

2024 Truth School Pre-Reading

MONDAY, JULY 15

Psalm 2

1 - Why are the nations in an uproar, /And why do the peoples contemplate a vain thing?

2 - The kings of the earth take their stand, /And the rulers sit in counsel together, /Against Jehovah and against His Anointed:

3 - Let us break apart their bonds /And cast their ropes away from us.

4 - He who sits in the heavens laughs; /The Lord has them in derision.

5 - Then He will speak to them in His anger, /And in His burning wrath He will terrify them:

6 - But I have installed My King /Upon Zion, My holy mountain.

7 - I will recount the decree of Jehovah; /He said to Me: You are My Son; /Today I have begotten You.

8 - Ask of Me, /And I will give the nations as Your inheritance /And the limits of the earth as Your possession.

9 - You will break them with an iron rod; /You will shatter them like a potter's vessel.

10 - Now therefore, O kings, be prudent; /Take the admonition, O judges of the earth.

11 - Serve Jehovah with fear, /And rejoice with trembling.

12 - Kiss the Son /Lest He be angry and you perish from the way; /For His anger may suddenly be kindled. /Blessed are all those who take refuge in Him.

FOOTNOTES

Psa 2:1^{1a} Why

Psalm 1, concerning the law in man's appreciation, is for the personal benefit of the saints, such as their being blessed in prosperity (1:1-3). Psalm 2, concerning Christ and His attainments, is for the accomplishing of God's economy. The human concept of the holy writers uplifts the law to the extent that they treasured the law and desired to remain in it for their whole life. The divine concept of the unveiling God exalts Christ in order to turn the holy writers' concept from the law to Christ in accordance with the divine concept of the divine revelation.

Psa 2:2^{1b} Anointed

Both Messiah (from Hebrew) and Christ (from Greek) mean the anointed one. In His divinity Christ was anointed by God in eternity to be the Messiah—Christ—the anointed One (Dan. 9:26; John 1:41). He came in His incarnation as the anointed One to accomplish God's eternal plan (Luke 2:11; Matt. 1:16; 16:16). In His humanity He was anointed again in time at His baptism for His ministry, mainly on the earth (Matt. 3:16-17; Luke 4:18-19; Acts 10:38; Heb. 1:9). In His resurrection Christ became the life-giving Spirit (1 Cor. 15:45) for the purpose of being God's Anointed, and in His ascension He was made both Lord and Christ (Acts 2:36), becoming God's Anointed in an official way to carry out God's commission, mainly in His heavenly

ministry. See note 41¹ in John 1 and note 36¹ in Acts 2.

Psa 2:6¹ King

Verses 4-6 of this psalm are God's declaration concerning Christ. In His ascension Christ was installed, enthroned, as God's King in the heavens for God's kingdom to fulfill His economy (Mark 16:19; Acts 2:36; 5:31; Rev. 1:5a). This kingdom includes all the nations as Christ's inheritance and the limits of the earth as Christ's possession (v. 8; Matt. 28:18-20). Eventually, in His universal kingdom Christ will rule the nations with an iron rod (v. 9; Rev. 19:15).

This psalm reveals the steps of Christ in God's economy, beginning from His being anointed in eternity in His divinity (v. 2) and continuing with His resurrection (implying His death also—v. 7; cf. Acts 13:33), His ascension (v. 6), His setting up His universal kingdom (Rev. 11:15) with the nations as His inheritance and the ends of the earth as His possession (v. 8), and His ruling the nations with an iron rod (v. 9).

Psa 2:6^{2a} Zion

God proclaimed that He had installed His King on Mount Zion, not Mount Sinai. Mount Sinai was the place where the law was given, and Mount Zion in the heavens is the place where Christ is today in His ascension (Rev. 14:1). The New Testament believers have come not to Mount Sinai but to Mount Zion (Heb. 12:18-22). Mount Sinai produces children of slavery under

the law, but our mother, the Jerusalem above, which is in the heavens at Mount Zion, produces children of promise who inherit the promised blessing—the all-inclusive Spirit (Gal. 4:24-26, 28; 3:14).

Psa 2:7^{1a} You

Verses 7-9 are the declaration of Christ. This word was quoted by the apostle Paul in Acts 13:33, indicating that Psa. 2:7 refers to Christ's resurrection. After being cut off, crucified (Dan. 9:26), Christ, God's anointed One, was resurrected to be begotten in His humanity as the firstborn Son of God (Rom. 1:3-4; 8:29; Heb. 1:5-6). Through the same resurrection all His believers were born with Him to be His many brothers, the many sons of God (John 20:17; 1 Pet. 1:3; Rom. 8:29; Heb. 2:10). See notes 33¹ in Acts 13, 4¹ in Rom. 1, and 17² and 17³ in John 20.

Psa 2:12^{1a} Kiss

To take refuge in the Son is to believe into the Son, Christ (John 3:16, 36), taking Him as our refuge, protection, and hiding place. To kiss the Son is to love the Son and thereby to enjoy Him (John 14:21, 23). To believe in the Lord is to receive Him (John 1:12); to love the Lord is to enjoy the Lord whom we have received. These are the two requirements for us to participate in the Lord. See note 9³ in 1 Cor. 2.

TUESDAY, JULY 16

Psalm 8 - To the choir director: on the gittith. A Psalm of David

1 - O Jehovah our Lord, /How excellent is Your name /In all the earth, /You who have set Your glory over the heavens!

2 - Out of the mouths of babes and sucklings /You have established strength /Because of Your adversaries, /To stop the enemy and the avenger.

3 - When I see Your heavens, the works of Your fingers, /The moon and the stars, which You have ordained,

4 - What is mortal man, that You remember him, /And the son of man, that You visit him?

5 - You have made Him a little lower than angels /And have crowned Him with glory and honor.

6 - For You have caused Him to rule over the works of Your hands; /You have put all things under His feet:

7 - All sheep and oxen, /As well as the beasts of the field,

8 - The birds of heaven and the fish of the sea, /Whatever passes through the paths of the seas.

9 - O Jehovah our Lord, /How excellent is Your name /In all the earth!

Psalm 16 - A Michtam of David

1 - Preserve me, O God, for I take refuge in You.

2 - I say to Jehovah, You are my Lord; /No good have I beyond You;

3 - As for the saints who are on the earth, they are the excellent; /All my delight is in them.

4 - The sorrows of them who bartered for some other god will be multiplied; /Their drink offerings of blood I will not offer, /Nor will I take up their names upon my lips.

5 - Jehovah is the portion of my inheritance and of my cup; /You maintain my lot.

6 - The measuring lines have fallen on pleasant places for me; /Indeed the inheritance is beautiful to me.

7 - I will bless Jehovah, who counsels me; /Indeed in the nights my inward parts instruct me.

8 - I have set Jehovah before me continually; /Because He is at my right hand, I shall not be shaken.

9 - Therefore my heart rejoices and my glory exults; /Even my flesh dwells securely.

10 - For You will not abandon my soul to Sheol, /Nor let Your Holy One see the pit.

11 - You will make known to me the path of life; /In Your presence is fullness of joy; /At Your right hand there are pleasures forever.

FOOTNOTES

Psa 8:1² excellent

Or, majestic. So also in v. 9. Psalms 3—7 portray the poor and troubled situation on the earth according to David's human concept. Here, in Psa. 8, the name of the incarnated, crucified, resurrected, ascended, and exalted Jesus (Phil. 2:5-11) is excellent in the earth according to the divine revelation, and the Lord's glory is above the heavens in the sight of David. In this psalm the earth is linked to the heavens and the heavens are brought down to the earth, making the earth and the heavens one (Gen. 28:12 and note 2).

Psa 8:2^{1b} babes

Signifying the people of the kingdom of the heavens, who are like little children (Matt. 18:3; 19:14). The Lord's salvation, including His redemption, regeneration, sanctification, renewing, and transformation, stops all our natural, human activity and makes us babes and sucklings to praise Him.

Psa 8:2² established

The Septuagint translates, perfected praise (cf. Matt. 21:16).

Psa 8:2³ adversaries

Signifying Satan, who is God's adversary within God's kingdom, God's enemy outside God's kingdom, and the avenger who roves to and fro over the earth (cf. Job 1:7; 1 Pet. 5:8). Above the heavens is God's splendor, and on the earth is the excellent name of Jesus; but between the earth and heavens are the adversary, the enemy, and the avenger (Eph. 2:2; 6:12). The Lord stops these three categories of negative ones by establishing strength and perfecting praise out of the mouths of babes and sucklings, the youngest, smallest, and weakest ones. In this psalm the perfected praise includes the praise for the Lord's glory above the heavens, His excellency on the earth (v. 1), and His incarnation, human living, death, resurrection, ascension, and coming kingdom (vv. 4-8). To praise the Lord in such a perfected way requires strength. The highest consummation of the Lord's work in His redemption is to strengthen

the weakest and smallest ones and perfect the praise they offer to Him out of their mouths.

Psa 8:3¹ heavens

Here David's view was turned in the night (indicated by the moon and the stars) from looking at the earth to contemplating the heavens. In looking away from the dark earth to the moon and the stars in the heavens, David saw God's creation and the divine order in the universe. The Lord's aim in His redemption is to turn our view from the dark and troubled earth to the bright and ordered heavens.

Psa 8:4¹ mortal

Man is the central object of God in His creation for the accomplishing of His economy to fulfill His heart's desire. What is written in vv. 4-6 concerning man was first alluded to in Gen. 1:26-28 and then quoted in Heb. 2:6-8. These three portions of the word reveal man in three stages: first, the God-created man in God's creation in Gen. 1:26; second, the Satan-captured man in man's fall in Psa. 8:4; and third, Christ as a man in His incarnation for the accomplishing of God's redemption in Heb. 2:6. Such a man God remembers in His economy and visits in His incarnation.

Psa 8:5³ crowned

Referring to Christ's resurrection, in which He was glorified (John 7:39b; Luke 24:26), and His ascension, in which He was honored (Acts 2:33-36; 5:31a). Christ's all-inclusive death (Heb. 2:9), which preceded His resurrection and ascension, is implied.

This verse portrays all the steps of the Triune God's process in Christ: incarnation, human living, death, resurrection, and ascension. At the end of this process He was consummated to be the life-giving Spirit (1 Cor. 15:45b) to be breathed into and poured out upon His believers (John 20:22; Acts 2:17). Thus, God visited man through the long journey of His process, through which He became the life-giving Spirit to reach man and enter into man to indwell man (John 14:17, 20).

Psa 8:6^{1a} rule

Verses 6-8 specifically refer to the one-thousand-year kingdom, the millennium, in which the man Christ will rule over all the created things, and to the restoration in the kingdom. This word was fulfilled first in Adam (Gen. 1:26-28), but it was broken by man's fall. It will be fulfilled in full in Christ with His Body, the overcomers, in the millennium, the age of restoration (Rev. 20:4-6; Matt. 19:28; Isa. 11:6-9; 65:25).

Psa 16:2² You

As a man, Christ took God as His Lord (Matt. 4:7, 10) and had no good (no blessing, no pleasure, and no enjoyment) beyond God as His portion (cf. Luke 18:19).

Psa 16:10¹ soul

After His death, Christ's soul went to Sheol (Hades—Eph. 4:9) and remained there for three days. That God would not abandon Christ's soul to Sheol or let Him as God's Holy One see corruption indicates that Christ's soul would be

raised up from Sheol and also that Christ's physical body would be resurrected from the tomb (Matt. 28:6; John 20:5-9).

WEDNESDAY, JULY 17

Psalm 22 - To the choir director: according to the hind of the dawn. A Psalm of David

1 - My God, my God, why have You forsaken me?
/Why are You so far from saving me, /From the words of my groaning?

2 - O my God, I call out in the day, but You do not answer; /And in the night, but there is no rest for me.

3 - But You are holy, You who sit enthroned
/Upon the praises of Israel.

4 - In You our fathers trusted; /They trusted and You rescued them.

5 - To You they cried out and were delivered; /In You they trusted and were not put to shame.

6 - But I am a worm and not a man, /A reproach of men and one despised by the people.

7 - All who see me deride me; /They sneer at me; they shake their heads, saying,

8 - He committed himself to Jehovah; let Him rescue him; /Let Him deliver him since He takes pleasure in him.

9 - But You are the One who drew me forth from the womb, /Who made me trust while at my mother's breasts.

10 - I was cast upon You from birth; /From my mother's womb You have been my God.

11 - Do not be far from me, /For trouble is near, /For there is none to help me.

12 - Many bulls surround me; /The mighty bulls of Bashan encompass me.

13 - They open their mouth at me, /Like a ravening and roaring lion.

14 - I am poured out like water, /And all my bones are out of joint. /My heart is like wax; /It is melted within me.

15 - My strength is dried up like a shard, /And my tongue is stuck to my jaws; /You have put me in the dust of death.

16 - For dogs surround me; /A company of evildoers encloses me; /They pierce my hands and feet.

17 - I count all my bones; /They look, they stare at me.

18 - They divide my garments to themselves, /And for my clothing they cast lots.

19 - But You, O Jehovah, be not far off; /O my help, hasten to aid me.

20 - Deliver my soul from the sword, /My precious life from the power of the dog;

21 - Save me from the mouth of the lion; /Indeed while I am in the horns of wild oxen, answer me.

22 - I will declare Your name to my brothers; /In the midst of the assembly I will praise You. /

23 - You who fear Jehovah, praise Him! /All you seed of Jacob, glorify Him! /And stand in awe of Him, all you seed of Israel!

24 - For He has not despised nor detested /The affliction of him who is afflicted; /And He has not hidden His face from him; /But when he cried out to Him, He heard.

25 - From You comes my praise in the great assembly; /My vows will I pay before those who fear Him.

26 - The lowly will eat and be satisfied; /Those who seek after Jehovah will praise Him—"May your hearts live forever!

27 - All the ends of the earth /Will remember and return to Jehovah, /And all families of the nations / Will worship before You;

28 - For the kingdom is Jehovah's, /And He rules among the nations.

29 - All the flourishing of the earth /Will eat and worship. /All who go down into the dust will bow down before Him, /Even he who does not keep his soul alive.

30 - A seed will serve Him; /That which concerns the Lord will be told to a coming generation.

31 - They will come and declare His righteousness/To a people yet to be born, that He has done this.

FOOTNOTES

Psa 22: Title* hind

Perhaps a reference to a melody common at that time. The hind of the dawn here signifies Christ in His resurrection, which took place at early dawn (Luke 24:1). A hind is a deer known for its leaping and jumping. Christ in resurrection is the leaping One (S.S. 2:8-9).

Psa 22:1² forsaken

The question at the beginning of this psalm was spoken by David in his suffering, but it became a prophecy concerning Christ in His suffering of His redeeming death. While Christ was on the earth, God the Father was with Him all the time (John 8:29), but at a certain point in His

crucifixion, God left Him (Matt. 27:45-46). God's leaving Him was economical, not essential. God could never leave Christ essentially, but economically God forsook Him for a time. Nevertheless, Christ died as the Son of God, a God-man; hence, in His death there is a divine and eternal element (Acts 20:28; 1 John 1:7; Heb. 9:12). See notes 22¹ in Luke 3, 45¹ and 46² in Matt. 27, and 7⁴, par. 1, in 1 John 1.

Psa 22:9¹ But

Verses 9-11 show that while people were mocking Him and deriding Him, Christ trusted in God for deliverance, that is, for resurrection. He intended definitely to die and expected to be delivered from death, that is, to be resurrected from the dead (Luke 18:31-33; Heb. 5:7).

Psa 22:15¹ You

Referring to God. On one hand, man crucified the Lord Jesus; on the other hand, God killed Him. If Jesus had been killed only by man, He would have been merely a martyr and not our Redeemer. But God judged Him and put Him into death for our redemption (Isa. 53:10a). All the sin of the world was laid on Christ as the Lamb of God (Isa. 53:6b; 1 Pet. 2:24a; John 1:29). On the cross He died a vicarious death for us (2 Cor. 5:21; 1 Pet. 3:18) to redeem us from our sins, from God's judgment, and from eternal perdition (1 Cor. 15:3; John 3:16-17; 5:24).

Psa 22:22^{1b} brothers

After passing through His redeeming death, Christ entered into the church-producing resurrection. It was in His resurrection that

Christ called His disciples His brothers (John 20:17; Matt. 28:10; Heb. 2:11), for in God's eternal view His disciples were regenerated and became God's sons in Christ's resurrection (1 Pet. 1:3). In His resurrection Christ Himself was begotten to be God's firstborn Son (2:7; Acts 13:33) and became the life-giving Spirit (1 Cor. 15:45b), and all God's chosen and redeemed people were regenerated to be the many sons of God, the many brothers of Christ (Heb. 2:10-12; Rom. 8:29).

Psa 22:22² assembly

The assembly here signifies the church, indicating that the Lord's brothers constitute the church (Heb. 2:11-12). Thus, His resurrection is the church-producing resurrection.

Psa 22:27¹ nations

The church ushers in Christ's kingdom for Christ to rule over the nations (vv. 27-28). The church, produced by Christ's resurrection, is the reality of the kingdom (Matt. 16:18-19; Rom. 14:17) and a precursor to the manifestation of the kingdom in the millennium.

THURSDAY, JULY 18

Psalm 23 - A Psalm of David

- 1 - Jehovah is my Shepherd; I will lack nothing.
- 2 - He makes me lie down in green pastures; /He leads me beside waters of rest.
- 3 - He restores my soul; /He guides me on the paths of righteousness /For His name's sake.
- 4 - Even though I walk /Through the valley of the shadow of death, /I do not fear evil, /For You

are with me; /Your rod and Your staff, /They comfort me.

5 - You spread a table before me /In the presence of my adversaries; /You anoint my head with oil; /My cup runs over.

6 - Surely goodness and lovingkindness will follow me /All the days of my life, /And I will dwell in the house of Jehovah /For the length of my days.

FOOTNOTES

Psa 23:1¹ Jehovah

Psalm 23 concerns Christ as the Shepherd in His resurrection. According to this psalm, Christ shepherds us in five stages: (1) the enjoyment of Christ as the green pastures and of the Spirit as the waters of rest (v. 2); (2) the revival and transformation on the paths of righteousness (v. 3); (3) the experience of the resurrected pneumatic Christ while walking through the valley of the shadow of death (v. 4); (4) the deeper and higher enjoyment of the resurrected Christ in fighting against the adversaries (v. 5); and (5) the lifelong enjoyment of the divine goodness and kindness in the house of Jehovah (v. 6).

Psa 23:1^{2a} Shepherd

Christ in His resurrection is the Shepherd (Heb. 13:20; 1 Pet. 2:25; 5:4), and the church produced by Christ's resurrection is His flock (Acts 20:28; 1 Pet. 5:2). By being incarnated, crucified, and resurrected to become the life-giving Spirit (1 Cor. 15:45), Christ as Jehovah (John 8:24), the Triune God (Exo. 3:14), is

qualified to be our Shepherd. By His redeeming, washing, resurrecting, and regenerating us, we are qualified to be His flock. To enjoy Christ's shepherding, we need to be in the flock, i.e., in the church.

Psa 23:2¹ green

The pastures signify Christ as the feeding place for His sheep (John 10:9 and note 2), and the color green signifies the riches of life. Christ can be our green pasture through His incarnation, death, and resurrection.

Psa 23:2^{2b} waters

The waters of rest signify the Spirit, who was consummated in Christ's resurrection (John 7:37-39 and note 39¹). In the initial stage of Christ's shepherding, the lambs, the infants in Christ (John 21:15; 1 Pet. 2:2), feed on Christ as the green pasture and drink the Spirit (1 Cor. 12:13), the resurrected pneumatic Christ, as the waters of rest.

Psa 23:3^{1a} restores

In the second stage of His shepherding, Christ restores (revives and transforms) our soul (Rom. 12:2; Eph. 4:23) and guides us (to walk according to the spirit) on the paths of righteousness (to fulfill the requirement of righteousness—Rom. 8:4). To be righteous, i.e., to be right with persons, matters, and things before God according to His righteous and strict requirements, we need to be revived and transformed in our soul in order to be proper and balanced in our mind, emotion, and will.

Psa 23:3² paths

Both the paths and the righteousness are the resurrected Christ (John 14:6a; 1 Cor. 1:30).

Psa 23:3^{3c} name's

The name indicates the person. Hence, for His name's sake denotes being in His person. As the pneumatic Christ, the life-giving Spirit, in His resurrection, Christ leads us inwardly to walk in the paths of righteousness in Himself as the person (cf. Col. 3:17).

Psa 23:4¹ valley

In the third stage of His shepherding, we experience the presence of the resurrected pneumatic Christ as we walk through the valley of the shadow of death, i.e., through the troubles and sufferings of life. When we walk through the valley, we do not fear any evil, for the pneumatic Christ is with us (Matt. 28:20b; 2 Tim. 4:22). His presence is a comfort, a rescue, and a sustaining power to us. When we are in the valley, we should simply remain there and rest in the Lord. Our resting in the Lord will shorten the valley, reduce the shadow, and remove the death.

Psa 23:4^{2b} rod

The rod is for protection, and the staff is for training, for guidance, and also for sustenance. In the valley of the shadow of death, the Lord's protection, guidance, and sustenance comfort us.

Psa 23:5^{1a} table

In the fourth stage of His shepherding, in the deeper and higher enjoyment of the resurrected Christ, the Lord spreads a table, a feast (Christ

with His riches for our enjoyment), before us in the presence of our adversaries. If we fight the spiritual battle and defeat the adversaries, we will have a rich enjoyment of the Lord as our feast at His table (cf. Gen. 14:17-18).

Psa 23:5^{2b} anoint

The Hebrew word refers to the anointing done at a festal banquet. In the fourth stage of His shepherding, the Lord anoints our head with oil (the oil of exultant joy—Heb. 1:9), signifying the compound Spirit as the compound ointment (Exo. 30:23-26 and notes 25¹ and 26¹). To anoint the head is to anoint the whole body (133:2; 2 Cor. 1:21). This is the anointing of the compound, life-giving Spirit in Christ's resurrection (1 John 2:20 and note 1).

Psa 23:5^{3c} cup

In the fourth stage of Christ's shepherding, our cup (the cup of blessing—1 Cor. 10:16a; Matt. 26:27 and note) runs over. In this verse the Triune God is implied—the Son as the table, the feast (1 Cor. 11:23-26), the Spirit as the anointing oil (Luke 4:18), and the Father as the source of the blessing (Eph. 1:3).

Psa 23:6¹ goodness

The fifth stage of Christ's shepherding is the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah. Under the organic shepherding of the pneumatic Christ, goodness and lovingkindness follow us "all the days of [our] life," referring to the present age. Goodness refers to the grace of Christ, lovingkindness refers to the love of the

Father, and follow implies the fellowship of the Spirit (2 Cor. 13:14). Eventually, this enjoyment of the processed and consummated Triune God ushers us into the enjoyment of God in the house of God (Christ, the church, and the New Jerusalem—John 1:14; 2:21; 1 Tim. 3:15-16; Rev. 21:2-3, 22), where we will dwell “for the length of [our] days,” referring to the present age, the coming age, and eternity.

FRIDAY, JULY 19

Psalm 24 - A Psalm of David

1 - The earth is Jehovah's, and its fullness, /The habitable land and those who dwell in it.
2 - For it is He who founded it upon the seas /And established it upon the streams.
3 - Who may ascend the mountain of Jehovah, /And who may stand in His holy place?
4 - He who has clean hands and a pure heart, /Who has not lifted up his soul to falsehood /Or sworn deceitfully.
5 - He will receive blessing from Jehovah, /And righteousness from the God of his salvation.
6 - This is the generation of those who seek Him, /Those who seek Your face, even Jacob. Selah
7 - Lift up your heads, O gates; /And be lifted up, O long enduring doors; /And the King of glory will come in.
8 - Who is the King of glory? /Jehovah strong and mighty! /Jehovah mighty in battle!
9 - Lift up your heads, O gates; /And lift up, O long enduring doors; /And the King of glory will come in.
10 - Who is this King of glory? /Jehovah of hosts—"He is the King of glory! Selah

Psalm 36 - To the choir director. Of the servant of Jehovah; of David

1 - Transgression speaks to the wicked /Within his heart; /There is no dread of God /Before his eyes.
2 - For he flatters himself in his own eyes, /That his iniquity cannot be found out and hated.
3 - The words of his mouth are wickedness and deceit; /He has ceased being wise and doing good.
4 - He plans wickedness on his bed; /He sets himself on a way that is not good; /He does not reject evil.
5 - O Jehovah, Your lovingkindness is in the heavens; /Your faithfulness reaches unto the skies.
6 - Your righteousness is like the mountains of God; /Your judgments are like the great deep; /You preserve man and beast, O Jehovah.
7 - How precious is Your lovingkindness, O God! /Thus the sons of men take refuge in the shadow of Your wings.
8 - They are saturated with the fatness of Your house, /And You cause them to drink of the river of Your pleasures.
9 - For with You is the fountain of life; /In Your light we see light.
10 - Continue Your lovingkindness to those who know You, /And Your righteousness to those who are upright in heart.
11 - Do not let the foot of the arrogant come upon me, /Nor let the hand of the wicked drive me away.

12 - There the workers of iniquity are fallen;
/They are cast down and unable to rise.

FOOTNOTES

Psa 24:1¹ The

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

Psa 24:3² mountain

The mountain here implies the city (see note 1² in Psa. 48), which signifies the kingdom of God (cf. 30:7 and note). Although the Lord has the right, the title, to the earth (v. 1), today the earth is usurped by His enemy. Yet on this usurped earth there is the mountain of Jehovah, Mount Zion (2:6), which is absolutely open to the Lord and absolutely possessed by Him (vv. 1, 3, 7-10). The overcomers, who are typified by Zion (see note 2¹ in Psa. 48), are the beachhead through which the Lord will return to possess the whole earth (Dan. 2:34-35).

Psa 24:7^{2a} gates

The gates are of the cities of the nations; the doors are of the houses of the people.

Psa 24:7³ long

Indicating waiting and expecting with long endurance (Rom. 8:25; 1 Cor. 1:7; Phil. 3:20). Christ is the desire of all the nations (Hag. 2:7). All the nations, in a general way, are expecting Christ to come, but Christ will not come quickly according to our human concept (2 Pet. 3:8-9). Thus, we need to lift up our heads and await and expect His coming with long endurance.

Psa 24:7⁴ King

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

Psa 36:8^{1a} fatness

Figuratively, fatness means abundance; specifically, the word refers to the (fatty) ashes of sacrifices (Strong). Thus, the fatness of God's house comes from the sacrifices, the offerings, all of which typify the all-inclusive Christ (Heb. 10:5-10). The fatness of God's house, therefore, refers to the riches of Christ (Eph. 3:8). The fatty ashes of the offerings are the signs of Christ's accomplishment through His death (cf. notes 12¹ in Lev. 4 and 10¹ in Lev. 6).

Verses 8-9 reveal the Divine Trinity in His divine dispensing as the enjoyment of God's people in His house. The fatness refers to Christ, the Son; the river of the divine pleasures, to the Spirit as the river of water of life (John 7:37-39; Rev. 22:1); and the fountain of life and light (v. 9), to the Father as the source of life and light (John 1:4; 1 John 1:5; Rev. 21:23; 22:1-2, 5). These verses indicate that even in the dispensation of law, before the dispensation of grace in the New Testament age, the seeking saints enjoyed the Triune God in His dwelling place on earth. They indicate further that the entire Bible was written according to the controlling vision that the Triune God is working Himself into His chosen and redeemed people to be their life and life supply in order to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river.

Psa 36:8² house

The house of God here refers to the temple in the Old Testament, which typifies the church as the Body of Christ in the New Testament (see note 2¹ in John 14). Ultimately, the house of God will consummate in the New Jerusalem in the new heaven and new earth (Rev. 21:3, 22). In the proper church life we enjoy Christ as the fatness, the Spirit as the river, and the Father as the fountain of life and light (v. 9). This enjoyment leads us ultimately to the enjoyment of the tree of life, the river of water of life, and the light of life in the New Jerusalem (Rev. 22:1-2, 5).

SATURDAY, JULY 20

Psalm 45 - To the choir director: according to Shoshannim. Of the sons of Korah. A Maschil; a song of love

1 - My heart overflows with a good matter; /I speak what I have composed concerning the King. /My tongue is the pen of a ready writer.

2 - You are fairer than the sons of men; /Grace is poured upon Your lips; /Therefore God has blessed You forever.

3 - Gird Your sword upon Your thigh, O mighty One, /In Your majesty and Your splendor.

4 - And in Your splendor ride on victoriously /Because of truth and meekness and righteousness; /And let Your right hand teach You awesome deeds.

5 - Your arrows are sharp: /The peoples fall under You; /The arrows are in the heart of the King's enemies.

6 - Your throne, O God, is forever and ever; /The scepter of uprightness is the scepter of Your kingdom.

7 - You have loved righteousness and hated wickedness; /Therefore God, Your God, has anointed You"With the oil of gladness above Your companions.

8 - All Your garments smell of myrrh and aloes, of cassia; /From palaces of ivory, harpstrings have made You glad.

9 - The daughters of kings are among Your most prized; /The queen stands at Your right hand in the gold of Ophir.

10 - Hear, O daughter, and see; and incline your ear; /And forget your people and your father's house;

11 - Thus the King will desire your beauty. /Because He is your Lord, /Worship Him.

12 - And the daughter of Tyre will come with a gift; /The rich among the people will entreat your favor.

13 - The king's daughter is all glorious within the royal abode; /Her garment is a woven work inwrought with gold.

14 - She will be led to the King in embroidered clothing; /The virgins behind her, her companions, /Will be brought to You.

15 - They will be led with rejoicing and exultation; /They will enter the King's palace.

16 - In the place of Your fathers will be Your sons; /You will make them princes in all the earth.

17 - I will cause Your name to be remembered in all generations; /Therefore the peoples will praise You forever and ever.

FOOTNOTES

Psa 45:1^{1b} King

Psalm 45 is a praise to Christ the King, who is typified by Solomon. The first section, vv. 1-8, is a praise concerning the King Himself, the second section, vv. 9-15, is a praise concerning the queen, the King's wife, and the third section, vv. 16-17, is a praise concerning the King's sons, the princes.

Verses 1-8 are the praise of Christ the King from four directions: His fairness (v. 2), His victory (vv. 3-5), His kingdom (vv. 6-7), and His virtues

(v. 8). In this praise there are two balanced pairs: Christ's fairness and His victory, and Christ's kingdom and His virtues. Christ's fairness is balanced by His victory with its requirements (cf. Matt. 5:20; 25:14-30; John 15:2, 6), and His kingdom, the issue of His victory, is balanced by the sweetness of His virtues.

Psa 45:1^{2c} tongue

If we have an affectionate love for the Lord Jesus, our tongue will be the pen of a ready writer, ready to write our love and our praise.

Psa 45:8² palaces

Palaces here signify the local churches; ivory, a bone-like substance, signifies the unbroken resurrection life of Christ (John 19:36 and note 2); and harpstrings signify sweet, melodious praises. The local churches, which are beautiful in the eyes of the Lord and which are His expression, are built with the resurrection life of Christ, and from the local churches come the praises that make Him glad. Christ's garments, His virtues, have produced the church as His expression (cf. 1 Pet. 2:9), and both His garments and the church are full of sweetness.

Psa 45:9¹ The

Verses 9-15 praise Christ the King in praising the queen with the daughters of kings and with the virgins (v. 14).

Psa 45:9³ queen

Signifying the church, especially the overcomers, as the unique wife of Christ. In Rev. 19:7 and 9a, the wife of the Lamb is a corporate

bride composed of the overcoming believers invited to the marriage dinner of the Lamb (see notes 7² and 9¹ there). Likewise, in this psalm the queen does not signify an individual; rather, she signifies a corporate entity composed of all her companions: the daughters of kings as the honorable women and the virgins as her friends (v. 14). Thus, in this psalm Solomon the king with his many wives and concubines, who were princesses, daughters of Gentile kings (1 Kings 11:1, 3), are used in a positive sense to typify Christ as the King with His corporate wife, the church (John 3:29; Eph. 5:24-25, 31-32), composed of His believers from every tribe, tongue, people, and nation (Rev. 5:9).

In v. 8 the church is typified by the ivory palaces, the building, and in this verse the church is pictured as the queen, the wife. In the entire Scriptures these two figures—the building and the bride—are used to signify the church (cf. Gen. 2:22 and notes). On the one hand, the church is the building, the house, of God (1 Tim. 3:15), and on the other hand it is the bride, the wife, of Christ (2 Cor. 11:2).

Psa 45:13² woven

Signifying the Christ who has been dealt with through many sufferings and through death and resurrection to become the righteousness of the church to meet the righteous requirement of God that the church may be justified before God (1 Cor. 1:30). Thus, the woven work inwrought with gold refers again to the first layer of covering—Christ as our righteousness, through

whom we are justified—signified by the gold of Ophir in v. 9 (see note 9⁴). Cf. note 39¹ in Exo. 28.

Psa 45:14¹ embroidered

Another garment, the second layer of her covering, signifying that the church will be led to Christ the King clothed with the righteousnesses of the saints to meet the requirement of Christ for their marriage (Rev. 19:8 and note 2; Matt. 22:11-12 and note 11¹). The queen in this psalm has two garments. The first garment, “the gold of Ophir” (v. 9), the woven work inwrought with gold (v. 13), corresponds to Christ as our objective righteousness, which is for our justification. The second garment, the embroidered clothing, corresponds to Christ “embroidered” into us by the transforming work of the Spirit and lived out of us as our subjective righteousnesses, which are for our victory. The first garment is put upon us that we may stand in the presence of God (Luke 15:22), whereas the second garment is woven into our character, embroidered into our being, that we may stand before the King.

LORD’S DAY, JULY 21

Psalm 68 - To the choir director. Of David. A Psalm; a Song

1 - Let God arise; let His enemies be scattered;
/And let those who hate Him flee before Him.

2 - As smoke is driven away, You will drive them away; /As wax melts before fire, /The wicked will perish before God.

3 - But the righteous will rejoice; they will exult before God /And be glad with rejoicing.

4 - Sing to God; sing psalms to His name;
/Triumph in Him who rides through the
deserts—"For Jah is His name—and exult
before Him.

5 - A Father to the orphans and a Judge for the
widows /Is God in His holy habitation.

6 - God causes the solitary to dwell in a
household; /He brings the prisoners forth into
prosperity; /But the rebellious dwell in a
parched land.

7 - O God, when You went forth before Your
people, /When You marched through the desert,
Selah

8 - The earth trembled, the heavens also
dripped, /At the presence of God; /Sinai there
quaked /At the presence of God, the God of
Israel.

9 - You shed forth bountiful rain, O God; /You
confirmed Your inheritance when it languished.

10 - Your living flock dwelt in the land; /In Your
goodness You provided for the poor, O God.

11 - The Lord gives the command; /The women
who bear the glad tidings are a great host.

12 - The kings of the armies flee. /They flee!
/And she who abides at home /Divides the spoil.

13 - Though you lie among the sheepfolds,
/There are dove wings covered with silver,
/And its pinions, with greenish-yellow gold.

14 - When the Almighty scattered /The kings in
the land, /It snowed on Zalmon.

15 - O mighty mountain, O mountain of Bashan,
/O many-peaked mountain, O mountain of
Bashan:

16 - 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.

17 - The chariots of God are twenty thousand,
/Thousands upon thousands; /The Lord is
among them, /As at Sinai, in the sanctuary.

18 - You have ascended on high; You have led
captive those taken captive; /You have received
gifts among men, /Even the rebellious ones also,
/That Jehovah God may dwell among them.

19 - Blessed be the Lord, who day by day loads
us with good; /God is our salvation. Selah

20 - God is to us /A God of deliverance, /And
with Jehovah the Lord /Are the goings forth
even from death.

21 - Indeed God will smash /The head of His
enemies, /The hairy crown /Of him who goes
about in his guiltiness.

22 - The Lord said, I will bring them again from
Bashan; /I will bring them again from the
depths of the sea,

23 - That you may bathe your foot in blood,
/That the tongue of your dogs may have their
portion from the enemies.

24 - They have seen Your goings, O God, /The
goings of my God, my King, in the sanctuary:

25 - Singers go before; players after; /In the
midst of virgins sounding the tambourines.

26 - Bless God in the congregations, /Even
Jehovah, O you who are of the fountain of Israel.

27 - There are little Benjamin, who rules them,
/And the princes of Judah in their company,
/The princes of Zebulun, the princes of Naphtali.

28 - Your God has commanded your strength;
/Strengthen, O God, that which You have done
for us.

29 - Because of Your temple at Jerusalem,
/Kings will bring a gift to You.

30 - Rebuke the animals of the reeds, /The herd
of the bulls among the calves of the peoples,
/Trampling on those who lust after silver;
/Scatter the peoples who take delight in war.

31 - Nobles will come out of Egypt; /Cush will
quickly stretch out its hands to God.

32 - O kingdoms of the earth, /Sing to God, /Sing
psalms to the Lord, Selah

33 - To Him who rides upon the ancient heaven
of heavens. /Behold, He utters His voice, a
mighty voice.

34 - Ascribe strength to God; /His excellence is
over Israel, /And His strength is in the skies.

35 - You are awesome, O God, from Your
sanctuaries. /The God of Israel, He gives
strength and power to the people. /Blessed be
God!

FOOTNOTES

Psa 68:1¹ Let

A quotation of Moses' prayer in Num. 10:35, uttered when the Ark of the Covenant set out from Mount Sinai. Psalm 68 is the highest peak of the divine revelation concerning Christ in all the Psalms. It is written in poetry, with types and signs, portraying the steps in God's move on the earth in Christ. The Ark (typifying Christ—Exo. 25:10-22 and notes) was the center of the tabernacle (also typifying Christ—John 1:14). God's move in the tabernacle with the Ark

among Israel, His elect, from Sinai to Zion typifies the Triune God's move in Christ as His all-inclusive embodiment from Christ's incarnation to His ascension. In the type, God's move was from Sinai (vv. 8b, 17b), beginning with the decreeing of the law and the erecting of the tabernacle, which signifies the incarnated Christ, through the wilderness (vv. 4b, 7b), which signifies the earth, to Mount Zion (v. 16), God's dwelling place, which signifies God's dwelling place in the heavens (Rev. 14:1). In the reality, God's move in Christ and through Christ for the accomplishing of His New Testament economy began with Christ's incarnation, which was the setting up of the real and living tabernacle in whom God dwelt and through whom He could move on earth; continued through Christ's human living on the earth with His crucifixion and resurrection; and concluded with Christ's ascension to Zion in the heavens. This unique move of God is portrayed in vv. 1-18 of this psalm. See note 8¹ in Eph. 4.

Psa 68:13² dove

The dove signifies the Spirit (Matt. 3:16), and the wings signify the moving power of the Spirit; silver signifies Christ in His all-inclusive redemption for His believers' justification as the entrance into His full salvation; pinions (the feathers at the end of a bird's wings that supply the strength to fly and soar) signify the soaring power of the Spirit; and gold signifies God in His divine nature. Here the gold is greenish-yellow, 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. The contents of the above items, as the spoil (v. 12) gained by Christ in His victory for the enjoyment of God's elect, are actually the Triune God—the Spirit, Christ, and God the Father—with all the items of His complete, full, and all-inclusive salvation.