

# Crystallization-Study Outlines

Daniel  
Zechariah

## **2012 Winter Training Banners**

We need a vision to see that the excellent Christ, the centrality and universality of God's economy, is the precious and preeminent One in God's move, that as the Son of Man in ascension He has received dominion and a kingdom, and that His coming will terminate human government and bring in the eternal kingdom of God.

The overcomers as the shining stars are a duplication of Christ as the living Star, and they are the messengers of the churches, those who are one with Christ as the Messenger of God and who possess the present Christ as the living and fresh message sent by God to His people.

Christ is everything for God's building, and as the engraved stone with seven eyes, the topstone of grace, He is now transfusing what He is and what He has accomplished into our being so that, by becoming the same as He is in life and nature but not in the Godhead, we may be His reproduction for the building of the temple of God.

In His heavenly ministry Christ was designated to be a kingly High Priest according to the order of Melchizedek to minister Himself as the processed Triune God into us in order to be our daily life supply and enjoyment for our nourishment, refreshment, sustenance, comfort, and strengthening, so that we may be saved to the uttermost for the building up of the church as the temple of God.

## Crystallization-Study Outlines

### DANIEL

#### Message One

#### **The Rule of the Heavens, the Economy of God, and the Excellent Christ as the Precious and Preeminent One in God's Move**

Scripture Reading: Dan. 2:35, 44; 4:17, 34-35;  
7:13-14; 9:24-25; 10:4-9; Rev. 11:15

- I. The central thought of Daniel is that the ruling of the heavens by the God of the heavens over all the human government on earth matches God's eternal economy for Christ to terminate the old creation for the germination of the new creation and to smash and crush the aggregate of human government and establish the eternal kingdom of God—2:37, 44; 4:17, 26; Rev. 11:15.**
- II. The Most High is the Ruler over the kingdom of men and gives it to whomever He wills—Dan. 4:17:**
  - A. The book of Daniel shows that all the kings and kingdoms of the world are under God's administration—7:9-12; 2:34-35:
    1. All human government from Nimrod to Antichrist has been and will continue to be under the ruling of the heavens by the God of the heavens—7:8, 24-26.
    2. God will rule over the world, produce a situation for Israel to be His elect, gain the church to be His mysterious people, and have all nations to be the peoples of the eternal kingdom of God; if we see this, we will know where we are, and we will know the meaning of our human life—2:34-35, 45; Eph. 5:27; Rev. 11:15.
  - B. God caused Nebuchadnezzar to know that he was nothing and that the mighty God, the Ruler over the kingdom of men, the One who gives the kingdom to whomever He wills, is everything—Dan. 4:34-37.
  - C. We need to see a vision of the throne of God as the center of God's administration—Rev. 4:2; 5:1; Ezek. 1:26b:
    1. God on the throne is behind the scene, ruling over everyone and everything—Isa. 6:1; 1 Kings 22:19.
    2. We need to “come to know that the heavens do rule”—Dan. 4:26b.
- III. We need to see God's economy as it is revealed in the book of Daniel:**
  - A. Christ is the centrality and universality of God's economy; in His economy, in His plan with His arrangement, God desires to make Christ the centrality and universality of His move on earth—2:35; Col. 1:15-27; Eph. 1:10.
  - B. The book of Daniel covers five main points concerning Christ:
    1. The death of Christ was all-inclusive, comprising every item in the universe—9:24-26:
      - a. Christ's greatest achievement in His first appearing was to terminate the whole creation by His death—Rom. 6:6.
      - b. In the universe Christ's death with His resurrection is a great landmark of the ages; in His resurrection Christ became the life-giving Spirit to germinate some of those in the old creation to be the new creation—1 Cor. 15:45b; 1 Pet. 1:3; 2 Cor. 5:17.

2. There is the need of Christ's second coming to clear up the universe physically and materially; in particular, there is the need of Christ's second coming to terminate human government—Dan. 2:34-35, 44-45.
  3. Daniel 7:13-14 reveals that now Christ as the Son of Man is before the throne of God to receive dominion and a kingdom; He is making all the preparations to come back to rule over the world with God's dominion—Rev. 11:15.
  4. Christ is the Companion of God's suffering people—Dan. 3:23-25.
  5. Daniel 10:4-9 reveals Christ in His excellency.
- C. Christ becomes the centrality and universality of God's elect through their environment; as God's elect, we need Christ to be wrought into us as our centrality and universality—Gal. 1:16; 4:19; Eph. 3:17a; Rom. 8:28.

**IV. The excellent Christ, the centrality and universality of God's economy, is the precious and preeminent One in God's move—Dan. 10:4-9:**

- A. The excellent Christ, who appeared to Daniel in His preciousness, has many wonderful characteristics:
1. Christ appeared as a Priest in His humanity, signified by the linen robe, to care for His chosen people in their captivity—v. 5a; Exo. 28:31-35.
  2. Christ appeared in His kingship in His divinity, signified by the girdle of gold, for ruling over all the peoples—Dan. 10:5b.
  3. For His people's appreciation Christ appeared in His preciousness and dignity, as signified by His body being like beryl; the Hebrew word for *beryl* could refer to a bluish-green or yellow precious stone, signifying that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue)—v. 6a.
  4. Christ appeared in His brightness for shining over the people, as signified by His face being like the appearance of lightning, and in His enlightening sight for searching and judging, as signified by His eyes being like torches of fire—v. 6b-c.
  5. Christ appeared in the gleam of His work and move, as signified by His arms and His feet being like the gleam of polished bronze—v. 6d.
  6. Christ appeared in His strong speaking for judging people, as signified by the sound of His words being like the sound of a multitude—v. 6e.
  7. As a man, such a Christ is precious, valuable, complete, and perfect—cf. Rev. 1:13-16.
- B. God's intention in His administration is to give Christ the preeminence in all things, to cause Christ to have the first place in everything—Col. 1:15, 18:
1. The entire world situation is under the rule of the heavens by the God of the heavens to match His economy for Christ—Dan. 7:9-10; 4:34-35:
    - a. In His economy, in His plan with His arrangement, God desires to make Christ the centrality and universality of His move on earth—2:34-35.
    - b. In 2:35 the stone refers to Christ as the centrality, and the mountain refers to Christ as the universality.
  2. For Christ to have the preeminence in all things, God needs a people; apart from God's having a people, there is no way for Christ to be made preeminent—Col. 1:18; 3:10-11; Eph. 3:21; 1 Tim. 3:15:
    - a. Christ must have the first place, the preeminence, in our personal universe—Col. 3:17; 1 Cor. 10:31.
    - b. Today Christ, the preeminent One, must be the centrality and universality in our church life, family life, and daily life—Col. 3:17; 1 Cor. 10:31.

- c. Under His heavenly rule God is using the environment to make Christ the centrality (the first) and the universality (everything) to us—Rom. 8:28; Col. 1:18, 27; 3:4, 10-11.
- 3. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule—Dan. 4:26b; Matt. 4:17; 5:3:
  - a. The purpose of the heavenly ruling is to complete God's elect so that Christ may be preeminent, that He may be the first—the centrality—and everything—the universality—Dan. 2:35; Col. 1:18; 3:4, 10-11.
  - b. We all need to learn that this universe is under God's administration and that God's intention in His administration is to make Christ preeminent, to cause Him to have the first place in everything—1:18.

## Crystallization-Study Outlines

### DANIEL

#### Message Two

#### A Pattern of a Person Used by God to Turn the Age

Scripture Reading: Dan. 1:8-9; 2:17-19; 6:10; 9:23; 10:11, 19

- I. The Lord used Daniel and his companions—Hananiah, Mishael, and Azariah—to turn the age of the captivity of God’s people to the age of their return to the land of Immanuel for the building of God’s house and God’s city for God’s expression and authority—Dan. 1:1-21; 2:17; Isa. 8:8:**
- A. Every time God wants to make a dispensational move, an age-turning move, He must obtain His dispensational instrument; we must be those who have dispensational value to God—Rev. 12:5-11; 1:20; Dan. 12:3; Matt. 13:43.
  - B. Christ as the unique Overcomer includes all the overcomers; the unique Overcomer dwells in our spirit to make us His overcomers—John 14:30; Dan. 2:34-35; Rev. 19:7-21; 1 John 5:4, 18-19; Rev. 3:21.
  - C. We need to consider what we are doing to bring in the next age; this is a special time, so there is the need of special Christians to do a special work—Matt. 16:18; Rev. 19:7; 1 Cor. 1:9; Rev. 2:4-7; Col. 1:18b; John 17:21; 1 Cor. 14:4b; Eph. 4:16; Col. 2:19.
  - D. An overcomer works according to the principle of the Body; the principle of the Body annuls sectarianism and individualism—1 Cor. 12:12; Phil. 1:19.
  - E. In God’s sight an overcomer is a “man of preciousness,” even “preciousness itself”—Dan. 10:11, 19; 9:23.
  - F. The Lord needs to raise up men who will turn the age for the recovery of God’s expression and authority; among fallen mankind God’s expression is torn down, and His authority is denied; Daniel and his companions truly allowed God to be expressed through them and were truly under God’s authority—Gen. 1:26; Rev. 4:3a; 21:11, 18a, 24; 22:5.
- II. Daniel had companions with whom he was absolutely consecrated to God and separated unto God from an age that follows Satan—Dan. 1:4-8; 5:12, 22; 6:10:**
- A. All those who are used by God to turn the age must be Nazarites—voluntarily consecrated ones who are sanctified absolutely and ultimately to God—Num. 6:1-8, 22-27; Psa. 110:3; Luke 9:62; Phil. 3:13-14.
  - B. Although Daniel and his companions were still very young, they stood up as an anti-testimony, similar to the way that Antipas did in the church in Pergamos—Rev. 2:13.
  - C. We need to flee youthful lusts and pursue Christ in the Body and for the Body with God-given companions, “with those who call on the Lord out of a pure heart”—2 Tim. 2:22; 3:1-5; Eccl. 4:9-12:
    - 1. According to the divine principle, the proper representation of the Body is always by those who are matched with others; this matching is determined entirely by God’s arrangement, not by man’s maneuvering—Neh. 1:1; 8:2; 1 Cor. 1:1; Exo. 4:14b-16; Phil. 2:19-22; Luke 10:1; Acts 13:1-3; 1 Thes. 1:1.
    - 2. An overcomer lives in the Body and works according to the principle of the Body in the blending life of the entire Body of Christ; whoever cannot be blended with others will be disqualified by the age—Rom. 12:4-5; 1 Cor. 12:12, 15, 20, 25.
  - D. One of the subjective signs of a called one (seen with Moses) is the sign of the water becoming blood (Exo. 4:9); this means that in the eyes of God all the earthly supply and worldly enjoyment (the water of the Nile) are nothing but death (blood).

- E. If we are going to live a holy life for the church life, we must care for our diet, which is a matter of life or death—Gen. 2:9, 17; Dan. 1:8-9; John 6:57; Matt. 4:4; Rev. 2:17.

**III. Daniel joined himself to God's desire through God's Word—Dan. 9:1-4; Deut. 17:18-20; 2 Tim. 3:16-17; Eph. 6:17-18; Psa. 119:11, 24:**

- A. Daniel was not only a person who read God's Word regularly but also a person who was joined to God's Word:
1. When he read from the book of Jeremiah that God had ordained seventy years of captivity for the Israelites and that after seventy years God would turn back to bless them, he immediately fasted and prayed; as soon as he touched God's desire through the Word, he immediately joined himself to that desire—Dan. 9:2-3.
  2. After he read the book of Leviticus, he could no longer eat the unclean food (Dan. 1:8-21); after he read the book of Jeremiah, he could not help but fast and pray for the restoration of God's people (29:10-14).
  3. Whenever we find out God's desire from His Word, we must immediately join ourselves to that desire—cf. Psa. 119:11, 15-16, 133, 140.
  4. The Bible should affect our living, and we should be joined to the Bible—cf. 2 Cor. 6:14-18.
  5. To be an anti-testimony, one must read God's Word and touch God's desire from His Word; God's living word works in us to separate us from the world and move us out of our divisive self into the oneness of the Triune God—John 17:17, 21; Eph. 5:26.
- B. Daily we need to practice coming to the Word to have the Triune God as truth infused into us according to the following life principles:
1. We must open our entire being to the Lord for the inner shining of the divine light and the supplying of the divine life; the one who experiences the greatest amount of transformation is the one who is absolutely open to the Lord—Psa. 119:105; Prov. 20:27; Psa. 139:23-24.
  2. We must seek the Lord with all our heart—119:2; Mark 12:30.
  3. We must deal with anything that separates us from the Lord—Acts 24:16; 2 Tim. 1:3a; 1 John 1:9; cf. Ezek. 1:22, 26.
  4. We must humble ourselves before the Lord, putting aside our self-confidence and self-assurance and looking to Him for His mercy and grace—Isa. 66:1-2; 1 Pet. 5:5.
  5. We must exercise our spirit to pray over and with God's Word and exercise our whole being to muse on His Word as the condensation of God's light in order to receive the life supply and the divine watering—Eph. 6:17-18; 5:26; Psa. 119:15-16, 25, 50, 105, 130.
  6. When we experience the enlightenment, the life supply, and the watering, we shall have other blessings through the Word: restoration (19:7a), deliverance (119:41, 170), strength (v. 28), comfort (v. 76), nourishment (v. 103), upholding (v. 117), and safeguard (v. 114).

**IV. Daniel was a man of prayer with an excellent spirit, a man fearing God, honoring God, exalting God, and living under God's rule in the reality of the kingdom of the heavens, the ruling of the heavens—Dan. 6:10; 9:1-4, 17; 5:12, 14; 6:3; 5:22-23; 4:25-26, 32:**

- A. Fearing God means wanting God, desiring single-heartedly to keep His will, being fully submissive to Him, wanting nothing of ourselves, walking not according to our will, seeing not ourselves, and seeing God's greatness alone—5:22-23; Psa. 86:11; Isa. 11:2.
- B. To honor God is to live and walk by the Spirit for Christ's exaltation in order to honor others by ministering the Spirit to them—Judg. 9:9; Phil. 1:19-21a; 2 Cor. 3:6.

- C. To live under God’s rule is to be filled with His ruling presence of righteousness, holiness, and glory for the carrying out of His eternal covenant in dispensing Himself into us to make us the wise exhibition of all that He is—Gen. 9:8-17; Ezek. 1:26-28; Rev. 4:3; 21:18-20; 1 Cor. 1:30; Eph. 3:10-11.
- D. Prayer in the Spirit through the exercise of our spirit fills us with and brings us under God’s ruling presence for the carrying out of His economy—Rev. 4:1-3; Eph. 6:17-18:
  - 1. The highest expression of a man who cooperates with God is in prayer; God carries out His economy on earth through His faithful channels of prayer—Matt. 26:41; Acts 6:4; Eph. 6:18; Col. 4:2.
  - 2. Prayer is the lifeline in the Lord’s recovery; the more Satan tries to frustrate our prayer, the more we should pray—Dan. 6:10, cf. vv. 4-9.
  - 3. Daniel was a person living before God; he depended on prayer to do what man could not do, and he depended on prayer to understand what man could not understand—2:17-19; 9:1-4; 10:1-3, 11-13.
  - 4. Daniel’s prayer was totally for God and not for himself; through prayer he afforded God the highest cooperation—9:2b; Jer. 25:11; Dan. 9:17; 1 Kings 8:48.
  - 5. Because Daniel was a man of prayer, he was acknowledged by God, qualified to be used by God, and capable of speaking forth the mystery of God—cf. Acts 6:4.
  - 6. Daniel’s prayer reached the highest peak; he asked God to do something for Himself; he prayed, “Now hear, O our God, the prayer of Your servant and his supplications, and cause Your face to shine upon Your sanctuary that has been desolated, for the Lord’s sake”—Dan. 9:17.
  - 7. Only a person like Daniel, who prayed to God single-heartedly, can be used by Him to turn the age.

**V. Daniel was a self-sacrificing person with the spirit of martyrdom—6:10-11:**

- A. Daniel prayed at the risk of his life; the intention of the chief ministers and satraps was to destroy Daniel, but the intention of Satan, who was behind them, was to cut off the channel of prayer that God was using for the carrying out of His economy—vv. 4-24.
- B. Daniel’s companions did not care for their own lives; when they were commanded by the king to bow down to a golden image, they said, “O Nebuchadnezzar, . . . our God whom we serve is able to deliver us from the blazing furnace of fire, and He will deliver us out of your hand. . . . But if He does not, . . . we will not serve your gods nor worship the golden image that you have set up”—3:16-18.
- C. Everyone whom God uses to turn the age is afraid of only one thing, that is, of offending God and losing His presence—2 Cor. 5:9-10; cf. Ps. 51:11; Josh. 7:4.
- D. If we contact the Christ typified by the vine and experience His sacrificing life, He will energize us to live a life of sacrifice, producing happiness for God and for others—Judg. 9:13; Matt. 9:17; Rom. 12:1; Eph. 5:2; 2 Cor. 1:24:
  - 1. In ourselves we are not able to live a life of sacrifice, for our life is a natural life, a selfish life—Job 2:4; Matt. 16:25.
  - 2. Christ’s love of affection constrains us to live and to die to Him—2 Cor. 5:14-15; Rom. 14:7-9.
  - 3. Christ’s love makes the believers martyrs for Him—Rev. 2:10; 12:11; Rom. 8:35-37.
  - 4. If we experience Christ as the wine-producing vine, we will be filled with joy in the Lord—John 15:11; Acts 5:41; 13:52; Phil. 3:1a; 4:4; Ps. 43:4.
  - 5. By experiencing Christ as the wine-producing vine and by being filled with Him as the new wine, we may become a drink offering in Him and with Him to be poured out for God’s satisfaction and for God’s building—Gen. 35:14; Exo. 29:40-41; Phil. 2:17; 2 Tim. 4:6.

## Crystallization-Study Outlines

### DANIEL

#### Message Three

#### **The Vision of the Great Image— the Controlling Vision in the Book of Daniel**

Scripture Reading: Dan. 2

- I. The vision of the great image and its destiny in Daniel 2 is a vision of “what will happen in the last days”—v. 28.**
- II. The vision of the great image in Daniel 2 is the controlling vision in the book of Daniel:**
  - A. This great image signifies the aggregate of human government throughout human history, from the beginning of human government at Babel (Babylon) in the land of Shinar (Gen. 10:8-10; 11:1-9), as signified by the head of the image, to the termination of human government in human history in the Roman Empire with the ten kings, as signified by the ten toes (Dan. 2:40-44a; 7:24; Rev. 13:1; 17:12):
    1. The head of gold (Dan. 2:36-38), corresponding to the first beast in 7:3-4, signifies Nebuchadnezzar, the founder and the king of Babylon.
    2. The breast and the arms of silver (2:39a), corresponding to the second beast in 7:5, signify Medo-Persia.
    3. The abdomen and thighs of bronze (2:39b), corresponding to the third beast in 7:6, signify Greece, including Macedonia.
    4. The legs of iron and the feet partly of iron and partly of clay (2:33), corresponding to the fourth beast in 7:7-8, signify the Roman Empire with its last ten kings (2:40-44a; 7:7-11, 19-26; Rev. 17:7-13).
  - B. From its beginning to its termination, human government has always done three things: rebel against God, exalt man, and worship idols—Gen. 11:4, footnote 2, Recovery Version.
- III. According to the human image in Daniel 2, in the sight of God all human government is composed of four empires: the Babylonian Empire, the Medo-Persian Empire, the Macedonian-Grecian Empire, and the Roman Empire:**
  - A. The beginning of human government was at Babel (Babylon), which was built by Nimrod (Gen. 10:8-10), and the ending of human government will be the revived Roman Empire under Antichrist.
  - B. Although the form and appearance of the Roman Empire have vanished, the culture, spirit, and essence of the Roman Empire continue to exist today—Dan. 7:12.
  - C. At the beginning of the great tribulation (Matt. 24:21) the form and appearance of the Roman Empire will be restored under Antichrist.
  - D. According to the books of Daniel and Revelation, the last Caesar of the Roman Empire will be Antichrist, who will be supported by ten kings—Rev. 17:10-12.
  - E. Thus, the aggregate of human empires that began with Nimrod at Babel will consummate with Antichrist and the ten kings.
  - F. If the head of the great human image is Babylon, the entire image must also be Babylon; in the eyes of God, the entire human government from Nimrod to Antichrist is Babylon:
    1. Under Antichrist, the last Caesar, the Roman Empire will be both political and religious Babylon—chs. 17—18.

2. The empire of Antichrist will be the political and physical Babylon, that is, “Babylon the Great” (18:2), whereas the Roman Catholic Church, called “MYSTERY, BABYLON THE GREAT” (17:5), will be the religious Babylon—footnote on Jer. 50:1, Recovery Version.

G. The two legs of iron signify the eastern Roman Empire and the western Roman Empire, and the feet and the toes, partly of iron and partly of clay (Dan. 2:41-43), signify the nations in the period after the fall of Rome and before Christ’s second coming:

1. These nations are partly autocratic and partly democratic; the ten toes of the image signify the ten kings of the revived and restored Roman Empire under Antichrist—v. 44a; 7:7, 24; Rev. 17:12.

2. The periods of history signified by the first three parts of the great human image and the two legs have been fulfilled, but the period signified by the ten toes has not yet been fulfilled; it will be fulfilled at the end of the present age.

**IV. The destiny of the great human image is to be crushed by a stone cut out without hands—Dan. 2:34-35a, 44b-45:**

A. This stone is Christ; through His crucifixion Christ was cut by God by being put to death (Zech. 3:9; Acts 2:23), and in His resurrection (v. 24) He was cut out to be a stone in three aspects: the foundation stone and the cornerstone for the building up of the church (Isa. 28:16; Matt. 21:42), the stumbling stone to the unbelieving Jews (Isa. 8:14; Matt. 21:44a; Rom. 9:33), and the crushing stone to destroy the totality of human government (Matt. 21:44b).

B. When Christ comes as the crushing stone, He will not come alone; rather, He will come with His overcomers, His bride, His increase, as His army—John 3:29-30; Rev. 17:14; 19:7-8, 11, 14.

C. During the church age, the age of mystery, Christ is building up the church to be His bride (Eph. 5:25-29); before He descends to earth, Christ will have a wedding, in which He will marry the overcomers (Rev. 19:7-9), those who have been fighting the battle against God’s enemy for years and who have already overcome the evil one (cf. 12:11).

D. After His wedding, Christ as the Husband will come with His newlywed bride to destroy Antichrist, who with his army will fight against God directly—17:14; 19:19.

E. At His appearing as the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (vv. 11-21), thereby crushing the great image from the toes to the head (Dan. 2:35).

F. This will be Christ’s universal judgment on the aggregate of human government from Antichrist back to Nimrod, thus ending the age of man’s government on earth in the old creation and initiating the age of God’s dominion over the entire earth in the millennium and in the new heaven and new earth for eternity.

**V. “Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth”—v. 35:**

A. The great mountain here signifies the eternal kingdom of God, which will fill the whole earth forever—v. 44; 7:13-14.

B. After coming to crush the aggregate of human government, the corporate Christ—Christ with His overcoming bride—will become a great mountain to fill the whole earth, making the whole earth God’s kingdom; thus the great human image will be replaced with the eternal kingdom of God on earth—Rev. 11:15-17.

- C. The increase of the stone into a great mountain signifies the increase of Christ (cf. John 3:29-30); the church is Christ's increase in life, but the eternal kingdom of God is Christ's increase in administration (Mark 4:26-29); hence, Christ is not only the church but also the kingdom of God (1 Cor. 12:12; Luke 17:21).
- D. As the stone, Christ is the centrality of God's move, and as the mountain, He is the universality; hence, He is the all-inclusive One, the One who fills all in all—Eph. 1:23.

**VI. We need to see what our attitude should be in the light of the vision of Christ and His overcoming bride coming as a corporate smiting stone to smash the totality of human government and becoming a great mountain, the kingdom of God, to fill the whole earth:**

- A. If, as God's people, we see this controlling vision in Daniel 2, we will be kept from the world and prepared for Christ's coming.
- B. Since we know that the Lord's coming is so precious, we should have a living that loves the Lord's appearing; this will cause us not to be discouraged, not to backslide, not to become weak, but to remain faithful to the end—2 Tim. 4:8; cf. John 14:21.
- C. The last prayer in the Bible is "Come, Lord Jesus!" (Rev. 22:20); we should all pray such a prayer and have such a desire; the entire Bible concludes with the desire for the Lord's coming expressed as a prayer.
- D. Every "today" that we have is truly the Lord's grace; therefore, as long as we have today, as long as we still have breath, we should love the Lord and His appearing, await the Lord's coming (Phil. 3:20), and always take His coming as an encouragement.
- E. When the Lord comes, He will come secretly as a thief to those who love Him and will steal them away as His treasures and bring them into His presence in the heavens (Matt. 24:42-43); hence, we need to watch and be ready (25:13; 24:44).
- F. To attain maturity is not an overnight matter; therefore, for His coming to set up His kingdom we must prepare ourselves, love Him, and grow in Him, that at His appearing we may be mature to be raptured and receive the reward—Heb. 6:1a; Luke 21:34-36; cf. Rev. 12:5-6, 14.

## Crystallization-Study Outlines

### DANIEL

#### Message Four

#### The Vision of the Seventy Weeks and the Age of Mystery

Scripture Reading: Dan. 9:24-27; Rev. 10:7

- I. **Daniel 9:24-27 is the most precious portion in the book of Daniel; the seventy weeks in these verses are the key to understanding all the prophecies in the Bible—Dan. 7:7, 23-25; 12:7; Rev. 12:14; 13:1; 17:12:**
- A. In his desperate prayer Daniel requested that God recover the Holy Land, send His people back, and rebuild the holy city; God answered him by giving him a vision of the seventy weeks—Dan. 9:2, 15-19, 24.
  - B. The purpose of the seventy weeks is “to close the transgression, and to make an end of sins, and to make propitiation for iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the Holy of Holies”—v. 24:
    - 1. When Christ comes at the time appointed to crush human government, the righteousness of the ages, the eternal righteousness, will be brought in; the coming kingdom age will be an age of righteousness, and in the new heaven and new earth righteousness will dwell—Isa. 32:1; 2 Pet. 3:13.
    - 2. The sealing up of vision and prophet indicates that after the seventy weeks everything will be accomplished and fulfilled—Dan. 9:24c.
    - 3. At the time of Daniel’s prayer, the Holy of Holies was contaminated, defiled, and devastated, but when the apportioned time comes, the Holy of Holies will be properly anointed; this means that the service to God will be recovered—v. 24c.
  - C. The seventy weeks are divided into three parts, each week being seven years in length—vv. 25-27:
    - 1. First, seven weeks (forty-nine years) were apportioned from the issuing of the decree to restore and rebuild Jerusalem to the completion of the rebuilding—v. 25; Neh. 2:1-8.
    - 2. Second, sixty-two weeks (434 years) were apportioned from the completion of the rebuilding of Jerusalem to the cutting off (crucifixion) of the Messiah—Dan. 9:26.
    - 3. Third, the last week of seven years is for Antichrist to make a firm covenant with the people of Israel—v. 27.
  - D. *Messiah will be cut off and will have nothing* refers to the crucifixion of Christ, which was the termination of the old creation, with the human government in the old creation, and the germination of God’s new creation through the resurrection of Christ, with God’s eternal kingdom as the divine administration in God’s new creation; thus, the cross of Christ is the centrality and universality of God’s work—v. 26; Mark 9:12; 1 Pet. 1:3; 2 Cor. 5:17; Matt. 16:19, 28.
  - E. There is a gap of unknown duration between the first sixty-nine weeks and the last week of the seventy weeks:
    - 1. This gap is the age of the church, the age of mystery, the age of grace—Eph. 3:3-11; 5:32; Col. 1:27.
    - 2. During this gap, the age of the church, Christ is secretly and mysteriously building up the church in the new creation to be His Body and His bride—Matt. 16:18; Eph. 5:25-32.

- F. *He will make a firm covenant with the many for one week* (Dan. 9:27) refers to Antichrist, typified here by Titus, the prince mentioned in verse 26:
1. In the middle of that week Antichrist will break the covenant and will cause the sacrifice and oblation to cease; this will be the beginning of the great tribulation, which will last for three and a half years—7:25; 12:7, 11a; Matt. 24:21; Rev. 11:2-3; 12:6, 14; 13:5.
  2. The fact that the temple will be devastated and contaminated by Antichrist strongly indicates that the temple will be rebuilt by the Jews before the completion of the seventy weeks; this will be one of the final signs that will take place before Christ's return—2 Thes. 2:3-4.

**II. “To seal up vision and prophet” (Dan. 9:24c) is to close the age of mystery, that is, to finish the mystery of God—Rev. 10:7; 1 Tim. 3:9:**

- A. In the dispensation from the incarnation of Christ to the millennial kingdom—the church age, the age of grace—everything is a mystery:
1. The incarnation of Christ, as the beginning of the age of mystery, is a mystery; through the incarnation of Christ, the infinite God was brought into the finite man—v. 16.
  2. Christ is the mystery of God—Col. 2:2:
    - a. God is a mystery, and Christ, as the embodiment of God to express Him, is the mystery of God.
    - b. As the mystery of God, Christ is the embodiment of God; all the fullness of the Godhead dwells in Christ bodily—v. 9.
  3. The church is the mystery of Christ—Eph. 3:4-6:
    - a. Christ is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ.
    - b. Christ and the church as one spirit are the great mystery—5:32; 1 Cor. 6:17.
    - c. During the church age, the age of mystery, Christ is building up the church to be His bride—Matt. 16:18; Eph. 4:16; Rev. 19:7-9.
  4. The kingdom of the heavens, the indwelling of Christ, and the resurrection and transfiguration of the saints are all mysteries—Matt. 13:11; Col. 1:27; 1 Cor. 15:51-53.
- B. The age of mystery is the age of faith—Heb. 11:1, 6; Rev. 10:7; 1 Tim. 3:9:
1. God's mysteries are known by faith; for this reason the age of mystery is also the age of faith—Rev. 10:7:
    - a. Without faith we cannot realize God's economy, for God's economy is in faith—1 Tim. 1:4.
    - b. God's requirement for us related to everything in the New Testament is faith—Rom. 1:16-17; Gal. 2:20; Eph. 3:17; Mark 11:22; Luke 18:8.
  2. Faith is a substantiating ability, by which we substantiate, give substance to, the things not seen, or hoped for—Heb. 11:1:
    - a. Faith assures us of the things not seen, convincing us of what we do not see; therefore, it is the evidence, the proof, of things not seen—v. 1.
    - b. We do not regard, or look at, the things which are seen but the things which are not seen—2 Cor. 4:18.
    - c. The Christian life is a life of things unseen, and the Lord's recovery is to recover His church from things seen to things unseen—Rom. 8:24-25; Heb. 11:27; 1 Pet. 1:8; Gal. 6:10.
- C. In this age we preach the mystery of the gospel, “the proclamation of Jesus Christ, according to the revelation of the mystery”—Eph. 6:19; Rom. 16:25:

1. The gospel includes all the divine mysteries; therefore, *the mystery of the gospel* refers to the entire New Testament economy—Eph. 6:19; 1 Tim. 1:4.
2. In particular, the mystery of the gospel is Christ and the church for the fulfillment of God's eternal purpose—Eph. 5:32; 3:11.

**III. By studying the vision of the seventy weeks in relation to God's economy, we may experience the shining of the prophetic word as a lamp conveying spiritual light in darkness, and under this shining we may receive the Lord's warning and have the proper attitude toward His coming—2 Pet. 1:19:**

- A. The Lord warned us to watch and take heed to ourselves lest our hearts be weighed down with debauchery, drunkenness, and the anxieties of life, and that day come upon us suddenly as a snare—Matt. 24:42; Luke 21:34.
- B. We need to be watchful at every time, beseeching that we would prevail to escape all the things which are about to happen and stand before the Son of Man—v. 36.
- C. We need to keep the word of Christ's endurance and keep the Lord's works until the end—Rev. 3:10; 2:26.
- D. We should not love the present age—we should love the Lord's appearing—2 Tim. 4:10a, 8:
  1. In the Bible the appearing of the Lord is typified by the morning star and by the sun—Rev. 2:28; 22:16b; Mal. 4:2:
    - a. His appearing as the sun is to the world; His appearing as the morning star is to the believers.
    - b. Before our Lord Jesus appears to the people in the world, He will first appear to those who love His appearing—2 Tim. 4:8.
  2. The appearing of Christ must be a basic factor in our daily living; we must live today in the light of the Lord's appearing—Matt. 24:45-51; 25:14-30.
  3. The Lord's appearing, His coming back, is a warning, an encouragement, and an incentive to us; we should love His appearing and look forward to it with earnest expectation and joy—2 Tim. 4:1-8.

## Crystallization-Study Outlines

### DANIEL

#### Message Five

### **The Vision of God and His Universal Dominion and of the Coming of the Son of Man to Receive a Kingdom and the Necessity of Spiritual Warfare to Bring In the Kingdom of God**

Scripture Reading: Dan. 7:1-27; 10:10—11:1; Rev. 12:10a; 11:15

- I. According to the record in Daniel 7, Daniel saw a vision of God and His universal dominion and of the coming of the Son of Man to receive a kingdom:**
- A. “I watched / Until thrones were set, / And the Ancient of Days sat down. / His clothing was like white snow, / And the hair of His head was like pure wool; / His throne was flames of fire, / Its wheels, burning fire. / A stream of fire issued forth / And came out from before Him. / Thousands of thousands ministered to Him, / And ten thousands often thousands stood before Him. / The court of judgment sat, / And the books were opened”—vv. 9-10:
1. This is a vision of God and His universal dominion, with the fire signifying that God is absolutely righteous and altogether holy—Heb. 12:29.
  2. A special court, with God’s throne as the center, has been set up in the universe to judge the four human empires—Dan. 7:2-10, 26.
  3. While the struggles are taking place between the human governments, God is behind the scene, managing the world situation—Rev. 4:1-3, 10-11.
- B. “There with the clouds of heaven / One like a Son of Man was coming; / And He came to the Ancient of Days, / And they brought Him near before Him. / And to Him was given dominion, glory, and a kingdom, / That all the peoples, nations, and languages might serve Him. / His dominion is an eternal dominion, which will not pass away; / And His kingdom is one that will not be destroyed”—Dan. 7:13-14:
1. Concerning His judgment, God has given all power and authority to Jesus Christ as the Son of Man (John 5:22, 27); hence, Daniel 7:13 and 14 describe the coming of Christ as the Son of Man.
  2. The coming here is Christ’s ascension after He accomplished the work of redemption—Acts 1:9; cf. Rev. 5:6-7:
    - a. According to Daniel’s vision, Christ accomplished redemption and immediately came to God in ascension to receive the kingdom.
    - b. This is according to God’s view, in which there is no time element—Dan. 7:13-14.
    - c. Daniel did not see the mystery of the church, which was hidden from the ages and from the generations but has been revealed to the New Testament apostles and prophets—Eph. 3:3-11.
  3. In His ascension Christ as the Son of Man is before the throne of God to receive dominion and a kingdom—Dan. 7:13-14:
    - a. After Christ as the Son of Man receives the kingdom from God, He will come back to rule over the entire world—Luke 19:12, 15.
    - b. Christ’s coming will terminate the entire human government on earth, and it will bring in the eternal kingdom of God—Dan. 2:34-35, 44; Rev. 12:10a; 11:15.

**II. Because a war is taking place in the spiritual world behind the physical world, there is the necessity of spiritual warfare, of fighting, to bring in the kingdom of God—Dan. 10:10—11:1; Eph. 6:10-18; Rev. 12:10a; 11:15:**

- A. “Your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me for twenty-one days; but now Michael, one of the chief princes, came to help me”—Dan. 10:12b-13a:
1. For us to know God’s economy, we need to see the spiritual things behind the physical things, the spiritual world behind the physical world—vv. 20-21.
  2. It is crucial for us to see that behind the physical scene a spiritual struggle, a struggle not seen with human eyes, is taking place—vv. 12-13, 20-21:
    - a. Behind the physical scene, a spiritual struggle, an invisible spiritual war, is taking place—Eph. 6:10-20.
    - b. The spiritual scene in Daniel 10 includes both good and evil spirits that are engaged in an invisible spiritual war—vv. 12-13, 20-21.
    - c. While Daniel was praying for twenty-one days, a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God—9:3; 10:2-3, 12:
      - 1) The angelic messenger had been fighting against the prince of the kingdom of Persia, probably an evil spirit, a rebellious angel, who followed Satan in his rebellion against God—v. 20a; Rev. 12:4a.
      - 2) Michael, a prince fighting for Israel, fought together with the angelic messenger against the evil spirits—Dan. 10:13, 21.
    - d. Isaiah 14:12-14 unveils Satan’s kingdom of darkness and his oneness with the rulers of the nations.
    - e. The vision in Revelation 12 unveils the true situation in the universe—the warfare between God and His enemy.
    - f. In our spiritual fighting, we deal not with things that appear on the surface but with the power of darkness behind these things—Eph. 2:6; 6:12.
- B. The church must engage in spiritual warfare, fighting to bring in the kingdom of God—Matt. 12:28; Eph. 6:10-18; Rev. 12:10a; 11:15:
1. “Your kingdom come; Your will be done, as in heaven, so also on earth”—Matt. 6:10:
    - a. The coming of the kingdom is not automatic; if there is no prayer, the kingdom cannot come.
    - b. Genuine prayer is a joint labor with God to bring His kingdom to the earth and to carry out His will on earth; hence, prayer is a spiritual battle—2 Cor. 10:4; Eph. 6:12.
  2. “Now has come the salvation and the power and the kingdom of our God and the authority of His Christ”—Rev. 12:10:
    - a. Along with our praying for the coming of the kingdom of God, we need to fight for it—Matt. 6:10; Eph. 6:10-18:
      - 1) In order for the kingdom of the heavens to be established, there is the need of spiritual fighting—Matt. 12:22-29.
      - 2) The responsibility of the church is to continue the warfare that Christ fought on earth; the church must continue the victorious work that Christ has carried out against Satan—Heb. 2:14; 1 John 3:8b; Col. 2:15; Psa. 149:5-9.
    - b. The overcoming believers fight against Satan to usher in God’s kingdom—Rev. 12:10-11.

3. “The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever”—11:15:
  - a. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan—Matt. 12:26, 28.
  - b. The purpose of spiritual warfare is to bring in the kingdom of God—Rev. 12:10.
  - c. The kingdom of God is the exercise of the divine will and the overthrowing of the power of Satan by the power of God—Matt. 6:10.
  - d. Wherever the devil has been cast out and wherever the work of the enemy has been displaced by God’s power, the kingdom of God is there—12:28; Rev. 12:7-10.
4. “The kingdom and dominion and the greatness of the kingdoms under the whole heaven will be given to the people of the saints of the Most High; His kingdom is an eternal kingdom, and all the dominions will serve and obey Him”—Dan. 7:27, cf. v. 18.

## Crystallization-Study Outlines

### DANIEL

#### Message Six

#### The Victory of the Overcomers

Scripture Reading: Dan. 1—6

- I. **“Those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever”—Dan. 12:3; cf. chs. 1—6:**
- A. Everyone in the local churches should be a shining star, a duplication of the heavenly Christ as the living Star (Num. 24:17; Rev. 22:16; cf. Matt. 2:2); the stars are those who shine in darkness and turn people from the wrong way to the right way (Rev. 1:20).
  - B. The overcomers as the shining stars are the messengers of the churches, those who are one with Christ as the Messenger of God and who possess the present Christ as the living and fresh message sent by God to His people—v. 20—2:1; Mal. 3:1.
  - C. There are two ways to become an overcoming star—first, by the Bible and, second, by the sevenfold intensified Spirit:
    - 1. “We have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts”—2 Pet. 1:19:
      - a. Peter likened the word of prophecy in the Scripture to a lamp shining in a dark place; this indicates that (1) this age is a dark place in the dark night (Rom. 13:12), and all the people of this world are moving and acting in darkness (cf. 1 John 5:19); and (2) the prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light that shines in their darkness (not merely knowledge in letters for their mental apprehension), guiding them to enter into a bright day, even to pass through the dark night until the day of the Lord’s appearing dawns.
      - b. Before the dawning day of the Lord’s appearing, the morning star rises in the hearts of the believers, who are illuminated and enlightened by giving heed to the shining word of prophecy in the Scripture; if we give heed to the word in the Bible, which shines as a lamp in a dark place, we will have His rising in our hearts to shine in the darkness of apostasy where we are today, before His actual appearing as the morning star—Rev. 2:28; 22:16; 2 Tim. 4:8.
    - 2. “These things says He who has the seven Spirits of God and the seven stars”—Rev. 3:1:
      - a. The seven Spirits are one with the seven stars, and the seven stars are one with the seven Spirits.
      - b. The seven Spirits of God enable the church to be intensely living, and the seven stars enable her to be intensely shining.
      - c. The sevenfold intensified Spirit is living and can never be replaced by the dead letters of knowledge—2 Cor. 3:6.
      - d. The seven stars are the messengers of the churches; they are the spiritual ones in the churches, the ones who bear the responsibility for the testimony of Jesus; they should be of the heavenly nature and should be in a heavenly position like stars—Rev. 1:20.

**II. The principle of the Lord's recovery is seen with "Daniel and his companions" (Hananiah, Mishael, and Azariah), who were absolutely one with God in their victory over Satan's devices—Dan. 2:13, 17; cf. Rev. 17:14; Matt. 22:14:**

- A. In his devilish tempting of Daniel and his companions, Nebuchadnezzar changed their names, which indicated that they belonged to God, to names that made them one with idols—Dan. 1:6-7:
1. The name Daniel, meaning "God is my Judge," was changed to Belteshazzar, meaning "the prince of Bel," or "the favorite of Bel"—Isa. 46:1.
  2. The name Hananiah, meaning "Jah has graciously given," or "favored of Jah," was changed to Shadrach, meaning "enlightened by the sun god."
  3. The name Mishael, meaning "Who is what God is?" was changed to Meshach, meaning "Who can be like the goddess Shach?"
  4. The name Azariah, meaning "Jah has helped," was changed to Abed-nego, meaning "the faithful servant of the fire god Nego."
- B. Daniel and his companions were victorious over the demonic diet—Dan. 1:
1. Nebuchadnezzar's devilish temptation was first to seduce the four brilliant young descendants of God's defeated elect, Daniel and his three companions, to be defiled by partaking of his unclean food, food offered to idols.
  2. For Daniel and his companions to eat that food would have been to take in the defilement, to take in the idols, and thus to become one with Satan—cf. 1 Cor. 10:19-21.
  3. When Daniel and his companions refused to eat Nebuchadnezzar's unclean food and chose instead to eat vegetables (Dan. 1:8-16), in principle they rejected the tree of the knowledge of good and evil (cf. Gen. 3:1-6) and took the tree of life, which caused them to be one with God (cf. 2:9, 16-17).
  4. The Lord's recovery is the recovery of the eating of Jesus for the building up of the church—vv. 9, 16-17; Rev. 2:7, 17; 3:20.
  5. We can eat Jesus by eating His words and by being careful to contact and be with those who call on Him out of a pure heart—Jer. 15:16; 2 Tim. 2:22; 1 Cor. 15:33; Prov. 13:20.
- C. Daniel and his companions were victorious over the devilish blinding that prevents people from seeing the great human image and the crushing stone as the divine history within human history—Dan. 2:
1. The corporate Christ as the stone and the mountain, the Bridegroom with His bride, the corporate man of God with the breath of God, will crush and slay Antichrist and his armies by the breath, the sword, of His mouth—vv. 34-35, 44-45; 2 Thes. 2:8; Rev. 19:11-21; Gen. 11:4-9; cf. Isa. 33:22.
  2. Christ produces His bride as the new creation by growth, transformation, and maturity; thus, there is the urgent need of maturity—Col. 2:19; 2 Cor. 3:18; Rom. 12:2; Heb. 6:1a.
  3. Christ as the living and precious stone, foundation stone, cornerstone, and topstone of God's building infuses us with Himself as the preciousness to transform us into living and precious stones for His building—1 Pet. 2:4-8; Isa. 28:16; Zech. 3:9; 4:7, 9-10.
- D. Daniel and his companions were victorious over the seduction of idol worship—Dan. 3; cf. Matt. 4:9-10:
1. Whatever is not the true God in our regenerated spirit is an idol replacing God; whatever is not in the spirit or of the spirit is an idol—1 John 5:21.

2. The enemy of the Body is the self that replaces God with its self-interest, self-exaltation, self-glory, self-beauty, and self-strength; in the Body and for the Body we deny the self and do not preach ourselves but Christ Jesus as Lord—Matt. 16:24; 2 Cor. 4:5.
  3. Daniel’s companions had a true spirit of martyrdom; they stood for the Lord as the unique God and against idol worship at the cost of their lives, being thrown at the command of Nebuchadnezzar into a blazing furnace—Dan. 3:19-23.
  4. When Nebuchadnezzar looked into the furnace, he saw four men walking in the midst of the fire (vv. 24-25); the fourth one was the excellent Christ as the Son of Man, who had come to be with His three suffering, persecuted overcomers and to make the fire a pleasant place in which to walk about.
  5. The three overcomers did not need to ask God to deliver them from the furnace (cf. v. 17); Christ as the Son of Man—the One who is qualified and capable of sympathizing with God’s people in everything (Heb. 4:15-16)—came to be their Companion and take care of them in their suffering, by His presence making their place of suffering a pleasant situation.
- E. Daniel and his companions were victorious over the covering that hinders people from seeing the ruling of the heavens by the God of the heavens—Dan. 4:
1. As those who have been chosen by God to be His people for Christ’s preeminence, we are under God’s heavenly rule for the purpose of making Christ preeminent—vv. 18, 23-26, 30-32; Rom. 8:28-29; Col. 1:18b; 2 Cor. 10:13, 18; Jer. 9:23-24.
  2. “He is able to abase those who walk in pride”—Dan. 4:37b.
- F. Daniel and his companions were victorious over the ignorance concerning the result of the debauchery before God and the insult to His holiness—ch. 5:
1. Belshazzar’s taking the vessels that were for God’s worship in His holy temple at Jerusalem and using them in worshipping idols was an insult to God’s holiness (v. 4); he should have learned the lesson from Nebuchadnezzar’s experience (4:18-37); however, he did not learn the lesson and suffered as a result (5:18, 20, 24-31).
  2. “An excellent spirit and knowledge and insight, and the interpretation of dreams, the declaring of riddles, and the resolving of problems [lit., knots] were found in this Daniel”—v. 12a.
  3. “You..., Belshazzar, have not humbled your heart, though you knew all this; but you have exalted yourself against the Lord of the heavens; and they have brought the vessels of His house before you, and you and your lords, your wives, and your concubines have drunk wine from them; and you have praised the gods of silver and of gold, of bronze, iron, wood, and stone, which do not see nor hear nor know. But the God in whose hand is your breath and to whom all your ways belong, you have not honored”—vv. 22-23, cf. v. 20.
- G. Daniel and his companions were victorious over the subtlety that prohibited the faithfulness of the overcomers in the worship of God—ch. 6:
1. The center of Daniel 6 is man’s prayer for the carrying out of God’s economy; man’s prayers are like the rails that pave the way for God’s move to go on; there is no other way to bring God’s economy into fullness and into fulfillment except by prayer; this is the inner secret of this chapter.
  2. Daniel prayed with his windows open toward Jerusalem; through his gracious prayer God brought Israel back to their fathers’ land—v. 10; cf. 1 Kings 19:12, 18.

3. “Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously”—Dan. 6:10.
4. God will listen to our prayer when our prayer is toward Christ (typified by the Holy Land), toward the kingdom of God (typified by the holy city), and toward the house of God (typified by the holy temple) as the goal in God’s eternal economy—1 Kings 8:48-49.

## Crystallization-Study Outlines

### 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

- 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, 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.
- 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 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.
  - 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.
  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).

**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:**

- 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.

**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 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.

## Crystallization-Study Outlines

### **ZECHARIAH**

#### Message Eight

### **Christ as the Stone with the Seven Eyes of Jehovah for God's Building**

Scripture Reading: Zech. 3:9; 4:7-10; Rev. 5:6; Matt. 16:18

- I. **God's building is the mingling of God with man, the corporate expression of the Triune God, and the enlargement of God; the building of God is the Triune God as life being wrought into us so that we may become His corporate expression, the enlargement and expansion of God—John 3:29a, 30a; 14:20; 17:22; 1 John 4:15; Eph. 3:17a, 19b, 21; 1 Tim. 3:15-16.**
- II. **In God's building Christ is everything—Matt. 16:18; 1 Pet. 2:4; 1 Cor. 3:11; Eph. 2:20:**
  - A. In God's building Christ is the rock, the Rock of Ages—Matt. 16:18:
    1. This rock is Christ as the embodiment of the Triune God and as the consummation of the Triune God after the steps of His process—Col. 2:9; John 1:14; 20:22; 1 Cor. 15:45b.
    2. The rock for the building of the temple of God is the processed Triune God—Matt. 16:18; 28:19.
  - B. Christ is the living stone for God's building—1 Pet. 2:4:
    1. A living stone is one that not only possesses life but also grows in life; this is Christ for God's building—vv. 4-5; Col. 2:19.
    2. After receiving Christ as the seed of life, we need to grow in order to experience Him as the stone living in us; in this way He makes us living stones, transformed with His stone nature so that we may be built together with others as a spiritual house—1 Pet. 1:23; 2:2-5; Eph. 2:22.
  - C. As the Christ and the Son of the living God, the Lord Jesus Christ, who is the all-inclusive One, is the unique foundation laid by God for His building; He is the unique One to be the unique foundation of the divine building—Matt. 16:16; 1 Cor. 3:11; Isa. 28:16.
  - D. In God's building Christ is the cornerstone—Eph. 2:20:
    1. As the cornerstone, Christ joins together the two walls, one wall being the Jewish believers, and the other, the Gentile believers—vv. 11-14.
    2. Whether we are Jews or Gentiles, we have been saved in order to be joined in Christ for God's building—vv. 21-22.
- III. **For God's building, the temple, Christ is the stone with seven eyes—Zech. 3:9; 4:7-10; Eph. 2:21; 1 Cor. 3:16-17:**
  - A. The stone set before Joshua in Zechariah 3:9 typifies Christ as the stone for God's building—Psa. 118:22; Matt. 21:42.
  - B. Jehovah's engraving of the stone indicates that God will work on Christ as the stone for the accomplishing of God's redemption, salvation, and building—Zech. 3:9:
    1. To engrave is to cut; when Christ was dying on the cross, He was engraved, cut, by God.
    2. This indicates that the Christ on whom God has worked will remove the sin of the land of Israel in one day, the day of His crucifixion; through His death on the cross, Christ, the Lamb of God, took away the sin of the world—1 Pet. 2:24; John 1:29.

- C. The seven eyes of the stone (Christ) are the seven eyes of Jehovah and the seven eyes of the Lamb, Christ, which are the seven Spirits of God, the sevenfold intensified Spirit—Zech. 4:10; Rev. 5:6:
1. “These seven” in Zechariah 4:10, which are the seven eyes on the stone in 3:9, are the seven eyes of Jehovah and also the seven eyes of the Lamb—Rev. 1:4; 3:1; 5:6.
  2. The stone, Jehovah, and the Lamb are one:
    - a. Christ is the redeeming Lamb and the building stone, and He is also Jehovah; Christ is the Lamb-stone—the Lamb for redemption and the stone for building—John 1:29; Matt. 21:42; Zech. 2:8, 11.
    - b. The seven eyes of Christ are the seven Spirits of God, indicating that Christ and the Holy Spirit, although distinct, are not separate; the Holy Spirit is essentially one with Christ—Rev. 5:6; Rom. 8:9-10; 2 Cor. 3:17.
    - c. The seven eyes combine Jehovah, the Lamb, and the stone; the Lamb is the stone, and the stone is Jehovah—Zech. 3:9; 4:10; Rev. 5:6.
  3. The fact that Christ, the Lamb of God, is the building stone with seven eyes reveals that the seven eyes of Christ are for God’s building—John 1:29; Zech. 3:9; Rev. 5:6.
  4. Christ is the building stone with seven eyes, with the seven Spirits to transfuse Himself into us in order to transform us into precious materials for God’s building—Zech. 3:9; 1 Cor. 3:12a; Rev. 3:1:
    - a. The seven eyes of Christ as the Lamb and as the stone, which are the seven Spirits of God, are Christ’s expression in God’s move for God’s building—1:4; 3:1.
    - b. As the Lord looks at us, His seven eyes transfuse Himself into us; He transmits His inner being into us through His eyes—5:6.

**IV. For the completion of God’s building Christ is the topstone of grace—Zech. 4:7:**

- A. In God’s building Christ is the foundation stone to uphold the building, the cornerstone to join together the Gentile and Jewish members of His Body, and the topstone to consummate everything in God’s building—Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:6; Zech. 4:7.
- B. The topstone with shouts of “Grace, grace to it” signifies Christ, who is the grace as the stone, upon which are the seven eyes of Jehovah, for the completion of the rebuilding of God’s temple—3:9; 4:7-10; Rev. 5:6:
  1. To bring forth the topstone is to complete the building; this topstone is a type of Christ—Zech. 4:7.
  2. The shouts of “Grace, grace to it” indicate that the topstone itself is grace; the topstone is grace from God to us, and this grace is Christ—v. 7; John 1:14, 16; 2 Cor. 13:14.
  3. The topstone is the Christ who is grace from God to us to be the covering of God’s building—Zech. 4:7.

**V. Through the transfusing of the sevenfold intensified Spirit, the seven eyes of Christ as the engraved stone, we become the same as Christ in life, nature, and expression for God’s building—Eph. 3:19b, 21:**

- A. The high peak of the divine revelation is that God became man so that man may become God in life and nature but not in the Godhead to produce and build up the organic Body of Christ as the corporate expression of the Triune God—John 1:12-14; 1 John 3:1-2; Rom. 8:3; 12:4-5.

- B. The Scriptures reveal that God's intention is to make His chosen, redeemed, and regenerated people the reproduction of Christ for the temple of God—the Body of Christ—as the corporate expression of the Triune God—John 1:12-14; 12:24; Rom. 1:3-4; 8:3, 29; 12:4-5:
1. In Song of Songs we see that, as the reproduction of Christ, the loving seekers of the Lord become the sanctuary of God and a corporate Shulammitte—6:4, 13.
  2. According to the Gospel of John, Christ has a reproduction for God's building—12:24; 2:19-22; 14:2:
    - a. As a grain of wheat, the Lord Jesus fell into the ground and died in order to produce many grains in resurrection as His reproduction—12:24; Eph. 2:6.
    - b. In Christ's resurrection we are His reproduction; in His resurrection He imparted the divine life into us, making us the same as He is in life and nature to be His reproduction for God's building, the temple of God—John 2:19-22; 12:24; 1 Pet. 1:3; 1 Cor. 3:16-17.
  3. The deep thought in Romans is that God became man so that, in God's complete salvation, sinners may be redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified to become the sons of God, who are the same as God in life and nature, to be the members of the Body of Christ—8:3; 1:3-4; 3:24; 5:10; 8:14, 29-30; 12:4-5.
  4. The book of Hebrews reveals that through the function of the law of life, we become the reproduction of Christ as the firstborn Son of God to be the church, which is a living composition of the many sons of God—1:6; 2:10-12.
  5. In Revelation the living person of Jesus is the expression and testimony of God, and the church is the testimony of Jesus, the corporate expression of Christ; as such, the church, the enlarged Christ, is the reproduction of the testimony and expression of God in Christ, consummating in the New Jerusalem as the ultimate and consummate corporate expression of the Triune God in the new heaven and new earth—1:2, 5, 9, 12, 20; 21:2, 10-11.

## Crystallization-Study Outlines

### ZECHARIAH

#### Message Nine

#### The Vision of the Golden Lampstand and the Two Olive Trees

Scripture Reading: Zech. 4

- I. **We need to have a spirit of wisdom and revelation to see a vision of the golden lampstand, which was designed by God Himself and portrays the goal of His eternal economy—Eph. 1:17; Zech. 4:1-5; Rev. 1:2, 9-12:**
  - A. The golden lampstand signifies the Triune God:
    1. The pure gold substance signifies God the Father in His divine nature—Exo. 25:31.
    2. The stand signifies God the Son as the image and embodiment of God the Father—2 Cor. 4:4b; Col. 1:15; 2:9.
    3. The lamps signify God the Spirit as the seven Spirits of God for the expression of the Father in the Son—Exo. 25:37; Rev. 4:5.
  - B. The lampstand in Exodus, the lampstand in Zechariah, and the lampstands in Revelation are three stages of the truth concerning the lampstand:
    1. The lampstand in the tabernacle in Exodus 25:31-40 signifies Christ Himself as the embodiment of the Triune God, the lampstand in Zechariah 4:2-10 signifies the sevenfold intensified life-giving Spirit as the reality of Christ, and the lampstands in Revelation 1:12 and 20 signify the churches as the reproduction of Christ and the reprint of the Spirit.
    2. Thus, the church is the reprint of the Spirit, who is the reality of Christ, who is the embodiment of God.
- II. **Zechariah 4 tells us that when Zechariah saw the lampstand, he asked the angel what this was; then the angel answered, “This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts”—v. 6:**
  - A. The Lord told Zechariah that the lampstand was His Spirit; thus, the lampstand first signifies Christ, then the Spirit, and ultimately the church; this indicates that the very Christ is the Spirit and that the Spirit with the very Christ produces the churches.
  - B. The ultimate definition of the church is that the church is the reproduction of Christ and the reprint of the Spirit.
  - C. When we say that we are the church, we must realize that we have to be fully in the Spirit; if we all are in the Spirit, we are the church in reality—Eph. 4:4; Gal. 5:16, 22-23, 25; 1 Cor. 12:7; Eph. 5:18; Zech. 4:6.
  - D. Since we are standing as the church in our locality, we must be in the Spirit, because the church is the reproduction of Christ and the reprint of the Spirit.
  - E. Christ has been regenerated into our being (John 1:12-13; 3:6b), and we are being fully transformed into His being (2 Cor. 3:18); as the Spirit, He is the lampstand, and the church is also the lampstand; we have to see what the church is to such an extent; if we see this vision of the church, we will be afraid to exercise our flesh—Gal. 5:16.
  - F. The Spirit is the ultimate consummation of the processed Triune God, and the church is the reprint of the Spirit, the corporate expression of the Triune God; based on this we may say, “No Spirit, no church. More Spirit, more church.”
  - G. Our natural being has no share in the church, no part in the church, because the church is the reprint of the Spirit; the church as the lampstand is pure and without mixture.

- H. We need a governing vision that terminates, kills, and annuls everything of our natural man; if this vision is shining so brightly within us, the Lord will have a way to speak to us in our daily life to terminate our natural man—cf. 2:20.
- I. The “good manners” for the church life are our reborn, indwelt spirit (John 3:6b; Rom. 8:16; 2 Tim. 4:22; 1 Cor. 6:17); in our spirit we have the reprint of the divine Spirit, which is the church in practicality.

**III. The seven lamps of the lampstand (Zech. 4:2; Rev. 4:5) are the seven Spirits of God, the sevenfold intensified Spirit (1:4), as the seven eyes of Jehovah (Zech. 4:10), the seven eyes of the redeeming Lamb (Rev. 5:6), and the seven eyes of the building stone (Zech. 3:9) for the full expression of the Triune God:**

- A. The sevenfold intensified Spirit is the eyes of Christ as the redeeming Lamb and the building stone to observe and search us and to infuse and transfuse us with Christ’s essence, riches, and burden for God’s building—v. 9; 4:7; Rev. 1:14; 5:6.
- B. The seven eyes of the Lamb infuse us with Christ as the judicial Redeemer, and the seven eyes of the stone infuse us with Christ as the organic Savior for God’s economical move on earth through His judicial redemption and by His organic salvation for the goal of His building—John 1:29; Acts 4:11-12; Rom. 5:10; 1 Cor. 3:12.
- C. Within us we have two lamps—the sevenfold intensified Spirit of God within our spirit—Prov. 20:27; Rev. 4:5; 1 Cor. 6:17:
  - 1. In order to be transformed, we must fully open to the Lord in prayer to allow the lamp of the Lord with the seven lamps of fire to search all the chambers of our soul, shining on and enlightening our inward parts to supply them with life—2:11a; Eph. 6:18.
  - 2. The one who experiences the greatest amount of transformation is the one who is fully open to the Lord.
- D. In His resurrection Christ, as the last Adam, became the life-giving Spirit (1 Cor. 15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit; this Spirit is the Spirit of life (Rom. 8:2); hence, the function of the seven Spirits is to impart the divine life into God’s people for the building up of God’s eternal habitation, the New Jerusalem.
- E. The seven Spirits are burning before the throne to carry out God’s administration, to execute God’s economy in the universe, by directing the world situation.
- F. The sevenfold intensified Spirit is the seven lamps of fire to burn, enlighten, expose, judge, purify, and refine us to produce the golden lampstands for the fulfillment of God’s New Testament economy—Rev. 4:5.
- G. The seven Spirits, who are the lamps of fire in this age executing God’s New Testament economy, will become the river of water saturating the holy city of God, the New Jerusalem—22:1-2.
- H. By the operation of the sevenfold intensified Spirit within Christ’s seeking believers, they are intensified to become the overcomers to build up the Body of Christ, which consummates the New Jerusalem.

**IV. We need to see the vision of the two olive trees on the two sides of the lampstand—Zech. 4:11-14:**

- A. The two olive trees signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God’s temple—vv. 3-6, 12-14:
  - 1. The building up of God’s dwelling place is a noble work to be done by all God’s people (1 Cor. 3:10; Eph. 4:12, 16); however, the wisdom, understanding, knowledge, and skill for this work must be God Himself as the Spirit to us (Exo. 31:2-6; cf. Col. 1:28-29).

2. Only the Spirit of God can build His own dwelling place through us—Zech. 4:6; Eph. 2:21-22; 1 Cor. 3:16-17; 6:19.
  3. To bring forth the topstone is to complete the building; the shouts of “Grace, grace to it” indicate that the topstone itself is grace; the topstone typifies Christ, who is the grace from God to us to be the covering of God’s building—Zech. 4:7; 1 Cor. 15:10; 2 Cor. 1:12; 12:7-9.
  4. Christ is the foundation stone to uphold God’s building (Isa. 28:16; 1 Cor. 3:11), the cornerstone to join together the Gentile and Jewish members of His Body (Eph. 2:20; 1 Pet. 2:6), and the topstone to consummate God’s building.
- B. The two sons of oil also typify the two witnesses, Moses and Elijah, in the last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God’s peoples—the Israelites and the believers in Christ—Rev. 11:3-12; 12:17.
- C. In principle, all the believers in Christ should be sons of fresh oil, those who are filled with the Spirit as the oil to flow out the Spirit into the lampstand for its shining testimony, the testimony of Jesus—cf. 1:2, 9; Psa. 92:10:
1. The church as the lampstand is the solid embodiment of the Triune God with the sevenfold intensified Spirit as the oil of God in His divine nature.
  2. The oil itself is gold (Zech. 4:12), which means that the gold flows as oil; when more oil is added into the lampstand, that means more gold is added.
  3. We need to pay the price to gain more gold, more of God in His divine nature—2 Pet. 1:4; Rev. 3:18; Zech. 4:12-14; Matt. 25:8-9.
  4. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold; thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God; God is flowing out from us into them.
  5. We all should be olive trees emptying God from ourselves into others; in this way oil will be provided to the needy by those who are olive trees out of which God is flowing—Rom. 11:17; Luke 10:34; cf. John 7:37-39.

## Crystallization-Study Outlines

### ZECHARIAH

#### Message Ten

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

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

- I. “The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him”—Zech. 12:1:**
- A. In His creation God made three crucial, equally important items—the heavens, the earth, and the spirit of man.
  - B. The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, worship God, live God, fulfill God’s purpose for God, and be one with God.
  - C. The central government and most prominent part of man’s being should be his spirit; a man who is ruled and controlled by his spirit is a spiritual man—1 Cor. 2:14-15; 3:1; 14:32; John 3:6; Eph. 3:16; 1 Pet. 3:4; Dan. 6:3, 10.
  - D. In His economy God planned to have Christ as the centrality and universality of His move on earth; for His chosen people, who would care for Him as the Creator and as the Redeemer, there was the need for God to create a receiving organ so that they would have the capacity to receive all that He had planned for Christ to be.
  - E. Hence, Zechariah charges us to pay full attention to our human spirit so that we may receive the Christ revealed in this book and may understand all that is revealed therein concerning Him—Eph. 1:17-18a; 3:5; Gen. 2:7; Isa. 42:5; John 4:24; Phil. 4:23.
  - F. The way to fulfill God’s economy in the divine history is by Christ as the sevenfold intensified Spirit in our spirit; Zechariah reveals that the building of the church will be consummated by Christ as the sevenfold intensified Spirit of grace to be the topstone of grace—4:6-7, 12-14; 3:9; 12:1, 10; Rev. 4:5; 5:6.
- II. We need to exercise our spirit to experience and enjoy Christ as the sevenfold intensified Spirit in the following aspects:**
- A. Christ is a man with a measuring line in His hand, measuring God’s people in order to test, judge, examine, and possess them for His kingdom—Zech. 2:1-2; Ezek. 40:3; 47:1-5; Psa. 139:23-24.
  - B. “I will be her wall of fire round about, declares Jehovah, and I will be the glory within her”—Zech. 2:5:
    - 1. That the wall of the city of Jerusalem and the glory within her will be Jehovah Himself indicates that Jehovah as Christ will be the protection of Jerusalem at her circumference and her glory at her center; this shows the centrality and universality of Christ in God’s economy.
    - 2. Today Christ is the glory in the center of the church, and He is also the fire burning around the circumference of the church for her protection; in the New Jerusalem the Triune God in Christ will be the glory at its center (Rev. 21:23; 22:1, 5), and this glory will shine through the transparent wall of the city to be its protection of fire (21:11, 18a, 24).

- C. Christ is the One sent by Jehovah of hosts and is also the Sender, Jehovah of hosts, for the care of His people, who are very dear to Him; whoever touches them touches the pupil of His eye—Zech. 2:8-9, 11; cf. John 14:26; 15:26.
- D. Christ came as a Shepherd, shepherding in Favor (grace) and Bonds (binding); grace is for our being mingled with God, and bonds are for our being bound into oneness—Zech. 11:7; 2:1-2, 5, 8-9, 11; John 21:15-17.
- E. While the Lord is so favorable to us, we should ask Him to send us even more favor, more grace, more “rain”—Zech. 10:1; 12:10; Ezek. 34:26.
- F. After being visited by the Lord as the Shepherd, every weak sheep among God’s people becomes a horse of majesty—Zech. 10:3; cf. 9:13, 16; Dan. 11:32b.
- G. Often during our time of morning revival, the Lord whistles to us, calling us and gathering us to Him; the Lord’s whistling is not shrill but mild and gentle, somewhat like the singing of a bird—Zech. 10:8.
- H. The Lord strengthens us in Himself so that we may walk about in His name (v. 12; Col. 3:17); “Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name” (Zech. 14:9).

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

- A. Zechariah 9 through 11 speaks of Christ’s lowly first coming, which was humble and intimate:
  - 1. Christ came as the King of Israel, lowly and riding upon a donkey, even upon a colt, the foal of a donkey—9:9-10; Matt. 21:5-10.
  - 2. Christ came as a Shepherd, shepherding in Favor (grace) and Bonds (binding)—Zech. 11:7-11.
  - 3. Christ was detested, attacked, rejected, and betrayed by one of His disciples for thirty pieces of silver—vv. 8, 12-13; Matt. 26:14-16; 27:3-10.
  - 4. Christ was smitten as the Shepherd, and His disciples were scattered as the sheep—Zech. 13:7; Matt. 26:31.
  - 5. Christ’s two hands were wounded on the cross in the house of Israel, the house of those who love Him—Zech. 13:6; John 19:18a.
  - 6. Christ’s side was pierced, and He became an opened fountain for sin and for impurity—Zech. 12:10; 13:1; John 19:18a, 34; Matt. 26:28.
- B. Zechariah 12 through 14 speaks of Christ’s victorious second coming, which will be with power and authority:
  - 1. Christ will come a second time accompanied by His saints, the overcomers—14:5; Joel 3:11; Jude 14.
  - 2. His feet will stand on the Mount of Olives, which is before Jerusalem on the east—Zech. 14:4; Acts 1:9-12.
  - 3. He will fight for the children of Israel, His chosen people, against the nations that besiege them and will save them from destruction—Zech. 14:2-3, 12-15; 12:1-9.
  - 4. At that time the whole house of Israel will look upon Him whom they have pierced, and they will mourn for Him; thus, all Israel will be saved—vv. 10-14; Rom. 11:26.
  - 5. 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.

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

- A. While Christ is skillfully working to sovereignly control the world situation in human history, He is skillfully working Himself into us in the divine history to make us the masterpiece of His work, the poem of God, a new invention of God, expressing His infinite wisdom and divine design—Acts 5:31; Eph. 2:10.
- B. Christ in His humanity is the Angel of Jehovah, Jehovah Himself as the Triune God, standing with God’s people in the lowest part of the valley in their humiliation to care for them, intercede for them, and bring them swiftly out of Babylonian captivity—Zech. 1:7-17; Exo. 3:2, 4-6, 13-15; Isa. 63:9; Deut. 33:27.
- C. Christ is the last Craftsman used by God to break the four horns; the four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—also signified by the great human image with four sections in Daniel 2:31-33, the four stages of locusts in Joel 1:4, and the four beasts in Daniel 7:3-8, that damaged and destroyed the chosen people of God—Zech. 1:18-21:
  - 1. The four craftsmen are the skills used by God to destroy these kingdoms with their kings; each of the first three kingdoms (Babylon, Medo-Persia, and Greece) was taken over in a skillful way by the kingdom that followed it—Dan. 5; 8:3-7.
  - 2. The fourth Craftsman will be Christ as the stone cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back—2:31-35.
  - 3. This stone signifies not only the individual Christ but also the corporate Christ, Christ with His “mighty ones”—Joel 3:11.
- D. In order to live in the divine history within the human history and become Christ’s mighty ones for His building, we need to apply the cleansing blood of Christ, live in the divine Spirit of Christ, and abide in the beautifying and killing word of Christ to flow out Christ for the unique expression of Christ—Zech. 3:3-4; 1 John 1:9; Zech. 4:6; 12:1; Rev. 19:13-15; Eph. 5:26; 6:17; 1 Cor. 10:16; Zech. 4:12-14; John 7:37-39a.

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

- A. The mystery of lawlessness is working today among the nations and in human society; this lawlessness will culminate in the man of lawlessness, Antichrist—2 Thes. 2:3-12:
  - 1. Antichrist will be the power of Satan, the embodiment of Satan; he will persecute and destroy the people of God—both the God-fearing Jews and the Christ-believing Christians—Dan. 8:24; Rev. 12:17; 13:7.
  - 2. Antichrist will demolish and desolate the temple of God and the city of God; he will cast truth down to the ground—Dan. 9:27; 8:12.
  - 3. Antichrist will have sharp insight to perceive things and will speak things against the Most High—7:8, 20, 25.
  - 4. Antichrist will wear out the saints of the Most High—v. 25; cf. Mark 6:45-52.
  - 5. Satan and Antichrist want the souls of men to be the instruments for their activities in the last age—Rev. 18:11-13; 2 Tim. 3:1-5; cf. Zech. 12:1.
- B. The ten kings typified by the ten toes of the great image in Daniel 2 will be under Antichrist, who will be the last Caesar of the revived Roman Empire; all this will transpire in Europe—Rev. 17:10-14:
  - 1. Before the crushing of Antichrist and the totality of human government transpires, the Lord’s recovery must spread to Europe and be rooted there.
  - 2. The spreading of the truths of the Lord’s recovery will be a preparation for the Lord’s coming back to bring the recovery and restoration not only to Israel but also to the entire creation—Matt. 24:14; cf. Rev. 5:6.

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

## Crystallization-Study Outlines

### ZECHARIAH

Message Eleven

#### The Evil and Wickedness of Commerce

versus

#### a Divine Sense of Value concerning Christ and the Church

Scripture Reading: Zech. 5:5-11; Luke 16:13; Phil. 3:7-8; Acts 20:28

- I. The vision of the ephah vessel signifies the evil and wickedness of business, or commerce, on the earth—Zech. 5:5-11:**
- A. Commerce seems to have a proper appearance; actually, commerce is evil, full of wickedness—vv. 6-8:
1. The vision of the ephah vessel shows us that the most evil thing on earth is commerce—vv. 5-11.
  2. The woman sitting within the ephah vessel signifies the wickedness contained in commerce, such as covetousness, deceit, and the love of money—vv. 7-8a.
  3. This vision corresponds to that of Babylon the Great in Revelation 18; these two visions show that in the sight of God the wickedness contained in commerce is a form of idolatry and fornication:
    - a. The beginning of commerce is connected with Satan, and its end, with Babylon—Ezek. 28; Rev. 18:
      - 1) Ezekiel 28 is the beginning of world commerce, and Revelation 18 is the consummation, the peak development, of world commerce.
      - 2) The most severe judgment from God will be brought against Babylon because it will be the consummation of aggrandizement by trade and the epitome of sin—vv. 2-3, 5, 15-17a, 20.
    - b. Commerce is the field in which, more than any other, “the corruption which is in the world by lust” (2 Pet. 1:4) relentlessly pursues even the most high-principled of Christians and can easily overtake them to their undoing—Neh. 5:1-13; 13:10-14.
  4. Building a house for the woman in the land of Shinar signifies that God’s sovereignty will cause the wickedness in business, which the people of Israel learned from the Babylonians in their captivity, to go back to Babylon—Zech. 5:9-11.
- B. We need to be delivered from the commercial mind—Matt. 19:27—20:16:
1. Satan is a businessman, a merchant, and his thought is according to his commercial principle—Job 1:9-11; Ezek. 28:16, 18; cf. Rev. 18:2-5, 9-19.
  2. Peter’s concept in dealing with the Lord in Matthew 19:27 was commercial, according to the principle of work; in His answer to Peter the Lord strongly indicated that His reward is not commercial but according to His desire and grace—v. 28—20:16:
    - a. Peter’s natural concept, representing that of all believers, was commercial—vv. 11-12.
    - b. The Lord’s word in verse 14 shattered Peter’s natural, commercial mind and destroyed his concept of commerce—16:23-26; 2 Cor. 10:4-5.

- C. “No household servant can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon”—Luke 16:13:
1. Mammon stands in opposition to God, indicating that wealth, or riches, is the opponent of God, robbing God’s people of their service to Him.
  2. To serve the Lord requires us to love Him, giving our heart to Him, and requires us to cleave to Him, giving our entire being to Him—Matt. 6:19-21:
    - a. In this way we are released from being occupied and usurped by mammon so that we may serve the Lord wholly and fully—4:10.
    - b. In order to serve the Lord, we must overcome the enticing, deceitful mammon of unrighteousness—Luke 16:9, 13; Matt. 13:22.
  3. Giving money and material things in resurrection is a strong indication that we are under God’s administration in resurrection and have overcome the possession of material riches—1 Cor. 16:1-3; Acts 2:44-45; 4:32-35; 11:29.
- D. “Let your way of life be without the love of money”—Heb. 13:5a:
1. Whatever one loves, his whole heart, even his entire being, is set on and occupied and fully possessed by—cf. Mark 12:30; 2 Tim. 3:1-2a.
  2. “Those who intend to be rich fall into temptation and a snare and many foolish and harmful desires, which plunge men into destruction and ruin”—1 Tim. 6:9.
  3. Because of the love of money, some have been led away from the faith and have pierced themselves through with many pains—v. 10.

**II. We need to have a divine sense of value in order to appreciate the supreme preciousness of Christ and the exceeding worth of the church—Luke 16:15b; 1 Pet. 2:4, 7; Matt. 13:45-46; Acts 20:28:**

- A. The Bible has much to say concerning a change in one’s concept of value—Psa. 118:22; 1 Cor. 1:18; Matt. 6:32-33; 10:37-38; 16:26; 18:8-9; 20:25-27; Job 22:23-28; Heb. 11:24-26:
1. Before a person believes in the Lord, his concept of value is perverted, but once a person is saved, his concept of value changes—Luke 19:2, 8-9.
  2. If we have a thorough change in our concept of value, we will know to choose the most excellent portion—10:41-42; Matt. 26:6-13.
- B. We need to appreciate the supreme preciousness of Christ—Mark 14:3-9:
1. “Coming to Him, a living stone, . . . with God chosen and precious”; “to you therefore who believe is the preciousness”—1 Pet. 2:4, 7a:
    - a. In verse 4 *precious* indicates preciousness that is recognized and held in honor.
    - b. The Christ chosen by God as a stone, even a cornerstone that is precious to God, is the preciousness to the believers—v. 7a.
    - c. We need to have a vision of the preciousness of Christ—vv. 4, 7a.
  2. “What things were gains to me, these I have counted as loss on account of Christ. But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ”—Phil. 3:7-8:
    - a. We need to know Christ in His excellency, in His supreme preciousness; no person, matter, or thing is more precious than the Lord Jesus as the treasure within us—2 Cor. 4:7; S. S. 5:10-16; Matt. 10:37.
    - b. The excellency of Christ is derived from the excellency of His person—17:5; Col. 1:13.
    - c. When Christ was revealed to Paul, he saw the excellency, the supereminence, the supreme preciousness, of Christ and suffered the loss of all things and counted them as refuse so that he might gain Christ—Gal. 1:15a, 16a; Phil. 3:7-8.

3. “As He reclined at table, a woman came, having an alabaster flask of ointment, of very costly pure nard, and she broke the alabaster flask and poured it over His head”—Mark 14:3:
    - a. The gospel causes genuine believers to treasure the Lord Jesus and to value His supreme preciousness—vv. 3-4.
    - b. The goal of the gospel is that we would pour out upon the Lord Jesus what is most precious to us, “wasting” ourselves upon Him—Matt. 26:6-8 and footnote on v. 8, Recovery Version.
- C. We need to appreciate the exceeding worth of the church—13:45-46; Acts 20:28:
1. “The kingdom of the heavens is like a merchant seeking fine pearls; and finding one pearl of great value, he went and sold all that he had and bought it”—Matt. 13:45-46:
    - a. The merchant here is Christ, who was seeking the church for His kingdom.
    - b. After finding the church in 16:18 and 18:17, He went to the cross and sold all that He had and bought it for the kingdom.
  2. “Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood”—Acts 20:28:
    - a. *His own blood* indicates the precious love of God for the church and the preciousness, the exceeding worth, of the church as a treasure to God.
    - b. Paul’s emphasis here is the value of the church as a treasure to God, a treasure that He acquired with His own precious blood—1 John 1:7; 1 Pet. 1:18-19.
    - c. The church was precious to Paul because he realized that the desire of the Lord’s heart is to gain the church and that He obtained the church through His own blood; therefore, Paul was willing, most gladly, to spend and be utterly spent for the church—Eph. 1:5, 9; Matt. 16:18; Acts 20:28; 2 Cor. 12:15.

## Crystallization-Study Outlines

### ZECHARIAH

#### Message Twelve

#### **The Priesthood and the Kingship for the Building Up of the Church as the Temple of God**

Scripture Reading: Zech. 6:11-15; Gen. 1:26; 1 Pet. 2:5, 9; Heb. 4:16; Rev. 22:1

- I. The visions in Zechariah of comfort, consolation, and encouragement are confirmed by the crowning of Joshua the high priest—typifying Christ in His priesthood—linked with Zerubbabel the governor of Judah—typifying Christ as the Shoot of David in His kingship—6:11-15:**
- A. Christ is the Shoot of Jehovah, referring to His divinity; *the Shoot of Jehovah* denotes that through His incarnation Christ is a new development of Jehovah God for the Triune God to branch Himself out in His divinity into humanity; this is for Jehovah God’s increase and spread in the universe—Isa. 4:2; 7:14; Matt. 1:22-23.
  - B. Christ is also the Shoot of David (typified by Zerubbabel), referring to His humanity and royal faithfulness—Zech. 3:8; Jer. 23:5.
  - C. Christ, typified in Zechariah 6:11-13 by two persons, Joshua and Zerubbabel, is the unique One to hold the two offices of the priesthood and the kingship.
  - D. “The counsel of peace will be between the two of them” (v. 13b); *between the two* means between the priesthood and the kingship (cf. 1:1; Ezra 5:1).
- II. The focus of Hebrews is the heavenly Christ, and the main point of the heavenly Christ is that He is both the High Priest and the King (the King of righteousness and the King of peace), as typified by Melchizedek—5:10; 7:1-3, 28; 8:1-2:**
- A. Christ is not only the King with power and authority but also the High Priest according to the order of Melchizedek—2:17; 4:14; 5:6, 10; 6:20; 8:1; 9:11; Psa. 110:1-4:
    - 1. Christ’s heavenly ministry in His ascension includes both His kingship and His priesthood for the building up of the church as the temple of Jehovah, the temple of God—Heb. 7:1-2; Zech. 6:13, 15; 1 Cor. 3:16-17.
    - 2. As the King He has the scepter to rule over the earth and to manage our affairs, and as the High Priest He is interceding for us and taking care of our case before God—Heb. 4:14-16; 7:25-26; 9:24; Rom. 8:34; Rev. 1:12-13.
  - B. As the kingly High Priest according to the order of Melchizedek, Christ ministers God into us as our supply to fulfill God’s eternal purpose—Heb. 7:1-2; 8:1-2; Gen. 14:18-20:
    - 1. In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin—Heb. 9:14, 26.
    - 2. Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (5:6, 10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply to nourish, refresh, sustain, comfort, and strengthen us so that we may be saved to the uttermost (Heb. 7:25).
  - C. Christ’s kingly priesthood is for fighting against God’s enemies to bring in righteousness and peace so that He may minister the processed Triune God into us as our daily supply and enjoyment—vv. 1-2; Gen. 14:18-20.

- D. Christ's divine priesthood is for saving us to the uttermost in His life unto glorification from all the by-products of death, such as vanity, groaning, sighing, decay, bondage, corruption, and slavery; His divine priesthood is the absence of death and the presence of life—Heb. 7:25, 28; Rom. 5:10; 8:19, 21, 23, 30.

### **III. The priesthood and the kingship are for God's image and dominion; the priesthood causes man to have the image of God, and the kingship causes man to have the dominion of God to accomplish God's original intention:**

- A. There are two main aspects in the creation of man: image and dominion (Gen. 1:26); image refers to the expression of God, and dominion is for the representation of God to deal with His enemy.
- B. The priesthood is for the expression of God; the priests enjoy the Lord, and they become His expression, manifestation, habitation, and dwelling place (His spiritual house as His holy priesthood)—1 Pet. 2:5:
1. The line of "image" is the line of the priesthood, because only when man draws near to God and allows God to flow through him can God be expressed in His image.
  2. The priesthood is for contacting God to be mingled with God and to be transformed into and conformed to Christ's image for His expression—2 Cor. 3:18; Rom. 8:28-29.
- C. The kingship is for the Lord's authority, His dominion; the kings represent God with His authority to deal with His enemy—Matt. 28:19-20; Rom. 16:20:
1. The line of "dominion" is the line of the kingship, because a king receives authority from God in order to reign for God.
  2. The kingship is for reigning in life (by the abundance of grace and the inward reigning of grace) over Satan, sin, and death to represent God with His dominion for His kingdom—5:17, 21.
- D. The redemption accomplished through Christ's blood "made us a kingdom, priests to His God and Father"—Rev. 1:5b-6a.
- E. In the millennium the overcomers will be priests, drawing near to God and Christ, and they will also be kings, reigning over the nations with Christ—2:26-27; 20:4, 6.
- F. The believers who are defeated will forfeit this reward; however, after being dealt with in the millennium, these defeated ones will participate in the blessing of this reward in that they will serve God in the priesthood and represent God in the kingship as the New Jerusalem in the new heaven and new earth—22:3, 5:
1. When the New Jerusalem is manifested, the holy city is like jasper (21:11, 18a); jasper denotes the image of God, because God's appearance is like jasper (4:3); in the holy city the water of life—the Spirit of life—flows to fill the city with God; hence, the image of God, the expression of God, is fully realized.
  2. Furthermore, those who are a part of the New Jerusalem will reign as kings and exercise God's authority for eternity—22:5.

### **IV. The throne and the river of water of life in Revelation 22:1 speak of Christ being both the King and the Priest:**

- A. According to the picture of the New Jerusalem, the authority of the throne and the fellowship of life, the flow of life (v. 1), are for the building of the New Jerusalem; this corresponds to Zechariah 6:12-13, which speaks of the offices of the priesthood and the kingship converging in Joshua and Zerubbabel, who are types of the Lord Jesus, for the sake of the building of God's temple:
1. The river of water of life, the flow of life, is the divine fellowship of being saturated and soaked with God for His holy priesthood with His image, His expression—1 Pet. 2:5.
  2. The throne of God and of the Lamb is the rule and headship of Christ as the embodiment of God for His royal priesthood with His dominion, His kingdom—v. 9.

- B. The priests draw near to God, enter into the Holy of Holies to touch the throne of God, and allow God as rivers of living water to flow through them and into other persons (John 7:37-39a); the flowing of the water of life from the throne is the only way that builds up the church of God.
- C. In Hebrews Christ as the Priest brings the believers into the Holy of Holies, that is, into fellowship with God (2:17; 3:1; 4:14; 5:6; 7:1); in Matthew Christ as the King is Emmanuel, God with us, the One who joins God with man and brings the authority of God to man (1:1, 23; 2:6):
  - 1. Hebrews speaks of the building of a city (11:9-10, 16; 12:22), whereas the Gospel of Matthew speaks of the building of the church (16:18); the building of the church and the building of the city are the same thing.
  - 2. Christ is both the Priest and the King for God's building; in Christ there is the fellowship of the priesthood and the authority of the kingship, both of which are for God's building; on the one hand, Christ flows out the fellowship of life to us for God's image, and on the other hand, He brings us under the authority of the throne for God's dominion.
- D. First Peter 2:9 reveals that the redeemed ones are a "royal priesthood"; the word *royal* means that we have the position and authority of a king (the throne), and the word *priesthood* indicates that we have the fellowship of life (the river of water of life).
- E. Everyone among us should be a royal priest (v. 9), one who has the flow of life from the throne; in every one of us there should be an expression of both the priesthood and the kingship; God's intention for His people is to make them a kingdom of priests (Exo. 19:4, 6; Rev. 5:10).

**V. According to Hebrews 4:16, the way to minister as a priest is simply to come forward to the throne of grace to receive mercy and find grace for timely help:**

- A. We should compare Hebrews 4:16 with Revelation 22:1, which says that the river of water of life proceeds out of the throne of God.
- B. When we come forward to behold God and contact Him by praying in our spirit to touch His throne, we experience the Spirit flowing in us, flowing through us, and supplying us.
- C. This supply, this flow of the Spirit of life, is the timely help, which is the mercy and grace of God; mercy and grace refer to God flowing through us and being gained by us.
- D. Timely help is the living God, the flowing God, coming into us and flowing through us to refresh, water, and supply us; whenever, by the Lord's blood (Heb. 10:19-20), we come forward and touch the throne of grace, God flows to refresh and water us, and we experience indescribable joy, no matter how harsh the circumstances are (1 Pet. 1:8).
- E. To the believers this throne is the throne of grace, but to God's enemy it is the throne of authority; the throne of grace is related to the priesthood, and the throne of authority is related to the kingship:
  - 1. Out from the throne of God flows the river of water of life for grace (Rev. 22:1) and the river of fire for judgment (Dan. 7:9-10).
  - 2. The flow of the river of water of life produces the New Jerusalem as a city of water, but the river of the fire of God's judgment flows into the lake of fire.
  - 3. When we touch the throne of grace and allow the water of life to flow through us, we receive mercy and grace for timely help; then we can touch His throne of authority so that He can judge the improper situations within us.
- F. God wants us to enter into the Holy of Holies, our spirit, in order to touch the throne of grace and allow the water of life to flow through us; this flow will bring us into the fellowship with God and will cause us to be built up in His life to be His dwelling place, His spiritual house, His holy and royal priesthood—1 Pet. 2:5, 9.