

但以理书、撒迦利亚书结晶读经 第十篇

人的灵，
以及撒迦利亚书所揭示基督的各方面，
为着祂在地上的行动

读经：但二 35、44，四 17、34 ~ 35，七 13 ~ 14，
九 24 ~ 25，十 4 ~ 9，启十一 15

纲 目

周 一

壹 「耶和华论以色列之话语的默示。铺张诸天、
建立地基、造人里面之灵的耶和华说」—亚
十二 1：

- 一 神在祂的创造里，造了三样极其关键、同等重要的东西—
诸天、地和人的灵。
- 二 诸天是为着地，地是为着人，神给人造了灵，使人能接触
神，接受神，敬拜神，活神，为神完成神的定旨，并与神
成为一。
- 三 人里面的中央政府并最重要的部分应当是他的灵；一个受他
的灵管治并支配的人就是属灵的人—林前二 14 ~ 15，三
1，十四 32，约三 6，弗三 16，彼前三 4，但六 3、10。
- 四 在神的经纶里，神计划要使基督作祂在地上行动的中心与
普及；为使祂所拣选的人能关心祂这位创造主并救赎主，

Crystallization-Study of Daniel & Zechariah Message Ten

A Word concerning the Human Spirit
and Aspects of Christ Unveiled in Zechariah
for His Move on Earth

Scripture Reading: Zech. 2:1-2, 5, 8-9, 11; 10:1, 3; 11:7; 12:1, 10

Outline

DAY 1

- I. **“The burden of the word of Jehovah concerning Israel. Thus declares
Jehovah, who stretches forth the heavens and lays the foundations
of the earth and forms the spirit of man within him”—Zech. 12:1:**
 - A. *In His creation God made three crucial, equally important items—the
heavens, the earth, and the spirit of man.*
 - B. *The heavens are for the earth, the earth is for man, and man was created
by God with a spirit that he may contact God, receive God, worship God,
live God, fulfill God’s purpose for God, and be one with God.*
 - C. *The central government and most prominent part of man’s being should be
his spirit; a man who is ruled and controlled by his spirit is a spiritual man—
1 Cor. 2:14-15; 3:1; 14:32; John 3:6; Eph. 3:16; 1 Pet. 3:4; Dan. 6:3, 10.*
 - D. *In His economy God planned to have Christ as the centrality and universality of
His move on earth; for His chosen people, who would care for Him as the Creator*

神需要为人创造一个接受的器官，使人能接受祂计划里之基督一切的所是。

五 因此，撒迦利亚书嘱咐我们要尽力注意我们人的灵，好使我们得着本书所启示的基督，并明白其中所启示一切关于祂的事——弗一 17 ~ 18 上，三 5，创二 7，赛四二 5，约四 24，腓四 23。

六 在神圣历史里完成神经纶的路，乃是借着我们灵里基督这七倍加强的灵；撒迦利亚书启示，召会的建造将由基督这七倍加强之恩典的灵，成为恩典的顶石所完成——四 6 ~ 7，12 ~ 14，三 9，十二 1、10，启四 5，五 6。

周 二

贰 我们必须操练我们的灵，在以下各方面经历并享受基督作七倍加强的灵：

一 基督是手拿准绳的人，要量神的子民，为着祂的国试验、审判、察验并据有他们——亚二 1 ~ 2，结四十 3，四七 1 ~ 5，诗一三九 23 ~ 24。

二 「耶和华说，我要作耶路撒冷四围的火墙，并要作其中的荣耀」——亚二 5：

1 耶路撒冷城的墙并其中的荣耀，都是耶和华自己；这指明耶和华作为基督，必在耶路撒冷周围作其保护，并在耶路撒冷中心作其荣耀；这表明基督乃是神经纶的中心与普及。

2 今天基督是召会中心的荣耀，也是在召会周围焚烧的火，为着保护她；在新耶路撒冷，三一神在基督里乃是其中心的荣耀（启二一 23，二二 1、5），这荣耀要经

and as the Redeemer, there was the need for God to create a receiving organ so that they would have the capacity to receive all that He had planned for Christ to be.

E. Hence, Zechariah charges us to pay full attention to our human spirit so that we may receive the Christ revealed in this book and may understand all that is revealed therein concerning Him—Eph. 1:17-18a; 3:5; Gen. 2:7; Isa. 42:5; John 4:24; Phil. 4:23.

F. The way to fulfill God's economy in the divine history is by Christ as the sevenfold intensified Spirit in our spirit; Zechariah reveals that the building of the church will be consummated by Christ as the sevenfold intensified Spirit of grace to be the topstone of grace—4:6-7, 12-14; 3:9; 12:1, 10; Rev. 4:5; 5:6.

DAY 2

II. We need to exercise our spirit to experience and enjoy Christ as the sevenfold intensified Spirit in the following aspects:

A. Christ is a man with a measuring line in His hand, measuring God's people in order to test, judge, examine, and possess them for His kingdom—Zech. 2:1-2; Ezek. 40:3; 47:1-5; Psalms 139:23-24.

B. "I will be her wall of fire round about, declares Jehovah, and I will be the glory within her"—Zech. 2:5:

1. That the wall of the city of Jerusalem and the glory within her will be Jehovah Himself indicates that Jehovah as Christ will be the protection of Jerusalem at her circumference and her glory at her center; this shows the centrality and universality of Christ in God's economy.

2. Today Christ is the glory in the center of the church, and He is also the fire burning around the circumference of the church for her protection; in the New Jerusalem the Triune God in Christ will be the glory at its center (Rev. 21:23; 22:1, 5), and this

过透明的墙照耀出来，作其保护的火(二一 11、18 上、24)。

三 基督是受万军之耶和华所差遣的，也是差遣者万军之耶和华，为着照顾祂的百姓；他们对于祂是非常宝贵的，任何人触着他们，就是触着祂眼中的瞳人—亚二 8 ~ 9、11，参约十四 26，十五 26。

周 三

四 基督来作牧人，用恩惠(恩典)和联索(联结)牧养；恩典使我们与神调和，联索使我们联结为——亚十一 7，二 1 ~ 2、5、8 ~ 9、11，约二一 15 ~ 17。

五 当主对我们如此施恩惠的时候，我们该求祂给我们更多的恩惠，更多的恩典，更多的「雨」—亚十 1，十二 10，结三四 26。

六 得着主作牧人的眷顾之后，神的百姓中每一只软弱的羊都变成骏马—亚十 3，参九 13、16，但十一 32 下。

七 往往在我们晨兴的时候，主就向我们发哨声，呼召我们，聚集我们归向祂；主发哨声，不是尖锐刺耳的，乃是温良、柔和的，有点象小鸟的歌唱—亚十 8。

八 主在祂自己里面加强我们，使我们在祂的名里行事为人(12，西三 17)；「耶和华必作全地的王；那日，耶和华必为独一的神，祂的名也是独一的名。」(亚十四 9)

周 四

叁 在人类历史里的神圣历史，其中心点和主要内容，乃是基督的两次来临，为着耶稣的见证，神的建造：

glory will shine through the transparent wall of the city to be its protection of fire (21:11, 18a, 24).

C. *Christ is the One sent by Jehovah of hosts and is also the Sender, Jehovah of hosts, for the care of His people, who are very dear to Him; whoever touches them touches the pupil of His eye—Zech. 2:8-9, 11; cf. John 14:26; 15:26.*

DAY 3

D. *Christ came as a Shepherd, shepherding in Favor (grace) and Bonds (binding); grace is for our being mingled with God, and bonds are for our being bound into oneness—Zech. 11:7; 2:1-2, 5, 8-9, 11; John 21:15-17.*

E. *While the Lord is so favorable to us, we should ask Him to send us even more favor, more grace, more “rain”—Zech. 10:1; 12:10; Ezek. 34:26.*

F. *After being visited by the Lord as the Shepherd, every weak sheep among God’s people becomes a horse of majesty—Zech. 10:3; cf. 9:13, 16; Dan. 11:32b.*

G. *Often during our time of morning revival, the Lord whistles to us, calling us and gathering us to Him; the Lord’s whistling is not shrill but mild and gentle, somewhat like the singing of a bird—Zech. 10:8.*

H. *The Lord strengthens us in Himself so that we may walk about in His name (v. 12; Col. 3:17); “Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name” (Zech. 14:9).*

DAY 4

III. The focal point and major content of the divine history within human history are the two comings of Christ for the testimony of Jesus, the building of God:

一 撒迦利亚九至十一章说到基督第一次卑微的来，是谦逊并亲切的：

- 1 基督来作以色列的王，卑微的骑着驴，就是骑着驴驹，就是驴的崽子—九 9 ~ 10，太二一 5 ~ 10。
- 2 基督来作牧人，用恩惠（恩典）和联索（联结）牧养—亚十一 7 ~ 11。
- 3 基督被憎嫌、攻击、弃绝，并被祂的一个门徒以三十锭银子出卖了—8、12 ~ 13 节，太二六 14 ~ 16，二七 3 ~ 10。
- 4 基督象牧人被击打，祂的门徒就象羊分散了—亚十三 7，太二六 31。
- 5 基督在以色列家，就是爱祂之人的家中，两手在十字架上受了伤—亚十三 6，约十九 18 上。
- 6 基督肋旁被扎，成了开启的泉源，洗除罪与污秽—亚十二 10，十三 1，约十九 18 上、34，太二六 28。

二 撒迦利亚十二至十四章说到基督得胜的第二次来，要带着能力和权柄：

- 1 基督要第二次来，同着祂的圣徒，就是得胜者而来—十四 5，珥三 11，犹 14。
- 2 祂的脚必站在耶路撒冷前面东边的橄榄山—亚十四 4，徒一 9 ~ 12。
- 3 祂要为神的选民以色列人，与那些围攻他们的列国争战，拯救他们脱离毁灭—亚十四 2 ~ 3、12 ~ 15，十二 1 ~ 9。
- 4 那时，以色列全家必仰望祂，就是他们所扎的；并为祂悲哀，于是以色列全家要得救—10 ~ 14 节，罗十一 26。

A. *Zechariah 9 through 11 speaks of Christ's lowly first coming, which was humble and intimate:*

1. Christ came as the King of Israel, lowly and riding upon a donkey, even upon a colt, the foal of a donkey—9:9-10; Matt. 21:5-10.
2. Christ came as a Shepherd, shepherding in Favor (grace) and Bonds (binding)—Zech. 11:7-11.
3. Christ was detested, attacked, rejected, and betrayed by one of His disciples for thirty pieces of silver—vv. 8, 12-13; Matt. 26:14-16; 27:3-10.
4. Christ was smitten as the Shepherd, and His disciples were scattered as the sheep—Zech. 13:7; Matt. 26:31.
5. Christ's two hands were wounded on the cross in the house of Israel, the house of those who love Him—Zech. 13:6; John 19:18a.
6. Christ's side was pierced, and He became an opened fountain for sin and for impurity—Zech. 12:10; 13:1; John 19:18a, 34; Matt. 26:28.

B. *Zechariah 12 through 14 speaks of Christ's victorious second coming, which will be with power and authority:*

1. Christ will come a second time accompanied by His saints, the overcomers—14:5; Joel 3:11; Jude 14.
2. His feet will stand on the Mount of Olives, which is before Jerusalem on the east—Zech. 14:4; Acts 1:9-12.
3. He will fight for the children of Israel, His chosen people, against the nations that besiege them and will save them from destruction—Zech. 14:2-3, 12-15; 12:1-9.
4. At that time the whole house of Israel will look upon Him whom they have pierced, and they will mourn for Him; thus, all Israel will be saved—vv. 10-14; Rom. 11:26.

5 此后，祂就作王掌权，管治列国；万民必年年上到耶路撒冷敬拜祂，一切都要归祂为圣—亚九 10，十四 16 ~ 21。

周 五

肆 包罗万有的基督乃是神的历史在人的历史里作工，以得着神的建造，为着神的显现—四 9，六 12 ~ 15，太十六 18，约一 1、14，林前十五 45 下，启四 5，五 6，二一 2：

一 当基督巧妙的作工，主宰的控制人类历史里的世界局势，祂也巧妙的在神的历史里将祂自己作到我们里面，好把我们作成祂的杰作，神的诗章，神的新发明，以彰显祂无穷的智慧 and 神圣的设计—徒五 31，弗二 10。

二 基督在祂的人性里是耶和华的使者，就是耶和华自己这位三一神，与受屈辱之神的子民站在山谷的最低处，照顾他们，为他们代求，并要快速的将他们从巴比伦的被掳中带出来—亚一 7 ~ 17，出三 2、4 ~ 6、13 ~ 15，赛六三 9，申三三 27。

三 基督是神所用以打碎四角的末一个匠人；这四角就是四国及其王—巴比伦、玛代波斯、希腊和罗马帝国，也是但以理二章三十一至三十三节大人像的四部分，约珥书一章四节蝗虫的四个阶段，以及但以理七章三至八节的四个兽所表征的，他们都会伤害并毁灭神的选民—亚一 18 ~ 21：

1 四个匠人就是神所用的技巧，以毁灭这四国及其王；头三国中的每一国—巴比伦、玛代波斯和希腊—都被紧接而来的国，以技巧的方式所取代—但五，八 3 ~ 7。

5. Afterward, He will be the King to reign and rule over the nations; all the people will go up to Jerusalem year after year to worship Him, and all will be sanctified unto Him—Zech. 9:10; 14:16-21.

DAY 5

IV. The all-inclusive Christ is the history of God working within the history of man to gain the building of God for the manifestation of God—4:9; 6:12-15; Matt. 16:18; John 1:1, 14; 1 Cor. 15:45b; Rev. 4:5; 5:6; 21:2:

A. *While Christ is skillfully working to sovereignly control the world situation in human history, He is skillfully working Himself into us in the divine history to make us the masterpiece of His work, the poem of God, a new invention of God, expressing His infinite wisdom and divine design—Acts 5:31; Eph. 2:10.*

B. *Christ in His humanity is the Angel of Jehovah, Jehovah Himself as the Triune God, standing with God's people in the lowest part of the valley in their humiliation to care for them, intercede for them, and bring them swiftly out of Babylonian captivity—Zech. 1:7-17; Exo. 3:2, 4-6, 13-15; Isa. 63:9; Deut. 33:27.*

C. *Christ is the last Craftsman used by God to break the four horns; the four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—also signified by the great human image with four sections in Daniel 2:31-33, the four stages of locusts in Joel 1:4, and the four beasts in Daniel 7:3-8, that damaged and destroyed the chosen people of God—Zech. 1:18-21:*

1. The four craftsmen are the skills used by God to destroy these kingdoms with their kings; each of the first three kingdoms (Babylon, Medo-Persia, and Greece) was taken over in a skillful way by the kingdom that followed it—Dan. 5; 8:3-7.

2 第四个匠人将是基督那非人手所凿的石头；祂要在回来时，将复兴的罗马帝国砸得粉碎，借此砸碎那作为人类政权集大成的大人像——二 31 ~ 35。

3 这石头不仅表征个人的基督，也表征团体的基督，就是基督同祂的「大能者」——珥三 11。

四 我们要在人类的历史中活在神圣的历史里，并为着基督的建造成为基督的大能者，就必须应用基督洗净的血，活在基督神圣的灵里，并住在基督美化并击杀的话里，而涌流基督，使基督得着独一的彰显——亚三 3 ~ 4，约壹一 9，亚四 6，十二 1，启十九 13 ~ 15，弗五 26，六 17，林前十 16，亚四 12 ~ 14，约七 37 ~ 39 上。

周 六

伍 世界局势总是主在地上行动的指标——参代上十二 32 上：

一 不法的奥秘今天在列国和人类社会运行；这不法要在不法之人，就是敌基督身上达到顶峰——帖后二 3 ~ 12：

1 敌基督将是撒但的能力，撒但的化身；他要逼迫并毁灭神的子民，包括敬畏神的犹太人和相信基督的基督徒——但八 24，启十二 17，十三 7。

2 敌基督要毁坏神的殿和神的城，使其荒凉；他要真理抛在地上——但九 27，八 12。

3 敌基督有看透事物的敏锐眼光，并向至高者说顶撞的话——七 8、20、25。

4 敌基督要折磨至高者的圣民——25 节，参可六 45 ~ 52。

2. The fourth Craftsman will be Christ as the stone cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back—2:31-35.

3. This stone signifies not only the individual Christ but also the corporate Christ, Christ with His “mighty ones”—Joel 3:11.

D. In order to live in the divine history within the human history and become Christ’s mighty ones for His building, we need to apply the cleansing blood of Christ, live in the divine Spirit of Christ, and abide in the beautifying and killing word of Christ to flow out Christ for the unique expression of Christ—Zech. 3:3-4; 1 John 1:9; Zech. 4:6; 12:1; Rev. 19:13-15; Eph. 5:26; 6:17; 1 Cor. 10:16; Zech. 4:12-14; John 7:37-39a.

DAY 6

V. The world situation has always been the indicator of the Lord’s move on earth—cf. 1 Chron. 12:32a:

A. The mystery of lawlessness is working today among the nations and in human society; this lawlessness will culminate in the man of lawlessness, Antichrist—2 Thes. 2:3-12:

1. Antichrist will be the power of Satan, the embodiment of Satan; he will persecute and destroy the people of God—both the God-fearing Jews and the Christ-believing Christians—Dan. 8:24; Rev. 12:17; 13:7.

2. Antichrist will demolish and desolate the temple of God and the city of God; he will cast truth down to the ground—Dan. 9:27; 8:12.

3. Antichrist will have sharp insight to perceive things and will speak things against the Most High—7:8, 20, 25.

4. Antichrist will wear out the saints of the Most High—v. 25; cf. Mark 6:45-52.

5 撒但和敌基督所要的，是人的魂，以作他们在这世代末了活动的工具—启十八 11 ~ 13，提后三 1 ~ 5，参亚十二 1。

二 但以理二章之大人像的十个脚指头所预表的十王，要服在敌基督之下；敌基督将是复兴之罗马帝国的最后一位该撒；这一切都要发生在欧洲—启十七 10 ~ 14：

1 在敌基督和人类政权的总和被砸碎之前，主的恢复必须扩展到欧洲，并生根在那里。

2 主恢复之真理的扩展，要预备主的回来，好带进以色列和整个创造的恢复和复兴—太二四 14，参启五 6。

3 我们该对主说，「主，这些日子是这时代的终结；主，在这些日子里重新挑旺我对你的爱。」

5. Satan and Antichrist want the souls of men to be the instruments for their activities in the last age—Rev. 18:11-13; 2 Tim. 3:1-5; cf. Zech. 12:1.

B. The ten kings typified by the ten toes of the great image in Daniel 2 will be under Antichrist, who will be the last Caesar of the revived Roman Empire; all this will transpire in Europe—Rev. 17:10-14:

1. Before the crushing of Antichrist and the totality of human government transpires, the Lord's recovery must spread to Europe and be rooted there.

2. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation—Matt. 24:14; cf. Rev. 5:6.

3. We should tell the Lord, "Lord, these days are the consummation of the age. Lord, in these days rekindle my love toward You."

第十周・周一

晨兴喂养

亚十二 1「耶和华论以色列之话语的默示。铺张诸天、建立地基、造人里面之灵的耶和华说。」

约四 24「神是灵；敬拜祂的，必须在灵和真实里敬拜。」

林前二 15「唯有属灵的人看透万事，却没有一人看透他。」

神在祂的创造里，造了三样极其关键、同等重要的东西——诸天、地和人的灵。诸天是为着地，地是为着人，神给人造了灵，使人能接触神，接受神，敬拜神，活神，为神完成神的定旨，并与神成为一。在神的经纶里，神计划要使基督作祂在地上行动的中心与普及。为使祂所拣选的人能关心祂这位创造主并救赎主，祂需要为人创造一个接受的器官，使人能接受神计划里之基督一切的所是。因此，撒迦利亚书嘱咐我们要尽力注意我们人的灵，好使我们得着这卷书所启示的基督，并明白其中所启示一切关于祂的事（弗一 17~18 上，三 5）（圣经恢复本，亚十二 1 第二注）。

信息选读

林前二章十四节下半的灵是人的灵为神的灵所感动，极尽其功用，取代了人的魂对人的管治和支配。人凭这灵，才能看透神的灵的事。这样的人，就是十五节所说属灵的人。神是灵，当然神的灵的事也都是属灵的。因此，人要看透、明白神的灵的事，必须用人的灵（约四 24）（林前二 14 第五注）。

WEEK 10 — DAY 1

Morning Nourishment

Zech. 12:1 "The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him."

John 4:24 "God is Spirit, and those who worship Him must worship in spirit and truthfulness."

1 Cor. 2:15 "But the spiritual man discerns all things, but he himself is discerned by no one."

In His creation God made three crucial, equally important items—the heavens, the earth, and the spirit of man. The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God. In His economy God planned to have Christ as the centrality and universality of His move on earth. For His chosen people, who would care for Him as the Creator and as the Redeemer, there was the need for Him to create a receiving organ so that they would have the capacity to receive all that God had planned for Christ to be. Hence, [the book of Zechariah] charges us to pay full attention to our human spirit, that we may receive the Christ revealed in this book and may understand all that is revealed therein concerning Him (Eph. 1:17-18a; 3:5). (Zech. 12:1, footnote 2)

Today's Reading

[In 1 Corinthians 2:14 the word spiritually] refers to the spirit of man that is moved by the Spirit of God to fully exercise its function and thereby replace the human soul's rule and control over man. It is only by such a spirit that man can discern the things of the Spirit of God. A man who is ruled and controlled by his spirit is a spiritual man, as mentioned in [verse 15]. Since God is Spirit, all the things of the Spirit of God are spiritual. Therefore, to discern, to know, the things of the Spirit of God, man must use the human spirit (John 4:24). (1 Cor. 2:14, footnote 6)

撒迦利亚十二章一节说，「耶和华论以色列之话语的默示。铺张诸天、建立地基、造人里面之灵的耶和华说。」...何等奇妙，在旧约这卷揭示基督与人类历史和政治息息相关的书里，有这样的一节。这指明在神的经纶里，神计划要使基督作祂在地上行动的中心与普及。祂是神，几千年来，在一个接一个的世代中，一直掌管全人类，管理世界的局势。...基督是奇妙的，但我们若没有灵，怎能接受祂？今天在人群社会的各种圈子里，没有人运用他们的灵。甚至在宗教的圈子里，人的灵这件事也完全被忽略了，甚至被人反对并否认。我们若忽略我们人的灵，就没有路可以接触神了。

撒迦利亚这卷书揭示基督是神的中心和圆周，但这位基督却与人类历史有密切的关系。不是任何人都能明白这一位，唯独神所拣选、知道自己里面有灵的人，才能认识祂。我们来读撒迦利亚书，并接触这卷书所启示的基督时，必须先认识我们有灵。然后我们需要运用灵来祷告，说，「主啊，我要得着撒迦利亚书里所揭示的基督。」我们若这样运用我们的灵，就会感觉有一个活的东西，摸着我们的深处。这就是为什么这卷书里有十二章一节这样的经文，嘱咐我们要尽力注意我们里面的这个接收器，就是我们人的灵，好使我们得着撒迦利亚书里所启示的基督。

虽然撒迦利亚是一个年轻人，但他知道接触神，得着神启示的秘诀。我们都需要从他学习，运用我们的灵来接受神，并接受祂所启示的（撒迦利亚书生命读经，四五六至四五八页）。

参读：撒迦利亚书生命读经，第十二篇。

Zechariah 12:1 says, "The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him."...It is marvelous that such a verse as this is in an Old Testament book which unveils a Christ who is so involved with human history and politics. This indicates that in His economy God planned to have Christ as the centrality and universality of His move on earth. As the very God, He has ruled over the entire human race, managing the world situation age after age for thousands of years....Christ is wonderful, but if we did not have a spirit, how could we receive Him? Today in every circle of society, people do not exercise their spirit. Even in religious circles, the matter of the human spirit is neglected or even opposed and denied. If we neglect our human spirit, there is no way for us to contact God.

Zechariah is a book unveiling Christ as God's center and circumference, yet this Christ is intimately involved with human history. Not just anyone can know this One, but God's chosen people who realize that they have a spirit can know Him. In reading the book of Zechariah and in contacting the Christ revealed in this book, we must first know that we have a spirit. Then we need to exercise our spirit to pray, saying, "Lord, I want to gain the Christ who is unveiled in Zechariah." If we exercise our spirit in this way, we will sense something living touching us deep within. This is why there is in this book such a verse as 12:1, a verse that charges us to pay full attention to the receiver within us, our human spirit, that we may receive the Christ revealed in the book of Zechariah.

Though Zechariah was a young man, he knew the secret of contacting God to receive what God has revealed. We all need to learn of him to exercise our spirit to receive God and to receive what He has revealed. (Life-study of Zechariah, pp. 67-69)

Further Reading: Life-study of Zechariah, msg. 12

第十周・周二

晨兴喂养

亚二 1~2 「我又举目观看，见有一人，手拿准绳。我说，你往哪里去？祂对我说，我要去量耶路撒冷，看有多宽，多长。」

5 「耶和华说，我要作耶路撒冷四围的火墙，并要作其中的荣耀。」

耶路撒冷城的墙并其中的荣耀，都是耶和华自己；这指明耶和华作为基督，必在耶路撒冷周围作其保护，并在耶路撒冷中心作其荣耀。这表明基督乃是神经纶的中心与普及。今天基督是召会中心的荣耀，也是在召会周围焚烧的火，为着保护她。在新耶路撒冷，三一神在基督里乃是其中心的荣耀（启二一 23，二二 1、5），这荣耀要经过透明的墙照耀出来（二一 11、18 上、24），作其保护的火（圣经恢复本，亚二 5 第一注）。

信息选读

〔启示录五章六节〕里的羔羊，就是撒迦利亚三章九节的石头，乃是基督；而七眼就是七倍加强的灵。因此，神所雕刻，要除掉我们罪孽的基督，带着七倍加强的灵。实际上，祂这位末后的亚当，已经成了赐生命的灵（林前十五 45 下），甚至成了七倍加强的灵。今天基督就是那灵，而我们有神特别造的灵与基督相配。

在撒迦利亚书的头一部分（一至六章），有五个关于基督的异象，在末后的部分（九至十四章），有许多关于基督的细节。...在五个关于基督的异象中，头一个揭示基督是那人，就是耶和华的使者，骑着红马，站在番石榴树中间（一 7~17）。番石榴树表征在被掳中受

WEEK 10 — DAY 2

Morning Nourishment

Zech. 2:1-2 "Then I lifted up my eyes and I looked, and there was a man, and in His hand was a measuring line. And I said, Where are you going? And He said to me, To measure Jerusalem; to see how great its breadth is and how great its length is."

5 "For I will be her wall of fire round about, declares Jehovah, and I will be the glory within her."

That the wall of the city of Jerusalem and the glory within her will be Jehovah Himself indicates that Jehovah as Christ will be the protection of Jerusalem at her circumference and her glory at her center. This shows the centrality and universality of Christ in God's economy. Today Christ is the glory in the center of the church, and He is also the fire burning around the circumference of the church for her protection. In the New Jerusalem the Triune God in Christ will be the glory at its center (Rev. 21:23; 22:1, 5), and this glory will shine through the transparent wall of the city (Rev. 21:11, 18a, 24) to be its protection of fire. (Zech. 2:5, footnote 1)

Today's Reading

The Lamb [in Revelation 5:6], who is the stone in Zechariah 3:9, is Christ, and the seven eyes are the sevenfold intensified Spirit. Thus, the Christ who has been engraved by God to take away our sin bears the sevenfold intensified Spirit. Actually, He, the last Adam, has become a life-giving Spirit (1 Cor. 15:45b), even the sevenfold intensified Spirit. Christ today is the Spirit, and we have a spirit particularly formed by God to match Christ.

In the first part of Zechariah (chs. 1—6), there are five visions concerning Christ, and in the last part (chs. 9—14), many details concerning Christ....In the first of the five visions concerning Christ, Christ is unveiled as the man as the Angel of Jehovah riding on a red horse and standing among the myrtle trees (1:7-17). The myrtle trees signify the humiliated yet precious people of Israel in their

屈辱却宝贵的以色列民。基督骑着红马，指明祂是救赎者。祂是耶和华的使者，指明祂是神所差遣的一位，在祂百姓被掳的时候顾到他们，带给他们许多期盼。

在第二个异象里（20~21），基督是神所使用以打碎四角的末一个匠人；这四角乃是巴比伦、玛代波斯、希腊和罗马帝国，伤害并毁灭神的选民（18~19）。基督将是那独一的一位，不仅要来打碎四角，也要将但以理二章大人像所表征的整个人类政权，从脚趾到头砸碎。

在下一个异象中，基督是那量度为要据有耶路撒冷的一位（亚二 1~2）。这一位不仅要据有耶路撒冷，更要成为耶路撒冷的中心作她里面的荣耀，并成为她的周围作她四围的火墙（5）。不仅如此，祂同时是差遣者，又是受差遣者。祂，万军之耶和華，差遣了自己作耶和華的使者（8~9、11）。

第四个异象揭示基督是恩典的顶石（四 7）。...第五个关于基督的异象，是金灯台和两棵橄榄树的异象（2~3、11~14）。这里的灯台表征以色列国是神团体的见证，照耀出祂一切的美德。可以说，这灯台也预表作三一神具体化身的基督。在撒迦利亚的时代，两棵橄榄树是约书亚和所罗巴伯；但在三年半大灾难的时期，两棵橄榄树将是摩西和以利亚。

撒迦利亚书启示关于基督的许多事。首先，救赎的基督，是人又是耶和華的使者，祂是三一神的具体化身，为神所差遣，与被掳中受屈辱的以色列人（由在洼地的番石榴树所表征）同在（一 8~11）。然后，在人性里是人的基督，既是万军之耶和華所差遣的，也是差遣者万军之耶和華，要对付列国；列国掳掠锡安的民，触着他们如同触着祂眼中的瞳人（二 1、8~10）（撒迦利亚书生命读经，四八五至四八六、四七六页）。

参读：撒迦利亚书生命读经，第十四至十五篇。

captivity. Christ's riding on a red horse indicates that He was the redeeming One. His being the Angel of Jehovah indicates that He was the One sent by God to take care of His people with much expectation while they were in captivity.

In the second vision (vv. 20-21) Christ is the last Craftsman used by God to break the four horns—Babylon, Persia, Greece, and the Roman Empire—which damaged and destroyed the chosen people of God (vv. 18-19). Christ will be the unique One not only to break the four horns but also to smash the entire human government from the toes to the head, as signified by the great human image in Daniel 2.

In the next vision Christ is the One who measures Jerusalem in order to possess it (Zech. 2:1-2). This One not only possesses Jerusalem but also becomes the center of Jerusalem as the glory within her and the circumference of Jerusalem as the wall of fire round about her (v. 5). Furthermore, He is both the sending One and the sent One. He, Jehovah of hosts, has sent Himself as the Angel of Jehovah (vv. 8-9, 11).

In the fourth vision Christ is unveiled as the topstone of grace (4:7)...The fifth vision involving Christ is the vision of the lampstand of gold and the two olive trees (4:2-3, 11-14). The lampstand here signifies the nation of Israel as the collective testimony of God shining out all His virtues. We may say that this lampstand is also a type of Christ, the embodiment of the Triune God. In Zechariah's time the two olive trees were Joshua and Zerubbabel, but during the three and a half years of the great tribulation, the two olive trees will be Moses and Elijah.

The book of Zechariah reveals many things concerning Christ. First, the redeeming Christ, as a man and as the Angel of Jehovah, the embodiment of the Triune God, was sent by God to be with His humiliated people of Israel in their captivity, signified by the myrtle trees in the bottoms (1:8-11). Then Christ, as a man in His humanity, was the One sent by Jehovah of hosts and was also the Sender, Jehovah of hosts, dealing with the nations who plundered the people of Zion and touched them as touching the pupil of His eye (2:1, 8-10). (Life-study of Zechariah, pp. 93-95, 86)

Further Reading: Life-study of Zechariah, msgs. 14-15

亚十一 7「于是我牧养这将宰的群羊，就是群中困苦
的羊。我拿着两根杖；一根我称为恩惠，一根我
称为联索；我就牧养了群羊。」

十 8「我要向他们发哨声，聚集他们，因我已经救赎
他们；他们的人数必增多，如从前增多一样。」

〔撒迦利亚十一章七节〕里的「我」是指耶和華，
就如前节所指明的。耶和華，就是耶穌，来喂养祂
的百姓，就是那将宰的群羊，群中困苦的羊。

耶和華，就是耶穌，拿着两根杖——恩惠和联索。
恩惠意指恩典；联索意指联结为一。耶穌来作牧人，
用恩典牧养神的群羊，使他们能成为一（圣经恢复
本，亚十一 7 第一、二注）。

信息选读

「当春雨的时候，你们要向发闪电的耶和華求雨；
祂必给人降下沛雨，使各人的田地生长菜蔬。」（亚
十 1）这里的「雨」表征祝福。求更多的雨就是求
更多的祝福。...当主向以色列人施恩惠时，祂鼓励
他们求更多的祝福。当主对我们如此施恩惠的时候，
我们该求祂给我们更多的恩惠。神既然赐给我们沛
雨，我们该求祂赐更多的雨。这指明我们都需要祷
告，向主求丰盛的祝福。

「因我万军之耶和華眷顾自己的羊群，就是犹大
家，必使他们如祂在战阵上的骏马。」（3 下）神以
这样恩典的方式来到祂的百姓那里，眷顾他们。祂眷
顾他们，就是基督临到他们；祂乃是在那人耶穌里临
到他们。撒迦利亚十章当然没有提到耶穌基督或弥赛

Zech. 11:7 "So I shepherded the flock of slaughter, and thereby the afflicted of
the flock. And I took to myself two staffs; one I called Favor, and the other I
called Bonds; and I shepherded the flock."

10:8 "I will whistle for them and gather them, for I have redeemed them; and
they will multiply as they have multiplied."

[In Zechariah 11:7] I refers to Jehovah, as indicated by the previous verse.
Jehovah as Jesus came to feed His people, who were about to be slaughtered, the
afflicted of the flock.

Jehovah as Jesus brought two staffs—Favor and Bonds. Favor refers to grace,
and Bonds refers to being bound into oneness. Jesus came as the Shepherd
to feed God's flock with grace so that they might have oneness. (Zech. 11:7,
footnotes 1 and 2)

Today's Reading

"Ask rain of Jehovah / At the time of spring rain, / Of Jehovah who makes
the lightning, / And He will give them showers of rain, / To everyone herbage
in the field" (Zech. 10:1). The word rain here signifies blessing. To ask for more
rain is to seek more blessing....The Lord is encouraging the children of Israel
to seek more blessings while He would be favorable to them. While the Lord is
so favorable to us, we should ask Him to send us even more favor. Since God is
giving us showers of rain, we should ask Him for more rain. This indicates that
we all need to pray for the Lord's abundant blessing.

"Jehovah of hosts has visited His flock, the house of Judah, / And will make
them like His horse of majesty in battle" (Zech. 10:3b). God came to His people
in such a gracious way to visit them. His visiting them was Christ's coming to
them. He came in the man, Jesus. Of course, chapter 10 does not mention the
name Jesus Christ or Messiah, but the word visited here should be understood

亚的名，但我们看到「眷顾」这辞，就该领会那是指基督的眷临。二千年前，祂就在人的形状里来了。...这一段圣经说到神羊群的牧人。在新约，主耶稣将自己比作牧人。祂来作真牧人，并责备其他的牧人，就是当时的长老、经学家和祭司。他们是错误的牧人，但主耶稣是独一的牧人。祂甚至告诉我们祂是好牧人，为羊舍命（约十 11、14~15）。一面，主惩罚假牧人；另一面祂这位真牧人，眷顾了自己的羊群。...祂眷顾了自己的羊群，就使他们像骏马一样。...我们都需要往前，不再作羊，乃要成为骏马。软弱的羊被牧人触摸过以后，都要成为骏马。

撒迦利亚十章八至十二节启示出主对以色列慈爱眷顾的更多方面。八节说，「我要向他们发哨声，聚集他们，因我已经救赎他们；他们的人数必增多，如从前增多一样。」主发哨声，不是尖锐刺耳的，乃是温良、柔和的，有点像小鸟的歌唱。往往在我们晨兴的时候，主就向我们发哨声，呼召我们，聚集我们。...十二节下结语说，「我必使他们因耶和华得坚固，他们必奉祂的名行事为人，这是耶和华说的。」这里的「我」是指耶和华，指明耶和华要使祂的子民因祂自己得坚固。然后他们就要奉祂的名行事为人。奉某人的名，就是与那人是一，因为那人就是那名的实际。奉神的名，意即在神的名里，就是借着在神的名里生活、行事并为人，而在日常行动上与神是一。

十章整章都是说到神慈爱的眷顾。我们需要领悟并记得，这眷顾实际上就是基督的来临。我能从自己的经历见证，当我们享受主慈爱的眷顾时，我们的光景就如同这一章所描写关于神子民的光景。许多时候，当我们享受这样慈爱的眷顾之后，我们的光景就改变了。在祂的眷顾里，祂鼓励我们寻求更多的祝福。我们是小羊羔，但在祂慈爱的眷顾之后，我们成了骏马。我们不是那么刚强壮胆，但在主的眷顾带着祂宝贵的触摸之后，我们就被加强成为争战中的骏马。至终，主在祂自己里面加强我们，使我们在祂的名里行事为人（撒迦利亚书生命读经，四四四至四四八页）。

参读：撒迦利亚书生命读经，第十篇。

as Christ's coming. Two thousand years ago He came in the form of a man. This portion of the Word speaks about the Shepherd of God's flock. In the New Testament the Lord Jesus likened Himself to a shepherd. He came as the real Shepherd and blamed the other shepherds, who were the elders, the scribes, and the priests. They were the wrong shepherds, but the Lord Jesus was the unique Shepherd. He even told us that He was the good Shepherd who gave up His life for the sheep (John 10:11, 14-15). On the one hand, the Lord punished the false shepherds; on the other hand, He, the real Shepherd, has visited His flock. By visiting His flock He makes them like a horse of majesty....We all need to progress so that we are no longer sheep but horses of majesty. After being touched by the Shepherd, every weak sheep will become a horse of majesty.

Zechariah 10:8-12 reveals further aspects of the Lord's loving visitation to Israel. Verse 8 says, "I will whistle for them and gather them, for I have redeemed them; / And they will multiply as they have multiplied." The Lord's whistling [in verse 8] is not shrill but mild and gentle, somewhat like the singing of a bird. Often during our time of morning revival, the Lord whistles to us, calling us and gathering us to Him. Verse 12 concludes, "I will strengthen them in Jehovah, / And they will walk about in His name, / Declares Jehovah." The I here is Jehovah, indicating that Jehovah will strengthen His people in Himself. They will then walk about in His name. To be in someone's name is to be one with the person who is the reality of that name. To be in God's name is to be one with God in our daily walk, living, walking, and having our being in God's name.

All of chapter 10 talks about God's loving visitation. We need to realize and remember that this visitation is actually Christ's coming. I can testify from my experience that when we enjoy the Lord's loving visitation, our situation is exactly like that of God's people described in this chapter. Often after we enjoy such a loving visitation, our situation changes. In His visitation He encourages us to seek more blessings. We are little lambs, but after His loving visitation, we become horses. We are not that bold or strong, but after the Lord's visitation with His dear touch, we are strengthened to become horses of majesty in battle. Eventually, the Lord strengthens us in Himself so that we may walk about in His name. (Life-study of Zechariah, pp. 57-60)

Further Reading: Life-study of Zechariah, msg. 10

第十周・周四

晨兴喂养

亚九 9~10「锡安的女子啊，应当大大欢腾；耶路撒冷的女子啊，应当欢呼！看哪，你的王来到你这里。祂是公义的，并且施行拯救，卑微柔和地骑着驴，骑着驴驹，就是驴的崽子。…祂必向列国讲和平，祂的权柄必从这海管到那海，从大河管到地极。」

撒迦利亚十二至十四章揭示基督这位弥赛亚回来登宝座作王，不仅作以色列的王，更要作全世界的王。九至十一章所描述祂第一次的来，是谦逊并亲切的；十二至十四章所描述祂〔得胜〕的回来，却要带着能力和权柄（圣经恢复本，亚十二 1 第一注）。

在祂第一次的来临里，基督来作卑微的王，暂时受欢迎为王，在卑微的形状里进入耶路撒冷。九章九节论到这事。…基督也来作牧人（十一 7~11），用恩惠（恩典）和联索（联结）牧养。然而，祂这位以色列合式的牧人，却被憎嫌、攻击、弃绝，并以三十锭银子被卖（12~13）（撒迦利亚书生命读经，四八七页）。

信息选读

撒迦利亚〔十三章六节〕以一种奥秘的方式论到十字架。「必有人问祂说，你两臂中的这些是什么伤呢？祂必说，那些是我爱我的人家中所受的伤。」…主来到爱祂的人家中，他们却伤了祂。钦定英文译本将这节的「两臂」译为「两手」，指明祂手上的伤痕是可见的；这意思是，祂的两手被钉在十字架上。…祂两臂之间受伤，就是指祂的肋旁被扎。…你可以说，这里是指祂两手上的伤，也可以说是祂两臂之间的伤。

WEEK 10 — DAY 4

Morning Nourishment

Zech. 9:9-10 "Exult greatly, O daughter of Zion; shout, O daughter of Jerusalem! Now your King comes to you. He is righteous and bears salvation, lowly and riding upon a donkey, even upon a colt, the foal of a donkey;...and He will speak peace unto the nations, and His dominion will be from sea to sea and from the River unto the ends of the earth."

Zechariah 12—14...unveils Christ as the Messiah returning to be enthroned as the King not only over Israel but also over the whole world. His first coming, described in chapters 9—11, was humble and intimate; His [victorious] coming back, described in chapters 12—14, will be with power and authority. (Zech. 12:1, footnote 1)

In His first coming, Christ came as a lowly King and was temporarily welcomed as the King into Jerusalem in a lowly form. [Zechariah 9:9 speaks] regarding this....Christ came also as a Shepherd (11:7-11), shepherding in Favor (grace) and Bonds (binding). However, He, the proper Shepherd of Israel, was detested, attacked, rejected, and sold for thirty pieces of silver (vv. 12-13). (Life-study of Zechariah, p. 95)

Today's Reading

[Zechariah 13:6] speaks about the cross in a mysterious way. "Someone will say to Him, What are these wounds between Your arms? And He will say, Those with which I was wounded in the house of those who love Me."...The Lord came to the house of those who loved Him, yet they wounded Him, and the wounds are visible in His hands (KJV). This means that His hands were nailed to the cross. The Recovery Version says that He was wounded between His arms. This was the piercing of His side....You may say this was the wound on His hands, or you may also say that this was the wound between His two arms.

一节向我们揭示祂受伤的目的：「那日，必有一泉源为大卫家和耶路撒冷的居民开启，洗除罪与污秽。」这泉源就是从祂两手和祂肋旁所流出的宝血，是为着罪的泉源。十二章十节说，「我必将恩典和恳求的灵，浇灌大卫家和耶路撒冷的居民；他们必仰望我，就是他们所扎的。」

撒迦利亚也论到主的第二次来临。「耶和华的日子临近；人必在你中间，分取从你掠夺之物。...那时，耶和华必出去与那些国争战，好像在打仗的日子争战一样。那日，祂的脚必站在耶路撒冷前面东边的橄榄山上；橄榄山必从中间分裂，自东至西成为极大的谷，山的一半向北挪移，一半向南挪移。...你们必逃跑，...耶和华我的神必降临，有众圣者与祂同来。」（十四 1、3~5）

这些经文告诉我们，祂要带着众圣徒同来争战，祂要站在橄榄山上。我们若读行传一章九至十二节，会看见主耶稣从橄榄山升天，而天使对门徒说，祂将以同样的方式再来。祂从橄榄山升上去，也要回到橄榄山来。祂要回到祂升天的地点。那时，犹太人正被他们的仇敌所围困，正如当日在红海边被围困一样。如同主分开红海，将来主要使橄榄山裂开为二，有一道缺口让百姓逃脱他们的仇敌。

正当主基督为以色列人争战时，神要将恩典的灵浇灌下来，他们所有的人都要悔改悲哀。他们悲哀不是为了他们的罪，乃是为着他们从前弃绝了主。然后所有的希伯来人要悔改，并接受祂作救主。祂要解决地上所有的难处，并要作列国的王。「耶和华必作全地的王；那日，耶和华必为独一的神，祂的名也是独一的名。」（亚十四 9）（神殿与神城的恢复，六六至六九页）

参读：撒迦利亚书生命读经，第九、十一、十三篇；神殿与神城的恢复，第六章。

Verse 1 gives us the purpose for which He was wounded: “In that day there will be an opened fountain...for sin and for impurity.” This fountain is the flow of His precious blood from His hands and His side, the fountain for sin. Zechariah 12:10 says, “And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced.”

Zechariah also speaks of the Lord’s second coming. “Indeed a day is coming for Jehovah when the spoil taken from you will be divided among you....Then Jehovah will go forth and fight against those nations, as when He fights in a day of battle. And His feet will stand in that day on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives will be split at its middle toward the east and toward the west into a very great valley, so that half of the mountain will remove to the north and half of it to the south. And you will flee....And Jehovah my God will come, and all the saints with Him” (14:1, 3-5).

These verses tell us that He will come with all the saints to fight, and He will stand upon the Mount of Olives. If we read Acts 1:9-12, we see that the Lord Jesus ascended from the Mount of Olives, and the angels told the disciples that He will come back in the same way. He left from the Mount of Olives, and He will come back to the Mount of Olives. He will return to the very spot from which He ascended. At that time, the Jewish people will be surrounded by their enemies, just as they were at the side of the Red Sea. As the Lord split the Red Sea, in the future He will split the Mount of Olives into two parts, making an opening for the people to flee from their enemies.

While the Lord Christ will be fighting for the people of Israel, God will pour upon them the Spirit of grace, and all of them will repent and mourn. They will not mourn for their sins, but for their rejection of the Lord in the past. All the Hebrews will then repent and receive Him as Savior. He will solve all the problems on earth and be the King over all the nations. “Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name” (Zech. 14:9). (The Recovery of God’s House and God’s City, pp. 59-61)

Further Reading: Life-study of Zechariah, msgs. 9, 11, 13; The Recovery of God’s House and God’s City, ch. 6

第十周・周五

晨兴喂养

亚一 18「我又举目观看，见有四角。」

20~21「耶和华又指四个匠人给我看。我说，他们来作什么？天使说，那些角把犹大打散，以致无人可以抬头；但这些匠人来威吓那些角，要打掉列国的角，就是那攻击打散犹大地之列国所举起的角。」

〔以弗所二章十节的杰作，〕原文意，作好的东西，手工，或写成的诗章。不仅诗词作品，凡是表达制作者智慧和设计的艺术品，都是诗章。我们——召会——是神工作的杰作，也是一首诗章，彰显神无穷的智慧 and 神圣的设计。

神创造的诸天、地和人，不是神的杰作，但召会，基督的身体，那在万有中充满万有者的丰满（一 23），团体和宇宙的新人（二 15），乃是这样的杰作。我们为此已经靠着恩典得救，叫我们行在神早先预备好的善良事工中。

我们，召会，是神工作的杰作，乃是宇宙中全新的东西，是神的新发明。我们借着重生，在基督里为神所创造，成为祂的新造（林后五 17）（圣经恢复本，弗二 10 第一、三注）。

救赎者基督，乃是以色列的护卫者，预备好要为他们快速行事，在他们被掳中照顾他们。基督在以色列被掳中维持他们，使祂至终能借着以色列生到人性里，以完成神永远的经纶（亚一 8 第三注）。

信息选读

四角和四个匠人的异象（亚一 18~21），是对以

WEEK 10 — DAY 5

Morning Nourishment

Zech. 1:18 "Then I lifted up my eyes and looked, and there were four horns."

20-21 "Then Jehovah showed me four craftsmen. And I said, What do these come to do? And he spoke, saying, These are the horns that have so scattered Judah that no man lifts up his head, but these have come to terrify them, to cast down the horns of the nations who have lifted up the horn against the land of Judah to scatter it."

The Greek word, poiema, means something that has been made, a handiwork, or something that has been written or composed as a poem. Not only a poetic writing may be considered a poem, but also any work of art that expresses the maker's wisdom and design. We, the church, the masterpiece of God's work, are a poem expressing God's infinite wisdom and divine design.

The heavens, the earth, and man, created by God, are not God's masterpiece; but the church, the Body of Christ, the fullness of the One who fills all in all (Eph. 1:23), the corporate and universal new man (v. 15), is a masterpiece. (Eph. 2:10, footnote 1)

We, the church, the masterpiece of God's work, are an absolutely new item in the universe, a new invention of God. We were created by God in Christ through regeneration to be His new creation (2 Cor. 5:17). (Eph. 2:10, footnote 2)

Christ, the redeeming One, was Israel's patron, ready to do anything for them swiftly in order to care for them in their captivity. Christ maintained Israel in their captivity that He might eventually be born into humanity through Israel to accomplish God's eternal economy. (Zech. 1:8, footnote 3)

Today's Reading

The vision of the four horns and the four craftsmen (Zech. 1:18-21) was

色列安慰并鼓励的应许之话，作为神对基督在十二节为锡安和耶路撒冷代求的回应。四角就是四国及其王——巴比伦、玛代波斯、希腊和罗马帝国，也是但以理二章三十一至三十三节的大人像，以及七章三至八节的四个兽所表征的，他们都曾伤害并毁灭神的选民。四个匠人（亚一 20）就是神所用的技巧，以毁灭这四国及其王。头三国中的每一国——巴比伦、玛代波斯和希腊——都被紧接而来的国，以技巧的方式所取代（参但五，八 3~7）。第四个匠人将是基督那非人手所凿的石头；祂要在回来时，将复兴的罗马帝国砸得粉碎，借此砸碎那作为人类政权集大成的大人像（二 31~35）（圣经恢复本，亚一 18 第一注）。

如约珥书二章三十至三十一节上半所启示，神拯救归回的犹太人，是借着第二次将祂的灵浇灌在他们身上（见 28 注 1 一段）；同时会有第六印和头四号（启六 12~17，八 7~12）中，临到诸天、日头、月亮、星辰和地的自然灾难，作为大灾难（太二四 21）的序幕。这要发生于第五号，就是三样灾祸（启八 13 与注）的第一祸之前；这三样灾祸乃是在耶和华大而可畏的日子（珥二 31 上），大灾难的主要结构。

尽管那灵这样浇灌，许多归回的犹太人却不相信，他们仍是倔强。至终，在大灾难期间，耶路撒冷要被敌基督率领的外邦军队所包围，他们的目的是要将以色列完全毁灭（亚十四 2，启十六 13~16）。就在那时，主耶稣基督要同着祂的得胜者，祂的大能者（珥三 11）降临。不仅如此，按照撒迦利亚十二章十节，那时终极完成的灵要再浇灌下来，以色列的余民要得拯救。因此，圣灵三次的浇灌——在五旬节那天、在大灾难即将来到以前以及在主再来时——互相效力，使以色列得救（珥二 30 第一注）。

参读：撒迦利亚书生命读经，第十五篇。

a comforting and encouraging word of promise to Israel as God's answer to Christ's intercession for Zion and Jerusalem in verse 12. The four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—also signified by the great human image in Daniel 2:31-33 and by the four beasts in Daniel 7:3-8, that damaged and destroyed the chosen people of God. The four craftsmen (Zech. 1:20) are the skills used by God to destroy these four kingdoms with their kings. Each of the first three kingdoms—Babylon, Medo-Persia, and Greece—was taken over in a skillful way by the kingdom that followed it (cf. Dan. 5; 8:3-7). The fourth Craftsman will be Christ as the stone cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back (Dan. 2:31-35). (Zech. 1:18, footnote 1)

As revealed in Joel 2:30-31a, God's saving of the returned Jews by pouring out His Spirit upon them the second time (see footnote 281, par. 1) will be accompanied by the natural calamities of the sixth seal and the first four trumpets (Rev. 6:12-17; 8:7-12) on the heavens, the sun, the moon, the stars, and the earth as a prelude to the great tribulation (Matt. 24:21). It will take place before the fifth trumpet, the first of the three woes (Rev. 8:13 and footnote), which are the major structure of the great tribulation, in the great and terrible day of Jehovah (Joel 2:31b). See footnote 1 on Revelation 6:12.

In spite of such an outpouring of the Spirit, many of the returned Jews will not believe but will continue to be stubborn. Eventually, during the tribulation, Jerusalem will be surrounded by the Gentile armies under Antichrist, whose intention will be to destroy Israel entirely (Zech. 14:2; Rev. 16:13-16). At that juncture the Lord Jesus Christ will descend with His overcomers, His mighty ones (Joel 3:11). Furthermore, according to Zechariah 12:10, at that time the consummated Spirit will again be poured out, and the remnant of the children of Israel will be saved. Thus, the three outpourings of the Holy Spirit—on the day of Pentecost, just before the great tribulation, and at the Lord's second coming—work together for the salvation of Israel. (Joel 2:30, footnote 1)

Further Reading: Life-study of Zechariah, msg. 15

第十周・周六

晨兴喂养

帖后二 7~8「因为那不法的奥秘已经发动，只等那现在的抑制者被除去；那时这不法者必显露出来，主耶稣要用祂口中的气除灭他，并用祂来临的显现废掉他。」

不法，标出敌基督的特征（帖后二 3）。这不法在今世已经奥秘地发动。这就是今天在列国和人类社会中所运行之不法的奥秘（圣经恢复本，帖后二 7 第一注）。

〔在但以理七章七至八节，〕这兽有十角。在十角中要长起一个小角，有三角在这角前连根被拔出来（8 上、20 中、24）。这表征有一王要在十王之中兴起，并且在他面前有三王要被毁灭，这角乃是预言敌基督的兴起。...但以理告诉我们，这角有眼像人的眼，有口说夸大的话（8 下、20 下、25 上）。这表征敌基督有看透事物的敏锐眼光，和说夸大话反对神的口（启十三 5 上、6）。但以理预言，敌基督必被杀，身体毁坏，扔在火中焚烧（但七 11，启十九 20）。敌基督也要与圣徒争战，折磨至高者的圣徒三年半，并且胜了他们（但七 21、25，启十三 7 上）。他甚至想要改变节期和律法（但七 25）。但这角（敌基督）必受神的审判，他的权柄必被夺去，以致毁坏、灭绝，一直到底（11 下、26）。按照但以理七章二十二节和二十七节，国度、权柄和天下诸国的尊大，至终必赐给至高者的圣民（真理课程四级卷二，一三九至一四〇页）。

信息选读

世界局势总是主在地上行动的指标，这是一个

WEEK 10 — DAY 6

Morning Nourishment

2 Thes. 2:7-8 "For it is the mystery of lawlessness that is now operating, but only until the one now restraining goes out of the way. And then the lawless one will be revealed (whom the Lord Jesus will slay by the breath of His mouth and bring to nothing by the manifestation of His coming)."

The lawlessness that will characterize Antichrist (2 Thes. 2:3) is already operating in this age mysteriously. It is the mystery of lawlessness working today among the nations and in human society. (2 Thes. 2:7, footnote 1)

[In Daniel 7:7-8 the] beast had ten horns. A small horn came up among the ten horns, and three of them were uprooted from before it (vv. 8, 24). This signifies that a king will come up among the ten kings, and he will subdue three of the kings. This is a prophecy concerning the rising up of Antichrist....Daniel said that this horn had eyes like the eyes of a man and a mouth speaking great things (vv. 8, 20, 25). This signifies that Antichrist will have sharp insight to perceive things and a mouth to speak great things against God (Rev. 13:5-6). Daniel prophesied that Antichrist will be slain and that his body will be destroyed and given to the burning fire (Dan. 7:11; Rev. 19:20). Antichrist will wage war with the saints. He will wear out the saints of the Most High for three and a half years and prevail against them (Dan. 7:21, 25; Rev. 13:7). His intention will even be to change the times and the law (Dan. 7:25). But he will be judged by God, and his dominion will be taken away, "so as to annihilate and destroy it unto the end" (v. 26). According to 7:22 and 27 the kingdom and the dominion and the greatness of the kingdoms under heaven will eventually be given to the saints of the Most High. (Truth Lessons—Level Four, vol. 2, p. 121)

Today's Reading

It is a historical fact that the world situation has always been the indicator

历史的事实。...说圣经中的历史是以以色列为中是对的，但圣经不只是犹太人的历史，圣经乃是神经纶的历史。以色列一直是神在地上完成祂经纶的中心。神不只关心犹太人的历史，祂更关心祂在地上正在完成的经纶。祂经纶的完成与世界的局势很有关系。

在但以理二章大人像之异象的终极应验上，欧洲也比任何其他国家和种族都更为关键和重要——砸碎大人像的两脚，就是砸碎整个人的政权（34~35）。...头、胸膛和膀臂、肚腹和腰股以及腿所表征的历史时期都已经应验了；但是十个脚指头还未应验。按照启示录十七章十二节，十王要在 大灾难之前，在复兴的罗马帝国里兴起来，他们要与敌基督成为一，反对神并逼迫神的子民——犹太人和信徒。这十王被比作尼布甲尼撒梦中所见大人像的十个脚指头（但二 42），他们和他们的国都要服在敌基督之下（启十七 17）。

我们需要看见〔大人像连同其十个脚指头被砸碎〕这事，作为明白主心意的基础。在人的政权被砸碎之前，主的恢复必须扩展到欧洲，并生根在那里。主恢复之真理的扩展，要预备主的回来，好带进以色列和整个创造的恢复和复兴。

欧洲却仍然需要主的恢复在那里生根并长大。我希望大家将这交通带到主面前祷告。我们该对主说，「主，这些日子是这时代的终结；主，在这些日子里重新挑旺我对你的爱。」（世界局势与主行动的方向，二至三、一四至一六页）

参读：倪柝声文集第一辑第十册，六至一七、五二至六七、七〇至七六页；世界局势与主行动的方向，第一章；启示录生命读经，第四十、四十二篇。

of the Lord's move on earth....It is correct to say that the history in the Bible is centered around Israel, but the Bible is not just a history of the Jews. The Bible is a history of God's economy. Israel has been the center of the carrying out of God's economy on earth. God is not interested merely in the history of the Jews. His interest is in His economy which is being carried out by Him on earth. The carrying out of His economy has much to do with the world situation.

Europe, in the consummation of the fulfillment of the vision concerning the great human image in Daniel 2, is also more vitally crucial than any other country and race—the crushing of the two feet of the great human image will be the crushing of the entire human government (vv. 34-35)....The periods of history signified by the head, the breast and the arms, the belly and the thighs, and the legs have been fulfilled. But the ten toes have not been fulfilled. According to Revelation 17:12, ten kings will be raised up before the great tribulation in the revived Roman Empire. They will be one with Antichrist in opposing God and persecuting His people—the Jews and the believers. These ten kings are likened to the ten toes of the great image seen by Nebuchadnezzar in his dream (Dan. 2:42). They will submit themselves and their kingdom to Antichrist (Rev. 17:17).

We need to see [the crushing of the image and its ten toes] as a basis to understand the Lord's mind. Before this crushing transpires, the Lord's recovery must spread to Europe and be rooted there. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation.

Europe still remains as a region in which the Lord's recovery needs to be rooted and grow. I hope that we would bring this fellowship to the Lord and pray. We should tell the Lord, "Lord, these days are the consummation of the age. Lord, in these days rekindle my love toward You." (The World Situation and the Direction of the Lord's Move, pp. 8, 18-19)

Further Reading: The Collected Works of Watchman Nee, vol. 10, pp. 423-433, 466-478, 481-485; The World Situation and the Direction of the Lord's Move, ch. 1; Life-study of Revelation, msgs. 40, 42

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羡慕 — 灵强

6 5 6 5 (英 782, 不同调, 不同律)

G 大调

4/4

5̣ 5̣ 6̣ 6̣ | 1 - 1 - | 7̣ 7̣ 1 6̣ | 5̣ - - - |
 一 主 啊, 何 等 奥 秘, 你 灵 在 我 灵!

1 1 3 3 | 5 - 5 - | 3 3 4 2 | 1 - - - ||
 也 是 何 等 实 际, 二 灵 成 一 灵!

二 我能靠灵行动, 因灵而属灵;
 也能凭灵事奉, 以灵敬拜灵。

三 灵里接触相交, 我灵就刚强;
 灵里读经、祷告, 我灵就高昂。

四 求你使我灵强, 点活别人灵!
 使我灵能高昂, 释放别人灵!

五 使我每一出声, 就能推动灵!
 无论有何动静, 都能供应灵!

六 但愿我灵一动, 人灵就开启!
 但愿我灵一冲, 人灵就提起!

七 主啊, 求你垂顾, 多用灵来吹!
 人人灵都丰富, 人人灵加倍!

Hymns, #782

1
 How mysterious, O Lord,
 That Thy Spirit dwells in mine;
 O how marvelous it is,
 Into one, two spirits twine.

2
 By the spirit I can walk,
 Spiritual in spirit be;
 By the spirit I can serve,
 And in spirit worship Thee.

3
 Thru Thy Word and by my prayer
 In the spirit touching Thee,
 Lifted high my spirit is,
 Strengthened shall my spirit be.

4
 Make my spirit strong I pray
 Others' spirits to revive;
 Lift my spirit high and free,
 Others' spirits then may thrive.

5
 Every time I speak, O Lord,
 May my spirit actuate;
 And whatever I may do,
 Let my spirit motivate.

6
 Every time my spirit acts
 Others' spirits opened be,
 Every time my spirit moves
 Others' lifted unto Thee.

7
 Lord, have mercy, from above
 May Thy Spirit breathe on me;
 Then my spirit will be rich,
 Strengthened and refreshed by Thee.

申言稿：_____

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