

He stood among the myrtle trees that were in the bottom. Zech. 1:8

The myrtle in a lowland vale is a beautiful emblem of the people of God. They do not aspire to be forest trees, but are content to fill a little space if He be glorified. As the myrtle seeks its home in shady and moist lands, so the believer needs shadow and moisture. God's ideal for us is a lowly plant, fragrant in scent, and graceful in its appearance.

But, however lowly and humble the myrtle might be, the Angel of Jehovah, who could have been none other but the Lord Jesus Himself, was there. At dead of night the prophet beheld Him sitting on a red horse, and attended by a retinue of horsemen, who had come back to Him after walking to and fro in all the earth. The Lord has his throne in the midst of his people, and his servants post over sea and land to do his bidding on their behalf.

And thus the prophet overheard the colloquy. The Lord's inquiry and the Angel's answer were clearly distinguished. He also heard the appeal made by the Redeemer of Israel to the Eternal, as He pleaded that God would avenge his people's cause, and was answered with good and comforting words. The Angel Jehovah who pleaded for Israel (ver. 12) still pleads for his Church: and is similarly answered.

Yes! we are the objects of divine solicitude. Jesus with his bright angels is on our side. Not more really was He with the disciples of old, who were but as myrtles, than He is with us. He is still displeased with those who invade our lives with their cruelties. He is jealous for his people with a great jealousy. He will yet comfort Zion, and choose Jerusalem. However dark your night, dare to believe that the Lord of the Angels has stooped to your myrtle-tree life to help and bless.

祂站在窪地番石榴樹中間。 亞一8

在窪地的番石榴樹是神子民的美麗象徵。他們並不渴望成為森林中的樹木，而甘願長在小小的空間，只要神得榮耀。就像番石榴樹在潮濕陰涼的土地上找到安身之處，信徒也需要陰影和水分。神的理想是我們成為卑微的植物，有芳香的氣味和優雅的外貌。

不管那番石榴樹可能何等平凡卑微，耶和華的使者(11節)，不是別人而是主耶穌自己，就在那裡。在深夜先知看見祂騎著紅馬，並被一群騎馬的隨從伴隨著，這些騎馬的隨從在遍地走來走去之後回到祂身邊。耶和華的寶座在祂子民中間，祂的僕人們遍行陸地洋海，為著神子民執行祂的命令。

因此先知無意中聽到了他們的對話。主的詢問和使者的回答有著明顯的區別。先知也聽到了以色列的救贖主向永生神的懇求，祂求神為祂的子民伸冤，並得到美善安慰話語的回答(12-13節)。為以色列懇求之耶和華的使者，現今仍然在為祂的教會懇求，並得到同樣的答覆。

是的！我們是神掛念的對象。耶穌與祂的光明天使是站在我們這邊的。祂與古時番石榴樹般的門徒同在，並不勝過祂今日與我們同在。祂仍舊惱怒那以殘暴侵害我們生命的人。祂為祂的子民心裡極其火熱(14節)。祂必要安慰錫安，揀選耶路撒冷(17節)。不論你的夜有多暗，要勇敢相信耶和華的使者已經俯身到你番石榴樹的生命中，為要幫助並賜福。

I will be unto her a wall of fire round about, and the glory in the midst of her. Zech. 2: 5

Jerusalem was to be rebuilt; but it would soon outgrow the narrow boundaries of the walls which Nehemiah and Ezra had reared with so much care. The multitude of men and cattle would pour over the ramparts as villages spread themselves out over the open country. What then: would there be no wall to arrest the foe and preserve the inhabitants from attack? Yes; there would be one, because the presence of God would be as a wall of fire round about. Nor would this be all, because He would be the glory in the midst (Isaiah 4: 5).

How busy some of us are in building walls to our lives--the walls of property; of family alliances; of preparation against all kinds of ill. But the utmost we can do is not enough to defend us against the inevitable perils and dangers of our mortal life. Better far is it to hide within the enfolding, encouraging presence of the Eternal God, which is as a rampart of fire. Can plague or pestilence pass through fire? Travellers light a cordon of fires to surround them with their protection from tigers and wolves; so the soul hides in God. Notice the exquisite similitude--we are safe as "the apple of his eye." What a safe environment is furnished by the brows, lids, lashes, strong frontal bones, and lachrymal water to cleanse each defect. We raise the arm at once to protect the eye. So safe art thou, O weak believer!

But we need not defence only, but illumination; not the fire around alone, but within; not deliverance, but salvation. Where can this be obtained, save in the indwelling of the Son of God, making our hearts so full of his burning purity that sin might be abashed and no sacrilegious foot intrude?

我要作耶路撒冷四圍的火牆，並要作其中的榮耀。 亞二5(直譯)

耶路撒冷要被重建，並且很快就會擴張超過城牆所圍的狹小範圍，那城牆是尼希米和以斯拉花費了許多心血建立的。人和牲畜眾多，湧出越過牆垣，就像村莊向空曠的地帶延伸。下一步怎麼辦：沒有城牆來防止敵人攻擊，保護居民嗎？有的，會有一道城牆，因為神的同在要作耶路撒冷四圍的火牆。還不只這樣，祂還要作其中的榮耀(賽四5)。

我們中間有些人，何等忙碌於為生命建造圍牆——財產之牆，家庭結盟之牆，預防各種邪惡之牆。但我們能做的極限，也不足以保護我們必死的生命無可避免的危險。更好是躲進那四圍環繞、令人鼓舞、永恆神的同在裡，祂的同在像一道火牆。災禍或瘟疫能穿過火嗎？旅行者點著一條火圈環繞著他們，以防老虎和狼的襲擊；同樣，人也如此躲在神裡面。請注意這優美的比喻——我們很安全，就像「祂眼中的瞳人。(詩十七8)」周圍配備眉毛、眼瞼、睫毛、強大的額骨、和清洗每個毛病的淚水，多麼安全啊！我們還會迅速舉起手臂來保護眼睛。軟弱的信徒啊，你很安全！

但我們不只需要防衛，也需要照明；不單被火環繞，而且有火在我們心裡；不只救援，且是救贖。除了居住在神兒子裡面，使我們的心充滿祂火熱的純潔，以致「罪惡」受辱蒙羞，不再有「褻瀆」的腳闖入，我們可以在何處得到這樣的福呢？

A brand plucked out of the fire. Zech. 3:2

Such is the divine economy, that God makes much of brands, fragments, castaways. What others regard as unworthy of their heed is dear and priceless to the great Lover of souls. The smoking flax, the bruised reed, the woman that was a sinner, the dying thief, the brand plucked from the fire, charred and blackened and almost useless--those whom man rejects as worthless--the base things of the world, and the things that are despised; these are chosen to bring to naught the things that are, so that no flesh should glory in his presence.

Hear the enemy and the Son of Man speaking concerning that smoking brand. The enemy says: It is so worthless and useless, so nearly eaten through with fire, so black and charred--cast it back again into the flame, and take some other. But Jesus says: Because it is so nearly worthless, because no one else would find any use for it, because all others would fling it back to be consumed--there is the more reason why I should take it in hand: nothing less than divine skill or patience will avail.

And see what He will do for that charred ember. He will take away the filthy garments, clothe with change of raiment, and set the fair mitre of priesthood on his head. From the verge of the pit to the proximity of the throne!

"The fair mitre" may fairly be taken to represent a fresh enduement of the Holy Spirit for service. We must receive a new anointing ere we can go into the temple of God, to perform the priestly offices of praying for the people, and of coming forth to bless them. Let us break in on the heavenly ceremonial, pleading for one another that none may be missed, but that on each the fresh mitre may be bestowed.

從火中抽出來的一根柴。 亞三2

這就是神的經營，神用火中抽出的木柴、碎片、被社會棄絕的人，成就大事。別人認為不值得留意的東西，對於靈魂偉大的愛人(基督)來說，都是寶貴無價的。將殘的燈火、壓傷的蘆葦(太十二20)、有罪的女人(路七37-38)、臨死的強盜(路廿三39-43)、從火中抽出來的柴又焦又黑幾乎沒有用處 — 這些都被別人當作無用之物丟棄 — 世上卑賤的、被人厭惡的；神揀選了這些，為要廢掉那有的，使一切有血氣的，在神面前一個也不能自誇。(林前一28-29)。

請聽仇敵和人子講論那塊冒煙的柴。仇敵說：這根柴沒什麼價值，也沒有用處，幾乎被火燒盡，又黑又焦 — 把它再扔回火裡，拿別塊柴吧！但是耶穌說：因為它如此近乎沒有價值，因為沒有別人要使用它，因為別人都會把它扔回去燒盡 — 我就有更多的理由把它拿在手裡：只有神的技藝和耐心才可以幫助。

你且看祂為這焦黑殘餘的木柴所要做的事。祂要脫去他污穢的衣服，給他換衣服，將祭司潔淨的冠冕戴在他頭上(4-5節)。從坑的境界升到寶座旁！

「潔淨的冠冕」可以完全用來代表為服事穿上新領受的聖靈。在我們可以進入神的殿之前，必須領受新的膏油(出廿八40-41)，以供祭司的職分，為百姓禱告，並出來祝福他們。讓我們開始習慣這屬天的禮儀，彼此代求以致無人被遺漏，願每個人都領受新的冠冕。

Two golden spouts. Zech. 4:12 (R.V.)

What a sermon there is in a wick! Sit beside it, and ask how it dares hope to be able to supply light for hours and hours to come. "Will you not soon burn to an end, you wick of lamp? No; I do not fear it, since the light does not burn me, though it burns on me. I only bear to it the oil which saturates my texture. I am but the ladder up which it climbs. It is not I, but the oil that is in me, that furnishes the light."

Yes, that is it, and when we anticipate the future, our hearts might well misgive us if we were counting on meeting its demands from our only slender resources. But this is not necessary; we do not give light to the world; we only receive the oil from the Holy Spirit and the spark of his fire; and if we burn steadily through the long, dark hours, it is because we have learned to translate into living beauty those supplies of grace which we receive in fellowship with Jesus.

But how necessary it is that nothing interrupt the flow of oil; that there be no uncleanness permitted to clog and obstruct the narrow bore of the golden spout of faith. Let us daily see to this; let us watch and pray, that there may be no hindrance or impediment; let us draw from our King-Priest more and more of his grace, to enable us to persevere. It cannot be too often repeated, that it is not what we do for Him, but what He does through us, which really blesses men. Be satisfied then to be only a wick, unseen amid the glory of the light that crowns it, and willing to be consumed by the daily removal of the charred fringe. Delivered to death for Jesus' sake, that the life of Jesus may be manifest in your mortal flesh.

兩個 ... 金嘴。 亞四12

何等一篇講章在一個燈芯裡面！請你坐在它旁邊，問它怎麼敢希望能夠提供燈光長達數小時。「燈芯啊，你不很快就要燒盡了嗎？」「不，我不怕，因為那燈並沒有焚燒我，儘管它在我身上燃燒。我只是將那浸透我身上組織的油帶給它。我只是它攀爬的梯子。不是我，而是在我裡面的油供給燈光。」

是的，正是這樣，當我們期待未來的時候，如果我們倚靠自己僅有的微薄資源，去滿足未來的需求，我們可能會焦慮不安。其實不必這樣焦慮，因為我們並不給世界亮光。我們只是領受從聖靈來的油和祂的火花。我們若能經過漫長黑暗的時間穩定地燃燒，乃是因為我們已經學會把我們在與耶穌相交中領受的恩典供應，轉化成為生動的美麗。

然而需要油的流淌不被打斷，也不容污物阻礙「信心」金嘴的小孔。但願我們每天留心這事，儆醒禱告，不讓阻礙發生；讓我們從我們的君王祭司多多支取恩惠，使我們堅持。以下這句話不可能被複述太多：不是我們為祂作事，而是祂藉我們作事，才能真正使人得祝福。你要滿足於只作一個燈芯，雖不被人注意卻在上面發光照耀，並願意每天除去燒黑的邊緣。為耶穌被交於死地，使耶穌的生，在我們這必死的身上顯明出來(林後四11)。

Then said I to the Angel that talked with me, Whither do these bear the ephah? Zech. 5: 10

The first vision of this chapter denounces those who had sinned against the first and second tables of the law; the record of their sin would be written in unmistakable syllables, and would consume the houses of evil-doers with dry-rot (ver 4). But the second vision is most consolatory. A woman who symbolizes the wickedness of the land is thrust into an immense ephah, and covered with a leaden weight, and then is borne away from the Holy Land by two women in whose wings are strength and speed. Its destination was Babylon; thence had come the principal forms of iniquity, with which the chosen people were cursed, and thither would they return. But what encouragement to every pious Jew to know that the wickedness which had brought God's judgments on the land was removed beyond recall!

This choice is presented to everyone of us: If we refuse to confess our sin, it eats out our heart and life, as cancer and consumption do the fibre of life. If, on the other hand, we confess, and seek the grace of the Holy Spirit, our iniquity will be purged, and the power of sin broken. With swift and sure salvation will God come to our relief, and the chains that bind shall drop from off us like wreaths of hoarfrost before the sun. What though the tendency and possibility of sin remain yet within us; yet the thrall of wickedness is abolished. However many the dark transgressions of the past, when sought for, they cannot be found; and whatever the temptation without, and the frailty within, we are learning to abhor that which is evil, and cleave to that which is good. So our path mounts up on a stairway of light to the gates of everlasting day. "Awake to righteousness, and sin not."

我問與我說話的天使說：她們要將量器抬到哪裡去呢？ 亞五10

本章的第一個異象譴責那些違犯第一塊石版上的律法和第二塊石版上的律法的人[分別以3節的「起假誓」與「偷竊」作代表：前者是對神，後者是對人。就是十誡的前四條與後六條。]；他們犯罪的記錄用清清楚楚的文字寫下來[飛行的書卷]，而且要用乾腐菌毀滅這些惡人的房子(4節)。但第二個異象就非常安慰人。一個婦人象徵著地上的罪惡，被扔進一個極大的量器中，並用一片圓鉛蓋住，然後被兩個婦人帶離了聖地，這兩個婦人翅膀有力且飛得快。她們要把這量器抬到巴比倫；罪孽的主要形式都是從那裡來的，選民也因著罪孽受咒詛，這些罪孽要回到那邊[巴比倫]。罪惡使神的審判臨到這地。對每個敬虔的猶太人來說，知道罪惡已被挪去，不能召回，這是多麼令人鼓舞！

我們每一個人都面臨這個選擇：如果拒絕承認我們的罪，罪就侵蝕我們的心和生命，就像癌症和肺癆侵蝕生命的本質。反過來說，如果我們認罪，並尋求聖靈的恩惠，我們的罪孽必被除去，罪的權勢必被破解。藉著迅速而可靠的救恩，神必成為我們的安慰，捆綁的鎖鏈必從我們身上脫落，像一圈圈的霜在太陽面前消融。即使罪的傾向和可能性仍然留在我們裡面，罪孽的束縛已被廢除。無論過去多少黑暗的過犯，在被搜尋時，都找不到；而且無論是外面的試探或是內心的軟弱，我們都在學習厭惡邪惡，固守良善(羅十二9)。因此我們的道路在光明的階梯上攀登，直到永恆之日的大門。「你們要醒悟為善，不要犯罪。(林前十五34)」

Behold the Man whose name is The Branch. Zech. 6: 12

Three men came from Babylon, where many Jews remained, even after the return under Ezra and Nehemiah; they brought presents to the new-found temple. Their names were Robust; the Goodness of God; God-knows. Of the gold and silver a double crown was made, and placed on Joshua's head: one circle, as emblem of the priest; the other, of the king--the two signifying the final gathering of Israel's outcasts to the Messiah, who would then be recognized as their true King and Priest. In the Jewish commonwealth it was without precedent for the same man to be both king and priest; but as the time drew nearer the advent of the Lord, revelation concerning his marvellous Person grew in clearness, and the majestic combination of glory in his character became apparent. In his Church Christ is Priest and King, after the order of Melchisedec, and between the two offices is no dispute.

As Branch, He is a scion of David's ancient stock; and through his far-reaching boughs the sap of the eternal purpose breaks into flower and fruit. He sprouted out from his place, Bethlehem, as predicted, and as befitted one of David's line.

As Builder, He began to build the Temple of the Lord, laying its foundations in the blood of his cross. He quarries the stones from the hearts of his people, and superintends the plan of the growing structure, as its Architect. Through the ages tier after tier is being added, though the builders pass: and He will place the top-stone at his second advent. The Temple grows towards completion. Let us ask whether we have been built into its fabric, or left as those huge boulders at Baalbec, shaped for the temple but never carried beyond the quarry.

看哪，那名稱為大衛苗裔的。 亞六12

在所羅巴伯和耶書亞 [註1] 帶領的人歸回之後 (當時大多數的猶大人仍留在巴比倫)，有三個人從巴比倫來，他們帶著禮物來到新建的聖殿。他們的名字是強壯 (希連)，神的恩惠 (多比雅)，神知道 (耶大雅)。用金銀做了個雙重的冠冕，戴在約書亞的頭上：一個環作為祭司的表徵；另一個環作為君王的表徵 — 這兩個表明以色列被趕出的人最終都要聚集在彌賽亞面前，那時祂要被承認是他們真正的君王和祭司。在猶太人的國度裡，沒有人既是祭司又是君王的先例；但是當主再來的時候臨近時，關於祂奇妙身位的啟示就逐漸清晰，結合兩個身分的莊嚴榮耀在祂的品格中變得明顯。在祂的教會中，基督是祭司也是君王，是照著麥基洗德的等次 (創十四18)，而且兩個職分之間沒有衝突。

作為苗裔 (12節)，祂是大衛古老家系的後裔；藉著祂延伸到遠處的枝條，永恆旨意的汁液開花結果。祂從大衛的本鄉伯利恒發芽生長，就像所預言的那樣，符合作為大衛家的一員。

作為建造者 (13節)，祂以在十字架上流血作根基，開始建造耶和華的殿。作為殿的建築師，祂從祂子民的心中採集石頭，並監督逐漸增長之架構的計畫。經過許多世代，一層一層加上，雖然建造的人過去；祂再來的時候，將安放頂石 (亞四7)。聖殿逐漸接近完工。讓我們問問自己是否已經被建造到神殿的結構裡，或是像留在巴力貝克 [註2] 的那些巨石，雖已被鑿得適合建殿所需，卻從未離開採石場。

[註1] 邁爾作：「以斯拉和尼希米」，應是筆誤。因以斯拉和尼希米是比撒迦利亞晚六十年以後的人。

[註2] 巴力貝克，在黎巴嫩一座拜偶像的古城，1893-1903年德國考古隊在此挖掘出羅馬時期的遺址和其他古蹟。

When ye fasted and mourned.., did ye at all fast unto Me, even to Me? Zech. 7 : 5

The men at Bethel asked this question of the priests; it was answered by the prophet. The fast of the fifth month was in memory of the fall of Jerusalem; that of the seventh commemorated the murder of Gedaliah, when the last blow was struck at Jewish independence. The question was: Should the restored Jews continue these fasts now that the events they recalled were forgotten in the abounding joy of the new state? It was a question of rite and ceremony and outward observance; and the prophet answers in effect: "Ye take much trouble and thought about the observance of a man-constituted religious rite; would that you were really solicitous to practise those virtues, and denounce the vices, which were the theme of so many expostulations and warnings of the older prophets."

God invariably demands a religion which does not consist in outward rites and ceremonies, but is inward and spiritual; and demands true judgment, the showing of mercy and compassion, the forsaking of oppression and evil imaginings. This is unpalatable enough to the natural man, who pulls away his shoulder.

On the general question, one would advise that there is no need to observe the sad anniversaries of our sins and their accompanying punishment, if once we are assured of God's free forgiveness. When He forgives and restores, the need for dwelling on the bitter past is over; and we should put off our sackcloth and array ourselves with festal garments. This is a most salutary and necessary lesson. Too many of us are always dwelling beside the graves of the dead past. Each month has an anniversary of something we have lost. "Not looking behind" should be the motto of our Christian life.

你們這七十年在五月，七月禁食悲哀，豈是絲毫向我禁食嗎？ 亞七5

伯特利人向祭司詢問這個問題；先知撒迦利亞作了回答。五月的禁食是記念耶路撒冷的淪陷；七月的禁食是記念基大利被殺害，那是對猶太人獨立自主最末了的擊打。問題是：既然他們所回想的這些事件，在新的充滿喜樂的情況下，已經被遺忘了，這些歸回的猶太人還應該繼續這些禁食嗎？這是一個守外面儀式的問題；而先知實際的回答是：「你花費許多苦心守一項人制定的宗教儀式，希望你是真的渴望行善，並且譴責罪惡。這也是從前的先知多次勸誡和警告的主題。」

神始終不變地要求一種宗教信仰，不在於外在的典禮儀式，而在於內在屬靈的；而且要求誠實正義，顯出慈愛憐憫，丟棄壓迫和邪惡的意念。這樣的信仰實行足夠使一個天然的人[屬血氣的人]不愉快，而扭轉肩頭。

在一般的問題上，人會建議：一旦我們確信神無條件的赦免，那就不需要每年守著日子記念我們的罪及隨著罪而來的懲罰。當神寬恕一個人並復興他，他就不需要停留在痛苦的往事，所以我們應當脫去麻衣，穿上歡樂的衣服。這是最有益且必要的功課。我們有太多的人一直停留在逝去往事的墳墓旁。每個月都有一個我們曾經失去什麼的記念日。「不看背後。(腓三13)」應當成為我們基督徒生活的座右銘。

Should it also be marvellous in mine eyes, saith the Lord? Zech. 8: 6

Marvellous! Marvellous! Probably there is no adjective more frequently on our lips than this, in these wonderful years when we are reaping the harvest of centuries of patient sowing, and when any morning the newspapers may announce a discovery which will revolutionize our methods of illumination, or locomotion, or military organization.

The other day we were told that the philosopher's stone was found at last; and that silver can be transformed into gold; to-morrow we may rub our eyes at the marvellous news that the North Pole has been reached. Men resemble the little child led into a toy-shop, or listening to a lecture at the Royal Institute, with open-eyed wonder and open-mouthed exclamation.

But none of these things are wonderful to God; they are but the unravelling of his thoughts, the discovery of his secrets! They are only marvellous to us because we are as yet in the baby stage, waking up to know a little of what a wonderful God He is. Like a little child in Wonderland, man is being led by God from room to room, telling him such wonderful stories of his nature and creative work, as make us continually exclaim, How wonderful!

But there are more wonderful things than these--that rebels should be forgiven, prodigals restored, the sons of darkness changed into children of light, Satan driven out before the Stronger than he, the unclean heart made the pure temple of the holy God. Talk they of marvels in the natural world! These pale before the star of Bethlehem, the sunset of Calvary, and the radiance of the Resurrection morning. And we shall see greater things than these, when we follow on to know through unending ages.

在我眼中也看為希奇嗎？這是萬軍之耶和華說的。 亞八6

希奇！希奇！在這奇妙的年代，也許沒有別的形容詞比「希奇」更頻繁地掛在我們的嘴上。當我們收割數百年耐心播種的成果時，當任何一個早晨的報紙宣佈發現徹底改變我們照明、移動、或軍事組織的方法時，我們都會說：「希奇！」。

前些日我們得知點金石終於找到了；並且銀可以轉成金[請參考阿摩司書二章靈修短篇篇末的譯註]；明天我們可能揉揉眼睛，看這希奇的新聞 — 有人已經到達北極了。人們就像一個小孩被領進玩具店，或是在皇家學院聽演講，睜大眼睛驚奇，張大嘴巴讚歎。

但沒有一件這樣的事讓神以為希奇；這些事不過是闡明祂的意念，發現祂的祕密！只是讓我們以為希奇，因為我們還在嬰孩階段，醒悟過來稍微認識祂是多麼奇妙的神。像一個小孩在奇境，被神從一個房間領到另一個房間，聽到關於祂的本質和創造之工的奇妙故事，我們不斷大聲驚呼：「真奇妙！」

但是還有比這些更奇妙的事 — 叛徒得蒙赦免、浪子失而復得、黑暗之子變成光明之子、撒但被那比他更強的壯士趕走、污穢的心被建造成神純潔的殿。世人談論自然界的奇事！但這些事比起伯利恒的星、各各他的日落、和復活早晨的光輝，就都黯然失色。當我們經過無止盡的歲月繼續認識，就必看見比這些更大的事(約一50)。

Because of the blood of thy covenant, I have sent forth thy prisoners. Zech. 9:11

The state of the Jews in Palestine is presented under the figure of prisoners, shut up, as Joseph of old, in disused water-pits, from which the water had been drawn off, leaving a miry swamp behind. Jeremiah sank in one of these, almost to suffocation. But all the while they might reasonably be prisoners of hope, not of despair; of hope, because the seventy years had expired; of hope, because the purpose of their captivity had been achieved; of hope, because God had entered into covenant with their fathers, and had ratified it with blood. And, because of this, they would go forth out of the pit.

These words will probably be read by many other prisoners: prisoners of circumstance; prisoners in the hands of strong oppressors; prisoners in the utmost extremity. They fear every day because of the fury of the oppressor, as though he were ready to destroy. Behold, I bring to such of these as are united with the Son of God, good tidings of great joy! God will ever be mindful of his covenant. You may forget, or be utterly unworthy of his continued favour; you may have involved yourself in difficulties of your own making, the consequences of your own sin; but you must never forget that you are bound to God by the blood of an everlasting covenant. In the depth of your despair you may appropriate the psalmist's words, "Remember the covenant!" And He who brought again from the dead the Lord Jesus, the Great Shepherd, will raise you from the dark dungeon, and make you sit with princes. He will certainly chasten, but He will assuredly redeem. Be of good cheer, ye prisoners of hope! According to covenant, God comes down the long corridor to throw open the prison doors.

我因與你立約的血，將你中間被擄而囚的人 ... 釋放出來。 亞九11

那些在巴勒斯坦猶大人的處境以囚犯被關的畫面呈現出來，就像古時的約瑟在廢棄的水坑中，坑裡的水已被抽乾留下了骯髒的泥沼。先知耶利米也陷在一個泥沼裡面，幾乎窒息。但他們一直可以合理地成為有指望的囚徒，不是沒有指望；有指望，因為那七十年已經滿了；有指望，因為他們被擄的目的已經達成；有指望，因為神已經和他們的列祖立了約，並且用血簽署。因著這約，他們要從坑中出來。

可能將有許多別的囚犯讀到這句經文：環境的囚犯；強大壓迫者手下的囚犯；極度困境中的囚犯。他們每天都因著壓迫者的暴怒而懼怕，好像壓迫者隨時要毀滅他們。看哪，我帶來大喜的信息給這些與神的兒子聯合的人！神永遠記得祂的約。你可能忘記，或者完全不配祂繼續施恩，你可能捲入自己造成的困難之中，落入自己犯罪的後果；但你絕不可忘記，你和神連結在一起是藉著永恆之約的血。在你絕望的深處，你可以取用詩人的話，「求你記念所立的約！（詩一〇五8）」並且那使大牧人主耶穌從死裡復活的神，必從黑暗的地牢抬舉你，使你與王子同坐（撒下二8）。祂必管教，也必確實救贖。有指望的囚徒啊，要振作起來！按照所立的約，神沿著長廊過來，祂要推開監獄的門。

They shall be as though I had not cast them off; for I am the Lord their God. Zech. 10: 6

God distinguishes, in these words, between the civil rulers of the people, called shepherds, and the people, his flock. He was determined to interpose on the behalf of his people, and to redeem them from the troubles in which their rulers had involved them. The distinct mention of Judah and Israel foreshadows a more complete restoration than that which had brought them from Babylon; in which Judah alone, with a few other Israelites from the other tribes, participated. This restoration is yet future; but when it comes, it will be so complete that the long history of the centuries shall be obliterated; and both the house of Judah and the house of Joseph will be as though they had never been cast off.

Has thou been cast away from the hand of God--not as far as thy salvation is concerned, but for his purposes of service? Be sure to put away your sin. Ask for rain in the time of the latter rain--the gracious rain of the Holy Spirit; put away the false ideals which you have followed, as Israel false gods; then He will bring you again.

Your sins shall be remembered no more--the deep gulf of separation shall be bridged; the years devoured by the locust shall be restored; the dead past shall bury its dead; the river of the water of life will flow again into the channels which it filled once with music, but have so long been dry; and you shall be as though you had never been cast away. If you take the precious from among the vile, you shall not remove. God not only forgives, but obliterates the memory of past failure and sin. He reposes as much confidence in us as though we had never deceived Him; He treats his prodigals as though they had never gone astray.

他們必像未曾被棄絕的一樣，都因我是耶和華他們的神。 亞十6

在這些話語中(2-3節)，神區分「百姓的官長」與「百姓」。祂稱官長為「牧人」，稱百姓為「羊群」。祂已下決心為祂的子民施行干預，並救贖他們脫離官長使他們捲入的困境。這裡明確提及猶大和以色列，預示一個更完全的復興，超過他們從巴比倫被帶回的復興；從巴比倫歸回，只有猶大支派，及少數其他支派的以色列人有分。而這裡所指的復興還在將來；當復興來到，必是如此完全，以致許多世紀的漫長歷史將被塗抹；而猶大家和約瑟家必像未曾被棄絕的一樣。

你是否曾從神的手中被拋開(不涉及你的救恩，而是指按祂旨意的服事)？你務必棄掉你的罪。當春雨的時候，你當求雨 — 聖靈的恩雨；要摒棄虛假的理想，你跟隨虛假的理想就像以色列人跟隨假神(1-2節)；然後祂要再領你歸回(6節)。

你的罪必不再被記念 — 分隔的深淵必被克服；蝗蟲那些年所吃的必被補還(珥二25)；死的往事必被埋葬；生命之水的河流，必再次流進那曾被音樂充滿，後又長久枯乾的河道；而你必像未曾被棄絕的一樣。你若將寶貴的從下賤的中間分別出來(耶十五19)，你就不致挪移。神不僅僅赦免，也塗抹過去失敗犯罪的記憶。祂信任我們到一個地步，就像我們從未欺騙祂；祂對待回頭的浪子，就像他們從未誤入歧途。

I took two staves, the one I called Beauty, and the other I called Bands. Zech. 11 : 7

The prophet exercised his office amongst the poor of the land. They gave heed unto him (ver. 11), and recognized that he spoke the word of the Lord. It always has been so; and such people make the best flock, for pastoral oversight.

One day, the prophet appeared amongst these humble folk with two staves: Beauty, to represent the possible excellence of the people whom God loved; Bonds, to denote the unity by which the entire nation should have been bound in one. These twain he broke to show, first, that God would be compelled to choose another people to set forth his praise; and, secondly, that the unity of Israel would be annulled. When his hearers had received these announcements, wrung from his heart, their sole response was to make a collection amongst them in recognition of his pastoral care; and this amounted only to the price of a good bond-servant (Exod. 21: 32). What a miserable return for all the prophet's tears and words!

All this was symbolical of our Lord. He longs for the beauty and unity of his Church. But, alas! How bitterly He has been disappointed! How hopelessly He has snapped his staves! How ungraciously his reward has been meted out to Him! (Matt. 26: 15). The historical counterpart of this scene was afforded in his closing discourses and final betrayal; and its spiritual counterpart is being enacted day by day. O my soul! hast thou missed the beauty and unity He chose for thee? Hast thou esteemed his service of small account? Art thou like the Pharisees, that use the price of blood for the Potter's Field? (Matt. 27: 6, 7, 10). Repent thee, lest the Good Shepherd be compelled to adopt severer methods, and pass thee also through the refining fires.

我拿著兩根杖。一根我稱為榮美，一根我稱為聯索。 亞十一7

先知撒迦利亞在這地上的窮人當中盡他的職責。他們仰望他(11節)，並知道他傳講耶和華的話。事情一直都是這樣，這樣的人是牧人所監管最好的羊群。

某一天，先知撒迦利亞帶著兩根杖出現在這些卑微的百姓中間：「榮美」，代表神喜愛之人可能有的華美；「聯索」，表示整個以色列民族應當聯合為一。他折斷這兩根杖，首先表示神被迫揀選另外的子民來稱頌祂；其次表示以色列的合一終被廢棄。當他的聽眾聽到他從沉痛的心裡擠出的宣告時，他們唯一的反應就是在他們中間籌集資金，酬謝他的牧養照顧；而價格只是一個好奴僕的身價三十塊錢(出廿一32)。對於先知的所有眼淚和話語，這是多麼可憐的回報！

這一切都表徵我們的主。祂渴望祂的教會榮美與合一。但是，唉！祂何等痛苦失望！祂何等絕望地折斷了祂的兩根杖！祂的報酬何等無禮地被估定！(太廿六15)。這個場景在歷史上出現在祂末了的談話和最終被賣(太廿六20-25, 45-46)；而在靈意上，這樣的場景每天都在上演。我的心啊！你是否錯失祂為你揀選的「榮美」和「聯結」？你認為祂的服事算不得什麼嗎？你像法利賽人那樣，用血價去買窑戶的那塊田嗎？(太廿七6, 7, 10)。你悔改吧，免得好牧人被迫採用更加嚴厲的方法，讓你也經過熬煉的火(亞十三9)。

They shall look upon Me whom they have pierced, and they shall mourn. Zech. 12: 10

The fulfilment of these words is evidently future. A time is undoubtedly coming when the Jews shall recognize that Jesus is their brother. That scene in Joseph's palace, when he made himself known to his brethren, and they looked on him whom they had cast into the pit and mourned with bitter tears, shall be literally enacted before the eyes of the world. The prophet tells us that this great reconciliation will take place, when their foes will be in the siege against Jerusalem; from which we infer that they will be restored to their own land in unbelief, but will be led to recognize Jehovah-Jesus when He comes to their rescue (Rev. 1 : 7).

But the interesting point for us to notice is the precise place in which their mourning breaks out with its exceeding great and bitter cry. It is after they have been saved (ver. 7); after they have been engirded with strength; after their foes have been destroyed. Then the sluice-gates of sorrow are opened, and the bitter tears gush forth. They look on Him whom they pierced, and mourn. This is the true place of penitential grief. It was when the woman had been already forgiven that she loved much, and covered the Lord's feet with tears.

Do not chide yourself if your sorrow for sin is meagre and belated. This is quite likely to be the case, until you have deeper experience of the love of your dear Lord. But the more you know Him; the more you gaze on the piercings of his heart, the more you will mourn, as one that is in bitterness for the first-born. Pour on me this grace, O Lord, and give me this brokenness of heart! It was the figure of Christ on the cross that broke down Count Zinzendorf's proud heart.

他們必仰望我，就是他們所扎的；必為我悲哀。 亞十二10

這些話的應驗明顯是在將來。無疑的，時候將到，那時猶太人必認出耶穌是他們的弟兄。約瑟的宮裡那幕場景，將不折不扣地在世人眼前發生，那時約瑟和他的哥哥們相認，他們看著這個曾被他們拋進坑裡的弟弟，而悲傷痛哭(創四十五1-15)。先知撒迦利亞告訴我們，這偉大的和好必發生，那時他們(以色列)的仇敵圍攻耶路撒冷；由此我們推斷，雖然他們回到自己的故土時仍然不信，但當祂來拯救他們的時候，他們必被引導認出耶穌就是耶和華(啟一7)。

然而引起我們注意有趣的一點是，他們發出極大痛哭的確切地點。那是在他們蒙拯救之後(7節)；在他們被敵軍包圍之後；在他們的仇敵被消滅之後(9節)。然後悲哀的閘門打開，痛苦的淚水湧流出來。他們仰望祂，就是他們所扎的，並且悲哀(10-12節)。這是真正悔罪悲傷的地方。那位婦人已蒙赦免，所以她的愛也多，她用眼淚覆蓋了主的腳(路七36-50)。

即使你對罪的憂傷又少又遲，也不要自責。很可能你的情形就是這樣，直到你更深經歷親愛主的愛。你認識祂越多，就越多注視祂被扎的心(約十九34)，你就會越發悲哀，如喪長子(10節)。主啊，求你用這恩典澆灌我，賜給我這樣破碎的心！就是基督在十字架上的形像，使親岑道夫伯爵[註]驕傲的心破碎。

[註] 親岑道夫N. L. von Zinzendorf, 1700-1760, 德國一貴族。在自己領地建一「主護村」，收容受迫害的新教信徒，發展成為摩拉維亞弟兄會(Moravian Brethren)運動。摩拉維亞弟兄們注重靈修敬虔，也注重海外宣教工作。影響19世紀歐洲的眾教會。

Awake, O sword, against my Shepherd, and against the man that is my Fellow. Zech. 13 : 7

There is no uncertainty as to the application of these striking words. On the eve of his death our Lord appropriated them to Himself. To his troubled disciples was He not the Shepherd and they the little flock? (Matt. 26 : 31). How well every word suits his lips!

He was a Shepherd, true, steadfast to his Father's charge. There is a special emphasis in the pronoun my: since the Father had given over to his care a number of souls who were his, but whom He committed to the Son with the charge that He should lose none, but raise all of them up at the last day.

But He was more than Shepherd. He was Jehovah's Fellow. From eternity He had dwelt in the bosom of the Father. He counted not equality with God a prize to be grasped at, as though there were any uncertainty about it. It was his native right. To all the deep secrets and purposes of God He was privy: in all the plans of creation, providence, and redemption, He had fellowship. My Shepherd, said the Almighty; and my Fellow. But, O my soul, stand still and wonder; He who was all this became also a man! What an astonishing combination: The man that is "my Fellow"! The mediator between God and man was Himself--man.

But listen to the appeal to the sword of divine justice. It had slept. Even since the sin of Eden it had remained quiet and unavenging. The pledge of the Son to come in the fulness of time met all its demands. But when He came it awoke. He was made sin for us: He bore the penalty of our transgression: He was led as a lamb to the slaughter and slain. And now, O sword of divine Justice, thou hast returned into thy sheath, never again to awake.

刀劍哪，應當醒來，攻擊我的牧人，並攻擊我的同伴。 亞十三7(直譯)

關於這些驚人話語的應用絕對確實。我們的主在受死的前夕，把這話用在自己身上。對於祂那不安的門徒而言，祂不就是個牧人，而他們就是小群嗎？(太廿六31, 路十二32)。每個字與祂口中的話多麼吻合啊！

祂是一個牧人，堅定不移忠於祂父的託付。這裡強調「我的」：因為父已經把許多屬祂的人交給耶穌照顧，父交給子的，囑咐祂一個也不可失落，並且在末日要叫他們都復活(約六39)。

祂不只是個牧人。祂是耶和華的同伴。從亙古，祂就住在天父的懷中。祂不以自己與神同等為強奪的(腓二6)，好像對「祂與神同等」有什麼懷疑。這是祂原有的權利。對於神所有深奧的祕密和旨意，祂是知道內情的；在所有創造、安排、救贖的計畫中，祂都參與有分。全能者說：「我的牧人，我的同伴。」但是，我的心啊，你要站立並驚奇；這位具備這一切身分的，祂竟也來成為一個人！這是一個多麼讓人驚訝的組合：神說，這人是「我的同伴」！神與人之間的中保，就是神自己又是人。

請留心聽那對公義之劍的呼籲。這劍沉睡了。自從亞當犯罪以來，這劍就保持靜默不再施行報應。在時候滿足時，人子要來的應許(加四4)，滿足公義之劍所有的要求。但祂來的時候，神那公義之劍就醒來。祂為我們成為罪(林後五21)；祂擔當我們過犯的刑罰：祂像羊羔被牽到宰殺之地。現在，神公義之劍啊，你已經回到鞘內，不再醒來。

In that day shall there be upon the bells of the horses, Holiness unto the Lord. Zech. 14: 20

In the days which the prophet anticipated, the knowledge and love of God would be universally diffused. The method in which he expresses this is as significant as it is beautiful. Horses were forbidden under the Jewish law, because of the temptations they presented to pride and war; but they would become dedicated to God, and their furniture or trappings would be emblazoned with the same sacred words that shone of old from the high priest's golden frontlet. So, the commonest utensils in the Lord's house would become as sacred vessels.

Such a day ought to be our everyday experience. "Holiness to the Lord" should be written on our commonest and most ordinary actions. The holy emotions and intentions that thirst in our bosoms on the Lord's day and in the Lord's house should always characterize us. Whether we eat, or drink, or whatever we do, we should do all for the glory of God.

Many bells ring in our lives hour by hour: for awakening from our sleep, for meals, for work in the school or factory, for our attendance on those who employ us. There is the bell of call for the surgeon, the clergyman, the man of business. Let us look on each summons, from whatever quarter, as being the call of God, as much so as the recurring duties of the priests in the temple of old; and let us regard each opportunity as a sacred bowl, from which we may pour out some holy libation to the glory of God. We can only live like this when we have consecrated ourselves absolutely to God, and regard our entire life as being marked out in all its details as a sacred plan. It is good also carefully to observe our priestly office, and to remember that we are a holy nation as well as a royal priesthood.

當那日，馬的鈴鐺上必有「歸耶和華為聖」的這句話。 亞十四20

在先知所期待的那些日子裡，對神的知識和愛將遍佈全地。他表達這景況所用的方法既美麗又有意義。根據猶太人的律法是不許養馬的(申十七16)。因為馬匹使人落入驕傲和戰爭的試探；但馬匹被獻給神，馬的配備裝飾就要有神聖的話語，如同古時大祭司聖冠冕上的金牌有「歸耶和華為聖」一樣。因此，耶和華殿內最普通的用具，也都要成為神聖的器皿。

這日的情景應當是我們每日的經歷。「歸耶和華為聖」應當被寫在我們最常見和最平凡的日常活動中。我們內心渴望主日和主的家，這種聖潔情懷與意圖應當一直成為我們的特徵。我們或吃或喝，無論做什麼，都要為榮耀神而行(林前十31)。

在我們的生命中，有許多鈴聲，一小時接著一小時地響起：從睡眠中把我們叫醒，提醒吃飯，提醒上班上學，提醒我們侍候雇用我們的人。有召喚外科醫生、牧師、和商人的鈴聲。但願我們把每一個呼喚無論是來自哪個角落，都看作是神的呼召，就像古時祭司在神殿裡重複的職責一樣；但願我們把每個機會都看作是神聖的「碗」(20節)，從中我們可以傾倒出些許神聖的奠祭來榮耀神。當我們把自己完全獻給神時，我們才能像這樣生活，並且把我們自己的全部生命，看作已經詳細標明出來作一個神聖的計畫。謹慎守住我們的祭司職分是好的，又要記住我們是一個聖潔的國度，且是君尊的祭司(彼前二9)。