

第一周

神在人历史中的行动，
为着完成祂永远的经纶

诗歌：11

读经：亚一3，18～21，二1～2，5，8～9，
11，六12～13，十1，3，8，12，十一7，十二1，
10，十四5，9

【周一】

壹 旧约里十二卷历史书（约书亚记、士师记、路得记、撒母耳记上下、列王纪上下、历代志上下、以斯拉记、尼希米记、以斯帖记）的内在意义，乃是启示神在人历史中的行动，为神预备道路，以完成祂永远的经纶，这是借着祂成为人，使人在生命和性情上成为神（只是无分于神格），好产生并建造召会作基督生机的身体，终极完成新耶路撒冷，作祂终极的彰显：

一 我们必须将旧约里的十二卷历史书联于神永远的经纶；圣经实际上只告诉我们一件事，就是神基于祂的喜悦，祂心头的愿望，而有的永远经纶；（弗一4～5，9～10，提前一3～4，六3；）这十二卷历史书写在祂神圣的启示里，

Week One

**God's Move in Man's History
for the Carrying Out of His Eternal Economy**

Hymns: 16

Scripture Reading: Zech. 1:3, 18-21; 2:1-2, 5, 8-9, 11; 6:12-13; 10:1, 3, 8, 12; 11:7; 12:1, 10; 14:5, 9

§ Day 1

I. The intrinsic significance of the twelve historical books in the Old Testament (Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther) is the revelation that God's move in man's history prepares the way for God to carry out His eternal economy by His becoming a man that man may become God in life and in nature (but not in the Godhead), for the producing and building up of the church as the organic Body of Christ to consummate the New Jerusalem for His ultimate expression:

A. We must link the twelve books of history in the Old Testament to God's eternal economy; the Bible actually tells us only one thing—God's eternal economy, which is based upon His good pleasure, the desire of His heart (Eph. 1:4-5, 9-10; 1 Tim. 1:3-4; 6:3); these twelve historical books were written in God's divine revelation for our admonition and enlightenment

是为作我们的警戒和光照。（林前十11。）

- 二 完成神永远的经纶（以祂法理的救赎为手续并祂生机的救恩为目标），以预备我们作祂的新妇，将祂带回来，乃是解决今天世界局势之难处唯一的路；这是神心头的愿望，并且祂必要完成这事——罗五10, 17, 21, 帖前五23~24, 腓一3~6。
- 三 主的再来会解决世界上的一切问题，就如不平不公、（赛十一4、）战争、（二4、）疾病、（启二二2, 结四七12、）饥荒、（赛三五1, 6、）教育、（二2~5, 四2~6, 十一9, 哈二14, 来八11, 诗二6, 12、）犯罪机构、（太十三41~43、）万物的受苦、（罗八21~22, 赛十一6, 9、）以及地上的政权。（启十一15, 但二34~35, 44~45。）

【周二】

贰 撒迦利亚书启示，神在人历史中之行动的要点与主要内容，乃是基督的两次来临，为着耶稣的见证，神的建造：

- 一 撒迦利亚九至十一章说到基督在卑微中第一次来临，是谦逊并亲切的：
 - 1 基督公义的带着给神子民的救恩而来作王，乃是卑微的王、降卑的王，不是骑着骏马，乃是骑着驴驹，甚至骑着驴的崽子；这在耶稣基督末次进入耶路撒冷时得了应验一九9，太二一5~10。
 - 2 基督被憎嫌、攻击、弃绝，并被祂的一个门徒以三十锭银子，就是以一个奴仆的价值（亚十一8, 12~13, 出二一32）出卖了；这里所预言的，在福音书里得着应验。（太二六14~15, 二七3~10。）

(1 Cor. 10:11).

- B. The carrying out of God's eternal economy (with the procedure of His judicial redemption and the goal of His organic salvation) to prepare us to be His bride to bring Him back is the only way to solve the problems of today's world situation; this is the desire of God's heart, and He will accomplish it—Rom. 5:10, 17, 21; 1 Thes. 5:23-24; Phil. 1:3-6.
- C. The Lord's second coming will resolve all the problems of the world, such as injustice (Isa. 11:4), war (2:4), sickness (Rev. 22:2; Ezek. 47:12), famine (Isa. 35:1, 6), education (2:2-5; 4:2-6; 11:9; Hab. 2:14; Heb. 8:11; Psa. 2:6, 12), sinful establishments (Matt. 13:41-43), the suffering of all creation (Rom. 8:21-22; Isa. 11:6, 9), and earthly governments (Rev. 11:15; Dan. 2:34-35, 44-45).

§ Day 2

II. **The book of Zechariah reveals that the crucial point and major content of God's move in man's history are the two comings of Christ for the testimony of Jesus, the building of God:**

- A. Zechariah 9 through 11 speaks of Christ's lowly first coming, which was humble and intimate:
 1. Christ came in a righteous way with salvation for God's people as a King, but as a lowly King, a humiliated King, riding not on a majestic horse but upon a donkey, even upon a colt of a donkey; this was fulfilled when Jesus Christ came into Jerusalem the last time—Zech. 9:9; Matt. 21:5-10.
 2. Christ was detested, attacked, rejected, and betrayed by one of His disciples for thirty pieces of silver, the price of a slave (Zech. 11:8, 12-13; Exo. 21:32); what is prophesied here was fulfilled in the Gospels (Matt. 26:14-15; 27:3-10).

- 3 基督，耶和华的同伴，来作神差到以色列人那里的牧人；基督作为人，乃是以色列人的亲属，又是耶和华的同伴；祂作为牧人被击打，祂的门徒作为羊就分散了一亚十三 6～7，约十 11，太九 36，二六 31，约十六 32～33。
- 4 基督在以色列家中，在十字架上受了伤，但祂说，“我在爱我的人家中所受的伤”；以色列人杀了基督，但是在这段甜美的话中，基督认为他们的行动是爱祂之人使祂受伤—亚十三 5～7，十二 10，（启一 7，）诗二二 16。
- 5 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 34，37，太二六 28。

【周三】

二 撒迦利亚十二至十四章说到基督在得胜中第二次来临，要带着能力和权柄：

- 1 基督第二次来，要同着祂的圣徒，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上一亚十四 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。
- 5 此后，祂要作王掌权，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。

3. Christ, the Fellow of Jehovah, came as the God-sent Shepherd to the children of Israel; as a man Christ was both a relative of the children of Israel and a Fellow of Jehovah; He was smitten as the Shepherd, and His disciples were scattered as the sheep—Zech. 13:6-7; John 10:11; Matt. 9:36; 26:31; John 16:32-33.
4. Christ was wounded on the cross in the house of Israel, but He said, "I was wounded in the house of those who love Me"; the children of Israel killed Christ, but in this sweet word Christ counts their action as wounds from those who love Him—Zech. 13:(5), 6-7; 12:10; Rev. 1:7; Psa. 22:16.
5. Christ's side was pierced, and He became an opened fountain for sin and for impurity—Zech. 12:10; 13:1; John 19:34, 37; Matt. 26:28.

§ Day 3

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. 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.

6 “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” —9 节，诗七二 8，后十一 15。

【周四】

叁 包罗万有的基督乃是神在人历史中行动的历史，好得着神的建造，为着神的显现—亚四 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 当基督巧妙地作工，主宰地控制人类历史里的世界局势，祂也巧妙地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和神圣的设计—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，并要快速地将他们从被掳到巴比伦带出来—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，他们都曾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。

6. "Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name"—v. 9; Psa. 72:8; Rev. 11:15.

§ Day 4

III. The all-inclusive Christ is the history of God's move in man's history in order to gain the building of God for the manifestation of God—Zech. 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 团体的基督，就是基督同着祂得胜的新妇，将成为一块石头而来，砸碎人类政权的集大成，以带进神的国—但二 34 ~ 35，珥三 11，启十九 11 ~ 21，参创一 26。

五 但以理二章说到基督作一块非人手所凿的石头而来，启示录十九章却说到基督带着祂的新妇作祂的军队而来。

【周五】

肆 以弗所五章和六章启示，召会是新妇和战士；在启示录十九章里，也有召会的这两方面—弗五 25 ~ 27，六 10 ~ 20，启十九 7 ~ 9，11，14：

一 我们要在神圣的历史—神在人历史中的行动—里成为新妇，就需要神美化的话；我们要在神圣的历史—神在人历史中的行动—里成为战士，就需要神击杀的话—弗五 26，六 17 ~ 18，参提后三 16。

二 在婚娶之日，基督要与祂的新妇，就是那多年来一直争战抵挡神仇敌的得胜者，成为婚配—参但七 25，六 10，弗六 12。

三 基督在降临到地上对付敌基督和人类政权的总和以前，先要举行婚娶，使祂的得胜者与祂自己联合成为一体—启十九 7 ~ 9。

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. The corporate Christ, Christ with His overcoming bride, will come as a stone to crush the aggregate of human government in order to bring in God's kingdom—Dan. 2:34-35; Joel 3:11; Rev. 19:11-21; cf. Gen. 1:26.

E. Whereas Daniel 2 speaks of Christ coming as a stone cut out without hands, Revelation 19 speaks of Christ coming as the One who has His bride as His army.

§ Day 5

IV. Ephesians 5 and 6 reveal that the church is both the bride and the warrior; in Revelation 19 we also have these two aspects of the church—Eph. 5:25-27; 6:10-20; Rev. 19:7-9, 11, 14:

A. To be the bride in the divine history, God's move in man's history, we need the beautifying word of God, and to be the warrior in the divine history, God's move in man's history, we need the slaying word of God—Eph. 5:26; 6:17-18; cf. 2 Tim. 3:16.

B. On the day of His wedding, Christ will marry His bride, the overcomers, who have been fighting the battle against God's enemy for years—cf. Dan. 7:25; 6:10; Eph. 6:12.

C. Before Christ descends to earth to deal with Antichrist and the totality of human government, He will have a wedding, uniting His overcomers to Himself as one entity—Rev. 19:7-9.

四 这样，基督作为那灵，就是经过过程并终极完成的三一神，就与召会作为新妇，就是经过过程并变化过的三部分人，成为婚配—二二17上。

五 婚礼之后，祂就要与祂新娶的新妇同来，将敌基督毁灭；这敌基督同他的军兵将要直接与神争战—十九11，14：

1 主耶稣，就是神的话，要用祂口中的气除灭敌基督这不法之人，并用祂来临的显现废掉敌基督—11～15节，帖后二2～8。

2 有利剑从基督口中出来，可用以击杀列国—启十九15，一16，二12，16。

六 人类政权被砸碎以后，神就清理了整个宇宙；然后团体的基督，就是基督连同祂的得胜者，要成为一座大山，充满全地，使全地成为神的国—但二35，44，七22，27，启十一15。

【周六】

伍 要在人的历史中完成神的行动，以完成祂永远的经纶，路乃是借着操练我们的灵，经历并享受基督作七倍加强的灵—一10，四2，十七3，二一10，四5，五6，亚三9，四10：

一 撒迦利亚一章三节说，“万军之耶和華如此说，你们要转向我，我就转向你们；这是万军之耶和華说的；”我们需要操练我们的灵，全心转向主；这立下一个原则，就是我们必须先转向主，然后主才会转向我们—耶二四7，何六1～3，十四1～5，珥二13，路十五17～24。

二 撒迦利亚十二章一节说，“耶和華论以色列之

D. Thus, Christ as the Spirit, the processed and consummated Triune God, marries the church as the bride, the processed and transformed tripartite man—22:17a.

E. After His wedding He will come with His newly married bride to destroy Antichrist, who with his army will fight against God directly—19:11, 14:

1. The Lord Jesus, the Word of God, will slay Antichrist, the man of lawlessness, by the breath of His mouth, and He will bring Antichrist to nothing by the manifestation of His coming—vv. 11-15; 2 Thes. 2:2-8.

2. Out of Christ's mouth proceeds a sharp sword, that with it He might smite the nations—Rev. 19:15; 1:16; 2:12, 16.

F. After crushing the human government, God will have cleared up the entire universe; then the corporate Christ, Christ with His overcomers, will become a great mountain to fill the whole earth, making the whole earth God's kingdom—Dan. 2:35, 44; 7:22, 27; Rev. 11:15.

§ Day 6

V. The way to fulfill God's move in man's history for the carrying out of His eternal economy is by exercising our spirit to experience and enjoy Christ as the sevenfold intensified Spirit—1:10; 4:2; 17:3; 21:10; 4:5; 5:6; Zech. 3:9; 4:10:

A. Zechariah 1:3 says, "Return to Me, declares Jehovah of hosts, and I will return to you, says Jehovah of hosts"; we need to exercise our spirit to return to the Lord with all our heart; this establishes the principle that we must return to the Lord first, and then the Lord will return to us—Jer. 24:7; Hosea 6:1-3; 14:1-5; Joel 2:13; Luke 15:17-24.

B. Zechariah 12:1 says, "The burden of the word of Jehovah concerning

话语的默示。铺张诸天、建立地基、造人里面之灵的耶和华说”：

- 1 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。
- 2 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—1 节。
- 3 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。
- 4 撒迦利亚书嘱咐我们要尽力注意我们人的灵，好使我们得着该书所启示的基督，并明白其中所启示一切关于祂的事—创二 7，约四 24，腓四 23。

三 我们需要在以下各方面享受基督作七倍加强的灵：

- 1 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。
- 2 “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：
 - a 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。
 - b 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，）

Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him”:

1. In His creation God made three crucial, equally important items—the heavens, the earth, and the spirit of man.
2. 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—v. 1.
3. 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.
4. 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—Gen. 2:7; John 4:24; Phil. 4:23.

C. We need to enjoy Christ as the sevenfold intensified Spirit in the following aspects:

1. 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; Psa. 139:23-24.
2. "I will be her wall of fire round about, declares Jehovah, and I will be the glory within her"—Zech. 2:5:
 - a. 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.
 - b. 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

这荣耀要经过透明的城墙照耀出来，作其保护的火。（二一 11，18 上，24。）

3 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。

4 基督来作牧人，用两根杖牧养群羊——一根称为恩惠（恩典），一根称为联索（联结）；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 15～17：

a 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。

b 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。

c 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，有点像小鸟的歌唱—亚十 8。

d 主使我们因祂自己得坚固，使我们在祂的名里行事为人—12 节，西三 17。

陆 在人的历史中神的行动（就是神圣的历史）里，有新造—新人同着新心、新灵、新生命、新性情、新历史、和新的终结；赞美主，我们在神圣的历史里，经历并享受奥秘、神圣的事物作我们生机的救恩，使我们能把自已预备好成为祂得胜的新妇，好将祂带回来—诗歌十一首，罗五 10，17～18，

its center (Rev. 21:23; 22:1, 5), and this glory will shine through the transparent wall of the city to be its protection of fire (21:11, 18a, 24).

3. 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.

4. Christ came as a Shepherd, shepherding the flock with two staffs—one is called Favor (grace), and the other is called Bonds (binding); grace is for our being mingled with God, and binding is for our being bound into oneness—Zech. 11:7; 2:1-2, 5, 8-9, 11; John 21:15-17:

a. 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.

b. 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.

c. 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.

d. The Lord strengthens us in Himself so that we may walk about in His name—v. 12; Col. 3:17.

VI. With God's move, as the divine history, in man's history, there is the new creation—the new man with a new heart, a new spirit, a new life, a new nature, a new history, and a new consummation; we praise the Lord that we are in the divine history, experiencing and enjoying the mysterious, divine things for our organic salvation, so that we may make ourselves ready to become His overcoming bride to

21, 六 4, 结三六 26, 林后三 16 ~ 18,
太五 8, 多三 5, 弗五 26 ~ 27, 六 17 ~
18, 启十九 7, 太二四 44, 二五 10。

**bring Him back—Hymns, #16; Rom. 5:10, 17-18, 21; 6:4;
Ezek. 36:26; 2 Cor. 3:16-18; Matt. 5:8; Titus 3:5; Eph. 5:26-27;
6:17-18; Rev. 19:7; Matt. 24:44; 25:10.**

第一周■周一

晨兴喂养

弗一 4 “就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵。”

启十一 15 “第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

历代志上、下的中心思想…是给我们看见神在人历史中行动的全部纪事，包括从亚当到撒母耳的家谱，指明神在人历史中的行动，要为神预备道路，借着成为人，使人成为神，在人性中实施祂永远的经纶，这事不仅与神选民的历史有关，更与整个人类的历史有关。撒母耳记上、下与列王纪上、下的中心观点是神所拣选的族类，但在历代志上、下里，中心观点乃是全部人类的族类。这需要一个不是从撒母耳起，而是从亚当起，一直到基督的世系；这与路加三章所记的基督家谱相符，而不像马太一章所列的家谱。马太一章的观点是狭窄的，限于以色列。路加三章的观点是广阔的，包括全人类。这很强烈地证明，那位要来作神具体化身的基督，不是仅仅为着神所拣选的一个族类，乃是为着神所创造的整个人类。（历代志生命读经，五页。）

信息选读

我们需要看见神在人历史中的行动。…我们需要相信，神从以前到现在都在人的历史中并借着人的历史行动。…从一九一八年起我对世界局势的观察，以及我对圣经中预言的研读，使我能见证，神的确在人

WEEK 1 — DAY 1

Morning Nourishment

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love.

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

The central thought of 1 and 2 Chronicles is, ...first, to give us a full chronology of God's move in man's history by including the genealogy from Adam to Samuel, indicating that God's move in man's history to prepare the way for God to carry out His eternal economy in humanity by becoming a man that man may become God is not a matter that concerns only the history of God's elect but a matter that concerns the history of the entire race of mankind. The central point of view in 1 and 2 Samuel and 1 and 2 Kings is the chosen people of God, but in 1 and 2 Chronicles it is the entire race of mankind. This needs a lineage not from Samuel but from Adam to Christ, which corresponds to the genealogy of Christ as recorded in Luke 3, not as presented in Matthew 1. The view in Matthew 1 is narrow and is limited to Israel. The view in Luke 3 is broad and includes all of mankind. This is a strong evidence that the coming Christ as the embodiment of God is not only for the one race chosen by God but for the entire human race created by God. (Life-study of 1 & 2 Chronicles, pp. 3-4)

Today's Reading

We need to see that God's move is in man's history...We need to believe that God has been moving and is still moving in and through man's history. I can testify from my observation of the world situation since 1918 and from my study of the prophecies in the Bible that God surely moves in man's

的历史中行动。例如，让我们思想，巴勒斯坦…的主权之争。…谁是美地的地主，谁是合法的主人，是以色列人或阿拉伯人？…神是巴勒斯坦的地主，唯有祂能解决这块地的问题。我信政治家在为美地的主权谈判时，主在诸天之上发笑。（诗二 4。）…不久主耶稣就要回来解决这事。祂来的时候，也许会对世界的政治家说，“这不是你的事，这是我的事。”

历代志上、下的纪事指明神在人历史中的行动，是要为神预备道路，借着成为人，使人成为神，在人性中实施祂永远的经纶。倘若这事无法成就，就无法解决今日世界局势的问题。这地上一切的问题都等候一件事—许多人成为神人。这事不仅关乎神选民以色列人的历史，也关乎整个人类的历史。…以弗所一章四节告诉我们，我们都在创立世界以前蒙神拣选。为着祂在创立世界以前，在基督里拣选了我们，我们赞美主。（历代志生命读经，五至七页。）

世界上有许多基本的难处，人实在无法解决，只有在主再来时，才能得着解决。首先，主的再来要解决世上的不公平。…以赛亚十一章四节主说，将来祂要使世界充满了公义和公正。…第二，主再来时，世上所有的战争就会成为过去。…以赛亚二章四节说，主再来后，所有的刀要打成犁头，枪要打成镰刀。

启示录十一章十五节说，到了有一天，世上的国都要成为我主和祂基督的国。那时就再没有以政治来压迫人的事了，那时这地要充满了公义与公正。…若是没有主第二次的来，救恩就不完全。（倪柝声文集第三辑第十四册，二六〇至二六一、二六四至二六五页。）

参读：历代志生命读经，第一、七至八篇；倪柝声文集第三辑第十四册，第五十三篇；李常受文集一九三二至一九四九年第二册，三九至四〇页。

history. Let us consider...the dispute over Palestine...Who is the landlord, the rightful owner, of the good land—Israel or the Arabs?...God is the landlord of Palestine, and only He can solve the problem concerning this land. I believe that while the statesmen are negotiating over the ownership of the good land, the Lord is in the heavens laughing (Psa. 2:4)...Soon the Lord Jesus may come back and settle this matter. When He comes, He may say to the statesmen of the world, "This is not your business—it is My business."

The chronology in 1 and 2 Chronicles indicates that God's move in man's history is to prepare the way for God to carry out His eternal economy in humanity by becoming a man that man may become God. If this cannot be accomplished, there is no way to solve the problems of today's world situation. All the problems on this earth are waiting for one thing—for a good number of men to become God-men. This matter concerns not only the history of God's elect, Israel, but also the history of the entire race of mankind...Ephesians 1:4 tells us we all were chosen by God before the foundation of the world. We praise the Lord for choosing us in Christ before the foundation of the world. (Life-study of 1 & 2 Chronicles, pp. 4-6)

This world has many fundamental problems that man cannot solve. They can only be resolved when the Lord comes again. The first thing that will be resolved when He comes again will be justice...Isaiah 11:4 says that in the future, the world will be filled with justice and righteousness. Second, when the Lord comes again, all the wars in this world will be over...Isaiah 2:4 says that when the Lord comes back again, all the swords will be beaten into plowshares, and all the spears will be turned into pruning knives.

Revelation 11:15 says that one day all the nations of the earth will become the kingdom of our Lord and His Christ. Then no government will oppress its people. Then the earth will be filled with righteousness and justice. Without the second coming of the Lord, salvation will not be complete. (CWWN, vol. 60, pp. 444-445, 448)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 1, 7-8; CWWN, vol. 60, ch. 50; CWWL, 1932-1949, vol. 2, p. 27

第一周■周二

晨兴喂养

亚九 9 “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。”

十三 1 “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。”

撒迦利亚书所揭示的基督，乃是一位与人类历史有密切关联的基督。头六章启示祂与波斯帝国有关联，末六章启示祂与希腊帝国和罗马帝国有关联。…九至十一章预言的中心，乃是基督为被弃绝的弥赛亚。到十二至十四章，就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。…祂第一次的来，是谦逊并亲切的；〔参九～十一；〕…祂的回来，却要带着能力和权柄。（参十二～十四。）

撒迦利亚九章九节…启示基督将要公义的带着给我们的救恩而来，并且祂要骑着驴，甚至骑着驴驹而来。这一节在四福音，在耶稣基督末次进入耶路撒冷时得了应验。祂来作王，乃是卑微的王、降卑的王，不是骑着骏马，乃是骑着驴驹。（撒迦利亚书生命读经，四五五、四四〇页。）

信息选读

撒迦利亚十一章十二至十三节启示，弥赛亚这位以色列合式的牧人被憎嫌、攻击、弃绝，并以三十锭银子，就是以一個奴仆的价值（出二一 32）被卖。这里所预言的，在福音书里得着应验。主耶稣在罗

WEEK 1 — DAY 2

Morning Nourishment

Zech. 9:9 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.

13:1 In that day there will be an opened fountain for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.

The Christ unveiled in the book of Zechariah is a Christ who is intimately involved with human history. The first six chapters reveal that He is involved with the Persian Empire, and the last six chapters reveal that He is involved with the Grecian Empire and the Roman Empire...The center of the prophecies in chapters 9 through 11 is Christ as the rejected Messiah. In chapters 12 through 14, Christ is unveiled as the Messiah returning to be enthroned as the King not only over Israel but over the whole world. His first coming...was humble and intimate [cf. Zech. 9—11]; His coming back...will be with power and authority [cf. Zech. 12—14].

Zechariah 9:9...reveals that Christ would come in a righteous way with salvation for us and that He would ride upon a donkey, even a foal of a donkey. This verse was fulfilled in the four Gospels when Jesus Christ came into Jerusalem the last time. He came as a King, but as a lowly King, a humiliated King, riding not on a majestic horse but on a colt. (Life-study of Zechariah, pp. 67, 53)

Today's Reading

Zechariah 11:12 and 13 reveal that the Messiah, as the proper Shepherd of Israel, was detested, attacked, rejected, and sold for thirty pieces of silver, the price of a slave (Exo. 21:32). What is prophesied here was fulfilled in the Gospels. The Lord Jesus was sold under the reign of the Roman Empire, and

马帝国统治的时候被卖，又为罗马的官长所审判。…撒迦利亚十一章十二节说，“我对他们说，你们若以为美，就给我工价；…于是他们称了三十锭银子作为我的工价。”这清楚指明基督被憎嫌、攻击、弃绝并被卖。我们若要明白这…经文，并要知道谁给了银子，谁将银子丢在耶和华的殿中，（13，）就需要研读四福音书。

基督，耶和华的同伴，来作神差到以色列人那里的牧人，却被他们攻击以至于死。（亚十三7上，太九36，约十11，太二六31，徒二23。）撒迦利亚十三章七节说，“万军之耶和华说，刀剑哪，应当醒起，攻击我的牧人，和作我同伴的那人；击打牧人，羊就分散。”基督是以色列人的亲属，又是耶和华的同伴。当祂挂在十字架上时，祂的亲属伤了祂，神也召来刀剑击打祂。祂处在一种光景中，受到祂亲属的反对；祂是神的同伴，但神也反对祂。…七节下半说到击打牧人，主耶稣在马太二十六章三十一节也引用了这话。击打牧人，意思就是攻击牧人。主耶稣设立了擘饼以后，就告诉门徒祂要受攻击，并且他们这些羊要分散。

撒迦利亚十三章六节…说，“必有人问祂说，你两臂中的这些是什么伤呢？祂必说，那些是我在爱我的人家中所受的伤。”…以色列人杀了主，但祂认为他们的行动是爱祂之人使祂受伤。这是非常甜美的。…神给大卫家和耶路撒冷的居民预备了一个开启的泉源（基督被扎的肋旁—约十九34，37），洗除罪与污秽。“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。”（亚十三1。）基督被扎，就开启了这样一个泉源。这是救赎的事。（撒迦利亚书生命读经，四五一至四五二、四六七至四六九页。）

参读：撒迦利亚书生命读经，第一、三、五、十一至十二篇。

He was judged by the Roman rulers. Zechariah 11:12...says, "I said to them, If it is good in your sight, give me my wages...So they weighed out my wages, thirty pieces of silver..." This clearly indicates that Christ was detested, attacked, rejected, and sold. In order to understand...verses [12 and 13] and know who provided the silver and who threw it into the house of Jehovah, we need to study the four Gospels.

Christ, the Fellow of Jehovah, came as the God-sent Shepherd to the children of Israel but was attacked unto death by them (13:7a; Matt. 9:36; John 10:11; Matt. 26:31; Acts 2:23). Zechariah 13:7a says, "Awake, O sword, against My Shepherd, / And against the man who is My Fellow, / Declares Jehovah of hosts. / Strike the Shepherd, / That the sheep may be scattered." Christ was both a relative to the children of Israel and a Fellow of Jehovah. As He was hanging on the cross, His relatives wounded Him, and God called in the sword to strike Him. He was in a situation where His relatives were against Him and where God, to whom He is a Fellow, was also against Him. The word in verse 7a about striking the Shepherd is quoted by the Lord Jesus in Matthew 26:31. To strike the Shepherd means to attack the Shepherd. Immediately after He established the table, He told His disciples that He would be attacked and that they, the sheep, would be scattered.

Zechariah 13:6 [says], "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 children of Israel killed Him, but He counted their action as wounds from those who loved Him. This is very sweet. God has provided the house of David and the inhabitants of Jerusalem with an opened fountain (Christ's pierced side—John 19:34, 37) for sin and for impurity. "In that day there will be an opened fountain for the house of David and for the inhabitants of Jerusalem, for sin and for impurity" (Zech. 13:1). The piercing of Christ has opened such a fountain. This is a matter of redemption. (Life-study of Zechariah, pp. 63, 80, 79-80, 79)

Further Reading: Life-study of Zechariah, msgs. 1, 3, 5, 11-12

第一周■周三

晨兴喂养

亚十四 3 ~ 4 “那时，耶和華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。”

在这世代的末了，基督必来站在橄榄山上，与围困耶路撒冷的列国争战。（亚十四 3 ~ 4。）然后在千年国里，基督，就是耶和華，必作全地的王。（9。）

撒迦利亚书所揭示的基督，就是那被扎伤，带着开启之泉源的一位，乃是神经纶的中心与普及。祂是这样的一位，与人类历史有密切的关系，特别与波斯帝国、希腊帝国和罗马帝国有关。罗马帝国尤其对基督有帮助。基督是在罗马帝国之下出生的。…祂的成长、尽职、被钉、复活和升天，都是在罗马帝国之下发生的。基督那成就神永远救赎的死，乃是在罗马帝国之下完成的。召会的形成和福音的传扬，也发生在罗马帝国之下。罗马帝国在法律及文化上的影响，延续直到今天，这自然也被神使用，来成就祂使基督作祂经纶之中心与普及的目的。（撒迦利亚书生命读经，四七七至四七八页。）

信息选读

以色列在大灾难期间要被敌基督和他的军兵践踏，（启十一 2，）并且大灾难主要的灾害都发生在那地。（太二四 16 ~ 22。）末了敌基督且要杀害消

WEEK 1 — DAY 3

Morning Nourishment

Zech. 14:3-4 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.

At the end of this age, Christ will come to stand on the Mount of Olives and will fight with the nations that besiege Jerusalem (Zech. 14:3-4). Then Christ as Jehovah will be King over all the earth in the millennium (v. 9).

The Christ unveiled in Zechariah, the pierced One with whom there is the open fountain, is the centrality and universality of God's economy. As such a One, He is intimately involved with human history, in particular with the Persian Empire, the Grecian Empire, and the Roman Empire. The Roman Empire especially has been helpful to Christ. Christ was born under the Roman Empire...He grew up, carried out His ministry, was crucified, resurrected, and ascended under the Roman Empire. Christ's death for the accomplishment of God's eternal redemption was consummated under the Roman Empire. The formation of the church and the preaching of the gospel also took place under the Roman Empire. Surely, the Roman Empire, whose influence in law and culture continues today, has been used by God to fulfill His intention to make Christ the centrality and universality of His economy. (Life-study of Zechariah, p. 87)

Today's Reading

During the great tribulation Israel will be trampled underfoot by Antichrist and his army (Rev. 11:2). Furthermore, the principal calamities of the great tribulation will occur in that land (Matt. 24:16-22). At the end, Antichrist will kill many of the

灭以色列人，将他们围困在耶路撒冷，正当危急之时，基督要带着能力和大荣耀，驾着天云而来，以色列都要仰望他们所扎的这位，因祂哀哭悔改。

（30，亚十二10。）基督降临橄榄山上，拯救以色列人。（十四4～5。）基督审判万民之后，要差遣天使用号筒的大声，将散居的以色列人从四方召聚到祂所应许给亚伯拉罕的美地上，那就是以色列国复兴的时候；（太二四31；）且要带进万物复兴，（徒三21，）从此，便开始了国度的时代。（李常受文集一九九〇年第三册，七〇八页。）

在撒迦利亚十二至十四章，我们看见基督在祂第二次的来临里。在祂的再来里，祂要作王，不仅管辖以色列，也管辖地上的万民。…（十四9。）祂要掌权管治全地，地上的万民必年年上耶路撒冷敬拜大君王万军之耶和华，并守住棚节。（16。）

人必住在耶路撒冷，不再有咒诅；耶路撒冷人必安然居住。（11。）没有咒诅，反而有祝福和平安。…所有前来攻击耶路撒冷的列国中余剩的人，必年年上来敬拜大君王万军之耶和华，并守住棚节。（16。）凡不上耶路撒冷敬拜大君王万军之耶和华的，必无雨降给他们；凡不上来守住棚节的列国人，耶和华也必用这灾殃击打他们。这就是他们的罪。（17～19。）因为现今的时代乃是恩典的时代，所以神降雨给义人，也给不义的人。（太五45。）但要来的时代乃是公义的时代；凡不上耶路撒冷敬拜大君王并守住棚节的，就得不到雨。这是公义的。（撒迦利亚书生命读经，四八七至四八八、四七三页。）

参读：神命定之路最新的陈明与基督来临的兆头，第七篇。

Jews and will besiege them on the Mount of Olives. However, at the very moment of peril, Christ will come on the clouds of heaven with power and great glory, and all Israel will look upon the One whom they have pierced, and they will wail over Him and repent (v. 30; Zech. 12:10). Then Christ will descend onto the Mount of Olives to save Israel (14:4-5). After Christ judges the nations, He will send His angels with a loud trumpet, and they will gather together from the four winds all the children of Israel to the good land, which He promised to Abraham. That will be the time of the restoration of the nation of Israel (Matt. 24:31), and it will usher in the restoration of all things (Acts 3:21). At that point, the kingdom age will begin. (CWWL, 1990, vol. 3, "The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ," pp. 586-587)

In Zechariah 12 through 14, we see Christ in His second coming. In His coming back, He will be the King not only over Israel but also over all the peoples on earth [cf. 14:9]...He will reign over the entire earth, and all the peoples of the earth will go up to Jerusalem from year to year to worship the King, Jehovah of hosts, and to keep the Feast of Tabernacles (v. 16).

People will dwell in Jerusalem, and there will be no more curse, for Jerusalem will dwell securely (v. 11). Instead of curse, there will be blessing with security...Everyone left from all the nations that went forth against Jerusalem will go up from year to year to worship the King, Jehovah of hosts, and to keep the Feast of Tabernacles (v. 16). Whoever does not go up to Jerusalem to worship the King, Jehovah of hosts, upon them there will be no rain, but there will be the plague with which Jehovah strikes the nations. This will be their sin (vv. 17-19)...[In] the age of grace, God sends rain on the just and the unjust alike (Matt. 5:45). But [in] the coming age...of righteousness, those who do not go up to Jerusalem to worship the King and to keep the Feast of Tabernacles will not receive rain. This is righteous. (Life-study of Zechariah, pp. 95, 84)

Further Reading: CWWL, 1990, vol. 3, "The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ," ch. 7

第一周■周四

晨兴喂养

亚一 8 “...一人骑着红马，站在洼地番石榴树中间...”

20 ~ 21 “耶和華又指四个匠人给我看。...那些角把犹大打散，...这些匠人...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。”

（撒迦利亚一章八节里的）这一人，就是在人性里的基督。...（十一节说到这一人）乃是耶和華的使者。耶和華的使者乃是耶和華自己这三一神。（出三 2 上，4 ~ 6，13 ~ 15。）耶和華的使者也是基督，就是三一神的具体化身，（西二 9，）并受神差遣者。（约五 36 ~ 38，六 38 ~ 39。）耶和華的使者也就是那在以色列人从埃及到应许之地的路上，护卫并保护他们之神的使者。（出二三 20，三二 34，士六 19 ~ 24，赛六三 9。）（撒迦利亚书生命读经，三八七至三八八页。）

信息选读

这异象里的一人乃是骑着红马。（亚一 8 上。）...这里的红马表征基督在祂借流血所完成之救赎里的快速行动。...（撒迦利亚一章八节中段的）这些番石榴树表征在被掳中受屈辱的以色列民。...被掳的以色列人是在山谷的最低处，基督预备好要为他们快速行事。基督，这位骑在红马上的，乃是他们的护卫者，在他们被掳中照顾他们。

“在祂后面还有红色、红棕色和白色的马。”（8 下。）...这指明基督的救赎（红马）带领悔改的以色列人（红棕色马），使他们很快地蒙神称义、悦

WEEK 1 — DAY 4

Morning Nourishment

Zech. 1:8...A man was riding upon a red horse; and He was standing among the myrtle trees that were in the bottoms...

20-21 Then Jehovah showed me four craftsmen...These are the horns that have so scattered Judah..., but these have come...to cast down the horns of the nations who have lifted up the horn against the land of Judah to scatter it.

This man [in Zechariah 1:8a] is Christ in His humanity...The man here is the Angel of Jehovah (v. 11a). The Angel of Jehovah is Jehovah Himself as the Triune God (Exo. 3:2a, 4-6, 13-15). The Angel of Jehovah is also Christ as the embodiment of the Triune God (Col. 2:9) and as the sent One of God (John 5:36-38; 6:38-39). The Angel of Jehovah is also the Angel of God who escorted and protected Israel on their way from Egypt to the promised land (Exo. 23:20; 32:34; Judg. 6:19-24; Isa. 63:9). (Life-study of Zechariah, p. 7)

Today's Reading

The man in this vision is riding on a red horse (Zech. 1:8a)...Here the red horse signifies Christ's swift move in His redemption by the shedding of His blood. These myrtle trees [in verse 8b] signify the humiliated people of Israel in their captivity...Captured Israel was in the lowest part of the valley, and Christ was ready to do anything for them swiftly. Christ, the One on the red horse, was their patron taking care of them in their captivity.

“Behind Him there were red, reddish-brown, and white horses” (v. 8c)...This indicates that Christ's redemption (the red horse) leads the repentant Israel (the reddish-brown horses) to be justified and accepted by God swiftly (the

纳（白马）。…“红”指救赎，而“棕”指搀杂。至终，就如白马所指明的，当蒙神救赎的子民来到神面前受过对付后，他们就要得着称义。

十八至二十一节说到四角和四匠人的异象。…“我又举目观看，见有四角。我就问与我说话的天使，说，这些是什么意思？他对我说，这些就是把犹大、以色列和耶路撒冷打散的角。”（18～19。）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。

（撒迦利亚一章二十至二十一节的）四个匠人就是神所用的技巧，包括非人手所凿的石头，以毁灭那毁灭以色列国的四国及其王。基督是四匠人中的一位，祂是那非人手所凿，要来砸碎大人像的石头。…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。当玛代的大利乌来击败伯沙撒时，巴比伦在一夜之间被击破。大利乌何等有技巧！然后，就如但以理八章所启示的，从马其顿来的公山羊（亚历山大大帝所统领的希腊帝国），就来践踏波斯这公绵羊。历史告诉我们，亚历山大大帝非常有技巧。他是对付四角的匠人之一。之后，罗马帝国就来对付希腊。这四个帝国就是人类历史的中心因素。至终，复兴的罗马帝国要被基督这拔尖的匠人砸得粉碎。

这四个帝国都曾残害并毁灭以色列，但他们至终都被神所兴起的四个匠人所毁灭。（对复兴的罗马帝国，这是将要来的事。）这乃是安慰和鼓励的应许之话。（撒迦利亚书生命读经，三八八至三八九、三九二至三九三页。）

参读：撒迦利亚书生命读经，第二篇；约珥书生命读经，第一至七篇。

white horses)...The word reddish indicates redemption, and the word brown indicates a mixture. Eventually, as signified by the white horses, when the redeemed people of God come to God and are dealt with, they will be justified.

In verses 18 through 21 we have the vision of the four horns and the four craftsmen. “Then I lifted up my eyes and looked, and there were four horns. And I said to the angel who spoke with me, What are these? And he said to me, These are the horns that have scattered Judah, Israel, and Jerusalem” (vv. 18-19). These four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—signified by the great human image in Daniel 2 and by the four beasts in Daniel 7:3-8, which damaged and destroyed the chosen people of God.

These four craftsmen [in Zechariah 1:20 and 21] are the skills, including the stone not hewn by man’s hands, used by God to destroy the four kingdoms, with their kings, that destroyed the nation of Israel. Christ is the One among the craftsmen who will come as the stone cut out without hands to smash the great image. Each of the first three kingdoms—Babylon, Medo-Persia, and Greece—was taken over in a skillful way by the kingdom which followed it. Babylon was defeated in one night when Darius the Mede came and defeated Belshazzar. How skillful was Darius! Then, as Daniel 8 reveals, the goat from Macedonia (the Grecian Empire under Alexander the Great) came to trample the ram of Persia. History tells us that Alexander the Great was very skillful. He was one of the craftsmen that dealt with the four horns. Later the Roman Empire came in to deal with Greece. These four empires are the central factors of human history. Eventually, the restored Roman Empire will be smashed into powder by Christ as the top Craftsman.

All four empires devastated and destroyed Israel. But they all have been or, in the case of the restored Roman Empire, will be destroyed by the four craftsmen raised up by God. This is a comforting and encouraging word of promise. (Life-study of Zechariah, pp. 7-8, 10-12)

Further Reading: Life-study of Zechariah, msg. 2; Life-study of Joel, msg. 1-7

第一周■周五

晨兴喂养

启十九 7～8 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

14 “在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。”

按照启示录十九章，召会是献给基督的新妇，也是与祂一同争战，抵挡神仇敌的战士。主耶稣再来的时候，祂首先要迎娶祂的新妇。基督迎娶新妇之后，祂与得胜者就要争战对付仇敌。…主骑着白马，天上的众军也骑着白马，穿着细麻衣，又白又洁，跟随着祂。（14。）十七章十四节也指着这事说，“他们（敌基督及其军兵）要与羔羊争战，羔羊必胜过他们，因为羔羊是万主之主，万王之王。同着羔羊的，就是蒙召被选忠信的人。”

在十九章七至八节，我们看到新妇穿着“明亮洁净的细麻衣”。然后在十四节，我们看到跟随主争战的众军乃是“穿着细麻衣，又白又洁”。（以弗所书生命读经，九八〇至九八一页。）

信息选读

作为召会，我们不仅是基督的身体、神的居所、神的国、神的家和新人；我们也是新妇和战士。作为新妇，我们必须是美丽的，毫无斑点和皱纹，并且穿着细麻衣。作为战士，我们必须装备好与神的仇敌争战。（参弗五～六，启十九。）

WEEK 1 — DAY 5

Morning Nourishment

Rev. 19:7-8 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

14...The armies...in heaven followed Him on white horses, dressed in fine linen, white and clean.

According to Revelation 19, the church is both the bride who is presented to Christ and the warrior who fights with Him against God's enemy. At His coming again, the Lord Jesus first will meet His bride. After receiving the bride, Christ and the overcomers will enter into battle against the enemy... The Lord will ride on a white horse [v. 11], and the armies which are in heaven will follow Him on white horses, dressed in fine linen, white and clean (v. 14). Revelation 17:14 also refers to this: "These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful."

In Revelation 19:7 and 8 we see that the bride is clothed in "fine linen, bright and clean." Then in verse 14 we see that the armies which follow the Lord into battle are "dressed in fine linen, white and clean." (Life-study of Ephesians, p. 814)

Today's Reading

As the church, we are not only the Body, the dwelling place of God, the kingdom of God, the family of God, and the new man; we are also the bride and the warrior. As the bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God's enemy [cf. Eph. 5—6; Rev. 19].

因着己是最大的仇敌，所以我们需要经历神话语的杀死能力。当我们祷读时，我们一面得着滋养，一面某些元素就被杀死。也许你受到疑惑、忌恨、嫉妒、骄傲以及自私的困扰。你知道这些东西能借着祷读主话而杀死么？我们越接受主的话连同其杀死的能力，我们的骄傲以及里面一切消极的元素就越被治死。借着祷读，里面的对头就被除灭。我们祷读主话一段时间后，就会发觉攻击我们的对头消失了。就着非常实际的意义说，我们的对头被接受到我们里面的话杀死了。

在以弗所五章，话是为着滋养，使新妇美丽。但在六章，话是为着杀死，使召会能作团体的战士，从事属灵的争战。（以弗所书生命读经，九八一、九八八、九九〇页。）

在婚娶之日，基督要与那多年来一直争战抵挡神仇敌的人结婚。这就是说，在启示录十九章基督要与那已经胜过那恶者的得胜者结婚。…当基督来与敌基督和他的军兵争战时，…祂这位人子需要一个配偶，好与祂相配，使祂得以完全。这个配偶就是祂的新妇。基督来砸碎人类政权的时候，祂要作丈夫，带着得胜者作祂的新妇。这就是说，祂在降到地上来对付十个脚指头并整个大人像以前，先有一个婚礼。（7～9。）婚礼之后，祂就要与祂新娶的新妇同来，将敌基督毁灭；这敌基督同他的军兵将要直接与神争战。

基督迎娶祂的新妇以后，就要成为那非人手所凿的石头而来，把大人像从脚趾到头砸碎，将那直接与神争战的人类政权毁灭。借着这个砸碎，全地就得着清理。旧造里人类政权的问题就得着解决。然后基督就从一块石头扩增成为一座大山，充满全地。（但以理书生命读经，九四至九五、九七页。）

参读：以弗所书生命读经，第九十五、九十七篇；但以理书生命读经，第十二至十三篇。

Because the self is the greatest enemy, we need to experience the killing power of God's word. As we pray-read, we are nourished on the one hand, but certain elements are killed on the other hand. Perhaps you are troubled by doubts, hatred, jealousy, pride, or selfishness. Do you realize that these things can be killed through pray-reading the word? The more we take in the word with its killing power, the more our pride and all the negative elements within us are put to death. By pray-reading, the inward adversary is slain. After a time of pray-reading the word, we may discover that the adversary who was attacking us has disappeared. In a very practical sense, he has been slain by the word we have taken into us.

In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride. But in Ephesians 6 the word is for killing that enables the church as the corporate warrior to engage in spiritual warfare. (Life-study of Ephesians, pp. 815, 820-821)

On the day of His wedding, Christ will marry the one who has been fighting the battle against God's enemy for years. This means that in Revelation 19 Christ will marry the overcomers, who have already overcome the evil one...When Christ comes to fight against Antichrist and his army,... as the Son of Man, He will need a counterpart to match Him and complete Him. This counterpart will be His bride. In His coming to crush human government, Christ will be the Husband with the overcomers as His bride. This means that before He descends to earth to deal with the ten toes and then with the entire image, He will have a wedding (Rev. 19:7-9). After His wedding, He will come with His newly married bride to destroy Antichrist, who with his army will fight against God directly.

After Christ has married His bride, He will come as the stone cut out without hands and will crush the great human image from the toes to the head, destroying the human government which fights against God directly. Through this crushing, the whole earth will be cleared up. The problem of the human government in the old creation will be solved. Then Christ will increase from a stone to a great mountain that fills the whole earth (Dan. 2:35). (Life-study of Daniel, pp. 80, 82)

Further Reading: Life-study of Ephesians, msgs. 95, 97; Life-study of Daniel, msgs. 12-13

第一周■周六

晨兴喂养

亚十二 1 “耶和華論以色列之話語的默示。鋪張諸天、建立地基、造人里面之靈的耶和華說。”

十 8 “我要向他們發哨聲，聚集他們，因我已經救贖他們；他們的人數必增多，如從前增多一樣。”

諸天是為着地，地是為着人，神給人造了靈，使人能接觸神，接受神，敬拜神，活神，為神完成神的定旨，並與神成為一。何等奇妙，在舊約這卷揭示基督與人類歷史和政治息息相關的書里，有這樣的一節。（亞十二 1。）這指明在神的經綸里，神計劃要使基督作祂在地上行動的中心與普及。祂是神，幾千年來，在一個接一個的世代中，一直掌管全人類，管理世界的局勢。為使祂所揀選的人能關心祂這位創造主並救贖主，祂需要為人創造一個接受的器官，使人能接受神計劃里之基督一切的所是。基督是奇妙的，但我們若沒有靈，怎能接受祂？…我們若忽略我們人的靈，就沒有路可以接觸神了。（撒迦利亞書生命讀經，四五六頁。）

信息選讀

撒迦利亞十章里的預言是關於主對以色列慈愛的眷顧，…實際上就是基督臨到以色列。…“當春雨的時候，你們要向發閃電的耶和華求雨；祂必給人降下沛雨，使各人的田地生長菜蔬。”（1。）…求更多的雨就是求更多的祝福。因此，…當主向以色列人施恩惠時，祂鼓勵他們求更多的祝福。當主對我們如此施恩惠的時候，我們該求祂給我們更多的

WEEK 1 — DAY 6

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.

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

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, live God, fulfill God's purpose for God, and be one with God. It is marvelous that such a verse as Zechariah 12:1 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. 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 receiver so that they would have the capacity to receive all that God had planned for Christ to be. Christ is wonderful, but if we did not have a spirit, how could we receive Him?...If we neglect our human spirit, there is no way for us to contact God. (Life-study of Zechariah, pp. 67-68)

Today's Reading

The prophecy in Zechariah 10 concerns the Lord's loving visitation to Israel,...[which] is actually Christ's coming to Israel. "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" (v. 1)...To ask for more rain is to seek more blessing. Thus...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

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。

“因我万军之耶和华眷顾自己的羊群，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；祂乃是在那人耶稣里临到他们。…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。…祂是好牧人，为羊舍命。（约十11，14～15。）…祂眷顾了自己的羊群，就使他们像骏马一样。你是羊还是骏马？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。…主发哨声，（8，）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。…“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。”（12。）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。

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，第九至十、十三至十五篇。

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. 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 was the good Shepherd who gave up His life for the sheep (John 10:11, 14-15). By visiting His flock, He makes them like a horse of majesty. Are you a sheep or 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...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. “I will strengthen them in Jehovah, / And they will walk about in His name, / Declares Jehovah” [v. 12]. 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.

Often after we enjoy such a loving visitation, our situation changes. In His visitation He encourages us to seek more blessings...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, msgs. 9-10, 13-15

第一周诗歌

11

敬拜父 — 祂的新鲜

8 6 8 6 副 (英 16)

D 大调

6/8

5 | 5 5 5 5 | 5 #4 5 6 5 3 | 2 3 5 4 | 3 . 3

一 父 神,你如青 翠 松树,永 远常新不 衰!

5 | 5 5 5 5 | 5 #4 5 6 5 6 | 7 1̇ 7 6 | 5 . 5

你 是永活长 存 的主,直 到永 远不 败!

5 | 1̇ 1̇ 7 6 5 | 6 . 5 5 | 6 1̇ 5 3 | 2 . 2

(副) 哦 父,你 是常 新的 神,永 远不 知陈 旧!

2 | 3 3 5 5 | 1̇ 1̇ 2̇ 1̇ 6 | 5 5 6 7 | 1̇ . 1̇ ||

千 万 亿 载 仍 是 鲜 新! 尽 管 年 日 悠 久。

二 父,你是神也就是“新”, 无你就是陈旧;
 有你,虽然代远年湮, 仍是常新不朽。
 三 你向我们所赐之福, 都是新而不旧;
 约是新约、路是新路, 都要永远存留。
 四 我们乃是你的新造, 新人新心、新灵;
 日日更新,永不衰老, 满有新样、新生。
 五 最终新天、新地、新城, 一切全都更新;
 月月都有新果供应, 永远不再变陈。
 六 父神,你是常新不旧, 我们赞美不休!
 永远赞美、永远歌讴: 你是常新不旧!

WEEK 1 — HYMN

Our Father, as the evergreen

Worship of the Father — His Newness

16

1. Our Fa - ther, as the ev - er - green, Thou art for - ev - er new; Thou
 art the ev - er liv - ing Lord, Thy fresh - ness as the
 dew. (C) O Fa - ther, Thou art un - chang - ing, Thou nev - er hast grown old; Thou
 count - less a - ges, ev - er fresh, Thy new - ness doth un - fold.

2. O Thou art God, and Thou art “new“;
 Without Thee all is worn,
 But all with Thee is ever fresh,
 Though many years have gone.
3. Each blessing Thou hast given us
 Thy newness doth contain;
 Thy covenant, Thy ways are new,
 And ever thus remain.
4. Now we Thy new creation are—
 New spirit and new heart;
 We’re daily from the old renewed,
 New life Thou dost impart.
5. The earth and heavens will be new
 And Thy new city share;
 New fruits each month will be supplied,
 For all is newness there.
6. O Father, Thou art ever new,
 And all is new in Thee;
 We sing the new eternal song,
 New praise we give to Thee.

