二〇一二年冬季训练

但以理书、撒迦利亚书结晶读经

第七篇

基督是一切，为着神殿的建造

读经：拉五1～2，亚一1、7～17，二1～13，三9，四7，六12～13

纲　　目

周　一

壹 神的殿乃是神永远经纶的目标—弗一10，三9，提前一4，约二19～22，林前三16～17，弗二21，启二一2、22：

一 旧约里的殿预表个人的基督与团体的基督—召会—王上六1～2：

1 殿首先预表成为肉体之个人的基督，作神在地上的居所—西二9，约一14，二19～22。

2 殿也预表团体的基督—召会，作扩大的殿—神在宇宙中独一的建造—太十二6，林前三16～17，十二12，弗二21。

二 召会是神的殿；因此，召会乃是圣别之神的圣所，神的灵所居住的殿—林前三16～17：

1 十六节神的殿，是指在某一个地方团体的信徒，而十七

Winter Training 2012

Crystallization-Study of Daniel & Zechariah

Message Seven

Christ as Everything for the Building of the Temple of God

Scripture Reading: Ezra 5:1-2; Zech. 1:1, 7-17; 2:1-13; 3:9; 4:7; 6:12-13

Outline

DAY 1

I. The temple of God is the goal of God's eternal economy—Eph. 1:10; 3:9; 1 Tim. 1:4; John 2:19-22; 1 Cor. 3:16-17; Eph. 2:21; Rev. 21:2, 22:

A. The temple in the Old Testament typifies both the individual Christ and the corporate Christ, the church—1 Kings 6:1-2:

1. The temple first typifies the individual, incarnated Christ as the dwelling place of God on earth—Col. 2:9; John 1:14; 2:19-22.

2. The temple also typifies the corporate Christ, the church, as the enlarged temple, the unique building of God in the universe—Matt. 12:6; 1 Cor. 3:16-17; 12:12; Eph. 2:21.

B. The church is the temple of God; as such, it is the sanctuary of the holy God, the temple in which the Spirit of God dwells—1 Cor. 3:16-17:

1. The temple of God in verse 16 refers to the believers collectively in a certain locality,

节神的那殿，是指普世所有的信徒。

2 神在宇宙中惟一属灵的殿，在地上的许多地方都有显出；每一显出就是神在那地方的殿—弗二 21 ~ 22。

三 在新耶路撒冷城内没有殿，因主神全能者和羔羊为城的殿—启二一 22：

1 在新天新地里，神的殿要扩大成为一座城。

2 全城就是至圣所；所以城内没有殿—16 节。

周 二

贰 撒但与神争斗的中心、目的和目标，乃是与神的殿有关—太十六 18，约二 19 ～ 22，但十一 36 ～ 45：

一 神要在地上得着一个地方，让祂的子民敬拜祂，见证祂在这地上仍有权益—王上七 51，八 10 ~ 11。

二 撒但一直在争斗，要毁坏神的殿—王下二五 1 ~ 4、9，拉五 13，六 15，但十一 21 ~ 35，太二二 7，二四 1 ~ 2、15，帖后二 3 ~ 4、8，启十一 1 ~ 2。

叁 撒迦利亚申言帮助归回的以色列人作工建造圣殿；因着申言者哈该和撒迦利亚申言的勉励和帮助，重建之工得以继续—拉五 1 ～ 2：

一 撒迦利亚是在被掳时期，生在祭司家族里；他先是祭司，后成了申言者—尼十二 1、4、12、16，亚一 1。

二 因着撒迦利亚的职事是出于并基于他的祭司职分，他就多方讲说关于基督的事；除了基督之外，他没有预言任何别

whereas the temple of God in verse 17 refers to all the believers universally.

2. The unique spiritual temple of God in the universe has its expression in many localities on earth; each expression is the temple of God in that locality—Eph. 2:21-22.

C. There is no temple in the New Jerusalem, for the Lord God the Almighty and the Lamb are its temple—Rev. 21:22:

1. In the new heaven and new earth the temple of God will be enlarged into a city.

2. The city as a whole will be the Holy of Holies; hence, there will be no temple in it—v. 16.

DAY 2

II. The center, the aim, and the goal of Satan's struggle against God are related to the temple of God—Matt. 16:18; John 2:19-22; Dan. 11:36-45:

A. God desires to have a place on earth for His people to worship Him, as a testimony that He still has an interest on this earth—1 Kings 7:51; 8:10-11.

B. Satan is always struggling to destroy the temple of God—2 Kings 25:1-4, 9; Ezra 5:13; 6:15; Dan. 11:21-35; Matt. 22:7; 24:1-2, 15; 2 Thes. 2:3-4, 8; Rev. 11:1-2.

III. Zechariah prophesied to help the returned Israelites in the work of building the temple; the rebuilding work continued through the encouragement and help of the prophesying of the prophets Haggai and Zechariah—Ezra 5:1-2:

A. Zechariah was born of a priestly family in captivity; he was first a priest, and then he became a prophet—Neh. 12:1, 4, 12, 16; Zech. 1:1.

B. Because his ministry sprang from and was based on his priesthood, Zechariah spoke very much concerning Christ; he did not predict

的事，他所说的一切都是关乎基督，因为他是一直接触主的祭司—九 9，十一 7、12 ~ 13，十二 10，十四 17。

肆 撒迦利亚书启示，为着神殿（神家）建造的恢复，基督乃是一切：

一 我们需要属天的异象，好看见与神殿建造之恢复有关的基督—六 12 ~ 13。

周　三

二 在一章七至十七节，我们看见一人骑着红马，站在洼地番石榴树中间的异象：

1 这人是耶和华的使者，就是在人性里的基督—11 节，出三 2 上、4 ~ 6、13 ~ 15，二三 20，三二 34。

2 红马表征基督在祂借流血所完成之救赎里的快速行动—亚一 8，弗一 7，彼前一 18 ~ 19。

3 救赎的基督是人，也是耶和华的使者，受神差遣来与被掳中受屈辱却宝贵的以色列人（番石榴树）同在—亚一 8。

4 基督为那些被掳之人代求，耶和华就答应祂的祷告，说，「我要带着怜恤回到耶路撒冷；我的殿必重建在其中，……这是万军之耶和华说的」—12、16 节。

三 在二章一至十三节我们看见，一人手拿准绳的异象：

1 这人乃是在人性里的基督，作为耶和华的使者，就是与撒迦利亚说话的那一位—1 节上、2 节。

2 拿着准绳的那人要去量耶路撒冷，为使耶和华能在以色列被掳七十年之后，重新据有耶路撒冷—2、4 节下。

anything but Christ, and all he spoke about was Christ, because he was a priest contacting the Lord all the time—9:9; 11:7, 12-13; 12:10; 14:17.

IV. The book of Zechariah reveals that Christ is everything for the recovery of the building of God's house, the temple of God:

A. We need the heavenly vision to see the things concerning Christ related to the recovery of the building of the temple of God—6:12-13.

DAY 3

B. In Zechariah 1:7-17 we see the vision of a man riding on a red horse and standing among the myrtle trees:

1. This man is the Angel of Jehovah, Christ in His humanity—v. 11; Exo. 3:2a, 4-6, 13-15; 23:20; 32:34.

2. The red horse signifies Christ's swift move in His redemption, accomplished through the shedding of His blood—Zech. 1:8; Eph. 1:7; 1 Pet. 1:18-19.

3. The redeeming Christ, as a man and as the Angel of Jehovah, was sent by God to be with the humiliated yet precious people of Israel (myrtle trees) in their captivity—Zech. 1:8.

4. Christ interceded for those in captivity, and Jehovah answered His prayer, saying, "I return to Jerusalem with compassions; My house will be built in it, declares Jehovah of hosts"—vv. 12, 16.

C. In 2:1-13 we see the vision of a man with a measuring line in His hand:

1. This man is Christ in His humanity as the Angel of Jehovah, the One speaking with Zechariah—vv. 1a, 2.

2. The man with the measuring line intended to measure Jerusalem so that Jehovah might repossess it after the seventy years of Israel's captivity—vv. 2, 4b.

周　四

3 在八节里，「祂」和「我」都是指万军之耶和华：

a 这意思是，万军之耶和华是差遣者，也是受差遣者—9、11节。

b 耶和华就是三一神；在八节，神格三者中被称为「祂」的一位，差遣三者中被称为「我」的另一位。

c 差遣者必然是指父，受差遣的乃是子—约五 36 下，六 57 上，八 16。

d「在显出荣耀之后」—被掳的人归回之后，三一神定意，父要差遣子去攻击那掳掠以色列的列国；父和子都是耶和华—亚二 8。

四　在撒迦利亚书里，基督被启示为有七眼的石头（三 9）、顶石（四 7）以及要建造耶和华殿的苗（六 12 ~ 13）。

五　在撒迦利亚的预言里，基督在卑微的形状里作王，受差遣到以色列那里（九 9 ~ 10），作牧人喂养他们（十一 7），却被憎嫌（8）、被卖（12 ~ 13）、受攻击（十三 7）并被扎（十二 10），因而为他们完成救赎（十三 1，一 8，三 9）。

六　至终，基督要为以色列人争战，拯救他们脱离敌基督的手，使以色列全家得救（十二 1 ~ 十四 7、12 ~ 15），并要在复兴的时候，作王管理全地（8 ~ 11、16 ~ 21）。

周　五

伍 作为撒迦利亚书中关于基督之申言的发展，马太福音和哥林多前书启示，为着建造召会作神的殿，包罗万有的基督乃是一切：

DAY 4

3. In verse 8 both He and Me refer to Jehovah of hosts:

a. This means that Jehovah of hosts is the Sender and the sent One—vv. 9, 11.

b. Jehovah is the Triune God; in verse 8 one of the three in the Godhead, referred to as "He," sent another of the three, referred to as "Me."

c. The Sender is surely the Father, and the sent One is the Son—John 5:36b; 6:57a; 8:16.

d. "After the glory"—after the return of the captives—the Triune God decided that the Father would send the Son against the nations who plundered Israel; both the Father and the Son are Jehovah—Zech. 2:8.

D. In Zechariah Christ is revealed as the stone with seven eyes (3:9), the topstone (4:7), and the Shoot that will build the temple of Jehovah (6:12-13).

E. In Zechariah's prophecy Christ was sent to Israel as their King in a lowly form (9:9-10) and as their Shepherd to feed them (11:7), but He was detested (v. 8), sold (vv. 12-13), attacked (13:7), and pierced (12:10), and thereby accomplished redemption for them (13:1; 1:8; 3:9).

F. Eventually, Christ will fight for Israel to deliver them out of the hand of Antichrist for their household salvation (12:1—14:7, 12-15), and in the restoration Christ will be King over the earth (vv. 8-11, 16-21).

DAY 5

V. As the development of the prophecy concerning Christ in Zechariah, Matthew and 1 Corinthians reveal that the all-inclusive Christ is everything for the building of the church as the temple of God:

一 马太福音启示，为着召会的建造（十六18），基督乃是君王（二1～2，二一5）、活神的儿子（十六16）、人子（八20，十一19）、施浸者（三11）、光（四12～16）、医生（九12）、新郎（15）、未漂过的布（16）、新酒（17）、牧人（36）、庄稼的主（38）、罪人的朋友（十一19上）、智慧（19下）、使人得安息者（28～30）、真大卫（十二3）、比殿更大者（6）、更大的约拿（39～41）、比所罗门更大者（42）、饼和桌下的碎渣（十五26～27）以及在祂的人性里复活，得着了天上地上所有的权柄者（二八18～19）。

二 哥林多前书启示，为着建造召会作神的殿（三16～17）身体基督（十二12），基督乃是信徒的分（一2）、神的能力和神的智慧，成了我们的公义、圣别和救赎（24、30）、荣耀的主（二7～8）、神的深奥（10）、神建造的惟一根基（三11）、我们的逾越节（五7）、无酵饼（8）、灵食、灵水和灵磐石（十3～4）、头（十一3）、身体（十二12）、初熟的果子（十五20、23）、第二个人（47）和末后的亚当，成了赐生命的灵（45下），好使我们为着召会接受祂作我们的一切。

周　六

陆 为着建造召会作神的殿，我们必须对基督有一些极重要的经历：

一 为着建造召会作神的殿，我们必须经历基督作根基，那托住并支撑全召会者—三11。

二 为着建造召会作神的殿，我们必须经历基督作房角石—

A. Matthew reveals that for the building of the church (16:18), Christ is the King (2:1-2; 21:5), the Son of the living God (16:16), the Son of Man (8:20; 11:19), the Baptizer (3:11), the light (4:12-16), the Physician (9:12), the Bridegroom (v. 15), the unfulled cloth (v. 16), the new wine (v. 17), the Shepherd (v. 36), the Lord of the harvest (v. 38), the Friend of sinners (11:19a), wisdom (v. 19b), the One who gives rest (vv. 28-30), the real David (12:3), the One greater than the temple (v. 6), the greater Jonah (vv. 39-41), the One greater than Solomon (v. 42), the bread and crumbs under the table (15:26-27), and the resurrected One in His humanity with all authority in heaven and on earth (28:18-19).

B. First Corinthians reveals that for the building of the church as the temple of God (3:16-17), the Body-Christ (12:12), Christ is the believers' portion (1:2), God's power and God's wisdom as righteousness, sanctification, and redemption to us (vv. 24, 30), the Lord of glory (2:7-8), the depths of God (v. 10), the unique foundation of God's building (3:11), our Passover (5:7), the unleavened bread (v. 8), the spiritual food, the spiritual drink, and the spiritual rock (10:3-4), the Head (11:3), the Body (12:12), the firstfruits (15:20, 23), the second man (v. 47), and the last Adam, who became the life-giving Spirit (v. 45b) so that we may receive Him as our everything for the church.

DAY 6

VI. For the building of the church as the temple of God, we need certain crucial experiences of Christ:

A. For the building of the church as the temple of God, we need to experience Christ as the foundation, the One who holds and supports the entire church—3:11.

B. For the building of the church as the temple of God, we need to

徒四 11，弗二 20，彼前二 6。

三 为着建造召会作神的殿，我们必须经历基督作顶石—祂是从神临到我们的恩典，作神建造的遮盖—亚四 7，林前十五 10。

四 为着建造召会作神的殿，我们必须经历基督作建造的宝贵材料—金、银、宝石—三 12 上。

五 为着建造召会作神的殿，我们必须经历基督作从神给我们的智慧—一 30。

六 为着建造召会作神的殿，我们必须经历基督复活的大能—腓三 10 ~ 11。

七 为着建造召会作神的殿，我们必须经历基督的死—10 节，歌四 6。

八 为着建造召会作神的殿，我们必须经历基督的爱—林后五 14，弗三 17 ~ 19，四 16。

experience Christ as the cornerstone—Acts 4:11; Eph. 2:20; 1 Pet. 2:6.

C. For the building of the church as the temple of God, we need to experience Christ as the topstone, as grace from God to us to be the covering of God's building—Zech. 4:7; 1 Cor. 15:10.

D. For the building of the church as the temple of God, we need to experience Christ as the precious building materials—gold, silver, and precious stones—3:12a.

E. For the building of the church as the temple of God, we need to experience Christ as wisdom to us from God—1:30.

F. For the building of the church as the temple of God, we need to experience Christ in the power of His resurrection—Phil. 3:10-11.

G. For the building of the church as the temple of God, we need to experience Christ in His death—v. 10; S. S. 4:6.

H. For the building of the church as the temple of God, we need to experience Christ in His love—2 Cor. 5:14; Eph. 3:17-19; 4:16.

第七周 • 周一

晨兴喂养

林前三 16 岂不知你们是神的殿，神的灵住在你们里面么？」

启二一 22 我未见城内有殿，因主神全能者和羔羊为城的殿。」

殿顶替帐幕，作神在地上的居所。殿首先表征成为肉体作神具体化身的基督（西二 9），作神在地上的居所（约二 19~21，一 14）；殿也表征召会，包括所有的信徒，就是基督的肢体，作基督的扩大，成为神在地上的居所（林前三 16~17，六 19，弗二 21~22）。基督与召会是一；基督是头，召会是身体（一 22~23，西一 18 上）。身体是头的扩大，给神居住。因此，神住在基督里，就是神住在召会里（圣经恢复本，王上六 1 第二注）。

信息选读

所罗门预表基督（太十二 42），说神智慧的话（十三 35），并建造召会作神的殿（十六 18，林前三 16，弗二 21~22）；殿预表基督（太十二 6）与召会，作神在宇宙中独一的建造。这二者—基督和祂的身体（召会）—乃是神永远经纶的中心、实际和目标（列王纪生命读经，四九页）。

在新约里，基督是神的帐幕和神的殿（约一 14，二 21）。...基督已经得了扩大，而扩大的基督就是召会，作神扩大的殿。召会作基督的扩大，是神扩大的殿，就是祂的居所。在林前三章十六节保罗说，团体的信徒是神的殿；在以弗所二章二十二节他说，我们同被建造，成为神在灵里的居所；在提前三章十五节他说，召会是活神的家。首先，神在基督里。

WEEK 7 — DAY 1

Morning Nourishment

1 Cor. 3:16 "Do you not know that you are the temple of God, and that the Spirit of God dwells in you?"

Rev. 21:22 "And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple."

The temple replaced the tabernacle as God's dwelling on earth. The temple first signifies the incarnated Christ, the embodiment of God (Col. 2:9), as God's dwelling on the earth (John 2:19-21; 1:14). It also signifies the church, including all the believers, the members of Christ, as the enlargement of Christ to be God's dwelling on the earth (1 Cor. 3:16-17; 6:19; Eph. 2:21-22). Christ and the church are one, Christ being the Head and the church being the Body (Eph. 1:22-23; Col. 1:18a). The Body is the enlargement of the Head for God's dwelling. Hence, God's dwelling in Christ is God's dwelling in the church. (1 Kings 6:1, footnote 2)

Today's Reading

Solomon typifies Christ (Matt. 12:42) in speaking God's word of wisdom (13:35) and in building the church as the temple of God (16:18; 1 Cor. 3:16; Eph. 2:21-22), and the temple typifies Christ (Matt. 12:6) and the church as the unique building of God in the universe. These two—Christ and His Body, the church—are the center, the reality, and the goal of God's eternal economy. (Life-study of 1 & 2 Kings, p. 41)

In the New Testament, Christ is the tabernacle of God and the temple of God (John 1:14; 2:21)....Christ has been enlarged, and the enlarged Christ is the church as God's enlarged temple. The church as the enlargement of Christ is God's enlarged temple, His dwelling place. In 1 Corinthians 3:16 Paul said that the believers corporately are the temple of God; in Ephesians 2:22 he said that we are being built together into a spiritual dwelling place of God; and in 1 Timothy 3:15 he said that the church is the house of the living God. First, God is

我们呼求基督的名，就得着神。不仅如此，神也在召会里。召会当然不是物质的建筑，我们信徒就是召会（诗篇生命读经，一九一页）。

林前三章十六节神的殿是指在某一个地方...团体的信徒；而十七节神的那殿是指普世所有的信徒。神在宇宙中唯一属灵的殿，在地上的许多地方都有显出，每一显出就是神在那地方的殿。

神的殿是九节「神的建筑」的说明。神的建筑不是普通的建筑，乃是圣别之神的圣所，神的灵所居住的殿。我们这些建造这样圣别之殿的人，都当晓得这事，好叫我们谨慎，不用木、草、禾秸等没有价值的材料建造，乃用符合神性情和经纶的金、银、宝石等贵重的材料建造（圣经恢复本，林前三 16 第一注）。

帐幕〔和殿都〕预表新耶路撒冷；在新天新地里，圣殿扩大为新耶路撒冷。在新耶路撒冷里，再没有殿，殿已经扩大为城（启二一 22）。今天神的居所好比一幢房屋；在永世里，神的居所将是一座城；房屋扩大了就是一座城（召会的意义，二三一页）。

启示录二十一章二十二节的殿照原文，不是指包括圣所及至圣所的整个殿，乃是指内殿，就是至圣所。这内殿乃是全能的神和作羔羊的基督自己，表征神和基督是我们在新天新地里，事奉神的地方。圣城是神的帐幕（3），是给神居住的；而神和羔羊为殿是给我们居住的（参诗二七 4，九二 13）。将来在新天新地里，圣城新耶路撒冷乃是神人互为居所，直到永远（真理课程一级卷二，一三二至一三三页）。

参读：神新约的经纶，第三十七章；召会的意义，第十五篇。

in Christ. When we call on the name of Christ, we get God. Furthermore, God is in the church. The church, of course, is not a physical building. We believers are the church. (Life-study of the Psalms, p. 155)

The temple of God [in 1 Corinthians 3:16] refers to the believers collectively in a certain locality,...whereas the temple of God in verse 17 refers to all the believers universally. The unique spiritual temple of God in the universe has its expression in many localities on earth. Each expression is the temple of God in that locality.

The temple of God is the explanation of God's building in verse 9. God's building is not an ordinary building; it is the sanctuary of the holy God, the temple in which the Spirit of God dwells. We, the builders of such a holy temple, should realize this, that we may be careful to build not with the worthless materials of wood, grass, and stubble but with the precious materials of gold, silver, and precious stones, which correspond with God's nature and economy. (1 Cor. 3:16, footnote 1)

Both the tabernacle and the temple typify the New Jerusalem. In the new heavens and the new earth, the temple will be enlarged into a city, the New Jerusalem. There will be no temple in the New Jerusalem because the temple will be enlarged into a city (Rev. 21:22). Today God's dwelling can be likened to a house, but in eternity God's dwelling will be a city. The house will be enlarged into a city. (Three Aspects of the Church, Book 1: The Meaning of the Church, p. 200)

This temple (v. 22), according to the original text, does not refer to the entire temple including the Holy Place and the Holy of Holies; rather, it refers to the inner temple, the Holy of Holies. This inner temple is the almighty God and Christ as the Lamb, signifying that God and Christ Themselves will be the place in which we serve God in the new heaven and new earth. The holy city as the tabernacle of God (Rev. 21:3) is for God to dwell in, and God and the Lamb as the temple are for us to dwell in (cf. Psa. 27:4; 92:13). In the new heaven and new earth, the holy city New Jerusalem will be a mutual dwelling place for both God and man for eternity. (Truth Lessons—Level One, vol. 2, pp. 106-107)

Further Reading: God's New Testament Economy, ch. 37; Three Aspects of the Church, Book 1: The Meaning of the Church, ch. 17

第七周 • 周二

晨兴喂养

亚六 12~13「 …万军之耶和华如此说，看哪，有一人，名为苗；他要从自己的地方长起来，并要建造耶和华的殿。他要…担负尊荣，坐在宝座上掌权；又必在宝座上作祭司，在两职之间筹定和平。」

头一个殿是所罗门建的，那个殿被尼布甲尼撒毁坏了。七十年之后，波斯王古列释放以色列的俘虏归回他们祖宗的地，重建圣殿。至终，北方王的一个后裔，安提阿克以比凡尼，极度地毁坏圣殿，用拜偶像、淫乱和不洁的祭物亵渎这殿。后来马克比家族击败这王，洁净了殿。那一次洁净是一种称义，宣告殿是神百姓敬拜神的圣别之地。基督受死以后，提多带同罗马军兵，在主后七十年再次将圣殿毁坏。按照圣经，圣殿将有第四次的毁坏，就是在这时代末了七年的中间，被敌基督毁坏。

这一切事给我们看见，撒但与神争斗的中心、目的和目标，乃是与殿有关。神要在地上得着一个地方，让祂的子民敬拜祂，见证祂在这地上仍有权益；然而撒但一直在争斗，要毁坏这地方（但以理书生命读经，一二二至一二三页）。

信息选读

重建之工得以继续，是因着申言者哈该和撒迦利亚申言的勉励和帮助（拉五 1~2）。在以色列人中间的神治行政里，有三种职分：祭司、君王和申言者。...圣殿的重建，是借着约书亚的祭司职分，和犹大省长所罗巴伯（该一 1）的权柄完成的。在建造恢复的圣殿时，约书亚和所罗巴伯都有几分软弱灰心；因此，神使用申言者哈该和撒迦利亚为祂说

WEEK 7 — DAY 2

Morning Nourishment

Zech. 6:12-13 "...Thus speaks Jehovah of hosts, saying, Here is a man, whose name is the Shoot; and he will shoot forth from his place and will build the temple of Jehovah. Indeed,...he will bear majesty and will sit and rule on his throne; and he will be a priest on his throne; and the counsel of peace will be between the two of them."

The first temple was built by Solomon, and that temple was destroyed by Nebuchadnezzar. Then after seventy years, Cyrus the king of Persia released the captives of Israel to return to their fathers' land to rebuild the temple. Eventually, Antiochus Epiphanes, a descendant of the king of the north, utterly desecrated the temple, profaning it with idolatry, fornication, and unclean offerings. The Maccabees defeated this king and cleansed the temple. That cleansing was a justification, declaring that the temple was the holy place for God's people to worship Him. After Christ's death, Titus came with the Roman army and destroyed the temple again in A.D. 70. According to the Bible, there will be a fourth destruction of the temple by Antichrist in the middle of the last seven years of this age.

All these cases show us that the center, the aim, and the goal of Satan's struggle against God is related to the temple. God desires to have a place on earth for His people to worship Him, as a testimony that He still has an interest on this earth. But Satan is always struggling to destroy this place. (Life-study of Daniel, pp. 104-105)

Today's Reading

The rebuilding work [of the temple] continued through the encouragement and help of the prophesying of the prophets Haggai and Zechariah (Ezra 5:1-2). In God's theocratic administration among the people of Israel, there were three offices: the priests, the kings, and the prophets....The rebuilding of the temple was accomplished through the priesthood of Joshua and the authority of Zerubbabel, the governor of Judah (Hag. 1:1). In the building of the recovered temple both Joshua and Zerubbabel became somewhat weak and discouraged.

话，加强并勉励约书亚和所罗巴伯（圣经恢复本，拉五１第一注）。

撒迦利亚是在被掳时期，生在祭司家族里（尼十二１、4、12、16）。他先是祭司，后成了申言者。约在主前五二〇年，申言者哈该的时候，他与所罗巴伯一同回到犹大（拉五１）（亚一１第四注）。

〔撒迦利亚〕的申言乃是基于他的祭司职分。他多方讲说关于基督的事，因为他的职事出自于祭司职分。今天在主的恢复里，我们需要像哈该这样的申言者来加强我们、警告我们并激动我们，但我们更需要像撒迦利亚那样的申言者。...我们需要一些申言者，是真正的祭司，与主有活的接触，并且对基督有所认识。...〔撒迦利亚〕所说到的就是基督，因为他是祭司，一直在接触主。

申言者撒迦利亚的职事，乃是一个关乎基督的职事，表明在神的恢复里，基督必须居首位。在以斯拉记、尼希米记、哈该书和撒迦利亚书这几卷恢复的书中，至终没有别的，只有基督。恢复就是恢复神殿的建造，而这乃是为着基督。

弟兄姊妹，我们必须看见这奥秘就是基督的奥秘。在今天主殿的恢复中，我们不太需要像哈该那样的申言者。但今天，几乎所有的申言者就像哈该。你曾听过一些申言，论到基督是神的奥秘么？这是今天的难处。有太多哈该，而几乎没有撒迦利亚。哈该只是为申言铺路，需要有撒迦利亚随着。在地方召会的恢复里，我们需要更多像撒迦利亚的申言，更多关于基督的申言。今天我们很少听到撒迦利亚的声音，因为这是奥秘的，并不按照人的观念。我们需要属天的异象，来看见与神殿建造之恢复有关的基督（神殿与神城的恢复，五一至五二、六一、五三至五四页）。

参读：神殿与神城的恢复，第四至五章。

Therefore, God used the prophets Haggai and Zechariah to speak for Him and to strengthen and encourage Joshua and Zerubbabel. (Ezra 5:1, footnote 1)

Zechariah was born of a priestly family in captivity (Neh. 12:1, 4, 12, 16). He was first a priest, and then he became a prophet. He returned to Judah with Zerubbabel at the time of the prophet Haggai in about 520 B.C. (Ezra 5:1). (Zech. 1:1, footnote 2)

[Zechariah's] prophecy was based upon his priesthood. He spoke very much concerning Christ because his ministry sprang from the priesthood. Today in the Lord's recovery, we need the prophets such as Haggai to strengthen us, warn us, and stir us, but we need prophets such as Zechariah even more....We need the prophets who are the real priests, who have living contact with the Lord and who know something of Christ....All [Zechariah] spoke about was Christ, because he was a priest contacting the Lord all the time.

The ministry of the prophet Zechariah is a ministry concerning Christ, showing that in God's recovery, Christ must have the first place. In the books of the recovery—Ezra, Nehemiah, Haggai, and Zechariah—eventually there is nothing but Christ. The recovery is the recovery of the building of God's house, but it is for Christ.

Brothers and sisters, we must see that this mystery is the mystery of Christ. In the recovery of the Lord's house today, we do not need the prophets like Haggai so much. Yet today nearly all the prophets are like Haggai. Have you heard some prophecy about Christ as God's mystery? This is the problem today. There are too many Haggais and hardly any Zechariahs. Haggai only opens the way for the prophecy, and Zechariah follows. In the recovery of the local churches, we need more prophecies like Zechariah's, more prophecies about Christ. Today we rarely hear the voice of Zechariah, because it is mysterious; it is something that is not according to the human concept. We need the heavenly vision to see the things concerning Christ related to the recovery of the building of God's house. (The Recovery of God's House and God's City, pp. 47-48, 55, 49)

Further Reading: The Recovery of God's House and God's City, chs. 4-5

第七周 • 周三

晨兴喂养

亚一 8「我夜间观看，见一人骑着红马，站在洼地番石榴树中间；在祂后面还有红色、红棕色和白色的马。」

16「所以耶和华如此说，我要带着怜恤回到耶路撒冷；我的殿必重建在其中，准绳必拉在耶路撒冷之上；这是万军之耶和华说的。」

神为着要叫撒迦利亚预言圣殿重建的成功，以坚定圣殿重建的工作，就在他书中预言的开头，一连给他看见八个异象。〔头一个异象是〕一个人骑着红马，站在洼地（被掳之地）番石榴树（以色列人）中间（亚一 7~17）—骑红马的是指耶和华的使者，就是基督。这使者站在神百姓被掳的洼地，与他们同在，为他们的归回代祷。神就回答说，祂为耶路撒冷极其嫉愤，祂恼怒列国助增祸患；祂要施怜悯，祂的殿必重建，准绳必拉在耶路撒冷之上（真理课程一级卷二，六至七页）。

信息选读

〔撒迦利亚一章八节的〕这人是耶和华的使者（11），就是在人性里的基督。耶和华的使者乃是耶和华自己这三一神（出三 2 上、4~6、13~15）。这位使者也是基督，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）。耶和华的使者也就是那在以色列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）（圣经恢复本，亚一 8 第一注）。

番石榴树表征在被掳中受屈辱却宝贵的以色列

WEEK 7 — DAY 3

Morning Nourishment

Zech. 1:8 "I saw during the night, and behold, a man was riding upon a red horse; and He was standing among the myrtle trees that were in the bottoms; and behind Him there were red, reddish-brown, and white horses."

16 "Therefore thus says Jehovah, I return to Jerusalem with compassions; My house will be built in it, declares Jehovah of hosts, and a measuring line will be stretched over Jerusalem."

In order that Zechariah might strengthen the rebuilding work of the holy temple by foretelling its success, God gave him a series of eight visions in the beginning of the prophecies in his book. The first vision was of a man riding upon a red horse and standing among the myrtle trees (the people of Israel) that were in the bottoms (the land of captivity) (1:7-17). The one riding on a red horse denotes the Angel of Jehovah,...Christ. The angel stood in the bottoms, where God's people were kept in captivity, staying with them and interceding for their return. God answered that He was jealous for Jerusalem with a great jealousy, and He was very displeased with the nations which helped forward the affliction; He would grant mercies that His house might be rebuilt and a line stretched upon Jerusalem. (Truth Lessons—Level One, vol. 2, pp. 8-9)

Today's Reading

The man [in Zechariah 1:8] is the Angel of Jehovah (v. 11), Christ in His humanity. The Angel of Jehovah is Jehovah Himself as the Triune God (Exo. 3:2a, 4-6, 13-15). He 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...). (Zech. 1:8, footnote 1)

[The] myrtle trees signify the humiliated yet precious people of Israel in

民。救赎的基督是人，也是耶和华的使者，三一神的具体化身，受神差遣来与被掳中受屈辱的以色列人同在。基督站在洼地番石榴树中间，意即祂坚强地留在被掳的以色列人中间，在他们所处受屈辱之谷的最低处。骑在红马上的救赎者基督，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）。

在撒迦利亚一章十二节我们看见，耶和华的使者为以色列代求：「于是耶和华的使者说，万军之耶和华啊，你恼恨耶路撒冷和犹大的城邑已经七十年了；你不施怜恤要到几时呢？」

〔在十六节，用准绳〕量度是要据有。耶和华要使准绳拉在耶路撒冷之上，就是说祂要据有那城。神放弃耶路撒冷有七十年之久。现今祂要回来重新据有这城，所以祂差遣人来量城。在十七节耶和华接着说，「我的城邑必再福乐满溢，耶和华必再安慰锡安，必再拣选耶路撒冷。」这就是神回答基督为以色列之祷告的方式。

在二章，撒迦利亚看见一人手拿准绳的异象。「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。」（1~2）...这人乃是在人性里的基督，作为耶和华的使者，就是与撒迦利亚说话的那一位（1 上、2~3 上，参结四十 3，亚一 9~11）。...拿着准绳的那人要去量耶路撒冷，为使耶和华能重新据有耶路撒冷（二 2、4 下）。耶路撒冷被神放弃而被掳七十年。在被掳之后，神回到耶路撒冷来量她，为要据有她（撒迦利亚书生命读经，三九一至三九二、三九四至三九五页）。

参读：撒迦利亚书生命读经，第一至二篇。

their captivity. 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 the humiliated people of Israel in their captivity. Christ's standing among the myrtle trees that were in the bottoms means that He remained strongly among the captured Israel in the lowest part of the valley in their humiliation. As the One on the red horse, 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)

In [Zechariah 1:12] we see that the Angel of Jehovah interceded for Israel. "Then the Angel of Jehovah answered and said, O Jehovah of hosts, how long will You not have compassion on Jerusalem and on the cities of Judah, with which You have been indignant for these seventy years?"

[In verse 16] to measure is to possess. For Jehovah to cause a measuring line to be stretched over Jerusalem means that He will possess that city. For seventy years Jerusalem was given up by God. Now He was coming back to repossess the city, so He sent someone to measure it. In verse 17 Jehovah went on to say, "My cities will again overflow with good, and Jehovah will again comfort Zion and will again choose Jerusalem." This is the way Christ's prayer for Israel was answered by God.

In [chapter 2] Zechariah saw a vision of a man with a measuring line in His hand. "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" (vv. 1-2)....This man is Christ in His humanity as the Angel of Jehovah, the One speaking with Zechariah (vv. 1a, 2-3a; cf. Ezek. 40:3; Zech. 1:9-11)....The man with the measuring line intended to measure Jerusalem for the purpose that Jehovah may repossess it (Zech. 2:2, 4b). Jerusalem was given up by God for the seventy years of captivity. After the captivity, God came back to Jerusalem to measure it for His possession. (Life-study of Zechariah, pp. 9-10, 13-14)

Further Reading: Life-study of Zechariah, msgs. 1-2

第七周 • 周四

晨兴喂养

亚二 8~9「因为万军之耶和华如此说，在显出荣耀之后，祂差遣我去攻击那掳掠你们的列国；因为那触着你们的，就是触着祂眼中的瞳人。我在他们以上抡手，他们就必作那些服事他们之人的掳物；你们便知道万军之耶和华差遣我了。」

撒迦利亚二章八节说，「因为万军之耶和华如此说，在显出荣耀之后，祂差遣我去攻击那掳掠你们的列国；因为那触着你们的，就是触着祂眼中的瞳人。」「在显出荣耀之后」是什么意思？这是指被掳的人归回之后。在以色列被掳的七十年中，荣耀不在耶路撒冷中心。然而，当以色列人归回耶路撒冷，荣耀也归回了。虽然约书亚和所罗巴伯是敬虔的人，但许多从巴比伦归回的人并非如此；然而，在神眼中，他们的归回乃是荣耀。所以，「在显出荣耀之后」，意思就是「在归回之后」。

八节上半说，「因为万军之耶和华如此说，在显出荣耀之后，祂差遣我...。」这里的「祂」是谁，「我」又是谁？「祂」是指神，万军之耶和华；「我」也是指万军之耶和华。万军之耶和华差遣万军之耶和华。这就是说，万军之耶和华是差遣者，也是受差遣者。在旧约里，「耶和华」这个神圣的名称是指三一神（撒迦利亚书生命读经，三九七至三九八页）。

信息选读

在撒迦利亚二章八节，神格三者中的一位，差遣三者中的另一位。差遣者称为「祂」，受差遣者称为「我」。毫无疑问，「祂」是指父，「我」是指子。在显出荣耀之后，三一神定意去作一件奇妙的事，就是父要差遣子。...父和子都是耶和华。

WEEK 7 — DAY 4

Morning Nourishment

Zech. 2:8-9 "For thus says Jehovah of hosts, After the glory He has sent Me against the nations who plunder you; for he who touches you touches the pupil of His eye. For I am now waving My hand over them, and they will be plunder for those who served them; and you will know that Jehovah of hosts has sent Me."

Zechariah 2:8 says, “Thus says Jehovah of hosts, After the glory He has sent Me against the nations who plunder you; for he who touches you touches the pupil of His eye.” What is meant by the expression “after the glory”? It refers to after the return of the captives. In the seventy years of captivity, the glory was absent from the center of Jerusalem. But when the children of Israel returned to Jerusalem, the glory also returned. Although Joshua and Zerubbabel were godly, many of the others who returned to Jerusalem from Babylon were not. Nevertheless, in the sight of God, their return was a glory. Therefore, “after the glory” means “after the return.”

The first part of verse 8 says, “Thus says Jehovah of hosts, After the glory He has sent Me.” Who is the He, and who is the Me? The He refers to God, Jehovah of hosts, and the Me refers also to Jehovah of hosts. Jehovah of hosts sent Jehovah of hosts. This means that Jehovah of hosts is the Sender and the One sent. In the Old Testament, Jehovah is a divine title that refers to the Triune God. (Life-study of Zechariah, pp. 15-16)

Today’s Reading

In Zechariah 2:8 one of the three in the Godhead sent another of the three. The Sender is called He, and the sent One is called Me. Surely the He refers to the Father, and the Me, to the Son. After the glory, the Triune God decided to do something marvelous. The decision was that the Father would send the Son....Both the Father and the Son are Jehovah.

基督这位受万军之耶和华所差遣的，以及差遣者万军之耶和华，将要攻击列国；这些列国掳掠锡安的民，触着他们如同触着神眼中的瞳人（撒迦利亚书生命读经，三九八至三九九页）。

〔在撒迦利亚书，基督被启示为恩典的顶石以及有七眼的石头（四７，三９）。关于基督进一步的预言是〕三章八节：「我必使我的仆人，就是那苗，发出来。」又六章十二至十三节：「看哪，有一人，名为苗；他要从自己的地方长起来，并要建造耶和华的殿。他要建造耶和华的殿，并担负尊荣，坐在宝座上掌权；又必在宝座上作祭司。」这些话都是指基督说的。祂是神的仆人，祂是一个「人」，祂是那称为苗的。...祂要建造耶和华的殿，祂要坐宝座，掌王权，作祭司（李常受文集一九七〇年第三册，三八五页）。

九至十一章以十分亲密的方式揭示基督。这几章预言的中心，乃是基督为被弃绝的弥赛亚。在九章，基督在卑微的形状里作王，来到并进入耶路撒冷。然后十章启示这位仁慈、亲切并温柔的一位，作牧人慈爱地眷顾以色列。当祂三十岁时，出来牧养百姓。祂在地上尽职的三年半中，将属灵的供应服事给神所拣选的人。祂尽职的时期就是牧养的时期，许多人都因祂的牧养得着帮助。

撒迦利亚书不是强调基督的所是或工作，乃是启示基督在卑微的形状里作王，受差遣到以色列人那里，却被憎嫌、被卖、受攻击并被扎，因而为他们完成救赎。基督作为耶和华的使者，在以色列人被掳时与他们同在。至终，基督要为以色列人争战，并要作王管理全地（撒迦利亚书生命读经，四五三、三八五页）。

参读：撒迦利亚书生命读经，第三篇；真理课程一级卷二，第十三课。

Christ as the One sent by Jehovah of hosts and as the Sender, Jehovah of hosts, will be against the nations who plunder the people of Zion and touch them as the pupil of His eye. (Life-study of Zechariah, p. 17)

[In Zechariah, Christ is unveiled as the topstone of grace, a stone with seven eyes (4:7; 3:9)]. Additional...prophecies concerning Christ are: “I am about to bring forth My servant, the shoot” (Zech. 3:8); and “Here is a man, whose name is the Shoot; and he will shoot forth from his place and will build the temple of Jehovah. Indeed, it is he who will build the temple of Jehovah; and he will bear majesty and will sit and rule on his throne; and he will be a priest on his throne” (Zech. 6:12-13). All these designations refer to Christ. He is God’s Servant, He is a man, and He is called the Shoot. He will build the temple of Jehovah, and He will sit on the throne and rule and be a Priest. (Concerning the Person of Christ, p. 23)

Chapters 9 through 11 of Zechariah unveil Christ in a very intimate way. The center of the prophecies in these chapters is Christ as the rejected Messiah. In chapter 9 Christ came and entered into Jerusalem as the King in a lowly form. Then chapter 10 reveals this kind, intimate, and gentle One as the Shepherd coming in His loving visitation to Israel. When He was thirty years of age, He came forth to shepherd the people. During the three and a half years of His ministry on earth, He ministered the spiritual supply to God’s chosen people. The time of His ministry was a time of shepherding, and many were helped by His shepherding.

The book of Zechariah does not stress Christ’s being or His working. Rather, it reveals Christ as the One who was sent to Israel as their King in a lowly form but was detested, sold, attacked, and pierced, and thereby accomplished redemption for them. Christ as the Angel of Jehovah was with them in their captivity. Eventually, Christ will fight for Israel and will be King over all the earth. (Life-study of Zechariah, pp. 64, 5)

Further Reading: Life-study of Zechariah, msg. 3; Truth Lessons—Level One, vol. 2, lsn. 13

第七周 • 周五

晨兴喂养

太十六 16 西门彼得回答说，你是基督，是活神的儿子。」

林前一 30「但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。」

撒迦利亚书有十四章，可分为两段：前八章是一段，后六章是另一段。在头一段里有八个异象，在其中申言者撒迦利亚看见神建造之恢复中有关基督的事；在后一段撒迦利亚申言到在圣殿的恢复后，关于基督将来的事（神殿与神城的恢复，四八页）。

信息选读

在马太二十一章一至十一节，基督被陈明为王，特别是温柔的王。主耶稣在祂地上生命即将结束前，作为王进入耶路撒冷。...在十六章十六至十九节，我们看见主耶稣是基督，是活神的儿子。这里的启示是极重要的，因这关系到神的经纶，就是祂永远的定旨。...无论我们往哪里去，我们都必须传扬并教导基督与活神的儿子的启示，借此产生更多的众子，成为召会—基督身体—的肢体。

我们可以经历并享受基督，不仅作为神，也作为人—人子（四 4，十九 28，二六 64，二四 37、39、44）。然而，少有基督徒对基督作为人有特别、细致的经历。我们经历基督作为神，似乎比经历基督作为人容易。...九章十至十三节指明，我们也可以经历并享受基督作医生。主耶稣在祂尽职为着国度呼召人跟从祂的事上，是作医生，不是作审判官。...祂来尽职是作医生，医治、恢复、点活并拯救我们，

WEEK 7 — DAY 5

Morning Nourishment

Matt. 16:16 "And Simon Peter answered and said, You are the Christ, the Son of the living God."

1 Cor. 1:30 "But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption."

The fourteen chapters of Zechariah are divided into two sections: the first eight chapters are one section, and the last six are another. In the first section, there are eight visions, in which the prophet Zechariah saw the things of Christ related to the recovery of God's building; in the last section, Zechariah prophesies about Christ in the future, after the recovery of the temple. (The Recovery of God's House and God's City, p. 45)

Today's Reading

In Matthew 21:1-11 Christ is presented as the King, in particular, as the meek King. Shortly before the end of His life, the Lord Jesus entered Jerusalem as the King. In Matthew 16:16-19 we see that the Lord Jesus is the Christ, the Son of the living God. The revelation here is crucial, for it concerns God's economy, His eternal purpose....Wherever we go, we must preach and teach the Christ and the Son of the living God so that many more sons may be produced to be the members of the church, the Body of Christ.

We may experience and enjoy Christ not only as God but also as a man—the Son of Man (Matt. 4:4; 19:28; 26:64; 24:37, 39, 44). However, not many Christians have a particular and fine experience of Christ as a man. Matthew 9:10-13 indicates that we also may experience and enjoy Christ as the Physician. In calling people to follow Him for the kingdom, the Lord Jesus ministered as a Physician, not as a Judge....He came to minister as a Physician, to heal, recover, enliven, and save us, that we might be reconstituted to be His new and heavenly citizens, with whom He is establishing His heavenly kingdom on this

使我们能重新构成祂属天的新公民，给祂用以在这败坏的地上，建立祂属天的国。...二十五章一节进一步论到主耶稣是新郎。这节经文启示，主回来时是新郎，是令人喜悦，且富有吸引的人（新约总论第九册，七六、六六至六八、二三、三六至三八页）。

林前一章二节说，「呼求我们主耶稣基督之名...；祂是他们的，也是我们的。」我们在新约圣经中找不到别处有这样的发表。我们需要呼求主耶稣，因为祂是我们的分〔，让我们享受〕（西一 12）（哥林多前书中为着基督的身体享受基督，六页）。

我们在林前十章三至四节看见，基督是我们的灵食、灵水和灵磐石。基督是吗哪，也是活水，流自裂开的磐石。今天我们每日的食物和饮料乃是基督。流自磐石的活水指明，磐石是供应的源头。...基督是我们的供应，也是我们得供应的源头。这源头是磐石，表征基督是全然可倚靠的；我们可以信靠祂。基督是我们的灵食、灵水，也是我们可倚靠的供应源头，一直随着我们。

十一章三节启示基督是头，十二章十二节启示祂也是身体。基督是头，也是身体—召会。因此，召会中没有天然的人，唯有基督是一切，又在一切之内（西三 10~11）。

林前十五章启示基督的另外四方面—初熟（第一）的果子（20）、第二个人（47）、末后的亚当（45）和赐生命的灵（45）。因此，基督是第一、第二和末后。这指明基督是宇宙中一切正面的事物。...神的能力、神的智慧、公义、圣别、救赎、神的深奥、我们的根基、逾越节、除酵节、我们的灵食、灵水、磐石、头、身体、初熟的果子、第二个人和末后的亚当，全都在赐生命的灵里（恢复基督在召会中作一切，二六至二七页）。

参读：新约总论，第二百六十七至二百七十二篇；哥林多前书中为着基督的身体享受基督，第一至三章。

corrupted earth. Matthew 25:1 is a further word concerning the Lord Jesus as the Bridegroom. This verse reveals that the Lord will come back as the Bridegroom, as the pleasant and attractive person. (The Conclusion of the New Testament, pp. 2816, 2808-2809, 2771, 2782-2783)

First Corinthians 1:2 speaks of calling on the name of "our Lord Jesus Christ,...who is theirs and ours." Nowhere else in the New Testament can we find such an expression. We need to call on the Lord Jesus because He is our portion [for us to enjoy] (Col. 1:12). (The Enjoyment of Christ for the Body in 1 Corinthians, p. 11)

In 1 Corinthians 10:3 and 4 we see Christ as our spiritual food, our spiritual drink, and our spiritual rock. Christ is the manna, and He is the living water that flows out of the cleft rock. Today our daily food and drink are Christ. The living water flowing out of the rock indicates that the rock is the source of supply....Our supply is Christ, and our source of supply is also Christ. This source being a rock signifies that Christ is altogether dependable; we can rely on Him. Christ is our spiritual food, our spiritual drink, and our reliable source of supply, which always follows us.

First Corinthians 11:3 reveals that Christ is the Head, and 12:12 reveals that He is also the Body. Christ is both the Head and the Body, the church. Therefore, in the church there is no natural person, but Christ is all and in all (Col. 3:10-11).

First Corinthians 15 reveals four more aspects of Christ—the firstfruits (v. 20), the second man (v. 47), the last Adam (v. 45), and the life-giving Spirit (v. 45). Thus, Christ is first, second, and last. This indicates that Christ is every positive thing in the universe....God's power, God's wisdom, righteousness, sanctification, redemption, the depths of God, our foundation, the Passover, the Feast of Unleavened Bread, our spiritual food, our spiritual drink, our rock, the Head, the Body, the firstfruits, the second man, and the last Adam are all in the life-giving Spirit. (The Recovery of Christ as Everything in the Church, p. 25)

Further Reading: The Conclusion of the New Testament, msgs. 267-272; The Enjoyment of Christ for the Body in 1 Corinthians, chs. 1-3

第七周 • 周六

晨兴喂养

林前三 11「因为除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。」

腓三 10「使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。」

当我们回到正确的立场上，我们必须祷告〔林前三章十一节里〕这样的根基能建立起来。...这不是模仿的问题，乃是被基督充满的问题。当我们立基督作根基，我们何等的喜乐，所以我们欢呼：「阿利路亚！」我们没有别的根基，只有基督（神殿与神城的恢复，二七至二八页）。

信息选读

在马太二十一章四十二至四十三节，我们看见基督是神建造的房角石。...在四十二节，基督被指为房角石而不是根基，因为这里所着重的，乃是将犹太信徒和外邦信徒这两面主要的墙联结在一起的房角石（新约总论第九册，七七至七八页）。

〔撒迦利亚四章七节的〕顶石，连同人大声欢呼：「愿恩典恩典，归与这石」，表征基督是恩典之石，在其上有耶和华的七眼，就是神七倍加强的灵，为着完成神殿的重建（三 9，四 7~10，启五 6）。搬出顶石就是完成建造。这顶石乃是基督的预表。...顶石乃是基督，祂是从神临到我们的恩典，作神建造的遮盖（撒迦利亚书生命读经，四一六页）。

〔林前三章十二节的〕金、银、宝石，表征在三一神的美德和属性上，对基督的各种经历。使徒和属灵的信徒，都是用这些在基督这唯一的根基上

WEEK 7 — DAY 6

Morning Nourishment

1 Cor. 3:11 "For another foundation no one is able to lay besides that which is laid, which is Jesus Christ."

Phil. 3:10 "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death."

When we get back to the proper ground, we must pray that such a foundation [in 1 Corinthians 3:11] will be laid....It is not a matter of imitating but of being filled with Christ. When we lay Christ as the foundation, we are so happy that we shout “Hallelujah!” We have no other foundation but Christ. (The Recovery of God’s House and God’s City, p. 28)

Today’s Reading

In Matthew 21:42 and 43 we see that Christ is the cornerstone of God’s building....In Matthew 21:42 Christ is referred to as the cornerstone, not as the foundation, because the emphasis here is on the cornerstone that joins the two main walls: the wall of the Jewish believers and the wall of the Gentile believers. (The Conclusion of the New Testament, p. 2817)

The topstone [in Zechariah 4:7] with shouts of “Grace, grace to it!” signifies Christ, who is the grace as the stone, upon which are the seven eyes of Jehovah, the sevenfold intensified Spirit of God for the completion of the rebuilding of God’s temple (3:9; 4:7-10; Rev. 5:6). To bring forth the topstone is to complete the building. This topstone is a type of Christ....The topstone is...the Christ who is the grace from God to us to be the covering of God’s building. (Life-study of Zechariah, pp. 30-31)

[In 1 Corinthians 3:12] gold, silver, and precious stones signify the various experiences of Christ in the virtues and attributes of the Triune God. It is with these that the apostles and all spiritual believers build the church on the unique

建造召会。金表征父的神圣性情及其一切属性；银表征救赎的基督，及其身位与工作的一切美德和属性；宝石表征那灵变化的工作，及其一切属性。这些宝贵的材料，都是我们在灵里借着圣灵，有分于并享受基督而产生的。只有这些才适于神的建造（圣经恢复本，林前三 12 第二注）。

基督成了从神给我们的智慧，作为在神救恩里三件重要的事物：1. 公义，为着我们的已往，借此我们已经得神称义，使我们能在灵里重生，得着神的生命（罗五 18）；2. 圣别，为着我们的现在，借此我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因祂神圣的生命渐渐被变化（六 19、22）；3. 救赎，为着我们的将来，就是我们的身体得赎（八 23），借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式（腓三 21）（林前一 30 第二注）。

保罗一直过钉十字架的生活，就是在十字架下的生活，正如基督在祂为人的生活中所过的。借着这样的生活，我们就能经历并彰显基督复活的大能。基督之死的模子，是指基督不断地将祂人的生命治死，使祂得以凭神的生命活着（约六 57）。我们的生活应当模成祂这模子的形状，就是向我们人的生命死，而活神的生命。模成基督的死，乃是认识并经历基督和祂复活的大能、以及同祂受苦之交通的条件（腓三 10 第四注）。

我们要经历基督，需要信和爱（提前一 14）。信使我们能领略基督，爱使我们能享受基督。信和爱都不是我们的，乃是祂的。祂的信成了我们的信，使我们信祂；祂的爱成了我们的爱，使我们爱祂。我们在基督的爱里生根立基，就在祂的生命里长大而被建造（弗三 17 第三注）。

参读：恢复基督在召会中作一切，第一、三至四章。

foundation of Christ. Gold may signify the divine nature of the Father with all its attributes, silver may signify the redeeming Christ with all the virtues and attributes of His person and work, and precious stones may signify the transforming work of the Spirit with all its attributes. All these precious materials are the products of our participation in and enjoyment of Christ in our spirit through the Holy Spirit. Only these are good for God's building. (1 Cor. 3:12, footnote 2)

Christ became wisdom to us from God as three vital things in God's salvation: (1) righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life (Rom. 5:18); (2) sanctification (for our present), by which we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with His divine life (Rom. 6:19, 22); and (3) redemption (for our future), that is, the redemption of our body (Rom. 8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21). (1 Cor. 1:30, footnote 2)

Paul lived a crucified life continually, a life under the cross, just as Christ did in His human living. Through such a life the resurrection power of Christ is experienced and expressed. The mold of Christ's death refers to Christ's experience of continually putting to death His human life that He might live by the life of God (John 6:57). Our life should be conformed to such a mold by our dying to our human life to live the divine life. Being conformed to the death of Christ is the condition for knowing and experiencing Him, the power of His resurrection, and the fellowship of His sufferings. (Phil. 3:10, footnote 4)

To experience Christ we need faith and love (1 Tim. 1:14). Faith enables us to apprehend Christ, and love enables us to enjoy Him. Neither faith nor love are ours; they are His. His faith becomes our faith, by which we believe in Him, and His love becomes our love, by which we love Him. When we are rooted and grounded in His love, we grow and are built up in His life. (Eph. 3:17, footnote 4)

Further Reading: The Recovery of Christ as Everything in the Church, chs. 1, 3-4

回耶路撒冷　　补 503

（以斯拉一章）（英1252）

A大调　　4/4

3 3 3·2 1 | 2 2 2·1 6 | 5 5 1·7 1 2 | 3 3 2 – |

一 落到巴 比伦， 在被掳 之地， 哦主,将 我们的 灵激起!

3 3 3·2 1 | 2 2 2·1 6 | 5 5 1·7 1 2 | 3 2 1 – |

分散在 各处， 失去了 合一， 哦主,将 我们的 灵激起!

3 – 1 – | 1 – 6 – | 5 5 1·7 1 2 | 3 3 2 – |

激 起! 激 起! 哦 主,将 我 们 的 灵 激 起!

3 – 1 – | 1 – 6 – | 5 5 1·7 1 2 | 3 2 1 – ‖

激 起! 激 起! 哦 主,将 我 们 的 灵 激 起!

二 离开巴比伦,各宗派之地, 从分裂中我们都起来!
因为巴比伦,并非神所立, 从分裂中我们都起来!
起来!起来! 从分裂中我们都起来!
（重复最后一行,下同）

三 从被掳之地,回耶路撒冷, 有神同在,我们都上来!
在独一立场,作合一见证, 有神同在,我们都上来!
上来!上来! 有神同在,我们都上来!

四 盘里满基督,碗里满圣灵, 将所有的器皿都带来!
带到召会里,照神所命定, 将所有的器皿都带来!
带来!带来! 将所有的器皿都带来!

五 在耶路撒冷,神所选之地, 神的圣殿我们同建立!
众圣同事奉,都一心一意, 神的圣殿我们同建立!
建立!建立! 神的圣殿我们同建立!

注:原文里共有五个 up:Stir up,Rise up,Go up,Bring up,Build up。

WEEK 7 — HYMN

Hymns, #1252

1
Down in Babylon, in captivity,
Oh, the Lord has stirred our spirit up!
Scattered everywhere, without unity,
Oh, the Lord has stirred our spirit up!
Stirred up! Stirred up!
Oh, the Lord has stirred our spirit up!
2
Up from Babylon, where the sects abound,
From division we must all rise up!
Brothers, Babylon's not the proper ground;
From division we must all rise up!
Rise up! Rise up!
From division we must all rise up!
3
To Jerusalem, from captivity,
God is with us, let us all go up!
To the one unique ground of unity,
God is with us, let us all go up!
Go up! Go up!
God is with us, let us all go up!
4
Platters full of Christ, bowls with Spirit filled–
All the vessels of the Lord bring up!
Bring them to the church as the Lord has willed–
All the vessels of the Lord bring up
Bring up! Bring up!
All the vessels of the Lord bring up!
5
In Jerusalem, chosen of the Lord,
Now the temple of the Lord build up!
Serve with all the saints, share in one accord,
Now the temple of the Lord build up!
Build up! Build up!
Now the temple of the Lord build up!

申言稿：