

第七周

大卫预表基督这真大卫— 神要来之国的王

诗歌：

读经：撒上一二一 1～6，撒下七 16，二三 1～7，
摩九 11～12，太一 6，十二 1～4

【周一】

壹 大卫预表基督这真大卫—撒上一二一 1～6，
撒下二三 1～7，太十二 1～4：

一旧约中预表基督最透彻、时间最长的，就是大卫；
新约里也很清楚地启示大卫预表基督—太十二 3。

二马太十二章给我们看见，基督比一切预表更大，
比旧约中一切预表祂的人事物更大，基于这原则，
基督乃是更大的大卫：

1 主在马太十二章三至四节的话含示祂是真大卫：

a 大卫有跟从的人，基督这位真大卫也有门徒作跟从祂的人。

b 这一切含示大卫和跟从祂的人是基督和祂门徒的预表。

2 主在马太十二章三至四节的话也含示从祭司职分到君王职分时代的转换：

Week Seven

David Typifying Christ, the Real David— the King of the Coming Kingdom of God

Hymns:

Scripture Reading: 1 Sam. 21:1-6; 2 Sam. 7:16; 23:1-7; Amos 9:11-12; Matt. 1:6; 12:1-4

§Day 1

I. David typifies Christ, the real David—1 Sam. 21:1-6; 2 Sam. 23:1-7; Matt. 12:1-4:

A. David is the most thorough type of Christ revealed in the Old Testament, covering the longest period of time; the New Testament also clearly reveals that David typifies Christ—Matt. 12:3.

B. In keeping with the principle seen in Matthew 12, that Christ is greater than all the types, greater than all things and persons in the Old Testament that typify Him, Christ is the greater David:

1. The Lord's word in Matthew 12:3-4 implies that He is the real David:

a. David had followers, and Christ, the real David, also had disciples as His followers.

b. All of this implies that David and his followers were a type, a prefigure, of Christ and His disciples.

2. The Lord's word in Matthew 12:3-4 also implies a dispensational change from the priesthood to the kingship:

- a 大卫的来，转换了时代，将祭司时代转到君王时代，叫君王在祭司之上。
- b 借着基督的来，时代也转换了，这次是从律法时代转到恩典时代；这时基督是在一切之上。
- c 在太一章六节，称大卫为“王”，因为国度和君王的职分，是借着祂带进的；祂是两个时代的界碑，祂结束了一个时代，开创了另一个时代。

【周二、周三】

三诗篇二十二篇、一百零九篇、和一百一十篇启示大卫预表受苦的基督：

- 1 在二十二篇我们看见，受苦的大卫预表经过死之受苦的基督—1 节上，6～21 节。
- 2 一百零九篇是大卫为他苦难所献的祷告：
 - a 在此大卫是基督的预表，而大卫的苦难预表基督的苦难。
 - b 大卫为他苦难的祷告预表基督的祷告。
- 3 一百零九篇的祷告在一百一十篇得着答应：
 - a 既然一百一十篇是对一百零九篇里预表基督之大卫祷告的答应，一百一十篇就该视为对基督祷告的答应—来五 7。
 - b 神不仅借着基督的复活，也借着基督的升天答应这祷告—徒二 23～24，32～33，五 31。

四 大卫在他末了的话里也预表基督—撒下二三 1～7：

- 1 大卫预表基督存着对神的敬畏，以公义治理人—3 节下。
- 2 大卫预表基督像日出无云的晨光—4 节上。

- a. The coming of David changed the dispensation from the age of the priests to the age of the kings, in which the kings were above the priests.
- b. By the coming of Christ, the dispensation was also changed, this time from the age of the law to the age of grace, in which Christ is above all.
- c. In Matthew 1:6 David is called "the king" because it was through him that the kingdom with the kingship was brought in; he was the landmark of two ages, the conclusion of one age and the beginning of another age.

§Day 2 & Day 3

C. David's typifying the suffering Christ is revealed in Psalms 22, 109, and 110:

- 1. In Psalm 22 we see the suffering David typifying the suffering Christ passing through His death—vv. 1a, 6-21.
- 2. Psalm 109 is a prayer offered by David about his sufferings:
 - a. Here David is a type of Christ, and David's sufferings typify Christ's sufferings.
 - b. David's prayer concerning his sufferings typifies Christ's prayer.
- 3. The prayer in Psalm 109 is answered in Psalm 110:
 - a. Since Psalm 110 is the answer to the prayer of David as a type of Christ in Psalm 109, Psalm 110 should be considered as an answer to Christ's prayer—Heb. 5:7.
 - b. God answered this prayer not only through the resurrection of Christ but also through Christ's ascension—Acts 2:23-24, 32-33; 5:31.

D. David also typifies Christ in his last words—2 Sam. 23:1-7:

- 1. David, a type of Christ, ruled among men righteously with the fear of God—v. 3b.
- 2. David, a type of Christ, was like the light of the morning when the sun

- 3 当基督存着对神的敬畏，以公义治理人，祂就像日出的晨光，“如雨后的晴光，使地发生嫩草”——4节下。

【周四】

贰 大卫王预表作王的基督——撒下十六 12，撒下十六 5～6，太一 6，二 2，二七 11，启十九 16：

一大卫王预表基督——神要来之国的王——作为神所立的王，争战的王，人所厌弃的王——撒下十六 12，撒下十六 5～6：

1 基督由大卫所预表，是争战的王，祂胜过了一切仇敌，得着了土地，并预备了一切材料，以建造召会作神的殿——代上二一 22～25，二九 29。

2 基督据有地以后，要在国度里作王管理地，同祂得胜的信徒治理列国——启二十 4，6，二 26～27。

3 基督是要来的王，要在千年国时在神要来的国里作元首和中心；这将是赛亚三十二章一节，耶利米二十三章五节，和撒迦利亚十四章九节、十七节的应验。

二众申言者说到大卫与基督时，将他们当作一个——耶三十 9，结三四 23～24，三七 24～25，何三 5，摩九 11：

1 “他们却要服事耶和华他们的神，和我为他们所兴起的王大卫”——耶三十 9。

2 这是指基督，祂是真大卫；祂也是复兴时，即千年国时的王——赛三二 1，启二十 4，6。

rises without clouds—v. 4a.

3. When Christ rules among men righteously with the fear of God, He is like the light of the morning when the sun rises, "as when the tender grass sprouts up from the earth/At the sun's shining after a rain"—v. 4b.

§Day 4

II. David the king typifies Christ the King—1 Sam. 16:12; 2 Sam. 16:5-6; Matt. 1:6; 2:2; 27:11; Rev. 19:16:

A. King David typifies Christ—the King of the coming kingdom of God—as the king established by God, the warring king, and the king despised and rejected by men—1 Sam. 16:12; 2 Sam. 16:5-6:

1. As typified by David, Christ is the fighting King, who has won the victory over all His enemies, who has gained the land, and who has prepared all the materials for building up the church as the temple of God—1 Chron. 21:22-25; 29:29.

2. After Christ takes possession of the earth, He will reign over the earth as the King in the kingdom, ruling over the nations with His overcoming believers—Rev. 20:4, 6; 2:26-27.

3. As the coming King, Christ will be the Head and the center of the coming kingdom of God in the millennium; this will be the fulfillment of Isaiah 32:1, Jeremiah 23:5, and Zechariah 14:9 and 17.

B. The prophets spoke of David and Christ as one—Jer. 30:9; Ezek. 34:23-24; 37:24-25; Hosea 3:5; Amos 9:11:

1. "They will serve Jehovah their God and David their King, whom I will raise up for them"—Jer. 30:9.

2. This refers to Christ, who is the real David and who will be the King in the restoration, that is, the millennium—Isa. 32:1; Rev. 20:4, 6.

3 “我必立一牧人照管他们，牧养他们，就是我的仆人大卫；祂必牧养他们，作他们的牧人。…我的仆人大卫必在他们中间作首领”——结三四 23 ~ 24：

a 大卫预表基督，神群羊的真牧人，喂养我们，使我们得饱足并满足——约十 11，来十三 20，赛九 7，何三 5，弥五 2，路一 32 ~ 33。

b 当主耶稣来作牧人照料我们时，祂也来作王管理我们；主作牧人照料我们，结果使我们顺从祂为我们的王，服在祂的君王职分之下，顺从祂在我们里面的宝座。

4 “我的仆人大卫必作他们的王，他们众人必归一个牧人”——结二七 24：

a 这是指我们的牧人基督，祂是真大卫。

b 此处关于以色列的预言，要应验于千年国，就是复兴的时代，并应验于永世，就是新天新地。

5 “后来以色列人必归回，寻求他们的神耶和华，和他们的王大卫；在末后的日子，必心存敬畏归向耶和华，领受祂的美善”——何三 5：

a 他们的王大卫就是千年国里的基督。

b “末后的日子”指复兴的时代——太十九 28。

三在主要来的掌权里，神的权柄和荣耀要完全得着显明，全地连同其上的人也要被带进神创造的公义、平安、喜乐、以及完满的福分之中——六 13，赛三二 1，16 ~ 18，三五 1 ~ 2，5 ~ 7。

【周五】

3. "I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd...And My Servant David will be a Prince among them"—Ezek. 34:23-24:

a. David typifies Christ, the real Shepherd of God's flock, feeding us and causing us to be filled and satisfied—John 10:11; Heb. 13:20; Isa. 9:7; Hosea 3:5; Micah 5:2; Luke 1:32-33.

b. When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us; the issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship and His throne within us.

4. "My Servant David will be King over them, and they all will have one Shepherd"—Ezek. 37:24:

a. This refers to Christ our Shepherd, who is the real David.

b. In relation to Israel the prophecy given here will be fulfilled in the millennium, the age of restoration, and in eternity, in the new heaven and new earth.

5. "Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days"—Hosea 3:5:

a. David their King is Christ in the millennium.

b. The last days refers to the age of restoration—Matt. 19:28.

C. In the Lord's upcoming reign God's authority and glory will be fully manifested, and the whole earth with its peoples will be brought into righteousness, peace, joy, and the full blessing of God's creation—6:13; Isa. 32:1, 16-18; 35:1-2, 5-7.

§Day 5

叁 大卫的国预表基督那要来的国—撒下七 12, 16, 可十一 10, 启十一 15:

一 耶和华借着申言者拿单对大卫说, “你的家和你的国必在你面前永远坚立; 你的国位必永远坚定” —撒下七 16:

- 1 大卫的家指基督, 大卫的国指基督的国, 大卫的国位指基督的宝座—16 节。
- 2 大卫的国就是基督的国, 大卫和基督同有一个国位(宝座)—赛九 7, 十六 5, 路一 32, 徒二 29 ~ 31。
- 3 天使长加百列传达神的话, 也证实大卫的约要应验在基督身上一路一 32 ~ 33。
- 4 神应许大卫, 他的家和他的国必永远坚立, 他的国位也必永远坚定, 这应许在基督身上都得着应验。
- 5 基督要照着神所应许大卫的, 继承大卫的王位, 作雅各家的王, 直到永远, 祂的国也没有穷尽—32 ~ 33 节:
 - a 在来世千年国的属地部分, 乃是弥赛亚国, 在马太十三章四十一节称为人子的国。(启十一 15。)
 - b 这将是复兴的以色列国, (徒一 6,) 是主所要重新修造大卫的帐幕—大卫的国。(十五 16, 可十一 10。)

【周六】

二 阿摩司预言作王的基督必建立“大卫倒塌的帐幕”—摩九 11:

- 1 大卫的帐幕就是大卫的国和大卫的王室—撒下七

III. The kingdom of David typifies the coming kingdom of Christ—2 Sam. 7:12, 16; Mark 11:10; Rev. 11:15:

A. Through the prophet Nathan, Jehovah spoke to David, saying, "Your house and your kingdom will be made sure forever before you; your throne will be established forever"—2 Sam. 7:16:

1. David's house refers to Christ, David's kingdom refers to Christ's kingdom, and David's throne refers to Christ's throne—v. 16.
2. The kingdom of David is Christ's kingdom, and David and Christ have one throne—Isa. 9:7; 16:5; Luke 1:32; Acts 2:29-31.
3. The word of God conveyed by the archangel Gabriel also confirmed that the covenant of David will be fulfilled in Christ—Luke 1:32-33.
4. God's promise to David that his house and kingdom would be made sure and that his throne would be established forever was fulfilled in Christ.
5. Christ will inherit the throne of David according to the promise of God to David to reign over the house of Jacob forever, and of His kingdom there will be no end—vv. 32-33:
 - a. The earthly part of the millennial kingdom in the coming age will be the Messianic kingdom, which is called the kingdom of the Son of Man in Matthew 13:41 (Rev. 11:15).
 - b. This will be the restored kingdom of Israel (Acts 1:6), the tabernacle of David—the kingdom of David—which the Lord will rebuild (15:16; Mark 11:10).

§Day 6

B. Amos prophesied that, as the King, Christ will raise up the "fallen tabernacle of David"—Amos 9:11:

1. The tabernacle of David is the kingdom of David and the royal family

12, 16。

- 2 当尼布甲尼撒来掳掠以色列国、蹂躏那地、焚烧城邑、毁坏圣殿、掳走君王的时候，大卫的国，他的王室就倒塌了一王下二五 1 ~ 21。
- 3 在阿摩司的预言里，神应许有一日，大卫的国和大卫的家要得着复兴，万国必称为耶和華名下的国—摩九 11 ~ 12。
- 4 这预言指明基督要回来作真大卫，（赛九 7，十六 5，耶三十 9，结三四 23 ~ 24，三七 24 ~ 25，何三 5，）并要重建（即恢复）祂先祖大卫的国，好复兴整个宇宙。
- 5 那时大卫的国要成为基督和神的国，直到永远—启十一 15。
- 6 在千年国期间，主要坐在大卫的宝座上，掌管雅各家（犹太人—路一 32 ~ 33），并治理地上的列国。（诗二 8，七二 8，但七 14，二 35。）

of David—2 Sam. 7:12, 16.

2. That kingdom, that royal family, fell when Nebuchadnezzar came to capture the nation of Israel, devastate the land, burn the city, destroy the temple, and carry off the king—2 Kings 25:1-21.
3. In Amos's prophecy God promised that in a certain day the kingdom of David and the family of David would be restored, and all the nations would be called by the name of Jehovah—Amos 9:11-12.
4. This prophecy indicates that Christ will come back to be the real David (Isa. 9:7; 16:5; Jer. 30:9; Ezek. 34:23-24; 37:24-25; Hosea 3:5) and will rebuild, that is, restore, the kingdom of His forefather David for the restoration of the entire universe.
5. At that time the kingdom of David will become the kingdom of Christ and of God for eternity—Rev. 11:15.
6. The Lord will sit on the throne of David and reign over Jacob, that is, the Jewish people (Luke 1:32-33), and He will rule over the nations on earth during the millennium (Psa. 2:8; 72:8; Dan. 7:14; 2:35).

第七周■周一

晨兴喂养

撒上二一4“祭司回答大卫说，我手下没有平常的饼，只有圣饼…”。

6“祭司就拿圣饼给他；因为在那里没有别的饼，只有陈设饼，是…从耶和华面前撤下来的。”

太一6“耶西生大卫王…”。

法利赛人批评主的门徒在安息日掐起麦穗来吃时，主说，“大卫和跟从他的人饥饿之时所作的，你们没有念过么？他怎样进了神的殿，他们且吃了陈设饼，就是他不可吃，跟从他的人也不可吃，唯独祭司才可吃的。”（太十二3～4。）（新约总论第九册，五一页。）

主在这里的话，含示祂是真大卫。古时，大卫和跟从他的人，在被弃绝时，进了神的殿，吃了陈设饼，似乎干犯了利未记的律法。现今真大卫和跟从祂的人也被弃绝，并且门徒有掐麦穗吃的行动，似乎犯了安息日的规条。大卫和跟从他的人怎样不算为有罪，基督和祂的门徒也不该被定罪。大卫王是基督这真大卫的预表。大卫有跟从者，基督这真大卫也有门徒作祂的跟从者。大卫王和跟从他的人被人弃绝，真大卫和跟从祂的人也被人弃绝。大卫和跟从他的人怎样是饥饿的，基督和祂的门徒也照样是饥饿的。…这一切含示大卫和跟从他的人，是基督和祂门徒的预表。（新约总论第三册，二一九至二二〇页。）

信息选读

WEEK 7 — DAY 1

Morning Nourishment

1 Sam. 21:4 And the priest answered David and said, There is no common bread on hand; yet there is holy bread...

6 So the priest gave him what was holy, for there was no bread there except the bread of the Presence, which was taken from before Jehovah...

Matt. 1:6 And Jesse begot David the king...

When the Pharisees told [Jesus] that it was not lawful for His disciples to pick ears of grain on the Sabbath, He said, “Have you not read what David did when he became hungry, and those who were with him; how he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?” (Matt. 12:3-4).

The Lord’s word here implies that He is the real David. In ancient times David and his followers, when rejected, entered into the house of God and ate the showbread, apparently breaking the Levitical law. Now the real David and His followers were also rejected and took action to eat, apparently against the sabbatical regulation. Just as David and his followers were not held guilty, neither should Christ and His disciples be condemned. King David was a prefigure of Christ, the real David. David had followers, and Christ, the real David, also had disciples as His followers. King David and his followers were rejected by the people, and the real David and His followers were rejected also. Just as David and his followers were hungry, so Christ and His disciples were hungry.... This implies that David and his followers were a type of Christ and His disciples. (The Conclusion of the New Testament, pp. 720-721)

Today’s Reading

基督在马太十二章三至四节的话含示，从祭司职分到君王职分之时代的转换。古时，大卫的来，转换了时代，将祭司时代转到君王时代，叫君王在祭司之上。在祭司时代，百姓的首领应当听从祭司；（民二七 21 ~ 22；）但在君王时代，祭司应当服从君王。（撒上二 35 ~ 36。）因此，大卫王和跟从他的人所作的并不违法。现今，借着基督的来，时代也转换了，这次是从律法时代转到恩典时代；这时基督是在一切之上，凡祂所作的都是对的。遵守安息日属于旧律法时代。但在恩典时代，是基督下断案。这不是律法的问题，乃是基督的问题。（新约总论第三册，二二〇页。）

主似乎对法利赛人说，“你们不该定罪我或我的门徒。现在不再是律法下断案，乃是我基督给你们下断案。我是真君王，真大卫。我也是带进恩典时代的基督。因此，凡我所说或所作的，才是最后的裁决。”法利赛人自以为懂得圣经，但在这里他们显然输了。主的辩护是多么有力！（马太福音生命读经，四四七页。）

大卫在父家排行第八，蒙神拣选，且为神所膏。（撒上十六 10 ~ 13。）八这数字表征复活。大卫身为第八子，蒙神拣选，指明他与基督的联合是在复活里。他也是合乎神心的人，（十三 14，）为基督带进神的国。…大卫是列祖时代的最后一代，也是君王时代的第一代；他结束了一个时代，开创了另一个时代。他是两个时代的界碑，因他带进了神的国，且与基督有密切的联合。…马太福音的家谱只在提到大卫时，才用王的称谓，因为国度和君王的职分，是借着 he 带进的。（圣经恢复本，太一 6 注 1，注 2。）

参读：马太福音生命读经，第三十二篇；新约总论，第六十七篇；撒母耳记生命读经，第十四篇。

Christ's word in Matthew 12:3-4 implies the dispensational change from the priesthood to the kingship. In ancient times the coming of David changed the dispensation from the age of the priests to the age of the kings, in which the kings were above the priests. In the age of the priests the leader of the people should listen to the priest (Num. 27:21-22). But in the age of the kings the priest should submit to the king (1 Sam. 2:35-36). Hence, what King David did with his followers was not illegal. Now by the coming of Christ the dispensation has also been changed, this time from the age of the law to the age of grace, in which Christ is above all. Whatever He does is right. The matter of keeping the Sabbath belonged to the old dispensation of the law. But in the age of grace Christ has the final word. It is not a matter of law but of Christ. (The Conclusion of the New Testament, p. 721)

The Lord seemed to be saying to the Pharisees, "You shouldn't condemn Me or My disciples. It is no longer the law that gives the final word, but I, the Christ, I give you the final word. I am the real King, the real David. I am also the Christ who has brought in the dispensation of grace. Thus, whatever I say or do is the final decision." Supposedly the Pharisees knew the Bible, but here they clearly lost the case. How strong was the Lord's defense! (Life-study of Matthew, p. 397)

David was the eighth son of his father and was chosen and anointed by God (1 Sam. 16:10-13). The number eight signifies resurrection. That David as the eighth son was chosen by God indicates that his association with Christ was in resurrection. Furthermore, he was a man after the heart of God (1 Sam. 13:14) and brought in God's kingdom for Christ. David was the last of the generations of the fathers. He was also the first of the generations of the kings. He was the conclusion of one age and the beginning of the next. He became the landmark of two ages because he brought in the kingdom of God and was closely associated with Christ. (Matt. 1:6, footnote 1) In this genealogy [in Matthew], only David is called "the king" because it was through him that the kingdom with the kingship was brought in. (Matt. 1:6, footnote 2)

Further Reading: Life-study of Matthew, msg. 32; The Conclusion of the New Testament, msg. 67; Life-study of 1 & 2 Samuel, msg. 14

第七周■周二

晨兴喂养

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

来五 7 “基督在肉身的日子，强烈地哭号，流泪向那能救祂出死的，献上祈祷和恳求，因祂的虔诚，就蒙了垂听。”

〔诗篇二十二篇一节〕是大卫在他受苦时所说的话。事实上，这成了预言，说到基督受救赎之死的苦。主耶稣在受钉十字架之苦时引用了这话。（太二七 46。）…诗篇二十二篇二至五节是大卫唉哼祷告的继续，他从唉哼转到赞美。此后，从六节开始，声音转为另一人，就是基督，基督继续说话。这是诗篇的写法。正当大卫说话的时候，基督进来在他的说话中说话。

在二十二篇我们看见，受苦的大卫预表经过死的基督。（1 上，6～21。）…大卫预表受苦的基督，所罗门预表在君王职分里作王并治理的基督。（诗篇生命读经，一六〇页。）

信息选读

基督受苦以至于死，其间遭受了人的羞辱、藐视、嗤笑、撇嘴、摇头和讥诮。（诗二二 6～8，来十三 13 下，赛五三 3，路二三 11，可十五 29～32，太二七 39～44。）…其中每个辞都有特别的意思，描述主在十字架上所受的苦。

诗篇二十二篇九至十一节表明，基督信靠神的拯救。当人讥诮并嗤笑祂的时候，祂信靠神。这里的

WEEK 7 — DAY 2

Morning Nourishment

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

Heb. 5:7 This One, in the days of His flesh, having offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death and having been heard because of His piety.

[The word in Psalm 22:1a] was spoken by David in his suffering. Actually, it became a prophecy concerning Christ in His suffering of His redeeming death. It was quoted by the Lord Jesus while He was suffering the crucifixion (Matt. 27:46). Psalm 22:2-5 is the continuation of David's groaning prayer, which turned from groaning to praising. After this, Christ continued to speak. Beginning from verse 6, the voice changes to another person, to Christ. This is the way the Psalms were written. While David was speaking, eventually Christ came in to speak in his speaking.

In Psalm 22 we see the suffering David typifying Christ passing through His death (vv. 1a, 6-21).... David typifies the suffering Christ, and Solomon typifies the reigning and ruling Christ in His kingship. (Life-study of the Psalms, p. 129)

Today's Reading

The suffering of Christ unto death was through men's reproach, despising, deriding, sneering, head shaking, and mocking (Psa. 22:6-8; Heb. 13:13b; Isa. 53:3; Luke 23:11; Mark 15:29-32; Matt. 27:39-44).... Each of [these words] has a particular meaning to describe what the Lord suffered on the cross.

Psalm 22:9-11 shows that Christ trusted in God for deliverance. While people were mocking Him and deriding Him, He was trusting in God.

拯救就是复活；祂定意受死，期盼从死亡中得拯救，就是从死人中复活。

一百零九篇…乃是大卫所献关于他苦难的祷告。大卫在这里（又再次）是基督的预表。…八节说，“愿他的年日短少；愿别人得他的职分。”行传一章二十节引用这节，应用于出卖基督的犹大。这样引用诗篇一百零九篇八节指明，本篇是讲到基督，并且这篇诗所描述的苦难，是表征基督在肉身里的苦难。…一百零九篇的祷告在下一篇，一百一十篇里得着答应。既然一百一十篇是一百零九篇里预表基督之大卫祷告的答应，一百一十篇就该视为对基督祷告的答应。希伯来五章七节说，“基督在肉身的日子，强烈地哭号，流泪向那能救祂出死的，献上祈祷和恳求。”神不仅借着复活，也是在升天里，答应基督的祷告。

一百一十篇虽是诗篇中最短的之一，却是对基督最高的启示。…“耶和華對我主說，你坐在我的右边。”（1上。）这关于基督在祂升天里的话，（来一3下，）在新约里直接引用过二十多次，又间接引用了约二十次。…宇宙中的至高处是神的右边。…基督的升天不仅是祂在一个地方的事，乃是祂在一个人位（父）里的事。基督在祂的升天里，进入父自己，并在那里坐下来。

新约告诉我们，基督在祂的升天里，已经被神立为主，为基督，作全宇宙的元首，并作救主。（徒二36，五31，十36。）这与基督的君王职分有关。

照着诗篇一百一十篇一节，基督坐在神的右边，等神使基督的仇敌作祂的脚凳。…基督是在宝座上，但祂仍需要脚凳。因此，神在竭力征服基督所有的仇敌，使他们作祂的脚凳。今天我们的争战乃是为着征服基督的仇敌。（诗篇生命读经，一六〇至一六一、五二五至五二八页。）

参读：诗篇生命读经，第十、三十八篇。

Deliverance here is resurrection. He intended definitely to die and expected to be delivered from death, that is, to be resurrected from the dead.

Psalm 109 is a prayer offered by David about his sufferings. David here is [again] a type of Christ. Verse 8 says, “May his days be few; / May another take his office.” In Acts 1:20 this verse is quoted and applied to Judas, who betrayed Christ. This quotation of verse 8 indicates that Psalm 109 is on Christ and that the sufferings described in this psalm signify the sufferings of Christ in His flesh. The prayer in Psalm 109 is answered in the next psalm, Psalm 110. Since Psalm 110 is the answer to the prayer of David as a type of Christ in Psalm 109, Psalm 110 should be considered an answer to Christ’s prayer. Hebrews 5:7 says that Christ, in the days of His flesh, “offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death.” God answered this prayer not only through resurrection but also in ascension.

Although Psalm 110 is one of the shortest of the psalms, it is the highest revelation of Christ.... “Jehovah declares to My Lord, / Sit at My right hand” (v. 1a). This word, which concerns Christ in His ascension (Heb. 1:3b), has been quoted directly more than twenty times in the New Testament and has been quoted indirectly approximately another twenty times. The highest place in the universe is the right hand of God.... Christ’s ascension is not merely a matter of His being in a place but of His being in a person, the Father. In His ascension Christ entered into the Father’s being and sat down there.

In the New Testament we are told that in His ascension Christ has been made by God the Lord, the Christ, the Leader of the entire universe, and the Savior (Acts 2:36; 5:31; 10:36). This concerns Christ’s kingship.

According to Psalm 110:1, Christ is sitting at God’s right hand until God makes Christ’s enemies His footstool.... Christ is on the throne, but He is still in need of a footstool. Thus, God is endeavoring to subdue all of Christ’s enemies and to make them His footstool. Our fighting today is for the subduing of Christ’s enemies. (Life-study of the Psalms, pp. 129-130, 431-433)

Further Reading: Life-study of the Psalms, msgs. 10, 38

第七周■周三

晨兴喂养

诗一一〇 1～3 “耶和华对我主说，你坐在我的右边，等我使你的仇敌作你的脚凳。耶和华必从锡安伸出你能力的杖来：你要在你的仇敌中间掌权。当你争战的日子，你的民要以奉献为彩饰，甘心献上自己。你的少年人对你必如清晨的甘露。”

〔诗篇一百一十篇指明〕从这天上的锡安，神要伸出基督能力的杖来，掌管列国。…今天列国是祂的众仇敌。

〔三节指明〕某种争战正在激烈的进行。今天仍是争战的时候，因为基督还没有得着脚凳。因此，这职事在不断地争战。我们抵挡并废掉每一种关于召会的错误立场，…这就引起反对和争战。

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。千万人放弃地上的一切，甘心将自己献给基督，这种献上有奉献的彩饰。（诗篇生命读经，五二八至五二九页。）

信息选读

“你的少年人对你必如清晨的甘露。”（诗一一〇 3 下。）这指明一面，基督喜欢看见我们奉献的彩饰；另一面，祂渴望清晨的甘露。基督喜欢看见那些将自己献给祂为甘心祭的人，但更重要的是，祂仍需要一些甘露滋润祂。甚至基督也需要滋润；祂需要我们作滋润祂的甘露。

WEEK 7 — DAY 3

Morning Nourishment

Psa. 110:1-3 Jehovah declares to my Lord, Sit at My right hand until I make Your enemies Your footstool. Jehovah will send forth the scepter of Your strength from Zion: Rule in the midst of Your enemies. Your people will offer themselves willingly in the day of Your warfare, in the splendor of their consecration. Your young men will be to You like the dew from the womb of the dawn.

[Psalm 110:2 indicates that] from [the] heavenly Zion God will send out the scepter of Christ's power to rule over all the nations.... Today the nations are His enemies.

[Verse 3 indicates] some kind of fighting is raging on. Today is still a time of fighting because Christ still does not have a footstool. Hence, this ministry is engaged in a constant struggle. We stand against and annul every kind of improper ground concerning the church,...and this causes opposition and fighting.

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. Giving up everything on earth, thousands have offered themselves freely to Christ, and with this offering there was the splendor of consecration. (Life-study of the Psalms, pp. 433-434)

Today's Reading

“Your young men will be to You / Like the dew from the womb of the dawn” (Psa. 110:3b). This indicates that...Christ likes to see the splendor of our consecration; on the other hand, He desires the dew that comes from the womb of the dawn. Christ enjoys seeing the splendor of those who offer themselves to Him as freewill offerings, but, even more important, He still needs some dew to water Him. Even Christ needs the watering. He needs us to be the dew that waters Him.

照着本诗，这甘露来自“清晨”。我们需要在清晨被孕育为滋润基督的甘露。我信这与晨兴有关。我们早晨若不早起，就会失去成为清晨的甘露以滋润基督的机会。基督若没有得着滋润，就会枯干，我们也会枯干。我盼望我们众人，尤其是青年人，要看见基督在这里将自己比喻为需要温和、柔软、柔细之甘露滋润的植物。愿我们回应祂说，“主耶稣，我要作清晨所孕育并产生的甘露，使你得着滋润。”

“祂要喝路旁的河水；因此祂必抬起头来。”（7。）基督争战的时候是干渴的。祂需要一些水喝，祂要“喝路旁的河水”。这河水就是得胜者。那些以奉献为彩饰，献上自己的人，是清晨的甘露，滋润基督；得胜者是河水，解祂的干渴。基督领头争战到底时，祂需要水喝，这水就是得胜者。

基督喝河水时，“祂必抬起头来。”这就是说，祂将是得胜的。低下头来是失败的标记，但抬起头来是得胜、胜利的标记。那些抬起头来的人，就是胜过所有仇敌的人。（诗篇生命读经，五二九至五三〇、五三二页。）

在撒下二十三章一至七节我们看见大卫末了的话。…三节下半说，大卫（预表基督）以公义治理人，存着对神的敬畏执掌权柄。

大卫（预表基督）像日出的晨光，如无云的早晨，如雨后的晴光，使地发生嫩草。（4。）当基督以公义治理人，存着对神的敬畏执掌权柄，祂就像日出的晨光，如无云的早晨，如雨后的晴光，使地发生嫩草。（撒母耳记生命读经，三〇一至三〇二页。）

参读：撒母耳记生命读经，第三十八篇；以赛亚书生命读经，第四十一篇。

According to the poetry here, this dew comes from “the womb of the dawn.” We need to enter into this womb to be conceived as the dew with which to water Christ. I believe that this involves the morning watch. If we do not rise up early in the morning, we will miss the opportunity to enter into the womb of the dawn to be made dew for Christ’s watering. Instead of being watered, He will be dry and we also will be dry. I hope that we all, especially the young people, will see that here Christ likens Himself to a plant that needs the mild, soft, gentle dew. May we respond to Him by saying, “Lord Jesus, I want to be the dew conceived and produced by the womb of the dawn for You to be watered.”

“He will drink from the brook by the way; / Therefore He will lift up His head” (Psa. 110:7). While Christ is fighting, He will be thirsty. Needing some water to drink, He will drink from “the brook by the way.” This brook is the overcomers. Those who offer themselves in the splendor of consecration are the dew of the morning to water Christ, and the overcomers are the brook to quench His thirst. As Christ is taking the lead to fight through to the end, He will need water to drink, and this water will be the overcomers.

When Christ drinks from the brook, “He will lift up His head.” This means that He will be victorious. To lower our head is a sign of defeat, but to lift up our head is a sign of victory, of triumph. Those who lift up their head are the ones who overcome all the enemies. (Life-study of the Psalms, pp. 434-436)

In 2 Samuel 23:1-7 we have the last words of David.... Verse 3b says that David, typifying Christ, ruled among men righteously with the fear of God.

Typifying Christ, David was like the light of the morning when the sun rises without clouds, as when the tender grass sprouts up from the earth at the sun’s shining after a rain (v. 4). When Christ rules among men righteously with the fear of God, He is like the light of the morning when the sun rises, as when the tender grass sprouts up from the earth at the sun’s shining after a rain. (Life-study of 1 & 2 Samuel, pp. 243-244)

Further Reading: Life-study of 1 & 2 Samuel, msg. 38; Life-study of Isaiah, msg. 41

第七周■周四

晨兴喂养

结三四 23 ~ 24 “我必立一牧人照管他们，牧养他们，就是我的仆人大卫；祂必牧养他们，作他们的牧人。我耶和华必作他们的神，我的仆人大卫必在他们中间作首领。我耶和华已经说了。”

耶三十 9 “他们却要服事耶和华他们的神，和我为他们所要兴起的王大卫。”

当主耶稣来作牧人照料我们时，祂也来作王管理我们。主作牧人照料我们，结果使我们顺从祂为我们的王，服在祂的君王职分之下，顺从祂在我们里面的宝座。（圣经恢复本，结三四 24 注 1。）

基督由大卫所预表，是争战的王，祂胜过了一切仇敌，得着了土地，并预备了一切材料，以建造召会作神的殿。（新约总论第二册，二八七页。）

（以西结三十七章二十四节）关于以色列的预言，要应验于千年国，就是复兴的时代，并应验于永世，就是新天新地。（圣经恢复本，结三七 24 注 1。）

信息选读

（在以西结三十四章二十三至二十四节，我的仆人大卫）指基督，祂是真大卫，（太十二 3，）神群羊的真牧人，（诗二三，约十 11，来十三 20，）也是神子民的王。（结三四 24，赛九 7，何三 5，弥五 2，路一 32 ~ 33。）（圣经恢复本，结三四 23 注 1。）

（在耶利米三十章九节，他们…的王大卫）指基督，祂是真大卫；（见撒下七 16 注 1；）祂也是复兴时，

WEEK 7 — DAY 4

Morning Nourishment

Ezek. 34:23-24 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd. And I, Jehovah, will be their God, and My Servant David will be a Prince among them. I, Jehovah, have spoken.

Jer. 30:9 But they will serve Jehovah their God and David their King, whom I will raise up for them.

When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us. The issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship and His throne within us. (Ezek. 34:24, footnote 1)

As typified by David, Christ is the fighting King, who has won the victory over all enemies, who has gained the land, and who has prepared all the materials for building up the church as the temple of God. (The Conclusion of the New Testament, p. 470)

In relation to Israel the prophecy given in Ezekiel 37:24 will be fulfilled in the millennium, the age of restoration, and in eternity, in the new heaven and new earth. (Ezek. 37:24, footnote 1)

Today's Reading

["My Servant David" in Ezekiel 34:23-24 refers] to Christ, who is the real David (Matt. 12:3), the real Shepherd of God's flock (Psa. 23; John 10:11; Heb. 13:20) and the King (Ezek. 34:24) of God's people (Isa. 9:7; Hosea 3:5; Micah 5:2; Luke 1:32-33). (Ezek. 34:23, footnote 1)

["David their King" in Jeremiah 30:9 refers] to Christ, who is the real David (see footnote 1 on 2 Sam. 7:16) and who will be the King in the restoration,

即千年国时的王。（赛三二 1，启二十 4，6。）大卫是基督作王的预表。（圣经恢复本，耶三十 9 注 1。）

在国度里，基督将是人子。马太十三章四十一节说，“人子要差遣祂的使者，从祂的国里薅集一切绊跌人的事，和行不法的人。”基督回来以后，要在地上建立祂的国。然后在国度里，祂仍是人子。…神的仇敌撒但背叛神的权柄。（赛十四 13～14。）为着对付他，神创造人，并给人管治权治理地。（创一 26。）在人被撒但引诱，跟随他以后，（三 1～6，）神成了人，名叫耶稣，来消除魔鬼的作为，（约壹三 8，）并废除魔鬼，（来二 14，）使祂收回这地，成为祂的国。（启十一 15，十二 10。）在基督作人子所要带进这要来的国里，（但七 13～14，路十九 12～15，）祂确实是人子，不仅作神得胜和荣耀的标记，也作撒但失败和羞耻的标记。

基督据有地以后，要在国度里作王管理地，同祂得胜的信徒治理列国。（启二十 4，6，二 26～27。）祂是要来的王，千年国时在神要来的国里成为元首和中心。这将是赛亚三十二章一节，耶利米二十三章五节，和撒迦利亚十四章九节、十七节的应验。当基督救赎地和所有的人，（西一 20，）使其成为祂国的范围和组成成分，当祂变卖一切买了国度，（太十三 44，）当祂从撒但的霸占中拯救了地同所有的人，（启二十 2～3，）祂就有完全的权利，作得恢复之地和得恢复之列国的王。在祂要来的掌权里，神的权柄和荣耀要完全得显明，（太六 13，）全地连同入也要被带进神创造的公义、平安、喜乐、以及完满的福分里。（赛三二 1，16～18，三五 1～2，5～7。）（新约总论第二册，一五三至一五五页。）

参读：新约总论，第三十二篇。

that is, the millennium (Isa. 32:1; Rev. 20:4, 6). David was a type of Christ as the King. (Jer. 30:9, footnote 1)

In the kingdom Christ will be the Son of Man. Matthew 13:41 says, “The Son of Man will send His angels, and they will collect out of His kingdom all the stumbling blocks and those who practice lawlessness.” After Christ comes back, He will set up the kingdom of God on earth. Then in the kingdom He will still be the Son of Man. God’s enemy, Satan, rebelled against God’s authority (Isa. 14:13-14). For dealing with him God created man and gave man dominion to rule over the earth (Gen. 1:26). After man was seduced by Satan to follow him (Gen. 3:1-6), God became a man by the name Jesus to undo the works of the devil (1 John 3:8) and destroy him (Heb. 2:14), that He might reclaim the earth to be His kingdom (Rev. 11:15; 12:10). In this upcoming kingdom, which Christ as the Son of Man will bring in (Dan. 7:13-14; Luke 19:12-15), He will surely be the Son of Man, not only as a sign of God’s victory and glory but also as a sign of Satan’s defeat and shame.

After Christ takes possession of the earth, He will reign over the earth as the King in the kingdom, ruling over the nations with His overcoming believers (Rev. 20:4, 6; 2:26-27). As the coming King, He will be the Head and the center in the upcoming kingdom of God in the millennium. This will be the fulfillment of Isaiah 32:1, Jeremiah 23:5, and Zechariah 14:9 and 17. As Christ has redeemed the earth and all its peoples (Col. 1:20) to be the sphere and components of His kingdom, as He has sold all to buy the kingdom (Matt. 13:44), and as He has rescued the earth with all its peoples from the usurpation of Satan (Rev. 20:2-3), He will have the full right to be the King of the restored earth and the restored nations. In His upcoming reign God’s authority and glory will be fully manifested (Matt. 6:13), and the whole earth with its peoples will be brought into righteousness, peace, joy, and the full blessing of God’s creation (Isa. 32:1, 16-18; 35:1-2, 5-7). (The Conclusion of the New Testament, pp. 355-356)

Further Reading: The Conclusion of the New Testament, msg. 32

第七周■周五

晨兴喂养

撒下七 12～13 “…我必兴起你腹中所出的后裔接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。”

16 “你的家和你的国必在你面前永远坚立；你的国位必永远坚定。”

大卫的家指基督，大卫的国指基督的国，大卫的国位指基督的宝座。大卫的国就是基督的国，大卫和基督同有一个国位（宝座）。（赛九 7，十六 5，路一 32，徒二 29～31。）众申言者说到大卫与基督时，将他们当作一个。（耶三十 9，结三四 23～24，三七 24～25，何三 5，摩九 11。）基督就是真大卫。（太十二 3～4…。）因此，神对大卫的回应，使基督与大卫并大卫的后裔成为一。（撒下七 12。）这含示神在祂经纶里的目的，是要将祂自己在基督里建造到祂所拣选的人里面，使祂与祂的子民成为一。神从永远到永远的目的，是要使祂自己成为我们，好叫我们能在生命、性情、构成上，但不在神格上，成为祂。至终，借着神建造的工作，包罗万有、延展无限的基督，三一神的具体化身，成了基督身体上的每一个肢体，以及新人里的每一个人。（林前十二 12，西三 10～11。）在召会中，在身体里，在新人里，基督是一切，又在一切之内。（圣经恢复本，撒下七 16 注 1。）

信息选读

神应许大卫，他的家、他的国和他的国位，必在你面前永远坚定。（撒下七 16。）这也是指着基督继承祂祖大卫的国和宝座说的，在大卫的家中，只

WEEK 7 — DAY 5

Morning Nourishment

2 Sam. 7:12-13 ...I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

16 And your house and your kingdom will be made sure forever before you; your throne will be established forever.

David's house refers to Christ, David's kingdom refers to Christ's kingdom, and David's throne refers to Christ's throne. The kingdom of David is Christ's kingdom, and David and Christ have one throne (Isa. 9:7; 16:5; Luke 1:32; Acts 2:29-31). The prophets spoke of David and Christ as one (Jer. 30:9; Ezek. 34:23-24; 37:24-25; Hosea 3:5; Amos 9:11). Christ is the real David (Matt. 12:3-4...). Hence, God's response to David [in 2 Samuel 7:12] made Christ one with David and with David's seed. This implies that God's intention in His economy is to build Himself in Christ into His chosen people, making Him and His people one. God's intention from eternity to eternity is to make Himself us that we may become Him in life, in nature, and in constitution but not in the Godhead. Eventually, through God's building work the all-inclusive and all-extensive Christ, the embodiment of the Triune God, becomes every member in the Body of Christ and every person in the new man (1 Cor. 12:12; Col. 3:10-11). In the church, in the Body, and in the new man, Christ is all, and He is in all. (2 Sam. 7:16, footnote 1)

Today's Reading

God promised David that his house, his kingdom, and his throne would be established forever before God (2 Sam. 7:16). This refers to Christ inheriting the kingdom and throne of David His father. In the house of David, only the

有基督的国和宝座是存到永远的。（但七 14。）天使长加百列传达神的话，也证实大卫的约是应验在基督身上，他说，“主神要把祂祖大卫的宝座给祂，祂要作雅各家的王，直到永远，祂的国也没有穷尽。”（路一 32～33。）所以神应许大卫的家和他的国必永远坚定，他的国位也必坚定直到永远的话，在基督身上都得着应验。

神照着祂与大卫所立的约，使他的儿子所罗门接续他的王位，（王上一 39，）为神建造圣殿。（六 1。）大卫离世前，把圣殿建造的样式指示他的儿子所罗门。（代上二 8～19。）等到所罗门继承大卫的王位后，就照着他父亲大卫所看见的样式造了圣殿，成为神心意中所要得着正确而稳固的居所。到此，神不但得着了国，以彰显祂的权柄，也得着了殿，以彰显祂的荣耀。（真理课程二级卷一，一〇八至一〇九页。）

神的国是神的掌权，包括已过的永远，旧约中的列祖，以色列国，新约中今世的召会，来世的千年国，和永世的新天新地，就是将来的永远。诸天的国是诸天的掌权，是神的国的一部分，包括今世的召会和来世的千年国。基督和神的国，主（神）和祂基督的国，及主和救主耶稣基督永远的国，都是指来世的千年国和永世的新天新地。父的国是指千年国的属天部分。子的国是指千年国的属地部分。（真理课程一级卷二，二一六至二一七页。）

参读：真理课程一级卷二，第二十三至二十四课；撒母耳记生命读经，第二十三篇；以赛亚书生命读经，第四十一篇。

kingdom of Christ and His throne will last forever (Dan. 7:14). The word of God conveyed by the archangel Gabriel also confirmed that the covenant of David was fulfilled in Christ. This word says, “The Lord God will give to Him the throne of David His father, and He will reign over the house of Jacob forever, and of His kingdom there will be no end” (Luke 1:32-33). Therefore, God’s promise to David that his house and his kingdom would be made sure and that his throne would be established forever was fulfilled in Christ.

According to the covenant which He made with David, God caused David’s son Solomon to succeed David to the throne (1 Kings 1:39) to build the holy temple for God (1 Kings 6:1). Before his death, David gave to Solomon his son the pattern for the building of the holy temple (1 Chron. 28:11-19). After Solomon succeeded to the throne of David, he built the holy temple according to the pattern that his father had seen. This temple became the proper and firm dwelling place of God’s desire. At this point, God not only obtained a kingdom to express His authority, but He also gained a house to express His glory. (Truth Lessons—Level Two, vol. 1, p. 96)

The kingdom of God is God’s reign, comprising eternity past, the patriarchs and the kingdom of Israel in the Old Testament, the church in the New Testament in this age, the millennial kingdom in the coming age, and the new heaven and new earth in eternity future. The kingdom of the heavens is the ruling of the heavens. It is a part of the kingdom of God, including the church in this age and the millennial kingdom in the coming age. The kingdom of Christ and of God, the kingdom of the Lord (God) and of His Christ, and the eternal kingdom of the Lord and Savior Jesus Christ all refer to the millennial kingdom in the coming age and the new heaven and new earth in eternity. The kingdom of the Father refers to the heavenly part of the millennial kingdom, whereas the kingdom of the Son of Man refers to the earthly part of the millennial kingdom. (Truth Lessons—Level One, vol. 2, p. 170)

Further Reading: Truth Lessons—Level One, vol. 2, lsns. 23-24; Life-study of 1 & 2 Samuel, msg. 23; Life-study of Isaiah, msg. 41

第七周■周六

晨兴喂养

摩九 11 ~ 12 “到那日，我必建立大卫倒塌的帐幕，堵住其中的破口，把那毁坏的建立起来，重新修造，像古时一样；使以色列人得以东所余剩的，和所有称为我名下的国；这是行这事的耶和华说的。”

阿摩司九章十一至十五节论到以色列家的复兴和大卫倒塌帐幕的重建。…在行传十五章，当使徒们和众长老聚在一起，解决割礼的问题时，雅各引用了阿摩司九章十一至十二节这一段话。

大卫的帐幕就是大卫的国和大卫的王室。古时王室与国很难分开；事实上，二者乃是一。大卫的国就是大卫的王室。当尼布甲尼撒来掳掠以色列国、蹂躏那地、焚烧城邑、毁坏圣殿、掳走君王的时候，那个国，那个王室就倒塌了。那就是大卫的国和大卫王室的倒塌。但在阿摩司书里，神进来应许，有一日祂要回来复兴倒塌的大卫之国。在那日，大卫的国和大卫的家要得着复兴，万国必称为耶和华名下的国。（阿摩司书生命读经，二八一至二八二页。）

信息选读

阿摩司九章的预言指明，有一日，基督要回来作真大卫。当基督回来时，在祂末次的显现里，祂乃是真大卫，要复兴祂的国和祂的王室。那将是千年国；那时万国必称为耶和华名下的国，即万国必属于神。基于这事，雅各在行传十五章告诉犹太信徒，

WEEK 7 — DAY 6

Morning Nourishment

Amos 9:11-12 In that day I will raise up the fallen tabernacle of David, and I will wall up its breaches and raise up its ruins and build it up as it was in the days of old; that they may possess the remnant of Edom and all the nations which are called by My name, declares Jehovah who does this.

The restoration of the house of Israel with the rebuilding of the fallen tabernacle of David is covered in Amos 9:11-15. [Verses 11 and 12 of] this portion of Amos are quoted by James in Acts 15, when the apostles and the elders were gathered together to solve the problem of circumcision.

The tabernacle of David is the kingdom and the royal family of David. In ancient times it was hard to separate the royal family from the kingdom. Actually these two things are one. David's kingdom was David's royal family. That kingdom, that royal family, fell when Nebuchadnezzar came to capture the nation of Israel, devastate the land, burn the city, destroy the temple, and carry off the king. That was the fall of the kingdom of David and the royal family of David. However, in Amos God came in to promise that some day He would come back to restore the fallen kingdom of David. In that day the kingdom of David and the family of David will be restored, and all the nations will be called by the name of Jehovah. (Life-study of Amos, pp. 17-18)

Today's Reading

This prophecy in Amos 9 indicates that one day Christ will come back to be the real David. When Christ comes back, in His last appearing He will be the real David to restore His kingdom and His royal family. That will be the millennial kingdom, in which all the nations will be called by the name of Jehovah; that is, all the nations will belong to God. It was based on this that

不要因着彼得和保罗到外邦人那里去而受搅扰，因为在复兴时，所有的外邦人都要成为神的子民，就像犹太人一样。

基督要来并复兴倒塌的大卫之国，以建立祂的国，好复兴整个宇宙。那时，万国都要成为神的子民。这是阿摩司预言中的一大项。（阿摩司书生命读经，二八二页。）

千年国的属地部分，将是复兴的以色列国一大卫的国。（徒一6，可十一10。）在旧约里，主应许犹太人，弥赛亚，就是受膏者，要来承受大卫的宝座，并复兴犹太国，也就是以色列国。（创四九10，撒下七13，16，诗二8～9，七二1～20，八九4，一一〇2，赛九6～7，十一1～5，10，耶二三5～6，三十9，三三14～17，结二一27，三四23～24，三七24～25，但二35，七14，何三5，摩九11～12，亚三8，六12～13，九9～10。）主耶稣第一次来时，犹太人在期待弥赛亚复兴祂的国。（路二25，三15，七19，约一41，七27，41。）然而，乃是到主再来时，祂才要复兴弥赛亚的国。（太二三39。）弥赛亚所要复兴的国—将来要复兴的弥赛亚国或以色列国—将是千年国的属地部分，是主所要重建之大卫的帐幕。（徒十五16。）在千年国期间，主要坐在大卫的宝座上，掌管雅各家（犹太人一路一32～33），并治理地上的列国。（诗二8，七二8，但七14，二35。）

在千年国的属地部分，悔改的犹太人将是祭司，得恢复、复兴、并蒙保守的万民将是百姓；受造之物要得复兴，再也没有战争，全地要充满和平。那将是何等奇妙并荣耀的国！（真理课程四级卷二，三〇四至三〇六页。）

参读：阿摩司书生命读经，第三篇；真理课程四级卷二，第三十九课。

in Acts 15 James told the Jewish believers not to be bothered by Peter's and Paul's going to the Gentiles, because in the restoration all the Gentiles will belong to God, just like the Jews.

Christ will come and restore the fallen kingdom of David to set up His kingdom for the restoration of the entire universe. At that time all the nations will become God's people. This is a great item in Amos's prophecy. (Life-study of Amos, p. 18)

The earthly section of the millennial kingdom will be the restored kingdom of Israel—the kingdom of David (Acts 1:6; Mark 11:10). In the Old Testament the Lord promised the Jewish people that the Messiah, the anointed One, would come to inherit the throne of David and restore the Jewish nation, that is, the nation of Israel (Gen. 49:10; 2 Sam. 7:13, 16; Psa. 2:8-9; 72:1-20; 89:4; 110:2-3; Isa. 9:6-7; 11:1-5, 10; Jer. 23:5-6; 30:9; 33:14-17; Ezek. 21:27; 34:23-24; 37:24-25; Dan. 2:35; 7:14; Hosea 3:5; Amos 9:11-12; Zech. 3:8; 6:12-13; 9:9-10). When the Lord Jesus came the first time, the Jews were expecting the Messiah to restore His kingdom (Luke 2:25; 3:15; 7:19; John 1:41; 7:27, 41). However, it will not be until the Lord's second coming that He will restore the Messianic kingdom (Matt. 23:39). The kingdom that the Messiah will restore—the kingdom of Messiah or the kingdom of Israel to be restored in the future—will be the earthly part of the millennium, the tabernacle of David which the Lord will rebuild (Acts 15:16). The Lord will sit on the throne of David and reign over the house of Jacob, that is, the Jewish people (Luke 1:32-33), and He will rule over the nations of the earth during the millennium (Psa. 2:8; 72:8; Dan. 7:14; 2:35).

In the earthly section of the millennial kingdom the converted Jews will be the priests, and the nations, who will be restituted, restored, and preserved, will be the people. Creation will be restored, there will be no more war, and the earth will be full of peace. What a marvelous and glorious kingdom that will be! (Truth Lessons—Level Four, vol. 2, pp. 259-261)

Further Reading: Life-study of Amos, msg. 3; Truth Lessons—Level Four, vol. 2, lsn. 39

第七周诗歌

756

荣耀的盼望 — 渴望与祈求

降B大调

8 6 8 6 双 (英 960)

6/8

一 我王必定快要再临,天空都满了祂!

待赎宇宙快得复兴,主要完成救法!

我已听见祂的脚声,在那彩云中间;

我已看见祂的荣身,隐约显露在天。

- 二 我今仰望我主“同在”,不敢懈怠一点; 羊和牧者同样轻重,身和头同境遇!
- 我今等候我主再来,使我得着所天。 谁也不能从你手中,夺去你的儿女。
- 除了我主此刻就来,接我与祂同在, 六 千人的手不能阻我,万人的眼也不;
- 除了这件美事以外,我心别无所爱。 路上荆棘,不过助我 忠勇进前得福。
- 三 我眼专看我的救主,我心已经在天, 我心!我灵!今当复兴,让这世界过去;
- 我口不说别的题目,只说与主相见。 生命的主!求你快临,接我进入天域。
- 主的再临已经紧近,主来原是为我; 七 医治的日!人的盼望!我真爱你光线;
- 主的应许永远坚定,从来没有空说。 公义的主!荣耀的王!我今伏你面前;
- 四 我的救主,你的圣言 无可惑,无可减; 求你自己快登宝座!求你脸面快显!
- 我今忠诚不顾脸面,因你圣言自勉。 求你伸手建立天国,向万民赐恩典!
- 愿你荣耀早日显现,仇敌败,阴府陷; 八 真理本当得胜为王!自由本当为后!
- 愿你应许早日应验,接我们到那边。 但是谎言竟然猖狂,为这世界元首!
- 五 你的膀臂是逃避所,耶稣救主我神! 所以真理求你快来!带着天光而来!
- 你象天父一样保妥 一切靠你的人; 好使仇敌遇见失败,众子投入你怀。

WEEK 7 — HYMN

My King will soon come back again

Hope of Glory — Longing and Praying

960

1. My King will soon come back a - gain, The sky be filled with

Him; The u - ni - verse to be re-deemed Will see His light there -

in. The Lord will soon ful - fill His plan, His foot - steps now I

hear; His glo - rious frame I faint - ly see Be - gin - ning to ap - pear.

2. I'm longing for His presence blest
And dare not slothful be
While waiting for my Lord's return,
His own dear self to see.
My only hope—that He may come
And change my faith to sight;
There is no other joy on earth
Which gives my heart delight.
3. My heart is always with Himself,
My eyes are heavenward,
My lips would utter nothing else
Than meeting with my Lord.
The coming of the Lord draws nigh,
His coming is for me;
His promise ever standeth firm
And soon fulfilled I'll see.
4. My Savior, all Thy holy words
Can never doubted be;
With them encouraged day by day,
I'm faithful unto Thee.
Oh, may Thy glory soon appear,
The foe be overthrown;
Thy promises be realized,
And we brought to Thy throne.
5. Thy saving arm a refuge is,
My Savior God, to me;
Thou as the Father keepeth them
Who put their trust in Thee.
- The sheep and shepherd are of one,
The head and body same;
None e'er can pluck from out Thy hand
The child who trusts Thy Name.
6. A thousand hands won't hinder me,
Nor will ten thousand eyes;
The thorns upon the road but help
Me onward to the prize.
Arise, my spirit and my heart,
And let the world go by;
The Lord of life will take me soon
To be with Him on high.
7. Thou healing sun! Thou hope of man!
I really love Thy ray.
Oh, righteous Lord! oh, glorious King!
I bow to Thee and pray:
Oh, may Thou soon ascend Thy throne
And quickly show Thy face;
Thy heav'nly kingdom may Thou found
And grant all men Thy grace.
8. The truth should triumph and be king,
And freedom should be queen;
But falsehood, which has rampant run,
Head of the world be seen.
We ask Thee, Truth, to quickly come
And bring Thy light from heav'n;
The foe be crushed and all Thy sons
Into Thy bosom giv'n.

第七周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]