

**GENERAL SUBJECT:
BEING SUPPLIED TO LIVE AN OVERCOMING LIFE
IN THE MIDST OF CHAOS AND LAWLESSNESS
BY KNOWING AND EXPERIENCING CHRIST AS REVEALED IN
PSALMS**

**总题：
借着认识并经历诗篇中所启示的基督得着供应，
在混乱和不法中过得胜的生活**

Message One

第一篇

The Opposition of the Nations to Christ—the Center of God’s Economy

列国对基督—神经纶的中心的抵挡

Scripture Reading: Psa. 2:1-3, 6, 8; Prov. 29:18a; Eph. 1:10; 3:9

读经：诗二 1-3, 6, 8; 箴二十九 18a; 弗一 10; 三 9

I. Psalm 2:1-3 speaks of the opposition to Christ by the nations and the rulers of the world:

诗篇第二篇 1~3 节说到列国和世上的掌权者对基督的抵挡：

- A. The opposition of the nations against Christ began with Herod and Pontius Pilate and will conclude with the Antichrist—Acts 4:25-28; Rev. 13:1-8; 19:19.
列国对基督的抵挡开始于希律和本丢彼拉多，而要终结于敌基督—徒四 25~28; 启十三 1~8; 十九 19。
- B. Behind the rebellious nations are “the world rulers of this darkness,” “the spiritual forces of evil in the heavenlies”—Eph. 6:12; Dan. 10:13; cf. Psa. 82.
背叛的列国背后是“管辖这黑暗世界的，”“诸天界里那邪恶的属灵势力”—弗六 12; 但十 13; 参诗八十二。
- C. Psalm 2:10-12 is a warning to the nations concerning the coming wrath of God and Christ upon the world:
诗篇第二篇 10~12 节是关于神与基督要向世人发怒的警告：
 - 1. “You sit on the throne, judging righteously”—9:4.
你坐在宝座上，按公义审判—九 4。
 - 2. “Jehovah sits enthroned forever; / He has established His throne for judgment. / And it is He who judges the world with righteousness”—9:7-8a.
惟耶和华坐着为王，直到永远；祂已经为审判立定祂的宝座。祂要按公义审判世界—九 7~8 上。
 - 3. In the New Testament the period in which Christ will come to execute His judgment in His wrath upon the world is called “the day of the Lord,” which is also the day of God—Acts 2:20; 1 Cor. 5:5; 1 Thes. 5:2; 2 Thes. 2:2; 2 Pet. 3:10, 12.
在新约里，基督要在发怒中对世界施行审判的那一段时间，称为“主的日子”，也就是神的日子—徒二 20; 林前五 5; 帖前五 2, 帖后二 2, 彼后三 10, 12。

II. As those who are living in the midst of chaos, rebellion, and lawlessness, we need to have a clear vision of God’s economy—Prov. 29:18a; Eph. 3:9:

作为那些生活在混乱，背叛和不法之中的人，我们需要对神的经纶有清楚的异象—箴二十九 18 上；弗三 9。

- A. We need to be governed, controlled, and directed by this vision—Prov. 29:18a.
我们需要受这异象支配、管制、指引—箴二十九 18 上。

B. We must be strong and unshakable in the vision of God's economy, God's eternal will—Eph. 1:10; 3:9; Rev. 4:11; 1 Cor. 15:58.

我们在神的经纶，神永远旨意的异象上，必须刚强且不动摇—弗一 10；三 9；启四 11；林前十五 58。

C. The eternal economy of God is the central line of the entire Scripture; the interpretation of the Scripture should be strictly governed by this central line under its adequate enlightenment—Luke 24:27, 32, 44.

神永远的经纶乃是全本圣经的中心线。解释圣经应当在这中心线充分的启示之下，严格的受其管制—路二十四 27，32，44。

D. God's economy is centered on God's unique work—to work Himself in Christ into His chosen people, making Himself one with them—Eph. 3:16-21:

神经纶的中心，就是神独一无二的工作—乃是神在基督里将祂自己作到祂所拣选的人里面，使祂自己与他们成为一—弗三 16~21:

1. God's New Testament economy is for the processed Triune God to be wrought into us to become our life and our very being—Gal. 1:15-16; 4:19.

神新约的经纶，乃是要把经过过程的三一神注入我们里面，成为我们的生命，并我们整个人—加一 15~16，四 19。

2. God's economy is to dispense Christ into His elect that they might become first the Body of Christ and then the bride of Christ to match Him and fulfill God's economy in the divine dispensing—Eph. 4:16; Rev. 19:7.

神的经纶乃是将基督分赐到祂所拣选的人里面，使他们首先成为基督的身体，然后成为基督的新妇与祂相配，并完成神那神圣分赐的经纶—弗四 16，启十九 7。

3. God's eternal economy is to gain a group of people that He may dispense Himself into them to be their life and everything so that they may be joined to Him as one, be filled and occupied with Him, and be one entity with Him on the earth to be the Body of Christ, the church, for His expression—Eph. 1:3-23.

在神永远的计划里，祂要得着一班人，好把祂自己分赐到这班人里面，作他们的生命和一切，使他们能和祂联结为一，并且被祂充满、占有，在地上与祂成为一体，作基督的身体，就是召会，以彰显祂—弗一 3~23。

4. God's economy requires our cooperation—1 Cor. 6:17; John 15:4:

神的经纶需要我们的合作—林前六 17；约十五 4:

a. To cooperate with God means to be bound together with Christ and to have one living with Him by one life—Phil. 1:19-21a.

与神合作，意思就是与基督联合，凭着同一个生命与祂过同一个生活—腓一 19-21 上。

b. The Christian life is a life that is for God's economy—2 Cor. 5:14-15.

基督徒的生命是为着神的经纶—林后五 14~15。

III. The all-inclusive, extensive Christ is the centrality and universality, the center and circumference, of God's economy—Col. 1:15-27; Eph. 1:10:

包罗万有并延展无限的基督乃是神经纶的中心与普及，圆心与圆周—西一 15~27；弗一 10:

A. In God's economy Christ is everything; God wants Christ and Christ alone—the wonderful, preeminent, all-inclusive Christ, who is all and in all—Matt. 17:5; Col. 3:10-11.

在神的经纶里，基督是一切；神要基督并且只要基督，就是那奇妙、居首位、包罗万有、是一切又在一切之内的基督—太十七 5；西三 10~11。

B. The all-inclusive, extensive Christ is the center of God's economy; God's dispensing is altogether related to Christ and focused on Him—Eph. 3:17a.

包罗万有、延展无限的基督是神经纶里的中心；神的分赐完全与基督有关，也集中在基督身上—弗三 17 上。

C. God's intention in His economy is to work the wonderful, all-inclusive, extensive Christ into our being as our life and our everything that we may become the corporate expression of the Triune God—Col. 1:27; 3:4, 10-11.

神经纶的目的，乃是要将这位奇妙、包罗万有、延展无限的基督作到我们里面，作我们的生命和一切，使我们成为三一神团体的彰显—西一 27;三 4, 10~11。

IV. Psalm 2 is God's speaking, God's declaration, God's proclamation, concerning Christ as the center of His economy—vv. 6, 8:

诗篇第二篇是神的说话，神的宣告，神的宣扬，说到基督是祂经纶的中心—6, 8 节

A. The spirit of the Bible is to exalt Christ—Col. 1:15-19:

圣经的灵高举基督—西一 15~19:

1. Psalm 2 is according to the divine concept of exalting Christ.

诗篇第二篇是根据高举基督的神圣观念。

2. In Psalm 2 Christ is exalted as the center of the economy of God.

在诗篇第二篇里，基督被高举为神经纶的中心。

B. The word *economy* is not in Psalm 2, but the revelation and reality of God's economy are there.

在诗篇第二篇里没有“经纶”一辞，却有神的经纶的启示和实际。

C. The King and the kingdom in Psalm 2 show us the economy of God—vv. 6, 8-9:

诗篇第二篇的王与国度给我们看见神的经纶—6, 8~9 节:

1. For God to have a King is for the fulfilling of His economy—v. 6

神得着王是为着完成神的经纶—6 节。

2. Christ's kingdom will be a great kingdom of all the nations, covering the entire earth; His kingdom will be everywhere to include everyone—vv. 8-9; 22:28; Dan. 7:14.

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

D. Psalm 2 reveals the steps of Christ in God's economy:

诗篇第二篇启示基督在神经纶里的步骤:

1. His being anointed in eternity in His divinity—v. 2.

祂在永远里，在祂的神性里受膏—2 节。

2. His resurrection (implying His death also)—v. 7; cf. Acts 13:33.

祂的复活(也含示祂的死)—7 节，参徒十三 33。

3. His ascension—Psa. 2:6.

祂的升天—诗二 6。

4. His setting up His universal kingdom with the nations as His inheritance and the ends of the earth as His possession—v. 8; Rev. 11:15.

祂设立祂宇宙的国度，以列国作祂的基业并以地极作祂的产业—8 节，启十一 15。

5. His ruling the nations with an iron rod—Psa. 2:9.

祂用铁杖治理列国—诗二 9。

Message Two

第二篇

Seeing the Divine Revelation of Christ in God's Economy as Presented in Psalm 2 看见诗篇第二篇里在神经纶中之基督的神圣启示

Scripture Reading: Psa. 2:4-9

读经：诗二 4~9

I. In Psalm 2:2 God came in to declare that Christ was His Anointed:

在诗篇第二篇二节，神进来宣告基督是祂的受膏者：

- A. In His divinity Christ was anointed by God in eternity to be the Messiah—Christ—the anointed One—Dan. 9:26; John 1:41.
基督是在永远里，在祂的神性里，就被神膏为弥赛亚—基督—受膏者—但九 26，约一 41。
- B. Christ came in His incarnation as the anointed One to accomplish God's eternal plan—Luke 2:11; Matt. 1:16; 16:16.
基督成为人作受膏者是来成就神永远的计划—路二 11，太一 16；十六 16。
- C. In His humanity Christ was anointed again in time at His baptism for His ministry, mainly on the earth—3:16-17; Luke 4:18-19; Heb. 1:9; Acts 10:38.
为了祂在地上的职事，基督在时间里，在祂的人性里，在受浸时再次受膏—三 16-17；路四 18~19，来一 9，徒十 38。
- D. In His resurrection Christ became the life-giving Spirit for the purpose of being God's Anointed, and in His ascension He was made both Lord and Christ, becoming God's Anointed in an official way to carry out God's commission, mainly in His heavenly ministry—1 Cor. 15:45b; Acts 2:36.
在复活里，基督为了要作神的受膏者成为赐生命的灵；在祂的升天里被立为主和基督，正式作神的受膏者，主要在祂天上的职事来执行神的使命—林前十五 45 下；徒二 36。

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

诗篇第二篇四至六节是神关于基督的宣告：

- A. In His ascension Christ was installed as God's King for God's kingdom—v. 6; Acts 5:31; Rev. 1:5a.
基督在祂的升天里，为神的国被立为神的王—6 节，五 31，启一 5 上。
- B. God proclaimed that He had installed Christ upon Mount Zion, not upon Mount Sinai—Heb. 12:18-22; Gal. 4:25-26:
神宣布祂已经在锡安山上立了基督，不是在西乃山上—来十二 18~22，加四 25~26：
 1. Mount Sinai was the place where the law was given; Mount Zion in the heavens is the place where Christ is today in His ascension—Rev. 14:1; Psa. 68:15-16; Eph. 4:8.
西乃山是颁赐律法的地方；锡安山是基督今天在升天里，在诸天之上所在的地方—诗六八 15~16，弗四 8。
 2. The New Testament believers have come not to Mount Sinai but to Mount Zion, where we have the church, the Body of Christ, and God's economy for God's testimony—Heb. 12:18-24.
新约的信徒不是来到西乃山，而是来到锡安山，在此我们有召会，就是基督的身体，也有神的经纶为着神的见证—来十二 18~24。

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

诗篇第二篇七至九节是基督自己的宣告：

- A. Verse 7 is quoted by the apostle Paul in Acts 13:33, indicating that Psalm 2:7 refers to Christ's resurrection:
使徒保罗在徒十三 33 引用诗篇二篇七节，指明本节是指基督的复活。

1. Paul was able to see the Lord's resurrection in Psalm 2:7: "You are My Son; / Today I have begotten You."

保罗能在诗篇二篇七节看见主的复活：“你是我的儿子，我今日生了你。”

2. Paul applied the word today to the day of the Lord's resurrection—Acts 13:33:

保罗把『今日』一辞引用到主复活的日子—徒十三 33:

- a. This application of Psalm 2:7 to the resurrection of Christ means that Christ's resurrection was His birth as the Son of God.
把诗篇二篇七节应用到基督的复活指明基督的复活就是祂出生为神子。
- b. Jesus, the Son of Man, was born to be the Son of God through being raised from the dead.
人子耶稣藉著神使祂从死人中复活，生为神的儿子。
- c. God's raising Jesus from the dead was His begetting of Him to be His Son—Acts 13:33.
神使耶稣从死人中复活，乃是将祂生为神子—徒十三 33。

- B. After being cut off, crucified (Dan. 9:26), Christ, God's anointed One, was resurrected to be begotten in His humanity as the firstborn Son of God—Psa. 2:7; Acts 13:33; Rom. 1:3-4; 8:29; Heb. 1:5-6:

神的受膏者基督被剪除，被钉十字架（但九 26）之后，在祂的人性里复活，生为神的长子—诗二 7，徒十三 33，罗一 3-4；八 29，来一 5~6:

1. By resurrection Christ brought His humanity into the divine sonship and was designated the Son of God with His humanity; His resurrection was His birth as God's firstborn Son—Rom. 1:3-4; 8:29; Acts 13:33:

基督藉着复活，将祂的人性带到神圣的儿子名分里，带着祂的人性被标明为神的儿子；他的复活就是祂出生为神的长子—罗一 3~4；八 29；徒十三 33。

- a. Before His incarnation Christ already was the Son of God, the only begotten Son—John 1:18; Rom. 8:3.
基督在成为肉体以前已经是神的儿子，乃是神的独生子—约一 18；罗八 3。
- b. By incarnation Christ put on an element, the human flesh, which had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection—John 1:14; Rom. 1:3-4.
基督藉着成为肉体，穿上了人性肉体的元素。这人性与神性无关；他的这部分需藉着死与复活被圣别并拔高—约一 14；罗一 3-4。
- c. By resurrection His human nature was sanctified, uplifted, and transformed; hence, by resurrection He was designated the Son of God with His humanity, and now, as the Son of God, He possesses humanity as well as divinity—Acts 13:33; Heb. 1:5.
藉着复活，他的人性被圣别，拔高并变化；因此，基督藉着复活带着祂的人性被标明为神的儿子，如今，作为神的儿子，他既有神性又有人性—徒十三 33；来一 5。
- d. God is using such a Christ, the firstborn Son, as the producer and as the prototype, the model, to produce His many sons—Rom. 8:29.
神就是使用这样一位基督，他的长子，来作制作者以及原型和模子，以产生他的众子—罗八 29。

2. Through the same resurrection all His believers were born with Him to be His many brothers, the many sons of God—John 20:17; 1 Pet. 1:3; Rom. 8:29; Heb. 2:10.

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

- C. Christ has been given the nations as His inheritance and the limits of the earth as His possession—Psa. 2:8; 72:8, 11; Rev. 11:15.

基督已经得了列国为基业，得了地极为产业—诗二 8，七二 8，11，启十一 15。

- D. Christ will rule the nations in His kingdom with an iron rod—Psa. 2:9; Rev. 2:26-27; 19:15.
基督要在祂的国里用铁杖辖管列国—诗二 9，启二 26~27，十九 15。

Message Three

第三篇

Christ, the God-man, Satisfying God's Desire and Fulfilling His Good Pleasure

基督，满足神的愿望，成全祂喜悦的神人

Scripture Reading: Psa. 15:1; 16:1-3, 5-8, 11

读经：诗十五 1；十六 1~3，5~8，11

I. Psalm 16 reveals that only Christ, the God-man, can satisfy God's desire and fulfill His good pleasure—Matt. 3:17; 17:5; cf. Psa. 15:1:

诗篇十六章启示，惟有神人基督能满足神的心愿，并成就神的喜悦—太三 17；十七 5；参诗篇十五 1：

A. Christ is God who became a man, lived a human life full of the divine attributes expressed in human virtues, died, resurrected, and ascended to the right hand of God; He was perfect according to the law and could sojourn in God's tabernacle and dwell with God on His holy mountain—v. 1.

基督是神成为人，过一种满了神圣属性彰显于人性美德的人性生活、受死、复活、并升到神的右边；惟有祂照着律法是完全的，能寄居神的帐幕，与神同住在祂的圣山上—诗十五 1。

B. In God's economy only the God-man Christ as the firstborn Son of God with His many brothers as the many sons of God can satisfy God's desire and fulfill His good pleasure—Rom. 8:29.

在神的经纶里，惟有作为神的长子的神人基督，与祂的许多弟兄，就是神的众子，才能满足神的心愿，并成就神的喜悦—罗八 29。

II. As a God-man living on earth, the Lord Jesus took refuge in God and trusted in God's preservation—Psa. 16:1:

基督作为神人在地上生活时，祂投靠神，信靠神的保守—诗十六 1：

A. The life that the Lord Jesus lived on earth was a life of continually trusting in God.

主耶稣在这地上的生活乃是一直信靠神的生活。

B. His life was a trusting life—1 Pet. 2:23; Luke 23:46.

祂的生命是信靠的生命—彼前二 23，路二三 46。

III. Christ took God as His Lord and had no good beyond God—Psa. 16:2:

基督以神为祂的主，祂的好处不在神以外—诗十六 2：

A. When the Lord Jesus was a man on earth, He always held the attitude of recognizing God the Father as His Lord—John 14:31.

主耶稣在地上为人的时候，祂总是持守这态度：承认父神是祂的主—约十四 31。

B. The Lord had no pleasure or enjoyment other than God the Father—Matt. 11:25.

主耶稣在父神以外，没有喜乐，也没有享受—马太十一 25。

IV. In His human living the Lord Jesus had His delight in the saints in God's kingdom—John 14:31; Psa. 16:3:

在主耶稣的人性生活里，祂喜悦神国的圣民—约十四 31；诗十六 3：

A. *The saints* in Psalm 16:3 implies the church, the Body of Christ—Eph. 1:22-23.

在诗篇十六章 3 节里的“圣民”含示召会，基督的身体—弗一 22~23。

B. Christ delights in the saints, the excellent people on the earth, because they are the members who constitute His Body—Rom. 12:4; 1 Cor. 12:12-13, 27:

基督喜悦圣民，就是地上又佳又美的人，因为圣民是构成祂身体的肢体—罗十二 4；林前十二 12~13，27：

1. In Christ's view, we are a particular and excellent people.

在基督的眼中，我们是特殊又佳美的人。

2. Christ delights in God's people; He has made us excellent.

基督喜悦神的子民；并且使我们成为佳美的。

V. God was the portion of the Lord's inheritance and of the cup—Psa. 16:5:

神是主的产业和祂杯中的分—诗十六 5:

A. In Psalm 16:5 *inheritance* refers to a possession, and *cup* refers to enjoyment.

在诗篇十六 5 节中“产业”指富足，“杯”指享受。

B. God the Father was the portion of the inheritance and of the cup to Christ as a man on earth; in Christ's human living, God was His possession and enjoyment.

对于在地上为人的基督，父神乃是祂的产业和祂杯中的分；在基督的人性生活里，神成了祂的富足和享受。

VI. For the Lord Jesus the measuring lines fell on pleasant places, and the inheritance was beautiful—v. 6:

在主耶稣看来，神用绳量给祂的地界坐落在佳美之处，祂的产业实在美好—诗十六 6:

A. Christ chose nothing for Himself; He left His destiny and all the choices to His Father—Matt. 11:25-30.

基督不为自己拣选什么，祂将祂的定命和一切选择都留给父—太十一 25~30。

B. Christ appreciated the possession given by God to Him under the measuring lines on pleasant places and the beautiful inheritance given to Him by God—Psa. 2:8; Rev. 11:15; cf. 2 Cor. 10:7-18.

基督珍赏神用绳在佳美之处所量给祂的产业，並神所赐给祂美好的基业—诗二 8；启十一 15；参林后十 7-18。

VII. Christ, the humble Servant of Jehovah, was counseled by God, and His inward parts instructed Him in the nights—Psa. 16:7:

基督是耶和華謙卑的仆人，祂受神的指教，并且祂的心肠在夜间也警戒祂—诗十六 7:

A. The Lord Jesus denied Himself and received the Father's counsel, taking God the Father as His Counselor—Isa. 50:4.

主耶稣否认自己，接受父的指教，以父神为祂的策士—赛五十 4。

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

基督的心肠与神是一；神指教为人的基督时，基督的心肠也藉着祂与神的接触警戒祂；这个是对神人的正确经历—参腓一 8。

VIII. In His human living Christ set God before Him continually to be His security—Psa. 16:8:

在基督的人性生活里，祂总是将神摆在祂面前，作祂的保障—诗十六 8: (诗十六 8 注解 1)

A. He was never shaken, because God was at His right hand.

因神在祂右边，祂便不至摇动。

B. While the Lord Jesus was on earth, He was never alone, because the Father was always with Him—John 8:29.

主耶稣在地上的时候，祂绝不是独自一人，因为父神始终与祂同在—约八 29。

IX. The Lord Jesus knew that after He was crucified and buried, God would make known to Him the path of life—resurrection—Psa. 16:11a:

主耶稣知道在祂的钉死和埋葬后，神必将生命的道路—复活—指示祂—诗十六 11 上:

A. In His incarnation Christ brought divinity into humanity—John 1:14; Rom. 8:3.

在成为肉体时，基督将神性带到人性里—约一 14；罗八 3。

B. In His resurrection He brought humanity into divinity—1:3-4; Acts 13:33.

在祂的复活里，祂将人性带到神性里—罗一 3~4；徒十三 33。

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

“在你面前有满足的喜乐；在你右手中永远有福乐”——詩十六 11 下：

A. Christ is in God’s presence participating in fullness of joy; this indicates that Christ has ascended to the heavens to God’s presence in order to enjoy His attainments and His obtainments—Acts 1:9-11; 2:36; 5:31; Phil. 2:9-11.

基督有份于神满足的喜乐；这指明基督为着祂所达到、所得着的，已经升到诸天之上神的面前——徒一 11，腓二 9~11。

B. In His ascension Christ is enjoying pleasures forever at God’s right hand—Psa. 16:11b.

基督在升天里，享受神右手中永远的福乐——詩十六 11 下。

C. Christ is at the right hand of God in His ascension for the accomplishment of God’s eternal economy concerning the church, the Body of Christ—Eph. 1:20-23.

基督在升天里，在神右边，以成就神关于召会，就是基督的身体的永远经纶——弗一 20~23。

Message Four

第四篇

Experiencing and Enjoying Christ as the God-King Reigning in His City 经历并享受基督作在城中掌权的神而王者

Scripture Reading: Psa. 46—48

读经：诗四六~四八

- I. When the church is enlarged, strengthened, and built up, the house of God becomes the city of God as the kingdom for Christ as the God-King to rule and reign—Matt. 16:18-19:**
当召会得着扩大、加强并建造时，神的殿就成为神的城，就是基督作神且君王治理并掌权的国—太十六 16~19:
- A. As the house, the church is God's home, the place of His dwelling; as the city, the church is God's kingdom, the place of His ruling—Eph. 2:21-22, 19.
召会是殿，乃是神的家，神居住的地方；召会是城，乃是神的国，神治理的地方—弗二 21~22, 19。
- B. The church is for the kingdom, that is, the house is for the city; eventually, the house of God becomes the holy city, the New Jerusalem—Rev. 21:2-3.
召会是为着国度，就是说，殿是为着城；至终，神的殿成了圣城新耶路撒冷—启二一 2~3。
- C. Both the church and the kingdom are the increase of Christ; whereas the church is Christ's increase in life, the kingdom is Christ's increase in administration—John 3:29a, 30a; Dan. 2:34-35.
召会和国度都是基督的扩增；而召会是基督在生命上的扩增；国度是基督在行政上的扩增—约三 29上, 30上, 但二 34~35。
- D. The church as the house of God must be enlarged to become the church as the city of God—1 Tim. 3:15; Rev. 5:9-10:
作神的家的召会，必须扩大成为作神的城的召会—提前三 15, 启五 9~10:
1. The first step of the enlargement of Christ is the church as the house of God—Eph. 2:21-22; 1 Tim. 3:15.
基督扩大的第一步是召会作为神的家—弗二 21~22, 提前三 15。
 2. The second step of the enlargement of Christ is the church as the kingdom of God—Rom. 14:17.
基督扩大的第二步的是召会作为神的国—罗十四 17。
- E. The house is mainly with Christ as life, and the city is mainly with Christ as the Head—Col. 3:4; 1:18; 2:19:
殿主要的是与基督作生命有关，城主要的是与基督作元首有关—西三 4, 一 18, 二 19。
1. If we experience Christ as life but do not realize that He is the Head, we have the church as the house but not yet as the city.
如果我们只经历基督作生命，而不太知道祂是我们的头，我们有作为殿却不是城的召会。
 2. When we realize that Christ is not only our life but also our Head, the church will be not only the house but also the city.
当我们领悟基督不仅是我们的生命，也是我们的头，召会就不仅是殿，并且还是城—弗一 22~23, 四 15。
 3. The real building of the city is to help all the saints to realize the headship of Christ—Eph. 4:15-16.
城真实的建造，就是帮助众圣徒认识基督的作头—弗 15~16。
- II. Psalms 46—48 are on the church as the city of God; here the church has become the city over which God rules and from which God reigns:**
诗篇四十六至四十八篇是论到召会作神的城；在此，召会已经成了神所治理并在其中掌权的城：

- A. Psalm 46 is an unveiling of the God who meets our needs in the city:
四十六篇揭示这位在城中应付我们需要的神：
1. In the city God is our refuge, strength, and help in distress; He is most readily found—v. 1.
在这城中，神是我们的避难所、力量和患难中随时可得的帮助—1 节。
 2. In the city, the ruling center of God in His kingdom, there is “a river whose streams gladden the city of God”—v. 4:
在这城，就是神在祂国中治理的中心，“有一道河，这河的支流，使神的城快乐”—4 节：
 - a. This river signifies the flowing of the Triune God as life to us, as mentioned in Revelation 22:1-2a.
这河如启示录二十二章一至二节上半所提到的，表征三一神向我们涌流作生命。
 - b. In the city—the enlarged, strengthened, and built-up church—we have the flow of living water; therefore, we are the most joyful people.
在这城，就是扩大、加强并建造的召会中，有活水的涌流；因此，我们是最喜乐的人。
 3. This city, which cannot be moved, is the unshakable kingdom—v. Psalms 46:5a; Hebrews 12:28:
这不能动摇的城，就是不能震动的国—诗四六 5 上，来十二 28：
 - a. The kingdom is unshakable in its substance, which is God—Psalms 46:5a.
国度在其本质上是不能震动的，这本质就是神—诗四六 5 上。
 - b. The kingdom is unshakable in its foundation, which is Christ—Matthew 16:18; Ephesians 2:20; 1 Corinthians 3:11.
国度在其根基上是不能震动的，这根基就是基督—太十六 18，弗二 20，林前三 11。
 - c. The kingdom is unshakable in its structure, which is the church—Matthew 16:18-19; 18:18-20; Romans 14:17.
国度在其结构上是不能震动的，这结构就是召会—太十六 18~19，十八 18~20，罗十四 17。
 - d. The kingdom is unshakable in its constituents, which are the riches of the processed and consummated Triune God—2 Corinthians 13:14.
国度在其构成成分上是不能震动的，这些构成成分就是经过过程并终极完成之三一神的丰富—林后十三 14。
 - e. The kingdom is unshakable in its expression, which is the glory of the Triune God, God Himself expressed in His glory—Revelation 21:10-11.
国度在其彰显上是不能震动的，这彰显就是三一神的荣耀，就是神彰显在祂的荣耀里—启二一 10~11。
- B. In Psalm 47 we have the God-King ruling over the earth through the city:
在诗篇四十七篇，这位神而王者借着城作王治理全地：
1. In the city God sits on His throne and reigns over the nations—vv. 7-8.
在这城中，神坐在祂的宝座上并掌管列国—7~8 节。
 2. In Psalm 46 God is our enjoyment and meets our needs; in Psalm 47 God in Christ is the King over all the earth through the city—v. 2.
在四十六篇，神是我们的享受并应付我们的需要；在四十七篇，神在基督里借着城作大君王治理全地—2 节。
 3. When the church becomes the city, God will subdue the peoples through the city and rule over all the earth in Christ as the King.
当召会成为城，神就要借着城征服万民，并在基督里作王治理全地。
 4. The church as the city will bring the entire earth under God’s authority and kingship in Christ—Matthew 6:9-10; Revelation 11:15.
召会作为城，将使全地在基督里服在神的权柄和王权之下—太六 9~10，启十一 15。
- C. Psalm 48 is about the city of the great King; here we have God in the climactic experience of the city:
诗篇四十八篇是论到大君王的城；在这里我们在对城高峰的经历中得到神：

1. When we are built up as a city, God's greatness will be expressed, and God will be greatly praised—v. 1.
我们被建造成城时，神的伟大就要得着彰显，神就要大受赞美—1节。
2. When the church is enlarged, strengthened, and built up, the church is elevated, and that elevation is Mount Zion—v. 2.
当召会得着扩大、加强并建造，召会就得以升高，那升高的就是锡安—2节。
3. The built-up church causes the enemies to be dismayed and to hurry off in alarm—vv. 4-6.
建造的召会使仇敌惊惶，急忙逃跑—4~6节。

Message Five

第五篇

The Highest Revelation of Christ

对基督最高的启示

Scripture Reading: Psa. 110

读经：诗一一〇

I. God has made Christ to sit at His right hand—Psa. 110:1-2:

神使基督坐在祂的右边—诗一一〇1~2：

A. “Jehovah declares to my Lord, / Sit at My right hand / Until I make Your enemies / Your footstool”—v. 1:

“耶和华对我主说，坐在我的右边，等我使你的仇敌作你的脚凳” —1 节：

1. The highest place in the universe is at the right hand of God—cf. 1 Pet. 3:22.

宇宙中的至高处是神的右边—参彼前三 22。

2. 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.

基督升到神的右边，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，並在那里坐下一來一 3 下，约十六 28。

3. 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.

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，约一五 21。

4. 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.

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。

5. Christ is on the throne, but He is still in need of a footstool:

基督是在宝座上，但祂仍需要脚凳：

a. God is endeavoring to subdue all of Christ’s enemies and to make them His footstool. 神正在尽力征服基督所有的仇敌，使他们作祂的脚凳。

b. Our fighting today is for the subduing of Christ’s enemies—Rom. 5:17, 21.

今天我们的征战乃是向着征服基督的仇敌—罗五 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.

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。

II. 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:

神起了誓，必不改变，祂照着麦基洗德的等次，立基督永远为祭司—诗一一〇4，来五 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:

基督不仅是有能力 and 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. Christ’s heavenly ministry in His ascension includes both His kingship and His priesthood—7:1-2; Zech. 6:13.

基督在祂升天里的天上职事，包括祂的君王职分和祭司职分—七 1~2，亚六 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.

祂是君王，有权杖管理这地，並处理我们的事务，祂也是大祭司，在神面前为我们代求，並处理我们的案件——来四 14~16、七 25~26、九 24，罗八 34，启一 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:

基督照着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. 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.

基督在地上的职事里，乃是照着亚伦的等次为大祭司，为着除掉罪——来九 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 to the uttermost (Heb. 7:25).

然后，基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司（五 6，10），不是为着罪献祭，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，使我们蒙拯救到底。（来七 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.

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，喂养众召会——启一 12~13、二 1。

III. 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:

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，并要在大地上，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:

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.

这指明基督是战士，要做最大的得胜者，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。

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.

祂要同着所有得胜者所组成，作祂军队的新妇而来，并且祂要同着新妇，与敌基督和他的军队争战并击败他们——十九 11~21。

IV. Christ will drink from the brook by the way and will lift up His head triumphantly—Psa. 110:7:

基督要喝路旁的河水，并得胜地抬起头来——诗一一〇7:

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.

河表征得胜者，当基督领头争战到底时，祂需要水喝，这水就是得胜者。

B. Christ's lifting up His head is a sign of His victory, His triumph, in overcoming all the enemies.

基督抬起头来，是祂得胜、胜利的标记，表明祂胜过了众仇敌。

C. To the enemies Christ is the Victor, but to us He is the Drinker.

基督对仇敌是得胜者，但对我们祂是喝水的人。

D. In this psalm we see Christ as the King, the Priest, the Warrior, the Victor, and the Drinker (the Coming One).

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）。

V. 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—v. 3:

在基督争战的日子，我们需要把自己献上作为甘心祭来献给主，与祂天上的职事合作—3节：

A. In the eyes of the Lord our willing consecration, our offering ourselves to Him, is a matter of splendor:

在主眼中，我们甘心的奉献，将自己献给祂，乃是一种彩饰：

1. *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.

“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。

2. 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.

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。

B. In a spiritual sense, we are now in the day of Christ's warfare, and for this we need to be a voluntary offering, a freewill offering—Lev. 22:18; Deut. 12:6.

就属灵的意义说，我们现今正在基督争战的日子，为此，我们必须成为甘心祭—利二二 18，申十二 6。

C. In order to engage in spiritual warfare to defeat God's enemy and bring in the kingdom of God, we need an absolute and thorough consecration to the Lord—Psa. 110:3.

我们要从事属灵的争战，以击败神的仇敌并带进神的国，就需要绝对并彻底地奉献给主—诗篇一一〇3。

Message Six

第六篇

The Reigning Christ Recovering the Earth by Watering

作王的基督借着滋润恢复地

Scripture Reading: Psa. 72

读经：诗七十二

I. At His second coming, Christ will take possession of the earth, which has been given to Him as His possession, and will establish God's kingdom on the whole earth, thus recovering God's right over the earth—Psa. 24:1:

基督第二次来时，要据有那已赐给祂作产业的地，并要在全地建立神的国，因而恢复神对地的权利—诗二四 1：

A. Psalm 24:7-10 unveils the victorious Christ as the coming King in God's eternal kingdom.

诗篇二十四篇七至十节揭示得胜的基督在神永远的国里作要来的王。

B. The King of glory is Jehovah of hosts, the consummated Triune God embodied in the victorious and coming Christ—vv. 7-10; Luke 21:27; Matt. 25:31:

荣耀的王是万军之耶和华，就是终极完成的三一神具体化身在得胜且要来的基督里—7~10 节，路二一 27，太二五 31：

1. Jehovah is Jesus (1:21 and footnote), and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious—Rev. 5:5.

耶和华就是耶稣（一 21 与注 1），耶稣就是成为肉体、钉十字架并复活的三一神，祂是刚强征战且得胜的一位—启五 5。

2. He is the One who will come back in His resurrection with His overcomers to possess the earth as His kingdom—Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.

祂要在复活里同祂的得胜者回来据有全地作祂的国—但二 34~35，七 13~14，珥三 11，启十一 15，十九 13~14。

II. The reigning Christ is typified in Psalm 72 by the reigning Solomon, the son of David (Matt. 1:1; 22:42), in his prosperous and flourishing time (1 Kings 9—10), as indicated by the title of this psalm and by the first verse:

在诗篇七十二篇，作王的基督由作王的所罗门，就是大卫的儿子（太一 1，二二 42），在亨通昌盛时所预表（王上九~十），如这诗篇的标题和第一节经文所指明的：

A. Psalm 72 reveals Christ reigning over the earth, with all the kings bowing down to Him and all the nations serving Him—vv. 8-11.

七十二篇启示基督作全地的王，诸王都要叩拜祂，万国都要事奉祂—8~11 节。

B. Psalm 72 is a glorious picture of what it will be like for the Lord to recover, possess, and reign over the whole earth—vv. 17-19.

七十二篇是一幅荣耀的图画，说出主恢复、据有并治理全地的情形—17~19 节。

C. The reign of Christ, typified by Solomon, will be in the millennium in the age of restoration—Rev. 20:4, 6; Matt. 19:28.

由所罗门所预表的基督，将在复兴时代的千年国里作王—启二十 4，6，太十九 28。

III. The reigning of Christ will be in righteousness and in justice, by which peace will be ushered in—Psa. 72:1-4, 7:

基督要按公义和公平作王，其结果乃是平安—诗七二 1~4，7：

A. When Christ returns, He will be the King ruling over the entire earth with righteousness and justice—89:14a; Isa. 32:1, 17; 11:4-5; 61:11b:

当基督回来时，祂要作王，以公义、公平治理全地—八九 14 上，赛三二 1，17，十一 4~5，六一 11 下：

1. Righteousness is a matter of God's kingdom, for it is related to God's government, administration, and rule—Matt. 6:33; Psa. 89:14a; 97:2b.

公义是神国度的事，因为这与神的管理、行政、管治有关—太六 33，诗八九 14 上，九七 2 下。

2. Justice is righteousness with a judgment; without judgment, there is no possibility of justice.

公平乃是在审断上公义；没有审判，就不可能有公平。

3. Justice comes from judgment according to a person's righteousness, and it declares his righteousness.

公平来自人按公义的审判，并表明他的公义。

4. This corresponds with the fact that the foundation of God's throne in the New Jerusalem is pure gold, signifying God's nature in the attributes of righteousness and justice—Rev. 21:18b; 22:1; Isa. 32:1.

这与新耶路撒冷里神宝座的根基是纯金的事实相符合；纯金表征神公义和公平之属性里的性情—启二一 18 下，二二 1，赛三二 1。

- B. Peace is a sign that righteousness and justice are present; as a result of Christ's rule with righteousness and justice, the earth will be full of peace—vv. 16-17.

平安表明有公平和公义；基督以公义和公平治理的结果，地就满了平安—16~17 节。

- C. There will be no peace until Christ returns; under His rule, peace will begin its reign—9:6-7; cf. 1 Thes. 5:3; Jer. 6:14.

在基督回来以前，不会有平安；在祂的治理之下，平安才会开始掌权—九 6~7，参帖前五 3，耶六 14。

IV. Psalm 72 reveals that in His reigning, Christ will recover the earth by watering—vv. 6, 8:

诗篇七十二篇启示，基督在祂的治理中，要借着滋润恢复地—6, 8 节：

- A. "He will drop like rain upon mown grass, / Like abundant showers dripping on the earth"—v. 6:

“祂必降临，象雨降在已割的草地上，如甘霖浇灌大地”—6 节：

1. Christ gains the earth not by fighting and judging but by watering.

基督得着地不是借着争战和审判，乃是借着滋润。

2. In His coming back, the Lord will not mainly exercise His righteous judgment; rather, He will come primarily like showers to water the earth.

主回来时，主要的不是施行公义的审判，乃是象雨降临，好滋润地。

3. Christ will have mercy on the earth, and He will come back graciously like showers of rain to water the barren land and to satisfy the depressed and empty people—v. 6:

基督要怜悯这地，象甘霖一样满带恩典回来，好滋润荒凉之地，并使忧郁虚空的人满足—6 节：

- a. The whole earth is a dry and barren wilderness, and many evil things spring forth from this drought and dryness; people are often sinful because they are disappointed and dissatisfied—John 4:14-18.

全地都是干旱荒凉的旷野，从这种干旱和干涸之中，生发出许多邪恶的事；人经常是罪恶的，因为他们失望且不满足—约四 14~18。

- b. The Lord Jesus will be the King, not merely by exercising power to subdue others but mainly by supplying living water to satisfy the thirsty ones—Rev. 22:17.

主耶稣要作王，不是仅仅借着运用能力以征服别人，主要的乃是借着供应活水，使干渴的人满足—启二二 17。

- c. In that day all nations will be rained upon by the Lord Jesus and will be happy under His dominion; all will be satisfied by His living water—Isa. 35:6b-7a; 41:18; 43:19-20; Zech. 14:16-17.

到那日，列国都要得着主耶稣如雨的浇灌，并要在祂的掌权下欢乐；所有的人都要因着祂的活水得满足—赛三五 6 下~7 上，四一 18，四三 19~20，亚十四 16~17。

- B. "He will have dominion from sea to sea / And from the River unto the ends of the earth"—Psa. 72:8:

“祂要执掌权柄，从这海直到那海，从大河直到地极”—诗七二 8：

1. The Lord's kingdom will spread to the ends of the earth by His flowing as a river—Dan. 2:44; Rev. 11:15; Joel 3:18:
主的国度要借着祂象河一样的涌流，扩展到地极—但二 44，启十一 15，珥三 18：
 - a. Christ will have dominion from sea to sea and will flow as a river to the ends of the earth; where the flow is, there His dominion will be.
基督要执掌权柄，从这海直到那海，并要象河一样涌流，直到地极；哪里有水流，哪里就有祂的掌权。
 - b. The Lord's dominion will be by Himself as the flowing river; He will gain the dominion and recover the earth by His watering.
主的掌权是借着祂自己作涌流的河；祂要借着祂的滋润，执掌权柄并恢复地。
2. The Lord Jesus will recover the earth by means of the river that will flow from Jerusalem—Ezek. 47:1-12; Joel 3:18:
主耶稣要借着从耶路撒冷流出的河，恢复这地—结四七 1~12，珥三 18：
 - a. In that day the center of the earth will be Jerusalem, and the center of Jerusalem will be the house of God, from which the river will flow.
在那日，地的中心将是耶路撒冷，而耶路撒冷的中心乃是神的殿，有河从殿中流出。
 - b. This river will reach all the earth in four directions, as in Genesis 2:10-14.
这河要以四个方向达到全地，如在创世记二章十至十四节。