

## 第十二周

基督从祂的成为肉体，  
经过祂的升天，到祂的再来，  
乃是神在地上行动的中心

EM 诗歌：109， 补 515

读经：民十 33～36， 诗六八

### 纲要

#### 周一

壹 神给祂百姓一般的引导是借着云彩和两枝银号（民九 15～十 10），而祂对祂百姓特别的引领是借着约柜（33～36）；约柜乃是在升天里钉死与复活之基督的预表：

一 因此，神子民独一的带领者不是任何人（参 29～32），乃是钉死与复活的基督（太二三 10）。

二 祂是带领者，在基督徒一生漫长、崎岖的路程上，领我们到合式的安歇之处——来四 8～9 与注。

三 约柜的引领指明基督的引领是信实的，是照着约的：

1 神与亚伯拉罕和他的后裔立约，要领他们进入美地——创十七 1～8，参出二三 20。

## Week Twelve

### Christ as the Center of God's Move on the Earth from His Incarnation through His Ascension to His Second Coming

EM Hymns: 124, 1096

Scripture Reading: Num. 10:33-36; Ps. 68

### Outline

#### Day 1

I. God's guidance to His people in a general way was by the cloud and the two silver trumpets (Num. 9:15—10:10), whereas His leading of His people in a particular way was through the Ark (vv. 33-36), a type of the crucified and resurrected Christ in His ascension:

A. Hence, the unique Leader of God's people is not any man (cf. vv. 29-32) but is the crucified and resurrected Christ (Matt. 23:10).

B. He is the Leader, and He leads us to the proper place of rest on the long and rugged journey of the Christian life——Heb. 4:8-9 and footnotes.

C. The leading of the Ark of the Covenant indicates that the leading of Christ is faithful, according to a covenant:

1. God made a covenant with Abraham and his descendants to bring them into the good land——Gen. 17:1-8; cf. Exo. 23:20.

2 至终，神的约放在柜里，所以这柜称为约柜。

3 因此，那领我们进入安息之处的基督，乃是立约的基督，这基督也是神的信实——参林后一 19 ~ 20。

贰 民数记十章三十五至三十六节说，“约柜往前行的时候，摩西就说，耶和华啊，求你兴起，愿你的仇敌四散；愿恨你的人从你面前逃跑。约柜停住的时候，他就说，耶和华啊，求你回到以色列的千万人中”：

一 民数记十章三十五节被引用于诗篇六十八篇一节；保罗在以弗所四章八至十节将诗篇六十八篇的话，应用于基督的升天；因此，民数记十章三十五节的兴起，是指基督在祂的升天里升到诸天之上。

二 本节的兴起，既然是指基督在祂的升天里升到诸天之上，三十六节摩西所说的“回到”，必是指基督的再来。

三 摩西在三十五至三十六节的话，描绘出神经纶的全景，从基督的成为肉体来作约柜，就是三一神的具体化身，经过祂的升天，到祂的再来。

## 周二

叁 诗篇六十八篇是民数记十章三十五至三十六节的解释，启示基督是神在地上行动的中心：

一 神的行动开始于竖立帐幕同约柜以后；帐幕同约柜表征基督成为肉体，作神在地上的居所，以祂自己为神在祂经纶中行动的中心——诗六八 1，约一 14 上，民九 15 上。

2. Eventually, God's covenant was placed in the Ark; thus, the Ark was called the Ark of the Covenant.

3. Hence, the Christ who leads us into a resting place is the Christ of the covenant, the Christ of God's faithfulness——cf. 2 Cor. 1:19-20.

II. Numbers 10:35 and 36 say, “When the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You. And when it came to rest, he said, Return, O Jehovah, to the ten thousand thousands of Israel”:

A. Numbers 10:35 is quoted in Psalm 68:1; in Ephesians 4:8-10 Paul applied the word in Psalm 68 to the ascension of Christ; hence, the rising up in this verse refers to Christ's rising up to the heavens in His ascension.

B. Since the rising up in Numbers 10:35 refers to Christ's rising up to the heavens in His ascension, the word return spoken by Moses in verse 36 must refer to the second coming of Christ.

C. Moses' word in verses 35 and 36 portrays a full view of God's economy from Christ's incarnation to be the Ark, the embodiment of the Triune God, through His ascension to His second coming.

## Day 2

III. Psalm 68 as an exposition of Numbers 10:35 and 36 reveals Christ as the center of God's move on the earth:

A. God's move began after the rearing up of the tabernacle with the Ark, signifying Christ incarnated to be the dwelling place of God on the earth with Himself as the center for God's move in His economy——Psa. 68:1; John 1:14a; Num. 9:15a.

- 二 神在帐幕同约柜里，从西乃山（诗六八 8 下、17 下）经过旷野（4 中、7 下）到锡安山（16）的行动，预表祂在基督里从成为肉体到升天的行动——约一 17，弗四 8～10。
- 三 神仍在地上行动，祂正在召会中并借着召会行动，并且以基督为召会的中心而行动——约五 17，徒二八 31，提前三 15～16，诗六八 4、7。
- 四 神在人里的行动是要使人成为神，使人在生命和性情上与祂一样，但无分于神格——林前十五 45 下，罗八 10、6、11。

### 周三

肆 诗篇六十八篇启示神在基督里以基督为中心（由约柜所预表）的得胜：

- 一 “愿神兴起；愿祂的仇敌四散；愿恨祂的人从祂面前逃跑”——约柜（基督的预表）无论往哪里去，总是赢得胜利——1 节，民十 35。
- 二 “统兵的君王逃跑了，逃跑了！”——这些被击败并四散的君王，预表撒但和管辖者，就是背叛的天使——诗六八 12 上、14，弗六 12。
- 三 “主发命令；传好信息的妇女成了大群”——这些以色列妇女表征软弱而宣扬福音的人——诗六八 11。
- 四 “留守在家的妇女，分得了掠物”——掠物表征基督所成就、所完成、所达到、所得着的一切所获，就是祂的死、复活和升天之得胜的收获——12 节下。

- B. God's move in the tabernacle with the Ark from Mount Sinai (Psa. 68:8b, 17b) through the wilderness (vv. 4b, 7b) to Mount Zion (v. 16) is a type of His move in Christ from the incarnation to the ascension——John 1:17; Eph. 4:8-10.
- C. God is still moving on this earth in and through the church, and He is moving with Christ as the center of the church——John 5:17; Acts 28:31; 1 Tim. 3:15-16; Psa. 68:4, 7.
- D. God's move in man is to deify man, making man the same as He is in life and in nature but not in the Godhead——1 Cor. 15:45b; Rom. 8:10, 6, 11.

### Day 3

IV. Psalm 68 reveals God's victory in Christ as the center, typified by the Ark:

- A. "Let God arise; let His enemies be scattered; / And let those who hate Him flee before Him"——wherever the Ark, a type of Christ, went, the victory was won——v. 1; Num. 10:35.
- B. "The kings of the armies flee. / They flee!"——these kings, who were defeated and scattered, typify Satan and the rulers, the rebellious angels——Psa. 68:12a, 14; Eph. 6:12.
- C. "The Lord gives the command; / The women who bear the glad tidings are a great host"——these women of Israel signify the weak ones who publish the gospel——Psa. 68:11.
- D. "She who abides at home / Divides the spoil"——the spoil signifies all the gains of the accomplishment, consummation, attainment, and obtainment of Christ as the reappings of the victory of His death, resurrection, and ascension——v. 12b.

五 “你们虽然躺卧在羊圈之间”——躺卧在羊圈之间，表征安息于神对祂选民的供备和眷顾中——13 节上。

六 “像鸽子的翅膀镀了白银，翎毛镀了绿黄色的金”——这节经文启示掠物有四项——13 节下：

- 1 鸽子的翅膀表征那灵行动的能力。
- 2 银表征基督的救赎，使我们得称义，就是白色——蒙称许的颜色——所指明的。
- 3 翎毛是鸟翅末端的羽毛，使鸟有力量飞翔并升腾，表征那灵飞翔并升腾的能力——参赛四十 31。
- 4 翎毛所镀绿黄色闪耀的金，表征神的性情闪耀在神圣的生命和荣耀里——彼后一 4，参约四 24，约壹四 8，一 5。
- 5 以上四项的内容，乃是基督在祂得胜里所得的掠物，作神选民的享受；这四项实际上就是三一神同祂完整、完全、包罗万有之救恩的一切项目——参罗五 10、17、21。
- 6 神的选民享受这些项目，作他们在基督里的分，并将这些作为好消息向别人宣报——诗六八 11。

## 周四

### 伍 诗篇六十八篇启示基督的升天：

- 一 “你已经升上高处”——这是指宇宙的最高处——18 节，弗四 8 上，参赛十四 13。
- 二 “掳掠了那些被掳的”——诗六八 18：
  - 1 “那些被掳的”，指被赎的圣徒，他们在还未借着基督的死和复活得救以前，乃是被撒但所掳并监禁的。

E. “Though you lie among the sheepfolds”——lying among the sheepfolds signifies resting in God’s provision and care for His elect——v. 13a.

F. “There are dove wings covered with silver, / And its pinions, with greenish-yellow gold”——this verse reveals four items among the spoil——v. 13b:

1. The dove wings signify the moving power of the Spirit.
2. Silver signifies Christ in His redemption for our justification, which is indicated by the color white, the color of approval.
3. Pinions (the feathers at the end of a bird’s wings giving it the strength to fly and soar) signify the flying and soaring power of the Spirit——cf. Isa. 40:31.
4. The greenish-yellow, glittering gold with which the pinions are covered signifies God’s nature glittering in the divine life and glory——2 Pet. 1:4; cf. John 4:24; 1 John 4:8; 1:5.
5. The contents of the above four items, as Christ’s spoil in His victory for the enjoyment of God’s elect, are actually the Triune God with all the items of His complete, full, and all-inclusive salvation——cf. Rom. 5:10, 17, 21.
6. God’s elect enjoy all the above items as their portion in Christ and announce them to others as the glad tidings——Psa. 68:11.

## Day 4

### V. Psalm 68 reveals Christ’s ascension:

- A. “You have ascended on high”——this refers to the highest peak in the universe——v. 18; Eph. 4:8a; cf. Isa. 14:13.
- B. “You have led captive those taken captive”——Psa. 68:18:
  1. Those taken captive refers to the redeemed saints, who were taken captive by Satan and imprisoned before being saved by Christ’s death and resurrection.



2 基督击败撒但并掳掠他的俘虏，包括我们在内；然后，基督像领着俘虏的将军一样，在祂升到诸天之上时，将我们领到父面前——参林后二 12 ~ 14。

3 扩大本新约圣经（Amplified New Testament）将以弗所四章八节里“祂…掳掠了那些被掳的”，译为“祂…帅领了一列被征服的仇敌”；基督升天时，有一列被征服，成了战俘的仇敌，庆祝基督的得胜。

## 陆 诗篇六十八篇启示基督受了恩赐：

一 “你在人间，甚至在悖逆的人中间，受了恩赐”——我们已被基督掳掠，被基督呈献给父，然后被父当作恩赐赐给基督——18 节。

二 基督所接受的恩赐，成了有恩赐的信徒，基督将他们赐给祂的身体，为着身体的建造——弗四 7 ~ 12。

## 柒 诗篇六十八篇启示神居所的建造：

一 “叫耶和华神可以住在他们中间”——这些恩赐，就是有恩赐的人——在基督里的信徒——被建造在一起，成为神的居所；这居所表征召会，基督的身体——18 节，弗四 11 ~ 12。

二 “神在祂的圣所作孤儿的父，作寡妇的伸冤者。神叫孤独的有家可居住，使被囚的出来得亨通”——神的居所也是信徒（穷乏、孤独、受捆绑之人）的居所——诗六八 5 ~ 6 上，弗二 22。

三 “神所愿居住的山”（诗六八 16）乃是锡安山，就是宇宙的最高处——参启十四 1。

2. Christ defeated Satan and captured his captives (including us); then like a general leading his captives, Christ in His ascension to the heavens led us to the Father——cf. 2 Cor. 2:12-14.

3. The Amplified New Testament renders He led captive those taken captive in Ephesians 4:8 as “He led a train of vanquished foes”; in Christ’s ascension there was a procession of these vanquished foes, led as captives from a war, for the celebration of Christ’s victory.

## VI. Psalm 68 reveals Christ’s receiving the gifts:

A. “You have received gifts among men, / Even the rebellious ones also”——we have been captured by Christ, presented by Christ to the Father, and then given to Christ by the Father as gifts——v. 18.

B. The gifts received by Christ have become the gifted believers, whom He gave to His Body for its building up——Eph. 4:7-12.

## VII. Psalm 68 reveals the building up of the dwelling place of God:

A. “That Jehovah God may dwell among them”——the gifts as the gifted persons, the believers in Christ, are built together to be the dwelling place for God; this dwelling place signifies the church, the Body of Christ——v. 18; Eph. 4:11-12.

B. “A Father to the orphans and a Judge for the widows / Is God in His holy habitation. / God causes the solitary to dwell in a household; / He brings the prisoners forth into prosperity”——God’s dwelling place is also the habitation of the believers (the needy, the solitary, and the bound ones)——Psa. 68:5-6a; Eph. 2:22.

C. The “mountain on which God desires to dwell” (Psa. 68:16) is Mount Zion, the highest peak in the universe——cf. Rev. 14:1.

## 捌 诗篇六十八篇启示在神的家中享受神：

- 一 在神的家中享受神，乃是在神居所（召会）的建造之后——18 节。
- 二 “天天加给我们美福的主，就是拯救我们的神，是当受颂赞的。细拉”——这里的美福乃是三一神——镀了银的鸽子翅膀，和镀了绿黄色闪耀的金的翎毛——19、13 节，罗八 28，太十九 17，腓一 19～21 上。
- 三 “神是为我们施行拯救的神；人能脱离死亡，是在于主耶和华”——我们享受神作拯救的生命，就脱离死亡——诗六八 20，罗五 10，林后一 8～9，四 16。
- 四 我们在神的家中，也享受祂的胜过仇敌——诗六八 21～23，太十六 18，罗十六 20。

## 玖 诗篇六十八篇启示按照神新约的经纶向神的赞美：

- 一 “神啊，你是我的神，我的王；人已经看见你行走，在圣所中行走”——“人”指仇敌；“行走”指神的活动；“圣所”表征召会——24 节。
- 二 “歌唱的行在前，作乐的随在后，都在击鼓的童女中间”——“童女”表征信徒——25 节，林后十一 2，腓四 4。
- 三 “你们从以色列源头而来的，当在各会中颂赞耶和华神。在那里，有统管他们的小便雅悯，有犹大的首领在他们的群众中，有西布伦的首领，有拿弗他利的首领。你的能力是你神所命

## VIII. Psalm 68 reveals the enjoyment of God in His house:

- A. The enjoyment of God in His house comes after the building up of His dwelling place, the church——v. 18.
- B. “Blessed be the Lord, who day by day loads us with good; / God is our salvation. Selah”——the good here is the Triune God——the dove wings covered with silver and its pinions covered with greenish-yellow, glittering gold——vv. 19, 13; Rom. 8:28; Matt. 19:17; Phil. 1:19-21a.
- C. “God is to us / A God of deliverance, / And with Jehovah the Lord / Are the goings forth even from death”——when we enjoy God as our saving life, we escape death——Psa. 68:20; Rom. 5:10; 2 Cor. 1:8-9; 4:16.
- D. In God’s house we also enjoy His victory over the enemies——Psa. 68:21-23; Matt. 16:18; Rom. 16:20.

## IX. Psalm 68 reveals the praising of God according to His New Testament economy:

- A. “They have seen Your goings, O God, / The goings of my God, my King, in the sanctuary”——they refers to the enemies, goings refers to God’s activities, and the sanctuary signifies the church——v. 24.
- B. “Singers go before; players after; / In the midst of virgins sounding the tambourines”——virgins signifies the believers——v. 25; 2 Cor. 11:2; Phil. 4:4.
- C. “Bless God in the congregations, / Even Jehovah, O you who are of the fountain of Israel. / There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali. / Your God has commanded your strength; / Strengthen, O God,

定的；神啊，求你坚固你为我们所成全的事”——诗六八 26 ~ 28。

四 在神选民向神的赞美中，描绘出一幅预表的景象，论到神新约的经纶，就是神为着祂的救恩，借着基督完成神的救赎，并用福音美善的话，传布基督之成就的喜信：

1 诗篇六十八篇二十七节提到“小便雅悯”：

a 作为苦难之子（便俄尼），便雅悯预表基督在祂的成为肉体 and 地上的人性生活中，是多受痛苦的人，成就了神永远的救赎，成功祂完满的救恩——创三五 18 上，赛五三 3。

b 作为右手之子，便雅悯预表基督在祂的复活、得胜和升天里是神右手之子，在诸天之上尽职，执行神救赎的应用，施行祂的救恩——创三五 18 下，来一 3，五 5 ~ 10，七 25，八 2。

2 诗篇六十八篇二十七节提到“犹大的首领”：

a 犹大预表基督是神子民的得胜（有能力和权杖的狮子）和神子民的平安（细罗）——启五 5 上，创四九 8 ~ 12。

b 犹大启示基督的得胜（8 ~ 9）、基督的国度（10）以及在基督里的享受和安息（11 ~ 12）。

c 犹大是君王支派，始终由便雅悯这战士支派陪着，为着神在地上的国——诗六八 27，罗五 17。

## 周六

3 诗篇六十八篇二十七节提到“西布伦的首领”：

that which You have done for us”——Psa. 68:26-28.

D. In the praise rendered to God by His elect, there is portrayed a scenery in typology concerning God's New Testament economy in the accomplishment of God's redemption for His salvation by Christ and in the spreading of the glad tidings of Christ's accomplishment with the beautiful words of the gospel:

1. Psalm 68:27 speaks of “little Benjamin”:

a. As the son of sorrows, Ben-oni, Benjamin typifies Christ, who, as the man of sorrows in His incarnation and human life on earth, accomplished God's eternal redemption for His full salvation——Gen. 35:18a; Isa. 53:3.

b. As the son of the right hand, Benjamin typifies Christ, who, as the Son of the right hand of God in His resurrection, victory, and ascension, ministers in the heavens to carry out the application of God's redemption for His salvation——Gen. 35:18b; Heb. 1:3; 5:5-10; 7:25; 8:2.

2. Psalm 68:27 speaks of “the princes of Judah”:

a. Judah typifies Christ as the victory for God's people (the lion with the power and the scepter) and the peace (Shiloh) to God's people——Rev. 5:5a; Gen. 49:8-12.

b. Judah reveals the victory of Christ (vv. 8-9), the kingdom of Christ (v. 10), and the enjoyment and rest in Christ (vv. 11-12).

c. Judah, as the kingly tribe, was accompanied always by Benjamin, as a warrior tribe, for God's kingdom on the earth——Psa. 68:27; Rom. 5:17.

## Day 6

3. Psalm 68:27 speaks of “the princes of Zebulun”:

- a 西布伦住在海边（加利利），是停船的海口（创四九 13），预表基督作为传福音者的“海口”，为着传扬神福音的输送和扩展。
- b 五旬节那天，至少有一百二十艘福音“船”（他们全是加利利人），从这“海口”出发去扩展福音——徒一 8、11，二 2～4。
- 4 诗篇六十八篇二十七节提到“拿弗他利的首领”：
  - a 拿弗他利预表基督是在复活中从死里得释放的一位，由“被释放的母鹿”所表征（创四九 21，诗二二标题，十八 33，歌二 8～9），祂出嘉美的言语，为着传扬祂的福音（太二八 18～20）。
  - b 西布伦和拿弗他利的百姓都是加利利人（四 12～17，徒一 11），基督的福音是从他们得着扩展、传扬并推广。
  - c 按预表，西布伦和拿弗他利形成一组，为着扩展并推广基督为着神的救恩所成就之救赎的喜信。

#### 拾 诗篇六十八篇启示从殿扩展为神的城：

- 一 “神啊，求你坚固你为我们所成全的事。因你在耶路撒冷的殿”——神坚固祂为选民所成全的事以后，在神殿中对神之享受的影响就遍及耶路撒冷全城——28 节下～29 节上，参弗三 16～17 上，约十六 13，启四 5，五 6。
- 二 神的殿表征地方召会，耶路撒冷城表征国度，就是召会的坚固和保护。

#### 拾壹 诗篇六十八篇启示为神得着地：

- a. Dwelling at the shore of the sea (Galilee) and being a shore for ships (Gen. 49:13), Zebulun typifies Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of God’s gospel.
- b. On the day of Pentecost, at least one hundred twenty gospel “ships,” all of whom were Galileans, set out to spread the gospel——Acts 1:8, 11; 2:2-4.
- 4. Psalm 68:27 speaks of “the princes of Naphtali”:
  - a. Naphtali typifies Christ as the One who is released from death in resurrection, signified by the “hind let loose” (Gen. 49:21; Psa. 22, title; 18:33; S. S. 2:8-9), and gives beautiful words for the preaching of His gospel (Matt. 28:18-20).
  - b. People of both Zebulun and Naphtali were men of Galilee (4:12-17; Acts 1:11), from whom the gospel of Christ has been spread, preached, and propagated.
  - c. In typology Zebulun and Naphtali form a group for the spreading and the propagating of the glad tidings of Christ’s redemption for God’s salvation.

#### X. Psalm 68 reveals the spreading from the temple into the city of God:

- A. “Strengthen, O God, that which You have done for us. / Because of Your temple at Jerusalem”——following God’s strengthening of what He has done for His elect, the influence of the enjoyment of God in His house spreads to the entire city of Jerusalem——vv. 28b-29a; cf. Eph. 3:16-17a; John 16:13; Rev. 4:5; 5:6.
- B. The house of God signifies the local church, and the city of Jerusalem signifies the kingdom, the strengthening and safeguard of the church.

#### XI. Psalm 68 reveals the gaining of the earth for God:



一 对神之享受的影响，是要为神得着全地——29 节下～31 节，太十九 28，赛二 2～3，亚十四 16～17，启二一 24。

二 地上的列国受嘱咐要赞美神——诗六八 32～34。

三 诗人以赞美并颂赞神为结束——35 节。

A. The influence of the enjoyment of God will gain the whole earth for God——vv. 29b-31; Matt. 19:28; Isa. 2:2-3; Zech. 14:16-17; Rev. 21:24.

B. The kingdoms of the earth are charged to praise God——Psa. 68:32-34.

C. The psalmist concludes by praising and blessing God——v. 35.



## 晨兴喂养

民十 33 ~ 34 “以色列人从耶和華的山往前行，走了三天的路程；在这三天的路程中，耶和華的约柜在他们前头往前行，为他们寻找安歇的地方。他们拔营往前行，日间有耶和華的云彩在他们以上。”

神给祂百姓一般的引导是借着云彩和号筒（民九 15 ~ 十 10），而祂对祂百姓特别的引领是借着约柜（33 ~ 36）；约柜乃是在升天里钉死与复活之基督的预表。因此，神子民独一的带领者不是任何人（参 29 ~ 32），乃是钉死与复活的基督（太二三 10）。祂是带领者，在基督徒一生漫长、崎岖的路程上，领我们到合式的安歇之处（来四 8 ~ 9 与注）（圣经恢复本，民十 33 注 1）。

引导和引领不同。引导（**guidance**）一辞是用于云彩和吹号；但对于约柜，我们用引领（**leading**）一辞。引导是一般的，引领是特别的。云彩和号筒给以色列人一般的引导，然而约柜不是给予一般的引导，乃是给他们特别的引领。因此，约柜成了引领者，带头去寻找安歇的地方（民数记生命读经，一三六页）。

## 信息选读

约柜给以色列人特别的引领，很象一艘小船引领一艘大船，经过狭窄的海峡与湍急的水流，进入港口。…不仅约柜是活的，那随着以色列人的磐石也是活的（出十七 6，林前十 4）。在旷野里，基督作

## Morning Nourishment

Num. 10:33-34 So they set out from the mountain of Jehovah three days' journey, with the Ark of the Covenant of Jehovah setting out before them three days' journey, to seek out a resting place for them. And the cloud of Jehovah was over them by day when they set out from the camp.

God's guidance to His people in a general way was by the cloud and the trumpets (Num. 9:15—10:10), whereas His leading of His people in a particular way was through the Ark (10:33-36), a type of the crucified and resurrected Christ in His resurrection. Hence, the unique Leader of God's people is not any man (cf. vv. 29-32) but is the crucified and resurrected Christ (Matt. 23:10). He is the Leader, and He leads us to the proper place of rest on the long and rugged journey of the Christian life (Heb. 4:8-9 and footnotes). (Num. 10:33, footnote 1)

There is a difference between guidance and leading. The term guidance is used with respect to the cloud and the blowing of the trumpets, but concerning the Ark we have used the term leading. Guidance is general; leading is particular. The cloud and the trumpet guided the children of Israel in a general way. However, the Ark did not render a general guidance but a particular leading to the people. Thus, the Ark became the leader, taking the lead to find a resting place. (Life-study of Numbers, p. 125)

## Today's Reading

The Ark led the children of Israel in a particular way, much like a small boat leads a large ship through a narrow strait and a swift current into the harbor. Not only was the Ark a living ark, but the rock that followed the Israelites was also living (Exo. 17:6; 1 Cor. 10:4). In the wilderness Christ followed the children of

磐石随着以色列人，以活水供应他们。祂是约柜，乃是他们的引领者，领头为他们寻找安歇的地方，并引领他们经过行程中艰难的部分。

以色列人不是由人（摩西的岳父）引领的，乃是由神的约柜（基督）引领的。这指明基督的引领是信实的，这引领不是照着情感，乃是照着约的。神与亚伯拉罕和他的后裔立约，要领他们进入美地（创十二）。至终，神的约安置在柜里，所以这柜就称为约柜（民十33）。因此，基督乃是立约的基督，这基督也是神的信实。基督必引领我们进入安歇之处，因为祂乃是神立约的基督。

民数记十章三十五节被引用于诗篇六十八篇一节。然后保罗在以弗所四章八至十节将这话应用于基督的升天。以弗所四章八节所用“高处”一辞，引自诗篇六十八篇十八节，乃指锡安山（15～16），象征第三层天，神的居所（王上八30）。诗篇六十八篇一节含示在约柜得胜之后，神在约柜中升到锡安山。诗篇六十八篇一节是引用民数记十章三十五节的话；这指明这篇诗的背景，是神在帐幕中的行动，这帐幕是以约柜为中心的。预表基督的约柜无论往哪里去，总是赢得胜利。最终，这约柜凯旋地升到锡安山顶。这描绘基督如何得了胜，且凯旋地升到诸天之上。因此，民数记十章三十五节的兴起，是指基督在祂的升天里升到诸天之上。

既是如此，摩西在三十六节所说的“回到”必是指基督的再来。三十五节的兴起若是指基督的升天，那么三十六节的回来必是指基督的再来。基督借着升天离开我们，还要借着再来回到我们这里（民数记生命读经，一三六至一三七、一三九页）。

参读：民数记概论，第十六篇；民数记生命读经，第十六至十七篇。

Israel as a rock to supply them with living water. As the Ark, He was their Leader, taking the lead to find a resting place for them and to lead them through the hard part of their journey.

The children of Israel were led not by man (Moses' father-in-law) but by the Ark (Christ) of God's covenant. This indicates that the leadership of Christ is faithful. This leadership is not according to emotion or affection but according to a covenant. God made a covenant with Abraham and his descendants to bring them into the good land (Gen. 12). Eventually, God's covenant was placed in the Ark, and thus the Ark was called the Ark of the Covenant (Num. 10:33). Hence, Christ is the Christ of the covenant, the Christ of God's faithfulness. Christ must lead us into a resting place because He is the Christ of God's covenant.

Numbers 10:35 is quoted in Psalm 68:1. Then in Ephesians 4:8-10 Paul applied this word to the ascension of Christ. Ephesians 4:8 uses the word height. In the quotation of Psalm 68:18, height refers to Mount Zion (Psa. 68:15-16), symbolizing the third heaven, where God dwells (1 Kings 8:30). Psalm 68:1 implies that it was in the Ark that God ascended to Mount Zion after the Ark had won the victory. A quotation from Numbers 10:35, verse 1 of Psalm 68 indicates that the background of this psalm is God's move in the tabernacle with the Ark as its center. Wherever the Ark, a type of Christ, went, the victory was won. Eventually this Ark ascended triumphantly to the top of Mount Zion. This portrays how Christ won the victory and ascended triumphantly to the heavens. Hence, the rising up in Numbers 10:35 refers to the rising up to the heavens in Christ's ascension.

This being the case, the word return spoken by Moses in verse 36 must refer to the second coming of Christ. If the arising in verse 35 refers to Christ's ascension, then the return in verse 36 must refer to His second coming. Christ left us by His ascension, and He will return to us by His second coming. (Life-study of Numbers, pp. 125-127)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 16; Life-study of Numbers, msgs. 16-17



### 晨兴喂养

诗六八 1 “愿神兴起；愿祂的仇敌四散；愿恨祂的人从祂面前逃跑。”

民十 35 “约柜往前行的时候，摩西就说，耶和华啊，求你兴起，愿你的仇敌四散；愿恨你的人从你面前逃跑。”

〔诗篇六十八篇一节〕是引用民数记十章三十五节约柜从西乃山往前行时，摩西的祷告。

摩西带以色列人到西乃山以后，他们留在那里相当长的时间。…那时所发生主要的事不是颁布律法，乃是神嘱咐摩西建造帐幕同约柜、香坛、灯台、陈设饼桌子、洗濯盆、祭坛和所有的器具（诗篇生命读经，三八六页）。

### 信息选读

神要以色列人为祂建造帐幕，使祂能住在他们中间，并使他们能接触祂，甚至与祂同住。然而，因为他们是罪恶的，他们就需要祭坛来顾到他们的罪。此外，他们需要陈设饼桌子以得着属灵的食物，灯台作属灵的光，以及香坛让他们向主祷告。

神在基督里的行动，描绘在诗篇六十八篇一至十八节。…一节上半说，“愿神兴起”，神的确兴起行动，…借着帐幕行动。…这指明神在基督里并借着基督行动；没有基督，神就无法在地上行动。三一神在基督里作长途“旅行”，这个旅行持续了三十三年半，结束于基督升到第三层天。

### Morning Nourishment

Psa. 68:1 Let God arise; let His enemies be scattered; and let those who hate Him flee before Him.

Num. 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; and let those who hate You flee before You.

Psalms 68:1 is a quotation of Moses' prayer in Numbers 10:35, uttered when the Ark of the Covenant set out from Mount Sinai.

After Moses brought the children of Israel to Mount Sinai, they stayed there for quite a long time....The main thing that happened at that time was not the decreeing of the law but God's charging Moses to build the tabernacle with the Ark, the incense altar, the lampstand, the table of the bread of the Presence, the laver, the altar, and all the utensils. (Life-study of the Psalms, pp. 316-317)

### Today's Reading

God wanted the children of Israel to build Him a tabernacle so that He could dwell among them and they could contact Him and even dwell with Him. However, because they were sinful, they needed an altar to take care of their sins. In addition, they needed the table of the bread of the Presence for spiritual food, the lampstand for spiritual light, and the incense altar for them to pray to the Lord.

The move of God in Christ is portrayed in Psalm 68:1-18....The first part of verse 1 says, "Let God arise," and God did rise up to move...through the tabernacle....This indicates that God moves in Christ and through Christ. Without Christ, God cannot move on the earth. In Christ the Triune God made a long "tour," a tour that lasted thirty-three and a half years and that ended with Christ's ascension to the third heaven.

六十八篇说到神在作祂居所之帐幕（预表基督）里的行动，以约柜（预表基督）为中心。帐幕同约柜在以色列人中间旅行四十年，直至到达锡安。

神这行动开始于竖立帐幕同约柜（表征基督成为肉体，作神在地上的居所，以祂自己为神在祂经纶中行动的中心）以后（约一 14 上，民九 15 上）。这就是说，只有当神确立了帐幕同约柜这条路，使祂在其中能与祂的子民同在，并且他们在其中能接触祂，且与祂同在时，神才能在地上行动。在旧约里有预表，但在新约里有基督作帐幕同约柜的实际。…这个行动是从西乃山（诗六八 8 下、17 下），就是从颁布律法…开始，经过表征地的旷野（4 中、7 下），到神的住处锡安山（表征神在诸天里的住处—弗四 8 上）（诗六八 16）。…今天我们也该因神在地上的行动（从基督的成为肉体到祂的升天）而欢乐（诗篇生命读经，三八七、三八九至三九二页）。

神在地上的行动，乃是在祂的居所里并借着祂的居所；祂的居所是以基督为中心。我们必须清楚这三点：(一)神正在地上行动，(二)神的行动是在帐幕里，并同着帐幕，(三)神的行动是同着作帐幕之中心的基督。六十八篇是以这种背景写的，恰当地描绘出今天神在地上行动的情形。神正在地上行动，祂正在召会中并借着召会行动，并且以基督为召会的中心而行动（李常受文集一九六九年第三册，一一七页）。

一位早期的教父亚他那修（**Athanasius**）论到基督说，“祂成为人，使我们得以成为神。”又说，“话成了肉体，…使我们有分于祂的灵，而得以成为神。”这是神在地上行动的原则。神的行动是在人里面，并借着人。神的行动是要使人在生命和性情上成为神，却无分于神格（约伯记生命读经，一五二页）。

参读：诗篇中所启示并预表的基督与召会，第十章；约伯记生命读经，第二十四篇。

Psalm 68 is about God's move within the tabernacle (typifying Christ) as His dwelling place with the Ark (typifying Christ) as the center. The tabernacle with the Ark traveled among the children of Israel for forty years until it arrived at Zion.

This move of God began after the rearing up of the tabernacle of the Ark, signifying Christ incarnated to be the dwelling place of God on the earth with Himself as the center for God's move in His economy (John 1:14a; Num. 9:15a). This means that God could move on earth only after He had established a way—the tabernacle with the Ark—in which He could be with His people and in which they could contact Him and be with Him. In the Old Testament we have the type, but in the New Testament we have Christ as the reality of the tabernacle of the Ark. God's move...was from Sinai, signifying from the law (Psa. 68:8b, 17b), through the wilderness, signifying the earth (vv. 4b, 7b), to Mount Zion, God's dwelling place (v. 16), signifying God's dwelling place in the heavens (Eph. 4:8a)....Today we should triumph and exult in the move of God on earth, in His move from incarnation to ascension. (Life-study of the Psalms, pp. 317, 319-321)

God was moving on the earth in and through His dwelling place with Christ as the center. We must be clear concerning these three points: (1) God is moving on the earth, (2) God's move is in and with the tabernacle, and (3) God's move is with Christ as the center in the tabernacle. Psalm 68 was written with this background. It is an exact portrayal of the situation with God's move on the earth today. God is moving on this earth, He is moving in and through His church, and He is moving with Christ as the center of the church. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," p. 88)

Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified." This is the principle of God's move on earth. God's move is in man and through man. God's move is to deify man, making man God in life and in nature but not, of course, in the Godhead. (Life-study of Job, p. 129)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 10; Life-study of Job, msg. 24

### 晨兴喂养

诗六八 11 ~ 13 “主发命令；传好信息的妇女成了大群。统兵的君王逃跑了，逃跑了！留守在家的妇女，分得了掠物。你们虽然躺卧在羊圈之间，却像鸽子的翅膀镀了白银，翎毛镀了绿黄色的金。”

诗篇六十八篇一节有神选民的代表摩西，求耶和華兴起，使祂的仇敌四散（14）的祷告。这里的仇敌预表撒但和他在诸天界里的邪恶势力（弗六 12）。这祷告实际上是神所有选民的切望。

诗篇六十八篇十二节上半里被击败并四散的君王，预表撒但和邪恶的世界管辖者（弗六 12）。

诗篇六十八篇十一节下半这些以色列妇女表征软弱的人。我们信徒今天是软弱的人，除了传报好信息以外，什么也不能作。…十二节下半里的“妇女”是集体的，指十一节的妇女。留守在家，表征不作工。掠物，表征基督所成就、所完成、所达到、所得着的一切所获，就是祂的死、复活和升天之得胜的收获。这掠物包括镀了白银的鸽子翅膀，以及镀了绿黄色金的翎毛。

〔妇女〕们虽然躺卧在羊圈之间（13 上），却要分得掠物。十三节上半的“你们”，指十二节集体的妇女，和十一节的妇女。躺卧在羊圈之间，表征安息于神对祂选民的供备和眷顾中（诗篇生命读经，三九二至三九三页）。

### 信息选读

### Morning Nourishment

Psa. 68:11-13 The Lord gives the command; the women who bear the glad tidings are a great host. The kings of the armies flee. They flee! And she who abides at home divides the spoil. Though you lie among the sheepfolds, there are dove wings covered with silver, and its pinions, with greenish-yellow gold.

In Psalm 68:1 we have the prayer of Moses, the representative of God's elect, for Jehovah to arise and for His enemies to be scattered (v. 14). The enemies here typify Satan and his forces in the heavenlies (Eph. 6:12). This prayer was actually the aspiration of all God's elect people.

These kings [in Psalm 68:12a], who were defeated and scattered, typify Satan and the rulers (Eph. 6:12).

[In Psalm 68:11b] these women of Israel signify the weak ones. As believers today, we are the weak ones, those who cannot do anything except bear, preach, the glad tidings. The “she” [in verse 12b] is collective and refers to the women in verse 11. To abide at home signifies not to be at work. The spoil signifies all the gains of the accomplishment, consummation, attainment, and obtainment of Christ as the reapings of the victory of His death, resurrection, and ascension. This spoil includes dove wings covered with silver and pinions covered with greenish-yellow gold.

They will divide the spoil even though they lie among the sheepfolds (v. 13a). The “you” in verse 13a refers to the collective “she” in verse 12 and “the women” in verse 11. Lying among the sheepfolds signifies resting in God's provision and care for His elect. (Life-study of the Psalms, pp. 321-322)

### Today's Reading

诗篇六十八篇十三节下半给我们看见掠物有四项。…鸽子的翅膀，表征那灵行动的能力。…鸽子的翅膀镀了白银。银表征基督的救赎，使我们得称义，就是白色—蒙称许的颜色—所指明的。…翎毛是鸟翅末端的羽毛。翎毛给鸟力量飞翔并升腾。因此在十三节下半，“翎毛”表征那灵升腾的能力。…翎毛所镀绿黄色闪耀的金，表征神的性情闪耀在神圣的生命和荣耀里。

以上四项的内容，乃是基督在祂得胜里所得的掠物，作神选民的享受；这四项实际上就是三一神同祂完整、完全、包罗万有之救恩的一切项目。“鸽子”表征那灵同其行动并升腾的能力；“白银”表征基督同其包罗万有的救赎，使祂的信徒得称义，以进入祂完全的救恩里；“绿黄色的金”表征神的性情闪耀在祂的生命和荣耀里。基督和神都是凭那灵的能力带进的：基督是凭那灵行动的能力，神是凭那灵升腾的能力。

十一节指明神的选民享受以上一切项目，作他们在基督里的分，并将这些作为好信息向别人宣报。一面，我们是一大群传好信息的妇女。另一面，我们安息的享受我们在基督里的分，享受三一神—那灵如鸽子，子基督如银，父神如金。那灵如鸽子，同着如银的基督，及如金的神行动。当我们传好信息的时候，就享受三一神作基督为我们所得的掠物。…鸽子、银、金指三一神。鸽子象征神的灵；在预表里，银表征基督是为着神的救恩完成救赎的救赎主；金表征神的性情。这里金是绿黄色的，绿色表征神圣的生命，黄色表征神圣的荣耀。因此，绿黄色的金，表征神的性情闪耀在祂的生命和荣耀里。这里有三一神—那灵、基督、神—同祂一切的成就来给我们享受（诗篇生命读经，三九三至三九五、三八四至三八五页）。

参读：诗篇生命读经，第二十七篇。

Psalm 68:13b shows us that there are four items among the spoil....The dove wings signify the moving power of the Spirit....The dove wings are covered with white silver. Silver signifies Christ in His redemption for our justification, which is indicated by the color white, the color of approval. The pinions are feathers at the end of a bird's wings. The pinions give a bird the strength to fly and to soar. Hence, in verse 13b "its pinions" signify the soaring power of the Spirit. The greenish-yellow, glittering gold with which the pinions are covered signifies God's nature glittering in the divine life and glory.

The contents of the above four items, as Christ's spoil in His victory for the enjoyment of God's elect, are actually the Triune God with all the items of His complete, full, and all-inclusive salvation. "Dove" signifies the Spirit with His moving and soaring power; "silver" signifies Christ in His all-inclusive redemption for His believers' justification as the entrance into His full salvation; and "greenish-yellow gold" signifies God in His nature glittering in His life and glory. Both Christ and God are brought in by the Spirit's power: Christ by the Spirit's moving power and God by the Spirit's soaring power...

Verse 11 indicates that God's elect enjoy all the above items as their portion in Christ and announce them to others as the glad tidings. On the one hand, we are the great host of women bearing, preaching, the glad tidings. On the other hand, we are restfully enjoying our portion in Christ, enjoying the Triune God—the Spirit as the dove, Christ the Son as the silver, and God the Father as the gold. The Spirit as the dove moves with Christ as the silver and with God as the gold. While we are preaching the glad tidings, we are enjoying the Triune God as the spoil gained for us by Christ. The dove, the silver, and the gold refer to the Triune God. The dove symbolizes the Spirit of God; in typology silver signifies Christ as the Redeemer who accomplished redemption for God's salvation; and gold signifies God in His nature. Here the gold is greenish-yellow, with green signifying the divine life and yellow, the divine glory. Hence, greenish-yellow gold signifies God in His nature glittering in His life and glory. Here we have the Triune God—the Spirit, Christ, and God—with all His accomplishments for us to enjoy. (Life-study of the Psalms, pp. 322-323, 315-316)

Further Reading: Life-study of the Psalms, msg. 27



### 晨兴喂养

诗六八 18 “你已经升上高处，掳掠了那些被掳的；你在人间，甚至在悖逆的人中间，受了恩赐…”。

弗四 8 “…祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。”

11 ~ 12 “祂所赐的，…为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

诗篇六十八篇说到基督的升天（18 上，弗四 8 上）。…诗篇六十八篇十八节上半说，“你已经升上高处。”这是指宇宙的最高处（参赛十四 13）。

诗篇六十八篇十八节上半里“那些被掳的”指基督的信徒。我们在得救以前是罪人和神的仇敌，也是被撒但所掳掠并监禁的。我们是“那些被掳的”。但基督击败撒但并掳掠他的俘虏，包括我们在内。然后，基督像领着俘虏的将军一样，在祂升到诸天之上时，将我们领到父面前。

现在我们需要看见这些人，基督所救赎的人，包括在那列被征服的仇敌中。扩大本新约圣经（**Amplified New Testament**）将“祂…掳掠了那些被掳的”（弗四 8），译为“祂…率领了一列被征服的仇敌”。基督升天时，有一列被征服，成了战俘的仇敌，庆祝基督的得胜。…祂不是空手显在父面前，乃是有许多被征服的仇敌随着祂（诗篇生命读经，三九五至三九六页）。

### 信息选读

### Morning Nourishment

Psa. 68:18 You have ascended on high; You have led captive those taken captive; You have received gifts among men, even the rebellious ones also...

Eph. 4:8 ...“Having ascended to the height, He led captive those taken captive and gave gifts to men.”

11-12 And He Himself gave some...for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Psalms 68 speaks concerning Christ's ascension (v. 18a; Eph. 4:8a)...Psalm 68:18a says, “You have ascended on high.” This refers to the highest peak in the universe (cf. Isa. 14:13b).

“Those taken captive” [Psa. 68:18b] refers to the believers of Christ. Before we were saved, we were sinners and enemies of God, and we had been taken captive by Satan and imprisoned. We were “those taken captive.” But Christ defeated Satan and captured his captives, including us. Then, like a general leading his captives, Christ in His ascension to the heavens led us to the Father.

Now we need to see that these ones, the redeemed of Christ, are included in the train of vanquished foes. The Amplified New Testament renders “He led captive those taken captive” (Eph. 4:8) as “He led a train of vanquished foes.” In Christ's ascension there was a procession of these vanquished foes, led as captives from a war, for a celebration of Christ's victory....He did not appear before the Father empty-handed but had a great many vanquished foes following Him. (Life-study of the Psalms, pp. 324, 323-324)

### Today's Reading

诗篇六十八篇十八节也启示基督受了恩赐。…基督升到父那里时，将一切祂所掳掠并带来的人呈献给父。然后父把这一切被掳的归还基督，使他们各人成为赐给基督的恩赐。

我们众人原是被撒但监禁的俘虏，但我们已被基督掳掠，被基督呈献给父，然后被父当作恩赐赐给基督。虽然我们这些恩赐在大小和品质上不同，但我们都是父赐给升天基督的恩赐。基督所接受的恩赐，成了有恩赐的信徒，如使徒、申言者、传福音者、牧人和教师（弗四 11）。我们不该相信谎言，以为我们不是恩赐或没有恩赐。每个得救的人都是有恩赐的信徒。

诗篇六十八篇十八节下半说，“叫耶和华神可以住在他们中间。”这指明基督用所有的恩赐，建造神的居所。这里的居所表征召会是神的居所（弗二 22）。如以弗所四章所启示的，所有的恩赐都作同样职事的工作，建造基督的身体，作今天神在地上的居所。…这些恩赐，就是有恩赐的人——在基督里的信徒——被建造在一起，成为神的居所。这居所表征召会，基督的身体（11～12）。

“神在祂的圣所作孤儿的父，作寡妇的伸冤者。神叫孤独的有家可居住，使被囚的出来得亨通。”（诗六八 5～6 上）这里我们看见，神的居所也是信徒（穷乏、孤独、受捆绑之人）的居所。今天我们都是穷乏的人（孤儿和寡妇）、受捆绑的人（囚犯）和孤独的人，而召会是我们的居所。召会乃是包括这些人的建造。

“巴珊山是大能的山，巴珊山是多峰多岭的山：你们多峰多岭的山哪，为何嫉视神所愿居住的山？耶和华必住这山，直到永远。”（15～16）“神所愿居住的山”乃是锡安山。神的居所建造在锡安山上；锡安山表征宇宙的最高处，就是诸天。…建造的召会乃是在诸天之上。我们在诸天之上或在地上，乃在于我们有没有被建造（诗篇生命读经，三九六至三九九页）。

参读：诗篇生命读经，第二十七篇。

Psalm 68:18 also reveals the matter of Christ receiving the gifts...When Christ ascended to the Father, He presented to the Father all the ones He had captured and brought with Him. The Father then returned all these captured ones to Christ, making each one of them a gift to Christ.

We all were held captive by Satan in his prison, but we have been captured by Christ, presented by Christ to the Father, and then given to Christ by the Father as gifts. Although as gifts we may differ in size and quality, we all are gifts given by the Father to the ascended Christ. The gifts received by Christ have become the gifted believers, like the apostles, the prophets, the evangelists, and the shepherds and teachers (Eph. 4:11). We should not believe the lie that we are not a gift or that we have not been gifted. Every saved person is a gifted believer.

The last part of Psalm 68:18 says, “That Jehovah God may dwell among them.” This indicates that Christ uses all the gifts to build up the dwelling place for God. The dwelling place here signifies the church as God’s habitation (Eph. 2:22). As Ephesians 4 reveals, all the gifts do the same work of the ministry to build up the Body of Christ as God’s dwelling place on earth today. The gifts as the gifted persons, the believers in Christ, are builded together to be the dwelling place for God. This dwelling place signifies the church, the Body of Christ (Eph. 4:11-12).

“A Father to the orphans and a Judge for the widows / Is God in His holy habitation. / God causes the solitary to dwell in a household” (Psa. 68:5-6a). Here we see that God’s dwelling place is also the habitation of the believers, the needy, the solitary, and the bound ones. Today we all are the needy ones (the orphans and widows), the bound ones (the prisoners), and the solitary ones, and the church is our dwelling place. The church is a building that includes such people.

“O mighty mountain,.../ O many-peaked mountain, O mountain of Bashan: / Why do you look with envy, O many-peaked mountains, / At the mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever” (vv. 15-16). The “mountain on which God desires to dwell” is Mount Zion. The dwelling place of God is built on Mount Zion, signifying the highest peak in the universe, the heavens. The builded church is in the heavens. Whether we are in the heavens or on the earth depends on whether or not we have been built up. (Life-study of the Psalms, pp. 324-326)

Further Reading: Life-study of the Psalms, msg. 27

诗六八 19～20 “天天加给我们美福的主，就是拯救我们的神，是当受颂赞的。神是为我们施行拯救的神；人能脱离死亡，是在于主耶和華。”

24～25 “神啊，你是我的神，我的王；人已经看见你行走，在圣所中行走：歌唱的行在前，作乐的随在后，都在击鼓的童女中间。”

〔诗篇六十八篇〕第一段说到五件事：神在地上的行动、神在基督里的得胜、基督的升天、基督领受恩赐以及基督建造神的家。这将我们带到第二段的第一项——在神的家中享受神（19～23）。…在神的家中享受神，乃是在神居所（召会）的建造之后（18下）。

〔在十九节上半〕神天天加给我们的“美福”是什么？这美福就是罗马八章二十八节的“益处”；不是指物质的事物，如华厦或新车，乃是指三一神——镀了银的鸽子翅膀，和镀了金的翎毛。这就是说，神天天都把祂自己加给我们。

〔诗篇六十八篇十九节下半至二十节〕启示在神的家中，我们享受神作我们的救恩和拯救；在祂甚至有脱离死亡的出路，逃路。惟有神能给我们逃离、逃脱死亡的路，因为惟有神是生命。我们享受祂作我们的生命，就脱离死亡。事实上，离开死亡的路就是神自己。…二十一至二十三节启示，我们在神的家中，也享受祂的胜过仇敌（诗篇生命读经，四〇四至四〇五页）。

Psa. 68:19-20 Blessed be the Lord, who day by day loads us with good; God is our salvation. Selah. God is to us a God of deliverance, and with Jehovah the Lord are the goings forth even from death.

24-25 They have seen Your goings, O God, the goings of my God, my King, in the sanctuary: Singers go before; players after; in the midst of virgins sounding the tambourines.

In the first section [of Psalm 68] five matters are covered: God's move on the earth, God's victory in Christ, Christ's ascension, Christ's receiving the gifts, and Christ's building up the house of God. This brings us to the first item in the second section—the enjoyment of God in His house (vv. 19-23). The enjoyment of God in His house comes after the building up of His dwelling place, the church (v. 18b).

[In verse 19a] what is this “good” with which God is loading us every day? This good, as the “good” mentioned in Romans 8:28, does not refer to material things such as a nice home or a new car; rather, it refers to the Triune God—to the dove wings gilded with silver and the pinions gilded with gold. This means that daily God is loading us with Himself.

[Psalm 68:19b-20] reveals that in God's house we enjoy God as our salvation and deliverance; with Him are the goings forth, the way to escape, even from death. Only God can give us a way to flee death and to escape it because only God is life. When we enjoy Him as our life, we escape death. Actually, the way to go forth from death is God Himself. Verses 21 through 23 reveal that in God's house we also enjoy His victory over the enemies. (Life-study of the Psalms, pp. 330-331)

诗篇六十八篇二十四至二十八节是向神的赞美。…二十四节里的“人”指仇敌，指不信者；“行走”指神的活动；“圣所”表征召会。…二十五节里赞美的是女子，是童女，就是行在前的歌唱者，随在后的作乐者。在这节里，“童女”表征信徒。

“你们从以色列源头而来的，当在各会中颂赞耶和华神。在那里，有统管他们的小便雅悯，有犹大的首领在他们的群众中，有西布伦的首领，有拿弗他利的首领。你的能力是你神所命定的；神啊，求你坚固你为我们所成全的事。”（26～28）这里有男子对神的颂赞，男子表征刚强者。

在神选民向神的赞美中，描绘出一幅预表的景象，论到神新约的经纶，就是神为着祂的救恩，借着基督完成神的救赎，并用福音美善的话，传布基督之成就的喜信。

便雅悯〔27〕有两个名字，第一个是便俄尼。这是他母亲拉结临产将近于死时给他起的名，意为“我苦难之子”（创三五18上）。作为苦难之子，便雅悯预表基督在祂的成为肉体 and 地上的人性生活中，是多受痛苦的人（赛五三3），成就了神永远的救赎，成功祂完满的救恩（来九12）。

诗篇六十八篇二十七节也说到犹大的首领。犹大是狮子，有能力和权杖，也是神子民的平安（细罗）（启五5上，创四九8～10）。…便雅悯主要预表在人性里的基督，而犹大主要预表在神性里的基督。基督在祂的神性里不是多受痛苦的人，乃是有能力和权柄（由权杖所表征）的狮子。犹大特别预表基督是神子民的得胜和神子民的平安。在应用救赎的事上，基督是我们的平安（和平）。…犹大是君王支派，始终由便雅悯这战士支派陪同着（创四九27），为着神在地上的国（诗篇生命读经，四〇五至四〇九页）。

参读：诗篇生命读经，第二十八篇。

In [Psalm 68] verses 24 through 28 we have the matter of praising God....In verse 24 “they” refers to the enemies, to the unbelievers; “goings” refers to God’s activities; and the “sanctuary” signifies the church. In Psalm 68:25 the praise is by the females, by the virgins as singers going before and players after. In this verse “virgins” signifies the believers.

“Bless God in the congregations, / Even Jehovah, O you who are of the fountain of Israel. / There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali. / Your God has commanded your strength...” (vv. 26-28). Here we have the blessing of God by the men, signifying the strong ones.

In the praise rendered to God by His elect, there is portrayed a scenery in typology concerning God’s New Testament economy in the accomplishment of God’s redemption for His salvation by Christ and in the spreading of the glad tidings of Christ’s accomplishment with the goodly words of the gospel.

Benjamin [v. 27] had two names, the first of which was Ben-oni. This name, given to him by his mother Rachel as she was dying in childbirth, means “son of my sorrow” (Gen. 35:18a). As the son of sorrows, Ben-oni, Benjamin typifies Christ who, as the man of sorrows in His incarnation and human life on earth, accomplished God’s eternal redemption for His full salvation.

Psalm 68:27 speaks also of the princes of Judah. Judah is the lion with the power and the scepter, and he is the peace (Shiloh) to God’s people (Rev. 5:5a; Gen. 49:8-10). Whereas Benjamin typifies Christ mainly in His humanity, Judah typifies Christ mainly in His divinity. In His divinity, Christ is not a man of sorrows but a lion with power and authority (signified by the scepter). In particular, Judah typifies Christ as the victory for God’s people and the peace to God’s people. In the application of redemption, Christ is our peace. Judah, as the kingly tribe, was accompanied always by Benjamin, as a warrior tribe (Gen. 49:27), for God’s kingdom on the earth. (Life-study of the Psalms, pp. 331-333)

Further Reading: Life-study of the Psalms, msg. 28



诗六八 27 ~ 29 “在那里…有西布伦的首领，有拿弗他利的首领。你的能力是你神所命定的；神啊，求你坚固你为我们所成全的事。因你在耶路撒冷的殿，列王必带贡物献给你。”

西布伦住在海边（加利利），是停船的海口（创四九 13），预表基督作为传福音者的“海口”，为着传扬神福音的输送和扩展。福音得了成就，但需要借着“船”扩展福音。五旬节那天，至少有一百二十艘福音“船”（他们全是加利利人），从这“海口”出发去扩展福音。

创世记四十九章二十一节告诉我们，拿弗他利是被释放的母鹿，他出嘉美的言语。…拿弗他利预表基督是在复活中从死里得释放的一位，由“被释放的母鹿”所表征（诗二二标题，歌二 8 ~ 9），祂出嘉美的言语，为着传扬祂的福音。在复活里，基督来到祂的门徒那里，嘱咐他们使万民作祂的门徒（太二八 18 ~ 20）。

西布伦和拿弗他利的百姓都是加利利人（四 12 ~ 17，徒一 11），基督的福音是从他们得着扩展、传扬并推广。…按预表，西布伦和拿弗他利形成一组，为着扩展并推广基督为着神的救恩所成就之救赎的喜信（诗篇生命读经，四〇九至四一〇页）。

### 信息选读

〔诗篇六十八篇二十八节下半至二十九节上半〕指明，神坚固祂为选民所成全的事以后，由于神的殿在耶路撒冷，所以在神殿中对神之享受的影响就遍及耶路撒冷全城。…神的殿表征众地方召会，耶路撒冷

Psa. 68:27-29 ...The princes of Zebulun, the princes of Naphtali. Your God has commanded your strength; strengthen, O God, that which You have done for us. Because of Your temple at Jerusalem, kings will bring a gift to You.

Dwelling at the haven of the sea (Galilee) for a haven of ships (Gen. 49:13), Zebulun typifies Christ as the “haven” of the evangelists for the transportation and spreading in the preaching of God’s gospel. The gospel has been accomplished, but there is the need of the spreading of the gospel by means of “ships.” On the day of Pentecost, at least one hundred and twenty gospel “ships,” all of whom were Galileans, set out to spread the gospel.

Genesis 49:21 tells us that Naphtali is a hind let loose and that he gives goodly words. Naphtali typifies Christ as the One who is released from death in resurrection, signified by the “hind let loose” (Psa. 22, title; S.S. 2:8-9), and gives goodly words for the preaching of His gospel (Matt. 28:18-20). In resurrection Christ came to His disciples and charged them to disciple the nations.

People of both Zebulun and Naphtali were men of Galilee (Matt. 4:12-17; Acts 1:11), from whom the gospel of Christ has been spread, preached, and propagated....In typology Zebulun and Naphtali form a group for the spreading and the propagating of the glad tidings of Christ’s redemption for God’s salvation. (Life-study of the Psalms, p. 334)

### Today’s Reading

[Psalm 68:28b-29a] indicates that following God’s strengthening of what He has done for His elect, the influence of the enjoyment of God in His house would spread to the entire city of Jerusalem because of the house of God, which was at Jerusalem. The house of God signifies the local church, and the city of Jerusalem

城表征国度，就是召会的坚固和保护。…六十八篇结束于为神得着地的话（29 下～35）。…对神之享受的影响，是要为神得着全地。…照着二十九节下半，列王必带贡物献给神。…三十一节指明，公侯要从埃及出来朝见神，来到神的城耶路撒冷；古实（今天的衣索匹亚）人要急忙向神举手祷告。

（二十九节下半至三十五节）所描绘的情景，要完成于要来的复兴时代（太十九 28），那时全地的人要来到耶路撒冷敬拜神，并得着训诲和光照（赛二 2～3，亚八 20～23，十四 16）。…在（诗篇六十八篇）结束的经文（35）里，诗人赞美神并颂赞祂（诗篇生命读经，四一一至四一三页）。

我们需要祷告，求神从召会中坚固祂为我们所成全的事。…（28～29）。…神已经将撒但置于死地。我们不需要神重复这项行动，但我们的确需要祂坚固我们。神已经将我们的己、旧人钉在十字架上一神已经成全了这事，祂不需要重作。然而，我们的确需要神在我们里面坚固这种经历。圣经告诉我们，我们已经与基督一同升到天上一神已经成全了这事。今天我们所需要的，就是在我们里面坚固这种经历。这种坚固是在殿中。

当我们在地方召会中经历神的坚固，召会就从殿变化为城。殿成了耶路撒冷。殿由城墙围绕、保护并防卫。然后，因着我们这样得胜，这样超越，我们就觉得，地上列王都必带贡物献给主（启二一 24）。…诗篇六十八篇三十一至三十二节指明全地要如何被主得着，主乃是借着城恢复地（李常受文集一九六九年第三册，一三五至一三七页）。

参读：诗篇中所启示并预表的基督与召会，第十章。

signifies the kingdom, the strengthening and the safeguard of the church. Psalm 68 concludes with a word about the gaining of the earth for God (vv. 29b-35). The influence of the enjoyment of God will gain the whole earth for God....According to verse 29b, kings of the nations will bring a gift to God. Verse 31 indicates that nobles will come out of Egypt to visit Jerusalem, the city of God, and that Cush (today's Ethiopia) will quickly stretch out its hand to God.

The scenery portrayed [in verses 29b through 35] will consummate in the coming age of restoration (Matt. 19:28), in which all the earth will come to Jerusalem to worship God and to receive instruction and enlightenment (Isa. 2:2-3; Zech. 14:16-17). In this concluding verse [Psa. 68:35] the psalmist praises God and blesses Him. (Life-study of the Psalms, pp. 335-337)

We need to pray that God will strengthen that which He has done for us out of the church...(Psa. 68:28-29)...God has put Satan to death already. We do not need God to repeat this act, but we do need Him to strengthen us. God has put our self, our old man, on the cross already—God has done this, and He need not reenact it. However, we need God to strengthen this experience within us. The Bible tells us that we have ascended with Christ to the heavens—God has done this already. Today what we need is the strengthening of this experience within us. This strengthening is in the temple.

When we experience the strengthening of God in the local church, the church is transformed from a house to a city. The temple becomes Jerusalem. The house is surrounded, protected, and safeguarded by the walls of the city. Then, because we are so victorious, so overcoming, so transcendent, we have the sense that all the kings of the earth will bring a gift to the Lord [Rev. 21:24]....Psalm 68:31 and 32...indicate how the whole earth will be gained by the Lord. Through the city the Lord recovers the earth. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," pp. 100-102)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 10

# 第十二周诗歌

# WEEK 12 — HYMN

## 神兴起，仇敌四散

补 9

G 大调

(诗篇六十八篇)(英1100)

3/2

5 5 | 1 - - 5 1 3 | 2 - 2 - 5 5 | 5 - - 1 3 2 | 1 - - 0  
 一 神兴 起， 使仇敌 四 散， 叫恨 祂 的人逃 跑；  
 5 5 | 1 - - 5 1 3 | 2 - 2 - 5 5 | 5 - - 1 3 2 | 1 - - -  
 恶人 见 神面就 消 灭， 如同 蜡 被火熔 掉。  
 0 | 4 . 3 2 3 4 5 | 4 - 2 - - - | 5 . 4 3 4 5 6 | 5 - 3 -  
 唯 有义人必欢 喜， 大 声夸胜永不 已，  
 5 5 | 1 - - 5 1 3 | 2 - 2 - 5 5 | 5 - - 1 3 2 | 1 - - 0 ||  
 唱诗 歌 颂， 唱诗 歌 颂， 唱诗 歌 颂祂 名。

四 现今主以大能夸胜， 发出胜利的捷报，  
 我们“妇女们”报喜信： “统兵君王逃跑了！”  
 不用流汗不劳苦， 我们在家分掠物！  
 阿利路亚，阿利路亚， 阿利路亚，阿们！

五 看，基督已升上高天， 领着长串的俘虏！  
 祂将这些作成恩赐， 为着神与人同住。  
 弟兄姊妹，我们是 那变化了的俘虏！  
 阿利路亚，阿利路亚， 阿利路亚，阿们！

七 神啊，我们看见了您， 在您圣所中行走，  
 您凯旋的队伍游行， 作乐的跟随在后。  
 看，歌唱的行在前， 赞美一遍又一遍：  
 阿利路亚，阿利路亚， 阿利路亚，阿们！

八 领先的是小使雅悯， 接着是犹大支队，  
 忧患之子在神右边， 狮子掌权执王圭。  
 西布伦、拿弗他利， 传扬大喜的信息：  
 阿利路亚，阿利路亚， 阿利路亚，阿们！

九 圣民哪，你们的能力， 出自荣耀的圣殿；  
 神啊，求你刚强我们， 直到我们被成全。  
 我们要赞美不停， 直到地极都响应：  
 阿利路亚，阿利路亚， 阿利路亚，阿们！

## God shall rise, His foes be scattered

### Praise of the Lord — His Victory and Exaltation

1100

1. God shall rise, His foes be scat - tered, All that hate Him flee a -  
 way. As the wax be - fore the fi - re, All the wick - ed He shall slay.  
 Chorus  
 (C) But the right - eous shall re - joice With a loud, tri - um - phant  
 voice, Sing - ing prais - es, sing - ing prais - es, Sing - ing prais - es un - to God!

4. Now the Lord in mighty triumph  
 Sends the news of victory;  
 We the “women” spread the tidings—  
 “Kings of armies flee, they flee!”  
 No more sweat and dreary toil;  
 We at home divide the spoil!  
 Hallelujah, hallelujah,  
 Hallelujah, Amen!

5. Lo, on high Christ hath ascended,  
 Leading captives in His train;  
 These as gifts He has perfected  
 That the Lord may dwell with them.  
 Brothers, sisters, we are those,  
 We’re those transformed, vanquished foes!  
 Hallelujah, hallelujah,  
 Hallelujah, Amen!

7. They have seen, O God, Thy goings  
 In Thy holy dwelling place,  
 Thy triumphal, high processions  
 Midst a mighty voice of praise.

See the singers go before,  
 Praising, praising o’er and o’er:  
 Hallelujah, hallelujah,  
 Hallelujah, Amen!

8. Little Benjamin is leading,  
 Then great Judah’s company:  
 Son of sorrow at God’s right hand,  
 Lion with the scepter see.  
 Zebulun and Naphtali  
 Make the joyful tidings fly:  
 Hallelujah, hallelujah,  
 Hallelujah, Amen!

9. Saints, thy strength has been commanded  
 From the temple glorious;  
 Still we pray that God may strengthen  
 All that He has wrought for us.  
 Higher yet our praise shall rise  
 Till the utmost earth replies:  
 Hallelujah, hallelujah,  
 Hallelujah, Amen!

## 第十二周申言

申言稿: \_\_\_\_\_

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

***Composition for prophecy with main point and sub-points:***

[illegible]