

2011 Summer Training
Crystallization-Study of The Psalms (1)
Message Twelve

The Reigning Christ Recovering the Earth by Watering

Scripture Reading: Psa. 72

Outline

Day 1

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

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

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

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

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

II. Whereas Psalm 69 is on the suffering Christ, typified by the suffering David, Psalm 72 is on the reigning Christ, typified by the reigning Solomon:

A. Psalm 72 is actually a psalm on King Solomon, who is a type of Christ as the reigning One — Matt. 12:42.

B. Solomon is a type of Christ as the son of David, the One who inherits the throne and kingdom of David—1:1; 2 Sam. 7:12-13; Luke 1:32-33.

二〇一一年夏季訓練
詩篇結晶讀經 (一)

第十二篇

作王的基督藉着滋潤恢復地

讀經：詩七十二

綱目

週一

壹、基督第二次來時，要據有那已賜給祂作產業的地，並要在全地建立神的國，因而恢復神對地的權利——詩二四 1：

一、詩篇二十四篇七至十節揭示得勝的基督在神永遠的國裏作要來的王。

二、榮耀的王是萬軍之耶和華，就是終極完成的三一神具體化身在得勝且要來的基督裏——7～10節，路二一 27，太二五 31：

1、耶和華就是耶穌（一 21 與註 1），耶穌就是成為肉體、釘十字架並復活的三一神，祂是剛強爭戰且得勝的一位——啟五 5。

2、祂要在復活裏同祂的得勝者回來據有全地作祂的國——但二 34～35，七 13～14，珥三 11，啟十一 15，十九 13～14。

貳、詩篇六十九篇論到受苦的基督，由受苦的大衛所豫表；七十二篇論到作王的基督，由作王的所羅門所豫表：

一、七十二篇實際上是論到所羅門王的詩篇；他豫表基督是作王的一位——太十二 42。

二、所羅門豫表基督是大衛的兒子，繼承大衛的王位與國度——1，撒下七 12～13，路一 32～33。

C. After His life of suffering on earth, typified by the sufferings of David, Christ ascended to the heavens, where He is now reigning as the King, typified by Solomon—1 Cor. 15:25; Rev. 17:14.

Day 2

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

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

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

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

Day 3

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

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

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

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

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

4. This corresponds with the fact that the foundation of God's throne in the New Jerusalem is pure

三、基督在地上經過由大衛的苦難所豫表受苦的生活之後，就升到諸天之上，如今在那裏作王掌權，由所羅門所豫表—林前十五 25，啟十七 14。

週 二

參、在詩篇七十二篇，作王的基督由作王的所羅門，就是大衛的兒子（太一 1，二二 42），在亨通昌盛時所豫表（王上九～十），如這詩篇的標題和第一節經文所指明的：

一、七十二篇啟示基督作全地的王，諸王都要叩拜祂，萬國都要事奉祂—8～11 節。

二、七十二篇是一幅榮耀的圖畫，說出主恢復、據有並治理全地的情形—17～19 節。

三、由所羅門所豫表的基督，將在復興時代的千年國裏作王—啟二十四，6，太十九 28。

週 三

肆、基督要按公義和公平作王，其結果乃是平安—詩七二 1～4，7：

一、當基督回來時，祂要作王，以公義、公平治理全地—八九 14 上，賽三二 1，17，十一 4～5，六一 11 下：

1、公義是神國度的事，因為這與神的管理、行政、管治有關—太六 33，詩八九 14 上，九七 2 下。

2、公平乃是在審斷上公義；沒有審判，就不可能有公平。

3、公平來自人按公義的審判，並表明他的公義。

4、這與新耶路撒冷裏神寶座的根基是純金的事實相符合；純金表徵

gold, signifying God's nature in the attributes of righteousness and justice —Rev. 21:18b; 22:1; Isa. 32:1.

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

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

Day 4

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

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

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

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

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

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

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

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

Day 5

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

1. The Lord's kingdom will spread to the ends of the earth by His flowing as a river—Dan. 2:44; Rev. 11:15;

神按公義和公平之屬性的性情—啟二一18下，二二1，賽三二1。

二、平安表明有公平和公義；基督以公義和公平治理的結果，地就滿了平安—16～17節。

三、在基督回來以前，不會有平安；在祂的治理之下，平安纔會開始掌權—九6～7，參帖前五3，耶六14。

週四

伍、詩篇七十二篇啟示，基督在祂的治理中，要藉着滋潤恢復地—6，8節：

一、“祂必降臨，像雨降在已割的草地上，如甘霖澆灌大地”—6節：

1、基督得着地不是藉着爭戰和審判，乃是藉着滋潤。

2、主回來時，主要的不是施行公義的審判，乃是像雨降臨，好滋潤地。

3、基督要憐憫這地，像甘霖一樣滿帶恩典回來，好滋潤荒涼之地，並使憂鬱虛空的人滿足—6節：

a、全地都是乾旱荒涼的曠野，從這種乾旱和乾涸之中，生發出許多邪惡的事；人經常是罪惡的，因為他們失望且不滿足—約四14～18。

b、主耶穌要作王，不是僅僅藉着運用能力以征服別人，主要的乃是藉着供應活水，使乾渴的人滿足—啟二二17。

c、到那日，列國都要得着主耶穌如雨的澆灌，並要在祂的掌權下歡樂；所有的人都要因着祂的活水得滿足—賽三五6下～7上，四一18，四三19～20，亞十四16～17。

週五

二、“祂要執掌權柄，從這海直到那海，從大河直到地極”—詩七二8：

1、主的國度要藉着祂像河一樣的湧流，擴展到地極—但二44，啟十一

Joel 3:18:

a. Christ will have dominion from sea to sea and will flow as a river to the ends of the earth; where the flow is, there His dominion will be.

b. The Lord's dominion will be by Himself as the flowing river; He will gain the dominion and recover the earth by His watering.

2. The Lord Jesus will recover the earth by means of the river that will flow from Jerusalem—Ezek. 47:1-12; Joel 3:18:

a. In that day the center of the earth will be Jerusalem, and the center of Jerusalem will be the house of God, from which the river will flow.

b. This river will reach all the earth in four directions, as in Genesis 2:10-14.

3. In the Scriptures the concept of the divine stream is crucial—v. 10; Psa. 46:4a; John 7:37-39; Rev. 22:1-2:

a. The Bible reveals the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life—Jer. 2:13; Psa. 36:9a; John 4:14; 7:37-39.

Day 6

b. The source of the flow is the throne of God and of the Lamb—Rev. 22:1.

c. In the Scriptures there is only one flow, only one divine stream:

1) The divine stream, which has been flowing throughout the generations, is uniquely one — Gen. 2:10-14; Rev. 22:1.

2) Since there is only one divine stream and since the flow is uniquely one, we need to keep ourselves in this one flow.

d. Where the divine stream flows, we have the life of God, the fellowship of the Body, the testimony of Jesus, and the work of God—1 John 1:1-3.

4. In His kingdom the reigning Christ will recover the earth by means of this river, the unique divine stream—Psa. 72:8.

15, 珥三 18 :

a、基督要執掌權柄，從這海直到那海，並要像河一樣湧流，直到地極；哪裏有水流，哪裏就有祂的掌權。

b、主的掌權是藉着祂自己作湧流的河；祂要藉着祂的滋潤，執掌權柄並恢復地。

2、主耶穌要藉着從耶路撒冷流出的河，恢復這地—結四七 1 ~ 12, 珥三 18 :

a、在那日，地的中心是耶路撒冷，而耶路撒冷的中心乃是神的殿，有河從殿中流出。

b、這河要以四個方向達到全地，如在創世記二章十至十四節。

3、在聖經裏，神聖水流的觀念極為重要—10 節，詩四六 4 上，約七 37 ~ 39, 啟二二 1 ~ 2 :

a、聖經啟示湧流的三一神—父是生命源，子是生命泉，那靈是生命河—耶二 13, 詩三六 9 上，約四 14, 七 37 ~ 39。

週 六

b、這湧流的源頭乃是神和羔羊的寶座—啟二二 1。

c、在聖經裏只有一道流，只有一道神聖的水流：

(一)、曆世歷代以來湧流的這道神聖的水流，乃是獨一無二的一創二 10 ~ 14, 啟二二 1。

(二)、既然只有一道神聖的水流，並且這道流是獨一無二的，我們就需要保守自己在這一道流中。

d、在神聖水流所到之處，就有神的生命、基督身體的交通、耶穌的見證和神的工作—約壹— 1 ~ 3。

4、作王的基督，在祂的國度裏要藉着這河，就是這獨一的神聖水流恢復地—詩七二 8。

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Message Twelve (Day 1)

The Reigning Christ Recovering the Earth by Watering

Morning Nourishment

Psa. 24:1 "The earth is Jehovah's, and its fullness, the habitable land and those who dwell in it."

7 "Lift up your heads, O gates; and be lifted up, O long enduring doors; and the King of glory will come in."

10 "Who is this King of glory? Jehovah of hosts—He is the King of glory! Selah"

In Psalm 22 Christ is the Redeemer and the Regenerator, in Psalm 23 He is the Shepherd, and in Psalm 24 He is the King who will regain the entire earth through the church, His Body, the people whom He has redeemed and regenerated and is shepherding today. At His second coming Christ will take possession of the earth (Rev. 10:1-2), which has been given to Him as His possession (Psa. 2:8), and will establish God's kingdom on the whole earth (Dan. 2:34-35; Rev. 11:15), thus recovering God's right over the earth, which has been usurped by His enemy, Satan. (Psa. 24:1, footnote 1)

Today's Reading

Psalm 24:7-10, unveiling the victorious Christ as the coming King in God's eternal kingdom, continues the divine concept of verses 1-2. (Psa. 24:7, footnote 1)

The gates [in verse 7] are of the cities of the nations; the doors are of the houses of the people. (footnote 2)

The King of glory is Jehovah of hosts (that is, of armies), the consummated Triune God embodied in the victorious and coming Christ (vv. 7-10; Luke 21:27; Matt. 25:31). Jehovah is Jesus (Matt. 1:21 and footnote), and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious (Rev. 5:5). He is the One who will come back in His resurrection with His overcomers to possess the entire earth as His kingdom (Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14). (footnote 4)

Psalm 72 is actually a psalm on King Solomon, a

二〇一一年夏季訓練
詩篇結晶讀經 (一)
第十二篇 (週一)

作王的基督藉着滋潤恢復地

晨興餽養

詩二四 1 地和其中所充滿的，世界和住在其間的，都屬耶和華。

7 眾城門哪，你們要抬起頭來；永久的門戶啊，你們要被舉起；榮耀的王將要進來。

10 那榮耀的王是誰呢？萬軍之耶和華——祂是榮耀的王！細拉

在詩篇二十二篇，基督是救贖主和使人重生者，在二十三篇祂是牧者，在二十四篇祂是王，要藉着召會，祂的身體，就是祂所救贖並重生、今天正在牧養的人，得回全地。基督第二次來時，要據有那已賜給祂作產業（二 8）的地（啟十 1~2），並要在全地建立神的國（但二 34~35，啟十一 15），因而恢復神對那被祂仇敵撒但所篡奪之地的權利（聖經恢復本，詩二四 1 註 1）。

信息選讀

詩篇二十四篇七至十節延續一至二節的神聖觀念，揭示得勝的基督在神永遠的國裏作要來的王（詩二四 7 註 1）。

〔七節的〕眾城門是列國的城門，門戶是百姓的家門（詩二四 7 註 2）。

榮耀的王是萬軍之耶和華，就是終極完成的三一神具體化身在得勝且要來的基督裏（7~10，路二一 27，太二五 31）。耶和華就是耶穌（一 21 與註），耶穌就是成為肉體、釘十字架並復活的三一神，祂是剛強爭戰且得勝的一位（啟五 5）；祂要在復活裏同祂的得勝者回來據有全地作祂的國（但二 34~35，七 13~14，珥三 11，啟十一 15，十九 13~14）（詩二四 7 註 4）。

詩篇七十二篇實際上是論到所羅門王

type of Christ as the reigning One. Thus, David, the father, typified one aspect of Christ, and Solomon, the son, typified another aspect of Christ. After His life of suffering on earth, typified by the sufferings of David, Christ ascended to the heavens where He is now reigning as the King, typified by Solomon. From this we see that the suffering Christ has become the reigning Christ. (Life-study of the Psalms, p. 339)

Solomon is a type of Christ as the son of David, the One who inherits the throne and kingdom of David (2 Sam. 7:12-13; Luke 1:32-33). Solomon, as a type of Christ, did mainly two things: he built the temple of God in the kingdom (1 Kings 6:2) and spoke the word of wisdom (1 Kings 10:23-24; Matt. 12:42). Christ, in fulfilling this type, is now building the real temple of God, the church, in the kingdom of God and has spoken the word of wisdom. (Matt. 1:1, footnote 3)

[In 2 Samuel 7:12 the Lord says to David, "I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom." His kingdom in this verse refers to Christ's kingdom (Luke 1:32-33). In the beginning of the New Testament Christ is introduced first as the son of David and then as the son of Abraham (Matt. 1:1). Christ is the son of David to fulfill God's covenant with David introduced in 2 Samuel 7, that God's elect may be brought into the kingdom of the heavens and participate in the divine authority. Christ is the son of Abraham to fulfill God's covenant with Abraham (Gen. 12:3; 15:1-21; 22:18) so that the processed Triune God as the consummated Spirit could become the blessing of God's elect as their divine inheritance (Gal. 3:14; Acts 26:18). In order to be the blessing to His people, God must have a kingdom on earth in which to exercise His administration under His full, divine authority. Hence, the preaching of the gospel in the New Testament charges us to first repent of our rebellion (Matt. 3:2; 4:17) and receive Christ as the son of David, as our King, that He may rule in us and over us in God's kingdom. Under the Lord's ruling in the kingdom, Christ as the son of Abraham brings us into the enjoyment of the Triune God as our blessing. (2 Sam. 7:12, footnote 2)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 23, 27

的詩篇；他豫表基督是作王的一位。因此，父親大衛豫表基督的一面，兒子所羅門豫表基督的另一面。基督在地上經過由大衛的苦難所豫表受苦的生活之後，就升到諸天之上，如今在那裏作王掌權，由所羅門所豫表。由此我們看見，受苦的基督成了作王的基督（詩篇生命讀經，四一四頁）。

所羅門豫表基督是大衛的兒子，繼承大衛的王位與國度（撒下七 12~13，路一 32~33）。就豫表基督而言，所羅門主要作了兩件事：在國度裏建造神的殿（王上六 2），並說智慧的話（十 23~24，太十二 42）。基督應驗了這豫表，在神的國裏建造神實際的殿，就是召會，並說智慧的話（聖經恢復本，太一 1 註 3）。

〔在撒下七章十二節，主對大衛說，「我必興起你腹中所出的後裔接續你，我也必堅定他的國。」〕本節裏「他的國」，是指基督的國（路一 32~33）。在新約開頭，基督首先被引介為大衛的子孫，然後才被引介為亞伯拉罕的子孫（太一 1）。基督是大衛的子孫，完成撒下七章所引介神與大衛所立的約，使神所揀選的人能被帶進諸天的國，並有分於神聖的權柄。基督是亞伯拉罕的子孫，完成神與亞伯拉罕所立的約（創十二 3，十五 1~21，二二 18），使經過過程的三一神作為終極完成的靈，能成為神所揀選之人的福分，作他們神聖的產業（加三 14，徒二六 18）。神要成為祂子民的福分，就必須在地上有一個國，好在其中以祂完滿、神聖的權柄施行祂的行政。因此，新約裏福音的傳揚囑咐我們，要先為我們的悖逆悔改（太三 2，四 17），並接受基督這大衛的子孫作我們的王，使祂能在神的國裏，在我們裏面並在我們之上施行管治。在國度裏，在主的管治之下，基督這位亞伯拉罕的子孫把我們帶進三一神作我們福分的享受裏（撒下七 12 註 2）。

參讀：撒母耳記生命讀經，第二十三、二十七篇。

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Message Twelve (Day 2)

The Reigning Christ Recovering the Earth by Watering

Morning Nourishment

Psa. 72:17-19 "His name will be forever; as long as the sun endures, His name will spread; and men will be blessed in Him; all the nations will call Him blessed. Blessed be Jehovah God, the God of Israel, who alone does wondrous deeds; and blessed be His glorious name forever; and may His glory fill the whole earth. Amen and Amen."

Psalm 72 gives a glorious picture of what it will be like for the Lord to recover, possess, and reign over the earth. "Blessed be Jehovah God, the God of Israel, / Who alone does wondrous deeds; / And blessed be His glorious name forever; / And may His glory fill the whole earth. / Amen and Amen" (vv. 18-19).

There is no "Amen" in Psalm 1. But here we have "Amen and Amen." Praise the Lord for such an improvement...We may now be in the house within the city in anticipation of that soon coming day when the Lord will take the earth in such a way. (Christ and the Church Revealed and Typified in the Psalms, pp. 129-130)

Today's Reading

The reigning Christ is typified in Psalm 72 by the reigning Solomon, the son of David (Matt. 1:1; 22:42), in his prosperous and flourishing time. This is indicated by the title of this psalm, "Of Solomon," and by the first verse: "O God, give Your judgments to the king, / And Your righteousness to the son of the king."

The reign of Christ typified by Solomon will be in the millennium in the age of restoration (Rev. 20:4, 6; Matt. 19:28)...."He will judge Your people in righteousness, / And Your poor with justice. / The mountains will bear peace to the people, / And the hills, in righteousness" (Psa. 72:2-3). This indicates that the reigning of Christ will be in righteousness and in justice for peace. He will be feared by the people throughout the generations as long as the sun and the moon endure (vv. 4-5).

As Christ reigns, He will drop like rain upon mown

二〇一一年夏季訓練
詩篇結晶讀經 (一)
第十二篇 (週二)

作王的基督藉着滋潤恢復地

晨興餽養

詩七二 17~19 祂的名要存到永遠，要留傳如日之久；人要因祂蒙福；萬國要稱祂有福。獨行奇事的耶和華神，以色列的神，是當受頌讚的；祂榮耀的名也當受頌讚，直到永遠；願祂的榮耀充滿全地。阿們，阿們。

詩篇七十二篇給我們一幅榮耀的圖畫，說出主恢復、據有並治理這地的情形。「獨行奇事的耶和華神，以色列的神，是當受頌讚的；祂榮耀的名也當受頌讚，直到永遠；願祂的榮耀充滿全地。阿們，阿們。」(18~19)

第一篇沒有「阿們」。但這裏有「阿們，阿們」。為着這樣的進步讚美主。…我們現在可以在城內的殿中，盼望那日快臨，主要這樣取得全地（詩篇中所啟示並豫表的基督與召會，一四五頁）。

信息選讀

在詩篇七十二篇，作王的基督由作王的所羅門，就是大衛的兒子（太一 1，二二 42），在亨通昌盛時所豫表。詩篇七十二篇的標題：「所羅門的詩」，以及一節：「神啊，求你將你的判斷賜給王，將你的公義賜給王的兒子」，指明這點。

所羅門作王所豫表基督的作王，將是在復興時代的千年國裏（啟二十四 6，太十九 28）。…「祂要按公義審判你的民，按公平審判你的窮苦人。大山小山，都要在公義中給民結出平安的果子。」（詩七二 2~3）這指明基督的作王將按公義和公平得平安。太陽還存，月亮還在，人要敬畏祂，直到萬代（4~5）。

基督作王時，必降臨像雨降在已

grass and like abundant showers dripping on the earth for the flourishing of the righteous and for abundance of peace on earth as long as the moon lasts (vv. 6-7)...Verse 8 says, "He will have dominion from sea to sea / And from the River unto the ends of the earth." From "sea to sea" means from the Mediterranean Sea to the Dead Sea. The river mentioned here is the Euphrates. As Christ exercises His dominion, all the nations will serve Him (vv. 9-11).

Verses 12 through 15 speak of Christ's favor to the needy and their response to Him. He will deliver the needy when he cries, and the poor when there is no one to help him. He will have pity on the weak and needy and will save the souls of the needy, redeeming their soul from oppression. Verse 15 tells us of the response of the needy to the reigning of Christ. "He shall live and to Him shall be given / The gold of Sheba; / And prayer shall be made continually for Him; / He shall be blessed all the day long."

In verse 16 we see that the reigning of Christ will be a blessing to all the earth in prosperity. "There will be an abundance of grain on the earth, / Even at the tops of the mountains. / Its fruit will wave like the forests of Lebanon, / And those of the city will blossom like the foliage of the earth." Then in verse 17 we have the response of the blessed ones to Him. "His name will be forever; / As long as the sun endures, His name will spread; / And men will be blessed in Him; / All the nations will call Him blessed."

"Blessed be Jehovah God, the God of Israel, / Who alone does wondrous deeds; / And blessed be His glorious name forever; / And may His glory fill the whole earth. / Amen and Amen" (vv. 18-19). This is the psalmist's blessing to God as the closing word of Book 2 of the Psalms. Thus, verse 20 concludes, "The prayers of David the son of Jesse are ended." (Life-study of the Psalms, pp. 343-345)

He shall live forever, the earth shall be restored because of Him, and men will be blessed in Him and bless Him (Psa. 72:15-17). Do you still remember how Psalm 1 begins? It says, "Blessed is the man..." But here it says, "Blessed be Jehovah God..." (v. 18). This is a real improvement. God's name is blessed forever, and His glory is manifested in the whole earth (vv. 18-19). (Christ and the Church Revealed and Typified in the Psalms, p. 129)

Further Reading: Life-study of the Psalms, msgs. 11, 29

割的草地上，如甘霖澆灌大地，使義人發旺，大有平安，直到月亮不存（6~7）。…八節說，「祂要執掌權柄，從這海直到那海，從大河直到地極。」從「這海直到那海」，意思是從地中海直到死海。這裏所提的大河是幼發拉底河。基督執掌權柄時，萬國都要事奉祂（9~11）。

十二至十五節說到基督向窮乏人所施的恩惠，以及他們向祂的回應。窮乏人呼求的時候，祂要搭救；沒有人幫助的窮苦人，祂也要搭救。祂要憐惜貧寒和窮乏的人，拯救窮乏人的性命，救贖他們脫離欺壓。十五節告訴我們窮乏人向基督作王的回應：「祂要長久活着，示巴的金子要奉給祂；人要常常為祂禱告，終日頌讚祂。」

在十六節我們看見，基督的作王將是全地的祝福，使地亨通。「在地上，甚至在山頂上，五穀必然茂盛。所結的谷實，要搖曳如利巴嫩的樹林；城裏的人要發旺如地上的草。」然後十七節有蒙福之人向祂的回應：「祂的名要存到永遠，要留傳如日之久；人要因祂蒙福；萬國要稱祂有福。」

「獨行奇事的耶和華神，以色列的神，是當受頌讚的；祂榮耀的名也當受頌讚，直到永遠；願祂的榮耀充滿全地。阿們，阿們。」（18~19）這是詩人對神的頌讚，作為詩篇卷二的結語。因此，二十節下結論說，「耶西的兒子大衛的禱告完畢。」（詩篇生命讀經，四一九至四二二頁）

祂要長久活着，地要因着祂得復興，人要因祂蒙福，並稱祂有福（15~17）。你還記得第一篇是怎樣開始的麼？那裏說，「…這人便為有福。」（2）但這裏說，「耶和華…是當受頌讚的。」（七二 18）這是真正的進步。神的名當受頌讚，直到永遠，祂的榮耀要彰顯在全地（18~19）（詩篇中所啟示並豫表的基督與召會，一四五頁）。

參讀：詩篇生命讀經，第十一、二十九篇。

2011 Summer Training
Crystallization-Study of The Psalms (1)
Message Twelve (Day 3)

The Reigning Christ Recovering the Earth by Watering

Morning Nourishment

Isa. 9:7 "To the increase of His government and to His peace there is no end, upon the throne of David and over His kingdom, to establish it and to uphold it in justice and righteousness from now to eternity..."

32:1 "Indeed a King will reign according to righteousness, and the rulers will rule according to justice."

Psalm 72 tells us how Christ shall reign over the whole earth and how the saints will be glorified and blessed with Him. First, we see that He will reign with righteousness and justice, by which peace will be ushered in (vv. 1-5). When Christ returns, He will be the King, ruling over the entire earth with righteousness and justice. Hence, the earth will be full of peace. People today speak much about peace, but there will be no peace until Christ returns. Under His rule, real peace will begin its reign. "He will judge Your people in righteousness, / And Your poor with justice. / The mountains will bear peace to the people" (vv. 2-3). (Christ and the Church Revealed and Typified in the Psalms, p. 127)

Today's Reading

[In Matthew 6:33 the Lord says, "But seek first His kingdom and His righteousness, and all these things will be added to you."] The Father's kingdom is the reality of the kingdom of the heavens today, the reality of the church life today, and will be the manifestation of the kingdom of the heavens in the coming age. The Father's righteousness is the righteousness expressed by the keeping of the new law of the kingdom, as mentioned in 5:20. This righteousness is Christ, who is lived out by the kingdom people. Since the kingdom people seek first the kingdom and the righteousness of their heavenly Father, not only will His kingdom and His righteousness be given to them, but also all that they need will be added to them. (Matt. 6:33, footnote 1)

[According to Isaiah 32:1, Christ] does not rule directly by Himself but indirectly through the rulers according

二〇一一年夏季訓練
詩篇結晶讀經 (一)
第十二篇 (週三)

作王的基督藉着滋潤恢復地

晨興餽養

賽九 7 祂的政權與平安必加增無窮，祂必在大衛的寶座上，治理祂的國，以公平公義使國堅定穩固，從今時直到永遠。...

三二 1 看哪，必有一王憑公義作王，必有首領按公平掌權。

詩篇七十二篇告訴我們，基督要如何在全地作王，聖徒們要如何與祂一同得榮並蒙福。首先我們看見，祂要以公義、公平作王，藉此要引進平安 (1~5)。當基督回來時，祂要作王，以公義、公平治理全地。因此，地要滿了平安。今天人常常說到平安，但在基督回來以前，不會有平安。在祂的治理之下，真正的平安才會開始掌權。「祂要按公義審判你的民，按公平審判你的窮苦人。大山小山，都要在公義中給民結出平安的果子。」 (2~3) (詩篇中所啟示並豫表的基督與召會，一四二頁)

信息選讀

[在馬太六章三十三節主說，「但你們要先尋求祂的國和祂的義，這一切就都要加給你們了。」] 父的國是今天諸天之國的實際 (就是今天召會生活的實際)，也是來世諸天之國的實現；父的義乃是因遵行國度新律法而有的義 (就是國度子民所活出的基督)，如五章二十節所說的。因着國度子民先尋求他們天父的國和祂的義，不僅祂的國和祂的義要賜給他們，連他們一切的需用也都要加給他們 (聖經恢復本，太六 33 註 1)。

[按照以賽亞三十二章一節，基督] 並不是自己直接掌權，乃是藉

to justice....Righteousness is to be right, whereas justice is righteousness with a judgment....When judgment is exercised on someone according to what he is and has done, that verdict, that judgment, is justice....Christ will reign according to righteousness, and He will rule through His helpers, the rulers, to judge the people according to justice. The entire earth is lacking in righteousness, and nearly all the governments are short of justice. (Life-study of Isaiah, pp. 305-306)

The throne signifies the administration of the New Jerusalem. This signifies that the administration of this organic building is built on the base (God the Father's nature) as its foundation. Psalm 89:14 says that righteousness is the foundation of God's throne. This implies that the very nature of God as the foundation of God's administration refers, in this aspect, to God's attribute of righteousness. God has a nature, and His nature is of many attributes....Among all these divine attributes, the most important is righteousness. This is why we need to be saved according to God's righteousness (Rom. 1:16-17; 3:21-22). If we are saved only according to God's grace or according to God's love, our salvation is not legally justified; it is not judicial. Anything that is of righteousness is judicial, is legal, according to the law.

The foundation of God's throne is not grace or love. Such a foundation would not be sure to us. God's throne is established on righteousness as its foundation. This righteousness is the main attribute in God's nature. In the New Jerusalem both the street and the base are gold, signifying God's nature in the attribute of righteousness. This is the foundation of the throne of God. (The God-men, pp. 80-81)

When the restoration comes, Christ will be the unique Governor, and the government of the Triune God will be upon His shoulders. This government will increase and fill every corner of this earth.

The increase of Christ's government and His peace will have no end. Peace is a sign that justice and righteousness are present. In the new heaven and new earth, everything will be just and right (2 Pet. 3:13). When Christ becomes Governor of this earth, the earth will be full of peace. (Life-study of Isaiah, pp. 58-59)

Further Reading: Life-study of Isaiah, msgs. 9, 43

着眾首領按公平間接掌權。…公義就是對的，而公平乃是在審斷上公義。…當一個人按照他的所是所作受審判時，那個決斷，那個審判，乃是公平的。…基督要憑公義作王，祂必藉着祂的助手（就是眾首領）掌權，按公平審判百姓。全地都缺少公義，幾乎所有的政府都缺少公平（以賽亞書生命讀經，三八二至三八三頁）。

寶座表徵新耶路撒冷的行政。這表徵這生機建造的行政，是建造在城的基礎（父神的性情）上，以這基礎為其根基。詩篇八十九篇十四節說，公義是神寶座的根基。這含示神的性情作為神行政的根基，在這方面是指神公義的屬性。神有一個性情，祂的性情有許多屬性…。在这一切神聖屬性當中，最重要的是公義。這就是為什麼我們需要照着神的義得救（羅一 16~17，三 21~22）。我們若僅僅照着神的恩或神的愛得救，我們的得救就不是在法理上蒙稱義的；這不是合乎法理的。任何出於義的就是合乎法理的、合法的、按照律法的。

神寶座的根基不是恩典或愛。這樣的根基對我們並不穩固。神的寶座是建立在公義上，以公義為其根基。這公義是神性情裏主要的屬性。在新耶路撒冷裏，街道和基礎都是金，表徵神在公義屬性上的性情。這是神寶座的根基（神人，八八頁）。

當復興的時候來到，基督要成為獨一的治理者，三一神的政權要擔在祂的肩頭上。這政權要加增並充滿這地上的每一角落。

基督的政權與平安必加增無窮。平安表明有公平和公義。在新天新地裏，一切都是公平、公義的（彼後三 13）。當基督成為這地上的治理者時，地就要滿了平安（以賽亞書生命讀經，七六頁）。

參讀：以賽亞書生命讀經，第九、四十三篇。

2011 Summer Training
Crystallization-Study of The Psalms (1)
Message Twelve (Day 4)

The Reigning Christ Recovering the Earth by Watering

Morning Nourishment

Psa. 72:6 "He will drop like rain upon mown grass, like abundant showers dripping on the earth."

Isa. 41:18 "I will open up rivers on the bare heights, and in the midst of the valleys, springs. I will make the wilderness into a pool of water, and the dry land into springs of water."

In His second coming Christ will gain the earth not mainly by exercising His righteous judgment but by coming like showers to water the people of the earth. He will have mercy on the earth and will come back graciously like showers of rain to satisfy the thirsty ones (cf. Rev. 22:17). In that day all the nations will be rained on by Christ and will be happy under His dominion. (Psa. 72:6, footnote 1)

Today's Reading

Psalm 72 presents Christ in His rule like rain watering the earth; so the saints will flourish. "He will drop like rain upon mown grass, / Like abundant showers dripping on the earth. / In His days the righteous will flourish, / And there will be an abundance of peace / Until the moon is no more. / And He will have dominion from sea to sea / And from the River unto the ends of the earth. / The desert dwellers will bow down before Him, / And His enemies will lick the dust. / The kings of Tarshish and of the coastlands / Will pay tribute; / The kings of Sheba and Seba / Will present gifts. / And all the kings will bow down before Him; / All the nations will serve Him" (vv. 6-11). Even at the time when Christ returns for judgment, He will be like rain upon mown grass, like abundant showers dripping on the earth. This is the way Christ gains the earth. He gains it by His watering, not by fighting, not by condemning, not by judging. Praise the Lord!

Today the entire earth is as a dry and barren wilderness. Many evil and sinful things spring forth from this drought and dryness. Men are sinful

二〇一一年夏季訓練
詩篇結晶讀經 (一)
第十二篇 (週四)

作王的基督藉着滋潤恢復地

晨興餽養

詩七二 6 祂必降臨，像雨降在已割的草地上，如甘霖澆灌大地。

賽四一 18 我要在光禿的高處開江河，在谷中開泉源。我要使曠野變為水池，使干地變為水泉。

基督第二次來時要得着全地，主要的不是藉着施行公義的審判，乃是藉着像雨降臨，好滋潤地上的人。祂要憐憫這地，像甘霖一樣滿帶恩典回來，滿足乾渴的人（參啟二二 17）。到那日，列國都要得着基督如雨的澆灌，並要在祂的掌權下歡樂（聖經恢復本，詩七二 6 註 1）。

信息選讀

〔詩篇七十二篇〕說出基督在祂的治理中，就像雨滋潤地；所以聖徒要發旺。「祂必降臨，像雨降在已割的草地上，如甘霖澆灌大地。在祂的日子義人要發旺，大有平安，直到月亮不存。祂要執掌權柄，從這海直到那海，從大河直到地極。住在荒野的，必在祂面前下拜，祂的仇敵必要舔土。祂施和海島並沿海一帶的王要進貢；示巴和西巴的王要獻禮物。諸王都要叩拜祂；萬國都要事奉祂。」（6~11）甚至在基督回來審判的時候，祂要像雨降在已割的草地上，如甘霖澆灌大地。這是基督得着地的方法！祂得着地是藉祂的滋潤，不是藉爭戰，不是藉定罪，不是藉審判。讚美主！

今天全地就像乾旱荒涼的曠野。從這種乾旱和乾涸之中，生發出許多邪惡、罪惡的事。人是罪惡的，因

because they are disappointed and dissatisfied. If you merely judge them, smite them, and condemn them, the problem will not be solved. Of course, the Lord Jesus in His righteousness must exercise His judgment upon all sinful things, but this is not the main aspect of His return. The primary feature is that He will come down as abundant showers dripping on the dry and thirsty land. He will have pity on this earth, and thus His dominion will not be by judging and smiting but by watering. Such a Christ will have dominion from sea to sea and will flow as a river to the ends of the earth. Where the flow is, there also is the dominion of the Lord Jesus. In that day all people—black and white, yellow and red—will be rained upon. They will be so happy under Christ's dominion. Oh the watering, oh the satisfaction, oh the peace, oh the security when Christ returns! The Lord Jesus will return to satisfy people. He will be the King, not by exercising power to subdue others but by supplying living water to satisfy the thirsty. All will be satisfied by His living water. Hallelujah! He will reign from the River unto the ends of the earth. He will have dominion over the whole earth.

When I was a young Christian, I was given much teaching concerning the second coming of Christ. All these teachings set forth Christ as a judge. I was taught that He would blast and smite the people in His anger. Never did I hear a message saying that the Lord Jesus would come back so graciously as showers of rain to water the barren land and satisfy the depressed and empty people. But from the Psalms I have assurance to say that, while in one sense He will come back to judge, yet even in His judging, the earth will be watered. (Christ and the Church Revealed and Typified in the Psalms, pp. 127-129)

In the millennium there will be no thirst. Living waters will go forth from Jerusalem, half of them toward the eastern sea, the Dead Sea, and half of them toward the western sea, the Mediterranean Sea (Zech. 14:8). This is similar to the record in the book of Ezekiel concerning the living water flowing out of the temple of God (Ezek. 47:1-2). (Life-study of Zechariah, p. 83)

Further Reading: Life-study of Isaiah, msg. 18; Life-study of Zechariah, msg. 14

為他們失望且不滿足。你若僅僅審判他們，擊打他們，並定罪他們，問題不會解決。當然，主耶穌在祂的公義裏必須對一切罪惡的事施行祂的審判；但這不是祂回來的主要方面。主要的特點是，祂必降臨，如甘霖澆灌乾旱、乾渴的大地。祂要憐憫這地，因此，祂的掌權不是藉審判和擊打，乃是藉滋潤。這樣一位基督要執掌權柄，從這海直到那海，作為大河湧流直到地極。哪裏有水流，哪裏就有主耶穌的掌權。在那日，雨要臨到所有的人—黑種人和白種人，黃種人和紅種人。他們要在基督的掌權下歡樂。當基督回來時，那是何等的滋潤、滿足、平安、穩妥！主耶穌要回來，使人滿足。祂要作王，不是藉着運用能力以征服別人，乃是藉着供應活水，使乾渴的人滿足。所有的人都要因着祂的活水得滿足。阿利路亞！祂要作王，從大河直到地極。祂要在全地執掌權柄。

當我是個青年的基督徒時，我聽過許多關於基督再來的教訓。這些教訓都說基督是審判者。我受到教導說，祂要在怒中擊打並摧毀人。我從沒有聽過一篇信息說，主耶穌要像甘霖一樣滿帶恩典回來，好滋潤荒涼之地，並使憂鬱虛空的人滿足。但從詩篇中，我有把握說，在某種意義上，祂要回來審判，但甚至在祂審判時，地也要得着滋潤（詩篇中所啟示並豫表的基督與召會，一四二至一四四頁）。

在千年國裏必沒有乾渴。必有活水從耶路撒冷出來，一半往東海（死海）流，一半往西海（地中海）流（亞十四8）。這與以西結書的記載相似，那裏說到活水從神的殿流出（四七1~2）（撒迦利亞書生命讀經，四七二頁）。

參讀：以賽亞書生命讀經，第十八篇；撒迦利亞書生命讀經，第十四篇。

2011 Summer Training Crystallization-Study of The Psalms (1)

Message Twelve (Day 5)

The Reigning Christ Recovering the Earth by Watering

Morning Nourishment

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

Joel 3:18 "And in that day the mountains will drop down fresh wine, and the hills will flow with milk; and all the waterways of Judah will flow with water, and a fountain will go forth from the house of Jehovah, and it will water the valley of Shittim."

The significance of [the river in Psalm 72:8] is the same as the one mentioned in Psalm 46:4: "There is a river whose streams gladden the city of God." It is really meaningful. The river in verse 4 signifies the flowing out of the Triune God, indicating that the Lord's kingdom and reign is spread to the ends of the earth by the flowing of the Triune God. His dominion is by Himself as the watering river, and He gains the dominion by watering. Whether you say watering or flowing, rain or the river, they are the same. The rain is the river, and the watering is the flowing. The Lord will recover the entire earth, not by examining, not by judging, not by smiting, but by watering. Undoubtedly the Lord Jesus will return to exercise His righteous judgment upon this earth. But that is only one aspect of His return. The other is that He will come back as the rain to water the earth. (Christ and the Church Revealed and Typified in the Psalms, p. 128)

Today's Reading

The river will be there. He will come to possess the earth not only by exercising power but by the flowing of the Triune God. He will take the earth by means of that river, the river which flows from Jerusalem. Jerusalem in that day will be the center of the earth, and in the center of Jerusalem will be the house, from which the river flows. I believe that this river will reach all the earth in four directions, as in Genesis 2. His dominion will be from the River unto the ends of the earth—not just by power, but by watering. Praise the Lord!

二〇一一年夏季訓練 詩篇結晶讀經 (一)

第十二篇 (週五)

作王的基督藉着滋潤恢復地

晨興餽養

詩七二 8 祂要執掌權柄，從這海直到那海，從大河直到地極。

珥三 18 到那日，大山要滴新酒，小山要流奶；猶大一切的溪河都有水流，必有泉源從耶和華的殿中流出來，澆灌什亭谷。

〔詩篇七十二篇八節的〕河與四十六篇四節所提的河一樣：「有一道河，這河的支流，使神的城快樂。」這的確很有意義。四十六篇四節的河表徵三一神的流出，指明主的國度和王權，藉着三一神的湧流擴展到地極。祂的掌權是藉祂自己作滋潤的水，祂是藉滋潤執掌權柄。無論你稱之為滋潤或湧流，雨或河，都是一樣的。雨就是河，滋潤就是湧流。主要恢復全地，不是藉察驗，不是藉審判，不是藉擊打，乃是藉滋潤！毫無疑問，主耶穌要回來，在地上施行祂公義的審判。但那不過是祂回來的一方面，另一方面是祂要回來，像雨水滋潤地（詩篇中所啟示並豫表的基督與召會，一四三頁）。

信息選讀

〔主耶穌〕要回來審判，但甚至在祂審判時，地也要得着滋潤。那裏會有河。祂來據有地，不但是藉着運用能力，也是藉着三一神的湧流。祂要藉着那河，就是那從耶路撒冷流出的河，取得這地。在那日，耶路撒冷要成為地的中心，在耶路撒冷的中心有殿，有河從殿中流出。我信這河要以四個方向達到全地，如在創世記二章。祂要執掌權柄，從大河直到地極—不僅是藉着能力，也是藉着滋

(Christ and the Church Revealed and Typified in the Psalms, p. 129)

We have seen that after man was created, he was put before a tree called the tree of life. By the side of the tree of life there was a river, and by the flowing of this river there were some precious materials: gold, pearl, and onyx stone. What is the meaning of these items? They are most significant. Remember that this is in the second chapter of the whole of Scripture. At the end of the Scriptures, we find the same things again in the last two chapters. There we see a city made of gold, pearls, and precious stones, the same kind of materials listed in Genesis 2. There we also see a river flowing, and in its midst grows the tree of life. Here you have the river and the tree of life once more.

How many times throughout the Scriptures God is spoken of as a flowing stream of water! "You cause them to drink of the river of Your pleasures. / For with You is the fountain of life" (Psa. 36:8-9). The Lord Jesus tells us that the water that He gives will become a fountain of living water springing up into eternal life (John 4:14). He says again that whoever is thirsty may come to Him and drink, and whoever believes into Him will have rivers of living water flowing from within him (7:37-38). All these words relate to one thing—that God has flowed out and is still flowing on this earth into humanity as the life. We may ask, In what form has God flowed out? He has flowed out first in His Son, in Christ, and then He has flowed out as the Spirit. God is the fountain, the very source; Christ the Son is the spring of this divine water; and the Holy Spirit is the living stream, flowing all the time.

The Scriptures show us that God comes to us as life as the flowing of living water. The Scriptures tell us that whoever is thirsty may come to the Lord and drink the water of life freely (Rev. 22:17) and that in eternity the Lord will be our Shepherd and will guide us to springs of waters of life (7:17). The water of life is God Himself as our life. We drink of Him, we enjoy His pleasures, and we are satisfied with His fatness. (The Divine Stream, pp. 9-10, 4)

Further Reading: Christ and the Church Revealed and Typified in the Psalms, ch. 11; Life-study of Ezekiel, msg. 26

潤。讚美主！（詩篇中所啟示並豫表的基督與召會，一四四頁）

我們看見人受造以後被擺在生命樹前。在生命樹旁有一道河，而藉着這河的湧流就有了一些寶貴的材料：金、珍珠和紅瑪瑙。這些東西…非常有意義。請記得創世記二章是全本聖經的第二章。在聖經末尾，就是最後兩章，我們再次看見同樣的東西。那裏我們看見一座由金、珍珠和寶石建造而成的城，材料與創世記二章所列的相同。那裏我們也看到一道湧流的河，在其中長着生命樹。你在〔聖經末了〕又看到河與生命樹。

整本聖經說到神是湧流的水河，次數何其多！「你也必叫他們喝你樂河的水。因為在你那裏，有生命的源頭…。」（詩三六8~9）主耶穌告訴我們，祂所賜的水要在我們裏面成為泉源，直湧入永遠的生命（約四14）。祂又說，人若渴了，可以到祂那裏來喝；信入祂的人，從祂腹中要流出活水的江河來（七37~39）。這些話都說到一件事—神已經湧流出來，並正在這地上湧流到人裏面作生命。我們可能問：神是以何種的形態流出來？祂首先是在祂的兒子基督裏面流出來，然後祂成為那靈流出來。神是源，是源頭；基督是這神聖之水的泉，是貯存；而聖靈乃是活的水河，一直在湧流。

聖經給我們看見，神臨到我們作生命，如同活水的湧流。聖經告訴我們，渴了的人可以到主這裏來，白白取生命的水喝（啟二二17）；在永世裏，主要作我們的牧人，領我們到生命水的泉（七17）。生命的水是神自己作我們的生命。我們飲於祂，就享受祂的快樂，也因祂的肥甘而滿足（神聖的水流，九至一〇、二至三頁）。

參讀：詩篇中所啟示並豫表的基督與召會，第十一章；以西結書生命讀經，第二十六篇。

2011 Summer Training
Crystallization-Study of The Psalms (1)
Message Twelve (Day 6)

The Reigning Christ Recovering the Earth by Watering

Morning Nourishment

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."

Rev. 22:1 "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street."

We must consider the source of this stream. On the highest peak of the universe there is a throne, one throne, and on this throne the Lamb is sitting....The Lamb is the crucified, buried, resurrected, and exalted Christ. Christ is the Lamb....He is the very God in human nature. He is the One who died to redeem us from our sins and who has been exalted to the highest place in the universe....He is the Lamb, and yet He is on the throne. A lamb is a very humble thing, and a throne is full of authority. As the Lamb slain, the crucified Jesus has now been exalted to the throne to have the full authority of the universe....Within the Lamb is God Himself. How can we know that God is within Him? We are told that God is the light and the Lamb is the lamp. Just as the light is within the lamp, so God is within the Lamb on the throne....This is the highest point of the whole universe. Christ, the Lamb, with God within Him is sitting on the throne, and from this very throne flows out the river of divine life. (The Divine Stream, pp. 10-11)

Today's Reading

The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this very day, is only one stream. Wherever it goes, wherever it flows, it is not many streams; it is only one. Read the book of Acts, and you will see that there is one stream, one current. This stream started from Jerusalem and flowed to Antioch, and from Antioch it turned to Asia and was flowing

二〇一一年夏季訓練
詩篇結晶讀經 (一)

第十二篇 (週六)

作王的基督藉着滋潤恢復地

晨興餽養

約四 14 人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成為泉源，直湧入永遠的生命。

啟二二 1 天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。

我們必須來看這水流的源頭。在宇宙的最高處有一個寶座，在這寶座上有羔羊坐着。…羔羊就是那被釘死、埋葬、復活並被高舉的基督。基督就是羔羊。…祂是神在人性裏。祂是那受死以拯救我們脫離罪，又被高舉到宇宙最高處的那位。…祂是羔羊，卻是在寶座上。羔羊是很卑微的，寶座卻是滿有權柄的。釘十字架的耶穌，作為被殺的羔羊，如今已被高舉到寶座上，得着宇宙完全的權柄。…在羔羊裏面的乃是神自己。我們怎樣得知神在羔羊裏？聖經告訴我們，神是光，羔羊是燈。就如光是在燈裏面，照樣神是在寶座上的羔羊裏面。…這是全宇宙的最高點。基督，羔羊，同着神在祂裏面，正坐在寶座上，而從這寶座流出神聖生命的河（神聖的水流，一〇至一一頁）。

信息選讀

神聖生命的流從五旬節那天開始，歷經所有世代，一直湧流到今天，只有一道水流。無論水流往哪裏去，無論往哪裏湧流，都沒有許多水流，只有一道水流。你讀使徒行傳這卷書，就看見只有一道水流。這水流從耶路撒冷開始，流向安提阿，又從安提阿轉向亞西亞，並在那裏湧

there. Then one day the Lord wanted the stream to strike forth into Europe, to Macedonia, but the apostle who was working in the flowing of the stream was not clear about it. Eventually, however, he became clear that the flowing was striking forth from Asia to Europe, and he had to go along with it...From Macedonia the stream went in its path to Corinth, to Rome, to Spain, and to all parts of Europe. History tells us that from Europe it flowed to the west, to America, and from the west it flowed to the east and to the south. In reading the history of the church we find that this flowing stream has never been stopped, and we notice that everywhere that this stream flowed, it was just one. It was one in Jerusalem, one to Antioch, one to Asia, one to Europe, and one everywhere it has flowed. Please be clear that there have never been two streams. There is only one stream, and you have to keep yourself in this one stream.

Within this stream is the life of God. We read that in the river of living water is growing the tree of life, yielding its fruit each month (Rev. 22:2). This shows that the life that supplies all our need is something growing in the river of living water.

From this picture of the stream in the Scriptures, we may realize that it is also a stream of fellowship. Consider the situation of the New Jerusalem. In the whole city there is only one street, and in the midst of that street is the stream of living water. By contemplating this scene, we realize that this stream is the stream of fellowship.

Where this stream flows, there is also the testimony of the Lord Jesus Christ.

This stream is also the stream of God's work. Where the stream flows, there is the work of God.

If you have this stream, you have everything. If you are in this stream, then you are in God, you are in the Lamb with the throne, you are in the life, you are in the fellowship, you are in the testimony, and you are in the work of God. Are you in the stream? You need to know. If you are not in the stream, you will have to make a turn. We must be in the stream. (The Divine Stream, pp. 12-13, 4-7)

Further Reading: The Divine Stream

流。然後有一天主要這水流進到歐洲，到馬其頓，但正在這水流裏工作的使徒卻不清楚這事。他後來才清楚，水流要從亞西亞往前流到歐洲，他必須隨着水流往前。…從馬其頓，水流繼續流到哥林多、羅馬、西班牙、以及歐洲各地。歷史告訴我們，水流從歐洲流向西方，到了美洲，又從西方流向東方和南方。我們讀召會歷史，就發現這水流從未停止過；我們也注意到這水流無論到哪裏，都只是一道水流。在耶路撒冷是一道水流，到安提阿是一道水流，到亞洲是一道水流，到歐洲是一道水流，到每一處都只有一道水流。請你們清楚：從來沒有兩道水流。只有一道水流，你必須保守自己在這一道水流裏。

在這水流裏面有神的生命。我們從聖經讀出，生命樹長在活水的河裏，每月結出果子（啟二二2）。這表明那供應我們一切需要的生命，乃是長在活水的河裏。

從聖經中這幅水流的圖畫，我們可以看見這也是一道交通的水流。想想看新耶路撒冷的光景。整座城只有一條街道，在街道當中有活水的流。我們默想這幅景象，就看見這水流乃是交通的水流。

這水流所到之處，也有主耶穌基督的見證。

…這水流也是神工作的水流。水流所到之處，就有神的工作。

你若有這水流，你就有一切。你若在這水流裏，你就在神裏面，就在羔羊同寶座裏，就在生命裏，就在交通裏，就在見證裏，也在神的工作裏。你知道你在水流裏麼？你必須知道。如果你不在水流裏，你必須有一個轉；你必須有一次轉。我們必須在水流裏！（神聖的水流，一三、三至五、七頁）

參讀：神聖的水流。