to go out. It would be burned every morning, every evening, and it always smelled great. At the same time, there was the lighting of the lamps. Every morning and every evening, the lamps were checked in the lampstand to make sure that the lights were always on in there. Now, what was associated with incense? **Prayer.**

那么发生了什么？总结一下就是：每天早晨和每天傍晚，都要烧香。这香是永远不能熄灭的。它每天早晨、每天傍晚都会燃烧，而且总是闻起来香气四溢。与此同时，还有灯台点灯。每天早晨和傍晚，他们都要检查灯台，以确保里面的灯光一直亮着。现在，什么与香是联系在一起的呢？是**祷告**。

And so while Zacharias was in the temple lighting the lamps and tending the lamps and the incense, outside, what were the people doing? They were praying. So every morning and every evening, we had the hours of prayer. The hour of prayer in the morning was nine o'clock in the morning. The hour of prayer in the afternoon was three o'clock in the afternoon. The people were outside. The priest was on the inside. He was offering the incense, and the people on the outside were offering prayer. And the prayer went up with the incense to the Father in heaven.

因此，当撒迦利亚在殿里点灯、打理灯台和烧香的时候，外面的人们在做什么呢？他们在祷告。所以每天早晨和每天傍晚，都有*祷告的时间*。早上的祷告时间是上午九点，下午的祷告时间是下午三点。百姓在外面，祭司在里面。他在献香，而在外面的百姓则在献上祷告。祷告伴随着香气，一同升到天上的父神那里。

That is important. When was the Lord Jesus Christ crucified? At nine o'clock in the morning, at the hour of prayer. When did he die? At three o'clock in the afternoon, at the hour of prayer. What do you know about that? And that's pretty interesting. There was a great revival after the Lord Jesus Christ went to heaven, and in particular, Peter and John were walking down the street. They saw the man at the Beautiful Gate and they healed him of his paralysis. What time did that take place? Three o'clock in the afternoon, at the hour of prayer.

这很重要。主耶稣基督是什么时候被钉十字架的？早上九点，正是祷告的时间。祂是什么时候死的？下午三点，也正是祷告的时间。你对这些了解多少？这非常有趣。主耶稣基督去到天堂之后，发生了一场伟大的复兴。特别是，彼得和约翰在街上走着，他们看到了美门口的那个人，医治了他的瘫痪。那是发生在什么时候？下午三点，在祷告的时间。

All the people were outside, they were praying, the priest in the temple was offering his prayer, and Peter and John were healing this lame man, and revival broke out, and thousands became Christians that day. Was the altar of incense important? And the answer is yes, delightfully, very, very important.

当时所有的百姓都在外面祷告，祭司在殿里烧香，而彼得和约翰医治了这个瘸子。复兴随即爆发，那天有成千上万的人成了基督徒。烧香的坛重要吗？答案是肯定的，非常、非常重要。

The Census Tax and Atonement Money

All right, back then to Exodus chapter thirty, and we'll keep reading. Yeah, I guess we should start reading. So, Exodus chapter thirty, and we'll start reading at verse number eleven:

[Exodus 30:11-16 NKJV] - ¹¹ Then the LORD spoke to Moses, saying: ¹² "When you take the census of the children of Israel for their number, then every man shall give a ransom for himself to the LORD, when you number them, that there may be no plague among them when you number them. ¹³ This is what everyone among those who are numbered shall give: half a shekel according to the shekel of the sanctuary (a shekel is twenty gerahs). The half-shekel shall be an offering to the LORD. ¹⁴ Everyone included among those who are numbered, from twenty years old and above, shall give an offering to the LORD. ¹⁵ The rich shall not give more and the poor shall not give less than half a shekel, when you give an offering to the LORD, to make atonement for yourselves. ¹⁶ And you shall take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of meeting, that it may be a memorial for the children of Israel before the LORD, to make atonement for yourselves."

好的，回到出埃及记第三十章，我们继续读。我想我们该开始读经了。出埃及记第三十章，我们要从第十一节读起：> [出埃及记 30:11-16] - ¹¹ 耶和华晓谕摩西说： ¹² 「你要按以色列人被数的计算总数，在大能中，他们各人要为自己的生命把赎价奉献给耶和华，免得数的时候在他们中间有灾殃。 ¹³ 凡过去归入被数之列的人，每人要按圣所的平，拿银子半舍客勒（一舍客勒是二十季拉），这半舍客勒是献给耶和华的礼物。 ¹⁴ 凡

过去归入被数之列、二十岁以上的人，要给耶和华交纳这礼物。¹⁵ 富足的不可多出，贫穷的也不可少出，各人要出半舍客勒，作为你们魂的赎罪祭。¹⁶ 你要从以色列人收这赎罪银，作为会幕使用，可以在耶和华面前为以色列人作纪念，为你们的魂赎罪。」

Now, the actual numbering of the people of Israel is not a common activity. It doesn't really matter how many there are; God's got that under his control. Does it matter how many are in your particular sphere of activity or influence? And the answer is no. God is in charge of the numbers. Now, in particular, I have a hard time with that, because by nature, I'm a counter. And you know what? The more I count, the more discouraged I get.

在以色列人中，做统计并不是一个经常性的活动。到底有多少人其实并不重要，因为神完全在祂的掌控中。在你特定的活动或影响力范围内，人数重要吗？答案是不重要。神掌控着数字。坦率地说，我自己对这一段挺难理解的，因为我天生就是一个喜欢数数的人。你们知道吗？我越数就越感到灰心。

And the Lord says, "Harold, don't you bother counting. I'll look after that. You preach the word, you do the work of God, you don't have to count." Whether it's working or not, how would you know whether it's working or not? I am in control of everything; you just preach the gospel. So don't run around counting, and don't run around judging. The easiest thing is to count people and then judge them, and say, "This one's really good, this one's only half good, this one..." Shame on you for doing that.

主对我说，“Harold，你就不要费心去数数了，我会负责的。你只管传讲神的话，做工，你不用去数数。”到底有没有果效，你又怎么能知道呢？一切都在我的掌控中，你只管去传福音，所以不要到处去数人数，也不要到处去论断人。最容易的事就是去数人数然后论断他们，说：“这个非常好，这个只有一半好，那个……”这样做真应该感到羞愧。

But periodically the people had to be counted. And God says, "All right, when you count them, this is what they have to do." Verse twelve again: "Every man shall give a ransom for himself to the Lord." When the people are counted, all the men have got to give a particular amount of money to the Lord. Verse thirteen: "This is what everyone among those who are numbered shall give: half a shekel... The half-shekel shall be an offering to the Lord."

但每隔一段时间，以色列百姓必须进行人口统计。神说，“好吧，当你统计他们时，他们就必须这样做。”再次看第十二节：每人要为自己的魂将赎价奉献给耶和华。当他们统计人口时，所有的成年男子都必须向耶和华献上特定数额的钱。第十三节说：“凡过去归那些被属之人的，每人要按圣所的平，拿银子半舍客勒……这半舍客勒是献给耶和华的礼物。”

So if anyone was going to be in the number, he had to give something. To get in the number, you just don't automatically get in; there has to be a qualification for you to get in. Everyone included among those who are numbered, from twenty years old and above, shall give an

offering to the Lord. The rich shall not give more and the poor shall not give less than half a shekel, when you give an offering to the Lord to make atonement for yourselves.

所以，如果一个人想要被数算在这个人数里，他就必须给出一些奉献。被数算进去可不是自动发生的，你必须具备资格。凡被数算在内的，二十岁以上的人，都要向耶和华献上礼物。富足的不可多出，贫穷的也不可少出，各人都要出半舍客勒，作为你们魂的赎罪祭。

So if they were going to be included in the number, they had to give something. Half a shekel was not very much, but the poor were supposed to give it, even if they were very poor. And the rich would have to give the same amount, regardless of how rich they were. So it is a statement of our thankfulness to the Lord and his goodness to us, and the fact that we are all equal in his sight. "And you shall take the atonement money of the children"—this is verse sixteen—"of Israel, and shall appoint it for the service of the tabernacle of meeting, that it may be a memorial for the children of Israel before the LORD, to make atonement for yourselves."

因此，如果他们要被包含在这个数字中，就必须献出一些东西。半舍客勒并不是太多，但穷人也必须拿出来，哪怕他们非常穷；而富有的人也必须给同样的数额，不管他有多富足。所以，这是一种感恩的表达，表达我们对主的感谢，和祂对我们所有的美善，同时也表明我们在祂眼中都是平等的。第十六节说：“你要从以色列孩子们收这赎罪的钱，作为会幕使用，可以在耶和华面前为以色列的孩子们做纪念，作为你们魂的赎罪记。”

So they all had to give something, they all had to give the same amount. And we in our day, we say, "Lord, thank you for saving me, and I'm glad that I'm your child, I'm glad that I'm in your, in your assembly, and Lord, I am prepared to give what everybody else is going to give, I'm going to give a little to you." So what would you do if you were really poor and you couldn't afford it?

所以，他们所有人必须给出一些东西，而且给出的数额都是一样的。我们今天也是这样，我们会说：“主啊，感谢您拯救了我，我很高兴我是您的孩子，很高兴我在您的召会里。主啊，我准备好献上其他人都要献上的，我要向您奉献一点点。”那么，如果你真的很穷，拿不出来，那该怎么办呢？

And so you may remember this story in the New Testament, when Peter came, or somebody came to Peter, I guess, and said, "Does your Master pay tax?" And the Lord said, "Yes, yeah, we, we pay tax."

大家可能还记得新约里的这个故事。有人来到彼得那里，我想是这样问的：“你们的老师纳税吗？”主说：“纳，我们要纳税的。”

The Lord says, "I don't really have to pay tax, because you see the tax is payable to God. I am God. I don't need to pay tax to myself. I'm free. Everybody else has to pay tax, but not me."

And so Peter recognized he had the need to pay the tax. And the Lord said to him, "Peter, if you go down to the ocean, and you put a line in the water, you bring up the fish, it will have a shekel in its mouth. That's enough for you and for me, you take that, you pay the tax for it."

主其实可以说是：“我不用纳税，因为你看，税是付给神的，我就是神，我不需要向自己交税，我是自由的。其他人都必须交税，但我不用。”于是彼得意识到他确实有纳税的需要。主就对他就说：“彼得，你到湖边去，把钓鱼线扔进水里，把钓上来的鱼拿起来，它嘴里含着一舍客勒银子。那足够支付你和我的税款了，你拿去替我们交税吧。”

So, I think it's an amazing story. Peter was a fisherman. How many fish do you think Peter had caught in his lifetime? Somebody give me a number. How many fish did he catch in his lifetime? None of you are prepared to suggest? Let's say, for sake of argument, let's say ten thousand. Yes, he caught many fish.

所以，我认为这是一个非常神奇的故事。彼得是个渔夫。你们认为彼得一生中捕过多少条鱼？谁能给我一个数字？他一生中捕了多少条鱼？你们大家都不敢猜吗？为了讨论，我们假设是一万条吧，是的，他一生中捕了许多鱼。

I may have caught ten fish in my lifetime. The question is, of those ten thousand fish that he caught before this, how many had money in its mouth? Zero. Okay, have you ever caught fish with money in his mouth? It's absolutely ludicrous. Where did these people get the money if they really needed the money and they were broke? God would give them the money.

而我这一生中大概只钓到过十条鱼。问题是，在他捕的那一万条鱼中，有多少条嘴里含着钱？零。好，你曾钓到过嘴里有钱的鱼吗？这绝对是难以置信、极其荒谬的。这些人如果真的需要钱却又一无所有，他们从哪里得到钱呢？神会给他们钱。

To be part of the family of God, make sure you're numbered. When the number is there, make sure your name is down. The hymn writer says, "Is my name written there, in the page bright and clear? In the book of Thy kingdom, is my name written there?" You don't get paid; you don't have to pay to become a Christian.

要成为神家里的一部分，确保你被数算进去。当统计人口时，确保你的名字在上面。赞美诗的作者写道：“我的名字记在那里了吗？在明亮清晰的生命册上，在您国度的生命册上，我的名字是否写在上面？”你不需要付钱，要成为基督徒你不需要付一分钱。

But sometimes, you've got to pay a little just to be with the Christians at the right time. Not easy always to be there, not always easy to be numbered. And if you've got to pay a little, that's all right. All of which, I think, teaches among many other things that it's a great privilege to be numbered with the people of God. Make sure that your number's there. Make sure everybody knows!

但有时候，你必须付出一小点代价，才能在正确的时间与基督徒在一起。要一直在场、要被算在里面并不总是容易的。如果必须付上一些代价，也没关系。我认为，所有这些首先教导了我们，能与神的百姓同列是一项伟大的特权。确保你被数算在内，确保每个人都知道你名列其中！

Verse sixteen: "And you shall take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of meeting, that it may be a memorial for the children of Israel before the Lord, to make atonement for yourselves." So what do you think Moses is thinking all of this time?

第十六节说：“你要从以色列孩子们收这赎罪的钱，作为会幕使用，可以在耶和華面前为以色列的孩子们做纪念，作为你们魂的赎罪记。”那么你认为这段时间里，摩西在想些什么呢？

Well, I think that if he'd been God—had been my boss, or if this had been my boss and me—I would have said, "Okay, Boss, that's enough. I've taken lots of notes, I'll go now." God says, "Hang on, Moses! There is more." Remember now: the God of heaven is calling these people to himself. That is a **big deal**.

我想，如果那是神——如果他是我的老板，或者是我的老板和我，我会说：“好了，老板，够了。我记了好多笔记，我要走了。”神却说：“等一下，摩西！还有呢。”现在要记住：天上的神正在呼召这些人归向祂自己。这是一件**天大的事**。

And so you can come just as you are. But when you become a Christian, you're not entitled to stay just as you were. You come just as you are, and then the Lord says, "Welcome! Now, this is what I want you to do, so that you can be in full fellowship with me." How long did it take them to get out of Egypt? Well, basically, one day.

所以，你可以照你本来的样子来到神面前。但是当你成为基督徒后，你没有资格继续停留在你原来的老样子。你按本相而来，然后主说：“欢迎！现在，这是我要你做的事，这样你才能与我完全相交。”他们离开埃及花了多长时间？基本上只要一天。

How long did it take them to get into the fellowship of the Lord who said, "I want you to come to me. I want you to build this tabernacle"? How long did that take? A year. Don't be surprised, having trusted the Lord Jesus Christ as your Savior, if it is going to take a little while for you to get to know God, to be prepared for him to get to know you.

他们花了多长时间才进入这位主的相交中，这位主说：“我想要你们来到我这里。我要你们建造这个会幕。”这花了多长时间？一年。当你信靠了主耶稣基督作为你的救主之后，如果需要花上一点时间来认识神，准备让祂认识你，请不要感到惊讶。

You come just as you are, but you don't stay just as you were—you change. Follow him, you get to know him, and then as you do that, you will be drawn closer and closer to himself. That is what he wants.

你可以按你本来的样子来，但你不能继续停留在你原来的样子——你需要改变。跟随祂，去认识祂。当你这样做的时候，你就会被越拉越近，来到祂自己面前。这正是祂想要的。

The Bronze Laver

All right, verse seventeen. Then the Lord spoke to Moses, saying:

[Exodus 30:17-21 NKJV] - ¹⁷ Then the LORD spoke to Moses, saying: ¹⁸ "You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it, ¹⁹ for Aaron and his sons shall wash their hands and their feet in water from it. ²⁰ When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die. ²¹ So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them--to him and his descendants throughout their generations."

好的，第十七和第十八节。耶和华告诉摩西说： > [出埃及记 30:17-21] - ¹⁷ 耶和华晓谕摩西说： ¹⁸ 「你要用铜做洗濯盆和盆座，以便洗濯。要将盆放在会幕和坛的中间，在盆里盛水。 ¹⁹ 亚伦和他的儿子要在盆里洗手洗脚。 ²⁰ 他们进会幕，或是就近坛前供职给耶和华献火祭的时候，必用水洗濯，免得死亡。 ²¹ 他们洗手洗脚就免得死亡。这要作他们和他们后裔世代永远的定例。」

All right. So, Roy, can we see that picture of the basic tabernacle outline that we looked at earlier? Yep. Very, very good. So, what have we got here? Let me just describe it for you