

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message One

The Need for Christ as Our Unique Portion and Desire to Be Properly Appreciated and Exalted by Us

Scripture Reading: Psa. 73; 80

Outline

Day 1

I. The intrinsic reason for the desolation of God's house was that Christ was not properly appreciated and exalted by God's people; they did not give Him the preeminence, the first place, in everything (Psa. 74:1-11; 2 Chron. 36:19; Col. 1:18; Rev. 2:4):

A. Their failure to give Christ the preeminence and to honor and exalt Him was the cause of their becoming sinful and evil (Jer. 2:13).

B. The desolation of the church as the house of God always issues from the negligence of the experience of Christ (1 Cor. 1:9-13, 23-24, 30; cf. 3 John 9).

C. The real revival in the church depends upon everyone in the church life giving Christ the first place in everything (Psa. 73:25; 80:15, 17; cf. Hab. 3:2; Hosea 6:1-3):

Day 2

1. To give the Lord the first place in all things is to love Him with the first love, the best love, regarding Him as everything in our life (Rev. 2:4; Col. 1:18; 3:11).

2. We must not love anyone or anything above the Lord, including our soul-life (Matt. 10:37-39; Rev. 12:11).

3. We love the Lord because He first loved us, infusing His loving essence into us and generating within us the love with which we love Him (1 John 4:19, 7-8, 16):

二〇一一年冬季训练

诗篇结晶读经 (二)

第一篇

基督作我们唯一的业分和爱慕 需要得著正确的珍赏并高举

读经：诗七三，八十

纲 目

周 一

壹. 神殿荒凉的内在原因，乃是基督没有被神的百姓正确的珍赏并高举；他们没有在凡事上让祂居首位——诗七四 1~11，代下三六 19，西一 18，启二 4:

一. 他们没有让基督居首位，没有尊荣并高举祂，这是他们成为有罪、邪恶的原因——耶二 13。

二. 作为神殿的召会之所以荒凉，总是由於忽略了对基督的经历——林前一 9~13, 23~24, 30, 参约参 9。

三. 召会里真实的复兴，在於召会生活中的每个人，都在凡事上让基督居首位——诗七三 25, 八十 15, 17, 参哈三 2, 何六 1~3:

周 二

1. 在凡事上给主第一位，乃是以起初的爱，上好的爱来爱他，在生活上以他为一——启二 4，西一 18，三 11。

2. 我们必须不爱任何人或事物，包括我们的魂生命，过于爱主——太十 37~39，启十二 11。

3. 我们爱主，因为他先爱我们，将他爱的素质注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱他——约壹四 19, 7~8, 16:

a. Christ's love of affection constrains us to live and to die to Him (2 Cor. 5:14-15; Rom. 14:7-9).

b. Christ's love makes the believers martyrs for Him (Rev. 2:10; 12:11; Rom. 8:35-37).

4. We love the Lord according to the divine dispensing of the Divine Trinity as love (5:5; 8:39, 35; 15:30).

D. The enjoyment of God in the house and city of God can be maintained and preserved only when Christ is properly appreciated and exalted by God's people:

1. An idol is anything within us that we love more than the Lord and that replaces the Lord in our life (Ezek. 14:3).

2. Any thing, matter, or person that preoccupies us and keeps us from the full enjoyment of Christ is an idol (1 John 5:21).

Day 3&4

II. Psalm 73 is on the sufferings of the seeking saints and unveils God, Christ, as our unique portion and desire (1 Cor. 1:2):

A. Psalm 73:2-16 records the sufferings and puzzles of the God-seeking psalmist:

1. The psalmist was nearly stumbled by the situation concerning the prosperity of the wicked (vv. 2-3).

2. The psalmist said that he had purified his heart in vain and that he had been plagued all day long (vv. 13-14).

3. If the psalmist had spoken to others about his situation, they would have been stumbled (v. 15).

4. The more the psalmist considered his situation, trying to understand it, the more he was troubled and perplexed (v. 16).

B. Through the revelation given in the sanctuary of God, the psalmist obtained the solution to his troubling and perplexing situation (vv. 17-28):

1. The sanctuary of God is the place where we may obtain the revelation that we need (Lev. 24:2-4; Dan. 2:17-23; cf. 5:12, 14).

a. 基督情深的爱困迫我们，使我们向他活并向他死—林后五 14 ~ 15，罗十四 7 ~ 9。

b. 基督的爱使信徒为他殉道—启二 10，十二 11，罗八 35 ~ 37。

4. 我们爱主乃是照著神圣三一作为爱的神圣分赐—五 5，八 39，35，十五 30。

四. 在神的殿和神的城中对神的享受，惟有藉著神百姓正确的珍赏并高举基督，才得以维持并保守：

1. 偶像就是我们里面所爱的任何事物，超过了对主的爱，并在我们的生活中顶替了主—结十四 3。

2. 任何霸占我们，并使我们不能完整的享受基督的人、事、物，都是偶像—约壹五 21。

周 三、四

貳. 诗篇七十三篇是论到寻求神之圣民的苦难，并揭示神（基督）乃是我们唯一的业分和爱慕—林前一 2:

一. 诗篇七十三篇二至十六节记载寻求神之诗人的受苦以及困惑：

1. 诗人因恶人兴旺的光景，几乎绊跌—2 ~ 3 节。

2. 诗人说他徒然洁净了他的心，并且终日遭灾难—13 ~ 14 节。

3. 诗人若将自己的光景告诉别人，别人就会绊跌—15 节。

4. 诗人越思想自己的光景，越想要明白这事，就越困扰、困惑—16 节。

二. 藉著在神的圣所里所得的启示，诗人对那困扰并困惑的光景，得著了解答—17 ~ 28 节：

1. 在神的圣所，我们能得著所需要的启示—利二四 2 ~ 4，但二 17 ~ 23，参五 12，14。

2. God's sanctuary is in our spirit and in the church (1 Cor. 3:16; Eph. 2:22).

3. We enter into the sanctuary of God by exercising our spirit and living in the church (1 Tim. 4:7; 3:15).

4. Once we are in the sanctuary—in the spirit and in the church—we receive another view, a particular perception (Psa. 73:17-20):

a. Certain secrets in the Bible were not made known to us until we came into the twofold sanctuary—our spirit as the personal sanctuary and the church as the corporate sanctuary.

b. God's way is made known in the sanctuary; when we exercise our spirit and live in the church, God's way becomes clear to us (77:13).

C. Psalm 73:25-26 is the revelation given in the sanctuary of God to the suffering and seeking saints:

1. "Whom do I have in heaven but You? / And besides You there is nothing I desire on earth" (v. 25):

a. Verse 25 reveals that God's pure seeker would have God as his only possession in heaven and his unique desire on earth:

1) God was the psalmist's unique goal; the psalmist did not care for anything except God and gaining Him.

2) In this matter Paul was the same as the psalmist, counting all things as refuse in order to gain Christ (Phil. 3:8).

Day 5

b. The psalmist was pure in heart (Psa. 73:1):

1) To be pure in heart is to have God as our one goal (Matt. 5:8).

2) A pure heart is one that is set on nothing but God:

a) God Himself is the reality; anything other than God is vanity.

b) If we continue to seek something other than God, our heart is set on vanity.

2. 神的圣所是在我们灵里并在召会中—林前三 16，弗二 22。

3. 我们进入神的圣所，乃是借著操练我们的灵并活在召会中—提前四 7，三 15。

4. 我们一在圣所里，就是在灵里并在召会中，就会有另一种看法，有特别的领会—诗七三 17 ~ 20：

a. 圣经里有些秘密，是我们进入这双重的圣所后，才有了认识的；我们的灵是个人的圣所，而召会是团体的圣所。

b. 神的道路乃是在圣所中给人知道；我们运用我们的灵，并活在召会里，神的道路对我们就清楚了一七七 13。

三. 诗篇七十三篇二十五至二十六节，乃是在神的圣所里给受苦并寻求之圣民的启示：

1. 『除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的』—25 节：

a. 二十五节启示，单纯寻求神的人以神作他在天上惟一的产业，在地上独一的爱慕：

(一) 神是诗人独一的目标；诗人除了神并得著神以外，不在意任何事物。

(二) 在这事上，保罗和诗人一样，将万事看作粪土，为要赢得基督—腓三 8。

周 五

b. 诗人是清心的人—诗七三 1：

(一) 清心就是以神作我们惟一的目标—太五 8。

(二) 清心就是心专注于神：

(1). 神自己是实际，神以外的任何事物都是虚空。

(2). 倘若我们在神以外，还别有寻求，我们的心就是放在虚空上。

c) Only a seeker with a pure heart can say that he has nothing but God and desires nothing besides God.

2. “My flesh and my heart fail, / But God is the rock of my heart and my portion forever” (Psa. 73:26):

a. The psalmist realized that God was working to deprive him of all material things so that he might enjoy God in an absolute way:

1) Through the revelation given in the sanctuary, he learned why God does not allow the seeking saints to prosper as the worldly people do.

2) God intends that nothing should distract us from the absolute enjoyment of Himself.

3) God's intention with the seeking saints is to remove all material blessings and physical enjoyments so that they may find everything in God.

b. When the psalmist went into the sanctuary of God, he received the revelation that nothing in heaven or on earth can be his enjoyment but God Himself, and he took God as his all—the rock of his heart and his portion forever (Deut. 32:4, 15, 18, 30-31; Psa. 18:2, 31, 46; 31:2-3; 61:2; 62:2, 6-7; 71:3; 78:35; 89:26; 92:15; 94:22; 95:1; Matt. 16:18; 1 Cor. 10:4; Eph. 3:17a; Col. 1:12; Eph. 3:8).

Day 6

III. Psalm 80 reveals that restoration comes by exalting Christ:

A. In verses 1 through 7 the psalmist prays that the Shepherd of Israel would give ear (v. 1); in both verses 3 and 7 he prays, “O God, restore us; / And cause Your face to shine, and we will be saved.”

B. In verses 8 through 13 the psalmist speaks regarding God's dealing with Israel as His vine, which He brought out of Egypt and planted; whereas the vine once was flourishing, it eventually became desolate.

C. In verses 14 through 19 the psalmist asks God to visit His vine (Israel) for the sake of Christ as the

(3). 惟有清心的寻求者能说，他除神以外，再没有别的，除神以外，也没有所爱慕的。

2. 『我的肉体和我的心肠衰残，但神是我心里的磐石，又是我的业分，直到永远』一诗七三 26：

a. 诗人领悟神在作工，要剥夺他一切物质的东西，使他能完全享受神：

(一) 借著在圣所里所得的启示，他知道神为什么不许那些寻求的圣民像世人一样亨通。

(二) 神的心意是要我们不被打岔离开对他自己绝对的享受。

(三) 神对寻求之圣民的心意，是要除去他们一切物质的祝福，和一切物质的享受，使他们能在神里面得著一切。

b. 当诗人进入神的圣所，就领受了启示，看见除了神自己以外，在天上或在地上，没有什么能成为他的享受；他也接受神作他的一切——他心里的磐石和他的业分，直到永远——申三二4, 15, 18, 30~31, 诗十八2, 31, 46, 三一2~3, 六一2, 六二2, 6~7, 七一3, 七八35, 八九26, 九二15, 九四22, 九五1, 太十六18, 林前十4, 弗三17上, 西一12, 弗三8。

周 六

参. 诗篇八十篇启示藉著高举基督而得复兴:

一. 在一至七节诗人祷告，愿以色列的牧者侧耳听；(1；) 在三和七节他祷告说，『神阿，求你恢复我们，使你的脸发光，我们便要得救。』

二. 在八至十三节，诗人说到神对待以色列如同祂的葡萄树；祂把这树从埃及挪出，并且栽上；这葡萄树曾经繁茂，至终却成为荒凉。

三. 在十四至十九节，诗人求神为基督，就是祂右边之人的缘故，眷顾祂

man of His right hand:

1. Son in verse 15 refers to the Lord Jesus; when He became a man, He joined Himself to Israel—He is “the son whom You have strengthened for Yourself” (Hosea 11:1; Matt. 2:15).

2. In Psalm 80:17 the psalmist goes on to say, “Let Your hand be upon the man of Your right hand, / Upon the son of man whom You have strengthened for Yourself”; this verse reveals that Christ is at the right hand of God, the highest place in the universe; the first place, the highest position, the preeminence, has been given to Christ (Mark 16:19; Acts 2:33; 5:31; Phil. 2:9-11).

3. The way to be restored from desolation is to exalt Christ as the full solution to every problem (1 Cor. 1:9, 24, 30):

a. Whenever God's people do not give Christ the preeminence, the house of God, signifying the church, becomes desolate.

b. Whenever God's people exalt Christ, giving Him the preeminence in every aspect of their living, there is restoration and revival (Psa. 80:18-19).

4. Christ is now at the right hand of God (Rom. 8:34; Col. 3:1; 1 Pet. 3:22), and whoever calls upon Him as such a One will be restored and revived (Acts 2:33, 21; Rom. 10:12-13).

5. As regenerated people, we need to come together in the meetings of the church to exalt Christ by praising, singing, and shouting (1 Cor. 14:26):

a. Instead of being silent, we should exercise our spiritual birthright to exalt Christ.

b. The more we exalt Christ, giving Him the preeminence in everything, the more we will be revived and restored.

的葡萄树（以色列）：

1. 十五节里的『子』（枝子，按原文直译，儿子），乃是指主耶稣；他成为人时，将自己联于以色列—他是『你为自己所坚固的枝子[直译，儿子]』—何十一1，太二15。

2. 在诗篇八十篇十七节诗人继续说，『愿你的手护庇你右边的人，就是你为自己所坚固的人子；』这节启示基督在神的右边，就是在宇宙的最高处；第一位，最高的地位，首位，已经赐给基督—可十六19，徒二33，五31，腓二9~11。

3. 从荒凉得复兴的路，就是高举基督作一切难处的完全解答—林前一9，24，30：

a. 神的子民什么时候不给基督首位，表征召会之神的殿就成为荒凉。

b. 神的子民什么时候高举基督，让他在他们生活的每一面居首位，就有恢复和复兴—诗八十18~19。

4. 基督如今在神的右边，（罗八34，西三1，彼前三22，）凡呼求他的，必得恢复并复兴。（徒二33，21，罗十12~13。）

5. 我们重生的人需要在召会的聚会中，借著赞美、歌唱、并呼喊来高举基督—林前十四26：

a. 我们不该静默，乃该运用我们属灵的长子名分高举基督。

b. 我们越高举基督，在凡事上让他居首位，我们就越得著复兴并恢复。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message One (Day 1)

The Need for Christ as Our Unique Portion and Desire to Be Properly Appreciated and Exalted by Us

Morning Nourishment

Psa. 74:1-2 "Why, O God, have You cast us off forever? ...Remember Your assembly, which You have purchased of old, which You have redeemed as the tribe of Your inheritance, and Mount Zion, where You dwell."

Jer. 2:13 "For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water."

[Psalm 74] concerns the desolation of the house of God. After reaching the highest enjoyment of God in His house and His city at the end of Book Two, the psalmist lost this enjoyment, and God's house was desolated, as described in this psalm. Verses 1-11 are the psalmist's painful presentation of the perpetual ruins and damage in the sanctuary of God (v. 3). The temple, God's house, was desolated to such an extent that it was burned (vv. 7-8), and the city surrounding it was ruined (2 Chron. 36:19). The intrinsic reason for the desolation was that Christ was not exalted by God's people; they did not give Him the preeminence, the first place, in everything (Jer. 2:13; cf. Col. 1:18; Rev. 2:4 and footnote 2). The problem of desolation is solved by Christ being properly appreciated and exalted by God's people (see footnote 1 on Psa. 80:17). The enjoyment of God in the house and the city of God can be maintained and preserved only when Christ is properly appreciated and exalted by God's people. (Psa. 74:1, footnote 1)

Today's Reading

What was the cause of the desolation of God's house? Apparently it was because the children of Israel were evil and sinful. However, the intrinsic reason for the desolation was that Christ was not exalted by God's people; they did not give Him the preeminence, the first place, in everything. Actually their failure to give Christ the preeminence, their failure to honor and exalt

二〇一一年冬季训练

诗篇结晶读经 (二)

第一篇 (周一)

基督作我们唯一的业分和爱慕 需要得著正确的珍赏并高举

晨兴喂养

诗七四 1~2 『神啊，你为何永远丢弃我们呢？…求你记念你古时所买来的会众，就是你所赎作你产业支派的，并记念你所居住的锡安山。』

耶二 13 『因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。』

〔诗篇七十四篇〕说到神殿的荒凉。在卷二末了达到在神殿和神城中对神最高的享受之後，诗人失去这享受，神的殿也荒凉了，就如本篇所描述的。一至十一节是诗人对神的圣所遭受长久荒凉和毁灭。(3。)的痛苦陈述。圣殿，神的殿，荒凉到被焚烧的地步，(7~8,)甚至环绕殿的城也遭毁坏。(代下三六 19。)荒凉的内在原因，乃是基督没有被神的百姓高举；他们没有在凡事上让祂居首位。(耶二 13, 参西一 18, 启二 4 与注 2。)荒凉的问题得以解决，乃是藉著神的百姓对基督有正确的珍赏和高举。(见诗八十 17 注 1。)在神的殿和神的城中对神的享受，惟有藉著神百姓正确的珍赏并高举基督，才得以维持并保守。(圣经恢复本，诗七四 1 第一注。)

信息选读

神殿荒凉的原因是甚麽？表面看来是因为以色列人邪恶、有罪。然而，荒凉的内在原因，乃是基督没有被神的百姓高举；他们没有在凡事上让祂居首位。事实上，他们没有让基督居首位，没有尊荣并高举祂，这是他们成为

Him, was the cause of their becoming sinful and evil.

The principle is the same with us in the church life today. If we do not love Christ with our first love, giving Him the first place in everything that He may have the preeminence among us, the church will become desolate. The desolation of the church as the house of God always issues from the negligence of the experience of Christ....The problem of desolation is solved by Christ being properly appreciated and exalted by God's people....If all the saints in [a local church] would give Christ the preeminence, exalting Him to the uttermost and loving Him with the first love, there would be a genuine revival. The real revival in the church depends upon everyone in the church life giving Christ the first place in everything.

[Psalm 74] verses 1 through 11 are the psalmist's painful presentation of the perpetual ruins and damages in the sanctuary of God....Verses [1 and 2] indicate that the psalmist was concerned about two things—God's people and God's dwelling place. Both God's people and His dwelling place had been damaged. Regarding this, the psalmist was deeply disappointed.

Verses 12 through 23 are a desperate cry for God's interest according to His power and based on His covenant. The psalmist did not pray for his own interest—he prayed for God's interest. He cried out to God for God's interest according to His power as described in verses 13 through 17. Then in verse 20 the psalmist said to God, “Regard the covenant.” Here he seemed to be saying, “O God, You must regard the covenant which You made with our fathers Abraham, Isaac, and Jacob. You cannot forget it. You may disregard us, for we are evil, but You cannot disregard the covenant which You made.”

The psalmist's prayer here is an example of the best kind of prayer—the prayer that is for God's interest, that is according to God's power, and that is based upon God's faithfulness to His covenant. We all need to learn to pray in this way. I believe that God heard this prayer of the psalmist and answered it, for eventually He came in to restore the ruined sanctuary. (Life-study of the Psalms, pp. 352-353, 355-356)

Further Reading: Life-study of the Psalms, msg. 30

有罪、邪恶的原因。

今天我们在召会生活中的原则也是一样。我们若没有以起初的爱爱基督，让祂在凡事上居第一，使祂在我们中间居首位，召会就会荒凉。作为神殿的召会之所以荒凉，总是由於神的子民忽略了对基督的经历。…荒凉的问题得以解决，乃是藉著神的百姓对基督有正确的珍赏和高举。…倘若〔一处地方召会〕的众圣徒都愿意让基督居首位，高举祂到极点，并且以起初的爱爱祂，就会有真实的复兴。召会里真实的复兴，在於召会生活中的每个人，都在凡事上让基督居首位。

诗篇七十四篇一至十一节是诗人对神的圣所遭受长久荒凉和毁灭的痛苦陈述。…〔一至二节〕指明诗人关切两件事：神的百姓和神的居所。神的百姓和祂的居所都受了破坏，对于这事，诗人深感失望。

十二至二十三节说到诗人照著神的能力并基於神的约，为著神的权益迫切呼吁。诗人没有为著自己的权益祷告，乃是为著神的权益祷告。他照著神的能力，为著神的权益向神呼吁，如十三至十七节所描述的。然後在二十节，诗人对神说，『求你顾念所立的约。』这里他似乎在说，『神啊，你必须顾念你与我们列祖亚伯拉罕、以撒、雅各所立的约。你不能忘记这约。你可以不顾我们，因我们是邪恶的，但你不能不顾你所立的约。』

这里诗人的祷告是最好的祷告榜样，就是照著神的能力，并基於神对祂约的信实，为著神的权益祷告。我们都需要学习这样祷告。我信神垂听诗人这祷告，并答应这祷告，因为至终祂进来恢复被毁坏的圣所。（诗篇生命读经，四三二至四三三、四三六至四三七页。）

参读：诗篇生命读经，第三十篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message One (Day 2)

The Need for Christ as Our Unique Portion and Desire to Be Properly Appreciated and Exalted by Us

Morning Nourishment

Rev. 2:4 "But I have one thing against you, that you have left your first love."

1 John 4:16 "And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him."

1 John 5:21 "Little children, guard yourselves from idols."

The Lord charges us to overcome all kinds of religion, and in these seven epistles [in Revelation 2 and 3] He also charges us to overcome some other matters. The first thing we are charged to overcome is the leaving, the missing, the losing, of the first love (Rev. 2:4-5a).

Our God, our Christ, our Lord, is not only loving but also very affectionate. He is full of affection. God has "fallen in love" with us, His chosen and redeemed people. If you say, "O Lord Jesus, I love You," right away you will fall in love with Him. Quite often I would not do some things, not merely because they are not right or because I fear God but because I love Him. (The Overcomers, pp. 30-31)

Today's Reading

We need to overcome the loss of the first love. The church in Ephesus was a good,...an orderly,...and a formal church (Rev. 2:2-3). Surely we would like such a church, but such an orderly church had left the first love (v. 4). The Greek word for first is the same as that translated best in Luke 15:22. Our first love toward the Lord must be the best love for Him. When the prodigal son in Luke 15 came back home, the father told the servants to bring the best robe. The best here is the first.

Many Christians think that the first love is the love

二〇一一年冬季训练

诗篇结晶读经 (二)

第一篇 (周二)

基督作我们唯一的业分和爱慕 需要得著正确的珍赏并高举

晨兴喂养

启二 4 『然而有一件事我要责备你，就是你离弃了起初的爱。』

约壹四 16 『神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。』

约壹五 21 『孩子们，你们要保守自己，远避偶像。』

主吩咐我们要胜过各种的宗教，并且祂在〔启示录二至三章〕这七封书信里也吩咐我们，要胜过一些其他的事。祂吩咐我们要胜过的第一件事，乃是要胜过离弃、偏离、失去了起初的爱。(二 4~5 上。)

我们的神，我们的基督，我们的主，不仅是可爱的，也是非常富有感情的。祂满了感情。神爱上了我们这些蒙祂拣选并救赎的人。你若说，『哦，主耶稣，我爱你，』你立即就爱上祂。有些事我不肯作，通常不只是因为这些事不对，或因为我怕神，乃是因为我爱祂。(得胜者，三二至三三页。)

信息选读

我们必须胜过失去起初的爱。在以弗所的召会是很好、…有次序而正式的召会。(启二 2~3。)我们当然喜欢这样的召会，但这样一个有次序的召会却离弃了起初的爱。(4。)'起初'这辞和路加十五章二十二节里译为『上好』的辞，在原文里是同一个字。我们向著主起初的爱，必须是对祂上好的爱。十五章里的浪子回家时，父亲告诉仆人把上好的袍子拿来。这里的『上好的』，就是起初的。

许多基督徒认为起初的爱就是当我

with which we loved the Lord Jesus when we were saved. I would not say that this is wrong, but it is not adequate. The first love which is the best love is much more than this. The first love is the love which is God Himself. In the Bible we are told that God is love (1 John 4:8,16). In the whole universe, only God is love. The Lord charges the husbands to love their wives. But it is impossible for the husbands to love their wives in themselves because we are not love. There is only one Person who is love—God.

God is not only the best but also the first. In the whole universe, God is first. Genesis 1:1 says, "In the beginning God..." This is the opening of the Bible. God is the beginning. God is the first. Colossians tells us that our Christ must have the first place. He must have the preeminence (1:18b). Christ must be the first. What is it to recover the first love? To recover the first love is to consider the Lord Jesus as the first in everything. If we make Christ everything in our life, that means we have overcome the loss of the first love.

We also need to overcome in the kind of ties we wear, in the way that we style our hair, and in all of the small things. In all things we should give the preeminence to Christ. If we do this, our Christian life will be different, and our feeling will be different. Throughout the day, we will be happy in the Lord. When we are joyful in and with the Lord, everything is pleasant...The enjoyment of the Lord as grace is with those who love Him (Eph. 6:24)...The leaving of the first love is the source of and main reason for the failure of the church throughout the ages. (The Overcomers, pp. 31-33)

There are many idols among God's people today. These idols preoccupy them and keep them from the enjoyment of Christ. It is possible for almost anything to be an idol to us...Many Christians are fully occupied by things, matters, and persons other than Christ. As an example of these occupations, I would refer to talking on the telephone. Some saints claim that they are too busy to pray. However, they have much time to spend talking on the telephone. For them, talking on the telephone has become an idol. An idol is anything that keeps us from the enjoyment of Christ as our good land. (Life-study of Exodus, p. 1893)

Further Reading: The Overcomers, chs. 2-3; The Collected Works of Watchman Nee, vol. 11, pp. 731-753; Life-study of Exodus, msg. 178

们初得救时爱主耶稣的爱。我不说那是错的，但那还是不彀的。起初的爱乃是上好的爱，是比这更多的。…起初的爱就是神自己。圣经告诉我们，神是爱。（约壹四8、16。）在整个宇宙中，只有神是爱。主吩咐作丈夫的要爱自己的妻子。但作丈夫的凭自己不可能爱妻子，因为我们不是爱。只有一个人位，就是神，才是爱。

神不仅是上好的，也是起初的。在整个宇宙里，神是起初。创世记一章一节说，『起初神…。』这是圣经的开头。神是起初，神是第一。歌罗西书告诉我们，我们的基督必须是第一位。祂必须居首位。（一18下。）基督必须是第一。甚麽是恢复起初的爱？恢复起初的爱，就是在凡事上以主为第一。如果我们在生活上凡事以主为第一，那意思就是我们胜过了失去起初的爱。

我们也必须在结甚麽种的领带，梳甚麽样的发型，并一切的小事上得胜。在一切事上，我们都必须让基督居首位。我们若这样作，我们基督徒的生活就会不同，我们的感觉也会不同。我们终日会在主里快乐。当我们在主里喜乐并同主喜乐时，凡事都令人愉快。…只有爱主的人才享受主作恩典。（弗六24）。…离弃起初的爱，是历代以来召会失败的根源和主要的原因。（得胜者，三三至三四、三六页。）

今天神的百姓中间有许多偶像，这些偶像豫先霸占了他们，使他们不能享受基督。几乎每样东西都可能成为我们的偶像…。许多基督徒完全被基督以外的人、事、物所霸占。举例来说，我要题起用电话聊天的事。有些圣徒说他们太忙了，无法祷告。然而，他们把许多时间花在电话聊天。对他们来说，电话聊天已经成了一个偶像。…凡是使我们不能享受基督作美地的东西，就是偶像。（出埃及记生命读经，二二五四至二二五五页。）

参读：得胜者，第二至三章；倪柝声文集第一辑第十一册，第八七至一一五页；出埃及记生命读经，第一百七十八篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message One (Day 3)

The Need for Christ as Our Unique Portion and Desire to Be Properly Appreciated and Exalted by Us

Morning Nourishment

Psa. 73:16-17 "When I considered this in order to understand it, it was a troublesome task in my sight, until I went into the sanctuary of God..."

Psa. 25-26 "Whom do I have in heaven but You? And besides You there is nothing I desire on earth. My flesh and my heart fail, but God is the rock of my heart and my portion forever."

Psalm 73:1 tells us that God is good to those who are pure in heart. To be pure in heart is to have God as our one goal and aim. No doubt the psalmist here was this kind of person.

Verses 2 through 16 are a record of the sufferings and puzzles of the God-seeking psalmist. Verse 2 says, "As for me, my feet were nearly turned aside; / My steps had almost slipped." This indicates that the psalmist was nearly stumbled by the situation concerning the prosperity of the wicked (vv. 3-12). Whereas Psalm 1 says that the wicked do not prosper, here the psalmist is puzzled by the prosperity of the wicked, who are at ease and heap up riches (v. 12). The psalmist goes on to say that he has purified his heart in vain, that he has been plagued all day long, and that he was chastened every morning (vv. 13-14). Psalm 1 says that the one who keeps the law will be blessed, but in Psalm 73 we see a law-keeper who was plagued. In verse 15 the psalmist continues, "If I had said, I will speak thus; / Behold, I would have betrayed the generation of Your children." This pious seeker of God was suffering, but if he had told others about his situation, they would have been stumbled...[because] here is one who kept the law, yet was not at all prosperous. In [verse 16] the psalmist tells us that he was puzzled....The more the psalmist considered the situation, the more he was troubled and puzzled. (Life-study of the Psalms, pp. 353-354)

Today's Reading

二〇一一年冬季训练

诗篇结晶读经 (二)

第一篇 (周 三)

基督作我们唯一的业分和爱慕 需要得著正确的珍赏并高举

晨兴喂养

诗七三 16~17 『我思索要明白这事，眼看实系为难；等我进了神的圣所，我才看清他们的结局。』

诗七三 25~26 『除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的。我的肉体和我的心肠衰残，但神是我心里的磐石，又是我的业分，直到永远。』

诗篇七十三篇一节告诉我们，神善待那些清心的人。清心就是以神作我们惟一的目标和标的。毫无疑问，这里的诗人就是这样的人。

二至十六节记载寻求神之诗人的受苦和困惑。二节说，『至於我，我的脚几乎失闪；我的脚步险些滑跌。』这指明诗人因著恶人兴旺而几乎绊跌。(3~12。)一篇说，恶人不得兴旺；但这里诗人因看见常享安逸、积聚财宝之恶人(七三 12)的兴旺而感困惑。诗人继续说，他徒然洁净了他的心，他终日遭灾难，每早晨受惩治。(13~14。)一篇说，遵守律法的便为有福；但在七十三篇，我们看见遵守律法的却遭灾难。在十五节诗人继续说，『我若说，我要这样讲：看哪，我就是对你这一代的众子不忠了。』这虔诚寻求神的人在受苦，但他若将自己的光景告诉别人，别人就会绊跌，并且会说，『凡遵守律法的必兴旺。』然而这里有一人遵守律法，却一点也不兴旺。因此在下一节诗人告诉我们，他很迷惑：『我思索要明白这事，眼看实系为难。』这是一句很重的话。诗人越思想这情况，就越困扰、困惑。(诗篇生命读经，四三三至四三四页。)

信息选读

In Psalm 73 verses 17 through 28 we see that the psalmist obtained the solution in the sanctuary of God...Where is God's sanctuary today? First, God's sanctuary, His habitation, is in our spirit. Second, God's sanctuary is the church. Thus, to go into the sanctuary of God, we need to turn to our spirit and then go to the meetings of the church. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation concerning the wicked.

Having gone into the sanctuary of God, the psalmist could perceive that the wicked were set in slippery places to be cast down into ruins (v. 18). This caused the psalmist to say, “How they are made desolate in a moment! / They are utterly consumed by terrors. / Like a dream, when one awakes, You, O Lord, / Upon arising, will despise their image” (vv. 19-20).

[Verse 25] reveals that God's pure seeker would have God as his only possession in heaven and his unique desire on earth. God was the psalmist's unique goal. The psalmist did not care for anything except God and gaining Him. In this matter, Paul was the same. In Philippians 3:8 Paul said that he counted all things as refuse in order to gain Christ. Psalm 73 ends with these words: “My flesh and my heart fail, / But God is the rock of my heart and my portion forever” (v. 26). Here we have the answer to the psalmist's question concerning his suffering and the prosperity of the wicked. The one who does not care for God may gain many things and seem to prosper. However, the one who cares for God will be restricted by God and even stripped by God of many things...This is what happened to Job.

[Psalm 77 says that] God's way is hidden in the sea, and His paths in the great waters with His footsteps are not known to men (v. 19), but His way is revealed in His sanctuary (v. 13). The thought here is similar to that in Psalm 73 where the psalmist, puzzled by the prosperity of the wicked and the suffering of the seeking saints, said, “When I considered this in order to understand it, / It was a troublesome task in my sight, / Until I went into the sanctuary of God; / Then I perceived their end” (vv. 16-17). In the sanctuary, the psalmist had a clear view of the situation. (Life-study of the Psalms, pp. 354-355, 361-362)

Further Reading: Life-study of the Psalms, msg. 31

在十七至二十八节，我们看见诗人在神的圣所里得著了解答。…今天神的圣所在哪里？首先，神的圣所，祂的居所，是在我们灵里；第二，神的圣所乃是召会。因此，我们要进入神的圣所，就需要转向我们的灵，并参加召会的聚会。我们一在圣所里—在灵里并在召会中，就会对恶人的情形有另一种看法，有特别的领会。

诗人进了神的圣所，就能看清恶人被安在滑地，掉在荒废之中。（18。）这使诗人说，『他们转眼之间，成了何等的荒凉！他们被惊恐灭尽了。人睡醒了怎样看梦，主啊，你醒了，也必照样轻看他们的影像。』（19~20。）

二十五节启示，单纯寻求神的人以神作他在天上惟一的产业，在地上独一的爱慕。神是诗人独一的目标；诗人除了神并得著神以外，不在意任何事物。在这事上，保罗也是这样。保罗在腓立比三章八节说，他将万事看作粪土，为要赢得基督。诗篇七十三篇末了有这样的话：『我的肉体和我的心肠衰残，但神是我心里的磐石，又是我的业分，直到永远。』（26。）这里诗人得到关于他受苦和恶人兴旺之问题的解答。不在意神的人也许赢得许多事物，并且似乎也兴旺。然而，在意神的人会受到神限制，甚至被神剥夺许多事物。…这正是约伯所遭遇的。

〔诗篇七十七篇说到，〕神的道路隐藏在海中，祂的路径在大水中，祂的脚踪无人知道；（19；）但祂的道路却启示在祂的圣所中。（13。）这里的思想与七十三篇的类似，那里诗人因著恶人兴旺和寻求之圣民受苦而困惑，说，『我思索要明白这事，眼看实系为难；等我进了神的圣所，我才看清他们的结局。』（16~17。）在圣所中，诗人对这情况有了清楚的眼光。（诗篇生命读经，四三五至四三六、四四三页。）

参读：诗篇生命读经，第三十一篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message One (Day 4)

The Need for Christ as Our Unique Portion and Desire to Be Properly Appreciated and Exalted by Us

Morning Nourishment

Psa. 73:28 "But as for me, drawing near to God is good for me; I have made the Lord Jehovah my refuge, that I may declare all Your works."

Psa. 77:13 "O God, Your way is in the sanctuary; who is so great a god as God?"

Eph. 2:22 "In whom you also are being built together into a dwelling place of God in spirit."

Spiritually speaking, for us today God's sanctuary is our spirit and the church. Many Christians neglect the matter of the spirit. Some do not even realize that they have a human spirit. Likewise, many do not have a proper understanding concerning the church. Without paying attention to our spirit and to the church, we cannot know God's way, which is revealed in His sanctuary. I thank the Lord that we in the Lord's recovery know both the spirit and the church....Today we have a twofold sanctuary: a private sanctuary—the spirit—and a public sanctuary—the church. Many of us can testify that certain secrets in the Bible were unknown to us until we went into this twofold sanctuary. When we exercise our spirit and live in the church, God's way becomes clear to us.

In the early years of my ministry, I would give many principles to those who consulted with me about whom they should marry. I discovered, however, that this did not work, and eventually I changed my practice regarding this. Now if young people ask me concerning marriage, I will not give them any principles; instead, I will encourage them to exercise their spirit and to attend the meetings of the church. If those who are concerned about marriage will enter into the sanctuary of God by exercising their spirit and living in the church, they will know what they should do. The main point in Psalm 77 is that God's way is revealed in His sanctuary. (Life-study of the Psalms, p. 362)

二〇一一年冬季训练

诗篇结晶读经 (二)

第一篇 (周四)

基督作我们唯一的业分和爱慕 需要得著正确的珍赏并高举

晨兴喂养

诗七三 28 『但我亲近神是与我有益；我以主耶和華為我的避难所，好叫我述说你一切的作为。』

诗七七 13 『神啊，你的道路是在圣所中；有何神明大如神呢？』

弗二 22 『你们也在祂里面同被建造，成为神在灵里的居所。』

按属灵说，今天神的圣所之於我们，就是我们的灵和召会。许多基督徒忽略灵的事。有些人甚至不领悟，他们有人的灵。同样，许多人对于召会也没有正确的领会。我们若不留意我们的灵和召会，就无法认识神启示在祂圣所中的道路。我感谢主，在主的恢复里，我们认识灵和召会。…今天我们有双重的圣所：隐秘的圣所—灵，和公开的圣所—召会。我们许多人能见证，圣经里有些秘密，是我们进入灵和召会这双重的圣所後，才有了认识的。我们运用我们的灵，并活在召会里，神的道路对我们就清楚了。

在我尽职事的早年，我会给那些和我商量该与谁结婚的人很多原则。然而，我发现那不管用，至终我改变了关于这事的作法。现在青年人若问我婚姻的事，我不会给他们任何原则；我会鼓励他们运用他们的灵，并参加召会的聚会。那些关切婚姻的人，若运用他们的灵，并活在召会里，藉此进入神的圣所，他们就会知道该怎么办。诗篇七十七篇主要的点是，神的道路乃是启示在祂的圣所中。（诗篇生命读经，四四三至四四四页。）

Today's Reading

信息选读

Both the sunlight and the moonlight are natural light for us to observe natural things, such as mountains, rivers, flowers, grass, trees, and wild beasts. However, natural light cannot help us to know God's administration, God's economy, and God's eternal purpose. To know God's administration and economy, we must have the light of the golden lampstand. When we enter into the realm of God's presence, there is no light without the golden lampstand. Outside of the realm of God's presence, we have sunlight and moonlight, and we have the natural view, but we can never have the view of God's economy and administration.

I hope that we will practice using the phrase the light of the Holy Place. The light of the golden lampstand is the light of the Holy Place, not the light of the sky, nor that of the sun, the moon, or anything natural. The light of the Holy Place is from the burning of the olive oil in the golden lampstand. The Holy Place today is the church. The church is the lampstand, and it is also the Holy Place....In Psalm 73, the psalmist saw a situation which puzzled him and was difficult to comprehend. The more he looked at it, the more it was unclear to him; the more he analyzed it, the more it did not make sense and the more he became befuddled. Eventually, he said, "When I considered this in order to understand it, / It was a troublesome task in my sight, / Until I went into the sanctuary of God; / Then I perceived their end" (vv. 16-17). This shows us that when he went into the sanctuary, the Holy Place, he understood.

Once we go into the Holy Place, we understand. This is because in the Holy Place is the throne, the One who sits on the throne, and the presence of God, and before the throne of God is the shining of the seven burning lamps of fire. Once we enter into this realm, immediately we are clear. We know God's eternal purpose, His heart's intention, and His economy, and we also know which path we should take for the journey before us. This is due to the light in the Holy Place. (The Ultimate Significance of the Golden Lampstand, pp. 45, 48, 50)

Further Reading: The Ultimate Significance of the Golden Lampstand, ch. 4

日光、月光是天然的光，叫人对大自然有认识，叫人认识山、水、花、草、树木，狮子、老虎；但天然的光不能叫人认识神的行政、神的经纶、神永远的旨意。你要认识神的行政，你要认识神的经纶，就必须有金灯台的光。你进到神同在的范围内，若是没有金灯台就没有光。在神同在的范围以外，你有日光、月光，你能有大自然的眼光，但是你绝不能有神经纶、神行政的眼光。

我盼望你们学习用这个字眼：『圣所的光。』哦，金灯台的光是圣所的光，不是天空的光，不是日光、月光、天然的光。圣所的光乃是金灯台橄榄油点出来的光。这一个叫作圣所的光。今天的圣所就是召会。召会是灯台，召会也是圣所...。在诗篇七十三篇，写诗的人看见一种光景，很纳闷、很难解，越看越不明了，越分析越不通，越看越糊涂。但他说，『我思索要明白这事，眼看实系为难；等我进了神的圣所，我才看清他们的结局。』（16~17。）这表明等他进了圣所，他就明白了。

一到圣所，我就明白。因为在圣所这里有宝座；在圣所这里有坐宝座的，就是神；在圣所这里有神的同在；在圣所这里，在神的宝座前有七盏火灯点著照耀。我一到这个范围内，我马上清楚，我懂得神永远的旨意，我懂得神的心意，我懂得神的经纶，我懂得我应该在哪一条路上走我前头的路程。这就是圣所的光。（金灯台的终极意义，四五、四八至四九、五一页。）

参读：金灯台的终极意义，第四篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message One (Day 5)

The Need for Christ as Our Unique Portion and Desire to Be Properly Appreciated and Exalted by Us

Morning Nourishment

Psa. 73:1 "Surely God is good to Israel, to those who are pure in heart."

Psa. 73:13 "Surely I have purified my heart in vain, and I have washed my hands in innocence."

Matt. 5:8 "Blessed are the pure in heart, for they shall see God."

Let us look briefly at Psalm 24 in the light of Psalm 73. Psalm 24:1 says, "The earth is Jehovah's," and verse 3 asks, "Who may ascend the mountain of Jehovah?" Verse 4 answers: "He who has clean hands and a pure heart, / Who has not lifted up his soul to falsehood / Or sworn deceitfully." Some may think that this verse refers to those who keep the law. But if we read Psalm 73, we have these very matters mentioned [in verse 13]...Vanity is anything beside God. Idols are vanity; worldly prosperity is vanity; anything but God is vanity. A pure heart is one that is set on nothing but God. Only one who has a pure heart can say, "Whom do I have in heaven but You? / And besides You there is nothing I desire on earth" [v. 25]. If you are still seeking anything other than God, your heart is set upon vanity. God Himself is the reality. Do not imagine that Psalm 24:4 signifies the keeping of the law. Not at all. It refers to one whose heart is set upon nothing but God. The one in Psalm 24:4 is the one in Psalm 73. This is the one who has washed his hands and purified his heart. He has a pure heart....Psalm 24:4 refers not to the law-keepers but to the God-seekers. "Who may ascend the mountain of Jehovah?" The God-seekers! (Christ and the Church Revealed and Typified in the Psalms, p. 135)

Today's Reading

The sanctuary of God is the place where we may obtain the revelation we need. The sanctuary here undoubtedly signifies the dwelling place of God. Our spirit today is

二〇一一年冬季训练

诗篇结晶读经 (二)

第一篇 (周五)

基督作我们唯一的业分和爱慕 需要得著正确的珍赏并高举

晨兴喂养

诗七三 1『神实在善待以色列那些清心的人。』

诗七三 13『我实在徒然洁净了我的心，徒然洗手表明无辜。』

太五 8『清心的人有福了，因为他们必看见神。』

让我们在诗篇七十三篇的光中，简要的看看二十四篇。二十四篇一节说，『地…属耶和华，』三节问：『谁能登耶和华的山？』四节回答：『就是手洁心清，魂不仰慕虚妄，不诡诈起誓的人。』有些人也许以为，本节是指那些遵守律法的人。但我们若读七十三篇，那里题到了这些事：『我实在徒然洁净了我的心，徒然洗手表明无辜。』(13。)『虚妄』意即虚空，而虚空就是在神以外的任何事物。偶像是虚空；属世的兴旺是虚空；除了神以外，凡事都是虚空。清洁的心就是专注於神的心。惟有清心的人能说，『除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的。』[25。]倘若你在神以外，还别有寻求，你的心就是放在虚空上。神自己才是实际。不要以为二十四篇四节表徵遵守律法；绝对不是。这节是指心专注於神的人。二十四篇四节的人，就是七十三篇的人。这就是洗手并洁净他心的人，他有清洁的心。…二十四篇四节不是指遵守律法的人，乃是指寻求神的人。『谁能登耶和华的山？』是寻求神的人！（诗篇中所启示并豫表的基督与召会，一五〇至一五一页。）

信息选读

在神的圣所，我们能得著所需要的启示。毫无疑问，这里的圣所表徵神的居所。今天我们的灵就是神的

God's dwelling place. Even more, the local churches are God's dwelling place. Hence, we must turn to our spirit, and we must turn to the local church; then we will be clear. Our spirit and the local church are the places where we receive divine revelation, where we obtain the explanation to all our problems. When "I went into the sanctuary of God; / Then I perceived..." [Psa. 73:17].

What did he perceive?...He realized that God was working to deprive him of all material things so that he might enjoy God in such an absolute way. This is the revelation. Why do the wicked prosper and their riches continually increase? It is because God has given them up; He simply lets them go on their own way. They have nothing whatever to do with the enjoyment of God. But God's intention with the seeking saints is to remove all material blessings and all physical enjoyments in order that they may find everything in God. Nothing in heaven or on earth can be their enjoyment but God Himself. It was by the psalmist's experience, as recorded in the first part of Psalm 73, that he...received revelation. He learned why God would not allow the seeking saints to prosper as the worldlings do. God intends that nothing should distract us from the absolute enjoyment of Himself. Eventually, it is not a matter of merely keeping the law, but of seeking God absolutely. It is not a matter of doing good or evil, right or wrong—if you are concerned about that, you are still occupied with the tree of the knowledge of good and evil. It is a matter of seeking God, obtaining God, possessing God. It is a matter of experiencing God to the extent that you also can say,..."I do not care for anything but the tree of life; I do not care for anything other than God Himself." This is Psalm 73. When the psalmist went into the sanctuary of God, he received this revelation and took God Himself as his all....[For us to have this experience] we must be in the spirit and in the local church, the sanctuary of God. Just by this one psalm we may see the difference between Book Three and Book One. There is a great improvement. It is not a matter of keeping the law or of being right or wrong, but of having God and of keeping God as everything. (Christ and the Church Revealed and Typified in the Psalms, pp. 133-134)

Further Reading: Christ and the Church Revealed and Typified in the Psalms, chs. 12-13

居所。甚至地方召会也是神的居所。因此，我们必须转到我们灵里，我们必须转到地方召会中；然後我们就清楚了。我们的灵和地方召会，乃是我们领受神圣启示的地方，在此我们得著一切问题的解答。当『我进了神的圣所，我才看清...』。〔诗七三 17。〕

他看清甚麽？...他领悟神在作工，要剥夺他一切物质的东西，使他能完全享受神。这就是启示。为甚麽恶人常享安逸，财宝不断加增？因为神放弃了他们；祂让他们为所欲为。他们与享受神无分无关。但神对寻求之圣徒的心意，是要除去他们一切物质的祝福，和一切物质的享受，使他们在神里面得著一切。除了神自己以外，在天上或在地上，没有甚麽能成为他们的享受。因著七十三篇前半所记诗人的经历，最终...他得著了启示；他知道神为甚麽不让那些寻求的圣徒像世人一样兴旺。神的心意是，没有一事该打岔我们对祂自己完全的享受。最终，这不是仅仅遵守律法的问题，乃是要绝对寻求神。这不是善恶是非的问题—你若关心这事，就仍为善恶知识树所占有。这是寻求神，得著神，占有神的问题。这是经历神到一个程度，你也能说，...『除了生命树以外，我不在意别的；除了神自己以外，我不在意别的。』这就是七十三篇。当诗人进入神的圣所，他就领受这启示，并接受神自己作他的一切。...〔要有这些经历，〕我们必须到灵里，并在地方召会中，在神的圣所中。单从这一篇诗，我们就能看见卷三和卷一的不同。这里有很大的进步。这不是遵守律法或对错的问题，乃是得著神并持定神作一切。（诗篇中所启示并豫表的基督与召会，一四九至一五〇页。）

参读：诗篇中所启示并豫表的基督与召会，第十二至十三章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message One (Day 6)

The Need for Christ as Our Unique Portion and Desire to Be Properly Appreciated and Exalted by Us

Morning Nourishment

Psa. 80:1,3 "O Shepherd of Israel, give ear, You who lead Joseph like a flock; You who are enthroned between the cherubim, shine forth....O God, restore us; and cause Your face to shine, and we will be saved."

Psa. 80:14-15 "O God of hosts, turn, we beseech You; look down from heaven and see, and visit this vine, even the stock which Your right hand has planted and the son whom You have strengthened for Yourself."

In Psalm 80:1-7 we have the psalmist's prayer for Israel as God's flock. The psalmist prayed that the Shepherd of Israel would give ear (v. 1). In both verse 3 and verse 7, he prayed, "O God, restore us; / And cause Your face to shine, and we will be saved."

In verses 8 through 13 the psalmist speaks regarding God's dealing with Israel as His vine, which He brought out of Egypt and planted. Whereas the vine once was flourishing, it eventually became desolate. (Life-study of the Psalms, p. 364)

Today's Reading

In [Psalm 80:] 14-19 the psalmist asks God to visit His vine for the sake of Christ as the Man of His right hand....The vine which God had brought out of Egypt and planted in the good land became evil, and God took away its protection. As a result, Israel became a prey to the Gentile powers, such as Babylon. However, among the Israelites there is one—the Lord Jesus—who is signified by the word "son" in verse 15. Hosea 11:1 indicates that when Christ became a man, He, the Son of God, joined Himself to Israel. He is "the son whom You have strengthened for Yourself" (Psa. 80:15). During the time Israel was forsaken by God, this unique One was strengthened by God for Himself.

In verse 17 the psalmist goes on to say, "Let Your hand

二〇一一年冬季训练

诗篇结晶读经 (二)

第一篇 (周六)

基督作我们唯一的业分和爱慕 需要得著正确的珍赏并高举

晨兴喂养

诗八十 1、3 『领约瑟如领羊群之以色列的牧者啊，求你侧耳听；坐在二基路伯之间的啊，求你发出光来。…神啊，求你恢复我们，使你的脸发光，我们便要得救。』

诗八十 14~15 『万军之神啊，求你回转，从天上垂看鉴察，眷顾这葡萄树，就是你右手所栽的枝干，和你为自己所坚固的枝子。』

诗人在诗篇八十篇一至七节为作神羊群的以色列祷告。诗人祷告求以色列的牧者侧耳听。(1。)在三节和七节，他都祷告说，『神啊，求你恢复我们，使你的脸发光，我们便要得救。』

在八至十三节，诗人说到神对待以色列如同祂的葡萄树；祂把这树从埃及挪出，并且栽上。这葡萄树曾经繁茂，至终却成为荒凉。(诗篇生命读经，四四六页。)

信息选读

在十四至十九节，诗人求神为基督，就是祂右边之人的缘故，眷顾祂的葡萄树。…因神从埃及挪出，并栽在美地上的葡萄树，成为邪恶的，神就除去对它的保护。结果，以色列成了外邦强权如巴比伦的掠物。然而，在以色列人中间有一位，就是由十五节的『枝子』一辞所表徵的主耶稣。何西阿十一章一节指明，基督成为人时，祂这位神的儿子就将自己联於以色列。祂是『你为自己所坚固的枝子。』(诗八十 15。)在以色列被神弃绝期间，神为自己坚固这位独一者。

在十七节诗人继续说，『愿你的手

be upon the man of Your right hand, / Upon the son of man whom You have strengthened for Yourself.” From this verse we see that Christ is at the right hand of God, the highest place in the universe. This reveals that the first place, the highest position, the preeminence, has been given to Christ. This is the exaltation of Christ.

The way of restoration is the exaltation of Christ. Whenever God's people exalt Christ, there will be restoration and revival. We can have revival among us only if we exalt Christ, letting Him have the preeminence and giving Him the first place in everything. If a church is somewhat cold and old and desires revival, that church should give Christ the preeminence, recognizing Him as the One who is at the right hand of God. Christ is now at the right hand of God, and whoever calls upon Him as such a One will be restored and revived. In our private life, married life, family life, and church life, Christ needs to be at the right hand of God. If He is exalted in every aspect of our living, there will be restoration everywhere. Exalting Christ is the way for revival, for restoration.

The day is coming when Israel will be restored through their exalting of Christ. When they repent to Christ and give Him the first place, they will be restored.

According to Psalm 80, the vine is Israel and the man at God's right hand is Christ. The world rejected Christ and put Him on the cross, but God came in to raise Him from among the dead and to seat Him at God's right hand in the heavens. Today, as we visit people for the preaching of the gospel, we need to tell them that Christ, the Son of God, became a man, died on the cross for their sins, resurrected, and ascended to the right hand of God in the heavens, and now they need to call upon Him. In the sight of God, for a sinner to call upon the Lord Jesus is to exalt Him. When a sinner exalts Christ by calling upon Him, that sinner will be regenerated.

As regenerated people we need to come together in the meetings of the church to exalt Christ by praising, singing, and shouting. Instead of being silent, we should exercise our spiritual birthright to exalt Christ. We should declare, “Lord Jesus, You are at the right hand of God. You have the preeminence in my private life, married life, family life, and church life.” The more we exalt Christ, giving Him the preeminence in everything, the more we will be revived and restored. (Life-study of the Psalms, pp. 364-365)

Further Reading: Life-study of the Psalms, msg. 31

护庇你右边的人，就是你为自己所坚固的人子。』由这节我们看见，基督在神的右边，就是在宇宙的最高处。这启示第一位，最高的地位，首位，赐给了基督。这是基督的高举。

复兴的路就是高举基督。每当神的子民高举基督的时候，就会有恢复和复兴。我们惟有高举基督，让祂居首位，在凡事上让祂居第一，我们中间才能有复兴。召会若有点冷淡、老旧，而渴望复兴，就该让基督居首位，承认祂是在神右边的一位。基督如今在神右边，凡呼求祂的，必得恢复和复兴。在我们的个人生活、婚姻生活、家庭生活、召会生活中，基督需要在神的右边。祂若在我们生活的每一面被高举，到处就都会有复兴。高举基督乃是复兴和恢复的路。

日子将到，以色列要藉著高举基督得复兴。当他们向基督悔改，并让祂居首位，他们就要得复兴。

照著八十篇，葡萄树是以色列，神右边的人是基督。世界弃绝基督，将祂钉在十字架上，但神进来叫祂从死人中复活，并使祂坐在诸天之上神的右边。今天，我们传扬福音探访人时，需要告诉他们，神的儿子基督曾成为人，为著他们的罪死在十字架上，复活，升到诸天之上神的右边，现在他们需要呼求祂。在神看来，罪人呼求主耶稣，就是高举祂。当罪人藉著呼求基督高举祂时，就必得著重生。

我们重生的人需要在召会的聚会中，藉著赞美、歌唱并呼喊来高举基督。我们不该静默，反而该运用我们属灵的长子名分高举基督。我们该宣告：『主耶稣，你在神的右边。你在我的个人生活、婚姻生活、家庭生活、召会生活中居首位。』我们越高举基督，在凡事上让祂居首位，我们就越得著复兴并恢复。（诗篇生命读经，四四七至四四八页。）

参读：诗篇生命读经，第三十一篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Two

The Secret Revelation concerning the Enjoyment of Christ as the Incarnated Triune God, the God-man

Scripture Reading: Psa. 84

Outline

Day 1

I. The deeper love and sweeter experience of the house of God in Psalm 84 come after the experience of God's dealing and stripping and are recovered by the experience of God as our unique portion and by Christ being given the unique position (vv. 1-12; 73:17, 25-26; 80:15, 17; Col. 1:17a, 18b):

A. God's purpose in dealing with His holy people is that they would be emptied of everything to receive only God as their gain and be rebuilt with the Divine Trinity to become the masterpiece of God, fulfilling God's eternal economy for His expression (Job 10:13; Eph. 3:9-11; 2:10).

B. God is faithful to take away all our idols and to lead us into His economy for us to enjoy Christ so that He may have a recovery purely and wholly of the person of Christ (1 Cor. 1:9; 1 John 5:21; cf. Jer. 2:13; Lam. 3:22-24).

Day 2

II. The intrinsic content of Psalm 84 is the secret revelation concerning the enjoyment of Christ as the incarnated Triune God, the God-man (Col. 2:9; 1:12):

A. The center of this secret revelation is the house of God (Psa. 84:4, 10a), typified by the tabernacle (Exo. 40:2-8) and by the temple (1 Kings 6:1-3; 8:3-11).

二〇一一年冬季训练

诗篇结晶读经 (二)

第二篇

关于享受基督为成肉体之三一神、 为神人的隐密启示

读经：诗八四

纲 目

周 一

壹. 诗篇八十四篇对神殿更深的爱与更甜美的经历, 是在经历神的对付和剥夺之后而有的, 也是藉著经历神作我们独一的份, 并给基督独一的地位而得恢复的— 1~12节, 七三17, 25~26, 八十15, 17, 西一17上, 18下:

一. 神对付祂圣民的目的, 乃是要使他们倒空一切, 单单接受神, 作他们所赢得的, 并以神圣的三一重新建造起来, 成为神的杰作, 成就神永远的经纶, 使祂得著彰显—伯十13, 弗三9~11, 二10.

二. 神信实的取去我们一切的偶像, 并带我们进入祂的经纶, 叫我们享受基督, 好使祂得著一个完完全全是基督人位的恢复—林前一9, 约壹五21, 参耶二13, 哀三22~24.

周 二

贰. 诗篇八十四篇内在的内容, 是关于享受基督为成肉体之三一神、为神人的隐密启示—西二9, 一12:

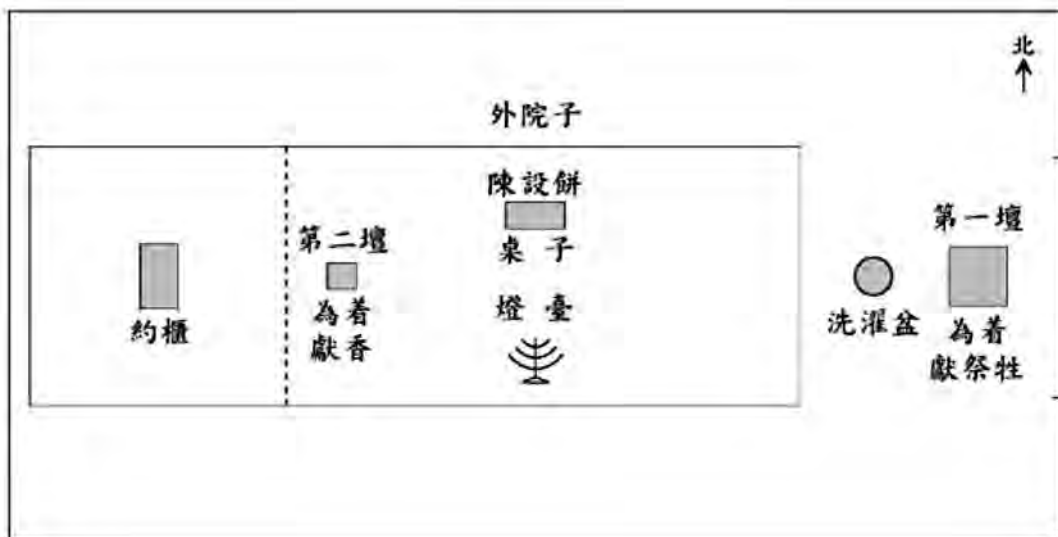
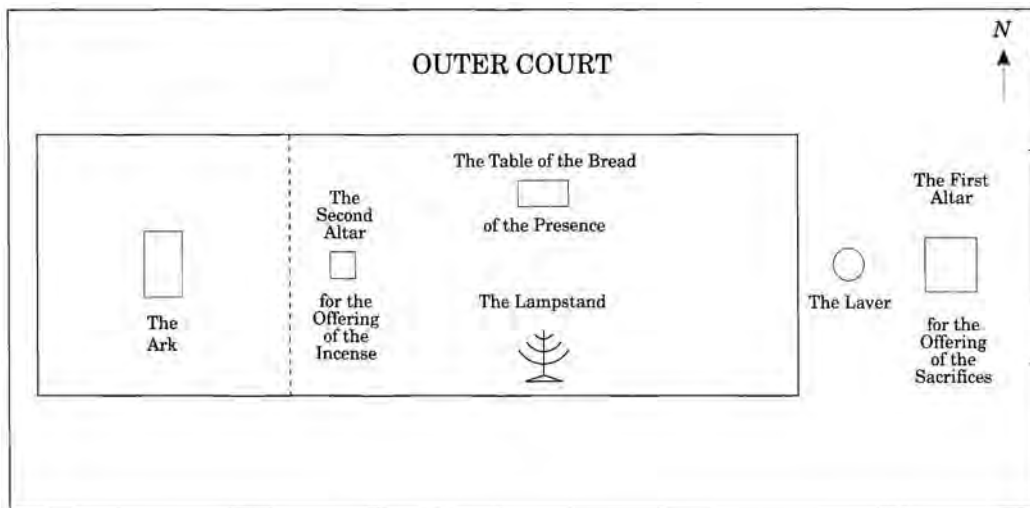
一. 这隐密启示的中心是神的家, (诗八四4, 10上,) 由帐幕 (出四十2~8) 和殿 (王上六1~3, 八3~11) 所豫表。

B. Christ as the embodiment of the Triune God (Col. 2:9) is the fulfillment of the types of the tabernacle and the temple:

1. This fulfillment commenced in His incarnation as the individual Christ (John 1:14; 2:21) and will continue (1 Tim. 3:15-16) until it consummates in the New Jerusalem as the corporate Christ, the great God-man (Rev. 21:2-3, 22).
2. The New Testament, from Matthew through Revelation, covers the entire span of the incarnation of the Triune God and is a record of the divine incarnation.
3. The enjoyment of Christ as the incarnated Triune God in God's house is portrayed by the arrangement of the tabernacle and its furnishings (see diagram below).

二. 基督作三一神的具体化身，(西二9,) 乃是帐幕和殿之豫表的应验:

1. 这应验开始于他的成为肉体，就是个人的基督，(约一14, 二21,) 并继续(提前三15~16)直到完成于新耶路撒冷，就是团体的基督，极大的神人。(启二一2~3, 22。)
2. 新约从马太福音到启示录，包括三一神成为肉体的整个期间，乃是神圣的成为肉体的记载。
3. 在神的殿中享受基督为成肉体之三一神，乃是由帐幕及其物件的排列所描绘。(见下图。)



III. The psalmist's longing and even fainting to be in God's tabernacles indicates to what extent the psalmist loved God's tabernacles; this love was matured through many trials (Psa. 84:2).

Day 3

IV. "At Your two altars even the sparrow has found a home; / And the swallow, a nest for herself, / Where she may lay her young, / O Jehovah of hosts, my King and my God" (v. 3):

A. The two altars—the bronze altar for the sacrifices and the golden altar of incense—signify the leading consummations of the work of the incarnated Triune God, who is Christ as the embodiment of God for His increase (Exo. 40:5-6):

1. At the bronze altar, a type of the cross of Christ, our problems before God are solved through the crucified Christ as the sacrifices; this qualifies us to enter into the tabernacle, a type of Christ as the incarnated and enterable Triune God, and to contact God at the incense altar (the bronze altar for the sacrifices is related to God's judicial redemption accomplished by Christ in His earthly ministry) (Rom. 5:10a; 8:3; Heb. 9:14; 7:27; 10:10).

2. At the golden altar of incense in front of the Holy of Holies (9:4), the resurrected Christ in His ascension is the incense for us to be accepted by God in peace; through our prayer at the incense altar we enter into the Holy of Holies—our spirit—where we experience Christ as the Ark of the Testimony with its contents (the golden altar of incense is related to God's organic salvation carried out by Christ in His heavenly ministry) (Rom. 8:34; Heb. 7:25; 9:24; 10:19).

3. Through such an experience of Christ we are incorporated into the tabernacle, the incarnated Triune God, to become a part of the corporate Christ (1 Cor. 12:12) as God's testimony for His manifestation.

B. Through these two altars God's redeemed, the "sparrows" and "swallows," can find a nest as

参. 诗人羡慕, 甚至渴想在神的居所 (直译, 帐幕) 里, 指明诗人爱神的居所到何等的地步; 这爱藉著许多试炼而达到成熟—诗八四 2。

周 三

肆. 『万军之耶和华, 我的王我的神阿, 在你的两座坛那里, 连麻雀也找著房屋; 燕子也为自己找著菹雏之窝』—3 节:

一. 这两座坛—献祭的铜祭坛和金香坛—表徵成为肉体之三一神, 就是基督作神的具体化身, 为著祂的扩增, 所完成的主要工作—出四十 5~6:

1. 在豫表基督十字架的铜祭坛这里, 我们在神面前的问题借著钉十字架的基督作祭物得了解决; 这使我们有资格进入帐幕, (帐幕豫表基督是成为肉体、可进入的三一神,) 并在香坛这里接触神 (献祭的铜祭坛与基督在地上的职事中所完成神法理的救赎有关) —罗五 10 上, 八 3, 来九 14, 七 27, 十 10。

2. 在至圣所前面的金香坛这里, (九 4,) 那在升天里复活的基督是香, 使我们在平安中蒙神悦纳; 我们借著在香坛的祷告, 进入至圣所, 就是我们的灵, 在此经历基督作见证的柜及其内容 (金香坛与基督在天上的职事中所施行神生机的拯救有关) —罗八 34, 来七 25, 九 24, 十 19。

3. 我们借著对基督这样的经历, 就被合并到帐幕, 就是成为肉体的三一神里面, 成为团体基督的一部分, (林前十二 12,) 作神的见证, 使他得著彰显。

二. 藉著这两座坛, 神所救赎的人, 就是『麻雀』和『燕子』, 能找著窝

their refuge and a home with God in rest (cf. Ps. 90:1; 91:1):

1. The cross of Christ, typified by the bronze altar, is our “nest,” our refuge, where we are saved from our troubles and where we “lay” our young, that is, produce new believers through the preaching of the gospel.

2. When we experience the resurrected Christ in His ascension, typified by the golden altar of incense, we are accepted by God in such a Christ and find a home, a place of rest, in the house of God.

3. This house is the processed and consummated Triune God united, mingled, and incorporated with all His redeemed, regenerated, and transformed elect (John 14:1-23) to be the Body of Christ in the present age and the New Jerusalem as the mutual dwelling place of God and His redeemed in eternity (Rev. 21:3, 22).

Day 4

V. “Blessed are those who dwell in Your house; / They will yet be praising You. Selah.../ O Jehovah of hosts, blessed is the man / Who trusts in You” (Psa. 84:4, 12):

A. In type, the house is the church as a totality (1 Tim. 3:15), and the tabernacles (Psa. 84:1) are the local churches (Rev. 1:11).

B. Praising the Lord should be our living, and our church life should be a life of praising (Psa. 22:3; 50:23; 1 Thes. 5:16-19; Phil. 4:4, 11-13).

C. In the church life we trust in God, not in ourselves or in our natural human ability to work out a solution to our difficult situations (2 Cor. 1:8-9, 12).

VI. “Blessed is the man whose strength is in You, / In whose heart are the highways to Zion” (Psa. 84:5; cf. Phil. 4:13; John 15:5):

A. The highways to Zion signify our intention to enter into the church as the house of God and are

作他们的避难所，并找著房屋与神同享安息—参诗九十 1，九一 1:

1. 基督的十字架，由铜祭坛所豫表，是我们的『窝』，我们的避难所，在此我们蒙拯救脱离烦恼，在此我们也得以『菴雏』，即借著传福音，产生初信者。

2. 当我们经历在升天里复活的基督（由金香坛所豫表），我们就在这样一位基督里蒙神悦纳，并在神的殿中找著房屋，也就是安息之所。

3. 这殿是经过过程并终极完成的三一神，与一切他所救赎、重生并变化之选民的联结、调和与合并，（约十四 1 ~ 23，）在今世乃是基督的身体，在永世乃是新耶路撒冷，作神与他所救赎之人相互的居所。（启二一 3，22。）

周 四

伍. 『住在你殿中的，便为有福；他们仍要赞美你。细拉...万军之耶和华阿，信靠你的人，便为有福』—诗八四 4, 12:

一. 按豫表，殿是整体的召会，（提前 3 15，）居所（诗八四 1—帐幕，复数）是众地方召会。（启一 11。）

二. 赞美主该是我们的生活，我们的召会生活该是赞美的生活—诗二二 3，五十 23，帖前五 16 ~ 19，腓四 4，11 ~ 13。

三. 在召会生活里，我们信靠神，不信靠我们自己或我们天然人的才能，解决困难的处境—林後一 8 ~ 9，12。

陆. 『因你有力量，心中想往锡安大道的，这人便为有福』—诗八四 5，参腓四 13，约十五 5:

一. 锡安大道表徵我们想要进入作为神殿的召会，也是有福的大道，我

the blessed highways for seeking the incarnated Triune God in His consummations, typified by the furniture in the tabernacle (Heb. 10:19-22).

B. On the one hand, we have entered into God; on the other hand, we are still on the highways to enter into God.

C. That the highways to Zion are in our heart means that we need to take the way of the church internally, not merely externally; when we are deeply in the inner life, we will certainly be in the way of the church; the highways to Zion will be within our heart (cf. 1 John 1:3-4).

D. Zion is the very spot where God is, the Holy of Holies; the overcomers become Zion, and the Lord's recovery is to build up Zion (Rev. 21:16; cf. Exo. 26:2-8; 1 Kings 6:20; Rev. 2:7).

Day 5

VII. "Passing through the valley of Baca, / They make it a spring; / Indeed the early rain covers it with blessings" (Psa. 84:6):

A. Baca means "weeping"; on the one hand, those on the highways to Zion are strengthened in God (v. 5); on the other hand, they are opposed by Satan, who causes them to suffer persecution.

B. The trouble and persecution caused by Satan can make the highways a valley of weeping; this special term indicates that the psalmist had been disciplined by God and had been stripped by Him.

C. The highways to Zion are not external, superficial, or cheap; we must pay a price to take the way of the church (Phil. 3:7-8; Matt. 25:9; Rev. 3:18; Acts 20:19, 31; Psa. 56:8).

D. When we pass through the valley of Baca, God makes this valley a spring (cf. Col. 1:24; Heb. 10:34); this spring is the Spirit (John 4:14; 7:38-39).

们藉此寻求那成为肉体之三一神所完成的（由帐幕的器物所豫表）一来十 19 ~ 22。

二．一面，我们已进入神里面；另一面，我们还在进入神的大道上。

三．锡安大道在我们心中，意思是我们需要在里面接受召会的路，而不仅是外面的接受；当我们深深的在内里生命中，我们必定会在召会的路上；锡安大道就会在我们心里—参约壹一 3 ~ 4。

四．锡安就是神所在之处，也就是至圣所；得胜者要成为锡安，主的恢复是要建造锡安—启二一 16，参出二六 2 ~ 8，王上六 20，启二 7。

周 五

柒．『他们经过流泪谷，叫这谷变为泉源之地；并有秋雨之福，盖满了这谷』—诗八四 6：

一．流泪谷，或，巴迦谷；在锡安大道上的人，一面在神里面得著加强；（5；）另一面，他们也受到撒但的反对，叫他们遭受逼迫。

二．撒但所引起的难处和逼迫，会使大道成为流泪谷；这特殊的辞指明，诗人受了神的管教，并被神剥夺。

三．锡安大道不是外面、肤浅或便宜的；我们必须出代价走召会的路—腓三 7 ~ 8，太二五 9，启三 18，徒二十 19，31，诗五六 8。

四．当我们经过流泪谷，神叫这谷变为泉源之地；（参西一 24，来十 34；）这泉源就是那灵。（约四 14，七 38 ~ 39。）

E. The more we weep on the highways to Zion, the more we receive the Spirit; while we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring.

F. Those who come into the church life by passing through the valley of weeping find that this weeping eventually becomes a great blessing to them; this blessing is the Spirit.

G. The tears they shed are their own, but these tears issue in a spring, which becomes the early rain, the Spirit as the blessing (Zech. 10:1; Gal. 3:14; Eph. 1:3).

Day 6

VIII. “They go from strength to strength; / Each appears before God in Zion.../ For a day in Your courts is better than a thousand; / I would rather stand at the threshold of the house of my God / Than dwell in the tents of the wicked. / For Jehovah God is a sun and a shield; / Jehovah gives grace and glory” (Psa. 84:7, 10-11a):

A. The more we go on in the church life, the more strength we will gain (cf. Prov. 4:18; 2 Cor. 3:18).

B. If our service is intrinsically according to God's will in the church life, each day will be worth many days in God's eyes (Joel 2:25a).

C. The blessings of our dwelling in the house of God are our enjoyment of the incarnated and consummated Triune God as our sun to supply us with life (John 1:4; 8:12), as our shield to protect us from God's enemy (Eph. 6:11-17), as grace for our inward enjoyment (John 1:14, 17), and as glory for the outward manifestation of God in splendor (Rev. 21:11, 23).

五. 我们越在锡安大道上流泪, 就越接受那灵; 我们流泪时, 就被那灵充满, 那灵也就成为我们的泉源。

六. 经过流泪谷而进入召会生活的人, 会发觉这样流泪至终对他们成为大福; 这福就是那灵。

七. 他们所流的眼泪是自己的, 但這些眼泪带来泉源, 成为秋雨, 就是那灵作他们的福分—亚十 1, 加三 14, 弗一 3。

周 六

捌. 『他们行走, 力上加力, 各人到锡安朝见神。…在你的院宇住一日, 胜似在别处住千日; 我宁愿站在我神殿的门槛, 也不愿住在恶人的帐棚里。因为耶和华神是日头, 是盾牌; 耶和华赐下恩典和荣耀』—诗八四 7, 10~11 上:

一. 我们越在召会生活中往前, 就越得著力量—参箴四 18, 林後三 18。

二. 我们若从里面按照神的旨意在召会生活里事奉, 在神眼中每日就抵过多日—珥二 25。

三. 我们住在神家里所蒙的福, 乃是享受成为肉体并终极完成的三一神, 作日头供应我们生命, (约一 4, 八 12,) 作盾牌保护我们脱离神的仇敌, (弗六 11~17,) 作恩典在里面给我们享受, (约一 14, 17,) 并作荣耀在外面彰显神的威荣。(启二一 11, 23。)

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Two (Day 1)

The Secret Revelation concerning the Enjoyment of Christ as the Incarnated Triune God, the God-man

Morning Nourishment

Job 10:13 "But You have hidden these things in Your heart; I know that this is with You."

Eph. 3:9 "And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things."

Psa. 84:6 "Passing through the valley of Baca, they make it a spring; indeed the early rain covers it with blessings."

In Book Three...the three leading psalms [are] Psalms 73, 80, and 84. In Psalm 73 we have seen how we need God as our unique portion, and in Psalm 80 we have seen how Christ must have the unique position. When these are secured, we have, in Psalm 84, the sweeter experience of the house of God. The house becomes much sweeter than before the desolation. It has been recovered by the experience of God as our unique portion and by Christ being given the unique position. (Christ and the Church Revealed and Typified in the Psalms, p. 161)

Today's Reading

Psalm 84 comes after a number of psalms on God's dealing and stripping....For example, the psalmist in Psalm 73 was puzzled by God's dealing and stripping and did not become clear concerning this until he entered into the sanctuary of God. The situation of the psalmists in such psalms was nearly the same as Job's....[In Psalm 84:6] the valley of Baca is the valley of weeping. This special term indicates that the psalmist had been dealt with by God and had been stripped by Him. (Life-study of the Psalms, p. 369)

The subject of Job is the purpose of God's dealing with His holy one....[It] is a book of the debates of godly men concerning the purpose of the sufferings of the saints. However,...[Job] could not tell us what the purpose of God's dealing was. For this we

二〇一一年冬季训练

诗篇结晶读经 (二)

第二篇 (周一)

关于享受基督为成肉体之三一神、 为神人的隐密启示

晨兴喂养

伯十 13 『然而你待我的这些事，早已藏在你心里；我知道这是你的意思。』

弗三 9 『并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。』

诗八四 6 『他们经过流泪谷，叫这谷变为泉源之地；并有秋雨之福，盖满了这谷。』

在诗篇卷三，…三篇主要的诗〔乃是〕七十三、八十和八十四篇。在七十三篇，我们看见我们何等需要神作我们独一的分；在八十篇，我们看见基督如何必须得著独一的地位。当这些都有了，在八十四篇我们就有对神殿更甜美的经历。殿变得比荒凉以前更为甜美。藉著经历神作我们独一的分，藉著基督得著独一的地位，殿就得以恢复。（诗篇中所启示并豫表的基督与召会，一八二页。）

信息选读

诗篇八十四篇是在好些关于神的对付和剥夺的诗篇之后。卷三说到神的许多对付和剥夺。例如，在七十三篇，诗人因著神的对付和剥夺感到困惑，直到他进入神的圣所才明白过来。在这样的诗篇里，诗人的情形与约伯几乎一样。…八十四篇〔六节〕用一个特别的辞—『流泪〔巴迦〕谷』。…这个特别的辞指明诗人受了神的对付和剥夺。（诗篇生命读经，四五二页。）

约伯记的主题乃是：神对付祂圣民的目的。约伯记这卷书记录了一些敬虔人就著圣徒受苦之目的…而有的辩论。〔然而，〕约伯记…没有清楚启示神对付祂子民的目的。这启示没有给约伯，乃是

need to read Paul's Epistles. Paul tells us that the purpose of our sufferings is that God wants to strip us of all things that we may gain God.

Ethically speaking, Job was very good....God boasted to Satan regarding how good Job was (1:8; 2:3), but only God knew that Job was short of God. Because of Job's need and His loving concern for Job, God held a council in the heavens with the angels to talk about Job. Although it is doubtful that Satan was invited, [he] attended that council. Satan was condemned by God and even sentenced by God (Isa. 14:15; Ezek. 28:15-19), yet in His wisdom and sovereignty God did not execute His judgment over Satan....Satan was the unique one in the whole universe who would fulfill God's intention of stripping Job of his possessions and his ethical attainment.

Satan's evil concept concerning God's dealing with His seeking people is based on his commercial principle of gain or loss. He does not know that God's purpose in dealing with His lovers, even in the way of loss, is that they may gain Him to the fullest extent, that God might be expressed through them for the fulfillment of the purpose in His creation of man. Job lost all that he had, but ultimately he gained God Himself. God stripped his all in order that He could be his all for his full transformation and conformation to the glorious image of God in His Son (Rom. 8:29). (The Holy Word for Morning Revival: Job, p. 14)

First Corinthians 1:9 says that God is faithful in calling us into the fellowship of His Son,...but He may not seem to be faithful in the matter of caring for our welfare. God's faithfulness is not according to our natural understanding. When we believed in the Lord Jesus, we might have expected to have peace and blessing; but instead, we might have had many troubles and might have lost our security, our health, or our possessions....Our peace, safety, health, and possessions may become idols to us, and God is faithful to take these things away so that we might drink of Him as the fountain of living waters. God is faithful in leading us into His economy, and His economy is for us to enjoy Christ, to absorb Christ, to drink Christ, to eat Christ, and to assimilate Christ that God may increase in us to fulfill His economy. (The Holy Word for Morning Revival: Jeremiah, pp. 6-7)

Further Reading: Christ and the Church Revealed and Typified in the Psalms, ch. 15; The Holy Word for Morning Revival: Job, pp. 14-19; The Holy Word for Morning Revival: Jeremiah, pp. 6-7

给了保罗。在保罗的书信里，我们看见神对付我们的目的，乃是要剥夺我们一切的事物，好叫我们更多得著神。

在道德上，约伯是个好人。…神甚至向撒但夸约伯如何好。(伯一8，二3。)惟有神知道…约伯缺少神。因著神对约伯爱的关切，所以就在天上举行会议讨论约伯。…我不相信撒但是受邀请来参加这个会议。他是…不请自来的。…在以赛亚十四章十五节和以西结二十八章十六至十七节，撒但已经被神定罪，甚至受神判刑。但神在祂的智慧和主宰的权柄里，还未在撒但身上执行祂的审判。…撒但是宇宙中惟一的一位，能毅且愿意完成神剥夺约伯的家产和道德成就的目的。

关于神对付寻求祂之人的事，撒但的邪恶观念乃是基于他得失的商业原则。…他不知道神对付爱祂的人，甚至使他们受损失，目的乃是要使他们丰满的得著祂，远超过他们在祂之外所失去的一切，使祂能藉著他们得以彰显，以成就祂造人的目的。(创一26。)…约伯失去一切所有的，但至终他得著神自己。神剥夺他的一切，好使神作他的一切，为要将他完全变化并模成神在祂儿子荣耀的形像。(罗八29。)(约伯记生命读经，九至一〇、一三至一五、一七、七页。)

林前一章九节说，神是信实的，祂召我们进入祂儿子的交通。…但在顾到我们的福利上，神也许看来不信实。神的信实不是照著我们天然的领会。我们相信主耶稣时，可能盼望有福利平安；但信主後，我们可能遇见许多难处，失去我们的安全、健康和财物。…我们的平安、健康、财物可能成为我们的偶像；神是信实的，祂要将这些取去，使我们饮於祂这活水的泉源。神是信实的，祂要带我们进入祂的经纶，祂的经纶就是要我们享受基督，吸取基督，吃喝基督，使神能在我们里面扩增，以完成祂的经纶。(晨兴圣言—耶利米书，一〇至一一页。)

参读：诗篇中所启示并豫表的基督与召会，第十五章；约伯记生命读经，第一至二篇；晨兴圣言—耶利米书，第一〇至一一页。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Two (Day 2)

The Secret Revelation concerning the Enjoyment of Christ as the Incarnated Triune God, the God-man

Morning Nourishment

Psa. 84:1-4 "How lovely are Your tabernacles, O Jehovah of hosts! My soul longs, indeed even faints, for the courts of Jehovah....At Your two altars even the sparrow has found a home....Blessed are those who dwell in Your house..."

In Psalm 84 there is a secret revelation concerning our enjoyment of the incarnated Triune God....In this Christ we have God the Father, God the Son, and God the Spirit. The Father, the Son, and the Spirit coexist and also coinhere, that is, they dwell in one another. The Father is in the Son, and the Son is in the Father. The Father and the Son are in the Spirit, and the Spirit is in the Father and in the Son....Furthermore, in Christ the Triune God has passed through a long process to become the processed and consummated Triune God. This is Christ as our enjoyment and as our portion allotted to us by God (Col. 1:12).

The center of this secret revelation is the house of God (Psa. 84:4,10a), typified by the tabernacle (Exo. 40:2-8) and by the temple (1 Kings 6:1-3; 8:3-11). Both of these types have been fulfilled in Christ. (Life-study of the Psalms, p. 381)

Today's Reading

The diagram [on page 2] shows us that in the outer court there are two items: the first altar, the bronze altar, for the offering of the sacrifices, and the laver, a large basin containing water for washing. At the first altar, all of our problems before God are solved through the sacrifices, and we are saved. Why, then, do we still need the laver?...We need to see that God's goal is not to solve our problems; God's goal is to make us, the old creation, the new creation. In order to become the new creation, we need to be washed. Our old creation was made of the dust of the earth, and this dust needs to be washed away in the laver....After we have experienced the

二〇一一年冬季训练

诗篇结晶读经 (二)

第二篇 (周二)

关于享受基督为成肉体之三一神、 为神人的隐密启示

晨兴喂养

诗八四 1~4 『万军之耶和华阿，你的居所何等可爱！我的魂羡慕，甚至渴想耶和华的院宇；…在你的两座坛那里，连麻雀也找著房屋；…住在你殿中的，便为有福…。』

诗篇八十四篇里有关于享受成为肉体之三一神的隐密启示。…在这位基督里有父神、子神、灵神。父、子、灵同时并存，也互相内在，就是三者住在彼此里面。父在子内，子也在父内。父与子在那灵内，那灵也在父与子内。…不仅如此，三一神在基督里还经过了漫长的过程，成为经过过程并终极完成的三一神。这位基督乃是我们的享受，也是神所分给我们的分。(西一 12。)

这隐密启示的中心是神的家，(诗八四 4, 10 上,) 由帐幕(出四十 2~8) 和殿(王上六 1~3, 八 3~11) 所豫表。这些豫表都在基督里得了应验。(诗篇生命读经, 四六六至四六七页。)

信息选读

[第二页的] 图给我们看见，外院子里有两项：为著献祭的第一坛—铜祭坛，以及洗濯盆，就是盛水供洗濯的大盆。在第一坛，我们在神面前一切的问题藉著祭牲得以解决，我们就得救了。那为甚麽我们还需要洗濯盆？…我们需要看见神的目标不是解决我们的问题；神的目标乃是使我们这旧造成为新造。要成为新造，我们需要洗濯。我们的旧造是用地上的尘土造的，这尘土需要在洗濯盆里洗净。…我们经历了祭

altar and the laver, we are qualified to enter into the incarnated God, signified by the tabernacle.

In the Old Testament no one could enter into God. But in His incarnation God has become enterable. However, many of today's Christians, not realizing that God is enterable, do not proceed from the first altar to the laver, and they do not enter into God. They may speak of fearing God, of exalting God, and of loving God but not of entering into God.

Our enterable God is Christ, the God-man, the incarnated Triune God and the embodiment of the Triune God. When we enter into Him, we have the showbread table for the life supply and the lampstand for the light of life. This enables us to live and walk in the incarnated Triune God.

In the incarnated Triune God we have not only the showbread table and the lampstand but also the second altar, the incense altar, for the offering of the incense. The incense signifies Christ as our acceptance. At the first altar our problems before God are solved through Christ as the sacrifices. At the second altar Christ is the incense for us to be accepted by God.

According to the Old Testament, the incense altar was in front of the Ark of the Testimony. But there was a veil separating the incense altar in the Holy Place from the Ark of the Testimony in the Holy of Holies (Exo. 26:31-35). However, through the death of Christ this veil has been rent (Matt. 27:51; Heb. 10:20). Now there is no longer a separation between the incense altar and the Ark of the Testimony. They are one. This indicates that when we are accepted by God in Christ as our acceptance, we become God's testimony to express, to manifest, God.

Christ as the embodiment of the Triune God (Col. 2:9) is the fulfillment of the types of the tabernacle and the temple. This fulfillment commenced in His incarnation (John 1:14; 2:21) and will consummate in the New Jerusalem (Rev. 21:2-3). The New Testament, from Matthew 1 through Revelation 22, covers the entire span of the incarnation of the Triune God...The individual Christ is the beginning of the incarnation of the Triune God and...the corporate Christ, the New Jerusalem, will be the conclusion and consummation. (Life-study of the Psalms, pp. 383-384)

Further Reading: Life-study of the Psalms, msg. 33

坛和洗濯盆以後，就有资格进入帐幕所表徵成为肉体的神里面。

在旧约里，没有人能进入神里面。但神成为肉体，就成为可进入的。然而，今天许多基督徒不领悟神是可进入的，他们没有从第一坛往前到洗濯盆，也没有进入神里面。他们也许说到敬畏神、高举神、爱神，却没有说到进入神里面。

我们可进入的神就是基督，那神人，成为肉体的三一神，和三一神的具体化身。我们进入祂里面，就有陈设饼桌子作生命的供应，并有灯台作生命的光。这使我们能在成为肉体的三一神里面生活为人。

在成为肉体的三一神里面，我们不仅有陈设饼桌子和灯台，也有为著献香的第二坛—香坛。香表徵基督作我们的悦纳。在第一坛，我们在神面前的问题藉著基督作祭物得以解决；在第二坛，基督乃是使我们蒙神悦纳的香。

照著旧约，香坛在见证的柜前面。但有一层幔子将圣所里的香坛和至圣所里见证的约柜隔开。(出二六31~35。)然而，藉著基督的死，这幔子裂开了。(太二七51，来十20。)如今香坛与见证的柜之间不再有间隔，它们乃是一。这指明我们在作我们悦纳的基督里蒙神悦纳时，我们就成为神的见证以彰显、显大神。

基督作三一神的具体化身，(西二9，)乃是帐幕和殿之豫表的应验。这应验开始於祂的成为肉体，(约一14，二21，)要完成於新耶路撒冷。(启二一2~3。)新约从马太一章到启示录二十二章，包括三一神成为肉体的整个期间。...个人的基督是三一神成为肉体的开始，而团体的基督，就是新耶路撒冷，将是总结和完成。(诗篇生命读经，四六七至四七〇页。)

参读：诗篇生命读经，第三十三篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Two (Day 3)

The Secret Revelation concerning the Enjoyment of Christ as the Incarnated Triune God, the God-man

Morning Nourishment

Psa. 84:3 "At Your two altars even the sparrow has found a home; and the swallow, a nest for herself, where she may lay her young..."

Exo. 40:5-6 "And you shall put the golden altar for incense before the Ark of the Testimony and set up the screen of the entrance to the tabernacle. And you shall put the altar of burnt offering before the entrance of the tabernacle of the Tent of Meeting."

The two altars signify the leading consummations of the work of the incarnated Triune God, who is Christ as the embodiment of God for His increase. The mentioning of these two altars together in Exodus 40:5-6 indicates that they are closely related in our spiritual experience. At the bronze altar, a type of the cross of Christ, our problems before God are solved through the crucified Christ as the sacrifices. This qualifies us to enter into the tabernacle, a type of Christ as the incarnated and enterable Triune God, and to contact God at the incense altar. At the golden altar of incense in front of the Holy of Holies...the resurrected Christ in His ascension is the incense for us to be accepted by God in peace. Through our prayer at the incense altar we enter into the Holy of Holies—our spirit (Heb. 10:19)—where we experience Christ as the Ark of the Testimony with its contents. Through such an experience of Christ we are incorporated into the tabernacle, the incarnated Triune God, to become a part of the corporate Christ (1 Cor. 12:12) as God's testimony for His manifestation. (Psa. 84:3, footnote 1)

Today's Reading

A home is a place of rest, and a nest is a place of refuge....The cross of Christ, typified by the bronze altar, is our "nest," our refuge, where we are saved from our troubles and where we "lay" our young, that is, produce new believers through the

二〇一一年冬季训练

诗篇结晶读经 (二)

第二篇 (周 三)

关于享受基督为成肉体之三一神、 为神人的隐密启示

晨兴喂养

诗八四3『…在你的两座坛那里，连麻雀也找著房屋；燕子也为自己找著菹维之窝。』

出四十5~6『把烧香用的金坛放在见证的柜前，挂上帐幕的帘幕。把燔祭坛放在会幕的帐幕门前。』

〔铜祭坛和金香坛〕这两座坛表徵成为肉体之三一神，就是基督作神的具体化身，为著祂的扩增，所完成的主要工作。出埃及四十五章五至六节同时题起这两座坛，指明在我们属灵的经历中，这二者关系密切。在豫表基督十字架的铜祭坛这里，我们在神面前的问题藉著钉十字架的基督作祭物得了解决。这使我们有资格进入帐幕，(帐幕豫表基督是成为肉体、可进入的三一神，)并在香坛这里接触神。在至圣所前面的金香坛这里，…这位在升天里复活的基督是香，使我们在平安中蒙神悦纳。我们藉著在香坛的祷告，进入至圣所，就是我们的灵，(来十19，)在此经历基督作见证的柜及其内容。我们藉著对基督这样的经历，就被合并到帐幕，就是成为肉体的三一神里面，成为团体基督的一部分，(林前十二12，)作神的见证，使祂得著彰显。(圣经恢复本，诗八四3第一注。)

信息选读

房屋是安息的地方，窝是避难的地方。…基督的十字架，由铜祭坛所豫表，是我们的『窝』，我们的避难所，在此我们蒙拯救脱离烦恼，在此我们也得以『菹维』，即藉著

preaching of the gospel. When we experience the resurrected Christ in His ascension, typified by the golden altar of incense, we are accepted by God in such a Christ and find a home, a place of rest, in the house of God. This house is the processed and consummated Triune God united, mingled, and incorporated with all His redeemed, regenerated, and transformed elect (John 14:1-23) to be the Body of Christ in the present age and the New Jerusalem as the mutual dwelling place of God and His redeemed in eternity (Rev. 21:3,22). (Psa. 84:3, footnote 3)

Through these two altars God's redeemed can find their home with God in rest....For us today, the brass altar is a refuge. We hide ourselves under the cross, escaping our troubles, and thus we are covered and have refuge. Then at the golden altar we contact our Christ in the heavens. This contact is not for refuge—it is for rest.

A swallow is small and weak and is troubled by storms and by many other things. But a swallow has a nest, a refuge. Like a swallow coming to the nest where she may lay her young, we may come to the cross of Christ as our refuge. Here we may bring our “young,” those whom we contact in our preaching of the gospel. Spiritually speaking, at the “nest” of the cross we should “lay” our young, our spiritual children....To do this we need to bring sinners to the cross of Christ. It is here, at the cross, that we have our nest, our refuge, and it is here that we “lay our young,” that is, produce our spiritual children. Before contacting the cross they were sinners, but by contacting the cross they become believers, young children in the Lord. As we teach our young to call on the Lord, they will learn to offer prayer to God at the altar of incense. Then in their experience these two altars will be closely related.

As we experience these two altars in the church, we can say with Paul, “I did not determine to know anything among you except Jesus Christ, and this One crucified” (1 Cor. 2:2). We know only Christ and His cross. The cross is our refuge, our hiding place, and Christ Himself is our acceptance. Day by day we come to these two altars. Day by day we are hiding and resting. We come to the cross, where we have refuge, and we come to Christ, where we rest and are at home. (Life-study of the Psalms, pp. 371-373)

Further Reading: Life-study of the Psalms, msg. 32

传福音，产生初信者。当我们经历在升天里复活的基督（由金香坛所豫表），我们就在这样一位基督里蒙神悦纳，并在神的殿中找著房屋，也就是安息之所。这殿是经过过程并终极完成的三一神，与一切祂所救赎、重生并变化之选民的联结、调和与合并，（约十四 1~23，）在今世乃是基督的身体，在永世乃是新耶路撒冷，作神与祂所救赎之人相互的居所。（启二一 3，22。）（圣经恢复本，诗八四 3 第三注。）

藉著两座坛，神所救赎的人能找著他们的房屋与神同享安息。…今天对我们而言，铜祭坛乃是避难所。我们将自己藏在十字架之下，逃避我们的难处，因此我们就得著遮盖且有避难所。然後在金香坛这里，我们接触我们在诸天之上的基督。这接触不是为著避难，乃是为著安息。

燕子是微小、软弱的，且被暴风和许多其他的事物所搅扰。但燕子有窝，就是避难所。如同燕子来到能菴维之窝，我们也来到作我们避难所之基督的十字架这里。在这里我们可带来我们的『维』，就是我们传扬福音时所接触的人。按属灵说，在十字架的『窝』这里，我们该『菴』维，就是产生属灵的儿女。…要这样作，我们需要将罪人带到基督的十字架。在十字架这里，我们有我们的窝，我们的避难所，我们可以在这里『菴维』，就是产生属灵的儿女。在接触十字架以前，他们是罪人，但藉著接触十字架，他们成为信徒，就是在主里年幼的儿女。我们教导年幼的人呼求主时，他们就学习在香坛这里向神献上祷告。因此在他们的经历中，这两座坛有密切的关系。

我们在召会中经历这两座坛时，就能与保罗同说，『我曾定了主意，在你们中问不知道的，只知道耶稣基督，并这位钉十字架的。』（林前二 2。）我们只知道基督和祂的十字架。十字架是我们的避难所，我们的藏身之处，基督自己是我们的悦纳。日复一日，我们来到这两座坛这里；日复一日，我们在此隐藏并安息。我们来到十字架跟前，在这里我们有避难所；我们也来到基督跟前，在这里我们有安息，并且有家可居住。（诗篇生命读经，四五五至四五七页。）

参读：诗篇生命读经，第三十二篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Two (Day 4)

The Secret Revelation concerning the Enjoyment of Christ as the Incarnated Triune God, the God-man

Morning Nourishment

Psa. 84:4-5 "Blessed are those who dwell in Your house; they will yet be praising You. Selah. Blessed is the man whose strength is in You, in whose heart are the highways to Zion."

Psa. 84:7 "They go from strength to strength; each appears before God in Zion."

In type, the house is the church as a totality (1 Tim. 3:15), and the tabernacles (v. 1) are the local churches (Rev. 1:11). (Psa. 84:4, footnote 1)

The highways to Zion signify our intention to enter into the church as the house of God and to seek the incarnated Triune God in His consummations, typified by the furniture in the tabernacle....On the one hand, we have entered into God; on the other hand, we are still on the highways to enter into God. That the highways are in our heart means that we need to take the way of the church internally, not merely externally. (Psa. 84:5, footnote 1)

To dwell in God's house is to praise Him. Quite often, however, we are lacking in praise. Our vital groups should be full of praising. Not to praise the Lord is to be dormant, but to praise Him is to be vital. Praising the Lord should be our living, and our church life should be a life of praising. (Life-study of the Psalms, p. 373)

Today's Reading

Psalm 84:5 tells us that the one is blessed in whose heart are the highways to Zion. The highways to Zion are the blessed highways for seeking the incarnated Triune God in His consummations (comprising the washing laver, the showbread table, the lampstand, and the Ark of the Testimony). From our spiritual experiences we have learned that, on the one hand, we have entered into God, but, on the other hand, we are still on the way to enter into God. None of us can say that our entering into God has been completed. For many of us, the entering into God has only begun. We are in God, yet we are still on the highways to enter into God.

二〇一一年冬季训练

诗篇结晶读经 (二)

第二篇 (周 四)

关于享受基督为成肉体之三一神、 为神人的隐密启示

晨兴喂养

诗八四 4~5 『住在你殿中的，便为有福；他们仍要赞美你。细拉 因你有力量，心中想往锡安大道的，这人便为有福。』

7 『他们行走，力上加力，各人到锡安朝见神。』

按豫表，殿是整体的召会，(提前三 15,)居所(诗八四 1 帐幕，复数)是众地方召会。(启一 11。)

锡安大道表徵我们想要进入作为神殿的召会，并寻求那成为肉体之三一神所完成的(由帐幕的器物所豫表...)。一面，我们已进入神里面；另一面，我们还在进入神的大道上。大道在我们心中，意思是我们需要在里面接受召会的路，而不仅是外面的接受。(圣经恢复本，诗八四 4 第一注，5 第一注。)

住在神的殿中乃是要赞美祂。然而，我们常常缺少赞美、我们的活力排该满了赞美。不赞美主就沉睡，赞美祂就有活力。赞美主该是我们的生活，我们的召会生活该是赞美的生活。(诗篇生命读经，四五八页。)

信息选读

诗篇八十四篇五节告诉我们，心中想往锡安大道的，这人便为有福。锡安大道是有福的大道，为著寻求那成为肉体之三一神所完成的(包括洗濯盆、陈设饼桌子、灯台和见证的柜)。从属灵的经历中我们得知，一面，我们已进入神里面；另一面，我们还在进入神的大道上。我们没有人能说，我们已完全进入神里面；对我们许多人而言，进入神里面才刚开始。我们在神里面，但我们还在进入神的大道上。

On the highways to Zion we have strength in God. Many of us can testify that before we came into the church we were weak and hesitant, but once we made the decision to come to the church, we were strengthened in God. (Life-study of the Psalms, pp. 385, 374)

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).

By that time all the God-redeemed people will be transformed, not only to be the same as God in life and nature, but also to be the same in God's appearance. Revelation 4 tells us that God looks like jasper (v. 3). Then Revelation 21 says that the entire New Jerusalem has the appearance of jasper (v. 11). Thus, God's redeemed people have become absolutely the very God in life, in nature, and in appearance, but not in His Godhead.

What shall we do in the light of this revelation? 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. 45-47)

Further Reading: The Practical Points concerning Blending, ch. 5

在锡安大道，在神里面，我们有力量。我们许多人能见证，在我们进入召会生活以前，我们软弱、犹豫，但我们一旦定意来到召会中，就在神里面得了加强。(诗篇生命读经，四七二、四五九页。)

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，就不再有什么锡安，只有新耶路撒冷，因为一切原来不配格的圣徒，那时都已配格成为锡安。换句话说，整个新耶路撒冷都要成为锡安。甚麽是锡安？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，表徵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。)

到那时，所有蒙神救赎的人都要被变化，不只在生命和性情上与神一样，甚至显出来的样子也与神一样。启示录四章告诉我们，神显出来好像碧玉。(3。)然後在二十一章，整座新耶路撒冷显出来好像碧玉。(11。)因此，蒙神救赎的人在生命、性情和样子上，但不是神格上，完全成为神。

在这启示的光中，我们要作甚麽？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，在那里？在启示录这卷书中，主所要得著的，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。我们必须领悟甚麽是主的恢复；主的恢复就是要建造锡安。(关于相调的实行，四七至四九页。)

参读：关于相调的实行，第五章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Two (Day 5)

The Secret Revelation concerning the Enjoyment of Christ as the Incarnated Triune God, the God-man

Morning Nourishment

Psa. 84:6-7 "Passing through the valley of Baca, they make it a spring; indeed the early rain covers it with blessings. They go from strength to strength; each appears before God in Zion."

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

Psalm 84:6a speaks of passing through the valley of Baca...."Baca" means "weeping." On the one hand, when we had the intention to come into the church life, we were strengthened in God; on the other hand, we were opposed by Satan, who has caused many saints to suffer persecution. The trouble and persecution caused by Satan can make our highway a valley of weeping.

When we pass through the valley of Baca, God makes this valley a spring (v. 6b). If we take the highway to go to God's house, trouble and persecution will come to us, and such things will cause us to weep. But God will turn our tears into a spring. Only those who weep will have a spring. The more tears we shed, the greater will be the spring. (Life-study of the Psalms, pp. 374-375)

Today's Reading

Psalm 84:6c says, "Indeed the early rain covers it with blessings." According to our experience, this means that our tears become a spring and that this spring becomes the early rain that covers the valley with blessings. This early rain is the Spirit, and the Spirit is our blessing....A certain brother,...before he believed in the Lord Jesus,...was a Moslem. After he was saved and came into the church life, he suffered a great deal of persecution...[that] nearly killed him, and he shed many tears. But those tears became a spring; the spring became the Spirit as the early rain; and as a result this brother

二〇一一年冬季训练

诗篇结晶读经 (二)

第二篇 (周五)

关于享受基督为成肉体之三一神、 为神人的隐密启示

晨兴喂养

诗八四 6~7 『他们经过流泪谷，叫这谷变为泉源之地；并有秋雨之福，盖满了这谷。他们行走，力上加力，各人到锡安朝见神。』

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。』

诗篇八十四篇六节上半说到经过流泪谷(巴迦谷)。...『巴迦』原文意『流泪』。一面，当我们有意进入召会生活时，就在神里面得著加强；另一面，我们也受到撒但的反对；他使许多圣徒遭受逼迫。撒但所引起的难处和逼迫，会使我们的大道成为流泪谷。

当我们经过流泪谷，神叫这谷变为泉源之地。(6中。)我们若走大道往神的殿去，难处和逼迫会临到我们，这样的事使我们流泪。但神要将我们的眼泪变为泉源。惟有流泪的人会有泉源。我们流泪越多，泉源就越大。(诗篇生命读经，四五九页。)

信息选读

诗篇八十四篇六节下半说，『并有秋雨之福，盖满了这谷。』按我们的经历，这意思是我们的眼泪成为泉源，这泉源成为盖满全谷的秋雨之福。秋雨就是那灵，那灵是我们的福。...有一位弟兄...在相信主耶稣以前是回教徒。他得救并进入召会生活以后，遭受许多逼迫。这些逼迫几乎叫他丧命，他也流了许多眼泪。但那些眼泪成了泉源，泉源成了如秋雨的那灵；结果这位弟兄变得非常

was very living. Those who come into the church life by passing through the valley of weeping will find that this weeping eventually becomes a great blessing to them. This blessing is the Spirit. The tears they shed are their own, but these tears become a spring, which becomes the early rain, the Spirit as the blessing.

“Strength to strength” (v. 7a)...indicates that strength is added to strength. Those who take the highway to Zion already have strength in God, and now they are strengthened further and thus go from strength to strength....“Each appears before God in Zion” (v. 7b). The issue of the foregoing is that we appear before God in Zion. We treasure God's habitation because Zion is here. We treasure the church life because here we are in Zion. Even though we are on earth, we are nonetheless in the heavenly Zion (Heb. 12:22). (Life-study of the Psalms, p. 375)

[Strictly-speaking Psalm 84:6] does not say that God makes it a spring, but that we make it such....Whether the valley of weeping is a place of blessing or not depends wholly on us, not on God. If you take the church way, at a certain point you will encounter many trials and troubles. If you turn away, you will find yourself in a real valley of weeping. But if you are faithful at any cost, if you say, “Lord, even at the cost of my life, I will still go on,” you will make the valley of weeping a spring....I have seen many who, in spite of all the trials, have still gone on in the church. I can testify that their weeping was transformed into blessing. The tears were transformed into springs, into rain which covered the valley with blessings....It depends upon your attitude. When the church is good and everything is fine, we may praise the Lord....Sometimes the brothers may not be so lovable....Sometimes the co-workers may not be so pleasant to you. Sometimes the meetings may not be so living....Will you quit, will you turn away?...Sometimes the local church may not seem as good as the denominations. Will you go back? Be careful; it all depends upon you. It is not God's responsibility. It is yours. It is not God who makes the valley of weeping a place of blessing; it is you. (Christ and the Church Revealed and Typified in the Psalms, pp. 155-156)

Further Reading: Christ and the Church Revealed and Typified in the Psalms, ch. 14

的活。经过流泪谷而进入召会生活的人，会发觉这样流泪至终对他们成为大福。这福就是那灵。他们所流的眼泪是自己的，但这些眼泪带来泉源，成为秋雨，就是那灵作他们的福分。

『他们行走，力上加力。』(7上。)这指明力量加上力量。走锡安大道的人，已经在神里面有力量，如今他们进一步得著加力，因此行走力上加力。『各人到锡安朝见神。』(7下。)往前的结果就是我们到锡安朝见神。我们宝贵神的居所，因为锡安在这里。我们宝贵召会生活，因为我们在锡安这里。虽然我们是在地上，却也是在天上的锡安。(来一二22。)(诗篇生命读经，四六〇至四六一页。)

[严格说来，诗篇八十四篇六节]不是说神叫这谷变为泉源之地，乃是我们叫它变为泉源之地。…流泪谷是不是祝福之地，完全在於我们，不在於神。你若走召会的路，到一个时候，你会遭遇许多试炼和难处。你若转离了，就要发现自己真的在流泪谷。但你若不惜任何代价而忠信，你若说，『主，即使以我的生命为代价，我仍要往前，』你就要叫流泪谷变为泉源之地。…我见过许多人不顾一切的试炼，仍然在召会中往前。我能见证他们的流泪变成了祝福。眼泪变成了泉源，成了秋雨之福，盖满了全谷。…这在於你的态度。当召会美好，一切都很好的时候，我们也许会赞美主。…有时候弟兄们也许不怎麼可爱。…有时候，同工们对你也许不怎麼可悦；有时候聚会也许不是很活。…你要放弃麼？你要离开麼？…有时候地方召会似乎不如公会。你要回去麼？要谨慎；这全在於你。这不是神的责任，乃是你的责任。叫流泪谷变为祝福之地的不是神，乃是你。(诗篇中所启示并豫表的基督与召会，一七四至一七六页。)

参读：诗篇中所启示并豫表的基督与召会，第十四章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Two (Day 6)

The Secret Revelation concerning the Enjoyment of Christ as the Incarnated Triune God, the God-man

Morning Nourishment

Psa. 84:10-12 "For a day in Your courts is better than a thousand; I would rather stand at the threshold of the house of my God than dwell in the tents of the wicked. For Jehovah God is a sun and a shield; Jehovah gives grace and glory; He does not withhold anything good from those who walk uprightly. O Jehovah of hosts, blessed is the man who trusts in You."

Psalm 84 bears four aspects. The first aspect is the loveliness of the house of God (v. 1). The second aspect is the longing of the psalmist to enter into God's house (v. 2). Third, there is the aspect of the highways to the house of God (v. 5b). The fourth aspect consists of the blessings of dwelling in the house of God to enjoy God as the sun, the shield, the grace, and the glory. In such a house we enjoy the incarnated and consummated Triune God as our sun to supply us with life, as our shield to protect us from God's enemy, as grace for our enjoyment, and as glory for the manifestation of God. Let us now consider this psalm in more detail.

[In verse 10] the psalmist speaks of one who stands at the threshold, which is the dividing line between the inside and the outside. I surely would like to be one who stands at the threshold of the house of God....It is better to stand at this threshold than to dwell in the tents of the wicked. However, we should not be satisfied to stay at the threshold of the house of God but should enter into His house. (Life-study of the Psalms, pp. 380-381, 374, 386)

Today's Reading

"Behold our shield, O God; / And look upon the face of Your anointed" (Psa. 84:9). The "shield" in this verse refers to David the king, and the "anointed" refers also to David the king, typifying Christ. Here the psalmist prayed concerning David, saying that he was the shield to protect

二〇一一年冬季训练

诗篇结晶读经 (二)

第二篇 (周六)

关于享受基督为成肉体之三一神、 为神人的隐密启示

晨兴喂养

诗八四 10~12 『在你的院宇住一日，胜似在别处住千日；我宁愿站在我神殿的门槛，也不愿住在恶人的帐棚里。因为耶和華神是日头，是盾牌；耶和華賜下恩典和榮耀；祂未嘗留下一樣好處，不給那些行動正直的人。萬軍之耶和華阿，信靠你的人，便為有福。』

诗篇八十四篇有四方面。第一方面是神殿的可爱。(1。)第二方面是诗人羡慕进入神的殿。(2。)第三方面是往神殿的大道。(5。)第四方面包含住在神殿里的福，享受神作日头、盾牌、恩典和荣耀。在这样的殿里，我们享受成为肉体 and 终极完成的三一神，作我们的日头供应我们生命，作我们的盾牌保护我们脱离神的仇敌，作恩典给我们享受，并作荣耀以彰显神。

[在十节，] 诗人说到站在门槛那里的人；门槛是里面和外面的分界线。我的确愿意作站在神殿门槛那里的人。…站在神殿的门槛，胜於住在恶人的帐棚里。然而，我们不该满意於停留在神殿的门槛，乃该进入祂的殿。(诗篇生命读经，四六六、四五八、四七四页。)

信息选读

『神阿，求你垂顾我们的盾牌；求你观看你受膏者的面。』(诗八四9。)这节的『盾牌』指豫表基督的大卫王，『受膏者』也指大卫王。这里诗人的祷告说到大卫，说他是保护他们的盾牌，并且是神的受膏者。

them and that he was God's anointed. In typology, however, this anointed one, is Christ. In our prayer we may say, "O God, look upon the face of Christ, Your anointed One, who is our Savior."

The sun [in verse 11] is the source of light, and light gives life. Plants, animals, and human beings all need sunlight in order to live and grow. In our spiritual life, we also need sunlight, and for this we have Christ as our source of light and life....The psalmist goes on to say that Jehovah gives grace and glory with nothing good withheld. Grace and glory are both God Himself. Grace is God for our enjoyment, and glory is God for our splendor. Therefore, in these verses Jehovah God in Christ is four things to us: the shield, the sun, the grace, and the glory.

Psalms 84 was written according to the psalmist's background, which was very similar to Job's background. In verse 11c the psalmist says that God "does not withhold anything good / From those who walk uprightly." In verse 12 he goes on to declare, "O Jehovah of hosts, blessed is the man / Who trusts in You." In verse 11d "those who walk uprightly" probably refers, in the complex sentiments of the psalmist, to those who keep the law. In verse 12 "the man who trusts in You" probably refers, also in the complex sentiments of the psalmist, to the man who dwells in God's house....Such sentiments were not according to God's revelation. Job walked uprightly, yet God not only withheld something from him but also stripped him and consumed him. Furthermore, Job trusted in God, yet he did not always have God's blessing. Do you believe that it is because we walk uprightly that we today enjoy Christ as our sun, shield, grace, and glory? Do you believe that it is because we trust in God that He blesses us? We must confess that in ourselves we cannot walk uprightly or have a firm trust in God.

In type, Psalm 84 shows us how excellent the church life is and how we should treasure it. Here we enjoy the cross of Christ, and here we enjoy Christ Himself. We all should take the highway to come to the church and then dwell here. Here we enjoy our David, our anointed One, our Christ, who is our sun, our shield, our grace, and our glory. (Life-study of the Psalms, pp. 376-377)

Further Reading: Life-study of the Psalms, msg. 33

然而在豫表里，这受膏者乃是基督。我们在祷告中可以说，『神阿，求你观看你受膏者基督的面；祂是我们的救主。』

〔十一节里的〕日头是光的源头，光赐下生命。植物、动物、和人类都需要日光，好存活并长大。在我们属灵的生命中，我们也需要日光，为此有基督作我们光和生命的源头。…诗人继续说，耶和華賜下恩典和榮耀，祂未嘗留下一樣好處。恩典和榮耀都是神自己。恩典是神作我們的享受，榮耀是神作我們的榮美。所以，在這些經文里，在基督里的耶和華神之於我們是四樣東西：盾牌、日頭、恩典和榮耀。

八十四篇是照著詩人的背景寫的，與約伯的背景非常類似。在十一節下半詩人說，神『未嘗留下一樣好處，不給那些行動正直的人』。在十二節他繼續宣告：『萬軍之耶和華阿，信靠你的人，便為有福。』十一節下半里『那些行動正直的人』，在詩人複雜的情緒中，可能是指遵守神律法的人。十二節『信靠你的人』，在詩人複雜的情緒中，可能是指住在神殿中的人。…這樣的情緒不是照著神的啟示。約伯行動正直，但神不僅留下東西不給他，並且剝奪他，銷毀他。不僅如此，約伯信靠神，但未必有神的祝福。你信因為我們行動正直，所以我們今天享受基督作我們的日頭、盾牌、恩典和榮耀麼？你信因為我們信靠神，祂就祝福我們麼？我們必須承認，我們在自己裡面無法行動正直，或堅定的信靠神。

在豫表里，八十四篇給我們看見召會生活何等佳美，以及我們該如何寶貴召會生活。在此我們享受基督的十字架，也享受基督自己。我們都該走大道來到召會，然後住在这里。在此我們享受我們的大衛，我們的受膏者，我們的基督；祂是我們的日頭、我們的盾牌、我們的恩典、和我們的榮耀。(詩篇生命讀經，四六一至四六三頁。)

參讀：詩篇生命讀經，第三十三篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Three

God's Desire for Zion with Christ

Scripture Reading: Eph. Psalms 87; 2:6; 48:1-2

Outline

Day 1

I. Psalm 87 reveals that God's heart is set on Zion, the city of God, with Christ within it (vv. 2-3):

A. Zion is central in God's heart (2:6; 48:1-2; 50:2; 99:2; 132:13; 135:21).

B. Restoration, salvation, and release from sufferings are the desires of the saints, but God's desire is for Zion with His Christ (85:4; 86:2; 88:1-3; 87:2-3):

1. Salvation is not for ourselves—salvation is for God's purpose and economy.

2. God saves people for His Christ, for His house, and for Zion, the city of God, in order that one day He might gain the entire earth through Christ with His overcomers (51:18; Eph. 2:4-6, 8, 10, 21-22; Rev. 11:15).

II. “His foundation is in the holy mountains” (Psa. 87:1):

A. This divine foundation, typifying Christ as God's unique foundation for the building up of His house, the church, is built in the “holy mountains,” which typify the local churches (1 Cor. 3:11).

B. As the Christ and the Son of the living God, the Lord Jesus is the unique foundation laid by God for His building (Matt. 16:16, 18; 1 Cor. 3:11).

Day 2

C. According to Paul's word in 1 Corinthians 3, Christ

二〇一一年冬季训练

诗篇结晶读经 (二)

第三篇

神对锡安与基督的愿望

读经：八七，二六，四八 1 ~ 2

纲 目

周 一

壹. 诗篇八十七篇启示，神的心在於祂的城锡安，连同其中的基督—2 ~ 3 节：

一. 锡安是神心意的中心—二六，四八 1~2，五十 2，九九 2，一三二 13，一三五 21。

二. 复兴、蒙拯救、以及从苦难中得释放，是圣徒的愿望，但神的愿望乃是为著锡安和祂的基督—八五 4，八六 2，八八 1~3，八七 2~3：

1. 救恩不是为著我们自己—救恩是为著神的定旨和经纶。

2. 神拯救人是为著他的基督，为著他的家，为著他的城锡安，好使他有一天能借著基督与他的得胜者得著全地—五一 18，弗二 4 ~ 6，8，10，21 ~ 22，启十一 15。

贰. 『耶和華所立的根基在圣山上』—诗八七 1：

一. 这神圣的根基（豫表基督是神唯一的根基，以建造祂的殿，就是召会）乃是建造在豫表众地方召会的『圣山』上—林前三 11。

二. 主耶稣是基督和活神的儿子，祂是神为著祂的建造，所立的唯一根基—太十六 16，18，林前三 11。

周 二

三. 照著保罗在林前三章的话，基督

is a living foundation, a foundation that grows:

1. God gives the growth, and to give growth is a matter of growing Christ; the Christ who grows within us is a living, growing foundation (vv. 6-7, 11).

2. The foundation grows in us, and this growth produces gold, silver, and precious stones for the building up of the church (v. 12a).

D. As Christ, the unique foundation, holds and supports God's building, He dispenses Himself into every part of the building, imparting His element into all the believers (Col. 2:19).

III. "Jehovah loves the gates of Zion" (Psa. 87:2a):

A. Gates are for coming in and going out, signifying fellowship (1 Cor. 1:9).

B. Fellowship is related to oneness; fellowship brings all the members of the Body of Christ into oneness (10:16-17; Eph. 4:3-6):

1. The fellowship among the churches is the fellowship of the body of Christ (1 Cor. 10:16).

2. Fellowship is the reality of living in the Body of Christ (12:12-13, 27).

C. The fact that the New Jerusalem has twelve gates indicates that God's holy city will be full of fellowship (Rev. 21:12, 21).

Day 3

IV. "Glorious things are spoken of you, / O city of God" (Psa. 87:3):

A. Zion is a poetic title of the church in both the universal sense and the local sense (v. 2).

B. Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem as God's dwelling place on earth:

1. Zion within Jerusalem typifies the body of overcomers, the perfected and matured God-men, within the church as the heavenly Jerusalem (Heb.

是活的根基，是生长的根基：

1. 神叫人生长，而叫人生长就是长基督；在我们里面长大的基督乃是活的、生长的根基—6 ~ 7, 11 节。

2. 这根基在我们里面生长，这生长就产生金、银、宝石，为著召会的建造—12 节上。

四．当基督这独一的根基托住并支持神的建造时，祂将祂自己分赐到神建造的每一部分里面，将祂的元素分赐到所有信徒里面—西二 19。

参．『祂爱锡安的门』 —诗八七 2 上：

一．门是为著进出，表徵交通—林前一 9。

二．交通与一有关；交通将基督身体的众肢体带进—里一十 16 ~ 17，弗四 3 ~ 6：

1. 众召会之间的交通，就是基督身体的交通—林前十 16。

2. 交通就是活在基督身体里的实际—十二 12 ~ 13, 27。

三．新耶路撒冷有十二个门，这指明神的圣城满了交通—启二一 12, 21。

周 三

肆．『神的城阿，有荣耀的事是指著你说的』 —诗八七 3：

一．锡安是对召会宇宙一面和地方一面诗意的称呼—2 节。

二．锡安，大卫王的城，（撒下五 7，）是耶路撒冷城的中心，作神在地上的居所：

1. 耶路撒冷内的锡安，豫表作属天耶路撒冷的召会里的团体得胜者，就是得成全并成熟的神人—来十二

12:22; Rev. 14:1-5).

2. As the highlight and beauty of the holy city Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (Psa. 48:1-2, 11-12; 50:2; 20:2; 53:6a; 87:2).

3. The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity (Rev. 21:1-3, 16, 22).

C. For the Lord to do good in His good pleasure 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 (Psa. 51:18; cf. Eph. 1:3).

D. 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 (Psa. 24:1-3, 7-10; 2:6; 87:3).

E. In the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as overcomers (Rev. 14:1; 21:1-2, 16).

Day 4

V. "But of Zion it will be said, / This one and that one were born in her, / And the Most High Himself will establish her. / Jehovah will count / When He records the peoples: / This One was born there" (Psa. 87:5-6):

A. In verses 5 and 6 God's intention is to make a contrast, a comparison, of all other places with Zion.

B. Psalm 87 unveils Christ with all the saints to be God's house for God's city and for God to gain the whole earth (27:4; 36:8-9; 48:1-2; 72:8).

22, 启十四 1 ~ 5。

2. 锡安作为圣城耶路撒冷显著的部分及其美丽，豫表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际——诗四八 1 ~ 2, 11 ~ 12, 五十 2, 二十 2, 五三 6 上, 八七 2。

3. 得胜者作为锡安，乃是基督身体的实际，并且终极完成众地方召会中身体的建造，带进永世里终极完成的圣城新耶路撒冷，就是作神居所的至圣所——启二一 1 ~ 3, 16, 22。

三．主按祂的美意善待锡安，就是祂建造召会、用祂的荣耀充满召会、赐给召会祂丰富的同在，以祂自己作喜乐、平安、生命、亮光、稳妥、和一切属灵的分——诗五一 18, 参弗一 3。

四．虽然主对地有权利，所有权，但今天这地为祂的仇敌所篡夺；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，绝对被祂据有——诗二四 1 ~ 3, 7 ~ 10, 二 6, 八七 3。

五．在新天新地里，整个新耶路撒冷将成为锡安，所有的信徒都是得胜者——启十四 1, 二一 1 ~ 2, 16。

周 四

伍．『但论到锡安必说，这一个那一个都生在其中；而且至高者必亲自坚立这城。当耶和華记录众民的时候，祂要数点出，这一个生在那里』——诗八七 5 ~ 6：

一．在五至六节中，神有意要把其他一切的地方和锡安作个对照、比较。

二．八十七篇揭示基督连同众圣徒乃是神的家，要为著神的城，并为著让神得著全地——二七 4, 三六 8 ~ 9, 四八 1 ~ 2, 七二 8。

C. This One in 87:6 and this one and that one in verse 5 indicate that Christ Himself and all the saints were born in the heavenly Zion (Matt. 1:20; Gal. 4:26-31; Heb. 12:22-23a).

D. This One is the unique One, Christ, who is the totality of all the saints (Psa. 87:5) as the One who is all the saints and in all the saints (Col. 3:11).

Day 5

E. In resurrection God begot a Son, Jesus Christ, and in resurrection God regenerated many sons; this shows us that the resurrection of Christ was a great delivery (Acts 13:33; Rom. 1:3-4; John 20:17; 1 Pet. 1:3):

1. Christ was born as the Firstborn, and we were regenerated as His many brothers, the many sons of God; hence, that birth in resurrection was a corporate birth—the birth of the firstborn Son and His many brothers (Rom. 8:29; Heb. 1:6; 2:10-11).

2. The birth of a new corporate child comprising Christ and His believers was the birth of the new man (Col. 3:10):

a. The corporate man brought forth by Christ's work in His resurrection is the new man spoken of in Ephesians 2:15.

b. The Head is the firstborn Son of God, and the Body is a composition of all the many sons of God, the many brothers of the Lord (1:22-23).

c. This child, this corporate new man, was brought forth through Christ's work in resurrection (John 16:20-22).

Day 6

VI. "All my springs are in you" (Psa. 87:7b):

A. You is the city of God; all the springs are in Zion.

B. The processed Triune God is the fountain, the springs, and the river of water of life; the Father is the fountain, the Son is the springs, and the Spirit is

三. 八十七篇六节的『这一个』，与五节的『这一个那一个』，指明基督自己和众圣徒都生在天上的锡安—太一 20，加四 26 ~ 31，来十二 22 ~ 23 上。

四. 『这一个』乃是基督这独一无二的一位，就是众圣徒的总和；（诗八七 5；）祂是众圣徒，又在众圣徒里面—西三 11。

周 五

五. 在复活里，神生了一个儿子耶稣基督；在复活里，神也重生了许多儿子；这给我们看见，基督的复活是一次很大的生产—徒十三 33，罗一 3 ~ 4，约二十 17，彼前一 3：

1. 基督生为神的长子，并且我们重生为基督的许多弟兄，就是神的许多儿子；因此，那在复活里的出生是团体的出生，就是长子与他许多弟兄的出生—罗八 29，来一 6，二 10 ~ 11。

2. 这团体新孩子的出生，包括基督和他的信徒，这就是新人的出生—西三 10：

a. 基督在他复活里的工作所生出团体的人，就是以弗所二章十五节所说的新人。

b. 头是神的长子，身体是由神所有的儿子，主许多的弟兄所组成—一 22 ~ 23。

c. 这孩子，这团体的新人，是借著基督在复活里的工作生出来的一约十六 20 ~ 22。

周 六

陆. 『我的泉源都在你里面』—诗八七 7 下：

一. 你，即神的城；一切的泉源都在锡安。

二. 经过过程的三一神是源，是泉，也是生命水的河；父是源，子是泉，灵是生命水的河—约四 14，七 38，赛

the river of water of life (John 4:14; 7:38; Isa. 12:2-3).

C. In eternity the Lamb will shepherd God's redeemed and guide them to springs of waters of life (Rev. 7:17):

1. As our Shepherd, Christ will lead us into Himself as the springs of water of life so that we may enjoy the eternal dispensing of the Triune God.

2. Springs of waters of life refers to the unique water of life in different aspects (v. 17; John 7:38; Rev. 22:1).

3. In the New Jerusalem, the eternal Mount Zion, we will drink of many springs and enjoy many different waters; for eternity we will be able to declare, "All my springs are in you."

十二 2 ~ 3。

三．在永世里，羔羊必牧养神的赎民，领他们到生命水的泉—启七 17：

1. 基督是我们的牧者，必领我们到他自己这生命水的泉，使我们享受三一神永远的分赐。

2. 生命水的泉（原文复数），乃指独一的生命水许多的方面—17 节，约七 38，启二二 1。

3. 在新耶路撒冷这永远的锡安山，我们要饮于许多的泉，并享受许多不同的水；直到永世我们都能宣告：『我的泉源都在你里面。』

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Three (Day 1)

God's Desire for Zion with Christ

Morning Nourishment

Psa. 87:1-3 "His foundation is in the holy mountains. Jehovah loves the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of you, O city of God. Selah"

In Psalm 85 the saints ask God for restoration, and in Psalm 86 for salvation; but in Psalm 87 we see that God's heart is set on Zion, His city, with Christ within it. Zion here refers not only to the house but to the house with the city...[God's] desire, His heart, is set upon Zion with Christ within it. It is indeed significant that preceding Psalm 87 are Psalms 85 and 86. In Psalm 85 the psalmist says, "Restore us, O God" (v. 4). Psalm 85 is a prayer for restoration. In Psalm 86 the psalmist says, "Save Your servant who trusts in You, O You who are my God" (v. 2). Psalm 86 is a prayer for salvation. These are the desires of the saints, but God's desire is not for these things. His desire is for Zion with His Christ. (Christ and the Church Revealed and Typified in the Psalms, pp. 161-162)

Today's Reading

Today we are the same as the psalmists: we are continually desiring restoration and salvation. God would say to us, "Do not be like that. I am for Zion; I am for the church. If you allow Me to have My church, no problem will exist regarding your restoration. If you allow Me to have My church, nothing can withhold any kind of deliverance, any kind of salvation." The church is the real restoration, the real salvation, the real deliverance. In Psalm 87 we see how Zion is central in God's heart. (Christ and the Church Revealed and Typified in the Psalms, p. 162)

Throughout the centuries, God's people have been praying for revival, for corporate restoration. God's people have also been concerned about personal salvation, not only from eternal perdition but also

二〇一一年冬季训练

诗篇结晶读经 (二)

第三篇 (周一)

神对锡安与基督的愿望

晨兴喂养

诗八七 1~3 『耶和華所立的根基在聖山上。祂愛錫安的門，勝於愛雅各一切的住處。神的城啊，有榮耀的事是指著你說的。細拉』

在詩篇八十五篇，聖徒們求神復興；在八十六篇，他們求神拯救；但在八十七篇，我們看見神的心在於祂的城錫安，同其中的基督。這裡的錫安不但是指殿，也是指殿同著城。…〔神〕的愿望、祂的心乃在於錫安同其中的基督。八十五、八十六篇擺在八十七篇之前，的確很有意義。在八十五篇詩人說，『拯救我們的神啊，求你恢復我們。』（4。）八十五篇是求復興的禱告。在八十六篇詩人說，『你是我的神，求你拯救這信靠你的僕人。』（2。）八十六篇是求拯救的禱告。這些是聖徒們的愿望，但神的愿望不是為著這些事。祂的愿望乃是為著錫安同祂的基督。（詩篇中所启示并豫表的基督与召会，一八二至一八三页。）

信息选读

今天我們和詩人一樣：我們一直渴望復興并拯救。神要對我們說，『不要這樣。我要的是錫安；我要的是召會。你們若讓我得著我的召會，你們的復興就沒有問題。你們若讓我得著我的召會，就沒有甚麼能攔阻我的拯救，我的救恩。』召會就是真正的復興，真正的救恩，真正的拯救。在詩篇八十七篇，我們看見錫安如何是神心意的中心。（詩篇中所启示并豫表的基督与召会，一八三页。）

歷世紀以來，神的百姓一直禱告求復興，求團體的恢復。神的百姓也關切個人蒙拯救，不僅脫離永久的沉淪，也脫離日常生活中

from various bothering and entangling things in their daily life. Furthermore, all Christians pray about their sufferings, asking God to release them from their sufferings. In our eyes these three matters are positive, but in God's eyes they are not positive.

Psalm 89 is a lengthy psalm revealing that God cares for nothing other than Christ as the unique Possessor of the whole earth. We, however, regard certain spiritual things—restoration, personal salvation, release from suffering—as very positive. But if we neglect Christ, we will suffer a great loss. Our seeking and our praying will not touch God's heart because God's heart is for Christ with Zion, in which are many saints and which is for the house of God and the city of God for Christ to possess the whole earth.

God's desire is for this Christ who was born in Zion with so many saints for God's house and God's city so that Christ might gain the whole earth. This is God's economy. God does not care for restoration, salvation, and release from suffering as we do. God does not care for our kind of restoration or for the kind of salvation that we seek for ourselves. God saves people for His economy. God saves people for His Christ, for His Zion, and for His house and His city in order that one day He might gain the entire earth through Christ with His overcomers. God is for this.

Psalm 87 firstly refers to Zion's foundation, which is called “His [God's] foundation” (v. 1). This divine foundation, typifying Christ as God's unique foundation for the building up of His house, the church (1 Cor. 3:11), is built in the “holy mountains,” which typify the local churches. Jerusalem was built on these holy mountains, and among these mountains the highest peak is the one on which Zion was built, which typifies the church. (Life-study of the Psalms, pp. 389, 391, 394-395)

In [1 Corinthians] 3:11 Paul says, “For another foundation no one is able to lay besides that which is laid, which is Jesus Christ.” As the Christ and the Son of the living God, the Lord Jesus Christ is the unique foundation laid by God for the building of the church (Matt. 16:16-18). No one can lay any other foundation. (Life-study of 1 Corinthians, p. 41)

Further Reading: Life-study of the Psalms, msg. 34; Christ and the Church Revealed and Typified in the Psalms, ch. 18

各种搅扰和缠累的事。不仅如此，所有的基督徒都为他们的苦难祷告，求神释放他们脱离苦难。这三件事在我们眼中是正面的，但在神眼中却不然。

八十九篇是一篇长诗，启示神不在意别的，只在意基督这全地唯一的占有者。我们承认，一些属灵的事—复兴、个人蒙拯救、从苦难中得释放—是非常正面的。但我们若忽略基督，就会受极大的亏损。我们的寻求和祷告不会摸著神的心，因为神的心是为著基督和锡安；锡安有许多圣徒，并且锡安是为著神的家与神的城，好叫基督占有全地。

神的愿望是叫这位生在锡安的基督，同许多的圣徒，来为著神的家与神的城，使基督能得著全地。这是神的经纶。神不像我们那样在意复兴、蒙拯救以及从苦难中得释放。神不在意我们的那种复兴，或我们为自己寻求的那种蒙拯救。神乃是为著祂的经纶来拯救人。神是为著祂的基督，为著祂的锡安，并为著祂的家与祂的城来拯救人，好使祂有一天能藉著基督同祂的得胜者得著全地。神乃是为著这个。

八十七篇首先说到锡安的根基，称为『耶和華〔神〕所立的根基』。

(1.) 这神圣的根基（豫表基督是神唯一的根基，以建造祂的殿，就是召会—林前三11，）乃是建造在豫表众地方召会的『圣山』上。耶路撒冷建造在这些圣山上，这些山的最高峰有锡安建造於其上，豫表召会中的得胜者。（诗篇生命读经，四七五至四七六、四八二至四八三、四七八页。）

在林前三章十一节保罗说，『因为除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。』主耶稣是基督和活神的儿子，祂是神为著召会的建造，所立的唯一根基。（太十六16~18。）此外没有人能立别的根基。（哥林多前书生命读经，四九页。）

参读：诗篇生命读经，第三十四篇；诗篇中所启示并豫表的基督与召会，第十八章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Three (Day 2)

God's Desire for Zion with Christ

Morning Nourishment

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

1 Cor. 1:9 "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord."

Christ is a living foundation, a foundation that grows....Paul says that he planted, that Apollos watered, and that God gives the growth [1 Cor. 3:6]. To give the growth is a matter of growing Christ. The Christ who grows within us is the unique foundation. Hence, it is a living, growing foundation.

As the foundation grows in us, this growth produces gold, silver, and precious stones, the materials needed for the building up of the church. This is to experience Christ, to enjoy Christ, and to partake of Christ so that we may be transformed for the building. In this way we have the precious materials for the building up of the Body. This is to live Christ for the church. (Life-study of 2 Corinthians, pp. 136-137)

Today's Reading

[The] foundation [of a meeting hall] holds and supports the entire building. In the same way, Christ as a living foundation holds and supports the entire church. While He is holding and supporting, He is dispensing and imparting His divine element of life into all the members. The physical foundation of a building cannot impart anything, but Christ as the living foundation is imparting while He is holding and supporting all of us. (The Economy and Dispensing of God, p. 76)

Gates [in Psalm 87:2] are for coming in and going out, signifying fellowship. The fact that the New Jerusalem will have twelve gates (Rev. 21:12,21) indicates that God's holy city will be full of fellowship. (Psa. 87:2, footnote 1)

Fellowship is related to oneness. Just as the circulation of blood in the human body causes all

二〇一一年冬季训练

诗篇结晶读经 (二)

第三篇 (周二)

神对锡安与基督的愿望

晨兴喂养

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

林前一 9『神是信实的，你们乃是祂所召，进入了祂儿子我们主耶稣基督的交通。』

基督是活的根基，是生长的根基。...保罗说他栽种了，亚波罗浇灌了，惟有神叫他生长。〔林前三 6。〕叫他生长就是长基督。在我们里面长大的基督乃是惟一的根基。因此，这根基是活的、生长的根基。

根基在我们里面生长时，这生长就产生金、银、宝石这些建造召会所需要的材料。这就是经历基督，享受基督，有分於基督，使我们被变化，而为著建造。这样，我们就有宝贵的材料，为著身体的建造。这就是为著召会活基督。（哥林多後书生命读经，一五八至一五九页。）

信息选读

〔一个会所的〕根基托住并支持整栋建筑物。同样的，基督乃是活的根基，托住并支持整个召会。祂托住并支持的时候，就将祂生命神圣的元素分赐到所有的肢体里面。物质建筑物的根基不能分赐甚麽，但当基督这活的根基托住并支持我们众人的时候，祂就在分赐。（神的经纶与分赐，八六页。）

〔诗篇八十七篇二节里的〕门是为著进出，表徵交通。新耶路撒冷有十二个门，（启二一 12、21，）这指明神的圣城满了交通。（圣经恢复本，诗八七 2 第二注。）

交通与一有关。正如人体的血液循环，使身体所有的肢体成为一；

the members of the body to be one, so the fellowship of the divine life in the Body of Christ causes the Body to be one. If any member of our physical body does not participate adequately in the circulation of blood in the body, that member will become unhealthy....The principle is the same with the fellowship of the Body of Christ. All those who believe in Christ Jesus, who have received Him as Redeemer, Savior, and life supply, have the divine life. This divine life...circulates within all of us. This circulation of the divine life in the Body brings all the members of the Body into oneness. This oneness is called the oneness of the Spirit; it is also the oneness of the Body. As long as we have the divine life flowing within us, we are in...the oneness of the Body, the oneness among all the saints. This oneness includes not only the believers but also the Triune God. This is the fellowship among the churches. (The Conclusion of the New Testament, p. 2178)

This divine fellowship not only corrects us; it also molds us and even reconstitutes us. This fellowship brings the divine constituent into our spiritual being, causing a change in our being....The divine fellowship is the reality of living in the Body of Christ. The Lord has been frustrated throughout the centuries because of the lack of fellowship. In Revelation 22:20 the Lord Jesus said, "I come quickly," but it has been nearly two thousand years, and the Lord is still not back. The reason is that the believers are individualistic, independent, opinionated, and divisive. The Roman Catholic Church controlled people by its organization, but those who broke away from Catholicism brought in division after division. The believers seem to be like horses without bridles. Today nothing seems to control them. Actually, the divine fellowship should control the believers.

The one thing which should rule us is the divine fellowship....By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. When we are out of fellowship, everything is finished. The thing which makes everything alive is fellowship. If we learn to fellowship, we will receive many benefits, especially in the Lord's work. (The Triune God to Be Life to the Tripartite Man, pp. 147-148)

Further Reading: The Conclusion of the New Testament, msg. 203; The Triune God to Be Life to the Tripartite Man, msg. 17

同样，基督身体里神圣生命的交通，也使身体成为一。如果我们肉身上有任何一个肢体，没有充分的有分於身体的血液循环，这个肢体就不健康。...基督身体的交通，原则也是一样。所有相信基督耶稣，接受祂作救主、救主和生命供应的人，都有神圣的生命。...这个神圣的生命在我们众人里面循环。身体里这个神圣生命的循环，使众肢体成为一。这个一称为那灵的一，也是身的一。只要我们有神圣的生命在我们里面涌流，我们就在这一里；这一是身体的一，也是众圣徒中间的一。这一不仅包含信徒，也包含三一神。这就是众召会之间的交通。（新约总论第七册，一五八页。）

这神圣的交通不只改正我们，也塑造我们，甚至将我们重新构成。这交通将神圣的构成成分，带进我们属灵的所是里，使我们这人里面有所改变。神圣的交通乃是在基督身体里生活的实际。历世纪以来，主一直受阻挠，就是因著缺少交通。在启示录二十二章二十节，主耶稣说，『我必快来！』但将近二千年过去，主仍没有回来。原因乃是信徒持个人主义，都是单独、有意见并且制造分裂的。罗马天主教藉著组织来管制人，但那些脱离了天主教的人却带进一个又一个的分裂。信徒好像脱缰野马，今天似乎没有甚麽能管制信徒；实际上，神圣的交通该管制信徒。

有一件事能管制我们，那就是神圣的交通。...藉著在这交通里受限制，基督的身体就蒙保守在一里，职事的工作就继续往前。我们若离开交通，一切就都完了。那使一切活著的乃是交通。我们若学习交通，就会得著许多益处，特别在主的工作上，更是如此。（三一神作三部分人的生命，一七二至一七三页。）

参读：新约总论，第二百〇三篇；三一神作三部分人的生命，第十七章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Three (Day 3)

God's Desire for Zion with Christ

Morning Nourishment

Psa. 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."

Whereas Psalm 85 is on the seeking of the sons of Korah for restoration and Psalm 86 is on the seeking of David for salvation, Psalm 87 is on the desire of God for Zion with Christ...Zion always implies God's house and God's city. "Zion" is a poetic title of the church in the universal sense and also in the local sense (Heb. 12:22; Gal. 4:26). Therefore, Zion signifies the church universally and locally. The heavenly Zion is the final resting place of the overcomers (Rev. 14:1).

Recently, for the sake of fellowship among the churches, the Lord has led us to practice the clustering and the blending. However, some saints care only for the jurisdiction of their local church, and they do not want anyone to come to them and touch anything related to their local church. This means that they close the gate. In Brother Nee's words, they make their local church a "native church" and a "small empire." This is not Zion, for Zion has many gates for fellowship. (Life-study of the Psalms, p. 391)

Today's Reading

Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (Psa. 9:11; 74:2; 76:2b; 135:21; Isa. 8:18). Zion within Jerusalem typifies the body of overcomers, the perfected and matured God-men, within the church as the heavenly Jerusalem (Heb. 12:22; Rev. 14:1-5). As the highlight and beauty of the holy city Jerusalem (Psa. 48:2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (48:2,11-12; 20:2; 53:6a; 87:2). The

二〇一一年冬季训练

诗篇结晶读经 (二)

第三篇 (周 三)

神对锡安与基督的愿望

晨兴喂养

诗四八 1~2 『耶和華為大，在我們神的城中，在祂的聖山上，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。』

詩篇八十五篇是關於可拉的子孫尋求以色列的復興，八十六篇是關於大衛尋求蒙拯救，而八十七篇是關於神對錫安與基督的愿望。…錫安總是含示神的家與神的城。『錫安』是對召會宇宙一面和地方一面詩意的稱呼。（來十二 22，加四 26。）所以，錫安在宇宙一面和地方一面都表徵召會。天上的錫安是得勝者最終的安息處。（啟十四 1。）

最近，為著眾召會中間交通的緣故，主引導我們實行集調。然而，有些聖徒只在意他們地方召會的轄區，不要任何人到他們那里，摸與他們地方召會有關的事情。這就是說，他們把門关了。用倪弟兄的話說，他們把他們的地方召會弄成『土召會』和『小王國』。這不是錫安，因錫安有許多為著交通的門。（詩篇生命讀經，四七八至四七九頁。）

信息选读

錫安，大衛王的城，（撒下五 7，）是耶路撒冷城的中心，就是那作神在地上居所的殿建造的所在。（詩九 11，七四 2，七六 2 下，一三五 21，賽八 18。）耶路撒冷內的錫安，豫表作屬天耶路撒冷的召會里的團體得勝者，就是得成全並成熟的神人。（來十二 22，啟十四 1~5。）錫安作為聖城耶路撒冷的高峰和美麗，（詩四八 2，五十 2，）豫表得勝者是召會的高峰、中心、拔高、加強、豐富、美麗和實際。（四八 2、11~12，二十 2，五三 6 上，

overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity (Rev. 21:1-3,16,22). In the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as overcomers (Rev. 21:7 and note 1). (Psalm 48:2, footnote 1)

[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)

The mountain [in Psalm 24:3] implies the city (see Psa. 48:1, footnote 2), which signifies the kingdom of God (cf. 30:7 and footnote). Although the Lord has the right, the title, to the earth (v. 1), today the earth is usurped by His enemy. Yet on this usurped earth there is the mountain of Jehovah, Mount Zion (2:6), which is absolutely open to the Lord and absolutely possessed by Him (vv. 1,3, 7-10). The overcomers, who are typified by Zion (see footnote 1 on Psa. 48:2), are the beachhead through which the Lord will return to possess the whole earth (Dan. 2:34-35). (Psa. 24:3, footnote 2)

The mountain of Zion was one hundred percent possessed by the Lord, though the entire earth was not. We may express it this way: the earth is the Lord's, yet only the mountain of Zion was actually possessed by the Lord. Likewise, Los Angeles is the Lord's, but only the mountain of the local church is possessed today by the Lord. (Christ and the Church Revealed and Typified in the Psalms, p. 56)

Further Reading: Life-study of the Psalms, msg. 22; The Organic Union in God's Relationship with Man, ch. 4

八七2。)得胜者作为锡安，乃是基督身体的实际，并且终极完成众地方召会中身体的建造，带进永世里终极完成的圣城新耶路撒冷，就是作神居所的至圣所。(启二一1-3、16、22。)在新天新地里，整个新耶路撒冷将成为锡安，所有的信徒都是得胜者。(7与注1。)(圣经恢复本，诗四八2第一注。)

诗篇五十一篇十八至十九节表徵藉著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，有分於对神的享受。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里所题到的『善』，包含神建造召会、用祂的荣耀充满召会、赐给召会祂丰富的同在，以祂自己作喜乐、平安、生命、亮光、稳妥和一切属灵的分。(参弗一3。)(诗五一18第一注。)

在〔诗篇二十四篇三节〕，山含示城，(见四八1注2，)城表徵神的国。(参三十七与注。)虽然主对地有权利，所有权，(二四1，)但今天这地为祂的仇敌所篡夺。然而，在这被篡夺的地上有耶和山的山，就是锡安山；(二6；)这山完全向主敞开，绝对被祂据有。(二四1、3、7-10。)锡安所豫表的得胜者，(见四八2注1，)乃是桥头堡，主要藉以回来据有全地。(但二34-35。)(诗二四3第二注。)

虽然全地没有被主得著，锡安山却百分之百被主得著了。我们可以这样说，地是属主的，但惟有锡安山是实际被主得著的。照样，洛杉矶是属主的，但惟有地方召会的山今天被主得著。(诗篇中所启示并豫表的基督与召会，五九页。)

参读：诗篇生命读经，第二十二篇；在神与人关系里生机的联结，第四章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Three (Day 4)

God's Desire for Zion with Christ

Morning Nourishment

Psa. 87:5-6 "But of Zion it will be said, This one and that one were born in her, and the Most High Himself will establish her. Jehovah will count when He records the peoples: this One was born there. Selah"

[Psalm 87:4-6 is] written poetically....God's intention is to make a contrast, a comparison, of all other places with Zion. In verse 2 God declares that He loves the gates of Zion. But besides Zion on this earth there are many other places...but none of them can compare with Zion. (Christ and the Church Revealed and Typified in the Psalms, p. 163)

Today's Reading

Psalm 87 unveils Christ with all the saints to be God's house for God's city and for God to gain the whole earth....[In verse 5] the word about "this one" and "that one" being born in Zion indicates that Zion is full of saints. Verse 6 tells us that "this One"—Christ, the unique One—was born there. Christ Himself and all the saints were born in Zion.

In addition to those born in Zion, Psalm 87 speaks of people born in five other places: Rahab, Babylon, Philistia, Tyre, and Cush. "Rahab" is a poetic title given to Egypt. In the Bible Egypt stands for a place rich in resources, a place where it is easy for one to make a living and where it is possible for one to make a fortune for his enjoyment. When there was a famine in Canaan and people were short of food, they went down to Egypt, a land of riches signifying today's world.

Babylon was famous in the realm of human success and glory. It was the continuation of Babel, where man endeavored to glorify himself by building a tower to heaven. Nebuchadnezzar, king of Babylon, built a great and powerful empire, a monument to man's success and glory.

Philistia was very close to the holy land....When

二〇一一年冬季训练

诗篇结晶读经 (二)

第三篇 (周 四)

神对锡安与基督的愿望

晨兴喂养

诗八七 5~6 『但论到锡安必说，这一个那一个都生在其中；而且至高者必亲自坚立这城。当耶和華记录众民的时候，祂要数点出，这一个生在那里。细拉』

诗篇八十七篇四至六节写得很有诗意。…神有意要把其他一切的地方和锡安作个对照、比较。神在二节宣告祂爱锡安的门。但除了锡安以外，在地上还有许多其他的地方。……但…没有一个能与锡安相比。(诗篇中所启示并豫表的基督与召会，一八四至一八五页。)

信息选读

诗篇八十七篇揭示基督连同众圣徒乃是神的家，要为著神的城，并为著让神得著全地。…五节说到『这一个那一个』生在锡安，是指明锡安满了圣徒。六节告诉我们，『这一个』—基督，独一无二的一位生在那里。基督自己和众圣徒都生在锡安。

除了那些生在锡安的人以外，八十七篇也说到生在其他五个地方—拉哈伯、巴比伦、非利士、推罗和古实—的人。『拉哈伯』是埃及的诗意名称。在圣经里，埃及代表资源丰富的地方，人容易谋生、人可以致富而享受的地方。当迦南有饥荒，人们缺少粮食的时候，他们就下埃及，所以埃及是一个表徵今日世界的富庶之地。

巴比伦在属人的成功和荣耀的范围里是有名的。它是巴别的继续，人在巴别竭力建造通天的塔来荣耀自己。巴比伦王尼布甲尼撒所建造有权能的大帝国，乃是人类成功和荣耀的纪念碑。

非利士非常接近圣地。…神的约柜

the Ark of God was captured and brought into their country, they devised a way to deal with it. Having contacted the holy land and having learned about the holy things from the holy land, the Philistines became adept in handling holy things according to human wisdom. Today there are many people who are not in the holy things but are very close to these things and have their human way to handle them.

According to the Bible and to history, Tyre was a commercial...country of merchandise and of high civilization. Their traffic in commerce was their glory. There are many "Tyres" on earth today.

The last place was Cush (Ethiopia). Cush was a place from which people came to learn of the holy land. The queen of Sheba, for example, came from Ethiopia to learn of Solomon. The Ethiopian eunuch in Acts 8 also came to the holy land to learn. Hence, in history, Cush, or Ethiopia, also had a name and a reputation.

The people from these five places represent all the people on earth....[They] boasted of their "giants," saying, "This one was born there" (v. 4b). Egypt could say that the Pharaohs were born there, and Babylon could say that Nebuchadnezzar was born there. But what does God say concerning Zion? He declares, "This one and that one were born in her." Moses, Joshua, David, Elijah, Peter, Paul, Luther, Calvin, Wesley, Zinzendorf, Darby, Watchman Nee, and so many others were born in Zion. Eventually, even the unique One, Christ, who is the totality of all the saints as the One who is all the saints and in all the saints (Col. 3:11), was born there. This is God's counting, God's record, regarding Zion.

Not all the saints born in Zion are famous ones. Rather, among the singers and the dancers (Psa. 87:7a), there are many unknown ones. We today may be the unknown ones, but we can sing and praise the Lord, saying of Zion, the city of God, "All my springs are in you" [v. 7b]. Let Egypt boast of the Nile and let Babylon boast of the Euphrates. They do not have the springs, but we in Zion have them. (Life-study of the Psalms, pp. 392-393)

Further Reading: Life-study of Galatians, msg. 24; The Conclusion of the New Testament, msg. 254-255

被掳到他们的国家时，他们想出处理的方法。非利士人接触过圣地并从圣地学习了圣事，就成为擅於照著人的智慧处理圣事的人。今天有许多人不在圣事里，却非常接近这些事，并用他们属人的作法处理这些事。

照著圣经和历史的记载，推罗是个商业国家，是贸易和高度文明的国家。他们在商业上的交易是他们的荣耀。今天地上有许多『推罗』。

最後一个地方是古实。（衣索匹亚。）古实这地方的人从当地来向圣地学习。例如，示巴女王从衣索匹亚来向所罗门学习。在行传八章里，埃提阿伯（衣索匹亚）太监也来圣地学习。因此，古实或埃提阿伯，在历史上也享有名声和荣誉。

来自这五个地方的人，代表地上所有的人。…[他们]夸耀他们的『伟人』，说，『这一个生在那里。』（诗八七4下。）埃及能说法老生在那里，巴比伦能说尼布甲尼撒生在那里。但神怎麽说到锡安？祂宣告说，『这一个那一个都生在其中。』摩西、约书亚、大卫、以利亚、彼得、保罗、路德、喀尔文、卫斯理、新生铎夫、达秘、倪柝声和许多其他的人都生在锡安。至终，甚至基督这独一无二的一位，就是众圣徒的总和，祂是众圣徒，又在众圣徒里面，（西三11，）也生在那里。关于锡安，这是神的算法，神的记录。

并非所有生在锡安的圣徒都是有名的人。反而，在歌唱的和跳舞的中间，（诗八七7上，）有许多不为人所知的人。我们今天也许不为人所知，但我们能歌唱并赞美主，说到神的城锡安：『我的泉源都在你里面。』（7下。）让埃及夸耀尼罗河，让巴比伦夸耀伯拉大河吧！他们没有泉源，但我们在锡安有泉源。（诗篇生命读经，四七九至四八一页。）

参读：加拉太书生命读经，第二十四篇：新约总论，第二百五十四至二百五十五篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Three (Day 5)

God's Desire for Zion with Christ

Morning Nourishment

Acts 13:33 "That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; this day have I begotten You."

Rom. 8:29 "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."

When did the Triune God beget His many children?...In the resurrection of Christ. This resurrection was a great birth, a great delivery. In that great delivery in resurrection, Jesus, who was already the only begotten Son of God from eternity (John 1:18; 3:16), was begotten to be the firstborn Son of God among many brothers (Acts 13:33; Rom. 8:29). Now the Triune God has millions and millions of children. In resurrection Jesus is the firstborn Son of God, and we are His many brothers. The firstborn Son and His many brothers were all delivered on the same day, at the same time. First Peter 1:3 says that when Christ was resurrected, we all were regenerated. (The Intrinsic View of the Body of Christ, p. 84)

Today's Reading

This great delivery, this great birth, of God's firstborn Son and His many brothers took place on the day of resurrection. But in another sense, in the process of time, this delivery has not been fully consummated. It is still going on in time. Whenever the local churches gain some increase, that is the continuation of that unique delivery. It will go on and on until the record in the heavens is fulfilled. This great, universal delivery will be fully consummated, completed, when the Lord comes back. (The Intrinsic View of the Body of Christ, p. 84)

Acts 13:33, quoting Psalm 2:7, indicates that Christ was begotten as the Son of God on the day of resurrection. In terms of His divinity, He did not need

二〇一一年冬季训练

诗篇结晶读经 (二)

第三篇 (周五)

神对锡安与基督的愿望

晨兴喂养

徒十三 33 『神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：「你是我的儿子，我今日生了你。」』

罗八 29 『因为神所豫知的人，祂也豫定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。』

三一神何时生了祂许多的儿女？...在基督复活时。这个复活乃是一个大的出生，大的生产。在复活里那个大的生产里，那位从永远以来就是神独生子的耶稣，（约一 18，三 16，）出生为许多弟兄中神的长子。（徒十三 33，罗八 29。）如今三一神有千千万万的儿女。在复活里，耶稣是神的长子，我们是祂许多的弟兄。长子和祂许多的弟兄，都在同一天同一时间出生。彼前一章三节说，当基督复活时，我们都得了重生。（基督身体的内在观点，一〇〇页。）

信息选读

神的长子和祂许多的弟兄这个大的生产，大的出生，发生在复活那一日。但按著另一面的意义说，在时间的过程里，这个生产还没有完全的完成，仍然在时间里进行著。每逢众地方召会得著一些扩增，就是那个独一无二生产的继续。那个生产要一直进行到诸天之上所记载的应验了。当主耶稣回来时，这个大的、宇宙的生产就要完全完成。（基督身体的内在观点，一〇〇页。）

行传十三章三十三节引自诗篇二篇七节，指明基督在复活那天，生为神的儿子。就祂的神性说，祂不需

to be begotten to be the Son of God, but in terms of His humanity, He needed to be begotten....On the day of Christ's resurrection, His crucified humanity was enlivened by the Spirit of His divinity and uplifted into the sonship of the only begotten Son of God. This is to be born through resurrection. Thus, in resurrection Christ was born as God's firstborn Son.

Christ's being the Firstborn implies that He has many brothers and that He is the Firstborn among the brothers. The birth through Christ's resurrection consisted not only of an individual birth but also of a corporate birth; this corporate entity includes God's firstborn Son and the believers as His many brothers....All of God's chosen people were born together with Christ in His resurrection. When Christ was resurrected, we were regenerated (1 Pet. 1:3). We were all born through this one universal delivery. (Truth Lessons—Level Three, vol. 3, p. 43)

The new child as the aggregate of all the children of God was brought forth in Christ's resurrection....When Christ was resurrected, we were regenerated to be children of God. The new child is the aggregate of all the children of God regenerated by God through the resurrection of Christ. Hence, the Lord's resurrection was a universal delivery, the delivery not of a single child but of a corporate child including Christ as the Head and His many brothers as the Body. This was the birth of a new corporate child comprising Christ and the believers.

The new child brought forth with Christ in His resurrection is the new man as the Body of Christ (Eph. 2:15; Col. 3:10-11). The birth of the new child was actually the birth of the new man. The old man was created by God in Genesis 1 and 2, but the new man was born through the resurrection of Christ. We were born into the old man, but we were regenerated into the new man. This new man includes Christ as the Head and all the believers as the Body. The Head is the firstborn Son of God, and the Body is a composition of all the many sons of God, the many brothers of the Lord. This new man, this child, was brought forth through Christ's death and resurrection. (The Conclusion of the New Testament, p. 1655)

Further Reading: The Conclusion of the New Testament, msg. 152; Crystallization-study of the Epistle to the Romans, msgs. 1, 3, 18

要生为神的儿子；就祂的人性说，却需要藉复活而生。在基督复活那天，祂被钉死的人性被祂神性的灵所点活，并且被提高到神独生子之儿子的名分里。这就是藉著复活而生。如此基督就在复活中生为神的长子。

基督是神的长子，含示祂有许多弟兄，并且祂在这些弟兄中是长子。藉著基督的复活而有的出生，不仅包含个人的出生，也包含团体的出生；这团体包括神的长子，以及作神许多弟兄的众信徒。…一切神所拣选的人，都在基督的复活里与祂一同出生。当基督复活时，我们也蒙了重生。（彼前一3。）我们都是藉著一次宇宙性的生产生出来的。（真理课程三级卷三，五〇页。）

新生儿是神所有儿女的集合，在基督的复活里出生。…当基督复活时，我们也重生成为神的儿女。新生儿乃是神所有儿女的集合，由神藉著基督的复活所重生。因此，主的复活乃是宇宙性的生产，不是一个孩子的生产，乃是团体孩子的生产，包括作头的基督，和作身体的许多弟兄。这就是包含基督与信徒之团体新生儿的出生。

在基督的复活里与祂一同出生的新生儿，就是新人—基督的身体。（弗二15，西三10~11。）新生儿的出生，实际上就是新人的出生。旧人是神在创世记一、二章创造的，但新人是藉著基督的复活出生的。我们的出生，是生到旧人里，但我们的重生，乃是生到新人里；这新人包括作头的基督，和作身体的众信徒。头是神的长子，身体是神许多儿子，主许多弟兄的组成。这新人，这孩子，乃是藉著基督的死与复活生出来的。（新约总论第六册，九八至九九页。）

参读：新约总论，第一百五十二篇；罗马书的结晶，第一、三、十八篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Three (Day 6)

God's Desire for Zion with Christ

Morning Nourishment

Psa. 87:7 "Then singing as well as dancing, they will say, All my springs are in you."

John 4:14 "But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life."

Praise the Lord! In Zion we do not have mourning; we just have singing and dancing—all of them praising the Lord. In Zion we have many giants—David, Elijah, Peter, Paul, and others. But we also have many singing. We may not be the giants, but at least we are singing. You may think that you cannot sing well, but at least you can praise. All the singing and dancing are for praising. In Zion there are not many preachers and teachers, but there are many singing and dancing. They all say, "All my springs are in You" [Psa. 87:7]. The springs are the fountains of waters. All the springs and all the fountains are in the city of Zion. (Christ and the Church Revealed and Typified in the Psalms, p. 164)

Today's Reading

In the divine administration Christ is the Shepherd of the redeemed....Under the shepherding of Christ, we shall not want (Psa. 23:1). Revelation 7:16 and 17 say, "They will not hunger anymore, neither will they thirst anymore, neither will the sun beat upon them, nor any heat; for the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes." Here we see that the Lamb will shepherd God's redeemed and guide them to springs of waters of life. As our Shepherd Christ will lead us into Himself as the spring of water of life so that we may enjoy the eternal dispensing of the Triune God. In eternity we shall drink of many springs and enjoy many different waters. (The Conclusion of the New Testament, p. 644).

二〇一一年冬季训练

诗篇结晶读经 (二)

第三篇 (周六)

神对锡安与基督的愿望

晨兴喂养

诗八七 7 『歌唱的同跳舞的都要说，我的泉源都在你里面。』

约四 14 『人若喝我所赐的水，就永远不渴；我所赐的水，要在他的里面成为泉源，直涌入永远的生命。』

赞美主！在锡安没有哀恸的，只有歌唱的同跳舞的一他们都在赞美主。在锡安有许多伟人—大卫、以利亚、彼得、保罗和其他的人；但也有许多歌唱的。我们也许不是伟人，但至少我们是歌唱的。你也许以为你唱得不好，但至少你能赞美。所有歌唱的同跳舞的都是为著赞美。在锡安有许多传道人和教师，但有许多歌唱的同跳舞的。他们都说，『我的泉源都在你里面。』〔诗八七 7。〕泉源就是水源。所有的泉源，所有的水源，都在锡安城。（诗篇中所启示并豫表的基督与召会，一八六页。）

信息选读

在神圣的行政里，基督是蒙救赎之人的牧者。…在基督的牧养下，我们必不至缺乏。（诗二三 1。）启示录七章十六至十七节说，『他们不再饥、不再渴，日头和一切炎热也必不伤害他们，因为宝座中的羔羊必牧养他们，领他们到生命水的泉；神也必从他们眼中擦去一切的眼泪。』这里我们看见，羔羊要牧养神的赎民，领他们到生命水的泉。基督是我们的牧者，必领我们到祂自己这生命水的泉，使我们享受三一神永远的分赐。在永世里，我们要饮於许多的泉，并享受许多不同的水。（新约总论第三册，一二九页。）

The Triune God flows in the Divine Trinity in three stages....When the fountain springs up, that is the fountain emerging. Then a river flows. The Father is the fountain, the Son is the spring, and the Spirit is the river.

This flowing Triune God is “into eternal life.” The Greek preposition translated as into is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life. The eternal life eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there. The entire Bible is needed to interpret John 4:14. The Father is the fountain as the source, the Son is the spring, the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem. The Gospel of John opens by saying, “In the beginning was the Word” (1:1). The Word is for speaking, and speaking is the start of God's flowing. Speaking is flowing, spreading is flowing, and dispensing is also flowing. God flows through speaking, through spreading, through dispensing.

We need to see that the Triune God is flowing through the Father, the Son, and the Spirit into us. When we drink of this water, it becomes a fountain in us. We all should say, “The fountain is in me!” This fountain emerges as a spring, and the spring flows out as a river for the New Jerusalem. This is the key to open up the entire Gospel of John. This is the divine speaking, divine spreading, divine dispensing, of the Divine Trinity. The Father as the fountain, the Son as the spring, and the Spirit as the river flow into us. When He flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. (Crystallization-study of the Gospel of John, pp. 139, 141-142)

Further Reading: Crystallization-study of the Gospel of John, msg. 3, 14; Life-study of Isaiah, msg. 40

三一神在神圣的三一里涌流，有三个阶段。…当水源涌上来成为水泉，那就是水源显出来；然後就有河涌流。父是源，子是泉，灵是河。

这涌流的三一神是『直涌入永远的生命。』〔约四14下。〕译为『直涌入』的介词，在原文里含意很丰富。这辞在此说到目的地；永远的生命乃是涌流之三一神的目的地。水源在我们里面，作为水泉涌上来，而成为河，直涌入目的地，这目的地就是永远的生命。新耶路撒冷是神圣、永远生命的总和，这永远的生命至终乃是新耶路撒冷。因此，『直涌入永远的生命』，意思就是『直涌成为新耶路撒冷』。我们必须有东西涌流成为那神圣的新耶路撒冷，好使我们能达到那里。我们需要整本圣经来解释约翰四章十四节。父作为源头乃是源，子是泉，灵是涌流的河，而这涌流的结果带进永远的生命，就是新耶路撒冷。约翰福音一开始就说，『太初有话。』（一1。）话是为著讲说，而这讲说乃是神涌流的开始。讲说是涌流，扩展是涌流，分赐也是涌流。神藉著讲说，藉著扩展，藉著分赐而涌流。

我们必须看见，三一神藉著父、子、灵流到我们里面。当我们喝这水，这水就在我们里面成为源。我们都该说，『我里面有这源！』这源显出来就是泉，并且这泉涌流出来成为河，为著新耶路撒冷。这就是打开整卷约翰福音的钥匙，这就是神圣三一的神圣说话、神圣扩展和神圣分赐。父是源，子是泉，灵是河，涌流到我们里面。当祂涌流到我们里面，祂就带著我们一同涌流。祂要把我们涌流入新耶路撒冷里，而成为新耶路撒冷。（约翰福音结晶读经，一七一至一七二、一七四页。）

参读：约翰福音结晶读经，第三、十四篇；以赛亚书生命读经，第四十篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Four

The Highest and Fullest Experience of God—

Taking God as Our Habitation, Our Eternal Dwelling Place

Scripture Reading: Psa. 90-92

Outline

Day 1 & 2

I. To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God (Psa. 90:1):

A. Psalm 36:8 speaks of eating the fatness of God's house and drinking the river of God's pleasures, indicating that we can experience the Lord by eating and drinking Him (cf. John 6:48-58, 63; 7:37; 1 Cor. 10:3-4; 12:13).

B. According to Moses, the giver of the law and the writer of Psalm 90, we can also dwell in the eternal Triune God as our Lord (v. 1; 91:9; Deut. 33:27; cf. John 15:4; 1 John 4:15-16; Rev. 21:22).

C. To dwell in God is to have our living in God (Col. 2:6; 3:3; 1 John 4:16), taking Him as our everything; this is deeper than eating and drinking Him.

D. Book Four of the Psalms (Psa. 90-106) unveils the saints' deeper experience of God in the identification with Christ, and it unveils God's recovery of His title and right over the earth:

1. This indicates that our experience of dwelling in God paves the way for Christ to come to possess the earth so that God may recover His title (ownership) and right over the earth.

2. Without the saints' deeper experience of God, God has no way to recover this title and right.

Day 3

二〇一一年冬季训练

诗篇结晶读经 (二)

第四篇

对神最高、最完满的经历—

以神为我们的住处，我们永远的居所

读经：诗九十~九二

纲 目

周 一、二

壹. 以神为我们的住处，我们永远的居所，乃是对神最高、最完满的经历—诗九十 1:

一. 诗篇三十六篇八节说到吃神殿里的肥甘，并喝神乐河的水，指明我们能藉著吃喝主经历祂—参约六 48~58, 63, 七 37, 林前十 3~4, 十二 13。

二. 按照赐律法者和诗篇九十篇的著者摩西所说，我们也可以住在永远的三一神我们的主里面—1节，九一 9, 申三三 27, 参约十五 4, 约壹四 15~16, 启二一 22。

三. 住在神里面乃是在神里面过生活，(西二 6, 三 3, 约壹四 16,)以祂作我们的一切；这比吃喝祂更深。

四. 诗篇卷四 (第九十至一百〇六篇) 揭示圣民在与基督的联合里，对神更深的经历，并揭示神恢复祂对於地的主权与权利：

1. 这指明我们住在神里面的经历，乃是为基督来得地为业铺路，使神得以恢复他对于地的主权 (所有权) 与权利。

2. 没有圣民对神更深的经历，神就无法恢复这主权与权利。

周 三

E. "The days of our years are seventy years, / Or, if because of strength, eighty years; / But their pride is labor and sorrow, / For it is soon gone, and we fly away" (90:10):

1. If we take God as our dwelling place, we will realize that the span of our life on earth is brief and full of sins and afflictions (vv. 3-11).

2. We need to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions (v. 8; John 16:33).

II. Psalm 91 concerns the saints' identification with Christ in His taking God as His dwelling place (v. 9):

A. In their identification with Christ, the saints make Jehovah the Most High their habitation, dwelling in His secret place and abiding in His shadow under His wings (vv. 1-9).

B. This is the genuine oneness with God; here, we are constituted with Him, and we and God live together as one.

C. You and Your in verses 9 through 13 refer to Christ, as proven by the fact that verses 11 and 12 of this psalm are quoted by Satan in Matthew 4:6 in reference to Christ:

1. This indicates that in Psalm 91 it is Christ who takes God as His habitation, His dwelling place.

2. Thus, not only Moses took God as his dwelling place (90:1), but even the Lord Jesus, while He was on earth, took God the Father as His habitation.

3. Moses, the lawgiver, and Christ, the grace-giver, were the same in taking God as their dwelling place, as their habitation.

4. Thus, the saints (represented by Moses) and Christ are identified as one.

D. To be identified with Christ is to be identified with Him not only in His death, in His resurrection, and in His ascension but also in His taking God as His habitation.

五. 『我们一生的年日是七十岁，若是强壮可到八十岁；但其中所矜夸的，不过是劳苦愁烦，转眼成空，我们便如飞而去』—九十 10:

1. 我们若以神为我们的居所，就会领悟我们在地上的人生是短暂的，并且满了罪和苦难—3 ~ 11 节。

2. 我们必须住在神里面，每时每刻活在他里面，因为在他以外，只有罪和苦难—8 节，约十六 33。

贰. 诗篇九十一篇论到圣民在基督以神为祂居所的事上，与基督联合为一—9 节:

一. 在与基督的联合里，圣民以至高者耶和華為他们的居所，住在祂的隐密处，并住在祂翅膀的荫下—1~9 节。

二. 这乃是与神真正的一；在此我们由神所构成，并且我们与神一同生活如同一人。

三. 九至十三节的『你』是指基督；这可由马太四章六节撒但说到基督时引用诗篇九十一篇十一至十二节为证：

1. 这指明在本篇，乃是基督以神为他的居所，他的住处。

2. 因此，不仅摩西以神为他的居所，（九十 1，）甚至主耶稣在地上时，也以父神为他的居所。

3. 赐律法的摩西，和赐恩典的基督，同样以神为他们的居所，为他们的住处。

4. 因此，圣民（由摩西所代表）与基督联合为一。

四. 与基督联合，不仅是在祂的死、复活和升天里与祂联合，也是在祂以神为居所这事上与祂联合。

E. If we would be identified with Christ in His death, resurrection, and ascension, we need to abide in Christ (John 15:4), and to abide in Christ is not only to remain in Him but also to dwell in Him, taking Him as our everything:

Day 4

1. We abide in Christ according to the teaching of the anointing inwardly and according to the walk of the Lord outwardly (1 John 2:27, 6).

2. In order to abide in Christ, we must keep God's commandments, God's charges to us, and be those who are submissive to God (3:24).

3. To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, are to live in the reality of the universal incorporation of the processed and consummated Triune God with the redeemed and regenerated believers (John 14:2, 10-11, 17, 20, 23):

a. The New Jerusalem is the ultimate incorporation of the processed and consummated Triune God with the regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite church (Rev. 21:3, 22).

b. The New Jerusalem is the tabernacle of God, and the center of the tabernacle is Christ as the hidden manna; the way to be incorporated into this universal, divine-human incorporation, the mutual abode of God and man, is to eat Christ as the hidden manna (v. 3; Exo. 16:32-34; Heb. 9:4; Rev. 2:17).

4. We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us (John 5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7):

a. By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have the experience of the abiding Christ and the presence of the practical Lord (Eph. 5:26; 6:17-18).

b. If we abide in the Lord's constant and written word, His instant and living words will abide in us (John 8:31; 15:7; 1 John 2:14).

Day 5

五. 我们若要在基督的死、复活和升天里与祂联合，就必须住在基督里；（约十五4；）而住在基督里不仅是停留在祂里面，更是居住在祂里面，以祂为我们的一切：

周 四

1. 我们在里面照著膏油涂抹的教导，外面照著主所行的，住在基督里面—约壹二27，6。

2. 我们要住在基督里，就必须遵守神的诫命，就是神所吩咐我们的话，作顺服神的人—三24。

3. 住在基督里，以他为我们的居所，并让他住在我们里面，以我们为他的居所，乃是活在经过过程并终极完成之三一神与蒙救赎并得重生之信徒宇宙合并的实际里—约十四2，10~11，17，20，23：

a. 新耶路撒冷乃是经过过程并终极完成之三一神，与重生、圣别、更新、变化、模成、并荣化之三部分召会终极的合并—启二一3，22。

b. 新耶路撒冷是神的帐幕，帐幕的中心是作为隐藏吗哪的基督；合并到这神人二性宇宙的合并，神与人相互的居所里的路，乃是吃基督这隐藏的吗哪—3节，出十六32~34，来九4，启二17。

4. 我们住在基督里面，使他也住在我们里面，乃是借著接触我们身外圣经里常时的话，以及我们里面现时的话，就是那灵—约五39~40，六63，林后三6，启二7：

a. 借著外面写出来的话，我们有这位奥秘之主的说明、解释和发表；借著里面活的话，我们经历内住的基督，并享有实际之主的同在一弗五26，六17~18。

b. 我们若住在主常时并写出来的话里，他即时并活的话就住在我们里面—约八31，十五7，约壹二14。

周 五

c. We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and of man into God (John 15:7; 2 Cor. 2:17; 13:3; 1 Cor. 14:4b).

5. If we abide in Christ by loving Him, by always rejoicing, by unceasingly praying, and by giving thanks in everything, He will abide in us to dispense His riches into us (John 14:23; 1 Thes. 5:16-18; John 15:4).

6. If we abide in Christ, we will bear much fruit to glorify God (v. 8).

7. If we abide in Christ, when He is manifested, we will boldly meet Him and not be put to shame and depart from His glorious presence (1 John 2:28; cf. Matt. 25:30).

F. He, Him, and His in Psalm 91:14-16 refer to Christ; these verses are a prophecy concerning Christ:

1. Christ loved God the Father (John 14:31); He has been set on high, exalted to the highest place in the heavens (Phil. 2:9-11); and He is now seeing God's salvation in the extension of His days in resurrection (Psa. 91:16; Rev. 1:18a).

2. In all these matters we should be identified with Christ; then we will live with Him and love God; thus, we will be exalted, and we will see God's salvation in the extension of our days.

Day 6

III. Psalm 92 shows the issue of the deeper experience of God in the saints' identification with Christ in taking God as their dwelling place:

A. The first issue is that the saints rejoice in the great works of Jehovah (vv. 1-9); when we dwell in God, taking Him as our habitation, we see His great works in the accomplishing of His economy and rejoice in them.

B. Before we dwell in God as our habitation, we may be low and frequently defeated; a further issue

c. 我们住在主里面，他的话也住在我们里面，使我们能在他里面说话，他也在我们里面说话，为著将神建造到人里面，并将人建造到神里面—约十五7，林后二17，十三3，林前十四4下。

5. 我们若借著爱基督，常常喜乐，不住的祷告，凡事谢恩，而住在他里面，他就住在我们里面，将他的丰富分赐到我们里面—约十四23，帖前五16~18，约十五4。

6. 我们若住在基督里面，就多果子荣耀神—8节。

7. 我们若住在基督里面，到他显现的时候，就可坦然见他，不至蒙羞，离开他荣耀的面光—约壹二28，参太二五30。

六. 诗篇九十一篇十四至十六节的『祂』是指基督；这些经节是关乎基督的豫言：

1. 基督爱父神；（约十四31；）他已被安置在高处，高举到诸天之上的至高处；（腓二9~11；）如今他在复活里年日延长，看见神的救恩。（诗九一16，启一18上。）

2. 在这一切事上，我们该与基督联合；然后，我们就会与他同活并爱神；如此，我们就要被高举，并且年日延长，看见神的救恩。

周 六

参. 诗篇九十二篇表明，圣民与基督联合，以神为他们的居所，而对神有更深的经历，所带进的结果：

一 第一个结果是圣民因耶和華极大的工作而喜乐；（1~9；）当我们住在神里面，以祂为我们的居所，我们就看见神完成祂经纶极大的工作，并因祂所作的而喜乐。

二. 我们住在神里面以祂为居所以前，可能是低沉且经常失败的；住在

of our dwelling in God is that our horn (fighting strength) is exalted over our spiritual enemies (v. 10; Eph. 6:10-13).

C. Another issue of our dwelling in God as our habitation is our being mingled with fresh oil, which signifies the consummated Spirit, who is fresh and present (cf. Exo. 30:23-25).

D. Still another issue of our dwelling in God, taking Him as everything in our living in His house, is that we are securely planted in His house and flourish in the riches of His divine life to such an extent that we bear fruit even in old age (Psa. 92:12-14).

神里面的另一结果是，我们的角（争战的力量）被高举，胜过我们属灵的仇敌—10节，弗六10～13。

三．住在神里面以祂为居所的另一个结果是被新油调和；新油表徵终极完成的灵，这灵是新鲜且即时的一参出三十23～25。

四．住在神里面，在祂殿中生活，以祂作一切的另一个结果是，我们稳固的栽植於祂的殿中，并在祂神圣生命的丰富里发旺，到一个地步，甚至我们年老的时候，仍要结果子—诗九二12～14。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Four (Day 1)

The Highest and Fullest Experience of God— Taking God as Our Habitation, Our Eternal Dwelling Place

Morning Nourishment

Psa. 90:1 "O Lord, You have been our dwelling place in all generations."

Psa. 90:17 "And let the favor of the Lord our God be upon us, and establish the work of our hands upon us; indeed the work of our hands, establish it."

John 15:4 "Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me."

We will consider Psalms 90 through 92. As we read these psalms, we need to seek what they reveal about the deeper experience of God and about the identification with Christ.

Psalm 90 opens with a word concerning God as our dwelling place....To be sure, the Bible is the only book that tells us that God can be our dwelling place. Psalm 42:1 speaks of panting after God as a hart pants after streams of water. In preaching the gospel, we may tell others that they can drink, eat, and breathe the Lord Jesus, but have you ever told others that they can dwell in the Lord? Dwelling in the Lord is deeper than drinking Him. Many of us, after coming into the church life, can testify of drinking, eating, and breathing Christ, but have you ever had the thought of dwelling in Christ? (Life-study of the Psalms, p. 398)

Today's Reading

Psalms is not a book on good and evil...[but] a book on drinking Christ, eating Christ, breathing Christ, and dwelling in Christ. Christ is the living water to quench our thirst. In Psalm 36 the river of God's pleasures is for our drinking, and the fatness of God's house is for our eating. We can drink, eat, and breathe the Lord. Now in Psalm 90 we see that we can also dwell in the Lord.

Psalm 90 was written by Moses, the one who gave the law

二〇一一年冬季训练

诗篇结晶读经 (二)

第四篇 (周一)

对神最高、最完整的经历— 以神为我们的住处，我们永远的居所

晨兴喂养

诗九十 1『主啊，你世代代作我们的居所。』

诗九十 17『愿主我们神的恩惠，归於我们身上；愿你坚立我们手所作的工，归於我们身上；我们手所作的工，愿你坚立。』

约十五 4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。

我们要来看诗篇九十至九十二篇。我们读这些诗篇时，需要寻求其中关于对神更深的经历，以及与基督联合的启示。

…九十篇开头说到神是我们的居所。…毫无疑问，圣经是惟一说有神能作我们居所的书。诗篇四十二篇一节说到切慕神，如鹿切慕溪水。在传扬福音时，我们也许告诉人，他们能喝、吃并吸入主耶稣，但你曾否题到，他们能住在主里面？住在主里面比喝祂更深。我们许多人进入召会生活以后，都能见证喝、吃并吸入基督，但你曾有住在基督里的思想麼？（诗篇生命读经，四八七至四八八页。）

信息选读

诗篇不是关于善恶的书，… [乃是] 关于喝基督、吃基督、吸入基督并住在基督里的书。基督是活水，解我们的干渴。在三十六篇，神乐河的水是给我们喝的，神殿里的肥甘是给我们吃的。我们能喝、吃并吸入主。如今在九十篇我们看见，我们也能住在主里面。

九十篇是摩西写的，他是颁赐律法

with all the statutes and ordinances. In verse 1 this lawgiver, who was quite old, proclaimed that God is our dwelling place in all generations. Then in verse 2 he went on to say, "Before the mountains were brought forth, / And before You gave birth to the earth and the world, / Indeed from eternity to eternity, You are God." This was a new thought, something altogether unprecedented. Have you ever considered this matter of God's being our dwelling place?

From my youth I was taught by Bible teachers regarding the abiding in Christ mentioned in John 15....At that time I understood the word "abide" as meaning to stay or to remain, not to dwell. But eventually I learned that the Greek word translated "abide" means not simply to remain but also to dwell. To abide in Christ is to dwell in Him, not just remain or stay in Him. When we dwell in our house, we have our life and our living there....Furthermore, our house indicates the kind of person we are.

According to Moses' word in Psalm 90:1, our house, our dwelling place, is the Triune God as our Lord....When we experience the Triune God to the degree that we take Him as our dwelling place, we have the deeper experience of God. (Life-study of the Psalms, pp. 398-399)

Psalm 90 begins with the Lord as our dwelling place and ends with the favor of the Lord. This is certainly not the teaching of the law. Psalm 90 tells us that the eternal God is our habitation. We may find in God our everlasting home. A thousand years to Him are like yesterday when it passes by and like a watch in the night—a mere two or three hours (v. 4). Such a God is our dwelling place. We may dwell in Him; we may abide under His covering, and thus His favor will be upon us. It is not a matter of keeping the law, but of taking God as our dwelling place. It is a matter of putting the eternal God upon us as our favor.

[Verse 17 says,] "Let the favor of the Lord our God be upon us, / And establish the work of our hands upon us." If we are in such a position, we are those who are really working for God, and our work will be established by His hands. It is not keeping the Ten Commandments but dwelling in God and letting His favor be upon us. Only thus are we qualified to do His work, and only thus will our work be established by His hands. This is Psalm 90. (Christ and the Church Revealed and Typified in the Psalms, pp. 170-171)

Further Reading: A Living of Mutual Abiding with the Lord in Spirit, ch. 3

同一切律例和典章的人。在一节，这位年迈的律法颁赐者宣告，神世世代代是我们的居所。然後在二节他继续说，『诸山未曾生出，地与世界你未曾造成，从亘古到永远，你是神。』这是新的思想，全然是前所未有的事。你曾想过神是我们的居所麼？

从我年轻时，我就受圣经教师教导关于约翰十五章所题的住在基督里。…那时我领会『住』的意思是居留或停留，不是居住。但至终我学知『住』字原文的意思不仅仅是停留，也是居住。住在基督里，就是居住在祂里面，不仅是停留或居留而已。我们住在我们家里，就在那里过生活。……不仅如此，我们的房子指明我们是怎样的人。

照著摩西在诗篇九十篇一节的话，我们的家，我们的居所，乃是我们的主—三一神。…当我们经历三一神到以祂为居所的地步，我们对神就有更深的经历。（诗篇生命读经，四八八至四八九页。）

九十篇开始於主作我们的居所，结束於主的恩惠。这的确不是律法的教导。九十篇告诉我们，永远的神是我们的住处，我们可以在神里面找著永远的家。在祂看来，千年如刚过的昨日，又如夜间的一更—不过两、三小时。（4。）这样一位神是我们的居所。我们可以住在祂里面；我们可以住在祂的遮蔽之下，这样，祂的恩惠就要归於我们身上。这不是遵守律法的问题，乃是以神作我们居所的问题。这就是穿上永远的神，作我们的恩惠。

〔十七节说，〕『愿主我们神的恩惠，归於我们身上；愿你坚立我们手所作的工，归於我们身上。』我们若在这样的地位上，我们就是真正为神作工的人，并且祂的手要坚立我们所作的工。这不是遵守十诫，乃是住在神里面，并让祂的恩惠归於我们身上。惟有如此，我们才有资格作祂的工；惟有如此，祂的手才会坚立我们所作的工。这就是九十篇。（诗篇中所启示并豫表的基督与召会，一九二至一九三页。）

参读：在灵里与主互住的生活，第三篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Four (Day 2)

The Highest and Fullest Experience of God— Taking God as Our Habitation, Our Eternal Dwelling Place

Morning Nourishment

Psa. 91:9 "For You have made Jehovah, who is my refuge, even the Most High, Your habitation."

Psa. 91:11-12 "For He will give His angels charge concerning You to keep You in all Your ways. They will bear You up in their hands, lest You dash Your foot against a stone."

As we have indicated, Psalms 90 through 92 are about the saints' deeper experience of God in the identification with Christ. We have seen that the deeper experience of God is to dwell in God, but what is revealed in these psalms concerning the identification with Christ? To answer this question we need to read 91:9: "You have made Jehovah, who is my refuge, / Even the Most High, Your habitation." Moses, the writer of Psalm 90, took Jehovah as his dwelling place, and the writer of Psalm 91 did the same thing. Verses 11 and 12 indicate that "You" and "Your" in verse 9 refer to Christ. These verses are quoted in Matthew 4:6 and applied to Christ. This reveals that not only Moses took God as his dwelling place, but even the Lord Jesus, while He was on earth, took God the Father as His habitation. Moses, the lawgiver, and Christ, the grace-giver, were the same in taking God as their dwelling place, as their habitation. (Life-study of the Psalms, pp. 399-400)

Today's Reading

To take God as our habitation, our dwelling place, is the highest and fullest experience of God. To take God as our dwelling place is to experience Him to the fullest extent. Probably no one among us would dare to say that he dwells in God all the time. But this is what Christ did. When He was living His human life on earth, He continually took God the Father as His habitation.

To be identified with Christ is to be identified with Him not only in His death, in His resurrection, and in His ascension but also in His taking God

二〇一一年冬季训练

诗篇结晶读经 (二)

第四篇 (周二)

对神最高、最完满的经历— 以神为我们的住处，我们永远的居所

晨兴喂养

诗九一 9 『因你已将至高者，耶和華我的避難所，當你的居所。』

诗九一 11~12 『因祂要為你吩咐祂的使者，在你所行的一切道路上保護你。他們要用手托著你，免得你的腳碰在石頭上。』

正如我们所指明的，诗篇九十至九十二篇是关于圣民在与基督的联合里，对神更深的经历。我们看过，对神更深的经历就是住在神里面，但关于与基督的联合，这些诗篇里启示了甚麽？要答复这问题，我们需要读九十一篇九节：『因你已将至高者，耶和華我的避難所，當你的居所。』九十篇的作者摩西，以耶和華為他的居所，九十一篇的作者也是如此。十一至十二节指明，九节的『你』和『你的』指基督。这些经文在马太四章六节被引用，且被应用到基督身上。这启示不仅摩西以神为他的居所，甚至主耶穌在地上时，也以父神为祂的居所。赐律法的摩西，和赐恩典的基督，同样以神为他们的居所，为他们的住处。（诗篇生命读经，四八九页。）

信息选读

以神为我们的住处，我们的居所，是对神最高、最完满的经历。以神为我们的居所，乃是经历祂到最完满的地步。我们中间可能没有人敢说，他一直住在神里面。但这是基督所作的。祂在地上过人性生活时，一直以父神为祂的居所。

与基督联合，不仅是在祂的死、复活和升天里与祂联合，也是在祂以神为居所这事上与祂联合。我

as His habitation. We are identified with Christ to such an extent. A number of good books have been written on our identification with Christ in His death, resurrection, and ascension. Jessie Penn-Lewis emphasized the identification with Christ in His death; T. Austin-Sparks, the identification with Christ in His resurrection; and Brother Nee, the identification with Christ in His ascension. If we would be identified with Christ in His death, resurrection, and ascension, we need to abide in Christ. If we do not abide in Christ, we are separated from Him and thus are not identified with Him. The only way that we can be identified with Christ in His death, resurrection, and ascension is to abide in Christ, and to abide in Christ is not only to remain in Him but also to dwell in Him, taking Him as our everything.

To dwell in our house means that we have our living there in many different ways. For instance, I eat my meals at home, sitting in my comfortable seat at the dining table. Likewise, to dwell in God is to have our living in God. Often we speak about eating Christ, but we need to see that when we eat Christ, we should be dwelling in Him.

Psalms Book 4 unveils the saints' deeper experience of God in the identification with Christ and God's recovery of His title and right over the earth. This indicates that our experience of dwelling in God paves the way for Christ to come to possess the earth that God may recover His title and right over the earth. Title refers to ownership, and right refers to all God's rights over the earth. Without the saints' deeper experience of God, God has no way to recover this title and right. This means that if we drink Christ, eat Christ, and breathe Christ without taking Christ as our habitation, God has no way to recover the earth.

This thought is found in John 15. In John 14:2 the Lord Jesus said, "In My Father's house are many abodes;...I go to prepare a place for you." These abodes are not rooms in a heavenly mansion, as commonly supposed, but places in the Father's house. In 15:4 the Lord went on to say, "Abide in Me." This reveals that Christ is not only the way to the house—He is the house itself. To abide in Christ is to dwell in Him. By our dwelling in Him Christ has a way to recover the earth. (Life-study of the Psalms, pp. 400-401)

Further Reading: Life-study of the Psalms, msg. 35

们需要与基督联合到这样的地步。有许多很好的书，写到我们在基督的死、复活和升天里与祂联合。宾路易师母 (Jessie Penn-Lewis) 强调在基督的死里与祂联合；史百克 (T. Austin-Sparks) 弟兄强调在基督的复活里与祂联合；倪弟兄强调在基督的升天里与祂联合。我们若要在基督的死、复活和升天里与祂联合，就必须住在基督里。我们若不住在基督里，就与祂分开，因而没有与祂联合。我们能在基督的死、复活和升天里与祂联合，惟一的路就是住在基督里；而住在基督里不仅是停留在祂里面，更是居住在祂里面，以祂为我们的一切。

住在家里，意思是在家里以许多不同的方式过生活。例如，我在家里，坐在餐桌前舒适的座位上吃饭。同样，住在神里面，就是在神里面过生活。我们常说到吃基督，但我们需要看见，当我们吃基督的时候，应当住在祂里面。

诗篇卷四揭示圣民在与基督的联合里，对神更深的经历，以及神恢复祂对於地的主权与权利。这指明我们住在神里面的经历，乃是为基督来得地为业铺路，使神得以恢复祂对於地的主权与权利。主权指所有权，权利指神对地所有的权利。没有圣民对神更深的经历，神就无法恢复这主权与权利。这就是说，我们若只喝基督、吃基督并吸入基督，而没有以基督为我们的居所，神仍无法恢复地。

这思想见於约翰十五章。在十四章二节主耶稣说，『在我父的家里，有许多住处；…我去是为你们豫备地方。』这些住处不是一般所认为天堂的房间，乃是父家里的地方。在十五章四节主继续说，『你们要住在我里面。』这启示基督不仅是通往家的路，祂就是家本身。住在基督里，就是居住在祂里面。藉著我们住在基督里，祂就有路恢复地。(诗篇生命读经，四九〇至四九一页。)

参读：诗篇生命读经，第三十五篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Four (Day 3)

The Highest and Fullest Experience of God— Taking God as Our Habitation, Our Eternal Dwelling Place

Morning Nourishment

Psa. 90:8-10 "You have set our iniquities before You, our secret sins in the light of Your countenance....We bring our years to an end like a sigh. The days of our years are seventy years, or, if because of strength, eighty years; but their pride is labor and sorrow, for it is soon gone, and we fly away."

Psa. 90:12 "Teach us then to number our days that we may gain a heart of wisdom."

If you take God as your dwelling place, you will realize that the span of your life on earth is short (Psa. 90:3-11). In verse 10 Moses said, "The days of our years are seventy years, / Or, if because of strength, eighty years...." With the Lord, however, a thousand years are "like yesterday when it passes by / And like a watch in the night" (v. 4). According to the Bible, the person who lived the longest was Methuselah; he lived nine hundred sixty-nine years. In the sight of God, however, this was less than a day. The short span of our life is full of sins and afflictions. If one has such a realization, he must be one who takes God as his dwelling place. I want to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions. (Life-study of the Psalms, p. 402)

Today's Reading

Moses, writing according to the realization that comes from dwelling in God, prayed, "Teach us then to number our days / That we may gain a heart of wisdom" (Psa. 90:12). Gaining a heart of wisdom enables us to live a glad and rejoicing life (vv. 13-17). Moses had the deep feeling that he needed to learn how to number his days so that he could live a happy life. As we look back upon yesterday, we may feel shameful. This indicates that we need to let God teach us how to number our days. Young people may not understand the meaning of this, but as an elderly person I can

二〇一一年冬季训练

诗篇结晶读经 (二)

第四篇 (周 三)

对神最高、最完满的经历— 以神为我们的住处，我们永远的居所

晨兴喂养

诗九十 8~10 『你将我们的罪孽摆在你面前，将我们隐藏的罪摆在你面光之中。…我们度尽的年岁，好像一声叹息。我们一生的年日是七十岁，若是强壮可到八十岁；但其中所矜夸的，不过是劳苦愁烦，转眼成空，我们便如飞而去。』

诗九十 12 『求你指教我们怎样数算自己的日子，好叫我们得著智慧的心。』

你若以神为你的居所，就会领悟你地上的人生是短暂的。（诗九十 3~11。）在十节摩西说，『我们一生的年日是七十岁，若是强壮可到八十岁…。』然而，对主而言，千年『如刚过的昨日，又如夜间的一更。』（4。）照著圣经，活得最久的人是玛土撒拉；他活了九百六十九岁。然而，在神看来，这还不到一日。我们短暂的人生满了罪和苦难。人若有这样的领悟，他必是以神为他居所的人。我要住在神里面，每时每刻活在祂里面，因为在祂以外，只有罪和苦难。（诗篇生命读经，四九二至四九三页。）

信息选读

摩西照著他住在神里面而有的领悟写作，他祷告说，『求你指教我们怎样数算自己的日子，好叫我们得著智慧的心。』（诗九十 12。）得著智慧的心，使我们能过欢呼喜乐的生活。（13~17。）摩西深刻的体会，他需要学习如何数算自己的日子，使他能过快乐的生活。我们回顾昨日，也许觉得羞耻；这指明我们需要神教导我们如何数算自己的日子。年轻人也许不领会这话的意义，但身为年长者，我能见证我的

testify that I do know how to number my days. I number every day.

The matter of the identification with Christ is unveiled in Psalm 91...In the identification with Christ, the saints make Jehovah the Most High their habitation, dwelling in His secret place and abiding in His shadow under His wings (vv. 1-9). We all need to dwell in God by dwelling in the secret place (v. 1). This is the real oneness with God. Here God becomes us; we are constituted with Him; and we and God live together as one.

In the identification with Christ, we are under the keeping care of the angels, and we tread upon the enemy Satan (vv. 11-13; Matt. 4:6). Psalm 91:13 says, "You will tread upon the lion and the cobra; / You will trample the young lion and the serpent." Here Satan is likened to a lion that devours God's people and to a serpent that poisons God's people. In Matthew 4 we see that while the Lord Jesus was living a human life on earth, He was under the care of the angels, who protected Him from Satan and the evil spirits. Matthew 4:11 says that angels came and ministered to Him. The angels are also protecting and safeguarding us today, as indicated by Hebrews 1.

In the identification with Christ, the saints set their love upon God; they are set on high by Him; and they see His salvation in the extension of their days (Psa. 91:14-16). These verses are a prophecy referring to Christ. Christ set His love upon God the Father. Christ has been exalted to the highest place in the heavens, and He is now seeing God's salvation in the extension of His days in resurrection. Christ died, but in resurrection He will live forever. Therefore, He could say, "I became dead, and behold, I am living forever and ever" (Rev. 1:18a). This is the extension of His days in resurrection for the carrying out of His salvation prophesied not only in Psalm 91 but also in Isaiah 53.

If we are identified with Christ, we too will take God as our habitation. We will be one with Christ in His crucifixion, in His resurrection, in His ascension, and in His taking God as His habitation. Then we will live with Him and set our love upon God. Thus, we will be exalted, and we will see God's salvation in the extension of our days. (Life-study of the Psalms, pp. 402-404)

Further Reading: Life-study of the Psalms, msg. 35

确知道如何数算自己的日子。每一天我都数算。

与基督联合的事揭示在九十一篇。…在与基督的联合里，圣民以至高者耶和華為他們的居所，住在祂的隱密處，並住在祂翅膀的蔭下。(1~9。)我們都需要住在隱密處，藉此住在神里面。(1。)這乃是與神真正的一。在此神成了我們，我們由祂所構成，並且與神一同生活如同一人。

在与基督的联合里，我们就在天使的保守照顾之下，并且践踏仇敌撒但。(11~13，太四6。)诗篇九十一篇十三节说，『你要踹在狮子和虺蛇的身上，践踏少壮狮子和大蛇。』这里撒但被喻为吞吃神子民的狮子，和毒害神子民的蛇。在马太四章我们看见，主耶稣在地上过人性生活时，祂在天使的看顾之下，天使保护祂脱离撒但和邪灵；十一节说，天使进前来服事祂。今天，天使也保护并防卫我们，如希伯来一章所指明的。

在与基督的联合里，圣民专一爱神；蒙神安置在高处；并且年日延长，看见神的救恩。(诗九一14~16。)这些经文是指著基督所说的豫言。基督专一爱父神。祂已被高举到诸天之上的至高处，并且如今祂在复活里年日延长，看见神的救恩。基督曾死过，但在复活里祂要活到永远。所以，祂能说，『我曾死过，看哪，现在又活了，直活到永永远远。』(启一18上。)这是祂在复活里年日延长，不仅要完成诗篇九十一篇所豫言的救恩，也要完成以赛亚五十三章所豫言的救恩。

我们若与基督联合，就要以神为我们的居所。我们要在基督的钉十字架、复活、升天并以神为祂居所的事上，与祂成为一。然後，我们就会与祂同活，并专一爱神。如此，我们就要被高举，并且年日延长，看见神的救恩。(诗篇生命读经，四九三至四九五页。)

参读：诗篇生命读经，第三十五篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Four (Day 4)

The Highest and Fullest Experience of God— Taking God as Our Habitation, Our Eternal Dwelling Place

Morning Nourishment

1 John 2:27 "And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him."

1 John 2:6 "He who says he abides in Him ought himself also to walk even as He walked."

1 John 3:24 "And he who keeps His commandments abides in Him, and He in him...."

To abide in Christ, on the one hand, we must be according to the teaching of the anointing of the Holy Spirit inwardly, and on the other hand, we must walk as the Lord walked outwardly [1 John 2:27,6]. This means that we must abide in Christ according to the teaching of the Holy Spirit inwardly and according to the walk of the Lord outwardly....To abide in Christ...we must keep God's commandments, God's charges to us, and be those who are submissive to God [1 John 3:24]. (Life Lessons, vol. 3, pp. 24-25)

Today's Reading

The way to abide is by the anointing. All believers have the Spirit within them, and this Spirit is not silent, passive, or inactive. He is very active and aggressive and is constantly moving and working within us....If there is nothing or no one living within us, there will be no moving or working within us. However, every saved person has received the Holy Spirit (Rom. 8:9,11).

The word teaches [in 1 John 2:27] indicates that the moving of the compound Spirit is full of meaning. However, we need the proper knowledge of the Bible to understand the meaning of the Spirit's moving. For this reason, we all need to read the Bible to accumulate the necessary knowledge. (Crucial Principles for the Christian Life and the Church Life, pp. 32, 37-38)

二〇一一年冬季训练

诗篇结晶读经 (二)

第四篇 (周 四)

对神最高、最完满的经历— 以神为我们的住处，我们永远的居所

晨兴喂养

约壹二 27 『你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。』

约壹二 6 『那说自己住在祂里面的，就该照祂所行的去行。』

约壹三 24 『遵守神诫命的，就住在神里面，神也住在他里面…。』

我们住在基督里面，一面在里面要按著圣灵涂抹的教导，一面在外面要照主所行的去行。〔约壹二 27、6。〕这就是说，我们要在里面照著圣灵所教导的，并在外面照著主所行的，住在基督里面。…我们住在基督里面，…要遵守神的诫命，就是神所吩咐我们的话，作一个顺服神的人。〔三 24。〕（生命课程，二〇三至二〇四页。）

信息选读

住的路乃是凭著膏油的涂抹。信徒里面都有那灵，而那灵不是安静、被动或静止的。祂非常活跃、积极，在我们里面不住的运行并作工。…若非有一位活在我们里面，我们里面就不会有任何运行或作工。然而，每一个得救的人都接受了圣灵。（罗八 9、11。）

『教导』〔约壹二 27〕这辞指明，复合之灵的运行满有意义。然而，我们需要正确的圣经知识，好领会那灵运行的意义。为此，我们都需要读圣经，累积必要的知识。（基督徒生活与召会生活极重要的原则，三三至三四、四一页。）

The way to be incorporated into the tabernacle is to eat the hidden manna. The more we eat Christ, the more we are incorporated into the Triune God as a universal incorporation....The tabernacle in the Old Testament was a figure of the New Jerusalem, which is called the tabernacle of God. As the tabernacle of God the New Jerusalem is the universal incorporation. This universal incorporation is God's eternal goal. The New Jerusalem is the tabernacle of God, and the center of this tabernacle is Christ as the hidden manna for us to eat. The way to be in the New Jerusalem is to eat Christ.

I began to love the Bible from the day I was saved in 1925. I have spent the past seventy-one years studying the Bible, but it was not until recently that I saw so clearly that the goal of God's economy is the enlarged, universal, divine-human incorporation of the consummated God with the regenerated believers. The unbelievers will go into the lake of fire. They have nothing to do with this universal incorporation. But all of the believers will eventually be incorporated into this one great incorporation. The final consummation of this universal incorporation is the New Jerusalem. Mainly three apostles—Paul, Peter, and John—present this revelation to us in their Epistles piece by piece and bit by bit. By the Lord's mercy, we have put these pieces together to see a full and complete vision of this universal incorporation. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 31, 44)

The first issue of our abiding in Christ is that Christ and God abide in us to dispense Their riches to us, supplying and transfusing them into us [John 15:4; 1 John 3:24]....If we abide in Christ, He also will abide in us, enabling us to enjoy all the riches of His life. Thus, we will bear much fruit to glorify God, that is to live out God that He may be expressed in us [John 15:5,8]....If we abide in Christ and bear much fruit by His life to glorify God, when He is manifested, we will boldly meet Him and not be put to shame from His glorious presence ([1 John 2:28]; cf. Matt. 25:30). (Life Lessons, vol. 3, p. 25)

Further Reading: Life Lessons, vol. 3, lsn. 27; Crucial Principles for the Christian Life and the Church Life, ch. 3; The Issue of Christ Being Glorified by the Father with the Divine Glory, chs. 4-5

合并到帐幕里的路，就是吃隐藏的吗哪。我们越吃基督，就越合并到三一神里面，成为一个宇宙的合并。...旧约里的帐幕是新耶路撒冷的表号，新耶路撒冷乃称为神的帐幕。作为神的帐幕，新耶路撒冷就是宇宙的合并。这个宇宙的合并是神永远的目标。新耶路撒冷是神的帐幕，这帐幕的中心乃是基督作为隐藏的吗哪给我们吃。进入新耶路撒冷的路就是吃基督。

从我一九二五年得救那天以来，我就爱上了圣经。我已过花了七十一年研读圣经，只是到最近我才清楚看见，神经纶的目标乃是终极完成的神与重生信徒扩大的、宇宙的、神人二性的合并。不信者要进到火湖里，他们与这宇宙的合并无分无关。但所有的信徒至终都要合并到这一个伟大的合并里。这宇宙合并最终的完成乃是新耶路撒冷。这启示主要的由保罗、彼得和约翰这三位使徒，在他们的书信里，片段片段地、一点一点的向我们陈明出来。靠著主的怜悯，我们把这些片段摆在一起，就看见这宇宙的合并一幅完满、完整的图画。（基督为父用神圣的荣耀所荣耀的结果，三一、四六页。）

我们住在基督里面，第一个成果就是得著基督和神住在我们里面，将祂们的丰富分赐予我们，供应灌输到我们里面。〔约十五4，约壹三24。〕我们住在基督里，祂也就住在我们里面，使我们得享祂生命一切的丰富，我们就多结果子荣耀神，就是将神活出来，叫神在我们身上得著彰显。〔约十五5、8。〕我们住在基督里面，凭祂的生命多结果子荣耀神，到祂显现的时候，就可坦然见祂，不至蒙羞，离开祂荣耀的面光。（〔约壹二28〕，参太二五30。）（生命课程，二〇四至二〇五页。）

参读：生命课程，第二十七课；基督徒生活与召会生活极重要的原则，第三章；基督为父用神圣的荣耀所荣耀的结果，第四至五章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Four (Day 5)

The Highest and Fullest Experience of God— Taking God as Our Habitation, Our Eternal Dwelling Place

Morning Nourishment

1 Thes. 5:16-18 "Always rejoice, unceasingly pray, in everything give thanks; for this is the will of God in Christ Jesus for you."

John 15:7 "If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you."

The Triune God...enters into us to abide in our spirit with all that He has, all that He has gone through, all that He has accomplished, and all that He is....Therefore, every day from morning to evening, in big things or in small things, in our home or outside our home, and in all our living and actions we must abide in Him. When we want to speak to others, unless we have the assurance that we are abiding in Him, we should not speak.

When you abide in Him, you are soaked with Him. When you abide in Him, you give Him the condition to abide in you. Thus, you will enjoy all His riches. (A Living of Mutual Abiding with the Lord in Spirit, pp. 45, 47)

Today's Reading

According to our experience, if we pray and also give thanks, even if before we were not abiding in the Lord, we will spontaneously enter into the Lord and abide in Him. If we want to get in and not come out but remain inside all the time, we need to pray unceasingly and give thanks in everything.

A vile sinner needs only to believe and repent, praying to the Lord, "Lord Jesus, I am truly a vile sinner. I pray that You save me." Immediately the "connection" is made, and Christ enters into him. This sinner, however, still has to say, "Lord Jesus, I really thank You." Then the light in him will shine, and he

二〇一一年冬季训练

诗篇结晶读经 (二)

第四篇 (周五)

对神最高、最完满的经历— 以神为我们的住处，我们永远的居所

晨兴喂养

帖前五 16~18 『要常常喜乐，不住的祷告，凡事谢恩；因为这是神在基督耶稣里对你们的旨意。』

约十五 7 『你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。』

三一神... 帶著祂所有的一切，所经过的一切，所成就的一切，以及祂所是的一切，进到我们里面，住在我们灵里。……所以每天从早到晚，大事小事，家里家外，在我们一切生活行动中，都要住在祂里面。我们对人说话若没有把握是住在祂里面，我们就不说。

你住在祂里面，你就被祂泡透。你住在祂里面，就给祂有条件住在你里面。你就享受祂一切的丰富。（在灵里与主互住的生活，四七、四九页。）

信息选读

从我们的经历来看，只要祷告加上谢恩，就算你原来没有住在主里面，也住进去了。你要住进去不出来，一直的停留在里面，就需要不住祷告，并且凡事谢恩。

一个罪大恶极的罪人，只要一相信、一悔改，在主面前一祷告说，『主耶稣，我实在是个罪大恶极的人，求你拯救我。』立刻电就接上，基督就进入他里面了。但是这个罪人还需要说，『主耶稣，我真感谢你。』这样，他里面的灯才会发亮，

will abide in the Lord. Hence, whether we are believers or sinners, we all need to abide in the Lord through prayer and thanksgiving.

Among the twenty-seven books of the New Testament, only three—1 Thessalonians, Colossians, and Ephesians—mention the matter of giving thanks in everything. All three of these books were written by the apostle Paul, and their contents show a sequence that is mysterious and wonderful.

The first of these books, 1 Thessalonians, speaks of how we can be saved and how we should have a holy life so that our spirit, soul, and body may be wholly sanctified, making us ready to meet the Lord at His coming. This concerns a proper, general Christian life. The second book is Colossians, which concerns Christ and which eventually speaks about experiencing Christ. The life of experiencing Christ is a life of giving thanks in everything. Not only is the proper, general Christian life a life of giving thanks in everything, but also the life of experiencing Christ is ultimately a matter of giving thanks for all things. The third book, Ephesians, which is a sister book to Colossians, concerns the church, and at the end it speaks about the experience of the church. We can have the church life only by living in the spirit. Likewise, such a church life is a matter of giving thanks in all things.

What does it mean to “unceasingly pray”? We must understand and realize that we have a spirit within us, which is our spiritual breathing organ. The reason we do not want to pray or cannot pray is that we basically do not use our spirit. To pray, we must use our spirit. Whenever we use our spirit, we are enlivened. The first function of our spirit is to pray. Your spirit prays automatically even without your prompting. Hence, in order to pray unceasingly, you must not interrupt your spirit's activity. Instead, you must allow your spirit to be active all the time.

When we live and walk in our activated spirit, we pray unceasingly, and spontaneously we abide in the Lord and enjoy Him as our life. (Abiding in the Lord to Enjoy His Life, pp. 31-32, 36, 38)

Further Reading: Abiding in the Lord to Enjoy His Life, chs. 1-3; The Mending Ministry of John, ch. 8

他才能住在主里面。因此，无论是信徒或是罪人，都需要藉著祷告加上谢恩，才能住在主里面。

在新约二十七卷书里，只有帖撒罗尼迦前书、歌罗西书和以弗所书这三卷书说到『凡事谢恩』这件事；这三卷书都是使徒保罗的著作，并且很希奇的，这三卷书有著奥妙而美好的顺序。

第一卷是帖撒罗尼迦前书，论到我们如何得救，该如何过圣别的生活，以致灵、魂、体全然成圣；这样，当主来的时候，我们就可以豫备好迎见祂。这是论到正当基督徒的普通生活。第二卷是歌罗西书，乃是论到基督，末了就说到经历基督；经历基督的生活，就是凡事谢恩的生活。不仅正当基督徒的生活，是凡事谢恩的生活；就是经历基督的生活，也是归结於凡事谢恩。第三卷是以弗所书，与歌罗西书为姊妹书，乃是论到召会，末了就说到经历召会。我们要活在灵里，才能过召会生活。这样的召会生活，也是归结於凡事谢恩。

所以甚麽叫作『不住的祷告』？我们必须明白，在我们里面有一个灵，这灵就是我们属灵的呼吸器官。我们所以不愿意祷告，或者不能祷告，原因就是根本不用我们的灵。要祷告，我们必须用灵。一用灵，我们就活了。灵的第一个功能，就是祷告。不用你催促，你的灵就能自动祷告。因此要不住的祷告，你就必须不停止你灵的活动，你必须一直让你的灵活动。

我们在活泼的灵里生活行动，就是不住的祷告；我们也就自然住在主里面，享受主作生命。（住在主里面，享受主生命，三〇至三二、三六、三八页。）

参读：住在主里面，享受主生命，第一至三篇；约翰的修补职事，第八章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Four (Day 6)

The Highest and Fullest Experience of God— Taking God as Our Habitation, Our Eternal Dwelling Place

Morning Nourishment

Psa. 92:10 "But You have exalted my horn like that of a wild ox; I am anointed with fresh oil."

Psa. 92:12-14 "The righteous man will flourish like the palm tree; he will grow like a cedar in Lebanon. Planted in the house of Jehovah, they will flourish in the courts of our God. They will still bring forth fruit in old age; they will be full of sap and green."

Psalm 92 shows us the issue of the deeper experience of God in the identification with Christ...First, the issue is that the saints rejoice in the great works of Jehovah (vv. 1-9). If we do not dwell in God, not taking God as our habitation, we may see many things, but these things will be insignificant. But when we dwell in God, taking Him as our habitation, we see His great works...and rejoice in them.

The Hebrew word translated "anointed" [in verse 10] (the same word used in Leviticus 2:4) can also be rendered "mingled." The fresh oil is the consummated Spirit, who is fresh and present. I can testify that in the last five years I have enjoyed being mingled with fresh oil more than ever, and I have been full of joy in the Lord. (Life-study of the Psalms, p. 404)

Today's Reading

The poetry [in Psalm 92:12-14] is a picture of those who experience God in a deeper way by dwelling in Him, taking Him as everything in their living in the house of God. (Life-study of the Psalms, p. 405)

Psalm 92 shows the results of taking God as our dwelling place. When we and the Lord Jesus take God as our home, the issue first is that we will sing praises. "It is good to give thanks to Jehovah / And to sing psalms to Your name, O Most High" (v. 1). Only by dwelling in God, by taking God as our habitation, and by letting His favor be upon us, can

二〇一一年冬季训练

诗篇结晶读经 (二)

第四篇 (周 六)

对神最高、最完满的经历— 以神为我们的住处，我们永远的居所

晨兴喂养

诗九二 10 『你却高举了我的角，如野牛的角；我是被新油膏了的。』

诗九二 12~14 『义人要发旺如棕树，生长如利巴嫩的香柏树。他们栽植於耶和华的殿中，发旺在我们神的院里。他们年老的时候，仍要结果子；要满了汁浆而常发青。』

诗篇九十二篇给我们看见，在与基督的联合里，对神更深经历的结果。…第一个结果是圣民因耶和华极大的工作而喜乐。(1~9。)我们若不住在神里面，以神为我们的居所，我们即使看见许多事，这些事也没有意义。但我们若住在神里面，以祂为我们的居所，我们就要看见祂极大的工作，…并因此而欢乐。

十节…的『膏』（与利未记二章四节所用者同），原文也可译为『调和』。新油是终极完成的灵，是新鲜且即时的。我能见证已过五年，我比从前更享受被新油调和，并且在主里满了喜乐。（诗篇生命读经，四九五至四九六页。）

信息选读

诗篇九十二篇十二至十四节…是一班人的图画；他们住在神里面，在神殿中生活，以祂作一切，藉此更深的经历神。（诗篇生命读经，四九六页。）

九十二篇显示以神为我们居所的结果。当我们和主耶稣以神为家时，第一个结果是我们要歌颂。『称谢耶和华，歌颂你至高者的名。』（1。）惟有藉著住在神里面，以神为我们的住处，并且让祂的恩惠归於我们身上，我们才能满了对祂的

we be filled with His praises. This is the first result. The second result is indicated in verse 4: "You have made me rejoice, O Jehovah, because of what You have done; / Because of the works of Your hands I will shout for joy." We must put Psalm 90:17 together with this verse: "Establish the work of our hands upon us; / Indeed the work of our hands, establish it." By combining these two portions, we see that to dwell in God as our habitation causes us to realize what the work of God is. Continuing in Psalm 92, we read, "How great are Your works, O Jehovah!" (v. 5)...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.

In God's house, dwelling in God as our habitation, we have a daily sense of such a mingling with fresh oil [v. 10]. Do you have this kind of feeling? Day by day I sense something so fresh, not just as water but as oil, being mingled with me...[I am fresh] because I am being daily mingled with fresh oil.

When God is our habitation in the local churches, we are like palms and cedars, so stately and secure, planted in the house of God [vv. 12-13]....If we are planted, we are bound; it is not easy for us to move. But it is here that we flourish....We flourish to such an extent that even when we are old, we still bring forth fruit; we are full of sap and green [v. 14]. Only by taking God and the local church as our habitation can we do this. God and the local church as our habitation are not two separate things, but one. If we are truly dwelling in the local church, we are certainly dwelling in God; and if we are one with God, surely we are dwelling in the local church. Then we are planted in the divine habitation, flourishing in the courts of our God, and bringing forth fruit even in old age, full of song and praise. The longer we dwell here, the younger we become. (Christ and the Church Revealed and Typified in the Psalms, pp. 171-173)

Further Reading: Christ and the Church Revealed and Typified in the Psalms, ch. 16

赞美：这是第一个结果。四节指明了第二个结果：『因为耶和华啊，你藉著你所作的使我喜乐；因你手的工作，我要欢呼。』我们必须把九十篇十七节和本节摆在一起：『愿你坚立我们手所作的工，归於我们身上；我们手所作的工，愿你坚立。』把这两段合在一起，我们就看见，住在作我们居所的神里面，使我们领悟神的工作是甚麽。接著在九十二篇我们读到：『耶和华啊，你的工作何其大！』（5。）…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。我们惟有住在神的殿中，才能领悟这工作是何其大。

在神的殿中，住在作我们居所的神里面，我们天天都感觉到这样与新油调和。〔10。〕你有这样的感觉麽？一天又一天，我觉得有个东西十分新鲜，不仅像水，乃像油，与我调和。…〔我〕能这样新鲜；这是因为我天天都与新油调和。

在地方召会中，神是我们的住处，我们就像庄严且稳固的棕树和香柏树，栽植於神的殿中。〔12~13。〕…我们若被栽植了，就受到束缚，不容易移动了。但我们在这里发旺。…我们发旺到一个地步，甚至我们年老的时候，仍要结果子，满了汁浆而常发青。〔14。〕惟有以神和地方召会作我们的住处，我们才能如此。神和地方召会作我们的住处，不是两件分开的事，乃是一件事。我们若真正住在地方召会中，当然就住在神里面；我们若与神是一，当然就住在地方召会中。然後我们就栽植於神圣的住处中，发旺在我们神的院里，甚至年老的时候，仍要结果子，满了歌唱和赞美。我们住在这里越久，我们就越年轻。（诗篇中所启示并豫表的基督与召会，一九四至一九六页。）

参读：诗篇中所启示并豫表的基督与召会，第十六章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Five

Christ's Eternal and Unchanging Existence in His Resurrection

Scripture Reading: Psa. 102:6-8, 13, 16, 21-28

Outline

Day 1

I. Psalm 102 unveils Christ's death and His eternal and unchanging existence in His resurrection:

A. In typology, this psalm first refers to Christ's suffering, especially to His death:

1. Christ's suffering was for redemption, and His redemption was to produce the church as the house of God and the city of God (vv. 6-8).

2. Verse 7 is a particular verse concerning Christ's suffering, which was related to His zeal for God's house (John 2:17; Psa. 69:9):

a. In Psalm 102:7 Christ is likened to a lone sparrow on a housetop, referring to the flat roof of a Jewish house, where people would often go to pray (Acts 10:9).

b. This indicates that when the Lord Jesus was on earth, probably there were times when in the night He, like a lone bird on a housetop, would watch and pray, caring not for His own interest but for the interest of God and of God's house (Matt. 14:23; Luke 6:12).

Day 2

B. Psalm 102:23-28 unveils Christ as the One who is everlasting in His resurrection:

1. Verses 25 through 27, quoted in Hebrews 1:10-12, speak of Christ's continuing existence in His resurrection.

2. Christ's existence is unchanging throughout all generations because of His resurrection (Acts 2:24;

二〇一一年冬季训练

诗篇结晶读经 (二)

第五篇

基督在复活里永远、 不变的存在

读经：诗一〇二 6 ~ 8, 13, 16, 21 ~ 28

纲 目

周 一

壹. 诗篇一百〇二篇揭示基督的死并祂在复活里永远、不变的存在:

一. 按豫表, 本篇首先说到基督的受苦, 特别说到祂的死:

1. 基督受苦是为著救赎, 而他的救赎是为著产生召会作神的家和神的城—6 ~ 8 节。

2. 七节是论到基督受苦特别的一节, 他的受苦与祂为神家的焦急有关—约二 17, 诗六九 9:

a. 在一百〇二篇七节, 基督被喻为房顶上孤单的麻雀; 房顶指犹太人房屋的平顶, 人常上房顶去祷告—徒十 9。

b. 这指明主耶稣在地上时, 可能有时候也像房顶上孤单的麻雀, 在夜间儆醒祷告, 不是顾到他自己的权益, 乃是顾到神和神家的权益—太十四 23, 路六 12。

周 二

二. 诗篇一百〇二篇二十三至二十八节揭示, 基督在祂的复活里乃是永远的一位:

1. 二十五至二十七节引用于希伯来一章十至十二节, 说到基督在他的复活里继续存在。

2. 因著基督的复活, 他的存在是历经世代代而永远不变的一徒二

Rev. 1:18; Heb. 13:8).

3. The resurrected Christ is no longer bound by any limitations; when He resurrected, nothing could hold Him back (John 20:1-18; Acts 2:24):

a. Resurrection means that the Lord Jesus has broken through all barriers, even the greatest barrier of all—death; death has been nullified, and the resurrected Christ lives forever and ever (Heb. 2:14; 2 Tim. 1:10; Rev. 1:18).

b. In His resurrection Christ has transcended everything, including space and time; as the resurrected One, He is omnipresent, and space and time cannot limit Him (Eph. 1:19-23).

4. Because of His eternal and unchanging existence in His resurrection, Christ is the key that turns the earth to the Lord (Psa. 102:12-27; Rev. 1:18; Heb. 13:8).

Day 3

II. The product of Christ's death and resurrection is the church, typified by Zion with God's house and God's city (Psa. 102:13-16, 21; Heb. 12:22-23):

A. In Psalm 102 Zion, the center of the city of Jerusalem, typifies the church as the center of God's kingdom (48:2; Matt. 16:18-19).

B. The stones typify the believers as the building materials of the church, and the dust, the soil, typifies the ground of the church (Psa. 102:14; 1 Pet. 2:5; Rev. 1:11):

1. We should take pleasure in all the members of the church (Psa. 102:14).

2. We should favor the ground of the church, which is the ground of oneness (Deut. 12:5-28; 14:23-25; John 17:11, 21-23; 1 Cor. 1:10-13a; Eph. 4:3-6; Rev. 1:11).

C. In Psalm 102:16 the rebuilding of Zion typifies the rebuilding of the church:

1. It is through the established, restored Zion, signifying the church, that all the nations and kingdoms will be brought into the praise and worship of Jehovah (vv. 21-22).

24, 启一 18, 来十三 8。

3. 复活的基督不再受任何限制；从他复活以后，就没有东西能再限制他—约二十 1 ~ 18, 徒二 24：

a. 复活的意思是，主耶稣冲过了一切的限制，连最大的限制—死，也冲过了；死已被废除，复活的基督直活到永永远远—来二 14, 提后一 10, 启一 18。

b. 基督在复活里超越了一切，包括时空；他这复活的一位乃是无所不在的，时空都不能限制他—弗一 19 ~ 23。

4. 基督因著他在复活里永远、不变的存在，是使地转向主的关键—诗一〇二 12 ~ 27, 启一 18, 来十三 8。

周 三

贰. 基督死与复活的产品乃是召会，由锡安连同神的殿与神的城所豫表—诗一〇二 13 ~ 16, 21, 来十二 22 ~ 23:

一. 锡安是耶路撒冷城的中心，在诗篇一百〇二篇，锡安豫表召会作神国的中心—四八 2, 太十六 18 ~ 19。

二. 石头豫表信徒作召会建造的材料，尘土豫表召会的立场—诗一〇二 14, 彼前二 5, 启一 11:

1. 我们该喜悦召会的众肢体—诗一〇二 14。

2. 我们该爱护召会的立场，就是一一的立场—申十二 5 ~ 28, 十四 23 ~ 25, 约十七 11, 21 ~ 23, 林前一 10 ~ 13 上, 弗四 3 ~ 6, 启一 11。

三. 在诗篇一百〇二篇十六节，重建锡安豫表重建召会:

1. 借著被建立、得复兴的锡安（表征召会），列国和列邦都要赞美、敬拜耶和华—21 ~ 22 节。

2. The rebuilding of the devastated church, typified by the rebuilding of Zion, will turn all the nations to the Lord, and the kingdom of the world will become the kingdom of God and of Christ (v. 16; Rev. 11:15).

Day 4

III. It is in Christ's resurrection, by Christ's resurrection, and through Christ's resurrection that the church continues its existence (Psa. 102:21-28; Matt. 16:18; Eph. 1:19-23; 2:6):

A. Christ's resurrection enables the church to continue its existence (Matt. 16:18; Acts 1:22; 2:31; 4:2, 33).

B. The church, the Body of Christ, is absolutely in resurrection (Matt. 16:18; Eph. 1:19-23; 2:6):

1. The golden lampstand, typifying the church as the Body of Christ, portrays Christ as the resurrection life, growing, branching, budding, and blossoming to shine the light (Exo. 25:31-40; Num. 17:8; Rev. 1:11-12).

2. The church is a new creation in Christ's resurrection and was created by the resurrected Christ (Gal. 6:15; Heb. 2:10-12):

a. We are the Body of Christ only in the new creation germinated by Christ's resurrection life (2 Cor. 5:17; Eph. 1:19-23).

b. The reality of resurrection is Christ as the life-giving Spirit (John 11:25; 20:22; 1 Cor. 15:45b):

1) If we do any work that is not in resurrection, the life-giving Spirit will not honor it.

2) The Spirit honors only what is in resurrection (vv. 45b, 58).

Day 5

3. In order to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ (John 11:25; 1 Cor. 15:45b; 2 Cor. 1:9):

a. When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the Body of Christ (Phil. 3:10-11;

2. 被残害的召会得以重建（由锡安的重建所豫表），就要使列国都转向主，世上的国也要成为神和基督的国—16节，启十一—15。

周 四

参。乃是在基督的复活里，凭着基督的复活并藉着基督的复活，召会得以继续存在—诗一〇二 21~28，太十六 18，弗一 19~23，二 6：

一。基督的复活使召会得以继续存在—太十六 18，徒一 22，二 31，四 2，33。

二。召会，基督的身体，完全是在复活里—太十六 18，弗一 19~23，二 6：

1. 金灯台豫表召会是基督的身体，描绘基督作为复活的生命，生长、分枝、发苞、开花而发光—出二五 31~40，民十七 8，启一 11~12。

2. 召会乃是在基督复活里的新造，由复活的基督所创造—加六 15，来二 10~12：

a. 惟有在基督复活的生命所产生的新造里，我们才是基督的身体—林后五 17，弗一 19~23。

b. 复活的实际乃是基督作为赐生命的灵—约十一 25，二十 22，林前十五 45下：

一)。我们所作任何的工，若不是在复活中，赐生命的灵就不会承认这工。

二)。那灵只承认在复活中的事物—45节下，58节。

周 五

3. 我们要在基督身体的实际里，就需要完全在基督复活的生命里—约十一 25，林前十五 45下，林后一 9：

a. 当我们不凭天然的生命，而凭里面神圣的生命而活时，我们就在复活里；这种生活的结果就是基督的身体—腓

2 Cor. 1:9).

b. Our natural strength and ability need to be dealt with by the cross to become useful in resurrection for our service to the Lord (Phil. 3:3).

C. The church is “resurrectiononly”; that is, the church is an organic entity absolutely in resurrection, a new creation created in Christ's resurrection and by the resurrected Christ (Eph. 1:19-23; 2:6; 2 Cor. 5:17):

1. “God sees the church as a being that can endure death. The gates of Hades are open to the church, but the gates of Hades cannot prevail against her and cannot confine her; thus, the nature of the church is resurrection” (The Orthodoxy of the Church, pp. 21-22).

Day 6

2. The church is the vessel that holds the resurrected Christ; the church is the place where God demonstrates the operation of the might of His strength, according to the power which He caused to operate in Christ when He raised Him from the dead (Eph. 1:19-23; 2:6).

3. The church is the same as the resurrected Lord not only in nature but also in power (John 11:25; Matt. 16:18; Acts 4:33; Rev. 1:11, 18; 2:8).

4. Just as God broke through all barriers in the resurrected Christ, He is breaking through all barriers in the church; therefore, the church should be the same in life and power as the resurrected Christ (Eph. 1:19-23; 2:6):

a. The church should be as powerful, as free, and as unfettered by any limitation as the Lord Jesus is (Rev. 1:18).

b. The might of God's strength not only operated in Christ, but it continually operates in the church as well (Eph. 1:19-20; Col. 1:29).

c. The power of the church is the resurrection power of Christ (Phil. 3:10).

5. The Holy Spirit is manifesting the resurrection power of Christ through the church (Acts 1:8; 2:24; 4:33):

a. The church is the depository and storehouse of the resurrection power of Christ (Eph. 1:19-23).

三 10 ~ 11, 林后 1-9。

b. 我们天然的力量和才干需要受十字架的对付，才能在复活里对我们事奉主成为有用的一腓三 3。

三. 召会是『复活的』，这乃是说，召会完全是在复活里生机的实体，是一个新造，是在基督的复活里并凭著复活的基督造成的一弗一 19 ~ 23, 二 6, 林後五 17:

1. 『召会从神的眼睛看是耐死的。阴间的门向召会开著，但是阴间的门不能胜过她，不能把她关在里面，所以召会的性质就是复活的。』（教会的正统，二〇页。）

周 六

2. 召会是隐藏复活基督的机关；召会就是神照著他在使基督从死人中复活时，在他身上所运行的大能与大力，而运行在其中的一弗一 19 ~ 23, 二 6。

3. 召会和复活的主，不仅性质一样，能力也一样一约十一 25, 太十六 18, 徒四 33, 启一 11, 18, 二 8。

4. 神用甚么方法在复活的基督身上冲过一切的限制，神也照样在召会身上要冲过一切的限制；因此，召会应当在生命和能力上与复活的基督一样一弗一 19 ~ 23, 二 6:

a. 召会应当如同主耶稣，与他有同样的能力，与他一样的自由，与他一样的不受任何限制一启一 18。

b. 神的大能大力不仅在基督身上，今天乃是继续在的在召会中运行一弗一 19 ~ 20, 西一 29。

c. 召会的能力就是基督复活的能力一腓三 10。

5. 圣灵正把基督复活的能力显在召会里一徒一 8, 二 24, 四 33:

a. 召会就是基督复活的能力积蓄在其中，并存在其中的一弗一 19 ~ 23。

b. Hades represents death, and the church represents resurrection (Matt. 16:18).

c. As Christ is in resurrection, the church also is in resurrection; therefore, the church continues its existence in the resurrection of Christ (Eph. 1:19-23; 2:6; Rev. 1:18, 20).

b. 阴间代表死亡，而召会代表复活—太十六 18。

c. 正如基督在复活里，召会也在复活里；因此，召会乃是在基督的复活里得以继续存在—弗一 19 ~ 23，二 6，启一 18，20。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Five (Day 1)

Christ's Eternal and Unchanging Existence in His Resurrection

Morning Nourishment

Luke 6:12 "And in these days He went out to the mountain to pray, and He spent the whole night in prayer to God."

Psa. 102:7 "I watch, and I am like a lone sparrow on a housetop."

We may say that the Psalms are an extract of the entire Bible. The Bible begins with God's existence and then goes on to speak of God's creation, which has certain indications concerning Christ. Out of Christ there issues the church, which is God's house. When the church as God's house is strengthened and enlarged, it becomes the city, that is, the kingdom of God. Eventually, the kingdom of God will bring in the restoration of the earth during the millennium, which will consummate in the new heaven and the new earth with the New Jerusalem—the consummation of God's house and God's kingdom—as the center. This extract of the Bible in the Psalms is a key that opens the whole Bible. (Life-study of the Psalms, p. 415)

Today's Reading

We come to another group of psalms consisting of Psalms 102 through 106, which is somewhat hard to understand. In this group we first see Christ. Psalm 102 is a psalm on Christ. Strong evidence of this is the quotation of verses 25 through 27 in Hebrews 1:10-12.

The title of Psalm 102 tells us that it is a prayer of an afflicted one, one who was suffering. The psalmist, a godly one, was suffering because of the destruction and devastation of Zion with the temple and the holy city. He suffered to such an extent that he was fainting. In this matter he was somewhat like Jeremiah who, after the destruction of Jerusalem and the temple, sat on a mountain outside the city, looked at the devastation of the temple and the city, and wrote the book of Lamentations, probably fainting as he did so. The godly one who wrote Psalm 102 was also afflicted by the destruction of the temple and the city. Fainting because of his suffering, he

二〇一一年冬季训练

诗篇结晶读经 (二)

第五篇 (周一)

基督在复活里 永远、不变的存在

晨兴喂养

路六 12 『那些日子，耶稣出去上山祷告，整夜祷告神。』

诗一〇二 7 『我儆醒不睡，就像房顶上孤单的麻雀。』

我们可以说，诗篇是全本圣经的精粹。圣经开始於神的存在，然後说到神的创造，其中有些指明基督的事。从基督产生召会，就是神的家。作神家的召会得加强并扩大，就成为城，也就是神的国。至终，神的国要在千年国期间带进地的复兴，并要终极完成於新天新地，以新耶路撒冷—神家与神国的完成—为中心。在诗篇里这圣经的精粹，乃是开启全本圣经的钥匙。（诗篇生命读经，五〇五至五〇六页。）

信息选读

我们来到诗篇的另一组，包含一百〇二至一百〇六篇，这组诗篇有点难以领会。在这组里，我们首先看见基督。一百〇二篇是關於基督的诗篇，有力的证据就是希伯来一章十至十二节引用了该篇的二十五至二十七节。

诗篇一百〇二篇的标题告诉我们，这是困苦之人，就是受苦之人的祷告。诗人是个敬虔的人，因著锡安连同圣殿与圣城的被毁和破坏而受苦。他受苦到发昏的地步。在这事上他有点像耶利米；耶利米在耶路撒冷和圣殿毁灭以後，坐在城外的山上，看著殿与城的破坏，写了耶利米哀歌，他写的时候也可能是发昏的。写诗篇一百〇二篇的敬虔人，也因著殿与城的毁灭受困苦。他因著受苦而发昏，就向神祷告，

prayed to God and poured out his complaint. The word “complaint” in the title of this psalm does not mean that the psalmist was complaining to God; rather, here this word denotes a miserable situation—the suffering caused by the destruction of the temple and the city of Jerusalem.

In typology, Psalm 102 first refers to Christ's suffering, especially to His death. Christ's suffering consummated in His death, and through His death the church, God's house, came into existence. Eventually, the church as God's house becomes God's city, God's kingdom. Ephesians 2:19, therefore, refers both to the household of God and to the kingdom of God.

Christ's being the key that turns the earth to the Lord is based upon His suffering (Psa. 102:6-8). The “housetop” [in verse 7] refers to the flat roof of a Jewish house. People would often go to the housetop to pray. Peter did this in Acts 10:9. Since Psalm 102:7 refers to Christ, this verse indicates that when the Lord Jesus was on earth, probably there were times when in the night He, like a lone sparrow on a housetop, would watch and pray, caring for God's interest. This was also the situation of the writer of this psalm. Because of the devastation of Zion, he could not sleep nor stay in bed. Instead, he went to the housetop where he poured out his complaint to God, asking Him to look upon Zion, the city, and the temple.

Psalm 102:7 is a particular verse concerning Christ's suffering, His affliction. His affliction was related to His zeal for God's house (John 2:17; Psa. 69:9). In His suffering Christ was a watcher, caring not for His own interest but for the interest of God's house. Thus, He likened Himself to a lone sparrow on the roof of a house. As He was watching for God's interest, He was like a lone sparrow on a housetop. This was an aspect of Christ's suffering.

As we have pointed out, Christ's suffering was for the producing of the church. Today's Christians realize that Christ's suffering, which consummated in His death, was for redemption, but very few realize that His suffering was also for the producing of the church. We need to see that Christ's death was for redemption to produce the church. (Life-study of the Psalms, pp. 416-417, 419)

Further Reading: Life-study of the Psalms, msg. 37; Christ and the Church Revealed and Typified in the Psalms, ch. 18

并倾吐苦情。在这篇诗的标题中，『苦情』一辞的意思不是诗人向神抱怨；乃是指一种困苦的情景，就是因圣殿和耶路撒冷的毁灭所引起的受苦。

按豫表，一百〇二篇首先说到基督的受苦，特别说到祂的死。基督的受苦完成於祂的死；藉著祂的死，召会一神的家一得以产生。至终，召会作神的家，成为神的城，神的国。所以，以弗所二章十九节说到神家里的亲人和神的国。

基督是使地转向主的关键，这是基於祂的受苦。（诗一〇二 6~8。）七节…的『房顶』指犹太人房屋的平顶，人常上房顶去祷告。彼得在行传十章九节就这样作。既然诗篇一百〇二篇七节指基督，这节就指明主耶稣在地上时，可能有时候也像房顶上孤单的麻雀，在夜间傲醒祷告，顾到神的权益。这也是这篇诗作者的景况。因著锡安遭破坏，他无法睡觉，也无法躺在床上。他上房顶去，在那里向神倾吐苦情，求祂垂顾锡安、城与殿。

七节是關於基督的受苦和祂的困苦特别的经文。祂的受苦与祂为神家的焦急有关。（约二 17，诗六九 9。）基督在祂的受苦里是傲醒者，不顾自己的权益，只顾神家的权益。因此，祂将自己比喻为房顶上孤单的麻雀。祂为著神的权益傲醒时，好像房顶上孤单的麻雀。这是基督受苦的一方面。

我们已指出，基督的受苦是为著产生召会。今天的基督徒领悟，基督那完成於祂受死的苦难，是为著救赎；但很少人领悟，祂的受苦也是为著产生召会。我们需要看见，基督的死是为著救赎，以产生召会。（诗篇生命读经，五〇六、五一三、五〇七、五一〇页。）

参读：诗篇生命读经，第三十七篇；诗篇中所启示并豫表的基督与召会，第十八章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Five (Day 2)

Christ's Eternal and Unchanging Existence in His Resurrection

Morning Nourishment

Psa. 102:25 "Of old You laid the foundation of the earth, and the heavens are the work of Your hands."

Psa. 102:27-28 "But You are the same, and Your years are without end. The children of Your servants will continue, and their seed will be established before You."

Psalms 102 has three sections. Verses 1 through 11 are the first section, concerned with suffering and affliction; verses 12 through 22 are the second section, concerned with the rebuilding of Zion, the restoration of the destroyed temple and holy city; and verses 23 through 28 are the third section, unveiling the Lord as the One who is everlasting in His resurrection....Resurrection is the lengthening of the Lord's days; He will exist forever and ever in His resurrection. (Life-study of the Psalms, p. 416)

Today's Reading

[Psalm 102:25-27], quoted in Heb. 1:10-12, speaks of Christ's continuing existence in His resurrection. Christ is the key that turns the earth to the Lord because of His eternal and unchanging existence (Rev. 1:18; Heb. 13:8). Christ's suffering (Psa. 102:6-8) was for redemption, and His redemption was to produce the church as the house of God and the city of God (John 19:34 and footnote). It is in Christ's resurrection, by Christ's resurrection, and through Christ's resurrection that the church continues its existence and will consummate in the restoration (Psa. 102:12-22; Matt. 19:28; Acts 3:21), in which the entire earth with the peoples of all the nations will turn to the Lord (Psa. 102:21-22; Isa. 2:2-3; Zech. 8:20-22). (Psa. 102:25, footnote 1)

Only He who passed through resurrection can fulfill God's plan. Hebrews 1:5 says, "You are My Son; this day have I begotten You." This word refers to the Lord's ascent from the grave. After

二〇一一年冬季训练

诗篇结晶读经 (二)

第五篇 (周二)

基督在复活里 永远、不变的存在

晨兴喂养

诗一〇二 25 『你起初立了地的根基，诸天也是你手的工作。』

诗一〇二 27~28 『惟有你仍是一样，你的年数也没有穷尽。你仆人的子孙要长久安居，他们的後裔要立在你面前。』

诗篇一百〇二篇有三段。一至十一节是第一段，与苦难和困苦有关；十二至二十二节是第二段，与锡安的重建，就是被毁之圣殿和圣城的复兴有关；二十三至二十八节是第三段，揭示主在祂的复活里乃是永远的一位。…复活是主年日的延长；祂在祂的复活里要存到永永远远。（诗篇生命读经，五〇六至五〇七页。）

信息选读

诗篇一百〇二篇二十五至二十七节引用于希伯来一章十至十二节，说到基督在祂的复活里继续存在。基督因著祂永远、不变的存在，（启一 18，来十三 8，）是使地转向主的关键。基督受苦（诗一〇二 6~8）是为著救赎，而祂的救赎是为著产生召会作神的家和神的城（约十九 34 与注。）乃是在基督的复活里，凭著基督的复活并藉著基督的复活，召会得以继续存在，并要终极完成於复兴，（诗一〇二 12~22，太十九 28，徒三 21，）那时全地与列国的众民都要转向主。（诗一〇二 21~22，赛二 2~3，亚八 20~22。）（圣经恢复本，诗一〇二 25 第一注。）

复活後的人，才是神计划中的人。希伯来一章说，『你是我的儿子，我今日生了你，』（5，）这句话是指著主从坟墓里来说的。主复活

His resurrection, the Lord rose from the grave, and God said to Him, "This day have I begotten You." When God said, "This day have I begotten You," He had found the man He was after.

Since His birth at Bethlehem, the Lord was a moral man. But after His resurrection, He was manifested to be a man of power. After His resurrection, He became omnipresent. Time and space could limit Him no longer. He became a man endowed with resurrection power. He is now the man God wants, and God's plan of creating man is fulfilled.

After the Lord resurrected, time and space were no longer constraints to Him. Death could not contain Him. Through His resurrection He broke the barrier of death. Lazarus's resurrection...was only a kind of resuscitation to life; it was not actually a resurrection. Lazarus was not able to break even the bondage of his grave clothes. In the end he still had to go through death. The limitation of death still remained with him. When the Lord resurrected, however, He broke the barrier of death. He passed through death but was not held by death (Acts 2:24). The gates of Hades could not stop Him; they could not swallow Him. He resurrected, and He will die no more. Death has no power or leverage over Him...When Mary the Magdalene went and told Peter and John about the Lord's disappearance from the grave, the two disciples went to look for Him. They only found the linen cloths and the handkerchief which had been over His head folded up in one place; however, the Lord was not there (John 20:1-8). It was like a man who had put on his coat and buttoned it, but who had disappeared out of it altogether! When Lazarus resurrected, he was still wrapped up in his linen cloths and handkerchief; he was still bound and limited. When the Lord resurrected, He left the linen cloths and the handkerchief behind. This means that He transcended all barriers. The Lord's resurrection was fundamentally different from Lazarus's resurrection...God has exalted Him to the highest, and He has given Him a name that is above all names, not only in this age but in the age to come (Eph. 1:20-21). Our Christ has transcended everything in resurrection. (The Collected Works of Watchman Nee, vol. 59, pp. 92-93)

Further Reading: The Collected Works of Watchman Nee, vol. 59, ch. 11; vol. 42, ch. 37

後，从坟墓里出来时，就是神对祂说『我今日生了你』的时候。当神说『我今日生了你』，这就是说，神得着了祂所要的人了。

从伯利恒降生起，主是个有道德的人；但是从复活起，主乃是彰显为一个有能力的人。主复活後，就能无所不在；时间、空间都不能限制祂了，因为祂是有复活能力的人了。祂就成功了神所要的人，神造人的计划也就完成了。

主复活後，不仅时间、空间不能限制祂，死亡也不能限制祂。因为祂藉著复活，已将死亡的限制撞破了。拉撒路的复活...只是回生，不是复活。因为他还不能脱离捆他的布，并且最後还是要死；死的限制在他身上还存在。但主复活的时候，乃是打破死亡的限制，乃是经过死亡而不被死亡所拘禁。（徒二24。）阴间的门无法拦阻祂，无法吞灭祂。祂复活了，就不再死，死在祂身上毫无能力和作为了。……当抹大拉的马利亚跑去告诉彼得、约翰说，主不在坟墓里了，他们即刻去探究竟，只见坟墓里细麻布、裹头巾分别还在，而人却不在了。（约二十1-8。）就好像人穿著衣服，钮扣也扣上，而人却离衣出去了！当拉撒路复活时，他仍然被细麻布、裹头巾缠裹著，仍受到限制。但主复活时，细麻布和裹头巾放在坟墓里；祂离开了。这就是说，主乃是超越一切限制的。所以主的复活，根本与拉撒路的复活不同。…神还将祂升为至高，叫祂在诸天界里，坐在自己的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也超过了。（弗一20-21。）所以复活的基督，乃是超越一切的。（倪柝声文集第三辑第十三册，一〇一至一〇三页。）

参读：倪柝声文集第三辑第十三册，第十一篇；第二辑第二十二册，第三十七篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Five (Day 3)

Christ's Eternal and Unchanging Existence in His Resurrection

Morning Nourishment

Psa. 102:13-14 "You will arise and have compassion on Zion, for it is time to be gracious to her; the appointed time has come. For Your servants take pleasure in her stones, and show favor to her dust."

Psa. 102:16 "For Jehovah has built up Zion; He has appeared in His glory."

The history of Israel is a picture of the history of the church. Israel passed through a time of destruction and devastation, and the people of Israel were captured and carried away to captivity in Babylon. Likewise, in the book of Revelation we see that Babylon the Great is versus the church. Eventually, Babylon the Great will fall, and the church will be fully established. That rebuilding of the church will turn all the nations to the Lord, and the kingdom of the world will become the kingdom of God and of Christ (Rev. 11:15).

Psalms 102 unveils Christ's death and His existence in His resurrection. The product of Christ's death and resurrection is Zion with God's house and God's city. Therefore, in Psalm 102 we have Christ's death, Christ's resurrection, and Zion. (Life-study of the Psalms, pp. 417)

Today's Reading

Zion is a total title of the church. Galatians 4:26 says that the "Jerusalem above" is our mother, and Hebrews 12:22 tells us that we have come to "Mount Zion and to the city of the living God, the heavenly Jerusalem." Furthermore, in...[Psalm 84:5] we saw that the "highways to Zion"...are the highways of the church life. Revelation 14 shows us that the one hundred and forty-four thousand will be raptured to Mount Zion. Today we are heading to Zion, the highest peak of God's mountains. This Zion is the church.

Israel is a type of the church....Joshua, Judges, and Ruth...are a record of the history of God's elect.

二〇一一年冬季训练

诗篇结晶读经 (二)

第五篇 (周 三)

基督在复活里 永远、不变的存在

晨兴喂养

诗一〇二 13~14 『你必起来怜恤锡安，因现在是恩待她的时候；所定的日期已经到了。你的仆人原来喜悦她的石头，恩待她的尘土。』

诗一〇二 16 『因为耶和华建造了锡安，在祂荣耀里显现了。』

以色列的历史是召会历史的描绘。以色列经历了一段毁坏和残害的时期，以色列人被迁徙，被掳到巴比伦。同样，在启示录里我们看见大巴比伦与召会相对。至终，大巴比伦要倾倒，召会要完全被建立。召会的重建要使列国都转向主，世上的国也要成为神和基督的国。(十一 15。)

诗篇一百〇二篇揭示基督的死并祂在复活里的存在。基督死与复活的产品，乃是锡安连同神的殿与神的城。所以，一百〇二篇有基督的死、基督的复活和锡安。(诗篇生命读经，五〇七页。)

信息选读

锡安是召会的总称。加拉太四章二十六节说，那『在上的耶路撒冷』是我们的母，并且希伯来十二章二十二节告诉我们：我们乃是来到『锡安山，来到活神的城，属天的耶路撒冷』。不仅如此，我们〔在诗篇八十四篇〕看见…『锡安大道』…就是召会生活的大道。启示录十四章给我们看见，十四万四千人要被提到锡安山。今天我们正迈向锡安，就是神的山的最高峰。这锡安就是召会。

以色列是召会的豫表。约书亚记、士师记、路得记这几卷书是神选民

From our point of view this record is unpleasant, even a tragedy. From God's point of view, however, this record is pleasant because even among the devastated elect of God, there was still something on earth for God, and as long as God can have something for Himself on earth, He is satisfied. The principle is the same with the church today. The proper church life has been fully devastated, and everywhere we can see Babylon the Great. But God still has something on earth for Himself. This is the Lord's recovery.

Today, in spite of the degradation and devastation of the church, God still has a line that is for Christ, and for this we should worship Him....Zion is the center of the city Jerusalem (Psa. 102:16,21), typifying the church as the center of God's kingdom (Matt. 16:18-19).

In [Psalm 102:14] the stones typify the believers as the building materials of the church (1 Pet. 2:5), and the dust, the soil, typifies the ground of the church. Do you take pleasure in all the members of the church? Do you favor the ground of the church? We should be happy with all the members of the church, and we should care for the ground of the church.

Psalm 102:21 and 22 say, "That the name of Jehovah may be declared in Zion, / And His praise, in Jerusalem, / When the peoples are gathered together, / And the kingdoms, to serve Jehovah." These verses indicate that it is through the established, restored Zion—the church—that all the nations and kingdoms will be brought into the praise and worship of Jehovah. This means that the church turns the world to the Lord.

Christ is the key that turns the earth to the Lord because of His eternal and unchanging existence (vv. 24-27; Heb. 1:10-12). Christ died and resurrected, and now He lives forever in His resurrection. Christ's existence is unchanging throughout all the generations because of His resurrection.

Christ's death produced the church. The church has been devastated and will be restored. Christ's resurrection then will enable the church to continue its existence. (Life-study of the Psalms, pp. 417, 420-421)

Further Reading: The Conclusion of the New Testament, msgs. 73-74; The Glorious Church, ch. 2

历史的记载。从我们的观点看，那些记载是令人不快的，甚至是悲剧。然而，从神的观点看，这些记载却是令人愉快的，因为甚至在受破坏的神选民当中，地上仍有为著神的事；神只要在地上有为著祂的事，祂就满足了。今天召会的原则也是一样。正当的召会生活已完全受到残害，我们到处都看见大巴比伦。但神在地上仍有为著祂自己的事。这就是主的恢复。

今天，尽管召会堕落，受了残害，神仍有一条为著基督的线，为此我们该敬拜祂。锡安是耶路撒冷城的中心，（诗一〇二 16、21，）豫表召会作神国的中心。（太十六 18~19。）

诗篇一百〇二篇十四节说，『你的仆人原来喜悦她的石头，恩待她的尘土。』在这节里，石头豫表信徒作召会建造的材料，（彼前二 5，）尘土豫表召会的立场。你喜悦召会所有的肢体麼？你爱护召会的立场麼？我们该喜悦召会的众肢体，也该顾到召会的立场。

诗篇一百〇二篇二十一至二十二节说，『使人在锡安传述耶和華的名，在耶路撒冷传述赞美祂的话；就是在众民和列国一同聚集，事奉耶和華的时候。』这些经文指明，藉著被建立、得复兴的锡安—召会，列国和列邦都要赞美、敬拜耶和華。这就是说，召会使世界转向主。

基督因著祂永远、不变的存在，（24~27，来一 10~12，）是使地转向主的关键。基督死而复活，如今祂在复活里活到永远。因著基督的复活，祂的存在是历经世代而永远不变的。

基督的死产生召会。召会受到残害，但要得著复兴。基督的复活使召会得以继续存在。（诗篇生命读经，五〇七至五〇八、五一一至五一三页。）

参读：新约总论，第七十三至七十四篇；圣洁没有瑕疵，第二章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Five (Day 4)

Christ's Eternal and Unchanging Existence in His Resurrection

Morning Nourishment

Eph. 1:19-20 "And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies."

Psalm 102 is very deep, containing some hidden secrets. If we have insight into this psalm, we will see that Christ's suffering and death are not only for redemption but also for restoration....Christ's suffering is for redemption, and His redemption is to produce the church as the house of God and the city of God, which will consummate in the restoration. It is in,...by,...and through Christ's resurrection that the church will consummate in the restoration. Christ's death produced the church, and His resurrection prolongs the existence of the church. Having been produced through Christ's death, the church has its continued existence in Christ's resurrection. (Life-study of the Psalms, pp. 417-418)

Today's Reading

After Christ terminated the entire old creation through His all-inclusive death, the church was produced in His resurrection (1 Pet. 1:3; Eph. 2:6). The church is an entity absolutely in resurrection; it is not natural, nor is it of the old creation. The church is a new creation created in Christ's resurrection and by the resurrected Christ....We must also see where the church is. The church today is in Christ in ascension. Ephesians 2:6 tells us that the church has been resurrected with Christ, and now the church is seated in the heavenlies with Christ. Therefore, the church is absolutely and purely of the element of Christ, absolutely in resurrection, and absolutely remaining in the heavenlies with Christ. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 37-38)

As a type of Christ, the lampstand portrays Christ

二〇一一年冬季训练

诗篇结晶读经 (二)

第五篇 (周 四)

基督在复活里 永远、不变的存在

晨兴喂养

弗一 19~20 『以及祂的能力向著我们这信的人，照祂力量之权能的运行，是何等超越的浩大，就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边。』

诗篇一百〇二篇非常深，包含一些隐藏的秘密。我们若透视这篇诗，就会看见基督的受苦和受死不仅是为著救赎，也是为著复兴。…基督受苦是为著救赎，而祂的救赎是为著产生召会作神的家和神的城，这要完成於复兴。在基督的复活里，凭著基督的复活并藉著基督的复活，召会要完成於复兴。基督的死产生召会，祂的复活延长召会的存在。召会既藉著基督的死得以产生，就在基督的复活里继续存在。（诗篇生命读经，五〇八页。）

信息选读

基督藉著包罗万有的死了结了整个旧造以後，召会就在祂的复活里产生出来。（彼前一 3，弗二 6。）召会完全是个在复活里的实体：她不是天然的，也不屬於旧造。召会是一个新造，是在基督的复活里并凭著复活的基督造成的。…我们也必须看见召会在哪里。今天召会乃是在升天的基督里。以弗所二章六节告诉我们，召会已经与基督一同复活，现今与基督一同坐在诸天界里。因此，召会完全、纯粹屬於基督的元素，完全在复活里，完全与基督一同留在诸天界里。（长老训练第二册，三八页。）

灯台乃是基督的豫表，它描绘出基督

as the resurrection life growing, branching, budding, and blossoming to shine the light....Since the lampstand typifies Christ, it indicates that Christ is the One who is growing. Remember that the lampstand is not made up of only one branch and one lamp. On the contrary, as the central stalk grows, it produces three pairs of branches. Moreover, all the branches are growing and have knobs, buds, and blossoms....Christ grows first in Himself and then also in us as the branches. (Life-study of Exodus, p. 1097)

The Body of Christ could not come forth from the incarnated Christ until He had been crucified to terminate the flesh, the natural man, and the entire old creation. After terminating all these things through His crucifixion, Christ entered into resurrection to germinate something new. Therefore, it was after His resurrection that the Body of Christ came into being. In our natural life and in the old creation we are not the Body. But we are the Body in the new creation germinated by Christ's resurrection life. (The Conclusion of the New Testament, pp. 2098-2099)

Jesus is the embodiment of God, and God is the Spirit. So, in the universe the Holy Spirit, the consummated Spirit, the life-giving Spirit, is the reality of resurrection. God is resurrection; Christ is resurrection. Hence, wherever God is and wherever Christ is, there is resurrection. Eventually, the consummated Spirit is resurrection. When we live in the Spirit, we live in resurrection. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, p. 15)

We must realize that the sevenfold intensified life-giving Spirit only honors things in resurrection. If you do any work which is not in resurrection, the life-giving Spirit will never honor it. Thus, your labor will be in vain, with no result. Most of the work in today's Christianity is not in resurrection. Most Christians work in their natural life, not by the divine and mystical life in resurrection. Anything that is natural belongs to the old creation. Our contact with people should not be in the old creation but in resurrection. It is only in this way that we can cherish and nourish people with Christ, the all-inclusive One. (The Vital Groups, p. 104)

Further Reading: Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 3; Life-study of Exodus, msg. 94

是复活的生命，祂要生长、分枝、发苞、开花，好发光照耀。…灯台既然豫表基督，就指明基督是生长的一位。请记住，灯台不是只由一个枝子和一个灯盏构成的。反之，中央的干长大的时候，就产生三对枝子。不仅如此，所有的枝子都在长大，而且还有球，有花苞，有花朵。…基督先在祂自己里面长大，然後也在我们这些枝子里面长大。（出埃及记生命读经，一二八四至一二八五页。）

基督的身体不能出自成肉体的基督，必须等到祂钉十字架，了结肉体、天然的人以及整个旧造。基督藉著祂的钉十字架了结这一切之後，就进入复活，使一些新的事物有了新生的起头。因此，基督复活之後，祂的身体出现了。在我们天然的生命和旧造里，我们不是身体；但在基督复活的生命所产生的新造里，我们成了身体。（新约总论第七册，六三页。）

耶稣是神的具体化身，而神就是灵，所以在宇宙间，圣灵、终极完成的灵、赐生命的灵，乃是复活的实际。神是复活，基督是复活；因此，神在哪里，基督在哪里，哪里就有复活。至终，那终极完成的灵乃是复活。我们活在灵里，也就是活在复活里。（三一神终极完成之灵与信徒重生之灵联结的果效，一一至一二页。）

我们必须看见，七倍加强的赐生命之灵，只承认在复活中的事物。你所作任何的工，若不是在复活中，赐生命的灵就绝不会承认这工。因此，你的劳苦就是徒然而无结果的。今天基督教中的工作，大部分不是在复活中。大多数基督徒都是在他们的天然生命里工作，而不是凭在复活中神圣奥秘的生命工作。任何天然的东西，都属於旧造。我们与人的接触不该是在旧造里，乃该在复活中。惟有这样，我们才能以这位包罗万有的基督顾惜人并饯养人。（活力排，一三〇页。）

参读：长老训练第二册，第三章；出埃及记生命读经，第九十四篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Five (Day 5)

Christ's Eternal and Unchanging Existence in His Resurrection

Morning Nourishment

2 Cor. 1:9 "Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead."

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

A great part of the believers in the local churches are still in the natural man, but to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ. We do have some good coordination in the local churches. However, I would ask, "Is this kind of coordination carried out by the natural life or in resurrection?" To be in resurrection means that our natural life is crucified, and then the God-created part of our being is uplifted in resurrection to be one with Christ in resurrection...We all need to be conformed to the death of Christ by the power of His resurrection [Phil. 3:10]. We all need to ask ourselves whether the coordination among us is by the power of Christ's resurrection or merely by our natural man. (The Practical Points concerning Blending, pp. 19-20)

Today's Reading

We cannot see much of the reality of the Body of Christ in resurrection, that is, in the Spirit, in the pneumatic Christ, and in the consummated God. So there is the need for us to endeavor to be absolutely in the resurrection life of Christ...[and] to reach in the church life the highest peak, today's Zion, of the reality of the Body of Christ until we consummate in the New Jerusalem, including Zion.

Paul 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). This is not an exchange, because Paul went on to say, "And the life which I now live in the flesh I live in faith, the faith of the Son of God..." (v. 20b). Paul was a person

二〇一一年冬季训练

诗篇结晶读经 (二)

第五篇 (周五)

基督在复活里 永远、不变的存在

晨兴喂养

林後一 9 『自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。』

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

众地方召会中的信徒多半仍在天然的人里，但我们要在基督身体的实际里，就需要完全在基督复活的生命里。在众地方召会中，我们的确有些美好的配搭，但是我要问：『这种配搭是凭天然的生命，还是在复活里作出来的？』在复活里，意思就是我们天然的生命被钉死，然後我们这人里神所造的部分就在复活里被拔高，在复活里与基督成为一。…我们都需要凭著基督复活的大能，模成祂的死。〔腓三 10。〕我们都需要问自己：我们中间的配搭是凭著基督复活的大能，或仅仅是凭著我们天然的人？（关于相调的实行，一六页。）

信息选读

我们看不见多少在复活里，就是在那灵里，在那是灵的基督里，并在终极完成的神里面，基督身体的实际。所以我们需要竭力，完全在基督复活的生命里…，在召会生活中达到基督身体之实际的最高峰，就是今日的锡安，直到我们完成於新耶路撒冷，包括锡安。

保罗说，『我已经与基督同钉十字架；现在活著的，不再是我，乃是基督在我里面活著。』（加二 20 上。）这不是交换，因为保罗接著说，『并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂

living not by himself but by the pneumatic Christ, and this pneumatic Christ is the all-inclusive Spirit, who is the consummation of the processed and consummated Triune God. All of this is in resurrection. When you do not live by your natural life, but live by the divine life within you, you are in resurrection. The issue of this is the Body of Christ. The reality of the divine life within us is the resurrection, which is the pneumatic Christ, the all-inclusive Spirit, and the processed and consummated Triune God. (The Practical Points concerning Blending, pp. 20, 27)

The natural strength and ability are useful if they are dealt with by the cross. After being dealt with by the cross, they are in resurrection....In resurrection something divine has been wrought into our strength and ability....After being dealt with, our strength and ability become useful in resurrection for our service to the Lord. (Basic Lessons on Service, pp. 155-156)

The English language does not give us adequate adjective forms for the nouns Christ and resurrection. We must, therefore, invent some new vocabulary words to communicate such a vision of the church. We may say that today the church is "Christly," "resurrectionly," and heavenly. These three adjectives describe the fact conveyed in the Bible. The church is of Christ; the church is of resurrection; the church is of the heavens. The church is Christly, resurrectionly, and heavenly. (Elders' Training, Book 2: The Vision of the Lord's Recovery, p. 38)

[Acts 2:24 says], "Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it." Death cannot hold Him. Once all those who are alive go into death, they cannot come out again, but the Lord Jesus cannot be held by death. Death has no strength to hold Him. This is resurrection. His life can endure death; therefore, the principle of resurrection in the Bible becomes very precious. "Who became dead and lived again" [Rev. 2:8] proves that life can endure death. God sees the church as a being that can endure death. The gates of Hades are open to the church, but the gates of Hades cannot prevail against her and cannot confine her; thus, the nature of the church is resurrection....That which passes through death and still remains is resurrection. (The Orthodoxy of the Church, pp. 21-22)

Further Reading: Words of Life from the 1988 Full-time Training, chs. 4-6; The Experience of Life, ch. 11

联结所活的…。』(20下。)保罗是一个不凭自己活著的人,他乃是凭那是灵的基督而活;那是灵的基督乃是包罗万有的灵,就是经过过程并得著完成之三一神的终极完成。这一切都在复活里。当你不凭你天然的生命,而凭你里面神圣的生命而活时,你就在复活里。这种生活的结果就是基督的身体。我们里面神圣生命的实际就是复活,而复活乃是那是灵的基督,包罗万有的灵,以及经过过程并终极完成的三一神。(关于相调的实行,一七、二六页。)

天然的力量和才干若经过十字架的对付,就会非常有用。它们经过十字架的对付之後,就是在复活里。...在复活里,有一些神圣的东西已经作到我们的力量和才干里。...我们的力量和才干受过对付之後,在复活里对于我们事奉主就成为有用的。(事奉的基本功课,一七八至一七九页。)

基督与复活这两个辞都是名词,在中文里没有用作形容词。因此,我们必须发明一些新语汇,来表达这样一个召会的异象。我们可以说,今天召会是基督的、复活的、属天的。这三个形容词可以描述圣经所表达的事实。召会是属基督的;召会是属复活的;召会是属诸天的。召会是基督的、复活的、属天的。(长老训练第二册,三八页。)

『神却将死的痛苦解除,叫祂复活了,因为祂不能被死拘禁。』(徒二24。)死不能拘禁祂。换句话说,所有活的人到了死里面去就出不来了,但是主耶稣,祂是死所不能拘禁的。死没有力量抓住祂,那个就是复活。祂的生命是耐死的。所以复活的原则在圣经中变成非常的宝贝。死过又活,就证明那个生命是耐死的。召会从神的眼睛看是耐死的。阴间的门向召会开著,但是阴间的门不能胜过她,不能把她关在里面,所以召会的性质就是复活的。...经过死而能存在的,这是复活。(教会的正统,二〇页。)

参读:一九八八年全时间训练—生命的话,第四至六篇;生命的经历,第十一篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Five (Day 6)

Christ's Eternal and Unchanging Existence in His Resurrection

Morning Nourishment

Rev. 1:18 "And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades."

Eph. 1:22-23 "And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all."

The church is where the Lord is the Head and we are the Body. What is the relationship between the church and resurrection, and what is the relationship between the church and the Holy Spirit? Ephesians 1:19-20 speaks of the surpassing greatness of His power which God caused to operate in Christ. The church is the place where God demonstrates the operation of the might of His strength, according to the power which He caused to operate in Christ. (The Collected Works of Watchman Nee, vol. 59, p. 86)

Today's Reading

We have to pay attention to the words according to [in v. 19]. They mean that God is causing the same degree of might and strength that operated in Christ to now operate in the church. Those who have might do not necessarily have strength, and those who have strength do not necessarily have might, but here we have "the might of His strength."...The church can now experience the same might and strength that the Lord experienced. The church is the same as the resurrected Lord not only in nature but also in power. If this were not so, everything about the church would be vanity. Just as God broke through all barriers in the Lord, He is breaking through all barriers in the church. Therefore, the church should be the same as the resurrected Lord. It should be as powerful, as free, and as unfettered by any limitation as the Lord is. Otherwise, it cannot be called the church. The might of God's strength not only operated in Christ, but it continually operates in the church as well. Today the church is the depository and storehouse of the power of resurrection. This

二〇一一年冬季训练

诗篇结晶读经 (二)

第五篇 (周 六)

基督在复活里 永远、不变的存在

晨兴喂养

启一 18『又是那活著的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿著死亡和阴间的钥匙。』

弗一 22~23『将万有服在祂的脚下，并使祂向著召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。』

召会就是说，主是元首，我们是身体。那麽召会与复活的关系如何呢？召会与圣灵的关系又如何呢？以弗所一章十九至二十节说到神运行在基督身上的能力有多大，召会就是神照著祂在基督身上的力量之权能，而运行在其中的。（倪柝声文集第三辑第十三册，九五页。）

信息选读

我们要特别注意〔十九节里〕这一个『照』字。换句话说，神在基督身上所运行的力量之权能是何等浩大，神在召会中所运行的力量之权能也是何等浩大。…有权能，不一定有力量；有力量，不一定有权能。在这里乃是力量的权能。…召会所经历的力量和权能，与主所经历的相同。召会和复活的主，不仅性质一样，能力也一样。如果不是这样，召会的一切就是空的。神用甚麽方法在主的身上冲过一切的限制，神也照样在召会身上要冲过一切的限制。所以今天召会应当如同复活的主，与祂有同样的能力，与祂一样的自由，与祂一样的不受任何限制；否则就不能算召会。神的力量之权能不仅在基督身上，今天乃是继续在的在召会中运行。召会就是今天复活的能力积蓄在

is the church. Anything less than this will not do. The church is the Body of Christ. Therefore, this might and strength cannot be anything less than they should be....Today the church has received this power supply from the ascended and glorified Christ....It is no less than the very power that operated in Christ. When the Lord was on the earth, there was no church, because Christ was not yet resurrected; everything was bound. The church was produced after Christ rose from the dead, ascended to the height, and poured forth the Holy Spirit. The church became the Body of Christ after the Lord's resurrection. The church is filled with all that He is; it is the very vessel which holds the resurrected Christ. This is the meaning of the church.

Today the church is the depository of the resurrection power of Christ. What is the Holy Spirit doing today? He is manifesting the resurrection power of Christ through the church. All the problems are over now. The Lord said that the gates of Hades cannot prevail against the church. Personally, I believe that the gates here refer to all the gates of Hades. They are all open to the church, and they cannot prevail against the church because Hades represents death, and the church represents resurrection. This is the reason the church is victorious. Whether or not the Lord has a way on earth today is not a matter of changing our behavior or knowing some truth. Some must be ready to pay the price to know resurrection, to know the Holy Spirit, and to know the church. When we know these things, the church will have a glorious testimony. (The Collected Works of Watchman Nee, vol. 59, pp. 86-88)

According to the New Testament, Christ has had two births. His first birth took place at His incarnation, and His second birth was in His resurrection. The church came into being through the resurrection of Christ. In His second birth the firstborn Son of God was born with all His brothers, who are the members of His Body, the church. Therefore, the church was born in resurrection, that is, in the second birth of Christ. The church now continues its existence in the all-inclusive Spirit. (Life-study of Colossians, p. 221)

Further Reading: The Collected Works of Watchman Nee, vol. 59, ch. 10; Life-study of Ephesians, msgs. 16-17

其中，并存在其中的。这就是召会，少一点都不行。召会是基督的身体，所以这力量和权能缺一点也不行。…今天召会是从这样一位升天荣耀的基督那里得著这一个能力的供应，…一点没有比运行在基督身上的能力少。当主在世时还没有召会，因为那时基督还没有复活，一切都还受限制。等到基督从死复活，升到高天后，降下圣灵来，才有召会的产生。主复活了，召会才是基督的身体，召会就是充满了祂所是的性质的，也就是隐藏复活基督的机关。召会的意思就是〔如此〕。

召会今天乃是存放基督复活能力的机关。圣灵今天作甚麽事呢？圣灵今天就是把基督复活的能力显在召会里。现在一切的难题都过去了。主说，阴间的门不能胜过召会。我个人深信，这句话是指阴府所有的门，向著召会都是敞开的；但是阴间的门不能胜过召会。为甚麽阴间的门不能胜过召会？因为阴间代表死亡，而召会代表复活，所以召会是得胜的。今天主在地上如果有路，就不是我们行为改变多少，或真理认识多少，乃是真有人肯付上代价，来认识复活，认识圣灵，也认识召会。这样，召会就有荣耀的见证。（倪柝声文集第三辑第十三册，九五至九八页。）

按照新约，基督有两次出生。祂的第一次出生是在祂成为肉体时，祂的第二次出生是在祂复活时。召会乃是藉著基督的复活产生的。在祂第二次的出生里，神的长子和祂的众弟兄一同出生，这些弟兄就是祂身体一召会一的肢体。因此，召会是在复活里生的，也就是在基督第二次出生时生的。召会现今继续在包罗万有的灵里存活著。（歌罗西书生命读经，二七三页。）

参读：倪柝声文集第三辑第十三册，第十篇；以弗所书生命读经，第十六至十七篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Six

The Highest Revelation of Christ

Scripture Reading: Psa. 110

Outline

Day 1

I. God has made Christ to sit at His right hand (Psa. 110:1-2):

A. "Jehovah declares to my Lord, / Sit at My right hand / Until I make Your enemies / Your footstool" (v. 1):

1. This word, which concerns Christ in His ascension, has been quoted directly more than twenty times in the New Testament and has been quoted indirectly approximately another twenty times (cf. Matt. 22:44; Mark 12:36; 16:19; Luke 20:42-43; Acts 2:33-35; Rom. 8:34; Heb. 1:13).

2. The Lord Jesus quoted this verse to reveal His divinity as the Lord of David (Matt. 22:41-46).

3. The highest place in the universe is at the right hand of God (cf. Ezek. 47:1).

4. Christ's ascension to the right hand of God is not merely a matter of His being in a place but of His being in a person, the Father; in His ascension Christ entered into the Father's being and sat down there (Heb. 1:3b; John 16:28).

5. This word about Christ's sitting at the right hand of God implies Christ's kingship (Psa. 80:17; Col. 1:17a, 18b; Rev. 22:1; Ezek. 1:22, 26; cf. Isa. 14:13; 3 John 9; 1 John 5:21).

6. In His ascension Christ was made by God the Lord, the Christ, the Leader of the entire universe, and the Savior (Acts 2:36; 5:31; 10:36).

7. Christ is on the throne, but He is still in need of a footstool:

a. God is endeavoring to subdue all of Christ's enemies and to make them His footstool.

二〇一一年冬季训练

诗篇结晶读经 (二)

第六篇

对基督最高的启示

读经：诗一一〇

纲 目

周 一

壹. 神使基督坐在祂的右边— 诗一一〇 1 ~ 2:

一. 『耶和华对我主说，你坐在我的右边，等我使你的仇敌作你的脚凳』—1节：

1. 这关于基督在他升天里的话，在新约里直接引用过二十多次，又间接引用了约二十次—参太二二 44，可十二 36，十六 19，路二十 42 ~ 43，徒二 33 ~ 35，罗八 34，来一 13。

2. 主耶稣引用这节，启示他在神性里是大卫的主—太二二 41 ~ 46。

3. 宇宙中的至高处是神的右边—参结四七 1。

4. 基督升到神的右边，不仅是他在一个地方的事，乃是他在一个位（父）里的事；基督在他的升天里，进入父自己，并在那里坐下一来一 3 下，约十六 28。

5. 论到基督坐在神右边的这话，含示基督的君王职分—诗八十 17，西一 17 上，18 下，启二二 1，结一 22，26，参赛十四 13，约三 9，约壹五 21。

6. 基督在他的升天里，已经被神立为主，为基督，作全宇宙的元首，并作救主—徒二 36，五 31，十 36。

7. 基督是在宝座上，但他仍需要脚凳：

a. 神在竭力征服基督所有的仇敌，使他们作他的脚凳。

b. Our fighting today is for the subduing of Christ's enemies (Rom. 5:17, 21).

B. God will send forth from Zion the scepter of Christ's strength to rule over all the nations at His return (Psa. 110:2).

Day 2

II. We need to cooperate with Christ's heavenly ministry in the day of His warfare by presenting ourselves as freewill offerings to the Lord in the splendor of consecration and by being His young men who are to Him like the dew from the womb of the dawn (v. 3):

A. In the eyes of the Lord our willing consecration, our offering ourselves to Him, is a matter of splendor:

1. Although the church has become degraded, throughout the centuries there has been a line of those who have offered themselves willingly to the Lord in the splendor, the beauty, of their consecration.

2. Splendor may also be translated "adornment"; the splendor of consecration is an adornment; if we offer ourselves willingly to the Lord, we will be beautified with a divine, heavenly splendor.

B. Here Christ likens Himself to a plant that needs the watering of the mild, soft, gentle dew:

1. As Christ is on the way to carry out God's economy, He needs to be watered; Christ is watered by those who offer themselves willingly to Him.

2. Whoever volunteers himself to Christ as an offering is a young man likened to the dew conceived in the womb of the dawn for watering Christ.

Day 3

C. In order to cooperate with Christ's heavenly ministry in the day of His warfare, we need to have an absolute and thorough consecration to the Lord of our whole being with everything that we have for the accomplishment of His eternal economy; the fullness of one's experience of life depends on the fullness of one's experience of consecration (Matt. 26:6-13):

b. 今天我们的争战乃是为主征服基督的仇敌—罗五 17, 21。

二. 当基督回来时, 神要从锡安伸出基督能力的杖, 掌管列国—诗一一〇 2。

周二

贰. 我们需要藉著以奉献为彩饰, 甘心将自己献给主, 并藉著作基督的少年人, 对祂如清晨的甘露, 在基督争战的日子, 与祂天上的职事合作—3 节:

一. 在主眼中, 我们甘心的奉献, 将自己献给祂, 乃是一种彩饰:

1. 虽然召会堕落了, 历世纪以来仍有一条线, 有一班人以奉献为彩饰, 为荣美, 甘心将自己献给主。

2. 『彩饰』也可译为『装饰』; 奉献的彩饰乃是一种装饰; 我们若甘心将自己献给主, 就会有神圣、属天的光彩而显为美丽。

二. 基督在这里将自己比喻为需要得著温和柔细之甘露滋润的植物:

1. 基督在他完成神经纶的路上, 需要得滋润; 他乃是被那些甘心将自己献给他的人所滋润。

2. 凡甘心将自己献给基督为祭的人, 乃是被喻为滋润基督之清晨甘露的少年人。

周三

三. 我们要在基督争战的日子, 与祂天上的职事合作, 就需要将我们整个的所是和一切所有的, 绝对并彻底的奉献给主, 好完成祂永远的经纶; 人奉献的经历丰富到那里, 他生命的经历也就丰富到那里—太二六 6 ~ 13:

1. The basis of consecration is God's purchase (1 Cor. 6:19-20; Rom. 14:8).
2. The motive of consecration is God's love (2 Cor. 5:14-15; Rom. 12:1).
3. The meaning of consecration is to be a sacrifice (v. 1; Num. 28:2-3).
4. The purpose of consecration is to let God work in us so that we might work for God (Eph. 2:10; Isa. 64:8; Phil. 2:12-13; 1 Cor. 15:10).
5. The result of consecration is to abandon our future (Lev. 1:9; cf. 6:10-13).

D. In order to cooperate with Christ's heavenly ministry in the day of His warfare, we need to rise up early in the morning to contact the Lord so that we may enter into the womb of the dawn to be conceived as the dew for Christ's watering (Matt. 6:6; 14:22-23; Mark 1:35).

E. In order to cooperate with Christ's heavenly ministry in the day of His warfare, we need to live a life of the altar and the tent, keeping ourselves empty, open, fresh, living, and young with the Lord for His new move (Gen. 12:7-8):

1. We need to be emptied and unloaded in our spirit, in the depth of our being, so that we may receive Christ as the reality of the kingdom of the heavens (Matt. 5:3; Luke 1:53).

Day 4

2. We need to be open vessels; the one who experiences the greatest amount of transformation is the one who is the most open to the Lord (18:17; Prov. 20:27; Rev. 4:5).
3. We need to receive the Spirit as the fresh oil (Zech. 4:12-14; Matt. 25:8-9; Rev. 3:18).
4. We need to walk in newness of life and serve in newness of spirit (Rom. 6:4; 7:6; cf. Ezek. 36:26-27; 2 Cor. 3:16; Matt. 5:8; 26:29).
5. We need to be vitalized by the Lord to be the living and functioning members of His Body (1 Cor. 14:4b, 31; cf. Rev. 3:1; 14:4).
6. We need to be renewed day by day with the fresh

1. 奉献的根据是神的买—林前六 19 ~ 20，罗十四 8。
2. 奉献的动机是神的爱—林后五 14 ~ 15，罗十二 1。
3. 奉献的意义是作祭—1 节，民二八 2 ~ 3。
4. 奉献的目的是让神作，而为神作—弗二 10，赛六四 8，腓二 12 ~ 13，林前十五 10。
5. 奉献的结果是断送前途—利—9，参六 10 ~ 13。

四. 我们要在基督争战的日子，与祂天上的职事合作，就需要在清晨早起接触主，使我们成为清晨所产的甘露，用以滋润基督—太六 6，十四 22 ~ 23，可—35。

五. 我们要在基督争战的日子，与祂天上的职事合作，就需要过祭坛和帐棚的生活，使我们对主保持倒空、敞开、新鲜、活泼并年轻，好为著祂的新行动—创十二 7 ~ 8:

1. 我们需要在我们的灵里，就是我们人的深处，倒空、卸去旧有的，使我们能接受基督作诸天之国的实际—太五 3，路—53。

周 四

2. 我们需要作敞开的器皿；经历最大变化的人，乃是向主最敞开的人—十八 17，箴二十 27，启四 5。
3. 我们需要接受那灵作新鲜的油—亚四 12 ~ 14，太二五 8 ~ 9，启三 18。
4. 我们需要在生命的新样中生活行动，并在灵的新样里服事—罗六 4，七 6，参结三六 26 ~ 27，林后三 16，太五 8，二六 29。
5. 我们需要被主作成有活力的，作他身体上活而尽功用的肢体—林前十四 4 下，31，参启三 1，十四 4。
6. 我们需要借著复活生命的新鲜供

supply of the resurrection life to stay young in the Lord (2 Cor. 4:16; Eph. 5:26-27).

Day 5

F. In order to cooperate with Christ's heavenly ministry in the day of His warfare, we need to fight for the brothers in oneness with Him to cherish the churches in His humanity and nourish the churches in His divinity to produce the overcomers through His organic shepherding (Gen. 14:13-20; Rev. 1:13; 2:7; 1 Pet. 5:4; Heb. 13:20; 1 John 5:16; cf. Acts 6:4; Rev. 1:20).

III. God has sworn and will not change in ordaining Christ a Priest forever according to the order of Melchizedek (Psa. 110:4; Heb. 5:6, 10):

A. Christ is not only the King with power and authority (Psa. 110:1-2) but also the High Priest (Heb. 2:17; 4:14; 6:20; 8:1; 9:11):

1. Christ's heavenly ministry in His ascension includes both His kingship and His priesthood (7:1-2; Zech. 6:13).

2. As the King, He has the scepter to rule over the earth and to manage our affairs, and as the High Priest, He is interceding for us and taking care of our case before God (Heb. 4:14-16; 7:25-26; 9:24; Rom. 8:34; Rev. 1:12-13).

B. As the kingly High Priest according to the order of Melchizedek, Christ ministers God into us as our supply to fulfill God's eternal purpose (Heb. 7:1-2; 8:1-2; Gen. 14:18):

1. In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin (Heb. 9:14, 26).

2. Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (5:6, 10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply so that we may be saved

应天天得更新，在主里保持年轻——林后四 16，弗五 26 ~ 27。

周五

六. 我们要在基督争战的日子，与祂天上的职事合作，就需要与基督是一，而为弟兄争战，藉著祂生机的牧养，在祂的人性里顾惜众召会，并在祂的神性里餵养众召会，以产生得胜者——创十四 13 ~ 20，启一 13，二 7，彼前五 4，来十三 20，约壹五 16，参徒六 4，启一 20。

参. 神起了誓，必不改变，祂照著麦基洗德的等次，立基督永远为祭司——诗一一〇 4，来五 6, 10:

一. 基督不仅是有能力和权柄的君王；（诗一一〇 1 ~ 2；）祂也是大祭司——来二 17，四 14，六 20，八 1，九 11:

1. 基督在他升天里的天上职事，包括他的君王职分和祭司职分——七 1 ~ 2，亚六 13。

2. 他是君王，有权杖管理这地，并处理我们的事务；他也是大祭司，在神面前为我们代求，并处理我们的案件——来四 14 ~ 16，七 25 ~ 26，九 24，罗八 34，启一 12 ~ 13。

二. 基督照著麦基洗德的等次作君尊的大祭司，将神服事到我们里面作我们的供应，以完成神永远的定旨——来七 1 ~ 2，八 1 ~ 2，创十四 18:

1. 基督在地上的职事里，乃是照著亚伦的等次为大祭司，为著除掉罪——来九 14，26。

2. 然后，基督在天上的职事里，乃是照著麦基洗德的等次标出为大祭司，（五 6, 10，）不是为著罪献祭，乃是将那经过成为肉体、人性生活、钉十字架、和复活之过程的神（由饼和酒所表征——太二六 26 ~ 28）服事给我们，作我们生命的供应，使

to the uttermost (Heb. 7:25).

C. As the High Priest, Christ cherishes the churches in His humanity and nourishes them in His divinity with His divine love (Rev. 1:12-13; 2:1).

Day 6

IV. Christ, who is the Lord (Adonai) and who is at God's right hand, will shatter kings in the day of His anger at His coming back with His overcomers and will execute judgment among the nations over a great land (Psa. 110:5-6; Dan. 2:34-35, 44; Joel 3:11-12; Rev. 17:14):

A. This indicates that Christ is the Warrior to be the greatest Victor, overcoming all the nations, shattering the kings and the head of the enemies, and executing judgment upon all who oppose Him (Psa. 2:9, 12; Dan. 2:44; Rev. 2:26-27).

B. He will come with His bride, a composition of all His overcomers, as His army, and with her He will fight against and defeat Antichrist and his armies (19:11-21).

V. Christ will drink from the brook by the way and will lift up His head triumphantly (Psa. 110:7):

A. The brook signifies the overcomers; as Christ is taking the lead to fight through to the end, He will need water to drink, and this water will be the overcomers.

B. Christ's lifting up His head is a sign of His victory, His triumph, in overcoming all the enemies.

C. To the enemies Christ is the Victor, but to us He is the Drinker.

D. In this psalm we see Christ as the King, the Priest, the Warrior, the Victor, and the Drinker (the Coming One).

我们蒙拯救到底。(来七 25。)

三. 基督这位大祭司, 在祂的人性里顾惜众召会, 在祂的神性里以祂神圣的爱, 餵养众召会—启一 12 ~ 13, 二 1。

周 六

肆. 基督是主 (Adonai, 阿多乃), 在神的右边, 当祂在发怒的日子, 同祂的得胜者回来时, 祂必打伤列王, 并要在地球上, 在列邦中施行审判—诗一一〇 5 ~ 6, 但二 34 ~ 35, 44, 珥三 11 ~ 12, 启十七 14:

一. 这指明基督是战士, 要作最大的得胜者, 胜过列国, 打伤列王和仇敌的头, 并在所有反对祂的人身上施行审判—诗二 9, 12, 但二 44, 启二 26 ~ 27。

二. 祂要同著所有得胜者所组成, 作祂军队的新妇而来, 并且祂要同著新妇, 与敌基督和他的军队争战并击败他们—十九 11 ~ 21。

伍. 基督要喝路旁的河水, 并得胜的抬起头来—诗一一〇 7:

一. 河表徵得胜者; 当基督领头争战到底时, 祂需要水喝, 这水就是得胜者。

二. 基督抬起头来, 是祂得胜、胜利的标记, 表明祂胜过了众仇敌。

三. 基督对仇敌是得胜者, 但对我们祂是喝水的人。

四. 在本篇诗里, 我们看见基督是君王、祭司、战士、得胜者、以及喝水的人 (那要来者)。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Six (Day 1)

The Highest Revelation of Christ

Morning Nourishment

Psa. 110:1-2 "Jehovah declares to my Lord, Sit at My right hand until I make Your enemies Your footstool. Jehovah will send forth the scepter of Your strength from Zion: Rule in the midst of Your enemies."

In Psalm 109, within the saints in their suffering, we have the cry of Christ to God (cf. Psa. 109:8; Acts 1:20). In Psalm 110 we see the answer, God's answer, to Christ's cry. This answer is exceedingly high—not deep but high. Martin Luther said that this psalm is the greatest of all the psalms. In a sense, I agree with him. It has only seven verses, just as Psalm 87, that wonderful psalm regarding the city. Psalm 110, however, is not about the city but about Christ in the city. It is divided into four sections: (1) the first three verses, (2) verse 4, (3) verses 5 and 6, and (4) verse 7. (Christ and the Church Revealed and Typified in the Psalms, p. 188)

Although Psalm 110 is one of the shortest of the psalms, it is the highest revelation of Christ....[Verse 1a] which concerns Christ in His ascension (Heb. 1:3b), has been quoted directly more than twenty times in the New Testament and has been quoted indirectly approximately another twenty times. Again and again the New Testament refers to this word concerning Christ in His ascension. (Life-study of the Psalms, p. 432)

Today's Reading

Christ is God; in His divinity He is the Lord of David. He is also a man; in His humanity He is the son of David. The Pharisees had only half the scriptural knowledge concerning Christ's person, that is, that He was the son of David according to His humanity. They did not have the other half, that is, that He was the Son of God according to His divinity. (Matt. 22:45, footnote 1)

The highest place in the universe is the right hand of God. Let us use as an illustration the desire of a

二〇一一年冬季训练

诗篇结晶读经 (二)

第六篇 (周一)

对基督最高的启示

晨兴喂养

诗一一〇『1-2 耶和華對我主說，你坐在我的右边，等我使你的仇敵作你的脚凳。耶和華必從錫安伸出你能力的杖來：你要在你的仇敵中間掌權。』

在詩篇一百〇九篇，聖徒們在受苦中，在他們里面有基督向神的呼求。（比較詩一一〇九8和徒一20。）在詩篇一百一十篇，我們看見神對基督這呼求的答應。這答應極其的高一不是深，乃是高。路德馬丁說，這篇詩是所有詩篇中最偉大的一篇。就某種意義說，我同意。這篇詩只有七節，就像八十七篇那關乎城的美妙詩篇一樣。然而，一百一十篇不是說到城，乃是說到城內的基督。這篇詩分為四段：1. 頭三節，2. 四節，3. 五至六節，4. 七節。（詩篇中所啟示並豫表的基督與召會，二一二頁。）

一百一十篇雖是詩篇中最短的之一，却是对基督最高的启示。…〔一节上半〕这關於基督在祂升天里的話，（來一3下，）在新約里直接引用過二十多次，又間接引用了約二十次。新約一再說到這關於基督在升天里的話。（詩篇生命讀經，五二六至五二七頁。）

信息选读

基督是神，在祂的神性里，祂是大衛的主；基督也是人，在祂的人性里，祂是大衛的子孫。關於基督的身位，法利賽人只有一半的聖經知識，只知道主按著祂的人性，是大衛的子孫。他們缺少另一半的知識，就是基督按著祂的神性，是神的兒子。（聖經恢復本，太二二45第一注。）

宇宙中的至高处是神的右边。我们可用孩子渴望在母亲的膀臂、胸怀

child to be in his mother's arms, at her bosom. You may offer a child the best seat in a palace, but he will not care to be in that place if his mother is not there. The child might say, "I don't want to be in that place—I want to be in the arms of my mother." To the child, the best place, the highest place, is in his mother's arms, at her bosom. In like manner, Christ's ascension is not merely a matter of His being in a place but of His being in a person, the Father. In His ascension Christ entered into the Father's being and sat down there.

This word [in Psalm 110:1] about Christ's sitting at the right hand of God implies Christ's kingship. In the New Testament we are told that in His ascension Christ has been made by God the Lord, the Christ, the Leader of the entire universe, and the Savior (Acts 2:36; 5:31; 10:36). This concerns Christ's kingship.

According to Psalm 110:1, Christ is sitting at God's right hand until God makes Christ's enemies His footstool. At home you may have an excellent seat, but you may not have a footstool. Likewise, Christ is on the throne, but He is still in need of a footstool. Thus, God is endeavoring to subdue all of Christ's enemies and to make them His footstool. Our fighting today is for the subduing of Christ's enemies.

Zion [in verse 2] is not the Zion on earth but the Zion in the heavens, as mentioned in Hebrews 12 and Revelation 14. Hebrews 12:22 says that we have "come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem." Revelation 14:1-5 shows us that the living overcomers will be raptured to Zion in the heavens. From this heavenly Zion God will send out the scepter of Christ's power to rule over all the nations. The word "enemies" in Psalm 110:2 refers to the nations. Today the nations are His enemies. For example, in their way of dealing with Israel, the Arab nations are the enemies of Christ. (Life-study of the Psalms, pp. 432-433)

When God has secured Zion in a full way, Christ will return. Then, out of Zion, God will send forth the scepter of Christ's strength to rule over all the nations. The day will come. (Christ and the Church Revealed and Typified in the Psalms, p. 189)

Further Reading: Christ and the Church Revealed and Typified in the Psalms, ch. 19; The Conclusion of the New Testament, msgs. 74-76

里为例来说明。你也许给孩子王宫里上好的座位，但他母亲若不在那里，他就不愿在那地方。孩子也许说，『我不要在那地方—我要在我母亲的膀臂中。』对孩子而言，上好之处，至高之处，是在他母亲的膀臂中，在她的胸怀里。同样，基督的升天不仅是祂在一个地方的事，乃是祂在一个人位（父）里的事。基督在祂的升天里，进入父自己，并在那里坐下来。

〔诗篇一百一十篇一节〕论到基督坐在神右边的这话，含示基督的君王职分。新约告诉我们，基督在祂的升天里，已经被神立为主，为基督，作全宇宙的元首，并作救主（徒二 36，五 31，十 36。）这与基督的君王职分有关。

照著诗篇一百一十篇一节，基督坐在神的右边，等神使基督的仇敌作祂的脚凳。你在家也许有绝佳的座位，但你可能没有脚凳。同样，基督是在宝座上，但祂仍需要脚凳。因此，神在竭力征服基督所有的仇敌，使他们作祂的脚凳。今天我们的争战乃是为著征服基督的仇敌。

〔二节〕的锡安不是地上的锡安，乃是诸天之上的锡安，如希伯来十二章和启示录十四章所题的。希伯来十二章二十二节说，我们『来到锡安山，来到活神的城，属天的耶路撒冷』。启示录十四章一至五节给我们看见，活著的得胜者要被提到诸天之上的锡安。从这天上的锡安，神要伸出基督能力的杖来，掌管列国。诗篇一百一十篇二节的『仇敌』指列国。今天列国是祂的众仇敌。例如，阿拉伯诸国在对付以色列的事上，就是基督的众仇敌。（诗篇生命读经，五二七至五二八页。）

当神完全得著锡安时，基督就要回来。然後，神就要从锡安伸出基督能力的杖来掌管列国。那日将要来到。（诗篇中所启示并豫表的基督与召会，二一三页。）

参读：诗篇中所启示并豫表的基督与召会，第十九章；新约总论，第七十四至七十六篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Six (Day 2)

The Highest Revelation of Christ

Morning Nourishment

Psa. 110:3 "Your people will offer themselves willingly in the day of Your warfare, in the splendor of their consecration. Your young men will be to You like the dew from the womb of the dawn."

Judg. 5:2 "...The leaders took the lead in Israel,...the people have willingly offered themselves, Bless Jehovah."

Literally, the Hebrew words translated "offer themselves willingly" [in Psalm 110:3] mean "be freewill offerings." [The word warfare indicates] that some kind of fighting is raging on. Today is still a time of fighting because Christ still does not have a footstool. Hence, this ministry is engaged in a constant struggle. We stand against and annul every kind of improper ground concerning the church, whether Catholic or Protestant, and this causes opposition and fighting.

In the day of His warfare, or army, Christ's people will offer themselves willingly "in the splendor of their consecration."...In the eyes of the Lord our willing consecration...is a kind of splendor. Although the church has become degraded, throughout the centuries there has been a line of those who have offered themselves willingly to the Lord in the splendor, the beauty, of their consecration.(Life-study of the Psalms, pp. 433-434)

Today's Reading

Giving up everything on earth, thousands have offered themselves freely to Christ, and with this offering there was the splendor of consecration. John Nelson Darby was such a person. Darby lived to be eighty-four years of age and, because of his love for Christ, he never married. One day, in his old age, he was staying alone in a hotel and he said, "Lord Jesus, I still love You." No doubt, Darby was a freewill offering to the Lord in the splendor of consecration.

Instead of the word "splendor" some versions use the word "adornment." The splendor of

二〇一一年冬季训练

诗篇结晶读经 (二)

第六篇 (周二)

对基督最高的启示

晨兴喂养

诗一一〇 3『当你争战的日子，你的民要以奉献为彩饰，甘心献上自己。你的少年人对你必如清晨的甘露。』

士五 2『...以色列中有首领统率，百姓也甘心奉献自己，你们应当颂赞耶和華。』

[诗篇一百一十篇三节的]『甘心献上自己』，原文意，『成为甘心祭』。... [『争战』一辞]指明，某种争战正在激烈的进行。今天仍是争战的时候，因为基督还没有得著脚凳。因此，这职事在不断的争战。我们抵挡并废掉每一种关于召会的错误立场，无论是天主教或更正教，这就引起反对和争战。

当基督争战的日子，祂的民要『以奉献为彩饰』，甘心献上自己。...在主眼中，我们甘心的奉献，...乃是一种彩饰。虽然召会堕落了，历世纪以来仍有一条线，有一班人以奉献为彩饰，为荣美，甘心将自己献给主。(诗篇生命读经，五二八至五二九页。)

信息选读

千万人放弃地上的一切，甘心将自己献给基督，这种献上有奉献的彩饰。达秘就是这样的人。达秘活到八十四岁，因著他对基督的爱，他没有结婚。在他老年时，有一天他独自住在旅店里，他对主说，『主耶稣，我仍然爱你。』毫无疑问，达秘以奉献为彩饰，对主乃是甘心祭。

有些译本不用『彩饰』(splendor)一辞，而用『装饰』(adornment)一

consecration is an adornment. We need to be adorned by offering ourselves willingly to the Lord. If we do this, we will be beautified with a divine, heavenly splendor.

[Psalm 110:3b] indicates that, on the one hand, Christ likes to see the splendor of our consecration; on the other hand, He desires the dew that comes from the womb of the dawn. Christ enjoys seeing the splendor of those who offer themselves to Him as freewill offerings, but, even more important, He still needs some dew to water Him....He needs us to be the dew that waters Him.

According to the poetry here, this dew comes from "the womb of the dawn." We need to enter into this womb to be conceived as the dew with which to water Christ. I believe that this involves the morning watch. If we do not rise up early in the morning, we will miss the opportunity to enter into the womb of the morning to be made dew for Christ's watering. Instead of being watered, He will be dry and we also will be dry. I hope that we all, especially the young people, will see that here Christ likens Himself to a plant that needs the mild, soft, gentle dew. May we respond to Him by saying, "Lord Jesus, I want to be the dew conceived and produced by the womb of the morning for You to be watered." (Life-study of the Psalms, pp. 434-435)

Here Christ likens Himself to a plant that needs the watering of the mild, soft, gentle dew. As Christ is on His way to carry out God's economy, He needs to be watered. Christ is watered by those who offer themselves willingly to Him. Whoever volunteers himself to Christ as an offering is a young man likened to the dew conceived in the womb of the dawn for watering Christ. (Psa. 110:3, footnote 3)

We are the dew to Him in the morning, and we are the brook to Him in the daytime, while He is on His way to fight with the enemy....Christ is riding on and riding through triumphantly, and on His way...He needs all of us, as a kind of refreshment to Him. We are the dew and the refreshing water to Christ so that He may lift up His head. (Christ and the Church Revealed and Typified in the Psalms, p. 191)

Further Reading: Consecration; Messages for Building Up New Believers, vol. 1, ch. 3

辞。奉献的彩饰乃是一种装饰。我们需要甘心将自己献给主，藉此得著装饰。我们若这样作，就会有神圣、属天的光彩而显为美丽。

〔诗篇一百一十篇三节下半〕指明一面，基督喜欢看见我们奉献的彩饰；另一面，祂渴望清晨的甘露。基督喜欢看见那些将自己献给祂为甘心祭的人，但更重要的是，祂仍需要一些甘露滋润祂。…祂需要我们作滋润祂的甘露。

照著本诗，这甘露来自『清晨』。我们需要在清晨被孕育为滋润基督的甘露。我信这与晨兴有关。我们早晨若不早起，就会失去成为清晨的甘露以滋润基督的机会。基督若没有得著滋润，就会枯乾，我们也会枯乾。我盼望我们众人，尤其是青年人，要看见基督在这里将自己比喻为需要温和、柔软、柔细之甘露滋润的植物。愿我们回应祂说，『主耶稣，我要作清晨所孕育并产生的甘露，使你得著滋润。』（诗篇生命读经，五二九至五三〇页。）

基督在这里将自己比喻为需要得著温和柔细之甘露滋润的植物。基督在祂完成神经纶的路上，需要得滋润。祂乃是被那些甘心将自己献给祂的人所滋润。凡甘心将自己献给基督为祭的人，乃是被喻为滋润基督之清晨甘露的少年人。（圣经恢复本，诗一一〇3第三注。）

我们对祂是清晨的甘露，当祂在途中与仇敌争战时，我们对祂是白日的河水。…基督正得胜的往前并经过。在途中，祂需要你，祂需要我，祂需要我们众人作为使祂舒畅之物。我们对基督是甘露和使祂舒畅的水，因此祂可以抬起头来。（诗篇中所启示并豫表的基督与召会，二一五页。）

参读：初信造就上册，第三篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Six (Day 3)

The Highest Revelation of Christ

Morning Nourishment

Gen. 12:7-8 "And Jehovah appeared to Abram and said, To your seed I will give this land....There he built an altar to Jehovah who had appeared to him. And he proceeded from there to the mountain on the east of Bethel and pitched his tent,...and there he built an altar to Jehovah and called upon the name of Jehovah."

Concerning the experience of consecration there are five main points: the basis of consecration, the motive of consecration, the meaning of consecration, the purpose of consecration, and the result of consecration....Consecration is not just a knowing of the right of ownership in the mind or a feeling of love in our affections, nor is it only an attitude and expression of ours toward God. Actually speaking, consecration itself is...a major part of life. The experience of consecration, therefore, is really the experience of life. The fullness of one's experience of life depends on the fullness of one's experience of consecration. Hence, if one pursues the experience of consecration, it will enable him to grow in life. (The Experience of Life, pp. 29, 47-48)

Today's Reading

Since consecration is a part of life, then by following this life and living in this life, the law of life will cause the five points of consecration to be clearly and spontaneously worked out in us. When we first consecrate ourselves, our experience is similar to an embryo in the mother's womb—one cannot distinguish the ear, the eye, the mouth, and the nose. As we grow in life, however, these five points related to the experience of consecration gradually become formed in us. Then we really have a feeling that we have been bought by God and that all our rights are in His hand. We become a prisoner of His love because His love has pierced our hearts. We become a sacrifice indeed, laid on the altar for God's enjoyment and satisfaction. We will be those

二〇一一年冬季训练

诗篇结晶读经 (二)

第六篇 (周 三)

对基督最高的启示

晨兴喂养

创十二7~8『耶和華向亞伯蘭显现，说，我要把这地赐给你的後裔。亚伯蘭就在那里为向他显现的耶和華筑了一座坛。从那里他又迁到伯特利东边的山，支搭帐棚；…他在那里又为耶和華筑了一座坛，并且呼求耶和華的名。』

说到奉献这个经历，无论怎样讲，总不外乎五个大点，就是：奉献的根据，奉献的动机，奉献的意义，奉献的目的，和奉献的结果。…奉献并不仅是心思里一个主权的认识，或是心情里一个爱的感觉，也不仅是我们向神的一个态度和表示。实在说来，奉献的本身，就是…生命里一个主要的成分。所以奉献的经历，就是生命的经历。人奉献的经历丰富到哪里，他生命的经历也就丰富到哪里。因此一个人在奉献上的追求，就能促进他生命的长进。（生命的经历，二四、四六至四七页。）

信息选读

奉献既是生命里的一个成分，我们就若跟随这生命，活在这生命里，这生命的律，自然也就把奉献的这五点，清清楚楚的从我们里面律出来。我们初奉献的时候，这经历在我们里面，不过像母腹中未成形的胚胎，耳、目、口、鼻，都不清楚。等到我们生命逐渐长进，这奉献经历的五点，也就逐渐成形在我们身上了。到那时候，我们就实在感觉说，我们是神所买的，我们的主权全数在神的手里。我们就真被神的爱摸透了，作了祂爱的俘虏。我们也就真是一个祭，摆在祭坛上让神享受，叫神满

who have been thoroughly worked over by God and are then able to work for Him. Our future will truly be as a handful of ashes. All our ways of escape outside of God's will shall have been cut off; God only will be our future and our way. At that time the experience of our consecration will indeed have become matured. (The Experience of Life, p. 48)

The life of a Christian is the life of the altar and the tent. The altar is toward God while the tent is toward the world. In His presence, God requires that His children have an altar and on the earth that they have a tent....God appeared to Abraham, and Abraham built an altar. This altar was not for a sin offering but for a burnt offering. A sin offering is for redemption, while a burnt offering is an offering of ourselves to God. The altar [here] does not refer to the Lord Jesus' vicarious death for us; it refers to the consecration of ourselves to God. It was the kind of altar spoken of in Romans 12:1: "I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service." (The Life of the Altar and the Tent, pp. 1, 4)

An altar is for worshipping God by offering all that we are and have to God for His purpose. Abraham's building of an altar was motivated by God's reappearing and can be considered an anti-testimony to the building of the tower of Babel. (Gen. 12:7, footnote 3)

Abraham first built an altar for the worship of God; then he pitched a tent for his living. Abraham, Isaac, and Jacob each lived in a tent (Gen. 12:8; 26:25; 35:21). Their dwelling in tents was a declaration that they were strangers and sojourners on the earth who were seeking a better country and eagerly waiting for "the city which has the foundations, whose Architect and Builder is God" (Heb. 11:9-10,13-16). Both the better country and the city which has the foundations are the New Jerusalem. (Gen. 12:8, footnote 2)

To be poor in spirit is not only to be humble but also to be emptied in our spirit, in the depth of our being, not holding on to the old things of the old dispensation but unloaded to receive the new things, the things of the kingdom of the heavens. (Matt. 5:3, footnote 2)

Further Reading: The Experience of Life, ch. 3; The Life of the Altar and the Tent

足。到那时候，我们也就被神作透，而能为神作了。我们的前途，也就真成了一堆灰，一切在神之外的出路都断绝了，只有神是我们的前途，是我们的出路。到那时候，我们奉献的经历才真是成熟了。（生命的经历，四七页。）

基督徒的生活，是一种祭坛和帐棚的生活。祭坛是向著神的，帐棚是向著世界的。神对于祂儿女们的要求，就是要他们在神的面前有祭坛，在地上有帐棚。…神向亚伯拉罕显现，亚伯拉罕就筑了一座坛。这里的坛不是献赎罪祭的坛，这里的坛乃是献燔祭的坛。赎罪祭是为著我自己赎罪，燔祭是将我自己奉献给神。这里的祭坛不是指著主耶稣怎样替我们死说的，乃是指著我们怎样将自己奉献给神说的。这里的祭坛，就是罗马十二章那一类的祭坛—『我藉著神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。』（倪柝声文集第二辑第十七册，一一六、一一八至一一九页。）

坛是为著敬拜神，将我们一切所是并所有，为著神的定旨献给神。亚伯拉罕筑坛是受神再次显现的激励，这可视为对巴别塔的建设所作相反的见证。（圣经恢复本，创十二7第三注。）

亚伯拉罕先筑坛，为著敬拜神；然後支搭帐棚，为著自己的生活。亚伯拉罕、以撒和雅各俱各住在帐棚里。（创十二8，二六25，三五21。）住帐棚乃是宣告他们在地上是客旅，是寄居的，在寻找一个更美的家乡，等候『那座有根基的城，其设计者并建筑者乃是神。』（来十一9~10、13~16。）更美的家乡和那座有根基的城就是新耶路撒冷。（创十二8第二注。）

灵里贫穷不仅是指谦卑，更是指我们的灵，我们人的深处，完全倒空，不持守旧时代的老东西，却卸去旧有的，以接受诸天之国的新东西。（太五3第二注。）

参读：生命的经历，第三篇；倪柝声文集第二辑第十七册，第十六篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Six (Day 4)

The Highest Revelation of Christ

Morning Nourishment

Rom. 6:4 "We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life."

Rom. 7:6 "...We serve in newness of spirit and not in oldness of letter."

2 Cor. 4:16 "...Though our outer man is decaying, yet our inner man is being renewed day by day."

Who experiences the greatest amount of transformation? It is the one who is absolutely open to the Lord. "Lord, I am fully open to You. I want to keep opening to You. My whole being is open—my heart, my mind, my will, and my emotions. Keep shining. Search me thoroughly. Enlighten and enliven me. I will accept it fully." In this way, the light will penetrate into every area, and life simultaneously will be supplied to you. The man of clay will be transformed into the image of Christ. As the gold is thus formed in you, there will be the seven Spirits shining forth and manifesting God....As we are enlightened by the lamps within us, we shall become the golden lampstand in reality in our locality, manifesting the Triune God. Then He will have His testimony. (Life Messages, vol. 2, pp. 248-249)

Today's Reading

In [Zechariah] 3 and 4 the same person, Zerubbabel, is signified by a shoot (3:8), a tree (4:3,11), and a branch (v. 12). This indicates that Zerubbabel himself is not the source....Christ is the unique olive tree...and all Christ's believers are branches, shoots, of Christ (John 15:5a). Thus, all the believers are the many olive trees, not in the sense of being separate trees but in the sense of being branches of Christ, the unique olive tree.

Which [in Zechariah 4:12] refers not to the spouts but to the branches. For the shining of the

二〇一一年冬季训练

诗篇结晶读经 (二)

第六篇 (周 四)

对基督最高的启示

晨兴喂养

罗六 4 『所以我们藉著浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督藉著父的荣耀，从死人中复活一样。』

罗七 6 『...我们在灵的新样里服事，不在字句的旧样里。』

林後四 16 『...我们外面的人虽然在毁坏，我们里面的人却日日在更新。』

谁经历最大量的变化？就是完全向主敞开的人。『主，我向你完全敞开。我要一直向你敞开。我的全人—我的心、我的心思、我的意志和我的情感—是敞开的。求你一直照耀，彻底鉴察我，光照并点活我。我愿完全接受你的光照。』这样，光会渗透每一部分，同时生命会供应给你。泥土所造的人要变化成为基督的形像。随著金这样成形在你里面，就会有七灵照耀并彰显神。...我们蒙里面的灯光照，就会实际的在我们的地方上成为金灯台，彰显三一神。这样，祂就要得著祂的见证。（生命信息下册，三〇三至三〇四页。）

信息选读

在撒迦利亚三、四章里，同一个人所罗巴伯，由苗、（三 8、）树（四 3、11）和枝（12）所表徵。这指明所罗巴伯自己不是源头。...基督是那唯一的橄榄树；...所有基督的信徒，都是基督的枝子和苗。（约十五 5 上。）因此，所有的信徒是许多的橄榄树，但不是个别的树，乃是基督这独一橄榄树的枝子。（圣经恢复本，亚四 12 第三注。）

〔撒迦利亚四章十二节说到两根流出金油的橄榄枝。〕要使灯台照耀，

lampstand, oil is needed....The oil denotes the Spirit, and the Spirit is God, who in typology is signified by gold. Thus, to supply the oil for the shining of the lampstand is to flow out God to supply others with the sevenfold Spirit that they may be enlivened for God's testimony through the church. (Zech. 4:12, footnotes 1, 2, and 3)

In [Romans] 6:4, newness of life issues from our being identified with Christ's resurrection and is for our walk in our daily life. [In 7:6] newness of spirit issues from our being discharged from the law and being joined to the resurrected Christ, and is for our service to God. Thus, both newness of spirit and newness of life are results of the crucifixion of the old man.

[The word spirit in 7:6 refers] to our regenerated human spirit, in which the Lord as the Spirit dwells (2 Tim. 4:22). Everything that is related to our regenerated spirit is new, and everything that comes out of our spirit is new. Our regenerated spirit is a source of newness because the Lord, the life of God, and the Holy Spirit are there. (Rom. 7:6, footnotes 3 and 4)

The recovery needs to be vital today. The recovery needs a revival of morale,...of impact,...of the dynamic motivation within us,...[and] of vitality among us....We are still not vital. We are still in our habit, still somewhat in our tradition. We need to be vitalized.

After a person is gained and baptized, he must be raised up to be a living member of the Body of Christ. Today what God needs are...living members so that His Body can be built up to the fullest extent....God is not satisfied until every saved and baptized one is a living member who can be useful for the building up of the Body of Christ. (1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need, pp. 143-144, 154)

[We are being renewed] by being nourished with the fresh supply of the resurrection life. As our mortal body, our outer man, is being consumed by the killing work of death, our inner man, that is, our regenerated spirit with the inward parts of our being...is being metabolically renewed day by day with the supply of the resurrection life. (2 Cor. 4:16, footnote 3)

Further Reading: The Vital Groups, msgs. 2-3; Life Messages, vol. 2, ch. 69

油是必需的。…油是指那灵，那灵乃是神；按豫表，神是由金所表徵的。因此，为著灯台的照耀而供应油，就是流出神，而以七倍加强的灵供应别人，使他们被点活，藉著召会成为神的见证。（亚四 12 第一至二注。）

在罗马六章四节，生命的新样来自与基督复活的联合，是为著我们日常的生活行动。在这里，灵的新样来自脱离律法，归与复活的基督，是为著我们服事神。因此，灵的新样与生命的新样，都是旧人钉十字架的结果。（罗七 6 第三注。）

〔七章六节的『灵』这辞〕指我们重生之人的灵，有主，就是那灵，住在其中。（提後四 22。）凡与我们重生之灵有关的，一切都是新的。凡出於这灵的，也都是新的。这灵是新样的源头，因为主、神的生命与圣灵，都在这里。（罗七 6 第二注。）

主的恢复今天需要活而有力。主的恢复需要士气的复兴，冲击力的复兴，在我们里面大能动力的复兴，以及在我们中间活力的复兴。…我们仍然不是活而有力…。我们仍然照著我们的习惯，多少仍然照著我们的传统。我们必须活而有力。

当一个人被得著并受浸之後，这人必须被培育成为基督身体的活肢体。今天神所要的…是活的肢体，使基督的身体得以建造到完满的地步。…神是不满足的，除非每一个得救受浸的人都成为活肢体，能在建造基督身体的事上有用处。（关于主的恢复和我们当前的需要，一六九至一七一、一八三至一八四页。）

〔得更新是藉著〕复活生命新鲜的供应得著滋养，而得以更新。〔在林後四章十六节里，〕我们外面的人，我们必须的身体，因著死的杀死工作逐渐销毁；我们里面的人，就是我们重生的灵，连同我们里面的各部分，…却因复活生命的供应，得以日日新陈代谢的更新。（圣经恢复本，林後四 16 第三注。）

参读：活力排，第二至三篇；生命信息下册，第六十九章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Six (Day 5)

The Highest Revelation of Christ

Morning Nourishment

Psa. 110:4 "Jehovah has sworn, and He will not change: You are a Priest forever according to the order of Melchizedek."

Heb. 7:1 "For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him."

Our Christ today is our High Priest. In His humanity...He sympathizes with our weakness because He was tempted in all respects like us....Meanwhile, He is nourishing us in His divinity with all the positive aspects of His person....He is taking care of the churches in the recovery in both ways. In His humanity He is cherishing us to make us proper so that we may be happy, pleasant, and comfortable. In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. (The Vital Groups, p. 109)

Today's Reading

Christ is not only the King with power and authority, as indicated in Psalm 110:2; He is also the High Priest, as revealed in verse 4. Today we need Christ not only as our King but also as our Priest to pray for us and to take care of our case before God.

The first section [of Christ's ministry] was His ministry on earth, and the second section is His ministry in the heavens. In His earthly ministry He did many things. Now,...Christ in His ascension is carrying out the second, the heavenly, section of His ministry. This includes both His kingship and His priesthood. As the King He has the scepter signifying power and authority to rule over the earth and to manage our affairs, and as the High Priest He is praying for us and taking care of our case. (Life-study of the Psalms, p. 435)

二〇一一年冬季训练

诗篇结晶读经 (二)

第六篇 (周五)

对基督最高的启示

晨兴喂养

诗一一〇 4『耶和華起了誓，必不後悔；祂說，你是照著麥基洗德的等次，永遠為祭司。』

來七 1『這麥基洗德，撒冷王，至高神的祭司，就是那當亞伯拉罕殺敗諸王回來的時候，迎接他，並給他祝福的。』

我們的基督今天我們的大祭司。在祂的人性里，…祂同情我們的軟弱，因為祂在各方面受過試誘，與我們一樣。……同時，祂也在神性里，用…祂人位里一切積極的方面，來餵養我們。祂在兩方面來照顧恢復中的眾召會。祂在人性里顧惜我們，使我們正確合宜，好叫我們快樂、愉快、舒適。祂在神性里餵養我們，使我們在神聖的生命中長大成熟，作祂的得勝者，以完成祂永遠的經綸。（活力排，一三六至一三七頁。）

信息选读

基督不仅是有能力和权柄的君王，如诗篇一百一十篇一至二节所指明的；祂也是大祭司，如四节所启示的。今天我们不仅需要基督作我们的君王，也需要基督作我们的祭司，在神面前为我们代求，并处理我们的案件。

〔基督职事的〕第一段是祂在地上的职事，第二段是祂在诸天之上的职事。祂在地上的职事里作了许多事。如今，基督…在祂的升天里，执行祂职事属天的第二段，包括祂的祭司职分和君王职分。祂是君王，有表徵能力和权柄的杖，管理这地，并处理我们的事务；祂也是大祭司，为我们代求，并处理我们的案件。（诗篇生命读经，五三〇至五三一頁。）

Melchizedek [in Genesis 14:18] is a type of Christ as the kingly High Priest....After Abraham gained the victory, Melchizedek appeared. Before his appearing, Melchizedek, a priest of God, must have been interceding for Abraham. It must have been through his intercession that Abraham was able to slaughter the four kings and gain the victory (cf. Exo. 17:8-13). Today Christ, our High Priest, is interceding for us in a hidden way (Rom. 8:34b; Heb. 7:25b) that we may be His overcomers to defeat God's enemies, so that through our victory Christ can be manifested openly in His second coming.

The priesthood according to the order of Melchizedek is higher than the Aaronic priesthood (Heb. 7). In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin (Heb. 9:14,26). Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (Heb. 5:6,10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply that we may be saved to the uttermost (Heb. 7:25a). (Gen. 14:18, footnotes 1 and 3)

As the King of righteousness (Isa. 32:1), Christ made all things right with God and made all things right with one another. Righteousness issues in peace (Isa. 32:17). As the King of peace (Isa. 9:6), Christ, through righteousness, brings in peace between God and us, and in such a peace He fulfills the ministry of His priesthood. He is the King who becomes the Priest; thus, His priesthood is kingly, royal (1 Pet. 2:9). (Heb. 7:1, footnote 2)

At the beginning of [Hebrews 7] we have the King, and at the end we have the Son of God (v. 28), indicating that Christ as our High Priest is both kingly and divine. His kingship maintains a condition that is full of righteousness and peace that He may minister the processed Triune God to us for our enjoyment; His divinity as the Son of God constitutes Him a High Priest who is living and full of life that He may be able to continue His priesthood perpetually. (Heb. 7:2, footnote 1)

Further Reading: The Vital Groups, msgs. 10-11; Life-study of Hebrews, msg. 28; Life-study of Genesis, msg. 43

[在创世记十四章十八节，] 麦基洗德豫表基督是君尊的大祭司。…亚伯拉罕得著胜利後，麦基洗德出现了。麦基洗德是神的祭司，他在出现之前，必定曾为亚伯拉罕代求。亚伯拉罕能杀败四王得著胜利，必是藉著麦基洗德的代求。（参出十七 8~13。）今天我们的祭司基督，正以隐藏的方式为我们代求，（罗八 34 下，来七 25 下，）使我们成为祂的得胜者，击败神的仇敌，好使基督藉著我们的得胜，能在祂第二次来时公开的显现。

照著麦基洗德等次的祭司职分，高於亚伦的祭司职分。（七。）基督在地上的职事里，乃是照著亚伦的等次为大祭司，为著除掉罪。（九 14、26。）然後，基督在天上的职事里，乃是照著麦基洗德的等次标出为大祭司，（五 6、10，）不是为著罪献祭，乃是将那经过成为肉体、人性生活、钉十字架和复活之过程的神（由饼和酒所表徵一太二六 26~28）服事给我们，作我们生命的供应，使我们蒙拯救到底。（来七 25 上。）（圣经恢复本，创十四 18 第二至三注。）

基督是公义王，（赛三二 1，）使万有与神，以及万有彼此的关系都是对的。公义带进平安。（17。）基督是平安王，（九 6，）藉著公义，带进神与我们之间的平安，在其中尽祂祭司的职任。祂是君王作了祭司，因此祂的祭司职分是君尊的。（彼前二 9。）（来七 1 第二注。）

[在希伯来七]章开头有王，末了有神的儿子，（28，）指明作我们祭司的基督，是君尊且神圣的。祂的君王职任保持一种满有公义和平安的光景，使祂能将经过过程的三一神供应给我们，作我们的享受；神儿子的神性使祂成为一位活著且满有生命的大祭司，叫祂能永久继续祂的祭司职任。（来七 2 第一注。）

参读：活力排，第十至十一篇；希伯来书生命读经，第二十八篇；创世记生命读经，第四十三篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Six (Day 6)

The Highest Revelation of Christ

Morning Nourishment

Psa. 110:5-7 "The Lord is at Your right hand; He will shatter kings in the day of His anger. He will execute judgment among the nations; He will fill the place with corpses; He will shatter the head over a great land. He will drink from the brook by the way; therefore He will lift up His head."

The words "great land" [in Psalm 110:6] refer to the entire earth, the whole globe. Here we see that Christ, who is the Lord, the Master (Adonai), and who is at God's right hand, will shatter kings in the day of His anger at His coming back and will execute judgment among the nations (2:9,12; Dan. 2:44; Rev. 2:26-27). This indicates that Christ will be the greatest Victor, overcoming all the nations, shattering the kings and the head of the enemies, and executing judgment upon all who oppose Him. In addition to being the King and the Priest, Christ is the Warrior to be the greatest Victor. According to Revelation 19, in His coming back He will be the fighting One. However, He will not fight alone against Antichrist and his armies from the nations. Rather, He will come with His bride, a composition of all His overcomers, as His army, and with her He will fight against Antichrist and his armies. (Life-study of the Psalms, p. 436)

Today's Reading

"He will drink from the brook by the way; / Therefore He will lift up His head" (Psa. 110:7). While Christ is fighting, He will be thirsty. Needing some water to drink, He will drink from "the brook by the way." This brook is the overcomers. Those who offer themselves in the splendor of consecration are the dew of the morning to water Christ, and the overcomers are the brook to quench His thirst. As Christ is taking the lead to fight through to the end, He will need water to drink, and this water will be the overcomers. I believe that this interpretation is

二〇一一年冬季训练

诗篇结晶读经 (二)

第六篇 (周 六)

对基督最高的启示

晨兴喂养

诗一一〇 5~7 『主在你右边；祂发怒的日子，必打伤列王。祂要在列邦中施行审判，使那处满了尸首；祂要在大地上打伤仇敌的头。祂要喝路旁的河水；因此祂必抬起头来。』

〔诗篇一百一十篇六节里的〕『大地』指全地，全球。这里我们看见，基督是主，是主人，（阿多乃，Adonai，）在神的右边，在祂回来时发怒的日子，必打伤列王，并要在列邦中施行审判。（二 9、12，但二 44，启二 26~27。）这指明基督将是最大的得胜者，胜过列国，打伤列王和仇敌的头，并在所有反对祂的人身上施行审判。基督除了是君王和祭司以外，还是战士，要作最大的得胜者。照著启示录十九章，在祂回来时，祂将是争战的一位。然而，祂不会单独与敌基督并列国的军队争战；祂乃要同著作祂军队的新妇——祂所有的得胜者——而来，并且祂要同著作祂军队的新妇，与敌基督和他的军队争战。（诗篇生命读经，五三一页。）

信息选读

『祂要喝路旁的河水；因此祂必抬起头来。』（诗一一〇 7。）基督争战的时候是乾渴的。祂需要一些水喝，祂要『喝路旁的河水』。这河水就是得胜者。那些以奉献为彩饰，献上自己的人，是清晨的甘露，滋润基督；得胜者是河水，解祂的干渴。基督领头争战到底时，祂需要水喝，这水就是得胜者。我信这解释是正确的，因为这符合新约的

correct because it fits in with the New Testament teaching.

When Christ drinks from the brook, “He will lift up His head.” This means that He will be victorious. To lower our head is a sign of defeat, but to lift up our head is a sign of victory, of triumph. Those who lift up their head are the ones who overcome all the enemies.

To the enemies Christ is the Victor, but to us He is a Drinker. We may say to Him, “Hallelujah! Lord Jesus, You are the Victor.” But He may say to us, “Yes, I am the Victor, but to you I would like to be the Drinker.” In this psalm we see Christ as the King, the Priest, the Warrior, the Victor, and the Drinker. Christ overcomes the enemies, and He drinks from the overcomers, from the brook by the way. (Life-study of the Psalms, pp. 436-437)

He needs both the dew in the morning and the fresh water by the way. “Therefore He will lift up His head.” What is this water of the brook from which Christ drinks? Do not forget that this is poetry. According to the context of the entire psalm, the brook mentioned here must be the saints. While Christ is on His way, while He is fighting through to defeat His enemies, He needs refreshment; He needs a living fountain. He is our living water, and we are His drink. He is our refreshment, and we are His refreshment. We are the dew to Him in the morning, and we are the brook to Him in the daytime, while He is on His way to fight with the enemy. I do believe deeply within my spirit that this is right. Christ is riding on and riding through triumphantly, and on His way He needs you, He needs me, He needs all of us, as a kind of refreshment to Him. We are the dew and the refreshing water to Christ so that He may lift up His head. Are you willing to be as the dew and as the brook? (Christ and the Church Revealed and Typified in the Psalms, p. 191)

Further Reading: Life-study of the Psalms, msg. 38; Life-study of Revelation, msg. 55

教训。

基督喝河水时，『祂必抬起头来。』这就是说，祂将是得胜的。低下头来是失败的标记，但抬起头来是得胜、胜利的标记。那些抬起头来的人，就是胜过所有仇敌的人。

基督对仇敌是得胜者，但对我们祂是喝水的人。我们会对祂说，『阿利路亚！主耶稣，你是得胜者。』但祂可能对我们说，『是的，我是得胜者，但对你而言，我愿作喝水的人。』在本篇诗里，我们看见基督是君王、祭司、战士、得胜者以及喝水的人。基督胜过了仇敌，祂也要饮於众得胜者，就是路旁的河水。（诗篇生命读经，五三二页。）

祂需要清晨的甘露，和路旁使人舒畅的水。『因此祂必抬起头来。』基督所喝的河水是甚麽？不要忘了这是诗。按著整篇诗的上下文，这里所说的河水必定是众圣徒。当基督在途中，当祂在争战，要击败祂的仇敌时，祂需要使祂舒畅之物；祂需要活泉。祂是我们的活水，我们是祂的饮料。祂使我们舒畅，我们也使祂舒畅。我们对祂是清晨的甘露，当祂在途中与仇敌争战时，我们对祂是白日的河水。在我灵中，我的确深信这是对的。基督正得胜的往前并经过。在途中，祂需要你，祂需要我，祂需要我们众人作为使祂舒畅之物。我们对基督是甘露和使祂舒畅的水，因此祂可以抬起头来。你愿意如同甘露与河水麽？（诗篇中所启示并豫表的基督与召会，二一五页。）

参读：诗篇生命读经，第三十八篇；启示录生命读经，第五十五篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Seven

Christ as the Cornerstone for God's Building

Scripture Reading: Psa. 118:22-26; Isa. 28:16; Matt. 21:42; Acts 4:10-12; Eph. 2:20-22; 1 Pet. 2:4-7

Outline

Day 1

I. Christ is not only the Lamb for redemption; He is also the stone for God's building (Psa. 118:22-26; Isa. 28:16; John 1:29; Acts 4:10-12).

II. In the Bible Christ is revealed as at least nine kinds of stones:

A. He is the eternal rock (Isa. 26:4; Matt. 16:18), the foundation stone (Isa. 28:16; 1 Cor. 3:11), the living stone (1 Pet. 2:4), the cornerstone (Psa. 118:22; Isa. 28:16; 1 Pet. 2:6; Acts 4:11; Eph. 2:20), the precious stone (Isa. 28:16; 1 Pet. 2:4, 6-7), the topstone (Zech. 4:7), the cleft rock (Exo. 17:6; 1 Cor. 10:4), the crushing stone (Dan. 2:34-35; Matt. 21:44b), and the stone of stumbling (Isa. 8:14; Rom. 9:33).

B. We need to experience Christ as a stone in all positive aspects; if we experience Him in these aspects, we will have a complete building—a building that is actually Christ Himself (1 Pet. 2:4-5, 7).

Day 2

III. In Psalm 118:22-26 Christ is revealed as the cornerstone:

A. "The stone which the builders rejected / Has become the head of the corner," the chief cornerstone (v. 22; Matt. 21:42):

二〇一一年冬季训练

诗篇结晶读经 (二)

第七篇

基督是房角石，为著神的建造

读经：诗一一八 22 ~ 26，赛二八 16，太二一 42，徒四 10 ~ 12，弗二 20 ~ 22，彼前二 4 ~ 7

纲 目

周 一

壹. 基督不仅是羔羊为著救赎，祂也是石头为著神的建造—诗一一八 22 ~ 26，赛二八 16，约一 29，徒四 10 ~ 12。

贰. 在圣经中，基督至少启示为九种石头：

一. 祂是永久的磐石，(赛二六 4，太十六 18，)是基石，(赛二八 16，林前三 11，)是活石，(彼前二 4，)是房角石，(诗一一八 22，赛二八 16，彼前二 6，徒四 11，弗二 20，)是宝贵的石头，(赛二八 16，彼前二 4，6 ~ 7，)是顶石，(亚四 7，)是裂开的磐石，(出十七 6，林前十 4，)是砸人的石头，(但二 34 ~ 35，太二一 44 下，)且是绊脚石。(赛八 14，罗九 33。)

二. 我们需要在一切积极方面经历基督作石头；我们若在这些方面经历祂，我们就会有一个完全的建筑，这建筑实际上就是基督自己—彼前二 4 ~ 5，7。

周 二

参. 在诗篇一百一十八篇二十二至二十六节，基督启示为房角石：

一. 『匠人所弃的石头，已成了房角的头块石头』—22 节，太二一 42：

1. This stone is Christ, who is for God's building (Isa. 28:16; Zech. 3:9).
2. The builders are the Jewish leaders, who should have been working on God's building (Matt. 21:42).
3. When the Jewish builders rejected Christ, they rejected Him as the cornerstone, the One who would join the Gentiles to them into a holy temple in the Lord (Eph. 2:20-22).
4. In Ephesians 2:20 we see Christ as the cornerstone that joins together the two walls, one wall being the Jewish believers, and the other, the Gentile believers.
5. Christ as the cornerstone is for the building up of the church in the New Testament age (Matt. 16:18; Eph. 2:20-22; 1 Pet. 2:5):

Day 3 & 4

- a. For the building up of the church as the temple of God, we need to experience Christ as the cornerstone (vv. 6-7).
 - b. To God, Christ as the cornerstone is precious, and to us He is the preciousness (Matt. 21:42; Acts 4:11; 1 Pet. 2:4, 6-7).
 - c. In Christ, the cornerstone, all the building, including both the Jewish and the Gentile believers, is growing into a holy temple in the Lord (Eph. 2:20-22).
- B. "This is the day that Jehovah has made; / Let us exult and rejoice in it" (Psa. 118:24):**
1. This day is the day of Christ's resurrection; on the day of His resurrection the Lord Jesus was made the cornerstone by God (Acts 4:10-12).
 2. Christ was chosen by God in eternity past to be the cornerstone for God's spiritual building (1 Pet. 1:20; 2:4).
 3. However, the Jewish leaders as the builders rejected Christ to the uttermost, to such an extent that they put Him on the cross (Matt. 21:38-42a).
 4. God chose Christ as the cornerstone a second time in Christ's resurrection, thereby confirming His initial choosing of Christ in eternity past (Acts 4:10-12).
 5. After God resurrected Christ, God uplifted Him to the heavens in His ascension (Luke 24:51; Acts 1:9):

1. 这石头是为著神建造的基督—赛二八 16，亚三 9。
2. 匠人是犹太首领，他们应该为著神的建造而工作—太二— 42。
3. 犹太匠人轻弃基督，乃是轻弃他作房角石，就是那要使外邦人与犹太人联结，成为在主里之圣殿者—弗二 20 ~ 22。
4. 在以弗所二章二十节我们看见，基督作房角石，将犹太信徒和外邦信徒这两面墙联结一起。
5. 基督作房角石，是为著在新约时代建造召会—太十六 18，弗二 20 ~ 22，彼前二 5：

周三、四

- a. 我们要建造召会作神的殿，就需要经历基督作房角石—6 ~ 7 节。
 - b. 基督作为房角石，在神是宝贵的，在我们也是宝贵的一太二— 42，徒四 11，彼前二 4，6 ~ 7。
 - c. 在基督这房角石里面，全房，包括犹太和外邦信徒，长成在主里的圣殿—弗二 20 ~ 22。
- 二. 『这是耶和华所定的日子；我们在其中要欢腾喜乐』—诗一一八 24：**
1. 这日子乃是基督复活的日子；在他复活的日子，主耶稣被神作成房角石—徒四 10 ~ 12。
 2. 在已过的永远，基督为神所拣选，作神属灵建筑的房角石—彼前一 20，二 4。
 3. 然而作匠人的犹太首领，弃绝基督到极点，到一个地步将他钉在十字架上一太二— 38 ~ 42 上。
 4. 在基督的复活里，神第二次拣选基督作房角石，借此印证他在已过的永远里对基督原初的拣选—徒四 10 ~ 12。
 5. 神使基督复活以后，在基督的升天里，将他高举到诸天之上—路二四 51，徒— 9：

a. Christ's ascension to Zion in the heavens was a further confirmation that God had chosen Him to be the cornerstone (Rev. 14:1; Isa. 28:16; 1 Pet. 2:6).

b. Both Christ's resurrection and ascension prove and confirm that He is the head of the corner for God's building (Acts 2:24, 32, 36).

C. As the all-inclusive stone, Christ is the centrality of God's move for the building up of His eternal habitation (Matt. 21:42, 44; Zech. 3:9; 4:7; cf. Rev. 5:6; Acts 4:10-12; Isa. 28:16; Eph. 2:20-22; 1 Pet. 2:4-8; Dan. 2:34-35; Rev. 21:11; cf. 4:3):

1. Everything Christ is, everything He has done, and everything He is doing are due to the fact that He is the cornerstone (Eph. 2:20; 4:15-16).

2. It is by His being the cornerstone that He could die for us, that we could be crucified with Him, made alive with Him, resurrected with Him, and seated with Him in the heavenlies, and that He could save us, transform us into precious stones, and build us together to be God's habitation, God's unique temple in the universe (Gal. 2:20; Eph. 2:5-6, 20-22).

D. In God's New Testament economy Christ as the cornerstone, in His saving us (Acts 4:10-12), first makes us living stones for the building up of God's spiritual house (Matt. 16:18; John 1:42; 1 Pet. 2:4-7) and then, in the process of His transforming us (Rom. 12:2a; 2 Cor. 3:18), builds us up into a dwelling place of God (Eph. 2:19-22) so that He may carry out God's eternal economy for God's good pleasure (1:9; 3:9-11).

E. Prosperity in Psalm 118:25 typifies not material prosperity but the heavenly, spiritual, and divine blessings given to us by the Triune God, as described in Ephesians 1:3-14, which come to us by Christ's being the cornerstone.

Day 5

IV. The whole book of Matthew is for the purpose that Christ would be the cornerstone for the building up of God's house (21:42;

a. 基督升到诸天之上的锡安，进一步印证神已拣选他作房角石—启十四1，赛二八16，彼前二6。

b. 基督的复活与升天都证明并印证，他是神建筑的房角首石—徒二24，32，36。

三. 基督作为包罗万有的石头，乃是神行动的中心，为著建造神永远的居所—太二一42，44，亚三9，四7，参启五6，徒四10~12，赛二八16，弗二20~22，彼前二4~8，但二34~35，启二一11，参四3：

1. 基督所是的一切，他所作成的一切，以及他正在作的一切，都在于他是房角石—弗二20，四15~16。

2. 因著他是房角石，他才能为我们死，我们才能与他同钉十字架，与他一同活过来，与他一同复活，并同他一同坐在诸天界里；他也才能拯救我们，将我们变化成为宝石，并将我们建造在一起成为神的居所，就是神宇宙中唯一的殿—加二20，弗二5~6，20~22。

四. 在神新约的经纶里，作为房角石的基督在祂对我们所施的救恩里，（徒四10~12，）首先使我们成为活石以建造神属灵的殿，（太十六18，约一42，彼前二4~7，）然後在祂变化我们的过程中，（罗十二2上，林後三18，）将我们建造成为神的居所，（弗二19~22，）使祂为著神的喜悦，完成神永远的经纶。（一9，三9~11。）

五. 诗篇一百一十八篇二十五节的『亨通』，不是豫表物质的亨通，乃是豫表以弗所一章三至十四节所描述三一神赐给我们属天、属灵、神圣的福分，这些福分因著基督是房角石而临到我们。

周五

肆. 整卷马太福音乃是为著这个目的，就是基督要作房角石，以建造神的家—二一42，一21，23，二2，23，三17，四16，十二6，

1:21, 23; 2:2, 23; 3:17; 4:16; 12:6, 41-42; 16:16, 18, 27-28; 17:1-2, 5; 25:6):

A. The Lord Jesus came not merely to be the Redeemer but to be the cornerstone for God's building (1:21; 21:42).

B. The Lord said that He would build His church, but the religious ones rejected Him as the cornerstone for God's building, and thus they could not be a part of the building of God (16:18; 21:42).

C. As revealed in the Gospel of Matthew, the Father's will is to build up the church with Christ as the rock and the cornerstone (6:10; 7:21; 12:50):

1. The desire of God's heart is to have a dwelling place on earth constituted with Christ and according to Christ (Eph. 1:5, 9; 2:20-22).

Day 6

2. The Lord's word about "a city situated upon a mountain" indicates that God's intention is the building (Matt. 5:14):

a. This shining light is not an individual believer; the light is a corporate city built up as one entity to shine over the people surrounding it (Rev. 21:23-24a).

b. In order to be a shining city, we must keep the oneness and be built up as the church, the Body of Christ, in Christ as the cornerstone (Matt. 16:18; 21:42; Eph. 4:1-6; 5:8-9).

V. "Blessed is He who comes in the name of Jehovah; / We bless you from the house of Jehovah" (Psa. 118:26):

A. The first time that Christ came in the name of Jehovah is mentioned in Matthew; however, He was rejected by the Jewish builders (21:5-11, 42).

B. When the Lord Jesus comes the second time, the Jews will again welcome Him warmly with these words; this is the time when all the remnant of Israel will turn and believe in Him and be saved (23:39; Rom. 11:23, 26; Zech. 12:10).

41 ~ 42, 十六 16, 18, 27 ~ 28, 十七 1 ~ 2, 5, 二五 6:

一. 主耶稣来不仅仅是作救赎主, 更是作神建造的房角石——21, 二一 42。

二. 主说祂要建造祂的召会, 但宗教的人弃绝祂这作为神建造之房角石者; 因此, 他们不能成为神建造的一部分——十六 18, 二一 42。

三. 马太福音启示, 父的旨意是要以基督作磐石和房角石, 建造召会——六 10, 七 21, 十二 50:

1. 神心头的愿望是要在地上得著一个以基督并照著基督所构成的居所——弗一 5, 9, 二 20 ~ 22。

周 六

2. 主所说『城立在上山』的话, 指明神的心意乃是建造——太五 14:

a. 这照亮的光不是单个的信徒, 乃是团体的城, 建造成一个实体, 照亮周围的人——启二一 23 ~ 24 上。

b. 我们要成为照亮的城, 就必须保守一, 并在基督这房角石里, 被建造为召会, 就是基督的身体——太十六 18, 二一 42, 弗四 1 ~ 6, 五 8 ~ 9。

伍. 『在耶和华名里来的, 是当受颂赞的; 我们从耶和华的殿中, 为你们祝福』——诗一一八 26:

一. 基督第一次在耶和华的名里来, 是在马太福音里题到; 然而, 祂被犹太匠人弃绝——二一 5 ~ 11, 42。

二. 当主耶稣第二次来的时候, 犹太人要再次用这话热烈的欢迎祂; 这时候全体以色列遗民要回转, 相信祂而得救——二三 39, 罗十一 23, 26, 亚十二 10。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Seven (Day 1)

Christ as the Cornerstone for God's Building

Morning Nourishment

Isa. 28:16 "...Indeed I lay a stone in Zion as a foundation, a tested stone, a precious cornerstone as a foundation firmly established; he who believes will not hasten away."

Acts 4:11-12 "This is the stone which was considered as nothing by you, the builders, which has become the head of the corner. And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved."

The Bible reveals that Christ is both the Lamb and the stone (John 1:29; Acts 4:10-11). It is quite common for Christians to praise the Lord and say, "Worthy is the Lamb! Hallelujah to the Lamb! Glory to the Lamb! Praise the Lamb!" But have you ever heard someone praise Him by saying, "Hallelujah to the stone! Worthy is the stone! Praise the stone! Glory to the stone!" It seems that historic Christianity does not know Christ as the stone or praise Him as such....All Christians realize that the Lord Jesus is the Savior, but very few realize that He is also the stone. He is both the crucified Lamb and the rejected stone.

Christian theology repeatedly emphasizes the fundamental matter of redemption. However, the theologians do not see the matter of the building, and thus they do not talk about it....Christ is not only the Lamb for redemption; He is also the stone for the building. The building, not redemption, is the goal. Redemption is part of the process to reach the goal. (The Kernel of the Bible, pp. 108-109)

Today's Reading

In the Bible Christ is revealed as at least nine kinds of stones. He is the eternal rock (Isa. 26:4; Matt. 16:18), the foundation stone (Isa. 28:16; 1 Cor. 3:11), the living stone (1 Pet. 2:4), the cornerstone (v. 6; Acts 4:11; Eph. 2:20; Psalms 118:22; Isa. 28:16), the precious stone (v. 16; 1 Pet. 2:4,6-7), the topstone (Zech. 4:7), the cleft rock (Exo. 17:6; 1 Cor. 10:4), the crushing stone

二〇一一年冬季训练

诗篇结晶读经 (二)

第七篇 (周一)

基督是房角石，为著神的建造

晨兴喂养

赛二八 16 『…看哪，我在锡安放一块石头，作为根基，是试验过的石头，是宝贵的房角石，作为稳固的根基；信靠的人必不著急。』

徒四 11～12 『祂是你们匠人所轻弃的石头，已成了房角的头块石头。除祂以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠著得救。』

圣经启示基督是羔羊和石头。(约一 29, 徒四 10～11。)我们常听基督徒赞美主说，『羔羊是配！阿利路亚羔羊！荣耀归与羔羊！赞美羔羊！』这是相当普遍的赞美。但是你是否听过有人赞美祂说，『阿利路亚石头！石头是配！赞美石头！荣耀归与石头！』似乎基督教有史以来从不知道基督是石头，或者从未这样赞美过祂。…所有的基督徒都知道主耶稣是救主，但极少人认识祂也是石头。祂是钉十字架的羔羊，也是被弃绝的石头。

基督教的神学反复的强调救赎的基要问题。然而，神学家却没有看见建造的事，因此他们不谈建造。…基督不仅是羔羊为著救赎；祂也是石头为著建造。建造是目标，救赎不是目标。救赎不过是达到目标的部分过程。(圣经的核仁，一三二至一三三页。)

信息选读

在圣经中，基督至少被启示为九种石头。祂是永久的磐石，(赛二六 4, 太十六 18,) 是基石，(赛二八 16, 林前三 11,) 是活石，(彼前二 4,) 是房角石，(6, 徒四 11, 弗二 20, 诗一一八 22, 赛二八 16,) 是宝贵的石头，(16, 彼前二 4, 6～7,) 是顶石，(亚四 7,) 是裂开

(Dan. 2:34-35; Matt. 21:44b), and the stone of stumbling (Isa. 8:14; Rom. 9:33).

In ancient times the Jews built their dwellings with three main kinds of stones: a foundation stone, a cornerstone, and a topstone....The Jewish method of construction was to make the foundation with a large rock, then to set up the cornerstone as a support, the equivalent of today's column, and to finish by placing the topstone as the roof. We should recognize that today the topstone has not yet been placed on God's building. One day Christ will be placed on God's building as the topstone. According to Zechariah 4:7, at that time all the people of God will shout, "Grace, grace to it."...Christ is the foundation stone, the cornerstone, and the topstone, not to be our supply but to be the very material for God's building. (The Building of the Church, pp. 49-50)

We need to experience all these aspects of Christ as the stone for God's building....This building is simply Christ Himself. The fact that Christ is the foundation stone is not a doctrine; it is something that we must experience. Apart from the church life, you cannot experience Christ as the foundation stone. Furthermore, outside the church life, it is impossible to experience Christ as the cornerstone, much less as the topstone. During the early days of the church life...you brothers probably did not have very much experience of Christ as the foundation stone. But after the stormy winds began to blow and attacks began to come upon the church, you realized that you cannot afford to be the church without a foundation. You had to experience Christ in such a way that you could withstand the storm and the tide. This is the experience of Christ as the foundation. Praise the Lord that...the foundation has been laid!

Gradually, after the laying of the foundation, you began to experience Christ as the cornerstone, as the One who joins the building together. It is not enough for the walls to be solid; they must also be connected. They are joined by your experience of Christ as the connecting element, that is, as the cornerstone. (The Kernel of the Bible, p. 110)

Further Reading: The Kernel of the Bible, ch. 11; The Building of the Church, chs. 3-4

的磐石，（出十七 6，林前十 4，）是砸人的石头，（但二 34 ~ 35，太二一 44 下，）且是绊脚石。（赛八 14，罗九 33。）

古时犹太人主要是用三种石头建造他们的住处：基石、房角石、顶石。...犹太人的建筑方式是用一块大石头作为基石，然後立起房角石作为支撑，就像今天的柱子一样，最後安放顶石作为房顶来完成。我们该领悟，今日顶石尚未被安置在神的建造上。有一天，基督要作为顶石被安放在神的建造上。照著撒迦利亚四章七节，那时所有属神的人都必欢呼，说，『愿恩典恩典，归与这石。』...基督是基石、房角石和顶石，不是为作我们的供应，而是为作神建造的材料。（召会的建造，五六至五七页。）

我们需要经历基督作石头的这些方面，为著神的建造。...这建筑就是基督自己。基督是基石这件事不是一个道理，这是我们必须经历的。离开召会生活，你无法经历基督作基石。不仅如此，在召会生活以外，也不可能经历基督作房角石，更不用说顶石了。在...早期〔的〕召会生活，你们弟兄们也许没有多少基督作基石的经历。但是当风暴开始吹袭，攻击开始临到召会以後，你们就明白没有基石无法成为召会。你们必须这样经历基督，使你们能抵挡暴风巨浪。这是基督作根基的经历。赞美主，...根基已经立好了！

立了根基以後，渐渐的，你们开始经历基督作房角石，作为把建筑联在一起的一位。墙壁坚固还不彀；各墙还必须结合。各墙是藉著你们经历基督作结合的因素，也就是作房角石而被联结的。（圣经的核仁，一三四至一三五页。）

参读：圣经的核仁，第十一篇；召会的建造，第三至四章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Seven (Day 2)

Christ as the Cornerstone for God's Building

Morning Nourishment

Psa. 118:22 "The stone which the builders rejected has become the head of the corner."

Eph. 2:21 "In whom all the building, being fitted together, is growing into a holy temple in the Lord."

In Psalm 118 we have the thanksgiving of God's elect for God's bountiful goodness and everlasting lovingkindness leading to Christ as the cornerstone for God's building.

In verse 22a the psalmist speaks of "the stone which the builders rejected." Verse 26 indicates that the psalmist was referring not to himself but to someone else. In His interpretation of verses 22 and 23, the Lord Jesus revealed that He was the cornerstone rejected by the Jewish leaders as the builders of God, who, in a sense, were building something for God. Although Christ was the stone given to them by God, they rejected Him to such an extent that they put Him on the cross.

Psalm 118:22b tells us that the stone which the builders rejected has become "the head of the corner." The Hebrew for "head of the corner" can also be translated "chief cornerstone." Although Christ was rejected by Israel as the builders of God, in resurrection God made Him the cornerstone for God's building. In Isaiah 28:16 Christ is unveiled as the foundation stone; in Zechariah 4:7, as the topstone; and in Psalm 118:22, as the cornerstone. Of these three kinds of stones, the cornerstone is the most crucial, for it joins together the two walls and thus enables God's building to stand. (Life-study of the Psalms, pp. 444-445)

Today's Reading

The stone is Christ, who is for God's building (Isa. 28:16; Zech. 3:9; 1 Pet. 2:4), and the builders are the Jewish leaders, who should have been working on God's building. (Matt. 21:42, footnote 1)

[In Ephesians 2:20] Christ is referred to not as

二〇一一年冬季训练

诗篇结晶读经 (二)

第七篇 (周二)

基督是房角石，为著神的建造

晨兴喂养

诗一一八 22 『匠人所弃的石头，已成了房角的头块石头。』

弗二 21 『在祂里面，全房联结一起，长成在主里的圣殿。』

在诗篇一百一十八篇，神的选民因神丰盛的美善和永远长存的慈爱而称谢神，引到基督作神建筑的房角石。

在二十二节上半，诗人说到『匠人所弃的石头』。二十六节指明诗人不是指自己，乃是指别人。主耶稣在解释二十二至二十三节时启示，祂是作神匠人的犹太首领所弃的房角石；就某种意义说，他们在为神建造一些东西。虽然基督是神给他们的石头，他们却弃绝祂到一个地步，把祂钉在十字架上。

二十二节下半告诉我们，匠人所弃的石头，成了『房角的头块石头』。『房角的头块石头』，原文也可译为『房角首石』。虽然基督为作神匠人的以色列所弃，但在复活里，神使祂成为神建筑的房角石。以赛亚二十八章十六节揭示基督是基石；撒迦利亚四章七节揭示基督是顶石；诗篇一百一十八篇二十二节揭示基督是房角石。在这三种石头中，房角石最要紧，因为它将两堵墙联结在一起，使神的建筑因此能站立。（诗篇生命读经，五三九至五四一页。）

信息选读

〔匠人所弃的〕石头是为著神的建造的基督；（赛二八 16，亚三 9，彼前二 4；）匠人是犹太首领，他们原该为著神的建造而工作。（圣经恢复本，太二一 42 第一注。）

〔以弗所二章二十节〕说基督耶

the foundation (Isa. 28:16) but as the cornerstone, because the main concern here is not the foundation but the cornerstone that joins together the two walls, one wall being the Jewish believers, and the other, the Gentile believers. Here, not Christ but the apostles and prophets who received the revelation concerning Christ are stressed as the foundation. When the Jewish builders rejected Christ, they rejected Him as the cornerstone (Acts 4:11; 1 Pet. 2:7), the One who would join the Gentiles to them for the building of God's house. (Eph. 2:20, footnote 3)

In Christ, who is the cornerstone, all the building, including both the Jewish and the Gentile believers, is fitted together and is growing into a holy temple in the Lord. (Eph. 2:21, footnote 1)

First Peter 2:6 says, "Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame." Here we see that Christ is the chosen stone laid in Zion, the precious cornerstone, and that he who believes on Him shall by no means be put to shame. The expression on Him implies that Christ is a base, a standing. This indicates that Christ as the cornerstone is a base upon which we put our faith. We believe on this cornerstone as a strong base; hence, we will never be put to shame. Christ is trustworthy, stable, and steadfast. We can put our trust in Him and be assured that we will never be put to shame.

In God's New Testament economy Christ as the cornerstone, in His saving us (Acts 4:11-12), first makes us living stones for the building up of God's spiritual house (Matt. 16:16-18; John 1:42; 1 Pet. 2:2-6), and then, in the process of His transforming us (Rom. 12:2a; 2 Cor. 3:18), builds us up into a dwelling place of God (Eph. 2:19-22), that He may carry out God's eternal economy for God's good pleasure (1:9; 3:9-11).

As the all-inclusive stone, Christ is the centrality of God's move for the building up of His eternal habitation (Matt. 21:42,44; Zech. 3:9, cf. Rev. 5:5-6; Acts 4:10-12; Isa. 28:16; Eph. 2:19-22; 1 Pet. 2:4-8; Dan. 2:34-35; Zech. 4:7; Rev. 21:11, cf. 4:3). Everything Christ is, everything He has done, and everything He is doing is due to the fact that He is the cornerstone. (The Conclusion of the New Testament, p. 3873)

Further Reading: The Conclusion of the New Testament, msgs. 59, 336, 383

稣作房角石，而不说祂是根基，（赛二八 16，）因为这里所著重的不是根基，乃是房角石，将犹太信徒和外邦信徒这两面墙联结一起。这里不强调基督是根基，却强调得著关乎基督之启示的使徒和申言者是根基。犹太匠人轻弃基督，乃是轻弃祂作房角石，（徒四 11，彼前二 7，）就是那位要将外邦人联於犹太人，以建造神家者。（弗二 20 第三注。）

在基督这房角石里面，全房，包括犹太和外邦信徒，联结一起，长成在主里的圣殿。（21 第一注。）

彼前二章六节说，『看哪，我把所拣选所宝贵的房角石，安放在锡安，信靠祂的人，必不至於羞愧。』在这里我们看见，基督是那安放在锡安，蒙拣选的石子，宝贵的房角石；信靠祂的人，必不至於羞愧。『信靠祂』一辞含示基督是基础，是立足之处。这指明基督作为房角石，乃是我们信靠的基础。我们信靠这房角石作为坚强的基础；因此，我们必不至於羞愧。基督是可信靠的、稳固的、坚定的。我们可以信靠祂，确知我们绝不至於羞愧。

在神新约的经纶里，作为房角石的基督在祂对我们所施的救恩里，（徒四 10～12，）首先使我们成为活石以建造神属灵的殿，（太十六 18，约一 42，彼前二 4～7，）然後在祂变化我们的过程中，（罗十二 2 上，林後三 18，）将我们建造成为神的居所，（弗二 19～22，）使祂为著神的喜悦，完成神永远的经纶。（一 9，三 9～11。）

基督作为包罗万有的石头，乃是神行动的中心，为著建造神永远的居所。（太二一 42、44，亚三 9，四 7，参启五 6，徒四 10～12，赛二八 16，弗二 20～22，彼前二 4～8，但二 34～35，启二一 11，参四 3。）基督所是的一切，祂所作成的一切，以及祂正在作的一切，都在於祂是房角石。（新约总论第三百八十三篇一中文尚未出书。）

参读：新约总论，第五十九、三百三十六篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Seven (Day 3)

Christ as the Cornerstone for God's Building

Morning Nourishment

1 Pet. 2:6-7 "...Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame." To you therefore who believe is the preciousness; but to the unbelieving, "The stone which the builders rejected, this has become the head of the corner."

Psa. 118:24 "This is the day that Jehovah has made; let us exult and rejoice in it."

The Psalms unveil Christ to us in a complete way. If we did not have Psalm 118, the revelation concerning Christ in the Psalms would not have been completed. Christ is unveiled from Psalm 2 through Psalm 110, which is the highest revelation of Christ. Nevertheless, we still need to see from Psalm 118 that Christ is the stone rejected by the builders but honored by God as the cornerstone. If Christ were not the cornerstone, He could not have died for us and for our sins, and He could not have died with us. If He were not the cornerstone, He could do nothing. Everything He is, everything He has done, and everything He is doing is due to the fact that He is the cornerstone. In Acts 4 we see that as the cornerstone He is the Savior, and in Ephesians 2 we see that as the cornerstone He is the building factor. (Life-study of the Psalms, p. 446)

Today's Reading

In 1 Peter 2:4-7 we have another word about Christ as the cornerstone. "Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture: 'Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame.' To you therefore who believe is the preciousness; but to the unbelieving, 'The stone which the builders rejected,

二〇一一年冬季训练

诗篇结晶读经 (二)

第七篇 (周 三)

基督是房角石，为著神的建造

晨兴喂养

彼前二 6~7 『...「看哪，我把所拣选所宝贵的房角石，安放在锡安，信靠祂的人，必不至於羞愧。」所以祂在你们信的人是宝贵的，在那不信的人却是「匠人所弃的石头，已成了房角的头块石头。」』

诗一一八 24 『这是耶和華所定的日子；我们在其中要欢腾喜乐。』

诗篇向我们完整的揭示基督。我们若没有一百一十八篇，诗篇里关于基督的启示就不完整。基督从二篇至一百一十篇揭示出来；一百一十篇是对基督最高的启示。然而，我们还需要从一百一十八篇看见，基督虽是匠人所弃的石头，却是神所宝贵的房角石。基督若不是房角石，祂就无法为我们和我们的罪而死，也无法带我们与祂同死。祂若不是房角石，祂就不能作甚麽。祂所是的一切，祂所作成的一切，以及祂正在作的一切，都在於祂是房角石这事实。在行传四章我们看见，作为房角石，祂乃是救主；在以弗所二章我们看见，作为房角石，祂乃是建造的因素。（诗篇生命读经，五四二页。）

信息选读

彼前二章四至七节是关于基督作房角石的另一段话：『你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，藉著耶稣基督献上神所悦纳的属灵祭物。因为经上记著说，'看哪，我把所拣选所宝贵的房角石，安放在锡安，信靠祂的人，必不至於羞愧。'所以祂在你们信的人是宝贵的，在那不信的人却是'匠人所弃的石头，已成了房角的头块石

this has become the head of the corner." How can we who are lifeless clay become living stones? We can become living stones only through Christ's being the cornerstone. Christ as the cornerstone is the factor for many things. We have been saved because Christ is the cornerstone. Now we are being transformed and built up also because Christ is the cornerstone. (Life-study of the Psalms, p. 446)

God's intention in saving us is not to bring us into the heavens; rather, it is to join us to the Jews so that He may have His building. Many unbelieving Jews despise the Lord Jesus because they do not want to be joined to the Gentiles. As long as a Jew does not believe in Christ, he may be separated from the Gentiles. But as soon as such a Jew believes in Him, he is joined by Christ, the cornerstone, to the Gentile believers. Whether we are Jews or Gentiles, we have been saved in order to be joined together in Christ for God's building....[In Ephesians 2:21] we see that in Christ, who is the cornerstone, all the building, including both Jewish and Gentile believers, is fitted together and is growing into a holy temple. (Life-study of Ephesians, pp. 235-236)

This day [in Psalm 118:24] is the day of Christ's resurrection. On the day of His resurrection the Lord Jesus was made the cornerstone by God. Christ was chosen by God in eternity past to be the cornerstone for God's spiritual building (1 Pet. 1:20; 2:4). Then, the Jewish leaders as the builders rejected Him to the uttermost, to such an extent that they put Him on the cross (Matt. 21:38-42a). God chose Christ as the cornerstone a second time in Christ's resurrection (Acts 4:10-11), thereby confirming His initial choosing of Christ in eternity past. After God resurrected Christ, He uplifted Him to the heavens (Luke 24:51; Acts 1:9). Christ's ascension to Zion in the heavens (Rev. 14:1) was a further confirmation that God had chosen Him to be the cornerstone (Isa. 28:16; 1 Pet. 2:6). Both Christ's resurrection and His ascension prove and confirm that He is the One whom God has chosen to be the head of the corner for God's building. (Psa. 118:24, footnote 1)

Further Reading: Life-study of Ephesians, msg. 27; The Vision and Experience of the Corporate Christ, ch. 5.

头'。』我们这些无生命的泥土怎能成为活石？惟有藉著基督作房角石，我们才能成为活石。基督作房角石，乃是许多事的因素。我们得救了，是因为基督是房角石。如今我们正被变化并建造，也是因为基督是房角石。（诗篇生命读经，五四三页。）

神拯救我们的目的不是领我们上天堂，乃是将我们联於犹太人，使祂可以得著祂的建造。许多不信的犹太人藐视主耶稣，因为他们不要与外邦人联结。一个犹太人只要不信基督，他就可以与外邦人隔离。但是这个犹太人只要一信基督，他就被基督这房角石联於外邦信徒。不论我们是犹太人或是外邦人，我们都已经得救，为要在基督里得以联结一起，为著神的建造。…〔在以弗所二章二十一节〕我们看到，在基督这房角石里面，全房，包括犹太和外邦信徒，联结一起，长成在主里的圣殿。（以弗所书生命读经，二八六至二八七页。）

〔诗篇一百一十八篇二十四节的〕这日子乃是基督复活的日子。在祂复活的日子，主耶稣被神作成房角石。在已过的永远，基督为神所拣选，作神属灵建筑的房角石。（彼前一20，二4。）然後作匠人的犹太首领，弃绝祂到极点，到一个地步将祂钉在十字架上。（太二一38～42上。）在基督的复活里，神第二次拣选基督作房角石，（徒四10～11，）藉此印证祂在已过的永远里对基督原初的拣选。神使基督复活以後，将祂高举到诸天之上。（路二四51，徒一9。）基督升到诸天之上的锡安，（启十四1，）进一步印证神已拣选祂作房角石。（赛二八16，彼前二6。）基督的复活与升天都证明并印证，祂是神所拣选的那一位，作神建筑的房角首石。（圣经恢复本，诗一一八24第一注。）

参读：以弗所书生命读经，第二十七篇；团体基督的异象与经历，第五章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Seven (Day 4)

Christ as the Cornerstone for God's Building

Morning Nourishment

1 Pet. 2:4-5 "Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ."

Psa. 118:25 "O Jehovah, do save, we pray! O Jehovah, do send prosperity, we pray!"

In Matthew 16 Peter received a complete vision of Christ and the church. We know this to be true because he later preached the gospel in an astonishing way, declaring, "Jesus Christ the Nazarene, whom you crucified and whom God has raised from the dead,...this is the stone which was considered as nothing by you, the builders, which has become the head of the corner" (Acts 4:10-11). Peter preached that Christ is not only the Savior but also the cornerstone to connect the two walls of God's building. Christ as the cornerstone was disowned by the Jews yet honored and treasured by God because God's desire is not only to save us but also to regenerate and transform us into precious stones to build up the church. (The Vision and Experience of the Corporate Christ, p. 47)

Today's Reading

This revelation concerning Christ as the cornerstone is unveiled in the praises of the psalmist. Often, while the psalmists were expressing their complex sentiments, something suddenly came forth as a revelation concerning Christ....Have you ever thanked the Lord for being the cornerstone or praised Him for His being the cornerstone? I doubt that many among us have done this. We need to pray, saying, "Lord Jesus, I thank You that You are the cornerstone as my Savior and as my salvation. I praise You that You are the cornerstone for God's building. Without You we do not have any element or factor to be built up as God's temple."...I would encourage you to pray like this: "Lord, I thank You for unveiling to me that You are the cornerstone to

二〇一一年冬季训练

诗篇结晶读经 (二)

第七篇 (周 四)

基督是房角石，为著神的建造

晨兴喂养

彼前二 4~5 『你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，藉著耶稣基督献上神所悦纳的属灵祭物。』

诗一一八 25 『耶和華啊，求你拯救！耶和華啊，求你使我们亨通！』

在马太十六章，彼得得著了基督与召会的完整异象。我们知道这是真的，因为他后来以一种令人惊讶的方式传扬福音，他宣告说，『拿撒勒人耶稣基督，就是你们所钉十字架，神从死人中所复活者…。祂是你们匠人所轻弃的石头，已成了房角的头块石头。』（徒四 10~11。）彼得传扬说，基督不仅是救主，更是房角石，将神建造的两面墙联结一起。基督作为房角石，为犹太人所轻弃，却为神所荣耀、所宝贵，因为神所渴望的，不只是要拯救我们，更是要重生、变化我们，使我们成为宝石，好建造召会。（团体基督的异象与经历，五三页。）

信息选读

这关于基督是房角石的启示，在诗人的赞美中揭示了出来。当诗人表达他们复杂的情绪时，常会突然说出关于基督的启示。…你曾称谢主是房角石，或赞美祂是房角石麼？我怀疑我们中间有多少人这样作过。我们需要祷告说，『主耶稣，我感谢你，你是房角石，作我的救主并作我的救恩。我赞美你，你是为著神建筑的房角石。没有你，我们就没有任何元素或因素被建造为神的殿。』…我要鼓励你这样祷告：『主，我感谢你向我揭示你是房角石，要作我的救恩，并作我被

be my salvation and to be the element and factor for me to be transformed and built up into Your habitation.”

Psalm 118:23 says, “This is from Jehovah; / It is wonderful in our sight.” Here we are told that Christ's becoming the cornerstone was from Jehovah and that it is wonderful in our eyes....Verse 24a goes on to say, “This is the day that Jehovah has made.” This day is the day of Christ's resurrection. On the day of His resurrection, on the Lord's Day (Acts 20:7; 1 Cor. 16:2; Rev. 1:10), the Lord Jesus was made the cornerstone by God. This is why we like to meet together on the Lord's Day, a very particular day....Psalm 118:24b continues, “Let us exult and rejoice in it.” Here we are charged to exult and rejoice in this day. This indicates that we should come to the meetings with rejoicing, praising the Lord. However, when many come to the meetings, they are silent, as if they do not have a spirit and a mouth. In the meetings, let us exercise our spirit and open our mouth to rejoice in the Lord and to praise Him for His being made the cornerstone.

Verse 25 says, “O Jehovah, do save, we pray! / O Jehovah, do send prosperity, we pray!” In Hebrew the words “do save” are hoshiah-na, the source for hosanna in the New Testament (Matt. 21:9; Mark 11:9-10; John 12:13). The prosperity mentioned in Psalm 118:25 is not material; rather, it refers to rich blessings that are heavenly, spiritual, and divine. This is the kind of prosperity described in Ephesians 1, which speaks of the heavenly, spiritual, and divine blessings given to us by the Triune God. Verse 3 says, “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.” According to Ephesians 1, the first portion of these blessings is of God the Father (vv. 3-6); the second portion is of God the Son (vv. 7-12); and the third portion is of God the Spirit (vv. 13-14). If we are interested in these blessings, we will be brought into the enjoyment of the prosperity sent to us by God because of Christ's being the cornerstone. (Life-study of the Psalms, pp. 447-449)

Further Reading: Life-study of the Psalms, msg. 39; Christ and the Church Revealed and Typified in the Psalms, ch. 20

变化并建造，成为你居所的元素和因素。』

诗篇一百一十八篇二十三节说，『这是耶和華所作的，在我们眼中看为希奇。』这里告诉我们，基督成为房角石是耶和華所作的，在我们眼中看为希奇。…二十四节上半接著说，『这是耶和華所定的日子。』这日子乃是基督复活的日子。在祂复活的日子，在主日，（徒二十7，林前十六2，启一10，）主耶稣被神作成房角石。这就是我们喜欢在主日这非常特别的日子聚在一起的原因。…诗篇一百一十八篇二十四节下半继续说，『我们在其中要欢腾喜乐。』这里嘱咐我们，在这日要欢腾喜乐。这指明我们该欢乐赞美的来到聚会中。然而，许多人来到聚会中静默，好像没有灵和口一样。让我们在聚会中运用我们的灵，敞开我们的口，在主里喜乐，赞美祂成为房角石。

二十五节说，『耶和華啊，求你拯救！耶和華啊，求你使我们亨通！』『求你拯救』原文是 hoshiah-na，和夏那，是新约 hosanna，和散那（太二一9，可十一9~10，约十二13）的字源。诗篇一百一十八篇二十五节所题的亨通不是物质的，乃是指属天、属灵、神圣的丰富福分。这是以弗所一章所描述的那种亨通，那里说到三一神所赐给我们属天、属灵、神圣的福分。三节说，『我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。』照著一章，这些福分的第一部分是属父神；（3~6；）第二部分是属子神；（7~12；）第三部分是属灵神。（13~14。）我们若对这些福分感兴趣，就要因著基督是房角石，得以享受神所给我们的亨通。（诗篇生命读经，五四三至五四五页。）

参读：诗篇生命读经，第三十九篇；诗篇中所启示并豫表的基督与召会，第二十章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Seven (Day 5)

Christ as the Cornerstone for God's Building

Morning Nourishment

Matt. 16:18 "And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it."

Matt. 21:42 "Jesus said to them, Have you never read in the Scriptures, "The stone which the builders rejected, this has become the head of the corner. This was from the Lord, and it is marvelous in our eyes"?"

I am not interested in merely teaching you or edifying you. I am doing my best to minister the element of Christ into you. I do not like to pass on knowledge. Instead, I would minister the transforming Christ into you. If you take this Christ into you, you will never be the same....Hallelujah for the injections of Christ! I have the full confidence that these heavenly injections will make us stones for the church today and ultimately for the New Jerusalem. (The Kernel of the Bible, p. 106)

Today's Reading

Today, many people talk about Christ building the church....If we would let Him build His church, we must learn to take such a wonderful person as our life. We all have been put into such a wonderful person, and now He has come into us that we may live by Him. Only in this way will we have the life that is qualified for the church building.

When Jesus said that He would build His church, He did not say it in the second or third chapter of Matthew, but in the sixteenth chapter. It was after He became the Nazarene, the fulfiller of righteousness, the One who daily feeds on the Word of God, the great light, the greater temple, the greater Jonah, and the greater Solomon. After He had been revealed in such a way, He said that He would build His church. May the Lord open our eyes that we may see the reality in the Lord's recovery. It is not a new way to meet together. It is the reality of taking Christ as such a wonderful person.

二〇一一年冬季训练

诗篇结晶读经 (二)

第七篇 (周五)

基督是房角石，为著神的建造

晨兴喂养

太十六 18『我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。』

太二一 42『耶稣对他们说，「匠人所弃的石头，已成了房角的头块石头；这是主所作的，在我们眼中看为希奇。」你们在经上从来没有念过麽？』

我没有兴趣仅仅教训你们或者造就你们，我是尽所能的把基督的成分供应到你们里面。我不喜欢传授知识。反之，我愿意供应变化人的基督到你们里面。假如你们接受这位基督到里面，你们就绝不会和从前一样了。…为著基督的注入，阿利路亚！我充分的确信，这些属天的注射将使我们成为石头，今日为著召会，最终为著新耶路撒冷。（圣经的核仁，一三〇页。）

信息选读

今天许多人谈论基督建造召会。…我们如果能让祂建造祂的召会，就必须学习接受这样一位奇妙的人物作我们的生命。我们都已经被摆在这样一位奇妙的人物里面，现在祂已进入我们里面，叫我们能凭祂而活。惟有这样，我们才有一种生活，适合于召会的建造。

耶稣说祂要建造祂的召会。祂并不是在马太二章或三章说这话，乃是在十六章才说。祂乃是在成了拿撒勒人，尽全般的义，以及天天吃神的话，也成了大光，成了那更大的殿，更大的约拿，更大的所罗门之後，才说要建造祂的召会。愿主开我们的眼睛，叫我们看见在主恢复里的实际。这不是一个聚会的新方法，乃是接受基督这样一位奇妙人物的实际。

In Matthew [21:42] we see that Jesus was rejected not as the Savior or Redeemer, but as the building stone....Many Christians think that Jesus was rejected by the Jewish people as the Savior and Redeemer. But Jesus tells us that He was rejected not as the Redeemer, but as the cornerstone for God's building. His main purpose was not merely to be the Redeemer, but to be the cornerstone for building up God's house. The whole book of Matthew is for this purpose. He said that He would build His church, but the religious ones rejected Him as the cornerstone for God's building. Therefore, they could never be a part of the building of God, for they rejected the cornerstone....But, Hallelujah, we accept Him! We not only accept Him as the Savior and Redeemer, but also as the cornerstone. (The Wonderful Christ in the Canon of the New Testament, pp. 46-47)

In the constitution of the kingdom of the heavens [in Matthew 5-7] we cannot see what the will of the Father actually is. However, it is clearly revealed in chapter sixteen. The Father's will is to build the church upon the Son as the rock. This is fully developed in the Acts, the Epistles, and the book of Revelation. The New Testament reveals that God's divine, eternal will is to build up the church. (Life-study of Matthew, p. 303)

As the stone for God's building, Christ is not only the foundation, the corner, and the top, but also the One who is increasing and producing. He has produced us, and now He is increasing within us to make us living stones for God's building (1 Pet. 2:5).

In God's building everything is Christ. God's temple, God's eternal habitation, is Christ. In this building Christ is the foundation stone, the cornerstone, the topstone, and the living stone for the increase. At the bottom, at the top, on every side, and in every corner, we have Christ. Eventually, this Christ is the church. The church is the building with Christ as the foundation, the cornerstone, the topstone, the increasing wall, and ultimately as the entire building. This is the kernel of the Bible, Christ and the church. (The Kernel of the Bible, pp. 109-110)

Further Reading: The Wonderful Christ in the Canon of the New Testament, ch. 4; Life-study of Acts, msg. 16

在二十一章〔四十二节〕我们看见，耶稣被弃绝不是因为作救主或救赎主，乃是因为祂作建造的石头。…许多基督徒以为，耶稣是因为作救主和救赎主而被犹太人弃绝，但耶稣告诉我们说，祂不是因作救赎主被弃绝，乃是因作神建造的房角石而被弃绝。祂主要的目的不仅仅是作救赎主，乃是作房角石，以建造神的家。整卷马太福音就是为这个目的。祂说要建造祂的召会，但宗教的人弃绝祂这作为神建造之房角石者；因此，他们绝不能成为神建造的一部分，因为他们弃绝了房角石。…但是，阿利路亚！我们接受祂！我们不只接受祂作救主，救赎主，也接受祂作房角石。（新约圣经中奇妙的基督，五五至五七页。）

在〔马太五至七章〕诸天之国的宪法里，我们看不见到底甚麽是父的旨意。然而，这旨意清楚的启示在十六章。父的旨意就是要召会建造在子这磐石上。这在使徒行传、书信和启示录里得著充分的发展。新约启示出神那神圣、永远的旨意，就是要建造召会。（马太福音生命读经，三三七页。）

作为石头为著神的建造，基督不仅是根基、房角和顶端，也是扩增并繁生的一位。祂繁生了我们，现今祂还在我们里面扩增，使我们成为活石为著神的建造。（彼前二5。）

在神的建造里，一切都是基督。神的殿，神永远的居所是基督。在这个建造里基督是基石、房角石、顶石和为著扩增的活石。在底层、顶端、每一边及每一角，都有基督。最终，这位基督就是召会。召会乃是一所建筑物，其中有基督作基石、房角石、顶石、扩增的墙，至终成为整座建筑物。这是圣经的核仁，基督与召会。（圣经的核仁，一三四页。）

参读：新约圣经中奇妙的基督，第四章；使徒行传生命读经，第十六篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Seven (Day 6)

Christ as the Cornerstone for God's Building

Morning Nourishment

Matt. 5:14 "You are the light of the world. It is impossible for a city situated upon a mountain to be hidden."

Psa. 118:26 "Blessed is He who comes in the name of Jehovah; we bless you from the house of Jehovah."

In Matthew 5:14-16 we see that the kingdom is expressed in its shining as the light. In verse 14a...we see that the people of the kingdom of the heavens live a kingdom life to shine in the darkness of the world. The world, Satan's system, the dark human society, needs light. To the darkened world, the people of the kingdom of the heavens are a light effacing its darkness....In 5:14b the Lord Jesus goes on to say, "It is impossible for a city situated upon a mountain to be hidden." As the shining light, the kingdom people are like a city situated upon a mountain. Such a city cannot be hidden. Ultimately, this city will be consummated in the holy city of the New Jerusalem (Rev. 21:10-11,23-24). (The Conclusion of the New Testament, p. 2659)

Today's Reading

The light in Matthew 5:14 is not an individual person; on the contrary, it is a corporate city. This indicates that the kingdom people need the building. If we are in the building of the church in a practical way, we shall realize that only by being built together can we be a city situated upon a mountain. This city becomes a shining light. If the saints in the church in your locality are not built up but instead are scattered, divided, and separated, there is no city there. And as long as there is no city, there is no light, because the city is the light. The light is not an individual believer; it is a corporate city built up as one entity to shine over the people surrounding it. In order to shine upon others, we need to be built up as a city upon the mountaintop. For this, we need to keep the oneness and remain one entity, a corporate Body. Then we shall be a shining light as the expression of the kingdom. (The Conclusion of the New Testament, pp. 2659-2660)

二〇一一年冬季训练

诗篇结晶读经 (二)

第七篇 (周 六)

基督是房角石，为著神的建造

晨兴喂养

太五 14 『你们是世上的光。城立山上，是不能隐藏的。』

诗一一八 26 『在耶和華名里來的，是當受頌贊的；我們從耶和華的殿中，為你們祝福。』

在馬太五章十四至十六節，我們看見國度彰顯於它的作光照耀。在十四節上半...我們看見，諸天之國的子民過國度的生活，照耀在世界的黑暗里。世界，就是撒但的系統，人類黑暗的社会，需要光。對於這黑暗的世界，諸天之國的子民就是光，除去世界的黑暗。...在十四節下半，主耶穌繼續說，『城立山上，是不能隱藏的。』國度子民是照亮的光，猶如城立山上。這樣的城是不能隱藏的。最終，這城要完成於聖城新耶路撒冷。（啟二一 10～11、23～24。）（新約總論第八冊，一二四至一二五頁。）

信息选读

在馬太五章十四節的光，不是個別的人，乃是團體的城。這指明國度的子民需要建造。我們若實際的在召會的建造里，就會領悟，惟有實際的建造在一起，我們才能成為立山上的城。這城成為照耀的光。倘若你所在之地召會的聖徒，不是建造在一起，却是分散、分開、分離的，那里就沒有城。只要沒有城，就沒有光，因為城就是光。光不是單個的信徒，乃是團體的城，建造成一個實體，照亮周圍的人。為了照耀別人，我們需要建造起來，成為立山頂上的城。為此，我們需要保守一，並成為一個實體，就是團體的身體。然後我們必是照耀的光，作國度的彰顯。（新約總論第八冊，一二五頁。）

Psalms 118:26a declares, "Blessed is He who comes in the name of Jehovah." This indicates that Christ will come in the name of God, in the name of Jehovah. In fact, He will come two times in the name of Jehovah....The first time is mentioned in Matthew 21:5-11. That was the time when Christ was warmly welcomed by the people in Jerusalem who said, "Blessed is He who comes in the name of the Lord!" (v. 9)....After Christ came in the name of Jehovah the first time, He was rejected by the Jews, and today they still will not welcome Him. However, when He comes back, the Jews will give Him a warm welcome and say, "Blessed is He who comes in the name of the Lord" (Matt. 23:39).

The Lord Jesus quoted Psalm 118 in Matthew 21:42 and in 23:39, each time applying the words of the psalm to Himself and thereby interpreting them. Without His interpretation, we could not understand that the cornerstone in Psalm 118:22 refers to Christ and that the word in verse 26 about "He who comes in the name of Jehovah" also refers to Christ. (Life-study of the Psalms, p. 449)

At the end of the war of Armageddon, Christ will come to earth, and the remnant of Israel will look on Him whom they have pierced (John 19:34,37; Rev. 1:7), will repent and wail, and will believe in Christ and receive Him. In this way all Israel will be saved (Rom. 11:26-27). This will be the household salvation rendered to Israel by God. (Zech. 12:10, footnote 2)

Repentant Israel will wail over Christ as the only Son of God (John 1:18; 3:16) and will cry bitterly over Him as the firstborn Son of God (Rom. 8:29; Heb. 1:6a). Christ's being the only begotten Son is for us to be redeemed and to receive eternal life (John 3:14-16). Christ's becoming the firstborn Son through His death and resurrection (Rom. 1:3-4) is for us to become sons of God as heirs to inherit all the riches of what God is, that is, to receive, participate in, and enjoy all the riches of the Triune God (Rom. 8:14-17; Gal. 3:26,29). In their repentance Israel will realize that as the only begotten Son Christ has redeemed them and has brought them eternal life and that as the firstborn Son He has made them heirs to inherit the riches of the Triune God as their enjoyment. (Zech. 12:10, footnote 5)

Further Reading: The Conclusion of the New Testament, msg. 253; Life-study of Isaiah, msg. 43; Life-study of Zechariah, msg. 13

诗篇一百一十八篇二十六节上半宣告：『在耶和華名里來的，是當受頌讚的。』這指明基督要在神的名里，在耶和華的名里而來。事實上，祂要在耶和華的名里來兩次。…第一次是在馬太二十一章五至十一節題到。那是基督在耶路撒冷受人熱烈歡迎的時候；他們說，『在主名里來的，是當受頌讚的！』（9）…基督第一次奉耶和華的名來，却被猶太人棄絕，今天他們仍不歡迎祂。然而，祂再回來的時候，猶太人要熱烈的歡迎祂，並且說，『在主名里來的，是當受頌讚的！』（二三 39。）

主耶穌在馬太二十一章四十二節和二十三章三十九節都引用了詩篇一百一十八篇，將這些話應用到自己身上，因而解釋了這些話。沒有祂的解釋，我們無法領會一百一十八篇二十二節的房角石是指基督，二十六節里『在耶和華名里來的』也是指基督。（詩篇生命讀經，五四六頁）。

在哈米吉頓大戰結束時，基督要來到地上，以色列餘剩的民必仰望祂，就是他們所扎的；（約十九 34、37，啟一 7；）他們要悔改哀哭，也要相信基督并接受祂。這樣，以色列全家就要得救。（羅十一 26～27。）這將是神賜給以色列全家的救恩。（聖經恢復本，亞十二 10 第二注。）

悔改的以色列人要為基督這位神的獨生子（約一 18，三 16）哀號，又要為祂這位神的長子（羅八 29，來一 6 上）痛哭。基督作神的獨生子是叫我們得蒙救贖，並得著永久的生命。（約三 14～16。）基督藉著死與復活成為神的長子，（羅一 3～4，）是為使我們成為神的眾子，作後嗣以承受神所是的一切豐富，就是接受、有分於並享受三一神的一切豐富。（八 14～17，加三 26、29。）以色列人在悔改時，要認識基督是獨生子，已經救贖他們，將永久的生命帶給他們；也要認識祂是長子，已經使他們成為後嗣，以承受三一神的豐富作他們的享受。（亞十二 10 第六注。）

參讀：新約總論，第二百五十三篇；以賽亞書生命讀經，第四十三篇；撒迦利亞書生命讀經，第十三篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eight

The Functions and Blessings of God's Law as His Living Word to His Loving Seekers

Scripture Reading: Psa. 119

Outline

Day 1

I. In Psalm 119 Christ is the reality of the law:

A. Christ is the reality of the law as the testimony of God, the expression of God; the testimony of God signifies Christ, the embodiment of God (Col. 2:9), as the living portrait of what God is.

B. Christ is the reality of the law as the word of God, signifying Christ as the living Word of God breathed out by Him (Rev. 19:13b; 2 Tim. 3:16-17):

1. The written words are the letters, but the living Word is the Spirit, who is the reality of the letters (John 6:63; Eph. 6:17).

2. The law is the person of Christ, and the person of Christ is the Spirit (1 Cor. 15:45b; 2 Cor. 3:17).

3. The Spirit is the reality of whatever God is (John 16:13; 1 John 5:6); hence, as the Spirit, Christ is the reality of the law.

Day 2

II. There are two aspects of the law—the aspect of the letter and the aspect of the Spirit as the reality of God's blessings (2 Cor. 3:6; Eph. 1:3):

A. If our attitude in coming to the law is to care for the commandments in letters, we will have the law in the aspect of the killing letter.

B. However, if we take every part of the law—all the commandments, ordinances, statutes,

二〇一一年冬季训练

诗篇结晶读经 (二)

第八篇

神的律法作为神活的话 对爱他之寻求者的功用和福分

读经：诗一一九

纲 目

周 一

壹. 在诗篇一百一十九篇，基督是律法的实际：

一. 基督是律法（即神的见证，神的彰显）的实际；神的见证表徵基督，神的具体化身，（西二9，）是神所是之活的描绘。

二. 基督是作为神的话之律法的实际，这表徵基督乃是神所呼出的活话一启十九13下，提後三16~17：

1. 写成的话是字句，但活的话乃是那灵，那灵乃是字句的实际一约六63，弗六17。

2. 律法是基督这人位，而基督的人位乃是那灵—林前十五45下，林后三17。

3. 那灵是神一切所是实际；（约十六13，约壹五6；）因此，基督作为那灵，乃是律法的实际。

周 二

贰. 律法有两面—字句的一面，和那灵作神福分之实际的一面—林後三6，弗一3：

一. 我们来就近律法的态度，若只是关切字句的诫命，我们所有的就是律法在杀死人的字句这一面。

二. 然而，我们若将律法的每一部分—所有的诫命、典章、律例、

precepts, and judgments—as the word breathed out by the God whom we love, we will have the law in the aspect of the life-giving Spirit.

III. There are two aspects of the function of the law:

A. The law has a negative aspect:

1. As God's commandments, the law exposes man's sin and subdues sinners before God (Rom. 7:7b; 3:19-20; 5:20a; 4:15b).

2. As God's regulations with statutes, ordinances, and rituals, the law functioned to guard God's chosen people in its custody that they might be conducted to Christ (Gal. 3:23-24).

B. The law has a positive aspect:

1. As God's living word, the law functions to minister the living God to His seekers (Psa. 119:2, 88).

2. As God's living word, the law functions to dispense God Himself as life and light into those who love the law (vv. 25, 50, 107, 116, 130, 154).

Day 3

3. As God's living word, the law functions to restore man's soul and make man's heart joyous (19:7-8).

4. As God's living word, the law functions to bring us salvation (119:41, 170).

5. As God's living word, the law functions to strengthen (v. 28), comfort (v. 76), and nourish us (v. 103).

6. As God's living word, the law functions to uphold us, keep us safe, and cause us to hope (vv. 116-117, 49).

7. As God's living word, the law causes us to enjoy God as our portion (v. 57).

8. As God's living word, the law causes us to enjoy God's countenance (v. 58) and the shining of His face (v. 135).

9. As God's living word, the law causes us to enjoy God as our hiding place and shield (v. 114) and also enjoy God's help and well-dealing (vv. 175, 65).

训辞和判语，当作我们所爱之神呼出的话，我们就会有律法赐生命之灵的这一面。

参. 律法的功用有两面:

一. 律法有消极一面:

1. 律法是神的诫命，暴露人的罪，叫罪人服在神面前—罗七 7 下，三 19 ~ 20，五 20 上，四 15 下。

2. 律法是神的规条，带著律例、典章和仪文，其功用是将神所拣选的人看守在其监管之下，好带他们归于基督—加三 23 ~ 24。

二. 律法有积极一面:

1. 律法是神活的话，其功用是将活神供应给寻求他的人—诗一一九 2，88。

2. 律法是神活的话，其功用是将神自己作为生命和光，分赐到那些爱律法的人里面—25，50，107，116，130，154 节。

周 三

3. 律法是神活的话，其功用是苏醒人的魂，快活人的心—十九 7 ~ 8。

4. 律法是神活的话，其功用是给我们带来救恩—一一九 41，170。

5. 律法是神活的话，其功用是使我们坚立，(28,) 安慰我们，(76,) 并滋养我们。(103。)

6. 律法是神活的话，其功用是扶持我们，使我们存活，使我们有盼望—116 ~ 117，49 节。

7. 律法是神活的话，使我们享受神作我们的业分—57 节。

8. 律法是神活的话，使我们享受神的面，(58,) 以及他脸上的光照。(135。)

9. 律法是神活的话，使我们享受神作我们的藏身之处和盾牌，(114,) 也享受神的帮助和善待。(175, 65。)

10. As God's living word, the law functions to make us wise and give us understanding (vv. 98-99).

11. As God's living word, the law functions to give us proper discernment and knowledge (v. 66).

12. As God's living word, the law functions to keep us from sinning and from every evil way (vv. 11, 101).

13. As God's living word, the law keeps us from stumbling (v. 165), establishes our footsteps, and causes us to overcome iniquity (v. 133).

Day 4

C. Whether in our experience the law is positive or negative depends on the condition of our heart in receiving the law:

1. If we love God, humble ourselves, and regard the law as His living word through which we contact Him and abide in Him, the law will become a channel through which the divine life and substance are conveyed to us for our supply and nourishment; being infused with God's substance through the law as God's word, we will become one with God in life, nature, and expression and will spontaneously live a life that expresses God and corresponds to His law (Rom. 8:4; Phil. 1:21a).

2. However, if in coming to the law we do not seek God in love but rather separate the law from the living God as the source of life, the law, which was intended to result in life but cannot give life of itself, will become a condemning and killing element to us (Exo. 19:8; John 5:39-40; Rom. 7:10-11; Gal. 3:21; 2 Cor. 3:6-7, 9; cf. Exo. 23:19b and footnote 2).

Day 5

IV. There are two kinds of people in relation to the law:

A. The first kind is the letter-keepers, illustrated by the Judaizers and Saul of Tarsus (Phil. 3:6b, 2).

B. The second kind is the God-seekers, illustrated by the psalmists, especially by the writer of Psalm 119, and by the apostle Paul (2 Cor. 3:6):

1. They seek God with all their heart (Psa. 119:2).

10. 律法是神活的话，其功用是使我们有智慧并且通达—98 ~ 99 节。

11. 律法是神活的话，其功用是赐给我们正确的明辨和知识—66 节。

12. 律法是神活的话，其功用是保守我们不犯罪，不走一切的邪路—11, 101 节。

13. 律法是神活的话，保守我们不绊跌，(165,) 使我们的脚步稳当，并使我们胜过罪孽。(133。)

周 四

三. 律法在我们的经历中是积极的或是消极的，在於我们的心接受律法的情形:

1. 我们若爱神，谦卑自己，把律法当作神活的话，借以接触他并住在他里面，律法就要成为管道，借此将神圣的生命和本质传输给我们，作我们的供应和滋养；我们借著律法作为神的话，得著神本质的注入，就在生命、性情和彰显上与神成为一，并自然而然过彰显神且符合他律法的生活—罗八 4，腓一 21 上。

2. 然而，我们到律法这里来，若不在爱里寻求神，反而把律法与活的神这生命的源头分开，那原本为要带进生命，本身却不能赐生命的律法，对我们就成为定罪和杀死的元素—出十九 8，约五 39 ~ 40，罗七 10 ~ 11，加三 21，林后三 6 ~ 7, 9，参出二三 19 下与注 2。

周 五

肆. 与律法有关的有两种人:

一. 第一种是守字句的人，由热中犹太教者和大数的扫罗为例—腓三 6 下, 2。

二. 第二种是寻求神的人，由诗人（特别是一百一十九篇的著者）和使徒保罗为例—林後三 6:

1. 他们全心寻求神—诗一一九 2。

- | | |
|---|-------------------------------------|
| 2. They love God's name and remember it (vv. 132, 55). | 2. 他们爱神的名并纪念神的名—132, 55 节。 |
| 3. They entreat God's face (v. 58). | 3. 他们求神的面—58 节。 |
| 4. They ask for God's face to shine on them (v. 135). | 4. 他们求神用脸光照他们—135 节。 |
| 5. They walk in God's presence (v. 168). | 5. 他们行在神面前—168 节。 |
| 6. They consider God's law to be God's word (vv. 17-18, 28-29). | 6. 他们将神的律法当作他的话—17 ~ 18, 28 ~ 29 节。 |
| 7. God's word is sweeter than honey to their mouth (v. 103). | 7. 神的话在他们口中比蜜更甜—103 节。 |
| 8. God's word is more precious than fine gold to them (v. 127). | 8. 神的话对他们比精金更宝贵—127 节。 |
| 9. God's word is a lamp to their feet and a light to their path (vv. 105, 130). | 9. 神的话是他们脚前的灯，路上的光—105, 130 节。 |

V. Psalm 119 expresses the attitude of God's loving seekers toward God's law as His living word:

伍. 诗篇一百一十九篇表达爱神的寻求者对作为神活话之神的律法的态度:

- A. They choose God's word (vv. 30, 173).
 B. They believe God's word (v. 66).

- 一. 他们拣选神的话—30, 173 节。
 二. 他们相信神的话—66 节。

Day 6

周 六

- C. They lift up their hand to God's word, indicating that they receive the word of God warmly and gladly and say Amen to it (v. 48a; Neh. 8:5-6).
 D. They love God's word (Psa. 119:47-48, 97, 113, 119, 127, 140, 159, 163, 165, 167).
 E. They delight in God's word (vv. 16, 24, 35, 47, 70, 77, 92, 174).
 F. They taste God's word (v. 103).
 G. They rejoice in God's word (vv. 14, 111, 162).
 H. They sing God's word (v. 54).
 I. They regard God's word (vv. 6, 117).
 J. They have a perfect heart in God's word (v. 80).
 K. They incline their heart to God's word (vv. 36, 112).
 L. They seek God's word (vv. 45, 94), long for it (vv.

- 三. 他们向神的话举手，指明他们热诚欢乐的接受神的话，并对它说，阿们—48 节上，尼八 5 ~ 6。
 四. 他们爱神的话—诗一一九 47 ~ 48, 97, 113, 119, 127, 140, 159, 163, 165, 167。
 五. 他们因神的话喜乐—16, 24, 35, 47, 70, 77, 92, 174 节。
 六. 他们尝神的话—103 节。
 七. 他们喜悦神的话（或，因神的话欢乐，欢喜）—14, 111, 162 节。
 八. 他们歌唱神的话—54 节。
 九. 他们看重神的话—6, 117 节。
 十. 他们对神的话有完全的心—80 节。
 十一. 他们的心倾向神的话—36, 112 节。
 十二. 他们寻求神的话，（45, 94, ）羨

20, 40, 131), and hope in it with prayer (vv. 43, 74, 114, 147).

M. They trust in God's word (v. 42).

N. They muse on God's word (vv. 15, 23, 48, 78, 99, 148):

1. Rich in meaning, the Hebrew word for muse implies to worship, to converse with oneself, and to speak aloud; to muse on the word is to taste and enjoy it through careful considering.

2. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word; to muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment.

O. They consider God's word (Psa. 119:95b).

P. They esteem God's word to be right in all things (v. 128a).

Q. They learn God's word (vv. 73, 71).

R. They treasure God's word (vv. 14, 162, 72, 127, 111).

S. They treasure up God's word in their heart (v. 11).

T. They remember God's word and do not forget it (vv. 52, 16b, 93).

U. They stand in awe of God's word (vv. 161b, 120).

V. They cling to God's word (v. 31).

W. They do not forsake God's word, do not swerve from it, do not turn aside from it, and do not stray from it (vv. 87, 51, 157, 102, 110).

X. They turn their feet toward God's word (v. 59).

Y. They keep, observe, and do God's word (vv. 33, 69).

Z. They walk in God's word and run the way of God's word (vv. 1, 32a).

慕神的话，(20, 40, 131,)以祷告仰望神的话。(43, 74, 114, 147。)

十三. 他们信靠神的话—42节。

十四. 他们默想神的话—15, 23, 48, 78, 99, 148节:

1. 『默想』这辞意义丰富，原文含示敬拜、与自己交谈、以及大声说话；默想话乃是借著仔细揣摩而品尝、享受它。

2. 祷告、对自己说话和赞美主，也可包括在默想话中；默想神的话乃是享受他的话作为他的气，(提后三16，)因而被神注入、将神吸入、并接受属灵的滋养。

十五. 他们揣摩神的话—诗一一九95下。

十六. 他们在万事上以神的话为正直—128节上。

十七. 他们学习神的话—73, 71节。

十八. 他们宝贵神的话—14, 162, 72, 127, 111节。

十九. 他们将神的话珍藏在心里—11节。

二十. 他们纪念而不忘记神的话—52, 16节下, 93节。

二一. 他们畏惧神的话—161节下, 120节。

二二. 他们紧紧跟随神的话—31节。

二三. 他们不离弃、不偏离神的话—87, 51, 157, 102, 110节。

二四. 他们转步归向神的话—59节。

二五. 他们遵守并实行神的话—33, 69节。

二六. 他们遵行神的话并奔跑神话语的道路—1, 32节下。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eight (Day 1)

The Functions and Blessings of God's Law as His Living Word to His Loving Seekers

Morning Nourishment

Exo. 34:28 "And he was there with Jehovah forty days and forty nights; he did not eat bread, and he did not drink water. And He wrote upon the tablets the words of the covenant, the Ten Commandments."

2Tim. 3:16-17 "All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete, fully equipped for every good work."

Rev. 19:13 "...His name is called the Word of God."

In both the Old Testament and the New Testament there is a strong basis for saying that the law in its reality is Christ. If we would see that Christ is the reality of the law, we need to regard the law, as Psalm 119 does, as the testimony of God and as the word of God. This psalm does not contain the word "Christ," but it does contain a number of synonyms of Christ, such as "testimony" and "word," which are also synonyms of "law." We should not consider the law merely as commandments, regulations, and ordinances. Rather, we should consider the law as God's testimony. The law was given on Mount Sinai, but it was put into a little ark called "the Ark of the Testimony" (Exo. 25:16). The Ark was then placed into "the Tabernacle of the Testimony" (38:21). Thus, the law was in the Ark of the Testimony, and the Ark of the Testimony was in the Tabernacle of the Testimony.

The Ten Commandments are not a person, but they are a portrait of a person. A law is always a picture of the person who makes it. The laws passed by today's legislators are pictures of the legislators. The principle is the same with the law of God. The law of God—the Ten Commandments with the many statutes, ordinances, and judgments—is a portrait of the person of God. (Life-study of the Psalms, pp. 451-452)

二〇一一年冬季训练

诗篇结晶读经 (二)

第八篇 (周一)

神的律法作为神活的话

对爱祂之寻求者的功用和福分

晨兴喂养

出三四 28 『摩西在那里与耶和華同在四十昼四十夜，也不吃饭也不喝水。耶和華将这约的话，就是十条诫命，写在两块版上。』

提後三 16 ~ 17 『圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的，叫属神的人得以完备，为著各样的善工，装备齐全。』

启十九 13 『… 祂的名称为神的话。』

旧约和新约里都有很强的依据，说出律法的实际是基督。我们要看见基督是律法的实际，就需要和诗篇一百一十九篇一样，将律法看作神的见证和神的话。本诗没有『基督』一辞，但的确包含一些基督的同义辞，如『法度』和『话』，这些也是『律法』的同义辞。我们不该仅仅将律法视为诫命、规条和典章，乃该将律法视为神的见证。律法是在西乃山上颁赐的，却被放在称为『见证的柜』这小小的约柜里，（出二五 16，）而约柜被放在『见证的帐幕』里。（三八 21。）因此，律法在见证的柜里，见证的柜在见证的帐幕里。

十诫不是一个人位，却是一个人的描绘。律法总是制定律法之人的图画。今天立法者所通过的律法，就是立法者的描绘。神律法的原则也是一样。神的律法—十诫连同许多律例、典章和判决，乃是神这人位的描绘。（诗篇生命读经，五四七至五四八页。）

Today's Reading

信息选读

Christ is the reality of the law as the testimony of God. The testimony of God signifies Christ as the living portrait of what God is (Col. 2:9; 1:19).

The Ten Commandments are brief, but they give us a portrait of God. They show us that God is a jealous God, that He cannot tolerate other gods. In this matter, He is like a husband who is jealous concerning his wife. Also, God is a God of love, light, holiness, and righteousness. Here we have five crucial words—jealous, love, light, holiness, and righteousness.

Christ is the reality of the law not only as the testimony of God but also as the word of God, signifying Christ as the living word of God breathed out by Him (Rev. 19:13b; 2 Tim. 3:16-17). John 1:1 says that in the beginning was the Word (Christ), that the Word was with God, and that the Word was God. According to Revelation 19:13b, when Christ comes back to judge, His name will be called “the Word of God.” The Ten Commandments, with all their statutes, ordinances, and judgments, are also called the word of God. A literal rendering of the Hebrew translated “Ten Commandments” in Exodus 34:28 would be “ten words.” The Ten Commandments are thus God's words, breathed out by Him.

Psalms 119 is a psalm of one hundred seventy-six verses describing Christ, who is the reality of the law, the commandments, the ordinances, the statutes, the precepts, and the judgments. In total, He is the Word of God. The words of Psalm 119 are the written words of God, but Christ is the living Word of God. The written words are the letters, but the living Word is the Spirit, who is the reality of the letters.

Now we can see not only what the law is but also who the law is. Who is the law? The law is the person of Christ, and the person of Christ is the Spirit. The Spirit is the reality of whatever God is. Hence, as the Spirit, Christ is the reality of the law. Eventually, this law, this person, consummates in the way (John 14:6). When we have Him, we have not only love and light but also the way. This is Christ being the reality of the law as the testimony and the word of God. (Life-study of the Psalms, pp. 452-454)

Further Reading: Life-study of Exodus, msg. 51

基督是律法的实际，作神的见证。神的见证表徵基督是神所是之活的描绘（西二9，一19。）

十条诫命很简短，却把神向我们描绘出来。十条诫命给我们看见神是忌邪的神，祂不能容忍别的神。在这事上，祂就像嫉妒忌自己妻子的丈夫一样。神也是爱、光、圣、义的神。这里有五个重要的辞—忌邪、爱、光、圣、义。

基督是律法的实际，不仅是神的见证，也是神的话；这表徵基督乃是神所呼出的活话。（启十九13下，提後三16～17。）约翰一章一节说，太初有话（基督），话与神同在，话就是神。照著启示录十九章十三节下半，基督回来审判的时候，祂的名要称为『神的话』。十条诫命，同其一切律例、典章和判决，也称为神的话。出埃及三十四章二十八节的『十条诫命』，直译是『十句话』。因此十条诫命是神所呼出的话。

诗篇一百一十九篇有一百七十六节，描述基督是律法、诫命、典章、律例、训辞和判语的实际。总之，祂是神的话。一百一十九篇的话是神写出来的话，但基督是神活的话。写出来的话是字句，但活的话乃是那灵，就是字句的实际。

现在我们不仅能看见律法是甚麽，也能看见律法是谁。律法是谁？律法是基督这人位，而基督的人位乃是那灵。那灵是神一切所是的实际。因此，基督作为那灵，乃是律法的实际。至终，这律法，这人位，总结於道路。（约十四6。）我们有祂，就不仅有爱与光，也有道路。这就是基督是律法的实际，作神的见证和神的话。（诗篇生命读经，五四八至五五一页。）

参读：出埃及记生命读经，第五十一篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eight (Day 2)

The Functions and Blessings of God's Law as His Living Word to His Loving Seekers

Morning Nourishment

2 Cor. 3:6 "Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life."

Psa. 119:127 "...I love Your commandments more than gold, indeed, more than fine gold."

Psa. 119:130 "The opening of Your words gives light, imparting understanding to the simple."

There are two aspects of the law—the aspect of the letter and the aspect of the Spirit [2 Cor. 3:6]...Whether you have a killing law or a life-giving law depends on your attitude. If your attitude in coming to the law is to care only for the commandments in letters and to realize that you cannot fulfill these commandments, then you have the law in the aspect of the letter. However, if you take every part of the law—all the commandments, ordinances, statutes, precepts, and judgments—as the word breathed out by the God whom you love, then you will have the law in the aspect of the Spirit. Then instead of trembling before the law of letters, you will be happy to be fed with every part of the law as the word, the breath, of God. (Life-study of the Psalms, pp. 454-455)

Today's Reading

Just as the law itself has two aspects, so also the function of the law has two aspects [—a negative aspect and a positive aspect].

[In its negative aspect] as God's commandments, the law exposes man's sin (Rom. 7:7b; 3:20b; 5:20a; 4:15b). Every item of the law with its statutes and ordinances exposes our shortcomings, defects, dishonesty, and unfaithfulness. For example, the commandment about not worshipping idols may expose the fact that many things are idols to us. For some people a pen or a diamond is an idol. Also, the commandment about keeping the Sabbath may expose our not resting regularly according to God's ordination. By failing to rest

二〇一一年冬季训练

诗篇结晶读经 (二)

第八篇 (周二)

神的律法作为神活的话

对爱祂之寻求者的功用和福分

晨兴喂养

林後三 6 『祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。』

诗一一九 127 『…我爱你的诫命，胜过金子，且胜过精金。』

诗一一九 130 『你的言语一解开，就发出亮光，使愚蒙人通达。』

律法有两面—字句的一面和那灵的一面。〔林後三 6〕。…你到底有杀死人的律法，还是有赐生命的律法，乃在于你的态度。你来就近律法的态度，若只是关切字句的诫命，并领悟你无法履行这些诫命，你所有的就是律法字句的这一面。然而，你若将律法的每一部分—所有的诫命、典章、律例、训辞和判语，当作你所爱之神呼出的话，你就会有律法那灵的这一面。你不会在字句的律法面前战兢，却要喜乐的从作神的话、神的气之律法的每一部分得喂养。（诗篇生命读经，五五一至五五二页。）

信息选读

正如律法本身有两面，照样，律法的功用也有两面〔—消极的一面和积极的一面〕。

〔在消极的一面，〕律法是神的诫命，暴露人的罪。（罗七 7 下，三 20 下，五 20 上，四 15 下。）律法同其律例和典章的每一项，都暴露我们的缺点、缺陷、不诚实和不忠信。例如，关于不可拜偶像的诫命，会暴露一个事实：许多事物对我们都是偶像。对有些人而言，笔或钻石乃是偶像。关于守安息日的诫命，也可能暴露我们没有照着神的命定规律的休息。因著没有规律的休息，

properly we fail to enjoy God's love expressed in the commandment to keep the Sabbath.

As God's regulations with statutes, ordinances, and rituals, the law functioned to guard God's chosen people in its custody that they might be conducted to Christ (Gal. 3:23-24). The law kept God's chosen people in custody, in ward, in the proper way until Christ came. The sheepfold in John 10 signifies the custody of the law. The Lord Jesus is the door of the sheepfold (v. 9), and through Him all those who were in the sheepfold could come out. Thus, on the negative side the law functioned to [expose man's sin] and to guard God's chosen people until Christ came.

[Positively], as God's living testimony, the law functions to minister the living God to His seekers (Psa. 119:2,88)....If we regard the law as God's testimony, as a portrait of God, and if we consider that every word of the law is something breathed out by God, then to us the law will be the living and loving word of God. If this is our attitude toward the Bible today, then whenever we come to the Bible, we will have the sense deep within that we are with God. Then as we read the Bible, we will touch God, knowing that He is loving and that it is surely worthwhile for us to love Him and to seek Him. This is the positive function of the law as the testimony of God.

As God's living word the law functions to dispense God's life and light into those who love the law (vv. 25,116,130). We all should regard the Bible as the living word of God which dispenses God Himself into us as our life and light. Whether or not this is our experience depends upon whether we seek God and love Him. This means that what the Bible is to us depends upon our attitude toward the Bible. (Life-study of the Psalms, pp. 455-456)

In Psalms 119 and 19 we see at least twenty-six functions of God's law as His living word to those who lovingly seek Him....The Word of God gives us light. It also gives life (119:25,50,107,154). If you read Psalm 119 carefully, you will notice that the word enliven is used a number of times....The Word of God gives us light; then it quickens us, enlivens us, gives us life. Therefore, we live by the living Word; that is, we live by God Himself. (Life-study of Exodus, p. 686)

Further Reading: Life-study of the Psalms, msg. 40; Life-study of Exodus, msg. 58

我们就无法享受神在守安息日的诫命上所彰显的爱。

律法是神的规条，带著律例、典章和仪文，其功用是将神所拣选的人看守在其监管之下，好带他们归於基督。（加三 23 ~ 24。）律法正确的将神的选民看守在其监管、监护之下，直等基督来到。约翰十章的羊圈表徵律法的监管。主耶稣是羊圈的门，（9，）藉著祂，凡在羊圈里的人都能出来。因此，律法在消极一面的功用是〔暴露人的罪和〕看守神的选民，直等基督来到。

〔在积极的一面，〕律法的功用是神活的见证，将活神供应给寻求祂的人。（诗一一九 2、88。）…我们若将律法看作神的见证，神的描绘，视每个字为神的呼出，律法对我们就是神活而可爱的话。倘若这是我们今天面对圣经的态度，那麽每当我们来到圣经跟前，里面就会深深的觉得，我们与神同在。这样，当我们读圣经时，就会摸著神，知道祂是可爱的，我们爱祂并寻求祂的确是值得的。这是律法作神见证的积极功用。

律法的功用是神活的话，将神的生命和光分赐到那些爱律法的人里面。（25、116、130。）我们都该将圣经看作神活的话，这话将神自己分赐到我们里面，作我们的生命和光。这能否成为我们的经历，在於我们是否寻求神并爱祂。这就是说，圣经对我们的所是，在於我们对圣经的态度。（诗篇生命读经，五五二至五五四页。）

在诗篇一百一十九篇和十九篇，我们看见作为神活话的律法，对於那些爱神的寻求者至少二十六项的功用。…神的话赐给我们光。神的话也赐给人生命。（一一九 25、50、107、154。）你若仔细阅读一百一十九篇，会注意到『救活』这辞用了好几次。…神的话赐给我们光，然後将我们救活，使我们活过来，赐给我们生命。因此，我们凭这活的话而活；也就是说，我们凭著神自己而活。（出埃及记生命读经，七九七页。）

参读：诗篇生命读经，第四十篇；出埃及记生命读经，第五十八篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eight (Day 3)

The Functions and Blessings of God's Law as His Living Word to His Loving Seekers

Morning Nourishment

Psa. 19:7-8 "The law of Jehovah is perfect, restoring the soul; the testimony of Jehovah is faithful, making the simple wise; the precepts of Jehovah are right, making the heart joyous; the commandment of Jehovah is clear, enlightening the eyes."

Psa. 119:25 "...Enliven me according to Your word."

Psa. 119:103 "How sweet are Your words to my taste! Sweeter than honey to my mouth!"

Another function of the Word of God is to restore man's soul and rejoice man's heart (Psa. 19:7-8). We need to be not only quickened by the Word, but also restored by it, especially when we are depressed, suppressed, or oppressed. After working all day at your job, you may be under the oppression of Satan and may be in need of restoration. On your way home from work, take time to read, pray, and sing the Word. You will find that the Word will restore your soul and cause your heart to rejoice.

The Word of God also brings us salvation (Psa. 119:41,170). We need salvation every day, even every moment. The living Word of God brings us God's instant and constant salvation. (Life-study of Exodus, p. 686)

Today's Reading

The Word of God strengthens us (Psa. 119:28), comforts us (v. 76), and nourishes us (v. 103). The psalmist said that God's word was sweet to his taste, sweeter than honey to his mouth. This indicates that he was nourished by the Word.

As the Word of God nourishes us, it upholds us. The Word holds us up. It also keeps us safe and causes us to hope (vv. 116-117,49). When we experience the function of the living Word, we shall not be without hope. Rather, we shall be hopeful in all things. In Philippians 1:20 Paul

二〇一一年冬季训练

诗篇结晶读经 (二)

第八篇 (周三)

神的律法作为神活的话

对爱祂之寻求者的功用和福分

晨兴喂养

诗十九 7~8 『耶和华的律法完全，能苏醒人的魂；耶和华的法度可靠，能使愚蒙人有智慧；耶和华的训辞正直，能快活人心；耶和华的命令清明，能明亮人眼。』

一一九 25 『…求你照你的话将我救活。』

一一九 103 『你的言语在我上膛何等甘美！在我口中比蜜更甜！』

神的话另一个功用是苏醒人的魂，快活人的心。（诗十九 7~8。）我们不仅需要因神的话活过来，也需要因神的话而苏醒，特别是在我们下沉、受压或郁闷的时候。你一天工作下来，也许就落在撒但的压制之下，需要复苏。在你下班回家的途中，要利用时间读主的话，祷告主的话，并歌唱主的话。你会发现这话会苏醒你的魂，并使你的心快活。

神的话也带给我们救恩。（一一九 41、170。）我们每一天，甚至每一刻都需要救恩。神活的话带给我们神即时和常时的救恩。（出埃及记生命读经，七九八页。）

信息选读

神的话使我们坚立，（诗一一九 28，）安慰我们，（76，）并滋养我们（103。）作诗的人说，神的话在他上膛何等甘美，在他口中比蜜更甜。这指明他得着了这话的滋养。

当神的话滋养我们，它就扶持我们。这话使我们得到扶持，也使我们存活，并使我们有盼望。（116~117、49。）当我们经历这活话的功用，我们就不会没有盼望。反之，我们在凡事上都有盼望。在腓立比一章二十节，保罗

could speak of his earnest expectation and hope.

The Word of God also causes us to enjoy God as our portion (Psa. 119:57). If we would enjoy Christ as our portion in the Word, we should not only study the Word, but receive the Word in a living way by praying, singing, psalming, and thanking.

Through the Word we enjoy God's countenance (v. 58) and the shining of His face (v. 135). While the children of Israel were in fear and trembling at the foot of Mount Sinai, Moses was on the mountaintop enjoying the shining of the Lord's countenance. Our situation should be that of Moses on the mountaintop, not that of the children of Israel at the foot of the mountain. We should be on the mountaintop under the shining of the face of God.

Through the Word we may enjoy God as our hiding place and shield (v. 114) and also enjoy God's help and well-dealing (vv. 175,65). In every way God deals well with us. His care is comprehensive; He meets our every need. Even His rebuke is an aspect of His well-dealing. If we get into His Word in a living way, we shall enjoy His well-dealing.

Psalm 119:98 says, "Your commandments make me wiser than my enemies," and verse 99 says, "I have more insight than all my teachers, / For Your testimonies are my musing." These verses indicate that the Word of God makes us wise. The more we get into the Word, the wiser we become.

The Word of God also gives us proper discernment and knowledge (v. 66). Many Christians today are short of discernment. They are like those who cannot discern between their thumb and their fingers. We need to be very discerning. The Word of God gives us the needed discernment and knowledge.

Verse 11 says, "In my heart I have treasured up Your word / That I might not sin against You." According to this verse, the Word of God keeps us from sinning. The Word also keeps our feet from every evil way (v. 101).

The Word of God also keeps us from stumbling (v. 165), establishes our footsteps, and causes us to overcome iniquity (v. 133). No iniquity will have dominion over us. Instead, we shall conquer all evil things, for the Word of God will make us conquerors, overcomers. (Life-study of Exodus, pp. 686-688)

Further Reading: Life-study of Exodus, msgs. 51, 57

能说出他的专切期待和盼望。

神的话也使我们享受神作我们的业分。(诗一一九57。)我们若要在神的话中,享受基督作我们的业分,就不应该研读这话,也该藉著祷告、歌唱、颂咏和感谢,以活的方式接受这话。

藉著神的话,我们享受神的面,(58 一直译,)以及祂脸上的光照。(135。)以色列人在西乃山下恐惧战兢的时候,摩西却在山顶上享受主脸面的光照。我们的光景该是摩西在山顶上的光景,而不是以色列人在山下的光景。我们该在山顶上,在神脸的光照之下。

藉著神的话,我们可以享受神作我们的藏身之处和盾牌,(114,)也享受神的帮助和善待。(175、65。)神在每一方面都善待我们。祂的照顾是周全的;祂应付我们一切的需要。即使祂的责备也是祂善待的一方面。如果我们以活的方式进入祂的话里,我们就要享受祂的善待。

九十八节说,『你的诫命使我比仇敌有智慧。』九十九节说,『我比我所有的师傅更通达,因我默想你的法度。』这些经文表明神的话使我们有智慧。我们越进入这话中,就越有智慧。

神的话也赐给我们明辨和知识。(66。)今天许多基督徒缺乏明辨。他们就像那些分不清拇指和其他指头的人。我们必须非常有明辨力。神的话赐给我们所需要的明辨和知识。

十一节说,『我将你的话珍藏在心里,免得我得罪你。』按照这节经文,神的话保守我们不犯罪。神的话也保守我们的脚不走一切的邪路。(101。)

神的话也保守我们不绊跌,(165,)使我们的脚步稳当,并使我们胜过罪孽。(133。)没有甚麽罪孽会辖制我们。反之,我们要征服一切的恶事,因神的话使我们成为征服者,得胜者。(出埃及记生命读经,七九八至八〇一页。)

参读:出埃及记生命读经,第五十一、五十七篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eight (Day 4)

The Functions and Blessings of God's Law as His Living Word to His Loving Seekers

Morning Nourishment

Rom. 8:4 "That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit."

Exo. 23:19 "...You shall not boil a kid in its mother's milk."

[The law is] not consciously kept by us through our outward endeavoring but [is] spontaneously and unconsciously fulfilled in us by the inward working of the Spirit of life. The Spirit of life is the Spirit of Christ, and Christ corresponds with the law of God. This Spirit within us spontaneously fulfills all the righteous requirements of the law through us when we walk according to Him. (Rom. 8:4, footnote 1)

Exodus 23:19 typifies that the milk of the word of God, the life supply of Christ, should be used to nourish new believers in Christ (1 Pet. 2:2; Heb. 5:12-13; 1 Cor. 3:2) and not to "kill" them (2 Cor. 3:6—"the letter kills"). (Exo. 23:19, footnote 2)

In 2 Corinthians 3:6 Paul says that the letter kills. Whether the law kills us or supplies us with life depends on how we deal with it. If we regard the law as the living word of God through which we contact the Lord and abide with Him, the law will become a channel for the supply of life. The source of life is the Lord Himself. The law in itself is not such a source, but it is a channel through which the divine life and substance are conveyed to us for supply and nourishment. What a blessing it is to receive the law in this way! (Life-study of Exodus, pp. 666-667)

Today's Reading

The law is...the living word of God which infuses God's substance into those who lovingly seek Him. If we consider the Ten Commandments only as laws and then try to keep them, we are not proper in our approach to the law....On the contrary, we should be those who love God and seek Him. In this matter,

二〇一一年冬季训练

诗篇结晶读经 (二)

第八篇 (周 四)

神的律法作为神活的话

对爱祂之寻求者的功用和福分

晨兴喂养

罗八4『使律法义的要求，成就在我们这不照著肉体，只照著灵而行的人身上。』

出二三19『…不可用山羊羔母的奶煮山羊羔。』

〔律法〕不是有意识的，靠我们外面的努力来遵守，乃是自然且不知不觉的，靠生命之灵内里的运行而成就。生命的灵，就是基督的灵，基督是与神的律法一致的。当我们照著这灵而行，我们里面的这灵，自然就藉著我们成就律法一切义的要求。（圣经恢复本，罗八4第一注。）

〔出埃及二十三章十九节〕豫表神的话奶，就是基督生命的供应，该用来滋养在基督里的初信者，（彼前二2，来五12~13，林前三2，）不该用来『杀死』他们（林後三6 — 『那字句杀死人。』）（出二三19第二注。）

保罗在林後三章六节说，那字句杀死人。律法是杀死我们，或供应我们生命，在於我们如何对待律法。我们若将律法当作神活的话，藉著律法接触主，并与祂同住，律法就成为生命供应的管道。生命的源头是主自己。律法本身不是这样的源头，但律法是管道，神圣的生命和本质藉以传输给我们，作供应和滋养。这样接受律法是何等有福！（出埃及记生命读经，七七三页。）

信息选读

律法…是神活的话，将神的本质注入到那些爱祂的寻求者里面。我们若将十诫仅仅视为律法，然後试图遵守，我们对待律法的方式就不正确。…反之，我们该是爱神、寻求神的人。在这事上，我们该像腓立

we should be like Paul in Philippians 3, one who was pursuing Christ out of love and even running after Him. Out of love for the Lord, we should pursue Him, contact Him, and abide in His presence, dwelling together with Him. If we do this, day by day we shall be infused with God. Then automatically we shall walk according to God's law. We shall keep the requirements of the law, not by our own efforts, but with what has been infused into us of the Lord through our contact with Him. Once we have been thoroughly infused with God's substance, He Himself from within us will keep His own law. We should remember that the law was given on the mountain of God, the place where God's people could be infused with His substance. Thus, we should not regard the law simply as His commandments, but as the word of God and the testimony of God, which not only express Him, but also infuse His substance into those who seek Him in love.

If our condition is normal, we should be helped and very much blessed whenever we come to the Word of God....All Scripture is God-breathed (2 Tim. 3:16); therefore, the words of the Bible are God's breath. Furthermore, as the embodiment of God (Col. 2:9), the Lord Jesus is Himself called the Word (John 1:1,14; Rev. 19:13). Thus, coming to the Word should be the equivalent of coming to God. Because the Word is the embodiment of God, it contains the riches of God. The Word of God contains all that God is. This is the reason the Word of God is so rich, substantial, living, and enlightening....The Bible requires more of us than any other book. The Bible demands that we humble ourselves and put aside our self-confidence and self-assurance....Let us learn to pray, "Lord, have mercy on me. I don't want to be covered by anything, and I don't want to have anything between You and me. Lord, grant that there will be nothing between us." This should be not only our prayer, but also our attitude toward the Lord.

Whether or not the Bible is shining in our experience depends on our attitude and condition. If we are humble and ask the Lord for mercy, the Bible will be to us a book of light. After reading a portion of the Word, you may not have much understanding, but you have the sense that you are in light. (Life-study of Exodus, pp. 607-608, 690, 693-694, 696)

Further Reading: Life-study of Exodus, msgs. 52, 56, 59

比三章里的保罗，他就是出於爱而追求基督，甚至是竭力追求祂的人。因著爱主，我们就该追求祂，接触祂，并且住在祂的面光中，与祂同住。我们若是这样作，就要天天被神注入，也就会自然而然照著神的律法而行。我们会遵守律法的要求，不是靠我们自己的努力，乃是凭那藉著我们接触主，从祂所注入到我们里面的一切。一旦神的本质完全注入到我们里面，神就要从我们里面遵守祂自己的律法。我们该记住，律法是在神的山上颁赐的，那是神的百姓能被神的本质注入的地方。因此，我们不该认为律法仅仅是神的诫命；律法乃是神的话，神的见证，不仅彰显神，更是将神的本质注入到那些在爱里寻求祂的人里面。

我们的光景若正常，每逢来到神的话面前，都该得著帮助，并且大得祝福。…圣经都是神的呼出；（提後三 16；）因此，圣经的话就是神的气。再者，主耶稣是神的具体化身，（西二 9，）祂自己就称为话。（约一 1、14，启十九 13。）因此，来到话面前就该等於来到神面前。因著话是神的具体化身，所以包含神的丰富。神的话包含神的一切所是。这就是神的话这样丰富、实际、活泼、光照人的原因。…圣经要求於我们的，比其他的书更多。圣经要求我们谦卑自己，并且将我们的自信、自满撇在一旁。…我们要学习祷告说，『主，怜悯我。我不要被任何事物遮蔽，我不要在你我之间有任何事物。主，求你使我们之间没有间隔。』这不仅该是我们的祷告，也该是我们向著主的态度。

圣经在我们的经历中是否发光，乃是在乎我们的态度和光景。我们若谦卑并求主怜悯，圣经对我们就是一本亮光的书。你读了一段神的话以後，也许没有懂得多少，但你感觉你是在光中。（出埃及记生命读经，七〇一至七〇二、八〇三、八〇七至八〇八、八一—页。）

参读：出埃及记生命读经，第五十二、五十六、五十九篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eight (Day 5)

The Functions and Blessings of God's Law as His Living Word to His Loving Seekers

Morning Nourishment

Psalm 119:17-18 "Deal bountifully with Your servant that I may live and keep Your word. Open my eyes that I may behold wondrous things out of Your law."

Psalm 119:105 "Your word is a lamp to my feet and a light to my path."

Psalm 119:127 "Therefore I love Your commandments more than gold, indeed, more than fine gold."

There are two kinds of people in relation to the law....The first kind is the letter-keepers, illustrated by the Judaizers and Saul of Tarsus (Phil. 3:6b). The Judaizers, who were zealous for Judaism, were a damage to the Lord Jesus in the Gospels, to the apostles in the Acts, and to the believers in the Epistles. Paul, before he was saved, was a strong Judaizer. In Philippians 3:2 Paul referred to the Judaizers as "dogs" and "evil workers," saying, "Beware of the dogs, beware of the evil workers, beware of the concision."...The second kind is the God-seekers, illustrated by the psalmists, especially by the writer of Psalm 119. (Life-study of the Psalms, pp. 456-457)

Today's Reading

"Blessed are those who keep His testimonies, / Who seek Him with all their heart" (Psa. 119:2). The writer of this psalm was one who sought God with his whole heart.

Verse 132 says, "Turn to me, and be gracious to me, / As is Your custom with those who love Your name." This verse indicates that the psalmist loved God's name. Verse 55 says, "I have remembered Your name / In the night, O Jehovah, / And have kept Your law." When the psalmist awoke during the night, he remembered God's name. May we all love God's name and remember it.

The psalmist also entreated God's countenance (v. 58). To seek a person's countenance, his face, is actually to seek his favor. If we seek God's

二〇一一年冬季训练

诗篇结晶读经 (二)

第八篇 (周五)

神的律法作为神活的话

对爱祂之寻求者的功用和福分

晨兴喂养

诗一一九 17 ~ 18 『求你厚待你的仆人，使我存活，并且遵守你的话。求你开我的眼睛，使我看出你律法中的奇妙。』

诗一一九 105 『你的话是我脚前的灯，是我路上的光。』

诗一一九 127 『所以我爱你的诫命，胜过金子，且胜过精金。』

与律法有关的有两种人。…第一种是守字句的人，以热中犹太教者和大数的扫罗为例。（腓三6下。）热中犹太教者，就是为犹太教热心的人，他们在福音书里对主耶稣、在使徒行传里对众使徒并且在书信里对众信徒，都是破坏。保罗在得救前是很强的热中犹太教者。在腓立比三章二节，保罗说到热中犹太教者是『犬类』和『作恶的』，他说，『你们要提防犬类，提防作恶的，提防妄自行割的。』…第二种是寻求神的人，以诗人，尤其是诗篇一百一十九篇的作者为例。（诗篇生命读经，五五四至五五五页。）

信息选读

『遵守祂的法度，全心寻求祂的，这样的人是有福的。』（诗一一九2。）本诗的作者是个全心寻求神的人。

一百三十二节说，『求你照著你待那些爱你名之人的常例，转向我，恩待我。』这节指明诗人爱神的名。五十五节说，『耶和華啊，我夜间記念你的名，遵守你的律法。』诗人夜间醒来，記念神的名。愿我们都爱神的名并記念神的名。

诗人也求神的恩（恩，直译，面）。（58。）求人的恩，人的面，实际上就是求他的恩惠。我们若寻求

countenance, we will receive bounty. Often little children will earnestly seek the face of their mother. To them nothing is more precious than beholding the face of their mother. We also should seek God in such an intimate way. If we seek God in this way, we will not regard the law as letters but as a portrait of God which bears His countenance.

“Cause Your face to shine on Your servant, / And teach me Your statutes” (v. 135). Here we see that the psalmist lovingly sought God in an intimate way, even asking Him to cause His face to shine upon him.

“I have kept Your precepts and Your testimonies, / For all my ways are before You” (v. 168). This indicates that the psalmist walked in God's presence.

Verses 17 and 18...[indicate] that the psalmist considered God's law to be His word. This is indicated also by what the psalmist says in verses 28 and 29: “My soul melts because of grief; / Strengthen me according to Your word. / Remove from me the way of falsehood, / And graciously grant me Your law.” These verses prove that the psalmist thought of God's law as His living and loving word breathed out of God's mouth.

For the psalmists God's word was sweeter than honey to their mouth (v. 103).

[Verse 127] indicates that to the psalmists God's word was more precious than fine gold.

God's word was a lamp to the psalmists' feet and a light to their path (v. 105).

In Psalm 119 many different verbs are used to express the attitude of the God-seekers toward God's law as God's testimony and God's word.

Psalm 119:30 says, “I have chosen the way of faithfulness; / Your ordinances I have set before me.” Verse 173 says, “Let Your hand be ready to help me, / For I have chosen Your precepts.” Like the psalmists, we all should choose God's word, making a strong decision in favor of the word of God.

Considering God's law to be His word, the psalmist believed in the word. Verse 66 says, “Teach me proper discernment and knowledge, / For I believe in Your commandments.” We all must believe in the genuineness, accuracy, authority, and power of God's word. (Life-study of the Psalms, pp. 457-459)

Further Reading: Life-study of the Psalms, msg. 40

神的面，就要得著恩惠。小孩子常常恳切的寻求母亲的面；对他们而言，没有甚麽比看见母亲的面更宝贵。我们也该这样亲密的寻求神。我们若这样寻求神，就不会将律法看作字句，乃看为带著神恩之神的描绘。

『求你用脸光照仆人，又将你的律例教训我。』（135。）这里我们看见，诗人以爱亲密的寻求神，甚至求神用祂的脸光照他。

『我遵守了你的训辞和法度，因我一切的行径都在你面前。』（168。）这指明诗人行在神面前。

十七至十八节…指明诗人将神的律法视为神的话。这也藉著诗人在二十八至二十九节所说的得以指明：『我的心因愁苦而融化；求你照你的话使我坚立。求你使我离开虚谎的道路，开恩将你的律法赐给我。』这些经文证明，诗人认为神的律法，乃是从神口中呼出爱的活话。

对诗人而言，神的话在他们口中比蜜更甜。（103。）

〔一百二十七节〕指明神的话对诗人而言，比精金更宝贵。

神的话是诗人脚前的灯，路上的光。（105。）

一百一十九篇用了许多不同的动词，表达寻求神的人对作神见证和神话语之神律法的态度。

三十节说，『我拣选了忠信的道路，将你的典章摆在我面前。』一百七十三节说，『愿你用手帮助我，因我拣选了你的训辞。』我们都该和诗人一样，拣选神的话，决定意赞同神的话。

诗人将神的律法视为祂的话，并相信这话。六十六节说，『求你将明辨和知识教训我，因我相信你的诚命。』我们都必须相信神话语的真实、正确、权柄和能力。（诗篇生命读经，五五五至五五八页。）

参读：诗篇生命读经，第四十篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eight (Day 6)

The Functions and Blessings of God's Law as His Living Word to His Loving Seekers

Morning Nourishment

Psa. 119:48 "And I will lift up my hand to Your commandments, which I love; and I will muse upon Your statutes."

Psa. 119:147-148 "I anticipated the dawn and cried out; I hoped in Your words. My eyes anticipated the night watches, that I might muse upon Your word."

Psa. 119:162 "I rejoice at Your word, like one who finds great spoil."

To lift up our hand to God's word is to welcome it [Psa. 119:48a]. Therefore, to lift up our hand unto the word of God is to indicate that we receive it warmly and gladly and that we say "amen" to it...Many times the writer of this psalm declared that he loves God's word (vv. 47,48,97,113,119, 127,140,159,163,165,167). We all should be able to testify that we love the word of God...The psalmist also delighted in God's word (vv. 16,24,35,47,70,77,92,174). He enjoyed the word of God and found it a source of delight. Every day we should have a time to delight ourselves in the Word.

To the psalmist the law was not merely a list of commandments; it was also a word full of enjoyment and life supply. For this reason, God's words were sweet to his taste [v. 103]. If we regard the law as nothing more than the commandments of God, it will not be sweet to us. But if we regard God's law as His word for our nourishment and life supply, we will enjoy its sweet taste...When we taste the word of God, we rejoice in it. This was the experience of the psalmist, who testified again and again that he rejoiced in God's word (vv. 14,111,162). (Life-study of the Psalms, pp. 459-460)

Today's Reading

In Psalm 119:36 the psalmist prayed, "Incline my heart to Your testimonies / And not to unjust gain." Then in verse 112 he declared, "I have inclined my heart to perform Your statutes /

二〇一一年冬季训练

诗篇结晶读经 (二)

第八篇 (周 六)

神的律法作为神活的话

对爱祂之寻求者的功用和福分

晨兴喂养

诗一一九 48 『我要向你的诫命举手，这些诫命是我所爱的；我也要默想你的律例。』

诗一一九 147 ~ 148 『我趁天未亮呼求；我仰望了你的言语。我趁夜更未换，将眼睁开，为要默想你的话语。』

诗一一九 162 『我因你的话欢喜，好像人得了许多掳物。』

向神的话举手，就是欢迎它。〔诗一一九 48 上。〕所以，向神的话举手，指明我们热诚欢乐的接受它，并对它说『阿们』。…这篇诗的作者多次宣告他爱神的话。（47、48、97、113、119、127、140、159、163、165、167。）我们都该能见证，我们爱神的话。…诗人也因神的话喜乐。（16、24、35、47、70、77、92、174。）他享受神的话，并发觉神的话是喜乐的源头。我们每天都该有一段时间使自己因神的话喜乐。

对诗人而言，律法不仅仅是一系列的诫命，也是满了享受和生命供应的话。为这缘故，神的话是甘美的，合他口味。〔103。〕我们若只将律法看作神的诫命，它对我们就不会是甘美的。但我们若将神的律法看作祂的话，作我们的滋养和生命的供应，就会享受到它甘美的滋味。…我们尝到神的话，就喜悦它。这是诗人的经历，他一再见证他喜悦神的话。（14、111、162。）（诗篇生命读经，五五八至五五九页。）

信息选读

在诗篇一百一十九篇三十六节诗人祷告：『求你使我的心倾向你的法度，不倾向不义之财。』然後在一百一十二节他宣告：『我的心倾

Forever, to the end.” These verses show us that we need a heart inclined to the word of God. Sometimes as we are reading the Bible, our heart is inclined to something else. Because our heart has the tendency to depart from God's word, we need to pray that our heart will be called back to God's word and be inclined to it....The psalmist also sought God's word (vv. 45,94), longed for it (vv. 20,40,131), and hoped in it with prayer (vv. 43,74,114,147)....In verse 42 the psalmist declared that he trusted in God's word.

In several verses the writer of Psalm 119 tells us that he mused upon God's word (vv. 15,23,48,78,99,148). To muse on the word is to taste it through careful considering. Thus, musing is a kind of enjoyment. I can testify that most of the enlightenment I receive comes by musing on the Word early in the morning. As I muse on the Word, I think about it with much consideration in a detailed way....In verse 95b the psalmist said, “I consider Your testimonies.” To consider the Word is to think it over very carefully. Concerning this, we may use the word mull. To consider the Word is to mull it over, even to study it and research it.

The psalmist also treasured the word of God. He treasured it as much as all riches (v. 14), as great spoil (v. 162), better than gold and silver (vv. 72,127), and as a heritage forever (v. 111)....In verse 11 we are told that the psalmist treasured up God's word in his heart. Paul charged us to let the word of Christ dwell in us richly (Col. 3:16). We should not only memorize the word and keep it within us—we should treasure it up in our heart....In Psalm 119:52 the psalmist indicates that he remembered God's word. If we treasure up the word in our heart, we will remember it; we will call back, or recall, our enjoyment of it. In...verse 93 [the writer] said, “I will never forget Your precepts, / For by them You have enlivened me.”

In verse 31 the psalmist said to God, “I cling to Your testimonies.” We also need to cling to the word of God....Furthermore, the psalmist said that he did not forsake God's word, did not swerve from it, did not turn aside from it, and did not go astray from it (vv. 87,51,157,102,110)....“I considered my ways / And turned my feet toward Your testimonies” (v. 59). Instead of turning aside from the law, we, like the psalmist, should turn our feet toward it. (Life-study of the Psalms, pp. 460-463)

Further Reading: Life-study of Exodus, msg. 60

向你的律例，要永远遵行，一直到底。』这些经文给我们看见，我们需要有倾向神话语的心。有时我们读圣经时，我们的心倾向於别的事物。因为我们的内心倾向於离开神的话，我们就需要祷告，叫我们的心被神的话召回，并倾向它。…诗人也寻求神的话，(45、94，)羡慕它，(20、40、131，)并以祷告仰望它。(43、74、114、147。)…在四十二节诗人宣告，他信靠神的话。

在好几节经文里，一百一十九篇的作者告诉我们，他默想神的话。(15、23、48、78、99、148。)默想话乃是藉著仔细揣摩而品尝它。因此，默想是一种享受。我能见证，我所得著的光照，多半是藉著清晨默想主的话来的。我默想主的话时，是以许多的揣摩来详细思考。…在九十五节下半诗人说，『我却要揣摩你的法度。』揣摩主的话，就是非常仔细的思想它。关于这点，我们可用『深思』一辞。揣摩主话就是深思它，甚至研读、研究它。

诗人也宝贵神的话。他宝贵神的话，如同一切的财物，(14，)如同许多的掳物，(162，)胜过金银，(72、127，)并如同永远的产业。(111。)…十一节告诉我们，诗人将神的话珍藏在心里。保罗嘱咐我们，要让基督的话丰丰富富的住在我们里面。(西三16。)我们不仅该背诵话，将它存在我们里面，我们也该将它珍藏在心里。…在诗篇一百一十九篇五十二节诗人指明，他纪念神的话。我们若将话珍藏在心里，就会纪念它；我们会回想或回忆我们对它的享受。…在九十三节〔作者〕说，『我永不要忘记你的训辞，因你用这训辞将我救活。』

在三十一节诗人对神说，『我紧紧跟随你的法度。』我们也需要紧紧跟随神的话。…不仅如此，诗人说，他不离弃神的话，不偏离它。(87、51、157、102、110。)…『我筹算自己的道路，就转步归向你的法度。』(59。)我们应当和作诗的人一样，不偏离神的话，反而转步归向它。(诗篇生命读经，五六〇至五六四页。)

参读：出埃及记生命读经，第六十篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Nine

The Preciousness of Zion and Jerusalem **and the Situation of the Overcomers in Zion**

Scripture Reading: Psa. 122:1; 125:1-2; 127:1; 128:5; 131:2; 132

Outline

Day 1

I. Among the Old Testament types, there is God's holy city, Jerusalem, and within this city there is a high peak called Zion, on which the temple was built (Psa. 2:6; 125:1):

A. Although God is mysterious and invisible, there are two earthly signs of God's existence—Zion and Jerusalem.

B. Psalms 120 through 134 indicate that Zion, the center, and Jerusalem, the circumference, remained deeply in the consideration of the people of Israel; they were very concerned for Zion and Jerusalem (137:1, 5-6).

C. On Mount Zion we have the church—the Body of Christ—and God's economy for God's testimony (Heb. 12:18-24).

II. Jerusalem typifies the church, and Mount Zion typifies the overcomers in the church (Psa. 2:6; 20:2; 48:11-12; 53:6a; 87:2):

A. Zion is the highlight of Jerusalem, the beauty of the holy city (48:2; 50:2).

B. The characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion (51:18; 102:21; 128:5; 135:21; Isa. 41:27; Joel 3:17).

Day 2

二〇一一年冬季训练

诗篇结晶读经 (二)

第九篇

锡安和耶路撒冷的宝贵，
以及在锡安之得胜者的光景

读经：诗一二二1，一二五1~2，一二七1，一二八5，一三一2，一三二

纲 目

周 一

壹. 在旧约的豫表中，有神的圣城耶路撒冷，城内有一高峰，称为锡安，圣殿建於其上—诗二6，一二五1:

一. 虽然神是奥秘且看不见的，然而，神的存在有两个地上的标记—锡安和耶路撒冷。

二. 诗篇一百二十至一百三十四篇指明，作中心的锡安和作圆周的耶路撒冷，深深留在以色列人的思想中；他们非常关切锡安和耶路撒冷—一三七1，5~6。

三. 在锡安山上我们有召会—基督的身体—以及神的经纶，为著神的见证—来十二18~24。

贰. 耶路撒冷豫表召会，锡安山豫表召会里的得胜者—诗二6，二十2，四八11~12，五三6上，八七2:

一. 锡安乃是耶路撒冷显著的部分，就是圣城的美丽—四八2，五十2。

二. 耶路撒冷的特色、生命、祝福、建立，都是从锡安得著—五一18，一〇二21，一二八5，一三五21，赛四一27，珥三17。

周 二

C. In the New Testament the overcomers are likened to Zion; in Revelation 14:1 the one hundred forty-four thousand overcomers are not just in Jerusalem—they are on the peak of Zion.

D. In the church age the God-men who have been perfected and matured are Zion, the overcomers (v. 1):

1. The church is the heavenly Jerusalem, and the overcomers are Zion as the high peak and the highlight (Heb. 12:22; Rev. 14:1).

2. The church life is today's Jerusalem, and in the church there must be a group of overcomers; these overcomers are today's Zion.

3. The overcomers are for the building up of the Body of Christ to consummate the New Jerusalem (Rom. 12:4-5; Eph. 4:16; Rev. 3:12).

4. The overcomers conquer the satanic chaos in the old creation and carry out the divine economy for the new creation (1 Tim. 1:4; Eph. 1:10; 3:9-10; 2 Cor. 5:17; Gal. 6:15).

5. The Lord needs the overcomers to carry out the economy of God to have a Body and to destroy His enemy (Eph. 1:10; 3:9-10; Rev. 12:11).

Day 3

6. Without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride (Eph. 4:16; 5:23, 27, 32; Rev. 19:7-9).

E. The Lord's recovery is to build up Zion (14:1; Eph. 4:16; Rev. 21:2):

1. Zion is the reality of the Body of Christ consummating in the New Jerusalem, and in the Lord's recovery today we must endeavor to reach this high peak (Eph. 1:22-23; 4:4-6, 16; Rev. 21:2).

2. The highest peak in God's economy is Zion, the reality of the Body of Christ, and in the church life we need to reach this high peak (Rom. 12:4-5; 1 Cor. 1:2; 12:12-13, 27).

3. The reality of the Body of Christ (Zion) is the corporate living of the perfected God-men, who are genuine men but live by the life of the processed

三. 新约中的得胜者被比喻为锡安; 在启示录十四章一节, 十四万四千个得胜者不仅是在耶路撒冷, 乃是在锡安高峰。

四. 在召会时代, 已经得成全并成熟的神人乃是锡安, 就是得胜者—1节:

1. 召会是属天的耶路撒冷, 得胜者是锡安这高峰和显著的部分—来十二22, 启十四1。

2. 召会生活是今天的耶路撒冷, 而在召会里必须有一班得胜者; 这些得胜者就是今天的锡安。

3. 得胜者是为著建造基督的身体, 以终极完成新耶路撒冷—罗十二4~5, 弗四16, 启三12。

4. 得胜者征服在旧造里撒但的混乱, 并且为著新造完成神圣的经纶—提前一4, 弗一10, 三9~10, 林后五17, 加六15。

5. 主需要得胜者, 好完成神的经纶, 使他得著一个身体, 并毁坏他的仇敌—弗一10, 三9~10, 启十二11。

周三

6. 没有得胜者, 基督的身体就无法建造起来; 而基督的身体若没有建造起来, 基督就无法回来迎娶新妇—弗四16, 五23, 27, 32, 启十九7~9。

五. 主的恢复是要建造锡安—十四1, 弗四16, 启二—2:

1. 锡安就是基督身体的实际, 终极完成于新耶路撒冷, 而在今日主的恢复里, 我们必须竭力达到这高峰—弗一22~23, 四4~6, 16, 启二—2。

2. 神经纶里的最高峰乃是锡安, 就是基督身体的实际; 在召会生活中我们需要达到这高峰—罗十二4~5, 林前一2, 十二12~13, 27。

3. 基督身体的实际(锡安)乃是被成全之神人所过的团体生活, 他们是真正的人, 但他们凭经过过程并终极

and consummated Triune God, whose attributes are expressed through their virtues (Gal. 2:20; Phil. 3:10; 1:19-21a).

F. In the new heaven and new earth, the entire New Jerusalem will become Zion; the New Jerusalem, the eternal Mount Zion, will be the Holy of Holies, the place where God is (Rev. 21:1-2, 16, 22; cf. Ezek. 48:35).

G. The only way to reach the high peak of Zion is by praying; in order to reach Zion by praying, we need to know the significance of prayer for the carrying out of God's economy (1 Tim. 1:4; 2:8):

1. Prayer is man breathing God, obtaining God, and being obtained by God; real prayer is an exhaling and inhaling before God, causing us and God to contact each other and to gain each other (1 Thes. 5:17).

2. Prayer is man cooperating and co-working with God, allowing God to express Himself and His desire from within him and through him and thus accomplish His purpose (Rom. 8:26-27; James 5:17; Eph. 1:16-23; 3:14-21).

Day 4

III. In the Psalms of Ascents—Psalms 120 through 134—we see the preciousness of Zion and Jerusalem to the saints; in all these psalms the house and the city are the center:

A. In Psalm 122 we see the saints' love for the house of God in Jerusalem (v. 1).

B. Psalm 125 speaks concerning Jehovah's surrounding of His people:

1. Those who trust in Jehovah are like Mount Zion, which cannot be moved but abides forever; they love Mount Zion and liken themselves to Mount Zion (v. 1).

2. As the mountains surround Jerusalem, so Jehovah surrounds His people from now and to eternity (v. 2).

C. Psalm 127 reveals Jehovah's care for and blessing to His people; instead of laboring in

完成之三一神的生命而活；三一神的属性借著他们的美德彰显出来—加二20，腓三10，—19～21上。

六．在新天新地里，整个新耶路撒冷要成为锡安；新耶路撒冷，永远的锡安山，将是至圣所，就是神所在的地方—启二—1～2，16，22，参结四八35。

七．达到锡安高峰惟一的路乃是藉著祷告；我们要藉著祷告达到锡安，就需要认识祷告的意义，以完成神的经纶—提前—4，二8：

1. 祷告乃是人呼吸神，得著神，而给神得著；真实的祷告乃是在神面前一呼一吸，叫我们和神彼此接触，互相得著—帖前五17。

2. 祷告乃是人与神合作同工，让神从人里面，借著人把神自己和神的心意发表出来，而成功他的旨意—罗八26～27，雅五17，弗一16～23，三14～21。

周 四

参．在上行之诗—诗篇一百二十至一百三十四篇里，我们看见锡安和耶路撒冷对於圣民是宝贵的；在这一切诗篇中，殿和城乃是中心：

一．在一百二十二篇我们看见圣民对耶路撒冷神的殿的爱—1节。

二．一百二十五篇说到耶和華围绕祂的百姓：

1. 信靠耶和華的人，好像锡安山，永远存在，总不动摇；他们爱锡安山，并且将自己比喻为锡安山—1节。

2. 众山怎样围绕耶路撒冷，耶和華也照样围绕祂的百姓，从今时直到永远—2节。

三．一百二十七篇启示，耶和華顾念并赐福给祂的百姓；我们不该凭自己

ourselves, we should trust in God, for He will take care of us and He will bless us.

Day 5

D. Psalm 128 speaks of Jehovah's blessing to Israel from Zion; God always blesses people from Zion, that is, from the overcomers (v. 5; cf. Num. 6:23-27).

E. In Psalm 131 a saint speaks about his humbled heart and quieted soul before Jehovah:

1. The psalmist has calmed and quieted his soul within him; he has been weaned, or stripped, of everything except the Lord (v. 2).

2. When our heart is humbled and our soul is quiet, we are in a condition that is suitable for God to come in to rest (132:14):

a. In such a situation God can have a resting place, a dwelling (v. 14).

b. Only when we are humble, calm, and quiet is the situation right for God to rise up, enter us, and take us as His resting place; this is Zion becoming God's habitation, His resting place, as revealed in Psalm 132.

Day 6

IV. Psalm 132 speaks concerning Jehovah's habitation and rest in Zion through David (typifying Christ) His anointed:

A. In verses 2 through 5 we see David's desire for the house of God.

B. David wanted Jehovah to arise and enter with the Ark into His resting place in Zion; today this resting place is the overcomers in the churches (vv. 6-8).

C. Verses 7 and 8 are figurative of the recovery of the church life:

1. The Ark was separated from the tabernacle; this signifies that Christ was with the church but that He has been separated from the church.

劳碌奋斗，乃该信靠神，因为祂要眷顾我们，也要赐福给我们。

周五

四. 一百二十八篇说到耶和华从锡安赐福给以色列；神总是从锡安，就是从得胜者祝福祂的子民—5节，参民六23~27。

五. 在诗篇一百三十一篇，一位圣民说到他在耶和华面前心谦卑、魂安静：

1. 诗人里面的魂平稳安静，他断过奶，就是被剥夺了主以外的一切—2节。

2. 我们的心谦卑，魂安静时，我们就是在适合神进来安息的光景中—一三二14：

a. 在这样的情况里，神就能有安息之所，能有居所—14节。

b. 惟有我们谦卑、平稳、安静时，神才能兴起，进入我们里面，以我们为他的安息之所；这就是锡安成了神的居所，他安息之所，如一百三十二篇里所启示的。

周六

肆. 诗篇一百三十二篇说到耶和华藉著祂的受膏者大卫（豫表基督），在锡安得了居所和安息：

一. 二至五节给我们看见大卫渴望神的居所。

二. 大卫求耶和华兴起，和约柜同入锡安的安息之所；今天这安息之所就是众召会中的得胜者—6~8节。

三. 七至八节是召会生活恢复的象徵：

1. 约柜与帐幕分开；这表征已往基督是同著召会，但现今基督已经与召会分开。

2. Now is the time for us all to say, “Arise, O Jehovah, unto Your resting place, / You and the Ark of Your strength” (v. 8).

D. Verses 14 through 18 are Jehovah's speaking concerning Zion; this is a picture of the top church life—the situation of the overcomers in Zion, the highest peak of God's mountain:

1. Psalm 132 mentions seven items related to the overcomers: resting in God, dwelling with God (v. 14), food for satisfaction (v. 15), glorious clothing (v. 16), the horn of victory (v. 17), the enlightening lamp (v. 17), and the shining crown (v. 18).

2. These items portray the situation of the overcomers in Zion, the highest peak of God's mountain.

2. 现今我们都必须说，『耶和华阿，求你兴起，和你有能力的约柜同入你安息之所』—8节。

四．十四至十八节是耶和华论到锡安；这是拔尖之召会生活的图画—在锡安（神的山最高峰）之得胜者的光景：

1. 一百三十二篇题到七个与得胜者有关的项目：在神里面安息、与神同住、（14、）饱得食物、（15、）荣耀的衣服、（16、）得胜的角、（17、）照亮的灯、（17、）和发光的冠冕。（18。）

2. 这些项目描绘在锡安（神的山最高峰）之得胜者的光景。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Nine (Day 1)

The Preciousness of Zion and Jerusalem and the Situation of the Overcomers in Zion

Morning Nourishment

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

Psa. 125:1-2 "Those who trust in Jehovah are like Mount Zion, which cannot be moved but abides forever. Jerusalem—mountains surround her; and Jehovah surrounds His people from now and to eternity."

Among the Old Testament types there is God's holy city, Jerusalem, which is common and general. Within this city there is a high peak called Zion (Psa. 2:6; 125:1). Zion is the highlight of Jerusalem. Today the church is the heavenly Jerusalem (Heb. 12:22), and the overcomers are Zion as the high peak, the highlight. If all the believers are common and general, the church will be merely Jerusalem without a high peak, without Zion. Such a situation is not beautiful. Jerusalem's beauty is with Zion. Zion is the beauty of the holy city (Psa. 48:2; 50:2). (The Organic Union in God's Relationship with Man, p. 53)

Today's Reading

Whereas Psalm 119 talks about the law, in [Psalms 120 through 134] the law is not mentioned. Instead...these psalms refer to the matter of captivity. The people of Israel loved the law, but they did not live according to the law. After they received the law, their sins, offenses, and transgressions increased. They even went so far as to turn from God and worship idols. For instance, Judges 17 tells us of a man who set up idols in his home, who appointed one of his sons to be his priest, and who later hired a Levite to be a priest in his house. Since the people of Israel wanted to worship idols, God caused them to go into captivity in a land of idols. As the people were suffering in captivity, they forgot many things, but they could not forget Zion and Jerusalem.

At that time, Mount Zion and Jerusalem, which was built on Zion, were the only signs left on earth

二〇一一年冬季训练

诗篇结晶读经 (二)

第九篇 (周一)

锡安和耶路撒冷的宝贵, 以及在锡安之得胜者的光景

晨兴喂养

诗二 6 『〔耶和華〕說，我已經立我的王在錫安我的聖山上了。』

诗一二五 1~2 『信靠耶和華的人，好像錫安山，永遠存在，總不動搖。眾山怎樣圍繞耶路撒冷，耶和華也照樣圍繞祂的百姓，從今時直到永遠。』

在舊約的豫表里，有神的聖城耶路撒冷，是普通的、一般的；但在这座城里面，有一个高峰，称为锡安。（诗二 6，一二五 1。）锡安乃是耶路撒冷的最高点。今天，召会是属天的耶路撒冷，（来十二 22，）而得胜者就是锡安这高峰、顶点。如果所有的信徒都是普通的、一般的，召会就只是耶路撒冷，而没有高峰，没有锡安。这样的光景就不美。耶路撒冷之美，乃在於锡安；锡安乃是圣城的华美。（诗四八 2，五十 2）（在神与人关系里生机的联结，五七页。）

信息选读

诗篇一百一十九篇说到律法，但〔一百二十至一百三十四篇〕这十五篇里没有题起律法…，乃是与被掳的事有关。以色列人喜爱律法，但他们没有照律法而活。他们领受律法以后，他们的罪、过犯、罪愆反而增加，甚至到转离神、拜偶像的地步。例如，士师记十七章告诉我们，有一个人在他家里设立偶像；他分派他的一个儿子作祭司，后来又雇了一个利未人在家里作祭司。因著以色列人拜偶像，神就使他们被掳到偶像之地。百姓在被掳中受苦时，他们忘记许多事物，却无法忘记锡安和耶路撒冷。

那时，锡安山和建造在锡安之上的耶路撒冷，是神留在地上惟一

of God. Zion was the place where Abraham offered his son Isaac; it was also the place chosen by David. God is invisible, mysterious, and very deep. No one has seen Him. Nevertheless, Zion and Jerusalem were earthly signs of God's existence....Zion, the center, and Jerusalem, the circumference, remained deeply in the consideration of the people of Israel....Because of their experiences, the saints could not forget Zion and Jerusalem, and in their praises they did not neglect them. The saints were concerned not for godliness or comfort but for the fate of Zion and Jerusalem. (Life-study of the Psalms, pp. 465-466)

Jerusalem typifies the church. Within Jerusalem, there was Mount Zion. One typifies the whole body of the church, while the other typifies the overcomers of the church....Whenever there is something that has to do with God's heart desire, Zion is mentioned. Whenever there is something that has to do with the failures and sins of the Jews, Jerusalem is mentioned. God always allowed Jerusalem to be trodden down, but He always protected Zion. There is a New Jerusalem, but there never will be a new Zion, because Zion can never become old. Every time the Old Testament speaks of the relationship between Zion and Jerusalem, it shows us that the characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion. In 1 Kings 8:1, the elders were in Jerusalem, and the Ark of the Covenant was in Zion. Psalm 51:18 says that God did good to Zion and built the walls of Jerusalem. Psalm 102:21 says that the name of the Lord was in Zion and that His praise was in Jerusalem. Psalm 128:5 says that the Lord blessed out of Zion and that the good was seen in Jerusalem. Psalm 135:21 says that the Lord dwelt at Jerusalem but that the Lord was to be blessed out of Zion. In Isaiah 41:27 the word was first announced to Zion and then preached to Jerusalem. Joel 3:17 says that when God dwelt in Zion, Jerusalem would be holy.

Today God is looking for the one hundred and forty-four thousand amidst the defeated church, who will stand on Mount Zion (Rev. 14). God always uses a small number of believers to pass on the flow of life to the church and to revive the church. (The Collected Works of Watchman Nee, vol. 11, pp. 762-763)

Further Reading: The Collected Works of Watchman Nee, vol. 11, pp. 755-781

的标记。锡安是亚伯拉罕献上他儿子以撒的地方，也是大卫所拣选的地方。神是看不见、奥秘且非常深奥的，没有人见过祂。然而，锡安和耶路撒冷是神存在的地上标记。…作中心的锡安和作圆周的耶路撒冷，深深留在以色列人的思想中。…因著圣民的经历，他们无法忘记锡安和耶路撒冷，在他们的赞美里也没有忽略。圣民不再关切敬虔或安慰，乃关切锡安和耶路撒冷的命运。（诗篇生命读经，五六五至五六六页。）

耶路撒冷是豫表召会的，其中有一座锡安山。一是豫表全体的召会，一是豫表召会中的得胜者。…论合乎神的心意的，就称为锡安。论犹太人的失败和罪恶，就称为耶路撒冷。神从来都是让耶路撒冷被践踏，却保守锡安。耶路撒冷有新的，锡安却没有新的。因为锡安从来不会旧。旧约每次说到锡安和耶路撒冷的关系，都叫我们看见，耶路撒冷的特色、生命、祝福、建立，都是从锡安得著。王上八章一节：长老是在耶路撒冷，约柜是在锡安。诗篇五十一篇十八节：神善待的是锡安，建造的是耶路撒冷。一百零二篇二十一节：神的名是在锡安，赞美神的话是在耶路撒冷。一百二十八篇五节：神赐福是从锡安，美福是见於耶路撒冷。一百三十五篇二十一节：耶和華是住在耶路撒冷，受颂赞是从锡安。以赛亚四十一章二十七节：先对锡安说，後报耶路撒冷。约珥书三章十七节：神住在锡安，耶路撒冷就成为圣。

神今日在失败的召会中，找人作那十四万四千人，站立在锡安山上。（启十四。）神每次都是藉少数的信徒，把生命流到召会里，以复兴召会。（倪柝声文集第一辑第十一册，一二五至一二六页。）

参读：倪柝声文集第一辑第十一册，一一六至一四八页。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Nine (Day 2)

The Preciousness of Zion and Jerusalem and the Situation of the Overcomers in Zion

Morning Nourishment

Rev. 14:1 "And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads."

Rev. 12:11 "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death."

The overcomers are the beauty of a local church. In each local church there must be a group of believers who ripen earlier to be the firstfruits. These believers are Zion in that church. Although it is wonderful to have the church in many localities, we like to see the beauty, the highlight, the high peak, the body of overcomers, in all the churches. Overcomers are what the Lord is after today. The Lord is after the overcomers to stand up, to ripen early. (The Organic Union in God's Relationship with Man, p. 53)

Today's Reading

The good situation in the recovery today is just like Jerusalem. However, there is no Zion. In the New Testament the overcomers are likened to Zion. In Revelation 14:1 the 144,000 overcomers are not just in Jerusalem; they are on the peak of Zion. The overcomers, the vital groups, are today's Zion. My burden today is to help you reach the peak of the vital groups, that is, the overcomers' Zion. Although we may have a good church life, among us there is almost no realization, no practicality, no actuality, and no reality of the Body life. This is the need in the recovery today.

The many believers who were not perfected and matured in the church age will be perfected and matured in the kingdom age by God's disciplinary dealing....Not one believer can participate in the New Jerusalem without being perfected and matured. So in the thousand years of the kingdom age, God exercises His sovereignty to discipline these dear

二〇一一年冬季训练

诗篇结晶读经 (二)

第九篇 (周二)

锡安和耶路撒冷的宝贵， 以及在锡安之得胜者的光景

晨兴喂养

启十四1『我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写著祂的名，和祂父的名。』

启十二11『弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至於死，也不爱自己的魂生命。』

得胜者就是地方召会的华美。每个地方召会中，必须有一班信徒是较早成熟的初熟果子。这些信徒就是那个召会的锡安。虽然许多地方都有召会，这是很美妙的，但我们喜欢看见众召会中的华美、顶点、高峰，就是那一班得胜者。今天主所要得著的，就是得胜者。主要得著得胜者，起来早早成熟。(在神与人关系里生机的联结，五七页。)

信息选读

今天这恢复美好的光景就像耶路撒冷；然而，没有锡安。新约中的得胜者好比锡安。在启示录十四章一节，十四万四千个得胜者不仅是在耶路撒冷，乃是在锡安高峰。得胜者，活力排，就是今天的锡安。今天我的负担是要帮助你们达到活力排的高峰，就是得胜者的锡安。我们虽然可能有很好的召会生活，但在我们中间几乎没有身体生活的实化、实行、实现和实际。这就是今日这恢复中的需要。

许多信徒在召会时代未受成全、未得成熟，他们要在国度时代藉著神管教的对付而受成全、得成熟。...没有一个信徒未受成全、未得成熟，而能有分於新耶路撒冷。所以在国度时代的一千年中，神要运用祂的主宰，管教这些亲爱的信徒，多方

ones, to deal with them in many ways, in order that He could perfect them to make them mature. At the end of the thousand years, they will be ready to join the ones who were matured earlier in participating in the New Jerusalem. Today in the church age, the God-men who are perfected and matured are Zion, the overcomers, the vital groups within the churches. (The Practical Points concerning Blending, pp. 17, 45)

The stage of incarnation produced a group of redeemed people, and the stage of inclusion produced the church. The stage of intensification will build up the Body to consummate the New Jerusalem. [The overcomers are for this.] (Incarnation, Inclusion, and Intensification, p. 20)

In order to be the overcomers, we must conquer all the destructive chaos and triumph in the unique constructive economy....The overcomers are those who suffer the chaos, but they are not disappointed or discouraged. Instead, they are strengthened and enabled to stand for and live out the divine economy.

We have to conquer the satanic chaos by the processed and consummated Triune God as the all-sufficient grace....Paul said that the grace of the Lord was with him,...that the grace of the Lord Jesus Christ is with our spirit, and...that the Lord is with our spirit (1 Cor. 15:10; Gal. 6:18; 2 Tim. 4:22). The Lord as the all-sufficient grace is with our spirit, and we can conquer all the satanic chaos and carry out the unique divine economy by Him as our all-sufficient grace. (The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation, pp. 75-76)

We need to be the overcomers, the ones who overcome all the negative things. The Lord has been delayed because He still needs some who will pay the price to be His overcomers. He told us clearly that He would come quickly. Of course, to Him one thousand years is like one day (2 Pet. 3:8). But still the Lord has not come back, because we have delayed Him. He needs the overcomers to carry out the economy of God to have a Body and to destroy His unique enemy. This is exactly why the book of Revelation was written. (The Problems Causing the Turmoils in the Church Life, pp. 27-28)

Further Reading: The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation, chs. 1-2

对付他们，为要成全他们，使他们成熟。到了这一千年末了，他们就要准备好，与那些较早成熟的信徒，一同有分於新耶路撒冷。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。（关于相调的实行，一二至一三、四七页。）

成肉体的时期产生一班蒙救赎的人，总括的时期产生召会，加强的时期要建造基督的身体，以完成新耶路撒冷。〔得胜者乃是为此。〕（基督的三个时期一成肉体、总括与加强，一六页。）

为了要作得胜者，我们必须征服一切毁坏的混乱，并在独一无二建造的经纶里得胜。…得胜者乃是那些忍受混乱，却不失望也不沮丧的人。他们反而得了加强，能毅为著神圣的经纶站住，且活出神圣的经纶。

我们必须藉著经过过程并终极完成之三一神作全足的恩典，征服撒但的混乱。…保罗说，主的恩与他同在；…主耶稣基督的恩与我们的灵同在；…主与我们的灵同在。（林前十五 10，加六 18，提後四 22。）主这全足的恩典与我们的灵同在。我们藉著祂作我们全足的恩典，就能征服一切撒但的混乱，并完成独一无二的神圣经纶。（在旧造里撒但的混乱以及为著新造的神圣经纶，八七、八九页。）

我们必须作得胜者，胜过一切消极的东西。主一直被耽延，因为祂仍然需要得著一些人，付代价来作祂的得胜者。祂清楚的告诉我们，祂必快来。当然，对祂来说千年如一日。（彼後三 8。）但主仍然没有回来，因为我们使祂耽延了。祂需要得胜者，好完成神的经纶，使祂得著一个身体，并毁坏祂那唯一的仇敌。这正是启示录这卷书写出来的原因。（召会生活中引起风波的难处，二四至二五页。）

参读：在旧造里撒但的混乱以及为著新造的神圣经纶，第一至二章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Nine (Day 3)

The Preciousness of Zion and Jerusalem and the Situation of the Overcomers in Zion

Morning Nourishment

Rev. 19:7 "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."

1 Tim. 2:8 "I desire therefore that men pray in every place, lifting up holy hands, without wrath and reasoning."

[God's organic] salvation is for producing the overcomers to build up the Body of Christ for the initial consummation of the New Jerusalem in the kingdom age (Rev. 2:7) and the full consummation of the New Jerusalem in the new heaven and new earth (21:2). As we look at the situation of today's Christians, we may wonder who will build up the Body of Christ. Without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride. Christ will come back not only as the Savior but also as the Bridegroom to marry His bride, who will be the totality of the overcomers. (The Secret of God's Organic Salvation, "The Spirit Himself with Our Spirit," pp. 87-88)

Today's Reading

We need to check whether or not we are doing everything in the Spirit and having our being according to such a Spirit...The reality of the Body of Christ is the aggregate, the totality, of such a living by a group of God-men. This kind of a living, which is the reality of the Body of Christ, will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth with these God-men in the kingdom age. They were perfected, completed, and consummated in the church age. So in the next age, the kingdom age, they will reign with Christ for a thousand years (Rev. 20:4-6)...We all have to endeavor to reach this high peak.

Such a life was there originally just in an individual man, Jesus Christ. But this life has now been repeated, reproduced, in many men who have been

二〇一一年冬季训练

诗篇结晶读经 (二)

第九篇 (周 三)

锡安和耶路撒冷的宝贵, 以及在锡安之得胜者的光景

晨兴喂养

启十九7『我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己豫备好了。』

提前二8『所以，我愿男人无忿怒，无争论，举起虔圣的手，随处祷告。』

[神生机的] 救恩是为著产生得胜者，建造基督的身体，为著在国度时代里新耶路撒冷初步的完成，(启二7，) 以及在新天新地里新耶路撒冷完满的完成。(二一2。) 我们看今天基督徒的光景，可能不知道谁会建造基督的身体。没有得胜者，基督的身体就无法建造起来；而基督的身体若没有建造起来，基督就无法回来迎娶新妇。基督不仅是作为救主回来，也是作为新郎回来迎娶新妇，新妇乃是得胜者的总和。(神生机救恩的秘诀—『那灵自己同我们的灵』，一〇〇页。)

信息选读

我们需要核对自己在是否在那灵里作一切事，并照著这样一位灵行事为人。…基督身体的实际，就是一班神人所过这样生活的集合、总和。这种生活，就是基督身体的实际，要结束这时代，就是召会时代，且要把基督带回来，在国度时代与这些神人一同取得、占有并治理这地。这些神人在召会时代被成全，并得著终极完成。所以在下一个时代，就是国度时代，他们要与基督一同作王一千年。(启二十四~6。)…我们都必须努力达到这高峰。

这样的生命起初只是在个人的耶稣基督里。然而，这生命现今已经在许多人身上被重复、复制出来，这

redeemed and regenerated and who now possess the divine life within them. All of them have been nourished, sanctified, transformed, and perfected not just to be matured Christians, but to be God-men. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life, but by the life of the processed God, whose attributes have been expressed through their virtues.

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.

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?...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. 44-46, 35, 45-46)

Prayer is man breathing God, obtaining God, and being obtained by God. A real prayer is...man breathing in God just as he breathes in air. While you are thus breathing in God, spontaneously you are obtaining God, just as when you breathe in air you receive air. Consequently, not only is God obtained by you and becomes your enjoyment, but also your whole being surrenders to God, turns unto God, and is wholly gained by God. The more you pray, the more you will be filled with God, and the more you will surrender yourself to God and be gained by Him.

Real prayer...is an exhaling and inhaling before God, causing us and God, God and us, to contact one another and to obtain one another. Consequently, we wholly cooperate and work with God, and God expresses Himself and His desire through us, ultimately accomplishing His purpose. This is a fundamental meaning of prayer in the Bible.

Prayer is man cooperating and co-working with God, allowing God to express Himself and His desire through man, and thus accomplish His purpose. (Lessons on Prayer, pp. 15, 19, 17)

Further Reading: The Practical Points concerning Blending, chs. 4-5

些人蒙了救赎、重生，如今在他们里面有神的生命。他们都得著滋养、圣别、变化、成全，不仅成为成熟的基督徒，更是成为神人。基督身体的实际乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程之神的生命而活；经过过程之神的属性藉著他们的美德彰显出来。

在新天新地，就不再有什么锡安，只有新耶路撒冷，因为一切原来不配格的圣徒，那时都已配格成为锡安。换句话说，整个新耶路撒冷都要成为锡安。甚麽是锡安？锡安就是神所在之处，也就是至圣所。

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？...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。我们必须领悟甚麽是主的恢复；主的恢复就是要建造锡安。（关于相调的实行，四六至四八、三五、四九页。）

祷告乃是人呼吸神，得著神，而给神得著。一个真实的祷告，〔乃〕是人来呼吸神，如同呼吸空气一样。当你这样呼吸神的时候，自然的就得著神，如同呼吸空气，得著空气一样；结果不光神作了你的享受，给你得著，并且你的全人都都降服神，归向神，让神完全得著。你祷告越多，你充满神就越多；同时你降服神，归向神，给神得著也就越多。

真实的祷告乃是...在神面前一呼一吸，叫我们和神，神和我们彼此接触，互相得著，结果我们和神就得以完全合作，完全同工，神就藉著我们发表祂的自己，和祂的心意，最终成功祂的旨意。这就是圣经里所说祷告简要的定义。

祷告乃是人与神合作同工，让神藉著人发表祂自己和祂的心意，而成功祂的旨意。（祷告，一一、一七、一四页。）

参读：关于相调的实行，第四至五章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Nine (Day 4)

The Preciousness of Zion and Jerusalem and the Situation of the Overcomers in Zion

Morning Nourishment

Psa. 127:1-2 "Unless Jehovah builds the house, those who build it labor in vain. Unless Jehovah keeps the city, the guard watches in vain. It is vain for you to rise up early, to stay up late, to eat the bread of toil; all the same, He gives to His beloved while they sleep."

Psalms 120—134 are a particular group known as the Songs of Ascents. Instead of speaking concerning the law, these psalms are related to the matter of captivity. The people of Israel loved the law, but because they transgressed the law, even going so far as to turn from God and worship idols (Jer. 2:13), God sent them into captivity in a land of idols. As the people were suffering in captivity, they could not forget Zion and Jerusalem, which were signs, symbols, of the very God whom they worshipped. When the people of Israel were captured, they were in a downward situation. To return to Jerusalem and to Zion was to be in an upward situation, to "go up" (Psa. 122:4). Jerusalem was built on Mount Zion. Therefore, when the people journeyed to Jerusalem, they had to ascend, and as they were ascending they sang a song of ascents. (Psa. 120:1, footnote 1)

Today's Reading

Psalm 122 is the praise of the saint in his going up to Zion concerning his love of the house of God in Jerusalem. This is a sweet psalm concerning the psalmist's love of the house of God. This psalmist cared not for the law but for Zion and Jerusalem....The psalmist rejoiced when others said to him, "Let us go to the house of Jehovah" (v. 1). Today we who love the church should rejoice when someone says, "Let us go to the meeting."...In verses 2 through 4 we have the psalmist's praise of Jerusalem, to which the tribes of Jehovah go up.

Psalm 125 is the praise of the saints in their going up to Zion concerning Jehovah's surrounding of

二〇一一年冬季训练

诗篇结晶读经 (二)

第九篇 (周四)

锡安和耶路撒冷的宝贵, 以及在锡安之得胜者的光景

晨兴喂养

诗一二七 1~2 『若不是耶和華建造房屋，建造的人就枉然勞力；若不是耶和華看守城池，看守的人就枉然儆醒。你們清晨早起，夜晚歇臥，吃勞碌得來的飯，本是枉然；耶和華在祂所親愛的人睡覺時，必仍然賜給他們食物。』

诗篇一百二十至一百三十四篇是特别的一组，通称为上行之歌。这些诗篇不是说到律法，乃是与被掳的事有关。以色列人喜爱律法，但因他们干犯律法，甚至到转离神、拜偶像的地步，（耶二 13，）神就使他们被掳到偶像之地。百姓在被掳中受苦时，无法忘记锡安和耶路撒冷，就是他们所敬拜之神的标记、象征。以色列人被掳时，是在走下坡的光景里。回到耶路撒冷和锡安，是在走上坡的光景里，就是『上...去。』（诗一二二 4。）耶路撒冷建造在锡安山上；因此，当百姓去耶路撒冷，他们必须登山；他们登山的时候，就唱上行之歌。（圣经恢复本，诗一二〇 1 第一注。）

信息选读

诗篇一百二十二篇是一位圣民上锡安时，因他对耶路撒冷神的殿之爱而有的赞美。这是关于诗人喜爱神殿的甜美诗篇。这诗人不在意律法，乃在意锡安和耶路撒冷。...人对诗人说，『我们往耶和華的殿去』，他就欢喜。（1。）今天有人说，『我们去聚会』，我们这些爱召会的人也该欢喜。...二至四节是诗人对耶路撒冷的赞美；耶和華的众支派上那里去。

一百二十五篇是圣民上锡安时，因耶和華围绕祂的百姓而有的赞

His people....In verse 1 the psalmist says that those who trust in Jehovah are like Mount Zion, which cannot be moved but abides forever. They loved Mount Zion and they likened themselves to Mount Zion....Verse 2 tells us that as the mountains surround Jerusalem, so Jehovah surrounds His people from now to eternity.

Psalms 127 is the praise of the saints in their going up to Zion concerning Jehovah's care for and blessing to His people. This Song of Ascents was written by Solomon....In verses 1 and 2 we see Jehovah's care for His people....“Unless Jehovah builds the house, / Those who build it labor in vain. / Unless Jehovah keeps the city, / The guard watches in vain” (v. 1). This is a comforting word, especially for the elders and for those who consider themselves guards protecting the church. Unless the Lord builds the church, those who build it labor in vain. Unless the Lord keeps the city—that is, keeps the church as the kingdom—those who guard the church watch in vain....“It is vain for you to rise up early, / To stay up late, / To eat the bread of toil; / All the same, He gives to His beloved while they sleep” (v. 2). This indicates that if the Lord does not do anything for us, whatever we do will be in vain. Instead of toiling and striving in ourselves, we need to trust in Him, for He gives to His beloved even while they sleep. Do you believe that what you do means something? We need to realize that whatever we do without trusting in the Lord means nothing. If we realize this, we will rest in the Lord.

Psalms 127 is a psalm of release, a psalm that releases us from labor. This psalm teaches us that God takes care of us and blesses us. Whether we labor or do not labor, the situation is the same. “All the same,” He gives to us while we sleep. In addition to caring for us, He blesses us with increase, with children. We all need to believe this. Even though I am a laboring person, I believe that the result depends not on my labor but on God's care and blessing.

Solomon's word in this psalm is directed at those who labor and endeavor to do things but do not trust in God. Instead of laboring in yourself, you should trust in God. He will take care of you, and He will bless you. (Life-study of the Psalms, pp. 469, 471-475)

Further Reading: Life-study of the Psalms, msg. 41; The Vision of God's Building, ch. 10

美。…在一节诗人说，信靠耶和華的人，好像錫安山，永遠存在，總不動搖。他們愛錫安山，並且將自己比喻為錫安山。…二節告訴我們，眾山怎樣圍繞耶路撒冷，耶和華也照樣圍繞祂的百姓，從今時直到永遠。

一百二十七篇是聖民上錫安時，因耶和華顧念並賜福給祂的百姓而有的讚美。這首上行之歌是所羅門寫的。…在一至二節我們看見，耶和華顧念祂的百姓。…『若不是耶和華建造房屋，建造的人就枉然勞力；若不是耶和華看守城池，看守的人就枉然儆醒。』(1。)這是安慰的話，尤其是对長老和那些認為自己是保護召會的看守者。若不是主建造召會，建造的人就枉然勞力。若不是主看守城池，即看守作國度的召會，看守召會的人就枉然儆醒。…『你們清晨早起，夜晚歇臥，吃勞碌得來的飯，本是枉然；耶和華在祂所親愛的人睡覺時，必仍然賜給他們食物。』(2。)這指明主若不為我們作甚麼，凡我們所作的，就全是枉然。我們不該憑自己勞碌奮鬥，乃該信靠祂，因為祂甚至在所親愛的人睡覺時，仍對他們有所賜給。你相信你所作的算得甚麼麼？我們需要領悟，我們所作的，若不是信靠主而作的，就都算不得甚麼。我們若領悟這點，就會安息在主里面。

一百二十七篇是釋放的詩篇，釋放我們脫離勞苦。這篇詩教導我們，神眷顧我們，並賜福給我們。我們勞苦與否，情形都是一樣的。祂在我們睡覺時，『必仍然』對我們有所賜給。祂除了顧念我們以外，還以擴增、以兒女賜福給我們。我們都需要相信這點。即使我是勞苦的人，我也相信結果不在於我的勞苦，乃在於神的眷顧和祝福。

所羅門在本詩里的話，是针对那些勞苦、竭力作事，却不信靠神的人。你不該在自己里面勞苦，乃該信靠神。祂要眷顧你，也要賜福給你。(詩篇生命讀經，五七〇至五七一、五七四至五七五、五七七至五七九頁。)

參讀：詩篇生命讀經，第四十一篇；神建造的異象，第十章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Nine (Day 5)

The Preciousness of Zion and Jerusalem and the Situation of the Overcomers in Zion

Morning Nourishment

Psa. 128:5 "Jehovah bless you from Zion; and may you see the prosperity of Jerusalem all the days of your life."

Psa. 131:1-2 "O Jehovah, my heart is not proud, nor are my eyes haughty; nor do I go about in things too great or too wondrous for me. Surely I have calmed and quieted my soul, like a weaned child with its mother; like a weaned child is my soul within me."

The sequence of Psalms 128 through 134 is logical and reasonable. We enjoy God's blessing from Zion and the prosperity of Jerusalem, and then God deals with those who persecute us and hate us. Nevertheless, we are sinful and need God's forgiveness. When we receive His forgiveness, we become humble, calm, and quiet, and God comes in to rest, to dwell, in us. Then we come up to Him to dwell in unity. As a result, we become Mount Zion; that is, we become the highest people, those who are even higher than the priests.

Psalm 128 is the praise of a saint in his going up to Zion concerning Jehovah's blessing to Israel from Zion (signifying the overcomers in the churches) and the prosperity of Jerusalem (signifying the church as God's kingdom) in their enjoyment. This indicates once again how precious are Zion and Jerusalem in the experiences and praises of the saints. (Life-study of the Psalms, pp. 478-479)

God always blesses His people from Zion, that is, from the overcomers (cf. Num. 6:23-27...). (Psa. 128:5, footnote 2)

Today's Reading

"Blessed is everyone who fears Jehovah, / Who walks in His ways. / You will indeed eat the labor of your hands; / You will be blessed, and it will go well with you" (Psa. 128:1-2)...Food and peace are two basic elements for our daily life. If we lack food, we will not

二〇一一年冬季训练

诗篇结晶读经 (二)

第九篇 (周五)

锡安和耶路撒冷的宝贵， 以及在锡安之得胜者的光景

晨兴喂养

诗一二八5『愿耶和華从锡安赐福给你；愿你一生的日子，看见耶路撒冷的美福。』

一三一1~2『耶和華啊，我的心不狂傲，我的眼不高大；過於重大和希奇的事，我也不去行。我使我的魂平稳安静，好像断过奶的孩子在他母亲怀中；我的魂在我里面真像断过奶的孩子。』

诗篇一百二十八至一百三十四篇的顺序是合逻辑的，也是合理的。我们享受神从锡安的赐福，以及耶路撒冷的美福，然後神对付那些逼迫我们、恨恶我们的人。然而，我们是有罪的，需要神的赦免。我们得著祂的赦免，就谦卑、平稳并安静，神也进来安息、居住在我们里面。然後我们上到祂那里和睦同居。结果，我们就成为锡安山；那就是说，我们成为最高的百姓，甚至高於祭司。

一百二十八篇是圣民上锡安时，因耶和華从锡安（表徵众召会中的得胜者）赐福给以色列，并因耶路撒冷（表徵召会作神的国）的美福作了以色列的享受而有的赞美。这再次指明在圣民的经历和赞美里，锡安和耶路撒冷是何等的宝贵。（诗篇生命读经，五八三至五八四页。）

神总是从锡安，就是从得胜者祝福祂的子民。（参民六23~27。）（圣经恢复本，诗一二八5第一注。）

信息选读

『凡敬畏耶和華、遵行祂道路的人，便为有福。你要吃亲手劳碌得来的；你要蒙福，并且顺利。』（诗一二八1~2。）…食物和平安是我们日常生活两个基本元素。我们若缺少食

have peace....According to verse 3, their wives will be like fruitful vines in the innermost parts of their houses, and their children will be like olive shoots round about their tables. In this way will the man be blessed who fears Jehovah (v. 4)....Jehovah will bless them from Zion, and they will see the prosperity of Jerusalem all the days of their life. They will also see the children of their children under the peace of God upon Israel (vv. 5-6).

Psalm 131 is the praise of the saint in his going up to Zion concerning his humbled heart and quieted soul before Jehovah....In verse 1 the psalmist says that his heart is not proud, nor are his eyes haughty. He also says that he does not go about in things too great or too wondrous for him. Certain things are too great and wondrous for us, and we should not go about in these things....The psalmist continues by saying that he has calmed and quieted his soul within him...(v. 2). He had been weaned, or stripped, of everything except the Lord....The psalmist then advises Israel, God's chosen people, to hope in Jehovah from now to eternity (v. 3). When we have become like the psalmist, humble, calm, quiet, and weaned, we can advise others to hope in God.

The sequence of these seven psalms is significant. Psalm 128 speaks of Jehovah's blessing to Israel from Zion and the prosperity of Jerusalem in Israel's enjoyment....Psalm 131 indicates that after we experience God's forgiveness, we become humble. Formerly, we were proud and even haughty, thinking that we alone were right and that others were wrong. But after we are enlightened concerning our real situation, make a thorough confession, and receive God's forgiveness, we become humble....I have had this experience many times, realizing that I am nothing, that I have nothing, and that I can do nothing. When our heart is humbled and our soul is quiet, we are in a condition that is suitable for God to come in to rest....However, when we are proud and our eyes are haughty, God has no rest, no dwelling place, in us. Only when we are humble, calm, and quiet is the situation right for God to rise up, enter into us, and take us as His resting place. This is Zion becoming God's habitation, His resting place, as revealed in Psalm 132. (Life-study of the Psalms, pp. 479, 481-482, 477-478)

Further Reading: Life-study of the Psalms, msg. 42; The Problems Causing Turmoils in the Lord's Recovery, chs. 3-4

物，就不会有平安。…照著三节，他们的妻子在他们的内室，好像多结果的葡萄树；他们的儿女围绕他们的桌子，好像橄榄栽子。敬畏耶和華的人，必要这样蒙福。（4。）…耶和華必从锡安赐福给他们，他们一生的日子，必看见耶路撒冷的美福。在神归於以色列的平安之下，他们也必看见他们儿女的儿女。（5～6。）

一百三十一篇是一位圣民上锡安时，因他在耶和華面前心谦卑、魂安静而有的赞美。…在一节诗人说，他的心不狂傲，他的眼不高大。他也说，过於重大和希奇的事，他也不去行。有些事对我们过於重大和希奇，这些事我们不该去行。…诗人继续说，他的魂在他里面平稳安静…。（2。）他断过奶，就是被剥夺了主以外的一切。…然後诗人劝勉神的选民以色列仰望耶和華，从今时直到永远。（3。）当我们和诗人一样谦卑、平稳、安静并断过奶，我们就能劝勉别人仰望神。

这七篇诗的顺序很有意义。一百二十八篇说到耶和華从锡安赐福给以色列，以及耶路撒冷的美福作了以色列的享受。…一百三十一篇指明，我们经历神的赦免以後，就成了谦卑的。从前我们是骄傲的，甚至是狂傲的，以为只有自己是正确的，别人都是错的。但我们在自己真实的情况上蒙了光照，彻底认罪，并得著神的赦免以後，我们就谦卑下来。…我多次有过这样的经历，领悟我一无所是，一无所有，也一无所能。我们的心谦卑，魂安静时，我们就是在适合神进来安息的光景中。…然而，当我们狂傲，我们的眼高大时，神在我们里面就没有安息，没有居所。惟有我们谦卑、平稳、安静时，神才能兴起，进入我们里面，以我们为祂的安息之所。这就是锡安，成了神的居所，祂安息之所，如一百三十二篇里所启示的。（诗篇生命读经，五八四、五八七至五八八、五八一至五八二页。）

参读：诗篇生命读经，第四十二篇；召会生活中引起风波的难处，第三至四章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Nine (Day 6)

The Preciousness of Zion and Jerusalem and the Situation of the Overcomers in Zion

Morning Nourishment

Psa. 132:8-9 "Arise, O Jehovah, unto Your resting place, You and the Ark of Your strength. Let Your priests be clothed with righteousness, and let Your faithful ones give a ringing shout."

Psalm 132 is the praise of the saint in his going up to Zion concerning Jehovah's habitation and rest in Zion through David (typifying Christ) His anointed....In verse 1 the psalmist asks Jehovah to remember all of David's afflictions, which typify all the afflictions of Christ....Verses 2 through 5 show us David's desire for the habitation of God (cf. 69:9a). David swore to Jehovah and vowed to the Mighty One of Jacob that he would not go into the tent of his house, go up onto the couch of his bed, or give sleep to his eyes or slumber to his eyelids until he found "a place for Jehovah, / A tabernacle for the Mighty One of Jacob" (132:5). Here "tabernacle" means a habitation....David sought for the Ark, and he found it in Jaar. He then wanted Jehovah to arise and enter with the Ark into His resting place in Zion (vv. 5-9,13). Today this resting place is the overcomers in the churches. (Life-study of the Psalms, pp. 482-483)

Today's Reading

In Psalm 129 we have the haters of Zion, but in Psalm 132 we see the lovers of God's dwelling place. David is the representative....The Ark had been removed from the tabernacle and captured by the enemy, and even when the Ark was returned to the children of Israel, it was not yet put into its proper place, the tabernacle. A full recovery was needed. David was one who loved God so deeply, one who was devoted to God's resting place, to God's habitation. He said that he would not enter his house until the Lord could find a habitation; he would not take sleep until the Lord should find rest.

二〇一一年冬季训练

诗篇结晶读经 (二)

第九篇 (周 六)

锡安和耶路撒冷的宝贵, 以及在锡安之得胜者的光景

晨兴喂养

诗一三二 8~9 『耶和華啊，求你兴起，和你有能力的约柜同入你安息之所。愿你的祭司披上公义，愿你的虔诚人欢呼。』

诗篇一百三十二篇是一位圣民上锡安时，因耶和華藉著祂的受膏者大卫，（豫表基督，）在锡安得了居所和安息而有的赞美。…在一节，诗人求耶和華纪念大卫所受的一切苦难，这豫表基督所受的一切苦难。…二至五节给我们看见大卫渴望神的居所。（参六九 9 上。）大卫向耶和華起誓，向雅各的大能者许愿，他必不进他的帐幕，不上他的床榻；不容他的眼睛睡觉，也不容他的眼皮打盹；直等他『为耶和華寻得所在，为雅各的大能者寻得居所。』（一三二 5。）这里的『居所』或作『帐幕』。…大卫寻找约柜，在雅珥就寻见了。於是他求耶和華兴起，和约柜同入锡安的安息之所。（6~9、13。）今天这安息之所就是众召会中的得胜者。（诗篇生命读经，五八八至五八九页。）

信息选读

在一百二十九篇，有恨恶锡安的人，但在 一百三十二篇，我们看见喜爱神居所的人。大卫就是代表。…约柜已经从帐幕挪开，被仇敌掳去；甚至约柜归还以色列人时，也没有放在正确的地方，就是帐幕里，所以需要完全的恢复。大卫是深切爱神的人，祂全心全意为著神的安息之所，神的居所。他说他必不进他的帐幕，直等主寻得居所；他必不睡觉，直等主寻得安息。

Verses 7 and 8 say, “We will go into His tabernacle; / We will worship at His footstool. / Arise, O Jehovah, unto Your resting place, / You and the Ark of Your strength.” This is figurative of the recovery of the church life. The Ark was separated from the tabernacle, which signifies Christ separated from the church life...This is the time when we must all say, “Lord, arise; return unto Your resting place, the local churches.”

Verse 13 says, “Jehovah has chosen Zion; / He has desired it for His habitation.” Zion, which represents the local churches, is the choice of God, the desire of God. This word in verse 13 is the word of the psalmist, but when we continue into verse 14, we see that it is also the word of the Lord Himself. (Christ and the Church Revealed and Typified in the Psalms, pp. 206-207)

Verses 14 through 18 are Jehovah's speaking concerning Zion. “This is My resting place forever; / Here will I dwell, for I have desired it” (v. 14). I hope that one day God will say such a word to you. Jehovah continues by saying that He will abundantly bless Zion's provision and satisfy its poor with bread, that He will clothe its priests with salvation, that its saints will shout with a ringing shout, that He will cause the horn of David to shoot forth, that He has prepared a lamp for His Anointed One, and that He will clothe with shame the enemies of His Anointed One but that on Him His crown will shine.

In this psalm we have seven items related to the overcomer—resting, dwelling, food, clothing, the victorious horn, the enlightening lamp, and the shining crown. These items are at the top of the church life. When we are at the top of the church life, we have the resting with God, the dwelling, and the food. However, when God is homeless, we also are homeless. When He does not have satisfaction, we also do not have satisfaction. But when God is resting and dwelling in Zion, we have plenty of food. Furthermore, we have the proper clothing, a horn, a lamp, and a crown. This is the top church life. This is the situation of the overcomers in Zion, the highest peak of God's mountain. (Life-study of the Psalms, p. 483)

Further Reading: Christ and the Church Revealed and Typified in the Psalms, ch. 21; The Satanic Chaos in the Old Creation and the Divine Economy in the New Creation, chs. 3-4

七至八节：『我们要进祂的居所，在祂脚凳前下拜。耶和華啊，求你兴起，和你有能力的约柜同入你安息之所。』这是召会生活恢复的象徵。约柜与帐幕分开，表徵基督与召会生活分开。已往基督是同著召会，但现今基督已经与召会分开。这时我们都必须说，『主啊，求你兴起，回到你的安息之所，就是地方召会。』

十三节：『因为耶和華拣选了锡安，愿意当作自己的居所。』代表地方召会的锡安，乃是神的拣选，神的愿望。十三节的话是诗人的话，但当我们继续来到十四节，我们就看见，这也是主自己的话。（诗篇中所启示并豫表的基督与召会，二三三至二三四页。）

十四至十八节是耶和華论到锡安。『这是我永远安息之所；我要住在这里，因为是我所愿意的。』（14。）我盼望有一天，神对你说同样的话。耶和華继续说，祂要丰厚的赐福与锡安的粮，使其中的穷人饱得食物。祂要使其中的祭司披上救恩，使其中的虔诚人大声欢呼。祂要叫大卫的角在那里长出；祂为祂的受膏者豫备明灯。祂要使祂受膏者的仇敌披上羞耻，但祂受膏者的冠冕要在头上发光。

在这篇诗里，有七个与得胜者有关的项目：安息、居所、粮食、衣服、得胜的角、照亮的灯和发光的冠冕。这些项目是召会生活的高峰。当我们在召会生活的高峰，我们就与神同有安息、居所和粮食。然而，神若无家可归，我们也就无家可归；当祂没有满足时，我们也就没有满足。当神安息并居住在锡安时，我们就有充足的粮食。不仅如此，我们还有合式的衣服、角、灯和冠冕。这是拔尖的召会生活。这是在锡安（神的山最高峰）之得胜者的光景。（诗篇生命读经，五八九至五九〇页。）

参读：诗篇中所启示并豫表的基督与召会，第二十一章；在旧造里撒但的混乱以及为著新造的神圣经纶，第三至四章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Ten

Jehovah's Commanded Blessing of Life on Brothers Who Dwell Together in Oneness

Scripture Reading: Psa. 133-134

Outline

Day 1

I. Psalm 133 is the praise of a saint, in his going up to Zion, concerning Jehovah's commanded blessing of life on brothers who dwell together in oneness; the blessing that is commanded whenever brothers are united under the anointing is "life forever," a full, free, unceasing stream of life:

A. The brothers' dwelling together in oneness is likened to the inestimable goodness of the precious ointment on the head of Aaron and to the incalculable pleasantness of the dew of Hermon on the mountains of Zion (vv. 1-3):

1. As a person typified by Aaron, the church as the one new man includes the Head with the Body as the corporate Christ, the corporate priesthood (Eph. 2:15; 1 Pet. 2:5).

2. As a place typified by Zion, the church is the dwelling place of God (Deut. 12:5-7, 11, 14, 18, 21, 26; Eph. 2:21-22; Rev. 21:3, 22).

B. The genuine all-inclusive oneness (the oneness of the all-inclusive Spirit) is constituted with the spreading ointment and the descending dew for the gradual building up of Christ's Body in the divine dispensing of the Divine Trinity:

Day 2

1. Psalm 133 is equivalent to Ephesians 4; when we are in the Body and are diligent to keep the oneness of the Spirit, we have the anointing of the all-inclusive Spirit

二〇一一年冬季训练

诗篇结晶读经 (二)

第十篇

因弟兄在一里同居， 而有耶和華所命定生命的福

读经：诗一三三～一三四

纲 目

周 一

壹. 诗篇一百三十三篇是一位圣民上锡安时，因弟兄在一里同居，有耶和華所命定生命的福而有的赞美；每当弟兄们在膏油之下合而为一，就有神命定的福，就是『永远的生命』，一个丰满、畅通、无止息的生命流：

一. 弟兄在一里同居，其善无法估计，好比上好的油浇在亚伦的头上；其美无法计算，好比黑门的甘露降在锡安山—1~3节：

1. 作为亚伦所豫表的人，召会乃是一个新人，包括头与身体，就是团体的基督，团体的祭司体系—弗二15，彼前二5。

2. 作为锡安所豫表的地方，召会乃是神的居所—申十二5~7，11，14，18，21，26，弗二21~22，启二—3，22。

二. 真正包罗的一（包罗万有之灵的一）是由流淌的膏油和降下的甘露所构成，使基督的身体在神圣三一的神圣分赐里，渐渐得以建造：

周 二

1. 诗篇一百三十三篇相当于以弗所四章；当我们在身体里，竭力保守那灵的一时，我们就有包罗万有之灵的膏

(vv. 3-6); the anointing oil as the compound ointment is a type of the processed Triune God, the all-inclusive compound Spirit (Exo. 30:23-25):

a. The compound Spirit is the ultimate consummation of the processed Triune God with the divine attributes, the human virtues, Christ's death with its effectiveness, and Christ's resurrection with its power (Phil. 1:19).

b. We are in the oneness that is the processed Triune God anointed, or "painted," into our being (2 Cor. 1:21-22; 1 John 2:20, 27).

c. Day by day in the church life, all the ingredients of the divine and mystical compound ointment are being wrought into us; through the application of these ingredients to our inward being, we are spontaneously in the all-inclusive oneness (Eph. 4:3-4).

Day 3 & 4

d. The ground of oneness is simply the processed Triune God applied to our being; the anointing of the compound, all-inclusive life-giving Spirit is the element of our oneness (v. 4; cf. John 4:24):

1) If we act apart from the Spirit, who is in our spirit, we are divisive and lose the oneness (Eph. 4:3; cf. 1 Cor. 1:10; 2:14-15; 3:1).

2) If we stay in the life-giving Spirit, we keep the oneness of the Spirit (cf. John 4:24; 1 Cor. 6:17).

e. The compound Spirit is not for those who are individualistic; He is in and for the Body and for the priestly service that builds up the Body (Psa. 133:2; Exo. 30:26-31; Phil. 1:19; Rom. 15:16; 1 Pet. 2:5, 9).

2. The dew of Hermon descending on the mountains of Zion signifies the descending, refreshing, watering, and saturating grace of life (3:7), the Triune God as our life supply for our enjoyment (2 Cor. 13:14):

a. In typology Hermon signifies the heavens, the highest place in the universe (cf. Eph. 1:3; Matt. 17:1-2).

Day 5

b. The mountains of Zion typify the local churches; there is one Zion, one church as one Body, but many mountains, many local churches (Rev. 1:11-12).

抹；(3 ~ 6;) 涂抹的膏油是复合的膏油，豫表经过过程的三一神，包罗万有复合的灵(出三十 23 ~ 25)：

a. 复合的灵乃是经过过程之三一神的终极完成，带有神圣的属性、人性的美德、基督的死和死的功效、以及基督的复活和复活的大能一腓一 19。

b. 我们是在一里面，这一就是经过过程的三一神膏抹或『油漆』到我们全人里面一林后一 21 ~ 22，约壹二 20，27。

c. 一天过一天，在召会生活中，神圣、奥秘之复合膏油的一切成分不断的作到我们里面；借著把这些成分应用到我们里面，我们自然就在包罗的一里一弗四 3 ~ 4。

周三、四

d. 一的立场就是经过过程的三一神应用到我们身上；这复合、包罗万有、赐生命之灵的涂抹乃是我们一的元素一4 节，参约四 24：

一)。我们若离开我们灵里的那灵行事，我们就是分裂的，并失去了一一弗四 3，参林前一 10，二 14 ~ 15，三 1。

二)。我们若留在赐生命的灵里，就保守了那灵的一一参约四 24，林前六 17。

e. 复合的灵不是为著那些个人主义者，乃是在身体里，为著身体，并为著建造身体之祭司的事奉一诗一三三 2，出三十 26 ~ 31，腓一 19，罗十五 16，彼前二 5，9。

2. 从黑门降在锡安山上的甘露，表征那降下、新鲜、滋润、浸透之生命的恩典，(三 7,) 就是三一神作我们生命的供应，给我们享受(林后十三 14)：

a. 在豫表上，黑门表征诸天，宇宙中的最高处一参弗一 3，太十七 1 ~ 2。

周五

b. 锡安众山豫表众地方召会；锡安只有一个，就是作为一个身体的一个召会，但有许多山头，就是许多地方召会一启一 11 ~ 12。

c. Grace is God in Christ as the Spirit experienced, received, enjoyed, and gained by us (John 1:16-17; 1 Cor. 15:10; Gal. 2:20-21; Rom. 5:2, 17, 21).

d. By remaining in the church life, we are preserved in the Lord's grace (Acts 4:33; 11:23).

e. By the grace we receive on the mountains of Zion, we can live a life that is impossible for people in the world to live (20:32; 2 Cor. 12:7-9).

f. The Christian living must be the living of grace, the experience of grace (1:12; 1 Cor. 15:10; 2 Tim. 4:22):

1) We have faith and love through the Lord's superabounding grace (1 Tim. 1:14).

2) By grace we receive the salvation in life through Christ's resurrection and ascension (Eph. 2:5-8).

3) We have obtained access into and stand in God's abounding grace (Rom. 5:2).

4) In this grace we can enjoy God's eternal comfort and good hope (2 Thes. 2:16).

5) We can come forward with boldness to the throne of grace to find grace for timely help (Heb. 4:16; cf. Eph. 2:22).

6) We can receive God's abounding supply of all grace (2 Cor. 9:8).

7) We can constantly enjoy God's multiplying grace (1 Pet. 1:2b; 2 Pet. 1:2; Rev. 22:21).

8) We can enjoy God's greater grace through humility (James 4:6; 1 Pet. 5:5).

9) In our experience of the grace in God's economy, we enjoy the Lord's presence in our spirit (2 Tim. 4:22; cf. Luke 1:28, 30).

10) We need to live out Christ as God's righteousness by the grace of God (Gal. 2:20-21).

11) We need to experience the perfecting of the Lord's sufficient grace, Christ's overshadowing power, in our weakness (2 Cor. 12:9).

12) By grace we can overcome the usurpation of temporal and uncertain riches and become generous

c. 恩典乃是神在基督里作为那灵，被我们经历、接受、享受并得著——约一 16 ~ 17，林前十五 10，加二 20 ~ 21，罗五 2，17，21。

d. 我们留在召会生活里，就蒙保守在主的恩典中——徒四 33，十一 23。

e. 借著在锡安山上所接受的恩典，我们就能过一种世人无法过的生活——二十 32，林后十二 7 ~ 9。

f. 基督徒的生活就是恩典的生活，就是恩典的经历——一 12，林前十五 10，提后四 22：

一). 我们借著主格外增多的恩典，得有信和爱——提前一 14。

二). 我们靠著恩典得著在基督的复活与升天里之生命的救恩——弗二 5 ~ 8。

三). 我们得进入并站在神洋溢的恩典中——罗五 2。

四). 我们在这恩典中享受神永远的安慰和美好的盼望——帖后二 16。

五). 我们能坦然无惧的来到施恩的宝座前，得恩典，作应时的帮助——来四 16，参弗二 22。

六). 我们能从神得著各样恩典洋溢的加给——林后九 8。

七). 我们能时常享受神繁增的恩典——彼前一 2 下，彼后一 2，启二二 21。

八). 我们能借著谦卑，得享神更大的恩典——雅四 6，彼前五 5。

九). 我们对神经纶中之恩典的经历，就是享受主在我们灵里的同在一——提后四 22，参路一 28，30。

十). 我们需要凭神的恩典活出基督作神的义——加二 20 ~ 21。

(十一). 我们需要经历主彀用的恩典，就是基督覆庇的能力，在我们的软弱上显得完全——林后十二 9。

(十二). 我们凭恩典能胜过短暂无定之财富的霸占，慷慨的供给缺乏

in ministering to the needy saints (8:1-2).

13) The God of all grace perfects, establishes, strengthens, and grounds us through our sufferings (1 Pet. 5:10).

14) We need to be good stewards of the varied grace of God (4:10; Eph. 3:2).

15) Our word should convey Christ as grace to others (4:29-30).

16) We need to experience Christ as grace to be a surpassing one and to labor abundantly for the Lord (1 Cor. 15:10).

17) We need to receive the abundance of grace and of the gift of righteousness to reign in life (Rom. 5:17, 21).

g. The grace given to the local churches in the dark age of the church's degradation is for the believers who seek to answer the Lord's calling to be His overcomers (Rev. 1:4).

h. The grace of the Lord Jesus Christ dispensed to His believers throughout the New Testament age consummates in the New Jerusalem as the consummation of God's good pleasure in joining and mingling Himself with man for His enlargement and eternal expression (22:21).

3. In the church life we are daily anointed and graced (Eph. 1:13, 6).

4. The anointing of the Spirit and the supply of grace make it possible for us to live in oneness.

5. The more we experience Christ as the life-giving Spirit, the more our natural constitution and disposition are reduced; as they are reduced through our experience of the Triune God with His divine attributes, we are perfected into one (John 17:23; Eph. 4:1-3).

Day 6

II. As the conclusion to Psalm 133 and as the last of the Songs of Ascents, Psalm 134 is the praise of a saint, in his going up to Zion, concerning the charge and the blessing of the children of Israel to the serving priests in the

的圣徒一八 1 ~ 2。

(十三). 我们经过受苦，蒙全般恩典的神来成全我们，坚固我们，加强我们，并给我们立定根基—彼前五 10。

(十四). 我们需要作神诸般恩典的好管家—四 10，弗三 2。

(十五). 我们的话应当将基督作为恩典分给人—四 29 ~ 30。

(十六). 我们需要经历基督作恩典，作超凡的人，并为主格外劳苦—林前十五 10。

(十七). 我们需要受洋溢之恩，并洋溢之义的恩赐，在生命中作王—罗五 17，21。

g. 在召会堕落之黑暗时期中那赐给众地方召会的恩典，乃是为著那些寻求答应主呼召，要作主得胜者的信徒—启一 4。

h. 主耶稣基督那分赐给他整个新约时代之信徒的恩典，终极完成于新耶路撒冷，作神之喜悦的终极完成，就是神使他自己与人联结调和，作他的扩大和永远的彰显—二二 21。

3. 在召会生活中，我们天天被涂抹，蒙恩典—弗一 13，6。

4. 那灵的膏抹和恩典的供应，使我们能在一里生活。

5. 我们越经历基督这赐生命的灵，我们天然的构成和个性就越减少；由于我们经历三一神和他神圣的属性，使这些构成和个性减少，我们就被成全成为—约十七 23，弗四 1 ~ 3。

周 六

贰. 诗篇一百三十四篇作为一百三十三篇的总结，是末了一首上行之歌，乃是圣民上锡安时，因以色列人对神殿中事奉之祭司的嘱咐和祝福而有

house of God:

A. Psalm 134 indicates that the highest people, those who are in Zion, can bless everyone and teach everyone (vv. 1-2; cf. Gen. 47:10; 48:20; 49:28).

B. The blessing comes from Zion, from the highest peak, from the ones who have attained to the top, to the position of the overcomers (Psa. 134:3).

C. In every age and century God's blessing has come to the church because of the overcomers (cf. Rev. 2:7; Num. 6:23-27).

的赞美:

一. 一百三十四篇指明最高的子民, 就是那些在锡安的人, 能祝福每个人, 并教导每个人—1~2节, 参创四七10, 四八20, 四九28。

二. 祝福来自锡安, 来自最高峰, 来自达到了顶点、达到了得胜者地位的人—诗一三四3。

三. 在每个时代和世纪, 神的祝福都因著得胜者临到了召会—参启二7, 民六23~27。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Ten (Day 1)

Jehovah's Commanded Blessing of Life on Brothers Who Dwell Together in Oneness

Morning Nourishment

Psa. 132:13-16 "For Jehovah has chosen Zion; He has desired it for His habitation. This is My resting place forever; here will I dwell, for I have desired it. I will abundantly bless its provision; I will satisfy its poor with bread. And its priests I will clothe with salvation, and its faithful ones will shout with a ringing shout."

Psa. 133:1 "Behold, how good and how pleasant it is for brothers to dwell in unity!"

Psalm 133 is the praise of a saint, in his going up to Zion, concerning Jehovah's commanded blessing on brothers who dwell in oneness. When Zion is built up and when God is resting there and dwelling in Jerusalem, as depicted in Psalm 132, we have a place where we can gather and where we can dwell together in oneness. How good and how pleasant this is!

In this psalm the believers' dwelling together in oneness is likened to the inestimable goodness of the precious ointment on the head of Aaron and to the incalculable pleasantness of the dew of Hermon on the mountains of Zion.

The unity spoken of here is a picture of the genuine oneness in the New Testament. This oneness is the processed and consummated Triune God mingled with the believers in Christ (John 17:21-23). Since the Body of Christ is such a mingling (Eph. 4:4-6), the Body itself is the oneness. According to the picture in this psalm, the genuine oneness is constituted of the spreading ointment and the descending dew for the gradual building up of the Body of Christ in the divine dispensing of the Divine Trinity. (Psa. 133:1, footnotes 1-3)

Today's Reading

[In Psalm 133:1] the psalmist uses two adjectives to describe brethren dwelling together in oneness....These two adjectives point to two

二〇一一年冬季训练

诗篇结晶读经 (二)

第十篇 (周一)

因弟兄在一里同居， 而有耶和華所命定生命的福

晨兴喂养

诗一三二 13 ~ 16 『因为耶和華拣选了锡安，愿意当作自己的居所，说，这是我永远安息之所：我要住在这里，因为是我所愿意的。我要丰厚的赐福与其中的粮，使其中的穷人饱得食物。我要使其中的祭司披上救恩，其中的虔诚人大声欢呼。』

诗一三三 1 『看哪，弟兄和睦同居，是何等的善，何等的美！』

诗篇一百三十三篇是一位圣民上锡安时，因弟兄在一里同居，有耶和華所命定的福而有的赞美。当锡安被建造，神安息在那里，并居住在耶路撒冷时，（如一百三十二篇所描述，）我们就有了聚集的地方，并且能在一里同居。这是何等的善，何等的美！

在一百三十三篇，信徒在一里同居，其善无法估计，好比上好的油浇在亚伦的头上；其美无法计算，好比黑门的甘露降在锡安山。

〔一节〕这里题到的和睦，乃是一幅新约真正的一的图画。这一乃是经过过程并终极完成的三一神，与在基督里的信徒相调和。（约十七 21 ~ 23。）基督的身体既是这样的调和。（弗四 4 ~ 6，）身体本身就是一。按照诗篇一百三十三篇的图画，真正的一是由流淌的膏油和降下的甘露所构成，使基督的身体在神圣三一的神圣分赐里，渐渐得以建造。（圣经恢复本，诗一三三 1 第一、三、二注。）

信息选读

〔在诗篇一百三十三篇，〕诗人用两个形容词，来描写弟兄们在一里同居。…这两个形容词指出一的两

aspects of oneness. The oneness is good and pleasant: good as the precious ointment and pleasant as the descending dew.

Of these aspects, the first—Aaron—is a person, and the second—Zion—is a place....The church has these two aspects. On the one hand, the church is a person; on the other hand, the church is a place. As a person, the church includes the Head with the Body. As a place, the church is the dwelling place of God. Elsewhere in the Bible we see that the church is the bride, the new man, and the warrior. These, however, are aspects of the church as a person.

Verse 2...refers to the anointing oil described in Exodus 30. That anointing oil is a compound ointment formed by blending four spices with olive oil. Aaron, his sons, the tabernacle, and everything related to the tabernacle were anointed with this ointment. According to Psalm 133, this ointment, this compound anointing oil, was upon a person, Aaron....By contrast, the refreshing, watering, and saturating dew was on a place, the mountains of Zion.

Neither the anointing oil nor the saturating dew moved quickly. The dew did not fall down like rain; it descended, came down, in a gradual way. In like manner, the ointment did not actually run down upon Aaron's beard; it spread upon his beard and then went down to the skirts of his garments....Gently and slowly, the ointment spread. In the same principle the dew came down upon the mountains of Zion....The genuine oneness is constituted of the spreading ointment and the descending dew.

This picture of oneness is related to a person, Aaron, a type of Christ in His priestly ministry. As the High Priest, Christ served God, accomplished God's purpose, and fulfilled the desire of God's heart. However, in Psalm 133 Aaron typifies not only Christ Himself, but Christ with His Body. This means that here Aaron typifies the corporate Christ, the Head with the Body. The church in a very real sense is the corporate Christ. The church is thus a universal, great person with a number of aspects: the aspects of the Body, the Bride, the new man, and the warrior. All these aspects of the church are related to the person. (The Genuine Ground of Oneness, pp. 78-79, 87-88)

Further Reading: The Genuine Ground of Oneness, ch. 6; Life-study of the Psalms, msg. 42

方面：善与美。善是贵重的膏油，美是降下的甘露。

两方面的第一面—亚伦，是一个人；第二面—锡安，是一个地方。…召会有这两方面。…一方面，召会是一个人；另一方面，召会是一个地方。是一个人，召会包含著头与身体；是一个地方，召会是神的居所。在圣经别处，我们看到召会是新妇、新人、战士，这些都是说到召会是人的一面。

二节所题的膏油，乃是指出埃及三十三章所说的圣膏油。这种膏油是一种复合的膏油，用四种香料调著橄榄油制成的。亚伦和他儿子们，帐幕以及帐幕有关的每一样东西，都要用这膏油来涂抹。按照诗篇一百三十三篇，这复合的膏油是浇在一个人—亚伦—身上。…与这相对的，是那使人复苏，滋润并浸透人的甘露，降在一个地方—锡安山上。

膏油与甘露，移动得都不快。露不像雨点那样滴落，而是渐渐降下。同样，膏油不是很快的流到亚伦的胡须，而是缓慢柔和的流淌到胡须，又流淌到衣襟，…乃是缓慢的散布开来。…甘露也是以同样的原则降在锡安山。…真正的一是由流淌的膏油与降下的甘露所构成的。

这幅一的图画，是关联到一个人—亚伦，他豫表基督尽祭司的职事。基督是大祭司，事奉神，成就神的定旨，实现神的心意。然而，一百三十三篇的亚伦，不仅豫表基督自己，更豫表基督同祂的身体。这就是说，亚伦在这里豫表团体的基督—头与身体。实际上，召会就是团体的基督。因此，召会是一个宇宙的大人，有许多方面：身体、新妇、新人、战士。召会的这些方面，都与人位有关系。（一的真正立场，八九至九一、一〇〇至一〇一页。）

参读：一的真正立场，第六章；诗篇生命读经，第四十二篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Ten (Day 2)

Jehovah's Commanded Blessing of Life on Brothers Who Dwell Together in Oneness

Morning Nourishment

Eph. 4:3-6 "Being diligent to keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all."

In Ephesians 4:4-6 Paul lists seven aspects of oneness: one Body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father. These verses also show the mysterious mingling of the Triune God with the Body of Christ. This mingling is the oneness of the believers. The Spirit in verse 4 is no doubt the compound, all-inclusive Spirit who is within the Body and gives life to the Body. According to 1 Corinthians 12:13, the Body came into existence through the baptism of this all-inclusive Spirit. Having been baptized in one Spirit, we must go on to drink of this Spirit. This indicates that the existence of the Body depends on the all-inclusive life-giving Spirit. Furthermore, the Body continues to exist through our drinking of this Spirit. Anything we drink becomes mingled with our inward being, with our blood and with the very fiber of our organic tissue. It is the same with the life-giving Spirit. (The Genuine Ground of Oneness, pp. 85-86)

Today's Reading

The oneness...is the precious ointment upon Christ the Head and the refreshing dew that descends upon the mountains of Zion. It makes a tremendous difference whether we remain in this oneness or forsake it. Christians today feel free to come and go because they do not see this genuine oneness. They do not have the preserving and keeping element the oneness affords. In His recovery the Lord has shown us that real oneness is the mingling of the processed Triune God with His chosen people. On the one hand, the processed

二〇一一年冬季训练

诗篇结晶读经 (二)

第十篇 (周二)

因弟兄在一里同居， 而有耶和華所命定生命的福

晨兴喂养

弗四3~6『以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。』

在以弗所四章四至六节，保罗列出一的七方面：一个身体、一位灵、一个盼望、一主、一信、一浸、一位神与父。这几节圣经也显示三一神与基督身体奥秘的调和。这个调和就是信徒的一。四节的那灵无疑的是复合、包罗万有的灵，这灵是在身体里面，并且赐生命给身体。按照林前十二章十三节，身体是藉著这包罗万有之灵的浸而产生的。我们既已在一位灵里受浸，就必须往前饮於这位灵。这指明身体的存在端赖包罗万有、赐生命的灵。不仅如此，这身体还是藉著我们饮於这位灵而继续存在。我们无论喝下甚麽东西，它就在我们里面与我们调和，与我们的血液，以及各器官的组织调和。赐生命的灵与我们的调和，也是这样。（一的真正立场，九八页。）

信息选读

一就是贵重的油浇在基督的头上，也是复苏的甘露降在锡安山。我们留在这个一里，或者弃绝这个一，其差别是非常严重的。今天基督徒自由的来去，是因为他们没有看见这个真正的一。他们没有这个一所提供之保持并保守的元素。在主的恢复中，祂已指示我们，真实的一乃是经过过程的三一神与祂所拣选之人的调和。一方面，这位经过过程的神就是复合、包罗万有的灵，

God is the compound, all-inclusive Spirit that anoints us and “paints” us day by day. On the other hand, the processed God is the life supply for our enjoyment. Under this anointing oil and watering dew we experience true oneness....Actually, this oneness [in Ephesians 4:3] is simply the all-inclusive, life-giving Spirit Himself. We guard and preserve this oneness by remaining under the anointing oil and the watering dew. (The Genuine Ground of Oneness, p. 96)

Psalm 133 is the key passage in the Old Testament concerning the anointing. We should realize that Psalms 120 through 134...are the songs the Israelites sang three times a year when they ascended from different places to meet the Lord in Zion in Jerusalem, the dwelling place of God....The people did not talk about economics, education, warfare, or politics. Their hearts were toward Zion, toward God, and they were going upward. Psalm 133:1 says, “Behold, how good and how pleasant it is / For brothers to dwell in unity!” This dwelling in unity is corporate; there is no barrier or separation. They have cast aside their disunity, jealousy, and hatred. This is like the fine oil that was poured on Aaron's head that ran down upon the beard to the hem of his garments. In this condition, they receive God's anointing. When the oil flows down, those who are under the head will spontaneously receive the oil. Psalm 133 is equivalent to Ephesians 4. When we are in the Body and are diligent to keep the oneness of the Spirit, we have the anointing of the Spirit. We have to come under the Head, and we have to live in the Body before we can receive the anointing. Many people do not receive any leading because they are not standing in the right place. They are not under the Head and have not submitted themselves to the authority of the Head. Neither are they in the Body. In order for us to receive the anointing, we must submit to the Head and live in the Body.

The believers' fellowship is based on Christ. We can fellowship with one another because Christ is the life of the Body and the Head of the Body. At the same time, the enjoyment of this fellowship is the Holy Spirit. The more we live in the fellowship of the Body, the more we enjoy the anointing of the Spirit. (The Mystery of Christ, pp. 41-42)

Further Reading: The Mystery of Christ, chs. 7, 10

天天膏抹我们，给我们『上漆』。另一方面，经过过程的神就是生命的供应，给我们享受。在这膏抹的油与滋润的甘露之下，我们经历了真正的一。…实际上，〔以弗所四章三节的〕这个一就是包罗万有、赐生命的灵自己。藉著留在膏抹的油与滋润的甘露之下，我们就是守卫并保持这个一。（一的真正立场，一一二页。）

诗篇一百三十三篇乃是旧约中得著膏的中心篇。我们知道，诗篇一百二十至一百三十四篇乃是…以色列人每年三次从各地来朝见主，在上耶路撒冷神居所的锡安山时，他们向上走所唱的歌。…他们不谈经济、不谈教育、不谈战争、不谈政治…，他们的心只向著锡安，向著神，他们乃是向上而去的。一百三十三篇一节说，『看哪，弟兄和睦同居，是何等的善，何等的美！』这『和睦同居』就是团体的，无间隔、不独立；他们把从前的不合、嫉妒、相恨等，都丢在一边了。这就如膏油浇在亚伦的头上，流到胡须，又流到他的衣襟。在这种情形里，他们得著了神的膏。当膏往下流的时候，自然的，凡在头以下者就得著膏油。旧约的诗篇一百三十三篇，就是新约的以弗所四章。当我们在身体里，竭力保守那灵的一时，我们就有圣灵的膏抹。我们需要站在头以下，并活在身体里，才能得著膏油。许多人得不著引导，是因为没有站好地位，他们没有站在头底下，没有顺服头的权柄，他们也没有在身体里。我们要得膏，一面乃是要顺服在元首之下，一面还要活在身体的生活中。

信徒交通的根据乃是基督，我们所以能有交通，乃是因著基督是身体的生命，基督是身体的头；另一面，交通的享受乃是圣灵。我们越在身体的交通中，就越享受圣灵的膏抹。（基督的奥秘，四四至四五页。）

参读：基督的奥秘，第七、十篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Ten (Day 3)

Jehovah's Commanded Blessing of Life on Brothers Who Dwell Together in Oneness

Morning Nourishment

Exo. 30:23-25 "You also take the finest spices: of flowing myrrh...and of fragrant cinnamon...and of fragrant calamus...and of cassia...and a hin of olive oil. And you shall make it a holy anointing oil, a fragrant ointment compounded..."

Phil. 1:19 "For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ."

Real oneness is the mingling of the processed God with the believers. Although this is revealed in the New Testament, we do not see in the New Testament the way to practice this oneness. The way to practice this mingling is in Psalm 133. The ointment in verse 2 is a type of the processed Triune God who today is the all-inclusive compound Spirit. According to Exodus 30, the anointing oil is a compound formed by blending four spices with a hin of olive oil. This compound typifies the all-inclusive Spirit who is the processed God for our enjoyment. In this compound Spirit we have not only divinity, but also Christ's humanity, the effectiveness of His death, and the power of His resurrection. In other words, the compound Spirit is the processed God with the divine attributes, the human virtues, the effectiveness of Christ's death, and the power of Christ's resurrection. In the church life this compound Spirit is continually anointing us. (The Genuine Ground of Oneness, pp. 79-80)

Today's Reading

The ointment can be compared to paint, and the anointing to the application of the paint....As the compound Spirit anoints us, He "paints" us and the "paint" is the very Triune God. In this "paint" we have the humanity of Christ, the effectiveness of Christ's death, and the power of Christ's resurrection. We also have Christ's divinity and human living. As all these ingredients of the ointment are applied to us, we are "painted" with

二〇一一年冬季训练

诗篇结晶读经 (二)

第十篇 (周 三)

因弟兄在一里同居， 而有耶和華所命定生命的福

晨兴喂养

出三十 23 ~ 25 『你要取上好的香料，就是流质的没药…，香肉桂…，香菖蒲…，桂皮…，又取橄榄油一欣；你要把这些香料，按调制香品者之法复合成香品，作成圣膏油。』

腓一 19 『因为我知道，这事藉着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。』

真正的一是经过过程的神与信徒的调和。这一点虽然是启示在新约里，可是我们在新约中却看不出实行这一的路。实行这调和的路是在诗篇一百三十三篇里。二节的膏油，豫表经过过程的三一神今天是包罗万有复合的灵。按照出埃及三十一章，这种膏油是用四种香料调著一欣橄榄油所制成的。这复合物豫表包罗万有的灵，（也就是经过过程的神，）供我们享受。在这复合的灵中，不只有神性，还有基督的人性、祂死的功效以及复活的大能。换句话说，这复合的灵乃是经过过程的神含带神圣的属性、人性的美德、基督死的功效以及基督复活的大能。在召会生活中，这复合的灵正不断的涂抹我们。（一的真正立场，九一至九二页。）

信息选读

膏油可以比作油漆，而膏油的涂抹可以比作涂油漆。…当复合的灵来膏我们的时候，祂也是来把我们『涂上油漆』，而这『油漆』就是三一神。在这『油漆』里有基督的人性、基督死的功效以及基督复活的大能。此外，也有基督的神性与人性生活。当膏油的这些成分应用到我们身上时，我们就被涂上了经

the processed Triune God and with all the elements in the compound ointment. The proper church life is a life in the oneness which is the mingling of the processed Triune God with the believers. As we remain in this oneness, we are “painted” with the ointment. The more we are “painted” in this way, the more our natural constitution, temperament, and disposition are eliminated. What remains is the mingling of the processed Triune God with our uplifted humanity. This is the oneness.

In such a oneness it is not possible to have division, not even dissension. In this oneness there is no room even for our opinion. Although we need much more experience of the divine “painting” which brings us into oneness, we have had at least some experience of this in the church life. To a certain degree at least, we have all entered into the oneness.

When we were in the denominations or independent groups, we found it easy to be opinionated or critical. But in the church the dissenting element and divisive factors are subdued. This is the effect of oneness....Through the application of the heavenly “paint,” we are brought into the genuine oneness, not the superficial oneness that is according to the natural concept. We are in the oneness which is the processed Triune God “painted” into our very being.

The anointing does not cause us to have very much feeling in our emotion. Those experiences that come and go quickly, on the contrary, stir up our feeling. But this is not the normal experience in the church life. In the church life we experience the gradual spreading of the all-inclusive ointment. For example, in the church prayer meeting we may receive one or two “coats” of “paint” without having much feeling of it....Day by day in the church life, all the ingredients of the divine ointment are being wrought into us. Through the application of these ingredients to our inward being, we are spontaneously in the oneness. We find it exceedingly difficult to be divisive or even dissenting. How good, lovely, and enjoyable is the oneness in the church!...We are one spontaneously because we have been “painted” with all the elements of the heavenly “paint.” (The Genuine Ground of Oneness, pp. 80-81)

Further Reading: Life-study of Philippians, msg. 33

过过程的三一神，以及复合膏油中的所有元素。正当的召会生活是一种在一里的生活，而这一就是经过过程的三一神与信徒的调和。当我们持守在这个一里，我们就被涂上了膏油。我们越这样被涂上膏油，我们天然的构成、脾气和个性就越被销减，所留下的就是经过过程的三一神与我们拔高人性的调和。这就是一。

在这样的一里，不可能有分裂，甚至连异议也没有。在这个一里根本没有我们自己意见的地位。虽然我们需要更多的经历那带领我们进入一的神圣『涂漆』，不过我们在召会生活中多少都已经有了些这样的经历。至少在某种程度上，我们都已进入了一。

从前我们在公会中或独立团体里，我们很容易有意见，或者吹毛求疵。但在召会中，异议的元素与分裂的因素都被克服了。这是一的果效。…藉著应用这属天的『油漆』，我们被带进真正的一里，这不是一种凭著天然观念、肤浅的一。我们是在一里，而这一就是经过过程的三一神『油漆』到我们全人里面。

膏油的涂抹并不叫我们的情感有多大感觉。反之，那种速来速去的经历，很会激动我们的情感，但那不是召会生活中正常的经历。在召会生活中，我们经历包罗万有的膏油渐渐的流淌。例如在召会祷告聚会中，我们也许经历一层、两层『油漆』的『涂抹』，当时并没有多大的感觉。…一天过一天，在召会生活中，圣膏油的一切成分，都作到我们里面来。藉著把这些成分应用到我们里面，我们自然就在了一里了。要我们制造分裂，或持有异议，相当不容易。召会里的一是何等美善，何等可爱，何等享受！…我们已被属天『油漆』的一切成分所涂过，所以自然而然的，我们就是一。（一的真正立场，九二至九四页。）

参读：腓立比书生命读经，第三十三篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Ten (Day 4)

Jehovah's Commanded Blessing of Life on Brothers Who Dwell Together in Oneness

Morning Nourishment

Psa. 133:1-3 "Behold, how good and how pleasant it is for brothers to dwell in unity! 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; like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: life forever."

The ground of oneness is simply the processed Triune God applied to our being. This is the oneness in which we find ourselves today. We are not in a oneness produced by adding together those who believe in Christ....Once we have been brought into the oneness produced by the application of the processed Triune God to our being, it is very difficult to have any subtraction....The oneness in Christianity involves addition and subtraction. But the oneness in the churches in the Lord's recovery involves the application of the Triune God to our inward being.

This oneness is made real and practical by means of the anointing that is upon Christ the Head and that spreads upon the Body. As long as we remain in the Body, we share the ointment. In this ointment we are one. Hence, the anointing of the compound, all-inclusive, life-giving Spirit is the element of our oneness. This means that to be one as members of the church is to be under the Spirit's anointing. If we are not under this anointing, we cannot be one with anyone, not even with ourselves. (The Genuine Ground of Oneness, pp. 81-82, 89-90)

Today's Reading

The ointment is not for individuals; it is for the Body. It cannot be experienced by those who are separate and detached from the Body. According to the picture in Psalm 133, the ointment is upon the head. Then it spreads to the beard and goes down to the skirts of the garment. This indicates that if

二〇一一年冬季训练

诗篇结晶读经 (二)

第十篇 (周 四)

因弟兄在一里同居， 而有耶和華所命定生命的福

晨兴喂养

诗一三三 1~3 『看哪，弟兄和睦同居，是何等的善，何等的美！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；又好比黑门的甘露，降在锡安山；因为在那里有耶和華所命定的福，就是永远的生命。』

一的立场乃是经过过程的三一神应用到我们身上。我们今天就是在这样的一里面。我们所在的一不是把一班相信基督的人相加所产生的。…我们一旦让经过过程的三一神应用到我们身上，因而被带进这个一里面，之後要再把这个一减去，就很困难了。…基督教里的合一，有时相加，有时相减。但在主恢复中召会的一，包含著三一神应用到我们里面。

这一得以成为真实并实际的，乃是藉著那浇在元首之上，又布散到身体的膏油。只要我们留在身体里，我们就分享这膏油。在这膏油里，我们是一。因此，这复合、包罗万有、赐生命之灵的膏抹，乃是我们一的元素。这意思是说，召会的肢体得以成为一，乃是在那灵的膏抹之下。我们若不在这膏抹之下，就无法与任何人成为一，甚至无法与我们自己成为一。（一的真正立场，九四、一〇三页。）

信息选读

膏油不是为著个人，而是为著身体。凡是与身体分离的、脱节的，都无法经历这膏油。根据诗篇一百三十三篇的图画，膏油是浇在亚伦的头上，然後扩散到胡须，再流淌到衣襟。这指明如果

we are individualistic, we cannot experience the ointment. Some may argue that they can contact the Lord alone at home. No doubt they can. The crucial matter, however, is whether or not we are one with the church. If we are one with the church, then we can properly contact the Lord alone at home. But if we separate ourselves from the church, our contact with the Lord will be altogether different. The reason is that the anointing oil is not for individualistic members; it is for the Head and the Body, even for the Head with the Body. Hence, to be “painted” by the ointment, we must be in the church. Then we spontaneously enjoy the application of the anointing oil with all its elements. How marvelous is the oneness produced by the application of this ointment!

According to Psalm 133:3, the oneness is also like the dew that descends upon the mountains of Zion. The anointing oil is upon the person, Aaron, but the dew is upon the place, Zion. The dew signifies the grace of life (1 Pet. 3:7)...[which] is the supply of life. In the church life we are not only under the anointing; we also receive the supply, the grace, of life. As we are anointed, we are also graced.

The apostle Paul abundantly experienced the Lord's grace. Three times he prayed that the “thorn” which was afflicting him would be removed. The Lord replied that His grace was sufficient for Paul. By this word the Lord indicated that He would not take away the thorn, but He would supply Paul with His sufficient grace [2 Cor. 12:7-10].

Second Corinthians 13:14...indicates that grace is the Triune God processed to be our life supply. Whereas the ointment signifies the processed Triune God who is “painted” into our being, the dew signifies the Triune God who is our life supply for our enjoyment. Therefore, in the church life daily we are anointed and graced. We are “painted” with the processed God, and we are graced with the very same processed God as our life supply. This anointing and this supply make it possible for us to live in oneness. In the words of Psalm 133, this oneness is like the anointing oil and the watering dew. Under the anointing oil and the watering dew, we experience the blessing of life on the ground of oneness. (The Genuine Ground of Oneness, pp. 82-83)

Further Reading: The Genuine Ground of Oneness, ch. 7

我们是单独的，我们就无法经历膏油。有人会辩驳说，他们独自在家也能接触主。无疑的，他们能。然而，主要的问题在於我们与召会是否是一。如果与召会是一，那我们在家中就能适当的与主有接触。但我们如果离开召会，我们与主的接触就完全两样了。因为膏油不是为著单独的肢体，而是为著头和身体，甚至是为著头同著身体。因此，我们若是想要被膏油所『油漆』，就必须在召会中。这样，我们自然就享受到膏油和其中各种成分的涂抹。取用这膏油所产生的一，是何等的奇妙！

根据三节，一也像甘露降在锡安山。膏油是在亚伦这个人的身上，但甘露是降在锡安这个地方。甘露表徵生命的恩典。（彼前三7。）生命的恩典就是生命的供应。在召会生活中，我们不仅在膏油之下，我们也接受生命的供应，生命的恩典。当我们被膏油涂抹，我们也就蒙了恩典。

使徒保罗曾丰富的经历到主的恩典。他三次祷告，求主把那使他痛苦的『刺』除去。但主回答说，祂的恩典够他用的。主用这话指明，祂不去掉保罗的刺，却要供应保罗够用的恩典。〔林後十二7～10〕。

林後十三章十四节…指明，恩典就是三一神经过过程，作我们生命的供应。膏油表徵经过过程的三一神『油漆』到我们里面来，甘露则表徵三一神是我们生命的供应，给我们享受。因此，在召会生活中，我们天天被膏油涂抹，并且蒙受恩典。我们是被经过过程的神『油漆』了的，我们也是蒙这位经过过程之神的恩，得著祂作生命的供应。这膏油的涂抹与生命的供应，使我们能生活在一里。用诗篇一百三十三篇的话说，这个一好比膏抹的油与滋润的甘露。在这膏油与甘露之下，我们在一的立场上经历生命之福。（一的真正立场，九五至九六页。）

参读：一的真正立场，第七章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Ten (Day 5)

Jehovah's Commanded Blessing of Life on Brothers Who Dwell Together in Oneness

Morning Nourishment

Acts 4:33 "And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all."

1 Tim. 1:14 "And the grace of our Lord superabounded with faith and love in Christ Jesus."

Rom. 5:17 "...Those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ."

In Psalm 133 the oneness of God's people is also likened to the dew of Hermon that descends upon the mountains of Zion. These mountains typify the local churches. Every local church is a mountain of Zion. There is one Zion, but many mountains signifying the many local churches. As a person, the church is uniquely one. As a place, the church, on the one hand, is the unique Zion; but, on the other hand, it is the many mountains of the one Zion. Although there is one church in the universe, there are nevertheless many local churches. Each local church is a peak among the many mountains of Zion. Therefore, the person is universal, but the mountains are local. Our oneness is like the precious ointment upon Aaron and like the dew upon the mountains of Zion. God's dwelling place, the temple, was located in Zion. On the one hand, the church is a person; on the other hand, it is a place. Upon the person there is the ointment, and upon the place there is the dew. (The Genuine Ground of Oneness, p. 88)

Today's Reading

In the local churches we are daily under the dew, under the grace....If we wish to enjoy this grace in full, we need to be in the church life. According to Psalm 133, the grace does not descend upon the homes of individual believers; it descends upon the mountains of Zion, which typify the local churches. Thus, if we would enjoy the dew that descends

二〇一一年冬季训练

诗篇结晶读经 (二)

第十篇 (周五)

因弟兄在一里同居， 而有耶和華所命定生命的福

晨兴喂养

徒四 33 『使徒大有能力，见证主耶稣的复活，众人也都蒙大恩。』

提前一 14 『并且我们主的恩是格外增多，使我在基督耶稣里有信，又有爱。』

罗五 17 『…那些受洋溢之恩，并洋溢之义恩赐的，就更藉著耶稣基督一人，在生命中作王了。』

诗篇一百三十三篇也把神百姓的一比作黑门的甘露，降在锡安山。（『山』字原文是复数。）这些山豫表众地方召会。每一个地方召会，就是锡安的一座山。锡安只有一个，但许多山表徵许多地方召会。以召会是人位来说，召会是独一的。以召会是地方来说，召会既是独一的锡安，又是一个锡安的许多山。宇宙中只有一个召会，却有许多地方召会。每一个地方召会是锡安众山中的一个山峰。因此，人位是宇宙性的，众山是地方性的。我们的一好像贵重的油浇在亚伦的头上，又像甘露降在锡安山。神的居所—圣殿—是位於锡安。一面，召会是一个地方；在人身上有膏油，在地方上有甘露。（一的真正立场，一〇一页。）

信息选读

在地方召会中，我们天天在甘露之下，在恩典之下。…如果我们愿意充分的享受这恩典，我们就需要在召会生活中。根据诗篇一百三十三篇，恩典不是降在各个信徒的家中，而是降在豫表地方召会的锡安山。因此，如果我们要享受从黑门山降

from Mount Hermon, we need to be on one of the peaks of Zion....In the church life the dew descends upon us richly. We are happy because we have the abundant supply of the all-sufficient grace....By this grace we can live a life that it is impossible for people in the world to live. The brothers can love their wives to the uttermost, and the sisters can submit to their husbands in a full way. Such a living is possible through the grace we receive on the mountains of Zion. (The Genuine Ground of Oneness, pp. 94-95)

Grace is Christ. All the spiritual experiences of a Christian should be experiences of Christ as grace. In our experience of the grace in God's economy, first, we have faith and love through the Lord's superabounding grace (1 Tim. 1:14). To be a believer is a matter of faith and love. Faith and love are products of the Lord's grace. Through faith we receive the Lord, and through love we enjoy the Lord whom we have received. We have neither faith nor love, but when we allow the Lord to come into us, both faith and love from the Lord as grace come into us.

In their experience of the grace in God's economy, the believers also receive the salvation in life in Christ's resurrection and ascension (Eph. 2:5-8). This salvation is a salvation in life....This salvation is the resurrected and ascended Christ becoming our grace.

The believers' experience of the grace in God's economy enables them to obtain access into and stand in God's grace (Rom. 5:2a). Today we are not under the law but under the grace in God's economy. This grace is God Himself.

We reign in life by receiving the abundance of grace and of the gift of righteousness. This is grace reigning in life unto eternal life (Rom. 5:17b, 21b). The life we have received does not merely save us from a few things; rather, it enthrones us as kings to reign over all things. We have received righteousness objectively, but we still need to continually receive the abundance of grace so that we can reign in life subjectively....This is to overcome. This is grace reigning unto eternal life. (The Law and Grace of God in His Economy, pp. 35-37, 41)

Further Reading: The Law and Grace of God in His Economy, chs. 2-4; The Genuine Ground of Oneness, ch. 9

下的甘露，我们需要在锡安山的一个山峰上。…在召会生活中，甘露降在我们身上是丰富的。我们快乐，因为我们有全丰全足之恩典丰富的供应。…藉著这恩典，我们能过一种生活，是世人所无法过的。弟兄们能爱他们的妻子到极点，姊妹们也能完全服从她们的丈夫。藉著在锡安山上所接受的恩典，我们能活出这种生活来。（一的真正立场，一一〇至一一一页。）

恩典就是基督；基督徒一切属灵的经历都该是经历基督作恩典。我们对神经纶中之恩典的经历，第一是藉著主格外增多的恩典，得有信和爱。（提前一14。）我们信徒就在乎信，也在乎爱。信和爱乃是主恩典的产品。信是叫我们接受主，爱是叫我们享受所接受的主。这二者我们原来都没有，但只要我们让主进到我们的里面，信和爱就从主作恩典进到我们的里面。

信徒对神经纶中之恩典的经历，也是得著在基督的复活与升天里之生命的救恩。（弗二5~8。）这个救恩乃是生命的救恩。…这救恩就是复活升天的基督，作了我们的恩典。

信徒对神经纶中之恩典的经历，使我们得进入并站在神洋溢的恩典中。（罗五2上。）今天我们不是在律法之下，我们今天是在神经纶的恩典里。这恩典就是神自己。

我们藉著受洋溢之恩，并洋溢之义的恩赐，在生命中作王。这就是恩典在生命中作王，叫人得永远的生命。（17下、21下。）我们所得的生命，不仅拯救我们脱离一些事物，更使我们作王管理一切。我们已经在客观上接受了义，现今还需要不断的接受洋溢的恩典，使我们能在主观的生命中作王。…这就是得胜，这就是恩典作王，叫人得永远的生命。（神在祂经纶中的律法与恩典，三五至三七、四三页。）

参读：神在祂经纶中的律法与恩典，第二至四篇；一的真正立场，第九章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Ten (Day 6)

Jehovah's Commanded Blessing of Life on Brothers Who Dwell Together in Oneness

Morning Nourishment

Psa. 134:1-3 "Bless Jehovah now, all you servants of Jehovah who stand by night in the house of Jehovah. Lift up your hands in the sanctuary, and bless Jehovah. May Jehovah, who made heaven and earth, bless you from Zion."

As the last of the Songs of Ascents, Psalm 134 is the praise of the saint in His going up to Zion concerning the charge and the blessing of the children of Israel to the serving priests in the house of God. This psalm indicates that the highest people, those who are in Zion, can bless everyone and teach everyone.

[Verses 1 and 2] are the charge of the children of Israel to the serving priests. Although these priests are serving in the house of God, they are lower than the ones in Zion. Thus, those in Zion can give such a charge to these servants of Jehovah.

"May Jehovah, who made heaven and earth, / Bless you from Zion" (v. 3). Here we see that the blessing comes from Zion, that is, from the highest people. If you read the history of the church, you will see that in every age and century God's blessing has come to the church because of the overcomers. Whenever there are some overcomers, there will be God's blessing. God always blesses His people from Zion, from the highest peak, from the ones who have attained to the top, to the position of the overcomers. From this position God blesses all His people. (Life-study of the Psalms, p. 485)

Today's Reading

Both Psalm 133 and 134 have only three verses. They are short psalms, but how precious! Never before have I appreciated Psalm 134 as much as I do today. Psalm 133 is a continuation of Psalm 132, and Psalm 134 is the conclusion of Psalm 133. By the close of Psalm 132 God enters into His rest, and we obtain satisfaction in the

二〇一一年冬季训练

诗篇结晶读经 (二)

第十篇 (周六)

因弟兄在一里同居， 而有耶和華所命定生命的福

晨兴喂养

诗一三四 1~3 『耶和華的众仆人，夜间站在耶和華殿中的，你们当颂赞耶和華。你们当在圣所举手，颂赞耶和華。愿造天地的耶和華，从锡安赐福给你们。』

诗篇一百三十四篇是末了一首上行之歌，是一位圣民上锡安时，因以色列人对神殿中事奉之祭司的嘱咐和祝福而有的赞美。这篇诗指明，属灵上最高的人，就是在锡安的人，能祝福每个人，并教导每个人。

〔一至二节〕是以色列人对事奉之祭司的嘱咐。虽然这些祭司在神殿中事奉，他们却低於那些在锡安的人。因此，那些在锡安的人能这样的嘱咐耶和華的众仆人。

『愿造天地的耶和華，从锡安赐福给你们。』(3。)这里我们看见，祝福来自锡安，就是来自最高的人。你若读召会历史，就会看见在每个时代和世纪，神的祝福都因著得胜者临到了召会。每当有一些得胜者，就必有神的祝福。神总是从锡安，从最高峰，从达到了顶点、达到了得胜者地位的子民，祝福祂的子民。神乃是从这地位祝福祂所有的子民。(诗篇生命读经，五九二至五九三页。)

信息选读

诗篇一百三十三和一百三十四篇都只有三节。这两篇都是短诗，但非常宝贵！以前我从来没有像今天这样珍赏一百三十四篇。一百三十三篇是一百三十二篇的延续，一百三十四篇是一百三十三篇的总结。在一百三十二篇的末了，

habitation of God. Hence, following that, we have the church life in Psalm 133. Psalm 134 now is a conclusion to that wonderful church life presented in Psalm 133. "Bless Jehovah now, / All you servants of Jehovah / Who stand by night in the house of Jehovah. / Lift up your hands in the sanctuary, / And bless Jehovah" (134:1-2). This was the word of the people to the priests. All the people were telling the priests, "All you servants of Jehovah, you must bless Jehovah." Then the last verse of Psalm 134 is the answer, the reply, of the priests to the people: "May Jehovah, who made heaven and earth, / Bless you from Zion." God's servants bless Him in His house, and God blesses His people from Zion. This little psalm means that we all must fellowship and communicate in this way. After a good meeting, after a rich enjoyment of Christ, some of us may say, "Bless the name of the Lord." Then others may answer, "The Lord bless you from Zion." How blessed! Let us try it. This is a good fellowship, a good communication, a good conclusion, to a meeting of the church. (Christ and the Church Revealed and Typified in the Psalms, pp. 209-210)

After Jacob became mature, he blessed whomever he met. Wherever he went, he did nothing except bless others. When Jacob was brought before Pharaoh, the first thing he did was bless him (Gen. 47:7). After talking a while with Pharaoh, Jacob blessed him again (v. 10). Jacob was not only a blessed person; he was also a blessing person. While it is easy to receive a blessing, it is not easy to bless others. A grandson cannot bless his grandfather, because the grandson lacks the maturity in life. Because Jacob was mature, he blessed everyone he met, including Pharaoh, who was an unbeliever, a Gentile king....His burden was simply to bless others.

The sign of the maturity of life is blessing. ...Complaining is a sign of immaturity. When you have matured, you will not complain; you will bless, saying, "O God, bless all the brothers and all the churches." For the one who is matured in life, the supplanting hand has become the blessing hand. The more mature you are, the more you will bless others. (Life-study of Genesis, pp. 819, 822)

Further Reading: Christ and the Church Revealed and Typified in the Psalms, ch. 21

神进入祂的安息，我们也在神的居所里得著满足。因此，接著在一百三十三篇有召会生活。现在在一百三十四篇是一百三十三篇所说那美妙召会生活的总结。『耶和华的众仆人，夜间站在耶和華殿中的，你们当颂赞耶和華。你们当在圣所举手，颂赞耶和華。』（一三四1~2。）这是百姓向祭司所说的话。所有的人都告诉祭司说，『耶和华的众仆人，你们当颂赞耶和華。』然後这篇的最後一节是祭司对百姓的回应、答复：『愿造天地的耶和華，从锡安赐福给你们。』神的仆人在祂的殿中颂赞祂，神从锡安赐福给祂的子民。这篇短诗的意思是，我们都必须这样交通来往。在一次美好的聚会之後，在对基督丰富的享受之後，我们有些人会说，『当颂赞主的名。』然後其他的人会回答：『愿主从锡安赐福给你。』何等的蒙福！让我们试试看。这是召会聚会美好的交通，美好的来往，美好的结束。（诗篇中所启示并豫表的基督与召会，二三八至二三九页。）

雅各在成熟以後，祝福凡他所遇见的人。他无论到哪里，不作别的，只是祝福。当他被带到法老面前，他作的头一件事就是祝福法老。（创四七7。）他和法老谈了一会儿，再给法老祝福。（10。）雅各不仅是蒙福的人，也是祝福人的人。接受人的祝福很容易，但给人祝福不容易。孙子不能给祖父祝福，因为孙子生命没有成熟。雅各因为成熟了，所以祝福他所遇见的每一个人，包括外邦的君王，不信的法老。...他的负担就是祝福别人。

生命成熟的标记是祝福。...抱怨是不成熟的标记。当你成熟了，你就不抱怨；你会祝福说，『哦，神啊，祝福所有的弟兄和所有的召会。』因为生命成熟的人，他抓夺的手成了祝福的手。你越成熟，就越祝福别人。（创世记生命读经，九八七、九九〇页。）

参读：诗篇中所启示并豫表的基督与召会，第二十一章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eleven

The Recovery of the Earth through God's Reigning in Christ and His Kingdom

Scripture Reading: Psa. 2:8-9; 8:1; 22:27-28; 48:1-2; 72:8, 19; 93:1; 97:1; 145:1, 11-13

Outline

Day 1

I. It is crucial that we have a clear understanding of the extract, the spirit, of the Psalms (2:6-8; 26:8; 36:8-9; 46:4; 48:1-2; 72:8, 19):

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 (Luke 24:44).

B. Christ is first 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 (Psa. 2:6-8; 36:8-9; 46:4; 48:1-2; 72:8, 19).

C. God desires to have an organic habitation on earth, and this habitation is the aggregate of the saints gained by God through the terminating death and germinating resurrection of the all-inclusive Christ (22:22; 26:8):

1. The saints 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 (Rev. 21:2, 11, 23).

2. The Triune God will reign on the earth through such an organism in the new universe (11:15; 22:1-5).

II. God created a corporate man to

二〇一一年冬季训练

诗篇结晶读经 (二)

第十一篇

借著神在基督和他的国里作王 而恢复地

读经: 诗二8~9, 八1, 二二27~28, 四八1~2, 七二8, 19, 九三1, 九七1, 一四五1, 11~13

纲 目

周 一

壹. 我们对诗篇的精粹, 诗篇的灵, 有清楚的认识, 是很重要的一二6~8, 二六8, 三六8~9, 四六4, 四八1~2, 七二8, 19:

一. 在诗篇里, 神圣启示的灵、实际和特徵, 乃是作神永远经纶之中心和普及的基督一路二四44。

二. 基督先是三一神的具体化身, 然後是神的家、神的居所 (由神的殿所表徵), 也是神的国 (由耶路撒冷城所表徵), 并且从神的家起, 在神的国里, 作全地的元首—诗二6~8, 三六8~9, 四六4, 四八1~2, 七二8, 19。

三. 神渴望在地上得著一个生机的居所, 这居所乃是神藉著包罗万有之基督了结的死和使人有新生起头的复活, 所得著之圣徒的集大成—二二22, 二六8:

1. 这些圣徒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—启二一2, 11, 23。

2. 三一神要借著在新宇宙中这样一个生机体, 在地上作王一十一15, 二二1~5。

贰. 神创造了一个团体人, 不

express Himself with His image and to represent Him by exercising His dominion over all the earth (Gen. 1:26-28):

A. God's intention in giving man dominion is to subdue God's enemy, Satan, who rebelled against God; to recover the earth, which was usurped by Satan; and to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on the earth, and the glory of God may be manifested on the earth (Matt. 6:10, 13b; Rev. 11:15).

Day 2

B. Man is especially related to the earth, and the area where God desires man to rule is the earth; God needs man to recover the earth from the usurping hand of Satan, causing Satan to suffer loss on the earth (Gen. 1:26-28; Psa. 8:1).

C. God's intention that man would express God in His image and represent God with His dominion is fulfilled not in Adam as the first man, the old man, but in Christ as the second man, the new man, comprising Christ Himself as the Head and the church as His Body (Eph. 1:22-23; 2:15; 4:15-16, 24; Col. 3:10-11).

Day 3

D. The Lord Jesus, the King, taught us to pray, saying, "Your kingdom come; Your will be done, as in heaven, so also on earth" (Matt. 6:10):

1. The kingdom is a realm in which God exercises His authority so that He can express His glory (v. 13).

2. After the rebellion of Satan, the earth fell under his usurping hand; thus, the will of God could not be done on earth as in heaven; hence, God created man with the intention of recovering the earth for Himself (Ezek. 28:17; Isa. 14:13-15; Gen. 1:26-28).

3. After the fall of man, Christ came to bring the heavenly rule to earth so that the earth would be recovered for God's interest and so that the will of God could be done on earth as in heaven (Matt. 2:2; 27:11;

仅有祂的形像以彰显祂，也运用祂的管治权管理全地以代表祂—创—26～28:

一. 神给人管治权，目的是要征服神的仇敌，那背叛神的撒但；恢复被撒但所篡夺的地；以及运用神管理地的权柄，使神的国得以临到地上，神的旨意得以行在地上，神的荣耀得以显在地上一太六 10, 13 下，启十一 15。

周二

二. 人与地是有特别的关系的，神所要人管理的范围就是地；神需要人从撒但篡夺的手中恢复地，使撒但在地上受亏损—创—26～28，诗八 1。

三. 神的目的是要人有祂的形像彰显祂，有祂的管治权代表祂，这不是在亚当这头一个人—旧人—身上得著完成，乃是在基督这第二个人—新人—身上得著完成；这新人是由基督自己作头，以及召会作祂的身体所组成的一弗—22～23，二 15，四 15～16，24，西三 10～11。

周三

四. 作君王的主耶稣教导我们祷告，说，『愿你的国来临，愿你的旨意行在地上，如同行在天上』—太六 10:

1. 神的国乃是神掌权的范围，使他能彰显他的荣耀—13 节。

2. 在撒但背叛之后，地落到撒但篡夺的手中，于是神的旨意无法行在地上，如同行在天上；因此，神造人的用意，乃是要为他自己恢复这地—结二八 17，赛十四 13～15，创—26～28。

3. 人堕落以后，基督来了，将属天的管治带到地上，使地为著神的权益得著恢复，使神的旨意行在地上，如同行在天上一太二 2，二七 11，

4:17; 12:28).

4. The church brings in the kingdom; the work of the church is to bring in the kingdom of God (6:10; 12:22-29; Rev. 11:15; 12:10).

5. The believers must pray for the coming of the kingdom until the earth is fully recovered for God's will in the coming kingdom age (Matt. 18:18-19).

Day 4

III. The book of Psalms unveils the recovery of the earth through God's reigning in Christ and His kingdom (2:8-9; 22:27-28; 48:1-2; 72:8, 19; 93:1; 97:1; 145:1, 11-13):

A. Christ will set up His universal kingdom with the nations as His inheritance and the ends of the earth as His possession; He will rule the nations with an iron rod (2:8-9; Rev. 11:15).

B. In Psalm 8 the name of the incarnated, crucified, resurrected, ascended, and exalted Jesus is excellent in the earth according to the divine revelation.

C. The church ushers in Christ's kingdom for Christ to rule over the nations (22:27-28):

1. 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 (Matt. 16:18-19; Rom. 14:17).

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

Day 5

D. In Psalm 24 Christ is the King who will regain the entire earth through the church, His Body:

1. At His second coming Christ will take possession of the earth, which has been given to Him as His possession (2:8; Rev. 10:1-2).

2. He will establish God's kingdom on the whole earth, thus recovering God's right over the earth, which has been usurped by His enemy, Satan (Dan. 2:34-35;

四 17，十二 28。

4. 召会带进国度；召会的工作就是把神的国带进来—六 10，十二 22 ~ 29，启十一 15，十二 10。

5. 信徒必须为国度的来临祷告，直到这地在要来的国度时代，为著神的旨意完全得到恢复—太十八 18 ~ 19。

周 四

参. 诗篇揭示藉著神在基督和祂的国里作王而恢复地—二 8 ~ 9，二二 27 ~ 28，四八 1 ~ 2，七二 8, 19，九三 1，九七 1，一四五 1，11 ~ 13:

一. 基督要设立祂宇宙的国度，以列国作祂的基业并以地极作祂的产业：祂要用铁杖治理列国—二 8 ~ 9，启十一 15。

二. 在诗篇八篇，照著神圣的启示，成肉体、钉十字架、复活、升天、并被高举之耶稣的名，在地上是尊大的。

三. 召会引进基督的国，让祂治理列国—二二 27 ~ 28:

1. 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—太十六 18 ~ 19，罗十四 17。

2. 作为基督的耶和华，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 4, 6。

周 五

四. 在诗篇二十四篇基督是王，要藉著召会，祂的身体，得回全地:

1. 基督第二次来时，要据有那已赐给他作产业的地—二 8，启十一 1 ~ 2。

2. 他要在全地建立神的国，因而恢复神对那被他仇敌撒但所篡夺之地的权利—但二 34 ~ 35，启

Rev. 11:15).

E. When the church is enlarged to a city, in which we enjoy God as our everything, God will subdue the peoples and the nations through the city and rule over all the earth in Christ as the great King (Psa. 46:4, 10; 47:2; 48:1-2).

F. Psalm 89 unveils God's intention that Christ, His Anointed, would possess the entire earth (vv. 3-4, 19-29, 34-37):

1. In verses 19 and 20 Christ, the unique One in God's record (87:6), has become God's Holy One, God's mighty One, God's anointed One (Acts 2:27; Isa. 9:6; Matt. 1:16).

2. He has become the Firstborn and "the highest of the kings of the earth" (Psa. 89:27; Rom. 8:29; Rev. 1:5a).

3. God will extend the territory of this unique One so that He will possess the entire earth, setting "His hand on the sea / And His right hand on the rivers" (Psa. 89:25; cf. Rev. 10:1-2).

4. The fact that Christ's territory will be extended to all the rivers indicates that Christ will possess the whole earth (Psa. 2:8).

Day 6

G. Psalms 93-101 shout joyfully that God will recover His full title and right over the whole earth through the reign of Christ:

1. These psalms reveal that Christ's reign is through the house and city of God (93:5; 96:6; 99:1-2; 100:1-4; 101:8).

2. God has the right over the earth because the earth with all its fullness—all the different peoples of all races and colors—was created by Him (93:1):

a. Thus, He is the Possessor of the earth and holds the title deed (24:1).

b. He has the full right to claim the earth, and He will do it through the reign of Christ (2:8; Rev. 10:2; 11:15).

3. Psalm 95 unveils that Jehovah as Christ is a great King who possesses the earth (vv. 4-7).

十一 15。

五. 当召会扩大为城, 我们在其中享受神作我们的一切时, 神就要藉著城征服万民和列国, 并在基督里作大君王治理全地—诗四六 4, 10, 四七 2, 四八 1~2。

六. 八十九篇揭示神的心意是要祂的受膏者基督得著全地—3~4, 19~29, 34~37 节:

1. 在十九至二十节, 基督, 就是神记录中独一无二的一位, (八七 6,) 已成了神的圣者, 神的有能者, 神的受膏者。(徒二 27, 赛九 6, 太一 16。)

2. 他成了长子和『地上最高的君王』—诗八九 27, 罗八 29, 启一 5 上。

3. 神要延伸这独一者的疆界, 以致得著全地, 『使他的左手伸到海上, 右手伸到河上』—诗八九 25, 参启十 1~2。

4. 基督的疆界要延伸到所有的河上, 指明基督要得著全地—诗二 8。

周 六

七. 九十三至一百零一篇欢呼神要藉著基督作王, 恢复祂对全地完全的主权和权利:

1. 这些诗篇启示, 基督作王是借著神的殿和神的城—九三 5, 九六 6, 九九 1~2, 一〇〇 1~4, 一〇一 8。

2. 神对于地有权利, 因为地和其中所充满的一各种不同的民族, 无论甚么种族或肤色—都是他造的—九三 1:

a. 因此, 他是地的拥有者, 并持有地的所有权状—二四 1。

b. 他有充分的权利取得地, 并要藉著基督作王如此执行—二 8, 启十 2, 十一 15。

3. 诗篇九十五篇揭示, 耶和华作为基督乃是据有地的大君王—4~7 节。

4. Psalm 96:3-13 indicates that Jehovah as Christ will come to judge the earth, the world, and the peoples with righteousness and truth and that He will reign over the nations; the word peoples in verses 3, 5, 7, 10, and 13 indicates that people of every race and color will be judged by Christ in His reign over the nations (cf. Matt. 25:31-46).

5. According to Psalm 97:1-2, 4-6, 8-9, and 11, Jehovah as Christ will reign, and because of this the earth will be glad and rejoice.

H. In Psalm 145:1 and 11-13 David praises God for His reigning in Christ and His kingdom (cf. 1 Chron. 29:10-13).

4. 九十六篇三至十三节指明，耶和华作为基督要来按公义和真实审判地、世界和众民，并要作王管理列邦；三、五、七、十、十三节的万民（众民），指明每一种族和肤色的人，在基督作王管理列邦时，都要受他审判—参太二五 31 ~ 46。

5. 按照诗篇九十七篇一至二、四至六、八至九、十一节，耶和华作为基督要作王，因此地要欢腾并喜乐。

八. 在一百四十五篇一节和十一至十三节，大卫因神在基督和他的国里作王，而赞美神—参代上二九 10 ~ 13。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eleven (Day 1)

The Recovery of the Earth

through God's Reigning in Christ and His Kingdom

Morning Nourishment

Luke 24:44 "...All the things written in the Law of Moses and the Prophets and Psalms concerning Me must be fulfilled."

Gen. 1:26 "And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion..."

Rev. 11:15 "...The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever."

Rev. 19:10 "...The testimony of Jesus is the spirit of the prophecy."

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. Such a divine revelation is the same as what is revealed in the entire Holy Scriptures. 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. (Life-study of the Psalms, p. 512)

Today's Reading

二〇一一年冬季训练

诗篇结晶读经 (二)

第十一篇 (周一)

藉著神在基督和祂的国里作王

而恢复地

晨兴喂养

路二四 44 『…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。』

创一 26 『神说，我们要按著我们的形像，照著我们的样式造人，使他们管理…。』

启十一 15 『…世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。』

启十九 10 『…耶稣的见证乃是豫言的灵。』

启示录十九章十节说，在启示录里豫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、实际和特徵，乃是作神永远经纶之中心和普及的基督。（路二四 44。）为此，基督先是三一神的具体化身，然后是神的家、神的居所，（由神的殿所表徵，）也是神的国，（由耶路撒冷城所表徵，）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。这样神圣的启示，与全本圣经里所启示的一样。但诗篇里的神圣启示，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豫言出来。所以这样的启示搀杂著他们苦难中的安慰，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，乃是那照著神的愿望，并为著神的喜悦，作一切中之一切的神的基督。（诗篇生命读经，六二八至六二九页。）

信息选读

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. (Life-study of the Psalms, pp. 512-513)

God created a corporate man not only to express Himself with His image but also to represent Him by exercising His dominion over all things. God's intention in giving man dominion is (1) to subdue God's enemy, Satan, who rebelled against God; (2) to recover the earth, which was usurped by Satan; and (3) to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on the earth, and the glory of God may be manifested on the earth (Matt. 6:10,13b).

God's intention that man would express God in His image and represent God with His dominion is fulfilled not in Adam as the first man (1 Cor. 15:45a), the old man (Rom. 6:6), but in Christ as the second man (1 Cor. 15:47b and footnote 2), the new man (Eph. 2:15 and footnote 8), comprising Christ Himself as the Head and the church as His Body (Eph. 1:22-23; 1 Cor. 12:12 and footnote 2; Col. 3:10-11 and footnote 119). It is fully fulfilled in the overcoming believers, who live Christ for His corporate expression (Phil. 1:19-26) and will have authority over the nations and reign as co-kings with Christ in the millennium (Rev. 2:26-27; 20:4,6). It will ultimately be fulfilled in the New Jerusalem, which will express God's image, having His glory and bearing His appearance (Rev. 4:3a; 21:11,18a), and also exercise God's divine authority to maintain God's dominion over the entire universe for eternity (Rev. 21:24; 22:5). (Gen. 1:26, footnote 5)

Further Reading: Life-study of the Psalms, msg. 45

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，）使三一神藉此得以在包罗万有的基督里得著显明与彰显。

神渴望在地上得著一个生机的居所，这居所乃是神藉著包罗万有之基督了结的死和使人有新生起头的复活，所得著之活圣徒的集大成。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，并且祂要在祂包罗万有的基督里成为他们的一切。三一神要在新地上，藉著在新宇宙中这样一个生机体作王。这就是诗篇的灵，诗篇的精粹。（诗篇生命读经，六二九页。）

神创造了一个团体人，不仅有祂的形像以彰显祂，也运用祂的管治权管理万有以代表祂。神给人管治权，目的是：1. 征服神的仇敌，那背叛神的撒但；2. 恢复被撒但所篡窃的地；以及3. 运用神管理地的权柄，使神的国得以临到地上，神的旨意得以行在地上，神的荣耀得以显在地上。（太六10、13下。）

神的目的是要人有祂的形像彰显祂，有祂的管治权代表祂，这不是在亚当这头一个人（林前十五45上）—旧人（罗六6）—一身上得著完成，乃是在基督这第二个人（林前十五47下与注2）—新人（弗二15与注8）—一身上得著完成。这新人是由基督自己作头，以及召会作祂的身体（一22~23，林前十二12与注2，西三10~11与11注9）所组成的。这要完全在得胜的信徒身上得著完成，他们活基督，作祂团体的彰显，（腓一19~26，）并要得著权柄制伏列国，在千年国里与基督一同。作王（启二26~27，二十4、6。）这要终极完成於新耶路撒冷，彰显神的形像，有祂的荣耀和祂显出的样子，（四3上，二一11、18上，）并且运用神的神圣权柄，维持神对全宇宙的管治权，直到永远（24，二二5。）（圣经恢复本，创一26第五注。）

参读：诗篇生命读经，第四十五篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eleven (Day 2)

The Recovery of the Earth

through God's Reigning in Christ and His Kingdom

Morning Nourishment

Gen. 1:26-28 "...Let Us make man in Our image, according to Our likeness; and let them have dominion...over all the earth and over every creeping thing that creeps upon the earth. And God created man in His own image; in the image of God He created him; male and female He created them. And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion...over every living thing that moves upon the earth."

Why did God create man? What was His purpose in creating man? God has given us the answer to these questions in Genesis 1:26 and 27...From these verses we see the man that God desired. God desired a ruling man, a man who would rule upon this earth; then He would be satisfied.

God...created man in His own image. God wanted a man like Himself...We notice here something quite remarkable. Verse 26 says, "Let us make man in Our image, according to Our likeness..."; but verse 27 says, "And God created man in His own image; in the image of God He created him; male and female He created them."...How can we explain this? It is because there are three in the Godhead—the Father, the Son, and the Spirit, yet only one has the image in the Godhead—the Son...From this we ascertain that Adam was made in the image of the Lord Jesus. Adam did not precede the Lord Jesus; the Lord Jesus preceded him. When God created Adam, He created him in the image of the Lord Jesus. It is for this reason it says "in His image" rather than "in Their image." (The Glorious Church, pp. 5-6)

Today's Reading

It is by man that God's plan is fulfilled, and through man His own need is met. What, then,

二〇一一年冬季训练

诗篇结晶读经 (二)

第十一篇 (周二)

藉著神在基督和祂的国里作王

而恢复地

晨興餽養

创一 26 ~ 28 『...我们要按著我们的形像，照著我们的样式造人，使他们管理...全地、并地上所爬的一切爬物。神就按著自己的形像创造人，乃是按著神的形像创造他；创造他们有男有女。神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地，也要管理...地上各样行动的活物。』

神为甚麽创造人？神创造人有甚麽目的？这个问题的答案，在创世记一章二十六至二十七节，神已经告诉我们的了。...在这里，我们就看见：神要得著一个人，神要得著一个掌权的人，神要得著一个在这地上掌权的人。这个是神所满意的。

神造人...是按著祂自己的形像造的，意思就是神要人像祂自己。...在这里我们要注意一件事。二十六节是说，『我们要按著我们的形像，照著我们的样式造人，』二十七节是说，『乃是按著神的形像创造...有男有女。』...这怎麽说呢？这是因为在神格中有父、子、灵三位，而其中只有一位是有形像的，就是子。...可见亚当是按著主耶稣的形像造的。不是先有亚当，然後才有主耶稣，乃是先有主耶稣，然後才有亚当。当神创造亚当的时候，是按著主耶稣的形像造的，所以〔二十七节〕说按著『神』的形像，而不说按著『祂们』的形像。（圣洁没有瑕疵，六至七页。）

信息选读

神的计划是要藉著人来成功的，神要藉著人来解决祂自己的要求；那

does God require from the man whom He created? It is that man should rule. When God created man, He did not predestine man to fall. Man's fall is in chapter three of Genesis, not chapter one. In God's plan to create man, He did not predestine man to sin, neither did He foreordain redemption. We are not minimizing the importance of redemption, but only saying that redemption was not foreordained by God. If it were, then man would have to sin. God did not foreordain this. In God's plan to create man, man was ordained to rule. This is revealed to us in Genesis 1:26. Here God unveils to us His desire and tells us the secret of His plan.

Perhaps some may ask why God has such a purpose. It is because an angel of light rebelled against God before man's creation and became the devil: Satan sinned and fell; the Daystar became the enemy of God (Isa. 14:12-15). God, therefore, withdrew His authority from the enemy and put it, instead, into the hand of man. The reason God created man is that man may rule in the place of Satan. What abounding grace we see in God's creation of man!

Not only does God desire that man should rule, but He marks out a specific area for man to rule. We see this in Genesis 1:26: "Let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth...." "All the earth" is the domain of man's rule. Not only did God give man dominion over the fish of the sea, the birds of the heavens, and the cattle, but He further required that man should rule over "all the earth." The area where God desired man to rule is the earth. Man is especially related to the earth. Not only in His plan to create man was God's attention focused upon the earth, but after God made man, He clearly told him that he was to rule over the earth....What God emphasized [in verses 27 and 28] is that man should "fill the earth" and "subdue it"; it is of secondary importance that man should have dominion over the fish of the sea, the birds of heaven, and every living thing on the earth. Man's dominion over these other things is an accessory; the main subject is the earth. (The Glorious Church, pp. 7-8)

Further Reading: The Glorious Church, ch. 1; Life-study of Genesis, msg. 6

麼，神创造了人，是要人作甚麼呢？是要人掌权。神创造人并没有预定人要堕落。人的堕落是创世记三章里面的事，不是一章里面的事；神在祂创造人的计划中，并没有预定人要犯罪。连救赎也不是神所预定的。不是说救赎不要紧，乃是说救赎并非神所预定的。如果救赎是神所预定的，那麼人就非犯罪不可了。可是神并没有这样预定。在神创造人的计划中，神乃是定规人要掌权。这是神在一章二十六节里所给我们的一个启示。神在这里将祂自己的心意打开给我们看，祂把祂计划中的秘密告诉了我们。

也许有人要问：神为甚麼有这目的呢？这是因为在神没有创造人之先，有一个光明的天使已经背叛变成魔鬼了，撒但已经犯罪了，已经堕落了，已经从明亮之星变作神的仇敌了。（赛十四 12 ~ 15。）神就是要把祂管理的权柄夺回来。神要把权柄从撒但的手里夺过来，放到人的手里去。神所以创造人，就是要人掌权，不要撒但掌权。由此可见神创造人的恩典是多麼大！

神不只要人掌权，并且要人在一个特别的区域里掌权，就是创世记一章二十六节所给我们看见的，『使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地。』『全地』，是人管理的范围。神不只要人管理海里的鱼、空中的鸟、地上的牲畜，并且要人管理『全地』。神所要人管理的范围就是地，人与地是有特别的关系的。神在祂创造人的计划中是注意地，神在把人造好以後，也明明的对他们说，祂要人管理地。…〔在二十七至二十八节，〕神所著重的是『遍满地面』，『制伏这地』，至於『也要管理海里的鱼、空中的鸟、和地上各样行动的活物』，那是次要的。管理别的，是附属的工作，主要的问题是在乎地。（圣洁没有瑕疵，八至九页。）

参读：圣洁没有瑕疵，第一章；创世记生命读经，第六篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eleven (Day 3)

The Recovery of the Earth

through God's Reigning in Christ and His Kingdom

Morning Nourishment

Matt. 6:9-10 "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."

Matt. 6:13 "...For Yours is the kingdom and the power and the glory forever. Amen."

After the rebellion of Satan (Ezek. 28:17; Isa. 14:13-15), the earth fell into his usurping hand. Thus, the will of God could not be done on earth as in heaven. Hence, God created man with the intention of recovering the earth for Himself (Gen. 1:26-28). After the fall of man, Christ came to bring the heavenly rule to earth so that the earth could be recovered for God's interest, so that the will of God could be done on earth as in heaven. This is why the new King established the kingdom of the heavens with His followers. The kingdom people must pray for this until the earth is fully recovered for God's will in the coming kingdom age. (Matt. 6:10, footnote 1)

Today's Reading

We see then that the earth is the center of all problems. God contends for the earth....According to the meaning of the original language, [in Matt. 6:9-10] the phrase "as in heaven, so also on earth" is common to all three clauses, not only to the last clause....This prayer reveals that there is no problem with "heaven"; the problem is with the "earth." After the fall of man, God spoke to the serpent, "Upon your stomach you will go, / And dust you will eat / All the days of your life" (Gen. 3:14). This meant that the earth would be the serpent's sphere, the place upon which he would creep. The realm of Satan's work is not heaven, but earth. If the kingdom of God is to come, then Satan must be cast out. If God's will is to be done, it must be done on earth. If God's name is to be sanctified, it must be sanctified on

二〇一一年冬季训练

诗篇结晶读经 (二)

第十一篇 (周 三)

藉著神在基督和祂的国里作王

而恢复地

晨興餽養

太六 9~10 『所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。』

太六 13 『...因为国度、能力、荣耀，都是你的，直到永远。阿们。』

在撒但背叛之後，（结二八 17，赛十四 13~15，）地落到撒但霸占的手中，於是神的旨意无法行在地上，如同行在天上。因此，神造人的用意，乃是要为祂自己恢复这地。（创一 26~28。）人墮落以後，基督来了，将属天的管治带到地上，使地为著神的权益得著恢复，使神的旨意行在地上，如同行在天上。这是新王同祂的跟从者，建立诸天之国的目的。国度子民必须为这事祷告，直到这地在要来的国度时代，为著神的旨意完全得到恢复。（圣经恢复本，太六 10 第一注。）

信息选读

所以地乃是问题的中心，神所争执的就是地。…照原文的意思，〔马太六章九至十节中〕『在地上，如同…在天上』这句话，是上面三句公用的，不是末了一句独用的。…从这个祷告中，可见『天』没有出问题，问题是在乎『地』。人墮落之後，神对蛇说，『你必用肚子行走，终身吃土。』（创三 14。）意思就是：地是你的范围，你要在地上爬。撒但工作的范围，不是在天，乃是在地。神的国如果要来到，就必须从地把撒但赶走；神的旨意如果要通行，就必须通行在地上；神的名如果要被尊为圣，就必须在地上被尊为圣。所有的问题，

earth. All the problems are on the earth.

Some may ask: Why doesn't God Himself cast Satan into the bottomless pit or the lake of fire? Our answer is: God can do it, but He does not want to do it Himself. We do not know why He will not do it Himself, but we do know how He is going to do it. God wants to use man to deal with His enemy, and He created man for this purpose. God wants the creature to deal with the creature. He wants His creature man to deal with His fallen creature Satan in order to bring the earth back to God. The man whom He created is being used by Him for this purpose.

We must distinguish the difference between the work of saving souls and the work of God. Many times the work of saving souls is not necessarily the work of God. Saving souls solves the problem of man, but the work of God requires that man exercise authority to have dominion over all things created by Him. God needs an authority in His creation, and He has chosen man to be that authority....We are on this earth not merely for man's need but even more for God's need....When God created man, He spoke of what He needed. He revealed His need to have man rule and reign over all His creation and proclaim His triumph. Ruling for God is not a small thing; it is a great matter. God needs men whom He can trust and who will not fail Him. This is God's work, and this is what God desires to obtain. (The Glorious Church, pp. 9-11)

The church is responsible for working together with God to bring in His kingdom. At the same time, God's kingdom will appear physically only at the end time. For this reason, the church has to pay attention to the end time. The end has to come before the kingdom can come. Hence, in order for the kingdom to come, the end must first come. The end itself is not related to the church, but it has much to do with the work of the church.

The gospel of the kingdom of heaven is nothing but God (who rules in heaven today) ruling the earth and completely casting away the ruler of this present world together with his messengers and evil spirits, so that man (that is, Christ and the church) can rule on God's behalf. (The Collected Works of Watchman Nee, vol. 8, pp. 16, 18)

Further Reading: The Collected Works of Watchman Nee, vol. 8, pp. 15-21; vol. 44, pp. 777-781; Authority and Submission, ch. 6

都是在地上。

有人问说：神为甚麽不自己把撒但扔到无底坑里去，扔到火湖里去？我们的答复是神能彀这样作，但是神自己不作。我们不知道祂为甚麽自己不作，我们却不知道祂要怎麽作。神要用人对付祂的仇敌。神为著要对付祂的仇敌，所以造人。神要受造者来对付受造者。神所要用的是受造的人。

我们要分别救人的工作和神的工作。许多时候，救人的工作不一定是神的工作。救人，是解决人的问题；而神的工作是要人掌权，是为著治理神自己所造的万物。在神的造物中，需要一个掌权者，神就是拣选人来作这一个掌权者。...我们在地上不只是为著人的需要，更是为著神的需要。...神在造人的时候，就说出了祂的需要是甚麽。神给我们看见祂的需要就是有人能彀掌权，能彀管理祂手下的造物。管理不是一件小事，乃是一件大事。神需要有可以托付而不出事情的人，这就是神的工作，这就是神所要得著的。（圣洁没有瑕疵，一〇至一三页。）

召会是负责与神同工，将神的国度带领进来的，同时，...神的国度是在末期之後才有形有体的降临，因此，召会就不能不注意到末期了。末期来後，国度才来。因此，要国度来，就当先得末期来。末期与召会自身并无关系，但与召会的事工却是大有关系的。

天国的福音并不是别的，不过是说，神，（今日在天上治理的神，）要治理世界，要把今日治理世界的君王和他的使者，并他的邪灵，完全赶出去，要叫人（就是基督和召会）代替他们掌权（倪柝声文集第一辑第八册，一六、一九页。）

参读：倪柝声文集第一辑第八册，第一五至二二页；第二辑第二十四册，第五三至五九页；权柄与顺服，第六篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eleven (Day 4)

The Recovery of the Earth

through God's Reigning in Christ and His Kingdom

Morning Nourishment

Psa. 2:8-9 "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..."

Psa. 8:1-2 "O Jehovah our Lord, how excellent is Your name in all the earth, You who have set Your glory 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."

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....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)

In Psalm 8, the name of the incarnated, crucified, resurrected, ascended, and exalted Jesus (Phil. 2:5-11) is excellent in the earth according to the divine revelation, and the Lord's glory is above the heavens in the sight of David. In this psalm the earth is linked to the heavens and the heavens are brought down to the earth, making the earth and the heavens one (Gen. 28:12 and footnote 2). (Psa. 8:1, footnote 2)

Today's Reading

Psalm 8 shows that God's purpose and plan have never changed. After the fall, God's will and requirement for man remained the same without any alteration. His will in Genesis 1, when He created man, still holds good, even though man has sinned and fallen. Even though Psalm 8 was written after man's fall, the psalmist was able to praise; his eyes were still set upon Genesis 1. The Holy Spirit did not forget Genesis 1, the Son did

二〇一一年冬季训练

诗篇结晶读经 (二)

第十一篇 (周四)

藉著神在基督和祂的国里作王

而恢复地

晨興餽養

诗二 8~9 『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…。』

诗八 1~2 『耶和華我們的主啊，你的名在全地何其尊大；你将你的榮美彰顯於天！你因敵人的緣故，從嬰孩和吃奶的口中，建立了能力，使仇敵和報仇的，閉口無言。』

至終，基督要在祂的國里用鐵杖轄管列國。（詩二 9，啟二 26~27。）詩篇第二篇按著奇妙的順序，啟示基督在神經綫里的步驟。…在第二篇我們看見祂在神性和人性里受膏、祂的死、祂的復活以及祂的升天連同祂的登寶座。神立祂為王，使祂登寶座，將萬國同地極都賜給祂；這就是為基督建立宇宙的國。然後基督要用鐵杖治理列國。（詩篇生命讀經，四六至四七頁。）

在八篇，照著神聖的啟示，成肉體、釘十字架、復活、升天并被高举之耶穌的名，（腓二 5~11，）在地上是尊大的；並且在大衛眼中，主的榮美是在天上。在詩篇八篇里，地被聯於天，天被帶到地，使地與天成為一（創二八 12 与注 2。）（聖經恢復本，詩八 1 第二注。）

信息选读

詩篇八篇給我們看見，神的豫定和神的計劃從來沒有改變過。人墮落之後，神對於人的旨意，神對於人的要求，仍然是那樣，並沒有改變。在創世記一章神創造人的時候，神對於人的旨意是怎樣，等到人犯罪墮落了，神對於人的旨意還是怎樣。詩篇八篇是在墮落之後寫的。人已經墮落了，但是，寫詩的人還能設在那里讚美，他的眼

not forget Genesis 1, nor did God Himself forget Genesis 1.

The expression "in all the earth" [in Psalm 8:1] is the same as in Genesis 1:26...[In Psalm 8:2]...babes and sucklings refer to man, and the emphasis in this verse is upon God using man to deal with the enemy. The Lord Jesus quoted this verse in Matthew 21:16: "Out of the mouth of infants and sucklings You have perfected praise." These words mean that the enemy may do all he can, but it is not necessary for God Himself to deal with him. God will use babes and sucklings to deal with him. What can babes and sucklings do?...God's desire is to obtain men who are able to praise; those who can praise are those who can deal with the enemy.

In God's view the earth can still be restored, the position given to man by God still exists, and His commitment to man to destroy the work of the devil still remains....Is man worthy? Certainly not! But since God's purpose is for man to rule, man will surely rule....Even after man fell, God's will toward man remained the same. God still requires man to overthrow the power of Satan. Oh, what an unchangeable God He is! His way is unswerving and utterly straightforward. We must realize that God can never be overthrown. (The Glorious Church, pp. 12-14)

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....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)

Further Reading: Life-study of the Psalms, msg. 3, 10

睛还是看创世记一章。圣灵没有忘记创世记一章，圣子也没有忘记创世记一章，神自己也没有忘记创世记一章。

〔诗篇八篇一节的『全地』，〕和创世记一章二十六节是一样的。…〔在诗篇八篇二节，〕婴孩和吃奶的，是指人而言。这里的著重点，是神如何用人对付了仇敌。主耶稣曾引用过这句话说，『从婴孩和吃奶的口中，你使赞美得以完全。』（太二一 16。）这话的意思就是：让仇敌尽管作，神不必自己对付他，神是用婴孩和吃奶的对付他。婴孩和吃奶的能作甚麽呢？…神要得著一班人，就是能赞美的人，能赞美的人就能对付仇敌。

在神的眼光看来，地还是能彀收回的，神所给人的地位还在，神叫人败坏魔鬼的工作还在。…人配麽？人的确不配，但是，神的目的既要人掌权，人就必定要掌权。…人堕落之後，神对於人的定规还是照旧，神还是要人掌权去推翻撒但的权柄。哦，神是永远不改变的！神的那一条路是一直走的，是从来没有改变的。我们要知道神是打不倒的。（圣洁没有瑕疵，一四至一七页。）

基督的召会引进祂的国，让祂治理列国。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华，并且归向祂；列国的万族，都要在你面前敬拜。因为国度是耶和华的，祂在列国中掌权。』基督有国度，祂要在列国中掌权。

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。…今天的召会生活，是那要来一千年国度的小影、前身。召会藉著基督的复活产生，而国度要藉著召会引进。（诗篇生命读经，一六七至一六八页。）

参读：诗篇生命读经，第三、十篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eleven (Day 5)

The Recovery of the Earth

through God's Reigning in Christ and His Kingdom

Morning Nourishment

Psa. 24:1 "The earth is Jehovah's, and its fullness, the habitable land and those who dwell in it."

Psa. 47:2 "For Jehovah Most High is awesome: a great King over all the earth."

[Psalm 24:1] means that the Lord has the right, the title, to this earth. "It is He who founded it upon the seas / And established it upon the streams" (v. 2). He has established it, so it is His. Apparently, the earth today is not the Lord's. Even when this psalm was written, the earth was apparently not the Lord's. But have you realized that on this earth there was at least a mountain, which was called His holy mountain, and at least that mountain was His? Thus, verse 3 says, "Who may ascend the mountain of Jehovah?" The earth is the Lord's, but actually, today the earth is not the Lord's. Yet on this earth there is at least a mountain, at least a spot, which is the Lord's.

Verse 3 asks, "Who may ascend the mountain of Jehovah, / And who may stand in His holy place?" The answer is, Christ and His brothers. The church is a mountain which is occupied by the Lord today as the very steppingstone, the beachhead, for the Lord to come back. The earth is the Lord's, but today the earth is usurped; yet in this usurped earth there is a spot, a mountain, which is the steppingstone for the Lord to return to take the whole earth. (Christ and the Church Revealed and Typified in the Psalms, p. 56)

Today's Reading

In the background of Psalm 24, the mountain of Zion was there, but the Ark was missing. Now the Ark is coming in; Christ is coming in. And while the Ark was entering, David said, "Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in" [v. 7]. We may be the mountain of Zion, we may be the local church, but the King of glory is not so absolutely

二〇一一年冬季训练

诗篇结晶读经 (二)

第十一篇 (周五)

藉著神在基督和祂的国里作王

而恢复地

晨興餽養

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。』

诗四七 2 『因为耶和華至高者是可畏的：祂是管理全地的大君王。』

〔诗篇二十四篇一节的〕意思是说，主对这地有主权。『祂把地奠定在海上，坚立在江河之上。』(2。) 祂奠定了地，所以地是属祂的。表面看来，今天地不是属主的，甚至这篇诗写成的时候，表面看来地也不是属主的。但你有没有看见，在这地上至少有一座山，就是被称为圣山的，是属祂的。三节说，『谁能登耶和華的山？』地是属主的，但今天实际上地不是属主的。然而，在这地上，至少有一座山，至少有一个地点，是属主的。

三节问：『谁能登耶和華的山，谁能站在祂的圣所？』答案是基督和祂的众弟兄。召会是主今天所占有的的一座山，作为主回来的踏脚石、桥头堡。地是属主的，但今天地被篡夺了；然而在这被篡夺的地上有一个地点，有一座山，是主再来取得全地的踏脚石。(诗篇中所启示并豫表的基督与召会，五八至五九页。)

信息选读

在诗篇二十四篇的背景中，锡安山在那里，但约柜失去了。现在约柜进来了；基督进来了。约柜进来的时候，大卫说，『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。』〔7。〕也许我们是锡安山，我们是地方召会，但荣

within. We need to be open, we need to be lifted up, to let the King of glory come in all the way. Then the church will be the steppingstone, the beachhead, for the Lord to return and possess the earth....If He can fully possess this area, He can return to take over the whole earth. This is the thought, the deep thought, of Psalm 24. Praise the Lord!

Psalm 47:2-3 says, "Jehovah Most High is awesome: / A great King over all the earth. / He subdues people 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. (Christ and the Church Revealed and Typified in the Psalms, pp. 57-58, 90)

Psalm 89...unveils the intention of God for Christ, His Anointed, to possess the entire earth....The prayer in Psalm 89 is concerned with Christ, the unique One. God cares for this One, the One who was born in Zion, not for our sufferings.

The unique One in God's record in Psalm 87 has become God's anointed One, God's Holy One, God's mighty One, in Psalm 89. He has become the Firstborn and "the highest of the kings of the earth" (v. 27). His throne will be like the sun before God; it will be established forever like the moon (vv. 36-37). God will establish His seed forever and "His throne as the days of heaven" (v. 29). God will extend the territory of this unique One so that He will possess the entire earth, setting "His hand on the sea / And His right hand on the rivers" (v. 25)...The word "rivers" indicates that all the earth will belong to Christ. All the parts of the earth are signified by their rivers, such as Egypt by the Nile and Babylon by the Euphrates. That Christ's territory will be extended to all the rivers indicates that Christ will possess all the parts of the earth and that He will therefore possess the whole earth. (Life-study of the Psalms, p. 394)

Further Reading: Christ and the Church Revealed and Typified in the Psalms, chs. 5-6, 8, 15; Life-study of the Psalms, msgs. 11, 13, 19, 34

耀的王不一定在里面。我们必须敞开，我们必须被举起，让荣耀的王进来。这样，召会就能成为主再来占有这地的踏脚石、桥头堡。...祂若能完全占有这地区，祂就能回来接管全地。这就是二十四篇的深奥思想。赞美主！

四十七篇二至三节：『因为耶和華至高者...是管理全地的大君王。祂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，藉著城，就是扩大的召会，而有的作为。当召会扩大成为城，神就要藉著城征服众民，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。（诗篇中所启示并豫表的基督与召会，六〇至六一、九七页。）

八十九篇...揭示神的心意是要祂的受膏者基督得著全地。...八十九篇的祷告与基督这位独一者有关。神在意这一位，就是生在锡安的一位，而不在意我们的苦难。

在八十七篇神记录中独一无二的一位，在八十九篇成了神的圣者，神的有能者，神的受膏者。祂成了长子和『地上最高的君王。』（27。）祂的宝座在神面前，『如日之恒一般；又如月亮永远坚立。』（36~37。）神要使祂的後裔存到永远，『使祂的宝座如天之久。』（29。）神要延伸这独一者的疆界，以致得著全地，『使祂的左手伸到海上，右手伸到河上。』（25。）...『河』字指明全地要属於基督。地的各部分都由河表徵，就如埃及由尼罗河表徵，巴比伦由伯拉大河表徵。基督的疆界要延伸到所有的河上，指明基督要得著地的各部分为业，也就是得著全地为产业。（诗篇生命读经，四八一至四八二页。）

参读：诗篇中所启示并豫表的基督与召会，第五至六、八、十五章；诗篇生命读经，第十一、十三、十九、三十四篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Eleven (Day 6)

The Recovery of the Earth

through God's Reigning in Christ and His Kingdom

Morning Nourishment

Psa. 96:13 "...Jehovah...is coming to judge the earth; He will judge the world with righteousness, and the peoples with His truth."

Psa. 97:1 "Jehovah reigns! Let the earth be glad; let the many islands rejoice."

Psa. 145:11-13 "They will speak of the glory of Your kingdom...to make known...the glorious splendor of Your kingdom. Your kingdom is an eternal kingdom..."

Psalms 93 through 101 show us that God will recover His full title and right over the earth through the reign of Christ...[These Psalms] shout joyfully that God will recover His title and right over the whole earth. God has the right over the earth because the earth with all its fullness—all the different peoples, regardless of race or color—was created by Him. Thus, He is the Possessor of the earth and holds the title deed....According to Psalm 101, Christ will reign and judge in lovingkindness and justice.

Psalm 94:15a says, "Judgment will return unto righteousness." This indicates that on earth today judgment has gone astray from righteousness, but when Christ comes back to reign, He will bring in justice and will cause judgment to return to righteousness. Christ is with us in the church, but today's world is without Christ, and for this reason the world is evil, dark, and sinful. However, the coming reign of Christ will make a great difference throughout the earth. Instead of injustice and unrighteousness, there will be justice and righteousness. (Life-study of the Psalms, p. 408)

Today's Reading

In Psalm 96:3-13 we see that Christ will come to judge the earth, the world, and the peoples with righteousness and truth and that He will reign over the nations. The word "peoples"...indicates that people of every race and color will be judged by Him. In verse 13 the psalmist concludes by saying

二〇一一年冬季训练

诗篇结晶读经 (二)

第十一篇 (周六)

藉著神在基督和祂的国里作王

而恢复地

晨興餽養

诗九六 13 『…〔耶和華〕來要審判這地；祂要按公義審判世界，按祂的真實判斷眾民。』

诗九七 1 『耶和華作王！願地歡騰，願眾海島喜樂。』

诗一四五 11～13 『他們要講說你國的榮耀，…好叫世人知道…你國度的威榮。你的國是永遠的國…。』

诗篇九十三至一百零一篇，給我們看見，神要藉著基督作王，恢復祂對於地完全的主權與權利。…〔這幾篇詩〕歡呼，神要恢復祂對全地的主權與權利。神對於地有權利，因為地和其中所充滿的一各種不同的民族，無論甚麼種族或膚色—都是祂造的。因此，祂是地的擁有者，並持有地的所有權狀。…照著一百零一篇，基督要按慈愛和公平作王並審判。

九十四篇十五節上半說，『審判要歸向公義。』這指明今天在地上，審判已偏离公義；但基督回來作王時，要帶進公平，並要使審判歸向公義。基督在召會里與我們同在，但今天的世界沒有基督，因此世界是邪惡、黑暗、罪惡的。然而，基督要來作王，使全地大不相同；公平和公義將要取代不公和不義。（诗篇生命读经，四九八至四九九頁。）

信息选读

在诗篇九十六篇三至十三節我們看見，基督要來按公義和真實審判地、世界和眾民，並要作王管理列邦。…萬民，（眾民，）指明每一種族和膚色的人，都要受祂審判。在十三節詩人總結說，

that Jehovah “is coming to judge the earth; / He will judge the world with righteousness, / And the peoples with His truth.” This surely reveals that God will recover His title and right over the earth through the reign of Christ.

According to Psalm 97...Christ will reign, and the earth will be glad and rejoicing. Today the earth is not pleasant, and thus the inhabitants of the earth are not glad. But when Christ reigns, the earth will be glad and will rejoice.

Psalm 100 opens with a charge to all the earth: “Make a joyful noise to Jehovah, all the earth” (v. 1)...When we are joyful we will shout, and to shout is surely to make a noise. Sometimes in our meetings we should make a joyful noise to the Lord, praising Him and shouting “Hallelujah!” This will make the Lord happy, and it will put the devil and the demons to shame. When we are silent, we are deadened, but when we praise the Lord with a joyful noise, we are strengthened.

Psalms 140 through 144 issue in the extolling and praising of God...In [Psalm 145:10-13] David goes on to extol and praise God for the glory of His kingdom. In verse 12 he speaks of the “glorious splendor” of God's kingdom, and in verse 13 he declares, “Your kingdom is an eternal kingdom, / And Your dominion is throughout all generations.” (Life-study of the Psalms, pp. 411-412, 505).

The main point of Psalm 146 [is that]...“Jehovah will reign forever...O Zion” (v. 10). Zion is the city, and the Lord's reigning is for the earth.

In Psalm 147 we have praise for God's building of Jerusalem: “Hallelujah! / For it is good to sing psalms to our God; / For it is pleasant; praise is fitting. / Jehovah builds up Jerusalem” (vv. 1-2a).

[The] last five psalms are all psalms of praise for the house, the city and the earth, and mostly for the city, because [the book of Psalms] has come to its ultimate consummation. Revelation 21 describes the final scene in the entire Bible—it is a revelation of the city for the earth, the New Jerusalem and the earth, with all the kings bringing their glory into it. Eventually, we just have the city and the earth. (Christ and the Church Revealed and Typified in the Psalms, pp. 219, 221)

Further Reading: Life-study of the Psalms, msgs. 35-37, 44; Christ and the Church Revealed and Typified in the Psalms, chs. 17, 23-24

耶和華『來要審判這地；祂要按公義審判世界，按祂的真實判斷眾民』。這的確啟示神要藉著基督作王，恢復祂對於地的主權和權利。

照著九十七篇...，基督要作王，地就歡騰並喜樂。今天地不喜樂，因此地上的居民也不歡騰。但基督作王，地就要歡騰並喜樂。

一百篇開始於對全地的囑咐：『全地當向耶和華歡呼。』（1。）...我們歡樂的時候會呼喊，呼喊必然發出聲音。有時在我們的聚會中，我們該向主喧嚷，讚美祂並呼喊『阿利路亞！』這會使主喜樂，並且使魔鬼和鬼蒙羞。我們安靜的時候就死沉，但我們喧嚷的讚美主時，就得著加強。

一百四十至一百四十四篇帶進對神的尊崇並讚美。...在一百四十五篇十至十三節，大衛因神國的榮耀，繼續尊崇並讚美祂。在十二節他說到神國的『威榮』，在十三節他宣告：『你的國是永遠的國，你的管治權存到萬代。』（詩篇生命讀經，五〇二至五〇三、六一八至六一九頁。）

一百四十六篇主要的點〔是〕『耶和華要作王，直到永遠；錫安哪...。』（10。）錫安是城，主的掌權是為著地。

一百四十七篇有為著神建造耶路撒冷的讚美：『阿利路亞！歌頌我們的神，這本為美善；讚美的話是合宜的。耶和華建造耶路撒冷。』（1~2上。）

末了這五篇詩〔一百四十六至一百五十篇〕都是為著殿、城和地讚美的詩篇，多半是為著城而讚美，因為〔詩篇〕已經達到終極的完成。啟示錄二十一章描述整本聖經最終的景象—那里啟示城為著地，新耶路撒冷和地，所有的君王都帶著他們的榮耀進入其中。最終，只有城和地。（詩篇中所啟示並豫表的基督與召會，二五二、二五四頁。）

參讀：詩篇生命讀經，第三十五至三十七、四十四篇；詩篇中所啟示並豫表的基督與召會，第十七、二十三至二十四章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Twelve

Offering the Consummate Praise to God for the Recovery Of Christ, the House, the City, and the Earth

Scripture Reading: Psa. 146-150; 2:6-7; 27:4; 48:1-2;
72:8; 22:22b; Heb. 2:12b; 13:15

Outline

Day 1

I. Praise is the highest work carried out by God's children (Psa. 119:164; 34:1):

A. The highest expression of a saint's spiritual life is his praise to God (146:2; Heb. 13:15; Rev. 5:9-13; 19:1-6):

1. The Christian life soars through praises (Acts 16:19-34).

2. To praise is to transcend everything to touch the Lord (Rev. 14:1-3; 15:2-4).

B. Spiritual victory does not depend on warfare—it depends on praise (2 Chron. 20:20-22).

C. We need to see that God is above everything and that He is worthy of our praise (Psa. 18:3; 1 Chron. 29:10-13; Rev. 4:1-3, 10-11; 5:6, 9-13).

Day 2

II. Exodus 15:1-18 is a song of praise to God for His salvation and His victory, leading to God's habitation and God's kingdom:

A. Salvation is related to God's people, and victory, to His enemy; at the time God defeated the enemy, He also saved His people (cf. Heb. 2:14-15).

B. Exodus 15:13 speaks of God's habitation, even though the temple as God's dwelling place was not

二〇一一年冬季训练

诗篇结晶读经 (二)

第十二篇

为著基督、殿、城和地的恢复， 向神献上至极的赞美

读经：诗一四六~一五〇，二六~七，二七4，四八1~2，七二8，二二22下，来二12下，十三15

纲 目

周 一

壹. 赞美乃是神儿女最高的工作—诗一一九164，三四1:

一. 圣徒属灵生命的最高表示，就是赞美神—一四六2，来十三15，启五9~13，十九1~6:

1. 基督徒的生活，是借著赞美而高升的一徒十六19~34。

2. 赞美乃是超越一切去摸著主—启十四1~3，十五2~4。

二. 属灵的得胜不是靠著争战，乃是靠著赞美—代下二十20~22。

三. 我们需要看见，神超越一切，应当得著我们的赞美—诗十八3，代上二九10~13，启四1~3，10~11，五6，9~13。

周 二

贰. 出埃及十五章一至十八节是一首歌，赞美神的拯救和得胜，引到神的居所和神的国:

一. 拯救与神的百姓有关，得胜与神的仇敌有关；神在击败仇敌的同时，也拯救祂的百姓—参来二14~15。

二. 出埃及十五章十三节说到神的居所，虽然作为神居所的圣殿要到几百

built until centuries later.

C. Verse 18 refers to the kingdom: “Jehovah shall reign forever and ever”:

1. God's habitation, God's house, brings in God's kingdom, God's reign.
2. Today the church is first God's house and then His kingdom; the church brings the kingdom to the earth (1 Tim. 3:15; Rom. 14:17; Eph. 2:19; Matt. 16:18-19).
3. Exodus 15:1-18 indicates that the goal of God's salvation is the building of His dwelling place for the establishing of His kingdom, and for this we, like Moses and the children of Israel, should praise the Lord (cf. Rev. 15:2-4).

Day 3

III. The book of Psalms is a book of praise; in the Psalms we find the greatest and highest praise:

A. The following verses reveal crucial aspects of praise in the Psalms:

1. “O Jehovah my God, I will praise You forever” (30:12b).
2. “Every day I will bless You, / And I will praise Your name forever and ever” (145:2).
3. “I will bless Jehovah at all times; / His praise will continually be in my mouth” (34:1).
4. “I will praise Jehovah while I live; / I will sing psalms to my God while I yet have being” (146:2).
5. “Then they believed His words; / They sang His praise” (106:12).
6. “Because Your lovingkindness is better than life, / My lips praise You” (63:3).
7. “I will cause Your name to be remembered in all generations; / Therefore the peoples will praise You forever and ever” (45:17).
8. “Great is Jehovah, / And much to be praised / In the city of our God, / In His holy mountain” (48:1).

年以後才建造起来。

三. 十八节说到国度: 『耶和華必作王, 直到永永远远』:

1. 神的居所, 就是神的家, 带进神的国, 就是神的掌权。
2. 今天召会首先是神的家, 然后是神的国; 召会将神的国带到地上一提前三 15, 罗十四 17, 弗二 19, 太十六 18 ~ 19。
3. 出埃及十五章一至十八节指明, 神救恩的目标乃是建造他的居所, 为著建立他的国; 为此, 我们也该像摩西和以色列人一样赞美主—参启十五 2 ~ 4。

周 三

参. 诗篇是一卷赞美的书; 在诗篇里, 我们能找到最大、最高的赞美:

一. 以下经文启示诗篇里赞美的重要方面:

1. 『耶和華我的神阿, 我要赞美你, 直到永远』—三十 12 下。
2. 『我要天天颂赞你, 我要永永远远赞美你的名』—一四五 2。
3. 『我要时时颂赞耶和華; 赞美他的话必常在我口中』—三四 1。
4. 『我一生要赞美耶和華; 我还活著的时候, 要歌颂我的神』—一四六 2。
5. 『那时他们才信了他的话, 歌唱赞美他』—一〇六 12。
6. 『因你的慈爱比生命更好, 我的嘴唇要称颂你』—六三 3。
7. 『我必叫你的名被万代纪念; 所以众民要永永远远赞美你』—四五 17。
8. 『耶和華為大, 在我们神的城中, 在他的圣山上, 该大受赞美』—四八 1。

9. “Praise befits You, O God, in Zion” (65:1).

10. “That the name of Jehovah may be declared in Zion, / And His praise, in Jerusalem” (102:21).

11. “Let the high praises of God be in their throats, / And a two-edged sword in their hand, / To execute vengeance on the nations / And punishment among the peoples; / To bind their kings with fetters / And their nobles with chains of iron; / To execute upon them the judgment written. / This honor is for all His faithful ones. / Hallelujah!” (149:6-9).

12. “You are holy, You who sit enthroned / Upon the praises of Israel” (22:3).

Day 4

B. The praise of Jehovah in Psalms 103—106 issues in Hallelujahs, beginning in 104:35, because the earth has been fully recovered by God and brought under the reign of Christ in His kingdom (cf. Rev. 19:1-6; 11:15).

C. Psalms 146 through 150—the Hallelujah psalms—are the consummate praise:

1. Psalm 146 concerns the praising of Jehovah for His reigning from Zion (v. 10).

2. Psalm 147 is a praise to Jehovah for the rebuilding of Jerusalem.

3. Psalm 148 is a praise to Jehovah for His exalted name and for His transcending majesty (v. 13).

4. Psalm 149 is a praise to Jehovah for His taking pleasure in His people, Israel, and His adorning of the lowly with salvation (v. 4).

5. Psalm 150 is on praising Jehovah God:

a. This psalm is a concluding charge to everything that has breath to praise God (v. 6).

b. Psalm 150 is not only the conclusion of the Psalms—it is the consummation of the entire Bible, for the Psalms are a miniature of the whole Bible.

c. The consummate praise in Psalm 150 corresponds with the praise at the end of Revelation (Rev. 19:1-6).

9. 『神阿，在锡安，赞美应当归你』一六五 1 上。

10. 『使人在锡安传述耶和华的名，在耶路撒冷传述赞美他的话』一一〇二 21。

11. 『愿他们口中称赞神为高，愿他们手里有两刃的刀，为要报复列邦，刑罚众民；要用链子捆他们的君王，用铁镣锁他们的尊贵人；要在他们身上施行所记录的审判。他的圣民都有这尊荣。阿利路亚！』一一四九 6 ~ 9。

12. 『但你是圣别的，是用以色列的赞美为宝座的』一二二 3。

周 四

二. 一百〇三至一百〇六篇对耶和华的赞美，结果乃是阿利路亚；这阿利路亚开始於一百〇四篇三十五节，这是因为地已完全被神恢复，并被带到基督的国里，在祂的管治之下一参启十九 1 ~ 6，十一 15。

三. 诗篇一百四十六至一百五十篇是阿利路亚诗篇，乃是至极的赞美：

1. 一百四十六篇论到因耶和华从锡安作王而赞美他—10 节。

2. 一百四十七篇是因耶路撒冷重建，而有对耶和华的赞美。

3. 一百四十八篇是因耶和华被尊崇的名，并他超越的威荣，而赞美他—13 节。

4. 一百四十九篇是因耶和华喜爱他的百姓以色列，用救恩给低微的人作妆饰，而赞美他—4 节。

5. 一百五十篇是论到赞美耶和华神：

a. 本篇乃是总结的嘱咐：凡有气息的，都要赞美耶和华—6 节。

b. 本篇不仅仅是诗篇的总结，也是整本圣经的终结，因为诗篇就是整本圣经的缩影。

c. 诗篇一百五十篇至极的赞美，相当于启示录末了的赞美—启十九 1 ~ 6。

Day 5

週 五

D. The Psalms reveal that the Lord has turned us from the law to Christ, that Christ has brought us to the house, that He is enlarging the house into the city, and that from the city He will gain the earth; then God's purpose will be fulfilled, and we will declare, "O Jehovah our Lord, / How excellent is Your name / In all the earth!" (2:6-7; 27:4; 48:1-2; 72:8; 8:9).

IV. In the church life and in our personal life, we need to offer consummate praise to God (22:22b; Heb. 2:12b; 13:15):

A. "In the midst of the assembly I will praise You" (Psa. 22:22b):

1. The assembly here refers to the church, in which the resurrected Christ sings hymns of praise to God the Father.

2. This is the firstborn Son's praising of the Father within the Father's many sons in the church meetings (Heb. 2:10, 12):

a. When we, the many sons of God, meet as the church and praise the Father, the firstborn Son praises the Father in our praising; He praises within us and with us through our praising (v. 12b).

b. The church on earth today is one corporate Body with the firstborn Son of God (Rom. 8:29; 12:4-5):

1) To gain more of the firstborn Son, we need to praise the Father; the more we praise the Father, the more we gain the firstborn Son.

2) The more we sing, the more we will enjoy His singing in our singing; the best way to cooperate with Christ and to have Him work together with us is by singing praises to the Father (Heb. 2:12).

Day 6

週 六

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

四. 诗篇启示, 主已经将我们从律法转向基督, 基督也把我们带到殿中, 祂正把殿扩大为城, 并且祂要从城得著全地; 那时神的定旨就要完成, 我们要宣告: 『耶和華我們的主阿, 你的名在全地何其尊大!』—二六~七, 二七4, 四八1~2, 七二8, 八9。

肆. 在召會生活和我们个人的生活中, 我们需要向神献上至極的讚美—二二22下, 來二12下, 十三15:

一. 『在會中我要讚美你』—詩二二22下:

1. 這裡的『會』是指召會, 復活的基督要在其中歌頌父神。

2. 這是長子在召會的聚集中, 在父的許多兒子裡讚美父—來二10, 12:

a. 我們作為神的許多兒子, 就是召會, 聚集讚美父的時候, 長子就在我們的讚美裡讚美父; 他乃是在我們裡面, 借著我們的讚美與我們一同讚美父—12節下。

b. 今天召會在地上乃是與神的長子成為一個團體的身體—羅八29, 十二4~5:

一). 我們要更多得著長子, 就需要讚美父; 我們讚美父越多, 就越多得著神的長子。

二). 我們越歌唱, 就越享受長子在我们的歌唱里歌唱; 與基督合作, 並要基督與我們同工最好的路, 就是歌頌父—來二12。

1. When we pass through reproach and suffering, we should continually offer up a sacrifice of praise to God (vv. 12-14).

2. Since in the church life we enjoy the unchanging Christ as grace and follow Him outside religion, we should offer through Him spiritual sacrifices to God (vv. 8-10, 15):

a. In the church we should offer up through Christ a sacrifice of praise to God continually (v. 15).

b. In the church He and we, we and He, praise the Father together in the mingled spirit (2:12b; 1 Cor. 6:17):

1) He, as the life-giving Spirit, praises the Father in our spirit, and we, by our spirit, praise the Father in His Spirit (15:45b; John 4:24; Eph. 2:18; Jude 20-21).

2) This is the best and highest sacrifice that we can offer to God through Him (Heb. 2:12b; 13:15; cf. Hosea 14:1-3).

3. Through the Christ whom we have experienced and enjoyed, we need to offer the sacrifice of praise to God continually (Heb. 1:2-3; 2:9, 17; 3:1; 4:14; 6:20; 7:25; 8:1; 12:2; 13:8, 15):

a. The real praise to the Father comes out of our experience and enjoyment of Christ in our daily life; this is a very pleasing praise to the Father, gladdening and rejoicing His heart (Eph. 3:8, 17a; John 4:24).

b. The praises out of our experience and enjoyment of Christ—the spiritual praises about Christ—are the best praise to the Father (Psa. 45:1-2; 145:1).

C. “I will praise You, O Lord my God, with all my heart; / And I will glorify Your name forever” (86:12).

D. “Jehovah will reign forever, / Your God, O Zion, forever and ever. / Hallelujah!” (146:10).

1. 我们遭受辱骂和患难时，应当常常向神献上赞美的祭—12 ~ 14 节。

2. 我们既在召会生活中享受不变的基督作恩典，并且跟从他出到宗教之外，就该借著他向神献上属灵的祭—8 ~ 10, 15 节：

a. 我们在召会中，该借著基督常常向神献上赞美的祭—15 节。

b. 在召会中，他与我们，我们与他，在调和的灵里一同赞美父—二 12 下，林前六 17：

一). 他是赐生命的灵，在我们的灵里赞美父；我们借著我们的灵，在他的灵里赞美父—十五 45 下，约四 24，弗二 18，犹 20 ~ 21。

二). 这是我们借著他，献给神最好、最高的祭—来二 12 下，十三 15，参何十四 1 ~ 3。

3. 我们需要借著所经历并享受的基督，常常向神献上赞美的祭—来— 2 ~ 3, 二 9, 17, 三 1, 四 14, 六 20, 七 25, 八 1, 十二 2, 十三 8, 15：

a. 真正的赞美父，出自我们在日常生活中对基督的经历和享受；这是真正使父喜悦的赞美，使他的心欢喜快乐—弗三 8, 17 上，约四 24。

b. 凡出自我们经历基督、享受基督的赞美—有关基督的属灵赞美—乃是对父最好的赞美—诗四五 1 ~ 2, 一四五 1。

三. 『主我的神阿，我要全心赞美你；我要荣耀你的名，直到永远』—八六 12。

四. 『耶和华要作王，直到永远；锡安哪，你的神要作王，直到万代。阿利路亚！』—一四六 10。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Twelve (Day 1)

Offering the Consummate Praise to God for the Recovery Of Christ, the House, the City, and the Earth

Morning Nourishment

Psa. 119:164 "Seven times a day I praise You for Your righteous ordinances."

Psa. 34:1 "I will bless Jehovah at all times; His praise will continually be in my mouth."

Praise is the highest work carried out by God's children. We can say that the highest expression of a saint's spiritual life is his praise to God. God's throne is the highest point in the universe, yet He sits "enthroned upon the praises of Israel" (Psa. 22:3). God's name and even God Himself are exalted through praise.

David said in a psalm that he prayed to God three times a day (Psa. 55:17). Yet in another psalm, he said that he praised God seven times a day (119:164). David was inspired by the Holy Spirit when he acknowledged the importance of praising....We should praise the Lord all our life. We should sing praises to our God. (Watchman Nee, Praising, pp. 1-2)

Today's Reading

The Christian life soars through praises. To praise is to transcend everything to touch the Lord. This was the pathway our Lord Jesus took when He was on earth. We should take the same way. We should not murmur against heaven when we are under trials. We should soar above the trials. Once we praise, we are above the trials. The more others try to put us down, the more we should rise up before the Lord and say, "I thank You and praise You!" Learn to accept everything. Learn to know that He is God. Learn to know the works of His hands. Nothing can ripen and mature a man like sacrifices of praise. We need to learn not only to accept the discipline of the Holy Spirit but also to praise the discipline of the Holy Spirit. We need to learn not only to accept but also to glory in the Lord's dealing. We need to learn

二〇一一年冬季训练

诗篇结晶读经 (二)

第十二篇 (周一)

为著基督、殿、城和地的恢复， 向神献上至极的赞美

晨兴喂养

诗一一九 164 『我因你公义的典章，一天七次赞美你。』

诗三四 1 『我要时时颂赞耶和华；赞美祂的话必常在我口中。』

赞美乃是神的儿女最高的工作。或者说，圣徒属灵生命的最高表示，就是赞美神。神的宝座是神在宇宙中的最高点，而神『是用以色列的赞美为宝座的。』〔诗二二 3。〕神的名字，神的自己，乃是因著赞美而被高举的。

大卫作诗说，一天要三次祷告神，（五五 17，）大卫又作诗说，一天要七次赞美神。（一一九 164。）大卫被圣灵感动，承认赞美是何等要紧的事…。我们应当一生赞美耶和华，我们应当歌颂我们的神。（初信造就上册，二九一至二九二页。）

信息选读

基督徒的生活，是从赞美爬上去的。赞美乃是超越一切去摸著主。主耶稣在地上走的路就是这条路。你也能彀走在这条路上。你不是望著天叹气，在那里受试炼，你乃是爬在试炼的上面。你一赞美，你就在试炼的上面。人越要把你压住，你越在主面前爬起来，『主，我感谢你，赞美你！』学习接受，学习知道祂是神，学习知道这是祂作的事。没有一件事能彀叫人变成甜和熟，像赞美的祭一样。我们要学习，不只是接受圣灵的管治，而且是赞美圣灵的管治；不只是接受主的手，而且是歌颂主的手；不只

not only to accept the Lord's chastisement but also to accept it willingly with joy. If we do this, a clear and glorious door will be opened to us.

Here we see that spiritual victory does not depend on warfare but on praising. We need to learn to overcome Satan by our praise. We overcome Satan not only by prayer but also by praise. Many people are conscious of Satan's ferocity and their own weaknesses, and they resolve to struggle and pray. However, we find a very unique principle here: Spiritual victory does not depend on warfare but on praise. God's children often are tempted to think that their problems are too big and that they have to find some way to deal with their problems. They pay much attention to finding a way to overcome. But the more they try to come up with a way, the harder it is for them to overcome. In doing so, they put themselves on Satan's level. They are both in the battle; Satan is fighting on one side, and they are fighting on the other side. It is not easy to win from this position. But 2 Chronicles 20 gives a different picture. On one side was the army, and on the other side was the singing of hymns. These ones either had great faith in God, or they were crazy. Thank God, we are not crazy people. We are those who have faith in God.

Once God's glory fills your eyes, you can believe. Once His glory fills your spirit, you can praise. You have to see that God is above everything and is worthy of your praise. When you praise, Satan flees away. Sometimes we need to pray. But when our prayer reaches the point where we have faith and assurance, we know that the Lord has answered our prayer, and we should praise: "Lord! I thank You! I praise You! This matter is already settled!" Do not wait for the matter to be over before you praise. We have to praise as soon as we believe. Do not wait until the enemy runs away to sing. We have to sing to chase him away. We have to learn to praise by faith. When we praise Him in faith, the enemy will be defeated and driven away. We have to believe before we can praise. First we believe and praise, and then we will experience victory. (Watchman Nee, Praising, pp. 23-24, 15-16, 20-21)

Further Reading: Praising; How to Meet, chs. 12-13

是接受主的责打，而且是甘心乐意的接受这个责打。这样，就有一个正直的荣耀的门开在那里。

我们在这里看见，属灵的得胜不是靠著争战，乃是靠著赞美。我们要学习藉著赞美去胜过撒但。不只藉著祷告胜过撒但，并且藉著赞美胜过撒但。许多人在那里看见撒但是那麽凶，自己是那麽软弱，就想奋斗，就想祷告。但是，在这里给我们看见一个特别的原则，属灵的得胜不是靠争战，乃是靠赞美。神的儿女常常有一个试探，就是总觉得难处太大，总要想用甚麽方法去对付。他们所注意的是方法，可是他们越在那里想办法，越不容易得胜。他们那样作，是使他们和他们的仇敌撒但都站在同样的地位上，都在战场上，他们在这一边，撒但在那一边，这是不容易得胜的。但在代下二十章就不同，那一边有军队，这一边有唱诗。这些人如果不是相信神的人，那就是发疯的人。感谢神，我们不是发疯的人，我们是相信神的人。

如果神的荣耀充满了你的眼睛，你就能信；如果神的荣耀充满了你的灵，你就能赞美。你要看见，神超越一切，应当得著你的赞美。当你在那里赞美的时候，撒但就要逃跑了。所以，有的时候需要祷告；祷告到你里面信了，有了把握，知道主听你的祷告了，你就得赞美：『主！我感谢你！我赞美你！这件事情已经过去了。』不要等到事情成了才赞美，要在信的时候就赞美。不是等到仇敌走了才唱歌，是要唱歌叫他走。我们要学习因信先赞美。你因信赞美祂，你就看见仇敌完全败走。要信，才能有赞美。要先相信，先赞美，然後才有得胜。（初信造就上册，三〇五至三〇六、三〇一、三〇三至三〇四页。）

参读：如何聚会，第十二至十三章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Twelve (Day 2)

Offering the Consummate Praise to God for the Recovery Of Christ, the House, the City, and the Earth

Morning Nourishment

Exo. 15:13 "In Your lovingkindness You have led the people whom You have redeemed; You have guided them in Your strength to Your holy habitation."

Exo. 17-18 "You will bring them in and plant them in the mountain of Your inheritance, the place, O Jehovah, which You have made for Your dwelling, the sanctuary, O Lord, which Your hands have established. Jehovah shall reign forever and ever."

In Revelation 5 we read that when Christ ascended to the heavens, the four living creatures and the twenty-four elders sang a new song, saying, "You are worthy..." (v. 9). They did not give a sermon or listen to a message; they just praised, praised, praised! "To the Lamb be the blessing and the honor and the glory and the might forever and ever" (v. 13). And the four living creatures said, "Amen." How good it would be if we could have a meeting just for praising. This kind of praising will simply bring you into an ecstasy; you will be in the third heavens with everything under your feet. (How to Meet, p. 116)

Today's Reading

Immediately after crossing the Red Sea, Moses and the children of Israel sang a song to the Lord (Exo. 15:1-18). This song must have been composed by Moses [cf. Rev. 15:2-4]....The children of Israel sang this song on the shore of the Red Sea; they praised God for victory over the forces of Pharaoh by His triumphant deliverance through the judging waters of the Red Sea. In Revelation 15 a number of overcomers sing this song again on the glassy sea as an indication that they are victorious over the power of Antichrist, who is judged by God with the fire of the glassy sea (Rev. 19:20). In both cases the principle is the same: God's people are saved through the sea, and now they can sing praises to God.

In [Exodus] 15:1-12 the children of Israel praised God's salvation and victory. Salvation is related

二〇一一年冬季训练

诗篇结晶读经 (二)

第十二篇 (周二)

为著基督、殿、城和地的恢复， 向神献上至极的赞美

晨兴喂养

出十五 13 『你凭慈爱，领了你所赎的百姓；你凭能力，引了他们到你圣别的居所。』

出十五 17 ~ 18 『你要将他们领进去，栽於你产业的山上，耶和華啊，就是你为自己所造的住处，主啊，就是你手所建立的圣所。耶和華必作王，直到永永远远。』

在启示录五章，我们读到基督升到天上时，四活物和二十四位长老唱新歌，说，『你配...。』(9。)他们没有讲道，没有听信息，只是赞美，赞美，赞美！『但愿颂赞、尊贵、荣耀、权能，都归与坐宝座的和羔羊，直到永永远远。四活物就说，阿们。』(13 ~ 14。)如果我们能有一个只为著赞美的聚会，那是何等的美好。这样的赞美会将你带入狂喜的境界；你会在三层天上，万有都在你的脚下。(如何聚会，一二七页。)

信息选读

摩西和以色列人过红海以後，就立即向耶和華唱歌。(出十五 1 ~ 18。)这歌必定是摩西作的。〔参启十五 2 ~ 4。〕...以色列人在红海边唱这歌；他们赞美神，藉著红海审判的水施行得胜的拯救，大大战胜了法老的军兵。在启示录十五章，许多得胜者又在玻璃海上唱这歌，表明他们胜了敌基督的权势；神用玻璃海的火审判了敌基督。(十九 20。)这两件事的原则是一样的：神的百姓经过海而得救，现今他们能向神歌唱赞美。

在出埃及十五章一至十二节，以色列人赞美神的拯救和得胜。拯

to God's people, and victory is related to God's enemy. At the same time God defeated the enemy, He also saved His people. How beautiful is the poetic expression of praise concerning this!...Using the perfect tense, verse 13...speaks of God's habitation, even though the temple as God's dwelling place was not built until centuries later.

Verses 14 and 15 say that the peoples will be afraid, that the inhabitants of Philistia will be sorrowful, that the princes of Edom will be amazed, that trembling will take hold of the mighty men of Moab, and that the inhabitants of Canaan will melt away. In poetic form, this is a prophecy that the children of Israel would defeat the Philistines, the descendants of Esau and Moab, and all the Canaanites, and would take possession of the good land.

In verse 17 we are told that the Lord would plant His people in the mountain of His inheritance, in the place which He has made to dwell in. This place is the sanctuary which His hands have established. Pay attention to the phrase "the mountain of Your inheritance." Although we regard the good land as the inheritance of the children of Israel, here Moses speaks of it as the inheritance of God. The children of Israel were to be planted as a living organism on the mountain of God's inheritance. I believe that the mountain here refers to Mount Zion. With respect to God's sanctuary, this verse also uses the perfect tense: "The sanctuary, O Lord, which Your hands have established."

Verse 18 refers to the kingdom: "Jehovah shall reign forever and ever." God's habitation, God's house, brings in God's kingdom. When God has a habitation, a house, on the earth, His kingdom will be established through His house. Today the church is firstly God's house and then His kingdom. The church will bring in His kingdom to the earth (Eph. 2:19-20; Rom. 14:17; Matt. 16:18-19).

[From] Exodus 15:1-18, we realize that the goal of God's salvation is the building of His dwelling place for the establishment of His kingdom....Moses did not enter into the good land, much less see the building of the temple, [but] he could still praise the Lord for His sanctuary, His dwelling place. (Life-study of Exodus, pp. 340-341)

Further Reading: Life-study of Exodus, msg. 29; Experiencing Christ as the Offerings for the Church Meetings, ch. 2

救与神的百姓有关，得胜与神的仇敌有关。神在击败仇敌的同时，也拯救祂的百姓。论到这事的赞美诗句，是何等的优美！…十三节用完成式说〔到神的居所〕，…虽然作为神居所的殿要到几百年以后才建造起来。

十四至十五节说，万民发颤，疼痛抓住非利士的居民，以东的族长惊惶，摩押的勇士被战兢抓住，迦南的居民都丧胆。这是以诗的体裁豫言以色列人要击败非利士人、以扫和摩押的後裔以及所有的迦南人，并要取得美地为业。

十七节告诉我们，主要将祂的百姓栽於祂产业的山上，就是祂为自己所造的住处。这住处就是祂手所建立的圣所。请注意『你产业的山上』这辞句。虽然我们以为美地是以色列人的产业，在此摩西却说它是神的产业。以色列人要如同活的生机体，被栽於神产业的山上。我相信这里的山是指锡安山。论到神的圣所，本节也是用完成式：『主啊，就是你手所建立的圣所。』

十八节论到国度：『耶和華必作王，直到永永远远。』神的居所，就是神的家，带进神的国。当神在地上得著居所，得著家时，祂的国就要藉著祂的家被建立。今天召会首先是神的家，然後是神的国。召会要将神的国带到地上。（弗二 19～20，罗十四 17，太十六 18～19。）

〔从〕出埃及十五章一至十八节，我们晓得神救恩的目标，乃是建造祂的居所，为著建立祂的国。…摩西没有进入美地，更没有看见圣殿的建造，〔但〕他仍然能为著主的圣所、主的居所赞美祂。（出埃及记生命读经，三九三至三九五页。）

参读：出埃及记生命读经，第二十九篇；为著召会聚会经历基督作祭物，第二章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Twelve (Day 3)

Offering the Consummate Praise to God for the Recovery Of Christ, the House, the City, and the Earth

Morning Nourishment

Psa. 22:3 "But You are holy, You who sit enthroned upon the praises of Israel."

Psa. 102:21 "That the name of Jehovah may be declared in Zion, and His praise, in Jerusalem."

The Bible pays much attention to praise. It is spoken of frequently in the Scriptures. The book of Psalms is full of praises. The book of Psalms is in fact a book of praise in the Old Testament. Many praises are quoted from Psalms...We need to see the significance of praise at the very beginning of our Christian walk. We must praise God unceasingly. (Watchman Nee, Praising, pp. 2, 5)

Today's Reading

[In Psalm 30] David asked God to hear him and be gracious to him to be his help. He also thanked God for turning his mourning into dancing and loosening his sackcloth to gird him with rejoicing, that his glory (spirit) might sing psalms to God without silence and praise God forever (vv. 10-12).

David begins [Psalm 145] by saying, "I will extol You, O my God and King; / And I will bless Your name forever and ever. / Every day I will bless You, / And I will praise Your name forever and ever" (vv. 1-2). Then David extols and praises God for His unsearchable greatness in His goodness (vv. 3-7)...Psalm 145:21 is David's concluding word..."My mouth will speak the praise of Jehovah, / And all flesh will bless His holy name forever and ever."

[In Psalm 34] David blessed and praised God because of God's answer and deliverance (vv. 1-6). In verse 1 he said, "I will bless Jehovah at all times; / His praise will continually be in my mouth." (Life-study of the Psalms, pp. 183, 505-506, 202)

There is praise in Psalm 146 for God's reigning in Christ through Zion. "Hallelujah! / Praise Jehovah,

二〇一一年冬季训练

诗篇结晶读经 (二)

第十二篇 (周 三)

为著基督、殿、城和地的恢复， 向神献上至极的赞美

晨兴喂养

诗二二3『但你是圣别的，是用以色列的赞美为宝座的。』

诗一〇二21『使人在锡安传述耶和華的名，在耶路撒冷传述赞美祂的话。』

赞美，在圣经中是非常注意的，也是非常多的。尤其在诗篇，更是充满了许多赞美的话。诗篇乃是旧约中一卷赞美的书。有许多人的赞美，是采自诗篇的。…你刚出来作基督徒的时候，就得看见赞美是何等要紧。你总得常常在那里不断的赞美神。（初信造就上册，二九二、二九四页。）

信息选读

〔在诗篇三十篇，〕大卫求神应允他，恩待他，帮助他。他也感谢神，将他的哀哭变为跳舞；将他的麻衣解下，用喜乐给他束腰，好叫他的荣耀（灵）歌颂神，并不住声，赞美神，直到永远。（10～12。）

〔在一百四十五篇〕大卫开始说，『我的神我的王啊，我要尊崇你；我要永永远远颂赞你的名。我要天天颂赞你，我要永永远远赞美你的名。』（1～2。）然後大卫尊崇并赞美神，因祂至大的美善，无法测度。（3～7。）…二十一节是大卫的结语。…『我的口要说出赞美耶和華的话，凡有血肉的都要永永远远颂赞祂的圣名。』

〔在三十四篇，〕大卫因著神的应允和拯救，颂赞并赞美神。（1～6。）他在一节说，『我要时时颂赞耶和華；赞美祂的话必常在我口中。』（诗篇生命读经，二二六、六一八至六一九、二四八页。）

在一百四十六篇有为著神在基督里藉锡安掌权的赞美。『阿利路亚！我的

O my soul! I will praise Jehovah while I live; / I will sing psalms to my God while I yet have being” (vv. 1-2). Regardless of what kind of being I am, though I am weak or strong, I will still sing praises to God. In verse 10 the psalmist gives the reason for his praise...[and] the main point of Psalm 146. “Jehovah will reign forever...O Zion.” Zion is the city, and the Lord's reigning is for the earth. There is nothing new; there is just praise for the city and for the Lord's reign in the earth. (Christ and the Church Revealed and Typified in the Psalms, p. 219)

In Psalm 45:17 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. 267-268)

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. (Christ and the Church Revealed and Typified in the Psalms, p. 91)

In Psalm 65 we first have the psalmist's praise to God for his enjoyment of God in His house (vv. 1-4), and then the psalmist's praise to God for His goodness to the earth for man (vv. 5-13). (Life-study of the Psalms, p. 308)

“Praise befits You, O God, in Zion” (65:1). Brothers and sisters, whenever we come together, are we ready to praise? Do we really have some praises [that befit and are] waiting for God? From now on, whenever you come to the meeting, do not bring two ears itching for teachings, but two lips ready for praise. In 2 Timothy 4:3 the apostle Paul said, “The time will come when they will...heap up to themselves teachers, having itching ears.” People pile up teachers because of their itching ears. We need praising lips. Whenever we come to the church meetings, we should be prepared to praise. Even before we come, we must compose something concerning the King. Then when we meet, our praise will be waiting for the Lord, waiting for God in Zion. Praise must be waiting for the Lord in the local churches. (Christ and the Church Revealed and Typified in the Psalms, p. 102)

Further Reading: How to Meet, chs. 14-15

魂哪，你要赞美耶和華！我一生要赞美耶和華；我还活著的时候，要歌颂我的神。』(1~2。)不管我是怎样的人，或软弱或刚强，我仍要歌颂神。在十节，诗人说出他赞美的原因，…这是一百四十六篇主要的点。『耶和華要作王，直到永远；锡安哪…。』锡安是城，主的掌权是为著地。这里没有新的事物，只有为著城并为著主在地上掌权的赞美。(诗篇中所启示并豫表的基督与召会，二五一至二五二页。)

在四十五篇十七节诗人说，『我必叫你的名被万代纪念；所以众民要永永远远赞美你。』这启示基督的名要藉著得胜的圣徒，被万代纪念；并且基督要藉著祂得胜并同作王的圣徒，得著众民的赞美。(诗篇生命读经，三二六页。)

现在我们来到四十八篇。『耶和華為大，在我们神的城中…该大受赞美。』(1。)这里我们来到城的高峰。惟有在城中，惟有在刚强并扩大的召会中，神才能为大，并大受赞美。(诗篇中所启示并豫表的基督与召会，九八页。)

在六十五篇，首先诗人因他在神家中对神的享受而赞美神，(1~4,)然後诗人因神为人恩待地而赞美神。(5~13。)(诗篇生命读经，三七六页。)

『神啊，在锡安，赞美应当归你。』(六五1。)弟兄姊妹们，每当我们来在一起，我们都准备好赞美麼？我们真有一些〔应当归神的〕赞美等候神麼？从现在起，每当你来聚会中，不要带两只发痒的耳朵来听道，要带两片嘴唇豫备好来赞美。在提後四章三节使徒保罗说，『时候要到，那时人必…耳朵发痒，…给自己堆积起教师来。』人因著发痒的耳朵，就堆积起教师来。我们需要赞美的嘴唇。每当我们来到召会的聚会中，我们该豫备好赞美。甚至在我们来之前，我们就必须有论到王的作品。(诗四五1。)然後我们在聚会中，就会等候赞美主，等候赞美在锡安的神。在地方召会中，我们必须等候赞美主。(诗篇中所启示并豫表的基督与召会，一一〇至一一一页。)

参读：如何聚会，第十四至十五章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Twelve (Day 4)

Offering the Consummate Praise to God for the Recovery Of Christ, the House, the City, and the Earth

Morning Nourishment

Psa. 148:13 "Let them praise the name of Jehovah, for His name alone is exalted; His glory is above the earth and the heavens."

Psa. 150:1 "Hallelujah! Praise God in His sanctuary; praise Him in the expanse that manifests His power."

Psa. 150:6 "Let everything that has breath praise Jehovah. Hallelujah!"

Psalms 103—106 are the praising of Jehovah, who has recovered the title and the right over the whole earth through the reign of Christ. In these four psalms there is a narration of God's history....Psalm 103 speaks of God's history in His lovingkindness and compassions in His forgiving of sins, healing, redeeming, and caring for His people. This is the first part of God's history. (Psa. 103:1, footnote 1)

Today's Reading

Because each of [the last five psalms, Psalms 146 through 150] begins and ends with the word "Hallelujah," these five psalms are called Hallelujah psalms. The Septuagint says that Psalms 146 to 149 were written by Haggai and Zechariah after their return from captivity. The return of God's people from captivity was a great release and restoration.

Psalm 146 is on praising Jehovah for His reigning from Zion....Verses 3 through 5 are a praise to Jehovah for His being the help of His saints....Verse 10 concludes with the declaration that Jehovah will reign forever and ever....Psalm 147 is on praising Jehovah for the rebuilding of Jerusalem. Verse 2a says, "Jehovah builds up Jerusalem."...Psalm 148 is on praising Jehovah for His exalted name and for His transcending majesty....In verses 1 through 6 all the heavenly things and persons are charged to praise Jehovah from the heavens. Concerning this, verse 5 says, "Let them praise the name of

二〇一一年冬季训练

诗篇结晶读经 (二)

第十二篇 (周四)

为著基督、殿、城和地的恢复， 向神献上至极的赞美

晨兴喂养

诗一四八 13 『愿这些都赞美耶和華的名，因为独有祂的名被尊崇；祂的荣美超乎天地之上。』

诗一五〇 1 『阿利路亚！你们要在神的圣所赞美祂，在祂显能力的穹苍赞美祂。』

诗一五〇 6 『凡有气息的，都要赞美耶和華。阿利路亚！』

诗篇一百零三至一百零六篇是赞美那藉著基督作王，恢复对全地之主权与权利的耶和華。这四篇是对神历史的叙述。一百零三篇说到神的历史中祂的慈爱和怜恤，就如赦免祂子民的罪，医治、救赎并顾念他们。这是神历史的第一部分。（圣经恢复本，诗一〇三 1 第一注。）

信息选读

因为末了五篇诗，就是诗篇一百四十六至一百五十篇的每一篇都开始并结束於『阿利路亚』，所以这五篇诗被称为阿利路亚诗篇。七十士希腊文译本说，一百四十六至一百四十八篇是哈该和撒迦利亚在被掳归回以後写成的。神的百姓从被掳归回，乃是极大的释放和恢复。

一百四十六篇论到因耶和華从锡安作王而赞美祂。…三至五节是因耶和華是祂圣民的帮助而赞美祂。…十节结束於耶和華要作王，直到万代。…一百四十七篇论到因耶路撒冷重建，而有对耶和華的赞美。二节上半说，『耶和華建造耶路撒冷。』…一百四十八篇论到因耶和華被尊崇的名，并祂超越的威荣，赞美祂。…在一至六节，天上一切的物和人，都受嘱咐要从天上赞美耶和華。關於这点，五节说，『愿这些都赞美

Jehovah; / For He commanded, and they were created.”...Verses 7 through 13 continue by saying that all the earthly things and persons are to praise Jehovah from the earth. Concerning this verse 13 says, “Let them praise the name of Jehovah, / For His name alone is exalted; / His glory is above the earth and the heavens.”...According to verse 14, all His people, His faithful ones, the children of Israel, a people near to Him, are to praise Him.

Psalm 149 is on praising Jehovah for His pleasure in His people, Israel, and His adornment of the lowly with salvation....Verse 1 speaks of singing a new song to Jehovah and His praise in the congregation of His faithful ones....Verse 2 says, “Let Israel rejoice in his Maker; / Let the children of Zion exult in their King.” Verse 3 speaks of praising His name with dancing and of singing psalms to Him with the tambourine and the lyre.

Psalm 150 is a psalm on praising Jehovah God....Verse 1 is a charge to praise God in His sanctuary and in the expanse of His power....Verse 2 speaks of praising God for His mighty acts and according to His vast greatness....Verses 3 through 5 tell us to praise God with the blast of the trumpet, the harp and lyre, the tambourine and dancing, the stringed instrument and the pipe, the loud cymbals, and the loud clanging cymbals. Today our spirit is a much better “instrument” than any of the instruments mentioned in these verses. If we exercise our spirit, we will make good “music.”...Finally, verse 6 says that everything that has breath should praise Jehovah. (Life-study of the Psalms, pp. 507-512)

Psalm 150 is not merely the conclusion of the Psalms; it is the consummation of the entire Bible. The whole Bible ends in this way. When we have read all the psalms, from Psalm 1 to Psalm 150, we have read from Genesis to Revelation in abbreviated form, passing from the law, to Christ, to the house, and eventually to the city with the earth. Then we have the Hallelujahs.

Revelation 19:1 says, “After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah!” This is the conclusion of the Bible, just exactly like that of the Psalms. (Christ and the Church Revealed and Typified in the Psalms, p. 222)

Further Reading: Christ and the Church Revealed and Typified in the Psalms, ch. 22; Life-study of the Psalms, msgs. 44-45

耶和華的名；因祂一吩咐，這些便都造成。』…七至十三節繼續說，地上一切的物和人，都要從地上讚美祂。關於這點，十三節說，『願這些都讚美耶和華的名，因為獨有祂的名被尊崇；祂的榮美超乎天地之上。』…照著十四節，祂所有的百姓，祂一切的聖民以色列人，就是與祂相近的百姓，都要讚美祂。

一百四十九篇論到因耶和華喜愛祂的百姓以色列，用救恩給低微的人作妝飾，而讚美祂。…一節說到向耶和華唱新歌，在祂聖民的會中讚美祂。…二節說，『願以色列因造他的主喜樂；願錫安的民因他們的王歡騰。』三節說到跳舞讚美祂的名，擊鼓彈琴歌頌祂。

一百五十篇是論到讚美耶和華神的詩。…一節是囑咐人要在神的聖所並在祂顯能力的穹蒼讚美祂。…二節說到要因神大能的作為，按著祂的宏偉至大讚美祂。…三至五節告訴我們，要用角聲，鼓瑟彈琴，擊鼓跳舞，用絲弦的樂器和簫，用大響的鈸，用高聲的鈸讚美祂。今天我們的靈是比這些經文里所題任何樂器都更好的『樂器』。我們若運用我們的靈，就會發出美好的『音樂』。…最後，六節說，凡有气息的，都要讚美耶和華。（詩篇生命讀經，六二一至六二八頁。）

一百五十篇不僅是詩篇的總結，也是整本聖經的終結。全本聖經就是這樣結束的。當我們讀完所有的詩篇，從第一篇至一百五十篇，就是以簡縮的方式從創世記讀到啟示錄，經過律法，到基督、殿，最終到城和地，然後有阿利路亞。

啟示錄十九章一節：『這些事以後，我聽見天上彷彿有大批的群眾，大聲說，阿利路亞！』這是聖經的總結，與詩篇的總結一樣一式。（詩篇中所啟示並豫表的基督與召會，二五五至二五六頁。）

參讀：詩篇中所啟示並豫表的基督與召會，第二十二章；詩篇生命讀經，第四十四至四十五篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Twelve (Day 5)

Offering the Consummate Praise to God for the Recovery Of Christ, the House, the City, and the Earth

Morning Nourishment

Heb. 2:10 "For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings."

Heb. 2:12 "Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You.""

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.

He must have the building up of the house and the city so that He may recover the entire earth. This is our burden....There is not one book, even in the New Testament, which reveals these things so clearly as the Psalms.

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!" [Psa. 8:9]. Hallelujah! (Christ and the Church Revealed and Typified in the Psalms, pp. 234-235)

Today's Reading

The assembly [in Psalm 22:22] signifies the church, indicating that the Lord's brothers constitute the church (Heb. 2:11-12). Thus, His resurrection is the church-producing resurrection. (Psa. 22:22, footnote 2)

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)

二〇一一年冬季训练

诗篇结晶读经 (二)

第十二篇 (周五)

为著基督、殿、城和地的恢复， 向神献上至极的赞美

晨兴喂养

来二 10『原来万有因祂而有，藉祂而造的那位，为著要领许多的儿子进荣耀里去，就藉著苦难成全他们救恩的创始者，这对祂本是合宜的。』

来二 12『我要向我的弟兄宣告你的名，在召会中我要歌颂你。』

五卷诗篇都给我们看见，地是神终极的心愿。祂必须征服地，恢复地，将地带回祂正当的治理之下。

祂必须有殿和城的建造，使祂能恢复全地。这就是我们的负担。…甚至在新约里也没有一卷书，像诗篇这样清楚的将这些事启示出来。

我们越读诗篇，就越看见神已经将我们从律法转向基督，祂已经将我们从基督带到殿，使我们从殿扩大为城，并且祂正从城恢复全地，这是何等美好。然後神的定旨就要完成，那时我们都要说，『耶和我们的主啊，你的名在全地何其尊大！』〔诗八 9。〕阿利路亚！（诗篇中所启示并豫表的基督与召会，二七三至二七五页。）

信息选读

〔诗篇二十二篇二十二节〕里的『会』表徵召会，指明主的弟兄们构成召会。（来二 11~12。）因此，祂的复活乃是产生召会的复活。

诗篇二十二篇二十二节中的『你』是指父。基督在复活里向祂的弟兄宣告父的名，并在召会中赞美父。（来二 12与注 3。）（圣经恢复本，诗二二 22 第二至三注。）

Following his praise to God in the assembly, David advised God's people to praise Jehovah and all the earth to worship Him (Psa. 22:23-26,29-31). Christ took the lead in praising God in the church, and the church follows Him to praise God. Now Israel should follow Christ and the church. (Psa. 22:23, footnote 1)

[Hebrews 2:12] is the firstborn Son's praising of the Father within the Father's many sons in the church meetings. When we, the many sons of God, meet as the church and praise the Father, the firstborn Son praises the Father in our praising. It is not that He praises the Father apart from us and alone; rather, He praises within us and with us through our praising. In our singing He sings hymns of praise to the Father. If then we do not sing, how can He sing? The more we sing to the Father, the more we enjoy His presence, His moving, His anointing, and His life-imparting within us. Thus we will grow in Him and be brought into His glorification above all. (Heb. 2:12, footnote 3)

Throughout all the centuries the firstborn Son has been continually singing hymns of praise unto the Father in the church....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. 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....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. (Life-study of Hebrews, p. 139)

Further Reading: Christ and the Church Revealed and Typified in the Psalms, chs. 23-24; Life-study of Hebrews, msg. 12

大卫在会中向神赞美之後，接著劝神的子民要赞美耶和华，全地也要敬拜祂。（诗二二 23 ~ 26、29 ~ 31。）基督在召会中领头赞美神，而召会跟随祂赞美神。如今以色列人应当跟随基督与召会。（23 第一注。）

〔希伯来二章十二节说到〕长子在召会的聚集中，在父的许多儿子们赞美父。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里赞美父。祂不是在我们外面，单独的赞美父，乃是在我们里面，藉著我们的赞美与我们一同赞美父。祂在我们的歌唱里歌颂父。因此，我们若不歌唱，祂怎能歌唱？我们越向父歌唱，就越享受祂在我们里面的同在、运行、施膏并生命的分赐。这样，我们就在祂里面长大，且被带进祂那超越一切的得荣里。（来二 12 第三注。）

多少个世纪以来，神的长子一直在召会中歌颂父。祂怎样歌颂？祂乃是在祂的众弟兄中歌颂。…祂现今就在我们里面。祂既在我们里面，祂就在我们的歌唱里歌颂父。祂的歌唱是在我们的歌唱里。当我们歌唱的时候，祂也歌唱，因为祂在我们里面一同歌唱。当我们从我们的灵里歌颂父的时候，祂也在我们的灵里与我们一同歌唱。这真是奇妙！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。…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，甚至感觉到祂就在我们的歌唱里歌唱。（希伯来书生命读经，一六七至一六八页。）

参读：诗篇中所启示并豫表的基督与召会，第二十三至二十四章；希伯来书生命读经，第十二篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Twelve (Day 6)

Offering the Consummate Praise to God for the Recovery Of Christ, the House, the City, and the Earth

Morning Nourishment

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

Psa. 146:10 "Jehovah will reign forever, your God, O Zion, forever and ever. Hallelujah!"

To worship the Father, to worship God, is simply to present the Son of God. Either we present Christ to the Father, or we present Christ to others in the Father's presence—both are the best worship we can render to God. Real praise to the Father is not merely that we come to Him and say, "O Father, how great You are. You are so righteous, so holy, so high, so kind, and so good!" If we merely praise the Father in this way, we are rather religious. The real praises to the Father come out of our experience of Christ in our daily life....If we come to the meeting and say, "Hallelujah, Jesus is my Lord...." it seems that this is not praise to the Father. But I tell you, this is a very pleasing praise to the Father, gladdening and rejoicing His heart. (How to Meet, p. 164)

Today's Reading

Hebrews 13:15 says, "Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name." This verse presents a profound thought. When we bear the reproach of Jesus and suffer on His behalf, we often groan and do not offer any praise to God. Yet the writer of the book of Hebrews tells us that when we pass through reproach and suffering, we should continually offer up a sacrifice of praise to God.

Verse 15 is a continuation of verses 8 through 14. Since in the church life we enjoy the unchanging Christ as grace and follow Him outside religion, we should offer through Him spiritual sacrifices

二〇一一年冬季训练

诗篇结晶读经 (二)

第十二篇 (周 六)

为著基督、殿、城和地的恢复， 向神献上至极的赞美

晨兴喂养

来十三 15『所以我们应当藉著耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子。』

诗一四六 10『耶和華要作王，直到永远；锡安哪，你的神要作王，直到万代。阿利路亚！』

敬拜父、敬拜神，就是陈明神的儿子。我们向父献上基督，或在父的同在里向别人陈明基督—两者都是我们所能献给神最好的敬拜。真正向父的赞美，不是仅仅来到祂面前说，『父啊，你真伟大。你实在公义，实在圣别，实在高超，实在慈仁，实在美善！』如果我们仅仅这样赞美父，我们就相当宗教。真正的赞美父，出自我们在日常生活中经历基督是小事雅憫，是犹大，是西布伦和拿弗他利。（诗六八 27。）如果我们来到聚会中说，『阿利路亚，耶稣是我的主…。』这似乎不是对父的赞美。但我告诉你，这是真正使父喜悦的赞美，使祂的心欢喜快乐。（如何聚会，一八五页。）

信息选读

希伯来十三章十五节说，『所以我们应当藉著耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子。』这节陈明了一个深邃的思想。当我们忍受耶稣所受的凌辱，并且为祂的缘故受苦时，我们常会唉哼而不赞美神。但希伯来书的著者告诉我们，在经过凌辱和受苦之时，我们该常常向神献上赞美的祭。

十五节是八至十四节的延续。我们既在召会生活中享受不变的基督作恩典，并且跟从祂出到宗教之外，就该藉著祂向神献上属灵

to God. First, in the church we should offer up through Him a sacrifice of praise to God continually. In the church He sings in us hymns of praise unto God the Father (2:12). In the church we too should praise God the Father through Him. Eventually, in the church He and we, we and He, praise the Father together in the mingled spirit. Christ as the life-giving Spirit, praises the Father in our spirit, and we, by our spirit, praise the Father in His Spirit. This is the best and highest sacrifice that we can offer to God through Him. This is greatly needed in the church meetings.

Through the Christ whom we have experienced and enjoyed, we need to offer the sacrifice of praise to God continually. The real praise in the meetings must be constituted of our experiences of Christ. The sweetest praises we can offer to the Father are those we offer to Christ and which concern Christ. There is nothing more pleasant to the Father's heart than this. Real worship to the Father is the offering of His Son. In the preaching of the gospel, we tell the sinners that Christ is the Son of God, who redeemed us and who can save us and bring us to the Father. If we minister these things regarding Christ to the unbelievers, this is real worship to the Father. To worship God the Father is simply to present the Son of God. The real praise to the Father comes out of our experience of Christ in our daily life. This is a very pleasing praise to the Father, gladdening and rejoicing His heart. The Father desires that we glorify Him with the Son. If we glorify the Son, we glorify the Father. When we glorify the Son, the Father is glorified in His Son's being glorified by us (John 17:1). The praises out of our experience and enjoyment of Christ—the spiritual praises about Christ—are the best praise to the Father. (The Conclusion of the New Testament, pp. 3843-3844)

After passing through the first one hundred forty-five psalms, we are now on the peak. All we have to do now is to shout Hallelujah! The last five psalms—146, 147, 148, 149, and 150—begin and end in every case with Hallelujah. In these five psalms there are ten instances of Hallelujahs. Hallelujah, Hallelujah, Hallelujah! In these five psalms nothing new is presented. There is only praise, consummate praise. (Christ and the Church Revealed and Typified in the Psalms, p. 219)

Further Reading: How to Meet, chs. 16-18

的祭。首先，我们在召会中该藉著耶稣，常常向神献上赞美的祭。在召会中，主耶稣在我们里面歌颂父神，（二12，）我们也该藉著祂在召会中赞美父神。至终，在召会中，祂与我们，我们与祂，在调和的灵里一同赞美父。祂是赐生命的灵，在我们的灵里赞美父；我们藉著我们的灵，也在祂的灵里赞美父。这是我们藉著耶稣，献给神最好、最高的祭，是召会聚会中极其需要的。

我们需要藉著所经历并享受的基督，常常向神献上赞美的祭。聚会中真正的赞美必须由我们对基督的经历所构成。我们所能献给神最甜美的赞美，乃是我们向基督所献上，有关基督的赞美。没有别的使父的心更喜悦。真正对父的敬拜，乃是献上祂的儿子。我们传福音时，告诉罪人基督是神的儿子，祂救赎我们，又能拯救我们，把我们带到父那里。如果我们把这些关于基督的事向不信者传讲，这是对父真正的敬拜。敬拜父神就是陈明神的儿子。真正的赞美父，出自我们日常生活中对基督的经历。这是非常使父喜悦的赞美，使祂的心欢喜快乐。父渴望我们以子来荣耀祂。我们若荣耀子，就是荣耀父。当我们荣耀子，父就因我们荣耀子而得了荣耀。（约十七1。）凡出自我们经历基督、享受基督的赞美—有关基督的属灵赞美—乃是对父最好的赞美。（新约总论，第三百八十二篇—中文尚未出书。）

我们看过前面一百四十五篇诗以后，现今就在顶峰。我们现今必须作的，就是呼喊：『阿利路亚！』最后五篇诗—一百四十六、一百四十七、一百四十八、一百四十九、一百五十篇—每篇都以阿利路亚开始并结束。这五篇诗中，有十次阿利路亚。阿利路亚！阿利路亚！阿利路亚！在这五篇诗中，没有说到新的事物，只有赞美，至极的赞美。（诗篇中所启示并豫表的基督与召会，二五一页。）

参读：如何聚会，第十六至十八章。