

The Holy Word for Morning Revival

2011 Summer Training

CRYSTALLIZATION-STUDY OF THE PSALMS

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二〇一一年夏季训练

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**Summer Training**  
**(July 4-9, 2011)**

**CRYSTALLIZATION-STUDY**  
**OF THE PSALMS**

**Banners:**

The central thought of the book of Psalms is Christ, as revealed in plain words, and the church as the house of God and the city of God for His kingdom, as typified by the temple and by the city of Jerusalem.

It is by Christ's wonderful shepherding and by our entering into this shepherding that the Body of Christ will be built up with His redeemed and regenerated ones and that the bride will be prepared for Him to return as the King in the next age in the manifestation of His kingdom.

If we have an affectionate love for the Lord Jesus, our tongue will be the pen of a ready writer, ready to write our love for Him and our praise to Him with our experience and enjoyment of Him according to all that He is.

At His second coming, Christ will take possession of the earth and will establish God's kingdom on earth, spreading the kingdom by Himself as the flowing river, recovering the earth by watering, and satisfying the thirsty ones with living water.

**标 语**

诗篇这卷书的中心思想乃是明言所启示的基督，以及圣殿和耶路撒冷所预表的召会，就是神的家和为着神国之神的城

借着基督奇妙的牧养，以及我们进入这牧养，他所救赎并重生的人要同被建造为基督的身体，新妇也要预备好，使他得以回来，在来世他国度的显现里作王

我们对主耶稣若有情深的爱，我们的舌头就会是快手的笔，照着我们对祂一切所是的经历和享受，迅速写出我们对祂的爱和我们对祂的赞美

基督第二次来时要据有地，并要在地上建立神的国；他要借着他自己作涌流的河而扩展国度，凭着滋润恢复地，并以活水满足干渴的人

## WEEK 1 — OUTLINE

### *The Central Thought of the Book of Psalms*

Scripture Reading: *Psa.* 2:6-9; 27:4; 36:8-9; 48:1-2; 72:8; 22:27

#### DAY 1 »

- I. The Psalms are fully Christ centered; Christ is not only the centrality but also the universality of the Psalms (*Luke* 24:44).**
- II. The central thought of the book of Psalms is Christ, as revealed in plain words, and the church as the house of God and the city of God for His kingdom, as typified by the temple and by the city of Jerusalem (*2:6-9; 26:8; 27:4; 46:4*):**
- A. The spirit, the reality, the characteristic, of the divine revelation in the book of Psalms is Christ as the centrality and universality of the eternal economy of God (*2:6-9*):
1. For this, Christ is first the embodiment of the Triune God (*Col.* 2:9), then the house, the habitation, of God (signified by the temple—*John* 2:19-21), the kingdom of God (signified by the city of Jerusalem—*Luke* 17:21; *Rev.* 22:3b), and the Ruler of the entire earth from the house of God and in the kingdom of God (*Dan.* 2:34-35).
  2. Christ is therefore all in all in the entire universe (*Eph.* 1:23; *Col.* 3:11).
- B. The picture given in the book of Psalms is the same as that portrayed by the entire Bible: Christ, the church, and the reigning of Christ over the whole earth with the New Jerusalem as the center (*Matt.* 16:16, 18; *Rev.* 21:1-3, 24).
- C. The particular point related to the divine revelation in the Psalms is that such a high revelation is prophesied in the expressions of the sentiments of the ancient godly saints.
- D. The consummation of the divine revelation is the city of New Jerusalem as a sign of the habitation, the tabernacle, of God, through which the processed and consummated Triune God will be manifested and expressed in the all-inclusive Christ and will reign on the new earth in the new universe for eternity (*Rev.* 21:1-3).
- E. The five books of the Psalms are arranged in the same progressive way as the entire Bible is arranged:
1. From the first book of the Psalms to the fifth book, the revelation progresses higher and higher; the fifth book is filled with the psalmists' praising of God.
  2. The central thought in this progressive revelation is that God is embodied in Christ, Christ is in His Body, and His Body is God's house and God's city for God's kingdom over the earth (*Col.* 2:9; *Eph.* 1:22-23; 2:19; *Rev.* 11:15).

#### « DAY 2 »

**III. The book of Psalms covers four main points in a wonderful sequence: Christ—house—city—earth (*2:6-7; 27:4; 48:2; 72:8*):**

- A. In the Psalms we see the details concerning the all-inclusive Christ in God's eternal economy:
1. Christ in His divinity (*45:6; Heb.* 1:8).
  2. Christ in His incarnation (*Psa.* 8:4; *Heb.* 2:6).
  3. Christ in His humanity (*Psa.* 8:4; *Heb.* 2:6).
  4. Christ in His human living (*Psa.* 16:1-8).
  5. Christ in His death (*22:1-21*).
  6. Christ in His resurrection (*2:7; 16:10; 22:22; Heb.* 2:12; *Acts* 2:25-32; 13:33-37).
  7. Christ in His ascension (*Psa.* 68:18; *Eph.* 4:8).
  8. Christ in His exaltation (*Psa.* 80:17; 110:1).
  9. Christ in His being crowned (*8:5; Heb.* 2:9).
  10. Christ in His enthronement (*Psa.* 2:6).
  11. Christ in His dominion, kingship, and authority (*v.* 8; *8:6; 47:2; 72:8*).
  12. Christ in His priesthood (*110:4*).
  13. Christ in His fighting (*vv.* 5-6; *45:3-5*).
  14. Christ in His victory (*110:5-6*).
  15. Christ in His indwelling (*22:22*).
  16. Christ in His shepherding (*23*).
  17. Christ as the stone for the building (*118:22*).
  18. Christ in His coming (*72; 96; 110*).
  19. Christ in His reigning (*93—101*).

## 第一周 诗篇这卷书的中心思想

读经：诗二 6~9，二七 4，三六 8~9，四八 1~2，七二 8，二二 27

### 周一

壹 诗篇完全是以基督为中心；基督不仅是诗篇的中心，也是诗篇的普及——路二四 44。  
贰 诗篇这卷书的中心思想乃是明言所启示的基督，以及圣殿和耶路撒冷所预表的召会，就是神的家和为着神国之神的城——二 6~9，二六 8，二七 4，四六 4：  
一 诗篇这卷书里神圣启示的灵、实际和特征，乃是作神永远经纶之中心和普及的基督——二 6~9：

1 为此，基督先是三一神的具体化身（西二 9），然后是神的家、神的居所（由殿所表征——约二 19~21），也是神的国（由耶路撒冷城所表征——路十七 21，启二二 3 下），并且从神的家起，在神的国里，作全地的元首（但二 34~35）。—引用经文

2 因此，基督在整个宇宙中是一切中的一切——弗一 23，西三 11。

二 诗篇这卷书所给的图画，和整本圣经所描绘的一样，就是基督、召会以及基督在全地掌权，以新耶路撒冷为中心——太十六 16、18，启二一 1~3，24。

三 诗篇里的神圣启示有一个特别的点，就是这样高的启示乃是在古代敬虔圣民情绪地发表里预言出来。

四 神圣启示的总结乃是新耶路撒冷城，作神居所（帐幕）的表号，使经过过程并终极完成的三一神，借此得以在包罗万有的基督里得着显明与彰显，并要在新宇宙中在新地上作王，直到永远——启二一 1~3。

五 诗篇的五卷和全本圣经一样，是以渐进的方式排列的：

1 从诗篇卷一至卷五，启示越过越高；卷五满了作诗之人对神的赞美。

2 这渐进之启示的中心思想，乃是神具体化身在基督里，基督在他的身体里，而他的身体就是神的殿和神的城，为着神在全地的国——西二 9，弗一 22~23，二 19，启十一 15。

### 周二

叁 诗篇这卷书以美妙的次序说到四个主要的点：基督—殿—城—地——二 6~7，二七 4，四八 2，七二 8：

一 在诗篇里，我们看见神永远经纶里与包罗万有之基督有关的细节：

1 基督在他的神性里——四五 6，来一 8。

2 基督在他的成为肉体里——诗八 4，来二 6。

3 基督在他的人性里——诗八 4，来二 6。

4 基督在他的为人生活里——诗十六 1~8。

5 基督在他的死里——二二 1~21。

6 基督在他的复活里——二七 7，十六 10，二二 22，来二 12，徒二 25~32，十三 33~37。

7 基督在他的升天里——诗六八 18，弗四 8。

8 基督在他的高举里——诗八十 17，一一〇 1。

9 基督在他的得冠冕里——八 5，来二 9。

10 基督在他的登宝座里——诗二 6。

11 基督在他的治理、王权、权柄里——8 节，八 6，四七 2，七二 8。

12 基督在他的祭司职分里——一一〇 4。

13 基督在他的争战里——5~6 节，四五 3~5。

14 基督在他的得胜里——一一〇 5~6。

15 基督在他的内住里——二二 22。

16 基督在他的牧养里——二三。

17 基督是为着建造的石头——一一八 22。

18 基督在他的来临里——七二，九六，一一〇。

19 基督在他的作王掌权里——九三~一〇一。

« DAY 3 »

B. The Psalms reveal many aspects of the church as God's house, such as:

1. God's dwelling (68:18; 84:1).
2. The ground, the site (24:3; 68:16; 76:2).
3. Its foundation (87:1).
4. The place of God's presence, which is God's glory (26:8; 27:4; 29:9).
5. The place of revelation (73:17).
6. The saints' desire (84:2, 10).
7. Its loveliness (v. 1).
8. The place where we may be planted, flourish, and bear fruit (92:13-14).
9. The place of springs (87:7).
10. The place of worship (99:9).
11. The place where God is our portion (73:26).
12. The place where we are mingled with God (92:10).

« DAY 4 »

C. The Psalms reveal aspects of the church as the city, such as:

1. It is the city of the great King (48:2).
2. There is a river with streams within it (46:4).
3. God is in the midst of the city (v. 5).
4. It is God's holy mountain (48:1).
5. It is beautiful in elevation and the joy of the whole earth (v. 2).
6. It is the perfection of beauty (50:2).
7. It is the goal of God's good pleasure (51:18).
8. It is the salvation of God's people (53:6).
9. It is God's resting place forever (132:14).
10. The city is built up by the Lord (147:2).
11. The Lord blesses others from the city (134:3).
12. The Lord is blessed from the city (135:21).

« DAY 5 & DAY 6 »

D. Various aspects of the earth are also seen in the Psalms, such as:

1. The earth has been given to Christ as an inheritance (2:8).
2. The Lord's name will be excellent in all the earth (8:1).
3. The earth and its fullness are the Lord's (24:1).
4. Christ will come back to take the earth (96:13).
5. Christ will reign over the earth (72:8).
6. The earth will return to Christ (22:27).
7. The earth will remember Christ (v. 27).
8. The earth will worship Christ (vv. 27, 29).
9. The earth will praise Christ (98:4).
10. The whole earth will be filled with God's glory (72:19).

IV. The book of Psalms reveals that the earth is the ultimate intention of God's desire (8:1, 9):

- A. The Psalms show us that God's intention is to recover His title, His legal rights, over the whole earth through Christ in the church as the house and the city (2:6-8; 36:8-9; 48:2; 72:8).
- B. God must conquer the earth, recover the earth, and bring the earth back under His rightful rule (8:1, 9); this is why the Lord taught us to pray, "Your kingdom come; Your will be done, as in heaven, so also on earth" (Matt. 6:10).
- C. God's purpose is to express Himself in a corporate way, and the key to the fulfillment of God's purpose is the building up of the church; without the church as the house and the city, there is no beachhead for the Lord to come back and recover the earth (16:18; Eph. 3:9-11; 4:16; Rev. 11:15).
- D. When the church is enlarged from the house to the city for the recovery of the earth, God's purpose will be fulfilled, and we will declare, "O Jehovah our Lord, / How excellent is Your name / In all the earth!" (Psa. 8:9).

« HYMN »

## 周 三

二 诗篇启示召会是神的殿的许多方面·如：

- 1 神的居所—六八 18·八四 1。
- 2 立场·场地—二四 3·六八 16·七六 2。
- 3 根基—八七 1。
- 4 神的同在·就是神的荣耀·所在之处—二六 8·二七 4·二九 9。
- 5 启示之处—七三 17。
- 6 圣徒的愿望—八四 2·10。
- 7 殿的可爱—1 节。
- 8 我们被栽植·发旺·结果子之处—九二 13~14。
- 9 泉源之处—八七 7。
- 10 敬拜之处—九九 9。
- 11 神作我们业分之处—七三 26。
- 12 我们与神调和之处—九二 10。

## 周 四

三 诗篇启示召会是城的许多方面·如：

- 1 是大君王的城—四八 2。
- 2 有一道河并河的支流—四六 4。
- 3 神在城中—5 节。
- 4 是神的圣山—四八 1。
- 5 是居高华美·为全地所喜悦的—2 节。
- 6 是全美的—五十二 2。
- 7 是神喜悦的目标—五一 18。
- 8 是神子民的救恩—五三 6。
- 9 是神永远安息之所—一三二 14。
- 10 是主所建造的城—一四七 2。
- 11 主从这城赐福给别人—一三四 3。
- 12 主从这城受颂赞—一三五 21。

## 周五、周六

四 地的各方面也见于诗篇·如：

- 1 地已赐给基督为产业—二 8。
- 2 主的名在全地何其尊大—八 1。
- 3 地和其中所充满的·都属于主—二四 1。
- 4 基督要回来取得地—九六 13。
- 5 基督要在地上掌权—七二 8。
- 6 地要归向基督—二二 27。
- 7 地要想念基督—27 节。
- 8 地要敬拜基督—27·29 节。
- 9 地要赞美基督—九八 4。
- 10 全地要充满神的荣耀—七二 19。

肆 诗篇这卷书启示·地是神终极的心愿—八 1, 9:

一 诗篇给我们看见·神的心意是要借着基督·在召会作为殿和城里·恢复他在全地的主权·他合法的权利—二 6~8·三六 8~9·四八 2·七二 8。

二 神必须征服地·恢复地·将地带回他正当的治理之下(八 1, 9); 这就是主为何教导我们祷告:"愿你的国来临·愿你的旨意行在地上·如同行在天上"(太六 10)。

一引用经文

三 神的定旨就是要使他自己得着一个团体的彰显·而完成他定旨的关键·乃是召会的建造; 没有召会作殿和城的建造·主就没有桥头堡·让他回来恢复地—十六 18·弗三 9~11·四 16·启十一 15。

四 当召会从殿扩大到城·而使地得恢复的时候·神的定旨就要完成·我们就要宣告:"耶和華我們的主啊·你的名在全地何其尊大!"—诗八 9。

### Morning Nourishment

**Luke 24:44** And He said to them, These are My words which I spoke to you while I was still with you, that all the things written in the Law of Moses and the Prophets and Psalms concerning Me must be fulfilled.

**Psa. 2:6-7** But I have installed My King upon Zion, My holy mountain. I will recount the decree of Jehovah; He said to Me: You are My Son; today I have begotten You.

We need to enter into the right way to understand all of the psalms one by one...The book of Psalms, in the proper understanding, is centered on Christ. The Psalms are fully Christ-centered. Christ is not only the centrality but also the universality of the Psalms. I believe that the Lord has given us the proper and particular way to study, to know, and to interpret the Psalms.

Apparently, according to the human concept, all the Psalms are the expressions of the sentiments, feelings, and impressions of godly men who were intimately close to God.

Actually, according to the divine concept, the central thought of the book of Psalms is Christ, as revealed in plain words (**Luke 24:44**), and the church as the house of God and the city of God for His kingdom, as typified by the temple and the city of Jerusalem. (*Life-study of the Psalms*, pp. 127, 9)

### Today's Reading

**Revelation 19:10** says that the spirit of the prophecy of the book of Revelation is the testimony of Jesus. Based upon this principle we can say that the spirit, the reality, the characteristic, of the divine revelation in the book of Psalms is Christ (**Luke 24:44**) as the centrality and universality of the eternal economy of God. For this, He is firstly the embodiment of the Triune God, then the house, the habitation, of God (signified by the temple), the kingdom of God (signified by the city of Jerusalem), and the Ruler of the entire earth from the house of God and in the kingdom of God. Thus, He is all in all in the entire universe...The only particular point of the divine revelation in the book of Psalms is that such a high revelation, even the highest peak of the divine revelation, is prophesied in the expressions of the sentiments of the ancient godly saints. So it is mixed with their comfort in sufferings and the cultivation of godliness, yet the center and the reality, the spirit, of this highest revelation is not the comfort in sufferings nor the cultivation of godliness. It is the Christ of God, who is all in all according to God's desire and for God's good pleasure.

The consummation of this highest divine revelation is the city of New Jerusalem as a sign of the habitation, the tabernacle, of God (**Rev. 21:1-3**), through which the Triune God is manifested and expressed in the all-inclusive Christ.

God desires to have an organic habitation on earth, and this habitation is the aggregate of the living saints gained by God through the terminating death and germinating resurrection of the all-inclusive Christ. They will be the eternal manifestation and expression of the processed and consummated Triune God, and He will be everything to them in His all-inclusive Christ. The Triune God will reign on the new earth through such an organism in the new universe. This is the spirit, the extract, of the book of Psalms.

The entire revelation of the Bible is progressive,...[proceeding] higher and higher from Genesis to its peak in Revelation. **Genesis 1** speaks of God's creation, but **Revelation 22** speaks of the New Jerusalem. God's creation is somewhat easy to understand, but the sign of the New Jerusalem is a great mystery.

The five books of the Psalms were arranged in the same progressive way as the entire Bible was arranged. From the first book of the Psalms to the fifth book, the revelation proceeds higher and higher. The fifth book is full of the psalmists' praising of God. God is embodied in Christ, Christ is in His Body, and His Body is God's house and God's city for God's kingdom. This is all for God's economy. The central thought of the book of Psalms is Christ and the church as the house of God and the city of God for His kingdom. (*Life-study of the Psalms*, pp. 512-513, 32)

*Further Reading: Life-study of the Psalms*, msgs. 1-2

### Enlightenment and inspiration

## 第一周 周一

### 晨兴喂养

路二四 44 耶稣对他们说，这就是我从前还与你们同在的时候，对你们所说的话：摩西的律法、申言者的书、和诗篇上所记关于我的一切事，都必须应验。

诗二 6-7 [耶和華]说，我已经立我的王在锡安我的圣山上了。受膏者说，我要传述耶和華的命令；他曾对我说，你是我的儿子，我今日生了你。

我们需要进到正确的路上，逐一领会所有诗篇.....。在正确的领会里，诗篇是以基督为中心。诗篇完全是以基督为中心。基督不仅是诗篇的中心，也是诗篇的普及。我相信主已给我们正确、特别的路，来研读、认识并解释诗篇。

表面上，照着属人的观念，所有的诗篇都是发表那些与神密切亲近的敬虔之人的情绪、感觉和感想。.....事实上，照着神圣的观念，诗篇这卷书的中心思想乃是基督（如明言所启示的一路二四 44），与召会作为神的家和为着神国之神的城（如圣殿和耶路撒冷城所预表的）（诗篇生命读经，一五七至一五八、一一页）。

### 信息选读

启示录十九章十节说，在启示录里预言的灵乃是耶稣的见证。基于这原则我们能说，在诗篇里神圣启示的灵、实际和特征，乃是作神永远经纶之中心和普及的基督（路二四 44）。为此，基督先是一神的具体化身，然后是神的家、神的居所（由神的殿所表征），也是神的国（由耶路撒冷城所表征），并且从神的家起，在神的国里，作全地的元首。因此，基督在整个宇宙中是一切中的一切。.....诗篇里的神圣启示，有一个特别的点，就是这样高的启示，甚至是神圣启示的最高峰，乃是在古代敬虔圣民情绪的发表里预言出来。所以这样的启示掺杂着他们苦难中的安慰，以及敬虔的修养，但这最高启示的中心和实际（灵），不是苦难中的安慰，也不是敬虔的修养，乃是那照着神的愿望，并为着神的喜悦，作一切中之一切的神的基督。

这最高神圣启示的总结乃是新耶路撒冷城，作神居所（帐幕）的表号（启二一 1~3），使三一神借此得以在包罗万有的基督里得着显明与彰显。

神渴望在地上得着一个生机的居所，这居所乃是神借着包罗万有之基督了结的死和使人有新生起头的复活，所得着之活圣徒的集大成。他们将是经过过程并终极完成之三一神永远的显明与彰显，并且他要在他包罗万有的基督里成为他们的一切。三一神要在新地上，借着在新宇宙中这样一个生机体作王。这就是诗篇的灵，诗篇的精髓。

圣经的全部启示是渐进的。.....〔其进展〕从创世记往前，越过越高，直到启示录的高峰。创世记一章说到神的创造，而启示录二十二章说到新耶路撒冷。神的创造多少容易领会些，但新耶路撒冷的表号是极大的奥秘。

诗篇的五卷和全本圣经一样，是以渐进的方式排列的。从卷一至卷五，启示越过越高。卷五满了作诗之人对神的赞美。神具体化身在基督里，基督在他的身体里，而他的身体就是神的殿和为着神国之神的城。这都是为着神的经纶。诗篇的中心思想是基督，与召会作为神的殿和为着神国之神的城（诗篇生命读经，六二八至六二九、四一至四二页）。

参读：诗篇生命读经，第一至二篇。

### Morning Nourishment

**Psa. What is mortal man, that You remember him, and the son of man, that You visit him? You have made Him a little lower than angels and have crowned Him with glory and honor. For You have caused Him to rule over the works of Your hands; You have put all things under His feet.**

[May we all be] deeply impressed with these four words: *Christ, house, city, earth*. Let us forget about the negative [word], the *law*. We must always remember God's Christ, the house of God, the city of God, and the earth....The entire book of the Psalms just covers these main points in a wonderful sequence. We have also seen that the picture given to us by the book of Psalms is exactly the same as that portrayed by the entire Bible. The whole Bible reveals only Christ, then the church, and then the reigning of Christ over the whole earth with the New Jerusalem as the center.

The main psalms concerning Christ are **Psalms 2, 8, 16, 22, 23, 24, 45, 68, 80, 91, 110, and 118.**

These are just the main aspects; there are many details which could be filled in. It is clear that through the Psalms we can know Christ much better than through the New Testament. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 225-226)

### Today's Reading

The Psalms...[reveal] how the Holy Spirit turned the psalmists from the law, which they loved and tried to keep, to Christ, of whom they did not have any idea. The psalmists were right in seeking after God, but they were not right in making the law of God the goal of their seeking. They needed to be turned in their seeking from the law to Christ. Whereas the law is a side line in the Scriptures, Christ, the tree of life, is the main line.

Next, the Psalms ministers to the Bible readers, in their ignorant seeking of God, the all-inclusive Christ in God's economy. It is not adequate for us to be turned from the law to Christ; we also need to know that Christ is the center and the circumference, the hub and the rim, of God's eternal economy. This means that in God's eternal economy Christ is everything. He is the centrality and He is also the universality. We need to study the Psalms in order to learn the details concerning this all-inclusive Christ in God's eternal economy. (*Life-study of Job*, pp. 195-196)

From the human standpoint, we may say that the center and content of all the psalms are the experiences of the saints concerning God's mercy, kindness, love, faithfulness, power, and glory. They experienced so much of God's goodness that they praised God with all these aspects of their experience of God. This is the human concept; this is the human point of view. But according to the divine concept and the divine point of view, the center and content of all the praises are Christ, the house, and the city of God. Christ is the center, and the church, typified by the house and the city, is also the center. Christ and the church are the center and content of all the praises of the Psalms. Therefore, in all our praises we must have the sentiments and impressions gathered from our experience; yet in all our praises we must have Christ and the church as the center and the content.

Christian teachers always declare that the Psalms are sweet and comforting....It is true that the Psalms are indeed a comfort, but if we merely apply the Psalms for our comfort, we fail greatly and come far short of their intent. The Psalms were not written in this way; they were written as praise to God with Christ as the center. Christ Himself told His disciples that in the books of Moses, in the Prophets, and in the Psalms, many things were written concerning Him (**Luke 24:44**). It is a great pity that so many Christians merely apply the Psalms for comfort. Very few apply the Psalms for the experience of Christ.

It is good to be mindful of the Lord's goodness and mercy toward us, but our praises must be Christ-centered and church-centered. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 10-11)

*Further Reading: Christ and the Church Revealed and Typified in the Psalms*, ch. 1; *Life-study of Job*, msg. 36

### Enlightenment and inspiration

## 第一周 周二

### 晨兴喂养

诗八 4~6 ……人算什么，你竟顾念他？世人算什么，你竟眷顾他？你使他比天使微小一点，并赐他荣耀尊贵为冠冕。你派他管理你手所造的，使万物〔都在他的脚下〕。

〔盼望〕我们对基督、殿、城、地这四个辞，都有深刻的印象。让我们忘掉反面的辞——律法。我们必须一直记得神的基督、神的殿、神的城和地。……整卷诗篇就是以美妙的次序说到这些主要的点。……诗篇这卷书给我们看见的图画，和整本圣经所描述的一样一式。全本圣经只启示基督，然后是召会，然后是基督在全地掌权，以新耶路撒冷为中心。

关于基督的主要诗篇：二篇·八篇·十六篇·二十二篇·二十三篇·二十四篇·四十五篇·六十八篇·八十篇·九十一篇·一百一十篇·一百一十八篇。

这些只是主要的方面，还能加入许多细节。很明显的，我们借着诗篇，比借着新约更能认识基督（诗篇中所启示并预表的基督与召会，二五八、二六〇页）。

### 信息选读

诗篇……〔启示〕圣灵如何将诗人从他们所爱并想要遵守的律法，转到他们完全不认识的基督身上。诗人寻求神是对的，但他们将神的律法当作他们寻求的目标，这是不对的。他们需要从他们对律法的寻求中转到基督身上。律法乃是圣经的旁线；基督这生命树才是主线。

其次，对无知而寻求神之读圣经的人，诗篇将神经纶里包罗万有的基督供应给他们。我们从律法转到基督是不够的；我们也需要认识基督是神永远经纶的中心和圆周，轮轴和轮辘。这意思是说，在神永远的经纶里，基督乃是一切。他是中心，也是普及。我们需要研读诗篇，以学习关于在神永远经纶里这位包罗万有之基督的细节（约伯记生命读经，二二八页）。

从属人的观点来看，诗篇的中心和内容可以说都是圣徒对于神的怜悯、恩慈、爱、信实、能力和荣耀所有的经历。他们多方经历了神的美善，就以他们在各面对神的经历来赞美神。这是属人的观念，属人的看法。但是按着神圣的观念，神圣的看法，所有赞美的中心和内容乃是基督、神的殿和神的城。基督是中心，殿和城所预表的召会也是中心。基督和召会乃是诗篇所有赞美的中心和内容。因此，我们所有的赞美，必须有从经历中汇聚的情绪和感想；也必须以基督和召会为中心和内容。

基督教的教师总是说，诗篇又甜美又安慰人。……不错，诗篇的确安慰人，但我们若仅仅以诗篇作为我们的安慰，就大有所缺，并且和诗篇的原意相去甚远。诗篇不是以这种方式写的，而是以基督作中心来赞美神。基督自己曾告诉门徒说，摩西的律法、申言者的书和诗篇，有许多关于他的记载（路二四 44）。许多基督徒仅仅以诗篇作为安慰，真是可惜。很少人应用诗篇来经历基督。

我们总是想到主对我们是何等好，何等怜悯。这很不错，但我们必须领悟，每当赞美神时，我们的赞美必须以基督和召会为中心（诗篇中所启示并预表的基督与召会，五至七页）。

参读：诗篇中所启示并预表的基督与召会，第一章；约伯记生命读经，第三十六篇。

*Morning Nourishment*

**Psa. One thing I have asked from Jehovah; that do I seek: to dwell in the house of Jehovah all the days 27:4 of my life, to behold the beauty of Jehovah, and to inquire in His temple.**

**84:1 How lovely are Your tabernacles, O Jehovah of hosts!**

The Lord will recover the earth, the earth which is now usurped by the enemy. The secret is in [Psalm 24](#). The earth is the Lord's; so the Lord has the right, the title, to the earth. He realizes this right by the "mountain." The mountain is the key, the steppingstone, for the Lord's recovery of the earth. Upon this mountain is the house, and the house is built up with the brothers. The brothers were brought forth by the resurrection of Christ, and the resurrection issued from His crucifixion. Before His crucifixion there was His wonderful life on this earth, a life which issued from His incarnation. Thus, we have all these major steps leading up to God's recovery of the earth: His incarnation in [Psalm 8](#), His human living in [Psalm 16](#), His crucifixion and resurrection in [Psalm 22](#) (His resurrection is also mentioned or implied in [Psalms 2, 8, and 16](#)), His brothers in [Psalm 22](#), His house in [Psalm 23](#), and eventually the mountain on the earth in [Psalm 24](#). (*Christ and the Church Revealed and Typified in the Psalms*, p. 62)

*Today's Reading*

The main point of the first book, [Psalms 1—41](#), is that God's intention is to turn the seeking saints from the law to Christ in order that they may enjoy the house of God. I believe that by now we have all turned to Christ....The saints experience and enjoy God through Christ, especially in the house and the city of God.

The subject of the first psalm is the law. But immediately in the second psalm, the subject is changed from the law to Christ. Hallelujah! Beginning with [Psalm 2](#) we have...six psalms of Christ, ending with [Psalm 24](#). But however much we appreciate the preciousness of Christ, we must realize that Christ is not the consummation. Christ is for the house; Christ is for the church. In [Matthew 16](#), when Peter saw Christ by the Father's revelation, the Lord immediately directed his attention to the church: "I also say to you that you are Peter, and upon this rock I will build My church" (v. 18). Here in the Psalms we first have the law, according to the human, natural, religious concept of the saints. But God turned the saints to Christ. Then we have Christ revealed, portrayed, and detailed in [Psalms 2, 8, 16, 22, 23, and 24](#). We must repeat again and again these psalms about the preciousness of Christ. But in this section, from [Psalm 2 to Psalm 24](#), we have very little mentioned of the house. Indeed, the house is mentioned in these psalms (see [5:7](#); [11:4](#); and [18:6](#)), but it is not emphasized. These few references to the house speak only of such matters as coming into His house, praising God in His temple, and prayer being heard in the temple. But following [Psalm 24](#), from [Psalms 25 to 41](#), the house is set forth in a richer way. In all these seventeen psalms, Christ is not often mentioned, but the house is repeatedly emphasized. The main thing in this section is the house. There is reference after reference to the house. Oh, the house, the house, for the enjoyment of God! It is in this section that the wonderful verse is found: "Taste and see that Jehovah is good" ([34:8](#)). But where may we taste Him? In the house! We can only taste God in His house.

In [Psalm 1](#) the law is everything. But immediately, the Spirit changes the subject to Christ. Then, from [Psalms 2 to 24](#), Christ is richly and strongly presented. Yet, even in these psalms, the law is still not absolutely abandoned. But when we come to [Psalms 25 to 41](#), it is rather difficult to find a single verse concerning the law. I cannot find one. The law is in [Psalm 1](#), but in [Psalms 2 to 24](#) Christ becomes the main figure, and the law is on its way out. Then, in [Psalms 25 to 41](#), the law is over, and the house of God becomes the main figure. We have turned from the law to Christ, and Christ has brought us to the house....Hallelujah for God's house! (*Christ and the Church Revealed and Typified in the Psalms*, pp. 62-64)

*Further Reading: Life-study of the Psalms*, msg. 12; *Christ and the Church Revealed and Typified in the Psalms*, ch. 6

*Enlightenment and inspiration*

第一周 周三

晨兴喂养

诗二七 4 有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰他的荣美，在他的殿里求问。

八四 1 万军之耶和华啊，你的居所何等可爱！

主要恢复地，就是现今被仇敌篡夺的地。秘诀是在诗篇二十四篇。地是属于主的，所以他对地有主权。他借着“山”来实现这主权。山是主恢复地的关键和踏脚石。这座山上有殿，殿是由众弟兄建造的。众弟兄是借着基督的复活产生出来的，而复活来自他的钉死。他在钉十字架之前，在地上经过奇妙的人生，这人生来自他的成为肉体。因此这一切主要的步骤都为神来恢复地铺路：第八篇有他的成为肉体，十六篇有他的人性生活，二十二篇有他的钉十字架和复活（第二篇、八篇、十六篇也提起或含示他的复活），二十二篇有他的众弟兄，二十三篇有他的殿，最终二十四篇有地上的山（诗篇中所启示并预表的基督与召会，六四至六五页）。

信息选读

卷一（诗篇第一至四十一篇）的要点乃是：神的心意是要那些寻求神的圣徒从律法转向基督，使他们能享受神的殿。我相信现在我们都已经转向基督了。.....圣徒.....借着基督，经历并享受神，特别是在神的殿和神的城中。

第一篇的主题是律法，但在第二篇，主题立刻从律法转向基督。阿利路亚！从第二篇开始，.....〔有〕六篇基督的诗，结束于二十四篇。但无论我们多么珍赏基督的宝贵，我们必须看见基督并不是总结。基督是为着殿，基督是为着召会。在**马太十六章**，彼得借着父的启示看见了基督，主立刻将他的注意力引向召会：“我还告诉你，你是彼得，我要把我的召会建造在这磐石上”（**18**）诗篇首先有律法，这是按着圣徒属人、天然、宗教的观念；但神使圣徒转向基督。然后有第二篇、八篇、十六篇、二十二篇、二十三篇、二十四篇，将基督启示出来，描绘出来，并且详加说明。这些诗篇论到基督的宝贵，我们必须一读再读。但第二至二十四篇这一段，很少提起殿。这些诗篇的确提到殿（见**五 7**，**十一 4**，**十八 6**），但没有加以强调。这几处提到殿的经文只是说到进入他的殿，在神的殿中赞美神，在殿中祷告蒙了垂听。但二十四篇之后，从**二十五至四十一篇**，殿就更丰富地表明出来了。这十七篇诗不常提到基督，却一再强调殿。这一段主要的事物是殿，其中一再地提到殿。哦，殿，殿，为着享受神！这一段有美妙的一节：“你们要尝尝，便知道耶和华是美善的”（**三四 8**）但我们到哪里才能尝到主？在殿里！我们唯有在殿里才能尝到神。

在第一篇，律法是一切。但那灵立刻将主题转向基督。然后第二至二十四篇，将基督丰富而着重地陈明出来。但甚至这些诗篇，也还没有完全弃置律法。然而到了**二十五至四十一篇**，就很可能找到一节与律法有关的经文。我一节也找不到。律法是在第一篇，但在第二至二十四篇，基督成了主角，律法渐渐消失了。然后在**二十五至四十一篇**，律法结束了，神的殿成为主角。我们已从律法转向基督，基督就带我们进入殿中。.....为着神的殿，阿利路亚！（诗篇中所启示并预表的基督与召会，六五至六七页）参读：诗篇生命读经，第十二篇；诗篇中所启示并预表的基督与召会，第六章。

### Morning Nourishment

**Psa. Great is Jehovah, and much to be praised in the city of our God, in His holy mountain.  
48:1-2 Beautiful in elevation, the joy of the whole earth, is Mount Zion, the sides of the north, the city of the great King.**

We have seen the aspects of Christ and the church as the house in the Psalms; now let us consider the aspects of the church as the *city*. These are even more wonderful.

The main psalms concerning the city are **Psalms 46, 48, 68, 87, 122, 126, 132, 133, 134, 137, 146, 147, and 149.**

When we put all these verses together, we see how wonderful this city is. Comparing the aspects of the city with the aspects of the house, we see the difference. The main aspects of the house speak of God's presence, whereas the principal aspects of the city bespeak God's authority, God's ruling power, God's reigning. Hence, the house is for the expression of God, and the city is for the dominion of God. The house and the city of God fulfill the purpose of God in the creation of man as expressed in **Genesis 1:26**: "God said, Let Us make man in Our image, according to Our likeness; and let them have dominion." The image is for the expression, and the dominion is for the authority. Eventually, through Christ and with Christ we have the house for God's presence, as God's expression, and we have the city for God's authority, as God's dominion. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 229-231)

### Today's Reading

God's eternal purpose is fulfilled by the house and the city. In the house God is a Father, and in the city God is a King. Both the house and the city are the church, or we may say, the local churches. A local church, in one sense, must be the house of God, and in another sense it must also be the city of God.

A city is much stronger and larger than a house. Therefore, we say that when the house is enlarged, it becomes the city, just as the New Jerusalem. We are told that in the New Jerusalem there will be no temple (**Rev. 21:22**), no house, but just the city. It is because the entire city of the New Jerusalem is the enlargement of the temple. The temple enlarged becomes the city. It is larger, stronger, and safer than the house.

We can apply the principle of the house and the city to the local churches in this way: If the presence of God is among us, if when people come to our meeting, they worship and say, "God indeed is among you," this is the house. If, on the other hand, when people come among us and realize that there is not only the presence of God but some kind of divine rule and authority, this is not only the house but the house with the city.

Sometimes in a local church we sense the presence of God but not much of God's authority. We sense that God is among them, but that on the other hand there is a shortage of divine order. That means that in that local church there is the reality of the house but not much of the city. In other churches we sense not only the presence of God but also something of divine government and heavenly authority. That is the city. If a local church is in this kind of situation, that church is considerably stronger and safer. It is more elevated, more established, and more enlarged. It is not only the house but the house with the city.

By looking into all these aspects of Christ, the house, and the city as presented in the Psalms, we see how wonderful Christ is, how marvelous the house is, and how glorious and terrifying the city is!

Either for Christ to gain the earth, or for the earth to turn and worship Christ, both are through the city. Christ gains the earth and rules over the earth through the city, because He will be in the city. Then the earth will turn to Christ, remember Christ, worship Christ, and praise Christ—all through the city. The city is for the earth. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 231-232)

*Further Reading: Christ and the Church Revealed and Typified in the Psalms*, chs. 8-9; *The Recovery of God's House and God's City*, ch. 8

### Enlightenment and inspiration

## 第一周 周四

### 晨兴喂养

诗四八 1-2 耶和華為大，在我們神的城中，在他的聖山上，該大受讚美。在北面的錫安山，是大君王的城，居高華美，為全地所喜悅。

我們已經看見詩篇中關於基督的各方面，和召會是殿的各方面；現在讓我們來看召會是城的各方面。這些更加美妙。

關於城的主要詩篇：四十六篇，四十八篇，六十八篇，八十七篇，一百二十二篇，一百二十六篇，一百三十二篇，一百三十三篇，一百三十四篇，一百三十七篇，一百四十六篇，一百四十七篇，一百四十九篇。

我們把這些經文都擺在一起，就看見這城是多麼美妙。比較城的方面和殿的方面，就看見二者的不同。殿的主要方面說到神的同在，而城的主要方面顯示神的權柄，神治理的能力，神的掌權。因此，殿是為着神的彰顯，城是為着神的管理。神的殿和城完成了神造人的定旨，正如在創世記一章二十六節所表明的：“神說，我們要按着我们的形像，照着我们的樣式造人，使他們管理……”形像是為着彰顯，管理是為着權柄。最終，借着基督并同着基督，有殿為着神的同在，作為神的彰顯；也有城為着神的權柄，作為神的管理（詩篇中所启示并预表的基督与召会，二六四、二六八页）。

### 信息选读

神永远的定旨是借着殿和城完成的。在殿里，神是父；在城里，神是王。殿和城都是召会，或者可以说是地方召会。一面，地方召会必须是神的殿；另一面，地方召会也必须是神的城。城显然比殿坚固得多，也大得多。因此我们说，殿扩大了，就成为城，正如新耶路撒冷。圣经告诉我们，在新耶路撒冷里没有殿（启二一 22），只有城。这是因为整个新耶路撒冷城就是殿的扩大。殿扩大成为城。城比殿更大，更坚固，更稳妥。

我们能把殿和城的原则这样应用到地方召会：如果我们中间有神的同在，如果有人来到我们的聚会中，就敬拜说，“神真在你们中间”，这就是殿。另一方面，如果有人来到我们中间，领悟这里不但有神的同在，也有一种神圣的治理和权柄，这就不仅是殿，也是殿同着城。

有时在一个地方召会中，我们感觉到神的同在，但没有感觉多少神的权柄。我们感觉到神在他们中间，但另一方面缺了神圣的秩序。这意思是在那个地方召会中，有殿的实际，但没有多少城的实际。在别的召会中，我们不但感觉到神的同在，也感觉到神圣的管治和属天的权柄，那就是城。如果一个地方召会在这样的光景中，那个召会就相当坚固、稳妥。她是更居高、更得着建立并扩大的。这不但是殿，乃是殿同着城。我们查考诗篇中所陈明基督、殿和城的这一切方面，就看见基督是何等奇妙，殿是何等美好，城是何等荣耀、可畏！

基督要得着地，或地要归向基督、敬拜基督，都是借着城。基督借着城得着地，并治理地，因为他要在城中。然后地要归向基督，想念基督，敬拜基督，并赞美基督——一切都是借着城。城是为着地（诗篇中所启示并预表的基督与召会，二六八至二七〇页）。参读：诗篇中所启示并预表的基督与召会，第八至九章；神殿与神城的恢复，第八章。



### Morning Nourishment

**Psa. All the ends of the earth will remember and return to Jehovah, and all families of the nations 22:27-29 will worship before You; for the kingdom is Jehovah's, and He rules among the nations. All the flourishing of the earth will eat and worship...**

Now let us consider briefly the aspects of the earth as seen in the Psalms. The word *earth* appears about one hundred ninety times altogether in the Psalms.

The main psalms concerning the earth are [Psalms 47, 68, 72, 89, 145, 146, 148, and 149](#).

God's purpose in the entire universe is to express Himself in a corporate way, not just to express Himself through you or me or some other individual. This is what the enemy opposes and seeks to frustrate more than anything else. The problem on the earth today is headed up in the enemy's frustration to God's fulfillment of His purpose. The earth became and still is a real frustration to God. With God's will there is no problem in heaven, but there is a real problem on this earth ([Matt. 6:10](#)). With many Christians there is a religious concept concerning heaven, which causes them to continually consider heaven and their going to that place. But God's concern is for the earth; the earth is His desire. We would like to go to heaven, but He would like to come to earth. Eventually, the New Jerusalem will come down out of heaven ([Rev. 21:2](#)). (*Christ and the Church Revealed and Typified in the Psalms*, pp. 232-233)

### Today's Reading

God's problem is now on this earth, which is under Satan's usurping hand. God's enemy is still usurping the earth to frustrate God's purpose; hence, the struggle between God and Satan is over this earth. The key to this struggle is humanity. If God could gain humanity, He would win. If Satan could keep humanity in his hand, he would win. Humanity today is also a problem to God; so out of humanity God is building up a church. The church, a building of Christ in humanity, is the key for God to win the victory. If God today could obtain a church, it is certain that He would have the victory. The Lord has ascended, two thousand years have passed, and still He has not come back. The reason He has not returned is that the church is not ready. Today God has not yet obtained the key, the church that is built up with Christ in humanity.

The Psalms show us that God's intention is to recover His title, His legal rights, over the whole earth through Christ in the church, through Christ in the house, through Christ in the city. Hence, there is the need of the holy mountain of Zion. We not only need Christ, but Christ in Zion, Christ in the holy mountain. Thus, we have seen that the beachhead, the steppingstone, for God to take over the earth is the church. The building up of the church is not a small matter; it is the key to God's purpose. This is His work; it is not ours, and we have no ambition in this affair. But we are burdened today that God must have His key. Without the house, without the city, there is no beachhead for God to launch back and recover the earth.

In past years and even at the present time we have seen that wherever and whenever there is a real expression of God, there we find God's presence, and there we sense God's anointing. God honors such an expression so greatly because it is the key for the fulfillment of His purpose on earth. He needs a church, a proper church. He needs a house and even a city that He may consider as a steppingstone for Him to return. His full and longing desire is to step onto the earth, but there is as yet no steppingstone; there is no place where He may put His feet. He yearns to recover the entire earth from the usurping hand of the serpent, but without a beachhead established here, it is difficult for Him to accomplish it. He is waiting for a built-up church here and there in so many cities on this earth. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 233-234)

*Further Reading: Christ and the Church Revealed and Typified in the Psalms*, chs. 17-18

### Enlightenment and inspiration

## 第一周 周五

### 晨兴喂养

诗二二 27-29 地的四极都要想念耶和華，并且归向他；列国的万族，都要在你面前敬拜。因为国度是耶和華的，他在列国中掌权。地上一切丰肥的人，必吃喝而敬拜……。

现在让我们简略地来看诗篇关于地的方面。“地”字在诗篇中一共出现了约一百九十次。

关于地的主要诗篇：四十七篇·六十八篇·七十二篇·八十九篇·一百四十五篇·一百四十六篇·一百四十八篇·一百四十九篇。

神在全宇宙中的定旨，就是要团体地彰显他自己，不只是借着你我或其他的个人彰显他自己。仇敌反对并设法拦阻这事，过于任何其他的事。今天在地上的问题，总归就是仇敌拦阻神完成他的定旨。地已过成为神真正的拦阻，现今仍是。神的旨意在天上没有问题，但在地上的确有（太六 10）。很多基督徒对于天有宗教的观念，这使他们不断地想到天，想到将要往那里去。但神关心的是地，地是他的愿望。我们想要到天上去，但他想要到地上来。最终，新耶路撒冷要从天而降（启二一 2）（诗篇中所启示并预表的基督与召会，二七〇至二七一页）。

### 信息选读

如今神的问题就在地上，这地是在撒但篡窃的手下。神的仇敌仍在篡窃这地，拦阻神的定旨；因此，神和撒但之间的争斗就在这地上。这场争斗的关键是人。如果神能得着人，神就得胜。如果撒但能把人留在他手中，撒但就得胜。今天人对神也是个问题，所以神要从人当中建造召会。召会，就是基督在人性里的建造，乃是神赢得胜利的关键。如果今天神能得着召会，他必定会得胜。主已经升天，两千年已经过去了，他还没有回来。他还没有回来的原因是召会没有预备好，今天神还没有得着这个关键，就是以基督在人性里建造的召会。

诗篇给我们看见，神的心意是要借着基督在召会中，借着基督在殿里，借着基督在城里，恢复他对全地的主权，他合法的权利。因此，需要锡安圣山；我们不但需要基督，也需要在锡安的基督，圣山上的基督。因此，我们看见神接管地的桥头堡，踏脚石，就是召会。召会的建造不是一件小事，这对神的定旨是个关键。这是他的工作，不是我们的工作，我们在这件事上没有野心。但今天我们有负担，神必须得着他的关键。没有殿，没有城，就没有桥头堡，让神回来恢复地。

在已过的年间，甚至在目前，我们已经看见，无论在什么时候，哪里有神真正的彰显，哪里我们就发现神的同在，并感觉神的膏抹。神非常尊重这样的彰显，因为这是完成他在地上定旨的关键。他需要一个召会，一个正确的召会。他需要一个殿，甚至一座城，当作他回来的踏脚石。他完全且急切的愿望，就是要踏足于地上，但这里还没有踏脚石，没有让他落脚之处。他渴望从蛇篡窃的手中恢复全地，但这里若没有建立桥头堡，他就很难完成这事。他正等候一个建造的召会，在各地，在地上的许多城市出现（诗篇中所启示并预表的基督与召会，二七一至二七三页）。

参读：诗篇中所启示并预表的基督与召会，第十七至十八章。

*Morning Nourishment*

**Psa. O Jehovah our Lord, how excellent is Your name in all the earth, You who have set Your glory 8:1-2 over the heavens! Out of the mouths of babes and sucklings You have established strength because of Your adversaries, to stop the enemy and the avenger.**

**9 O Jehovah our Lord, how excellent is Your name in all the earth!**

All five books of the Psalms show us that the earth is the ultimate intention of God's desire. He must conquer the earth, recover the earth, and bring it back under His rightful rule. That is why the Lord taught us to pray in *Matthew 6:9-10*, "Your will be done, as in heaven, so also on earth." But His will is not yet done on the earth. That is why He taught us to pray, "Your name be sanctified." But His name is not yet sanctified on earth. That is why He taught us to pray, "Your kingdom come." But His kingdom has not yet come. *Psalm 8* tells us, "O Jehovah our Lord, / How excellent is Your name / In all the earth!" But His name is still not excellent in all the earth. God is waiting for the building up of the local churches. When He has this, His name will be sanctified, His kingdom will come, His will will be done on earth as in heaven, and His name will be excellent in all the earth. The building up of the local churches is a tremendous matter. (*Christ and the Church Revealed and Typified in the Psalms*, p. 234)

*Today's Reading*

In the four or five centuries since the Reformation, the Lord has recovered many things. He has fully recovered the preaching of the gospel. From the beginning of the last century to about 1930, the gospel was brought to nearly every corner of the earth. Wherever you go today, in any leading city, there the gospel is preached, and there are a number of believers. The Lord has spent much time to spread His gospel throughout the earth and to raise up so many believers. Now, in such a situation, what more must the Lord recover? Undoubtedly, He must recover the practical building up of His local churches in many places with so many believers as the materials. It is entirely reasonable to arrive at such a conclusion. In this day, before His soon coming, He must have such a building on this earth, at least in all the leading cities. But where is the building? Is it in so many small free groups, denominations, and organizations? Certainly not. It is in the local churches that He is recovering the practical building for His coming back.

We are living today in a very crucial time. We are standing at an extremely strategic point in history. The issue of God's work on the earth today is tremendous. May the Lord be merciful to us and grant us His grace so that we may go on with Him. May He open our eyes to see and appreciate His recovery. We appreciate other works which are being done for the Lord, but the unique, strategic work of the Lord today is the practical building up of the local churches in the leading cities of this earth. After a few years you will see what will come forth all over this earth. The Lord will honor this move. He must have the building up of the house and the city so that He may recover the entire earth. This is our burden. For this reason we have spent so much time studying the Psalms. There is not one book, even in the New Testament, which reveals these things so clearly as the Psalms. The local churches are the steppingstone, the beachhead, for Him to take the earth and fulfill His purpose. He will certainly do it. How glorious this will be! What a wonderful experience we will have at that time!

The more we pray-read the Psalms, the more we see how good it is that God has turned us from the law to Christ, that He has brought us from Christ to the house, that we may be enlarged from the house to the city, and that from the city He is recovering the whole earth. Then God's purpose will be fulfilled. Then we will all say, "O Jehovah our Lord, / How excellent is Your name / In all the earth. Hallelujah!" (*Christ and the Church Revealed and Typified in the Psalms*, pp. 234-235)

*Further Reading: Christ and the Church Revealed and Typified in the Psalms*, chs. 22-24

*Enlightenment and inspiration*

第一周 周六

晨兴喂养

诗八 1-2 耶和華我們的主啊，你的名在全地何其尊大；你将你的榮美彰顯于天！你因敌人的缘故，从嬰孩和吃奶的口中，建立了能力，使仇敌和报仇的，闭口无言。

9 耶和華我們的主啊，你的名在全地何其尊大！

五卷诗篇都给我们看见，地是神终极的心愿。他必须征服地，恢复地，将地带回他正当的治理之下。这就是主为何在马太六章九至十节教导我们祷告：“愿你的旨意行在地上，如同行在天上。”但他的旨意还没有行在地上。这就是他为何教导我们祷告：“愿你的名被尊为圣。”但他的名还没有在地上被尊为圣。那就是他为何教导我们祷告：“愿你的国来临。”但他的国还没有来临。诗篇八篇告诉我们：“耶和華我們的主啊，你的名在全地何其尊大！”但他的名在全地还不是尊大的。神在等候地方召会的建造。当他得着这个，他的名就要被尊为圣，他的国就要来临，他的旨意就要行在地上，如同行在天上，并且他的名在全地将是何其尊大。地方召会的建造是极其重大的事（诗篇中所启示并预表的基督与召会，二七三页）。

信息选读

自从改教以后的四、五个世纪，主恢复了许多事。他完全恢复了福音的传扬。从上一世纪的开始到一九三〇年左右，福音几乎传到地上的每一角落。今天无论你到哪里，在任何主要的城市，都有人传福音，并且有许多信徒。主花了许多时间将他的福音传遍全地，并且兴起许多信徒。在这样的情况下，现今主还必须恢复什么？毫无疑问，他必须恢复在许多地方，用许许多多的信徒作材料，实际地建造地方召会。我们得到这样的结论，全然是合理的。今天，在他即将来临之前，他必须在地上，至少在所有主要的城市，得着这样的建造。但这建造在哪里？是在许多自由的小团体、公会和组织里么？当然不是。他乃是在地方召会中，为着他的回来，恢复实际的建造。

今天我们活在非常紧要的时刻。我们站在历史中极具战略性的点上。今天神在地上工作的结果极为重要。愿主怜悯我们，赐恩典给我们，使我们能与他一同往前。愿他开我们的眼睛，看见并赞赏他的恢复。我们珍赏其他为主所作的工作，但今天主独一无二、战略性的工作，就是在地上的主要城市，实际地建造地方召会。几年之后，你就要看见在全地要产生什么。主要尊重这种行动，他必须有殿和城的建造，使他能恢复全地。这就是我们的负担。因这缘故，我们花了许多时间研读诗篇。甚至在新约里也没有一卷书，像诗篇这样清楚地将这些事启示出来。地方召会是桥头堡，踏脚石，让他取得地，并完成他的定旨。他必要作成这事，这将是何等荣耀，那时我们将有何等美妙的经历！

我们越读诗篇，就越看见神已经将我们从律法转向基督，他已经将我们从基督带到殿，使我们从殿扩大为城，并且他正从城恢复全地，这是何等美好。然后神的定旨就要完成，那时我们都要说，“耶和華我們的主啊，你的名在全地何其尊大，阿利路亚！”（诗篇中所启示并预表的基督与召会，二七三至二七五页）

参读：诗篇中所启示并预表的基督与召会，第二十二至二十四章。

<< WEEK 1 — HYMN

*Hymns, #1224*

1 We from the law to Christ have turned;  
To trust in Him by grace we've learned.  
And since His glory we've discerned  
We only care for Christ!

We only care for Christ!  
We only care for Christ!  
And since His glory we've discerned  
We only care for Christ!

2 Christ brings us to God's house to dwell,  
Where all day long His praises swell.  
O hallelujah! None can tell  
How lovely is God's house!

How lovely is God's house!  
How lovely is God's house!  
O hallelujah! None can tell  
How lovely is God's house!

3 The house enlarged the city is;  
The joy of all the nations 'tis,  
The place for God to rule is this  
On Zion's holy hill.

On Zion's holy hill,  
On Zion's holy hill,  
The place for God to rule is this  
On Zion's holy hill.

4 From Zion Christ will take the earth  
And reign and fill its souls with mirth.  
All nations will proclaim His worth,  
Break forth and sing for joy.

Break forth and sing for joy,  
Break forth and sing for joy,  
All nations will proclaim His worth,  
Break forth and sing for joy.

5 Christ—house—the city—earth, we see;  
Thus God's great plan fulfilled will be.  
O brothers, let us utterly  
Be one with Him for this.

Be one with Him for this,  
Be one with Him for this,  
O brothers, let us utterly  
Be one with Him for this.

第一周 诗歌

补充本第 501 首

基督乃是殿·城·与地

E 大调 6/8

1

今从律法转向基督，  
投靠于他何等有福；  
我们既已见他荣耀，  
我们只要基督！  
我们只要基督，  
我们只要基督，  
我们既已见他荣耀，  
我们只要基督！

2

基督领我住神殿中，  
在此终日向他歌颂；  
哦·阿利路亚·主同在！  
神殿何等可爱！  
神殿何等可爱，  
神殿何等可爱，  
哦·阿利路亚·主同在！  
神殿何等可爱！

3

殿再扩大就变为城，  
万国所慕万民所称；  
神施行权柄的地方，  
在锡安圣山上。  
在锡安圣山上，  
在锡安圣山上，  
神施行权柄的地方，  
在锡安圣山上。

4

主从锡安要得全地，  
掌权并使万民欣喜；  
列国要来同声颂扬，  
向他欢呼歌唱！  
向他欢呼歌唱，  
向他欢呼歌唱，  
列国要来同声颂扬，  
向他欢呼歌唱！

5

基督乃是殿·城·与地，  
成全神的永远旨意；  
哦·弟兄们·为这目的，

必须完全合一！  
必须完全合一，  
必须完全合一，  
哦·弟兄们·为这目的，  
必须完全合一！

## WEEK 2 — OUTLINE

### *The Revelation concerning Christ in God's Economy*

Scripture Reading: *Psa. 2*

#### DAY 1 »

#### I. In our study of the Psalms, we need to realize that the spirit of the Bible is to exalt Christ (Col. 1:15-19):

- A. The spirit of the Bible exalts the Christ ordained by God to have the first place in the old creation, in the new creation, in the Body of Christ, and in everything (Matt. 17:5; Col. 1:18).
- B. Since Christ has the first place in all things, we must give Him the first place in our being and in all that we do (v. 18; Rev. 2:4).
- C. Psalm 2 is according to the divine concept of exalting Christ; in Psalm 2 Christ is exalted as the center of the economy of God.

#### II. Psalm 2 is God's speaking, God's declaration, God's proclamation, concerning Christ as the center of His economy (vv. 6, 8):

- A. The word *economy* is not in Psalm 2, but the revelation and reality of God's economy are there.
- B. The King and the kingdom in Psalm 2 show us the economy of God (vv. 6, 8-9):
  1. For God to have a King is for the fulfilling of His economy (v. 6).
  2. Christ's kingdom will be a great kingdom of all the nations, covering the entire earth; His kingdom will be everywhere to include everyone (vv. 8-9; 22:28; Dan. 7:14).

#### « DAY 2 »

- C. Psalm 2 reveals the steps of Christ in God's economy, beginning from His being anointed in eternity in His divinity (v. 2) and continuing with His resurrection (implying His death also—v. 7; cf. Acts 13:33), His ascension (Psa. 2:6), His setting up His universal kingdom (Rev. 11:15) with the nations as His inheritance and the ends of the earth as His possession (Psa. 2:8), and His ruling the nations with an iron rod (v. 9).

#### III. We need to see the divine revelation of Christ in God's economy in Psalm 2:

- A. Verses 1 through 3 predict the opposition of the world rulers to Christ; the fulfillment of these verses began with Herod and Pontius Pilate and will conclude with Antichrist (Acts 4:25-28; Rev. 19:19).
- B. In Psalm 2:2 God came in to declare that Christ was His Anointed:
  1. In His divinity Christ was anointed by God in eternity to be the Messiah—Christ—the anointed One (Dan. 9:26; John 1:41).
  2. Christ came in His incarnation as the anointed One to accomplish God's eternal plan (Luke 2:11; Matt. 1:16; 16:16).
  3. In His humanity Christ was anointed again in time at His baptism for His ministry, mainly on the earth (3:16-17; Luke 4:18-19; Heb. 1:9; Acts 10:38).
  4. In His resurrection Christ became the life-giving Spirit for the purpose of being God's Anointed, and in His ascension He was made both Lord and Christ, becoming God's Anointed in an official way to carry out God's commission, mainly in His heavenly ministry (1 Cor. 15:45b; Acts 2:36).

#### « DAY 3 »

#### C. Psalm 2:4-6 is God's declaration concerning Christ:

1. In His ascension Christ was installed as God's King for God's kingdom (v. 6; Acts 5:31; Rev. 1:5a).
2. God proclaimed that He had installed Christ upon Mount Zion, not upon Mount Sinai (Heb. 12:18-22; Gal. 4:25-26):
  - a. Mount Sinai was the place where the law was given; Mount Zion in the heavens is the place where Christ is today in His ascension (Rev. 14:1; Psa. 68:15-16; Eph. 4:8).
  - b. The New Testament believers have come not to Mount Sinai but to Mount Zion, where we have the church, the Body of Christ, and God's economy for God's testimony (Heb. 12:18-24).
  - c. Mount Sinai produces children of slavery under the law, but our mother, the Jerusalem above, which is in the heavens at Mount Zion, produces children of promise who inherit the promised blessing—the all-inclusive Spirit (Gal. 4:24-26, 28; 3:14).

#### « DAY 4 »

## 第二周 关于在神经纶里之基督的启示

读经：诗二

周 一

壹 我们研读诗篇时，需要领悟，圣经的灵乃是高举基督—西—15~19：

一 圣经的灵高举神所命定的基督，使他在旧造里、在新造里、在基督的身体里并在凡事上居首位—太十七5，西—18。

二 基督既在凡事上居首位，我们就必须在我们的为人，并所作的一切事上，让他居首位—18节，后二4。

三 诗篇二篇是照着高举基督的神圣观念；在二篇里，基督被高举为神经纶的中心。

贰 诗篇二篇是神的说话，神的宣告，神的宣扬，说到基督是他经纶的中心—6·8节：

一 在二篇里没有经纶一辞，却有神经纶的启示和实际。

二 二篇的王与国度给我们看见神的经纶—6·8~9节：

1 神得着王是为着完成神的经纶—6节。

2 基督的国度乃是列国的大国度，包括全地，他的国度将包括每个地方和每个人—8~9节，二二28，但七14。

周 二

三 诗篇二篇启示基督在神经纶里的步骤，开始于他在永远里，在他的神性里受膏(2)，继续于他的复活(也含示他的死—7节，参徒十三33)，他的升天(诗二6)，他设立他宇宙的国度(后十一15)，以列国作他的基业并以地极作他的产业(诗二8)，以及他用铁杖治理列国(9)。—引用经文

叁 我们需要看见诗篇二篇关于神经纶中之基督的神圣启示：

一 一至三节预言世界的掌权者抵挡基督；这些经文的应验开始于希律和本丢彼拉多，而要终结于敌基督—徒四25~28，后十九19。

二 在诗篇二篇二节，神进来宣告基督是他的受膏者：—引用经文

1 基督在永远里，在他的神性里，被神膏为弥赛亚—基督—受膏者—但九26，约—41。

2 基督这位受膏者成为肉体而来，以成就神永远的计划—路二11，太—16，十六16。

3 基督在时间里，在他的人性里，于受浸时再次受膏，主要是为着在地上尽他的职事—三16~17，路四18~19，来—9，徒十38。

4 基督在他的复活里，成为赐生命的灵，为要作神的受膏者；基督在他的升天里，被立为主为基督，正式成为神的受膏者，主要是为着在他天上的职事里完成神的托付—林前十五45下，徒二36。

周 三

三 诗篇二篇四至六节是神关于基督的宣告：—引用经文

1 基督在他的升天里，为着神的国被立为神的王—6节，徒五31，后—5上。

2 神宣告他已经立基督在锡安山上，不是在西乃山上—来十二18~22，加四25~26：

a 西乃山是颁赐律法的地方；在诸天之上的锡安山是今天基督在升天里所在的地方—后十四1，诗六八15~16，弗四8。

b 新约的信徒不是来到西乃山，乃是来到锡安山；我们在锡安山这里有召会，基督的身体，以及为着神的见证之神的经纶—来十二18~24。

c 西乃山产生在律法下为奴的儿女，但我们的母，就是那在上的耶路撒冷，是在诸天之上的锡安山那里，产生应许的儿女，承受所应许的福—包罗万有的灵—加四24~26，28，三14。

周 四

D. Psalm 2:7-9 is the declaration of Christ Himself:

1. Verse 7 is quoted by the apostle Paul in Acts 13:33, indicating that Psalm 2:7 refers to Christ's resurrection.
2. After being cut off, crucified (Dan. 9:26), Christ, God's anointed One, was resurrected to be begotten in His humanity as the firstborn Son of God (Psa. 2:7; Acts 13:33; Rom. 1:3-4; 8:29; Heb. 1:5-6):
  - a. Today in Psalm 2:7 is the day of Christ's resurrection.
  - b. By resurrection Christ brought His humanity into the divine sonship and was designated the Son of God with His humanity; His resurrection was His birth as God's firstborn Son (Rom. 1:3-4; 8:29; Acts 13:33):
    - 1) Before His incarnation Christ already was the Son of God, the only begotten Son (John 1:18; Rom. 8:3).
    - 2) By incarnation Christ put on an element, the human flesh, which had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection (John 1:14; Rom. 1:3-4).
    - 3) By resurrection His human nature was sanctified, uplifted, and transformed; hence, by resurrection He was designated the Son of God with His humanity, and now, as the Son of God, He possesses humanity as well as divinity (Acts 13:33; Heb. 1:5).
    - 4) God is using such a Christ, the firstborn Son, as the producer and as the prototype, the model, to produce His many sons (Rom. 8:29).
  - c. Through the same resurrection all His believers were born with Him to be His many brothers, the many sons of God (John 20:17; 1 Pet. 1:3; Rom. 8:29; Heb. 2:10).

« DAY 5 »

3. Christ has been given the nations as His inheritance and the limits of the earth as His possession (Psa. 2:8; 72:8, 11; Rev. 11:15).
4. Christ will rule the nations in His kingdom with an iron rod (Psa. 2:9; Rev. 2:26-27; 19:15).

E. Psalm 2:10-12 is the preaching of the gospel:

1. These verses are a warning concerning the coming wrath of God and Christ upon the world:
  - a. One day Christ will come to execute His judgment in His wrath (v. 12; Rev. 6:15-17; Joel 1:15; 2:11, 31; 3:14; 1 Cor. 4:3-5).
  - b. In the New Testament the period in which Christ will come to execute His judgment in His wrath upon the world is called "the day of the Lord" (Acts 2:20; 1 Cor. 5:5; 1 Thes. 5:2; 2 Thes. 2:2; 2 Pet. 3:10), which is also the day of God (v. 12; Joel 1:15).

« DAY 6 »

2. We all need to realize that we are nothing and vanity (Psa. 39:4-5); our realizing that we are nothing, that our condition is sinful, and that our situation is one of vanity opens the way for Christ to crucify us and enter into us to replace us by living Himself through us and causing us to live together with Him in an organic union (Gal. 2:20).
3. To take refuge in the Son is to believe into the Son, Christ, taking Him as our refuge, protection, and hiding place, and to kiss the Son is to love the Son and thereby to enjoy Him (Psa. 2:12; John 3:16, 36):
  - a. To believe in the Lord is to receive Him, and to love the Lord is to enjoy Him (1 Tim. 1:14).
  - b. The Gospel of John presents faith and love as the two requirements for us to participate in the Lord (3:16; 14:23).
  - c. Through faith we receive the Lord, and through love we enjoy the Lord whom we have received (1:12; 14:21, 23; 21:15-17; Eph. 6:23).

« HYMN »

四 诗篇二篇七至九节是基督自己的宣告：—引用经文

1 使徒保罗在行传十三章三十三节引用诗篇二篇七节的话，指明七节是指基督的复活。—引用经文

2 神的受膏者基督被剪除，被钉十字架（但九 26）之后，在他的人性里复活，生为神的长子—诗二 7，徒十三 33，罗— 3~4，八 29，来— 5~6：

a 诗篇二篇七节里的“今日”，是基督复活的日子。—引用经文

b 基督借着复活，将他的人性带到神圣的儿子名分里，带着他的人性，被标出为神的儿子；基督的复活是他生为神的长子—罗— 3~4，八 29，徒十三 33：

（一）基督在成为肉体以前，已经是神的儿子，乃是独生子—约— 18，罗八 3。

（二）基督借着成为肉体，穿上与神性毫无关系的素质，就是人的肉体；他这一部分，需要经过死而复活，得以圣别，并被拔高—约— 14，罗— 3~4。

（三）借着复活，他的人性被圣别、拔高且变化了；因此，他借着复活，带着他的人性，被标出为神的儿子；如今他这神的儿子，具有神性，也具有人性—徒十三 33，来— 5。

（四）神要以他这长子基督，为生产者，为原型与模型，产生他的众子—罗八 29。

c 他所有的信徒借着同一个复活，与他一同出生，成为他许多的弟兄，就是神的众子—约二十 17，彼前一 3，罗八 29，来二 10。

周 五

3 基督已得着列国为基业，地极为产业—诗二 8，七二 8，11，启十一 15。

4 基督在他的国里，必用铁杖治理列国—诗二 9，启二 26~27，十九 15。

五 诗篇二篇十至十二节是福音的传扬：—引用经文

1 这些经文是关于神与基督要向世人发怒的警告：

a 有一天，基督要在忿怒中来执行他的审判—12 节，启六 15~17，珥— 15，二 11，31，三 14，林前四 3~5。

b 在新约里，基督要在怒中对世界施行审判的那一段时间，称为“主的日子”（徒二 20，林前五 5，帖前五 2，帖后二 2，彼后三 10），也就是神的日子（12，珥— 15）。

—引用经文

周 六

2 我们都需要领悟，我们是无有和虚幻（诗三九 4~5）；我们领悟自己乃是无有，我们的光景是罪恶的，我们的处境是虚幻的，这就为基督开路，将我们钉十字架，并进到里面，从我们活出自己，并使我们在生机的联结里与他同活，借此顶替我们—加二 20。

3 投奔于子就是信入子基督，以他为我们避难所、保护和藏身之处；以嘴亲子就是爱他，因而享受他—诗二 12，约三 16，36：

a 信主就是接受他，爱主就是享受他—提前— 14。

b 约翰福音陈明，信和爱乃是我们有分于主的两个条件—三 16，十四 23。

c 我们借着信接受主，借着爱享受我们所接受的主—一 12，十四 21，23，二一 15~17，弗六 23。

### Morning Nourishment

**Col. Who is the image of the invisible God, the Firstborn of all creation. 1:15**

**18-19 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things; for in Him all the fullness was pleased to dwell.**

The spirit of the Bible is just to exalt Christ. When we come to study the Psalms, we must realize this. We must realize that we cannot exalt anything higher than Christ. If we exalt anyone or anything other than Christ, we break the spirit of the Bible. If we are going to interpret any types or explain any parables, we must take care of this spirit. The spirit of the Bible is to exalt Christ.

The spirit of the Bible exalts the Christ ordained by God to have the preeminence (the first place) in the old creation, in the new creation, in the Body of Christ, and in everything (Col. 1:15-19). Also the spirit of the Bible does not give any orthodox position to the law (Gal. 4:21-25) given by God alongside His economy (Rom. 5:20a).

Many teachings...today are off the mark because they do not take care of the lines, the principles, and the spirit of the Bible....A prophet is one who has received the word from God. Then he speaks the word in the line of the tree of life, in the proper principles, and in the spirit of exalting Christ. In whatever we speak, we must have a spirit to exalt Christ. (*Life-study of the Psalms*, p. 112)

### Today's Reading

**Colossians 1:15-19** shows that the spirit of the Bible exalts Christ. These five verses are unique in the Bible in exalting Christ. Christ must have the first place; He must have the preeminence.

Since He has the first place in all things, we must give Him the first place in our being and in all that we do. He must be first in our marriage, in our spending of money, and in our demeanor. In the way that we dress, we must give Christ the preeminence.

Whenever we study a book of the Bible, we must keep the lines, the principles, and the spirit of the Bible. Then the light comes. If we read the Bible without seeing the lines, the principles, and the spirit of the Bible, we will not know what it is talking about.

The Bible does not exalt the law or the prophets. The spirit of the Bible exalts only one person—Christ.

We must understand why **Psalms 1 and 2** were sovereignly arranged in this way. **Psalm 1** is concerning the keeping of the law. Immediately after **Psalm 1**, Christ is in **Psalm 2** as the exalted One. The spirit of the Bible, from **Genesis 1** through **Revelation 22**, reveals only Christ as the prominent One, as the first One, as God's centrality and universality. Eventually, the Bible concludes with a new city. The new city, the New Jerusalem, will be a complement of Christ and a complement to Christ. The spirit of the Bible does not exalt anything or anyone other than Christ.

Paul, in his fourteen Epistles, fought a battle to put down everything other than Christ. In his Epistle to the Galatians, Paul put down the law, circumcision, tradition, and religion. To him all things other than Christ were refuse (**Phil. 3:8**). He exalted only Christ.

**Psalm 1** is according to the human concept of uplifting and treasuring the law, whereas **Psalm 2** is according to the divine concept of exalting Christ as God's central stress.

**Psalm 2** is a declaration of God according to His divine concept....[It] exalts Christ as the center of the economy of God. Although the word *economy* is not in **Psalm 2**, the revelation and reality of God's economy are there. In this psalm God declared that He had installed His King (v. 6). For God to have a King is for the fulfilling of His economy. Then God said, "I will give the nations as Your inheritance / And the limits of the earth as Your possession" (v. 8). This is for a kingdom. Of course, the King needs a kingdom, and this kingdom is not small. It is a great kingdom....This will be the biggest kingdom in human history. Christ will possess all the continents. His kingdom will be everywhere to include everyone. The King and the kingdom in **Psalm 2** show us the economy of God. (*Life-study of the Psalms*, pp. 111-112, 29, 27, 32-33)

*Further Reading: Life-study of the Psalms*, msg. 8; *Life-study of Colossians*, msg. 5, 8-10

*Enlightenment and inspiration*

## 第二周 周一

### 晨兴喂养

西一 15 爱子是那不能看见之神的像，是一切受造之物的首生者。

18-19 他也是召会身体的头；他是元始，是从死人中复活的首生者，使他可以在万有中居首位；因为一切的丰满，乐意居住在他里面。

圣经的灵就是高举基督，这是我们研读诗篇时必须领悟的。我们必须领悟，我们不能高举任何事物过于基督；若高举基督以外任何的人事物，就是违背圣经的灵。我们若要解释任何预表或说明任何比喻，必须顾到这灵。圣经的灵乃是高举基督。

圣经的灵高举神所命定的基督，使他在旧造里、在新造里、在基督的身体里并在凡事上居首位（西一 15~19）。圣经的灵也没有将正统的地位给神在他经纶旁所颁赐的律法（罗五 20 上，加四 21~25）。

今天.....许多教训都偏离了目标，因为没有顾到圣经的路线、原则和灵。.....申言者就是从神领受话语的人；然后他在生命树的线上，在正确的原则上，并在高举基督的灵里说话。我们无论说什么，都必须有高举基督的灵（诗篇生命读经，一三九页）。

### 信息选读

歌罗西一章十五至十九节表明圣经的灵高举基督。在圣经里，这五节在高举基督这上是独特的。基督必须居首位，他必须居第一。

他既在凡事上居首位，我们就必须在我们的为人，并所作的一切事上，让他居首位。他在我们的婚姻、用钱并举止上，必须是第一。在我们的穿着上，我们必须让基督居首位。

每当我们研读圣经的一卷书，我们必须持守圣经的路线、原则和灵，然后光就来了。我们读圣经，若没有看见圣经的路线、原则和灵，就不会明白那一卷书的内容。

圣经没有高举律法或申言者。圣经的灵只高举一个人——基督。

我们必须领会神为什么这样主宰地排列诗篇第一、二篇。第一篇是关于遵守律法。紧接着第一篇之后，基督在第二篇是那被高举的一位。从创世记一章至启示录二十二章，圣经的灵启示唯独基督是那居首位者，是第一位，是神的中心和普及。至终，圣经总结于一座新城。这座新城——新耶路撒冷，乃是基督的补满，也是对基督的补满。圣经的灵没有高举基督以外的任何人事物。

保罗在他的十四封书信里争战，要贬低基督以外的一切。在加拉太书里，保罗贬低律法、割礼、传统和宗教。基督以外的万事对他都是粪土（腓三 8），他只高举基督。诗篇第一篇是照着高举并宝贵律法的属人观念，而第二篇是照着高举基督为神中心之重点的神圣观念。

第二篇是神照着他神圣观念的宣告。.....〔这篇诗〕高举基督为神经纶的中心。虽然在第二篇里没有经纶一辞，却有神经纶的启示和实际。在这篇诗里，神宣告他已经立了他的王（6）。神得着王是为着完成神的经纶。然后神说，“我就将列国赐你为基业，将地极赐你为产业。”（8）这是为着国度。王当然需要国度，这国度不是小的，乃是列国的大国度，.....这将是人类历史上最大的国度。基督要得着各大洲。他的国度将包括每个地方和每个人。第二篇的王与国度给我们看见神的经纶（诗篇生命读经，一三八至一四〇、三八、三五、四二至四三页）。

参读：诗篇生命读经，第八篇；歌罗西书生命读经，第五、八至十篇。

*Morning Nourishment*

**Psa.** The kings of the earth take their stand, and the rulers sit in counsel together, against Jehovah 2:2, 4 and against His Anointed:....He who sits in the heavens laughs; the Lord has them in derision.

Eventually, Christ will rule the nations in His kingdom with an iron rod (Psa. 2:9; Rev. 2:26-27). There is a marvelous sequence in Psalm 2 revealing the steps of Christ in God's economy beginning from His being anointed in eternity in His divinity. We may wonder where Christ's death is spoken of in Psalm 2, but we need to realize that Christ's resurrection implies His death....Thus, in Psalm 2 we see His being anointed in His divinity and humanity, His death, His resurrection, and His ascension with His enthronement. God installed Him as King, enthroning Him to give Him all the nations with the limits of the earth. This is to set up a universal kingdom for Christ. Then Christ will rule the nations with an iron rod. (*Life-study of the Psalms*, p. 36)

*Today's Reading*

We need to see the revelation concerning Christ in God's economy versus the law in man's appreciation in the Psalms....Now we need to see the divine revelation of Christ in God's economy in Psalm 2 (vv. 2, 6-9, 12).

Psalm 2 says that Christ is opposed by the rulers of the world. Verses 1-3 say, "Why are the nations in an uproar, / And why do the peoples contemplate a vain thing? / The kings of the earth take their stand, / And the rulers sit in counsel together, / Against Jehovah and against His Anointed: / Let us break apart their bonds / And cast their ropes away from us." Soon after Christ's ascension, on the earth at Peter's time, Herod and Pilate took their stand against Christ. Acts 4:25-29a records the prayer of the early church, in which they quote from Psalm 2. Acts 4:27 says, "For truly in this city there were gathered together against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel." They all were opposing Christ. (*Life-study of the Psalms*, pp. 32, 36-37)

In Revelation 13 we saw two beasts—Antichrist and the false prophet, both of whom collaborate with the dragon, Satan, to oppose God and to hinder the completion of God's economy.

Christ's enemies will become all the more evil, even declaring war against Him. Therefore, Christ, the Bridegroom, will come with His bride to fight against them.

God has prepared the lake of fire as a "trash can" to dispose of all the trash in the universe. Antichrist, the false prophet, and their armies will be swept into the "dust pan" and then dumped into the lake of fire. After the millennium, Satan himself will join them there. After the judgment at the great white throne, all the dead unbelievers will also be cast into the lake of fire. From that time onward, there will be no more dust. In the New Jerusalem, there will be no dust; there will be only gold, pearl, and precious stones. The Lord's fighting in the war at Armageddon will actually be a sweeping of dirt into the universal "trash can." The Lord may say to Antichrist, "...Have you declared war on Me? This gives Me the perfect opportunity to sweep you away. My bride will cooperate with me in doing this." (*Life-study of Revelation*, pp. 527, 634-635)

Both *Messiah* (from Hebrew) and *Christ* (from Greek) mean *the anointed One* [Psa. 2:2]. In His divinity Christ was anointed by God in eternity to be the Messiah—Christ—the anointed One (Dan. 9:26; John 1:41). He came in His incarnation as the anointed One to accomplish God's eternal plan (Luke 2:11; Matt. 1:16; 16:16). In His humanity He was anointed again in time at His baptism for His ministry, mainly on the earth (Matt. 3:16-17; Luke 4:18-19; Acts 10:38; Heb. 1:9). In His resurrection Christ became the life-giving Spirit (1 Cor. 15:45) for the purpose of being God's Anointed, and in His ascension He was made both Lord and Christ (Acts 2:36), becoming God's Anointed in an official way to carry out God's commission, mainly in His heavenly ministry. See footnote 1 on John 1:41 and footnote 1 on Acts 2:36. (Psa. 2:2, footnote 1)

*Further Reading: Christ and the Church Revealed and Typified in the Psalms*, chs. 1-2; *Life-study of Revelation*, msg. 55

*Enlightenment and inspiration*

第二周 周二

晨兴喂养

诗二 2、4 地上的君王一齐起来，臣宰一同商议，要抵挡耶和華并他的受膏者，……那坐在诸天之上的必发笑；主必嗤笑他们。

至终，基督要在他的国里用铁杖辖管列国（诗二 9，启二 26~27）。诗篇第二篇按着奇妙的顺序，启示基督在神经纶里的步骤，开始于他在永远里，在他的神性里的受膏。我们也许不解，第二篇在那里说到基督的死，但我们需要领悟，基督的复活含示他的死。……因此，在第二篇我们看见他在神性和人性里受膏、他的死、他的复活以及他的升天连同他的登宝座。神立他为王，使他登宝座，将万国同地极都赐给他；这就是为基督建立宇宙的国。然后基督要用铁杖治理列国（诗篇生命读经，四六至四七页）。

信息选读

我们需要看见，诗篇里关于神经纶中之基督与人所珍赏之律法相对的启示。……现在我们要来看诗篇第二篇关于神经纶中之基督的神圣启示（2、6~9、12）。

第二篇说，基督为世上的掌权者所抵挡。一至三节说，“外邦为什么吼闹，万民为什么谋算虚妄的事？地上的君王一齐起来，臣宰一同商议，要抵挡耶和華并他的受膏者，说，我们要挣开他们的捆绑，摆脱他们的绳索。”基督升天之后不久，当时在地上，在彼得的时代，希律和彼拉多就抵挡基督。行传四章二十五至二十九节上半记载早期召会的祷告，他们引用诗篇第二篇。行传四章二十七节说，“希律和本丢彼拉多，同外邦人和以色列民，果真在这城里聚集，要抵挡你所膏的圣仆耶稣。”他们都在抵挡基督（诗篇生命读经，四七页）。

在启示录十三章，我们看见两个兽—敌基督和假申言者，他们要和那龙，撒但，合作反对神，阻挠神经纶的完成。

基督的仇敌要变得更邪恶，甚至对他宣战。所以新郎基督要同着他的新妇而来，与他们争战。

神已经预备了火湖作为“垃圾箱”，用以处理宇宙中的垃圾。敌基督、假申言者和他们的军队，都要被扫进“畚箕”，然后倒入火湖里。千年国之后，撒但自己也要到他们那里去。白色大宝座前的审判之后，所有已死的不信者也要被丢进火湖里。从那时起，就不再有垃圾了。在新耶路撒冷里没有垃圾，只有金子、珍珠和宝石。主在哈米吉顿的争战，实际上是把垃圾扫进宇宙的“垃圾箱”。主要对敌基督说，“……你想对我宣战么？这正是扫除你的好机会。我的新妇要与我合力作这事。”（启示录生命读经，六一五、七三八至七三九页）

希伯来文的“弥赛亚”和希腊文的“基督”，意思都是“受膏者”〔诗二 2〕。基督在永远里，在他的神性里，被神膏为弥赛亚—基督—受膏者（但九 26，约一 41）。他这位受膏者成为肉体而来，以成就神永远的计划（路二 11，太一 16，十六 16）。他在时间里，在他的人性里，于受浸时再次受膏，主要是为着在地上尽他的职事（三 16~17，路四 18~19，徒十 38，来一 9）。基督在他的复活里，成为赐生命的灵（林前十五 45），为要作神的受膏者；基督在他的升天里，被立为主为基督（徒二 36），正式成为神的受膏者，主要是为着在他天上的职事里完成神的托付（圣经恢复本，诗二 2 注 1）。

参读：诗篇中所启示并预表的基督与召会，第一至二章；启示录生命读经，第五十五篇。

### Morning Nourishment

**Psa.** But I have installed My King upon Zion, My holy mountain.  
2:6

**Heb.** But you have come forward to Mount Zion and to the city of the living God, the heavenly  
12:22 Jerusalem; and to myriads of angels, to the universal gathering.

The twelve verses of **Psalm 2** can be divided into four sections, with three verses in each section. The first three verses predict the opposition of the world rulers to Christ. This prophecy began to be fulfilled at the time Christ was judged by Pilate. Its fulfillment will be continued until the time indicated in **Revelation 19:19**. At the time Jesus was betrayed, the rulers, the kings, the judges of this earth, began to oppose Him. So this psalm says, “Why are the nations in an uproar, / And why do the peoples contemplate a vain thing? / The kings of the earth take their stand, / And the rulers sit in counsel together, / Against Jehovah and against His Anointed” (vv. 1-3). This includes...the opposition of world leaders to Christ from the time of His crucifixion till the time the Antichrist will be defeated by Christ. (*Christ and the Church Revealed and Typified in the Psalms*, p. 16)

### Today's Reading

The second section of **Psalm 2** is God's declaration (vv. 4-6). **Verse 4** says, “He who sits in the heavens laughs”...While the...world rulers were plotting against Christ, God undoubtedly was in the heavens laughing at them and having them in derision...Where are the Roman Caesars [today]? Where will today's Christ-opposing rulers be a few years from now? God is laughing and saying, “What are you doing? Your opposition can only last a few fleeting years.” The judges and kings arise and fight against Christ, but eventually God will destroy them. “Then He will speak to them in His anger, / And in His burning wrath He will terrify them” (v. 5). God said, “I have installed My King / Upon Zion, My holy mountain” (v. 6). This is the declaration of God. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 16-17)

The first psalm is concerning keeping the law, and the second psalm tells us to kiss Christ. Which is higher? I am not asking which one is right or wrong, but which one is higher. Surely, kissing the Son is higher than keeping the law.

We secretly, unconsciously, and subconsciously hold our natural concept in coming to the Bible. This is why we do not receive the revelation from the Bible into us. Instead, we insert our concept into the Bible. We should not exalt the keeping of the law, because the book of Psalms itself does not go along with this. If we are exalting the keeping of the law in **Psalm 1**, we are then confronted with **Psalm 2**. **Psalm 2** is God's speaking, God's declaration, concerning Christ as the center of His economy. He declares, “I have installed My King / Upon Zion, My holy mountain” (v. 6). This is not ordinary speaking, but a declaration and a proclamation.

God proclaimed to all His people that He had installed His King upon Mount Zion, not Mount Sinai. These two mountains—Mount Zion and Mount Sinai—are very significant. **Hebrews 12** says that we have not come to Mount Sinai but to Mount Zion (vv. 18-22). Mount Sinai was the place where the law was given, and Mount Zion is the place where Christ is today in the heavens in His ascension.

Paul speaks of these mountains in **Galatians 4**. Mount Sinai produces children of slavery, but our mother, the Jerusalem above, is in the heavens, at Mount Zion (vv. 25-26). **Revelation 14:1** tells us that there are a hundred and forty-four thousand standing with the Lamb on Mount Zion. These hundred and forty-four thousand are not praising God for the law given at Mount Sinai. Mount Zion is not a place to show us the law, the commandments. It is a place to show us Christ—only Christ. Mount Sinai is in the Bible, but the spirit of the Bible does not exalt it. Instead, the Bible puts Mount Sinai down to a lower place. The spirit of the Bible exalts only Christ. (*Life-study of the Psalms*, pp. 30-31)

Further Reading: *Life-study of Galatians*, msg. 24; *Life-study of Hebrews*, msg. 53

### Enlightenment and inspiration

## 第二周 周三

### 晨兴喂养

诗二 6 [耶和華]说,我已经立我的王在锡安我的圣山上了。

来十二 22 但你们乃是来到锡安山,来到活神的城,属天的耶路撒冷,来到千万天使整体的聚集。

诗篇第二篇的十二节经文可分成四段,每段三节。前三节预言世界的掌权者抵挡基督。这个预言在彼拉多审判基督的时候开始应验,一直持续到启示录十九章十九节所说的的时候为止。耶稣被卖的时候,世上掌权的、君王、臣宰,开始抵挡他。所以这篇诗说,“外邦为什么吼闹,万民为什么谋算虚妄的事?地上的君王一齐起来,臣宰一同商议,要抵挡耶和華并他的受膏者”(二 1~2)这包括了.....世上的首领抵挡基督,从他钉十字架开始,直到敌基督被基督打败为止(诗篇中所启示并预表的基督与召会,一三页)。

### 信息选读

[诗篇第二篇]第二段是神的宣告(4~6)。四节说,“那坐在诸天之上的必发笑”.....世上.....的统治者图谋抵挡基督的时候,毫无疑问,神也是在诸天之上嗤笑他们。.....罗马的该撒[今天]在哪里?今天抵挡基督的掌权者,再过几年会在哪里?神笑着说,“你们在作什么?你们的抵挡只能持续短短的几年”君王、臣宰群起抵挡基督,但最终神要毁灭他们。“那时他要在怒中对他们说话,在烈怒中惊吓他们”(5)神说,“我已经立我的王在锡安我的圣山上了”(6)这是神的宣告(诗篇中所启示并预表的基督与召会,一三至一四页)。

第一篇诗是关于遵守律法,第二篇诗告诉我们要亲基督。哪一个更高?我不是问哪一个对,或哪一个错,乃是问哪一个更高。无疑的,以嘴亲子比遵守律法更高。我们来读圣经时,还隐密地、不知不觉地、在潜意识里持守天然的观念。这就是我们没有将圣经的启示接受到里面的原因。反之,我们将自己的观念加入圣经里。我们不该高举守律法,因为诗篇本身并不赞同这事。我们若高举第一篇的守律法,就要面对第二篇。第二篇是神的说话,神的宣告,说到基督是他经纶的中心。他宣告说,“我已经立我的王在锡安我的圣山上了”(6)这不是普通的说话,乃是宣告和宣布。神向他所有的子民宣告,他已经立他的王在锡安山上,不是在西乃山上。这两座山—锡安山和西乃山,是非常有意义的。希伯来十二章说,我们不是来到西乃山,乃是来到锡安山(18~22)。西乃山是颁赐律法的地方;在诸天之上的锡安山是今天基督在升天里所在的地方。

保罗在加拉太四章说到这两座山。西乃山产生在律法下为奴的儿女,但我们的母,就是那在上的耶路撒冷,是在诸天之上的锡安山那里(25~26)。启示录十四章一节告诉我们,有十四万四千人同羔羊站在锡安山上。这十四万四千人不是为着在西乃山所颁赐的律法赞美神。锡安山不是给我们看见律法和诫命的地方,乃是给我们看见基督—唯有基督—的地方。圣经里有西乃山,但圣经的灵不高举它。反之,圣经将西乃山贬到较低之处。圣经的灵只高举基督(诗篇生命读经,三九至四一页)。

参读:加拉太书生命读经,第二十四篇;希伯来书生命读经,第五十三篇。



### Morning Nourishment

**Psa. I will recount the decree of Jehovah; He said to Me: You are My Son; today I have begotten 2:7-9 You. Ask of Me, and I will give the nations as Your inheritance and the limits of the earth as Your possession. You will break them with an iron rod; You will shatter them like a potter's vessel.**

The third section [of Psalm 2], verses 7 through 9, is the declaration of Christ Himself. Christ declared something. He said, "I will recount the decree of Jehovah; / He said to Me: You are My Son; / Today I have begotten You." Both Acts 13 and Hebrews 1 tell us that this word refers to the resurrection of Christ. Christ was begotten as the Son of God by being resurrected. Then He ascended to the heavens, where He asked of the Father, and the Father gave Him all the nations as His inheritance. God granted to Him the uttermost parts of the earth for His possession, and God said, "You will break them with an iron rod; / You will shatter them like a potter's vessel." (*Christ and the Church Revealed and Typified in the Psalms*, p. 17)

### Today's Reading

After passing through thirty-three and a half years of human living, Christ was cut off (Dan. 9:26). That means He was crucified.

After being cut off, crucified, Christ was resurrected to be begotten as the firstborn Son of God (Psa. 2:7; Acts 13:33; Heb. 1:5-6). Psalm 2 shows us Christ's resurrection. The word *resurrection* is not there, but the fact is there. Verse 7 says, "I will recount the decree of Jehovah; / He said to Me: You are My Son; / Today I have begotten You." "Today" is the day of Christ's resurrection. In Acts 13:33 Paul quoted Psalm 2:7, telling us that this refers to Christ's resurrection. In His resurrection, Christ was begotten. Since He was already the Son of God, why did He need to be begotten as the Son of God in resurrection? Christ was the only begotten Son of God in His divinity (John 3:16), but when He became incarnated, He put humanity upon Him. This humanity had nothing to do with the sonship of God, but through His death and resurrection, His humanity was "sonized" to also be the Son of God. By resurrection Christ brought His humanity into the divine sonship and was designated the Son of God with His humanity (Rom. 1:4). Now the Son of God has the divine nature with the human nature. When Christ was merely the only begotten Son of God, He was God's Son only in the divine nature. Now as the firstborn Son of God, He possesses both the divine nature and the human nature.

Christ is the firstborn Son of God, and we are the many sons of God. We believers in Christ are regenerated sons of God, having God's life and God's nature, but we also have our human nature. Our human nature is still in the process of being begotten. We have been regenerated in our spirit, but we still have not been transfigured in our body. When our body is transfigured, redeemed, glorified, our body will also be "sonized." Our sonship will be completed by that time (Rom. 8:23). The sonship began with the regeneration of our spirit, is continuing with the transformation of our soul, and will be consummated with the redemption of our body. The process of our sonship passes through our regeneration and transformation to our glorification.

In Psalm 2 we can see God's economy with God's kingdom and the resurrection of Christ, in which He was begotten to be God's firstborn Son. The day of resurrection was a great day. Not only was Christ born on that day, but we also were born on that day. First Peter 1:3 says that through Christ's resurrection, God regenerated us. When Christ was born as the firstborn Son of God, we were all born with Him to be His many brothers, the many sons of God (Rom. 8:29). Christ's resurrection was a big delivery, a big birth, of Himself as the firstborn Son of God with His many brothers, the many sons of God. (*Life-study of the Psalms*, pp. 34-35)

Further Reading: *Life-study of Acts*, msg. 37; *Life-study of 1 Peter*, msg. 3

### Enlightenment and inspiration

## 第二周 周四

### 晨兴喂养

诗二 7~9 受膏者说，我要传述耶和華的命令；他曾对我说，你是我的儿子，我今日生了你。你求我，我就将列国赐你为基业，将地极赐你为产业。你必用铁杖打破他们；你必将他们如同窑匠的瓦器摔碎。

〔诗篇第二篇〕第三段七至九节是基督自己的宣告。基督宣告了一些事情，他说，“我要传述耶和華的命令；他曾对我说，你是我的儿子，我今日生了你。”行传十三章和希伯来一章都告诉我们，这话是指着基督的复活。基督借着复活被生为神的儿子。然后他升到诸天之上，在那里他求父，父就将列国赐他为基业，将地极赐他为产业。神又说，“你必用铁杖打破他们；你必将他们如同窑匠的瓦器摔碎。”（诗篇中所启示并预表的基督与召会，一四页）

### 信息选读

基督经过了三十三年半的为人生活，然后被剪除（但九 26）。那就是说，他被钉十字架。

基督被剪除，钉十字架之后，复活生为神的长子（诗二 7，徒十三 33，来一 5~6）。诗篇第二篇给我们看见基督的复活。虽然没有复活一辞，但事实在那里。七节说，“我要传述耶和華的命令；他曾对我说，你是我的儿子，我今日生了你。”“今日”是基督复活的日子。在行传十三章三十三节保罗引用诗篇二篇七节，告诉我们这是指基督的复活。基督在他的复活里出生。既然他已经是神的儿子，为什么需要在复活里生为神的儿子？基督在他的神性里是神的独生子（约三 16），但他成为肉体时，穿上了人性。这人性与神的儿子名分无关，但借着他的死与复活，他的人性被“子化”，也成为神的儿子。基督借着复活，将他的人性带到神圣的儿子名分里，带着他的人性被标出为神的儿子（罗一 4）。如今神的儿子有神圣的性情同属人的性情。当基督仅仅是神的独生子时，他只在神圣的性情里是神的儿子。如今他是神的长子，兼有神圣的性情与属人的性情。

基督是神的长子，我们是神的众子。我们在基督里的信徒是神重生的儿子，有神的生命和神的性情，但我们也有我们人的性情。我们人的性情仍在“出生”的过程中。我们已在灵里得重生，但我们的身体还没有改变形状。当我们的身体改变形状、蒙救赎、得荣耀的时候，我们的身体也要“子化”。那时我们的儿子名分就要完成了（八 23）。儿子的名分，开始于我们灵的重生，继续于我们魂的变化，而完成于我们身体的得赎。我们儿子名分的过程经过我们的重生和变化，直到我们的得荣。

在诗篇第二篇我们能看见神的经纶同神的国度，以及基督的复活；在其中他出生为神的长子。复活的日子是很大的日子。不仅基督在那日出生，我们也在那日出生。彼前一章三节说，借着基督的复活，神重生了我们。基督生为神的长子时，我们都与他一同生为他的许多弟兄，就是神的许多儿子（罗八 29）。基督的复活是他自己这神的长子，同他的许多弟兄，就是神的许多儿子，一次很大的生产，很大的出生（诗篇生命读经，四四至四五页）。

参读：使徒行传生命读经，第三十七篇；彼得前书生命读经，第三篇。

*Morning Nourishment*

**Psa. Now therefore, O kings, be prudent; take the admonition, O judges of the earth. Serve 2:10-12 Jehovah with fear, and rejoice with trembling. Kiss the Son lest He be angry and you perish from the way; for His anger may suddenly be kindled. Blessed are all those who take refuge in Him.**

According to **Psalm 2:8**, Christ has been given the nations as His inheritance and the limits of the earth as His possession for His kingdom. When the Lord came back to the disciples in His resurrection, He told them, “All authority has been given to Me in heaven and on earth” (**Matt. 28:18**). The Lord’s word here covers what is mentioned in **Psalm 2:8**. God has given all the nations on this earth to Christ as His inheritance. Furthermore, God has given the limits of the earth to Christ as His possession. Today if you own even a small portion of land in Taiwan, you are a rich man. But the entire earth will be possessed by Christ. This is His land. How rich He is! We cannot see such wonderful things about Christ in **Psalm 1**. **Psalm 1** says, according to the human concept, that the man who meditates in the law will prosper in everything, but **Psalm 2** reveals, according to the divine concept, that God has given the limits of the earth to Christ. (*Life-study of the Psalms*, pp. 35-36)

*Today’s Reading*

The last section [of **Psalm 2**, **verses 10 to 12**], is the gospel preaching. “Now therefore, O kings, be prudent; / Take the admonition, O judges of the earth. / Serve Jehovah with fear, / And rejoice with trembling.” This simply means to repent and believe. “Kiss the Son / Lest He be angry and you perish from the way; /...Blessed are all those who take refuge in Him.” The last three verses of **Psalm 2** are the gospel. (*Christ and the Church Revealed and Typified in the Psalms*, p. 17)

**Psalm 2** also gives a warning to the world (**vv. 10-12**)...First, God and His Christ will be in wrath to the world (**v. 12b; Rev. 6:15-17**). Men should not think that there is no God in this universe or that Christ is just a name in religion. The Bible tells us clearly that Christ is waiting for the opportunity to come to execute His judgment in His anger, in His wrath.

The book of Joel speaks of this judgment. The subject of Joel is the day of the Lord (**1:15; 2:11, 31; 3:14**), but few Christians understand what the day of the Lord is. Paul gave us the definition in **1 Corinthians 4:3-5**. In **verse 3** he said, “It is a very small thing that I should be examined by you or by man’s day.” Before the Lord comes, it is man’s day, in which man judges. Today is man’s day. In man’s day, everything is judged by man. But after man’s day, there will be a day which will be called the day of the Lord. This day will last about one thousand three and a half years. The day on which the great tribulation begins will be the beginning of the day of the Lord. From that day, the Lord’s wrath will be expressed. The day of the Lord is the day of His judgment.

It may seem today that the Lord does not care for the world situation...But when the great tribulation begins, that will be the beginning of the day of the Lord. Christ will come to interfere with the world situation.

Joel reveals that after the three and a half years of the great tribulation, the Lord will judge the living Gentiles (**3:12**). **Matthew 25** tells us that He will separate them, the sheep from the goats, in His judgment (**vv. 32-46**). Afterward, He will set up the thousand-year kingdom. In the thousand-year kingdom, He will judge, rule, and control the entire earth. At the end of that thousand years, there will be a rebellion, which He will also judge (**Rev. 20:8-9**). Then He will have the final judgment on the great white throne to judge the dead unbelievers (**vv. 11-15**). That will be the end of the day of the Lord.

Since God and His Christ will be in wrath to the world, man must repent (**Psa. 2:11; Acts 17:30**). This is the New Testament gospel. (*Life-study of the Psalms*, pp. 37-38)

*Further Reading: Life-study of Joel*, msgs. 1-3; *Life-study of Matthew*, msg. 67

*Enlightenment and inspiration*

第二周 周五

晨兴喂养

诗二 10-12 现在你们君王应当留意；你们地上的审判官该受警戒。当存畏惧事奉耶和華，又当存战兢而欢乐。当以嘴亲子，恐怕他发怒，你们便在路中灭亡，因为他的怒气快要发作。凡投奔于他的，都是有福的。

照着诗篇二篇八节，基督为着他的国，得了列国为基业，地极为产业。主在复活里回到门徒那里，告诉他们，说：“天上地上所有的权柄，都赐给我了。”（太二八 18）主这里的话涵括了诗篇二篇八节所提的。神已将地上的列国赐给基督为基业。不仅如此，神也已将地极赐给基督为产业。今天你若在台湾拥有一小块地，你就是财主。但全地要为基督所占有，这是他的地。他是何等富有！我们在第一篇无法看见关于基督这样美妙的事。第一篇照着属人的观念，说默想律法的人在凡事上尽都顺利（亨通），但第二篇照着神圣的观念，启示神已将地极赐给基督（诗篇生命读经，四六页）。

信息选读

〔诗篇第二篇〕末了一段十至十二节是传福音。“现在你们君王应当留意；你们地上的审判官该受警戒。当存畏惧事奉耶和華，又当存战兢而欢乐。”这意思就是要悔改相信。“当以嘴亲子，恐怕他发怒，你们便在路中灭亡，……凡投奔于他的，都是有福的。”第二篇末了三节乃是福音。

第二篇也给世人警告（10~12）。……首先，神与他的基督要向世人发怒（12中，启六 15~17）。人不应以为宇宙中没有神，或基督只是宗教里的名字。圣经清楚告诉我们，基督在等待机会，要在怒气中，在忿怒中来执行他的审判。约珥书说到这审判。约珥书的主题是主的日子（一 15，二 11、31，三 14），但很少基督徒领会主的日子是什么。保罗在林前四章三至五节给我们定义。他在三节说，“我被你们察验，或被人审判的日子察验，对我都是极小的事。”在主来以前，是人的日子，人在其中审判。今天是人的日子；在人的日子里，一切由人审判。但在人的日子以后，将有一个日子，称为主的日子。这日子要持续约一千零三年半。大灾难开始的日子，将是主的日子的开始。从那日起，主的忿怒就要发作。主的日子就是他审判的日子。今天主似乎不关心世界局势。……但大灾难开始时，主的日子就开始了。基督要来干预世界的局势。

约珥书启示三年半的大灾难以后，主要来审判活着的外邦人（三 12）。马太二十五章告诉我们，他要在他审判中把他们分开，就是把绵羊从山羊分开（32~46）。以后，他要建立千年国。在千年国里，他要审判、治理并管治全地。在一千年末了，会有背叛；他也要审判这背叛（启二十 8~9）。然后他要在白色大宝座上施行最后的审判，审判不信的死人（11~15）。那将是主的日子的结束。

神与他的基督既要向世人发怒，人就必须悔改（诗二 11，徒十七 30）。这是新约的福音（诗篇生命读经，四七至四九页）。

参读：约珥书生命读经，第一至三篇；马太福音生命读经，第六十七篇。

### Morning Nourishment

**Psa.** O Jehovah, cause me to know my end, and the measure of my days, what it is. May I know how 39:4-5 transient I am. Behold, You have made my days as mere handbreadths, and my lifetime is as nothing before You; surely every man at his best is altogether vanity. Selah

**Eph.** Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ. 6:23

The day of the Lord will last one thousand three and a half years. After this day, the heavens and the earth will be burned to become the new heavens and new earth. Then the New Jerusalem will come in, and righteousness will fill the new heavens and new earth (2 Pet. 3:13). Everything will be right. There will be no more need for any kind of judgment. (*Life-study of the Psalms*, p. 38)

### Today's Reading

David realized the nothingness and vanity of his life and asked God to remove His chastening (for his transgressions) from him and look away from him as a stranger and sojourner (Psa. 39:4-13). We always think that we are something and somebody, but David was brought by the Lord into a situation to realize that actually he was nothing and vanity. David said that every man at his best is altogether vanity (v. 5)...We need to realize that our condition is sinful, and our situation is one of vanity.

The Bible tells us that the word of the Lord is the truth, the reality (John 17:17), and also the light (Psa. 119:105). Through the truth and light released in these messages, I hope that we can see what God wants us to be. God wants us to be nothing. God wants us to be replaced by Christ. Therefore, what God wants was expressed by Paul when he said, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20a). Christ has crucified me, and Christ has come into me to replace me. Now I have an organic union with Him. He lives and works, and I live and work with Him. Christ replaces me to live Himself through me. This is the divine concept of God according to the divine revelation of the New Testament.

**Psalm 2:12b** says, "Blessed are all those who take refuge in Him." To take refuge in the Son equals to believe into the Son, Christ (John 3:16)...We can see this with the type of Noah's ark. When all the people trusted, or believed in, that ark, they all entered into that ark, to take the ark as their refuge, protection, and hiding place. Today our Christ is our refuge, our protection. We are hiding ourselves in Him.

**Psalm 2:12a** says that we need to kiss the Son. The New Testament tells us that we need faith and love: "...The grace of our Lord superabounded with faith and love in Christ Jesus" [1 Tim. 1:14]. The Lord's grace visited Paul and superabounded in him with faith and love in Christ. One day he received mercy and grace from the Lord, not only to believe in Him but also to love Him. We have been given faith to believe into Christ, taking Him as our refuge. Also, we have been given God's love to love the Lord Jesus.

In the Gospel of John, we are taught that we need to believe into Christ, the Son (1:12), and to love Him (14:23). In the last chapter of John, chapter twenty-one, the very Christ who is our refuge came back to Peter to restore Peter's love toward Him. The Lord asked Peter three times, "Do you love Me?" (vv. 15-17).

A young believer may be strong to boldly tell the Lord that he loves Him and will never deny Him. But when he is defeated, his natural confidence in his love toward the Lord will be dealt with. Then he will learn to follow the Lord and to love the Lord without any confidence in his natural strength.

To believe in the Lord is to receive Him; to love the Lord is to enjoy Him. The Gospel of John presents these as the two requirements for us to participate in the Lord. The Lord is within us to be our faith and to be our love. To love Him, according to Psalm 2:12a, is to kiss Him. We should not uplift and treasure the law. Instead, we should kiss Christ, love Christ, day by day. (*Life-study of the Psalms*, pp. 218-219, 38-39)

*Further Reading: Life-study of the Psalms*, msgs. 3, 17; *The Conclusion of the New Testament*, msg. 345

### Enlightenment and inspiration

## 第二周 周六

### 晨兴喂养

诗三九 4~5 耶和華啊，求你叫我曉得我的結局，我的壽數幾何。願我知道我的生命何其短暫。看哪，你使我的年日窄如手掌，我一生的年數，在你面前如同無有；各人站得穩妥的時候，不過盡是虛幻。 細拉

弗六 23 願平安與愛同着信，從父神並主耶穌基督歸與弟兄們。

主的日子要持續一千零三年半。在這日子以後，諸天和地要被焚燒，成為新天新地。然後新耶路撒冷要進來，有義充滿新天新地（彼后三 13）。那時一切都是對的了，不再需要任何審判（詩篇生命讀經，四九頁）。

### 信息選讀

大衛領悟他生命的無有和虛幻，並求神從他挪去（因他過犯而有的）神的懲治，轉眼不看他這客旅和寄居的（詩三九 4~13）。我們總以為自己是什么，以為自己是重要人物，但大衛被主帶到一個地步，領悟他實際上是無有和虛幻。大衛說，各人站得穩妥的時候，不過盡是虛幻（5）。.....我們需要領悟我們的光景是罪惡的，我們的處境是虛幻的。

聖經告訴我們，主的話就是真理，實際（約十七 17），也是亮光（詩一一九 105）。借着這些信息中所釋放的真理和亮光，我盼望我們能看見神要我們成為什么。神要我們成為無有。神要我們被基督頂替。所以，保羅說，“我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裡面活着。”（加二 20 上）這表達出神所要的。基督已將我釘了十字架，基督已進入我裡面頂替我。如今，我與他有生機的聯結。他生活、工作，我也與他一同生活、工作。基督頂替我，借着活出他自己。這是神那照着新約神聖啟示的神聖觀念。

詩篇二篇十二節下半說，“凡投奔於他的，都是有福的。”投奔於子，等於信入子基督（約三 16）。.....我們由挪亞方舟的預表能看見這點。所有信靠或相信方舟的人，都進入方舟，以方舟為他們的避難所、保護和藏身之處。今天我們的基督是我們的避難所、我們的保護。我們乃是將自己隱藏在他裡面。

詩篇二篇十二節上半說，我們當以嘴親子。新約告訴我們，我們需要信和愛。.....“並且我們主的恩是格外增多，使我在基督耶穌里有信，又有愛。”〔提前一 14〕主的恩眷臨保羅，並且在他身上格外增多，使他在基督耶穌里有信，又有愛。有一天，保羅從主得着怜悯和恩典，不僅相信他，也愛他。我們得着了信以信入基督，以他為我們的避難所。我們也得着了神的愛以愛主耶穌。

約翰福音教導我們，我們需要信入子基督（一 12），並且愛他（十四 23）。在最后一章，就是二十一章，那作我們避難所的基督，回到彼得那里，恢復彼得對他的愛。主三次問彼得：“你愛我么？”（15~17）

青年信徒也許很剛強，放膽對主說他愛主，絕不會否認主。但他失敗時，他對主的愛的天然自信就受到了對付。這叫他學習不依靠天然的力量來跟從主並愛主。

信主是接受他，愛主是享受他。約翰福音陳明這兩個使我們有分於主的條件。主在我們裡面作我們的信和愛。照着詩篇二篇十二節上半，愛他就是親他。我們不該高舉律法，寶貴律法，反而該天天親基督，愛基督（詩篇生命讀經，二六七至二六九、四九至五一頁）。

參讀：詩篇生命讀經，第三、十七篇。

<< WEEK 2 — HYMN

*Hymns, #1094*

- 1 Lo, the nations all assemble  
And imagine vanity,  
Kings and princes plot together  
'Gainst the Lord in unity.  
“Let us break their bonds asunder,  
Cast away their cords from us.”  
'Gainst the Lord and His Anointed  
Worldly rulers counsel thus.
- 2 He who sitteth in the heavens  
In contempt will laugh at them,  
Vex them in His fierce displeasure,  
Terrifying all such men.  
Yet upon the hill of Zion  
God has His anointed King—  
This is God's own declaration,  
All the kings admonishing.
- 3 Now 'tis Christ, 'tis God's Anointed,  
Who declares the Lord's decree:  
“Thou'rt my Son (in resurrection),  
This day I've begotten Thee.  
All the nations I will give Thee  
For Thine own inheritance.  
Thou shalt dash them into pieces  
In Thy kingly excellence.”
- 4 Now be wise, O be instructed,  
All ye rulers of the earth,  
Fear the Lord, rejoice with trembling,  
Serve the only One of worth.  
Kiss the Son, lest He be angry  
And ye perish in the way.  
“All who trust in Him are blessed,”  
All who trust in Him will say.
- 5 Lord, we praise Thee, we have seen Him—  
Thy unique Anointed One—  
And from vanity repenting,  
We in love have kissed Thy Son.  
“All who trust in Him are blessed”—  
Not “all those who keep the law.”  
In that risen One believing,  
We are blest forevermore.

第二周 诗歌

补充本第 2 首

当以嘴亲子 (诗篇二篇)

降 A 大调 3/4

1

看哪，地上万民聚集，  
一同谋算虚妄事；  
君王臣宰起来商议，  
同声一气抵挡主。

“我们挣开一切捆绑，  
脱去他们的绳索。”  
世上君王如此设谋，  
抵挡神并受膏者。

2

那坐天上的必发笑，  
主必定嗤笑他们；  
那时他在怒中责备，  
烈怒中惊吓他们。  
在他的锡安圣山上，  
神已膏他的君王—  
这是神自己的宣告，  
警戒地上的诸王。

3

现今基督，神所膏者，  
传扬主神的旨意：  
“你是我子  
(在复活里)，  
我在今日生了你。  
我将列国都赐给你，  
使你承受为基业，  
你显王权，手拿铁杖，  
将他们打破摔裂。”

4

你们君王应当省悟，  
审判官该受管教；  
当存畏惧事奉我主，  
又存战兢而欢跃。  
当以嘴亲子，消他怒，  
免得你道中灭亡；  
“投靠他的是有福的。”  
让我们同来欢唱！

5

哦，赞美神，我们看见

你独一无二受膏之子；  
从虚妄中我们悔改，  
在爱里亲你爱子。  
“投靠他的是有福的” —  
非那“遵守律法的”；  
只要依靠那复活者，  
就必蒙福永无己。

## 第三周 基督的尊大

读经:诗八

### 周一

壹 诗篇八篇给我们看见,神的定旨和计划是要人有他的形像彰显他并有他的管治权代表他,这定旨和计划从未改变—创一 26:

一 诗篇八篇所预言的人是第二个人主耶稣,他恢复了人失去的定命,并完成神原初的定旨—来二 5~9。

二 这第二个人也是一个团体人,新人,团体的基督,有神的形像彰显他,并代表神管治万有,使神的定旨得以成就—弗二 15,西三 10~11,徒九 4~5,弗一 22~23,来二 10~11。

贰 诗篇八篇是大卫受感赞美基督的尊大—这篇诗说到诸天、地、婴孩和吃奶者、人、三类仇敌,也说到主的成为肉体、人性生活、死、复活和升天、基督的身体、他的再来以及他的国。

叁 主的名在全地是尊大(威严)的,他的荣美(荣耀)彰显于天—1节:

一 在诗篇三至七篇,照着大卫的属人观念,地上是一片纷乱。—引用经文

二 此处,在八篇,照着神圣的启示,成肉体、钉十字架、复活、升天并被高举之耶稣的名(腓二 5~11),在全地是尊大(威严)的;并且在大卫眼中,主的荣耀是在天上。—引用经文

三 本篇诗的目标,乃是将地联于天,将天带到地,使地与天成为—约一 51,创二 8~12。

### 周二

肆 主因敌人的缘故,从婴孩和吃奶的口中,建立了能力(赞美—太二一 16),使仇敌和报仇的,闭口无言—诗八 2:

一 婴孩和吃奶的在人中间是最年幼、最微小、最软弱的,这指明主在他救赎工作里的最高成就。

二 主因(里面)敌人的缘故,从婴孩和吃奶的口中,使赞美得以完全,使(外面)仇敌和报仇的闭口无言。

三 撒但在神的国里是神的敌人(即对头),在神国之外是神的仇敌,他也是在地上来去往返报仇的人—参伯一 7,彼前五 8。

### 周三

伍 大卫观看主指头所造的天,并主所陈设的月亮星宿—诗八 3:

一 月亮星宿指明大卫有这眼光—在夜间他将眼光从注视地转而默想天。

二 在这眼光里,大卫有纯净的异象,看见神所创造和陈设的纯净工作。

三 主救赎的目的是要将我们从纷乱的地转向明亮的天。

陆 人算什么,主竟顾念他?世人算什么,主竟眷顾他?—4节:

一 大卫看天时,转而想到地上的人。

二 人是神创造里中心的对象,以成就他的经纶,完成他的心愿。

三 四节的第一个“人”,原文是 enosh,以挪士,第二个“人”,原文是 adam,亚当;以挪士和亚当都是指:

1 在创世记一章二十六节,在神的创造里,神所创造的人。—引用经文

2 在诗篇八篇四节,在人的堕落后,撒但所掳掠的人。—引用经文

3 在希伯来二章六节,为着完成神的救赎,成为肉体的人基督。—引用经文

## WEEK 3 — OUTLINE

### The Excellency of Christ

Scripture Reading: [Psa. 8](#)

#### DAY 1 »

#### I. Psalm 8 shows that God's purpose and plan for man to express Him with His image and to represent Him with His dominion have never changed ([Gen. 1:26](#)):

- A. The man prophesied in [Psalm 8](#) is the second man, the Lord Jesus, who has recovered man's lost ordination and has fulfilled God's original purpose ([Heb. 2:5-9](#)).
- B. This second man is also a corporate man, the new man, the corporate Christ, who expresses God in His image and represents God to have dominion over all things for the fulfillment of God's purpose ([Eph. 2:15](#); [Col. 3:10-11](#); [Acts 9:4-5](#); [Eph. 1:22-23](#); [Heb. 2:10-11](#)).

#### II. Psalm 8 is David's inspired praise of the excellency of Christ—this psalm speaks of the heavens, the earth, babes and sucklings, man, three categories of enemies, and the Lord's incarnation, human living, death, resurrection, and ascension, the Body of Christ, His coming back, and His kingdom.

#### III. The Lord's name is excellent (majestic) in all the earth, and His splendor (glory) has been set over the heavens (v. 1):

- A. In [Psalms 3 through 7](#) it was a mess on the earth, according to David's human concept.
- B. Here in [Psalm 8](#) the name of the incarnated, crucified, resurrected, ascended, and exalted Jesus ([Phil. 2:5-11](#)) is excellent (majestic) in all the earth according to the divine revelation, and the Lord's glory is over the heavens in the sight of David.
- C. The goal of this psalm is to join the earth to the heavens and bring the heavens down to the earth, making the earth and the heavens one ([John 1:51](#); [Gen. 28:12](#)).

#### « DAY 2 »

#### IV. Out of the mouths of babes and sucklings the Lord has established strength (praise—[Matt. 21:16](#)) because of His adversaries, to stop the enemy and the avenger ([Psa. 8:2](#)):

- A. Babes and sucklings are the youngest, smallest, and weakest among men, indicating the highest consummation of the Lord's work in His redemption.
- B. The Lord has established praise out of the mouths of babes and sucklings because of His adversaries (within) and for the stopping of the enemy and the avenger (without).
- C. Satan is God's adversary within God's kingdom, God's enemy outside God's kingdom, and the avenger who roves to and fro over the earth (cf. [Job 1:7](#); [1 Pet. 5:8](#)).

#### « DAY 3 »

#### V. David saw the heavens, the works of the Lord's fingers, the moon and the stars, which the Lord has ordained ([Psa. 8:3](#)):

- A. The moon and the stars indicate that David had this view—a view turned from looking at the earth to contemplating the heavens in the night.
- B. In this view David had a pure vision to see the pure work in God's creation and ordination.
- C. The aim in the Lord's redemption is to turn us from the messy earth to the bright heaven.

#### VI. What is mortal man, that the Lord remembers him, and the son of man, that He visits him? (v. 4):

- A. In his view in the heavens, David turned his consideration to man on the earth.
- B. Man is the central object of God in His creation for the accomplishment of His economy to fulfill His heart's desire.
- C. The first “man” in [verse 4](#) is *enosh* in Hebrew, and the second “man” is *adam* in Hebrew, both referring to:
  - 1. The God-created man in God's creation in [Genesis 1:26](#).
  - 2. The Satan-captured man in man's fall in [Psalm 8:4](#).
  - 3. Christ as a man in His incarnation for the accomplishment of God's redemption in [Hebrews 2:6](#)

D. Such a man God remembers in His economy and visits in His incarnation (John 1:14; Phil. 2:7).

« DAY 4 »

**VII. The Lord has made man a little lower than angels (Psa. 8:5a; Heb. 2:7a):**

- A. This refers to Christ's incarnation with His human living for His all-inclusive death (John 1:14; Heb. 2:9a).
- B. In His incarnation Christ was made a little lower than angels, physically not positionally, in the sense of being in the flesh.

**VIII. God has crowned man (Christ) with glory and honor (Psa. 8:5b; Heb. 2:7b):**

- A. This refers to Christ's resurrection in His glory (John 7:39b; Luke 24:26) and His ascension in His honor (Acts 2:33-36; 5:31a).
- B. This was through His all-inclusive death (Heb. 2:9).

**IX. Psalm 8:2-5 shows us how the babes and sucklings are produced:**

- A. In order to produce babes and sucklings, God has visited man (v. 4):
  - 1. God visited man by becoming incarnated, by putting on humanity and becoming a man to be a little lower than the angels (v. 5a).
  - 2. God visited man also by living on earth, dying, rising up from the dead, and ascending to the heavens to be crowned with glory and honor (v. 5b).
  - 3. God visited man through the long journey of His process to become the life-giving Spirit to reach us and to enter into us (John 1:14; 1 Cor. 15:45b; 6:17; cf. 1 Pet. 2:12; Luke 1:68, 78).
  - 4. The incarnated One has become the life-giving Spirit, and it is this One who produces babes and sucklings.

« DAY 5 »

- B. We become babes and sucklings in the initial stage through regeneration:
  - 1. We are remade, re-created, through regeneration (cf. Matt. 18:3; 19:14).
  - 2. Regeneration reduces our natural activity.
  - 3. The proper, genuine salvation stops our human doing and makes us babes and sucklings to praise the Lord.
- C. The process of producing babes and sucklings continues with sanctification, renewing, and transformation (Heb. 2:11; Rom. 12:2; 2 Cor. 3:18).
- D. The Lord has perfected praise, or established strength, out of the mouths of babes and sucklings for the purpose of stopping His adversaries, the enemy, and the avenger (Psa. 8:2):
  - 1. God overcomes His enemy through babes and sucklings, the youngest, smallest, and weakest among men; this is the Lord's recovery and victory (cf. 1 Cor. 1:26-31).
  - 2. All things will be ruled over by Christ with His Body, and all things will be subjected under His feet (Psa. 8:6-8).
  - 3. The perfected praise of the babes and sucklings is the ultimate consummation of the Lord's work of incarnation, human living, death, resurrection, ascension, and coming back to rule on earth:
    - a. We may praise the Lord, but our praise needs to be perfected; through transformation we are perfected in praising the Lord.
    - b. The perfected praise is the praise for the Lord's incarnation, human living, death, resurrection, ascension, and kingdom.
    - c. In order to praise the Lord, we need to see Jesus, turning our view from the messy earth to the bright heaven (Heb. 2:9; 12:1-2).
    - d. The perfected praise is the strength out of the mouths of babes and sucklings, the praise that defeats the adversaries, the enemy, and the avenger (2 Chron. 20:22; cf. vv. 12, 20-21).

四 这样的人是神在他的经纶里所顾念，并在他成为肉体时所眷顾的一约一 14，腓二 7。

## 周 四

柒 主使人比天使微小一点—诗八 5 上，来二 7 上：

一 这是指基督的成为肉体，连同他的人性生活，为着他包罗万有的死—约一 14，来二 9 上。

二 基督在成为肉体时，就着在肉体里的意义说，神使他比天使微小一点—是在形体上，不是在地位上。

捌 神使人（基督）得着荣耀尊贵为冠冕—诗八 5 下，来二 7 下：

一 这指基督在他荣耀里的复活（约七 39 下，路二四 26），以及基督在他尊贵里的升天（徒二 33~36，五 31 上）。—引用经文

二 这乃是借着祂包罗万有的死—来二 9。

玖 诗篇八篇二至五节向我们显示，婴孩和吃奶的如何产生：—引用经文

一 神要产生婴孩和吃奶的，就眷顾了人—4 节：

1 神眷顾人，乃是借着成为肉体，借着穿上人性，并且成了比天使微小一点的人—5 节上。

2 神眷顾人也是借着生活在地上，受死，从死人中复活，并升到诸天之上，得着荣耀尊贵为冠冕—5 节下。

## 周 五

3 神眷顾人是借着他所经过的漫长过程，成为赐生命的灵临到我们，并进入我们里面—约一 14，林前十五 45 下，六 17，参彼前二 12，路一 68，78。

4 那成为肉体的一位已成了赐生命的灵；这一位能产生婴孩和吃奶的。

二 我们借着重生成为婴孩和吃奶的，是在起初的阶段：

1 我们借着重生被重造，再造—参太十八 3，十九 14。

2 重生减少了我们天然的活动。

3 正确、真实的救恩停止我们的作为，并使我们成为赞美主的婴孩和吃奶的。

三 产生婴孩和吃奶的过程，继续于圣别、更新和变化—来二 11，罗十二 2，林后三 18。

四 主从婴孩和吃奶的口中，使赞美得以完全（或建立了能力），目的是要使敌人、仇敌和报仇的闭口无言—诗八 2：

1 神借着婴孩和吃奶的，就是在人中间最年幼、最微小、最软弱的，胜过他的仇敌；这是主的恢复和得胜—参林前一 26~31。

2 万物要由基督同他的身体所管理，万物也要服在他的脚下—诗八 6~8。

3 婴孩和吃奶的这样完全的赞美，乃是主成为肉体、人性生活、受死、复活、升天并再来管治这地之工作的终极完成：

a 我们也许赞美主，但我们的赞美需要得以完全；借着变化，我们在赞美主上得以完全。

b 得以完全的赞美，乃是为主成为肉体、人性生活、死、复活、升天并国度，而赞美他。

c 我们要赞美主，就需要看见耶稣，将我们的眼光从纷乱的地转向明亮的天—来二 9，十二 1~2。

d 得以完全的赞美，乃是出自婴孩和吃奶的口中的能力，这赞美使敌人、仇敌和报仇的都被击败—代下二十 22，参 12，20~21。

4. “Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name” (Heb. 13:15).

« DAY 6 »

**X. God has caused man (Christ) to rule over the works of God’s hands and has put all things under His feet: all sheep and oxen, the beasts of the field, the birds of heaven, the fish of the sea, and whatever passes through the paths of the seas (Psa. 8:6-8; Heb. 2:7b-8a):**

- A. This word was fulfilled in Adam (Gen. 1:26-28), but it was broken by man’s fall.
- B. In Christ’s ascension God subjected all things under Christ’s feet and gave Him to be Head over all things to the church, which is His Body (Eph. 1:22-23; Rom. 16:20):
  - 1. In the Body life we participate in the transmission of Christ’s subjecting power to put all things under the feet of His Body.
  - 2. The God of peace crushes Satan under the feet of those who live the church life as the practical expression of the Body (v. 20).
- C. This word will be fulfilled in full in the millennium, the age of restoration (Rev. 20:4-6; Matt. 19:28; Isa. 11:6-9; 65:25).

**XI. O Jehovah our Lord, how excellent (majestic) is Your name in all the earth! (Psa. 8:9):**

- A. Verse 9 repeats the first part of verse 1 to strengthen the thought concerning the excellency of the Lord’s name in all the earth.
- B. This makes the earth as excellent as the heavens, as indicated in the first part of the Lord’s prayer: “Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth” (Matt. 6:9-10).

« HYMN »

4 “所以我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子” 一 来十三 15。

## 周 六

拾 神派人（基督）管理神手所造的，使万物，就是一切的牛羊，田野的兽，空中的鸟，海里的鱼，凡经行海道的，都服在他的脚下—诗八 6~8，来二 7 下~8 上：

一 这话先应验在亚当身上（创一 26~28），但由于人的堕落而受了破坏。—引用经文

二 在基督的升天里，神将万有服在基督的脚下，并使他向着召会作万有的头；召会是他的身体—弗一 22~23，罗十六 20：

1 在身体生活里，我们有分于基督归服大能的输供，将万有服在他身体的脚下。

2 平安的神将撒但践踏在过召会生活的人脚下；召会生活乃是身体实际的出现—20 节。

三 这话将在千年国复兴时代里，得着完满的应验—启二十 4~6，太十九 28，赛十一 6~9，六五 25。

拾壹 “耶和華我們的主啊，你的名在全地何其尊大（威嚴）” — 詩八 9：

一 九節重復一節上半的話，加強關於主的名在全地尊大的思想。—引用經文

二 這使地和天一樣尊大，如主的禱告前半段所指明的：“我們在諸天之上的父，願你的名被尊為聖，願你的國來臨，願你的旨意行在地上，如同行在天上” — 太六 9~10。

*Morning Nourishment*

**Heb.** ...“What is man, that You bring him to mind? Or the son of man, that You care for him? You 2:6-9 have made Him a little inferior to the angels; You have crowned Him with glory and honor and have set Him over the works of Your hands; You have subjected all things under His feet.”...But now we do not yet see all things subjected to Him, but we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor...

Hebrews 2 discloses that the man mentioned in Psalm 8 is Christ. God made Christ a little lower than the angels—this was the incarnation, and He was a man by the name of Jesus. After the incarnation this man was crowned with glory and honor in His ascension, including His resurrection. Christ was crowned with glory and honor because He resurrected and ascended to the heavens. Therefore, the ascension includes the resurrection. Then it says that all things were put under His feet. This is His dominion over all things. Now Christ has the dominion, the lordship, the headship, and the kingdom. Just this little word *feet* indicates His Body. He has a Body. Ephesians 1:22 and 23 say that God “subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body.” The two feet are parts of the Body. Hence, we have the incarnation, the resurrection, the ascension, the enthronement, the lordship, the kingship, the kingdom, and the Body of Christ. The Body is the many saints who will be brought into glory according to Hebrews 2. The day will come when He will be the Head in God’s dominion, and we will be the Body under His lordship and in His kingdom to rule over the whole earth. In that day we will all shout, “O Jehovah our Lord, how excellent is Your name in all the earth!” Today we must have foresight to see through to the end. We must not care for today’s situation; we must set our eyes upon that day. Sooner or later that day will come. Sooner or later all these pitiful situations will be past. Praise the Lord! (*Christ and the Church Revealed and Typified in the Psalms*, pp. 29-30)

*Today’s Reading*

Psalm 2 tells us that Christ is the center of God’s administration in the entire universe. Then Psalm 8 continues by telling us that this Christ is the incarnated and resurrected One, the One who has ascended to the heavens and is enthroned and crowned with glory and honor. He has the lordship, the headship, the kingship, and the dominion over all things with His Body. He is a marvelous Christ! If we have seen this Christ, we can do nothing but praise Him.

In Psalms 3 through 7 the writers were occupied with the adversaries and their own problems, so they asked God to solve these problems. But the answer is in Psalm 8. It is by Christ incarnated, identified with man, crowned with glory, and made, with His Body, to have dominion over all things, that the problem on earth can be solved. The solution includes the incarnation up to the time of the kingdom; then when the kingdom comes, Christ with His Body will have dominion over all things. At that time all earth’s problems will be solved. This is the content of Psalm 8. Why is the name of the Lord so excellent in all the earth? Because Christ was incarnated to accomplish redemption, He was resurrected to impart life to His Body, He was crowned with glory, and He was enthroned and made to have dominion over all things with His Body. The day will come when Christ with His Body will exercise His authority.

The human race has done its utmost to solve its problems, but the more problems they solve, the more they have. The fact is that no one can solve the problems. You just wait praisingly. Hallelujah, Christ will come back! He has been made the Head over all things to the church. With His Body He will have the dominion over all. At that time, everything will be solved. (*Christ and the Church Revealed and Typified in the Psalms*, p. 31)

Further Reading: *Christ and the Church Revealed and Typified in the Psalms*, ch. 2; *God’s Plan and God’s Rest*

*Enlightenment and inspiration*

第三周 周一

晨兴喂养

来二 6~9 …… “人算什么，你竟顾念他？世人算什么，你竟眷顾他？你使他比天使微小一点，赐他荣耀尊贵为冠冕，并派他管理你手所造的，叫万有都服在他的脚下。”……只是如今我们还不见万有都服他，唯独看见耶稣得了荣耀尊贵为冠冕……。

希伯来二章揭示，诗篇第八篇所说的人就是基督。神使基督比天使微小一点，这就是成为肉体，这就是名叫耶稣的那人。成为肉体之后，诗篇说这人得着荣耀尊贵为冠冕。……这是他的升天，包含他的复活在内。基督得着荣耀尊贵为冠冕，因他复活了，并且升到诸天之上。因此这里的升天，包含复活。然后说，叫万物都服在他的脚下。这是他的管理万有。如今基督掌权，作主，作元首，并得着了国度。这小小的“脚”字更指明了他的身体。他有一个身体。以弗所一章二十二至二十三节说，神“将万有服在他的脚下，并使他向着召会作万有的头；召会是他的身体”。两只脚是身体的一部分。因此这里有成为肉体、复活、升天、登宝座、主权、王权、国度和基督的身体。按希伯来二章，这身体就是要被带进荣耀里的许多圣徒。日子将到，他在神的掌权中要作元首，我们要在他的主权下并在他的国度里，作他的身体管理全地。那一天我们都要呼喊：“耶和華我們的主啊，你的名在全地何其尊大。”今天我们必须有远见，看透未来的结局。我们不必在意今天的情况，我们必须注视那日。迟早那日要来到，迟早这些可怜的光景都要过去。赞美主！（诗篇中所启示并预表的基督与召会，二八页）信息选读

诗篇第二篇告诉我们，基督是神在整个宇宙中的行政中心。第八篇继续告诉我们，这位基督是成为肉体并复活的一位，是升到天上、登宝座、得着荣耀尊贵为冠冕的一位。他有主权，有元首地位，有王权，且同着他的身体管理万有。他是奇妙的基督！如果我们看见了这位基督，我们就不能作什么，只能赞美他。

第三至七篇的作者被对头和自己的问题所霸占；所以求神解决这些问题。但答案却在第八篇。借着基督成为肉体，与人联合，得着荣耀为冠冕，并且同着他的身体管理万有，地上的问题才能解决。这个解答包含了成为肉体，一直到国度时期；等到国度来了，基督同着他的身体就要管理万有。那时地上所有的问题都要解决。这是诗篇第八篇的内容。主的名在全地为什么这样尊大呢？因为基督成为肉体来完成救赎，他复活了，把生命分赐给他的身体，得着荣耀为冠冕，并且登上宝座，同着他的身体管理万有。日子将到，基督同着他的身体要施行权柄。

人类竭尽全力解决问题；但越解决，问题越多。其实，问题没有人能解决，你只要赞美着等候。阿利路亚，基督要回来！神已使他向着召会作万有的头。他要同着他的身体来管理万有。那时一切事情都要解决（诗篇中所启示并预表的基督与召会，二九至三〇页）。

参读：诗篇中所启示并预表的基督与召会，第二章；圣洁没有瑕疵，第一章。



### Morning Nourishment

**Psa. Out of the mouths of babes and sucklings You have established strength because of Your 8:2 adversaries, to stop the enemy and the avenger.**

**Matt. ...And Jesus said to them, Yes. Have you never read, “Out of the mouth of infants and sucklings 21:16 You have perfected praise”?**

Psalm 8:2 shows us three negative categories of persons: the adversaries, the enemy, and the avenger....In this universe, there are still many adversaries, enemies, and avengers. Adversaries are those who are within, enemies are those who are without, and the avengers are those who run back and forth (cf. Job 1:7). Satan can be signified by these three categories. First, Satan was within God’s kingdom. Then Satan became an enemy without, outside the kingdom of God. He is also the avenger, running back and forth....In between the heavens and the earth, there are the adversaries within, the enemy without, and the avenger running back and forth.

What would God do about this? God does something in a consummate way. He establishes His praises out of the mouths of babes and sucklings, the youngest, smallest, and weakest ones. Babes are a little stronger than sucklings, and sucklings are somewhat smaller than the babes, but both of them are in the category of the smallest and weakest. (*Life-study of the Psalms*, p. 54)

### Today’s Reading

[Do] we consider ourselves as babes and sucklings?...The Lord Jesus told people, “Truly I say to you, Unless you turn and become like little children, you shall by no means enter into the kingdom of the heavens” (Matt. 18:3). He also said, “Allow the little children and do not prevent them from coming to Me, for of such is the kingdom of the heavens” (19:14). The Lord stressed that to participate in the kingdom of the heavens, we must be like little children. All the people who are in the kingdom of the heavens are as babes. A brother may be over sixty years old, but in God’s kingdom, he is a suckling.

Psalm 8:2 says that the Lord has established strength out of the mouths of babes and sucklings. Seemingly, strength does not refer to something that comes out of the mouth. When the Lord quoted this verse in Matthew 21:16, He used the word *praise* instead of *strength*. Weaker ones in themselves cannot praise. To cry or weep does not require strength, but to praise requires strength. When we gossip, argue, or reason with people, that does not require strength. But without strength, we cannot praise the Lord. Some praises may come out of our mouth, but they cannot be considered as perfected praises, because they are not so full of strength. Praises should be full of strength. Many times when the saints are praising the Lord, we can see the strength.

To praise is to have the strength in our mouth. God can work in His redemption to such an extent that the weakest ones and the smallest ones can have the strength to praise Him. God has established this.

The Hebrew word for *established* is a hard word to translate. In the Lord’s quotation in Matthew 21:16, it says that He has “perfected” praise out of the mouths of the babes and sucklings. Psalm 8 says that He established strength out of the mouths of babes and sucklings, but the Lord Jesus quoted it by saying that He perfected praise. Is our praise perfect? We have to admit that our praise is altogether imperfect. Psalm 8 is not a long psalm, but it is a completed, perfected, and perfect psalm. If we are short of strength, we cannot praise. If we do not have the extra strength, we cannot have a completed, perfected, and perfect praise.

On earth the Lord’s name is excellent; above the heavens is the Lord’s splendor, His glory. In between there are the adversaries, the enemy, and the avenger, who are stopped by the praise of strength that comes out of the mouths of the smallest ones and the weakest ones. This is God’s marvelous consummation. The highest consummation of the Lord’s work in His redemption is to perfect the praise to Him out of the mouths of the smallest and the weakest. (*Life-study of the Psalms*, pp. 54-56)

Further Reading: Praising

### Enlightenment and inspiration

## 第三周 周二

### 晨兴喂养

诗八 2 你因敌人的缘故，从婴孩和吃奶的口中，建立了能力，使仇敌和报仇的，闭口无言。

太二一 16 ……耶稣对他们说，是的；经上说，“从婴孩和吃奶的口中，你使赞美得以完全。”难道你们没有念过么？

诗篇八篇二节给我们看见三类反面的人：敌人（对头）、仇敌、报仇的。……在这宇宙中，仍有许多敌人、仇敌和报仇的。敌人是里面的人，仇敌是外面的人，报仇的是来去往返的人（参伯一 7）。撒但可由这三类人表征。首先，撒但在神的国里；然后撒但在神的国之外，成了外面的仇敌；他也是来去往返报仇的人。……在天地之间，里面有敌人，外面有仇敌，还有来去往返报仇的人。

对这点神要作什么？神以至高的方式行事。他从婴孩和吃奶的（最年幼、最微小、最软弱的人）口中，建立了能力（或，赞美）。婴孩比吃奶的刚强一点，吃奶的比婴孩小一些，但二者都属最微小、最软弱的一类（诗篇生命读经，六六页）。

### 信息选读

〔我们〕是否认为自己是婴孩和吃奶的？……主耶稣告诉人：“我实在告诉你们，你们若不回转，变成像小孩子一样，绝不能进诸天的国。”（太十八 3）他也说，“让小孩子到我这里来，不要禁止他们，因为诸天之国正是这等人的。”（十九 14）我强调我们若要有分于诸天的国，就必须像小孩子一样。所有在诸天之国里的人都像婴孩。一位弟兄也许六十多岁了，但他在神的国里是吃奶的。

诗篇八篇二节说，主从婴孩和吃奶的口中，建立了能力。表面看来，能力不是指从口中出来的东西。主在太二十一章十六节引用这节时，用赞美代替能力。本身较软弱的人无法赞美；呼喊或哭泣不需要能力，赞美却需要能力。我们与人闲谈、争辩或理论，都不需要能力。然而，若没有能力，我们就无法赞美主。有些赞美也许从我们口中出来，但不能视为完全的赞美，因为那些赞美不是那么满了能力。赞美该满了能力。许多时候当圣徒们在赞美主时，我们就能看见能力。

赞美就是口中有能力。神在他的救赎里能作工到一个地步，使最软弱、最微小的人有能力赞美他。神建立了这事。

希伯来文的“建立”是一个很难翻译的字。主在十六节里引用的话是说，从婴孩和吃奶的口中，他使赞美得以完全。诗篇八篇说，他从婴孩和吃奶的口中，建立了能力；但主耶稣引用这话时，他使赞美得以完全。我们的赞美完全么？我们必须承认，我们的赞美根本不完全。八篇不是很长的诗篇，却是完整、完全并完美的诗篇。我们若缺少能力，就无法赞美。我们若没有额外的能力，就无法有完整、完全并完美的赞美。在地上有主尊大的名；在天上有主的荣美，他的荣耀。其间则有敌人、仇敌和报仇的；从最微小者、最软弱者的口中所出满有能力的赞美，要使他们闭口无言。这是神奇妙的成就。主在他救赎工作里最高的成就，就是从最微小、最软弱者的口中，使对他的赞美得以完全（诗篇生命读经，六六至六九页）。

参读：初信造就，第十六篇。

### Morning Nourishment

**Psa.** When I see Your heavens, the works of Your fingers, the moon and the stars, which You have 8:3-4 ordained, what is mortal man, that You remember him, and the son of man, that You visit him?

**Gen.** And God said, Let Us make man in Our image, according to Our likeness; and let them have 1:26 dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

David saw the heavens, the works of the Lord's fingers, the moon and the stars, which the Lord has ordained (Psa. 8:3). This indicates that David had a view turned from looking at the earth to contemplating the heavens, in the night. In the night, if you look at the earth, you will see nothing because of the darkness. But if you look up to contemplate the heavens, you will see the moon and the stars. In this view David had a pure vision to see the pure work in God's creation and ordination. In the universe there is not only God's creation but also God's ordination. David saw the divine order in the universe.

This is the aim in the Lord's redemption—to turn us from the messy earth to the bright heaven. Before we were saved, we were in a messy situation. But after we were saved...our view was turned from looking at this messy earth to looking at the bright heaven. When bad news comes to me, I have to exercise to turn my view to look at the bright heaven. When I turn my view from the bad news and look up to the heavens, I can praise. We must learn to turn our view. The aim in the Lord's redemption is to turn our view from the earth to the heavens. (*Life-study of the Psalms*, pp. 61-62)

### Today's Reading

In Psalm 8:4 David asked, "What is mortal man, that You remember him, / And the son of man, that You visit him?" In his view in the heavens, David turned his consideration to man on the earth. The ordination of the moon and the stars is marvelous. Then how about man on this earth? We should not forget that the psalmist in this psalm is trying the best to bring the heavens down and to bring the earth up to join with the heavens. He looked at the heavens with the moon and the stars. That is wonderful, but what about man? We may think that man is pitiful, but according to the divine view in this psalm, we are wrong. Man was pitiful in Adam and in the fallen situation, but today man in Christ is not pitiful. The man in Christ is wonderful.

Three portions of the Word speak of the same thing concerning man—Genesis 1, Psalm 8, and Hebrews 2. What is revealed in Psalm 8 was first spoken of in Genesis 1. Genesis 1 says that man was commissioned with the authority to rule over all the created things (vv. 26, 28). Psalm 8 repeats this. Then in Hebrews 2:6-8 Paul quotes Psalm 8. These three portions of the Word show us that man has been in three stages: created in Genesis 1, fallen in Psalm 8, and redeemed in Hebrews 2.

This redeemed man is no longer in a pitiful situation. He is joined to Jesus. Actually, Jesus, the incarnated God, first joined Himself with us. Now in His redemption we are joined to Him. There is an organic union between Him and us. Christ has passed through human living, and He died to solve our problems. Then He resurrected and ascended to be crowned and enthroned with glory and honor. He was breathed into us and poured out upon us. Today He is both in the heavens and also within us and outside of us....We are men who have been mingled with Christ.

Man is the central object of God in His creation for the accomplishment of His economy to fulfill His heart's desire....We should not forget Genesis 1, Psalm 8, and Hebrews 2. These three portions cover the three stages of man.

Such a man God remembers in His economy and visits in His incarnation (John 1:14; Phil. 2:7). Thank God for His remembrance, and thank God for His incarnation. He remembered us in His economy, and He visited us in His incarnation. (*Life-study of the Psalms*, pp. 62-63)

Further Reading: *Life-study of the Psalms*, msg. 5

### Enlightenment and inspiration

## 第三周 周三

### 晨兴喂养

诗八 3-4 我观看你指头所造的天，并你所陈设的月亮星宿，便说，人算什么，你竟顾念他？世人算什么，你竟眷顾他？

创一 26 神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

大卫观看主指头所造的天，并主所陈设的月亮星宿（诗八 3）。这指明在夜间大卫的眼光从注视地转而默想天。在夜间，你若注视地，因着黑暗，你什么都看不见；但你若仰望、默想天，就会看见月亮星宿。在这眼光里，大卫有纯净的异象，看见神所创造和陈设的纯净工作。宇宙中不仅有神的创造，也有神的陈设。大卫看见宇宙中神圣的次序。

这是主救赎的目标—将我们从纷乱的地转向明亮的天。我们得救以前，是在纷乱的情况里。但得救以后，.....我们的眼光从注视纷乱的地，转而观看明亮的天。坏消息来的时候，我必须操练将眼光转变而观看明亮的天。当我将眼光从坏消息转而仰望天，我就能赞美。我们必须学习转我们的眼光。主救赎的目标就是要将我们的眼光从地转向天（诗篇生命读经·七五页）。

### 信息选读

诗篇八篇四节大卫问说，“人算什么，你竟顾念他？世人算什么，你竟眷顾他？”大卫看天时，转而想到地上的人。月亮星宿的陈设是奇妙的；那么这地上的人如何？我们不该忘记，诗人在这篇诗里尽所能地要将天带到地，并将地联于天。他注视天同月亮星宿。那是美妙的，但人如何？我们也许以为人是可怜的，但照着这篇诗的神圣观点，我们错了。人在亚当里、在堕落的光景里是可怜的，但今天人在基督里不是可怜的—在基督里的人是美妙的。

有三段话说到关于人同样的事—创世记一章，诗篇八篇，和希伯来二章。诗篇八篇所启示的，首先在创世记一章已经说到，一章说，人被授予权柄，管理一切受造之物（26、28）。诗篇八篇重复这事。然后在希伯来二章六至八节，保罗引用诗篇八篇。这三段话给我们看见人在三个阶段里：在创世记一章人受造，在诗篇八篇人堕落，在希伯来二章人蒙救赎。

这蒙救赎的人不再处于可怜的光景里，他已联于耶稣。事实上，耶稣这成为肉体的神，首先使自己与我们联结。如今在他的救赎里，我们得以联于他。在他与我们之间有生机的联结。基督经过了人性生活，他也受死解决我们的难处。然后他复活并升天，且登宝座，得着荣耀尊贵为冠冕。他将自己吹到我们里面，并浇灌在我们身上。今天他在诸天之上，也在我们里面，又在我们外面。.....我们是已经与基督调和的人。在神的创造里，人是神的中心目标，以成就他的经纶，完成他的心愿。.....我们不该忘记创世记一章，诗篇八篇，和希伯来二章；这三段包括人的三个阶段。这样的人是神在他的经纶里所顾念，并在他成为肉体时所眷顾的（约一 14，腓二 7）。你要为着神的顾念感谢他，也要为着神的成为肉体感谢他。神在他的经纶里顾念我们，也在他成为肉体时眷顾我们（诗篇生命读经，七六至七七页）。

参读：诗篇生命读经，第五篇。

### Morning Nourishment

**Psa. You have made Him a little lower than angels and have crowned Him with glory and honor. For 8:5-8 You have caused Him to rule over the works of Your hands; You have put all things under His feet: all sheep and oxen, as well as the beasts of the field, the birds of heaven and the fish of the sea, whatever passes through the paths of the seas.**

**Psalm 8:5** says, “You have made Him a little lower than angels / And have crowned Him with glory and honor...” Who is “Him” in this verse? “Him” actually refers to the man Jesus. God has made the man Jesus a little lower than the angels... (Psa. 8:5a; Heb. 2:7a). This refers to Christ’s incarnation (John 1:14). In His incarnation Christ was made a little lower than angels in the sense of being in the flesh. In the flesh Christ was lower than the angels. (*Life-study of the Psalms*, pp. 58, 63)

### Today’s Reading

After His human living, He was resurrected, and in His resurrection, He was glorified. Then He ascended to the heavens, and in His ascension, He was honored. “Crowned...with glory and honor” indicates or implies two steps: Christ’s resurrection and His ascension. Before His resurrection and ascension, there was the death of Christ. If there is no death, there is no resurrection, and if there is no resurrection, there is no ascension. Furthermore, without His incarnation and human living, He was not qualified to die. He had to become a man and live for thirty-three and a half years. Thus, in **Psalm 8:5** we can see all the steps of the Triune God’s process: incarnation, human living for thirty-three and a half years, death, resurrection, and ascension.

God has crowned man (Christ) with glory and honor (Psa. 8:5b; Heb. 2:7b). This refers to Christ’s resurrection in His glory. Through resurrection He entered into glory; He was glorified in His resurrection (John 7:39b; Luke 24:26). This also refers to Christ’s ascension in His honor (Acts 2:33-36; 5:31a). Christ’s resurrection is mainly in His glory, and His ascension is mainly in His honor. Glory refers to the condition. Honor refers to the position. Condition-wise, Christ is in glory. Position-wise, Christ is in honor. He has both glory in condition and honor in position.

This was through His all-inclusive death (Heb. 2:9). Without death He could have never entered into resurrection, and He could have never reached His ascension.

**Psalm 8** has nine verses. **Verse 1** and **verses 6-9** are somewhat easy to understand. **Verses 2-5**, however, are very puzzling and not easy to understand. Why did the psalmist, after talking about the earth with the excellency of Jehovah’s name and the heavens with the glory, turn to the babes and sucklings? We need to see that **verses 2-5** show us how the babes and sucklings are produced.

**Psalm 8** is all-inclusive. It talks about the earth, the heavens, man, and the coming kingdom. But in addition to the earth, the heavens, man, and the coming kingdom, there are the adversaries, the enemy, and the avenger. **Verse 2** says that because of the Lord’s adversaries, He has established strength, or perfected praise. The Lord has established strength or perfected praise out of the mouths of babes and sucklings for the purpose of stopping His adversaries, the enemy, and the avenger. In this way God kills “three birds with one stone.” Because of the adversaries, the enemy, and the avenger, God makes the babes and sucklings to praise Him in a complete way.

Now we need to consider who the babes and sucklings are. The sucklings are even younger than the babes, the infants, because they are still feeding on their mother’s milk. They are the youngest. The little babes and sucklings do not do anything. But after growing up, they do many things. To stop a person from doing things is nearly impossible, because all human beings are doers. The whole earth is filled with man’s doings. Who can stop this? Only the Lord can. No unregenerated man is a babe or a suckling. We become babes and sucklings by regeneration. (*Life-study of the Psalms*, pp. 58, 63-66)

*Further Reading: Life-study of the Psalms*, msg. 5

### Enlightenment and inspiration

## 第三周 周四

### 晨兴喂养

诗八 5~8 你使他比天使微小一点，并赐他荣耀尊贵为冠冕。你派他管理你所造的，使万物，就是一切的牛羊并田野的兽，空中的鸟，海里的鱼，凡经行海道的，都服在他的脚下。

诗篇八篇五节说：“你使他比天使微小一点，并赐他荣耀尊贵为冠冕。”……这节的“他”是谁？“他”实际上是指那人耶稣。神使那人耶稣比天使微小一点。……（5上，来二7上）。这指基督的成为肉体（约一14）。基督在成为肉体时，就着在肉体里的意义说，成为比天使微小一点。在肉体里，基督比天使微小（诗篇生命读经，七〇至七一、七八页）。

### 信息选读

在他的人性生活之后，他复活了；在他的复活里，他得了荣耀。然后他升到诸天之上；在他的升天里，他得了尊贵。“赐他荣耀尊贵为冠冕”指明或含示两个步骤：基督的复活和升天。在他的复活和升天之前，有基督的死。若没有死，就没有复活；若没有复活，就没有升天。不仅如此，没有他的成为肉体和人性生活，他就没有资格受死。他必须成为人，并且生活三十三年半。因此，在诗篇八篇五节，我们能看见三一神所经过的一切步骤：成为肉体、三十三年半的人性生活、受死、复活和升天。

神使人（基督）得着荣耀尊贵为冠冕（5下，来二7下），这指基督在他荣耀里的复活。借着复活，他进入荣耀；他在他的复活里得着荣耀（约七39下，路二四26）。这也指基督在他尊贵里的升天（徒二33~36，五31上）。基督的复活主要在他的荣耀里，他的升天主要在他的尊贵里。荣耀指光景，尊贵指地位。就光景说，基督在荣耀里；就地位说，基督在尊贵里。他兼有在光景上的荣耀，和在地位上的尊贵。这乃是借着他包罗万有的死（来二9）。没有死，他绝不能进入复活，也绝不能达到他的升天。

诗篇八篇共有九节。一节、六至九节多少比较容易领会。然而，二至五节却非常令人费解，不易领会。为什么诗人说到地有耶和華之名的尊大，和天有荣耀之后，转而说到婴孩和吃奶的？我们需要看见，二至五节向我们显示，婴孩和吃奶的如何产生。八篇是包罗万有的，说到地、天、人和要来的国。但除了地、天、人和要来的国以外，还有敌人、仇敌和报仇的。二节说，主因敌人的缘故，建立了能力，或使赞美得以完全。主从婴孩和吃奶的口中建立了能力，或使赞美得以完全，目的在使敌人、仇敌和报仇的闭口无言。神这样乃是“一石三鸟”。因着敌人、仇敌和报仇的，神使婴孩和吃奶的完全地赞美他。

现在我们需要来看婴孩和吃奶的是谁。吃奶的比婴孩更年幼，因为他们仍靠母奶得喂养，他们是最年幼的。小婴孩和吃奶的不作什么，但他们长大以后就作许多事。使人不作事几乎是不可能的，因为所有的人都是作事的人，全地满了人的作为。谁能停止这事？唯有主能。没有一个未重生的人是婴孩或吃奶的；我们成为婴孩和吃奶的，乃是借着重生（诗篇生命读经，七一、七八、八〇至八二页）。

参读：诗篇生命读经，第五篇。

### Morning Nourishment

**1 Cor. 1:28-30** ...The lowborn things of the world and the despised things God has chosen, things which are not, that He might bring to nought the things which are, so that no flesh may boast before God. But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

We...have to realize that for the Lord to regenerate us, He had to undergo a number of procedures, or processes. He had to become a man, to live on this earth, to die, to enter into Hades for three days and three nights, and He had to rise up to become the life-giving Spirit. As the Spirit, He comes into us to regenerate us. Thus, regeneration comes out of all the procedures of the Lord.

He was also crowned with glory and honor (Psa. 8:5b). Glory refers to His resurrection, implying His death. Without death He could not have entered into resurrection. To be crowned with glory is to be glorified. To be crowned with honor implies the ascension. Therefore in one verse, **verse 5**, we see Christ's incarnation, His all-inclusive death implied, His resurrection for His glorification, and His ascension for Him to be honored. (*Life-study of the Psalms*, pp. 67-68)

### Today's Reading

God visited man through the long journey of His process to become the life-giving Spirit to reach us and to enter into us....The incarnated One is now the life-giving Spirit. It is this One that can produce the babes and the sucklings.

The babes and sucklings are produced through regeneration in the initial stage. Then they continue to be produced in full through their sanctification, renewing, and transformation. Through transformation they are perfected in praising the Lord. This is the Lord's recovery and the Lord's victory. God overcomes His enemy through these babes and sucklings. The work of Christianity is to produce active ones; they endeavor to produce "giants." Our work is to produce babes and sucklings.

**Psalm 8:6-8** says, "You have caused Him to rule over the works of Your hands; / You have put all things under His feet: / All sheep and oxen, / As well as the beasts of the field, / The birds of heaven and the fish of the sea, / Whatever passes through the paths of the seas." These verses refer to the kingdom. All things will be ruled over by Christ with His Body, and all things will be subjected under His feet. This really perfects the praise, completes the praise, in this psalm. This short psalm reveals so much. It speaks of the heavens, the earth, babes and sucklings, man, three categories of enemies, and the Lord's incarnation, human living, death, resurrection, ascension, coming back, and kingdom.

We Christians may praise the Lord, but our praise needs to be perfected. We need to praise Him for His splendor above the heavens and His excellency on earth. Then we can praise Him for His incarnation for Him to come to visit us. Then we should go on to praise Him for His human living, for His death, for His resurrection, for His ascension, and for His kingdom. We have to praise Him with all these matters. Then our praises will be perfected, completed. This praise is the strength out of the mouths of babes and sucklings. Such perfected praise is the ultimate consummation of the Lord's work of incarnation, human living, death, resurrection, ascension, and coming back to rule on this earth.

When we come to the Lord's table, we stop every kind of human speaking and human doing. We stop our work. We are here at the table to do only one thing—to praise Him. In order to praise, we must stop our work. Thus, at the Lord's table, we all are the real babes and sucklings. While we are here being stopped from all of our doings to praise the Lord, the adversaries, the enemy, and the avenger are all defeated. This is a shame to God's enemy.

We need to remain in the condition and spirit of the Lord's table. Our Christian life should be like the Lord's table. When we go home after the Lord's table, we should continue to praise the Lord. We have to learn not to do too much....[but] we should not be lazy. The point is that we should stop our human doings and be those who simply praise the Lord. (*Life-study of the Psalms*, pp. 68-69)

Further Reading: *Life-study of the Psalms*, msg. 5

### Enlightenment and inspiration

## 第三周 周五

### 晨兴喂养

林前一 28-30 神也拣选了世上出身卑下的，以及被人藐视的，就是那些无有的，为要废掉那些有的，使一切属肉体的人，在神面前都不能夸口。但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。

我们.....必须领悟，主重生我们必须经历许多手续或过程。他必须成为人，生活在这地上，受死，进入阴间三日三夜，也必须复活成为赐生命的灵。他是灵，进入我们里面重生我们。因此，重生出自主一切的手续。

他也得着荣耀尊贵为冠冕（诗八 5 下）。荣耀指他的复活，含示他的死。没有死，他就无法进入复活。得着荣耀为冠冕，就是得荣耀。得着尊贵为冠冕，含示升天。所以在五节的经文里，我们看见基督的成为肉体、他包罗万有的死（含示的）、他的复活以得着荣耀以及他的升天叫他得着尊贵（诗篇生命读经，八二、八四页）。

### 信息选读

神眷顾人是借着他所经过的漫长过程，成为赐生命的灵临到我们，并进入我们里面。.....那成为肉体的一位，如今是赐生命的灵。这一位能产生婴孩和吃奶的。婴孩和吃奶的借着重生得以产生，是在起初的阶段。然后他们继续借着圣别、更新和变化，得以完满的产生。借着变化，他们在赞美主上得以完全。这是主的恢复和主的得胜。神借着这些婴孩和吃奶的，胜过他的仇敌。基督教的工作是产生活跃的人，他们竭力产生“伟人”；我们的工作是要产生婴孩和吃奶的。

诗篇八篇六至八节说，“你派他管理你所造的，使万物，就是一切的牛羊并田野的兽，空中的鸟，海里的鱼，凡经行海道的，都服在他的脚下。”这几节是指国度。万物要由基督同他的身体所管理，万物也要服在他的脚下。这的确使本篇诗里的赞美得以完全，得以完整。这篇简短的诗启示了这么多，其中说到天、地、婴孩和吃奶的、人、三类仇敌，也说到主的成为肉体、人性生活、受死、复活、升天、再来和国度。我们基督徒也许赞美主，但我们的赞美需要得以完全。我们需要为着他在天上的荣美，和他在地上的尊大赞美他。然后我们能为着他成为肉体来眷顾我们而赞美他。接着我们该为着他的人性生活、他的死、他的复活、他的升天并他的国，而赞美他。我们必须以这一切事赞美他。然后我们的赞美就会得以完全、完整。这赞美是出自婴孩和吃奶的口中的能力。这样完全的赞美，乃是主成为肉体、人性生活、受死、复活、升天并再来管治这地之工作的终极完成。

我们来到主的桌子前，就停下了各种人的说话和人的作为。我们停下我们的工作，我们在桌子这里只作一件事—赞美他。为了赞美，我们必须停下我们的工作。因此，在主的桌子前，我们都是真正的婴孩和吃奶的。我们在这里停下一切的作为而赞美主时，敌人、仇敌和报仇的就都要被击败；这对神的仇敌乃是羞辱。

我们需要留在擘饼聚会的光景和灵里。我们的基督徒生活该像擘饼聚会一样；我们擘饼后回家，该继续赞美主。我们必须学习不要作得太多；.....〔但〕我们不该懒惰。要点乃是我们该停下我们人的作为，并作单单赞美主的人（诗篇生命读经，八四至八六页）。

参读：诗篇生命读经，第五篇。

### Morning Nourishment

**Psa. O Jehovah our Lord, how excellent is Your name in all the earth!**  
8:9

**Matt. You then pray in this way: Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth.**  
6:9-10

God has caused man (Christ) to rule over the works of God's hands and has put all things under His feet...(Psa. 8:6-8; Heb. 2:7b-8a). This word was fulfilled first in Adam (Gen. 1:26-28). But this word was broken by man's fall. Today nothing is subject to us. Even the mosquitoes still come to defeat us. Nothing today is under us because the order has been fully destroyed by man's fall. But there will be a time, the time of restoration, when everything will be in a good order. This word will be fulfilled in full in Christ in the millennium, the age of restoration (Rev. 20:4-6; Matt. 19:28). Isaiah 11:6-9 and 65:25 speak of the wonderful divine order in the time of restoration. This is because of Christ's redemption. (*Life-study of the Psalms*, p. 64)

### Today's Reading

**Psalm 8** is a short psalm, but it comprises and implies Christ's incarnation, human living, death, resurrection, ascension, and His being crowned to be the Lord and Christ and the King of kings, the unique Ruler of the entire universe. The day will come when He will be in the kingdom for a thousand years to rule over all the creatures. This is the revelation in **Psalm 8**.

The last verse of this psalm repeats the first part of the first verse by saying, "O Jehovah our Lord, / How excellent is Your name / In all the earth!" At the end of the psalm, David does not say anything further about the heavens, because eventually the earth will be as excellent as the heavens.

**Psalm 8:9** repeats the first part of **verse 1** by saying, "O Jehovah our Lord, / How excellent is Your name / In all the earth!" This strengthens the thought concerning the excellency of the Lord's name in all the earth. The earth now is full of the excellency of Christ. Now the earth is not a messy earth but an excellent earth because the excellency of the name of Christ fills all the earth. In this verse the psalmist considers that the earth is as excellent as the heavens, as indicated in the first part of the Lord's prayer: "Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth" (**Matt. 6:9-10**).

I would like to repeat the goal of this psalm once more. The goal is to join the earth to the heavens and to bring down the heavens to the earth, making these two one. If we are victorious and overcoming every day, this is our reality. Today with us, the earth is joined to the heavens, the heavens are brought down to the earth, and the two are one. But with the unbelieving ones and with the defeated Christians, the heavens are far away and the earth is dark and messy. This is why the unbelievers need all kinds of worldly amusements and sinful pleasures. But we do not need them. We need only Christ and the church life.

When we live Christ and live in the church life, the heavens and the earth are one. With us, our earth is really joined to the heavens. With us, the heavens are always here. Here on earth we have the excellent name of Jesus. On this earth today the only excellency is with the name of Christ. Hallelujah! There is such a name! We have this precious name on earth, and we also have our splendor, our glory, above the heavens.

Eventually, with us, the earth and the heavens will be one in a complete way. In the coming age, in the millennium, in the age of restoration, the heaven is down and the earth is up. There we will enjoy God's salvation to the uttermost. In the millennium all of us will be babes and sucklings. There will be no older ones, no fatigued ones. Everyone will be fresh, young, living, and full of strength.

Today many Christians like power, but the Bible in **Psalm 8** speaks of strength. We need to be full of strength to praise the Lord, to express God's consummated work in His redemption. (*Life-study of the Psalms*, pp. 58-59, 64-65)

*Further Reading: Life-study of the Psalms*, msg. 5

### Enlightenment and inspiration

## 第三周 周六

### 晨兴喂养

诗八 9 耶和華我們的主啊，你的名在全地何其尊大！

太六 9-10 所以你們要這樣禱告：我們在諸天之上的父，願你的名被尊為聖，願你的國來臨，願你的旨意行在地上，如同行在天上。

神派人（基督）管理神手所造的，使萬物，……都服在他的腳下（詩八 6~8，來二 7 下~8 上）。這話先應驗在亞當身上（創一 26~28），但由於人的墮落而受破壞。今天沒有什麼服我們，甚至蚊子也來擊敗我們。今天沒有什麼在我們之下，因為秩序已被人的墮落完全破壞了。但時候將到，就是在復興的時候，一切都要有秩有序。這話將在千年國復興時代里，在基督里得着完滿的應驗（啟二十 4~6，太十九 28）。以賽亞十一章六至九節和六十五章二十五節說到在復興的時候美妙的神聖次序。這是因着基督的救贖（詩篇生命讀經，七八至七九頁）。

### 信息選讀

詩篇八篇是一篇短詩，却含示基督的成為肉體、人性生活、受死、復活、升天以及得着冠冕，成為主、基督、萬王之王，就是全宇宙獨一的管理者。日子將到，他要在國度里一千年，管理一切受造之物。這是八篇的啟示。

這篇詩的末了一節重復一節上半說，“耶和華我們的主啊，你的名在全地何其尊大！”在這篇詩的末了，大衛沒有進一步說到天，因為至終地要和天一樣尊大。

九節重復一節上半說，“耶和華我們的主啊，你的名在全地何其尊大〔威嚴〕！”這加強關於主的名在全地尊大的思想。地如今滿了基督的尊大。如今地不是紛亂的地，乃是尊大的地，因為基督之名的尊大要充滿全地。在這節里，詩人認為地和天一樣尊大，如主禱文前半段所指明的：“我們在諸天之上的父，願你的名被尊為聖，願你的國來臨，願你的旨意行在地上，如同行在天上。”（太六 9 下~10）

我要再次重復這篇詩的目標，就是將地聯於天，並將天帶到地上，使二者成為一。我們若日日得勝，這就是我們的實際。今天對我們而言，地聯於天，天也被帶到地上，二者乃是一。但對不信的人和失敗的基督徒，天是遠離的，地也是黑暗、紛亂的。這就是為什麼不信的人需要各種屬世的消遣和罪惡的享樂，但我們不需要這些，我們只需要基督和召會生活。

我們活基督並活在召會生活裏的時候，天與地就是一。對我們而言，我們的地實在是聯於天。對我們而言，天总是在這裡；在地上這裡有耶穌尊大的名。今天在這地上唯一的尊大是聯於基督的名。阿利路亞！有这样的名！我們在地上有這寶貴的名，在天上也有我們的榮美和我們的榮耀。

至終，對我們而言，地與天將完全是一。在來世，千年國的復興時代，天下來了，地也往上了；在那裡我們要享受神的救恩到極點。在千年國里，我們眾人都是嬰孩和吃奶的。沒有年老的人，沒有困倦的人。人人都是新鮮、年輕、活潑且滿了能力。

今天許多基督徒喜歡大能，但聖經在詩篇八篇說到能力。我們需要滿了能力讚美主，彰顯神在他救贖里完成的工作（詩篇生命讀經，七一至七二、七九至八〇頁）。

參讀：詩篇生命讀經，第五篇。

« WEEK 3 — HYMN

*Hymns, #1097*

- 1 O Lord, our Lord, how excellent  
Thy name in all the earth!  
Let every people, tribe, and tongue  
Proclaim its boundless worth.  
Out of the mouth of little ones  
Thou hast established praise,  
That Thou may still Thine enemy  
And swiftly end his days.
- 2 When we the universe behold,  
The work of Thy great hand—  
The sun, the moon, and all the stars  
By lofty wisdom planned;  
O what is man that Thou should'st care  
That Thou should'st mindful be?  
The son of man Thou visitest  
In Thine economy.
- 3 O Jesus Lord, Thou art that man,  
The One who joined our race,  
Who put upon Himself the flesh  
And took a lower place.  
But now with glory Thou art crowned,  
With sovereignty complete.  
Now through Thy Body Thou dost rule  
With all beneath Thy feet.
- 4 Thine incarnation, rising too,  
And Thy transcendency,  
Thy Lordship, Headship, kingdom full,  
And Body here we see.  
By all these steps of work divine  
Thou hast established praise.  
With overflowing hearts to Thee  
Our joyful voice we raise.
- 5 Oh, soon that blessed day shall come—  
All tongues these words shall peal!  
But in the local churches now  
We have a foretaste real.  
O Lord, our Lord, how excellent  
Thy name in all the earth!  
Let every people, tribe, and tongue  
Proclaim its boundless worth.

第三周 诗歌  
补充本第 3 首

你名在全地何其美

(诗篇八篇)

F 大调 4/4

1

主耶和華，  
你的聖名在全地何其美！  
但愿各民、各族、各方，  
宣揚你名寶貝。  
從嬰孩，吃奶者口中，  
你建立了讚美，  
使你仇敵閉口無言，  
敵權速速崩潰。

2

當我們觀看這宇宙，  
你指頭的工作—日頭、  
月亮、并眾星宿，  
凭你智慧陳設。  
不禁要說：人算什么，  
你竟如此顧念？  
在你神聖經營里面，  
叫人特蒙恩眷！

3

哦，主耶穌，你是那人—  
神來聯於人類；  
你穿上了血肉之體，  
取了卑微地位。  
如今你得主宰權柄，  
榮耀為你冠冕，  
你将万有服你脚下，  
借你“身體”掌權。

4

你經過了道成肉身、  
受死、復活、升天，  
主權、元首、  
國度、身體，  
——你都成全。  
借着這些神聖工作，  
你建立了讚美，  
我們的心喜樂滿溢，  
讚美惟你是配。

5

有福之日不久將到，

萬口莫不同唱，  
但在地方召會之中，  
我們先有預嘗！  
哦，主耶和華，你的名  
在全地何其美！  
但愿各民、各族、各方，  
宣揚你名寶貝。

## The God-man Who Satisfies God's Desire and Fulfills His Good Pleasure

Scripture Reading: Psa. 15:1; 16:1-11

## DAY 1 »

- I. **Psalm 16** is “A Michtam of David” (title); the meaning of the Hebrew word *michtam* is uncertain, but some understand it to mean “a golden jewel (of a poem).”
- II. **Psalm 16** reveals that only Christ, the God-man, can satisfy God's desire and fulfill His good pleasure (**Matt. 3:17; 17:5; cf. Psa. 15**):
- A. Only He—the very God who became a man, lived a human life full of the divine attributes expressed in human virtues, died, resurrected, and ascended to the right hand of God—is perfect according to the law and can sojourn in God's tabernacle and dwell with God on His holy mountain (v. 1).
- B. In God's economy only the God-man Christ as the firstborn Son of God with His many brothers as the many sons of God (**Rom. 8:29**) can satisfy God's desire and fulfill His good pleasure.
- « DAY 2 & DAY 3 »
- III. **“Preserve me, O God, for I take refuge in You” (Psa. 16:1):**
- A. Christ took refuge in God and trusted in God's preservation.
- B. The life that the Lord Jesus lived on earth was a life of continually trusting in God; His life was a trusting life (**1 Pet. 2:23; Luke 23:46**).
- IV. **“I say to Jehovah, You are my Lord; / No good have I beyond You” (Psa. 16:2):**
- A. When the Lord Jesus was a man on earth, He always held the attitude of recognizing God the Father as His Lord (**Matt. 4:7, 10**).
- B. The Lord Jesus had no good (no blessing, no pleasure, and no enjoyment) beyond God the Father as His portion (cf. **Luke 18:19; Isa. 53:2a**).
- V. **“As for the saints who are on the earth, they are the excellent; / All my delight is in them” (Psa. 16:3):**
- A. In His human living, the Lord Jesus loved God the Father (**John 14:31**), and He had His delight in the saints in God's kingdom.
- B. *The saints* implies the church, the Body of Christ; Christ delights in the saints, the excellent people on the earth, because they are the members who constitute His Body.
- VI. **“The sorrows of them who bartered for some other god will be multiplied; / Their drink offerings of blood I will not offer, / Nor will I take up their names upon my lips” (Psa. 16:4):**
- A. Christ in His human living had nothing to do with other gods and their offerings, nor did He take up their names upon His lips.
- B. “Go away, Satan! For it is written, ‘You shall worship the Lord your God, and Him only shall you serve’” (**Matt. 4:10**).
- VII. **“Jehovah is the portion of my inheritance and of my cup; / You maintain my lot” (Psa. 16:5):**
- A. God is the portion of the inheritance and of the cup; *inheritance* refers to a possession, and *cup* refers to enjoyment.
- B. God the Father was the portion of the inheritance and of the cup to Christ as a man on earth; in Christ's human living, God was His possession and enjoyment.
- VIII. **“The measuring lines have fallen on pleasant places for me; / Indeed the inheritance is beautiful to me” (v. 6):**
- A. Christ chose nothing for Himself; He left His destiny and all the choices to His Father (**Matt. 11:25-30**).
- B. Christ appreciated the possession given by God to Him under the measuring lines on pleasant places and the beautiful inheritance given to Him by God (**Psa. 2:8; Rev. 11:15; cf. 2 Cor. 10:7-18**).
- IX. **“I will bless Jehovah, who counsels me; / Indeed in the nights my inward parts instruct me” (Psa. 16:7):**
- A. The Lord Jesus denied Himself and received the Father's counsel, taking God the Father as His Counselor (**Isa. 50:4**).

## 第四周 满足神心愿并成就神喜悦的神人

读经:诗十五 1, 十六 1~11

## 周一

- 壹 诗篇十六篇是“大卫的金诗”(标题);金诗(*michtam*)原文意义不明确;有者领会作,“金(诗)”。
- 贰 诗篇十六篇启示,惟有神人基督能满足神的心愿,并成就神的喜悦—太三 17, 十七 5, 参诗十五:
- 一 他是神来成为人,过一种满了神圣属性彰显于人性美德的人性生活、受死、复活并升到神的右边,惟有他照着律法是完全的,能寄居神的帐幕,与神同住在他的圣山上—1 节。
- 二 在神的经纶里,惟有神人基督这神的长子,连同他许多的弟兄,就是神的众子(罗八 29),能满足神的心愿,并成就神的喜悦。—引用经文

## 周二、周三

- 叁 “神啊,求你保守我,因为我投奔于你”—诗十六 1:
- 一 基督投奔于神,信靠神的保守。
- 二 主耶稣在地上所过的生活乃是不断信靠神的生活,他的生活就是信靠的生活—彼前二 23, 路二三 46。
- 肆 “我对耶和華說,你是我的主;我的好处不在你以外”—诗十六 2:
- 一 主耶稣在地上为人的时候,始终持守这样一个态度,承认父神是他的主—太四 7, 10。
- 二 主耶稣的好处(福分、喜乐、享受)不在神以外,父神是他的分—参路十八 19, 赛五三 2 上。
- 伍 “论到地上的圣民,他们是尊高的人,是我最喜悦的”—诗十六 3:
- 一 在主耶稣的人性生活里,他爱父神(约十四 31);他所喜悦的,是神国里的圣徒。—引用经文
- 二 “圣民”合示召会,基督的身体;基督喜悦圣民,就是地上尊高的人,因为圣民是构成他身体的肢体。
- 陆 “以别神代替耶和華的,他们的愁苦必加增;他们所浇奠的血我不献上,我嘴唇也不提别神的名号”—诗十六 4:
- 一 基督在他的人性生活里与别神并他们的祭物无分无关,他嘴唇也不提别神的名号。
- 二 “撒但,退去吧!因为经上记着,‘当拜主你的神,单要事奉他’”—太四 10。
- 柒 “耶和華是我的产业,是我杯中的分;我所得的分你为我持守”—诗十六 5:
- 一 神是产业和杯中的分;“产业”指基业,“杯”指享受。
- 二 父神是在地上为人之基督的产业和杯中的分;在基督的人性生活里,神是他的基业和享受。
- 捌 “用绳量给我的地界,坐落在佳美之处;我的产业实在美好”—6 节:
- 一 基督没有为自己拣选什么;他把他的定命和所有的拣选留给他的父定规—太十一 25~30。
- 二 基督赞赏神用绳在佳美之处所量给他的地界,以及神所给他美好的产业—诗二 8, 后十一 15, 参林后十七~18。
- 玖 “我必须颂赞那指教我的耶和華;我的心肠在夜间也警戒我”—诗十六 7:
- 一 主耶稣否认己,受父的指教,以父神为他的策士—赛五十四 4。

B. The inward parts of Christ were one with God; when God counseled Him as a man, His inward parts instructed Him through His contact with God; this is the proper experience of a God-man (cf. Phil. 1:8).

X. **“I have set Jehovah before me continually; / Because He is at my right hand, I shall not be shaken” (Psa. 16:8):**

- A. Christ set God before Him continually to be His security, and He was not shaken, because God was at His right hand.
- B. While the Lord Jesus was on earth, He was never alone, because the Father was always with Him (John 8:29).

XI. **“Therefore my heart rejoices and my glory exults; / Even my flesh dwells securely” (Psa. 16:9):**

- A. In His death Christ’s heart was rejoicing, and His glory, His spirit with His tongue, was exulting.
- B. Christ was willing and happy to die for the accomplishment of God’s economy.
- C. The Lord Jesus rested physically in His burial, waiting to be resurrected.

XII. **“For You will not abandon my soul to Sheol, / Nor let Your Holy One see the pit” (v. 10):**

- A. God would not abandon Christ’s soul to Sheol (Hades), nor let His body see corruption, decay.
- B. Christ’s soul would be raised up from Hades, and His physical body would be resurrected from the tomb (Acts 2:31; Matt. 28:6; John 20:5-9).

« DAY 5 & DAY 6 »

XIII. **“You will make known to me the path of life” (Psa. 16:11a):**

- A. God would make known to Christ the path of life—resurrection.
- B. In His incarnation Christ brought divinity into humanity; in His resurrection He brought humanity into divinity (John 1:14; Rom. 8:3; 1:2-4; Acts 13:33).

XIV. **“In Your presence is fullness of joy; / At Your right hand there are pleasures forever” (Psa. 16:11b):**

- A. Christ is in God’s presence participating in fullness of joy; this indicates that Christ has ascended to the heavens to God’s presence in order to enjoy His attainments and His obtainments (Acts 1:9-11; 2:36; 5:31; Phil. 2:9-11).
- B. In His ascension Christ is enjoying pleasures forever at God’s right hand.
- C. Christ is at the right hand of God in His ascension for the accomplishment of God’s eternal economy concerning the church, the Body of Christ (Eph. 1:20b-23).

« HYMN »

二 基督的心肠与神是一；当神指教为人的基督时，基督借着与神接触，他的心肠也警戒他；这是神人正确的经历—参腓—8。

#### 周 四

拾 “我将耶和与华常摆在我面前；因他在我右边，我便不至摇动” —诗十六 8：

一 基督将神常摆在他面前，作他的保障；因神在他右边，他便不至摇动。

二 主耶稣在地上的时候，绝不是独自一人，因为父始终与他同在一约八 29。

拾壹 “因此我的心快乐，我的荣耀欢腾；我的肉身也安然居住” —诗十六 9：

一 在基督的死里，他的心快乐，他的荣耀（他的灵同他的舌）欢腾。

二 基督甘心乐意受死，以成就神的经纶。

三 主耶稣在埋葬时肉身安息，等候复活。

拾贰 “因为你必不将我的魂撇在阴间，也不叫你的圣者见朽坏” —10 节：

一 神必不将基督的魂撇在阴间，也不叫他的身体见朽坏，腐坏。

二 基督的魂要从阴间复起，他的肉身也要从坟墓复活—徒二 31，太二八 6，约二十 5~9。

#### 周五、周六

拾叁 “你必将生命的道路指示我” —诗十六 11 上：

一 神必将生命的道路—复活—指示基督。

二 在成为肉体时，基督将神性带到人性里；在复活里，他将人性带到神性里—约一 14，罗八 3，—2~4，徒十三 33。

拾肆 “在你面前有满足的喜乐；在你右手中有永远的福乐” —诗十六 11 下：

一 基督在神面前有分于满足的喜乐；这指明他升到天上到神面前，为要享受他所达到、所得着的—徒一 9~11，二 36，五 31，腓二 9~11。

二 在基督的升天里，他享受神右手中的永远的福乐。

三 在基督的升天里，他在神的右边，好完成神关于召会—基督身体—的永远经纶—弗一 20 下~23。



*Morning Nourishment*

**Psa.** O Jehovah, who may sojourn in Your tent? Who may dwell on Your holy mountain?  
15:1

**Matt.** While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out  
17:5 of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

[Let us ask], “What kind of man may dwell with God for His heart’s desire and good pleasure?” We may think that the man of good can dwell with God, but not the man of evil. Good and evil are our two lines. Teachers of philosophy and those of many religions would all say that if there is a God, only a good man, not an evil man, could dwell with Him. All of them would hold the same concept. But thank the Lord, in the Bible, which is His divine revelation, we have a pair of psalms, **Psalms 15 and 16**, to show us what kind of man God wants. God does not want an evil man or a good man. God rejects the good man as the evil man. They are of the same source, in the same nature, and in the same entity. They are in the same line and will arrive at the same end. Only a God-man can satisfy God’s desire and fulfill His good pleasure. (*Life-study of the Psalms*, p. 87)

*Today’s Reading*

**Psalm 15:1** asks us, “O Jehovah, who may sojourn in Your tent? / Who may dwell on Your holy mountain?” David’s answer is—the one who is perfect according to the law (**vv. 2-5**). But in the whole universe there is only one person who is perfect according to the law—Jesus Christ. There is no one else. Everyone else has broken the law. We have seen that David exalted the law so highly, but by his failure regarding Uriah, he broke the last five commandments (**Exo. 20:13-17**). He murdered, he committed adultery, he stole by robbing another of his wife, he lied to Uriah, and he coveted Uriah’s wife (**2 Sam. 11**).

The last five commandments...were given by God with the requirement that man would have the human virtues to express the divine attributes. If there were no killing, fornication, stealing, lying, or coveting in the human race, the kingdom of the heavens would really be on this earth. Today the newspapers, however, report all the evil things that take place on earth day by day. The earth is filled with murder, fornication, stealing, lying, and coveting.

No one is perfect according to the law. Paul said in the New Testament that no flesh can be justified by God based upon man’s keeping of the law (**Rom. 3:20; Gal. 2:16**). The only One who can and did keep the law is the One unveiled in **Psalm 16**. This One is the very God who became a man and lived a human life (**vv. 1-8**). In His human life, He kept the law perfectly. He lived a life full of human virtues expressing the divine attributes. Then He died (**vv. 9-10**) and was resurrected (**vv. 10-11a**). Now He is in ascension at the right hand of God (**v. 11b & c**). This is the One who can sojourn in God’s tabernacle and dwell with God on His holy mountain.

**Psalm 16:1-8** reveals the God-man, Christ, in His human living. He is not merely a good man, but a God-man. God became a man and lived on this earth...He was the very God living a human life in a small geographical area...He grew up in the small village of Nazareth in the despised place of Galilee for thirty years...Then He came out to travel in His ministry. Of course, there was not the modern means of transportation which we enjoy today. Jesus had to travel mostly by foot within the land of Palestine.

The four Gospels show us the marvelous human living of this God-man. No biography can compare with Jesus’ life. Millions of readers of these four Gospels have been inspired by the way in which Jesus Christ lived on earth. After His human living, He entered into death for three days and three nights. Then He came out of death and entered into resurrection. Finally, He ascended to the heavens where God the Father is. Today He is in ascension at the right hand of God the Father. **Psalm 16** is a short psalm, but it covers such a wonderful person in His four stages: His human living, His death, His resurrection, and His ascension. (*Life-study of the Psalms*, pp. 72-73, 89)

*Further Reading: Life-study of the Psalms*, msg. 6

*Enlightenment and inspiration*

第四周 周一

晨兴喂养

诗十五 1 耶和華啊，誰能寄居你的帳幕？誰能住在你的聖山？

太十七 5 他〔彼得〕還說話的時候，看哪，有一朵光明的雲彩遮蓋他們；看哪，又有聲音從雲彩裏出來，說，這是我的愛子，我所喜悅的，你們要聽他。

〔我們要問：〕“怎樣的人能與神同住，滿足他的心願和喜悅？”我們也許以為善人能與神同住，惡人不能；善與惡是我們的兩條線。哲學教師以及許多宗教人士都持守同樣的觀念，認為有一位神，只有善人能與他同住，惡人不能。但感謝主，在聖經，就是他神聖的啟示裏，有一組詩篇，就是十五、十六篇，給我們看見神所要的是怎樣的人。神不要惡人或善人；神棄絕善人，如同棄絕惡人一樣。他們屬於同樣的源頭；在同樣的性質、同樣的實體裏；也在同樣的路線上達到同樣的結局。唯有神人能滿足神的心願，並成就他的喜悅（詩篇生命讀經，一〇九頁）。

信息選讀

詩篇十五篇一節問我們：“耶和華啊，誰能寄居你的帳幕？誰能住在你的聖山？”大衛的答复是一合乎律法的完全人（2~5）。但在全宇宙中，只有一个人——耶穌基督——照着律法是完全的；沒有其他的人是完全的。其他的人都干犯了律法。我們看過，大衛非常高舉律法，但他在烏利亞之事上的失敗，干犯了後五條誡命（出二十 13~17）。他殺人、犯奸淫、因着搶奪別人的妻子而偷盜、向烏利亞說謊並且貪戀烏利亞的妻子（撒下十一）。後五條誡命，是神所頒賜的，要求人有人性的美德，以彰顯神聖的屬性。人類中若沒有殺人、奸淫、偷盜、說謊或貪婪，諸天的國就真在這地上了。然而，現今報紙報導地上天天發生的一切惡事。地上滿了殺人、奸淫、偷盜、說謊和貪婪。沒有人照着律法是完全的。保羅在新約裏說，凡屬肉體的人，都不能基於遵守律法得神稱義（羅三 20，加二 16）。那唯一能夠並確實遵守律法的，就是詩篇十六篇裏所揭示的一位。這一位就是成為人並過人性生活的（1~8）。在他的人性生活中，他完全遵守了律法。他過着滿了人性美德以彰顯神聖屬性的生活。然後他死（9~10）而復活（10~11上）。如今他在升天裏，在神右邊（11下）。這位就是那能寄居在神的帳幕，並與神同住在神的聖山上的一位。

一至八節啟示在人性生活裏的神人基督。他不僅是善人，更是神人。神成了人，在地上生活.....他是神在一個小小的地區過人性的生活.....他生長在被藐視的加利利地，小小的拿撒勒村莊，達三十年之久.....然後他出來盡職。當然，那時沒有我們今天所享受的現代化交通工具，耶穌在巴勒斯坦地旅行主要是靠步行。

四福音給我們看見這位神人奇妙的人性生活。沒有一本傳記能與耶穌的生平相比。無數讀過四福音的人，為耶穌基督在地上的生活方式所感動。在人性生活之後，他進入死里三日三夜。然後他從死裏出來，進入復活。最終，他升到諸天之上父神所在之處。今天他在升天裏，在父神的右邊。詩篇十六篇是短詩，却說到這美妙人位的四個階段：他的人性生活、他的死、他的復活和他的升天（詩篇生命讀經，八九至九〇、一一一頁）。

參讀：詩篇生命讀經，第六篇。

### Morning Nourishment

**Psa. 16:1-4** Preserve me, O God, for I take refuge in You. I say to Jehovah, You are my Lord; no good have I beyond You; as for the saints who are on the earth, they are the excellent; all my delight is in them. The sorrows of them who bartered for some other god will be multiplied; their drink offerings of blood I will not offer, nor will I take up their names upon my lips.

[Christ's] human living spontaneously implies His incarnation. If He had not been incarnated and did not have the human nature with a human body, He could not have lived on earth. Because He was altogether in humanity, He did not threaten anyone. Even the small children could come to Him (Luke 18:15-16). He was so wonderful—because He was God born to be a man. God, in this man, in this humanity, lived on earth.

His human living implies His incarnation in which He became a man and brought divinity into humanity (John 1:14a)...Before the incarnation, divinity was separate from humanity. But when Jesus was born, divinity was brought into humanity, and divinity and humanity were mingled together to produce a God-man.

Christ took refuge in God and trusted in God's preservation (Psa. 16:1). We may pray, "Lord Jesus, protect us; preserve us." When Christ was a man on this earth, the very God in whom He trusted was also His preservation. (*Life-study of the Psalms*, pp. 89-90)

### Today's Reading

Christ took God as His Lord and had no good beyond God (Psa. 16:2). Today on earth everyone, even the most sinful person, is claiming his rights. But the Lord Jesus, while He was a man on this earth, did not claim any right for Himself. He took God as His Lord. Every man needs God as his Lord. Without the Lord, we do not know who our Possessor is. Our parents or our wives are not our possessors. Christ the Lord is the One who owns us. He is our Possessor. Christ in His human living had no good beyond God. His good was uniquely God Himself as His portion.

Christ has delight in the saints, the excellent people on the earth (Psa. 16:3). *The saints* implies the church, the Body of Christ. Why does Christ delight in the saints? It is because the saints are the members that constitute His Body, the church...In Christ's view, we are a particular and excellent people. Christ delights in God's people, and He has made us excellent.

Christ in His human living had nothing to do with other gods and their offerings, nor did He take up their names upon His lips (Psa. 16:4). He would not mention the names of any idols. He even would not mention the names of the idol worshippers. That would contaminate His lips.

Christ took God as the portion of His inheritance and of His cup (Psa. 16:5). *Inheritance* refers to a possession, and *cup* refers to enjoyment. In Christ's human living, God became His possession and also His enjoyment. God was His inheritance and His cup. With the inheritance, there is a portion, and with the cup, there is also a portion. The portion of our inheritance and of our cup today is Christ. Furthermore, Christ trusted in God to maintain His lot (v. 5). Today the whole earth is a mess....We may think the earth is hopeless, but God still maintains it for Christ. Eventually, Christ will inherit the earth as His possession.

Christ appreciated the possession given by God to Him under the measuring lines on pleasant places and the beautiful inheritance given to Him by God (Psa. 16:6; 2:8; Rev. 11:15). This messy earth will become a pleasant globe to Christ when He comes back to inherit it.

Christ blessed God who counseled Him and was instructed by His inward parts in the nights through His contact with God (Psa. 16:7; Luke 6:12)...Christ set God before Him continually and was not shaken (cf. Psa. 15:5b) because God was at His right hand (Psa. 16:8; Acts 2:25). In John 8:29 the Lord said that while He was on this earth, He was never alone, because God the Father was always with Him. In Jesus' human living, God the Father was with Him. (*Life-study of the Psalms*, pp. 90-92)

Further Reading: *Life-study of the Psalms*, msg. 7

### Enlightenment and inspiration

## 第四周 周二

### 晨兴喂养

诗十六 1~4 神啊，求你保守我，因为我投奔于你。我对耶和华说，你是我的主；我的好处不在你以外。论到地上的圣民，他们是尊高的人，是我所最喜悦的。以别神代替耶和华的，他们的愁苦必加增；他们所浇奠的血我不献上，我嘴唇也不提别神的名号。

〔基督〕的人性生活自然而然含示他的成为肉体。他若没有成为肉体，没有人的性情同人的身体，就不可能在地上生活。因为他完全在人性里，所以他没有威吓任何人，甚至小孩子也能来到他面前(路十八 15~16)他是如此奇妙—因为他是神出生为人。神在这人里，在人性里生活在地上。

他的人性生活含示他的成为肉体，在成为肉体里他成为人，并将神性带到人性里(约一 14 上)。.....在成为肉体以前，神性与人性是分开的。但当耶稣出生的时候，神性被带到人性里，神性与人性调和在一起，产生一个神人。

基督投奔于神，信靠神的保守(诗十六 1)。我们也许祷告：“主耶稣，保护我们，保守我们。”基督在这地上为人的时候，他所信靠的神，也是他的保守(诗篇生命读经，一一二页)。

### 信息选读

基督以神为他的主；他的好处不在神以外(诗十六 2)。今天在地上，每个人，甚至罪大恶极的人，都要求他的权利。但主耶稣在地上为人的时候，从不为自己要求任何权利，他以神为他的主。每个人都需要神作他的主；没有主，我们就不知道我们的主人是谁。我们的父母或妻子不是我们的主人；主基督才是拥有我们的一位，他是我们的主人。基督在他的人性生活里，好处不在神以外，他的好处单单是神自己作他的分。基督喜悦圣民，就是地上尊高的人(3)。圣民含示召会，基督的身体。为什么基督喜悦圣民？因为圣民是构成他身体—召会—的肢体。.....在基督看来，我们是特殊又尊高的人。基督喜悦神的子民，并且使我们成为尊高的。

基督在人性生活里与别神并他们的祭物无分无关，他嘴唇也不提他们的名号(4)。他不愿提任何偶像的名号。他甚至不愿提敬拜偶像者的名，那会玷污他的嘴唇。

基督以神为他的产业并他杯中的分(5)。产业指基业，杯指享受。在基督的人性生活里，神成了他的基业，也成了他的享受。神是他的产业和他的杯。有了产业，就有了分；有了杯，也就有了分。今天我们的产业和杯中的分，就是基督。不仅如此，基督信靠神为他持守他所得的分(5)。今天全是纷乱的.....我们也许以为地是无望的，但神仍为基督维持这地。至终，基督要承受地作他的产业。

基督珍爱神用绳在佳美之处所量给他的地界，以及神所给他美好的产业(6·二 8·后十一 15)。基督回来承受地的时候，这纷乱的地对他将会成为佳美的。

基督颂赞那指教他的神；借着与神接触，他的心肠在夜间也警戒他(诗十六 7·路六 12)。.....基督将神常摆在他面前；因神在他右边(诗十六 8·徒二 25)，他便不至摇动(参诗十五 5 下)。在约翰八章二十九节主说，他在这地上的时候，绝不是独自一人，因为父神始终与他同在。在耶稣的人性生活里，父神与他同在(诗篇生命读经，一一二至一一四页)。

参读：诗篇生命读经·第七篇。

### Morning Nourishment

**Psa. Jehovah is the portion of my inheritance and of my cup; You maintain my lot. The measuring lines have fallen on pleasant places for me; indeed the inheritance is beautiful to me. I will bless Jehovah, who counsels me; indeed in the nights my inward parts instruct me. I have set Jehovah before me continually; because He is at my right hand, I shall not be shaken.**

Let us consider **Psalm 16** in more detail. The first section, **verses 1 through 8**, describe the human life of Christ on earth. These verses remove the veil to show us the living of this real man by the name of Jesus. “Preserve me, O God, for I take refuge in You” (v. 1). The life Jesus lived on this earth was a life of continual trust in God. His life was a trusting life. Then **verse 2** says, “I say to Jehovah, You are my Lord; / No good have I beyond You.” This is the attitude of Jesus while He was on earth....**Verse 3** says, “As for the saints who are on the earth, they are the excellent; / All my delight is in them.” He considered all the saints so excellent; His delight was in them. He trusted in God, and He loved all the saints. All these points are abundantly proved in the four Gospels. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 38-39)

### Today's Reading

In **Psalm 16:4 and 5** the Lord Jesus continues, “The sorrows of them who bartered for some other god will be multiplied; / Their drink offerings of blood I will not offer, / Nor will I take up their names upon my lips. / Jehovah is the portion of my inheritance and of my cup; / You maintain my lot.” This means that He had nothing to do with any idol. His interest was in God and with God—nothing else. Then **verse 6** says, “The measuring lines have fallen on pleasant places for me; / Indeed the inheritance is beautiful to me.” He chose nothing for Himself; He left His destiny and all the choices to His Father. **Verse 7** says, “I will bless Jehovah, who counsels me; / Indeed in the nights my inward parts instruct me.” How much He denied Himself! He trusted in the Father; He received the Father's counsel. Then as a man He said, “I have set Jehovah before me continually; / Because He is at my right hand, I shall not be shaken” (v. 8). We need to pray-read these eight verses and become intimately acquainted with the kind of life Christ lived while He was on earth as a man. This is the kind of life we need. (*Christ and the Church Revealed and Typified in the Psalms*, p. 39)

In **Psalm 16:9-10** we see the revelation of the God-man, Christ, in His death (**Acts 2:26-27**)....**Psalm 16:9a** says that Christ's heart was rejoicing and His glory was exulting. This means His heart was rejoicing in Hades....In Christ's death His heart was rejoicing, and His spirit with His tongue was exulting.

Many saints come to the meetings and sit quietly. They are like the “marble Mary” outside some Catholic cathedrals. I would like to ask them, “Where is your spirit? Where is your mouth? Where is your tongue?” In the meetings their spirit is not exercised, their mouth is not exercised, and their tongue is not exercised. When we are in the meetings, we should exercise our spirit, our mouth, and our tongue to speak for the Lord. Then we will be glorious; we will be in glory. When we do not exercise in such a way, we are in a low condition. We need to exercise our spirit, our mouth, and our tongue to speak Christ to one another in the meetings. Then we are glorious because we are exercising the three parts of our glory: the spirit, the mouth, and the tongue.

Christ's heart rejoicing and His glory, His spirit with His tongue, exulting indicate that Christ was obedient to God even unto death, and that the death of a cross (**Phil. 2:8**). He was obedient unto death, not an ordinary death but a particular death, the death of the cross. This also indicates that Christ was willing and happy to die for the accomplishment of God's economy. He told us in **John 10:17-18** that no one took His life away, but He laid it down. He also had the authority to take His life back. He died for the accomplishment of God's economy. (*Life-study of the Psalms*, pp. 92-93)

Further Reading: *Christ and the Church Revealed and Typified in the Psalms*, ch. 3

### Enlightenment and inspiration

## 第四周 周三

### 晨兴喂养

诗十六 5~8 耶和華是我的產業，是我杯中的分；我所得的分你為我持守。用繩量給我的地界，坐落在佳美之處；我的產業實在美好。我必頌讚那指教我的耶和華；我的心腸在夜間也警戒我。我將耶和華常擺在我面前；因他在我右邊，我便不至搖動。

我們要更仔細的來看詩篇十六篇。第一段，一至八節，描述基督在地上的人性生活。這些經文去除了帕子，給我們看見這位名叫耶穌真正的人所過的生活。“神啊，求你保守我，因為我投奔於你”（1）耶穌在地上所過的生活乃是不斷投靠神的生活，他的生活就是信靠的生活。接着第二節：“我對耶和華說，你是我的主；我的好處不在你以外”這就是耶穌在地上的態度。.....第三節：“論到地上的聖民，他們是尊高的人，是我所最喜悅的”他認為所有的聖徒都是如此尊高，是他所喜悅的。他信靠神，也喜愛所有的聖徒。這些點都在四福音里充分地證實了（詩篇中所启示并预表的基督与召会，三七至三八页）。

### 信息选读

詩篇十六篇四至五節主耶穌繼續說，“以別神代替耶和華的，他們的愁苦必加增；他們所澆奠的血我不獻上，我嘴唇也不提別神的名號。耶和華是我的產業，是我杯中的分；我所得的分你為我持守”這意思是說，他與偶像無分無關。他所關心的乃在於神與神同在——沒有別的。第六節：“用繩量給我的地界，坐落在佳美之處；我的產業實在美好”他沒有為自己揀選什麼，他把他的定命和所有的揀選留給他的父定規。第七節：“我必頌讚那指教我的耶和華，我的心腸在夜間也警戒我”他是多么否認己！他信靠父，并接受父的指教。然後，他身為一個人，又說，“我將耶和華常擺在我面前；因他在我右邊，我便不至搖動”（8）我們需要禱讀這八節經文，熟悉為人的基督在地上過怎樣的生活。這樣的生活是我們所需要的（詩篇中所启示并预表的基督与召会，三八页）。

九至十節启示了神人基督的死（徒二 26~27）。.....詩篇十六篇九節上半說，基督的心快樂，他的榮耀歡騰。這是指他的心在陰間里快樂。.....在基督的死里，他的心快樂，他的靈同他的舌歡騰。

許多聖徒來到聚會中，就安靜地坐着。他們好像那些天主教堂外面大理石的馬利亞雕像。我要問他們：“你們的靈在哪裡？你們的口在哪裡？你們的舌在哪裡？”在聚會中他們沒有運用靈，沒有運用他們的口，也沒有運用他們的舌。我們在聚會中，應當運用我們的靈、我們的口和我們的舌，來為主說話。然後我們就會是榮耀的；我們就會在榮耀里。我們若沒有這樣操練，就在低的光景里。我們在聚會中需要運用我們的靈、我們的口和我們的舌，彼此對說基督。然後我們就是榮耀的，因為我們在運用我們榮耀的三部分：靈、口、舌。

基督的心快樂，他的榮耀，就是他的靈同他的舌歡騰，這指明基督順從神至死，且死在十字架上（腓二 8）。他順從至死，不是平常的死，乃是特別的死，十字架的死。這也指明基督甘心樂意受死，以成就神的經綸。他在約翰十章十七至十八節告訴我們，沒有人奪他的命去，是他自己舍的；他也有權柄把他的命取回來。他是為着成就神的經綸而死（詩篇生命讀經，一一四至一一六页）。

參讀：詩篇中所启示并预表的基督与召会，第三章。

### Morning Nourishment

**Acts 2:25-27** ...David says regarding Him, “I saw the Lord continually before me, because He is on my right hand, that I may not be shaken. Therefore my heart was made glad and my tongue exulted; moreover, also my flesh will rest in hope, because You will not abandon my soul to Hades, nor will You permit Your Holy One to see corruption.”

In His death, Christ’s flesh (His physical body) dwelt securely (Psa. 16:9b). This indicates that Christ’s body was buried in a secured tomb (Matt. 27:59-60). This also indicates that Christ was resting physically in His burial waiting to be resurrected...His soul went to Sheol (Hades) and remained there for three days (Psa. 16:10a; Eph. 4:9)...He did not see corruption (decay) in His physical body (Psa. 16:10b). This indicates His death and burial. (*Life-study of the Psalms*, p. 93)

### Today’s Reading

Now we come to the third stage of Christ in Psalm 16—His resurrection (Psa. 16:10-11a; Acts 2:27-28a)...God would not abandon Christ’s soul to Sheol, nor let Him as God’s Holy One see corruption, decay (Psa. 16:10; Acts 2:31). This indicates that Christ’s soul would be raised up from Hades and also that Christ’s physical body would be resurrected from the tomb (Matt. 28:6; John 20:5-9).

God would make known to Christ the path of life—resurrection (Psa. 16:11a; Matt. 28:6). In His incarnation Christ brought divinity into humanity; in His resurrection He brought humanity into divinity. In His incarnation Christ made something divine, human; in His resurrection He made something human, divine.

In resurrection Christ was also begotten of God to be the firstborn Son of God (Psa. 2:7; Acts 13:33; Rom. 8:29). Through His incarnation Christ put on humanity. In His resurrection He brought His human part into divinity to be begotten of God that He could be the firstborn Son of God. In eternity past and before His resurrection, He was the only begotten Son of God (John 3:16). But in resurrection the only begotten Son became the firstborn Son of God by having His humanity begotten of God.

In Christ’s resurrection the believers were regenerated to be the many sons of God and the many brothers of Christ (1 Pet. 1:3; Heb. 2:10; Rom. 8:29). First Peter 1:3 says that through the resurrection of Christ, God regenerated us, all the believers. Actually, we were not regenerated at the time when we believed. That is merely according to our estimation. According to the divine fact, we all were regenerated together nearly two thousand years ago. When Christ in His humanity was begotten of God to be God’s firstborn Son, all His believers were also begotten of God to be God’s many sons. Thus, now through the resurrection of Christ, God has a group of sons, a corporate sonship. As sons of God, we need to realize that divinity was brought into our humanity and now our humanity is being brought into Christ’s divinity. Christ was divinely human, and we are humanly divine. Thus, we are the same as He is in life and in nature, but not in the Godhead. (*Life-study of the Psalms*, pp. 94-95)

According to Peter’s word in Acts 2:24-32, [Christ] was put to death and laid in the grave, and while He was in Hades, He was glad, for He said, “My heart was made glad and my tongue exulted” (v. 26). What is His “glory”? In Psalm 16 *glory* is often interpreted as referring to the innermost part of His being, the spirit. Jesus was saved out of death (Heb. 5:7), His heart was glad, and His spirit, the innermost part of His being, exulted. Peter translated *glory* as “tongue” because our spirit is the source of our praise, and our tongue is the means to express our praise...In the matter of praising God, our tongue has very much to do with our spirit. Whenever we praise the Lord, we must praise Him out of our spirit and by our tongue. Our heart is glad, our spirit exults, and our tongue praises. Then what about His body? His body was buried, but while His body was buried, His flesh rested in hope of resurrection...Peter tells us that [Psalm 16:10] means resurrection. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 39-40)

Further Reading: *Christ and the Church Revealed and Typified in the Psalms*, ch. 3

### Enlightenment and inspiration

## 第四周 周四

### 晨兴喂养

徒二 25~27 大卫指着他说，“我看见主常在我眼前，因他在我右边，我便不至摇动。所以我的心快乐，我的舌欢腾，并且我的肉身要安居在指望中；因你必不将我的魂撇在阴间，也不叫你的圣者见朽坏。”

在基督的死里，他的肉身也安然居住（诗十六 9 下）。这指明基督的身体埋在稳妥的坟墓里（太二七 59~60）。这也指明基督在埋葬时肉身安息，等候复活。……他的魂下到阴间，并留在那里三天（诗十六 10 上，弗四 9）。……他的肉身不见朽坏（腐坏）（诗十六 10 下）。这指明他的死与埋葬（诗篇生命读经，一一六页）。

### 信息选读

现在我们来到诗篇十六篇里基督的第三个阶段—他的复活（10~11 上，徒二 27~28 上）。……神不将基督的魂撇在阴间，也不叫他这神的圣者见朽坏，腐坏（诗十六 10，徒二 31）。这指明基督的魂要从阴间复起，也指明基督的肉身要从坟墓复活（太二八 6，约二十 5~9）。

神必将生命的道路—复活—指示基督（诗十六 11 上，太二八 6）。在成为肉体时，基督将神性带到人性里；在复活里，他将人性带到神性里。在成为肉体时，基督使神圣的部分成为属人的；在复活里，他使属人的部分成为神圣的。

在复活里，基督也由神生为神的长子（诗二 7，徒十三 33，罗八 29）。借着成为肉体，基督穿上人性。在复活里，他将他属人的部分带到神性里，由神而生，使他能成为神的长子。他在已过的永远里，在复活以前，是神的独生子（约三 16）。但在复活里，独生子因着他的人性由神而生，成了神的长子。

在基督的复活里，信徒重生成为神的众子，基督的众弟兄（彼前一 3，来二 10，罗八 29）。彼前一章三节说，神借基督复活，重生了我们所有的信徒。事实上，我们不是在相信的时候得着重生的，那是我们的算法。照着神圣的事实，我们众人大约在二千年前一同蒙了重生。基督在他的人性里由神生为神的长子，他一切的信徒也由神生为神的众子。因此，如今借着基督的复活，神有一班儿子，就是团体的儿子名分。作为神的众子，我们需要领悟，神性已被带到我们的人性里，如今我们的人性正被带到基督的神性里。基督是神而人者，我们是人而神者。因此，我们在生命和性情上与他一样，只是无分于他的神格（诗篇生命读经，一一六至一一八页）。

〔基督〕被治死，且被安放在坟墓里，临终的时候，他很欢喜，因为他他说，“我的心快乐，我的荣耀欢腾”〔诗十六 9〕他的荣耀是什么？这里的荣耀是我们全人的最深处—灵。……耶稣得了拯救，他的心快乐，他的灵—他全人的最深处—欢腾。请读行传二章二十四至三十二节彼得的话。为什么在二十六节，彼得将荣耀译作“舌”？因为我们的灵是赞美的源头，而我们的舌是发表赞美的凭借。……在赞美神的事上，我们的舌头和我们的灵息息相关。我们每一次赞美主，都必须出自我们的灵，并借着我们的舌头来赞美他。我的心快乐，我的灵欢腾，我的舌赞美。我的身体如何呢？我的身体要埋葬。但我的身体埋葬时，我的肉身要安居在……复活的指望〔中〕〔26 节〕。……

“因为你必不将我的魂撇在阴间，也不叫你的圣者见朽坏”〔诗十六 10〕彼得告诉我们，这就是复活（诗篇中所启示并预表的基督与召会，三九页）。

参读：诗篇中所启示并预表的基督与召会，第三章。

*Morning Nourishment*

**Psa.** For You will not abandon my soul to Sheol, nor let Your Holy One see the pit. You will make known to me the path of life; in Your presence is fullness of joy; at Your right hand there are pleasures forever.

**Acts 2:28** “You have made known to me the ways of life; You will make me full of gladness with Your presence.”

**Phil. 2:9** Therefore also God highly exalted Him and bestowed on Him the name which is above every name.

**Psalm 16:11** says, “You will make known to me the path of life; / In Your presence is fullness of joy; / At Your right hand there are pleasures forever.” If we have God’s presence, we have fullness of joy; if we are at His right hand, there are pleasures forever. After Christ was resurrected, He was seated at the right hand of God, where He enjoys pleasures forever. (*Christ and the Church Revealed and Typified in the Psalms*, p. 40)

*Today’s Reading*

**Psalm 16** finally reveals the God-man, Christ, in His ascension (v. 11b & c; Acts 2:28b).

Christ is in God’s presence participating in fullness of joy, indicating that Christ has ascended to the heavens for His attainments and His obtainments (Psa. 16:11b; Acts 1:11; Phil. 2:9-11). In His ascension, among many other things, He attained to the kingship, to the lordship, and to the ruling leadership and the qualification of being a Savior to save others (Acts 5:31). He also obtained many things in His ascension.

In His ascension Christ is enjoying pleasures forever in God’s right hand, indicating that Christ is also at the right hand of God in His ascension to surpass all for the accomplishment of God’s eternal economy concerning the church, the Body of Christ (Psa. 16:11c; Eph. 1:20b-23). This is the wonderful God-man portrayed in Psalm 16.

We need to see the divine revelation of this wonderful person in the Psalms. We may be like the blind man who was healed by the Lord in Mark 8. After the Lord laid His hands on him, He asked this man if he saw anything. The blind man responded that he saw men as trees, walking. The Lord had to lay His hands upon this man again so that he could see clearly (vv. 22-25). We may be like this man because our eyes are not fully open yet. But as we get into the Psalms week by week, our eyes are becoming more open, and we are seeing more and more.

Our eyes need to be opened until we have a full vision, a full revelation, concerning this wonderful person. He is the Word of God, even God Himself. In eternity past, He was full of divinity without any humanity. But one day in time He came to be incarnated and put on humanity. He became a God-man with a human body and lived on this earth for thirty-three and a half years. Then He entered into death to accomplish God’s redemption according to God’s eternal plan, God’s economy.

Christ came out of death and entered into resurrection. In this resurrection He brought His humanity into divinity to be begotten of God to become God’s firstborn Son, and God regenerated all His believers to be God’s many sons. Furthermore, in resurrection, He became a life-giving Spirit (1 Cor. 15:45b). As the life-giving Spirit, He is now within His believers as their life and their life supply.

He ascended to the heavens to attain many positions and to obtain many qualifications. In His ascension He became the Lord, the King, the Ruler, the Savior, and even the Christ for the accomplishment of God’s economy that God could produce an organism, that is, the Body of Christ in resurrection as the church.

This is the Christ revealed in Psalm 16. This is the man that can sojourn in God’s temple and dwell on God’s holy mountain. Such a man is not a good man according to the law, but a God-man according to God Himself as the life and life supply. (*Life-study of the Psalms*, pp. 95-96)

*Further Reading: Life-study of the Psalms*, msg. 7

*Enlightenment and inspiration*

第四周 周五

晨兴喂养

诗十六 10-11 因为你必不将我的魂撇在阴间，也不叫你的圣者见朽坏。你必将生命的道路指示我；在你面前有满足的喜乐；在你右手中有永远的福乐。

徒二 28 你已将生命的道路指示我，你必用你的面容使我充满快乐。

腓二 9 所以神将他升为至高，又赐给他那超乎万名之上的名。

诗篇十六篇十一节：“你必将生命的道路指示我；在你面前有满足的喜乐；在你右手中有永远的福乐。” 如果我们在神面前，我们就有满足的喜乐；如果我们在他右手手中，就有永远的福乐。基督复活后，就坐在神的右边，享受永远的福乐（诗篇中所启示并预表的基督与召会，三九页）。

信息选读

诗篇十六篇最终启示在升天里的神人基督（11下，徒二28下）。

基督在神面前有满足的喜乐，指明基督升到天上到神面前，为要享受他所达到、所得着的（诗十六11下，徒一9~11，二36，五31，腓二9~11）。他在升天里，达到许多项目，特别是达到了君王职分、为主的身分和管治的元首地位，并且够资格作救主拯救别人（徒五31）。他在升天里也得着许多事物。

基督在升天里，享受神右手中的永远的福乐，指明在他的升天里，他在神的右边超越一切，好完成神关于召会—基督身体—的永远经纶（诗十六11下，弗一20下~23）。这是诗篇十六篇所描绘奇妙的神人。

我们需要看见诗篇里这奇妙人位的神圣启示。我们也许像马可八章里主所医治的瞎子。主按手在他身上以后，就问他看见什么没有。瞎子回答说，他看见人像树行走。主必须再按手在这人身上，使他能看得清楚（22~25）。我们也许就像这人，因为我们的眼睛还没有完全得开。但我们一篇又一篇地进入诗篇的信息，我们的眼睛就得更得开，我们看见的也就越越多。

我们的眼睛需要得开，直到我们对这奇妙的人位有完全的异象和完全的启示。他是神的话，甚至就是神自己。在已过的永远里，他满了神性，没有人性。但有一天，他在时间里来成为肉体，并穿上人性。他成了带着属人身体的神人，并在这地上生活了三十三年半。然后他照着神永远的计划和神的经纶，进入死以完成神的救赎。

基督从死里出来，并进入复活。在这复活里，他将他的人性带到神性里，由神而生，成为神的长子，并且神使他一切的信徒得重生成为神的众子。不仅如此，他在复活里成了赐生命的灵（林前十五45下）。他是赐生命的灵，如今在他的信徒里面，作他们的生命和生命的供应。

基督升到诸天之上，达到了许多地位，并得着许多资格。他在升天里成了主、君王、元首、救主、甚至基督，以成就神的经纶，使神能产生一个生机体，就是在复活里基督的身体—召会。

这是诗篇十六篇里所启示的基督。这位乃是能寄居在神的帐幕，住在神的圣山的人。这样的人不是照着律法的善人，乃是照着神自己，以神作生命和生命供应的神人（诗篇生命读经，一一八至一二〇页）。

参读：诗篇生命读经，第七篇。

*Morning Nourishment*

**Psa. O Jehovah, who may sojourn in Your tent? Who may dwell on Your holy mountain? 15:1**

**16:11 ...In Your presence is fullness of joy; at Your right hand there are pleasures forever.**

The real answer [to the question in [Psalm 15:1](#)] is in [Psalm 16](#). Then what about [the answer in] [Psalm 15?](#) That answer is according to the human and religious concept. The answer according to the heavenly vision is the One revealed in [Psalm 16](#). Such a One will sojourn in God's tent and dwell on His holy mountain. He is there now; He is in the presence of God; He is at the right hand of God. Which one? The One who took refuge in God, the One who lived in the presence of God, the One who was put to death, who was resurrected by God, and who ascended to God's right hand. This is the One who can dwell in the tabernacle of God. (*Christ and the Church Revealed and Typified in the Psalms*, p. 40)

*Today's Reading*

From [Psalm 1 to Psalm 16](#), there is a history which...begins in [Psalm 1](#) with a man appreciating the law, treasuring the keeping of the law, and highly appraising the keeper of the law. Then in [Psalm 2](#), God came in to declare that Christ was His Anointed. God anointed Him and installed Him to be the King. God also begot Him in His humanity to be the firstborn Son of God. Thus, we all have to take refuge in Him, to believe into Him. We also have to kiss Him, to love Him. This is the second step of the history.

After [Psalm 2](#) was written, David...committed...adultery with Uriah's wife and murdered Uriah ([2 Sam. 11](#))....By that terrible sin, he broke the last five commandments ([Exo. 20:13-17](#)). He murdered Uriah, committed fornication, robbed Uriah of his wife, lied to Uriah, and coveted Uriah's wife.

The title of [Psalm 3](#) says that this psalm was written when David was fleeing from his son Absalom. David fled from his son because his son rebelled against him. This rebellion was the issue of David's sin of fornication and murder.

David was exposed to the uttermost....It is hard to believe that such a godly servant of God as David could commit such a terrible sin....God allowed that to happen. God kept His preserving, protecting, and sustaining hand away from David for a time. David thought he kept the law, but God arranged an environment to show him that he could not keep the law. An environment was there that fit David's sinful flesh, allowing his flesh to come out and fully expose him.

[David] was exposed, and later he was on the test with Absalom's rebellion. When Absalom was pursuing him, David prayed the prayers recorded in [Psalms 3—7](#)....In the light of God's New Testament economy...these psalms should not be taken as models for our prayer. In them we see David's sufferings, his desire to be avenged of his adversaries, and his self-righteousness. We do not see any repentance, confession of his fault, or self-condemnation. This is the history of the one who appreciated the law and who was exposed. There is no hint or indication that he was humbled, that he was full of self-denial, or that he was self-condemned. He was on the test during Absalom's rebellion, and the testing did not bring out anything positive in these psalms.

[[Psalm 8](#)] is David's inspired praise of the excellency of Christ....[Then] [Psalms 9—14](#)...show us David's human concept concerning God's judgment on his enemies and his concept concerning man's condition before God. Then [Psalm 15](#) speaks of David's concept of a perfect man according to the law being able to dwell with God for God's heart's desire. But in [Psalm 16](#), there is the divine revelation that the only one who can dwell with God for God's heart's desire is the God-man, Christ. The God-man Christ in His human living, His death, His resurrection, and His ascension is the centrality and universality of the economy of God, the man who may dwell with God for His heart's desire and good pleasure. I hope that we can keep in mind the history of these sixteen psalms. Then we can understand their real significance. (*Life-study of the Psalms*, pp. 96-98)

*Further Reading: Life-study of the Psalms, msg. 7*

*Enlightenment and inspiration*

第四周 周六

晨兴喂养

诗十五 1 耶和華啊，誰能寄居你的帳幕？誰能住在你的聖山？

十六 11 ……在你面前有滿足的喜樂；在你右手中有永遠的福樂。

〔詩篇十五篇一節的問題〕真正的答案是在十六篇。那麼十五篇〔的回答〕如何呢？十五篇的回答是照着屬人、宗教的觀念。照着屬天異象的答案，乃是十六篇所启示的那位。這樣的一位要寄居神的帳幕，要住在他的聖山。他現今就在那里，他在神面前，他在神的右手中。那一位呢？就是投靠神的那一位，在神面前的那一位，被治死的那一位，被神復活的那一位，升到神右邊的那一位。這一位能住在神的帳幕里（詩篇中所启示并预表的基督与召会，四〇页）。

信息选读

从诗篇一至十六篇，有一段历史，……开始于一篇那个珍赏律法、宝贵守律法、也非常称赞守律法者的人。然后在二篇，神进来宣告基督是他的受膏者。神膏他，并且立他为王。神也将他在人性里生为神的长子。因此，我们都必须投奔于他，信入他；我们也必须亲他、爱他。这是历史的第二步。

大卫……在写了二篇以后，……与乌利亚的妻子犯了奸淫，并杀了乌利亚（撒下十一）。……他因着那可怕的罪干犯了后五条诫命（出二十 13~17）。他杀了乌利亚，犯了奸淫，夺了乌利亚的妻子，向乌利亚说谎，并贪恋乌利亚的妻子。

诗篇三篇的标题说，这篇诗是大卫逃避他儿子押沙龙的时候写的。大卫逃避他的儿子，因为他的儿子背叛他。这背叛是大卫奸淫和杀人之罪的结果。

大卫被暴露到极点。……很难相信像大卫这样一个敬虔的神的仆人，竟犯这样可怕的罪。……神允许那事发生。神使他那保守、保护并扶持的手离开大卫一段时间。大卫以为他能遵守律法，但神安排环境，好给他看见他无法遵守律法。一个符合大卫罪恶肉体的环境在那里，容让他的肉体出来，并完全的暴露他。

〔大卫〕被暴露之后不久，就因押沙龙的背叛受试验。押沙龙追索他的时候，大卫发出诗篇三至七篇所记载的祷告。……在神新约经纶的光中……，我们不该用这些诗篇作为祷告的范例。我们在其中看见大卫的苦难、他向敌人报仇的渴望以及他的自义。我们没有看见他悔改、承认过错或定罪自己。这是珍赏律法且被暴露之人的历史。没有暗示或明示他谦卑、否认自己或定罪自己。他在押沙龙背叛的时期受试验，但这试验没有在这些诗篇里产生任何积极的事。

〔诗篇八篇〕是大卫受感赞美基督的尊大。……〔然后〕九至十四篇，给我们看见大卫对神在他仇敌身上的审判，以及人在神面前之光景的属人观念。然后十五篇说到大卫的观念乃是认为合乎律法的完全人，能与神同住，满足神的心愿。但在十六篇有神圣的启示：唯一能与神同住，满足神心愿的人，乃是神人基督。神人基督在他的人性生活、死、复活和升天里，是神经纶的中心和普及，他是那能与神同住，满足神的心愿和喜悦的人。我盼望我们能记住这十六篇的历史，这样我们就能领会这些诗的真正意义（诗篇生命读经，一二〇至一二二页）。

参读：诗篇生命读经，第七篇。

<< WEEK 4 — HYMN

*Hymns, #1082*

- 1 The living of Christ when He sojourned on earth,  
The sixteenth Psalm shows us, was wholly of worth.  
His attitudes, choices, and interests all tell  
The man who in God's tabernacle may dwell.
- 2 "Preserve me, O God, for in Thee I confide"—  
In God He took refuge whate'er did betide.  
"O Thou art my Lord, I've no good beyond Thee"—  
He spoke in Himself unto God constantly.
- 3 "As for all the saints who are dwelling on earth,"  
To Him they're the people of excellent worth.  
Of them He has said He has all His delight—  
In proving this all the four Gospels unite.
- 4 "The Lord is my portion, the Lord is my cup"—  
For everything He to the Father looked up.  
"The Lord I will bless who my counsel doth give"—  
Himself He denied and by God's word did live.
- 5 His heart thus was glad and His spirit rejoiced,  
And e'en in His death praise to God could be voiced;  
His soul God would never abandon to hell,  
But in resurrection His body would dwell.
- 6 God raised Him, and He with God's glory was crowned;  
Then fulness of joy in God's presence He found.  
E'en now at the Father's right hand is His seat,  
Where flowing forever are pleasures complete.

第四周 诗歌  
赞美主—祂的人性

(译自英诗 1082 首)

- 1  
基督在地生活超凡且佳美；  
诗篇第十六篇揭示其宝贝；  
态度、拣选、喜悦全与神相合一—  
唯他是那配住神的帐幕者。
- 2  
“神，求你保守我，因我投靠你” —  
无论起何风暴，他安居神里。  
“你是我主我神，我一切好处” —  
唯神是他心中朝夕所思慕。
- 3  
“论到地上圣民，尊高又可爱”，  
属神子民他心最喜爱、关切，  
他亲临地服事且照顾殷殷，  
如四福音书中所记述显明。
- 4  
“神外别有拣选，愁苦必加增” —  
耶稣在地生活与偶像无分。  
神外任何名号一概都不提，  
他的追求、想望全是神自己。
- 5  
“唯你是我产业，是我杯中分” —  
他在一切事上只拣选父神；  
“那指教我的神，我昼夜称颂” —  
他已全然弃绝，只活出神命。
- 6  
因此他心喜乐，他灵也欢腾，  
甚至被置死地仍能赞美神；  
神必不将他魂撇弃在阴间，  
他的肉身安居，复活显神前。
- 7  
神已使他复起，赐他荣耀冕，  
他在神前所得喜乐何丰满。  
高升远超万有，父右边安坐，  
享受无穷无尽无终的福乐。

## WEEK 5 — OUTLINE

### *Christ in His Redeeming Death and Church-producing Resurrection*

Scripture Reading: *Psa. 22; Matt. 27:45-46; Heb. 2:10-12*

#### DAY 1 »

- I. The subject of *Psalms 22* is the Christ who has passed through His redeeming death and entered into His church-producing resurrection.
- II. *Psalms 22:1-21* gives a detailed picture of Christ in His suffering of death (cf. *Isa. 53*), as typified by David in his suffering:
  - A. The question in *Psalms 22:1* was spoken by David in his suffering, but it became a prophecy concerning Christ in His suffering of His redeeming death.
  - B. *Verses 6 through 8* display Christ's suffering unto death through men's reproach, despising, deriding, sneering, head-shaking, and mocking.
  - C. *Verses 9 through 11* show that while people were mocking Him and deriding Him, Christ trusted in God for deliverance, that is, for resurrection; He intended definitely to die and expected to be delivered from death, that is, to be resurrected from the dead (*Luke 18:31-33; Heb. 5:7*).
  - D. *Psalms 22:12-18* depicts in vivid detail how Christ passed through His suffering of crucifixion (*Mark 15:16-37*).

#### « DAY 2 »

- E. God judged Christ and put Him into death for our redemption (*Psa. 22:15*):
  1. On the one hand, man crucified the Lord Jesus; on the other hand, God killed Him:
    - a. In the first three hours that Christ was on the cross, He was persecuted by men for doing God's will.
    - b. In the last three hours, Christ was our Substitute, He became sin on our behalf, and He died a vicarious death to redeem us from our sins and from God's judgment (*2 Cor. 5:21; 1 Pet. 3:18; 1 Cor. 15:3*).
  2. All the sin of the world was laid on Christ as the Lamb of God; God judged Him and put Him into death for our redemption (*Isa. 53:6b, 10a; 1 Pet. 2:24a; John 1:29*).

#### « DAY 3 »

- F. On the cross Christ was forsaken by God (*Psa. 22:1; Matt. 27:45-46*):
  1. While Christ was on the earth, God the Father was with Him all the time, but at a certain point in His crucifixion, God forsook Him (*John 8:29; Matt. 27:45-46*).
  2. When the Lord Jesus died on the cross under God's judgment, He had God within Him essentially as His divine being; nevertheless, He was forsaken by the righteous and judging God economically (*1:20; 3:16-17*):
    - a. The Lord Jesus had been born of the Spirit; thus, the Spirit was one of the two essences of His being (*1:20; Luke 1:35*).
    - b. Before the Spirit of God descended and came upon the Lord Jesus, He already had the Spirit of God within Him (*Matt. 3:16*).
    - c. On the cross Christ, the God-man, presented Himself to God as the all-inclusive sacrifice through the eternal Spirit (*Heb. 9:14*).
    - d. After God had counted Christ as a sinner to be our Substitute and had accepted His offering, God, as the Holy Spirit who had come upon Him, forsook Him (*Matt. 27:46*).
  3. Although God as the Spirit left the Lord Jesus economically, Christ nevertheless died as the Son of God, a God-man; hence, in His death there is a divine and eternal element (*Acts 20:28; 1 John 1:7; Heb. 9:12*).

## 第五周 在他救赎的死里，并在他产生召会之复活里的基督

读经:诗二二，太二七 45~46，来二 10~12

### 周一

壹 诗篇二十二篇的主题是基督经过救赎的死，并进入产生召会的复活。

贰 诗篇二十二篇一至二十一节陈明一幅详细的图画，描绘基督受死的苦(参赛五三)，由受苦的大卫所预表：

一 诗篇二十二篇一节的问话是大卫受苦时所说的，但成了预言，说到基督受救赎之死的苦。—引用经文

二 六至八节展示基督受苦以至于死，其间遭受了人的羞辱、藐视、嗤笑、撇嘴、摇头和讥诮。—引用经文

三 九至十一节表明，当人讥诮并嗤笑基督的时候，他信靠神的拯救(就是复活)；他定意受死，期盼从死亡中得拯救，就是从死人中复活—路十八 31~33，来五 7。

四 诗篇二十二篇十二至十八节生动详尽地描绘基督如何经过钉十字架的苦—可十五 16~37。

### 周二

五 神为着救赎我们而审判基督，将他置于死地—诗二二 15：

1 一面，人将主耶稣钉十字架；另一面，神杀了他：

a 基督在十字架上的前三小时，他是为着遵行神的旨意，被人迫害。

b 在后三小时，基督是我们的代替，替我们成为罪，并且他代替我们死，救赎我们脱离我们的罪，脱离神的审判—林后五 21，彼前三 18，林前十五 3。

2 世人一切的罪都归在作神羔羊的基督身上；神为着救赎我们而审判他，将他置于死地—赛五三 6下，10上，彼前二 24上，约一 29。

### 周三

六 基督在十字架上被神弃绝—诗二二 1，太二七 45~46：

1 基督在地上时，父神始终与他同在，但在他钉十字架的某一个时候，神弃绝了他—约八 29，太二七 45~46。

2 主耶稣在神的审判之下在十字架上受死时，他在素质上仍有神在他里面，作他神圣的所是；然而，他在经纶上却被公义并审判的神所弃绝— 20，三 16~17：

a 主耶稣已从圣灵而生；因此，那灵是他所是的两个素质之一—— 20，路一 35。

b 神的灵降下，落在主耶稣身上之前，他里面已经有神的灵—太三 16。

c 在十字架上，基督这神人借着永远的灵将自己献给神作包罗万有的祭物—来九 14。

d 神将基督算为罪人，作了我们的代替，且悦纳他的献上之后，神这位曾经降在耶稣身上的圣灵，就离弃了他—太二七 46。

3 虽然神作为那灵在经纶上离开主耶稣，然而，基督是作为神的儿子，神人，而死；因此，在他的死里有神圣永远的元素—徒二十 28，约壹一 7，来九 12。



III. After passing through His redeeming death, Christ entered into His church-producing resurrection (Psa. 22:22-31):

- A. Verses 22 through 31 refer to Christ in His resurrection, as typified by Solomon in his kingly reign.
- B. / In verse 22a is the resurrected Christ who declares the Father's name to His brothers (Heb. 2:12):
1. It was in His resurrection that Christ called His disciples His brothers, for in God's eternal view His disciples were regenerated and became God's sons in Christ's resurrection (John 20:17; Matt. 28:10; 1 Pet. 1:3).
  2. In His resurrection Christ Himself was begotten to be God's firstborn Son (Psa. 2:7; Acts 13:33) and became the life-giving Spirit (1 Cor. 15:45b), and all God's chosen and redeemed people were regenerated to be the many sons of God, the many brothers of Christ (Heb. 2:10-12; Rom. 8:29).
- C. In Psalm 22:22b the assembly signifies the church, indicating that the Lord's brothers constitute the church; thus, His resurrection is the church-producing resurrection (Heb. 2:10-12):

1. The church is a living composition of the many sons of God, who are the many brothers of Christ, brought forth in His resurrection (vv. 10-12).
  2. As the many brothers of Christ, we are the same as the firstborn Son; He is divine and human, and we are human and divine, and thus the church is both human and divine—an organism with two lives and two natures combined and mingled together (v. 11; 1:6; Rom. 8:29; cf. Lev. 2).
- D. In Psalm 22:22 *You* and *Your* refer to the Father:
1. In resurrection Christ declared the Father's name to His brothers and praised the Father in the church (Heb. 2:12).

2. The praise in Psalm 22:22 is the firstborn Son's praising of the Father within the Father's many sons in the church meetings (Heb. 2:10, 12):
    - a. It is not that the Son praises the Father apart from us and alone; rather, He praises within us and with us through our praising.
    - b. When we, the many sons of God, meet as the church and praise the Father, the firstborn Son praises the Father in our praising (v. 12b; cf. Matt. 26:30).
- E. The church ushers in Christ's kingdom for Christ to rule over the nations; the church, produced by Christ's resurrection, is the reality of the kingdom and a precursor to the manifestation of the kingdom in the millennium (Psa. 22:27-28; Matt. 16:18-19; Rom. 14:17).
- F. Jehovah as Christ will rule over the nations in the millennial kingdom (Psa. 22:28; 2:8-9; Rev. 19:15; 20:4, 6).
- G. The believers are the seed of Christ, and their declaring the Lord's righteousness (justification, salvation) to a coming generation refers to the preaching of the gospel (Psa. 22:30-31).

## 周 四

叁 基督经过他救赎的死之后，就进入产生召会的复活—诗二二 22~31：

一 二十二至三十一节说到复活的基督，由作君王治理的所罗门所预表。

二 二十二节上半的“我”，就是复活的基督，向他的弟兄宣告父的名—来二 12：

1 基督乃是在他的复活里，称他的门徒为弟兄，因为在神永远的眼光里，基督复活的时候，他的门徒就都重生成为神的众子—约二十 17，太二八 10，彼前一 3。

2 在他的复活里，基督自己生为神的长子（诗二 7，徒十三 33），并成为赐生命的灵（林前十五 45 下），所有蒙神拣选并救赎的人也都重生成为神的众子，就是基督的许多弟兄（来二 10~12，罗八 29）。—引用经文

三 诗篇二十二篇二十二节下半的“会”表征召会，指明主的弟兄们构成召会；因此，他的复活乃是产生召会的复活—来二 10~12：

## 周 五

1 召会乃是神许多儿子活的组合，他们是在基督复活里所生出来的许多弟兄—10~12 节。

2 我们是基督许多的弟兄，和长子一样一式；他是神而人者，我们是人而神者；因此，召会是人性也是神性的，是一个有两种生命和两种性情结合并调和在一起的生机体—11 节，一 6，罗八 29，参利二。

四 诗篇二十二篇二十二节中的“你”是指父：—引用经文

1 基督在复活里向他的弟兄宣告父的名，并在召会中赞美父—来二 12。

## 周 六

2 诗篇二十二篇二十二节里的赞美，乃是长子在召会的聚集中，在父的许多儿子中赞美父—来二 10，12：

a 子不是在我们外面，单独的赞美父，乃是在我们里面，借着我们的赞美与我们一同赞美父。

b 我们这些神的许多儿子，就是召会，聚集赞美父的时候，长子就在我们的赞美中赞美父—12 节下，参太二六 30。

五 召会引进基督的国，让他治理列国；基督复活所产生的召会，乃是国度的实际，也是千年国里国度实现的前身—诗二二 27~28，太十六 18~19，罗十四 17。

六 作为基督的耶和華，要在千年国里掌权治理列国—诗二二 28，二 8~9，启十九 15，二十四 6。

七 信徒是基督的后裔；他们把主的公义（称义，救恩）传给将要生的民，是指福音的传扬—诗二二 30~31。

### Morning Nourishment

**Luke 18:31-33** ...Behold we are going up to Jerusalem, and all things which have been written through the prophets regarding the Son of Man will be accomplished, for He will be delivered up to the Gentiles and will be mocked and outrageously treated and spat upon; and when they have scourged Him, they will kill Him; and on the third day He will rise.

The first twenty-one verses of **Psalm 22** cover the death of Christ, the crucifixion of Christ, and the last ten verses cover His resurrection. **Isaiah 53** is a particular chapter on Christ's death in detail. **Psalm 22** is another chapter...on the death of Christ which is full of details. We need these two chapters in order to see a thorough, detailed picture of Christ's death.

The subject of **Psalm 22** is the Christ who has passed through the redeeming death and entered into the church-producing resurrection. His death is for redeeming, and His resurrection is for producing the church. (*Life-study of the Psalms*, p. 128)

### Today's Reading

**Psalm 22:1-21** show[s] us Christ passing through the redeeming death....**Verse 1** says, "My God, my God, why have You forsaken me?" This word was spoken by David in his suffering. Actually, it became a prophecy concerning Christ in His suffering of His redeeming death. It was quoted by the Lord Jesus while He was suffering the crucifixion (**Matt. 27:46**).

**Verses 2-5** are the continuation of David's groaning prayer, which turned from groaning to praising....Beginning from **verse six**, the voice changes to another person, to Christ. This is the way the Psalms were written. While David was speaking, eventually Christ came in to speak in his speaking.

In **Psalm 22** we see the suffering David typifying Christ passing through His death (**vv. 1a, 6-21**)....The suffering of Christ unto death was through men's reproach, despising, deriding, sneering, head shaking, and mocking (**vv. 6-8; Heb. 13:13b; Isa. 53:3; Luke 23:11; Mark 15:29-32; Matt. 27:39-44**)....Each of [these words] has a particular meaning to describe what the Lord suffered on the cross,...[but] we have a tendency to take everything for granted.

The word *reproach* is also used in **Hebrews 13:13**, which says, "Let us therefore go forth unto Him outside the camp, bearing His reproach." This indicates that we need to come outside the camp of religion to follow the suffering Jesus. To bear the Lord's reproach is to bear His disgrace or shame. To despise is to look down on with contempt and scorn. To deride is to make fun of or laugh at in contempt. To sneer is to smile or laugh with facial contortions that express scorn or contempt. When Christ was on the cross, the ridiculers also shook, or wagged, their heads (**Psa. 22:7b; Matt. 27:39; Mark 15:29**), saying, "He committed himself to Jehovah; let Him rescue him" (**Psa. 22:8a**). To mock is to hold up to scorn or contempt and to imitate or mimic in derision. All these things were suffered by the Lord Jesus Christ while He was nailed on the cross. Groups of people reproached Him, despised Him, derided Him, sneered at Him, shook their heads at Him, and mocked Him.

**Psalm 22:9-11** shows that Christ trusted in God for deliverance. While people were mocking Him and deriding Him, He was trusting in God. Deliverance here is resurrection. He intended definitely to die and expected to be delivered from death, that is, to be resurrected from the dead.

**Psalm 22:12-18** shows how Christ passed through the suffering of crucifixion. The Jewish people did not have the practice of crucifying criminals. This was a practice of the heathen (**Ezra 6:11**) adopted by the Romans for the execution of slaves and heinous criminals. As the Lamb of God, Christ was crucified for our redemption (**John 1:29; Heb. 9:12**).

On the cross, He was poured out like water (**v. 14a**). **Isaiah 53:12** says that He poured out His soul. We cannot fully realize the tremendous amount of suffering which the Lord experienced on the cross. (*Life-study of the Psalms*, pp. 128-131)

Further Reading: *Christ and the Church Revealed and Typified in the Psalms*, ch. 4; *Life-study of Matthew*, msg. 70

### Enlightenment and inspiration

## 第五周 周一

### 晨兴喂养

路十八 31~33 .....看哪,我们上耶路撒冷去,那借着申言者所写一切关于人子的事,都要成就。他将要被交给外邦人,受戏弄,受凌辱,受吐唾,并被他们鞭打,杀害,第三日他必复活。

诗篇二十二篇头二十一节说到基督的死,基督的钉十字架,后十节说到他的复活。以赛亚五十三章是详细论到基督的死特别的一章圣经。诗篇二十二篇是.....详细论到基督之死的另一章。我们需要这两章,好看基督之死透彻、详细的图画。二十二篇的主题是基督经过救赎的死,并进入产生召会的复活。他的死是为着救赎,他的复活是为着产生召会(诗篇生命读经,一五八至一五九页)。

### 信息选读

诗篇二十二篇一至二十一节给我们看见基督经过救赎的死。.....一节说,“我的神,我的神,你为什么弃绝我?”这是大卫在他受苦时所说的话。事实上,这成了预言,说到基督受救赎之死的苦。主耶稣在受钉十字架之苦时引用了这话(太二七 46)。诗篇二十二篇二至五节是大卫唉哼祷告的继续,他从唉哼转到赞美。.....从六节开始,声音转为另一人,就是基督;基督继续说话。这是诗篇的写法。正当大卫说话的时候,基督进来在他的说话中说话。

在二十二篇我们看见,受苦的大卫预表经过死的基督(1上、6~21)。.....基督受苦以至于死,其间遭受了人的羞辱、藐视、嗤笑、撇嘴、摇头和讥诮(6~8,来十三 13下,赛五三 3,路二三 11,可十五 29~32,太二七 39~44)。.....其中每个辞都有特别的意思,描述主在十字架上所受的苦。〔但〕我们.....有个倾向,就是将一切都视为理所当然。

羞辱(凌辱)一辞也用于希伯来十三章十三节,那里说,“这样,我们也当出到营外就了他去,忍受他所受的凌辱。”这指明我们需要出到宗教的营外,跟随受苦的耶稣。忍受主所受的凌辱,就是忍受他所受的羞耻和羞辱。藐视是轻蔑、讥讽的鄙视。嗤笑是轻蔑地戏弄或嘲笑。撇嘴是用面部表情的微笑或大笑,以表达讥讽或轻蔑。当基督在十字架上时,嘲弄的人也讥讽的摇头(诗二二 7下,太二七 39,可十五 29),说,“他把自己交托耶和華,耶和華可以救护他吧”(诗二二 8上)讥诮是对人的讥讽或轻蔑,以及嘲弄地模仿或戏拟。主耶稣基督被钉在十字架上时,遭受了这一切。成群的人羞辱他,藐视他,嗤笑他,向他撇嘴,向他摇头,并讥诮他。

九至十一节表明,基督信靠神的拯救。当人讥诮并嗤笑他的时候,他信靠神。这里的拯救就是复活;他定意受死,期盼从死亡中得拯救,就是从死人中复活。

十二至十八节表明,基督如何经过钉十字架的苦。犹太人没有将罪犯钉十字架的作法,这是外邦人的作法(拉六 11),罗马人用来处决奴隶和重罪的犯人。基督是神的羔羊,为着救赎我们被钉十字架(约一 29,来九 12)。

在十字架上他如水被倒出来(诗二二 14上)以赛亚五十三章十二节说,他将命倾倒。我们无法充分领悟,主耶稣在十字架上所经历的重大苦难(诗篇生命读经,一五九至一六三页)。

参读:诗篇中所启示并预表的基督与召会,第四章;马太福音生命读经,第七十篇。

### Morning Nourishment

**Psa.** My strength is dried up like a shard, and my tongue is stuck to my jaws; You have put me in 22:15 the dust of death.

**2 Cor.** Him who did not know sin He made sin on our behalf that we might become the righteousness 5:21 of God in Him.

Years ago, I read an article describing how the children of Israel slew the lamb during the Passover. They took two wooden bars and formed a cross. They tied two legs of the lamb at the foot of the cross and fastened the other outstretched legs to the crossbar. Then they slew the lamb so that all its blood was shed, for they needed all of the blood to sprinkle on their doorframes (Exo. 12:7). The way the Passover lamb was killed is a picture of Christ's crucifixion on the cross as the Lamb of God. (*Life-study of the Psalms*, p. 131)

### Today's Reading

While Christ was being crucified on the cross, many fierce men, signified by mighty bulls, encompassed Him (Psa. 22:12). They opened their mouth at Him like a ravening and roaring lion (v. 13). Evil men, signified by dogs, surrounded Him, and a congregation of evildoers enclosed Him (v. 16a-b).

Psalm 22:16c says that they pierced His hands and feet (Zech. 12:10; John 19:37; Rev. 1:7). Charles Wesley in one of his hymns spoke of the "five bleeding wounds" which Christ received on Calvary (*Hymns*, #300). His two hands, His two feet, and His side (John 19:34) were pierced by the Roman soldiers who executed Him.

They divided His garments to themselves, and for His clothing they cast lots (Psa. 22:18; John 19:23-24). In His crucifixion, the Lord's right to be clothed was stripped from Him, along with His life. They made the Lord Jesus altogether naked in order to have a public, shameful display.

Psalm 22:17b says that they looked, they stared at Him. The evildoers were staring at the Lord Jesus with contempt and hatred while He was on the cross.

Verse 14b says that all His bones were out of joint. This was because He could not hold up the weight of His body hanging on the cross. His bones being out of joint caused Him great agony and pain.

Also, He counted all His bones (v. 17a). His heart was like wax melted within Him (v. 14c-d). His strength was dried up like a shard (v. 15a; John 19:28), a piece of broken pottery. His tongue was stuck to His jaws (Psa. 22:15b). God had put Him in the dust of death (v. 15c; Phil. 2:8b). He was put to death by God. On the one hand, it was man crucifying Him, killing Him, but eventually it was God who put Him into death. Actually, God killed Jesus. If Jesus had been killed only by man, He could never have been our Redeemer. He would have been merely a martyr. But God judged Him and put Him into death for our redemption (Isa. 53:4, 10).

Christ asked God to deliver Him from death (Psa. 22:19-21). Hebrews 5:7 says that Christ cried to God for God's deliverance, that is, for God to raise Him up from the dead.

Psalm 22:1 shows that on the cross Christ was forsaken by God (v. 1a; Matt. 27:45-46). The beginning of Psalm 22 speaks of this, but in the sequence of events on the cross, Christ cried out "My God, My God, why have You forsaken Me?" at about the ninth hour, or 3:00 P.M. (Matt. 27:46). This was at the end of His crucifixion. Christ was hanging on the cross for six hours, from the third hour, 9:00 A.M. (Mark 15:25), to the ninth hour, 3:00 P.M. In the first three hours, He was persecuted by men for doing God's will; in the last three hours, He was judged by God to accomplish our redemption. It was during the last three hours that God counted Him as our Substitute who suffered for our sin (Isa. 53:10).

Darkness fell over all the land (Matt. 27:45) because our sin and sins and all negative things were being dealt with on the cross. Isaiah 53:6 says that God laid all of our sins upon Christ. He was forsaken by God for our sins (1 Cor. 15:3), becoming sin on our behalf (2 Cor. 5:21) to be judged by God as our Substitute. (*Life-study of the Psalms*, pp. 131-132)

Further Reading: *Life-study of Luke*, msgs. 51-53

### Enlightenment and inspiration

## 第五周 周二

### 晨兴喂养

诗二二 15 我的精力枯干，如同瓦片，我的舌头贴在牙床上；你将我安置在死地的尘土中。

林后五 21 神使那不知罪的，替我们成为罪，好叫我们在他里面成为神的义。

多年前，我读到一篇文章，描述以色列人如何在逾越节时宰杀羊羔。他们拿两根木棒作成十字架。他们将羊羔的两腿绑在十字架底部，将另外两只伸开的腿系在横木上。然后他们宰羊羔，使羊羔所有的血都流出来，因他们需要所有的血来洒在门楣上（出十二 7）。逾越节羊羔被杀的方式，就是基督作神的羔羊钉在十字架上的图画（诗篇生命读经，一六二页）。

### 信息选读

当基督被钉在十字架上时，由大力的公牛所表征的许多凶恶之人包围他（诗二二 12）。他们向他张口，好像抓撕吼叫的狮子（13）。由犬类所表征的恶人围着他，恶党环绕他（16上）。

十六章下半说，他们扎了他的手，他的脚（亚十二 10，约十九 37，启一 7）。卫斯理查理在他的一首诗歌中，说到基督在加略所受“五处流血的伤”（英文诗歌三〇〇首，第三节）。他的两手、两脚和肋旁（约十九 34）都为处决他的罗马兵丁所扎。

他们分了他的外衣，又为他的衣服拈阄（诗二二 18，约十九 23~24）。主被钉十字架时，他穿衣的权利，随同他的性命，一并被剥夺了。他们使主耶稣完全赤身，以公然羞辱他。

诗篇二十二篇十七节下半说，他们瞪着眼看他。主耶稣在十字架上的时候，作恶的人轻蔑、恼恨地看他。

十四章中段说，他的骨头都脱了节，因为他无法支撑挂在十字架上的体重。他的骨头脱了节，造成他极大的煎熬和痛苦。并且，他的骨头，他都能数算（17上）。他的心如蜡，在他里面融化（14下）。他的精力枯干，如同瓦片（15上，约十九 28），就是陶器的碎片。他的舌头贴在牙床上（诗二二 15中）。神将他安置在死地的尘土中（15下，腓二 8下）。他被神置于死地。一面，是人将他钉十字架，杀了他，但至终是神将他置于死地。事实上，是神杀了耶稣。耶稣若只是为人所杀，他就仅仅是殉道者，而不是救赎主。但神为着救赎我们而审判他，将他置于死地（赛五三 4、10）。

基督求神救他脱离死（诗二二 19~21）。希伯来五章七节说，基督向神哭号，求神拯救，就是使他从死里复活。

诗篇二十二篇一节表明，基督在十字架上被神弃绝（1上，太二七 45~46）。诗篇二十二篇的开头说到这点，但按十字架上事件的顺序，基督约在第九时，或下午三时呼喊：“我的神，我的神，你为什么弃绝我？”（太二七 46）这是在他钉十字架的末了。基督挂在十字架上共六小时，是从第三时，就是上午九时（可十五 25），到第九时，就是下午三时。前三小时，他是为着遵行神的旨意，被人迫害；后三小时，他是为我们完成救赎，受神审判。在后三小时内，神算他为我们的罪，替我们受痛苦（赛五三 10）。

遍地都黑暗了（太二七 45），因为我们的罪性、罪行和一切消极的事物，都在十字架上受了对付。以赛亚五十三章六节说，神使我们众人的罪孽都归在基督身上。他为我们的罪被神弃绝（林前十五 3），替我们成为罪（林后五 21），代替我们受神审判（诗篇生命读经，一六二至一六四页）。

参读：路加福音生命读经，第五十一至五十三篇。

### Morning Nourishment

**Psa.** My God, my God, why have You forsaken me? *Why are You* so far from saving me, from the 22:1 words of my groaning?

**Heb.** ...Through His own blood, entered once for all into the *Holy of Holies*, obtaining an eternal 9:12 redemption.

**14** How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

When the Lord Jesus cried, “My God, My God, why have You forsaken Me?” it was during the time He was bearing our sins (1 Pet. 2:24), being made sin for us (2 Cor. 5:21) and taking the place of sinners (1 Pet. 3:18). This means that God judged Him as our Substitute for our sins. In the sight of God, Christ became a great sinner. Concerning this, 2 Corinthians 5:21 says, “Him who did not know sin He made sin on our behalf.” When did God make Christ sin for us? Was it during the whole period of the thirty-three and a half years of the Lord’s life on earth? No. If the Lord Jesus had been made sin by God during all of His life, then God could not have been with Him, and God could not have had His delight in Him. I believe that it was during the last three hours Christ was on the cross, from twelve o’clock until three o’clock in the afternoon, the hours when darkness came over the whole land, that God made Him sin. God made Christ not only our Substitute; God even made Him sin on our behalf. (*Life-study of Mark*, p. 418)

### Today’s Reading

Because Christ was our Substitute and was made sin in the sight of God, God judged Him. I believe that it was during this time, at about the ninth hour, that the anointing Spirit left the Lord Jesus.

We have pointed out strongly that before the Holy Spirit, the anointing Spirit, descended upon the Lord Jesus, He already had the divine essence within Him as one of two essences of His being. Now we need to see that the divine essence never left Him. Even when He was on the cross crying out, “My God, My God, why have You forsaken Me?” He still had the divine essence. Then who left Him? The anointing Spirit through whom He presented Himself to God left Him. After God accepted Christ as the all-inclusive offering, the anointing Spirit left Him. But although the anointing Spirit left Him, He still had the divine essence.

The death of the Lord Jesus was not merely the death of a man; it was the death of a God-man. For this reason, His death has eternal effectiveness. The Lord’s death has eternal power for our redemption. Otherwise, it would not be possible for one man to die for so many people. An individual person is limited because a human being is not eternal. If the Lord had died merely as a man, His death would have been limited in its effectiveness. He could have been a Substitute for one person, but not for millions of persons. However, the Lord’s death was the death of a God-man and therefore was an eternal death accomplishing eternal redemption, redemption with eternal power and effectiveness.

Before the Holy Spirit descended upon the Lord Jesus, the Lord already had the divine essence. When He was baptized, He was baptized as a God-man. After His baptism, the Holy Spirit descended upon Him as the God-man to anoint Him for His ministry. For three and a half years He ministered by this Spirit. Then on the cross He presented Himself as the God-man to be the all-inclusive sacrifice through the eternal Spirit. After God had counted Him as a sinner to be our Substitute, even making Him sin for us, and had accepted His offering, God as the Holy Spirit who had come upon Him forsook Him. Nevertheless, the Lord was still a God-man and died as such. This means that even though God as the Spirit left the Lord, the Lord died not merely as a man but as a God-man. Therefore, there is in His death a divine and eternal element. His death has accomplished eternal redemption with eternal power and effectiveness. (*Life-study of Mark*, pp. 418-419)

*Further Reading: Life-study of Mark*, msgs. 48-49

### Enlightenment and inspiration

## 第五周 周三

### 晨兴喂养

诗二二 1 我的神，我的神，你为什么弃绝我？为什么远离不救我，不听我唉哼的言语？

来九 12 ……〔基督〕借着他自己的血，一次永远地进入至圣所，便得到了永远的救赎。

14 何况基督借着永远的灵，将自己无瑕无疵地献给神，他的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？

当主耶稣大声喊着说，“我的神，我的神，你为什么弃绝我？”那时，他正在担当我们的罪（彼前二 24），替我们成为罪（林后五 21），并取代了罪人（彼前三 18）。这就是说，神将他当作我们的代替，为我们的罪审判了他。在神眼中，基督成了大罪人。关于这一点，林后五章二十一节说，“神使那不知罪的，替我们成为罪。”神在什么时候使基督替我们成为罪？是主在地上三十三年半的期间么？不，如果神在主耶稣整个人生的过程中，使他成为罪，那么神就不会与他同在，神也不会喜悦他。我相信，基督在十字架上最后三个小时，就是从正午十二时到午后三时，当遍地黑暗时，神才使他成为罪。神不只使基督成为我们的代替，甚至使他替我们成为罪（马可福音生命读经，四七三页）。

### 信息选读

因着基督是我们的代替，且在神眼中成为罪，神就审判了他。我相信就是在这时，约在午后三时，施膏的灵离开了主耶稣。

我们已经着重地指出，圣灵，就是施膏的灵，降在主耶稣身上以前，他里面已经有了神圣的素质作他所有的两种素质之一。现今我们需要看见，神圣的素质从来没有离开他。即使他在十字架上大声喊着说，“我的神，我的神，你为什么弃绝我”的时候，他仍然有神圣的素质。这样，到底谁离开了他？乃是施膏的灵（借此他将自己献给神）离开了他。神悦纳基督作包罗万有的祭物以后，施膏的灵就离开了他。虽然施膏的灵离开了他，他仍然有神圣的素质。

主耶稣的死不仅是人的死，也是神人的死。因这缘故，他的死有永远的功效。主的死有永远的权能，来救赎我们。否则，一个人不可能为多人受死。一个人是有限的，因为人不是永远的。如果主仅仅以人的身分受死，那么他死的功效就相当有限。他只能作一个人的代替，不能作千万人的代替。然而，主的死也是神人的死；因此，这是永远的死，完成了永远的救赎，具有永远的权能和功效。

圣灵降临在主耶稣身上以前，主已经有了神圣的素质。当他受浸时，他是神人的身分受浸。受浸以后，圣灵就降在这位神人身上，为着他的职事膏抹他。他三年半凭着这灵服事。然后，他在十字架上以神人的身分，借着永远的灵献上自己，作为包罗万有的祭物。神将他算为罪人，作我们的代替，甚至使他替我们成为罪，又悦纳他的献上之后，神这位曾经降在耶稣身上的圣灵，就离弃了他。虽然如此，主还是一个神人，且以神人的身分受死。这就是说，虽然神作为那灵离开了主，但主不是仅仅以人的身分受死，乃是以神人的身分受死。所以，在他的死里有神圣永远的元素。他的死成功了永远的救赎，带着永远的权能和功效（马可福音生命读经，四七三至四七五页）。参读：马可福音生命读经，第四十八至四十九篇。

*Morning Nourishment*

**Heb. For both He who sanctifies and those who are being sanctified are all of One, for which cause 2:11-12 He is not ashamed to call them brothers, saying, “I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You.”**

After passing through His redeeming death, Christ entered into the church-producing resurrection (Psa. 22:22-31)....It was in His resurrection that Christ called His disciples His brothers. Psalm 22:22 says, “I will declare Your name to my brothers; / In the midst of the assembly I will praise You.” In this verse “I” is the resurrected Christ who declares the Father’s name to His brothers. If He had remained in death, He could not have declared God the Father’s name to His brothers. (*Life-study of the Psalms*, p. 133)

*Today’s Reading*

Christ was on the earth with His disciples for the three and a half years of His earthly ministry, but He never called them His brothers until the morning of the day He resurrected. On that day, the Lord told Mary, “Go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God” (John 20:17). This means that the disciples became God’s sons in Christ’s resurrection. Before His resurrection the disciples were not His brothers because they had not been regenerated. But when Christ was resurrected, all the believers, including you and me, were resurrected with Him and in Him (Eph. 2:6). Through His resurrection, we were regenerated (1 Pet. 1:3). Resurrection was a big delivery, a big birth. Acts 13:33 says that resurrection was a birth to Christ. Christ was the only begotten Son of God (John 3:16), but in resurrection He was begotten as the firstborn Son of God with many brothers (Rom. 8:29), many sons of God.

First Peter 1:3 says that through Christ’s resurrection, God regenerated all of us believers. Some may think that they were regenerated at a certain point in time a few years ago. But actually we all were regenerated at the same time before we were born....The resurrection of Christ was a delivery of millions of sons of God at the same time. He was the firstborn Son of God in resurrection, and we followed Him to be the many sons of God. On the day of His resurrection, He could say that His Father is our Father because He and we were all born of the same Father. We, His believers, His disciples, became His brothers.

The second half of Psalm 22:22 is very meaningful. It says, “In the midst of the assembly I will praise You.” “The assembly” is the church, and “You” is the Father God. At the Lord’s table we follow the Lord’s pattern in praising the Father. After we remember the Lord by taking the bread and the wine, we follow the Lord to praise the Father, to worship the Father. According to logic, verse 22b should say, “In the midst of *them* I will praise You.” But the Lord changed the pronoun *them* to *the assembly*. “My brothers” became the church, the assembly. The Lord’s brothers constitute the church (Heb. 2:11-12).

In resurrection Christ declared the Father’s name to His brothers and praised the Father in the church. His resurrection is the church-producing resurrection. Hebrews 2:11-12 says, “For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers, saying, ‘I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You.’” He who sanctifies is Christ, and those who are being sanctified are we believers. We are both of One, that is, out of one Father. Hebrews 2:12 is a quotation of Psalm 22:22. (*Life-study of the Psalms*, pp. 133-135)

The church is composed of the many sons of God who are the many brothers of Christ in resurrection. It is a corporate partnership with Christ, the firstborn Son of God, to participate in the Father’s life, nature, and being. In the church, the Father is praised by His firstborn Son within His many sons. This is the church. Now we have seen something regarding the many sons, the many brothers, and the church. (*Life-study of Hebrews*, p. 140)

*Further Reading: Christ and the Church Revealed and Typified in the Psalms*, ch. 5; *Life-study of Hebrews*, msg. 11

*Enlightenment and inspiration*

第五周 周四

晨兴喂养

来二 1~12 因那圣别人的，和那些被圣别的，都是出于一；因这缘故，他称他们为弟兄，并不以为耻，说，“我要向我的弟兄宣告你的名，在召会中我要歌颂你。”

基督经过他救赎的死之后，就进入产生召会的复活（诗二二 22~31）。.....基督乃是在他的复活里，称他的门徒为弟兄。二十二节说，“我要向我的弟兄宣告你的名；在会中我要赞美你。”这节的“我”，就是复活的基督，向他的弟兄宣告父的名。他若留在死里，就无法向他的弟兄宣告父神的名（诗篇生命读经，一六五页）。

信息选读

基督在他地上的职事中，有三年半同他的门徒在地上，但他从未称他们为弟兄，直到他复活的那天早晨。那天主告诉马利亚：“你往我弟兄那里去，告诉他们，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。”（约二十 17）这就是说，门徒在基督的复活里成了神的众子。在他复活以前，门徒不是他的弟兄，因为他们还未重生。但基督复活的时候，所有的信徒，包括你和我，都在他里面与他一同复活（弗二 6）。借着他的复活，我们蒙了重生（彼前一 3）。复活是一次大的生产，大的出生。行传十三章三十三节说，复活对基督是出生。基督原是神的独生子（约三 16），但在复活里，他生为神的长子，带着许多弟兄（罗八 29），就是神的许多儿子。彼前一章三节说，神借基督的复活，重生了我们所有的信徒。有些人也许以为，他们在数年前的某个时候蒙了重生。但事实上，我们都是在出生前就同时蒙了重生。.....基督的复活是同时生出神数以百万计的儿女。他在复活里是神的长子，我们跟随他作神的众子。在他复活那天，他能说他的父是我们的父，因为他与我们都由同一位父所生。我们，就是他的信徒，他的门徒，成了他的众弟兄。

诗篇二十二篇二十二节下半非常有意义。那里说，“在会中我要赞美你。”“会”是召会，“你”是父神。在主的桌子前，我们跟随主的样式赞美父。我们借着吃饼喝杯纪念主以后，就跟随主赞美父，敬拜父。照着逻辑，二十二节下半该说，“在他们中间我要赞美你。”但主将代名词“他们”改为“会”。“我的弟兄”成了召会，就是这里所说的“会”。主的弟兄们构成召会（来二 11~12）。

基督在复活里向他的弟兄宣告父的名，并在召会中赞美父。他的复活是产生召会的复活。希伯来二章十一至十二节说，“因那圣别人的，和那些被圣别的，都是出于一；因这缘故，他称他们为弟兄，并不以为耻，说，‘我要向我的弟兄宣告你的名，在召会中我要歌颂你。’”那圣别人的是基督，那些被圣别的是我们信徒。我们都是出于一，就是出于一位父。十二节是引用诗篇二十二篇二十二节（诗篇生命读经，一六五至一六七页）。

召会是由神的众子，也就是在复活里基督的众弟兄所组成的。召会是神长子基督的团体同伙，有分于父的生命、性情和所是。在召会中，父得着了长子在众子里的赞美。这就是召会。这就是众子、众弟兄和召会（希伯来书生命读经，一六八页）。

参读：诗篇中所启示并预表的基督与召会，第五章；希伯来书生命读经，第十一篇。

*Morning Nourishment*

**Psa. I will declare Your name to my brothers; in the midst of the assembly I will praise You.**

**22:22**

**Rom. Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.**

What is the church? The church is a corporate composition of the brothers of the firstborn Son of God...The only begotten Son of God had divinity without humanity. Although He had the divine nature, He did not have the human nature. But the firstborn Son of God has both the divine nature and the human nature. The brothers are not the brothers of the only Begotten, but the brothers of the firstborn Son of God. We are the same as the Firstborn. He is divine and human, and we are human and divine. The firstborn Son has humanity as well as divinity and all of His brothers are the same as He is. (*Life-study of Hebrews*, p. 132)

*Today's Reading*

The church is not only a gathering of real believers; it is a body, the Body of Christ. If you gather many chairs together, the chairs cannot become a body....As everybody knows, a body is an organism with life. It has life tissues, life cells, life nature, life shape, life ability, and life function. The church is deeper, higher, and more profound than just a gathering.

The Lord has shown us the real significance of the church. Praise Him that He has granted us to see that the church has two natures—the human nature and the divine nature. The church has two lives. These lives are not only combined but are also mingled together. The church is an organism with two natures and with two lives combined and mingled together. This is marvelous! Do you realize that the church has two lives? Do you realize that the church has two natures? Do you realize that the firstborn Son of God has two lives and two natures, that He is not only the Son of God, but also the Son of Man? The Firstborn has all of the divine attributes as well as all of the human virtues. What we have is not just a little humility or submission. This rich store is much more profound than this. It is unlimited and immeasurable, filled with the divine attributes and the human virtues. The church is such an organism. It is the Body of Christ.

Quite often bad news comes to me about a church in a certain place. Someone may say, “The church there is not good. It has problems.” I do not like to hear things like this, because my concept of the church is based upon my faith. I believe that every church is wonderful. There is not a church that is not good. Although you may think that a certain church is not good, after a period of time that church becomes very different. Why? Because the church is organic. It grows. Your body may be quite tired, but after a while it is invigorated. It changes by life because it is an organism. The churches in the Lord's recovery are organic. Never believe that the church in a certain locality is not good. The church is wonderful because it is an organism that grows. Never forget that the church is a living corporation of all the brothers of the firstborn Son of God. The church is neither physical nor organizational; it is altogether of life—the divine life and the uplifted, resurrected human life. Nothing is richer than life. The best life in the universe is the divine life, and the second best life is the human life. The human life that we have today for the church is not the natural human life but the uplifted, resurrected human life. We have such a life! This human life plus the divine life is the life of the church. It is in such a profound way that the church is revealed in this book. The church is a living composition of all the sons of God, a living corporation of all the brothers of the firstborn Son of God. (*Life-study of Hebrews*, pp. 133-134)

*You and Your* in **Psalm 22:22** refer to the Father. In resurrection Christ declared the Father's name to His brothers and praised the Father in the church (**Heb. 2:12** and footnote 3). (**Psa. 22:22**, footnote 3)

*Further Reading: The Conclusion of the New Testament*, msg. 39; *Life-study of Hebrews*, msg. 12

*Enlightenment and inspiration*

第五周 周五

晨兴喂养

诗二二 22 我要向我的弟兄宣告你的名；在会中我要赞美你。

罗八 29 因为神所预知的人，他也预定他们模成神儿子的形像，使他儿子在许多弟兄中作长子。

什么是召会？召会乃是神长子的众弟兄团体的组合。.....神的独生子只有神性而没有人性。他虽有神圣的性情，却没有属人的性情。但神的长子则兼有神性与人性。众弟兄不是独生子的弟兄，乃是神长子的弟兄。我们是与长子一样。他是神而人者，我们是人而神者。长子兼有神人二性，他的众弟兄也都与他一样（希伯来书生命读经，一五八页）。

信息选读

召会不仅是一班真信徒聚集在一起，召会乃是一个身体，就是基督的身体。你把许多椅子摆在一起，椅子不能成为一个身体。.....大家都知道，身体乃是一个有生命的生机体，含有生命的构造、生命的细胞、生命的性质、生命的形状、生命的本能和生命的功用。召会比仅仅一个聚集更深、更高、更奥妙。

主给我们看见召会的真正意义。赞美主，他给我们看见召会有两种性情：人性和神性。召会有两种生命。这两种生命不仅联结在一起，更调和在一起。召会是一个由两种生命同两种性情所联结并调和在一起的生机体。这真是奇妙！你知道召会有两种生命么？你知道召会有两种性情么？你知道神的长子有两种生命和两种性情，他不仅是神子，也是人子么？这位长子有一切神圣的属性，也有一切人性的美德。我们所有的，并非只是一点点的谦卑和服从。这座丰富的宝库比这个深奥多了；乃是无限无量，满了神圣的属性和人性的美德。召会就是这样的生机体，也就是基督的身体。

常听到一些某地召会不好的消息，有人说，“某地召会光景不好，有了难处。”我不喜欢听这种话，因为我对召会的看法是根据我的信心，我相信每一个召会都是好的，没有一个是好的。虽然你认为某一个召会不好，但过了一段时间那个召会变了。为什么？因为召会是生机的，是会长大的。正如你的身体有时会疲倦，但过不多久，又会恢复过来。你的身体是一个生机体，所以生命会使它改变。在主恢复里的众召会都是生机的。不要认定某地的召会不好。召会是奇妙的，是会生长的生机体。请勿忘记，召会乃是神长子的众弟兄所组成的一个活的团体。召会既不是物质的，也不是组织的；召会完全是出于生命，就是神圣的生命以及被拔高、复活的属人生命。没有什么比生命更丰富。全宇宙最高的生命乃是神的生命，其次就是人的生命。今天召会里人的生命，不是天然的属人生命，乃是被拔高、复活的属人生命。我们有这样的生命！这一种属人的生命加上神圣的生命就是召会的生命。希伯来书就是这样深奥地把召会启示出来。召会乃是神众子的活组成，是神长子和他众弟兄活的团体（希伯来书生命读经，一五九至一六〇页）。

诗篇二十二篇二十二节中的“你”是指父。基督在复活里向他的弟兄宣告父的名，并在召会中赞美父（来二 12 与注 3）（圣经恢复本，诗二二 22 注 3）。

参读：新约总论，第三十九篇；希伯来书生命读经，第十二篇。

### Morning Nourishment

**Psa. For the kingdom is Jehovah's, and He rules among the nations. 22:28**

**30 A seed will serve Him; that which concerns the Lord will be told to a coming generation.**

To us, God is no longer merely the creating God but also the begetting Father. He has begotten us. He has imparted His life, His nature, and even His being into our being. This is what it means to declare the Father's name.

After declaring the Father's name, the Son sings hymns of praise to Him in the midst of the church. I do not believe that this prophecy means that the firstborn Son of God sang hymns of praise to the Father in the church only once. Rather, I believe that it means throughout all the centuries the firstborn Son has been continually singing hymns of praise unto the Father in the church. How does He do this? He does it in all of His brothers. I have the full assurance that right now He is inside of us. Since He is in us, He sings praises unto the Father in our singing. His singing is in our singing. When we sing, He sings because He is within our singing. When we sing hymns to the Father from our spirit, He sings with us in our spirit. This is wonderful. (*Life-study of Hebrews*, p. 139)

### Today's Reading

The church on earth today is one corporate Body with the firstborn Son of God. In the meetings of the church, the firstborn Son of God sings praise to the Father. Whenever we come to the meetings, we must open our mouths to praise the Father. If we do this immediately, we cooperate with the indwelling firstborn Son of God. Do you want to gain more of the firstborn Son? If you do, you need to praise the Father. The more we praise the Father, the more we gain the firstborn Son. The more we sing, the more He sings in our singing. The best way to have Christ work together with us is by singing praises to the Father. According to our experiences, many of us can testify that this is so. In some of the church meetings we did much singing to the Father. That was the time when we enjoyed Christ so much. We even had the sensation that He was singing in our singing.

Christ has made the Father known to us as the source of life. Now in all the church meetings He is waiting for the opportunity to cooperate with us in singing praises to the Father. The best way for us to give Him this cooperation is to open our spirit and sing praise to the Father. The more we sing, the more we shall enjoy His singing. When we praise the Father, we enjoy Christ. We are one with Christ in praising the Father in the church meetings. The more we praise the Father in the church meetings, the more He praises the Father in our praising, and the more we enjoy Him and gain Him. (*Life-study of Hebrews*, pp. 139-140)

Christ's church ushers in His kingdom for Him to rule over the nations. **Psalm 22:27-28** says, "All the ends of the earth / Will remember and return to Jehovah, / And all families of the nations / Will worship before You; / For the kingdom is Jehovah's, / And He rules among the nations." Christ has the kingdom, and He will rule among the nations.

The church ushers in the kingdom. Actually, the church is the reality of the kingdom and a precursor of the manifestation of the kingdom. Today the church is the kingdom. **Romans 14:17** says the church life is the kingdom life, the kingdom of God. But this is a precursor of the coming kingdom, just as the tabernacle was a precursor of the temple. Today's church life is a miniature, a precursor, of the coming kingdom of one thousand years. The church is produced by the resurrection of Christ, and the kingdom will be ushered in by the church. (*Life-study of the Psalms*, p. 135)

Jehovah as Christ will rule over the nations in the millennial kingdom (**Psa. 2:8-9; Rev. 19:15; 20:4, 6**). (**Psa. 22:28**, footnote 1)

The believers are the seed of Christ, and their declaring the Lord's righteousness (justification, salvation) to a coming generation (**Psa. 22:30-31**) refers to the preaching of the gospel. (**Psa. 22:30**, footnote 1)

*Further Reading: Life-study of the Psalms*, msg. 10; *The Conclusion of the New Testament*, msg. 209

### Enlightenment and inspiration

## 第五周 周六

### 晨兴喂养

诗二二 28 因为国度是耶和华的，他在列国中掌权。

30 必有后裔事奉他；主的事必传述与后代。

神之于我们不再仅仅是创造的神，更是生身的父。他生了我们，将他的生命、性情，甚至他的所是，分赐到我们里面。这就是宣告父的名的意义。

子宣告父的名之后，就在召会中歌颂父。我不相信这个预言是说神的长子只有一次在召会中歌颂父。我相信这里的意思乃是，多少个世纪以来，神的长子一直在召会中歌颂父。他怎样歌颂？他乃是在他的众弟兄中歌颂。我有充分的确信，他现今就在我们里面。他既在我们里面，他就在我们的歌唱里歌颂父。他的歌唱是在我们的歌唱里。当我们歌唱的时候，他也歌唱，因为他在我们里面一同歌唱。当我们从我们的灵里歌颂父的时候，他也在我们的灵里与我们一同歌唱。这真是奇妙！（希伯来书生命读经，一六七页）

### 信息选读

今天召会在地上乃是一个有神的长子在其中的团体身体。在召会的聚会里，神的长子歌颂父。我们每一次来到聚会里，都该开口赞美父；我们若立即这样行，就是与那内住之神的长子合作。你想更多得到神的长子么？你只要赞美父。我们赞美父越多，就越多得着神的长子。我们歌颂父越多，长子就越多在我们的歌唱里歌唱。要基督与我们同工最好的路，就是歌颂父。按照我们的经历，许多人都能印证这事。在召会的一些聚会里，我们有很多对父的歌唱，那时我们非常享受基督，甚至感觉到他就我们的歌唱里歌唱。基督已经向我们显明父就是生命的源头。现今他就在召会所有的聚会里等候机会，要与我们合作歌颂父。我们给他机会会有这样的合作，最好的路就是敞开我们的灵，向父歌颂。我们越歌唱，就越享受他的歌唱。当我们向父赞美的时候，我们就享受基督。我们与基督一同在召会聚会里赞美父。我们越在召会的聚会里赞美父，主也越在我们的赞美里赞美父，我们也越享受他，并得着他（希伯来书生命读经，一六七至一六八页）。

基督的召会引进他的国，让他治理列国。诗篇二十二篇二十七至二十八节说，“地的四极都要想念耶和華，并且归向他；列国的万族，都要在你面前敬拜。因为国度是耶和華的，他在列国中掌权。”基督有国度，他要在列国中掌权。

召会引进国度。事实上，召会是国度的实际，也是国度实现的前身，今天召会就是国度。罗马十四章十七节说，召会生活是国度生活，是神的国度。但这是要来国度的前身，正如帐幕是殿的前身一样。今天的召会生活，是那要来一千年国度的小影、前身。召会借着基督的复活产生，而国度要借着召会引进（诗篇生命读经，一六七至一六八页）。

作为基督的耶和華，要在千年国里掌权治理列国（诗二 8~9，启十九 15，二十 4、6）（圣经恢复本，诗二二 28 注 1）。

信徒是基督的后裔；他们把主的公义（称义、救恩）传给将要生的民（诗二二 30~31），是指福音的传扬（诗二二 30 注 1）。

参读：诗篇生命读经，第十篇；新约总论，第二百零九篇。

« WEEK 5 — HYMN

*Hymns, #203*

- 1 In the bosom of the Father,  
Ere the ages had begun,  
Thou wast in the Father's glory,  
God's unique begotten Son.  
When to us the Father gave Thee,  
Thou in person wast the same,  
All the fulness of the Father  
In the Spirit to proclaim.
- 2 By Thy death and resurrection,  
Thou wast made God's firstborn Son;  
By Thy life to us imparting,  
Was Thy duplication done.  
We, in Thee regenerated,  
Many sons to God became;  
Truly as Thy many brethren,  
We are as Thyself the same.
- 3 Once Thou wast the only grain, Lord,  
Falling to the earth to die,  
That thru death and resurrection  
Thou in life may multiply.  
We were brought forth in Thy nature  
And the many grains became;  
As one loaf we all are blended,  
All Thy fulness to proclaim.
- 4 We're Thy total reproduction,  
Thy dear Body and Thy Bride,  
Thine expression and Thy fulness,  
For Thee ever to abide.  
We are Thy continuation,  
Thy life-increase and Thy spread,  
Thy full growth and Thy rich surplus,  
One with Thee, our glorious Head.

第五周 诗歌  
大本第 154 首

赞美主—他的万有包罗性  
8787 双 ( 英 203 )  
降 A 大调 3/4

1  
远在时间尚未起首，  
万有尚都未开始，  
在父怀中并荣耀里，  
你是神的独生子。  
当父将你赐给我们，  
你的身位仍一样，  
为将父的所有丰满，  
借着圣灵来表扬。

2  
借着你死并你复活，  
你就成为神长子；  
借着重生分赐生命，  
我们成为神众子。  
我们是你生命繁殖，  
是你许多的弟兄，  
我们是你荣耀复本，  
是你神圣的扩充。

3  
你曾是那惟一麦粒，  
落到地里而死了；  
借着死亡，并借复活，  
显出繁殖的荣耀。  
你使我们由你得生，  
变成许多的子粒；  
众人调和成为一饼，  
作你丰满的身体。

4  
我们是你的复制品，  
是你身体并新妇，  
是你表现、是你丰满，  
永远让你来居住。  
我们是你普及、继续，  
是你生命的开展，  
是你长成、是你富余，  
与你合一永无间。



*The Organic Shepherding of the Pneumatic Christ*Scripture Reading: *Psa. 23; John 21:15-17; Heb. 13:20-21; 1 Pet. 2:25; 5:1-4*

## DAY 1 »

- I. In Psalm 22 Christ was the Redeemer and the Regenerator, in Psalm 23 He is now the Shepherd, and in Psalm 24 He will be the King who will regain the entire earth through the church, His Body, the people whom He has redeemed and regenerated and is shepherding today:**
- In His heavenly ministry Christ is shepherding people, and we need to cooperate with Him by shepherding people; this is the apostolic ministry in cooperation with Christ's heavenly ministry (*John 21:15-17; Heb. 13:20; 1 Pet. 5:1-4*).
  - If all the churches receive the teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery; our cooperation with Him in His heavenly ministry of shepherding will build up His Body, prepare His bride, for His second coming to be the King in the next age.
  - To shepherd people is to cherish and nourish them, as illustrated by the entire New Testament:
    - Christ as the Son of Man came to redeem us from sin (*1 Tim. 1:15*)—cherishing.
    - Christ as the Son of God came to impart the divine life into us abundantly (*John 10:10b*)—nourishing.

## « DAY 2 »

- II. The all-inclusive Christ is our inward, pneumatic Shepherd, taking care of our inner being (v. 11; Heb. 13:20-21; 1 Pet. 5:1-4; 2:25).**
- III. The indwelling, pneumatic Christ is “my Shepherd,” and under His all-inclusive, tender care “I will lack nothing” (2 Cor. 3:17a; 2 Tim. 4:22; 1 Cor. 6:17; Phil. 1:19; Psa. 23:1).**
- IV. According to Psalm 23, Christ shepherds us in five stages:**
- The initial stage is the enjoyment of Christ as the green pastures and of the Spirit as the waters of rest (v. 2).
  - The second stage is the revival and transformation on the paths of righteousness (v. 3).
  - The third stage is the experience of the resurrected pneumatic Christ while walking through the valley of the shadow of death (v. 4).
  - The fourth stage is the deeper and higher enjoyment of the resurrected Christ in fighting against the adversaries (v. 5).
  - The fifth stage is the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah (v. 6).
- V. In His organic shepherding, the pneumatic Christ “makes me lie down in green pastures” (v. 2a):**
- Green* signifies the riches of life; the green pastures are Christ Himself as our nourishment (*John 10:9*).
  - Christ can be our green pasture, our feeding place, through His incarnation, death, and resurrection.
  - The base of the Greek word for *economy* in *1 Timothy 1:4* is of the same origin as that for *pasture* in *John 10:9*, implying a distribution of pasture to the flock; this reveals that *Psalm 23* is a psalm on God's economy, His household administration, to dispense Himself as the green pastures into His people and build them up to be the house of Jehovah, the divine-human incorporation of the processed and consummated Triune God with His redeemed, regenerated, transformed, and glorified tripartite people (v. 6).

## « DAY 3 »

- VI. In His organic shepherding, the pneumatic Christ “leads me beside waters of rest” (v. 2b):**
- The waters of rest signify the Spirit, the consummated Spirit after Christ's resurrection (*John 7:37-39*).
  - Both the green pastures and the restful waters are the resurrected, pneumatic Christ as the life-giving Spirit (*1 Cor. 15:45b; John 14:16-18*).
- VII. In His organic shepherding, the pneumatic Christ “restores my soul” (Psa. 23:3a):**
- For our soul to be restored means that we are revived; restoring also includes renewing and transforming (*Rom. 12:2; 2 Cor. 3:18*).

## 第六周 是灵的基督生机的牧养

读经:诗二三, 约二一 15~17, 来十三 20~21, 彼前二 25, 五 1~4

## 周一

- 壹** 在诗篇二十二篇, 基督曾是救赎主和使人重生者; 在二十三篇他现今是牧者; 在二十四篇他将是王, 要借着召会, 他的身体, 就是他所救赎并重生、今天正在牧养的人, 得回全地:
- 基督在他天上的职事里一直在牧养人, 我们需要与他合作牧养人; 这是使徒的职事与基督在天上的职事合作—约二一 15~17, 来十三 20, 彼前五 1~4。
  - 众召会若都接受这教训, 有分于基督奇妙的牧养, 在主的恢复里就会有一次大的复兴; 我们在基督天上的牧养职事里与他合作, 就会建造他的身体, 预备他的新妇, 使他再来, 在来世作王。
  - 牧养人就是顾惜并喂养他们, 如整本新约所例证的:
    - 基督是人子, 来救赎我们脱离罪 (提前一 15) —顾惜。
    - 基督是神子, 来将神圣的生命丰富地分赐到我们里面 (约十 10 下) —喂养。

## 周二

- 贰** 包罗万有的基督, 是我们里面那是灵的牧者, 照顾我们内里的所是—11 节, 来十三 20~21, 彼前五 1~4, 二 25。
- 叁** 内住、是灵的基督是“我的牧者”, 在他周全、柔细的照顾下, “我必不至缺乏”—林后三 17 上, 提后四 22, 林前六 17, 腓一 19, 诗二三 1。
- 肆** 按照诗篇二十三篇, 基督牧养我们分五个阶段:
- 起初的阶段是享受基督作青草地, 并那灵作可安歇的水—2 节。
  - 第二阶段是在义路上得复兴和变化—3 节。
  - 第三阶段是行过死荫的幽谷时, 经历复活、是灵的基督—4 节。
  - 第四阶段是在与敌人争战上, 更深、更高地享受复活的基督—5 节。
  - 第五阶段是在耶和殿中一生享受神圣的恩惠和慈爱—6 节。
- 伍** 是灵的基督在他生机的牧养里, “使我躺卧在青草地上”—2 节上:
- “青”表微生命的丰富; 青草地乃是基督自己作我们的喂养—约十 9。
  - 基督借着他的成为肉体、死与复活, 就能成为我们的青草地, 我们得喂养的地方。
  - 提前一章四节里经纶这辞的希腊文字尾, 与约翰十章九节的草场同源, 含分配草场给羊群意; 这启示出诗篇二十三篇乃是说到神经纶的诗篇, 神的经纶就是他的家庭行政, 要将他自己作为青草地分赐到他的子民里面, 并将他们建造为耶和的殿, 就是经过过程并终极完成之三一神与他所救赎、重生、变化并荣化之三部分人, 神人二性的合并—6 节。

## 周三

- 陆** 是灵的基督在他生机的牧养里, “领我在可安歇的水边”—2 节下:
- 可安歇的水表征那灵, 就是在基督复活后得着完成的那灵—约七 37~39。
  - 青草地和可安歇的水, 都是复活、是灵之基督作为赐生命的灵—林前十五 45 下, 约十四 16~18。
- 柒** 是灵的基督在他生机的牧养里, “使我的魂苏醒”—诗二三 3 上:
- 使我们的魂苏醒, 就是使我们复兴; 苏醒也包括更新与变化—罗十二 2, 林后三 18。

- B. Our Lord, as the Shepherd and Overseer of our souls, shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our real person (1 Pet. 2:25):
1. Christ takes care of us in a tender, all-inclusive way; this kind of shepherding is an inward, intrinsic, organic comforting (John 14:16, 26; cf. 2 Cor. 1:3-4).
  2. Because our soul is very complicated, we need Christ, who is the life-giving Spirit in our spirit, to shepherd us in our soul, to take care of our mind, emotion, and will and of our problems, needs, and wounds (cf. Isa. 61:1).

**VIII. In His organic shepherding, the pneumatic Christ “guides me on the paths of righteousness / For His name’s sake” (Psa. 23:3b):**

- A. Christ guides us (to walk according to the spirit) on the paths of righteousness (to fulfill the requirement of righteousness—Rom. 8:4).
- B. *The paths of righteousness* indicates our walk (v. 4; Gal. 5:16, 25).
- C. *For His name’s sake* means for the sake of His person, His living person as the pneumatic Christ (Matt. 28:19; 18:20; Col. 3:17).
- D. Christ restores our soul so that we may take His way and walk on the paths of righteousness:
1. We need to be proper and balanced in our mind, emotion, and will; otherwise, we cannot be righteous.
  2. Under the organic shepherding of the pneumatic Christ, we are balanced, corrected, and adjusted.
  3. In all that we do, we need to be under Christ’s shepherding, taking Christ as both our paths and our righteousness.
- E. Righteousness is being right with persons, things, and matters before God according to His righteous and strict requirements (Matt. 5:20).
- F. Righteousness is a matter of God’s kingdom; thus, righteousness issues from God for His administration and is related to His government and rule (6:33; Psa. 89:14a; 97:2b; Isa. 32:1).
- G. Righteousness is the living out and genuine expression of Christ, who as the life-giving Spirit lives in us (Rev. 19:8; 2 Cor. 3:9).

« DAY 4 »

**IX. Under the organic shepherding of the pneumatic Christ, “even though I walk / Through the valley of the shadow of death, / I do not fear evil, / For You are with me; / Your rod and Your staff, / They comfort me” (Psa. 23:4):**

- A. For the pneumatic Christ to be with us means that we enjoy His invisible presence, which is special, personal, and intimate (Matt. 28:20b; 2 Tim. 4:22a).
- B. The presence of the pneumatic Christ is a comfort, a rescue, and a sustaining power to us when we are walking through the valley of the shadow of death.
- C. When we are in the valley, we should simply remain there and rest in the Lord; our resting in the Lord will shorten the valley, reduce the shadow, and remove the death.
- D. The Lord’s rod, a symbol of His authority, is for our protection:
1. We are under the Lord’s authority and take the way marked out by Him.
  2. Every negative thing—death, darkness, fear, evil—is under His rule, control, and authority.
- E. The Lord’s staff is for guidance, instruction, training, direction, and sustenance.
- F. Under the organic shepherding of the pneumatic Christ in the valley of the shadow of death, we experience God as the God of resurrection and may attain to the out-resurrection (John 11:25; 2 Cor. 1:8-9; Phil. 3:10-11).

« DAY 5 »

**X. Under the organic shepherding of the pneumatic Christ, He spreads “a table before me / In the presence of my adversaries; / You anoint my head with oil; / My cup runs over” (Psa. 23:5):**

- A. The Lord spreads a table before us in the presence of our adversaries (v. 5a; cf. 2 Sam. 4:4; 9:7, 13; Gen. 14:18-20; Neh. 4:17).
- B. The Lord anoints our head with oil (as at a festal banquet), and our cup (the cup of blessing) runs over (Psa. 23:5b; Heb. 1:9; 1 Cor. 10:16a, 21).
- C. In Psalm 23:5 we have the Triune God—the Son as the table, the feast, the Spirit as the anointing oil, and the Father as the source of blessing.

二 我们的主是我们魂的牧人和监督，借着顾到我们里面各部分的益处，并监督我们真人位的光景，而牧养我们—彼前二 25：

1 基督是以柔细、周全的方式照顾我们；这种牧养是里面、内在、生机的安慰—约十四 16·26·参林后—3~4。

2 因着我们的魂非常复杂，所以我们需要基督，他在我们的灵里是赐生命的灵，在我们的魂里牧养我们，照顾我们的心思、情感、意志，以及我们的难处、需要和创伤—参赛六—1。

捌 是灵的基督在他生机的牧养里，“为自己的名引导我走义路”——诗二三 3 下：

一 基督引导我们（照着灵）走义路（以满足义的要求—罗八 4）。—引用经文

二 “义路”指明我们的行事为人—4 节，加五 16·25。

三 “为自己的名”意思乃是向着他的人位，他这活的人位就是那是灵的基督—太二八 19·十八 20·西三 17。

四 基督使我们的魂苏醒，使我们得以走他的路，并行在义路中：

1 我们的心思、情感和意志必须是正确、平衡的，否则我们无法是义的。

2 在是灵的基督生机的牧养下，我们就被平衡、规正并调整。

3 我们在一切所行的事上，都需要在基督的牧养之下，以基督作我们的路和他的义。

五 义就是照着神公义严格的要求，在神面前与人事物都是对的—太五 20。

六 义是神国的事；因此，义是从神为着他的行政而来的，与神的管理和管治有关—六 33·诗八九 14 上·九七 2 下·赛三二 1。

七 义是作为赐生命之灵活在我们里面之基督的活出，与真正的彰显—启十九 8·林后三 9。

## 周 四

玖 在是灵的基督生机的牧养下，“我虽然行过死荫的幽谷，也不怕遭害，因为你与我同在；你的杖，你的竿，都安慰我”——诗二三 4：

一 是灵的基督与我们同在，意思是我们享受他看不见的同在，那是特别、个人、亲密的—太二八 20 下，提后四 22 上。

二 我们行过死荫的幽谷时，是灵之基督的同在对我们的乃是安慰、拯救和扶持的能力。

三 我们在幽谷中的时候，应当简单地留在那里并安息在主里；我们安息在主里，会使谷缩短，使荫减少，并将死除去。

四 主的杖象征主的权柄，乃是为我们保护：

1 我们是在主的权柄之下，走他所标出的路。

2 每一件消极的事物—死亡、黑暗、惧怕、邪恶—都在他的管治、控制和权柄之下。

五 主的竿是为着引导、教导、训练、指引和扶持。

六 在死荫的幽谷中，我们在是灵的基督生机的牧养下，经历神是复活的神，而得以达到杰出的复活—约十一 25·林后—8~9·腓三 10~11。

## 周 五

拾 在是灵的基督生机的牧养下，他“在我敌人面前，……为我摆设筵席；你用油膏了我的头，使我的福杯满溢”——诗二三 5：

一 主在我们敌人面前为我们摆设筵席—5 节上，参撒下四 4·九 7·13·创十四 18~20·尼四 17。

二 主用油膏了我们的头（如在节期筵席中所作的），使我们的福杯满溢—诗二三 5 下，来—9·林前十 16 上·21。

三 在诗篇二十三篇五节，我们有三一神—子是筵席，那灵是膏油，父是祝福的源头。

XI. Under the organic shepherding of the pneumatic Christ, “surely goodness and lovingkindness will follow me / All the days of my life, / And I will dwell in the house of Jehovah / For the length of my days” (v. 6):

- A. *Goodness* refers to the grace of Christ, *lovingkindness* refers to the love of the Father, and *follow* refers to the fellowship of the Spirit; thus, the grace of the Son, the love of the Father, and the fellowship of the Spirit are with us (2 Cor. 13:14).
- B. The enjoyment of the processed and consummated Triune God ushers us into the enjoyment of God in the house of God (Christ, the church, and the New Jerusalem—John 1:14; 2:21; 1 Tim. 3:15-16; Eph. 2:22; Rev. 21:2-3, 22) for the length of our days (in the present age, in the coming age, and in eternity).
- C. We need to seek to dwell in the house of God all the days of our life (Psa. 27:4-8):
  1. To behold the beauty (loveliness, pleasantness, delightfulness) of God (vv. 4, 8; 2 Cor. 3:18).
  2. To inquire of God, checking with God about everything in our daily life (Psa. 27:4b; cf. Josh. 9:14).
  3. To be concealed in God’s shelter and to hide ourselves in the hiding place of God’s tent (Psa. 27:5; 31:20).
  4. To be raised up and have our head lifted up by God (27:5b-6a).
  5. To offer sacrifices of shouts of joy with singing and psalming to God for the glory of God (v. 6b; Heb. 13:15; Phil. 2:11).

XII. Psalm 23 is the link between Psalms 22 and 24; it is by Christ’s wonderful shepherding and by our entering into this shepherding (the intrinsic significance of the vital groups) that the Body of Christ will be built up with His redeemed and regenerated ones and that the bride will be prepared for Him to return as the King in the next age in the manifestation of His kingdom.

## 周 六

拾壹 在是灵的基督生机的牧养下，“我一生一世必有恩惠慈爱随着我，我且要住在耶和华的殿中，直到永远”——6节：

一 “恩惠”指基督的恩，“慈爱”指父的爱，“随着”指那灵的交通；因此，子的恩，父的爱，那灵的交通，都与我们同在——林后十三14。

二 对经过过程并终极完成之三一神的享受，将我们引到神的殿（基督、召会与新耶路撒冷——约一14，二21，提前三15~16，弗二22，启二一2~3，22）中对神的享受，直到永远（今世、来世和永世）。——引用经文

三 我们需要寻求一生一世住在神的殿中——诗二七4~8：

1 瞻仰神的荣美（可爱、可悦、可喜）——4，8节，林后三18。

2 寻求神，与神核对日常生活中的每件事——诗二七4下，参书九14。

3 隐藏在神的遮蔽处，藏匿在他帐幕的隐密处——诗二七5，三一20。

4 被神高举，得以昂首——二七5下~6上。

5 向神献欢呼的祭，唱诗歌颂神，使神得着荣耀——6节下，来十三15，腓二11。

拾贰 诗篇二十三篇是二十二篇与二十四篇之间的连接点；借着基督奇妙的牧养，以及我们进入这牧养（活力排内在的意义），他所救赎并重生的人要同被建造为基督的身体，新妇也要预备好，使他得以回来，在来世他国度的显现里作王。

### Morning Nourishment

**John 21:16** He said to him again a second time, Simon, son of John, do you love Me?...Shepherd My sheep.

**1 Pet. 2:25** For you were like sheep being led astray, but you have now returned to the Shepherd and

**2:25** Overseer of your souls.

**5:2, 4** Shepherd the flock of God among you...And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

John 21 reveals the apostolic ministry in cooperation with Christ's heavenly ministry. After Christ ascended to the heavens, He began His heavenly ministry. In doing this He raised up a group of His followers as His apostles who could fully cooperate with Him...What He was doing in the heavens, the apostles did on earth to carry out His heavenly ministry...Christ's heavenly ministry and the apostles' ministry on the earth cooperate together to carry out God's New Testament economy.

The Lord's shepherding was firstly in His earthly ministry (Matt. 9:36). The Lord saw the Israelites as sheep harassed by their leaders; they were cast away like sheep not having a shepherd. The Lord as the Shepherd of God's elect prayed, and God told His sent One to appoint twelve apostles that they might take care of the sheep of God (Matt. 10:1-6).

The Lord's shepherding is secondly in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body. When He was on the earth, He was shepherding. After His resurrection and ascension to the heavens, He is still shepherding. (*Crystallization-study of the Gospel of John*, pp. 130-131)

### Today's Reading

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17). Shepherding implies feeding, but it includes much more than feeding. To shepherd is to take all-inclusive tender care of the flock.

This is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock.

Peter was so impressed with this commission of the Lord that in his first book he told the believers that they were like sheep being led astray, but they had now returned to the Shepherd and Overseer (Christ) of their souls (1 Pet. 2:25). Christ's shepherding of His flock includes His caring for their outward things and also their inner being, their souls...Christ indwells us to be our life and everything, but He is also overseeing, observing, the condition and situation of our inner being...by exercising His oversight over the condition of our soul, our real person.

The main purpose and goal of the apostolic ministry incorporated with Christ's heavenly ministry are to build up the Body of Christ which will consummate the New Jerusalem for the accomplishment of the eternal economy of God. (*Crystallization-study of the Gospel of John*, pp. 131-133)

If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery. In the past we did much speaking and teaching with very little shepherding. Shepherding and teaching should be like two feet for our move with the Lord. Our shepherding should always be with teaching, and our teaching should always be with shepherding.

John 21...reveals the apostolic ministry in cooperation with Christ's heavenly ministry. In His heavenly ministry Christ is shepherding people, and we need to cooperate with Him by shepherding people. Without shepherding, our work for the Lord cannot be effective. We must learn all the truths so that we may have something to speak and go to contact people to shepherd them.

Christ as the Son of Man came to redeem us from sin (1 Tim. 1:15)—cherishing. This is the first part of the New Testament...Christ as the Son of God came to impart the divine life into us abundantly (John 10:10)—nourishing. This is the second part of the New Testament. (*The Vital Groups*, pp. 40, 87)

Further Reading: *Crystallization-study of the Gospel of John*, msg. 13

### Enlightenment and inspiration

## 第六周 周一

### 晨兴喂养

约二一 16 耶稣第二次又对他说，约翰的儿子西门，你爱我么？……你牧养我的羊。

彼前二 25 你们好像羊走迷了路，如今却归到你们魂的牧人和监督了。

五 2、4 务要牧养你们中间神的群羊，……到了牧长显现的时候，你们必得着那不能衰残的荣耀冠冕。

约翰二十一章启示，使徒的职事与基督天上的职事合作。基督升到诸天之上以后，就开始了他天上的职事。为此，他兴起一班跟随他的人作他的使徒，他们能与他完全地合作。……他在诸天之上所作的，使徒就在地上作，以完成他天上的职事。……基督在天上的职事与使徒在地上的职事一起合作，以完成神新约的经纶。

主的牧养先是在他地上的职事里（太九 36）。主看见以色列人如同羊，受到他们首领的搅扰；他们如同羊流离，没有牧人。主这位神选民的牧人就祷告，于是神告诉他所差的这一位，要设立十二使徒，使他们照顾神的羊（十 1~6）。

然后，主的牧养是在他天上的职事里（彼前五 4），照顾神的召会，结果带进他的身体。当主在地上时，他是在牧养。他复活升天之后，仍然在牧养（约翰福音结晶读经，一五八至一六〇页）。

### 信息选读

当主在复活之后，并在他升天之前，与他的门徒在一起时，在他一次的显现里，他托付彼得，当他不在这里而在诸天之上时，要喂养他的小羊，并牧养他的羊（约二一 15~17）。牧养含示喂养，但牧养所包含的比喂养要多。牧养乃是给群羊周全、柔细的照顾。这是把使徒的职事与基督天上的职事合并，以照顾神的羊群。

彼得对主的这个托付印象非常深刻，以致在他的前书里，他告诉信徒，他们好像羊走迷了路，如今却归到他们魂的牧人和监督（基督）了（彼前二 25）。基督牧养他的群羊，包括照顾他们外面的事物，以及他们内里的所是，就是他们的魂。……基督住在我们里面，作我们的生命和一切，但他也监督、察看我们内里所是的光景和情形。他借着……监督我们魂，就是我们真人位的光景，而牧养我们。

使徒职事与基督天上职事合并的主要目的和目标，乃是要建造基督的身体，终极完成新耶路撒冷，以完成神永远的经纶（约翰福音结晶读经，一六〇、一六二至一六三页）。

众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有一次大的复兴。我们在已过讲说并教导了很多，但很少牧养。牧养和教导，应当像双脚，为着我们与主一同行动。我们的牧养该一直带着教导，而我们的教导也应当一直带着牧养。

约翰福音……二十一章，启示使徒的职事与基督在天上的职事合作。基督在他天上的职事里一直在牧养人，我们需要与他合作牧养人。没有牧养，我们为主的工作就不会有果效。我们必须学习一切的真理，使我们有话可说，然后去接触人，牧养他们。

基督是人子，来救赎我们脱离罪（提前一 15）——顾惜。这是新约的第一部分。……基督是神子，来将神圣的生命丰盛地分赐到我们里面（约十 10）——喂养。这是新约的第二部分（活力排，四九至五〇、一〇八页）。

参读：约翰福音结晶读经，第十三篇。

### Morning Nourishment

**Psa.** Jehovah is my Shepherd; I will lack nothing. He makes me lie down in green pastures; He leads me beside waters of rest.

**John** I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture.

**11** I am the good Shepherd; the good Shepherd lays down His life for the sheep.

**Psalm 23** is full of the enjoyment of Christ as our Shepherd....Christ as the Shepherd leads us through five stages of enjoyment. The first stage is that of the green pastures and the waters of rest (v. 2). The second stage is the paths of righteousness (v. 3), and the third stage is the experience of Christ's presence through the valley of the shadow of death (v. 4). The fourth stage is the deeper and higher enjoyment of the resurrected Christ, in which we enjoy the Lord's table in the presence of our adversaries (v. 5). This implies that we are enjoying the Lord on the battlefield. The fifth and final stage is the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah (v. 6). **Psalm 24** goes on to show that the victorious Christ as the King of glory is coming to reign as the King in God's kingdom. All these points in the Psalms indicate that Christ is enjoyable. (*Life-study of the Psalms*, p. 153)

### Today's Reading

[**Psalm 23**] tells us that Christ's shepherding of us is in five stages....I would like us to consider what stage we are in among these five stages of Christ's shepherding. The first stage is the initial stage of enjoyment. This is just like elementary school. In our educational system there are five stages—elementary, junior high, high school, college, and graduate school. This is comparable to the five stages of Christ's shepherding in **Psalm 23**. Many of us are in "elementary school" while others are in "high school" in their experience of Christ.

The resurrected Christ shepherds us first in the initial stage of enjoyment in green pastures and at waters of rest (**Psa. 23:1-2**). Because He is our Shepherd, we will lack nothing (**Phil. 1:19b**). Right after we were saved, we entered into this first stage of enjoyment. In **John 21** the Lord Jesus asked Peter if he loved Him. When Peter said that he did love the Lord, the Lord charged him to feed His lambs (v. 15). We need to be like nursing mothers to cherish and feed the little ones under our care (**1 Thes. 2:7**). Right after a child is delivered, a mother feeds the child so he can grow.

In the initial stage of the enjoyment of Christ, the lambs, the infants, feed on Christ as the green pasture (**John 10:9**). Infants do not have table manners. All the little lambs lie down to eat the pasture without any thought of manners. Christ makes us to lie down, not sit down in a mannerly way, in green pastures. This kind of eating, without the thought for proper manners, is more enjoyable.

**Psalm 23:2** says, "He makes me lie down in green pastures." The color green signifies the riches of life. When we see the green trees and pastures, we see the riches of life. If the trees are yellow and dried up and the grass is brown, this indicates death.

The green pastures signify the Lord Jesus. The Lord Jesus spoke concerning this in **John 10**. He said that His sheep would hear His voice and follow Him out of the fold to enjoy the green pastures as the flock (vv. 9, 16). In **John 10**, Christ is the door (v. 9), the Shepherd (v. 11), and the pasture (v. 9). Christ Himself is our pasture, our nourishment. He is the feeding place for all the sheep. In **John 6** Christ said that He is the bread of life (v. 35) to nourish us (v. 57). The "bread" for the sheep is the green pasture, so the green pasture is Christ. Christ can be our green pasture through His incarnation, death, and resurrection. After His incarnation, death, and resurrection, He is growing here as the green pasture for our nourishment. (*Life-study of the Psalms*, pp. 139-140, 138)

Further Reading: *The Vital Groups*, msgs. 4, 6, 9

### Enlightenment and inspiration

## 第六周 周二

### 晨兴喂养

诗二三 1~2 耶和華是我的牧者；我必不至缺乏。他使我躺臥在青草地上，領我在可安歇的水邊。

約十 9 我就是門；凡從我進來的，必要得救，並且必要入，必要出，也必要找着草場。

11 我是好牧人，好牧人為羊舍命。

詩篇二十三篇滿了对基督作我們牧者的享受。.....基督作牧者，引領我們經過五個享受的階段。第一階段是青草地，和可安歇的水邊（2）。第二階段是義路（3）。第三階段是行過死蔭的幽谷，經歷基督的同在（4）。第四階段是對復活的基督更深、更高的享受，就是在敵人面前享受主的筵席（5）。這含示我們在戰場上享受主。最後的第五階段是一生一世在耶和華的殿中，享受神聖的恩惠和慈愛（6）。二十四篇繼續表明，得勝的基督是榮耀的王，他要來臨，在神的國里作王掌權。詩篇里這些點都指明，基督是可享受的（詩篇生命讀經，一八九頁）。

### 信息選讀

[詩篇二十三篇]告訴我們，基督分五個階段牧養我們。.....我願意大家來想想，在基督牧養的這五個階段中，自己是在哪一階段。第一階段是享受的初階，就像小學。在我们的教育制度里，有五個階段—小學、國中、高中、大學和研究所。這好比二十三篇里基督牧養的五個階段。我們有許多人是在“小學”，也有一些人對基督的經歷是在“高中”。

復活的基督牧養我們，首先是叫我們有起初階段在青草地上和可安歇水邊的享受（1~2）。因為他是我們的牧者，我們必不至缺乏（腓一 19 下）。我們在得救以後，就進入這第一階段的享受。在約翰二十一章，主耶穌問彼得愛不愛他。彼得說他確實愛主，主就囑咐他餵養他的小羊（15）。我們需要像乳母一樣，顧惜、餵養在我們照顧之下的孩子（帖前二 7）。孩子出生以後，母親就餵養孩子，使他能長大。

在享受基督的起初階段，小羊、嬰孩都從基督這青草地得餵養（約十 9）。嬰孩沒有餐桌禮儀。所有的小羊都躺臥在草地上吃草，一點沒有想到禮儀。基督使我們躺臥在青草地上，不是規規矩矩地坐着。這樣不必顧到正確禮儀的吃，是更享受的。

詩篇二十三篇二節說，“他使我躺臥在青草地上。”青綠色表征生命的豐富。我們看見綠樹和草地，就看見生命的豐富。倘若樹是枯黃的，草是棕色的，這就指明死亡。青草地表征主耶穌。主耶穌在約翰十章說到這點。他說他的羊要聽他的聲音，要跟著他離開羊圈，成為羊群，來享受青草地（9、16）。在十章，基督是門（9）、牧人（11）和草場（9）。基督自己是我們的草場，我們的滋養。他是所有的羊得餵養的地方。在六章基督說，他是生命的糧（35）滋養我們（57）。對羊而言，“糧”就是青草地，所以青草地就是基督。基督借着他的成為肉體、死與復活，就能成為我們的青草地。在他的成為肉體、死與復活以後，他就在这里生長為青草地，作我們的滋養（詩篇生命讀經，一七二至一七三、一七一頁）。

參讀：活力排，第四、六、九篇。

### Morning Nourishment

**Psa.** ...He leads me beside waters of rest. He restores my soul; He guides me on the paths of  
23:2-3 righteousness for His name's sake.

**John** He who believes into Me...out of his innermost being shall flow rivers of living water. But this  
7:38-39 He said concerning the Spirit...

He also leads us to waters of rest (Psa. 23:2b; 1 Cor. 12:13b). The green pastures are Christ, and the waters of rest are the Spirit. The Spirit is the restful waters. When we go to take care of the new ones, we must not only feed them with Christ but also help them to drink of the Spirit. We must help them to call on the name of the Lord and to pray. This is to help them to drink the Spirit by exercising their spirit.

The waters we drink are very restful. If someone served us food without anything to drink, this would not be so pleasant or restful. We would not have a comfortable feeling. This is why we need Christ as the pasture and the Spirit as the waters of rest....In one aspect, He is our pasture, our food, to feed us. In another aspect, He is the life-giving Spirit as waters to bring us the proper rest. Both the pastures and the waters are the resurrected pneumatic Christ as the life-giving Spirit. (*Life-study of the Psalms*, p. 141)

### Today's Reading

Psalm 23:3 says, "He restores my soul; / He guides me on the paths of righteousness / For His name's sake." This is the second stage....To restore our soul is to revive us. Restoring also includes renewing and transforming. This corresponds with the New Testament teaching in Romans 12:2 which says that we need to be transformed by the renewing of the mind,...the leading part of our soul.

[Christ] restores us—revives and transforms us—in our soul to make us take His way, to walk on the paths of righteousness. Both the paths and righteousness are Christ. The resurrected Christ today is our paths. In order to be a proper sister or a proper brother, we need Christ as our paths, as our way. A sister who does not behave and walk as a female does not have Christ as her paths. A brother who acts foolishly does not have Christ as his paths. Some brothers need a particular path to be an elder. Others need a path to be a co-worker. We also need a path to act as Christians and another path to work in God's economy. We need many paths, the paths of righteousness, in our Christian life and work.

John 7 says that when we drink of the life-giving Spirit as the living water, we will flow out, not just one river but many rivers (v. 38). There is a river of the proper humanity, a river of kindness, a river of love, a river of patience, etc. We need many rivers. In the same way, we need a path of humility, a path of loving, a path of patience, etc. These are the paths of righteousness.

Righteousness is to be right with people before God according to His righteous and strict requirements. We...[all] are short of the paths to be right. We have to take the paths of righteousness by being restored—revived and transformed—in our soul, which comprises our mind, our emotion, and our will. We must be proper and balanced in our mind, our emotion, and our will. Otherwise, we cannot be righteous; we cannot be right with man and with God.

A shepherd has a staff to guide and instruct the sheep...We all have to be under the Lord's shepherding in all that we do. His shepherding is a kind of balancing, correcting, and adjusting.

He guides us (to walk according to the spirit) on the paths of righteousness (to fulfill the requirement of righteousness—Rom. 8:4). Righteousness can be fulfilled only by those who walk according to their spirit. We have three parts—body, soul, and spirit (1 Thes. 5:23). We should not do things according to our body, because it is full of lusts. We should not do things according to our soul, because it is full of opinions. Instead, we should do things according to our spirit. When we walk according to the spirit, we fulfill the righteous requirement of the law. Christ as our Shepherd leads us in the paths of righteousness for His name's sake—in the person of the resurrected pneumatic Christ. (*Life-study of the Psalms*, pp. 141-143)

Further Reading: *Life-study of the Psalms*, msg. 11

### Enlightenment and inspiration

## 第六周 周三

### 晨兴喂养

诗二三 2~3 他……领我在可安歇的水边。他使我的魂苏醒，为自己的名引导我走义路。

约七 38~39 信入我的人，……从他腹中要流出活水的江河来。耶稣这话是指着……那灵说的……。

〔基督〕也领我们在可安歇的水边（诗二三 2 下，林前十二 13 下）。青草地是基督，可安歇的水是那灵。那灵是可安歇的水。我们去照顾新人，不仅要用基督喂养他们，也要帮助他们喝那灵。我们必须帮助他们呼求主名并祷告，这就是帮助他们运用灵来喝那灵。

我们喝的水是非常令人安歇的。倘若人给我们食物吃，却没有东西可喝，我们就不会那么愉快或舒适。我们不会有舒服的感觉。这就是为什么我们需要基督作草地，也需要那灵作可安歇的水。……一面，他是我们的草地，我们的食物，喂养我们；另一面，他是作为水的赐生命之灵，带给我们适当的休息。草地和水都是那复活、是灵的基督这赐生命的灵（诗篇生命读经，一七四页）。

### 信息选读

诗篇二十三篇三节说，“他使我的魂苏醒，为自己的名引导我走义路。”这是第二阶段……。使我们的魂苏醒就是使我们复兴。苏醒也包括更新与变化。这符合新约罗马十二章二节的教训，这节说我们需要借着心思的更新而变化；心思是我们魂的主要部分。

〔基督〕使我们的魂苏醒，复兴并变化我们的魂，使我们走他的路，就是义路；义和路都是基督。今天复活的基督是我们的路。我们要作正确的姊妹、正确的弟兄，就需要基督作我们的路。举止行动不像女性的姊妹，没有以基督作她的路；行动愚昧的弟兄，也没有以基督作他的路。有些弟兄需要特别的路来作长老，有些人需要一条路来作同工。我们也需要一条路好有基督徒的行动，需要另一条路好在神的经纶里作工。在我们基督徒的生活和工作里，我们需要许多路，就是义路。……约翰七章说，我们喝赐生命的灵作活水，就不只要流出一道江河，乃要流出许多道江河（38）。有一道正确人性的江河、一道恩慈的江河、一道爱的江河、一道忍耐的江河等等。我们需要许多道江河。同样，我们需要一条谦卑的路、一条爱的路、一条忍耐的路等等；这些乃是义路。

义是照着神公义严格的要求，在神面前与人是对的。我们……〔都〕缺少成为对的路。我们必须借着我们的魂（包括我们的心思、情感和意志）得苏醒，也就是得复兴并变化，而走义路。我们的心思、情感和意志必须是正确、平衡的，否则我们无法是义的；我们与人、与神无法是对的。

牧者有一根杖来引导并教导羊。……凡我们所作的，都必须在主的牧养之下。他的牧养是一种平衡、规正和调整。……他引导我们（照着灵）走义路（以满足义的要求—罗八 4）。唯有那些照着灵而行的人，才能成就义。我们有三部分—体、魂和灵（帖前五 23）。我们不该照着我们的体行事，因为体满了情欲。我们也不该照着我们的魂行事，因为魂满了意见。我们乃该照着我们的灵行事。我们照着灵而行，便成就律法义的要求。基督作我们的牧者，为自己的名—在那复活、是灵之基督的人位里—引导我们走义路（诗篇生命读经，一七四至一七七页）。

参读：诗篇生命读经，第十一篇。

### Morning Nourishment

**Psa.** Even though I walk through the valley of the shadow of death, I do not fear evil, for You are 23:4 with me; Your rod and Your staff, they comfort me.

**2 Tim.** The Lord be with your spirit. Grace be with you. 4:22

The third stage is the stage of the experience of the presence of the resurrected pneumatic Christ through the valley of the shadow of death (Psa. 23:4). Even though we walk through the valley of the shadow of death, we do not fear evil, for the pneumatic Christ is with us (2 Tim. 4:22). This means that we experience His presence. For Him to be with us is for us to enjoy His presence. His presence is a comfort, a rescue, and a sustaining power to us when we are walking in the valley of the shadow of death. (*Life-study of the Psalms*, p. 144)

### Today's Reading

We human beings cannot avoid having troubles as we live on this earth. A husband's wife who takes care of him and the children may suddenly become so ill that she is unable to walk. Then this brother gets into the valley, which is under a shadow and full of death. Some saints may have children who are crippled. This brings these saints into the valley. A brother may be an elder in a locality, and the Lord may suddenly bring in another elder, with whom it is difficult for this brother to coordinate. This other elder then becomes the valley of the shadow of death to the first elder.

When we are in the valley, the best way for us to deal with it is to rest. The tests in the valley always tempt us to do something so that we can come out of the valley. But the more we do, the more the valley extends. We just need to be quiet, to rest.

Our resting in the Lord will shorten the valley, reduce the shadow, and remove the death. We should not talk about our being in the valley. The more we talk, the wider the valley becomes. The best way is for us to forget that we are in the valley, because we have the Lord with us. We do not fear evil, because He is with us. **Second Timothy 4:22** says that the Lord is with our spirit. The Lord is not merely within us in a general way, but He is in our spirit in a particular way. If we have had the proper experience in the valley, we can testify that it was a place for us to enjoy the Lord's presence in such a close way.

In 1943 there was a big revival in the church in Chefoo, my hometown in mainland China. At that time we were under the invasion of the Japanese army. They were wondering how I could draw so many people. They studied me secretly for a few months, and then in May of 1943, they came to get me. They brought me to their military police headquarters, and I was put into prison for thirty days. That was a real valley to me....I could have been killed by them at any time. I was under their threatening and torture for two three-hour sessions a day.

One day they purposely decided not to give me any food. One of them came to me and, not being able to speak Chinese, he pointed up to the heavens, indicating that I should ask my God to give me food....[Another prisoner], however, insisted on sharing his food with me.

One day when I was alone, as I was praying, I had a deep sense that the Lord was there with me in a special, intimate way. I was in the valley, and the Lord caused me not to fear any evil. Eventually, I was preserved and protected by the Lord from being harmed. After thirty days, the Japanese released me. That was a real experience and enjoyment of the Lord's presence in the deep valley of the shadow of death.

In the valley of the shadow of death, the Lord's rod and His staff—His protection, His guidance, and His sustenance—comfort us. The rod is for protection. If a wolf comes, the shepherd uses his rod to protect the flock. The staff is for training, for direction, for guidance, and also for sustenance. The Lord has the rod to protect us, and He has the staff to train us, to instruct us, to guide us, and to sustain us. We experience the Lord's protection and guiding in the valley of the shadow of death. (*Life-study of the Psalms*, pp. 144-146)

Further Reading: *Life-study of the Psalms*, msg. 11

### Enlightenment and inspiration

## 第六周 周四

### 晨兴喂养

诗二三 4 我虽然行过死荫的幽谷，也不怕遭害，因为你与我同在；你的杖，你的竿，都安慰我。

提后四 22 愿主与你的灵同在。愿恩典与你同在。

第三阶段是经过死荫幽谷而经历那复活、是灵之基督的同在（诗二三 4）。我们行过死荫的幽谷时，不怕遭害，因为那是灵的基督与我们同在（提后四 22）。这就是说，我们经历他的同在。他与我们同在，就是我们享受他的同在。我们行在死荫的幽谷中，他的同在对我们是安慰、拯救和扶持的能力（诗篇生命读经，一七七至一七八页）。

### 信息选读

我们人活在这地上，难处是无法避免的。一个照顾丈夫与孩子的妻子，也许忽然病重，无法行动。于是这位作丈夫的弟兄就落在阴影之下，在满了死亡的谷中。有些圣徒也许有瘸腿的孩子，这就将这些圣徒带到谷中。一位弟兄在一地作长老，主忽然带进另一位长老，这位弟兄很难与他配搭。这另一位长老对第一位长老就成为死荫的幽谷。我们在谷中的时候，最好的应付之路就是安息。谷中的试验总是试诱我们作些事，好叫我们能从谷中出来。但我们越作，谷就越延伸。我们只需要安静、安息。.....我们安息在主里，会使谷缩短，使荫减少，并将死除去。我们不该说自己正在谷中。我们越说，谷就变得越宽。最好的路，就是忘记我们在谷中，因为有主与我们同在。我们不怕遭害，因为他与我们同在。提后四章二十二节说，主与我们的灵同在。主不是仅仅笼统地在我们里面，他乃是专一地在我们的灵里。我们若有了谷中正确的经历，就能见证谷是我们亲密享受主同在的地方。

一九四三年，在中国大陆我的家乡烟台的召会有一次大复兴。那时日本军队正入侵中国。他们希奇我怎能吸引那么多人，就暗中调查我几个月。然后在一九四三年五月，他们来捉我。他们把我带到宪兵总部，把我关在牢里三十天；那对我是真正的谷。.....我随时都可能被他们杀死。我受到他们的威胁和折磨，每天受审两次，每次三小时。有一天，他们故意不给我任何食物。他们有一人到我这里来，他不会说中文，就指指天，表示我该求神给我食物。然而，.....〔另一位被关的人〕坚持与我分享他的食物。有一天我独自一人，当我祷告的时候，我深深觉得主在那里特别、亲密地与我同在。我在谷中，主使我不怕遭害。至终，我蒙主保守、保护，不至受害。三十天后，日本人释放了我。那是真正经历并享受主在死荫幽谷中的同在。

在死荫的幽谷中，主的杖，主的竿——他的保护，他的引导，和他的扶持——都安慰我们。杖是为着保护；倘若狼来了，牧人就用他的杖保护羊群。竿是为着训练、指引、引导和扶持。主的杖保护我们，他的竿训练我们，教导我们，引导我们，并扶持我们。我们在死荫的幽谷中，就经历到主的保护和引导（诗篇生命读经，一七八至一八〇页）。参读：诗篇生命读经，第十一篇。

*Morning Nourishment*

**Psa.** You spread a table before me in the presence of my adversaries; You anoint my head with oil; 23:5 my cup runs over.

**133:2** It is like the fine oil upon the head that ran down upon the beard, upon Aaron's beard, that ran down upon the hem of his garments.

**1 Cor.** The cup of blessing which we bless, is it not the fellowship of the blood of Christ?... 10:16

Now we come to the fourth stage of the deeper and higher enjoyment of the resurrected Christ (Psa. 23:5). The Lord spreads a table—a feast—before us in the presence of our adversaries (1 Cor. 10:21). The Lord's table is a feast. Every Lord's Day when we come to His table to take the feast, it is always in the presence of our adversaries. Every day is a fighting day to us. We Christians have to fight. Otherwise, we will be defeated. There may be adversaries in our business, in our home, and even in the church. On the one hand, we enjoy the feast of the Lord, and on the other hand, we should fight for the victory. If we are defeated during the week, it will be difficult for us to enjoy the Lord's table that much. We need to fight the battle in the Lord all week long before we come to the Lord's table. Then we will be able to have a rich enjoyment of the Lord as our feast at His table. (*Life-study of the Psalms*, p. 146)

*Today's Reading*

In the fourth stage of the deeper and higher enjoyment of the resurrected Christ, the Lord anoints our head with oil (of exultant joy—Heb. 1:9); our cup (of blessing—1 Cor. 10:16a) runs over. To anoint the head is to anoint the whole body. Psalm 133 speaks of the ointment upon the head spreading down to the skirts of the garments. No doubt, this is the anointing of the compound, life-giving Spirit in Christ's resurrection. All the riches of Christ's being and doing are compounded together in this anointing compound ointment.

The Bible uses the word *cup* to indicate blessing. The cup of blessing runs over. Psalm 23:5 speaks of the table, the feast, which is Christ with His riches for our enjoyment. Then there is the anointing oil, which is the Spirit. Then there is the cup of blessing, which refers to the Father. The Father is the blessing, even the source of blessing. Thus, in *verse five* there is the Triune God—the Son as the feast, the Spirit as the anointing oil, and the Father as the source of blessing. (*Life-study of the Psalms*, pp. 146-147)

After the valley you may think that everything should be so wonderful. But the next station is the battlefield. It is after the valley of the shadow of death that you are qualified and equipped for fighting. Allow me to say that however living and active you are now, I can have no trust in you. You need to pass the test; you need to pass through the valley of the shadow of death. The potters, after making certain objects of clay, place them in an oven to be burnt. There is a great difference between vessels of clay which have been burnt and those which have not. The valley of the shadow of death is the place for us to be burnt. After this experience we are qualified and equipped to fight the battle.

But on the battlefield, praise the Lord, there is a table set before us. "You spread a table before me / In the presence of my adversaries" (v. 5). The fighting on the battlefield is the feasting. While we are fighting, we are feasting. We may tell the enemy, "Send your armies; all your armies will be the courses of our feast." The Old Testament tells us that even the enemies are our food (Num. 14:9). For us Christians, the enemies are the best food. This is a table, a table spread with many courses. And this is not all. It is here on the battlefield that we experience the anointing of our head with oil and our cup running over. It is really so. In our experiences, the more we are on the battlefield fighting for the Lord, the more we sense that we are under the anointing, that we are feasting, and that our cup is running over. It is really good. But still this is not all. (*Christ and the Church Revealed and Typified in the Psalms*, p. 54)

*Further Reading: Christ and the Church Revealed and Typified in the Psalms*, ch. 5

*Enlightenment and inspiration*

第六周 周五

晨兴喂养

诗二三 5 在我敌人面前，你为我摆设筵席；你用油膏了我的头，使我的福杯满溢。

一三三 2 这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟。

林前十 16 我们所祝福的福杯，岂不是基督之血的交通么？……

现在我们来到第四阶段对复活之基督更深、更高的享受（诗二三 5）。主在我们敌人面前为我们摆设筵席。主的桌子乃是一个筵席（林前十 21）。每主日我们来到主的桌子前坐席，总是在我们敌人面前。每天对我们都是争战的日子。我们基督徒必须争战；否则，我们就会被击败。在我们的事业里，在我们的家庭里，甚至在召会里，到处都会有敌人。一面，我们享受主的筵席；另一面，我们该为着胜利而争战。我们若在周中被击败，我们就很难那么享受主的桌子。在来到主的桌子前以先，我们需要整周都在主里争战；然后我们就能在主的桌子前，丰富地享受他作我们的筵席（诗篇生命读经，一八〇页）。

信息选读

在第四阶段对复活之基督更深、更高的享受中，主用油（欢乐的油—来一 9）膏了我们的头，使我们的杯（福杯—林前十 16 上）满溢。膏头就是膏全身。诗篇一百三十三篇说到头上的膏油流到衣襟。毫无疑问，这是复合、赐生命的灵在基督复活里的涂抹。基督所是和所作的一切丰富，都复合在这复合的膏油里。

圣经用“杯”这个字指明福—福杯满溢。二十三篇五节说到筵席，就是基督同他的丰富作我们的享受；然后有膏油，就是那灵；又有福杯，指父。父是福，甚至是祝福的源头。因此，五节有三—神—子是筵席，那灵是膏油，父是祝福的源头（诗篇生命读经，一八一页）。

经过山谷之后，也许你以为凡事都应当非常美好了。但下一站是战场。你经过死荫的幽谷之后，才够资格，并准备好去争战。容许我说，不管你现在多么活，多么活跃，我仍不能相信你。你必须经过试验，必须经过死荫的幽谷。窑匠用陶土造了一些东西后，就放在火炉里烧。烧过的陶器和没有烧过的大不相同。死荫的幽谷就是我们被焚烧的地方。在这种经历之后，我们就够资格，并准备好去争战。

但赞美主，在战场上有筵席摆设在我们面前。“在我敌人面前，你为我摆设筵席”（5）在战场上争战就是坐席。我们一面争战，一面坐席。我们可以告诉仇敌说，“差遣你的军队来吧；你所有的军队都要成为我们筵席中的菜肴”旧约告诉我们，甚至仇敌就是我们的食物（民十四 9）。对我们基督徒来说，仇敌是最好的食物。这是筵席，摆出了许多道菜。但还不仅如此，在战场上我们经历他用油膏了我们的头，使我们的福杯满溢。在我们的经历中的确是这样，我们越在战场上为主争战，我们越觉得被油所膏，我们在坐席，并且我们的福杯满溢。太好了。但还不仅如此（诗篇中所启示并预表的基督与召会，五六至五七页）。

参读：诗篇中所启示并预表的基督与召会，第五章。



### Morning Nourishment

**Psa.** Surely goodness and lovingkindness will follow me all the days of my life, and I will dwell in the **23:6** house of Jehovah for the length of my days.

**27:4** One thing I have asked from Jehovah; that do I seek: to dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

**Psalm 23:6** speaks of the fifth stage of the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah. Surely goodness and lovingkindness will follow us (the grace of Christ and the love of God will be with us—**2 Cor. 13:14**) all the days of our life (in the present age). *Goodness* refers to the grace of Christ, *lovingkindness* refers to the love of the Father, and *follow* refers to the fellowship of the Spirit.

**Second Corinthians 13:14** reveals the move of the Triune God for us to enjoy all His riches. The grace of the Son, the love of the Father, and the fellowship of the Spirit are with us. This is the fifth stage of our enjoyment of the Triune God in **Psalm 23**. (*Life-study of the Psalms*, p. 147)

### Today's Reading

Eventually, this enjoyment will usher us into the house of God. We will dwell in the house of Jehovah (the church and the New Jerusalem—**1 Tim. 3:15-16; Rev. 21:2-3, 22**) for the length of our days (in the present age and in the coming age and in eternity)... Today we are in the church. If we are overcomers, we will be in the kingdom of one thousand years in the New Jerusalem. Eventually, in eternity we will be in the New Jerusalem with all of the chosen and redeemed saints. God's house is our dwelling place where we enjoy the Triune God—the Son's grace, the Father's love, and the Spirit's fellowship. Today we enjoy the Triune God in the church, and in the future we will enjoy Him in the New Jerusalem.

If we are not in the church, we lose the shepherding of Christ... This is because He is the Shepherd of the flock, and the flock is the church. To get out of the church is to get out of the flock, and the Shepherd is always with the flock.

David said that he sought to dwell in the house of God all the days of his life (**Psa. 27:4-6**)... In **verse 4** David said that he desired to behold the beauty of Jehovah in His house. The Hebrew word for *beauty* implies loveliness, pleasantness, and delightfulness. When we are beholding God's beauty, we are in a very pleasant atmosphere. **Second Corinthians 3:18** says that we can have an unveiled face to behold the glorious face of the Lord in glory. In our time with the Lord in the morning, it is best to have short prayers with a number of "selahs" so that we can behold the Lord, look at the Lord.

The psalmist also inquired of God in His temple (**Psa. 27:4b**). This means that we can check with God about everything in our daily life.

In **Psalm 27:5** David said, "For He will conceal me in His shelter / In the day of trouble; [ / He will hide me in the hiding place of His tent]. "...When evils, calamities, are taking place, we can be concealed in God's shelter, and the evils cannot "see" us, cannot affect us. When someone is trying to capture us, there is a hiding place in God's tent where no one can find us. To be concealed is for getting away from the damage of calamities. To hide is for getting away from the ones who want to get us. The house of God is both a shelter and a hiding place.

David also said that God would raise him up upon a rock and that he would have his head lifted up by God (**27:5c, 6a**). Most of the time, we drop our heads. We do not have our heads lifted up... We are earthly people, always looking upon the earth. It seems that we have lost something valuable and that we are looking on the ground for it. But when Abraham heard God's promise in the night, God told him to look toward heaven at the stars. Then God told Abraham that his descendants would be as numerous as the stars (**Gen. 15:5**). We need to forget about all of the earthly things. Instead, we need to look up. We need to lift up our heads and say, "Praise the Lord! Hallelujah!" This is a glory to Him. (*Life-study of the Psalms*, pp. 147-148, 160-161)

Further Reading: *Life-study of the Psalms*, msg. 12

### Enlightenment and inspiration

## 第六周 周六

### 晨兴喂养

诗二三 6 我一生一世必有恩惠慈爱随着我，我且要住在耶和华的殿中，直到永远。  
二七 4 有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰他的荣美，在他的殿里求问。

诗篇二十三篇六节说到第五阶段在耶和华的殿中一生享受神圣的恩惠和慈爱。我们一生一世（指今世）必有恩惠慈爱随着我们（基督的恩和神的爱与我们同在—林后十三 14）。“恩惠”指基督的恩，“慈爱”指父的爱，“随着”含示那灵的交通。林后十三章十四节启示三一神的行动，叫我们享受他的一切丰富。子的恩、父的爱、那灵的交通，与我们同在。这是在诗篇二十三篇我们对三一神享受的第五阶段（诗篇生命读经，一八一页）。

### 信息选读

至终，这享受将我们引到神的殿中。我们要住在耶和华的殿（召会与新耶路撒冷—提前三 15~16，启二一 2~3、22）中，直到永远（指今世、来世和永世）。.....今天我们在召会中；我们若是得胜者，将来就要在新耶路撒冷一千年的国度里。至终，在永世里，我们要与所有蒙拣选并救赎的圣徒同在新耶路撒冷里。神的殿是我们的居所，在那里我们享受三一神—子的恩、父的爱和那灵的交通。今天我们在召会中享受三一神，将来我们要在新耶路撒冷里享受他。

我们若不在召会中，就会失去基督的牧养。.....这是因为他是羊群的牧者，羊群就是召会。离开召会就是离开羊群，而牧者总是与羊群同在。

大卫说，他寻求一生一世住在神的殿中（诗二七 4~6）。.....在四节大卫说，他渴望在耶和华的殿中，瞻仰他的荣美。荣美的希伯来文含示可爱、可悦和可喜。当我们瞻仰神的荣美时，就在非常可悦的气氛中。林后三章十八节说，我们能以没有帕子遮蔽的脸，观看荣耀里的荣脸。在我们早晨与主同在的时间里，最好能有简短的祷告，带着一些“细拉”，使我们能瞻仰主，注视主。

诗人也在神的殿里求问神（诗二七 4 下）。这就是说，我们能与神核对日常生活中的每件事。

在五节大卫说，“在我遭难的日子，他必将我隐藏在他的遮蔽处；他必把我藏匿在他帐幕的隐密处。”.....当患难、灾难发生时，我们能被隐藏在神的遮蔽处，患难无法“看见”我们，无法影响我们。有人想要掳掠我们时，在神的帐幕里有隐密处把我们藏匿起来，没有人能找着我们。隐藏是远离灾难的损害；藏匿是远离要得着我们的人。神的殿是遮蔽处和隐密处。

大卫也说，神要将他高举在磐石上，也要使他得以昂首（5 下、6 上）。我们多半的时候都是垂头，而非昂首。.....我们是属地的人，总是注视地，似乎我们遗失了贵重的东西，为此注视地上来找它。但亚伯拉罕夜间听见神的应许时，神告诉他要向天观看众星。然后神告诉亚伯拉罕，他的后裔要如星那样无数（创十五 5）。我们需要忘记一切地上的事。我们需要仰望，我们需要昂首，并且说，“赞美主！阿利路亚！”这对他乃是荣耀（诗篇生命读经，一八一至一八二、一九七至一九八页）。

参读：诗篇生命读经，第十二篇。

« WEEK 6 — HYMN

*Hymns, #1170*

1 The Lord is my Shepherd forever,  
He maketh me down to lie,  
He leads me beside the still waters  
O how He does satisfy!

Surely goodness and mercy shall follow me  
All the days, all the days of my life;  
Surely goodness and mercy shall follow me  
All the days, all the days of my life.  
And I shall dwell in the house of the Lord forever,  
And I shall feast at the table spread for me;  
Surely goodness and mercy shall follow me  
All the days, all the days of my life.

2 My Shepherd Himself is my pasture,  
My Shepherd, the waters of rest;  
I eat of His riches in spirit,  
I drink, and O how I am blest!

3 My Shepherd my soul is restoring,  
My will, and emotion, and mind;  
And though through the valley I'm walking,  
O what a Companion I find!

4 A table prepared by my Shepherd  
I feast on and Satan destroy;  
My head is anointed with oil,  
My cup runneth over with joy!

5 And now in His house I am dwelling  
Enjoying the goodness of God;  
My pleasure is far beyond telling,  
My pleasure is Jesus my Lord!

第六周 诗歌  
经历基督—作牧人

(译自英诗 1170)

1  
主耶和華永是我牧者，  
使我躺卧，令我喜乐；  
他领我在可安歇的水边，  
何等满足，何等甘甜！

副  
我一生一世必有恩惠慈爱随着我，  
必有恩惠慈爱随着我。  
我一生一世必有恩惠慈爱随着我，  
必有恩惠慈爱随着我。  
我且要住在神的殿中，  
直到永远，享受他为我摆设的筵席。

2  
我的牧者是我青草地，  
也是流水使我安息；  
我在灵中享受他丰富，  
吃喝他，哦，何等蒙福！

3  
我的牧者使我魂苏醒，  
行走义路随他引领；  
我虽行过死荫的幽谷，  
有他同在，我能安渡。

4  
他在敌前为我设筵席，  
在筵宴间击败仇敌；  
丰厚膏油他抹我头上，  
我的福杯满溢流淌。

5  
我今安住在我神殿里，  
享受神的美善不已；  
我的喜乐非口舌能述，  
因主自己是我满足。

## WEEK 7 — OUTLINE

### *Praising Christ as the King*

Scripture Reading: Psa. 45

#### DAY 1 »

I. **Psalm 45** presents a complete view, a full picture, of Christ's beauty, which is in Christ Himself (vv. 1-8), as unveiled in the four Gospels (in the stage of His incarnation); in the church, His wife (vv. 9-15), as revealed in the Epistles (in the stage of His inclusion); and in all His sons, the overcomers as the princes (vv. 16-17), as seen in Revelation (in the stage of His intensification):

- This psalm praises Christ not only concerning the things that are of Him directly but also concerning the things that are of Him indirectly, as manifested through His church and His overcomers.
- Our speaking well of the church and the believers is also a praise to Christ (cf. Num. 23:21; 24:9b).

#### « DAY 2 »

II. **"Hear, O daughter, and see; and incline your ear; / And forget your people and your father's house; / Thus the King will desire your beauty" (Psa. 45:10-11a):**

- All the local churches must learn how to hear and how to forget, how to hear the Spirit's living, up-to-date speaking and how to forget the past—the old relationships, the old ways, and the old background.
- The more we forget the past and go on with the Lord in a new way, the more beautiful we become in the King's eyes.

#### « DAY 3 »

III. **Psalm 45, the highest and greatest of all the psalms, is one of the psalms of the sons of Korah, a song of love according to the melody of lilies:**

- The great work of God is to restore the desolated building of God and to recover "the sons of Korah" by transforming rebellious ones, through His unlimited mercy and grace, into Christ's overcomers to make them the constituents of His bride, His overcomer queen (Num. 16:1-3; Psa. 42, title; 106:16; 1 Chron. 6:33-37; Psa. 88, title; Rev. 19:7-9).
- If we are those who affectionately love the Lord, we eventually become His love, His favorite (S.S. 1:1-4, 14-15; 2:4).
- A lily denotes a pure, simple, single life of trusting in God (vv. 1-2; Matt. 6:28-29; cf. 1 Kings 7:17-19).

IV. **If we have an affectionate love for the Lord Jesus, our tongue will be the pen of a ready writer, ready to write our love for Him and our praise to Him with our experience and enjoyment of Him according to all that He is (Psa. 45:1; Matt. 12:34b; 2 Cor. 3:3, 6; Isa. 6:5-7).**

V. **The psalmist praises Christ the King in His fairness; Christ is fairer than the sons of men (Psa. 45:1-2; cf. 27:4b; S.S. 5:9-16):**

#### « DAY 4 »

- Grace is poured upon Christ's lips (Luke 4:17-22; cf. Eph. 4:29-30).
- Because the man Jesus is fair, sweet, and full of grace, God has been moved to bless Him forever (Rom. 9:5).

## 第七周 赞美基督作王

读经:诗四五

### 周一

壹 诗篇四十五篇摆出一幅完整的景象，完全的图画，给我们看见基督在他自己里面的美丽（1~8），如四福音所揭示的（在他成肉体的时期）；基督在召会，就是他的妻子的美丽（9~15），如书信所启示的（在他总括的时期）；以及基督在他所有子孙，就是在作众首领之得胜者裏的美丽（16~17），如在启示录所看见的（在他加强的时期）：

- 本诗篇不仅是赞美那直接属基督的事，也是赞美那借他的召会和他的得胜者所显明，间接属于他的事。
- 我们说召会和信徒的美言，也是对基督的赞美—参民二三 21，二四 9 下。

### 周二

贰 “女子啊，你要听，要看，要侧耳而听；要忘记你的民，和你的父家；王就羡慕你的美貌”——诗四五 10~11 上：

- 所有的地方召会都必须学习如何听，如何忘记；如何听那灵活而即时的说话，如何忘记过去—忘记老日的关系，老日的方式，老日的背景。
- 我们越忘记过去，并以新的方式与主一同往前，我们在王眼中就越美丽。

### 周三

叁 诗篇四十五篇是所有诗篇中最高、最大的一篇，是可拉子孙的一首诗，也是一首爱的歌，调用百合花：

- 神伟大的工作乃是复兴神荒凉的建造，并恢复“可拉的后裔”，借着祂无限的怜悯和恩典，将悖逆的人变化为基督的得胜者，使他们成为他新妇（他得胜的王后）的构成分子—民十六 1~3，诗四二标题，一〇六 16，代上六 33~37，诗八八标题，后十九 7~9。
- 我们若是热情爱主的人，至终就会成为他所爱的，他的至爱—歌一 1~4，14~15，二 4。
- 百合花指纯洁、简单、单一地信靠神的生活—1~2 节，太六 28~29，参王上七 17~19。

肆 我们对主耶稣若有情深的爱，我们的舌头就会是快手的笔，照着我们对祂一切所是经历和享受，迅速写出我们对祂的爱和赞美—诗四五 1，大十二 34 下，林后三 3，6，赛六 5~7。

伍 诗人因作王之基督的佳美而赞美祂，基督比世人更美—诗四五 1~2，参二七 4 下，歌五 9~16：

### 周四

- 基督的嘴唇满溢恩典—路四 17~22，参弗四 29~30。
- 因为那人耶稣是佳美、甜美且满有恩典，神就受感，赐福给他，直到永远—罗九 5。

**VI. The psalmist praises Christ the King in His victory (Psa. 45:3-5):**

- A. In the eyes of Satan and his fallen angels, Christ is the mighty One who has girded His sword upon His thigh, the One with majesty and splendor as signs of His victory (v. 3).
- B. In His splendor Christ rides on victoriously because of truth, meekness, and righteousness; regardless of what the situation is on earth, regardless of what the nations are doing, Christ is riding on triumphantly, prosperously; from the day of His ascension He began to ride on, and He will continue to ride until He comes back in victory (v. 4a; Acts 5:31; Rev. 6:2; 19:11-16).
- C. His right hand performs awesome deeds; Christ's awesome deeds include His crucifixion, resurrection, and ascension; everything that the Lord Jesus does, whether great or small, is awesome (Psa. 45:4b).
- D. His arrows are sharp in the heart of His enemies, and the peoples fall under Him (v. 5; cf. Rev. 6:2).

**VII. The psalmist praises Christ the King in His kingdom (Psa. 45:6-7):**

- A. As God, Christ's throne is forever and ever, and the scepter of uprightness is the scepter of His kingdom (v. 6; Heb. 1:8).
- B. As the King, Christ has loved righteousness and hated wickedness, and God the Father has anointed Christ with the oil of gladness above His companions (Psa. 45:7; Heb. 1:9).

« DAY 5 »

**VIII. The psalmist praises Christ the King in the sweetness of His virtues (Psa. 45:8; cf. 1 Pet. 2:9):**

- A. All His garments smell of myrrh and aloes and of cassia (Psa. 45:8a):
  - 1. Garments signify Christ's deeds and virtues; myrrh and aloes signify the sweetness of His death; and cassia signifies the fragrance and repelling power of Christ's resurrection.
  - 2. The way to experience Christ in His crucifixion by the power of His resurrection is by the Spirit Himself, who is in our spirit (cf. S.S. 2:8-14; Rom. 8:16; Phil. 3:10).
- B. From palaces of ivory, harpstrings have made Him glad (Psa. 45:8b):
  - 1. Palaces signify the local churches; ivory, a bone-like substance, signifies the resurrection life of Christ (John 19:36; cf. S.S. 7:4; 4:4; 1 Kings 10:18); and harpstrings signify praises.
  - 2. The local churches are beautiful in the eyes of the Lord and are His expression, and they are built with the resurrection life of Christ; from the local churches come the praises that make Him glad.

**IX. The psalmist praises Christ the King in the praising of the queen with the daughters of kings among the king's most prized (honorable) women and the virgins, the queen's companions (Psa. 45:9-15):**

- A. The queen typifies the church, especially the overcomers, as the unique wife of Christ, and the honorable women around the queen signify Christ's overcoming guests; this indicates that the bride of Christ is actually a group of overcomers (vv. 9-10):
  - 1. The daughters of kings signify the believers of Christ in their royalty.
  - 2. The king's most prized women signify the believers of Christ in their honor and majesty.
- B. The king desires the queen's beauty; the queen's beauty signifies the virtues of Christ expressed through the church (v. 11):
  - 1. The beauty of the bride comes from the Christ who is wrought into the church and who is then expressed through the church (Eph. 1:17-23; 3:16-21; 5:25-27).
  - 2. Our only beauty is the shining out of Christ from within us; what Christ appreciates in us is the expression of Himself (Phil. 1:20; 2:15-16; Isa. 60:1, 5; cf. Exo. 28:2).

陆 诗人因作王之基督的得胜而赞美他—诗四五 3~5:

- 一 在撒但和他堕落的天使眼中·基督是腰间佩刀的大能者·大有尊荣和威严的一位; 他的尊荣和威严乃是祂得胜的标记—3 节。
  - 二 为了真理、温柔、公义·基督在威严中坐车前往·无不得胜; 无论地上的情形如何·无论列国在作什么·基督都得胜·亨通的坐车前往; 从他升天那日·祂就开始坐车前往; 祂要继续坐车前往·直到祂在得胜里回来—4 节上·徒五 31·启六 2·十九 11~16。
  - 三 祂的右手施行可畏的事; 基督所行可畏的事·包括祂的钉十字架·复活和升天; 主耶稣所作的每一件事·无论大小·都是可畏的一诗四五 4 下。
  - 四 祂的箭锐利·射中仇敌的心; 众民仆倒在祂以下—5 节·参启六 2。
- 柒 诗人因作王之基督的国而赞美他—诗四五 6~7:
- 一 基督是神·祂的宝座是永永远远的·祂国的权杖是正直的权杖—6 节·来一 8。
  - 二 基督是王·祂爱公义·恨恶邪恶·父神用欢乐的油膏基督·胜过膏祂的同伴—诗四五 7·来一 9。

周 五

捌 诗人因作王之基督美德的甜美而赞美他—诗四五 8, 参彼前二 9:

- 一 祂的衣服·都有没药、沉香、桂皮的香气—诗四五 8 上:
  - 1 衣服表征基督的行为和美德; 没药和沉香表征祂死的甜美; 桂皮表征基督复活的馨香和驱逐的能力。
  - 2 凭基督复活的大能·经历祂钉死的路·乃是借着在我们灵里的那灵自己—参歌二 8~14·罗八 16·腓三 10。
- 二 象牙宫中有丝弦乐器的声音·使祂快乐—诗四五 8 下:
  - 1 宫表征众地方召会; 象牙是一种象骨的物质·表征基督的复活生命 (约十九 36·参歌七 4·四 4·王上十 18); 丝弦乐器表征赞美。—引用经文
  - 2 众地方召会在主眼中是美丽的·并且是祂的彰显·乃是用基督复活的生命建造的; 众地方召会中有赞美的声音·使祂快乐。
- 玖 诗人借着对王后连同王尊贵妇女之中君王的女儿·并对陪伴王后之童女的赞美·而赞美作王之基督—诗四五 9~15:
  - 一 王后预表召会·特别是得胜者·乃是基督唯一的妻子; 王后周围的尊贵妇女·表征基督得胜的宾客; 这指明基督的新妇实际上是一班得胜者—9~10 节:
    - 1 君王的女儿·表征基督君尊的信徒。
    - 2 王尊贵的妇女·表征基督尊贵、尊荣的信徒。
  - 二 王羡慕王后的美貌; 王后的美貌·表征借着召会所彰显之基督的美德—11 节:
    - 1 新妇的美丽出自那作到召会里·然后借着召会彰显出来的基督—弗一 17~23·三 16~21·五 25~27。
    - 2 我们惟一的美丽乃是从我们里面照耀出来的基督; 基督所欣赏我们的·乃是祂自己的彰显—腓一 20·二 15~16·赛六十一 5·参出二八 2。

C. In Psalm 45 the queen has two garments:

1. The first garment is the gold of Ophir, the woven work inwrought with gold (vv. 9b, 13b):
  - a. This garment corresponds to Christ as our objective righteousness, which is for our salvation (Luke 15:22; 1 Cor. 1:30; Isa. 61:10).
  - b. The queen's being covered with gold signifies the church's appearing in the divine nature (Psa. 45:9b; 2 Pet. 1:4).
  - c. The garment of woven work inwrought with gold signifies that the Christ who has been dealt with through death and resurrection is the righteousness of the church to meet the righteous requirement of God for her to be justified before God (Gal. 2:16; Rom. 3:26).
2. The second garment is the embroidered clothing (Psa. 45:14a):
  - a. This garment corresponds to Christ lived out of us as our subjective righteousnesses, which are for our victory (Rev. 19:8).
  - b. As our subjective righteousnesses, Christ is the One dwelling in us to live for us a life that is always acceptable to God (Phil. 3:9; Matt. 5:6, 20; Rom. 8:4; cf. Psa. 23:3).
  - c. The garment of embroidered clothing signifies that the church will be led to Christ clothed with the righteousnesses of the saints to meet the requirement of Christ for their marriage (Rev. 19:8; cf. Matt. 22:11-14).

D. The king's daughter is all glorious within the royal abode, and the virgins will enter the king's palace (Psa. 45:13a, 14-15):

1. The king's daughter is the queen, signifying the church, and her being all glorious within the royal abode signifies the glorious church taking Christ as her royal abode (v. 13a; John 15:4a).
2. We take Christ as our abode, we become His abode, and this mutual abode eventually becomes the palace, which signifies the New Jerusalem (14:23; 15:5; Psa. 45:15b; Rev. 21:3, 22).

X. The psalmist praises Christ the King in the praising of His sons, His descendants (Psa. 45:16-17):

- A. "In the place of Your fathers will be Your sons; / You will make them princes in all the earth" (v. 16):
  1. Here *fathers* signifies Christ's forefathers in the flesh, *sons* signifies the overcomers of Christ as His descendants, and *princes* signifies the overcomers of Christ as His co-kings, who will reign with Christ over the nations (Rev. 2:26-27; 20:4, 6).
  2. Only Christ the King reigning on the earth with the overcomers as His helpers in the kingship can solve the problems of today's world (Isa. 42:1-4; Hag. 2:7a).
- B. Christ's name will be remembered in all generations through the overcoming saints, and Christ will be praised by the nations through His overcoming and co-reigning saints (Psa. 45:17).

## 周 六

### 三 在诗篇四十五篇王后有两件衣服：

1 第一件衣服是俄斐金子，是用金线交织成的—9 节下，13 节下：

a 这件衣服相当于基督作我们客观的义，使我们得救—路十五 22·林前一 30·赛六—10。

b 王后穿戴金子，表征召会显出神圣的性情—诗四五 9 下，彼后—4。

c 用金线交织成的衣服，表征借着死与复活受了对付的基督，乃是召会的义，满足神公义的要求，使召会在神面前得称义—加二 16·罗三 26。

2 第二件衣服是刺绣的衣服—诗四五 14 上：

a 这件衣服相当于基督从我们活出来，作我们主观的义，使我们得胜—启十九 8。

b 基督作我们主观的义，乃是住在我们里面的那一位，为我们过一直蒙神悦纳的生活—腓三 9·太五 6·20·罗八 4·参诗二三 3。

c 刺绣的衣服，表征召会要被引到基督面前，穿着圣徒所行的义，以满足基督的要求，使他们与基督成为婚配—启十九 8·参太二二 11~14。

四 王女在君尊的住处极其荣华，众童女要进入王宫—诗四五 13 上，14~15：

1 王女就是王后，表征召会；她在君尊的住处极其荣华，表征荣耀的召会以基督为君尊的住处—13 节上，约十五 4 上。

2 我们以基督为住处，我们就成为他的住处，至终这相互的住处成为那表征新耶路撒冷的王宫—十四 23，十五 5，诗四五 15 下，启二—3，22。

拾 诗人借着赞美王的子孙，就是他的后裔，而赞美作王的基督—诗四五 16~17：

一 “你的子孙要接续你的列祖；你要立他们在全地作首领” —16 节：

1 “列祖”在这里表征基督在肉身里的先祖；“子孙”表征基督的得胜者，作他的后裔；“首领”表征基督的得胜者，与他一同作王，治理列国—启二 26~27，二十四·6。

2 惟独作王的基督同着在王权上作他帮助的得胜者在地上掌权，才能解决今天世界的问题—赛四二 1~4，该二 7 上。

二 基督的名要借着得胜的圣徒，被万代纪念；并且基督要借着他得胜并同作王的圣徒，得着众民的赞美—诗四五 17。

### Morning Nourishment

**Psa.** My heart overflows with a good matter; I speak what I have composed concerning the King. My tongue is the pen of a ready writer.

**9** The daughters of kings are among Your most prized; the queen stands at Your right hand in the gold of Ophir.

Psalm 45 can be considered the sixth station in the unveiling of Christ in the Psalms. The first station is Psalm 2; the second is Psalm 8; the third is Psalm 16; the fourth is Psalms 22—24; and the fifth is Psalm 40. In this message on Psalm 45 we will consider verses 9 through 17....[First], however, I would like to say a word concerning the Bible and the way to understand it.

Psalm 45 was written in praise of King Solomon, who was a symbol, a type, of Christ with a wife composed of many “daughters,” of many believers. If God had no need of a king to symbolize Christ in this way, Solomon would not have been created. The Bible clearly reveals that God’s intention is that a man have only one wife, yet Solomon had hundreds of wives (1 Kings 11:1, 3). As far as Psalm 45 is concerned, we should understand this not ethically but typically. Ethically, Solomon should not have had many wives. Typically speaking, however, there was the need for a man with hundreds of wives so that God would have a particular type of the church composed of many believers from many nations. Solomon with his wives is a type of Christ with His corporate wife, a wife composed of believers from every tribe, tongue, people, and nation (Rev. 5:9). (*Life-study of the Psalms*, pp. 257, 259)

### Today’s Reading

Solomon is a type of Christ as the One with a corporate wife. If we would understand this, we need a mind that is renewed and enlightened with spiritual understanding....The natural mind is of no avail in understanding Psalm 45.

If we are enlightened and renewed, we will realize that Psalm 45 is lovable. First, in verses 2 through 7, this psalm praises the king, Solomon, in his fairness, in his victory, in his kingdom, and in the sweetness of his virtues. After this, the psalmist continues by praising the king in the praising of his queen. The queen is not alone but is accompanied by the daughters of kings (v. 9) and by the virgins, her friends (v. 14). If we view this as a type, we will see that the king typifies Christ, that the queen typifies the church, and that those around the queen typify the believers. In type, this queen is not a single, individual person—she is corporate. The believers are the constituents, the components, of this corporate queen. Actually, the believers are both the constituents of the queen and the honorable and beautiful women.

The situation is the same in Revelation 19:7 and 9a. Verse 7 says, “Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.” This verse speaks of the wife of the Lamb. However, verse 9a says, “Blessed are they who are called to the marriage dinner of the Lamb.”...This means that, on the one hand, the overcomers are the bride and that, on the other hand, they are the guests....First the overcomers are the corporate bride, and then they are also the guests. In Psalm 45 the bride of Christ is typified by the queen, and His overcoming guests are typified by the honorable women around the queen. The bride of Christ, therefore, is actually the group of overcomers. We need to have this understanding as we study Psalm 45.

In this psalm we see the praise to Solomon as a type of Christ....It praises Christ not only concerning the things that are of Him directly—His fairness, victory, majesty, kingdom, and sweetness—but also concerning the things that are of Him indirectly through His church and His overcomers. Since the overcomers are Christ’s members, whatever is of them directly is of Him indirectly and is His glory. Thus, the fairness of Christ in this psalm is of two layers: the first layer, the layer that is of Himself directly, and the second layer, the layer that is of His Body, His members, directly and of Him indirectly. (*Life-study of the Psalms*, pp. 259-261)

Further Reading: *Life-study of the Psalms*, msg. 21

### Enlightenment and inspiration

## 第七周 周一

### 晨兴喂养

诗四五1 我心里涌出美辞，讲说我论到王的作品。我的舌头是快手的笔。

9 有君王的女儿，在你尊贵妇女之中；王后穿戴俄斐金子，站在你右边。

诗篇四十五篇可视为诗篇里对基督揭示的第六站。第一站是二篇，第二站是八篇，第三站是十六篇，第四站是二十二至二十四篇，第五站是四十篇。在〔此〕.....我们要来看四十五篇.....。然而.....，〔首先〕我要说到圣经和领会圣经的路。

四十五篇是以对所罗门王的赞美写成的；他象征、预表基督，同着由许多“女儿”，许多信徒组成的妻子。神若不需要一位王这样象征基督，就不会有所罗门这位王。圣经清楚启示，神的心意是男人只有一个妻子，但所罗门有成千的妃嫔（王上十一1、3）。就诗篇四十五篇而论，我们不该按伦常领会这点，乃该按预表领会。按伦常说，所罗门不该有许多妃嫔。然而，按预表说，需要一个有成千妻子的人，使神有专一的预表，说到由来自许多国家的许多信徒所组成的召会。所罗门同他的妃嫔，预表基督同他团体的妻子，就是由来自各支派、各方言、各民族、各邦国的信徒所组成的妻子（启五9）（诗篇生命读经，三一、二、三一四至三一五页）。

### 信息选读

所罗门预表基督是那有团体妻子的一位。我们若要领会这点，需要有得更新、蒙光照的心思，带着属灵的悟性。.....天然的心思在领会诗篇四十五篇上是无用的。

我们若蒙光照、得更新，就会领悟四十五篇是可贵的。首先，在二至七节，这篇诗因所罗门王的佳美、他的得胜、他的国以及他美德的甜美而赞美他。然后，诗人继续借着对王后的赞美而赞美王。王后不是单独的，乃由君王的女儿（9）并童女，就是随同她作伴的（14）所陪伴。我们若将这事看作预表，就会看见王预表基督，王后预表召会，那些围绕王后的人预表信徒。在预表上，这王后不是单独、个别的人——她是团体的。信徒是这团体王后的构成成分、组成分子。事实上，信徒是王后和尊贵、美丽妇女的构成成分。

启示录十九章七节和九节上半所说的情况就是这样。七节说，“我们要喜乐欢腾，将荣耀归与他；因为羔羊婚娶的时候到了，新妇也自己预备好了。”这节说到羔羊的妻。然而，九节上半说，“凡被请赴羔羊婚筵的有福了。”.....这就是说，一面，得胜者是新妇；另一面，他们是宾客。.....首先，得胜者是团体的新妇，然后，他们也是宾客。在诗篇四十五篇里，基督的新妇由王后所预表，他得胜的宾客由王后周围的尊贵妇女所预表。所以，基督的新妇实际上是一班得胜者。我们研读四十五篇，需要有这种领会。

在这篇诗里，我们看见对所罗门的赞美，他预表基督.....。这里.....不仅赞美直接属基督的东西——他的佳美、得胜、尊荣、国度和甜美，也赞美那间接属他的东西——他的召会和他的得胜者。得胜者既是基督的肢体，凡直接属他们的，就是间接属他的，并且是他的荣耀。因此，这篇诗里基督的佳美有两层：第一层，直接属他自己的一层；第二层，直接属他身体，他肢体，而间接属他的一层（诗篇生命读经，三一五至三一七页）。

参读：诗篇生命读经，第二十一篇。

### Morning Nourishment

**Psa. Hear, O daughter, and see; and incline your ear; and forget your people and your father's house; thus the King will desire your beauty. Because He is your Lord, worship Him. 45:10-11**

Psalm 45 in its entirety is written about Christ, yet it is written from the aspect of human relationships. As a human being, you, of course, have yourself, but as a normal human being you also need a wife. Eventually, to be completed and perfected as a human being, you need children. Christ is not a bachelor; He is the King with the queen and all the children. If you would render Him complete praise, you must say something about Himself, something about His queen, and something concerning His children. His glory is not only in Himself; it is also in His queen and His children. The riches and fullness of a man are in his wife and family; likewise, the riches and fullness of Christ are in His church with all His children. Thus, there are three sections of this wonderful, marvelous, unique praise of Christ: the praises about the King, about the queen, and about the royal children. (*Christ and the Church Revealed and Typified in the Psalms*, p. 75)

### Today's Reading

Christ's glory is not only in Himself but also in the church. If we would see Christ's glory in Himself, we must read the four Gospels. If we would see the glory and beauty of Christ in the church with so many saints, we must read the Epistles. It is the church "with" so many saints, not the church "and" so many saints (2 Cor. 1:1). It is the queen with so many virgins, the queen with the kings' daughters, the queen with the most prized. We must also see Christ's beauty in His children, in His princes. In the book of Revelation, we have the local churches, and we also have the princes, those who will reign with Christ (ch. 20). We see there the Lord's beauty in His sons, the overcomers.

In the Psalms, Christ and the church are put together. Christ is here as the King, and the church is here as the queen, the husband and the wife. The two are one; they are no more two but one.

In 45:8 the church is mentioned as the palaces of ivory; then in verse 9 the church is pictured as the queen. The palaces are the building, and the queen is the wife. In the entire Bible, God always uses these two figures to signify the church—the building and the bride. Even in Genesis 2 we have these two figures: first, the materials for the building, and second, a bride, Eve. Then, when we come to the end of the Bible, we have a building, a city, which is the bride. The church on one hand is a palace to Christ, and on the other hand, it is His queen. On one hand, it is the house of God, and on the other hand, it is the bride of Christ.

"The daughters of kings are among Your most prized" [Psa. 45:9]. If you are praising Christ, you can never forget the church. This verse is a praise to Christ, but about the saints, the kings' daughters....The kings' daughters speak of our royalty, and the most prized of our honor and majesty. We should not be proud, but we must all realize that we are kingly and most prized....This is praise about us, but it is praise to Christ....When people recognize or sense in us something of our royal and most prized status, though they may not agree with us, that is a real glory to Christ.

Then the psalmist immediately turns to the queen and says, "Hear, O daughter, and see; and incline your ear; / And forget your people and your father's house" (v. 10)....Here we have an instruction to the queen:....Hear and forget. All the local churches must learn...how to hear the Spirit's living, up-to-date speaking, and how to forget the past—the old relationships, the old ways, the old background. We must forget our people and our father's house—"Thus the King will desire your beauty" [v. 11a]. The more we forget the past, the more beautiful we become in His eyes. Whenever I hear some people speak of their past, I have the sense of ugliness. If we would leave all the past and go on with the Lord in a new way, we would obtain beauty in the King's eyes. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 75-78)

Further Reading: *Christ and the Church Revealed and Typified in the Psalms*, ch. 7

### Enlightenment and inspiration

## 第七周 周二

### 晨兴喂养

诗四五 10~11 女子啊，你要听，要看，要侧耳而听；要忘记你的民，和你的父家；王就羡慕你的美貌。因为他是你的主，你当敬拜他。

整体说来，诗篇四十五篇所写的是基督，不过是从人际关系这一面写的。身为人，你当然有你自己；而正常的人也需要有妻子。最终，要成为一个完整、完全的人，你需要子孙。基督不是单身汉，他是王，有王后和众子孙。如果你要向他献上完全的赞美，你必须论到他自己，论到他的王后，也论到他的子孙。他的荣耀不但在他自己身上，也在王后和子孙身上。一个人的丰富和丰满是在他的妻子和家人身上；照样，基督的丰富和丰满是在他的召会和神的众儿女身上。因此，对基督那超绝、奇妙、独特的赞美有三段：论到王、论到王后、论到王室子孙的赞美（诗篇中所启示并预表的基督与召会，八一页）。

### 信息选读

基督的荣耀不但在他自己里面，也在召会里面。如果我们要看见基督在他自己里面的荣耀，我们必须读四福音。我们若要看见基督在召会同众圣徒里面的荣耀和华美，我们必须读书信。是召会“同”众圣徒，不是召会“和”众圣徒（林后一1）。是王后同着众童女，王后同着君王的女儿，王后同着尊贵的妇女。我们也必须在基督的子孙、基督的王子里面看见他的荣美。在启示录这卷书里，有地方召会，也有与基督一同作王的王子（二十）。我们看见主在他的众子，就是得胜者身上的荣美。

在诗篇中，基督和召会是相提并论的。在这里基督是王，召会是王后；作为丈夫与妻子，这二者乃是一，不再是两个，乃是一个。

四十五篇八节提起召会是象牙宫；然后九节描绘召会是王后。宫是建筑，而王后是妻子。在全本圣经中，神常常用建筑和新妇这两个预表来表征召会。甚至在创世记二章就有这两个预表：首先，有建筑的材料，其次，有新妇，就是夏娃。然后，到了圣经末了，有一座建筑，一座城，就是新妇。召会一面是基督的宫，另一面是他的王后；一面是神的殿，另一面是基督的新妇。

“有君王的女儿，在你尊贵妇女之中”〔诗四五9〕你若要赞美基督，就绝不能忘了召会。这一节是对基督的赞美，却是论到众圣徒，就是君王的女儿。.....君王的女儿说到我们是属于王家的，而尊贵的妇女说到我们的尊贵和尊荣。我们不应该骄傲，但我们都必须看见我们是王家的、是尊贵的。.....这是论到我们的赞美，却是对基督的赞美。.....当人在我们身上察觉、感觉到我们君尊、尊贵的身分时，也许他们不赞同我们，但这却是对基督真正的荣耀。

接着诗人立刻转向王后，说，“女子啊，你要听，要看，要侧耳而听；要忘记你的民，和你的父家”（10）这.....是对王后的教导.....：要听，要忘记。所有的地方召会都必须学习.....如何听那灵活而即时的说话，如何忘记过去—忘记老旧的关系，老旧的方式，老旧的背景。我们必须忘记我们的民，和我们的父家—“王就羡慕你的美貌”（11上）我们越忘记过去，我们在他眼中就越美丽。每当我听见一些人说到过去，我就感觉丑陋。如果我们放下过去的一切，以新的方式与主一同往前，我们在王眼中便是美丽的（诗篇中所启示并预表的基督与召会，八一至八四页）。

参读：诗篇中所启示并预表的基督与召会，第七章。

*Morning Nourishment*

**Num. ...These are the Dathan and Abiram, who were called by the assembly, who contended against 26:9-11 Moses and against Aaron in the company of Korah, when they contended against Jehovah; and the earth opened its mouth and swallowed them up together with Korah, when that company died...But the sons of Korah did not die.**

**Psalms 42, 45 through 48, 84, and 87...**[are] some of the deepest psalms of Books Two and Three. All these deeper psalms were written by the sons of Korah. This is remarkable. **Numbers 26** gives us the background of these men...**(vv. 9-11)**. This chapter makes reference to the rebellion of a group of God's people under the leadership of Korah. When God intervened to vindicate and judge, Korah was devoured, but his children were spared....The sons of a leading rebel composed all those psalms concerning God's restoration. This is a real restoration.

Almost all the deeper psalms were written by the sons of this rebel. This is God's marvelous, miraculous doing. What assurance we may have that God is going to recover the local churches and that eventually many sons of rebels will compose some praising psalms! Just one Korah rebelled, but many sons came out of him and became composers of the deeper psalms.

The great work of God is to restore the desolated building of God and to recover the sons of Korah. The great work of God today is first to recover the local churches and second to recover so many of you. Many of us are the real sons of Korah. God's great work is to recover the things desolated by Satan. Only by dwelling in His house can we realize this work in all its greatness. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 168-169, 172)

*Today's Reading*

The superscription of **Psalm 45** calls it "a song of love"....It is the love between us and the Lord. This love makes us His love....If we are those who love the Lord, we eventually become His love, His favorite. Just as He is our love, so we become His love.

The subject of this psalm is love, and the tune, the melody, is called "lilies." Here both love and lilies refer to the saints....We should not only have a life of purity and simplicity as signified by the lily, but we should always have an affectionate feeling toward the Lord. According to **Psalm 45**, we all need to have a pure life with an affectionate love for the Lord.

**Verse 1** says, "My heart overflows with a good matter; / I speak what I have composed concerning the King. / My tongue is the pen of a ready writer."...For the psalmist's tongue to be the pen of a ready writer means that the psalmist does not need to write a draft of what will be spoken concerning the King. Real love for the King makes a draft unnecessary. Regarding many things we may need to write a draft, but to write a draft of what we want to say to someone we love would be altogether mechanical; it would not be real. If we have an affectionate love for the Lord Jesus,...we will be ready to write our love and our praise.

In **verse 2** the psalmist praises the King (signifying Christ) in His fairness. When the Lord Jesus comes to us, He comes first in the aspect of His fairness. This is why, when we preach the gospel, we need to preach mainly Christ's fairness, telling others how good and loving Christ is. We may say that this kind of gospel preaching is a "hook" with a tasty "bait." Everyone who believes in the Lord Jesus and loves Him has been "hooked" by Him. Blessed are they who have been hooked by Christ! As one who has been hooked by the Lord, I often say to Him, "Lord Jesus, You have caught me. You have captured me. If I had not been captured by You, I would be a different person living a different life."

Now the One who has come to us in His fairness, the One who has caught us and who loves us, wants us to love Him in return. We need to love Him and even become His love. This is the issue of Christ's showing us His fairness and of our enjoyment of Christ in His fairness. It is impossible for us to speak in full concerning Christ's fairness. (*Life-study of the Psalms*, pp. 250-252)

*Further Reading: Christ and the Church Revealed and Typified in the Psalms*, ch. 16; *Life-study of the Psalms*, msg. 19

*Enlightenment and inspiration*

第七周 周三

晨兴喂养

民二六 9~11 .....这大坍、亚比兰原是会众中选召的，在可拉一党向耶和華爭鬧的時候，也隨伙向摩西、亞倫爭鬧；地便開口，把他們和可拉一同吞滅，可拉一黨就都死了；.....然而可拉的眾子沒有死亡。

诗篇四十二篇、四十五至四十八篇、八十四和八十七篇〔是〕.....卷二和卷三一些最深的诗篇。这些较深的诗篇是可拉的子孙写的。这是值得注意的。民数记二十六章告诉我们这些人的背景.....( 9~11 )。二十六章说到一班神的子民在可拉的领头下背叛。当神进来表白并审判时，可拉就被吞灭，但他的众子得了宽宥。.....领头背叛之人的子孙写出那些与神的复兴有关的诗篇，这是真正的复兴。

几乎所有较深的诗篇，都是这背叛者的子孙写的。这是神奇妙、神奇的作为。我们能有何等的把握，就是神要恢复地方召会，最终许多背叛者的子孙要写出赞美的诗篇！只有一个可拉背叛，但许多的子孙从他而出，成为较深诗篇的著者。

神极大的工作乃是复兴神荒凉的建造，并恢复可拉的子孙。今天神极大的工作，第一是恢复地方召会，第二是恢复你们许多的人。我们许多人真是可拉的子孙。神极大的工作乃是恢复那遭撒但蹂躏，以致荒凉的事物。我们唯有住在神的殿中，才能领悟这工作是何其大（诗篇中所启示并预表的基督与召会，一八九至一九一、一九四页）。

信息选读

〔诗篇四十五篇〕的标题称为“爱的歌”，而这爱.....是我们与主之间的爱。这爱使我们成为他所爱的。.....我们若是爱主的人，至终就会成为他所爱的，他的至爱。他怎样是我们所爱的，我们也照样成为他所爱的。

这篇诗的主题是爱，而曲调称为“百合花”。在此，爱和百合花都是说到圣徒。.....我们不仅该有纯洁、简单的生活，如百合花所表征的，也该一直对主有情爱的感觉。照着四十五篇，我们都需要有纯洁的生活，带着对主深挚的爱。

一节说，“我心里涌出美辞，讲说我论到王的作品。我的舌头是快手的笔。”.....诗人的舌头是快手的笔，意思是诗人对所论到王的事，不需要写草稿。对王真实的爱，使诗人不需要草稿。论到许多事，我们也许需要写草稿，但论到我们对自己所爱的人要说的话，如果要写草稿，就全然是机械的，而不真实了。我们若对主耶稣有深挚的爱，我们.....就〔会〕预备好写我们的爱和他的赞美。

在二节，诗人因王（表征基督）的佳美而赞美王。主耶稣首先在他佳美的一面临到我们。这就是为什么我们传扬福音的时候，主要是要传扬基督的佳美，告诉别人基督是何等美善、慈爱。我们可以说，这样的福音传扬是“钩”，带着好吃的“饵”。每个相信主耶稣并爱他的人，都被他“钩”住了。被基督钩住的人是有福的！我是已被主钩住的人，我常常对他说，“主耶稣，你抓住了我。你俘掳了我。我若没有被你俘掳，我会是不同的人，过不同的生活。”

如今那在他的佳美里临到我们的一位，那抓住了我们并爱我们的一位，要我们以爱回报他。我们需要爱他，甚至成为他所爱的。这是基督给我们看见他的佳美，以及我们在基督的佳美里享受他的结果。我们要完满地说到基督的佳美，乃是不可能的（诗篇生命读经，三〇三至三〇五页）。

参读：诗篇中所启示并预表的基督与召会，第十六章；诗篇生命读经，第十九篇。



### Morning Nourishment

**Psa. You are fairer than the sons of men; grace is poured upon Your lips; therefore God has blessed 45:2 You forever.**

**6-7 Your throne, O God, is forever and ever; the scepter of uprightness is the scepter of Your kingdom. You have loved righteousness and hated wickedness; therefore God, Your God, has anointed You with the oil of gladness above Your companions.**

Psalm 45:2b says, “Grace is poured upon Your lips.” This indicates that grace continually proceeds out of His mouth. Concerning this, Luke 4:22 tells us that the people marveled at the words of grace proceeding out of the mouth of the Lord Jesus.

In Psalm 45:2c the psalmist continues the praise of the King, saying, “Therefore God has blessed You forever.” Because the man Jesus is fair, sweet, and full of grace, God has been moved to bless Him forever. Thus, Romans 9:5 speaks of Christ as “God...blessed forever.” (*Life-study of the Psalms*, p. 252)

### Today's Reading

In Psalm 45:3-5 we have the psalmist's praising the King in His victory. Adam and all his descendants, including us, have been defeated. Only Christ is the Victor. The Gospels reveal that He has overcome everything and has gained the victory.

Verse 3 says, “Gird Your sword upon Your thigh, O mighty One, / In Your majesty and Your splendor.” In the eyes of Satan and of all the fallen angels, Christ is the mighty One who has girded His sword upon His thigh, the One with majesty and splendor. Both His majesty and His splendor are signs of His victory.

Verse 4 continues, “And in Your splendor ride on victoriously / Because of truth and meekness and righteousness.” Splendor is the expression of glory. While Christ was on earth, the only time He showed His splendor was when He was transfigured on the mountain (Matt. 17:1-2). But after His resurrection and ascension, He showed Himself in His splendor and majesty to Paul (Acts 26:13-15) and to John (Rev. 1:9-20).

Psalm 45:4b says, “Let Your right hand teach You awesome deeds.” Here we understand the word *teach* to mean perform. Christ has performed many awesome deeds, including His crucifixion, resurrection, and ascension. The most awesome deed performed by Christ was His crucifixion. Christ's crucifixion was a great event that threatened Satan, the demons, and the fallen angels, the powers of darkness in the air....Whereas we appreciate the cross, Satan flees from it....Verse 5 goes on to say that the King's arrows are sharp and that the peoples fall under Him. His arrows are in the heart of His enemies.

In verses 6 and 7 the psalmist praises the King in His kingdom. We have pointed out that the kingdom is the issue of the victory. Hence, before one can be a king, he must first be a victor. According to the ancient custom, the person who was victorious over the enemies became the king.

As God, Christ's throne is forever and ever (v. 6a; Heb. 1:8a).

“The scepter of uprightness is the scepter of Your kingdom” (Psa. 45:6b). The scepter signifies authority. The authority of many of today's high officials is not upright, but Christ's authority is altogether upright.

As the King Christ has loved righteousness and hated wickedness (v. 7a; Heb. 1:9a). The more righteous we are, the more authority we have. However, the more we are involved with wickedness, the more we lose our authority.

Psalm 45:7b continues, “Therefore God, Your God, has anointed You / With the oil of gladness above Your companions.” The oil of gladness signifies the Spirit of God, and the companions signify the believers of Christ. God the Father has anointed Christ with the Holy Spirit above all His companions, above all His believers. This indicates that Christ's authority and kingdom are altogether a spiritual matter. He has been anointed for the purpose of the kingdom. Christ's authority, throne, scepter, and everything related to the kingdom are under the anointing of the Spirit and therefore are spiritual. (*Life-study of the Psalms*, pp. 252-255)

Further Reading: *Life-study of the Psalms*, msg. 20

### Enlightenment and inspiration

## 第七周 周四

### 晨兴喂养

诗四五2 你比世人更美，你的嘴唇满溢恩典；所以神赐福给你，直到永远。  
6~7 神啊，你的宝座是永永远远的；你国的权杖是正直的权杖。你爱公义，恨恶邪恶；所以神，就是你的神，用欢乐的油脂膏你，胜过膏你的同伙。

诗篇四十五篇二节中说，“你的嘴唇满溢恩典。”这指明恩典不断地出自他的口。关于这点，路加四章二十二节告诉我们，人希奇主耶稣口中所出的恩言。在诗篇四十五篇二节下半，诗人继续赞美王，说，“所以神赐福给你，直到永远。”因为那人耶稣是佳美、甜美的，且满有恩典，神就受感，赐福给他，直到永远。因此，罗马九章五节说到基督是“永远受颂赞的神”（诗篇生命读经，三〇六页）。

### 信息选读

在诗篇四十五篇三至五节，诗人因王的得胜而赞美王。亚当和他所有的子孙，包括我们，都失败了；唯有基督是得胜者。福音书启示他胜过一切，并得着了胜利。

诗篇四十五篇三节说，“大能者啊，愿你腰间佩刀，大有尊荣和威严。”在撒但和所有堕落天使的眼中，基督是腰间佩刀的大能者，大有尊荣和威严的一位。他的尊荣和他的威严，都是他得胜的标记。

四节上半继续说，“为了真理、温柔、公义，愿你在威严中坐车前往，无不得胜。”威严是荣耀的彰显。基督在地上时，只有一次显示他的威严，就是在山上变化形像的时候（太十七1~2）。但他复活、升天以后，在他的尊荣和威严里，将自己显给保罗（徒二六13~15）和约翰（启一9~20）看。

诗篇四十五篇四节下半说，“愿你的右手施行可畏的事。”基督行了许多可畏的事，包括他的钉十字架、复活和升天。基督所行最可畏的事，是他的钉十字架。基督的钉十字架是一件大事，威吓了撒但、鬼以及堕落的天使，就是空中黑暗的权势。.....我们珍赏十字架，撒但却从十字架逃跑。.....五节〔继续〕说，王的箭锐利；众民仆倒在他以下。他的箭射中他仇敌的心。

在六至七节，诗人因王的国而赞美王。我们已经指出，国是得胜的结果。因此，在人能作王以前，他必须先作得胜者。照着古代的风俗，胜过仇敌的人，就成了王。

基督是神，他的宝座是永永远远的（6上，来一8上）。

他“国的权杖是正直的权杖”（诗四五6下）。权杖表征权柄。今天许多高官的权柄不是正直的，但基督的权柄完全是正直的。

基督是王，爱公义，恨恶邪恶（7上，来一9上）。我们越公义，就越有权柄。然而，我们越涉及邪恶，就越失去权柄。

诗篇四十五篇七节下半继续说，“所以神，就是你的神，用欢乐的油脂膏你，胜过膏你的同伙。”欢乐的油脂表征神的灵，同伙表征基督的信徒。父神用圣灵膏了基督，胜过膏他的同伙，就是所有的信徒。这指明基督的权柄和国度完全是属灵的事。他受了膏，目的是为着国度。基督的权柄、宝座、权杖和其余与国有关的一切，都在那灵的膏抹之下，所以都是属灵的（诗篇生命读经，三〇六至三〇九页）。

参读：诗篇生命读经，第二十篇。

### Morning Nourishment

**Psa. All Your garments smell of myrrh and aloes, of cassia; from palaces of ivory, harpstrings have made You glad. The daughters of kings are among Your most prized; the queen stands at Your right hand in the gold of Ophir. Hear, O daughter, and see; and incline your ear; and forget your people and your father's house; thus the King will desire your beauty. Because He is your Lord, worship Him.**

In **Psalm 45:8** the psalmist praises the King in the sweetness of His virtues. Regarding Christ's virtues, **1 Peter 2:9** speaks of telling out "the virtues of Him who has called you out of darkness into His marvelous light."...To preach the gospel is actually to tell forth the many virtues of Christ, including His love, kindness, and forgiveness.

Christ's virtues are the expression of the divine attributes. For instance, with God the Father the divine love is an attribute of the Godhead. This attribute is in the divine life. As Christ lives out the divine life, He lives out the divine attribute of love. In Christ's living there is the virtue of love, and this virtue is the expression of the divine attribute of love. As we preach the gospel, we should tell others about the attributes of God expressed in the virtues of Christ. (*Life-study of the Psalms*, p. 255)

### Today's Reading

**Psalm 45:8a** says of Christ the King, "All Your garments smell of myrrh and aloes, of cassia." A person's garments signify the virtues of that person, because the way we dress is an expression of the kind of person we are and indicates our attitude and demeanor....Actually, as human beings we are under two kinds of covering—our clothing and dwelling place, both of which express what kind of person we are. Here in **Psalm 45** garments signify Christ's virtues; myrrh and aloes signify the sweetness of Christ's death; and cassia signifies the fragrance of Christ's resurrection.

**Verse 8b** says, "From palaces of ivory, harpstrings have made You glad." In this verse palaces signify local churches; ivory signifies the resurrection life of Christ (**John 19:36**); and harpstrings signify praises. The local churches, which are beautiful in the eyes of the Lord and which are His expression, are built with the resurrection life of Christ, and from the local churches are the praises that make Him glad. As we praise the Lord, we need to appreciate what He is in His virtues and what He has done to produce the church to be His expression.

**Verse 9a** says, "The daughters of kings are among your most prized [honorable]." The daughters of the kings signify the believers of Christ in their royalty, and the king's most honorable (or, glorious) women signify the believers of Christ in their honor and majesty. Not only does the king have honor and majesty, but the queen and the women around her also have honor and majesty. This is a type, a picture, of the church with the believers.

**Verse 9b** says, "The queen stands at Your right hand in the gold of Ophir." The queen signifies the church, and her being covered with gold signifies the church's appearing in the divine nature. This gold that covers her is Christ. In **1 Corinthians 1:30** we are told that God has made Christ to be righteousness to us for our justification, for us to be justified by God. As our righteousness, Christ is our covering. This covering is altogether divine. Christ is pure gold, "the gold of Ophir." This is the first layer of our covering.

[In **verse 10**] the daughter is the queen, who signifies the church, and her father's house signifies the natural relationships of the church. This word about the daughter's forgetting her people and her father's house corresponds to the Lord's word about denying the natural relationships (**Matt. 10:37; Luke 14:26**) and caring for the church....Many believers have been persecuted by their family.

**Psalm 45:11a** continues, "Thus the King will desire your beauty." The queen's beauty here signifies the virtues of Christ expressed through the church. The beauty of the church, her beauty in the presence of Christ, is Christ's virtues lived out of us. (*Life-study of the Psalms*, pp. 255-256, 261, 263-264)

Further Reading: *Life-study of the Psalms*, msg. 21

### Enlightenment and inspiration

## 第七周 周五

### 晨兴喂养

诗四五 8-11 你的衣服，都有没药、沉香、桂皮的香气；象牙宫中有丝弦乐器的声音，使你快乐。有君王的女儿，在你尊贵妇女之中；王后穿戴俄斐金子，站在你右边。女子啊，你要听，要看，要侧耳而听；要忘记你的民，和你的父家；王就羡慕你的美貌。因为他是你的主，你当敬拜他。

在诗篇四十五篇八节，诗人因王美德的甜美而赞美王。关于基督的美德，彼前二章九节说到宣扬“那召你们出黑暗、入他奇妙之光者的美德”。.....传扬福音实际上就是宣扬基督的许多美德，包括他的爱、恩慈和赦免。

基督的美德乃是神圣属性的彰显。例如，在父神身上，神圣的爱是神格的属性，这属性是在神圣的生命里。基督活出神圣的生命时，就活出爱的神圣属性。在基督的生活里，有爱的美德，这美德是爱之神圣属性的彰显。我们传扬福音时，应当告诉别人那彰显在基督美德里之神的属性（诗篇生命读经，三一〇页）。

### 信息选读

诗篇四十五篇八节上半说到基督这王：“你的衣服，都有没药、沉香、桂皮的香气。”人的衣服表征那人的美德，因为我们的穿着，彰显我们是怎样的人，并指明我们的态度和风度。.....事实上，我们人在两种遮盖之下——我们的衣着和居所，二者都彰显我们是怎样的人。在四十五篇这里，衣服表征基督的美德；没药和沉香表征基督之死的甜美；桂皮表征基督复活的馨香。

八节下半说，“象牙宫中有丝弦乐器的声音，使你快乐。”在这节里，宫表征众地方召会；象牙表征基督复活的生命（约十九 36）；丝弦乐器表征赞美。在主眼中看为美丽，且作他彰显的众地方召会，是用基督复活的生命建造的；并且有来自众地方召会的赞美，使他快乐。我们赞美主时，需要珍赏他在美德上的所是，以及他的所作，以产生召会作他的彰显。

诗篇四十五篇九节上半说，“有君王的女儿，在你尊贵妇女之中。”君王的女儿，表征基督君尊的信徒；王尊贵的（或荣耀的）妇女，表征基督尊贵、尊荣的信徒。不仅君王有尊贵和尊荣，王后和她周围的妇女也有尊贵和尊荣。这是召会同信徒的预表、图画。

九节下半说，“王后穿戴俄斐金子，站在你右边。”王后表征召会，她被金子遮盖，表征召会显出神圣的性情，这遮盖她的金子就是基督。林前一章三十节告诉我们，神使基督成为我们的公义，为着我们的称义，使我们得神称义。基督作我们的公义，乃是我们的遮盖。这遮盖全然是神圣的。基督是纯金，是“俄斐金子”。这是我们第一层的遮盖。

〔在诗篇四十五篇十节〕女子就是王后，表征召会，她的父家表征召会天然的关系。这话说到女子忘记她的民和她的父家，与主说到否认天然的关系（太十 37，路十四 26），并顾念召会的话相符。.....许多信徒都受到家人的逼迫。

诗篇四十五篇十一节上半继续说，“王就羡慕你的美貌。”这里王后的美貌，表征借着召会所彰显之基督的美德。召会的美丽，她在基督面前的美丽，乃是基督从我们活出的美德（诗篇生命读经，三一〇至三一〇、三一七、三一七至三二〇页）。

参读：诗篇生命读经，第二十一篇。

*Morning Nourishment*

**Psa.** The king's daughter is all glorious within the royal abode; her garment is a woven work 45:13-14 inwrought with gold. She will be led to the King in embroidered clothing; the virgins behind her, her companions, will be brought to You.

[In Psalm 45:13a] the king's daughter is the queen signifying the church, and her being all glorious within the royal abode signifies the glorious church taking Christ as her royal abode.

The word "abode" here refers to the church's taking Christ as her abode... Christ becomes an abode when we take Him as our abode, abiding in Him, and thus become His abode in Him. Concerning this, the Lord Jesus said, "Abide in Me and I in you" (John 15:4a). This indicates that if we take Him as our abode, we become His abode. In this way the abode becomes the abode.

This abode is a matter of experiencing Christ through the church. Christ, as the Son, is an abode to the Father and the Spirit, and His being such an abode involves the coinherence among the three of the Divine Trinity—the Father, the Son, and the Spirit. But when we believe in Christ, we enter into Him and take Him as our abode. Then, being in Him as our abode, we, the church, become His abode. (*Life-study of the Psalms*, pp. 264-265)

*Today's Reading*

[Psalm 45:13b] signifies that the Christ who has been dealt with through death and resurrection is the righteousness of the church to meet the righteous requirement of God for her to be justified before God. Thus "woven work inwrought with gold" again refers to the first layer of her covering—Christ as our righteousness through whom we are justified—signified by the gold of Ophir.

"She will be led to the king in embroidered clothing" (v. 14a). This embroidered clothing, another garment, the second layer of her covering, signifies that the church will be led to Christ at their marriage clothed with the righteousnesses of the saints to meet the requirement of Christ for their marriage.

Regarding this, Revelation 19:8 says, "It was given to her [the overcomers as the Lamb's wife] that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints." The word "righteousnesses" refers to Christ as our subjective righteousness.... We must have Christ Himself lived out of us to be our subjective righteousnesses. Thus, the queen in Psalm 45 has two garments. The first garment, the gold of Ophir, the woven work inwrought with gold, corresponds to Christ as our objective righteousness, which is for our salvation. The second garment, the embroidered clothing, corresponds to Christ as our subjective righteousnesses, which are for our victory.

Psalm 45:14b says, "The virgins behind her, her companions, / Will be brought to You." This signifies that the overcoming saints will be invited to the marriage dinner of Christ (Rev. 19:9).

"They will be led with rejoicing and exultation; / They will enter the King's palace" (Psa. 45:15). This signifies that the overcoming saints will enter, with rejoicing and exultation, the New Jerusalem as Christ's palace (Rev. 3:12).

"In the place of Your fathers will be Your sons; / You will make them princes in all the earth" (Psa. 45:16). Here "fathers" signifies Christ's forefathers in the flesh, and "sons" signifies the overcomers of Christ. The word "princes" signifies the overcomers of Christ reigning with Christ over the nations.

We need to see not only the beauty of Christ that is in Christ Himself and the beauty of Christ that is in the church but also the beauty of Christ that is in all His descendants, all His members, as the princes. If we see Christ's beauty in these three ways, we will have a complete view, the full picture, of His beauty.

Finally, in verse 17 the psalmist says, "I will cause Your name to be remembered in all generations; / Therefore the peoples will praise You forever and ever." This reveals that Christ's name will be remembered in all generations through the overcoming saints and that Christ will be praised by the nations through His overcoming and co-reigning saints. (*Life-study of the Psalms*, pp. 265-268)

Further Reading: *Life-study of the Psalms*, msg. 21

*Enlightenment and inspiration*

第七周 周六

晨兴喂养

诗四五 13-14 王女在君尊的住处，极其荣华；她的衣服是用金线交织成的。她要穿刺绣的衣服，被引到王前；随从她的陪伴童女，也要被带你面前。

[在诗篇四十五篇十三节上半] 王女就是王后，表征召会；她在君尊的住处极其荣华，表征荣耀的召会以基督为君尊的住处。

这里的“住处”，指召会以基督为其住处。.....当我们以基督为我们的住处，住在他里面，因而在他里面成为他的住处时，基督就成为住处。关于这点，主耶稣说，“你们要住在我里面，我也住在你们里面”(约十五 4 上) 这指明我们若以他为我们的住处，我们就成为他的住处。这样，住处就成为住处。

这住处与借着召会经历基督有关。子基督是父与灵的住处，他是这样的住处，与神圣三一—父、子、灵—三者的互相内在有关。我们相信基督时，就进入他里面，以他为我们住处。然后，我们，就是召会，在作我们住处的基督里，就成了他的住处(诗篇生命读经，三二一至三二二页)。

信息选读

“她的衣服是用金线交织成的”(诗四五 13 下) 这表征借着死与复活而受了对付的基督，成为召会的义，满足神公义的要求，使召会在神面前得称义。因此，“用金线交织成的”，再次指召会的第一层遮盖(就是基督作我们的义，我们借他得称义)，由俄斐金子(9)所表征。

“她要穿刺绣的衣服，被引到王前”(14 上) 这刺绣的衣服，另一件衣服，是她的第二层遮盖，表征召会要穿戴圣徒所行的义，被引到作王的基督面前，以满足基督的要求，使基督与召会成为婚配。

关于这点，启示录十九章八节说，“又赐她〔作为羔羊妻子的得胜者〕得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义” 这里的“义”指基督作我们主观的义..... 我们.....必须让基督自己从我们活出，作我们主观的义。因此，诗篇四十五篇的王后有两件衣服。第一件衣服，俄斐金子，用金线交织成的，相当于基督作我们客观的义，使我们得救；第二件衣服，刺绣的衣服，相当于基督作我们主观的义，使我们得胜。

十四节下半说，“随从她的陪伴童女，也要被带你面前” 这表征得胜的圣徒要应邀赴基督的婚筵(启十九 9)。..... “她们要喜乐欢欣地被引导；她们要进入王宫”(诗四五 15) 这表征得胜的圣徒要喜乐欢欣地进入那作基督王宫的新耶路撒冷(启三 12)。

“你的子孙要接续你的列祖；你要立他们在全地作首领”(诗四五 16) 这里的“列祖”表征基督在肉身里的先祖；“子孙”表征基督的得胜者。“首领”表征基督的得胜者，与基督一同作王，治理列国。

我们不仅需要看见基督在他自己里面的美丽，和基督在召会里的美丽，也需要看见基督在他所有后裔，所有肢体，就是众首领里的美丽。我们若看见基督在这三方面的美丽，我们对他的美丽就会有完整的看见，完全的图画。

最终，在十七节诗人说，“我必叫你的名被万代纪念；所以众民要永永远远赞美你” 这启示基督的名要借着得胜的圣徒，被万代纪念；并且基督要借着他得胜并同作王的圣徒，得着众民的赞美(诗篇生命读经，三二二至三二六页)。

参读：诗篇生命读经，第二十一篇。

第七周 诗歌  
补充本第 7 首

<< WEEK 7 — HYMN

*Hymns, #1099*

- 1 The queen in gold of Ophir  
At Thy right hand doth stand;  
King's daughters are the women  
Who fill Thy honored band.  
The church in all her glory  
Shall match her glorious King,  
And all the saints, the women,  
Thy likeness there shall bring.
- 2 O daughter, now consider,  
E'en now incline thine ear:  
Remember not thy people  
And all thine own things here.  
Thy beauty then shall blossom—  
'Twill be the King's desire;  
For He thy worthy Lord is,  
Thy worship to inspire.
- 3 The daughter's glorious garments  
Are made of wrought gold—  
Within the inner palace,  
How wondrous to behold!  
The glory of God's nature  
Is given her to wear,  
That all His holy being  
She may in life declare.
- 4 In clothing too embroidered  
She'll to the King be led,  
In that fine linen garment  
To be exhibited.  
'Tis by the Spirit's stitching  
That Christ in us is wrought,  
And with this glorious garment  
We'll to the King be brought.
- 5 What gladness and rejoicing  
When we the King shall see!  
We'll shout His worthy praises  
Through all eternity.  
And though the King we worship  
Or glory in the Queen,  
In all this blest enjoyment  
The glory goes to Him.

荣耀的召会与荣耀的王  
(诗篇四十五篇)

E 大调 4/4

1  
王后戴俄斐金饰，  
站在你右手边；  
有君王女儿，  
列在你尊贵妇女间。  
荣耀的召会  
将与她荣耀王相配，  
所有妇女（圣徒们）  
· 彰显你的荣美。

2  
女子啊，你当思想，  
你当侧耳而听；  
不要纪念你的民，  
和父家的事情。  
你的美丽就显出，  
必为王所羡慕；  
你当亲近敬拜他，  
因他是你的主。

3  
王女的华贵衣服，  
是用金线绣的，  
她在王的内宫里，  
实是荣华无比！  
神本性一切荣耀，  
赐给她为穿戴，  
她所有生活行为，  
将神发表出来。

4  
她要被引到王前，  
身穿刺绣衣服，  
洁白美丽细麻衣，  
将她义行显出。  
借圣灵针针刺绣，  
基督作到身上，  
穿上这荣耀衣服，  
得蒙君王称赏！

5  
当我们见王丰采，  
将是何等喜乐！

我们要大声赞美，  
高唱永远乐歌。  
我们在此敬拜王，  
也因王后而夸，  
在这一切享受中，  
荣耀完全归他。

## WEEK 8 — OUTLINE

### The House and the City

Scripture Reading: Psa. 26:8; 27:4; 34:8a; 36:8-9; 46:4; 47:2, 6-8; 48:1-2, 4-5; 50:2

#### DAY 1 »

#### I. The enjoyment of Christ leads us to the enjoyment of God in the house of God (Psa. 26:8; 27:4; 34:8a; 36:8-9; 50:2):

- A. God is universal and omnipresent, yet He is a located God; God is located in His house, His dwelling place (23:6; 27:4):
1. Christ is God's location; Christ is the tabernacle of God and the temple of God (Col. 2:9; John 1:14; 2:21).
  2. Christ has been enlarged, and the enlarged Christ is the church as God's enlarged temple, His dwelling place (1 Cor. 3:16; Eph. 2:21-22; 1 Tim. 3:15).
- B. "O Jehovah, I love the habitation of Your house, / And the place where Your glory abides" (Psa. 26:8):
1. We should love the habitation of God's house and the place where His glory abides, remains, to be manifested (84:1; 29:9b).
  2. Today the church is the place where God's glory abides to be manifested (Eph. 3:21).

#### « DAY 2 »

- C. "One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple" (Psa. 27:4):
1. Our God is a lovable person with a lovely dwelling place; God Himself is enjoyable, and His dwelling place is also enjoyable.
  2. The Hebrew word for *beauty* implies loveliness, pleasantness, and delightfulness; when we behold God's beauty, we are in a very pleasant atmosphere (Exo. 24:9-11; 2 Cor. 3:18).
- D. "Taste and see that Jehovah is good" (Psa. 34:8a):
1. This tasting and seeing must be in God's house, His dwelling place.
  2. We taste and see that God is good in His house—in Christ, in the church, and, ultimately, in the New Jerusalem.
- E. "They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures. / For with You is the fountain of life; / In Your light we see light" (36:8-9):
1. We can be saturated with the fatness, the abundance, the riches, the fullness, within God's house (v. 8a).
  2. In God's house we can drink of the river of God's pleasures (v. 8b).
  3. In God's house we can share of the fountain of the life of God (v. 9a).
  4. In God's house we can see light in God's divine light (v. 9b).
  5. In God's house we can enjoy the river of life, the tree of life, the fountain of life, and the light of life:
    - a. In Christ and in the church, we enjoy the located God as the fatness to saturate us, the river of life to quench our thirst, the tree of life to feed us, and the light of life to enlighten us.
    - b. In the New Jerusalem we will be saturated with the fruit of the tree of life, drink of the river of water of life, share of the fountain of God's life, and see light in God's divine light; this will be the consummate enjoyment of God in the house of God (Rev. 22:1-2, 5).

#### « DAY 3 »

- F. "Out of Zion, the perfection of beauty, / God shines forth" (Psa. 50:2):
1. The shining forth of God out of His house is the dispensing of His goodness.
  2. Under such a shining, we enjoy God in Christ (cf. Num. 6:25).

## 第八周 殿和城

读经:诗二六 8, 二七 4, 三四 8 上, 三六 8~9, 四六 4,

### 周一

壹 对基督的享受引我们到神的殿(家)中享受神—诗二六 8, 二七 4, 三四 8 上, 三六 8~9, 五十二 2:

一 神是宇宙的神,无所不在,但他是定居的神;神定居在他的家中,他的居所里—二二三 6, 二七 4:

- 1 基督是神的住所;基督是神的帐幕和神的殿—西二 9, 约一 14, 二 21。
- 2 基督已经得了扩大,而扩大的基督就是召会,作神扩大的殿,就是他的居所—林前 三 16, 弗二 21~22, 提前 3 15。

二 “耶和華啊,我愛你所住的殿,和你的榮耀所居之處”—詩二六 8:

- 1 我們應當愛神所住的殿,和他的榮耀所居住、停留、得以顯出之處—八四 1, 二九 9 下。
- 2 今天召會乃是神的榮耀所居住而得以顯出之處—弗三 21。

### 周二

三 “有一件事,我曾求耶和華,我仍要尋求;就是一生一世住在耶和華的殿中,瞻仰他的榮美,在他的殿里求問”—詩二七 4:

1 我們的神是可愛的一位,有一個可愛的居所;神自己是可享受的,他的居所也是可享受的。

2 “榮美”的希伯來文含示可愛、可悅和可喜;當我們瞻仰神的榮美時,就在非常可悅的氣氛中—出二四 9~11, 林后三 18。

四 “你們要尝尝,便知道耶和華是美善的”—詩三四 8 上:

- 1 這樣的嘗和知道,必定是在神的殿中,就是他的居所里。
- 2 在神殿中,就是在基督里,在召會里,至終在新耶路撒冷里,我們尝尝,便知道神是美善的。

五 “他們必因你殿里的肥甘得以飽足,你也必叫他們喝你樂河的水,因為在你那里,有生命的源头;在你的光中,我們必得見光”—三六 8~9:

- 1 我們能神殿里的肥甘(丰盛、丰富、丰满)得以飽足—8 节上。
- 2 在神的殿里,我們能喝神樂河的水—8 节下。
- 3 在神的殿里,我們能有分于神生命的源头—9 节上。
- 4 在神的殿里,我們在神聖的光中得以見光—9 节下。

5 在神的殿里,我們能享受生命河,生命樹,生命源头和生命的光:

a 在基督里并在召會里,我們享受定居的神作肥甘浸透我們,作生命河解我們的干渴,作生命樹喂養我們,并作生命的光光照我們。

b 在新耶路撒冷里,我們要因生命樹的果子得以飽足,要飲于生命水的河,要有分于神生命的源头,也要在神聖的光中得以見光;這是在神的殿中对神終極的享受—后二二 1~2, 5。

### 周三

六 “从全美的锡安,神已经发光了”—诗五十 2:

- 1 神从他的殿发光,乃是分赐他的美善。
- 2 在这样的发光之下,我们在基督里享受神—参民六 25。

**II. When the church is enlarged, strengthened, and built up, the house of God becomes the city of God as the kingdom for the God-King to rule and reign (Matt. 16:18-19):**

- A. As the King unveiled in Psalm 45, Christ needs a city in which to rule and reign (46:4):
1. In Psalm 45 Christ, typified by Solomon, is unveiled and praised as the King.
  2. Immediately afterward, Psalm 46 speaks of the city—a kingdom for ruling.
- B. As the house, the church is God's home, the place of His dwelling; as the city, the church is God's kingdom, the place of His ruling (Eph. 2:21-22, 19):
1. The church is for the kingdom; that is, the house is for the city; eventually, the house of God becomes the holy city, the New Jerusalem (Rev. 21:2-3).
  2. The church is Christ's increase in life, and the kingdom is Christ's increase in administration (John 3:29a, 30a; Dan. 2:34-35).
  3. The church as the house of God must be enlarged to become the church as the city of God (1 Tim. 3:15; Rev. 5:9-10):
    - a. The first step of the enlargement of Christ is the church as the house of God (Eph. 2:21-22; 1 Tim. 3:15).
    - b. The second step of the enlargement of Christ is the church as the kingdom of God (Rom. 14:17).

« DAY 4 »

4. The house is mainly with Christ as life, and the city is mainly with Christ as the Head (Col. 3:4; 1:18; 2:19):
    - a. When we realize that Christ is not only our life but also our Head, the church will be not only the house but also the city (Eph. 1:22-23; 4:15).
    - b. The real building of the city is to help all the saints to realize the headship of Christ (vv. 15-16).
- C. Psalms 46—48 are on the church as the city of God; here the church has become the city over which God rules and from which God reigns:
1. Psalm 46 is an unveiling of the God who meets our needs in the city:
    - a. In the city God is our refuge, strength, and help in distress; He is most readily found (v. 1).

« DAY 5 »

- b. In the city, the ruling center of God in His kingdom, there is “a river whose streams gladden the city of God” (v. 4a):

This river signifies the flowing of the Triune God as life to us, as mentioned in Revelation 22:1-2a.

In the city—the enlarged, strengthened, and built-up church—we have the flow of living water; therefore, we are the most joyful people.
- c. This city, which cannot be moved, is the unshakable kingdom (Psa. 46:5a; Heb. 12:28):
    - 1) The kingdom is unshakable in its substance, which is God (Psa. 46:5a).
    - 2) The kingdom is unshakable in its foundation, which is Christ (Matt. 16:18; Eph. 2:20; 1 Cor. 3:11).
    - 3) The kingdom is unshakable in its structure, which is the church (Matt. 16:18-19; 18:18-20; Rom. 14:17).
    - 4) The kingdom is unshakable in its constituents, which are the riches of the processed and consummated Triune God (2 Cor. 13:14).
    - 5) The kingdom is unshakable in its expression, which is the glory of the Triune God, God expressed in His glory (Rev. 21:10-11).

**贰 当召会得着扩大、加强并建造时，神的殿就成为神的城，作那是神又是王者治理并掌权的国—太十六 16~19：**

- 一 诗篇四十五篇揭示基督作为王，需要一座城让他在其中治理并掌权—四六 4：
- 1 四十五篇揭示并赞美所罗门所预表之作王的基督。—引用经文
  - 2 四十六篇紧接着说到城，就是为着治理的国。—引用经文
- 二 召会是殿，乃是神的家，神居住的地方；召会是城，乃是神的国，神治理的地方—弗二 21~22，19：
- 1 召会是为着国度，就是说，殿是为着城；至终，神的殿成了圣城新耶路撒冷—启二一 2~3。
  - 2 召会是基督在生命上的扩增；国度是基督在行政上的扩增—约三 29 上，30 上，但二 34~35。
  - 3 作为神家的召会，必须扩大成为作神的城的召会—提前三 15，启五 9~10：
    - a 基督第一步的扩大是作为神家的召会—弗二 21~22，提前三 15。
    - b 基督第二步的扩大是作为神国的召会—罗十四 17。

#### 周 四

- 4 殿主要的是与基督作生命有关，城主要的是与基督作元首有关—西三 4，一 18，二 19：
    - a 当我们领悟基督不仅是我们的生命，也是我们的头，召会就不仅是殿，并且还是城—弗一 22~23，四 15。
    - b 城真实的建造，就是帮助众圣徒认识基督的作头—15~16 节。
- 三 诗篇四十六至四十八篇是论到召会作神的城；在此，召会已经成了神所治理并从中掌权的城：
- 1 四十六篇揭示这位在城中应付我们需要的神：—引用经文
    - a 在这城中，神是我们的避难所、力量和患难中随时可得帮助—1 节。

#### 周 五

- b 在这城，就是神在他国中治理的中心，“有一道河，这河的支流，使神的城快乐”—4 节上：
  - （一） 这河如启示录二十二章一至二节上半所提到的，表征三一神向我们涌流作生命。—引用经文
  - （二） 在这城，就是扩大、加强并建造的召会中，有活水的涌流；因此，我们是最喜乐的人。
- c 这不能动摇的城，就是不能震动的国—诗四六 5 上，来十二 28：
  - （一） 国度在其本质上是不能震动的，这本质就是神—诗四六 5 上。
  - （二） 国度在其根基上是不能震动的，这根基就是基督—太十六 18，弗二 20，林前三 11。
  - （三） 国度在其结构上是不能震动的，这结构就是召会—太十六 18~19，十八 18~20，罗十四 17。
  - （四） 国度在其构成成分上是不能震动的，这些构成成分就是经过过程并终极完成之三一神的丰富—林后十三 14。
  - （五） 国度在其彰显上是不能震动的，这彰显就是三一神的荣耀，就是神彰显在他的荣耀里—启二一 10~11。

2. In **Psalm 47** we have the God-King ruling over the earth through the city:
  - a. In **Psalm 46** God is our enjoyment and meets our needs; in **Psalm 47** God in Christ is the great King over all the earth through the city (vv. 2, 6-8).
  - b. When the church becomes the city, God will subdue the peoples through the city and rule over all the earth in Christ as the King.
  - c. The church as the city will bring the entire earth under God's authority and kingship in Christ (46:10; Matt. 6:9-10; Rev. 11:15).
3. **Psalm 48** is about the city of the great King; here we have God in the climactic experience of the city:
  - a. When we are built up as a city, God's greatness will be expressed, and God will be greatly praised (v. 1).
  - b. When the church is enlarged, strengthened, and built up, the church is elevated, and that elevation is Mount Zion (v. 2).
  - c. The built-up church causes the enemies to be dismayed and to hurry off in alarm (vv. 4-5).

## 周 六

- 2 在诗篇四十七篇，这位神而王者借着城作王治理全地：
  - a 在四十六篇，神是我们的享受并应付我们的需要；在四十七篇，神在基督里借着城作大君王治理全地—2·6~8节。
  - b 当召会成为城，神就要借着城征服万民，并在基督里作王治理全地。
  - c 召会作为城，将使全地在基督里服在神的权柄和王权之下—四六10·太六9~10·启十一15。
- 3 诗篇四十八篇是论到大君王的城；在此有神在对城高峯的经历中：—引用经文
  - a 我们被建造成为城时，神的为大就要得着彰显，神就要大受赞美—1节。
  - b 当召会得着扩大、加强并建造，召会就得以居高，那居高就是锡安—2节。
  - c 建造的召会使仇敌惊惶，急忙逃跑—4~5节。

*Morning Nourishment*

**Psa.** Surely goodness and lovingkindness will follow me all the days of my life, and I will dwell in the 23:6 house of Jehovah for the length of my days.

**26:8** O Jehovah, I love the habitation of Your house, and the place where Your glory abides.

The enjoyment of Christ leads the psalmist to another state of enjoyment—the enjoyment of God in the house of God (Psa. 25—41). God Himself is enjoyable, and His dwelling place is also enjoyable. Psalm 27:4 says, “One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.” The one thing that David asked from God and sought was to dwell in the house of God to behold His beauty. Psalm 27:4 shows us that our God is a lovable person with a lovely dwelling. Psalm 36 also tells us that we can be abundantly satisfied with the fatness, the abundance, of God’s house (v. 8). (*Life-study of the Psalms*, pp. 153-154)

*Today’s Reading*

The universal God is located in His house—His dwelling place. The Scriptures reveal that God is located! Outside of Christ, we cannot find God (Col. 2:9). Christ is God’s location, and the address of God is just one word—*Christ*. Christ is the street address and the city of God. If we say, “O God, where are You?” He will say, “I am in Christ.” If we come to Christ, we will meet God. Whenever we call, “Lord Jesus,” we have the sensation that God is present with us.

We have to realize that God is located! On the one hand, He is not a wandering God, but on the other hand, He is omnipresent. He is everywhere. Thus, He is the universal God, yet the universal God today is located! The house in which we live has an address, which indicates that we are located. People can write us letters if they know our street address and the city in which we live. Because we are located, people can contact us. Today our God is located. He has an address, and we can contact Him. In Psalms 25—41 we can see the location of God. This location is also mentioned in the foregoing psalms. The universal God is located in His house, His dwelling place.

In the Old Testament, both God’s residence in the heavens and His retreat place on Mount Zion in Jerusalem were physical. But in the New Testament, God’s residence is spiritual. In the New Testament, Christ is the tabernacle of God and the temple of God (John 1:14; 2:21).

Christ has been enlarged, and the enlarged Christ is the church as God’s enlarged temple. The church as the enlargement of Christ is God’s enlarged temple, His dwelling place. In 1 Corinthians 3:16 Paul said that the believers corporately are the temple of God; in Ephesians 2:22 he said that we are being built together into a spiritual dwelling place of God; and in 1 Timothy 3:15 he said that the church is the house of the living God. First, God is in Christ. When we call on the name of Christ, we get God. Furthermore, God is in the church. The church, of course, is not a physical building. We believers are the church.

In Psalm 26:8 the psalmist said, “O Jehovah, I love the habitation of Your house, / And the place where Your glory abides.” To abide means to remain for manifestation. When the people of Israel raised up the tabernacle and when they built up the temple, the glory of God descended upon the tabernacle and the temple to abide there, to remain there, to be manifested to the people. The psalmist told the Lord that he loved the habitation of His house and the place where His glory abode, remained, to be manifested to His people.

We have to say, “O Lord, I love Your church, and Your church is Your habitation. Your church is the place where Your glory abides to be manifested today.” Psalm 84 expresses the psalmist’s love for the house of God, which is the kind of love we should have for the church today. (*Life-study of the Psalms*, pp. 154, 151-152, 155, 159)

*Further Reading: Christ and the Church Revealed and Typified in the Psalms*, chs. 5-6

*Enlightenment and inspiration*

第八周 周一

晨兴喂养

诗二三 6 我一生一世必有恩惠慈爱随着我，我且要住在耶和华的殿中，直到永远。

二六 8 耶和華啊，我愛你所住的殿，和你的榮耀所居之處。

诗人对基督的享受，引领他到另一个享受的境地——在神的家中享受神(诗二五~四一)。神自己是可享受的，他的居所也是可享受的。二十七篇四节说，“有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰他的榮美，在他的殿里求問。”大卫曾求神并仍要尋求的一件事，就是住在神的殿中，瞻仰他的榮美。四节给我们看见，我们的神是可爱的〔榮美，也可译作可爱〕，他有一个可爱的居所。三十六篇也告诉我们，我们能因神殿里的肥甘，神殿中的丰盛，得着饱足(8)(诗篇生命读经，一八九至一九〇页)。

信息选读

宇宙的神定居于他的家——他的居所。圣经启示神是定居的！在基督以外，我们无法找着神(西二 9)。基督是神的住所，神的地址就是一个辞——基督。基督是神地址的街道和城市。我们若说，“神啊，你在哪里？”他会说，“我在基督里。”我们若到基督这里，就遇见神。每当我们呼求“主耶稣”，我们就觉得神与我们同在。

我们必须领悟，神是定居的！一面，他不是飘流的神；但另一面，他无所不在。他无处不在，因此他是宇宙的神；但今天这位宇宙的神是定居的！我们所住的房子有地址，这指明我们是定居的。人若知道我们所住的城市和街道的地址，就能写信给我们。因着我们是定居的，人就能接触我们。今天我们的神是定居的，他有地址，所以我们能接触他。在诗篇二十五至四十一篇，我们能看见神的住所，这住所也在前面的诗里提起。宇宙的神定居在他的家，他的居所里。

在旧约里，神在诸天之上的住所，以及他在耶路撒冷锡安山上的别墅，都是物质的。但在新约里，神的住所是属灵的。在新约里，基督是神的帐幕和神的殿(约一 14，二 21)。

基督已经得了扩大，而扩大的基督就是召会，作神扩大的殿。召会作基督的扩大，是神扩大的殿，就是他的居所。在林前三章十六节保罗说，团体的信徒是神的殿；在以弗所二章二十二节他说，我们同被建造，成为神在灵里的居所；在提前三章十五节他说，召会是活神的家。首先，神在基督里。我们呼求基督的名，就得着神。不仅如此，神也在召会里。召会当然不是物质的建筑，我们信徒就是召会。

在诗篇二十六篇八节诗人说，“耶和華啊，我愛你所住的殿，和你的榮耀所居之處。”“居”的意思是停留以显明。当以色列人立起帐幕，以及把圣殿建造起来时，神的榮耀降在帐幕和圣殿上，居住在那里，停留在那里，向百姓显出。诗人告诉主，他爱他所住的殿，和他的榮耀所居住、停留、向他的百姓显出之处。

我们必须说，“主啊，我爱你的召会，你的召会就是你的住处。你的召会就是现今你的榮耀居住以显明之处。”八十四篇所发表诗人对神居所的爱，就是今天我们对召会所该有的爱(诗篇生命读经，一九〇、一八七、一九一、一九六页)。

参读：诗篇中所启示并预表的基督与召会，第五至六章。



### Morning Nourishment

**Psa. One thing I have asked from Jehovah; that do I seek: to dwell in the house of Jehovah all the 27:4 days of my life, to behold the beauty of Jehovah, and to inquire in His temple.**

**36:8-9 They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life; in Your light we see light.**

David said that he sought to dwell in the house of God all the days of his life (Psa. 27:4-6).

In Psalm 27:4 David said that he desired to behold the beauty of Jehovah in His house. The Hebrew word for *beauty* implies loveliness, pleasantness, and delightfulness. When we are beholding God's beauty, we are in a very pleasant atmosphere. Second Corinthians 3:18 says that we can have an unveiled face to behold the glorious face of the Lord in glory. In our time with the Lord in the morning, it is best to have short prayers with a number of "selahs" so that we can behold the Lord, look at the Lord.

The psalmist also inquired of God in His temple (Psa. 27:4b). This means that we can check with God about everything in our daily life. (*Life-study of the Psalms*, p. 160)

### Today's Reading

Psalm 34:8 says, "Taste and see that Jehovah is good." I did not see before that this verse is in the portion of the Psalms which reveals the enjoyment of God in God's house. This kind of tasting and seeing must be in the house of God. God is in His house. If we are not in His house, how can we taste Him and see Him? We taste and see that God is good in His house, that is, in Christ, in the church, and eventually in the New Jerusalem.

Psalm 36:8 says that those who enjoy the riches in God's house are saturated with the fatness (the abundance, the riches) of God's house. God's house is full of the riches of God, the fatness. I have been in this house for over sixty years, and I have enjoyed many riches.

Psalm 36:8 also says that we can drink of the river of God's pleasures—not just one kind of pleasure, but many pleasures. In God's house, there is a river. The end of the Bible reveals that there is a river flowing in the New Jerusalem, the holy city, and that river spirals from the throne of God and of the Lamb through the whole city (Rev. 22:1).

In God's house, we also share of the fountain of the life of God (Psa. 36:9a). Psalm 36 speaks of the river of God's pleasures and of the fountain of life. In the New Jerusalem, the tree of life is growing in the river of water of life. Thus, the fountain of life in Psalm 36 implies the tree of life growing in the river of the life of God.

Psalm 36:9b says, "In Your light we see light." Thus, in the house of God, we enjoy the river of life, the tree of life, and the light of life. These three things are strongly stressed in the New Jerusalem. Revelation 21 and 22 reveal that the light of the New Jerusalem is God in Christ. Christ is the lamp (Rev. 21:23), and God is the light in the lamp (22:5). The lamp with the light is in the New Jerusalem. This shows us again that God is located. God is located in Christ, and Christ is located in the New Jerusalem, where the Triune God will be the light. In that light, we see light.

It is amazing that in the ancient time, the psalmist, David, could utter such wonderful things in Psalm 36 according to the revelation of the Spirit, not according to his human, natural concept. Psalm 36 reveals the fatness for us to be saturated, the river of life for us to drink, the tree of life for us to share, and the light of life for our living and walking.

This is the enjoyment of God in His house, which is Christ, the church, and the New Jerusalem. Our God is located in these three persons: in Christ, in the church as a corporate person, and in the New Jerusalem as a corporate person. In these three persons, we can enjoy the located God as the fatness to saturate us, the river of life to quench our thirst, to satisfy us; the tree of life to feed us; and the light of life to enlighten us. (*Life-study of the Psalms*, pp. 162-164)

Further Reading: *Life-study of the Psalms*, msg. 12; *God's New Testament Economy*, ch. 43

### Enlightenment and inspiration

## 第八周 周二

### 晨兴喂养

诗二七 4 有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰他的荣美，在他的殿里求问。

三六 8-9 他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。因为在你那里，有生命的源头；在你的光中，我们必得见光。

大卫说，他寻求一生一世住在神的殿中（诗二七 4~6）。

在四节大卫说，他渴望在耶和华的殿中，瞻仰他的荣美。“荣美”的希伯来文含示可爱、可悦和可喜。当我们瞻仰神的荣美时，就在非常可悦的气氛中。林后三章十八节说，我们能以没有帕子遮蔽的脸，观看在荣耀里主的荣脸。在我们早晨与主同在的时间里，最好能有简短的祷告，带着一些“细拉”，使我们能瞻仰主，注视主。诗人也在神的殿里求问神（诗二七 4 下）。这就是说，我们能与神核对日常生活中的每件事（诗篇生命读经，一九七页）。

### 信息选读

诗篇三十四篇八节说，“你们要尝尝，便知道耶和华是美善的。”以前我没有看见，这节是在这一段启示在神的家中享受神的诗里。这样的尝和知道，必定是在神的殿中。神是在他的家中；我们若不在他的家中，怎能尝到他并知道他？我们在神的家中，就是在基督里，在召会里，至终在新耶路撒冷里，尝尝便知道神是美善。

三十六篇八节说，那些享受神殿中丰富的人，因神殿里的肥甘（丰盛、丰富），得以饱足。神的殿满了神的丰富、肥甘。我在这殿中六十多年了，我享受了许多丰富。八节也说，我们能喝神乐河的水——不仅是一种喜乐，乃是多种喜乐。在神的殿中，有一道河。圣经末了启示，在圣城新耶路撒冷里，有一道河，从神和羔羊的宝座流出来，盘旋经过全城（启二二 1）。

在神的殿中，我们也有分于神生命的源头（诗三六 9 上）。三十六篇说到神的乐河和生命的源头。在新耶路撒冷里，生命树长在生命水的河里。因此，三十六篇里生命的源头，含示那长在神生命河里的生命树。

九节下半说，“在你的光中，我们必得见光。”因此，在神的殿中，我们享受生命河、生命树和生命的光。在新耶路撒冷里，着重的强调这三样东西。启示录二十一至二十二章启示，新耶路撒冷的光乃是在基督里的神。基督是灯（二一 23），神是灯里的光（二二 5），带着光的灯在新耶路撒冷里。这再次给我们看见，神是定居的。神定居在基督里，基督定居在新耶路撒冷里，在那里三一神是光。在那光中，我们必得见光。何等希奇，在古时，诗人大卫竟能在诗篇三十六篇照着那灵的启示，而不照着他属人、天然的观念，说出这样美妙的事。三十六篇启示出，叫我们得以饱足的肥甘，给我们喝的生命河，让我们有分生命树以及为着我们生活行动的生命的光。

这是在神家中享受神；这家就是基督、召会和新耶路撒冷。我们的神定居在这三个人位里：在基督里，在召会这团体的人位里，并在新耶路撒冷这团体的人位里。在这三个人位里，我们能享受定居的神作肥甘浸透我们；作生命河解我们的干渴，满足我们；作生命树喂养我们；并作生命的光光照我们（诗篇生命读经，一九九至二〇二页）。参读：诗篇生命读经，第十二篇；神新约的经纶，第四十三章。

*Morning Nourishment*

**Dan.** You were watching until a stone was cut out without hands, and it struck the image at its feet  
**24:34-35** of iron and clay and crushed them...And the stone that struck the image became a great  
mountain and filled the whole earth.

**Psalm 50:2** says, “Out of Zion, the perfection of beauty, / God shines forth.” Just as the shining of the sun is a dispensing of the sun’s goodness, so the shining forth of God out of His house is a dispensing of His goodness. Under such a shining, such a dispensing, we enjoy God in Christ. (*Life-study of the Psalms*, p. 281)

*Today’s Reading*

In my opinion, **Psalm 45** is the greatest and highest psalm concerning Christ. In this psalm Christ, typified by Solomon, is unveiled and praised as the King. Immediately afterward, **Psalm 46** goes on to speak not of the house but of the city. The house is a place of dwelling, but a city is a kingdom for ruling. As the One unveiled as the King in **Psalm 45**, Christ needs a city in which to rule and reign, and we see this city in **Psalm 46**. We may enjoy Christ as the King, and this King reigns in the city, which is His kingdom.

The Christ we enjoy in **Psalm 23** is the Shepherd, the One who is shepherding us into the house of God, the local church. Eventually, when we are built up, strengthened, and enlarged, the church becomes the city, the kingdom of God, where the King rules and reigns.

The Psalms indicate that we first need to experience Christ. Then Christ will lead us to the local church to enjoy God. As the house, the church is God’s home, the place of His dwelling. As the city, the church is God’s kingdom, the place of His ruling. When the church, the house, is enlarged it becomes the city—the kingdom for God’s ruling and reigning. In the church as the house, we enjoy God in the aspect of His dwelling. In the church as the city, we enjoy God in the aspect of His ruling and reigning. This is the enjoyment of God in Christ in the church and in the churches. (*Life-study of the Psalms*, pp. 271, 276)

**Daniel 2:35b** says, “The stone that struck the image became a great mountain and filled the whole earth.” This increase of the stone into a great mountain signifies the increase of Christ. The fact that Christ can increase is clearly revealed in **John 3**. Referring to Christ, **verse 30** says, “He must increase.” The increase in this verse is the bride spoken of in **verse 29**: “He who has the bride is the bridegroom.” Christ, therefore, has an increase, and this increase is His bride. Just as Eve was the increase of Adam, the bride is the increase of Christ as the Bridegroom.

The church today is Christ’s increase in life, but the eternal kingdom of God is Christ’s increase in administration. In life Christ increases to become the church; in administration Christ increases to become the eternal kingdom of God. Hence, Christ is not only the church but also the kingdom of God. Both the church and the kingdom are His increase. (*Life-study of Daniel*, p. 18)

In order to understand the relationship between the house and the city in the New Testament, we need to realize that the church is the enlargement of Christ and the increase of Christ. All the believers are parts of Christ and members of Christ. All these parts put together are the increase of Christ. The church, therefore, is the fullness of Christ (**Eph. 1:22-23**) because Christ has been increased and enlarged into so many members. The first step of the enlargement of Christ is the church as the house. The second step of this enlargement is also the church, not as the house but as the city. The church as the house must be enlarged to be the church as the city. Eventually, the whole church becomes the city. Because the temple has become the city, **Revelation 21:22** tells us that there is no temple in the city of New Jerusalem. The city is the tabernacle, the dwelling place (**Rev. 21:2-3**). Hence, the city is the enlargement of the temple, the development of the house, to the uttermost. (*The Conclusion of the New Testament*, p. 2454)

*Further Reading: Christ and the Church Revealed and Typified in the Psalms*, ch. 7; *Life-study of Daniel*, msg. 3; *The Conclusion of the New Testament*, msg. 230

*Enlightenment and inspiration*

第八周 周三

晨兴喂养

但二 34~35 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。……打碎这像的石头，变成一座大山，充满全地。

诗篇五十篇二节说，“从全美的锡安，神已经发光了。”太阳的照耀如何是太阳美善的分赐，照样，神从他的殿发光，也是分赐他的美善。在这样的发光、分赐之下，我们在基督里享受神（诗篇生命读经，三四三至三四四页）。

信息选读

按我的见解，诗篇四十五篇是关于基督最大、最高的诗篇。这篇诗揭示并赞美所罗门所预表之作王的基督。紧接着，四十六篇不是说到殿，乃是说到城。殿是居住的地方，城却是为着管治的国。四十五篇所揭示作王的基督，需要一座在其中管治并掌权的城，而我们在四十六篇看见这城。我们可以享受基督为王，这王在城中掌权；这城就是他的国。

我们在二十三篇所享受的基督是牧者，就是将我们牧养到神的殿，到地方召会里的一位。至终，我们得着建造、加强并扩大，召会就成为城，神的国，有君王在其中管治并掌权。

诗篇指明，我们首先需要经历基督，然后基督要将我们引领到地方召会享受神。召会是殿，乃是神的家，神居住的地方；召会是城，乃是神的国，神管治的地方。召会作神的家得着扩大和加强，就成为城，就是神管治并掌权的国。在作为家的召会里，我们享受神居住的一面；在作为城的召会里，我们享受神管治并掌权的一面。这就是在召会和众召会里，在基督里享受神（诗篇生命读经，三三〇、三三七页）。

但以理二章三十五节下半说，“打碎这像的石头，变成一座大山，充满全地。”石头扩增成为大山，这表征基督的扩增。基督是可以扩增的，这事实在于约翰三章启示出来。三十节论到基督说，“他必扩增。”这节里的扩增乃是二十九节所说的新妇：“娶新妇的，就是新郎。”所以，基督有一个扩增，这个扩增就是他的新妇。就如夏娃是亚当的扩增，照样，新妇乃是基督这新郎的扩增。

今天召会乃是基督在生命上的扩增，但神永远的国是基督在行政上的扩增。在生命上，基督扩增成为召会；在行政上，基督扩增成为神永远的国。因此，基督不仅是召会，基督也是神的国。召会和国度都是他的扩增（但以理书生命读经，二二页）。

我们要明白新约里家和城的关系，就需要看见，召会乃是基督的扩大，基督的扩增。所有的信徒都是基督的一部分，都是基督的肢体。所有这些部分合在一起，就是基督的扩增。因此，召会乃是基督的丰满（弗一 22~23），因为基督已经扩增并扩大到许许多多的肢体里面。基督扩大的第一步，乃是召会作为家。这扩大的第二步仍然是召会，但不是作为家乃是作为城。召会作为家必须扩大到召会作为城。至终，整个召会就成了城。因为殿已经作了城，所以启示录二十一章二十二节告诉我们，在耶路撒冷城内没有殿。城是帐幕，是居所（2~3）。因此，城乃是殿的扩大，是家发展到至极（新约总论第七册，四六六至四六七页）。

参读：诗篇中所启示并预表的基督与召会，第七章；但以理书生命读经，第三篇；新约总论，第二百三十篇。

*Morning Nourishment*

**Col. When Christ our life is manifested, then you also will be manifested with Him in glory.**  
3:4

**1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.**

Christ as life is signified by the church as the house. I realize that so many of us have partaken of the enjoyment of Christ as our life. But Christ is not only this much, He is more. The New Testament first tells us that Christ is our life, but eventually it says that Christ is our Head and we are His Body. The Body needs the Head, and the Head needs the Body. Christ is not only our life, but He is also our Head. If we only experience Christ as life, yet do not realize Him much as our Head, we only have the church as the house. There is not the city yet. When we realize that Christ is not only our life, but also our Head, then Christ will have the second step of enlargement. Then the church will not only be the house, but also the city. The house is mainly with the life, and the city is mainly with the Head. (*The Recovery of God's House and God's City*, p. 74)

*Today's Reading*

In the last two chapters of the Bible, there is a city with a throne. Out of the throne proceeds the river of life with the tree of life growing on either side. Out of the throne proceeds life! There is the throne, and there is life. We know what the life is, but what is the throne? This is the headship, the authority, the kingship, and the lordship of Christ....The enjoyment of Christ as life is comparatively easy to experience, but to realize the headship of Christ is not so easy. There are some who know a little of Christ as life, but they know nothing of the headship of Christ. The New Testament tells us clearly that Christ is both our life and our Head. The Gospel of John speaks of Christ as life, and the Epistles, especially Colossians, tell us that Christ is also our Head. He is not only our life, but also our Head.

We must keep in mind that Christ is these two main items to us: our life and our Head. When we realize and enjoy Christ as our life, we have the church as the house. But if we go further and realize His headship, the church will be enlarged to the city. Then the church will be safeguarded. It is much easier to capture a house than to take over a city. It is easy to break into a house, but it is not easy to get through the walls of the city. The city is the safeguard of the house.

If I have realized the headship of my Lord, whether I am happy with the other saints or not, I am simply one with them; I have no choice. I am not only in His life, but also under His headship. I see the headship, and I am under it. The real building of the city is to help all the brothers and sisters to realize the headship of Christ. (*The Recovery of God's House and God's City*, pp. 74-76)

Now we know that the city of God is the church strengthened, built up, and enlarged. In **Psalms 46 through 48** the church has become the city over which God rules and from which God reigns. It is not just the house for the Father's home but also the city for God's rule in His kingdom. The city of God is the enlarged, strengthened, and built-up church as the ruling center of God in His kingdom. It is in this city that we have the river. The picture here corresponds to that of the New Jerusalem found in **Revelation 21 and 22**. In those chapters we also see a city with a flowing river. Here we have a river with many streams to gladden the city. (*Christ and the Church Revealed and Typified in the Psalms*, p. 88)

God is our refuge, strength, and a help in distress; He is most readily found (**Psa. 46:1**). God is all this to us in the city. Therefore, even though the earth changes and the mountains slip into the heart of the sea, we will not fear (**v. 2**). (*Life-study of the Psalms*, p. 272)

*Further Reading: Christ and the Church Revealed and Typified in the Psalms*, ch. 8; *The Recovery of God's House and God's City*, ch. 8

*Enlightenment and inspiration*

第八周 周四

晨兴喂养

西三 4 基督是我们的生命，他显现的时候，你们也要与他一同显现在荣耀里。  
一 18 他也是召会身体的头；他是元始，是从死人中复活的首生者，使他可以在万有中居首位。

基督作生命由召会作殿所表征。我知道我们中间许多人已经有分于享受基督作我们的生命，但是基督不仅只于此，他是更丰富的。新约圣经首先告诉我们，基督是我们的生命，至终却说，基督是我们的头，我们是他的身体。身体需要头，头也需要身体。基督不仅是我们的生命，也是我们的头。如果我们只经历基督作生命，而不太知道他是我们的头，我们就只有作为殿的召会，还没有城。当我们领悟基督不仅是我们的生命，也是我们的头，基督才有了第二步的扩大。这样召会就不仅是殿，并且还是城。殿主要是与生命有关，而城主要是与头有关（神殿与神城的恢复，八四页）。

信息选读

在圣经的末了两章，有一座城同着宝座。从宝座流出生命水的河，两边长着生命树。从宝座流出生命！有宝座，有生命。我们知道生命是什么，但什么是宝座？就是基督的作头、权柄、君王职分以及为主的身分。.....享受基督作生命比较容易经历，要领悟基督的作头却不是这么容易。有些人知道一点基督作生命，但是他们对于基督的作头却一无所知。新约圣经清楚地告诉我们，基督是我们的生命，也是我们的头。约翰福音论到基督作生命，而书信，特别是歌罗西书，告诉我们基督也是我们的头。他不仅是我们的生命，也是我们的头。

我们必须记住基督之于我们这两个主要的项目：我们的生命和我们的头。当我们认识并享受基督作我们的生命，我们就有作为殿的召会。但我们若往前，认识他的作头，召会就要扩大成为城，召会就得到保障。攻取殿比攻取城容易。侵入殿容易，但要穿过城墙却不容易。城乃是殿的保障。

如果我认识我主的元首权柄，无论我是否喜欢其他圣徒，我与他们都是一；我别无选择。我不只在他的生命里，也在他的作头之下。我看见元首权柄，也在元首权柄之下。城真实的建造，就是帮助所有的弟兄姊妹认识基督的作头（神殿与神城的恢复，八四至八六页）。

现在我们知道，神的城就是加强、建造并扩大的召会。在诗篇四十六至四十八篇，召会已经成了神所治理并从其中掌权的城。这不仅是殿，作为父的家；也是城，让神在他的国中治理。神的城就是扩大、加强并建造的召会，作为神在他国里管治的中心。在这城中有河。这里的图画与启示录二十一至二十二章所见新耶路撒冷的图画一致。在那两章中，我们也看见一座城同一道涌流的河。〔照样，在诗篇四十六篇四节〕这里有一道河同许多支流，使这城快乐（诗篇中所启示并预表的基督与召会，九四至九五页）。

神是我们的避难所、力量和患难中随时可得帮助（1）。神在城中对我们乃是这一切。所以地虽改变，山虽摇动到海心，我们也不害怕（2）（诗篇生命读经，三三一页）。参读：诗篇中所启示并预表的基督与召会，第八章；神殿与神城的恢复，第八章。

*Morning Nourishment*

**Psa.** There is a river whose streams gladden the city of God, the holy place of the tabernacles of the 46:4-5 Most High. God is in the midst of her; she will not be moved...

**Heb.** Therefore receiving an unshakable kingdom, let us have grace, through which we may serve 12:28 God well-pleasingly with piety and fear.

“There is a river” [Psa. 46:4]. There are seas in verse 2. The seas are in the earth, but in the city there is a river “whose streams gladden the city of God.” This river signifies the flowing of God Himself as life to us; it signifies the river of life, which is mentioned in Revelation 22. The river of life is nothing less than God Himself in Christ as the Spirit to be our life. The streams of this river gladden the city of God.

We are so very happy because of this river, this flow of the divine life. If we did not have the flow of life, we would be shriveled and withered. Our joy would be gone; there would be no gladness. We are the most joyful people because in the city, in the church, we have a flow of living water—not just a trickle but a river. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 88-89)

*Today's Reading*

[In Psalm 46:5] the city, which cannot be moved, is the unshakable kingdom (Heb. 12:28), which is Christ Himself with His enlargement, His increase (Dan. 2:34-35, 44, and footnote 3, par. 2, on v. 35). (Psa. 46:5, footnote 1)

Hebrews 12:28 reveals that God's kingdom is unshakable as God Himself is. The kingdom is unshakable in its substance, foundation, structure, constituents, and expression.

The kingdom is unshakable in its substance, which is God. In the existing substance of the kingdom, actually it is God Himself exercised and expressed in His power with His glory for His divine administration.

The kingdom is also unshakable in its foundation, which is Christ. The earth and the heavens are shakable. Only the Lord and the things which come out of Him will remain forever (Heb. 12:27; 1:11; 13:8). This means that the kingdom which we are receiving has come out of the Lord Himself.

The kingdom is actually the Lord Himself as the kingship within us... Daniel 2:44, referring to the toes of the image, says, “In the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.” Verse 45 also speaks of the stone, saying, “Out of the mountain a stone was cut without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold.” These verses indicate that the stone, which is Christ, will eventually become a great mountain filling the whole earth. This great mountain is the coming kingdom. Hence, the unshakable kingdom which we are receiving is Christ with His enlargement.

The kingdom is unshakable in its structure, which is the church. The church is the enlargement of Christ constituted of the riches of what Christ is, and today such a church is the reality of the kingdom of God (Rom. 14:17). Hence, the structure of this divine kingdom is unshakable, as the unshakable divine life of Christ is.

God's kingdom is unshakable in its constituents. These constituents are all the riches of the processed and consummated Triune God. Since the structure of the kingdom is the divine structure of the church, which is the enlargement of Christ, the embodiment of the processed Triune God, its constituents are also the constituents of the church, which is the expression of the unshakable Christ.

Finally, the kingdom is unshakable in its expression, which is the glory of the Triune God, the very God Himself expressed in His glory. Such an expression nothing can shake, and it will remain and stand as the very God expressed forever. (*The Conclusion of the New Testament*, pp. 2662-2664)

*Further Reading: Life-study of the Psalms*, msg. 22; *The Conclusion of the New Testament*, msg. 253

*Enlightenment and inspiration*

第八周 周五

晨兴喂养

诗四六 4~5 有一道河，这河的支流，使神的城快乐；这城就是至高者支搭帐幕的圣处。神在城中；城必不动摇……。

来十二 28 所以我们既领受了不能震动的国，就当接受恩典，借此得以照神所喜悦的，以虔诚和畏惧事奉神。

“有一道河”〔诗四六 4〕在二节中有海。海在地上，但城中有河。“这河的支流，使神的城快乐。”这河表征神自己涌流出来作我们的生命；这表征启示录二十二章所说的生命河。生命河一点不差就是神自己在基督里，作为那灵成了我们的生命。这河的支流，使神的城快乐。

因着这河，这神圣生命的水流，我们非常喜乐。我们若没有生命的水流，就会枯萎衰败，我们的喜乐就会消失，我们就不会快乐。我们是最喜乐的人，因为在城中，在召会里，有活水的涌流—不是涓涓细流，乃是一道河（诗篇中所启示并预表的基督与召会，九四至九五页）。

信息选读

〔在诗篇四十六篇五节〕不能动摇的城，就是不能震动的国（来十二 28），乃是基督自己连同他的扩大，他的扩增（但二 34~35、44 与 35 注 2 二段）（圣经恢复本，诗四六 5 注 1）。

希伯来十二章二十八节启示，神的国正如神自己一样，是不能震动的。国度在其本质、根基、结构、构成成分和彰显上，是不能震动的。

国度在其本质上是不能震动的，这本质就是神。在其存在的本质上，国度实际上就是神自己为着他神圣的行政，在他的能力同他的荣耀里，得以运用并彰显。

国度在其根基上也是不能震动的，这根基就是基督。地和诸天是能震动的。唯有主和出于他的事物要永远长存（来十二 27，一 11，十三 8）。这就是说，我们所得着的国乃是出于主自己。

国度实际上是主自己在我们里面作王。……但以理二章四十四节，指着人像的脚趾说，“当那列王在位的日子，天上的神必兴起一国，永不败灭，国权也不留归别民，却要打碎灭绝那一切国；这国必存到永远。”四十五节也讲到石头，说，“非人手凿出来的一块石头，从山而出，打碎铁、铜、泥、银、金。”这些经节指明那石头，就是基督，至终要变成一座充满全地的大山。这大山是要来的国。因此，我们所接受那不能震动的国，乃是基督同他的扩大。

国度在其结构上是不能震动的，这结构就是召会。召会是基督的扩大，由基督所是的丰富构成，今天这样的召会是神国的实际（罗十四 17）。因此，这神圣之国的结构是不能震动的，正如基督神圣的生命不能震动一样。

神的国在其构成成分上是不能震动的，这些构成成分乃是经过过程并终极完成之三一神的丰富。国度的结构既是召会的神圣结构，而召会是那作经过过程三一神具体化身之基督的扩大，因此，国度的构成成分也就是召会的构成成分，而召会乃是不能震动之基督的彰显。

最终，国度在其彰显上是不能震动的，这彰显乃是三一神的荣耀，就是神自己彰显在他的荣耀里。这样的彰显没有什么能摇动，并且要如彰显出来的神一样，永远长存（新约总论第八册，一二九至一三一页）。

参读：诗篇生命读经，第二十二篇；新约总论，第二百五十三篇。

### Morning Nourishment

**Psa. For Jehovah Most High is awesome: a great King over all the earth.**

47:2

**48:1-2 Great is Jehovah, and much to be praised in the city of our God, in His holy mountain. Beautiful in elevation, the joy of the whole earth, is Mount Zion, the sides of the north, the city of the great King.**

Psalm 47 is a continuation to Psalm 46. In Psalm 46 God is our enjoyment, meeting our needs in the needful hours. Then Psalm 47 continues by telling us that this very God who meets our needs in the city will be, in Christ, the King over all the earth through the city, the strengthened and enlarged church. Verse 1 says, “Clap your hands, all you peoples; / Shout to God with the voice of a triumphant sound.” When the church is truly enlarged as a city, in which we enjoy God as our everything, we will surely clap our hands...[and] shout unto God with the voice of a triumphant sound! Christians today remain so silent in their services because they are not in the proper church life, because they do not have God as their enjoyment in their needs, because they are short of God in their experiences through the proper church life. (*Christ and the Church Revealed and Typified in the Psalms*, p. 90)

### Today's Reading

Psalm 47:2 and 3 say, “Jehovah Most High is... / A great King over all the earth. / He subdues peoples under us, / And nations under our feet.” These are all God's doings in Christ through the city, the enlarged church. When the church is enlarged as a city, God will subdue the peoples through the city and rule over all the earth in Christ as a great King. Without such a church it would be difficult for God to accomplish this. It is the church enlarged as a city that will bring the entire earth under God's authority and kingship in Christ.

The church must be built up as a city so that God may have a base on the earth for His move. It is through the strengthened and enlarged church that God in Christ is praised and exalted as the King of all the earth, reigning over all the nations.

Now we come to Psalm 48. “Great is Jehovah, / And much to be praised / In the city of our God” (v. 1). Here we reach the climax of the city. Only in the city, only in the strong and enlarged church, could God be great and greatly praised. Do you think that God could be so great among two or three meeting together in a home? Could God be greatly praised in such a situation? Yes, God will be great, but in a pitiful way. If we would have God greatly manifested, we need a strong church, a city. Two or three persons meeting together are not a city, and you could hardly call them a house. They are a meager group, a poor free group. How could God be great, and how could God be greatly praised? We need to be a city. We need to be strengthened, enlarged, and built up as a city. Then God's greatness will be expressed.

Verse 2 says, “Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.” When the church is strengthened, enlarged, and built up as a city, there is an elevation in the earth. The church is elevated, and that elevation is the beauty of the church. Beautiful in elevation is Mount Zion. Such a church, such a city, is the joy of the whole earth. It is in this city that God is the great King, and this great King is God in Christ—Christ Himself. In the house He is the great Father, but in the city He is the great King. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 90-91)

“Behold, the kings have assembled themselves; / They passed by together. / They saw; therefore they were astounded. / They were dismayed; they hurried off in alarm” (vv. 4-5). The kings here are the enemies, who are astounded and dismayed at seeing the city and who hurry off in alarm. They are seized by trembling and writhing, like that of a woman in labor (v. 6).

“As we have heard, / So we have seen / In the city of Jehovah of hosts, / In the city of our God. / God will establish her forever” (v. 8). God will establish the city forever. (*Life-study of the Psalms*, pp. 274-275)

Further Reading: *Life-study of Hebrews*, msg. 54; *Life-study of Daniel*, msg. 13

### Enlightenment and inspiration

## 第八周 周六

### 晨兴喂养

诗四七 2 因为耶和华至高者是可畏的：他是管理全地的大君王。

四八 1~2 耶和华为大，在我们神的城中，在他的圣山上，该大受赞美。在北面的锡安山，是大君王的城，居高华美，为全地所喜悦。

诗篇四十七篇是四十六篇的延续。在四十六篇，神是我们的享受，在缺乏之时应付我们的需要。接着，四十七篇继续告诉我们，这位在城中应付我们需要的神，在基督里要借着城，就是加强并扩大的召会，作王治理全地。一节：“万民哪，你们都要拍掌；要用夸胜的声音向神欢呼。”当召会真正扩大成为城，我们在其中就享受神作我们的一切，我们当然要拍掌，.....〔并〕用夸胜的声音向神欢呼！今天基督徒在他们的礼拜中这样静默，因为他们不在正确的召会生活中，因为他们没有神作他们在缺乏中的享受，因为他们缺少借着正确的召会生活经历神（诗篇中所启示并预表的基督与召会，九六至九七页）。

### 信息选读

诗篇四十七篇二至三节：“因为耶和华至高者.....是管理全地的大君王。他叫众民服在我们以下，又叫列邦服在我们脚下。”这些都是神在基督里，借着城，就是扩大的召会，而有的作为。当召会扩大成为城，神就要借着城征服众民，并在基督里作大君王治理全地。没有这样的召会，神就很难完成这事。召会扩大成为城，才会使全地在基督里服在神的权柄和王权之下。

召会必须建造成为城，使神为着他的行动在地上得着据点。借着加强并扩大的召会，神在基督里就得着赞美，并且被高举为全地的王，掌权治理列国。

现在我们来到四十八篇。“耶和华为大，在我们神的城中.....该大受赞美。”（1）这里我们来到城的高峰。唯有在城中，唯有在刚强并扩大的召会中，神才能为大，并大受赞美。你认为两三个人在家中聚集，神能在其中为大么？神能这样的情况中大受赞美么？不错，神要为大，却是可怜的为大。我们若要使神大得彰显，就需要刚强的召会，需要城。两三个人聚在一起不是城，你甚至很难称他们为殿。他们是薄弱的团体，是贫穷的自由团体。神怎能为大？神怎能大受赞美？我们需要成为城。我们需要得着加强、扩大并建造成为城。这样，神的伟大就要得着彰显。

二节：“在北面的锡安山，是大君王的城，居高华美，为全地所喜悦。”当召会得着加强、扩大并建造成为城，地上就出现一种居高的东西。召会得以居高，这样的居高就是召会的华美。锡安山居高华美。这样的召会，这样的城，为全地所喜悦。在城中，神是大君王，这位大君王就是神在基督里，也就是基督自己。在殿中，他是伟大的父，但在城中，他是大君王（诗篇中所启示并预表的基督与召会，九七至九八页）。

“看哪，众王会合，一同经过。他们见了这城，就诧异惊惶，急忙逃跑。”（4~5）这里的众王是仇敌；他们见了这城，就诧异惊惶，急忙逃跑。他们被战兢抓住；疼痛挣扎，好像产难的妇人一样（6）。

“我们在万军之耶和华的城中，就是我们神的城中，所看见的，正如我们所听见的。神必坚立这城，直到永远。”（8）神必坚立这城，直到永远（诗篇生命读经，三三五页）。

参读：希伯来书生命读经，第五十四篇；但以理书生命读经，第十三篇。

<< WEEK 8 — HYMN

*Hymns, #1223*

- 1 O walk about, walk about Zion,  
Go round about her in love.  
O walk about, walk about Zion  
And count the towers thereof.
- 2 O set your heart on her bulwarks,  
O set your heart on her walls,  
O set your heart on her bulwarks,  
Consider her palaces.
- 3 In elevation how beauteous,  
The joy of all the earth!  
In elevation how beauteous  
Is Zion, that city of worth!
- 4 O there is a river in Zion  
That flows so deep and so broad.  
O how the streams of that river  
Make glad the city of God!
- 5 Praise waiteth for Thee, Lord, in Zion,  
Praise waiteth, O God, for Thee,  
Praise waiteth for Thee, Lord, in Zion,  
For Zion is filled with Thee.
- 6 How great the Lord is in Zion,  
How greatly to be praised,  
How great He is in that city  
Which over the earth is raised.
- 7 O bless the Lord out of Zion,  
O let His praises swell,  
O bless the Lord out of Zion,  
Ye who in Jerusalem dwell.
- 8 The Lord bless thee out of Zion,  
The Lord bless thee o'er and o'er!  
The Lord bless thee out of Zion  
With life for evermore!
- 9 Behold how good and how pleasant  
With all the brethren to be!  
Behold how good and how pleasant  
To dwell in unity!
- 10 O tell it to all generations,  
O tell it to all who will come,  
O tell it to all generations,  
The Spirit and Bride say, "Come!"

第八周 诗歌  
补充本第 506 首

当周游锡安  
(诗篇四十八篇)  
D 大调 6/8

- 1  
当周游，当周游锡安，  
在她的四围旋绕；  
当周游，当周游锡安，  
数点她城楼多少。
- 2  
哦，你心当想她堡垒，  
哦，你当想她墙垣，  
哦，你心当想她堡垒，  
仔细察看她宫殿。
- 3  
她在北面居高华美，  
乃为全地所喜悦！  
她在北面居高华美，  
锡安—价值何超越！
- 4  
在锡安有一道河流，  
具有无数的分汜，  
在锡安有一道河流，  
使这城喜乐增加。
- 5  
主，锡安等候赞美你，  
主，锡安等候赞你，  
主，锡安等候赞美你，  
因锡安充满了你。
- 6  
耶和华在锡安为大，  
该受何等大赞美，  
他在这城中本为大，  
这城地位何高贵。
- 7  
哦，当从锡安称颂神，  
赞美声音不止息；  
哦，当从锡安称颂神，  
你们凡敬畏神的。
- 8  
神从锡安赐福给你，  
神赐福无量无限；

- 神从锡安赐福给你，  
赐生命福到永远！
- 9  
看哪！何等善，何等美，  
弟兄们都在一起！  
看哪！何等善，何等美，  
和睦同居真合一！
- 10  
当传说给所有后代，  
凡愿意的都来；  
当传说给所有后代，  
灵与新妇都说“来！”

## Repentance and Confession with God's Forgiveness for His Building

Scripture Reading: Psalms 51

## DAY 1 »

I. **Psalm 51** was composed after David's great sin in murdering Uriah and robbing him of his wife and after David was rebuked by the prophet Nathan; **Psalm 51** is David's psalm of repentance (2 Sam. 11:1—12:14):

- A. First, there were transgression and repentance plus forgiveness; after that, there was Solomon (12:24), the one who built God's temple.
- B. Thus, God's forgiveness "married" David's transgression and repentance, and this marriage brought forth the man named Solomon, who built the temple of God; Solomon is a type of Christ and of those who experience Christ to be one with Him:
1. The name Solomon means "peaceful" (v. 24; 1 Chron. 22:9), but Solomon has another name, Jedidiah (2 Sam. 12:25), which means "beloved of the Lord."
  2. Solomon built the temple of God in the kingdom (1 Kings 6:1-2) and spoke the word of wisdom (10:23-24; Matt. 12:42); today we can be one with Christ to prophesy by speaking Him forth as the word of wisdom for the building up of the church as the temple of God (1 Cor. 12:8; 14:4b; cf. 3:12a, 16-17).
- C. The building up of God's temple, the church consummating in the New Jerusalem, comes from man's transgression and repentance plus God's forgiveness (Matt. 1:6; Psalms 51:18):

## « DAY 2 »

1. Confessing our sins in the divine light for God's forgiveness is the way to drink Christ as the living water for us to become the New Jerusalem (John 4:14-18; cf. Num. 21:16-18).
2. Confessing our sins in the divine light for God's forgiveness is the way to keep ourselves in the fellowship of life for our growth in life unto the maturity in life (1 John 1:2-3, 5-9; Acts 24:16).
3. Receiving the forgiveness of sins issues in our fearing God and loving God (Psalms 130:4; Luke 7:47-50).
4. Ministering Christ as the sin-dealing life to the saints kills the germs, destroys the problems, and maintains the oneness of the Spirit (John 8:1-11; 1 John 5:16; Rom. 2:4b; Lev. 10:17; Gal. 6:1; Psalms 51:13).

## « DAY 3 &amp; DAY 4 »

II. **Like David, we need to stay in the presence of God to have a thorough and genuine repentance and confession to receive a full forgiveness from God (v. 2; Acts 24:16):**

- A. The verbs used by David in Psalm 51—*blot out* (vv. 1, 9), *wash* (vv. 2, 7), *cleanse* (v. 2), and *purge* (v. 7)—indicate that his repentance and confession were thorough and that his asking for forgiveness was genuine.
- B. Since the Lord knows the record of our sinful doings, it is best for us to ask Him to rid us of that record by confessing (1 John 1:9):
1. The blood of Jesus His Son cleanses us all the time, continuously and constantly, from every sin (v. 7).
  2. Once God forgives us, He erases our sins from His memory and remembers them no longer (Heb. 8:12; Psalms 103:12).
- C. After such a thorough and fine confession, we will be filled with the Spirit essentially and economically to make us buoyant and bold in our God to speak the gospel of God (1 Thes. 2:2, 4; Acts 26:18).

III. **David confessed that he was born in sin, and he pleaded with God to blot out his transgressions, wash him thoroughly from his iniquity, cleanse him from his sin, and purge his sin with hyssop (Psalms 51:1-2, 5, 7, 9; cf. 1 John 1:8-10):**

- A. To pray in this way indicates that we have no trust in ourselves.
- B. Hyssop typifies Christ in His humble and humiliated human nature (1 Kings 4:33a; Exo. 12:22a), implying Christ as the Mediator and the sacrifice (Heb. 8:6; 9:15; 10:9-10).

读经:诗五一

## 周一

壹 诗篇五十一篇是在大卫犯了谋杀乌利亚，并夺取他妻子的大罪，且受了申言者拿单责备之后作的；诗篇五十一篇是大卫的悔罪诗—撒下十一 1~十二 14：

一 首先有过犯和悔改加上赦免，以后才有所罗门（十二 24），就是建造神殿的人。

—引用经文

二 因此，神的赦免与大卫的过犯和悔改结合；这种结合生出一个建造神殿的人，名叫所罗门；所罗门预表基督和那些经历基督而与他是一的人：

1 所罗门这名的意思是“平安”（24，代上二二 9）；但所罗门还有另一个名字是耶底亚（撒下十二 25），意思是“主所喜爱的”。—引用经文

2 所罗门在国度里建造神的殿（王上六 1~2），并说智慧的话（十 23~24，太十二 42）；今天我们也与基督是一而申言，将他说出来作为智慧的话，为着建造召会作神的殿—林前十二 8，十四 4下，参三 12上，16~17。

三 神的殿（就是召会，终极完成于新耶路撒冷）的建造，来自人的过犯和悔改，加上神的赦免—太一 6，诗五一 18：

## 周二

1 在神圣的光中承认我们的罪，好得神赦免，乃是喝基督作活水，使我们成为新耶路撒冷的路—约四 14~18，参民二一 16~18。

2 在神圣的光中承认我们的罪，好得神赦免，乃是维持我们在生命的交通中，使我们在生命里长大，达到生命成熟的路—约壹一 2~3，5~9，徒二四 16。

3 罪得着赦免，使我们敬畏神并爱神—诗—三〇 4，路七 47~50。

4 将基督这对付罪的生命供应给圣徒，会杀死细菌，消除难处，并维持那灵的一—约八 1~11，约壹五 16，罗二 4下，利十 17，加六 1，诗五一 13。

## 周三、周四

贰 我们和大卫一样，需要停留在神面前，有彻底并真实的悔改和认罪，好得着神完全的赦免—2节，徒二四 16：

一 在诗篇五十一篇里，大卫所用的动词—涂抹（1，9）、洗涤（2，7）、洁净（2）和洁除（7），指明他的悔改和认罪是彻底的，他的求赦免是真实的。—引用经文

二 因着主知道我们罪行的记录，我们最好借着认罪求他除去那记录—约壹一 9：

1 神儿子耶稣的血一直、继续并持续地洗净我们一切的罪—7节。

2 一旦神赦免我们，他就从他的记忆涂抹我们的罪，不再记念—来八 12，诗—〇三 12。

三 这样彻底并细致地认罪之后，我们就在素质上和经纶上被那灵充满，使我们有活力，并在神里面放胆讲说神的福音—帖前二 2，4，徒二六 18。

叁 大卫承认他是在罪孽里生的，并求神涂抹他的过犯，将他的罪孽洗涤净尽，洗净他的罪，并用牛膝草洁除他的罪—诗五一 1~2，5，7，9，参约壹一 8~10：

一 这样祷告，指明我们不信靠自己。

二 牛膝草预表在谦卑和卑微人性里的基督（王上四 33上，出十二 22上），含示基督是中保和祭物（来八 6，九 15，十 9~10）。—引用经文

IV. David asked God to create in him a clean (pure) heart and to renew a steadfast spirit within him (Psa. 51:10):

- A. We need a pure heart in seeking only the Lord Himself (Matt. 5:8).
- B. By sinning we become old, so we need God's renewing through the application of His forgiveness (cf. 26:28-29).

« DAY 5 »

V. David asked God not to cast him from His presence (Psa. 51:11):

- A. The Spirit is the presence of the Triune God (John 14:17; cf. 1 Cor. 7:40; Heb. 1:9; Isa. 11:2-3).
- B. If we have the Lord's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord's presence is everything to us; if we lose God's presence, we lose everything (cf. 1 John 5:6; 1 Cor. 15:45b; Eph. 4:4).

VI. David asked God to restore to him the gladness of His salvation and to sustain him with a willing spirit (Psa. 51:8a, 12):

- A. It is by the gladness of God's salvation that a willing spirit is sustained within us; this is the overcoming life.
- B. We should always have a willing spirit for the things of the Lord and the things of the church (Phil. 2:13).

VII. David asked God to deliver him from the guilt of bloodshed that his tongue might ring forth God's righteousness and his mouth might declare God's praise (Psa. 51:14-15).

« DAY 6 »

VIII. David's repentance and confession issued in his asking for God's goal—"Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem" (v. 18):

- A. For the Lord to do good unto Zion is for Him to build up the church, fill the church with His glory, and grant the church His rich presence with Himself as joy, peace, life, light, security, and every spiritual blessing (cf. Eph. 1:3).
- B. The Lord's recovery is to build up Zion:
  1. The Overcomers are today's Zion in today's Jerusalem (the church life) (Rev. 12:11).
  2. Zion is the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (Psa. 48:2, 11-12; 20:2; 53:6a; 87:2).
  3. Although the Lord has the right, the title, to the earth, today the earth is usurped by His enemy; yet on this usurped earth there is the mountain of Jehovah, Mount Zion, which is absolutely open to the Lord and absolutely possessed by Him (24:1-3, 7-10; 2:6).
  4. The Overcomers, who are typified by Zion, are the beachhead through which the Lord will return to possess the whole earth (Dan. 2:34-35).
- C. We need to beseech God to build the walls of the city for our absolute separation unto God and the protection of the interests of God (cf. Rev. 21:12a, 18a).
- D. If we are those who repent, confess our sins, and ask God for His purging, we will have the enjoyment of God in Christ in the church as His house and in His city as His kingdom (Psa. 51:19).

« HYMN »

肆 大卫求神为他造清洁（纯净）的心，使他里面重新有正直的灵—诗五一 10：

- 一 我们需要纯净的心，单单寻求主自己—太五 8。
- 二 我们因犯罪而老旧，因此我们需要神借着应用他的赦免而更新我们—参二六 28~29。

## 周 五

伍 大卫求神不要丢弃他，使他离开神的面—诗五一 11：

- 一 那灵就是三一神的面（同在）—约十四 17，参林前七 40，来一 9，赛十一 2~3。
- 二 我们若有主的面，就有智慧、眼光、先见以及对事物内里的知识；主的面，乃是我们的一切；我们若失去神的面，就失去一切—参约壹五 6，林前十五 45 下，弗四 4。
- 陆 大卫求神使他复得神救恩之乐，赐他乐意的灵扶持他—诗五一 8 上，12：
  - 一 借着神救恩之乐，我们里面就得以维持乐意的灵；这是得胜的生命。
  - 二 我们为着主的事和召会的事，应当一直有乐意的灵—腓二 13。
- 柒 大卫求神救他脱离流人血的罪，使他的舌头欢唱神的公义，他的口传扬赞美的话—诗五一 14~15。

## 周 六

捌 大卫悔改和认罪，结果使他为着神的目标祈求神—“求你按你的美意善待锡安，建造耶路撒冷的城墙”—18 节：

- 一 主善待锡安，就是他要建造召会，用他的荣耀充满召会，赐给召会他丰富的同在，以他自己作喜乐、平安、生命、亮光、稳妥和一切属灵的福分—参弗一 3。
- 二 主的恢复乃是建造锡安：
  - 1 得胜者就是今日的耶路撒冷（召会生活）中今日的锡安—启十二 11。
  - 2 锡安乃是召会的高峯、中心、拔高、加强、丰富、美丽和实际—诗四八 2，11~12，二十二 2，五三 6 上，八七 2。
  - 3 虽然主对地有权利，有所有权，但今天这地为他的仇敌所篡夺；然而，在这被篡夺的地上有耶和山的山，就是锡安山，这山完全向主敞开，绝对被他据有—二四 1~3，7~10，二 6。
  - 4 锡安所预表的得胜者，乃是桥头堡，主要借以回来据有全地—但二 34~35。
- 三 我们需要恳求神建造城墙，使我们绝对分别归神，并保护神的权益—参启二一 12 上，18 上。
- 四 我们若是悔改、认罪并求神洁净的人，就得以在作神家之召会和作神国之神的城中，在基督里享受神—诗五一 19。



### Morning Nourishment

**Matt.** And Jesse begot David the king. And David begot Solomon of her *who had been the wife of* 1:6 Uriah.

**2 Sam.** And David comforted Bath-sheba his wife...And she bore a son, and he called his name 12:24-25 Solomon. And Jehovah loved him; and He sent *word* through Nathan the prophet and called his name Jedidiah for Jehovah's sake.

David murdered Uriah and took his wife, Bathsheba. She was the wife of a Hittite, a heathen (2 Sam. 11:3). She was remarried as a result of adultery (2 Sam. 11:26-27).

After David committed murder and adultery, he was rebuked by the prophet Nathan, whom God sent purposely to condemn him (2 Sam. 12:1-12). After he was condemned, David repented. Psalm 51 is David's psalm of repentance. David repented and God forgave (2 Sam. 12:13). There was repentance and there was forgiveness. Altogether we have three items here: transgression, repentance, and forgiveness. If we put all three together, the result is Solomon... (2 Sam. 12:24), the one who built God's temple. Solomon is the result not only of transgression and repentance, but of transgression, repentance, and God's forgiveness. Here we see two marriages. The first was a marriage between David and Bathsheba. The second was a spiritual marriage, the marriage of David's transgression and repentance with God's forgiveness.... This marriage brought forth the man named Solomon who built the temple of God. The church is always built up by this kind of person, Solomon, the issue of man's transgression and repentance plus God's forgiveness. (Life-study of Matthew, pp. 36-37)

### Today's Reading

After David received God's forgiveness and the joy of his salvation was restored, he prayed for Zion, for the building of the walls of Jerusalem, for the strengthening of his kingdom (Psa. 51:18). Eventually, as the result of God's forgiveness of his sin, God gave him a son to build the temple of God for God's presence as the center of the city of Jerusalem.

I hope the Lord will show you what human words cannot say. If you have been and still are a typically good person who has never murdered others, who has never transgressed, and who has never needed to repent, then God does not need to forgive you. If this is the case, then there will never be a Solomon, and the temple of God will never be built up. As we have seen, the building up of God's temple comes from man's transgression and repentance plus God's forgiveness.

You should never say, "Let us do evil that good may come." You must do your best. But no matter how hard you may try to do everything right in the eyes of the Lord, sooner or later something will happen. Suddenly, you will murder, take over others, transgress. However, after you transgress, there will be a way for you to repent. If you repent, God will be ready to forgive you. Then you will beget a son and name him Solomon. The name Solomon means "peaceful" (2 Sam. 12:24; 1 Chron. 22:9). But Solomon also has another name, "Jedidiah" (2 Sam. 12:25), which means "beloved of the Lord." To you, Solomon means "peaceful," but to the Lord, he means "beloved of the Lord." This son will be the one who will build up the house of God, today's church.

You need to be right in the eyes of God all the time... But one day you will do something awful. All the brothers will shake their heads, unable to believe that you could have done such a thing. Nevertheless, you have done it! Then you need to read Psalm 51, make it your psalm, and go to the Lord, saying, "Lord, I repent. Against Thee and only Thee have I done this evil thing. Forgive me." After this repentance, you will have another marriage, the marriage of your transgression and repentance with God's forgiveness. This will bring forth a Solomon, one who is peaceful to you and beloved of the Lord. This person will build up the church, God's temple. At that time you will be very useful in the building up of the church. (Life-study of Matthew, pp. 37-38)

Further Reading: Life-study of Matthew, msg. 3; The Conclusion of the New Testament, msg. 265

### Enlightenment and inspiration

## 第九周 周一

### 晨兴喂养

太一 6 耶西生大卫王。大卫从作过乌利亚妻子的生所罗门。

撒下十二 24-25 大卫安慰他的妻子拔示巴，……她就生了一个儿子，大卫给他起名叫所罗门。耶和华喜爱他，就差遣申言者拿单，为耶和华的缘故给他起名叫耶底亚。

大卫谋杀乌利亚，夺了他的妻子拔示巴。她是外邦赫人的妻子（撒下十一 3）。她的改嫁是奸淫的结果（26~27）。

大卫犯了杀人、奸淫的罪以后，受到申言者拿单的责备。神特意打发拿单去定罪他（十二 1~12）。大卫被定罪以后，就悔改了。诗篇五十一篇就是他的悔罪诗。大卫悔改，神就赦免（撒下十二 13）。有悔改，也有赦免。这里共有三项：过犯、悔改和赦免。我们若将这三项放在一起，结果就是所罗门……（24），就是建造神殿的人。所罗门不仅是过犯与悔改的结果，也是过犯、悔改与神赦免的结果。这里我们看见两种结合；第一种是大卫与拔示巴之间的结合。第二种是属灵的结合，就是大卫的过犯和悔改与神赦免的结合。……这种结合生出了一个名叫所罗门的人，他建造了神的殿。召会总是借着所罗门这样的人建造的，他是人的过犯和悔改加上神赦免的结果（马太福音生命读经，四三至四四页）。

### 信息选读

大卫得着神的赦免，复得救恩的喜乐以后，他就为锡安，为耶路撒冷城墙的建造，为他国的坚立祷告（诗五一 18）。至终，因着神赦免他的罪，神就赐他一个儿子建造神的殿，这是为着神的同在，作耶路撒冷的中心。

我盼望主会给你看见人的言语所无法说的。倘若你至今仍是一个典型的好人，从未谋害过人，从未犯过罪，从不需要悔改。那么神就不需要赦免你。若是这样，就绝不会有所罗门，神的殿也绝不会建造起来。我们已经看见，神殿的建造来自人的过犯和悔改加上神的赦免。

你绝不该说，“让我们作恶以成善吧。”你必须尽力而为。但无论你多尽力要作主眼中看为正的事，迟早有事情会发生。突然之间你会谋害人、强占人，你会犯错。然而，你犯了错以后，会有一条路让你悔改。你若悔改，神会预备好赦免你。然后你会生一个儿子，给他起名叫所罗门。所罗门这名的意思是“平安”（撒下十二 24，代上二二 9）。但所罗门还有另一个名字，“耶底亚”（撒下十二 25），意思是“主所喜爱的”。对你而言，所罗门的意思是“平安”，但对主而言，这名的意思是“主所喜爱的”。这儿子将是建造神殿的人；这殿就是今天的召会。

你需要一直在神眼中是正当的……但有一天，你会作可怕的事。所有的弟兄都会摇头，无法相信你会作出这样的事。然而，你竟然作了！然后你需要读诗篇五十一篇，使这篇诗成为你的诗，并且你要到主面前去，说，“主，我悔改。我作了这邪恶的事，唯独得罪了你。赦免我。”这样悔改以后，你会有另一种结合，就是你的过犯和悔改与神的赦免结合。这会生出所罗门，他对你是平安的，也是主所喜爱的。这人要建造召会，就是神的殿。那时你在召会的建造上就会非常有用（马太福音生命读经，四四至四五页）。

参读：马太福音生命读经，第三篇；新约总论，第二百六十五篇。

*Morning Nourishment*

**Lev.** ...He gave it [the sin offering] to you to bear the iniquity of the assembly, to make expiation for 10:17 them before Jehovah.

**1 John** If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all 1:9 unrighteousness.

**John** ...The water that I will give him will become in him a fountain of water springing up into 4:14 eternal life.

We may know of some saints who have been committing sins and still come to the Lord's table. What shall we do? We must remember that Paul's word in **1 Corinthians 11** tells us to prove ourselves, to test ourselves for approval. It does not tell us that we have to prove or test others. We should leave others to the Lord and not be their judge. We should only judge ourselves and not judge others.

If you know that someone has committed some sins, you have to pray for him and learn to minister Christ as the sin-dealing life to him that he may deal with his sins. The life of Christ is a life that deals with sin, a sin-dealing life. Firstly, you yourself must be dealt with by enjoying Christ's sin-dealing life. Then you must minister such a Christ as the sin-dealing life to others. The book of Leviticus tells us that the priests were to eat the sin offering in the holy place that they might "bear the iniquity of the assembly, to make expiation for them before Jehovah" (10:17). As you are enjoying Christ as the sin-dealing life, you must have the capacity to bear away the iniquity of God's people. You must learn to minister Christ to the dear ones who are in sin. (*A Timely Word*, p. 13)

*Today's Reading*

To minister Christ as the sin-dealing life to someone is not to go to him to point out his fault and condemn him. This will only cause damage. You have to go firstly to soften his hardened heart. A person who sins usually has his heart hardened (Heb. 3:13). If you are going to minister Christ to him, you have to trust in the Lord that you may have the grace with the Spirit to soften his hardened heart. You have to soften his heart and warm up his heart. Then the very Christ as life will be actually, really, and richly ministered to him, and this life, which is the Spirit, will work within him. You do not need to mention his fault because the life that gets into him as the life supply will do a lot. If a person has a certain physical sickness, you do not need to mention his disease. If you minister the proper medication to this sick man, he will get well. I have experienced this in caring for the saints. I did not talk with the saint about his weakness, fault, or sin, but he was healed. He did not get healed by my word but by the very Spirit, the life of Christ, ministered into him through me. This is what it means, according to Leviticus, to bear the iniquity of the people of God. This is the way to get rid of the sins among some saints.

The work to recover the sinful saints takes time. It cannot be quick. You have to be patient....Out of one hundred saints meeting together, maybe two or three are living in a sinful situation. Since you are enjoying Christ, you can pick up the burden to take care of one of them. Another brother may have a burden for the same person. Then you and he can fellowship about this one saint and work together to help him. If you two can work together for half a year to get this sinful brother recovered, this is a great, great help to the church life. This kind of ministry is the element for us to maintain the oneness of the Spirit in the church life.

The oneness can only be maintained in love by the Spirit. Criticism only builds up division and destroys the oneness. We all have to avoid negative talk and learn to take Christ as the sin offering, the sin-dealing life, that we may have the measure and the capacity with a certain amount of Christ to minister to the sinful saints....This is not only to bear away the iniquity of the people of God but also to solve the problems of the people of God. Furthermore, this is a practical way to maintain the oneness of the Spirit among the saints. (*A Timely Word*, pp. 13-15)

*Further Reading: Crystallization-study of the Gospel of John*, msg. 14; *A Timely Word*, ch. 1

*Enlightenment and inspiration*

第九周 周二

晨兴喂养

利十 17 这赎罪祭……耶和華……给了你们，要你们担当会众的罪孽，在他面前为他们遮罪……。

约壹一 9 我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。

约四 14 ……我所赐的水，要在他里面成为泉源，直涌入永远的生命。

我们可能知道有些圣徒一直在犯罪，却仍然来赴主的筵席。我们该怎么办？我们必须记得，保罗在林前十一章的话告诉我们，要察验自己，试验自己是否蒙称许。那里的话没有告诉我们要察验别人，试验别人。我们应当把别人留交给主，而不作他们的审判官。我们只该审判自己，不该审判别人。

你若知道某个人犯了罪，你就得为他祷告，学习把基督这对付罪的生命供应给他，使他可以对付自己的罪。基督的生命乃是对付罪的生命。首先，你自己必须因着享受基督对付罪的生命，而受了对付。然后你必须把这样一位基督作为对付罪的生命供应给别人。利未记告诉我们，祭司要在圣处吃赎罪祭，使他们能“担当会众的罪孽，在他面前为他们遮罪”（十 17）。当你享受基督作对付罪的生命时，你必须有度量担当神子民的罪孽。你必须学习把基督供应给陷在罪中的亲爱圣徒（应时的话，一一至一二页）。

信息选读

将基督作对付罪的生命供应给人，不是到他那里去，指出他的错，定他的罪。这只会造成损害。你必须先去使他刚硬的心柔软下来。犯罪人的心通常是刚硬的（来三 13）。如果你要去供应基督给他，你必须信靠主，好叫你靠着那灵有恩典，使他刚硬的心柔软下来。你必须软化他的心，温暖他的心，然后才能把是生命的基督，实际地、真实地、丰富地供应给他。这生命，就是那灵，会在他里面作工。你不需要提起他的过错，因为进到他里面作生命供应的这生命，会作许多事。如果一个人身体上有某种疾病，你不需要提起他的病。你只要把正确的药物供应给这病人，他就会痊愈。在照顾圣徒的事上，我有过这样的经历。我没有和圣徒谈他的软弱、过错或罪恶，然而他得了医治。他得医治，不是因我的话，乃正因那借着供应到他里面的灵，就是基督的生命。这就是利未记所说，担当神子民罪孽的意思。这是除去圣徒中间的罪的路。

恢复犯罪圣徒的工作，是需要时间的，是不能快的。你必须忍耐。……一百位聚会的圣徒当中，可能有两、三位活在犯罪的光景里。因为你一直享受基督，你就能接受负担照顾其中一位。另一位弟兄也许对同一位也有负担。你们就可以交通这位圣徒的光景，一起作工帮助他，如果你们两位能一起作工半年之久，使这位犯罪的弟兄得着恢复，这对召会生活是个极大的帮助。这种服事乃是在召会生活中，维持那灵的一的要素。

只有在爱里，借着那灵，才能维持一。批评只会加重分裂并破坏一。我们都必须避免消极的谈论，并学习取用基督作赎罪祭，作对付罪的生命，使我们有度量和力量，将基督供应给犯罪的圣徒。……这不仅是担当神子民的罪孽，也是解决神子民的难处。再者，这乃是维持圣徒中间那灵的一实际的路（应时的话，一二至一三页）。

参读：约翰福音结晶读经，第十四篇；应时的话，第一章。

*Morning Nourishment*

**Psa.** Be gracious to me, O God, according to Your lovingkindness; according to the greatness of 51:1-2 Your compassions blot out my transgressions. Wash me thoroughly from my iniquity, and from my sin cleanse me.

7 Purge my sin with hyssop, and I will be clean; wash me, and I will be whiter than snow.

[Psalm 51] was composed after David's great sin in murdering Uriah and robbing him of his wife Bath-sheba and then being rebuked by the prophet Nathan.

In [Psalm 51] David repented and confessed his sins to God...David begged God to blot out his transgressions, wash him thoroughly from his iniquity, cleanse him from his sin, and purge his sin with hyssop (vv. 1-2, 7, 9). The verbs used by David—"blot out," "wash," "cleanse," and "purge"—indicate that his repentance and confession were thorough and that his asking for forgiveness was genuine.

In contrast, suppose someone would pray, saying, "God, I know that You are merciful. No matter how many sins I have committed, I know that You will forgive me." This kind of confession does not mean anything. Like David, we need to stay in the presence of God, confessing that we were born in sin and pleading with Him to wash us and cleanse us, to blot out our transgressions, and to purge our sin. To pray in this way indicates that we have no trust in ourselves. Realizing that we are sinful and that God is holy, we trust only in Him. Also, we realize that we need Christ to be our Mediator and our sacrifice. (*Life-study of the Psalms*, pp. 282-283)

*Today's Reading*

We have to repent and make a thorough confession. Some may say that they were saved years ago and have already been forgiven of all their sins. I agree with this. However, you cannot say that because you washed your hands two weeks ago that you do not need to wash your hands anymore...In like manner, you need to make a thorough confession of all your shortcomings, weaknesses, wrongdoings, and sinfulness to have a conscience without offense toward God and men (Acts 24:16). Man may not know what you have been doing, but God surely knows. According to Matthew 12:36-37, every man shall have to render an account in the day of judgment of every idle word which they speak. It is possible to deceive man, but you cannot deceive God. If we mean business with Him we need to repent and make a thorough confession.

We all need a private time to confess everything to God. We do not need to be afraid of Him knowing our sins since He knows them all already. Since He knows the record of all our sinful doings, it is best for us to ask Him to rid us of that record by confessing.

We need to make a thorough confession, a fine, detailed confession. We need to confess all the small things. Even if you were unhappy with a brother, you have to confess that unhappiness. If you were unhappy with your wife, you need the confession of that unhappiness. You have to confess all your sins. Do not go to the Lord in a rough way. It is not sufficient to tell the Lord, "Lord, You know I am sinful. I don't have the time to confess everything, but thank You that You shed Your blood and Your blood washes me." In order to have a fine forgiveness, you must make a fine confession, confessing to the Lord in a detailed way. Everyone who has done this and who does this can testify that after a thorough confession they...have the inward, essential filling of the Spirit and the outward, economical filling of the Spirit.

There is a hymn which says, "There's a Man in the glory...How buoyant is He!" (*Hymns*, #505). If you make such a thorough confession to the Lord, you will be buoyant for at least three days. If you find yourself becoming not so buoyant, then make a thorough confession again. We need to confess thoroughly all the time. Before coming to minister the Word, I always exercise to get myself thoroughly cleansed in the Lord's precious blood. This is why I am buoyant in the ministry. When we become buoyant, we go. (*The Way to Practice the Lord's Present Move*, pp. 26-29)

Further Reading: *Life-study of the Psalms*, msg. 23; *The Way to Practice the Lord's Present Move*, ch. 2

*Enlightenment and inspiration*

第九周 周三

晨兴喂养

诗五一 1~2 神啊，求你按你的慈爱恩待我，按你丰盛的怜恤涂抹我的过犯。求你将我的罪孽洗涤净尽，并洁净我的罪。

7 求你用牛膝草洁除我的罪，我就洁净；求你洗涤我，我就比雪更白。

〔诗篇五十一篇〕是在大卫犯了谋杀乌利亚，并夺取他妻子拔示巴的大罪，且受了申言者拿单责备之后作的。

在三至五节和十七节，大卫向神悔改并认罪。.....大卫乞求神涂抹他的过犯，将他的罪孽洗涤净尽，洁净他的罪，并用牛膝草洁除他的罪（1~2、7、9）。大卫所用的动词—涂抹、洗涤、洁净和洁除，指明他的悔改和认罪是彻底的，他的求赦免是真实的。假定有人祷告说，“神，我知道你是怜悯的。无论我犯了多少罪，我知道你都会赦免我。”这样的认罪并不算数。我们和大卫一样，需要停留在神面前，承认我们生在罪中，并恳求他洗涤我们，洁净我们，涂抹我们的过犯，并洁除我们的罪。这样祷告，指明我们不靠自己。我们既领悟自己是罪恶的，神是圣别的，就单单依靠他。我们也领悟，我们需要基督作我们的中保和我们的祭物（诗篇生命读经，三四四至三四五页）。

信息选读

我们.....必须悔改，并彻底认罪。有些人也许说，他们在好几年前就得救了，他们一切的罪都已得赦免了。我同意这话。然而你不能说，因着你两周前已经洗了手，就不需要再洗手了。.....同样的，你需要彻底承认你一切的短缺、软弱、过犯、罪恶，而向神、向人都存无亏的良心（徒二四 16）。人也许不知道你作了什么事，但神必然知道。按照马太十二章三十六至三十七节，人所说的每句闲话，在审判的日子，都必须供出来。你可能欺骗人，但你不能欺骗神。我们若对主认真，就需要悔改并彻底认罪。我们都需要私下的时间，向神认每一件事。我们不需要担心他知道我们的罪，因为他已全知道了。他既然知道我们一切罪行的记录，我们最好借着认罪，请求他将那些记录从我们身上去掉。

我们.....需要彻底地认罪，仔细、详细地认罪。我们需要认一切的小事。即使你只是对某位弟兄不高兴，你也需要认这个不高兴的罪。你若对你的妻子怏怏不乐，你必须认那个不高兴的罪。你必须认一切罪，不要粗心地到神面前去，告诉主说，“主，你知道我是有罪的。我没有时间认每一项罪，但感谢你，你流了你的血，你的血洗净我。”这是不够的。要有仔细的赦罪，你就必须仔细地认罪，详详细细地向主认罪。凡这样作过或这样作的人，都能见证经过彻底的认罪，他们.....有那灵里面素质的充满，也有那灵外面经纶的充溢。

有一首诗歌说，“荣耀之中有一位，.....使我与他同高升。”（诗歌三八三首第二节）你若向主这样彻底认罪，你就会至少高升三天。你若发现自己不是那么高升，就再彻底认罪。我们需要时时彻底认罪。在我来供应话语之前，我总是操练自己在主的宝血里彻底的得洁净。这就是我在尽职时高升的原因。当我们高升时，我们就前去（实行主当前行动之路，二二至二五页）。

参读：诗篇生命读经，第二十三篇；实行主当前行动之路，第二章。

### Morning Nourishment

**Psa. For I do know my transgressions, and my sin is before me continually. Against You and You alone have I sinned, and I have done what is evil in Your sight...Behold, I was brought forth in iniquity, and in sin did my mother conceive me.**

**10 Create in me a clean heart, O God, and renew a steadfast spirit within me.**

In Psalm 51:7a David prayed, “Purge my sin with hyssop, and I will be clean.” Hyssop typifies Christ in His humble and humiliated human nature (1 Kings 4:33a; Exo. 12:22a). In Psalm 51:7a hyssop implies Christ as the Mediator and the sacrifice.

In verse 10 David prayed, “Create in me a clean heart, O God, / And renew a steadfast spirit within me.” The Hebrew word for “clean” here may also be translated “pure.” David begged God not only to forgive him and purge him but also to renew him.

By sinning we become old, but after we are forgiven by God we may be renewed. Thus, after we enjoy God’s forgiveness, we need to ask Him for His renewing. We need to pray that He will give us a pure heart and a steadfast spirit. (*Life-study of the Psalms*, p. 283)

To confess, as David did here, that we were born in sin indicates that we have no trust in ourselves (cf. Rom. 7:18; Phil. 3:3). Realizing that we are sinful and God is holy, we trust only in Him. Also, we realize that we need Christ to be our Mediator and our sacrifice. (Psa. 51:5, footnote 1)

### Today’s Reading

In the New Testament the Greek word for forgiveness means “causing (it) to leave” and “sending away” (Matt. 12:31; Rom. 4:7; Acts 5:31; 13:38). When God forgives us of our sins, He not only cancels the charges of sin against us before Him and delivers us from the penalty of His righteousness, but also causes the sins which we have committed to depart from us. This is because when He made the Lord Jesus an offering for sin on the cross, He laid all our sins on Him that He might carry them up in His body for us (John 1:29; Isa. 53:6; 1 Pet. 2:24).

Sin came from Satan. Having been deceived by Satan, man allowed sin to come upon him, resulting in a charge being brought against him before God. God put all our sins on the Lord Jesus that He might bear them all to suffer God’s punishment for us and cancel the charge against us before Him. Then He gave all our sins back to Satan that he might carry them himself. Thus, God can forgive us of our sins and cause our sins to leave us (Psa. 103:12).

Therefore, on the one hand, God forgives us of our sins because the Lord’s blood has removed the charges of sin against us before Him; on the other hand, through the Lord’s offering of Himself as the sin offering, He causes our sins to depart from us forever.

When God forgives us of our sins, He also forgets our sins (Heb. 8:12). When God forgives us, He not only exempts us from suffering the penalty of sin and causes our sins to depart from us, but He also forgets our sins. Once He forgives us, He erases our sins from His memory and remembers them no longer. (*Truth Lessons—Level One*, vol. 3, pp. 119-120)

We need to have a right spirit (Psa. 51:10b—KJV). This does not refer to our spirit being right versus being wrong. A right spirit is an upright spirit. This means that it can stand as something constant. Some versions say that this is a steadfast, constant, or firm spirit. An upright spirit is a spirit that is immovable, unshakable, standing constantly as something firm and steady.

Psalm 51 was the psalm of David for his repentance. He repented that his spirit was not upright. In other words, his spirit did not stand upright constantly. His spirit was not steady, not firm, so he was able to be seduced, or tempted, and he fell. In his repentance he prayed that the Lord would let him have an upright spirit, a constant, firm, steady spirit. In his prayer for restoration, he asked the Lord to renew such a spirit within him. We always need an upright spirit, which is always steadfast, firm, constant, immovable, and unshakable so that we can never be tempted, seduced, or misled. (*Basic Lessons on Life*, p. 150)

Further Reading: *Truth Lessons—Level One*, vol. 3, lsn. 36

### Enlightenment and inspiration

## 第九周 周四

### 晨兴喂养

诗五一 3-5 因为我知道我的过犯，我的罪常在我面前。我向你犯罪，唯独得罪了你；我在你眼前行了这恶。……看哪，我是在罪孽里生的，我母亲在罪中怀了我。

10 神啊，求你为我造清洁的心，使我里面重新有正直的灵。

在诗篇五十一篇七节上半大卫祷告：“求你用牛膝草洁除我的罪，我就洁净。”牛膝草预表在谦卑和卑微人性里的基督（王上四 33 上，出十二 22 上）。在诗篇五十一篇七节上半，牛膝草含示基督是中保和祭物。

在十节大卫祷告：“神啊，求你为我造清洁的心，使我里面重新有正直的灵。”这里的“清洁”原文也可译为“纯净”。大卫乞求神不仅赦免他，洁净他，也更新他。

我们因犯罪而老旧，但我们蒙神赦免以后，可得更新。因此，我们享受神的赦免以后，需要求他更新。我们需要祷告，求他赐我们纯净的心和正直的灵（诗篇生命读经，三四五至三四六页）。

承认我们生在罪中，如大卫在此所作的，指明我们不信靠自己（参罗七 18，腓三 3）。我们既领悟自己是罪恶的，神是圣别的，就单单信靠他。我们也领悟，我们需要基督作我们的中保和我们的祭物（圣经恢复本·诗五一 5 注 1）。

### 信息选读

赦罪在新约里，原文有“使（它）离开”和“遣去”的意思（太十二 31，罗四 7，徒五 31，十三 38）。神赦免人的罪，不只在他面前消除他们的罪案，使他们免去他公义的刑罚，并且还在他们身上，使他们所犯的罪离开他们。因为当他在十字架上，把主耶稣当作赎罪祭的时候，他已经将人的罪都归到主耶稣身上，要他替人担当（约一 29，赛五三 6，彼前二 24）。

罪原是来撒但的。人受了他的欺骗，让罪来到人身上，使人在神面前有了罪案。现在神既把人身上的罪归到主耶稣身上，叫他担当着替人受了神的刑罚，消除了人在他面前的罪案，他就使人的罪都归还撒但，叫他自己背负。这样，他就能赦免蒙赦罪者的罪，使他们的罪离开他们（参诗一〇三 12）。

所以神赦免蒙赦罪者的罪，乃是一面因着主的血，在他面前消除他们的罪案；一面又借着主的赎罪，在蒙赦罪者身上，使罪永远离开他们。

神赦罪，也是忘记蒙赦罪者的罪（来八 12）。神赦免他们的罪，不只在他面前免去他们罪的刑罚，在他们身上使他们的罪离开他们，并且还在他里面忘记他们的罪。他一赦免他们，就从他的记忆里忘掉他们的罪，不再记念（真理课程一级卷三，一四五至一四六页）。

我们需要有正直的灵（诗五一 10 下）。这不是指我们的灵是对的，与错的相对。正直的灵意思是它能恒常站住。有些译本说，这是坚固、坚定或稳固的灵。正直的灵就是灵不摇动、不摇摆，恒常站住，如同稳固、牢靠之物。

五十一篇是大卫悔改的诗篇，他为着他的灵不正直而悔改。换句话说，他的灵没有恒常正直的站住。他的灵不牢靠、不稳固，所以他会受引诱、受试诱并且堕落。在他的悔改里，他祷告主让他有正直的灵，坚定、稳固、牢靠的灵。在他为着复兴的祷告里，他求主在他里面更新这样的灵。我们一直需要正直的灵，总是坚固、稳固、坚定、不摇动且不摇摆的，使我们绝不会受试探、受试诱或受误引（生命的基本功课，一八三页）。

参读：真理课程一级卷三，第三十六课。

*Morning Nourishment*

**Psa. 51:8-13** Let me hear gladness and joy, that the bones which You have broken may exult. Hide Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me from Your presence, and do not take the Spirit of Your holiness away from me. Restore to me the gladness of Your salvation, and sustain me with a willing spirit. I will teach transgressors Your ways, and sinners will turn back to You.

The secret of Israel's defeat at Ai was that they had lost God's presence and were no longer one with God. After this defeat Joshua learned the lesson of staying with the Lord before the Ark (Josh. 7:6a). Eventually, the Lord came in to speak to him and to tell him what to do (vv. 10-15). The spiritual lesson to be learned from this account is that we, the people of God, should always be one with our God, who is not only among us but also in us, making us men with God—God-men. As God-men, we should practice being one with the Lord, walking with Him, living with Him, and having our entire being with Him (Rom. 8:4; 2 Cor. 2:10; Gal. 5:16, 25). This is the way to walk as a Christian, to fight as a child of God, and to build up the Body of Christ. If we have the Lord's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things. The Lord's presence is everything to us. (Josh. 7:4, footnote 1)

*Today's Reading*

In Psalm 51:11 David continued, "Do not cast me from Your presence, / And do not take the Spirit of Your holiness away from me." We need a new heart and a steadfast spirit, and we also need God's presence. If we lose God's presence, we lose everything. God's presence is actually the Spirit. When the Spirit is away, God's presence also is gone.

In verse 8a David prayed, "Let me hear gladness and joy," and in verse 12 he asked, "Restore to me the gladness of Your salvation, / And sustain me with a willing spirit." Here we see a connection between gladness and willingness of spirit. When we are happy, we also have a willing spirit. This is the overcoming life. A defeated person, on the contrary, is unhappy and does not have a willing spirit. If such a defeated one confesses his sin and asks God for His forgiveness, he will have the gladness of God's salvation and will also have a willing spirit. It is by the gladness of God's salvation that a willing spirit is sustained within us.

Finally, in verses 14 and 15 David begged God to deliver him from the guilt of bloodshed that his tongue may ring forth His righteousness and his mouth may declare His praise. (*Life-study of the Psalms*, pp. 283-284)

In David's repentance and confession, he prayed that God would give him a willing spirit. David connected the willing spirit with the joy, or gladness, of salvation. He asked the Lord to restore unto him the joy of salvation and sustain him with a willing spirit. A willing spirit depends upon the joy of salvation. When we have the joy of salvation, we spontaneously will have a willing spirit to go along with the Lord. What the Lord wants, what the Lord desires, what the Lord asks of us, we will have a willing spirit to answer, to obey. This willing spirit always come from our rejoicing, our joyful spirit. We need the joy of salvation.

No doubt, in David's fall he lost the joy of his salvation. Now he was repenting, so he asked that God would restore unto him the joy of salvation. That means God would bring him back to the enjoyment of salvation. Then from this enjoyment and this joy, he could have a willing spirit. A willing spirit is an issue of his being happy and joyful in the Lord. Romans 14:17 says, "The kingdom of God is...righteousness and peace and joy in the Holy Spirit." When we have joy in God's Spirit, our spirit will be willing. We will have a willing spirit to fellowship with the Lord, to worship Him, and to pray. Whatever can please the Lord, we will be happy to do. This means we have a willing spirit. (*Basic Lessons on Life*, pp. 150-151)

Further Reading: *Basic Lessons on Life*, Isn. 19

*Enlightenment and inspiration*

第九周 周五

晨兴喂养

诗五 8-13 求你使我得听欢喜快乐的声音，使你所压伤的骨头，可以踊跃。求你掩面不看我的罪，涂抹我一切的罪孽。神啊，求你为我造清洁的心，使我里面重新有正直的灵。不要丢弃我，使我离开你的面；不要从我取去你圣别的灵。求你使我复得你救恩之乐，赐我乐意的灵扶持。我必将你的道路指教有过犯的人，罪人必回转归向你。

以色列人在艾城失败的关键，乃是他们失去神的同在，不再与神是一。这次失败以后，约书亚学了功课，知道要留在约柜前与主同在（书七 6 上）。至终，主进来对他说话，告诉他要作什么（10~15）。我们从这记载该学习的属灵功课乃是，我们这些神的子民该一直与我们的神是一；他不仅在我们中间，也在我们里面，使我们成为有神的人——神人。我们既是神人，就该实行与主是一，与他同行，与他同活，并与他一同行事为人（罗八 4，林后二 10，加五 16、25）。这是基督徒行事为人的路，神儿女争战的路，也是建造基督身体的路。我们若有主的同在，就有智慧、眼光、先见以及对事物内里的认识。主的同在对我们乃是一切（圣经恢复本·书七 4 注 1）。

信息选读

诗篇五十一篇十一节大卫继续说，“不要丢弃我，使我离开你的面；不要从我取去你圣别的灵。”我们需要新心和正直的灵，我们也需要神的面。我们若失去神的面，就失去一切。神的面，实际上就是那灵。那灵离开，神的面也就消失。在八节上半大卫祷告：“求你使我得听欢喜快乐的声音”，在十二节他祈求：“求你使我复得你救恩之乐，赐我乐意的灵扶持我。”这里我们看见欢喜和乐意的灵的联系。我们喜乐的时候，就有乐意的灵，这是得胜的生命。反之，失败的人不喜乐，也没有乐意的灵。倘若这样一个失败的人承认他的罪，并求神赦免，他必得神救恩之乐，也必有乐意的灵。借着神救恩之乐，我们里面就得以维持乐意的灵。最终，在十四至十五节，大卫乞求神救他脱离流入血的罪，使他的舌头欢唱他的公义，他的口传扬赞美他的话（诗篇生命读经，三四六至三四七页）。在……大卫的悔改和认罪里，他也祷告神赐他乐意的灵（12 下）。大卫将乐意的灵联于救恩之乐。他求主使他仍得救恩之乐，赐他乐意的灵扶持他。乐意的灵在于救恩之乐；我们有救恩之乐，自然而然会有乐意的灵随主往前。主所要的，主所愿的，主所要求于我们的，我们要有乐意的灵答应、服从。这乐意的灵总是来自我们欢乐、喜乐的灵。我们需要救恩之乐。毫无疑问，在大卫堕落时，他失去救恩之乐。如今他悔改，所以他求神使他复得救恩之乐。那就是说，神要带他回到对救恩的享受。然后从这享受和这喜乐，他就能有乐意的灵。乐意的灵是他在主里欢喜快乐的结果。罗马十四章十七节说，“神的国……乃在于公义、和平、并圣灵中的喜乐。”我们在神的灵里有喜乐，我们的灵就会是乐意的。我们会有乐意的灵与主交通，敬拜他并祷告。凡能讨主喜悦的，我们就会乐意作。这就是说，我们有乐意的灵（生命的基本功课，一八三至一八四页）。参读：生命的基本功课，第十九课。

## Morning Nourishment

**Psa.** The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise. Do good in Your good pleasure unto Zion; build the walls of Jerusalem. Then You will delight in the sacrifices of righteousness, in burnt offerings and whole burnt offerings; then they will offer bulls upon Your altar.

In **Psalm 51:17a** David said that the sacrifices of God are a broken spirit. In other words, in God's eyes a broken spirit is more precious than sacrifices. In the second part of **verse 17** David said that God would not despise a broken and contrite heart. A broken spirit is a spirit that repents, that feels very sorrowful for any sinfulness. In other words, a broken spirit is a real repenting spirit.

To be broken means to not be whole. Here it does not mean to be broken into pieces. It means that you do not consider yourself so perfect or complete. If you consider that you are perfect and complete, you would not repent or confess your weaknesses and your failures. When your spirit is repenting, your spirit is broken, contrite, and feeling sorrowful. After sinning, many would not have a broken spirit. Instead, they would have a spirit that is stubbornly whole. Because they feel that they are perfect and complete, they would not repent. They would not confess. We should not be like this. We should have a spirit which is always broken.

Even if we do not feel that we have sinned, we still need a broken spirit. Even if we have not sinned in a great way, we still could be wrong in a small way. In our words, our attitude, our thoughts, our feelings, and our talk with others, many times we are wrong, even unconsciously. So we always need to keep a broken spirit. Do not consider yourself as being whole, complete, and perfect. No one is perfect, so we always need a broken spirit to repent and confess. (*Basic Lessons on Life*, p. 151)

## Today's Reading

[**Psalm 51:18-19** signifies] the participation in the enjoyment of God in the local church as God's house, God's dwelling, and in the universal church as God's city, God's kingdom, through the all-inclusive Christ as the offerings. If we are those who repent, confess our sins, and ask God for His purging (**1 John 1:9**), we will have the enjoyment of God in Christ in His house, the local church, and in His city, the universal church. This enjoyment, as the "good" mentioned here, includes God's building up the church, His filling the church with His glory, and His granting the church His rich presence with Himself as joy, peace, life, light, security, and every spiritual blessing (cf. **Eph. 1:3**). (**Psa. 51:18**, footnote 1)

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. But in the new heaven and new earth, there will be no more Zion, only Jerusalem, because all the unqualified saints will have been qualified to be Zion. In other words, the entire New Jerusalem will become Zion. What is Zion? Zion is the very spot where God is, that is, the Holy of Holies. In **Revelation 21** there is a sign signifying that the New Jerusalem will be the Holy of Holies. Its dimensions are the dimensions of a cube, twelve thousand stadia long, twelve thousand stadia wide, and twelve thousand stadia high (**v. 16**). That is the Holy of Holies, because the Holy of Holies in the Old Testament in both the tabernacle and the temple was a cube, equal in length, breadth, and height (**Exo. 26:2-8**; **1 Kings 6:20**).

There is no other way to reach this high peak except by praying. It is more than evident that Jerusalem is here as a big realm of Christians, but where is Zion, the overcomers? In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers. The overcomers are the very Zion, where God is. This is the intrinsic reality of the spiritual revelation in the holy Word of God. We have to realize what the Lord's recovery is. The Lord's recovery is to build up Zion. (*The Practical Points concerning Blending*, pp. 45-46)

Further Reading: *The Practical Points concerning Blending*, ch. 5; *Christ and the Church Revealed and Typified in the Psalms*, ch. 9; *The Collected Works of Watchman Nee*, vol. 11, pp. 761-763

## Enlightenment and inspiration

诗五一 17-19 神所要的祭，就是忧伤的灵；神啊，忧伤痛悔的心，你必不轻看。求你按你的美意善待锡安，建造耶路撒冷的城墙。那时，你必喜爱公义的祭、燔祭、并全牲的燔祭；那时，人必将公牛献在你坛上。

在诗篇五十一篇十七节上半大卫说，神所要的祭，就是忧伤的灵。换句话说，在神眼中，忧伤的灵比祭物更宝贵。在十七节下半大卫说，忧伤痛悔的心，神必不轻看。忧伤的灵就是悔改的灵，为着任何罪恶都觉得非常忧伤的灵。换句话说，忧伤的灵是真正悔改的灵。

忧伤的灵，也可译为破碎的灵，破碎的意思就是不完整。这里的意思不是破成碎块，乃是说，你不认为自己是那样完全或完整的。你若认为你是完全、完整的，你就不会悔改，或承认你的软弱和你的失败。你的灵在悔改时，就是破碎的、痛悔的、觉得忧伤的。许多人犯罪以后，不会有破碎的灵，反而会有顽梗、完整的灵。因为他们觉得自己是完全、完整的，他们就不愿悔改，他们不愿认罪。我们不该这样，我们该一直有忧伤、破碎的灵。

即使我们不觉得自己犯了罪，我们仍需要忧伤的灵。即使我们没有犯大罪，我们仍会有小错。在我们的话语、我们的态度、我们的思想、我们的感觉和我们与别人的谈话上，许多时候我们是错误的，甚至不知不觉就错了。所以我们一直需要保守一个忧伤、破碎的灵。不要认为自己是完全、完整且完美的；没有人是完全的，所以我们需要忧伤、破碎的灵，悔改并认罪（生命的基本功课，一八四至一八五页）。

## 信息选读

诗篇五十一篇十八至十九节表征借着包罗万有的基督作供物，得以在作神家（神居所）的地方召会里，并在作神城（神国）的宇宙召会里，有分于对神的享受。我们若是悔改、认罪并求神洁净的人（约壹一9），就得以在神的家（地方召会）和神的城（宇宙召会）中，在基督里享受神。这享受，就是〔诗篇五十一篇十八节〕所提到的“善”，包含神建造召会、用他的荣耀充满召会、赐给召会他丰富的同在，以他自己作喜乐、平安、生命、亮光、稳妥、和一切属灵的福分（参弗一3）（圣经恢复本，诗五一18注1）。

今天在召会时代，被成全并得成熟的神人乃是锡安，就是得胜者，也就是召会中的活力排。但在新天新地，就不再有锡安，只有新耶路撒冷，因为一切原来不够格的圣徒，那时都已够格成为锡安。换句话说，整个新耶路撒冷都要成为锡安。什么是锡安？锡安就是神所在之处，也就是至圣所。在启示录二十一章有一个表号，表征新耶路撒冷将是至圣所。新耶路撒冷的量度是个正方体的量度，长一万二千斯泰底亚，宽一万二千斯泰底亚，高一万二千斯泰底亚（16）。那就是至圣所；因为在旧约里，不论在帐幕或圣殿中，至圣所都是立方的，其长、宽、高都相等（出二六2~8，王上六20）。要达到这高峰，除了祷告以外，别无他路。耶路撒冷在此是一个大的范围，包括所有的基督徒，这是非常明显的；然而，锡安，就是得胜者，在哪里？在启示录这卷书中，主所要得着的，并主所要建造的，乃是锡安，就是得胜者。得胜者就是锡安，就是神所在之处。这是神圣言中属灵启示的内在实际。我们必须领悟什么是主的恢复；主的恢复就是要建造锡安（关于相调的实行，四七、四九页）。

参读：关于相调的实行，第五章；诗篇中所启示并预表的基督与召会，第九章；倪柝声文集第一辑第十一册，一二四至一二六页。

« WEEK 9 — HYMN

*Hymns, #280*

1 Lord, may Thy blood now cleanse me,  
Wash all my sins away,  
That with Thy Holy Spirit  
Thou may anoint, I pray.  
My service, I confess, Lord,  
Is failure-full and weak;  
The filling of Thy Spirit  
To live for Thee I seek.

Oh, from myself deliver,  
From all its misery;  
I'd henceforth be forever  
Completely filled with Thee.

2 Oh, Lord, how dry my heart is,  
It yearns and pants for Thee;  
The filling of Thy Spirit  
Is now my fervent plea.  
Within the smitten Rock, Lord,  
I would entirely hide;  
Pour thru Thy living water,  
Till I am satisfied.

3 How cold my heart has been, Lord,  
How slow obeying Thee;  
So fill me with Thy Spirit,  
I'll ne'er rebellious be.  
I lie upon Thy altar  
And dare not move away;  
Oh, may Thy flame descending  
Consume my all, I pray.

4 Oh, may Thy Cross within me  
Deepen its work and burn,  
In me enlarge Thy measure,  
And me to ashes turn.  
Oh, may Thy Spirit fill me  
Each day more than before,  
And may Thy living water  
On me and thru me pour.

第九周 诗歌  
大本第 228 首  
圣灵的丰满—借十字架

7676 双副 (英 280)

降 E 大调 4/4

1

求主宝血洁净我，  
洗尽所有罪过，  
将你圣洁的膏油，  
重新为我涂抹。  
我认自己的生活，  
真是失败、软弱，  
我望充满你的灵，  
完全为你而活。

(副)

哦，求主救我脱离  
这个可怜的自己！  
求主使我从今后，  
完全充满了你。

2

我心何等的干旱，  
常为软弱悲叹；  
我是何等的盼望，  
能被圣灵充满。  
求主让我今隐藏  
在你击伤石磐；  
求主今听我呼求，  
让你活水泛滥。

3

我心何等的冷淡，  
顺服何等迟慢；  
愿主圣灵充满我，  
使我不再背叛。  
我今躺卧在祭坛，  
不敢稍为动弹；  
求主烈火从天降，  
把我所有烧干。

4

求主十架在我身，  
天天作工更深，  
把我度量扩充大，  
使我化为灰尘；  
好叫圣灵充满我，

天天比前更多，  
你的活水到处流，  
解除众人干渴。

## WEEK 10 — OUTLINE

### Christ as the Center of God's Move on the Earth

Scripture Reading: [Psa. 68](#)

#### DAY 1 »

##### I. Psalm 68 reveals God's move on the earth:

- A. God's move began after the rearing up of the tabernacle with the Ark, signifying Christ incarnated to be the dwelling place of God on the earth, with Himself as the center for God's move in His economy (v. 1; [John 1:14a](#); [Num. 9:15a](#)).
- B. God's move in the tabernacle with the Ark from Mount Sinai ([Psa. 68:8b, 17b](#)) through the wilderness (vv. 4b, 7b) to Mount Zion (v. 16) was a type of His move in Christ from the incarnation to the ascension ([John 1:17](#); [Eph. 4:8-10](#)).
- C. God is still moving on this earth in and through the church, and He is moving with Christ as the center of the church (1 [Tim. 3:15-16](#); [Psa. 68:4, 7](#)).
- D. God's move in man is to deify man, making man the same as He is in life and in nature but not in the Godhead (1 [Cor. 15:45b](#); [Rom. 8:10, 6, 11](#)).

#### « DAY 2 »

##### II. Psalm 68 reveals God's victory in Christ as the center, typified by the Ark:

- A. "Let God arise; let His enemies be scattered; / And let those who hate Him flee before Him"—wherever the Ark, a type of Christ, went, the victory was won (v. 1; [Num. 10:35](#)).
- B. "The kings of the armies flee. / They flee!"—these kings, who were defeated and scattered, typify Satan and the rulers, the rebellious angels ([Psa. 68:12a, 14](#); [Eph. 6:12](#)).
- C. "The Lord gives the command; / The women who bear the glad tidings are a great host"—these women of Israel signify the weak ones who publish the gospel ([Psa. 68:11](#)).
- D. "She who abides at home / Divides the spoil"—the spoil signifies all the gains of the accomplishment, consummation, attainment, and obtaining of Christ as the reapings of the victory of His death, resurrection, and ascension (v. 12b).
- E. "Though you lie among the sheepfolds"—lying among the sheepfolds signifies resting in God's provision and care for His elect (v. 13a).
- F. "There are dove wings covered with silver, / And its pinions, with greenish-yellow gold"—this verse reveals four items among the spoil (v. 13b):
  1. The dove wings signify the moving power of the Spirit.
  2. Silver signifies Christ in His redemption for our justification, which is indicated by the color white, the color of approval.
  3. Pinions (the feathers at the end of a bird's wings giving it the strength to fly and soar) signify the flying and soaring power of the Spirit ([Isa. 40:31](#)).
  4. The greenish-yellow, glittering gold with which the pinions are covered signifies God's nature glittering in the divine life and glory (2 [Pet. 1:4](#); cf. [John 4:24](#); 1 [John 4:8](#); 1:5).
  5. The contents of the above four items, as Christ's spoil in His victory for the enjoyment of God's elect, are actually the Triune God with all the items of His complete, full, and all-inclusive salvation (cf. [Rom. 5:10, 17, 21](#)).
  6. God's elect enjoy all the above items as their portion in Christ and announce them to others as the glad tidings ([Psa. 68:11](#)).

#### « DAY 3 »

##### III. Psalm 68 reveals Christ's ascension:

- A. "You have ascended on high"—this refers to the highest peak in the universe (v. 18; [Eph. 4:8a](#); cf. [Isa. 14:13](#)).
- B. "You have led captive those taken captive" ([Psa. 68:18](#)):

## 第十周 基督是神在地上行动的中心

读经:诗六八

### 周一

壹 诗篇六十八篇启示神在地上的行动:

- 一 神的行动开始于竖立帐幕同约柜以后;帐幕同约柜表征基督成为肉体,作神在地上的居所,以他自己为神在他经纶中行动的中心—1节,约—14上,民九15上。
- 二 神在帐幕同约柜里,从西乃山(诗六八8下,17下)经过旷野(4中,7下)到锡安山(16)的行动,预表他在基督里从成为肉体到升天的行动—约—17,弗四8~10。
- 三 神仍在地上行动,他正在召会中并借着召会行动,并且以基督为召会的中心而行动—提前三15~16,诗六八4,7。
- 四 神在人里的行动是要使人成为神,使人在生命和性情上与他一样,但无分于神格—林前十五45下,罗八10,6,11。

### 周二

贰 诗篇六十八篇启示神在基督里以基督为中心(由约柜所预表)的得胜:

- 一 "愿神兴起;愿他的仇敌四散;愿恨他的人从他面前逃跑"—约柜(基督的预表)无论往哪里去,总是赢得胜利—1节,民十35。
- 二 "统兵的君王逃跑了,逃跑了!"—这些被击败并四散的君王,预表撒但和管辖者,就是背叛的天使—诗六八12上,14,弗六12。
- 三 "主发命令;传好信息的妇女成了大群"—这些以色列妇女表征软弱而传报好消息的人—诗六八11。
- 四 "留守在家的妇女,分得了掠物"—掠物表征基督所成就、所完成、所达到、所得着的一切所获,就是他的死、复活和升天之得胜的收获—12节下。
- 五 "你们虽然躺卧在羊圈之间"—躺卧在羊圈之间,表征安息于神对他选民的供备和眷顾中—13节上。
- 六 "象鸽子的翅膀镀了白银,翎毛镀了绿黄色的金"—这节经文启示掠物有四项—13节下:
  - 1 鸽子的翅膀表征那灵行动的能力。
  - 2 银表征基督的救赎,使我们得称义,就是白色—蒙称许的颜色—所指明的。
  - 3 翎毛是鸟翅末端的羽毛,使鸟有力量飞翔并升腾,表征那灵飞翔并升腾的能力—赛四十31。
  - 4 翎毛所镀绿黄色闪耀的金,表征神的性情闪耀在神圣的生命和荣耀里—彼后—4,参约四24,约壹四8,—5。
  - 5 以上四项的内容,乃是基督在他得胜里所得的掠物,作神选民的享受;这四项实际上就是三一神同他完整、完全、包罗万有之救恩的一切项目—参罗五10,17,21。
  - 6 神的选民享受这些项目,作他们在基督里的分,并向别人宣报的好信息—诗六八11。

### 周三

叁 诗篇六十八篇启示基督的升天:

- 一 "你已经升上高处"—这是指宇宙的最高处—18节,弗四8上,参赛十四13。
- 二 "掳掠了那些被掳的"—诗六八18:



1. *Those taken captive* refers to the redeemed saints, who were taken captive by Satan and imprisoned before being saved by Christ's death and resurrection.
2. Christ defeated Satan and captured his captives (including us); then like a general leading his captives, Christ in His ascension to the heavens led us to the Father (cf. [2 Cor. 2:12-14](#)).
3. The Amplified New Testament renders "He led captive those taken captive" in [Ephesians 4:8](#) as "He led a train of vanquished foes"; in Christ's ascension there was a procession of these vanquished foes, led as captives from a war, for the celebration of Christ's victory.

#### IV. Psalm 68 reveals Christ's receiving the gifts:

- A. "You have received gifts among men, / Even the rebellious ones also"—we have been captured by Christ, presented by Christ to the Father, and then given to Christ by the Father as gifts ([v. 18](#)).
- B. The gifts received by Christ have become the gifted believers, whom He gave to His Body for its building up ([Eph. 4:7-12](#)).

#### V. Psalm 68 reveals the building up of the dwelling place of God:

- A. "That Jehovah God may dwell among them"—the gifts as the gifted persons, the believers in Christ, are built together to be the dwelling place for God; this dwelling place signifies the church, the Body of Christ ([v. 18](#); [Eph. 4:11-12](#)).
- B. "A Father to the orphans and a Judge for the widows / Is God in His holy habitation. / God causes the solitary to dwell in a household; / He brings the prisoners forth into prosperity"—God's dwelling place is also the habitation of the believers (the needy, the solitary, and the bound ones) ([Psa. 68:5-6a](#); [Eph. 2:22](#)).
- C. The "mountain on which God desires to dwell" ([Psa. 68:15-16](#)) is Mount Zion, the highest peak in the universe (cf. [Rev. 14:1](#)).

« DAY 4 »

#### VI. Psalm 68 reveals the enjoyment of God in His house:

- A. The enjoyment of God in His house comes after the building up of His dwelling place, the church ([v. 18](#)).
- B. "Blessed be the Lord, who day by day loads us with good; / God is our salvation. Selah"—the good here is the Triune God—the dove wings covered with silver and its pinions covered with greenish-yellow, glittering gold ([vv. 19, 13](#); [Rom. 8:28](#); [Matt. 19:17](#); [Phil. 1:19-21a](#)).
- C. "God is to us / A God of deliverance, / And with Jehovah the Lord / Are the goings forth even from death"—when we enjoy God as our saving life, we escape death ([Psa. 68:20](#); [Rom. 5:10](#); [2 Cor. 1:8-9](#); [4:16](#)).
- D. In God's house we also enjoy His victory over the enemies ([Psa. 68:21-23](#); [Matt. 16:18](#); [Rom. 16:20](#)).

1 "那些被掳的", 指被赎的圣徒, 他们在还未借着基督的死和复活得救以前, 乃是 被撒但所掳并监禁的。

2 基督击败撒但并掳掠他的俘虏, 包括我们在内; 然后, 基督象领着俘虏的将军一 样, 在他升到诸天之上时, 将我们领到父面前—参林后二 12~14。

3 扩大本新约圣经 (Amplified New Testament) 将以弗所四章八节里 "他.....掳 掠了那些被掳的", 译为 "他.....帅领了一列被征服的仇敌"; 基督升天时, 有一列被 征服, 成了战俘的仇敌, 庆祝基督的得胜。—引用经文

**肆** 诗篇六十八篇启示基督受了恩赐:

一 "你在人间, 甚至在悖逆的人中间, 受了恩赐"—我们已被基督掳掠, 被基督呈 献给父, 然后被父当作恩赐赐给基督—18 节。

二 基督所接受的恩赐, 成了有恩赐的信徒, 基督将他们赐给他的身体, 为着身体的 建造—弗四 7~12。

**伍** 诗篇六十八篇启示神居所的建造:

一 "叫耶和華神可以住在他们中间"—这些恩赐, 就是有恩赐的人—在基督里的信徒 —被建造在一起, 成为神的居所; 这居所表征召会, 基督的身体—18 节, 弗四 11~12。

二 "神在他的圣所作孤儿的父, 作寡妇的伸冤者。神叫孤独的有家可居住, 使被囚 的出来得亨通"—神的居所也是信徒 (穷乏、孤独、受捆绑之人) 的居所—诗六八 5~ 6 上, 弗二 22。

三 "神所愿居住的山" (诗六八 15~16)—这山是锡安山, 就是宇宙的最高处—参 后十四 1。

## 周 四

**陆** 诗篇六十八篇启示在神的家中享受神:

一 在神的家中享受神, 乃是在神居所 (召会) 的建造之后—18 节。

二 "天天加给我们美福的主, 就是拯救我们的神, 是当受颂赞的。细拉"—这里 的美福乃是三一神—镀了银的鸽子翅膀, 和镀了绿黄色闪耀的金的翎毛—19, 13 节, 罗 八 28, 太十九 17, 腓一 19~21 上。

三 "神是为我们施行拯救的神; 人能脱离死亡, 是在于主耶和華"—我们享受神作 拯救的生命, 就脱离死亡—诗六八 20, 罗五 10, 林后—8~9, 四 16。

四 我们在神的家中, 也享受他的胜过仇敌—诗六八 21~23, 太十六 18, 罗十六 20。

**柒** 诗篇六十八篇启示按照神新约的经纶向神的赞美:

一 "神啊, 你是我的神, 我的王; 人已经看见你行走, 在圣所中行走"—"人" 指 仇敌; "行走" 指神的活动; "圣所" 表征召会—24 节。

二 "歌唱的行在前, 作乐的随在后, 都在击鼓的童女中间"—"童女" 表征信徒— 25 节, 林后十一 2, 腓四 4。

三 "你们从以色列源头而来的, 当在各会中颂赞耶和華神。在那里, 有统管他们 的小便雅悯, 有犹大的首领在他们的群众中, 有西布伦的首领, 有拿弗他利的首领。你 的能力是你神所命定的; 神啊, 求你坚固你为我们所成全的事"—诗六八 26~28。

**VII. Psalm 68 reveals the praising of God according to His New Testament economy:**

- A. “They have seen Your goings, O God, / The goings of my God, my King, in the sanctuary”—they refers to the enemies, *goings* refers to God’s activities, and the *sanctuary* signifies the church (v. 24).
- B. “Singers go before; players after; / In the midst of virgins sounding the tambourines”—*virgins* signifies the believers (v. 25; 2 Cor. 11:2; Phil. 4:4).
- C. “Bless God in the congregations, / Even Jehovah, O you who are of the fountain of Israel. / There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali. / Your God has commanded your strength; / Strengthen, O God, that which You have done for us” (Psa. 68:26-28).
- D. In the praise rendered to God by His elect, there is portrayed a scenery in typology concerning God’s New Testament economy in the accomplishment of God’s redemption for His salvation by Christ and in the spreading of the glad tidings of Christ’s accomplishment with the beautiful words of the gospel:
1. Psalm 68:27 speaks of “little Benjamin”:
    - a. As the son of sorrows, Ben-oni, Benjamin typifies Christ, who, as the man of sorrows in His incarnation and human life on earth, accomplished God’s eternal redemption for His full salvation (Gen. 35:18a; Isa. 53:3).
    - b. As the son of the right hand, Benjamin typifies Christ, who, as the Son of the right hand of God in His resurrection, victory, and ascension, ministers in the heavens to carry out the application of God’s redemption for His salvation (Gen. 35:18b; Heb. 1:3; 5:5-10; 7:25; 8:2).
  2. Psalm 68:27 speaks of “the princes of Judah”:
    - a. Judah typifies Christ as the victory for God’s people (the lion with the power and the scepter) and the peace (Shiloh) to God’s people (Rev. 5:5a; Gen. 49:8-12).
    - b. Judah reveals the victory of Christ (vv. 8-9), the kingdom of Christ (v. 10), and the enjoyment and rest in Christ (vv. 11-12).
    - c. Judah, as the kingly tribe, was accompanied always by Benjamin, as a warrior tribe, for God’s kingdom on the earth (v. 27; Rom. 5:17).
  3. Psalm 68:27 speaks of “the princes of Zebulun”:
    - a. Dwelling at the shore of the sea (Galilee) and being a shore for ships (Gen. 49:13), Zebulun typifies Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of God’s gospel.
    - b. On the day of Pentecost, at least one hundred twenty gospel “ships,” all of whom were Galileans, set out to spread the gospel (Acts 1:8, 11; 2:2-41).
  4. Psalm 68:27 speaks of “the princes of Naphtali”:
    - a. Naphtali typifies Christ as the One who is released from death in resurrection, signified by the “hind let loose” (Gen. 49:21; Psa. 22, title; 18:33; S.S. 2:8-9), and gives beautiful words for the preaching of His gospel (Matt. 28:18-20).
    - b. People of both Zebulun and Naphtali were men of Galilee (4:12-17; Acts 1:11), from whom the gospel of Christ has been spread, preached, and propagated.
    - c. In typology Zebulun and Naphtali form a group for the spreading and the propagating of the glad tidings of Christ’s redemption for God’s salvation.

**VIII. Psalm 68 reveals the spreading from the temple into the city of God:**

- A. “Strengthen, O God, that which You have done for us. / Because of Your temple at Jerusalem”—following God’s strengthening of what He has done for His elect, the influence of the enjoyment of God in His house spreads to the entire city of Jerusalem (vv. 28b-29a; cf. Eph. 3:16-17a; John 16:13; Rev. 4:5; 5:6).
- B. The house of God signifies the local church, and the city of Jerusalem signifies the kingdom, the strengthening and safeguard of the church.

**IX. Psalm 68 reveals the gaining of the earth for God:**

- A. The influence of the enjoyment of God will gain the whole earth for God (vv. 29b-31; Matt. 19:28; Isa. 2:2-3; Zech. 14:16-17; Rev. 21:24).
- B. The kingdoms of the earth are charged to praise God (Psa. 68:32-34).
- C. The psalmist concludes by praising and blessing God (v. 35).

四 在神选民向神的赞美中，描绘出一幅预表的景象，论到神新约的经纶，就是神为着他的救恩，借着基督完成神的救赎，并用福音美善的话，传布基督之成就的喜信：

1 诗篇六十八篇二十七节提到“小便雅悯”：—引用经文

- a 作为苦难之子（便俄尼），便雅悯预表基督在他的成为肉体 and 地上的人性生活中，是多受痛苦的人，成就了神永远的救赎，成功他完满的救恩—创三五 18 上，赛五三 3。
- b 作为右手之子，便雅悯预表基督在他的复活、得胜和升天里是神右手之子，在诸天之上尽职，执行神救赎的应用，施行他的救恩—创三五 18 下，来一 3，五 5~10，七 25，八 2。

2 诗篇六十八篇二十七节提到“犹太的首领”：—引用经文

- a 犹太预表基督是神子民的得胜（有能力和权杖的狮子）和神子民的平安（细罗）—启五 5 上，创四九 8~12。
- b 犹太启示基督的得胜（8~9）、基督的国度（10）以及在基督里的享受和安息（11~12）。—引用经文
- c 犹太是君王支派，始终由便雅悯这战士支派陪着，为着神在地上的国—27 节，罗五 17。

3 诗篇六十八篇二十七节提到“西布伦的首领”：—引用经文

- a 西布伦住在海边（加利利），是停船的海口（创四九 13），预表基督作为传福音者的“海口”，为着传扬神福音的输送和扩展。—引用经文
- b 五旬节那天，至少有一百二十艘福音“船”（他们全是加利利人），从这“海口”出发去扩展福音—徒一 8，11，二 2~41。

4 诗篇六十八篇二十七节提到“拿弗他利的首领”：—引用经文

- a 拿弗他利预表基督是在复活中从死里得释放的一位，由“被释放的母鹿”所表征（创四九 21，诗二二标题，十八 33，歌二 8~9），他出嘉美的言语，为着传扬他的福音（太二八 18~20）。—引用经文
- b 西布伦和拿弗他利的百姓都是加利利人（四 12~17，徒一 11），基督的福音是从他们得着扩展、传扬并推广。—引用经文
- c 按预表，西布伦和拿弗他利形成一组，为着扩展并推广基督为着神的救恩所成就之救赎的喜信。

捌 诗篇六十八篇启示从殿扩展为神的城：

- 一 “神啊，求你坚固你为我们所成全的事。因你在耶路撒冷的殿”—神坚固他为选民所成全的事以后，在神殿中对神之享受的影响就遍及耶路撒冷全城—28 节下~29 节上，参弗三 16~17 上，约十六 13，启四 5，五 6。
- 二 神的殿表征地方召会，耶路撒冷城表征国度，就是召会的坚固和保护。

玖 诗篇六十八篇启示为神得着地：

- 一 对神之享受的影响，是要为神得着全地—29 节下~31 节，太十九 28，赛二 2~3，亚十四 16~17，启二一 24。
- 二 地上的列国受嘱咐要赞美神—诗六八 32~34。
- 三 诗人以赞美并颂赞神为结束—35 节。

### Morning Nourishment

**Psa.** Let God arise; let His enemies be scattered; and let those who hate Him flee before Him.  
68:1

**Num.** And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered;  
10:35 and let those who hate You flee before You.

Why was **Psalm 68** written, and why was it composed in the way it was? In order to answer this question, we need to consider the way the psalm begins. **Verse 1**...is a quotation of Moses' prayer in **Numbers 10:35**, uttered when the Ark of the covenant set out from Mount Sinai.

After Moses brought the children of Israel to Mount Sinai, they stayed there for quite a long time. During that time, God decreed His law to them through Moses. However, the main thing that happened at that time was not the decreeing of the law but God's charging Moses to build the tabernacle with the Ark, the incense altar, the lampstand, the showbread table, the laver, the altar, and all the utensils. (*Life-study of the Psalms*, pp. 316-317)

### Today's Reading

God wanted the children of Israel to build Him a tabernacle so that He could dwell among them and they could contact Him and even dwell with Him. However, because they were sinful, they needed an altar to take care of their sins. In addition, they needed the showbread table for spiritual food, the lampstand for spiritual light, and the incense altar for them to pray to the Lord.

The tabernacle built and erected at Mount Sinai was a type of Christ as the real tabernacle. This real tabernacle was set up through Christ's incarnation. **John 1:14** tells us that the Word, which is God, became flesh and tabernacled among us, full of grace and reality. Whereas the tabernacle built up by Israel under Moses was a type, or a shadow, Jesus Christ, the incarnate God, is the real tabernacle for God's dwelling on the earth and for God's people to contact Him and dwell with Him.

God's move on earth for His New Testament economy began with the incarnation, with God's coming as the Son to be incarnate. The incarnation was the setting up of the real and living tabernacle. Thus, the incarnate Christ was the real tabernacle in whom God dwelled and through whom He could move on earth.

This move of God in Christ is portrayed in **Psalm 68:1-18**...The first part of **verse 1** says, "Let God arise," and God did rise up to move....He moved through the tabernacle. Without the tabernacle, God could not move. This indicates that God moves in Christ and through Christ. Without Christ, God cannot move on the earth.

**Psalm 68** is about God's move within the tabernacle (typifying Christ) as His dwelling place with the Ark (typifying Christ) as the center....This move of God began after the rearing up of the tabernacle of the Ark, signifying Christ incarnate to be the dwelling place of God on the earth with Himself as the center for God's move in His economy (**John 1:14a**; **Num. 9:15a**). This means that God could move on earth only after He had established a way—the tabernacle with the Ark—in which He could be with His people and in which they could contact Him and be with Him. In the Old Testament we have the type, but in the New Testament we have Christ as the reality of the tabernacle of the Ark.

God's move within the tabernacle was in the midst of Israel, His elect....This move was from Sinai, signifying from the law (**Psa. 68:8b, 17b**), through the wilderness, signifying the earth (**vv. 4b, 7b**), to Mount Zion, God's dwelling place (**v. 16**), signifying God's dwelling place in the heavens (**Eph. 4:8a**)....Today we should triumph and exult in the move of God on earth, in His move from incarnation to ascension (*Life-study of the Psalms*, pp. 317-321)

Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified." This is the principle of God's move on earth. God's move is in man and through man. God's move is to deify man, making man God in life and in nature but not, of course, in the Godhead. (*Life-study of Job*, p. 129)

Further Reading: *Life-study of Job*, msg. 24

### Enlightenment and inspiration

### 晨兴喂养

诗六八 1 愿神兴起；愿他的仇敌四散；愿恨他的人从他面前逃跑。

民十 35 约柜往前行的时候，摩西就说，耶和華啊，求你兴起，愿你的仇敌四散；愿恨你的人从你面前逃跑。

诗人为什么写诗篇六十八篇，又为什么这样写法？要答复这问题，我们需要来看这篇诗是怎样开始的。一节.....是引用民数记十章三十五节约柜从西乃山往前行时，摩西的祷告。

摩西带以色列人到西乃山以后，他们留在那里相当长的时间。在那段期间，神借着摩西颁布律法给他们。然而，那时所发生主要的事不是颁布律法，乃是神嘱咐摩西建造帐幕同约柜、香坛、灯台、陈设饼桌子、洗濯盆、祭坛和所有的器具（诗篇生命读经，三八六页）。

### 信息选读

神要以色列人为他建造帐幕，使他能住在他们中间，并使他们能接触他，甚至与他同住。然而，因为他们是罪恶的，他们就需要祭坛来顾到他们的罪。此外，他们需要陈设饼桌子以得着属灵的食物，灯台作属灵的光，以及香坛让他们向主祷告。

在西乃山那里所建造并竖立的帐幕，是基督这真帐幕的预表。这真帐幕是借着基督的成为肉体建立的。约翰一章十四节告诉我们，那是神的话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。以色列人在摩西带领之下所建造的帐幕是预表或影儿，而耶稣基督，这位成为肉体的神，才是真帐幕，让神住在地上，并让神的百姓接触他，与他同住。

神在地上为着他新约经纶的行动，开始于成为肉体；神来作子，好成为肉体。成为肉体是又真又活之帐幕的建立。因此，成为肉体的基督，乃是神住在其中，并借此在地上行动的真帐幕。

神在基督里的行动，描绘在诗篇六十八篇一至十八节。.....一节上半说，“愿神兴起”，神的确兴起行动。.....他乃是借着帐幕行动。没有帐幕，神就无法行动。这指明神在基督里并借着基督行动；没有基督，神就无法在地上行动。

六十八篇说到神在作他居所之帐幕（预表基督）里的行动，以约柜（预表基督）为中心。.....神这行动开始于竖立帐幕同约柜（帐幕同约柜表征基督成为肉体，作神在地上的居所，以他自己为神在他经纶中行动的中心）以后（约一 14 上，民九 15 上）。这就是说，只有当神确立了帐幕同约柜这条路，使他在其中能与他的子民同在，并且他们在其中能接触他，且与他同在时，神才能在地上行动。在旧约里有预表，但在新约里有基督作约柜之帐幕的实际。

神在帐幕里的行动，是在他的选民以色列中间。.....这个行动是从西乃（诗六八 8 下、17 下），就是从颁布律法和立起帐幕（表征成为肉体的基督）开始，经过表征地的旷野（4 下、7 下），到神的住处锡安山（表征神在诸天里的住处—弗四 8 上）。.....今天我们也该因神在地上的行动（从基督的成为肉体到他的升天）而欢乐（诗篇生命读经，三八七至三九二页）。

一位早期的教父亚他那修（Athanasius）论到基督说，“他成为人，使我们得以成为神。”又说，“话成了肉体，.....使我们有分于他的灵，而得以成为神。”这是神在地上行动的原则。神的行动是在人里面，并借着人。神的行动是要使人在生命和性情上成为神，却无分于神格（约伯记生命读经，一五二页）。

参读：约伯记生命读经，第二十四篇。

*Morning Nourishment*

**Psa. The Lord gives the command; the women who bear the glad tidings are a great host. The 68:11-13 kings of the armies flee. They flee! And she who abides at home divides the spoil. Though you lie among the sheepfolds, there are dove wings covered with silver, and its pinions, with greenish-yellow gold.**

In **Psalm 68:1** we have the prayer of Moses, the representative of God's elect, for Jehovah to arise and for His enemies to be scattered (v. 14). The enemies here typify Satan and his forces in the heavenlies (**Eph. 6:12**). This prayer was actually the aspiration of all God's elect people....“The kings of the armies flee. / They flee!” (**Psa. 68:12a**). These kings, who were defeated and scattered, typify Satan and the rulers (**Eph. 6:12**)....“The women who bear the glad tidings are a great host” (**Psa. 68:11b**). These women of Israel signify the weak ones. As believers today, we are the weak ones, those who cannot do anything except bear, preach, the glad tidings. (*Life-study of the Psalms*, pp. 321-322)

*Today's Reading*

“She who abides at home / Divides the spoil” (**Psa. 68:12b**). The “she” here is collective and refers to the women in **verse 11**. To abide at home signifies not to be at work. The spoil signifies all the gains of the accomplishment, consumption, attainment, and obtainment of Christ as the reapings of the victory of His death, resurrection, and ascension. This spoil includes dove wings covered with silver and pinions covered with greenish-yellow gold.

They will divide the spoil even though they lie among the sheepfolds (v. 13a)....Lying among the sheepfolds signifies resting in God's provision and care for His elect.

**Verse 13b** shows us that there are four items among the spoil....The dove wings signify the moving power of the Spirit....The dove wings are covered with white silver. Silver signifies Christ in His redemption for our justification, which is indicated by the color white, the color of approval....The pinions are feathers at the end of a bird's wings. The pinions give a bird the strength to fly and to soar....[Here they] signify the soaring power of the Spirit....The greenish-yellow, glittering gold with which the pinions are covered signifies God's nature glittering in the divine life and glory.

The contents of the above four items, as Christ's spoil in His victory for the enjoyment of God's elect, are actually the Triune God with all the items of His complete, full, and all-inclusive salvation. “Dove” signifies the Spirit with His moving and soaring power; “white silver” signifies Christ in His all-inclusive redemption for His believers' justification as the entrance into His full salvation; and “greenish-yellow gold” signifies God in His nature glittering in His life and glory. Both Christ and God are brought in by the Spirit's power: Christ by the Spirit's moving power and God by the Spirit's soaring power.

**Verse 11** indicates that God's elect enjoy all the above items as their portion in Christ and announce them to others as the glad tidings. On the one hand, we are the great host of women bearing, preaching, the glad tidings. On the other hand, we are restfully enjoying our portion in Christ, enjoying the Triune God—the Spirit as the dove, Christ the Son as the silver, and God the Father as the gold. The Spirit as the dove moves with Christ as the silver and with God as the gold. While we are preaching the glad tidings, we are enjoying the Triune God as the spoil gained for us by Christ.

**Verse 12** speaks of dividing the spoil. What is this spoil? It is something reaped as the result of fighting a battle. In His death, resurrection, and ascension, Christ fought the battle, and the spoil reaped by Him has become our enjoyment. Christ gained some spoil in every step of His fighting; He reaped spoil in His death, in His resurrection, and in His ascension, at which time, according to **Colossians 2**, the evil ones tried to hold Him back. The spoil gained, reaped, by Christ is actually the Triune God. This means that the spoil in **verse 12** is the Spirit as the dove, Christ the Son as the silver, and God the Father as the gold. (*Life-study of the Psalms*, pp. 322-323, 316)

Further Reading: *Life-study of the Psalms*, msg. 27

*Enlightenment and inspiration*

第十周 周二

晨兴喂养

诗六八 11-13 主发命令；传好信息的妇女成了大群。统兵的君王逃跑了，逃跑了！留守在家的妇女，分得了掠物。你们虽然躺卧在羊圈之间，却像鸽子的翅膀镀了白银，翎毛镀了绿黄色的金。

诗篇六十八篇一节有神选民的代表摩西，求耶和華兴起，使他的仇敌四散的祷告(14)。这里的仇敌预表撒但和他在诸天界里的邪恶势力(弗六12)。这祷告实际上是神所有选民的切望。.....“统兵的君王逃跑了，逃跑了！”(诗六八12上)这里被击败并四散的君王，预表撒但和邪恶的世界管辖者(弗六12)。.....“传好信息的妇女成了大群。”(诗六八11下)这些以色列妇女表征软弱的人。我们信徒今天是软弱的人，除了传报好信息以外，什么也不能作(诗篇生命读经·三九二至三九三页)。

信息选读

“留守在家的妇女，分得了掠物”(12下)这里的“妇女”是集体的，指十一节的妇女。留守在家，表征不作工。掠物，表征基督所成就、所完成、所达到、所得着的一切所获，就是他的死、复活和升天之得胜的收获。这掠物包括镀了白银的鸽子翅膀，以及镀了绿黄色金的翎毛。

她们虽然躺卧在羊圈之间(13上)，却要分得掠物。.....躺卧在羊圈之间，表征安息于神对他选民的供备和眷顾中。

十三节下半给我们看见掠物有四项。.....鸽子的翅膀，表征那灵行动的能力。.....鸽子的翅膀镀了白银。银表征基督的救赎，使我们得称义，就是白色——蒙称许的颜色——所指明的。.....翎毛是鸟翅末端的羽毛。翎毛给鸟力量飞翔并升腾，.....表征那灵升腾的能力。.....翎毛所镀绿黄色闪耀的金，表征神的性情闪耀在神圣的生命和荣耀里。

以上四项的内容，乃是基督在他得胜里所得的掠物，作神选民的享受；这四项实际上就是三一神同他完整、完全、包罗万有之救恩的一切项目。“鸽子”，表征那灵同其行动并升腾的能力；“白银”，表征基督同其包罗万有的救赎，使他的信徒得称义，以进入他完全的救恩里；“绿黄色的金”，表征神的性情闪耀在他的生命和荣耀里。基督和神都是凭那灵的能力带进的：基督是凭那灵行动的能力，神是凭那灵升腾的能力带进的。

十一节指明神的选民享受以上一切项目，作他们在基督里的分，并向别人宣报的好信息。一面，我们是一大群传好信息的妇女。另一面，我们安息的享受我们在基督里的分，享受三一神——那灵如鸽子，子基督如银，父神如金。那灵如鸽子，同着如银的基督，及如金的神行动。当我们传好信息的时候，就享受三一神作基督为我们所得的掠物。

十二节说到分得掠物。这掠物是什么？就是争战的结果所获得的东西。基督在他的死、复活、升天里争战，他所获得的掠物成为我们的享受。基督在他争战的每一步，都带着一些掠物；他在他的死里，在他的复活里，并在他的升天里，都获得了掠物；照着歌罗西二章，当时那些恶者尽力要扣留他。基督所得着、所获得的掠物，实际上就是三一神。这就是说，诗篇六十八篇十二节的掠物是如鸽子的那灵，如银的子基督，以及如金的父神(诗篇生命读经·三九三至三九五、三八五页)。

参读：诗篇生命读经·第二十七篇。

*Morning Nourishment*

**Psa.** You have ascended on high; You have led captive those taken captive; You have received gifts  
**68:18** among men, even the rebellious ones also, that Jehovah God may dwell among them.

**Eph.** ...“Having ascended to the height, He led captive those taken captive and gave gifts to men.”  
4:8

[In Psalm 68:18b] “those taken captive” refers to the believers of Christ. Before we were saved, we were sinners and enemies of God, and we had been taken captive by Satan and imprisoned. We were “those taken captive.” But Christ defeated Satan and captured his captives, including us. Then, like a general leading his captives, Christ in His ascension to the heavens led us to the Father.

Psalm 68 speaks concerning Christ’s ascension (v. 18a; Eph. 4:8a)...“You have ascended on high”...refers to the highest peak in the universe (cf. Isa. 14:13b)...In His ascension Christ led captive those taken captive...These ones, the redeemed of Christ, are included in the train of vanquished foes. The Amplified New Testament renders “He led captive those taken captive” (Eph. 4:8) as “He led a train of vanquished foes.” In Christ’s ascension there was a procession of these vanquished foes, led as captives from a war, for a celebration of Christ’s victory...Christ...ascended to the Father leading a train of vanquished foes. He did not appear before the Father empty-handed but had a great many vanquished foes following Him. (*Life-study of the Psalms*, pp. 323-324)

*Today’s Reading*

Psalm 68:18 also reveals the matter of Christ receiving the gifts....“You have received gifts among men, / Even the rebellious ones also” (v. 18b). When Christ ascended to the Father, He presented to the Father all the ones He had captured and brought with Him. The Father then returned all these captured ones to Christ, making each one of them a gift to Christ.

We all were held captive by Satan in his prison, but we have been captured by Christ, presented by Christ to the Father, and then given to Christ by the Father as gifts....The gifts received by Christ have become the gifted believers, like the apostles, the prophets, the evangelists, and the shepherds and teachers (Eph. 4:11). We should not believe the lie that we are not a gift or that we have not been gifted. Every saved person is a gifted believer.

The last part of Psalm 68:18 says, “That Jehovah God may dwell among them.” This indicates that Christ uses all the gifts to build up the dwelling place for God. The dwelling place here signifies the church as God’s habitation (Eph. 2:22). As Ephesians 4 reveals, all the gifts do the same work of the ministry to build up the Body of Christ as God’s dwelling place on earth today.

The gifts as the gifted persons, the believers in Christ, are builded together to be the dwelling place for God. This dwelling place signifies the church, the Body of Christ (Eph. 4:11-12).

“A Father to the orphans and a Judge for the widows / Is God in His holy habitation. / God causes the solitary to dwell in a household” (Psa. 68:5-6a)...God’s dwelling place is also the habitation of the believers, the needy, the solitary, and the bound ones. Today we all are the needy ones (the orphans and widows), the bound ones (the prisoners), and the solitary ones, and the church is our dwelling place. The church is a building that includes such people.

“O mighty mountain, O mountain of Bashan, / O many-peaked mountain, O mountain of Bashan: / Why do you look with envy, O many-peaked mountains, / At the mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever” (vv. 15-16). The “mountain on which God desires to dwell” is Mount Zion. The dwelling place of God is built on Mount Zion, signifying the highest peak in the universe, the heavens.

The builded church is in the heavens. Whether we are in the heavens or on the earth depends on whether or not we have been built up...Whenever the saints in a locality are built up together, they are in the heavens. This is an aspect of the wonderful things in God’s New Testament economy, in His move in Christ from incarnation to ascension. (*Life-study of the Psalms*, pp. 324-326)

Further Reading: *Life-study of the Psalms*, msg. 27

*Enlightenment and inspiration*

第十周 周三

晨兴喂养

诗六八 18 你已经升上高处，掳掠了那些被掳的；你在人间，甚至在悖逆的人中间，受了恩赐，叫耶和華神可以住在他们中间。

弗四 8 ……他既升上高处，就掳掠了那些被掳的，将恩赐赐给人。

诗篇六十八篇十八节上半说，“掳掠了那些被掳的”这里“那些被掳的”指基督的信徒。我们在得救以前是罪人和神的仇敌，也是被撒但所掳掠并监禁的。我们是“那些被掳的”。但基督击败撒但并掳掠他的俘虏，包括我们在内。然后，基督像领着俘虏的将军一样，在他升到诸天之上时，将我们领到父面前。

六十八篇说到基督的升天（18上，弗四8上）。……“你已经升上高处”这是指宇宙的最高处（参赛十四13）。……基督在他的升天里，掳掠了那些被掳的。……这些人，基督所救赎的人，包括在那列被征服的仇敌中。扩大本新约圣经（Amplified New Testament）将“他……掳掠了那些被掳的”（弗四8），译为“他……率领了一列被征服的仇敌”。基督升天时，有一列被征服，成了战俘的仇敌，庆祝基督的得胜。……基督领着一列被征服的仇敌，升到父面前。他不是空手显在父面前，乃是有许多被征服的仇敌随着他（诗篇生命读经，三九五至三九六页）。

信息选读

诗篇六十八篇十八节也启示基督受了恩赐。……“你在人间，甚至在悖逆的人中间，受了恩赐”（18中）基督升到父那里时，将一切他所掳掠并带来的人呈献给父。然后父把这一切被掳的归还基督，使他们各人成为赐给基督的恩赐。

我们众人原是被撒但监禁的俘虏，但我们已被基督掳掠，被基督呈献给父，然后被父当作恩赐赐给基督。……基督所接受的恩赐，成了有恩赐的信徒，如使徒、申言者、传福音者、牧人和教师（弗四11）。我们不该相信谎言，以为我们不是恩赐或没有恩赐。每个得救的人都是有恩赐的信徒。

诗篇六十八篇十八节下半说，“叫耶和華神可以住在他们中间”这指明基督用所有的恩赐，建造神的居所。这里的居所表征召会是神的居所（弗二22）。如以弗所四章所启示的，所有的恩赐都作同样职事的工作，建造基督的身体，作今天神在地上的居所。……这些恩赐，就是有恩赐的人——在基督里的信徒——被建造在一起，成为神的居所。这居所表征召会，基督的身体（11~12）。

“神在他的圣所作孤儿的父，作寡妇的伸冤者。神叫孤独的有家可居住，使被囚的出来得亨通”（诗六八5~6上）……神的居所也是信徒（穷乏、孤独、受捆绑之人）的居所。今天我们都是穷乏的人（孤儿和寡妇）、受捆绑的人（囚犯）和孤独的人，而召会是我们的居所。召会乃是包括这些人的建造。

“巴珊山是大能的山，巴珊山是多峰多岭的山：你们多峰多岭的山哪，为何嫉视神所愿居住的山？耶和華必住这山，直到永远”（15~16）“神所愿居住的山”是锡安山。神的居所建造在锡安山上；锡安山表征宇宙的最高处，就是诸天。……建造的召会乃是在诸天之上。我们在诸天之上或在地上，乃在于我们有没有被建造。……每当一地的圣徒被建造在一起，他们就在诸天之上。这是在神新约的经纶里，神在基督里从成为肉体到升天之行动上美妙之事的一面（诗篇生命读经，三九六至三九九页）。

参读：诗篇生命读经，第二十七篇。

### Morning Nourishment

**Psa. Blessed be the Lord, who day by day loads us with good; God is our salvation. Selah. God is to us a God of deliverance, and with Jehovah the Lord are the goings forth even from death.**

**24-25 They have seen Your goings, O God, the goings of my God, my King, in the sanctuary: singers go before; players after; in the midst of virgins sounding the tambourines.**

In the first section [of Psalm 68] five matters are covered: God's move on the earth, God's victory in Christ, Christ's ascension, Christ's receiving the gifts, and Christ's building up the house of God. This brings us to the first item in the second section—the enjoyment of God in His house (vv. 19-23).

The enjoyment of God in His house comes after the building up of His dwelling place, the church (v. 18b)...Verse 19a says, "Blessed be the Lord, who day by day loads us with good." What is this "good"?...This good, as the "good" mentioned in Romans 8:28, does not refer to material things such as a nice home or a new car; rather, it refers to the Triune God...This means that daily God is loading us with Himself... "God is our salvation. / God is to us / A God of deliverance, / And with Jehovah the Lord / Are the goings forth even from death" (vv. 19b-20)...In God's house we enjoy God as our salvation and deliverance; with Him are the goings forth, the way to escape, even from death. Only God can give us a way to flee death and to escape it because only God is life. When we enjoy Him as our life, we escape death. Actually, the way to go forth from death is God Himself...Verses 21 through 23 reveal that in God's house we also enjoy His victory over the enemies. For example, verse 21 says, "Indeed God will smash / The head of His enemies, / The hairy crown / Of him who goes about in his guiltiness." (*Life-study of the Psalms*, pp. 330-331)

### Today's Reading

In Psalm 68:24 through 28 we have the matter of praising God.... "They have seen Your goings, O God, / The goings of my God, my King, in the sanctuary" (v. 24). Here "they" refers to the enemies, to the unbelievers; "goings" refers to God's activities; and the "sanctuary" signifies the church.

The erecting of the tabernacle was a kind of ceremony. All the children of Israel were assembled and, after everything had been arranged, the Ark was brought in....While the Ark was being carried into the tabernacle, there was a procession of virgins and singers who went before the Ark. At the rear there might have been another group composed not of virgins but of males from the tribes of Benjamin, Judah, Zebulun, and Naphtali (v. 27). This move of the Ark was an activity of God, for God was with the Ark. Hence, the Ark's activity was God's activity. Furthermore, since Israel had been at Sinai for a long time, the peoples in the surrounding regions must have heard that something important was taking place....Therefore, this ceremony might have been observed...also by a number of Gentiles who had come to witness the ceremony.

"Singers go before; players after; / In the midst of virgins sounding the tambourines" (v. 25). Here the praise is by the females, by the virgins as singers going before and players after. In this verse "virgins" signifies the believers.

"Bless God in the congregations, / Even Jehovah, O you who are of the fountain of Israel. / There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali. / Your God has commanded your strength; / Strengthen, O God, that which You have done for us" (vv. 26-28). Here we have the blessing of God by the men, signifying the strong ones.

In the praise rendered to God by His elect, there is portrayed a scenery in typology concerning God's New Testament economy in the accomplishment of God's redemption for His salvation by Christ and in the spreading of the glad tidings of Christ's accomplishment with the beautiful words of the gospel. (*Life-study of the Psalms*, pp. 331-332)

Further Reading: *Life-study of the Psalms*, msg. 28

### Enlightenment and inspiration

### 晨兴喂养

诗六八 19~20 天天加给我们美福的主，就是拯救我们的神，是当受颂赞的。细拉 神是为我们施行拯救的神；人能脱离死亡，是在于主耶和华。

24~25 神啊，你是我的神，我的王；人已经看见你行走，在圣所中行走：歌唱的行在前，作乐的随在后，都在击鼓的童女中间。

〔诗篇六十八篇〕第一段说到五件事：神在地上的行动、神在基督里的得胜、基督的升天、基督领受恩赐以及基督建造神的家。这将我们带到第二段的第一项——在神的家中享受神（19~23）。

在神的家中享受神，乃是在神居所（召会）的建造之后（18下）。.....十九节上半说：“天天加给我们美福的主”.....“美福”是什么？这美福就是罗马八章二十八节的“益处”；不是指物质的事物，如华屋或新车，乃是指三一神.....。这就是说，神天天都把他自己加给我们。.....“拯救我们的神，是当受颂赞的。神是为我们施行拯救的神；人能脱离死亡，是在于主耶和华”（诗六八 19下~20）.....在神的家中，我们享受神作我们的救恩和拯救；在他甚至有脱离死亡的出路、逃路。唯有神能给我们逃离、逃脱死亡的路，因为唯有神是生命。我们享受他作我们的生命，就脱离死亡。事实上，离开死亡的路就是神自己。.....二十一至二十三节启示，我们在神的家中，也享受他的胜过仇敌。例如，二十一节说，“神要打破他仇敌的头，就是那在自己罪过中往来之人的发顶”（诗篇生命读经，四〇四至四〇五页）

### 信息选读

诗篇六十八篇二十四至二十八节是向神的赞美。.....“神啊，你是我的神，我的王；人已经看见你行走，在圣所中行走”（24）这里的“人”指仇敌，指不信者；“行走”指神的活动；“圣所”表征召会。

竖立帐幕是一项典礼，所有的以色列人都聚集，一切安排好以后，就把约柜抬进去。.....约柜被抬进帐幕时，有一列童女和歌唱的行在约柜前面。后面也许有另一班人，不是由童女组成的，乃是由来自便雅悯、犹大、西布伦和拿弗他利支派的男子组成的（27）。这约柜的行动是神的活动，因神与约柜同在。因此，约柜的活动就是神的活动。不仅如此，以色列人既长久在西乃，周围各族必已听见发生了重要的事.....。所以，这典礼可能.....也为好些外邦人所目睹。

“歌唱的行在前，作乐的随在后，都在击鼓的童女中间”（25）这里赞美的是女子，是童女，就是行在前的歌唱者，随在后的作乐者。在这节里，“童女”表征信徒。

“你们从以色列源头而来的，当在各会中颂赞耶和华神。在那里，有统管他们的小便雅悯，有犹太的首领在他们的群众中，有西布伦的首领，有拿弗他利的首领。你的能力是你神所命定的；神啊，求你坚固你为我们所成全的事”（26~28）这里有男子对神的颂赞，男子表征刚强者。

在神选民向神的赞美中，描绘出一幅预表的景象，论到神新约的经纶，就是神为着他的救恩，借着基督完成神的救赎，并用福音美善的话，传布基督之成就的喜悦（诗篇生命读经，四〇五至四〇七页）。

参读：诗篇生命读经，第二十八篇。

### Morning Nourishment

**Psa. Bless God in the congregations, even Jehovah, O you who are of the fountain of Israel. There 68:26-28 are little Benjamin, who rules them, and the princes of Judah in their company, the princes of Zebulun, the princes of Naphtali. Your God has commanded your strength; Strengthen, O God, that which You have done for us.**

**Psalm 68:27a** speaks of “little Benjamin.”...Benjamin had two names, the first of which was Benoni. This name, given to him by his mother Rachel as she was dying in childbirth, means “son of my sorrow” (**Gen. 35:18a**). As the son of sorrows,...Benjamin typifies Christ who, as the Man of sorrows in His incarnation and human life on earth, accomplished God’s eternal redemption for His full salvation.

[But] Jacob immediately changed the child’s name to Benjamin, which means “son of the right hand” (**v. 18b**). To be at the right hand is to be in a position of glory and honor. As the son of the right hand, Benjamin typifies Christ who, as the Son of the right hand of God in His resurrection, victory, and ascension, ministers in the heavens to carry out the application of God’s redemption for His salvation. Christ was incarnated to be Benoni, the Man of sorrows, but in resurrection He became Benjamin, the Son of the right hand of God in glory and honor. (*Life-study of the Psalms*, pp. 332-333)

### Today’s Reading

**Psalm 68:27** speaks also of the princes of Judah. Judah is the lion with the power and the scepter, and he is the peace (Shiloh) to God’s people (**Rev. 5:5a; Gen. 49:8-10**).

Whereas Benjamin typifies Christ mainly in His humanity, Judah typifies Christ mainly in His divinity. In His divinity, Christ is not a Man of sorrows but a lion with power and authority (signified by the scepter). In particular, Judah typifies Christ as the victory for God’s people and the peace to God’s people. In the application of redemption, Christ is our peace.

Judah, as the kingly tribe, was accompanied always by Benjamin, as a warrior tribe (**Gen. 49:27**), for God’s kingdom on the earth. In typology Judah and Benjamin, who were joined geographically, form a group concerning the accomplishment and application of Christ’s redemption for God’s salvation. With Benjamin the emphasis is on the accomplishment of redemption; with Judah the emphasis is on the application (in Christ’s ascension) of redemption.

Zebulun typifies Christ as the haven, or “shore” [**Gen. 49:13**], of the evangelists for the transportation and spreading in the preaching of God’s gospel. The gospel has been accomplished, but there is the need of the spreading of the gospel.

Naphtali typifies Christ as the One who is released from death in resurrection, signified by the “hind let loose” (**[Gen. 49:21]; Psa. 22**, title; **S.S. 2:8-9**), and gives beautiful words for the preaching of His gospel (**Matt. 28:18-20**). In resurrection Christ came to His disciples and charged them to disciple the nations.

People of both Zebulun and Naphtali were men of Galilee (**Matt. 4:12-17; Acts 1:11**), from whom the gospel of Christ has been spread, preached, and propagated....In typology Zebulun and Naphtali form a group for the spreading and the propagating of the glad tidings of Christ’s redemption for God’s salvation.

Only four of the twelve tribes of Israel are mentioned in **Psalm 68:27**...[because] in the typology here only four are required, and these four are the most suitable.

Just as the center of the first section of this psalm is the Triune God,...the center of the second section is [these] four tribes....The first two—Benjamin and Judah—are a group concerning the accomplishment and application of redemption; the other two—Zebulun and Naphtali—are a group concerning the preaching, spreading, and propagation of the gospel. As we consider the centers of the two sections of **Psalm 68**, we can see that the Triune God as Christ’s spoil has become our enjoyment, and we can see also that Christ’s redemption has been accomplished for God’s salvation, that this accomplished redemption has been applied to us, and that the word concerning God’s salvation is now spreading everywhere. (*Life-study of the Psalms*, pp. 333-335)

*Further Reading: Life-study of the Psalms*, msg. 28

### Enlightenment and inspiration

### 晨兴喂养

诗六八 26~28 你们从以色列源头而来的，当在各会中颂赞耶和華神。在那里，有统管他们的小便雅憫，有犹大的首领在他们的群众中，有西布伦的首领，有拿弗他利的首领。你的能力是你神所命定的；神啊，求你坚固你为我们所成全的事。

诗篇六十八篇二十七节上半说到“小便雅憫”。.....便雅憫有两个名字，第一个是便俄尼。这是他母亲拉结临产将近于死时给他起的名，意为“我苦难之子”（创三五 18 上）。作为苦难之子，便雅憫预表基督在他的成为肉体 and 地上的人性生活中，多受痛苦（赛五三 3），成就了神永远的救赎，成功他完满的救恩（来九 12）。

但雅各立即将孩子的名改为便雅憫，意为“右手之子”（创三五 18 下）。在右边手，就是在荣耀和尊贵的地位。作为右手之子，便雅憫预表基督在他的复活、得胜和升天里是神右手之子，在诸天之上尽职，执行神救赎的应用，施行他的救恩（来八 1~2，七 25）。基督成为肉体作便俄尼，多受痛苦，但在复活里他成了便雅憫，就是在荣耀和尊贵里的右手之子（诗篇生命读经，四〇七至四〇八页）。

### 信息选读

诗篇六十八篇二十七节也说到犹大的首领。犹大是狮子，有能力和权杖，也是神子民的平安（细罗）（启五 5 上，创四九 8~10）。.....便雅憫主要预表在人性里的基督，而犹大主要预表在神性里的基督。基督在他的神性里不是多受痛苦的人，乃是有能力和权柄（由权杖所表征）的狮子。犹大特别预表基督是神子民的得胜和神子民的平安。在应用救赎的事上，基督是我们的平安（和平）。

犹大是君王支派，始终由便雅憫这战士支派陪着（创四九 27），为着神在地上的国。按预表，在地理上相连的犹大和便雅憫，形成一组，为着在神救恩的事上，完成并应用基督的救赎。在便雅憫一面，所强调的是救赎的完成；在犹大一面，所强调的是（在基督的升天里）对救赎的应用。

西布伦.....预表基督作为传福音者的“海口”〔13〕，为着传扬神福音的输送和扩展。福音得了成就，但需要借着“船”扩展福音。

拿弗他利预表基督是在复活中从死里得释放的一位，由“被释放的母鹿”所表征（〔21〕诗二二标题，歌二 8~9），他出嘉美的言语，为着传扬他的福音。在复活里，基督来到他的门徒那里，嘱咐他们使万民作他的门徒（太二八 18~20）。

西布伦和拿弗他利的百姓都是加利利人（四 12~17，徒一 11），基督的福音是从他们得着扩展、传扬并推广。.....按预表，西布伦和拿弗他利形成一组，为着扩展并推广基督为着神的救恩所成就之救赎的喜讯。

诗篇六十八篇二十七节只提以色列十二支派中的四个支派.....〔因为〕这里的预表，只需要四个支派，而这四个支派是最适合的。.....正如本诗第一段的中心是.....三一神，照样，第二段的中心乃是.....〔这〕四个支派。前两个—便雅憫和犹大—是关于救赎之完成和应用的一组；后两个—西布伦和拿弗他利—是关于福音之传扬、扩展和推广的一组。我们思考六十八篇这两段的中心时，就能看见作基督掠物的三一神，成了我们的享受；我们也能看见，基督为着神救恩的救赎得了完成，这完成的救赎已应用到我们身上，并且关于神救恩的话如今已传遍各处（诗篇生命读经，四〇八至四一一页）。参读：诗篇生命读经，第二十八篇。

### Morning Nourishment

**Psa. Because of Your temple at Jerusalem, kings will bring a gift to You.**  
68:29

**31-34 Nobles will come out of Egypt; Cush will quickly stretch out its hands to God. O kingdoms of the earth, sing to God, sing psalms to the Lord, Selah....Behold, He utters His voice, a mighty voice. Ascribe strength to God; His excellence is over Israel, and His strength is in the skies.**

[Psalm 68:28b-29a] indicates that following God's strengthening of what He has done for His elect, the influence of the enjoyment of God in His house would spread to the entire city of Jerusalem because of the house of God, which was at Jerusalem....The house of God signifies the local church, and the city of Jerusalem signifies the kingdom, the strengthening and the safeguard of the church.

Psalm 68 concludes with a word about the gaining of the earth for God (vv. 29b-35)....The influence of the enjoyment of God will gain the whole earth for God. (*Life-study of the Psalms*, pp. 335-336)

### Today's Reading

According to Psalm 68:29b, kings of the nations will bring a gift to God....God will deal with the Egyptians, who are likened to animals in the reeds by the Nile (v. 30a)....God will also deal with the nations, who are likened to herds of the bulls among the calves and who lust for silver and delight in war (v. 30b)....Verse 31 indicates that nobles will come out of Egypt to visit Jerusalem, the city of God, and that Cush (today's Ethiopia) will quickly stretch out its hand to God....[This portrays] the coming age of restoration (Matt. 19:28), in which all the earth will come to Jerusalem to worship God and to receive instruction and enlightenment (Isa. 2:2-3; Zech. 14:16-17).

In Psalm 68:32 through 34 the kingdoms of the earth are charged to sing psalms in the restoration to God, who rides upon the heavens, the ancient heavens, and utters His voice, a mighty voice (thunder). They are charged also to ascribe strength to God, whose excellence (glory) is over Israel and whose strength is in the skies.

"You are awesome, O God, from Your sanctuaries. / The God of Israel, He gives strength and power to the people. / Blessed be God!" (v. 35). In this concluding verse the psalmist praises God and blesses Him. (*Life-study of the Psalms*, pp. 336-337)

We need to pray that God will strengthen that which He has done for us out of the church...(Psa. 68:28-29). God has done everything, and all has been accomplished; what we need today is the strengthening. God has put Satan to death already. We do not need God to repeat this act, but we do need Him to strengthen us....This strengthening is in the temple.

[In verse 29] we encounter not only the temple but also Jerusalem; not only the house but also the city....When we experience the strengthening of God in the local church, the church is transformed from a house to a city. The temple becomes Jerusalem. The house is surrounded, protected, and safeguarded by the walls of the city. Then, because we are so victorious, so overcoming, so transcendent, we have the sense that all the kings of the earth will bring a gift to the Lord. Revelation 21:24 corroborates this word: "The kings of the earth bring their glory into it [the city]."....If you are so victorious,...many souls, many persons, will be released and brought by you into the local churches as gifts to the Lord.

These are the nine main points of Psalm 68: God's move on this earth, His victory in Christ over all His enemies, Christ's ascension after His victory, Christ's receiving and giving of gifts, the building up of the house of God by the gifts, the enjoyment of God in the house as everything to us, loading us with good and applying His victory over all situations, our praises issuing from our enjoyment, the enlarging of the church from the house to the city, and eventually the recovery of the earth through the city....This is the climax of all the psalms. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 120-122)

Further Reading: *Christ and the Church Revealed and Typified in the Psalms*, ch. 10

### Enlightenment and inspiration

## 第十周 周六

### 晨兴喂养

诗六八 29 因你在耶路撒冷的殿，列王必带贡物献给你。

31-34 公侯要从埃及出来朝见神；古实人要急忙向神举手祷告。地上的列国啊，你们要向神歌唱，要向主歌颂，细拉……看哪，他发出声音，是极大的声音。你们要将能力归给神；他的威荣在以色列之上，他的能力是在穹苍。

〔诗篇六十八篇二十八节下半至二十九节上半〕指明，神坚固他为选民所成全的事以后，由于神的殿在耶路撒冷，所以在神殿中对神之享受的影响就遍及耶路撒冷全城。……神的殿表征地方召会，耶路撒冷城表征国度，就是召会的坚固和保护。六十八篇结束于为神得着地的话（29下~35）。……对神之享受的影响，是要为神得着全地（诗篇生命读经，四一一至四一二页）。

### 信息选读

照着诗篇六十八篇二十九节下半，列王必带贡物献给神。……神要对付埃及人；他们被比喻为尼罗河旁芦苇中的野兽（30上）。……神也要对付列国；他们被比喻为牛犊中成群的公牛；他们贪爱银子，喜好争战（30下）。……三十一节指明，公侯要从埃及出来朝见神，来到神的城耶路撒冷；古实（今天的衣索匹亚）人要急忙向神举手祷告。……〔这是描绘〕要来的复兴时代（太十九28），那时全地的人要来到耶路撒冷敬拜神，并得着训诲和光照（赛二2~3，亚八20~23，十四16）。

在诗篇六十八篇三十二至三十四节，地上的列国受嘱咐要在复兴时向神歌唱，他是那驾行在自古就有，天上之天以上的主，并且发出声音，是极大的声音（雷声）。他们也受嘱咐要将能力归给神；他的威荣（荣耀）在以色列之上，他的能力是在穹苍。

“神啊，你从圣所显为可畏；以色列的神，是那将力量权能赐给百姓的。神是当受颂赞的！”（35）。在这一句结束的经文里，诗人赞美神并颂赞他（诗篇生命读经，四一二至四一三页）。

我们需要祷告，求神从召会中坚固他为我们所成全的事……（28~29）。神每件事都成全了，一切都成就了；今天我们所需要的乃是坚固。神已经将撒但置于死地。我们不需要神重复这项行动，但我们的确需要他坚固我们。……这种坚固是在殿中。

〔在二十九节〕我们不但遇见了殿，也遇见了耶路撒冷；不但有殿，也有城。……当我们在地方召会中经历神的坚固，召会就从殿变化为城。殿成了耶路撒冷。殿由城墙围绕、保护并防卫。然后，因着我们这样得胜，这样超越，我们就觉得，地上列王都必带贡物献给主。启示录二十一章二十四节证实了这话：“地上的君王必将自己的荣耀带进那城。”……你若在地方召会中是得胜的，……许多灵魂，许多人要借着你得释放，并被带进地方召会中，作为献给主的贡物。

这些就是诗篇六十八篇的九个要点：神在地上行动，他在基督里胜过所有的仇敌，基督在他得胜以后升天，基督领受并赐下恩赐，借着恩赐建造神的殿，在殿中享受神作我们的一切，加给我们美福，并在一切的景况中应用他的得胜，我们因享受而赞美，召会从殿扩大为城，最终借着城恢复地。……这是所有诗篇中的最高峰（诗篇中所启示并预表的基督与召会，一三三至一三五页）。

参读：诗篇中所启示并预表的基督与召会，第十章。



第十周 诗歌  
补充本第9首

<< WEEK 10 — HYMN

*Hymns, #1100*

- 1 God shall rise, His foes be scattered,  
All that hate Him flee away.  
As the wax before the fire,  
All the wicked He shall slay.  
But the righteous shall rejoice  
With a loud, triumphant voice,  
Singing praises, singing praises,  
Singing praises unto God!
- 2 He is riding through the deserts,  
Bringing in His saints in need.  
He's a Father to the orphans  
And a refuge tried indeed  
In His holy habitation—  
What a wonderful salvation!  
Hallelujah, hallelujah,  
Hallelujah, Amen!
- 3 Here the lone have found a family,  
Here the desolate a home;  
Prisoners are brought from bondage  
To prosperity unknown.  
For the flock—what wondrous grace—  
God prepared this dwelling place:  
Hallelujah, hallelujah,  
Hallelujah, Amen!
- 4 Now the Lord in mighty triumph  
Sends the news of victory;  
We the “women” spread the tidings—  
“Kings of armies flee, they flee!”  
No more sweat and dreary toil;  
We at home divide the spoil!  
Hallelujah, hallelujah,  
Hallelujah, Amen!
- 5 Lo, on high Christ hath ascended,  
Leading captives in His train;  
These as gifts He has perfected  
That the Lord may dwell with them.  
Brothers, sisters, we are those,  
We're those transformed, vanquished foes!  
Hallelujah, hallelujah,  
Hallelujah, Amen!
- 6 Blessed be the Lord forever:  
Day by day He loads with good,  
E'en the God of our salvation—  
Spread His worthy praise abroad.  
His the goings forth from death,  
Every foe He conquereth!  
Hallelujah, hallelujah,  
Hallelujah, Amen!
- 7 They have seen, O God, Thy goings  
In Thy holy dwelling place,  
Thy triumphal, high processions  
Midst a mighty voice of praise.  
See the singers go before,  
Praising, praising o'er and o'er:  
Hallelujah, hallelujah,  
Hallelujah, Amen!
- 8 Little Benjamin is leading,  
Then great Judah's company:  
Son of sorrow at God's right hand,  
Lion with the scepter see.  
Zebulun and Naphtali  
Make the joyful tidings fly:  
Hallelujah, hallelujah,  
Hallelujah, Amen!
- 9 Saints, thy strength has been commanded  
From the temple glorious;  
Still we pray that God may strengthen  
All that He has wrought for us.  
Higher yet our praise shall rise  
Till the utmost earth replies:  
Hallelujah, hallelujah,  
Hallelujah, Amen!

神兴起·仇敌四散  
(诗篇六十八篇)  
G 大调 3/2

1  
神兴起·使仇敌四散·  
叫恨他的人逃跑；  
恶人见神面就消灭，  
如同蜡被火熔掉。  
惟有义人必欢喜，  
大声夸胜永不已，  
唱诗歌颂，唱诗歌颂，  
唱诗歌颂他名。

2  
他坐车行过旷野地，  
将缺乏之民带回，  
他是一切孤儿的父，  
也是寡妇的护卫—  
乃是在他圣所里，  
哦，这救恩何希奇！  
阿利路亚·阿利路亚，  
阿利路亚·阿们！

3  
孤独者在此可安家，  
寂寞者寻得住处；  
被囚者从捆绑得释，  
并且享受无穷福。  
为他羊群神预备，  
这个住处—何恩惠！  
阿利路亚·阿利路亚，  
阿利路亚·阿们！

4  
现今主以大能夸胜，  
发出胜利的捷报，  
我们“妇女们”报喜信：  
“统兵君王逃跑了！”  
不用流汗不劳苦，  
我们在家分掠物！  
阿利路亚·阿利路亚，  
阿利路亚·阿们！

5  
看，基督已升上高天，

领着长串的俘虏！  
他将这些作成恩赐，  
为着神与人同住。  
弟兄姊妹，  
我们是那变化了的俘虏！  
阿利路亚·阿利路亚，  
阿利路亚·阿们！

6  
愿颂赞归神到永远，  
他天天满载美物；  
他是拯救我们的神，  
颂赞之声当远布。  
曾在阴间里漫游，  
他打破仇敌的头！  
阿利路亚·阿利路亚，  
阿利路亚·阿们！

7  
神啊，我们看见了你，  
在你圣所中行走，  
你凯旋的队伍游行，  
作乐的跟随在后。  
看，歌唱的行在前，  
赞美一遍又一遍，  
阿利路亚·阿利路亚，  
阿利路亚·阿们！

8  
领先的是小便雅悯，  
接着是犹大支派，  
忧患之子在神右边，  
狮子掌权执王圭。  
西布伦·拿弗他利，  
传扬大喜的信息：  
阿利路亚·阿利路亚，  
阿利路亚·阿们！

9  
圣民哪，你们的能力，  
出自荣耀的圣殿；  
神啊，求你刚强我们，  
直到我们被成全。  
我们要赞美不停，  
直到地极都响应：  
阿利路亚·阿利路亚，  
阿利路亚·阿们！

## WEEK 11 — OUTLINE

### Christ in His Sufferings and Christ as the Factor to Enact God's New Testament Economy

Scripture Reading: Psa. 69; 40:6-8

#### DAY 1 »

#### I. Psalm 69 is on the suffering Christ, typified by the suffering David (vv. 1-3, 19-20, 26):

- A. David was a warrior who won victories and gained territories for God's kingdom, yet his life was a life of suffering, and in his suffering he was a type of the suffering Christ:
1. David trusted in God and walked according to God's sovereignty in all his trials; under God's sovereignty, David took the lessons of the cross (1 Sam. 17:36-37; 23:14-16; 30:6b-10).
  2. We all need to learn two vital lessons—the lesson of God's sovereignty and the lesson of taking the cross with the power of resurrection (Rom. 8:28; Phil. 3:10).
- B. Psalm 69 speaks of Christ's sufferings in a detailed way:
1. Christ was hated by many without cause (v. 4a; John 15:25).
  2. Christ suffered in bearing reproaches for the sake of God (Psa. 69:7a, 9b; Rom. 15:3).
  3. Christ was devoured by the zeal of God's house (Psa. 69:9a; John 2:17).
  4. Christ suffered much, and no one took pity on Him (Psa. 69:29a, 19-20; John 16:32).
  5. Christ suffered in His weeping and entreating God to deliver Him out of the waters of death (Psa. 69:10, 13-17, 1-2; Heb. 5:7).
  6. Christ was given gall as His food while He was suffering on the cross (Psa. 69:21a; Matt. 27:34).
  7. Christ in His thirst on the cross was given vinegar to drink (Psa. 69:21b; John 19:28-30).
  8. Christ was stricken and wounded by God (Psa. 69:26; Isa. 53:10a).
  9. Christ was betrayed by one of His disciples (Psa. 69:25; Acts 1:16-20a).

#### « DAY 2 »

10. Christ's suffering was for Zion and for the building of the cities of God's people (Psa. 69:35-36; Eph. 5:25b).
- C. The Lord Jesus has set His suffering life before us so that we can copy it by tracing and following His steps (1 Pet. 2:21-23):
1. The Lord kept committing all His insults and injuries to Him who judges righteously in His government, the righteous God, to whom He submitted Himself; this indicates that the Lord recognized God's government while He was living a human life on earth (vv. 22-23).
  2. To follow His steps does not refer to a mere imitation of Him and His life but to a reproduction of Him that comes from enjoying Him as grace in our sufferings, so that He Himself as the indwelling Spirit, with all the riches of His life, reproduces Himself in us (v. 21).
- D. The ministry of the new covenant is produced in the new covenant ministers by the experiences of the riches of Christ gained through sufferings, consuming pressures, and the killing work of the cross (2 Cor. 1:8; 4:8-12).

#### « DAY 3 »

- E. The apostles and the believers need to fill up "that which is lacking of the afflictions of Christ...for His Body, which is the church" (Col. 1:24):
1. The afflictions of Christ are of two categories: those for accomplishing redemption and those for producing and building up the church through the release of the divine life (John 12:24).
  2. We cannot have fellowship (participation) in Christ's sufferings for redemption, but we need to have much fellowship in Christ's sufferings for the church; the sufferings in which we participate are for the building up of the Body of Christ (Col. 1:24; Phil. 3:10).

## 第十一周 受苦的基督，以及作为立定神新约经纶之因素的基督

读经:诗六九，四十6~8

### 周一

壹 诗篇六十九篇是说到受苦的基督，由受苦的大卫所预表—1~3，19~20，26节：  
一 大卫是赢得胜利，并为神的国得着领土的战士，但他的生活却是受苦的生活；在他的受苦上，他是受苦之基督的预表：

- 1 大卫在他一切所受的试炼上，是个信靠神，照着神的主宰而行的人；在神主宰之下，大卫学了十字架的功课—撒上十七36~37，二三14~16，三十6下~10。
- 2 我们都需要学习两个重要的功课—神主宰的功课，以及凭复活的大能背十字架的功课—罗八28，腓三10。

二 诗篇六十九篇详细地说到基督的苦难：

- 1 基督无故的为多人所恨—4节上，约十五25。
- 2 基督为神的缘故遭人辱骂—诗六九7上，9下，罗十五3。
- 3 基督为神的家，心里焦急，如同火烧—诗六九9上，约二17。
- 4 基督多受苦难，无人体恤—诗六九29上，19~20，约十六32。
- 5 基督哭泣求神救他出离死亡之水—诗六九10，13~17，1~2，来五7。
- 6 基督在十字架上受苦时，人拿苦胆给他当食物—诗六九21上，太二七34。
- 7 基督在十字架上渴了，人拿醋给他喝—诗六九21下，约十九28~30。
- 8 基督为神所击打并击伤—诗六九26，赛五三10上。
- 9 基督为一个门徒所卖—诗六九25，徒一16~20上。

### 周二

10 基督的苦难乃是着锡安，为着建造神子民的城邑—诗六九35~36，弗五2下。  
三 主耶稣已把他受苦的生活摆在我们面前，作我们临摹的范本，叫我们跟随他的脚踪行—彼前二21~23：

- 1 主把所受的一切羞辱和伤害，交给那位在他的行政里按公义审判的公义之神，使自己服从他；这指明主在地上生活为人时，承认神的行政—22~23节。
- 2 跟随他的脚踪行，并不是指仅仅效法他和他的生活，乃是指我们要在受苦时享受他作恩典，好使他自己这内住的灵，带着他生命一切的丰富，在我们里面繁殖（复制）他自己，使我们成为他的复制品—21节。

### 周三

四 新约的职事是由对基督之丰富的经历，经过受苦、消耗的压力以及十字架杀死的工作而产生在新约的众执事里面—林后一8，四8~12。

五 使徒和信徒需要“为基督的身体，就是为召会，.....补满基督患难的缺欠”—西一24：

- 1 基督的患难有两类：一类是为成功救赎；另一类是为产生并建造召会，这是借着释放神圣的生命—约十二24。
- 2 我们不能交通于（有分于）基督救赎的苦难，但我们需要多多交通于基督为着召会的苦难；我们所有分于的苦难，乃是着建造基督的身体—西一24，腓三10。

**II. Christ is the factor to enact God's New Testament economy (Psa. 40:6-8):**

- A. The prophecy in Psalm 40:6-8 is one of the greatest revelations concerning the all-inclusive Christ in the commission that God committed to Christ in His first coming through incarnation, which was to put away the animal sacrifices of the old covenant and to establish Himself, in His body, as the sacrifice of the new covenant (Heb. 10:7, 9-10).
- B. This is to terminate God's Old Testament economy and to initiate God's New Testament economy, in which Christ replaces all the offerings as well as all things, all matters, and all persons (cf. Matt. 17:4-8; Col. 2:16-17; 3:10-11).
- C. The prophecy concerning Christ in Psalm 40:6-8 is the goal and destination of the revelation of Christ in Psalms 2, 8, 16, and 22 through 24:
1. The words *I have come* in Psalm 40:7 indicate Christ's first coming through His incarnation for the establishing of the new testament (covenant) by Himself as the enacting sacrifice and offering (Matt. 26:28).
  2. A sacrifice is for sin and sins before God, and an offering is for fellowship with God (Psa. 40:6):
    - a. These two things were the elements upon which the old covenant was established, and the old covenant was the centrality and universality of God's economy in the Old Testament (Exo. 24:1-8).
    - b. God's not delighting in and not requiring sacrifice and offering points to the termination of His economy in the Old Testament; this is the importance and the greatness of this prophecy (Psa. 40:6).

3. In this prophecy Christ comes through incarnation to terminate God's old economy and initiate God's new economy, His New Testament economy, by replacing the animal sacrifices and establishing Himself as the unique sacrifice of the new covenant (Heb. 10:5-9).
4. As such a unique sacrifice, Christ is the factor to enact God's New Testament economy that He may be the centrality and universality for the producing and building up of the church as His organic Body, which will consummate in the New Jerusalem (Matt. 16:18; Eph. 4:16; Rev. 21:2, 10-11).
5. Christ has changed the age for the consummating of God's new creation out of God's old creation; His changing of the age is greater than the creation of the universe (2 Cor. 5:17; Gal. 6:15).

## 周四、周五

贰 基督乃是立定神新约经纶的因素—诗四十 6~8:

一 六至八节的预言，是关于包罗万有之基督最大的启示之一，说到他借着成为肉体第一次来，从神所领受的托付，就是要除去旧约的动物祭性，而立定他自己（在他身体里）作新约的祭物—来十 7，9~10。

二 这是要结束神旧约的经纶，而开始神新约的经纶，在其中基督顶替一切的供物和所有的人事—参太十七 4~8，西二 16~17，三 10~11。

三 诗篇四十篇六至八节关于基督的预言，乃是二、八、十六、二十二至二十四篇关于基督之启示的目标和目的地：

1 四十篇七节的“我来了”，指明基督借着成为肉体第一次来，以他自己作立约的祭物和供物，为着立定新遗命（新约）—太二六 28。

2 祭物是为着在神面前的罪和罪行，供物是为着与神的交通—诗四十 6：

a 这二者是旧约据以立定的元素，而旧约是旧约时代里神经纶的中心与普及—出二四 1~8。

b 神不喜悦，也不要祭物和供物，意思就是要结束他在旧约时代的经纶；这是本预言的重要性和重大性—诗四十 6。

## 周 六

3 在这预言里，基督借着成为肉体而来，顶替动物祭性，并立定他自己作新约唯一的祭物，借此结束神旧的经纶，而开始神新的经纶，就是他新约的经纶—来十 5~9。

4 基督作这样唯一的祭物，乃是立定神新约经纶的因素，使他成为新约经纶的中心与普及，好产生并建造召会作他生机的身体，终极完成于新耶路撒冷—太十六 18，弗四 16，启二一 2，10~11。

5 为着从神的旧造中完成神的新造，基督转换了时代；他的转换时代，比创造宇宙更重大—林后五 17，加六 15。

*Morning Nourishment*

**Rom.** For Christ also did not please Himself, but as it is written, “The reproaches of those who **15:3** reproached You fell upon Me.”

**Psa.** For the zeal of Your house has devoured me, and the reproaches of those who reproach You **69:9** have fallen on me.

Psalm 69 is on the suffering Christ typified by the suffering David, and Psalm 72 is on the reigning Christ typified by the reigning Solomon. David was a warrior who won victories and gained territories for God’s kingdom, yet his life was a life of suffering, and in his suffering he was a type of the suffering Christ. (*Life-study of the Psalms*, p. 339)

*Today’s Reading*

David was a person who trusted in God and walked according to God’s sovereignty in all his trials (1 Sam. 17:36-37; 23:14-16; 30:6b-10). While he was under trial, he sought God’s leading. He was one with God and behaved according to God.

Although David was persecuted and suffered so much, he never fought, reacted, or responded. Using the New Testament term, he was always under the cross. He bore the cross every day under any kind of situation. He did not complain, criticize, oppose, or condemn. He was just under the cross to suffer the dealing.

Under God’s sovereignty, David took the lessons of the cross. Because of this David eventually was not a loser but a gainer, not a sufferer but an enjoyer. Whereas David became the winner, Saul was the loser and also the sufferer.

The situation should be the same with us today. We need to learn two vital lessons—the lesson of God’s sovereignty and the lesson of taking the cross with the power of resurrection. If we would be quiet, remaining in a situation under the cross, we may apparently be the losers and the sufferers, but actually we are the gainers and the enjoyers. The more we learn the lessons of God’s sovereignty and of taking the cross, the more we will be the gainers and the enjoyers.

We need to read the books of 1 and 2 Samuel with a view of God’s economy. In particular, we need to have the view of one who sees God’s sovereignty and who has received the grace to learn to suffer under the cross while enjoying all the provisions afforded by the processed, consummated Triune God—the Father, the Son, and the Spirit. (*Life-study of 1 & 2 Samuel*, pp. 131, 102-104)

Unlike Isaiah 53, which speaks of Christ’s sufferings in a general way, calling Him the Man of sorrows, Psalm 69 speaks of Christ’s sufferings in a detailed way....[Here] Christ is typified by the suffering David (vv. 1-3, 19-20, 26).

“More numerous than the hairs of my head / Are those who hate me without cause” (v. 4a). This verse...was quoted by the Lord Jesus Himself in John 15:25....Psalm 69:7 says, “Because for Your sake I have borne reproach; / Humiliation has covered my face.”...[According to verse 9b], Christ suffered in bearing reproaches for the sake of God....“For the zeal of Your house has devoured me” (Psa. 69:9a; [cf. John 2:17]).

In Psalm 69 we see also that Christ suffered much and that no one took pity upon Him (vv. 29a, 19-20; John 16:32)....Christ suffered in His weeping and entreating God to deliver Him out of the waters of death (Psa. 69:10, 13-17, 1-2). Speaking of Christ, Hebrews 5:7 says that He “offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death.”...Psalm 69:21a says, “They gave me gall for my food” [cf. Matt. 27:34].

“For my thirst they gave me vinegar to drink” (Psa. 69:21b; [cf. John 19:28-30])....“They persecute him whom You have stricken, / And they recount the pain of those whom You have wounded” (Psa. 69:26). This indicates that Christ was stricken and wounded by God (Isa. 53:10a)....Christ was betrayed by one of His disciples (Psa. 69:25; Acts 1:16-20a). (*Life-study of the Psalms*, pp. 339-341)

Further Reading: *Life-study of the Psalms*, msg. 29; *Life-study of 1 & 2 Samuel*, msgs. 14-15

*Enlightenment and inspiration*

第十一周 周一

晨兴喂养

罗十五 3 因为基督也不求自己的喜悦，反而如经上所记：“辱骂你之人的辱骂，都落在我身上。”

诗六九 9 因我为你的家，心里焦急，如同火烧；并且辱骂你之人的辱骂，都落在我身上。

诗篇六十九篇论到受苦的基督，由受苦的大卫所预表；七十二篇论到作王的基督，由作王的所罗门所预表。大卫是赢得胜利，并为神的国得着领土的战士，但他的生活却是受苦的生活；在他的受苦上，他是受苦之基督的预表（诗篇生命读经·四一四页）。

信息选读

大卫在他一切所受的试炼上，是个信靠神，照着神主宰的引导而行的人（撒上十七 36~37，二三 14~16，三十 6 下~10）。当他在试炼之下，他总是寻求神的引导。他与神是一，照着神行事为人。

虽然大卫如此受逼迫，如此受苦，但他从不争斗、反抗或反应。用新约的话说，他一直是在十字架之下。他在任何情形下，每天都背十字架。他不抱怨、批评、反对或定罪，他只是在十字架下受对付。

在神的主宰之下，大卫学了十字架的功课。因这缘故，大卫至终不是输家，乃是赢家；不是受苦者，乃是享受者。大卫成了赢家，扫罗成了输家和受苦者。

今天我们的情形也该一样。我们需要学习两个重要的功课——神主宰的功课，以及凭复活的大能背十字架的功课。我们若安静地留在十字架之下，虽然表面上我们是输家、受苦者，但事实上我们是赢家、享受者。我们越学习神的主宰和背十字架的功课，就越成为赢家、享受者。

我们需要以神经纶的眼光来读撒母耳记上、下，特别需要看见神的主宰，以及接受恩典，学习在十字架下受苦，而享受经过过程、终极完成之三一神——父、子、灵——一切的供备（撒母耳记生命读经，一六一、一二四至一二六页）。

诗篇六十九篇详细地说到基督的苦难，这与以赛亚五十三章笼统的说到基督的苦难，称他为多受痛苦的人不同。.....在诗篇六十九篇，基督由受苦的大卫所预表（1~3、19~20、26）。

“无故恨我的，比我头发还多”（4 上）这段.....经文，主耶稣自己曾在约翰十五章二十五节引用过。.....诗篇六十九篇七节说，“因我为你的缘故担受了辱骂，满面羞愧”.....〔根据九节下半〕基督为神的缘故遭人辱骂。.....“我为你的家，心里焦急，如同火烧”（诗六九 9 上，〔参约二 17〕）

在诗篇六十九篇里，我们也看见基督多受苦难，无人体恤（29 上、19~20，约十六 32）。.....基督哭泣求神救他出离死亡之水（诗六九 10、13~17、1~2）。希伯来五章七节论到基督说，他“强烈地哭号，流泪向那能救他出死的，献上祈祷和恳求”。.....诗篇六十九篇二十一节上半说，“他们拿苦胆给我当食物”〔参太二七 34〕

“我渴了，他们拿醋给我喝”（诗六九 21 下，〔约十九 28~30〕）.....“他们逼迫你所击打的人，数说你所击伤之人的伤痛”（诗六九 26）这指明基督为神所击打并击伤（赛五三 10 上）。.....基督为一个门徒所卖（诗六九 25，徒一 16~20 上）（诗篇生命读经，四一五至四一七页）。

参读：诗篇生命读经，第二十九篇；撒母耳记生命读经，第十四至十五篇。

### Morning Nourishment

**1 Pet.** For to this you were called, because Christ also suffered on your behalf, leaving you a model so **2:21** that you may follow in His steps.

**23** Who being reviled did not revile in return; suffering, He did not threaten but kept committing *all* to Him who judges righteously.

[Christ] was stricken and wounded by God—**Psalm 69:26**; cf. **Isa. 53:10**. He was not only persecuted and crucified by man, but, because He suffered in our stead, He was smitten and wounded by God...His suffering was for the salvation of Zion and the building of the cities of God's people—**Psalm 69:35-36**; cf. **Eph. 5:25b**. His suffering was for God's house, for the local church, for all God's people. In other words, He suffered so that God's people might have a dwelling place on this earth. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 126-127)

### Today's Reading

Grace is the divine life for our enjoyment...The grace spoken of in **1 Peter 2:19-20** is actually the processed Triune God, who is now the all-inclusive, life-giving, indwelling Spirit for our experience and enjoyment. Inwardly He motivates us, and outwardly He is the expression upon us. As such a One, He becomes sweet, lovely, gracious, and acceptable. This is grace.

Based upon what he says in **verses 19 and 20**, Peter goes on to say in **verse 21**, "For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps." Christ's living on earth was a model of this grace.

**Verse 21** opens with the words, "For to this you were called."...We have been called to enjoy grace and to express God, as described in **verses 19 and 20**. This means that we have been called to suffering so that in it we may have the enjoyment of God as grace and express Him. Whatever the circumstances may be, God is our grace, our inner enjoyment. This God is our grace. This enjoyment motivates us and then becomes our outward expression, an expression visible to others.

**Verse 21** clearly says that we have been called to suffer unjustly because Christ suffered on our behalf and left us a model so that we should follow in His steps. Actually, I do not like the word "model," because it has been spoiled by common usage. Literally, the Greek word means a writing-copy, an under-writing for students to use in tracing letters as they learn to draw them...The Lord Jesus has set His suffering life before us as an under-writing for us to copy by tracing and following His steps.

We know from experience that trying to imitate Christ does not work. We are not able to imitate Him. What we need is not imitation but reproduction. There is a great difference between imitation and reproduction.

Christ is not merely a model for us to follow outwardly. He is a writing-copy, an original for spiritual xeroxing, and we need to become His reproduction. This means that we should become Xerox copies of Christ by experiencing a process that involves spiritual light and the riches of the divine life. The result of this process is that we eventually become a reproduction of Christ.

[In **1 Peter 2:23**], according to the usage of the verb "kept committing" in Greek, "all" needs to be inserted here as its object. This word refers to all the sufferings of the Lord. He kept committing all the insults He suffered and all His injuries to Him who judges righteously in His government, to the righteous God, to whom He submitted Himself. This indicates that the Lord recognized God's government while He was living a human life on earth.

While the Lord Jesus was on earth suffering, He kept committing all to the One who judges righteously. This brief word indicates not only that the Lord lived a life that was a model for us, but also that He lived a life absolutely under God's government. He Himself was always under the government of God, and He committed everything related to Him to God's judgment. (*Life-study of 1 Peter*, pp. 178-182, 185-186)

Further Reading: *Life-study of 1 Peter*, msgs. 19-20

### Enlightenment and inspiration

### 晨兴喂养

彼前二 21 你们蒙召原是为这，因基督也为你们受过苦，给你们留下榜样，叫你们跟随他的脚踪行。

23 他被骂不还口，受苦不说威吓的话，只将一切交给那按公义审判的。

〔基督〕为神所击打并击伤(诗六九 26·参赛五三 10)。他不但受人迫害·被人钉死·并且因着他代替我们受苦·他也为神所击打并击伤。.....他的受苦是为着拯救锡安·并建造神子民的城邑(诗六九 35~36·参弗五 25 下)。他的受苦是为着神的家·为着地方召会·为着神所有的子民。换句话说·他受苦·使神的子民在地上能得着居所(诗篇中所启示并预表的基督与召会·一四一页)。

### 信息选读

恩典是神圣的生命作我们的享受。.....〔彼前二章十九至二十节〕说到的恩典〔甜美的·直译·恩典〕·实际上就是经过过程的三一神·现今他是包罗万有·赐生命·内住的灵·给我们经历并享受。他在里面推动我们·在外面是我们身上的彰显。他是这样的一位·成为甜美·可爱·可蒙悦纳的。这就是恩典。

彼得基于他在十九至二十节所说的·接着在二十一节就说·“你们蒙召原是为这·因基督也为你们受过苦·给你们留下榜样·叫你们跟随他的脚踪行。”基督在地上的生活是这恩典的榜样。

二十一节开头说·“你们蒙召原是为这”.....我们已经蒙召在不公正的受苦中享受恩典并彰显神·如十八至二十节所描述的。这就是说·我们已经蒙召受苦·使我们在其中享受神作恩典并彰显他。无论环境如何·神是我们的恩典·我们内里的享受。这位神是我们的恩典。这享受推动我们·然后成为我们外面的彰显·这彰显是别人看得见的。

二十一节清楚地说·我们蒙召是为受冤屈之苦·因基督为我们受过苦·给我们留下榜样·叫我们跟随他的脚踪行。事实上·我不喜欢“榜样”这辞·因为其意思被一般的使用破坏了。这辞原文字面的意思是一种给学生临摹习字的字帖·范本。.....主耶稣已把他受苦的生活摆在我们面前·作我们临摹的范本·叫我们跟随他的脚踪行。

我们从经历知道·想要效法基督并不管用·我们不能效法他·我们所需要的不是效法·乃是复制。效法与复制之间有很大的不同。

基督不仅仅是给我们在外面跟随的榜样。他是范本·是属灵影印的原版·我们需要成为他的复制品。这就是说·我们该借着经历与属灵的光和神圣生命之丰富有关的过程·而成为基督的复本。这过程的结果·就是我们至终成为基督的复制品。

〔在二十三节·〕“一切”指主所受一切的苦。主把所受的一切羞辱和伤害·交给那位在他的行政里按公义审判的公义之神·使自己服从他。这指明主在地上生活为人时·承认神的行政。

主耶稣在地上受苦时·将一切交给那按公义审判的一位。这简短的话不但指明主过一种作我们榜样的生活·也指明他过一种绝对在神行政下的生活。他自己始终在神的行政下·他将一切与他有关的事交给神的审判(彼得前书生命读经·二一三至二一八·二二〇至二二一页)。

参读：彼得前书生命读经·第十九至二十篇。

### Morning Nourishment

**Phil.** To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

**Col.** I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church.

The Epistle of 2 Corinthians is more experiential, more subjective, and deeper than the Epistle of 1 Corinthians. In 1 Corinthians, Christ, the Spirit with our spirit, the church, and the gifts are covered as major subjects. In 2 Corinthians, Christ, the Spirit with our spirit, and the church are further developed, but the gifts are not even mentioned. They are replaced in this book by the ministry, which is constituted of and produced and formed by the experiences of the riches of Christ through suffering, consuming pressures, and the killing work of the cross. The second Epistle gives us a pattern, an example, of how the killing of the cross works, how Christ is wrought into our being, and how we become the expression of Christ. These constitute the ministers of Christ and produce the ministry for God's new covenant. (*The Divine Dispensing of the Divine Trinity*, p. 333)

### Today's Reading

The afflictions of Christ are of two categories: those for accomplishing redemption, which have been completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers.

When I first read **Colossians 1:24**, I was surprised and troubled. I wondered how there could be any lack in the sufferings of Christ. At the time, I was fully under the religious concept that it was impossible for Christ to have any lack. Nevertheless, in this verse Paul says clearly that he was to "fill up...that which is lacking of the afflictions of Christ."

Are not the sufferings of Christ already complete? How can it be necessary for the afflictions of Christ on behalf of the Body to be completed? The Lord Jesus underwent two kinds of suffering: the suffering for redemption and the suffering for producing and building up the Body, the church. None of us can have any share in His suffering for redemption. To say that...is to speak blasphemy. He alone is the Redeemer, and the suffering for redemption was fully accomplished by Him. We are neither qualified nor positioned to share in the Lord's suffering for redemption. In typology, on the day of atonement, only the high priest, who made atonement for the people, was allowed to enter into the Holy of Holies. The high priest was a figure of Christ as the unique One capable of accomplishing redemption and qualified to do it.

A number of verses speak of Christ's sufferings for the accomplishment of redemption. For example, **1 Peter 3:18** says, "For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God." Christ, the Righteous, died for the unrighteous ones. He was the only One qualified to bear this kind of affliction. **Hebrews 9:26** and **Isaiah 53:3-5, 7-8** also indicate that Christ suffered to accomplish redemption on our behalf. In this suffering we have no share. It was borne by Christ alone.

Although we cannot participate in Christ's suffering for redemption, if we are faithful to Him, we must share in His suffering for the producing and building up of His Body. Paul was a pattern for us in this matter. Immediately after his conversion, he began to share in this suffering of Christ, to partake of the afflictions of Christ for the sake of His Body.

For the producing of His Body, Christ suffered a great deal. But because this suffering has not been completed by Christ Himself, there is the need for His faithful ones to make up this shortage. Paul did not suffer for redemption, but he did suffer for the producing and building up of the Body of Christ.

The apostle Paul was a pattern for the believers to follow (**1 Tim. 1:16**).... This means that just as Paul suffered for the producing and building up of the Body of Christ, so we must also suffer for the church. (*Life-study of Colossians*, pp. 92, 97-98)

Further Reading: *Life-study of Colossians*, msgs. 11-12

### Enlightenment and inspiration

### 晨兴喂养

腓三 10 使我认识基督、并他复活的大能、以及同他受苦的交通，模成他的死。

西一 24 现在我因着为你们所受的苦难喜乐，并且为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠。

哥林多后书比前书更重经历、更主观、更深入。在前书，主题是基督、那灵同我们的灵、召会以及恩赐。在后书，基督、那灵同我们的灵以及召会，都有进一步的发展，但恩赐甚至没有提到。在这卷书里，恩赐为职事所顶替；这职事是由对基督之丰富的经历，经过受苦、消耗的压力以及十字架杀死的工作，而构成、产生并形成的。哥林多后书描绘一个模型、榜样，给我们看见十字架的杀死如何作工，基督如何作到我们里面，以及我们如何成为基督的彰显。这些构成了基督的众执事，并产生为着神新约的职事（神圣三一的神圣分赐，四〇五页）。

### 信息选读

基督的患难有两类：一类是为成功救赎，这已经由基督自己完成了；另一类是为产生并建造召会，这需要使徒和信徒将其补满。

我初读歌罗西一章二十四节时，很诧异，也很困惑。我不知道基督的患难怎么会有缺欠。当时，我完全受宗教观念的影响，认为基督不可能有什么缺欠。然而，在这一节保罗清楚地说，他要“补满基督患难的缺欠”。

基督的苦难岂不是已经完了么？怎么还需要为着基督的身体，完成基督的患难？主耶稣经历了两种苦难：为着救赎的苦难，以及为着产生并建造身体（就是召会）的苦难。我们没有人能有分于他救赎的苦难。说我们能分于这种苦难，乃是亵渎。唯有他是救赎主，救赎的苦难完全是他所成就的。我们没有资格，也没有地位有分于主救赎的苦难。在预表上，当赎罪日，唯独为百姓赎罪的大祭司，才得进入至圣所。大祭司是基督的预像，说出基督是唯一能完成救赎，并够资格完成救赎的一位。

有好些经节说到基督为着完成救赎而受苦。譬如彼前三章十八节说，“因基督也曾一次为罪受死，就是义的代替不义的，为要引你们到神面前。”那义者基督，为不义的人而死。他是唯一有资格忍受这种苦难的人。希伯来九章二十六节，和以赛亚五十三章三至五节、七至八节也指明基督为我们完成救赎而受苦。在这苦难中，我们没有分。那是基督独自担当的。

虽然我们不能有分于基督救赎的苦难，但我们若向他忠信，就必须有分于他产生并建造他身体的苦难。在这件事上，保罗是我们的榜样。他悔改以后，就立即开始有分于基督的这个苦难，为着他身体的缘故，有分于基督的患难。

为着产生他的身体，基督受了许多苦难。但因着基督自己还没有完成这个苦难，就需要忠信的人来补满这个缺欠。保罗没有为救赎受苦，但他的确为着产生并建造基督的身体而受苦。

使徒保罗是信徒跟随的榜样（提前一 16）。.....保罗怎样为着产生并建造基督的身体受苦，我们也照样必须为召会受苦（歌罗西书生命读经，一一二、一一八至一二〇页）。

参读：歌罗西书生命读经，第十一至十二篇。

### Morning Nourishment

**Psa. You do not delight in sacrifice and offering; You have prepared ears for Me; You do not require burnt offering and sin offering. Then I said, Behold, I have come; in the scroll of the book it is written concerning Me. I delight in doing Your will, O My God; indeed Your law is within My inward parts.**

Seemingly **Psalm 40:6-8** was the word of David, but actually it is the word of Christ...to God...This prophecy was fully quoted and defined by the apostle Paul in **Hebrews 10**. Christ delighted in doing God's will, which was the will of God to replace the Old Testament sacrifices and offerings (**vv. 5-10**). Many Christians apply the doing of God's will in **Hebrews 10** to their daily affairs. Actually, however, the doing of God's will in **Hebrews 10** refers to Christ coming to replace the Old Testament sacrifices and offerings. (*Life-study of the Psalms*, p. 224)

### Today's Reading

In the old dispensation, God commanded His people to offer to Him sacrifices and offerings. But when Jesus came and lived on this earth, God no longer delighted in those Old Testament offerings. Instead, it was God's will to replace them with Christ Himself. Christ came to be the real sacrifice, the real offering, the living sacrifice, the living offering, who offered Himself on the cross as the reality of all the offerings. He is the reality of the sin offering, the trespass offering, the burnt offering, the meal offering, and the peace offering.

Actually, Christ came to replace all the Old Testament types. In other words, by Christ's first coming, the entire Old Testament has been terminated and replaced. Now our offering and sacrifice are Christ. Day and night we offer Christ to God as all kinds of offerings. Whenever we sin, we ask God to forgive us, taking Christ, God's Son, as our sin offering and trespass offering. He is the real offering for our sin and transgressions. When we need peace toward God, we can take Christ as our peace offering. We can also take Him as our burnt offering and meal offering. Christ is everything to us because He fulfilled all the Old Testament types and has taken them away. Today He is the reality of all the types in the Old Testament.

The revelation in **Psalm 40:6-8** is one of the greatest revelations concerning Christ in His commission of His incarnation. **Verse 6** says, "You do not delight in sacrifice and offering," and again, "You do not require burnt offering and sin offering." This indicates that God was intending to give up His Old Testament economy. Just by reading **Psalm 40:6-8** alone, we cannot understand this much. But this portion was quoted and expounded by the apostle Paul in **Hebrews 10**. He indicated that to stop the sacrifices and offerings of the Old Testament is to replace the Old Testament for the establishment of the New Testament.

Sacrifice (for sin and sins before God) and offering (for fellowship with God) were the elements based upon which the old testament (covenant) was established, and the old testament (covenant) was the centrality and universality of God's economy in the Old Testament. God not delighting in and not requiring the sacrifice and offering means to terminate His economy in the Old Testament. This is the importance and the greatness of this prophecy in **Psalm 40**.

The prophecy concerning Christ in **Psalm 40:6-8** is the goal and the destination of the revelation of Christ in **Psalm 2, Psalm 8, Psalm 16, and Psalms 22—24**. All Christians know that Christ came in His incarnation, but if we want to know what kind of Christ came, we have to know **Psalm 2, Psalm 8, Psalm 16, and Psalms 22—24**. These psalms are descriptions of the very Christ who came in His incarnation to carry out God's will as God's commission to turn the age, to terminate everything old and to replace the old things with Himself as everything new. We all were included in the old creation, but the old creation was terminated and replaced by Christ. Today in Christ we are no longer old; we are new (**2 Cor. 5:17**). (*Life-study of the Psalms*, pp. 224-225, 228)

Further Reading: *Life-study of Hebrews*, msgs. 43-44

### Enlightenment and inspiration

## 第十一周 周四

### 晨兴喂养

诗四十 6~8 祭物和供物，你不喜悦；你已经开通我的耳朵；燔祭和赎罪祭，非你所要。于是我说，看哪，我来了；我的事经卷上已经记载了。我的神啊，我乐意实行你的旨意；你的律法在我里面。

表面看来，诗篇四十篇六至八节是大卫的话，事实上却是基督〔对神说〕的话。……使徒保罗在希伯来十章完全引用并说明这预言。基督乐意实行神的旨意，就是神要顶替旧约祭物和供物的旨意（5~10）。许多基督徒将十章里实行神的旨意，应用到他们日常的事务。然而，事实上，十章里实行神的旨意，乃是指基督来顶替旧约的祭物和供物（诗篇生命读经，二七四页）。

### 信息选读

在旧约的经纶里，神吩咐他的百姓向他献上祭物和供物。但耶稣来了，活在这地上，神就不再喜悦那些旧约的供物。神的旨意乃是用基督自己顶替它们。基督来作真正的祭物，真正的供物，活的祭物，活的供物；他在十字架上献上自己，来作一切供物的实际。他是赎罪祭、赎愆祭、燔祭、素祭和平安祭的实际。

事实上，基督来顶替旧约一切的预表。换句话说，借着基督第一次来，全部旧约已被了结并顶替，如今我们的供物和祭物乃是基督。我们日夜向神献上基督作各种的供物。每当我们犯罪的时候，我们就求神赦免我们，以神的儿子基督作我们的赎罪祭和赎愆祭。他是为着我们的罪和罪愆的真正祭物。我们需要向神有平安时，就能以基督为我们的平安祭。我们也能以他作为我们的燔祭和素祭。基督对我们乃是一切，因为他应验了旧约一切的预表，而将它们除去了。今天他是旧约里一切预表的实际。

诗篇四十篇六至八节的启示，是论到基督成为肉体的使命最大的启示之一。六节说，“祭物和供物，你不喜悦”；又说，“燔祭和赎罪祭，非你所要”。这指明神要放弃他旧约的经纶。单单读诗篇四十篇六至八节，我们无法领会这么多，但使徒保罗在希伯来十章引用并解释了这段经文。他指明停止旧约的祭物和供物，是要顶替旧约，以立定新约。

祭物（为着在神面前的罪和罪行）和供物（为着与神的交通）是旧约（约）据以立定的元素，而旧约（约）是旧约时代里神经纶的中心与普及。神不喜悦，也不要祭物和供物，意思就是要结束他在旧约时代的经纶。这是诗篇四十篇里这预言的重要性和重大性。

六至八节里关于基督的预言，乃是二、八、十六和二十二至二十四篇关于基督之启示的目标和目的地。所有的基督徒都知道，基督成为肉体而来，但我们若要知道来的是怎样的一位基督，我们就必须认识二、八、十六、和二十二至二十四篇。基督成为肉体而来，完成神的旨意，就是神的使命，以转移时代，结束旧的一切，并用自己作新的事物，顶替旧的事物；这几篇诗乃是对这位基督的描述。我们都包括在旧造里，但旧造已被基督了结并顶替。今天在基督里我们不再是旧的；我们乃是新的（林后五 17）（诗篇生命读经，二七四至二七六、二七八至二七九页）。

参读：希伯来书生命读经，第四十三至四十四篇。

### Morning Nourishment

**Heb. Saying above, “Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in” (which are offered according to the law), He then has said, “Behold, I have come to do Your will.” He takes away the first that He may establish the second.**

In **Hebrews 10:5-9**, after quoting this prophecy concerning Christ in **Psalms 40:6-8**, Paul commented that Christ coming to do God’s will is to take away the first that He may establish the second (**Heb. 10:9**). “The first” in Paul’s comment refers to the sacrifices and offerings of the first covenant, the old covenant; and “the second” refers to the sacrifice of the second covenant, the new covenant, which sacrifice is Christ. The commission which God committed to Christ in His first coming through incarnation was to put away the animal sacrifices of the old covenant and to establish Himself, in His body, as the sacrifice of the new covenant. This is to terminate God’s Old Testament economy and to initiate God’s New Testament economy, thus making the prophecy in **Psalms 40:6-8** one of the greatest prophecies concerning the all-inclusive Christ. (*Life-study of the Psalms*, pp. 227-228)

### Today’s Reading

**Psalms 40:6** also says, “You have prepared ears for Me.” This was quoted by the apostle Paul in **Hebrews 10:5** as “a body You have prepared for Me,” from the Septuagint, a Greek version of the Old Testament translated about three hundred years before Christ. To prepare [bore] the ears of a slave’s body indicates the master’s requirement of the slave’s obedience (**Exo. 21:6**). This signifies that God required obedience of Christ as His Slave in Christ’s humanity. This obedience was spoken of by Paul in **Philippians 2:8**, which says that Christ became “obedient even unto death, and that the death of a cross.” This obedience was for Him to do the will of God by being the sacrifice and offering in His crucifixion in the flesh, the body (**Col. 1:22**)...[God prepared] a body, in which Christ offered Himself to God as the sacrifice and the offering to replace the sacrifice and the offering of the animals in the Old Testament.

I believe that the translators of the Septuagint realized that to prepare the ears was to require the obedience of Christ, and Christ’s obedience was mainly for Him to die on the cross. For Him to die on the cross, He needed a human body. **Hebrews 2:14** says that because Christ was going to destroy Satan, He needed to partake of blood and flesh, that is, He needed a body. I believe that the Septuagint translators may have realized that “You have prepared ears for Me” in **Psalms 40:6** would not be understood by most readers so they translated it as “a body You have prepared for Me.” To prepare the ears was for Christ’s obedience to die on the cross, and to prepare a body was also for His dying on the cross. Thus, both translations are with the same purpose. God prepared a body for Christ to come to do God’s will to be God’s unique sacrifice on the cross.

**Psalms 40:7** says, “Behold, I have come,” indicating Christ’s first coming through His incarnation for the establishment of the new testament by Himself as the enacting sacrifice and offering.

**Verse 7** also says, “In the scroll of the book / It is written concerning Me.” This indicates that Christ was prophesied in the Scriptures of the Old Testament and that Christ will do God’s will for the accomplishment of God’s New Testament economy according to the Old Testament prophecies concerning Him.

When the Lord appeared to His disciples in resurrection, He told them all the things that were written concerning Him in the Scriptures (**Luke 24:27**). In **Luke 24:44-45** He told the disciples, “These are My words which I spoke to you while I was still with you, that all the things written in the Law of Moses and the Prophets and Psalms concerning Me must be fulfilled. Then He opened their mind to understand the Scriptures.” The Lord’s word here unveils that the entire Old Testament is a revelation of Him and that He is its center and content. Our life-study of the Old Testament is full of interpretations and definitions of the types concerning Christ. (*Life-study of the Psalms*, pp. 226-227)

Further Reading: *Life-study of Hebrews*, msgs. 36, 39

### Enlightenment and inspiration

### 晨兴喂养

来十8-9 以上说，“祭物和供物，燔祭和赎罪祭，是你不愿要的，也是你不喜悦的。”（这些都是按着律法献的。）后来又讲，“看哪，我来了，是要实行你的旨意。”可见他除去那先有的，为要立定那后来的。

在希伯来十章五至九节，保罗引用诗篇四十篇六至八节里这关于基督的预言以后，就解释基督来实行神的旨意，是要除去那先有的，为要立定那后来的（来十9）。那先有的，直译，第一的。那后来的，直译，第二的。在保罗的解释里，第一的指第一约（即旧约）里的祭物和供物；第二的指第二约（即新约）里的祭物和供物，就是基督。基督借着成为肉体第一次来，从神所领受的托付，就是要除去旧约的祭牲，而立定他自己（在他身体里）作新约的祭物。这是要结束神旧约的经纶，而开始神新约的经纶，因而使诗篇四十篇六至八节里的预言，成为关于包罗万有之基督最大的预言之一（诗篇生命读经，二七七至二七八页）。

### 信息选读

诗篇四十篇六节也说，“你已经开通我的耳朵。”使徒保罗在希伯来十章五节，从七十士译本（约在主前三百年所翻译的旧约希腊文译本），引用这话作“你却为我预备了身体”。开通奴仆身上的耳朵，指明主人要求奴仆顺从（出二一6）。这表征神对那在人性里作神奴仆的基督要求顺从。保罗在腓立比二章八节说到这顺从，说，基督“顺从至死，且死在十字架上”。这顺从是要他行神的旨意，在肉体（身体）里钉十字架（西一22），作祭物和供物。基于这点，七十士译本将开通耳朵解释为预备身体；基督在这身体里，将自己献给神作祭物和供物，以顶替旧约里动物的祭物和供物。

我信七十士译本的译者领悟到，开通耳朵就是要求基督顺从，而基督的顺从主要是叫他死在十字架上；他要死在十字架上，就需要属人的身体。希伯来二章十四节说，因为基督要废除撒但，他就需要有分于血肉之体，就是他需要一个身体。我信七十士译本的译者领悟到诗篇四十篇六节所说“你已经开通我的耳朵”，可能不为大多数读者所领会，所以他们将此译为：“你却为我预备了身体”。开通耳朵是叫基督顺从，死在十字架上；预备身体也是叫他死在十字架上。因此，两种翻译都有同样的目的。神为基督预备了身体，来实行神的旨意，在十字架上作神唯一的祭物。

七节说，“看哪，我来了”，指明基督借着成为肉体第一次来，以他自己作立约的祭物和供物，为着立定新约。

七节又说，“我的事经卷上已经记载了。”这指明在旧约的经书上预言基督，并且基督要照着旧约关于他的预言，行神的旨意，以成就神新约的经纶。

主在复活里向他的门徒显现时，将经上所记关于他的一切事告诉他们（路二四27）。在四十四至四十五节，他告诉门徒：“这就是我从前还与你们同在的时候，对你们所说的话：摩西的律法、申言者的书、和诗篇上所记关于我的一切事，都必须应验。于是耶稣开他们的心窍，使他们能明白圣经。”主这里的话揭示，全部旧约都启示他，他是旧约的中心和内容。我们的旧约生命读经满了关于基督之预表的解释和说明（诗篇生命读经，二七六至二七七页）。

参读：希伯来书生命读经，第三十六、三十九篇。



*Morning Nourishment*

**2 Cor.** So then if anyone is in Christ, *he is a new creation*. The old things have passed away; behold, **5:17** they have become new.

**Gal.** For neither is circumcision anything nor uncircumcision, but a new creation is *what matters*. **6:15**

Psalm 40:8 says, "I delight in doing Your will." This indicates that Christ was willing to do God's will in His commission of His incarnation to fulfill and replace all the sacrifices and offerings of the Old Testament for the termination of God's Old Testament economy, so that He could initiate and establish God's New Testament economy (Matt. 26:26-28) for the producing and building of the church to be His organic Body, which will consummate in the New Jerusalem. When the Lord established His table, He indicated that His blood shed through His death was the enacting factor of the new covenant. (*Life-study of the Psalms*, p. 227)

*Today's Reading*

The book of Hebrews tells us many times that Christ has dealt with sin once for all (1:3; 2:17; 7:27; 9:26; 10:12). The repeated mention of the fact that Christ, through His sacrifice, has put away sin was necessary because of the strength of the Jewish tradition in the ancient times. The Jews only knew to go to the altar and offer the sacrifice for sin. Daily, the sacrifices for sin were offered; they were also offered yearly on the day of atonement. Thus, the mind of the ancient Jews was occupied with the sin offering. Because of the strength of the Jewish tradition regarding the sin offering, after dealing with the matter of the accomplishment of the sacrifice for sin in chapters 7, 8, and 9, the writer gives us a further conclusion in 10:1-18.

The main point of this supplementary conclusion is that the Hebrew Christians had to realize that none of the sacrifices offered by the Levitical priests could put away sin or perfect the worshippers. Even their Old Testament predicted in Isaiah 53:10 and 12 that Christ would come to be the sacrifice for sin, that is, to replace and terminate the Levitical sacrifices. Since Christ, the unique sacrifice, has done this, it would have been foolish for the Hebrew believers to go back to the temple and offer the sacrifice for sin again. Sin has been put away and has become a history. Therefore, Hebrews 10:18, speaking of sins and lawlessnesses, says, "Where forgiveness of these is, there is no longer an offering for sin." This is a logical conclusion.

In God's economy, Christ did two main things: He put away sin, which had come in to frustrate God's eternal purpose, and He imparted Himself into us as the divine life which is working within us and spreading into all the inward parts of our being. The main thought in 10:1-18 is that Christ has put away sin, accomplishing what all the Levitical sacrifices were unable to do. Having put away sin once for all, Christ has now imparted Himself into us as the divine life, so that through the working of this divine life we may become the corporate reproduction of Himself. (*Life-study of Hebrews*, pp. 479-480)

The prophecy in Psalm 40 concerning Christ should be considered the fifth station of all the prophecies concerning Christ in Book One of the Psalms. Psalms 2, 8, 16, and 22—24 are the first four stations. In the fifth station, Christ came through His incarnation to terminate God's old economy and initiate God's new economy, His New Testament economy, by replacing the animal sacrifices and establishing Himself as the unique sacrifice of the new covenant. As the unique sacrifice of the new covenant, Christ was the enacting factor of the New Testament economy to be the centrality and universality of God's New Testament economy. Hence, Christ is great in the prophecy in Psalm 40:6-8. He has changed the age for the consummation of God's new creation out of God's old creation. His changing of the age is greater than the creation of the universe mentioned in Genesis 1. (*Life-study of the Psalms*, p. 228)

Further Reading: *Life-study of the Psalms*, msg. 18; *Life-study of Hebrews*, msg. 41

*Enlightenment and inspiration*

第十一周 周六

晨兴喂养

林后五 17 因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。  
加六 15 受割礼不受割礼，都无关紧要，要紧的乃是作新造。

诗篇四十篇八节说，“我乐意实行你的旨意。”这指明基督在他成为肉体的使命中，甘愿实行神的旨意，应验并顶替旧约一切的祭物和供物，以结束神旧约的经纶，使他能够开始并立定神新约的经纶（太二六 26~28），好产生并建造召会作他生机的身体，终极完成于新耶路撒冷。主设立他的桌子时，指明他借着死所流的血，乃是立定新约的因素（诗篇生命读经，二七七页）。

信息选读

希伯来书多次告诉我们，基督已经一次永远的把罪解决了（一 3，二 17，七 27，九 26，十 12）。由于古时犹太人的传统力量，基督借着他的祭物除掉了罪这个事实，有必要在希伯来书中一再提说。犹太人只知道到祭坛为罪献祭；他们每日为罪献祭，也在每年的赎罪日献祭。因此，古时犹太人心中所思念的，就是赎罪祭。由于犹太人献赎罪祭的这个传统，力量强大，所以希伯来书的作者在第七、八、九章里说为着罪献祭的事已经完成，之后又在十章一至十八节，给我们进一步的结论。

这个附加的结论，主要的点是要希伯来基督徒认识，利未祭司所献的祭物，没有一样能除罪，也不能使敬拜的人得到完全。甚至在他们的旧约里，以赛亚五十三章十节、十二节就曾预言说，基督要来成为赎罪祭，就是说，要来顶替并了结利未祭司体系的祭物。基督这独一的祭物，既已作成这事，希伯来信徒若再回到殿里去为罪献祭，就太愚昧了。罪已经除掉，成为历史。所以希伯来十章十八节论到罪和不法，就说，“这些罪既都蒙了赦免，就不用再为罪献祭了。”这是很合逻辑的结论。

在神的经纶里，基督作了两件主要的事：他将那进来拦阻神永远定旨的罪除去，并将他自己分赐到我们里面作神圣的生命；这生命在我们里面作工，并扩展到我们里面的每一部分。一至十八节的主要思想，乃是基督已经除掉罪，成就一切利未祭司体系的祭牲所作不到的。基督一次永远地除掉了罪，如今已将他自己分赐到我们里面作神圣的生命，好借着这神圣生命的工作，使我们成为他自己团体的复制品（希伯来书生命读经，五七六至五七七页）。

诗篇四十篇里关于基督的预言，该被视为诗篇卷一里关于基督之预言的第五站。二、八、十六、和二十二至二十四篇是前四站。在第五站，基督借着成为肉体而来，顶替祭牲，并立定他自己作新约唯一的祭物，借此结束神旧的经纶，而开始神新的经纶，就是他新约的经纶。基督作新约唯一的祭物，乃是立定神新约经纶的因素，使他成为新约经纶的中心与普及。因此，基督在诗篇四十篇六至八节的预言里是重大的。为着从神的旧造中完成神的新造，基督转换了时代。他的转换时代，比创世记一章所提的创造宇宙更重大（诗篇生命读经，二七八页）。

参读：诗篇生命读经，第十八篇；希伯来书生命读经，第四十一篇。

« WEEK 11 — HYMN

Hymns, #1188

- 1 Upon the throne of Jesus Christ  
We've taken up our seat.  
The world and Satan, sin and self  
Are all beneath our feet!  
Christ's finished work did put us here,  
When once for all He died;  
No more are we the sinners poor,  
We're fully glorified.
- 2 We're dwelling in the house of God,  
The church life glorious.  
The shrinking-back, low Christian life,  
Is not the life for us!  
We're passing through the Holy Place  
Of mind, emotion, will;  
We're dwelling in the Holiest  
Where God our being fills.
- 3 We're under the New Covenant,  
With glorious items, three:  
The law of life, spontaneous,  
Transforming utterly;  
We are His people, He's our God—  
Oh, bless'd reality;  
We all are fully able now  
To know God inwardly.
- 4 A supplement God added then;  
This item we must know:  
Christ Jesus did put sin away  
Two thousand years ago.  
No memory of sin at all,  
It's history, done and gone;  
In spirit now the law of life  
Will take us swiftly on.
- 5 Two things accomplished by our Lord  
On Calvary's cross, we see:  
The law of life, the end of sin!  
Our God's economy.  
Since all His work was finished there,  
He entered into rest;  
Now on the throne He prays that we  
Will take our full bequest.
- 6 We'll drop our former concepts, Lord,  
To take this finished way;  
Appropriating each bequest,  
We'll praise You more each day.  
We'll heed our High Priest's inward call—  
"Come forward!" to the end—  
Until we reach the final goal;  
The New Jerusalem!

第十一周 诗歌

经历基督—作新约的执事

(希伯来书八章)(译自英诗 1188 首)

- 1  
耶稣基督已登宝座，  
我们与他同坐；  
世界、撒但、罪已脱落，  
不能再将我迫！  
基督一次永远受死，  
救赎大工完成；  
可怜罪奴得新地位，  
与他同命共荣。
- 2  
欢然安居活神家中—  
荣耀召会生活；  
坦然昂首进至圣所，  
不再下沉、退缩！  
魂的旷野不再留恋，  
圣所已在身后；  
至圣之所永远住留，  
全人被神浸透。
- 3  
更美之约已经立定，  
荣耀遗赠有三：  
生命之律大能、高超，  
将我变化完全；  
我作他民，他作我神，  
神圣福分无穷；  
对神认识深刻、主观，  
唯凭内里生命。
- 4  
此外，神已忘记我罪，  
不义一概宽恕；  
皆因救主十架代死，  
我罪全都清除。  
罪案全勾，不再追究，  
罪过都已消除；  
生命之律灵中引我，  
救恩路上直行。
- 5  
加略妙死双重功绩，  
为神经纶效力：  
生命之律运行无碍，  
罪的拦阻绝迹！
- 大工完成，进入安息，  
主今安坐天上；  
新约遗赠我们全享，  
凭他代祷馨香。
- 6  
唯愿弃绝老旧观念，  
取用遗赠丰富；  
主说“成了”，我们享用，  
天天赞美不住。  
听大祭司幔内呼召—  
“进前！”直到路终  
直至达成终极目标，  
荣耀圣城撒冷！

## WEEK 12 — OUTLINE

### The Reigning Christ Recovering the Earth by Watering

Scripture Reading: Psa. 72

#### DAY 1 »

- I. At His second coming, Christ will take possession of the earth, which has been given to Him as His possession, and will establish God's kingdom on the whole earth, thus recovering God's right over the earth (Psa. 24:1):
- A. Psalm 24:7-10 unveils the victorious Christ as the coming King in God's eternal kingdom.
- B. The King of glory is Jehovah of hosts, the consummated Triune God embodied in the victorious and coming Christ (vv. 7-10; Luke 21:27; Matt. 25:31):
1. Jehovah is Jesus (1:21 and footnote), and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious (Rev. 5:5).
  2. He is the One who will come back in His resurrection with His overcomers to possess the earth as His kingdom (Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14).
- II. Whereas Psalm 69 is on the suffering Christ, typified by the suffering David, Psalm 72 is on the reigning Christ, typified by the reigning Solomon:
- A. Psalm 72 is actually a psalm on King Solomon, who is a type of Christ as the reigning One (Matt. 12:42).
- B. Solomon is a type of Christ as the son of David, the One who inherits the throne and kingdom of David (1:1; 2 Sam. 7:12-13; Luke 1:32-33).
- C. After His life of suffering on earth, typified by the sufferings of David, Christ ascended to the heavens, where He is now reigning as the King, typified by Solomon (1 Cor. 15:25; Rev. 17:14).

#### « DAY 2 »

- III. The reigning Christ is typified in Psalm 72 by the reigning Solomon, the son of David (Matt. 1:1; 22:42), in his prosperous and flourishing time (1 Kings 9—10), as indicated by the title of this psalm and by the first verse:
- A. Psalm 72 reveals Christ reigning over the earth, with all the kings bowing down to Him and all the nations serving Him (vv. 8-11).
- B. Psalm 72 is a glorious picture of what it will be like for the Lord to recover, possess, and reign over the whole earth (vv. 17-19).
- C. The reign of Christ, typified by Solomon, will be in the millennium in the age of restoration (Rev. 20:4, 6; Matt. 19:28).

#### « DAY 3 »

- IV. The reigning of Christ will be in righteousness and in justice, by which peace will be ushered in (Psa. 72:1-4, 7):
- A. When Christ returns, He will be the King ruling over the entire earth with righteousness and justice (89:14a; Isa. 32:1, 17; 11:4-5; 61:11b):
1. Righteousness is a matter of God's kingdom, for it is related to God's government, administration, and rule (Matt. 6:33; Psa. 89:14a; 97:2b).
  2. Justice is righteousness with a judgment; without judgment, there is no possibility of justice.
  3. Justice comes from judgment according to a person's righteousness, and it declares his righteousness.
  4. This corresponds with the fact that the foundation of God's throne in the New Jerusalem is pure gold, signifying God's nature in the attributes of righteousness and justice (Rev. 21:18b; 22:1; Isa. 32:1).
- B. Peace is a sign that righteousness and justice are present; as a result of Christ's rule with righteousness and justice, the earth will be full of peace (vv. 16-17).
- C. There will be no peace until Christ returns; under His rule, peace will begin its reign (9:6-7; cf. 1 Thes. 5:3; Jer. 6:14).

## 第十二周 作王的基督借着滋润恢复地

读经:诗七二

### 周一

- 壹 基督第二次来时,要据有那已赐给他作产业的地,并要在全地建立神的国,因而恢复神对地的权利—诗二四 1:
- 一 诗篇二十四篇七至十节揭示得胜的基督在神永远的国里作要来的王。—引用经文
- 二 荣耀的王是万军之耶和华,就是终极完成的三一神具体化身在得胜且要来的基督里—7~10节,路二—27,太二五 31:
- 1 耶和华就是耶稣(一 21 与注 1),耶稣就是成为肉体、钉十字架并复活的三一神,他是刚强争战且得胜的一位—启五 5。
- 2 他要在复活里同他的得胜者回来据有全地作他的国—但二 34~35,七 13~14,珥三 11,启十一 15,十九 13~14。
- 贰 诗篇六十九篇论到受苦的基督,由受苦的大卫所预表;七十二篇论到作王的基督,由作王的所罗门所预表:—引用经文
- 一 七十二篇实际上是论到所罗门王的诗篇;他预表基督是作王的一位—太十二 42。
- 二 所罗门预表基督是大卫的儿子,继承大卫的王位与国度—一 1,撒下七 12~13,路一 32~33。
- 三 基督在地上经过由大卫的苦难所预表受苦的生活之后,就升到诸天之上,如今在那里作王掌权,由所罗门所预表—林前十五 25,启十七 14。

### 周二

- 叁 在诗篇七十二篇,作王的基督由作王的所罗门,就是大卫的儿子(太一 1,二二 42),在亨通昌盛时所预表(王上九~十),如这诗篇的标题和第一节经文所指明的:—引用经文
- 一 七十二篇启示基督作全地的王,诸王都要叩拜他,万国都要事奉他—8~11节。
- 二 七十二篇是一幅荣耀的图画,说出主恢复、据有并治理全地的情形—17~19节。
- 三 由所罗门所预表的基督,将在复兴时代的千年国里作王—启二十 4,6,太十九 28。

### 周三

- 肆 基督要按公义和公平作王,其结果乃是平安—诗七二 1~4,7:
- 一 当基督回来时,他要作王,以公义、公平治理全地—八九 14上,赛三二 1,17,十一 4~5,六一 11下:
- 1 公义是神国度的事,因为这与神的管理、行政、管治有关—太六 33,诗八九 14上,九七 2下。
- 2 公平乃是在审断上公义;没有审判,就不可能有公平。
- 3 公平来自人按公义的审判,并表明他的公义。
- 4 这与新耶路撒冷里神宝座的根基是纯金的事实相符合;纯金表征神按公义和公平之属性的性情—启二—18下,二二 1,赛三二 1。
- 二 平安表明有公平和公义;基督以公义和公平治理的结果,地就满了平安—16~17节。
- 三 在基督回来以前,不会有平安;在他的治理之下,平安才会开始掌权—九 6~7,参帖前五 3,耶六 14。

## 周 四

伍 诗篇七十二篇启示，基督在他的治理中，要借着滋润恢复地—6，8节：

一 “他必降临，象雨降在已割的草地上，如甘霖浇灌大地”—6节：

- 1 基督得着地不是借着争战和审判，乃是借着滋润。
- 2 主回来时，主要的不是施行公义的审判，乃是象雨降临，好滋润地。
- 3 基督要怜悯这地，象甘霖一样满带恩典回来，好滋润荒凉之地，并使忧郁虚空的人满足—6节：
  - a 全地都是干旱荒凉的旷野，从这种干旱和干涸之中，生发出许多邪恶的事；人经常是罪恶的，因为他们失望且不满足—约四 14~18。
  - b 主耶稣要作王，不是仅仅借着运用能力以征服别人，主要的乃是借着供应活水，使干渴的人满足—启二二 17。
  - c 到那日，列国都要得着主耶稣如雨的浇灌，并要在他的掌权下欢乐；所有的人都要因着他的活水得满足—赛三五 6下~7上·四一 18·四三 19~20·亚十四 16~17。

## 周 五

二 “他要执掌权柄，从这海直到那海，从大河直到地极”—诗七二 8：

- 1 主的国度要借着他象河一样的涌流，扩展到地极—但二 44，启十一 15，珥三 18：
  - a 基督要执掌权柄，从这海直到那海，并要象河一样涌流，直到地极；哪里有水流，哪里就有他的掌权。
  - b 主的掌权是借着他自己作涌流的河；他要借着他的滋润，执掌权柄并恢复地。
- 2 主耶稣要借着从耶路撒冷流出的河，恢复这地—结四七 1~12，珥三 18：
  - a 在那日，地的中心是耶路撒冷，而耶路撒冷的中心乃是神的殿，有河从殿中流出。
  - b 这河要以四个方向达到全地，如在创世记二章十至十四节。—引用经文
- 3 在圣经里，神圣水流的观念极为重要—10节，诗四六 4上，约七 37~39，启二二 1~2：
  - a 圣经启示涌流的三一神—父是生命源，子是生命泉，那灵是生命河—耶二 13，诗三六 9上，约四 14，七 37~39。

## 周 六

b 这涌流的源头乃是神和羔羊的宝座—启二二 1。

c 在圣经里只有一道流，只有一道神圣的水流：

(一) 历世历代以来涌流的这道神圣的水流，乃是独一无二的一创二 10~14，启二二 1。

(二) 既然只有一道神圣的水流，并且这道流是独一无二的，我们就需要保守自己在这一道流中。

d 在神圣水流所到之处，就有神的生命、基督身体的交通、耶稣的见证和神的工作—约壹一 1~3。

4 作王的基督，在他的国度里要借着这河，就是这独一的神圣水流恢复地—诗七二 8。

### « DAY 4 »

#### V. Psalm 72 reveals that in His reigning, Christ will recover the earth by watering (vv. 6, 8):

- A. “He will drop like rain upon mown grass, / Like abundant showers dripping on the earth” (v. 6):
  1. Christ gains the earth not by fighting and judging but by watering.
  2. In His coming back, the Lord will not mainly exercise His righteous judgment; rather, He will come primarily like showers to water the earth.
  3. Christ will have mercy on the earth, and He will come back graciously like showers of rain to water the barren land and to satisfy the depressed and empty people (v. 6):
    - a. The whole earth is a dry and barren wilderness, and many evil things spring forth from this drought and dryness; people are often sinful because they are disappointed and dissatisfied (John 4:14-18).
    - b. The Lord Jesus will be the King, not merely by exercising power to subdue others but mainly by supplying living water to satisfy the thirsty ones (Rev. 22:17).
    - c. In that day all nations will be rained upon by the Lord Jesus and will be happy under His dominion; all will be satisfied by His living water (Isa. 35:6b-7a; 41:18; 43:19-20; Zech. 14:16-17).

### « DAY 5 »

- B. “He will have dominion from sea to sea / And from the River unto the ends of the earth” (Psa. 72:8):
  1. The Lord’s kingdom will spread to the ends of the earth by His flowing as a river (Dan. 2:44; Rev. 11:15; Joel 3:18):
    - a. Christ will have dominion from sea to sea and will flow as a river to the ends of the earth; where the flow is, there His dominion will be.
    - b. The Lord’s dominion will be by Himself as the flowing river; He will gain the dominion and recover the earth by His watering.
  2. The Lord Jesus will recover the earth by means of the river that will flow from Jerusalem (Ezek. 47:1-12; Joel 3:18):
    - a. In that day the center of the earth will be Jerusalem, and the center of Jerusalem will be the house of God, from which the river will flow.
    - b. This river will reach all the earth in four directions, as in Genesis 2:10-14.
  3. In the Scriptures the concept of the divine stream is crucial (v. 10; Psa. 46:4a; John 7:37-39; Rev. 22:1-2):
    - a. The Bible reveals the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life (Jer. 2:13; Psa. 36:9a; John 4:14; 7:37-39).

### « DAY 6 »

- b. The source of the flow is the throne of God and of the Lamb (Rev. 22:1).
- c. In the Scriptures there is only one flow, only one divine stream:
  - 1) The divine stream, which has been flowing throughout the generations, is uniquely one (Gen. 2:10-14; Rev. 22:1).
  - 2) Since there is only one divine stream and since the flow is uniquely one, we need to keep ourselves in this one flow.
- d. Where the divine stream flows, we have the life of God, the fellowship of the Body, the testimony of Jesus, and the work of God (1 John 1:1-3).
4. In His kingdom the reigning Christ will recover the earth by means of this river, the unique divine stream (Psa. 72:8).

### « HYMN »

*Morning Nourishment*

**Psa.** The earth is Jehovah's, and its fullness, the habitable land and those who dwell in it.

**24:1**

**7** Lift up your heads, O gates; and be lifted up, O long enduring doors; and the King of glory will come in.

**10** Who is this King of glory? Jehovah of hosts—He is the King of glory! Selah

In **Psalm 22** Christ is the Redeemer and the Regenerator, in **Psalm 23** He is the Shepherd, and in **Psalm 44** He is the King who will regain the entire earth through the church, His Body, the people whom He has redeemed and regenerated and is shepherding today. At His second coming Christ will take possession of the earth (**Rev. 10:1-2**), which has been given to Him as His possession (**Psa. 2:8**), and will establish God's kingdom on the whole earth (**Dan. 2:34-35; Rev. 11:15**), thus recovering God's right over the earth, which has been usurped by His enemy, Satan. (**Psa. 24:1**, footnote 1)

*Today's Reading*

**Psalm 24:7-10**, unveiling the victorious Christ as the coming King in God's eternal kingdom, continues the divine concept of **verses 1-2**. (**Psa. 24:7**, footnote 1)

The gates [in **verse 7**] are of the cities of the nations; the doors are of the houses of the people. (footnote 2)

The King of glory is Jehovah of hosts (that is, of armies), the consummated Triune God embodied in the victorious and coming Christ (**vv. 7-10; Luke 21:27; Matt. 25:31**). Jehovah is Jesus (**Matt. 1:21** and footnote), and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious (**Rev. 5:5**). He is the One who will come back in His resurrection with His overcomers to possess the entire earth as His kingdom (**Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14**). (footnote 4)

**Psalm 72** is actually a psalm on King Solomon, a type of Christ as the reigning One. Thus, David, the father, typified one aspect of Christ, and Solomon, the son, typified another aspect of Christ. After His life of suffering on earth, typified by the sufferings of David, Christ ascended to the heavens where He is now reigning as the King, typified by Solomon. From this we see that the suffering Christ has become the reigning Christ. (*Life-study of the Psalms*, p. 339)

Solomon is a type of Christ as the son of David, the One who inherits the throne and kingdom of David (**2 Sam. 7:12-13; Luke 1:32-33**). Solomon, as a type of Christ, did mainly two things: he built the temple of God in the kingdom (**1 Kings 6:2**) and spoke the word of wisdom (**1 Kings 10:23-24; Matt. 12:42**). Christ, in fulfilling this type, is now building the real temple of God, the church, in the kingdom of God and has spoken the word of wisdom. (**Matt. 1:1**, footnote 3)

[In **2 Samuel 7:12** the Lord says to David, "I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom."] *His kingdom* in this verse refers to Christ's kingdom (**Luke 1:32-33**). In the beginning of the New Testament Christ is introduced first as the son of David and then as the son of Abraham (**Matt. 1:1**). Christ is the son of David to fulfill God's covenant with David introduced in **2 Samuel 7**, that God's elect may be brought into the kingdom of the heavens and participate in the divine authority. Christ is the son of Abraham to fulfill God's covenant with Abraham (**Gen. 12:3; 15:1-21; 22:18**) so that the processed Triune God as the consummated Spirit could become the blessing of God's elect as their divine inheritance (**Gal. 3:14; Acts 26:18**). In order to be the blessing to His people, God must have a kingdom on earth in which to exercise His administration under His full, divine authority. Hence, the preaching of the gospel in the New Testament charges us to first repent of our rebellion (**Matt. 3:2; 4:17**) and receive Christ as the son of David, as our King, that He may rule in us and over us in God's kingdom. Under the Lord's ruling in the kingdom, Christ as the son of Abraham brings us into the enjoyment of the Triune God as our blessing. (**2 Sam. 7:12**, footnote 2)

*Further Reading: Life-study of 1 & 2 Samuel*, msgs. 23, 27

*Enlightenment and inspiration*

第十二周 周一

晨兴喂养

诗二四 1 地和其中所充满的，世界和住在其间的，都属耶和華。

7 众城门哪，你们要抬起头来；永久的门户啊，你们要被举起；荣耀的王将要进来。

10 那荣耀的王是谁呢？万军之耶和華——他是荣耀的王！ 细拉

在诗篇二十二篇，基督是救赎主和使人重生者，在二十三篇他是牧者，在二十四篇他是王，要借着召会，他的身体，就是他所救赎并重生、今天正在牧养的人，得回全地。基督第二次来时，要据有那已赐给他作产业（二八）的地（启十1~2），并要在全地建立神的国（但二34~35，启十一15），因而恢复神对那被他仇敌撒但所篡夺之地的权利（圣经恢复本，诗二四1注1）。

信息选读

诗篇二十四篇七至十节延续一至二节的神圣观念，揭示得胜的基督在神永远的国里作要来的王（诗二四7注1）。

〔七节的〕众城门是列国的城门，门户是百姓的家门（诗二四7注2）。

荣耀的王是万军之耶和華，就是终极完成的三一神具体化身在得胜且要来的基督里（7~10，路二一27，太二五31）。耶和華就是耶稣（一21与注），耶稣就是成为肉体、钉十字架并复活的三一神，他是刚强争战且得胜的一位（启五5）；他要在复活里同他的得胜者回来据有全地作他的国（但二34~35，七13~14，珥三11，启十一15，十九13~14）（诗二四7注4）。

诗篇七十二篇实际上是论到所罗门王的诗篇；他预表基督是作王的一位。因此，父亲大卫预表基督的一面，儿子所罗门预表基督的另一面。基督在地上经过由大卫的苦难所预表受苦的生活之后，就升到诸天之上，如今在那里作王掌权，由所罗门所预表。由此我们看见，受苦的基督成了作王的基督（诗篇生命读经，四一四页）。

所罗门预表基督是大卫的儿子，继承大卫的王位与国度（撒下七12~13，路一32~33）。就预表基督而言，所罗门主要作了两件事：在国度里建造神的殿（王上六2），并说智慧的话（十23~24，太十二42）。基督应验了这预表，在神的国里建造神实际的殿，就是召会，并说智慧的话（圣经恢复本，太一1注3）。

〔在撒下七章十二节，主对大卫说，“我必兴起你腹中所出的后裔接续你，我也必坚定他的国”〕本节里“他的国”，是指基督的国（路一32~33）。在新约开头，基督首先被引介为大卫的子孙，然后才被引介为亚伯拉罕的子孙（太一1）。基督是大卫的子孙，完成撒下七章所引介神与大卫所立的约，使神所拣选的人能被带进诸天的国，并有分于神圣的权柄。基督是亚伯拉罕的子孙，完成神与亚伯拉罕所立的约（创十二3，十五1~21，二二18），使经过过程的三一神作为终极完成的灵，能成为神所拣选之人的福分，作他们神圣的产业（加三14，徒二六18）。神要成为他子民的福分，就必须在地上有一个国，好在其中以他完满、神圣的权柄施行他的行政。因此，新约里福音的传扬嘱咐我们，要先为我们的悖逆悔改（太三2，四17），并接受基督这大卫的子孙作我们的王，使他能在神的国里，在我们里面并在我们之上施行管治。在国度里，在主的管治之下，基督这位亚伯拉罕的子孙把我们带进三一神作我们福分的享受里（撒下七12注2）。

参读：撒母耳记生命读经，第二十三、二十七篇。

### Morning Nourishment

**Psa. His name will be forever; as long as the sun endures, His name will spread; and men will be blessed in Him; all the nations will call Him blessed. Blessed be Jehovah God, the God of Israel, who alone does wondrous deeds; and blessed be His glorious name forever; and may His glory fill the whole earth. Amen and Amen.**

**Psalm 72** gives a glorious picture of what it will be like for the Lord to recover, possess, and reign over the earth. “Blessed be Jehovah God, the God of Israel, / Who alone does wondrous deeds; / And blessed be His glorious name forever; / And may His glory fill the whole earth. / Amen and Amen” (vv. 18-19).

There is no “Amen” in **Psalm 1**. But here we have “Amen and Amen.” Praise the Lord for such an improvement....We may now be in the house within the city in anticipation of that soon coming day when the Lord will take the earth in such a way. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 129-130)

### Today's Reading

The reigning Christ is typified in **Psalm 72** by the reigning Solomon, the son of David (**Matt. 1:1; 22:42**), in his prosperous and flourishing time. This is indicated by the title of this psalm, “Of Solomon,” and by the first verse: “O God, give Your judgments to the king, / And Your righteousness to the son of the king.”

The reign of Christ typified by Solomon will be in the millennium in the age of restoration (**Rev. 20:4, 6; Matt. 19:28**)....“He will judge Your people in righteousness, / And Your poor with justice. / The mountains will bear peace to the people, / And the hills, in righteousness” (**Psa. 72:2-3**). This indicates that the reigning of Christ will be in righteousness and in justice for peace. He will be feared by the people throughout the generations as long as the sun and the moon endure (vv. 4-5).

As Christ reigns, He will drop like rain upon mown grass and like abundant showers dripping on the earth for the flourishing of the righteous and for abundance of peace on earth as long as the moon lasts (vv. 6-7)....**Verse 8** says, “He will have dominion from sea to sea / And from the River unto the ends of the earth.” From “sea to sea” means from the Mediterranean Sea to the Dead Sea. The river mentioned here is the Euphrates. As Christ exercises His dominion, all the nations will serve Him (vv. 9-11).

**Verses 12 through 15** speak of Christ's favor to the needy and their response to Him. He will deliver the needy when he cries, and the poor when there is no one to help him. He will have pity on the weak and needy and will save the souls of the needy, redeeming their soul from oppression. **Verse 15** tells us of the response of the needy to the reigning of Christ. “He shall live and to Him shall be given / The gold of Sheba; / And prayer shall be made continually for Him; / He shall be blessed all the day long.”

In **verse 16** we see that the reigning of Christ will be a blessing to all the earth in prosperity. “There will be an abundance of grain on the earth, / Even at the tops of the mountains. / Its fruit will wave like the forests of Lebanon, / And those of the city will blossom like the foliage of the earth.” Then in **verse 17** we have the response of the blessed ones to Him. “His name will be forever; / As long as the sun endures, His name will spread; / And men will be blessed in Him; / All the nations will call Him blessed.”

“Blessed be Jehovah God, the God of Israel, / Who alone does wondrous deeds; / And blessed be His glorious name forever; / And may His glory fill the whole earth. / Amen and Amen” (vv. 18-19). This is the psalmist's blessing to God as the closing word of Book 2 of the Psalms. Thus, **verse 20** concludes, “The prayers of David the son of Jesse are ended.” (*Life-study of the Psalms*, pp. 343-345)

He shall live forever, the earth shall be restored because of Him, and men will be blessed in Him and bless Him (**Psa. 72:15-17**). Do you still remember how **Psalm 1** begins? It says, “Blessed is the man...” But here it says, “Blessed be Jehovah God...” (v. 18). This is a real improvement. God's name is blessed forever, and His glory is manifested in the whole earth (vv. 18-19). (*Christ and the Church Revealed and Typified in the Psalms*, p. 129)

Further Reading: *Life-study of the Psalms*, msgs. 11, 29

### Enlightenment and inspiration

## 第十二周 周二

### 晨兴喂养

诗七二 17~19 他的名要存到永远，要留传如日之久；人要因他蒙福；万国要称他有福。独行奇事的耶和華神，以色列的神，是当受颂赞的；他荣耀的名也当受颂赞，直到永远；愿他的荣耀充满全地。阿们，阿们。

诗篇七十二篇给我们一幅荣耀的图画，说出主恢复、据有并治理这地的情形。“独行奇事的耶和華神，以色列的神，是当受颂赞的；他荣耀的名也当受颂赞，直到永远；愿他的荣耀充满全地。阿们，阿们”（18~19）第一篇没有“阿们”。但这里有“阿们，阿们”。为着这样的进步赞美主。.....我们现在可以在城内的殿中，盼望那日快临，主要这样取得全地（诗篇中所启示并预表的基督与召会，一四五页）。

### 信息选读

在诗篇七十二篇，作王的基督由作王的所罗门，就是大卫的儿子（太一·二二 42），在亨通昌盛时所预表。诗篇七十二篇的标题：“所罗门的诗”，以及一节：“神啊，求你将你的判断赐给王，将你的公义赐给王的儿子”，指明这点。

所罗门作王所预表基督的作王，将是在复兴时代的千年国里（启二十四·6，太十九 28）。.....“他要按公义审判你的民，按公平审判你的穷苦人。大山小山，都要在公义中给民结出平安的果子”（诗七二 2~3）这指明基督的作王将按公义和公平得平安。太阳还存，月亮还在，人要敬畏他，直到万代（4~5）。

基督作王时，必降临像雨降在已割的草地上，如甘霖浇灌大地，使义人发旺，大有平安，直到月亮不存（6~7）。.....八节说，“他要执掌权柄，从这海直到那海，从大河直到地极”从“这海直到那海”，意思是从地中海直到死海。这里所提的大河是幼发拉底河。基督执掌权柄时，万国都要事奉他（9~11）。

十二至十五节说到基督向穷乏人所施的恩惠，以及他们向他的回应。穷乏人呼求的时候，他要搭救；没有人帮助的穷苦人，他也要搭救。他要怜惜贫寒和穷乏的人，拯救穷乏人的性命，救赎他们脱离欺压。十五节告诉我们穷乏人向基督作王的回应：“他要长久活着，示巴的金子要奉给他；人要常常为他祷告，终日颂赞他”

在十六节我们看见，基督的作王将是全地的祝福，使地亨通。“在地上，甚至在山顶上，五谷必然茂盛。所结的谷实，要摇曳如利巴嫩的树林；城里的人要发旺如地上的草”然后十七节有蒙福之人向他的回应：“他的名要存到永远，要留传如日之久；人要因他蒙福；万国要称他有福”

“独行奇事的耶和華神，以色列的神，是当受颂赞的；他荣耀的名也当受颂赞，直到永远；愿他的荣耀充满全地。阿们，阿们”（18~19）这是诗人对神的颂赞，作为诗篇卷二的结语。因此，二十节下结论说，“耶西的儿子大卫的祷告完毕”（诗篇生命读经，四一九至四二二页）

他要长久活着，地要因着他得复兴，人要因他蒙福，并称他有福（15~17）。你还记得第一篇是怎样开始的么？那里说，“.....这人便为有福”（2）但这里说，“耶和華.....是当受颂赞的”（七二 18）这是真正的进步。神的名当受颂赞，直到永远，他的荣耀要彰显在全地（18~19）（诗篇中所启示并预表的基督与召会，一四五页）。

参读：诗篇生命读经，第十一、二十九篇。

### Morning Nourishment

**Isa. 9:7** To the increase of His government and to His peace there is no end, upon the throne of David and over His kingdom, to establish it and to uphold it in justice and righteousness from now to eternity...

**32:1** Indeed a King will reign according to righteousness, and the rulers will rule according to justice.

Psalm 72 tells us how Christ shall reign over the whole earth and how the saints will be glorified and blessed with Him. First, we see that He will reign with righteousness and justice, by which peace will be ushered in (vv. 1-5). When Christ returns, He will be the King, ruling over the entire earth with righteousness and justice. Hence, the earth will be full of peace. People today speak much about peace, but there will be no peace until Christ returns. Under His rule, real peace will begin its reign. “He will judge Your people in righteousness, / And Your poor with justice. / The mountains will bear peace to the people” (vv. 2-3). (*Christ and the Church Revealed and Typified in the Psalms*, p. 127)

### Today's Reading

[In Matthew 6:33 the Lord says, “But seek first His kingdom and His righteousness, and all these things will be added to you.”] The Father’s kingdom is the reality of the kingdom of the heavens today, the reality of the church life today, and will be the manifestation of the kingdom of the heavens in the coming age. The Father’s righteousness is the righteousness expressed by the keeping of the new law of the kingdom, as mentioned in 5:20. This righteousness is Christ, who is lived out by the kingdom people. Since the kingdom people seek first the kingdom and the righteousness of their heavenly Father, not only will His kingdom and His righteousness be given to them, but also all that they need will be added to them. (Matt. 6:33, footnote 1)

[According to Isaiah 32:1, Christ] does not rule directly by Himself but indirectly through the rulers according to justice....Righteousness is to be right, whereas justice is righteousness with a judgment....When judgment is exercised on someone according to what he is and has done, that verdict, that judgment, is justice....Christ will reign according to righteousness, and He will rule through His helpers, the rulers, to judge the people according to justice. The entire earth is lacking in righteousness, and nearly all the governments are short of justice. (*Life-study of Isaiah*, pp. 305-306)

The throne signifies the administration of the New Jerusalem. This signifies that the administration of this organic building is built on the base (God the Father’s nature) as its foundation. Psalm 89:14 says that righteousness is the foundation of God’s throne. This implies that the very nature of God as the foundation of God’s administration refers, in this aspect, to God’s attribute of righteousness. God has a nature, and His nature is of many attributes....Among all these divine attributes, the most important is righteousness. This is why we need to be saved according to God’s righteousness (Rom. 1:16-17; 3:21-22). If we are saved only according to God’s grace or according to God’s love, our salvation is not legally justified; it is not judicial. Anything that is of righteousness is judicial, is legal, according to the law.

The foundation of God’s throne is not grace or love. Such a foundation would not be sure to us. God’s throne is established on righteousness as its foundation. This righteousness is the main attribute in God’s nature. In the New Jerusalem both the street and the base are gold, signifying God’s nature in the attribute of righteousness. This is the foundation of the throne of God. (*The God-men*, pp. 80-81)

When the restoration comes, Christ will be the unique Governor, and the government of the Triune God will be upon His shoulders. This government will increase and fill every corner of this earth.

The increase of Christ’s government and His peace will have no end. Peace is a sign that justice and righteousness are present. In the new heaven and new earth, everything will be just and right (2 Pet. 3:13). When Christ becomes Governor of this earth, the earth will be full of peace. (*Life-study of Isaiah*, pp. 58-59)

Further Reading: *Life-study of Isaiah*, msgs. 9, 43

*Enlightenment and inspiration*

## 第十二周 周三

### 晨兴喂养

赛九 7 他的政权与平安必加增无穷，他必在大卫的宝座上，治理他的国，以公平公义使国坚定稳固，从今时直到永远。……

三二 1 看哪，必有一王凭公义作王，必有首领按公平掌权。

诗篇七十二篇告诉我们，基督要如何在全地作王，圣徒们要如何与他一同得荣并蒙福。首先我们看见，他要以公义、公平作王，借此要引进平安（1~5）。当基督回来时，他要作王，以公义、公平治理全地。因此，地要满了平安。今天常常说到平安，但在基督回来以前，不会有平安。在他的治理之下，真正的平安才会开始掌权。“他要按公义审判你的民，按公平审判你的穷苦人。大山小山，都要在公义中给民结出平安的果子。”（2~3）（诗篇中所启示并预表的基督与召会，一四二页）

### 信息选读

〔在太六章三十三节主说，“但你们要先寻求他的国和他的义，这一切就都要加给你们了。”〕父的国是今天诸天之国的实际（就是今天召会生活的实际），也是来世诸天之国的实现；父的义乃是因遵行国度新律法而有的义（就是国度子民所活出的基督），如五章二十节所说的。因着国度子民先寻求他们天父的国和他的义，不仅他的国和他的义要赐给他们，连他们一切的需用也都要加给他们（圣经恢复本，太六 33 注 1）。

〔按照以赛亚三十二章一节，基督〕并不是自己直接掌权，乃是借着众首领按公平间接掌权。……公义就是对的，而公平乃是在审断上公义。……当一个人按照他的所是所作受审判时，那个决断，那个审判，乃是公平的。……基督要凭公义作王，他必借着他的助手（就是众首领）掌权，按公平审判百姓。全地都缺少公义，几乎所有的政府都缺少公平（以赛亚书生命读经，三八二至三八三页）。

宝座象征新耶路撒冷的行政。这表征这生机建造的行政，是建造在城的基础（父神的性情）上，以这基础为其根基。诗篇八十九篇十四节说，公义是神宝座的根基。这含示神的性情作为神行政的根基，在这方面是指神公义的属性。神有一个性情，他的性情有许多属性……。在这一切神圣属性当中，最重要的是公义。这就是为什么我们需要照着神的义得救（罗一 16~17，三 21~22）。我们若仅仅照着神的恩或神的爱得救，我们的得救就不是在法理上蒙称义的；这不是合乎法理的。任何出于义的就是合乎法理的、合法的、按照律法的。

神宝座的根基不是恩典或爱。这样的根基对我们并不稳固。神的宝座是建立在公义上，以公义为其根基。这公义是神性情里主要的属性。在新耶路撒冷里，街道和基础都是金，表征神在公义属性上的性情。这是神宝座的根基（神人，八八页）。

当复兴的时候来到，基督要成为独一的治理者，三一神的政权要担在他的肩膀上。这政权要加增并充满这地上的每一角落。

基督的政权与平安必加增无穷。平安表明有公平和公义。在新天新地里，一切都是公平、公义的（彼后三 13）。当基督成为这地上的治理者时，地就要满了平安（以赛亚书生命读经，七六页）。

参读：以赛亚书生命读经，第九、四十三篇。

*Morning Nourishment*

**Psa.** He will drop like rain upon mown grass, like abundant showers dripping on the earth.  
72:6

**Isa.** I will open up rivers on the bare heights, and in the midst of the valleys, springs. I will make the  
41:18 wilderness into a pool of water, and the dry land into springs of water.

In His second coming Christ will gain the earth not mainly by exercising His righteous judgment but by coming like showers to water the people of the earth. He will have mercy on the earth and will come back graciously like showers of rain to satisfy the thirsty ones (cf. Rev. 22:17). In that day all the nations will be rained on by Christ and will be happy under His dominion. (Psa. 72:6, footnote 1)

*Today's Reading*

Psalm 72 presents Christ in His rule like rain watering the earth; so the saints will flourish. "He will drop like rain upon mown grass, / Like abundant showers dripping on the earth. / In His days the righteous will flourish, / And there will be an abundance of peace / Until the moon is no more. / And He will have dominion from sea to sea / And from the River unto the ends of the earth. / The desert dwellers will bow down before Him, / And His enemies will lick the dust. / The kings of Tarshish and of the coastlands / Will pay tribute; / The kings of Sheba and Seba / Will present gifts. / And all the kings will bow down before Him; / All the nations will serve Him" (vv. 6-11). Even at the time when Christ returns for judgment, He will be like rain upon mown grass, like abundant showers dripping on the earth. This is the way Christ gains the earth. He gains it by His watering, not by fighting, not by condemning, not by judging. Praise the Lord!

Today the entire earth is as a dry and barren wilderness. Many evil and sinful things spring forth from this drought and dryness. Men are sinful because they are disappointed and dissatisfied. If you merely judge them, smite them, and condemn them, the problem will not be solved. Of course, the Lord Jesus in His righteousness must exercise His judgment upon all sinful things, but this is not the main aspect of His return. The primary feature is that He will come down as abundant showers dripping on the dry and thirsty land. He will have pity on this earth, and thus His dominion will not be by judging and smiting but by watering. Such a Christ will have dominion from sea to sea and will flow as a river to the ends of the earth. Where the flow is, there also is the dominion of the Lord Jesus. In that day all people—black and white, yellow and red—will be rained upon. They will be so happy under Christ's dominion. Oh the watering, oh the satisfaction, oh the peace, oh the security when Christ returns! The Lord Jesus will return to satisfy people. He will be the King, not by exercising power to subdue others but by supplying living water to satisfy the thirsty. All will be satisfied by His living water. Hallelujah! He will reign from the River unto the ends of the earth. He will have dominion over the whole earth.

When I was a young Christian, I was given much teaching concerning the second coming of Christ. All these teachings set forth Christ as a judge. I was taught that He would blast and smite the people in His anger. Never did I hear a message saying that the Lord Jesus would come back so graciously as showers of rain to water the barren land and satisfy the depressed and empty people. But from the Psalms I have assurance to say that, while in one sense He will come back to judge, yet even in His judging, the earth will be watered. (*Christ and the Church Revealed and Typified in the Psalms*, pp. 127-129)

In the millennium there will be no thirst. Living waters will go forth from Jerusalem, half of them toward the eastern sea, the Dead Sea, and half of them toward the western sea, the Mediterranean Sea (Zech. 14:8). This is similar to the record in the book of Ezekiel concerning the living water flowing out of the temple of God (Ezek. 47:1-2). (*Life-study of Zechariah*, p. 83)

Further Reading: *Life-study of Isaiah*, msg. 18; *Life-study of Zechariah*, msg. 14

*Enlightenment and inspiration*

第十二周 周四

晨兴喂养

诗七二 6 他必降临，像雨降在已割的草地上，如甘霖浇灌大地。

赛四一 18 我要在光秃的高处开江河，在谷中开泉源。我要使旷野变为水池，使干地变为水泉。

基督第二次来时得着全地，主要的不是借着施行公义的审判，乃是借着像雨降临，好滋润地上的人。他要怜悯这地，像甘霖一样满带恩典回来，满足干渴的人（参启二二 17）。到那日，列国都要得着基督如雨的浇灌，并要在他的掌权下欢乐（圣经恢复本·诗七二 6 注 1）。

信息选读

〔诗篇七十二篇〕说出基督在他的治理中，就像雨滋润地；所以圣徒要发旺。“他必降临，像雨降在已割的草地上，如甘霖浇灌大地。在他的日子义人要发旺，大有平安，直到月亮不存。他要执掌权柄，从这海直到那海，从大河直到地极。住在荒野的，必在他面前下拜，他的仇敌必要舔土。他施和海岛并沿海一带的王要进贡；示巴和西巴的王要献礼物。诸王都要叩拜他；万国都要事奉他”（6~11）甚至在基督回来审判的时候，他要像雨降在已割的草地上，如甘霖浇灌大地。这是基督得着地的方法！他得着地是借他的滋润，不是借争战，不是借定罪，不是借审判。赞美主！

今天全地就像干旱荒凉的旷野。从这种干旱和干涸之中，生发出许多邪恶、罪恶的事。人是罪恶的，因为他们失望且不满足。你若仅仅审判他们，击打他们，并定罪他们，问题不会解决。当然，主耶稣在他的公义里必须对一切罪恶的事施行他的审判；但这不是他回来的主要方面。主要的特点是，他必降临，如甘霖浇灌干旱、干渴的大地。他要怜悯这地，因此，他的掌权不是借审判和击打，乃是借滋润。这样一位基督要执掌权柄，从这海直到那海，作为大河涌流直到地极。哪里有水流，哪里就有主耶稣的掌权。在那日，雨要临到所有的人——黑种人和白种人，黄种人和红种人。他们要在基督的掌权下欢乐。当基督回来时，那是何等的滋润、满足、平安、稳妥！主耶稣要回来，使人满足。他要作王，不是借着运用能力以征服别人，乃是借着供应活水，使干渴的人满足。所有的人都要因着他的活水得满足。阿利路亚！他要作王，从大河直到地极。他要在全地执掌权柄。

当我是个青年的基督徒时，我听过许多关于基督再来的教训。这些教训都说基督是审判者。我受到教导说，他要在怒中击打并摧毁人。我从没有听过一篇信息说，主耶稣要像甘霖一样满带恩典回来，好滋润荒凉之地，并使忧郁虚空的人满足。但从诗篇中，我有把握说，在某种意义上，他要回来审判，但甚至在他审判时，地也要得着滋润（诗篇中所启示并预表的基督与召会，一四二至一四四页）。

在千年国里必没有干渴。必有活水从耶路撒冷出来，一半往东海（死海）流，一半往西海（地中海）流（亚十四 8）。这与以西结书的记载相似，那里说到活水从神的殿流出（四七 1~2）（撒迦利亚书生命读经，四七二页）。

参读：以赛亚书生命读经，第十八篇；撒迦利亚书生命读经，第十四篇。



*Morning Nourishment*

**Psa.** And He will have dominion from sea to sea and from the River unto the ends of the earth.  
72:8

**Joel** And in that day the mountains will drop down fresh wine, and the hills will flow with milk; and all  
3:18 the waterways of Judah will flow with water, and a fountain will go forth from the house of  
Jehovah, and it will water the valley of Shittim.

The significance of [the river in Psalm 72:8] is the same as the one mentioned in Psalm 46:4: “There is a river whose streams gladden the city of God.” It is really meaningful. The river in verse 4 signifies the flowing out of the Triune God, indicating that the Lord’s kingdom and reign is spread to the ends of the earth by the flowing of the Triune God. His dominion is by Himself as the watering river, and He gains the dominion by watering. Whether you say watering or flowing, rain or the river, they are the same. The rain is the river, and the watering is the flowing. The Lord will recover the entire earth, not by examining, not by judging, not by smiting, but by watering. Undoubtedly the Lord Jesus will return to exercise His righteous judgment upon this earth. But that is only one aspect of His return. The other is that He will come back as the rain to water the earth. (*Christ and the Church Revealed and Typified in the Psalms*, p. 128)

*Today’s Reading*

The river will be there. He will come to possess the earth not only by exercising power but by the flowing of the Triune God. He will take the earth by means of that river, the river which flows from Jerusalem. Jerusalem in that day will be the center of the earth, and in the center of Jerusalem will be the house, from which the river flows. I believe that this river will reach all the earth in four directions, as in Genesis 2. His dominion will be from the River unto the ends of the earth—not just by power, but by watering. Praise the Lord! (*Christ and the Church Revealed and Typified in the Psalms*, p. 129)

We have seen that after man was created, he was put before a tree called the tree of life. By the side of the tree of life there was a river, and by the flowing of this river there were some precious materials: gold, pearl, and onyx stone. What is the meaning of these items? They are most significant. Remember that this is in the second chapter of the whole of Scripture. At the end of the Scriptures, we find the same things again in the last two chapters. There we see a city made of gold, pearls, and precious stones, the same kind of materials listed in Genesis 2. There we also see a river flowing, and in its midst grows the tree of life. Here you have the river and the tree of life once more.

How many times throughout the Scriptures God is spoken of as a flowing stream of water! “You cause them to drink of the river of Your pleasures. / For with You is the fountain of life” (Psa. 36:8-9). The Lord Jesus tells us that the water that He gives will become a fountain of living water springing up into eternal life (John 4:14). He says again that whoever is thirsty may come to Him and drink, and whoever believes into Him will have rivers of living water flowing from within him (7:37-38). All these words relate to one thing—that God has flowed out and is still flowing on this earth into humanity as the life. We may ask, In what form has God flowed out? He has flowed out first in His Son, in Christ, and then He has flowed out as the Spirit. God is the fountain, the very source; Christ the Son is the spring of this divine water; and the Holy Spirit is the living stream, flowing all the time.

The Scriptures show us that God comes to us as life as the flowing of living water. The Scriptures tell us that whoever is thirsty may come to the Lord and drink the water of life freely (Rev. 22:17) and that in eternity the Lord will be our Shepherd and will guide us to springs of waters of life (7:17). The water of life is God Himself as our life. We drink of Him, we enjoy His pleasures, and we are satisfied with His fatness. (*The Divine Stream*, pp. 9-10, 4)

*Further Reading: Christ and the Church Revealed and Typified in the Psalms*, ch. 11; *Life-study of Ezekiel*, msg.

*Enlightenment and inspiration*

第十二周 周五

晨兴喂养

诗七二 8 他要执掌权柄，从这海直到那海，从大河直到地极。

珥三 18 到那日，大山要滴新酒，小山要流奶；犹大一切的溪河都有水流，必有泉源从耶和华的殿中流出来，浇灌什亭谷。

[诗篇七十二篇八节的]河与四十六篇四节所提的河一样：“有一道河，这河的支流，使神的城快乐。”这的确很有意义。四十六篇四节的河表征三一神的流出，指明主的国度和王权，借着三一神的涌流扩展到地极。他的掌权是借他自己作滋润的水，他是借滋润执掌权柄。无论你称之为滋润或涌流，雨或河，都是一样的。雨就是河，滋润就是涌流。主要恢复全地，不是借察验，不是借审判，不是借击打，乃是借滋润！毫无疑问，主耶稣要回来，在地上施行他公义的审判。但那不过是他回来的一方面，另一方面是他要回来，像雨水滋润地（诗篇中所启示并预表的基督与召会，一四三页）。

信息选读

[主耶稣]要回来审判，但甚至在他审判时，地也要得着滋润。那里会有河。他来据有地，不但是借着运用能力，也是借着三一神的涌流。他要借着那河，就是那从耶路撒冷流出的河，取得这地。在那日，耶路撒冷要成为地的中心，在耶路撒冷的中心有殿，有河从殿中流出。我信这河要以四个方向达到全地，如在创世记二章。他要执掌权柄，从大河直到地极—不仅是借着能力，也是借着滋润。赞美主！（诗篇中所启示并预表的基督与召会，一四四页）

我们看见人受造以后被摆在生命树前。在生命树旁有一道河，而借着这河的涌流就有了一些宝贵的材料：金、珍珠和红玛瑙。这些东西……非常有意义。请记得创世记二章是全本圣经的第二章。在圣经末尾，就是最后两章，我们再次看见同样的东西。那里我们看见一座由金、珍珠和宝石建造而成的城，材料与创世记二章所列的相同。那里我们也看到一道涌流的河，在其中长着生命树。你在〔圣经末了〕又看到河与生命树。

整本圣经说到神是涌流的水河，次数何其多！“你也必叫他们喝你乐河的水。因为在你那里，有生命的源头……。”（诗三六 8~9）主耶稣告诉我们，他所赐的水要在我们里面成为泉源，直涌入永远的生命（约四 14）。他又说，人若渴了，可以到他那里来喝；信入他的人，从他腹中要流出活水的江河来（七 37~39）。这些话都说到一件事—神已经涌流出来，并正在这地上涌流到人里面作生命。我们可能问：神是以何种的形态流出来？他首先是在他的儿子基督里面流出来，然后他成为那灵流出来。神是源，是源头；基督是这神圣之水的泉，是贮存；而圣灵乃是活的水河，一直在涌流。

圣经给我们看见，神临到我们作生命，如同活水的涌流。圣经告诉我们，渴了的人可以到主这里来，白白取生命的水喝（启二二 17）；在永世里，主要作我们的牧人，领我们到生命水的泉（七 17）。生命的水是神自己作我们的生命。我们饮于他，就享受他的快乐，也因他的肥甘而满足（神圣的水流，九至一〇、二至三页）。

参读：诗篇中所启示并预表的基督与召会，第十一章；以西结书生命读经，第二十六篇。

### Morning Nourishment

**John** But whoever drinks of the water that I will give him shall by no means thirst forever; but the 4:14 water that I will give him will become in him a fountain of water springing up into eternal life.  
**Rev.** And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God 22:1 and of the Lamb in the middle of its street.

We must consider the source of this stream. On the highest peak of the universe there is a throne, one throne, and on this throne the Lamb is sitting....The Lamb is the crucified, buried, resurrected, and exalted Christ. Christ is the Lamb....He is the very God in human nature. He is the One who died to redeem us from our sins and who has been exalted to the highest place in the universe....He is the Lamb, and yet He is on the throne. A lamb is a very humble thing, and a throne is full of authority. As the Lamb slain, the crucified Jesus has now been exalted to the throne to have the full authority of the universe....Within the Lamb is God Himself. How can we know that God is within Him? We are told that God is the light and the Lamb is the lamp. Just as the light is within the lamp, so God is within the Lamb on the throne....This is the highest point of the whole universe. Christ, the Lamb, with God within Him is sitting on the throne, and from this very throne flows out the river of divine life. (*The Divine Stream*, pp. 10-11)

### Today's Reading

The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this very day, is only one stream. Wherever it goes, wherever it flows, it is not many streams; it is only one. Read the book of Acts, and you will see that there is one stream, one current. This stream started from Jerusalem and flowed to Antioch, and from Antioch it turned to Asia and was flowing there. Then one day the Lord wanted the stream to strike forth into Europe, to Macedonia, but the apostle who was working in the flowing of the stream was not clear about it. Eventually, however, he became clear that the flowing was striking forth from Asia to Europe, and he had to go along with it....From Macedonia the stream went in its path to Corinth, to Rome, to Spain, and to all parts of Europe. History tells us that from Europe it flowed to the west, to America, and from the west it flowed to the east and to the south. In reading the history of the church we find that this flowing stream has never been stopped, and we notice that everywhere that this stream flowed, it was just one. It was one in Jerusalem, one to Antioch, one to Asia, one to Europe, and one everywhere it has flowed. Please be clear that there have never been two streams. There is only one stream, and you have to keep yourself in this one stream.

Within this stream is the life of God. We read that in the river of living water is growing the tree of life, yielding its fruit each month (*Rev.* 22:2). This shows that the life that supplies all our need is something growing in the river of living water.

From this picture of the stream in the Scriptures, we may realize that it is also a stream of fellowship. Consider the situation of the New Jerusalem. In the whole city there is only one street, and in the midst of that street is the stream of living water. By contemplating this scene, we realize that this stream is the stream of fellowship.

Where this stream flows, there is also the testimony of the Lord Jesus Christ.

This stream is also the stream of God's work. Where the stream flows, there is the work of God.

If you have this stream, you have everything. If you are in this stream, then you are in God, you are in the Lamb with the throne, you are in the life, you are in the fellowship, you are in the testimony, and you are in the work of God. Are you in the stream? You need to know. If you are not in the stream, you will have to make a turn. We must be in the stream. (*The Divine Stream*, pp. 12-13, 4-7)

Further Reading: *The Divine Stream*

### Enlightenment and inspiration

## 第十二周 周六

### 晨兴喂养

约四 14 人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。

启二二 1 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。

我们必须来看这水流的源头。在宇宙的最高处有一个宝座，在这宝座上有羔羊坐着。.....羔羊就是那被钉死、埋葬、复活并被高举的基督。基督就是羔羊。.....他是神在人性里。他是那受死以拯救我们脱离罪，又被高举到宇宙最高处的那位。.....他是羔羊，却是在宝座上。羔羊是很卑微的，宝座却是满有权柄的。钉十字架的耶稣，作为被杀的羔羊，如今已被高举到宝座上，得着宇宙完全的权柄。.....在羔羊里面的乃是神自己。我们怎样得知神在羔羊里？圣经告诉我们，神是光，羔羊是灯。就如光是在灯里面，照样神是在宝座上的羔羊里面。.....这是全宇宙的最高点。基督·羔羊，同着神在他里面，正坐在宝座上，而从这宝座流出神圣生命的河（神圣的水流，一〇至一一页）。

### 信息选读

神圣生命的流从五旬节那天开始，历经所有世代，一直涌流到今天，只有一道水流。无论水流往哪里去，无论往哪里涌流，都没有许多水流，只有一道水流。你读使徒行传这卷书，就看见只有一道水流。这水流从耶路撒冷开始，流向安提阿，又从安提阿转向亚西亚，并在那里涌流。然后有一天主要这水流进到欧洲，到马其顿，但正在这水流里作工的使徒却不清楚这事。他后来才清楚，水流要从亚西亚往前流到欧洲，他必须随着水流往前。.....从马其顿，水流继续流到哥林多、罗马、西班牙、以及欧洲各地。历史告诉我们，水流从欧洲流向西方，到了美洲，又从西方流向东方和南方。我们读召会历史，就发现这水流从未停止过；我们也注意到这水流无论到哪里，都只是一道水流。在耶路撒冷是一道水流，到安提阿是一道水流，到亚洲是一道水流，到欧洲是一道水流，到每一处都只有一道水流。请你们清楚：从来没有两道水流。只有一道水流，你必须保守自己在这一道水流里。

在这水流里面有神的生命。我们从圣经读出，生命树长在活水的河里，每月结出果子（启二二 2）。这表明那供应我们一切需要的生命，乃是长在活水的河里。

从圣经中这幅水流的图画，我们可以看见这也是一道交通的水流。想想看新耶路撒冷的光景。整座城只有一条街道，在街道当中有活水的流。我们默想这幅景象，就看见这水流乃是交通的水流。

这水流所到之处，也有主耶稣基督的见证。.....这水流也是神工作的水流。水流所到之处，就有神的工作。

你若有这水流，你就有一切。你若在这水流里，你就在神里面，就在羔羊同宝座里，就在生命里，就在交通里，就在见证里，也在神的工作里。你知道你在水流里么？你必须知道。如果你不在水流里，你必须有一个转；你必须有一次转。我们必须在水流里！（神圣的水流，一三、三至五、七页）

参读：神圣的水流。

第十二周 诗歌  
大本第 204 首

<< WEEK 12 — HYMN

*Hymns, #984*

- 1 River of living water,  
River that flows from the throne,  
Fellowship giving and making  
God's own authority known.  
  
River of living water,  
Fellowship freely bestows;  
Bringing authority with it,  
Through every place where it flows.
- 2 Water of life is the Spirit,  
God as the life in it flows;  
Carrying with it His Lordship,  
Through every place where it goes.
- 3 Midst the gold street it floweth,  
Thus showing to us the way;  
As in God's nature it floweth,  
So in His way we will stay.
- 4 The tree of life by the river,  
Shows to us God as our food;  
...

圣灵的丰满—活水  
7777 副 (英 984)  
G 大调 6/4

1  
生命活水水晶河·  
流自天上的宝座·  
带着权柄施交通·  
无处不能流得通·

(副)  
生命活水在流通·  
处处都要流得通·  
带着权柄施交通·  
处处都要流得通·

2  
生命活水是圣灵·  
是神流出作生命·  
带着权柄而流通·  
处处都要流得通·

3  
河在精金街中流·  
表明路在何处有·  
活水若在神性流·  
在此就有路可走·

4  
河的两岸生命树·  
表明神来作食物·  
必须活水能流通·  
才能供应得无穷·

5  
主啊·你曾被裂开·  
为将活水流出来·  
求你也将我打破·  
让你活水能通过·