

Exhortation for 19/2/06 - Reading Psalm 87: "This man was born there"
- Bro Peter W

劝勉词 2006 年 2 月 19 日—读经 诗篇第 87 篇：“这一个生在那里”——（老）彼得弟兄

The very purpose of these exhortations is to encourage our beloved brethren and sisters who do not have the benefits of long-established ecclesial structures. Throughout the Bible the distinction is made between those “called” to God’s purpose in every generation, and those who are merely citizens of “the World”. In Genesis these groups were defined as the believing “Sons of God” compared to the “Sons of Men” who knew not God. Later it became “Israel” the people of God and “the Gentiles” which is a title for all who are not Jews and outside of God’s covenant promises. But even in Israel not all were believers, but only the faithful “remnant” were those who would be saved. In Joel 2:32, during Israel’s history, this is described as the “remnant whom the Lord shall call”. Today it is often one here or one there in this or that nation who is called to the understanding of the truth of God. We who take the emblems today, wherever we may be located, belong to the greatest family on earth, having a common Father and also a “mother” as seen in this psalm.

本篇劝勉词的目的就是要鼓励那些身处新建教会、还不能得益于长久建立的教会的丰富经验的我们所爱的弟兄姐妹。整本圣经都清楚地区分开了那些“被呼召”到神的计划中的人，和那些只属于“这世界”的公民的人。在创世纪中，这两群人被分别定义为相信神的“神的儿子”和不认识神的“人的儿子”。后来，这两种不同的人又被称为“以色列人”——神的选民，和“外邦人”——所有不是犹太人、在神的应许之外的人。但是，甚至在以色列，并不是所有的人都是信徒，只有忠实的“剩下的人”才将被拯救。在约珥书 2:32 中，在以色列的历史上，他们被描述为“在剩下的人中必有耶和华所召的”。今天，蒙召懂得神的真理的人通常有的在这，有的在那儿，有的在这个国家，有的在那个国家。我们今天将要掰饼喝杯纪念主耶稣基督，不论我们在哪里，我们都属于地上对伟大的家庭，因为我们都有同一个父亲，同一个“母亲”，就像我们在这篇诗篇里所看到的。

Those who are “called” of God in this Psalm are seen to be the citizens of Zion. The “called” is a very definitive term of scripture. It is the very meaning of the Greek word “ecclesia”—a people called out for God’s purpose. This is why we adopt that description for our community—the Christadelphian ecclesia; the ‘called out’ brothers and sisters of Christ. Acts 15:14 says: “Simeon (Peter) hath declared how God at the first did visit the Gentiles to take out of them a people for his name.” Peter was caused to understand this when God told him to visit Cornelius, a Gentile Roman Centurion, and showed him that God was calling both Jews and Gentiles. Peter then declared: “Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him,

and worketh righteousness, is accepted with him” (Acts 10:34-35). 我们在这篇诗篇里看到，那些蒙神“召”的人将要成为锡安的民。“蒙召”，在圣经中有着非常清晰的含义。它就是希腊词“教会”的意思——一群被呼召到神的计划中的人。这也是为什么我们用“基督弟兄会”描述自己的原因；因为我们被“呼召”出来成为基督的弟兄姐妹。使徒行 15:14 中说：“方才西门(彼得)述说神当初怎样眷顾外邦人，从他们中间选取百姓归于自己的名下”。当神让彼得去拜访哥尼流，一个外帮的罗马人的百夫长时，彼得就被引导而明白了这点；他告知哥尼流，神既呼召犹太人，也呼召外帮人。彼得随后说：“我真看出神是不偏待人。原来各国中，那敬畏主行义的人，都为主所悦纳”（使徒行 10:34-35）。

All baptised believers have received this call of God. God firstly directs us to His Word, we subsequently believe it and act in obedience by baptism and a constant walking in accord with His requirements. He accounts us to be recorded in “the book of life” and at Jesus’ return will raise us and give us immortality: “In a moment, in the twinkling of an eye, at the last trump: and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality” (1Cor 15:52,53)

所有受了洗的信徒都接受了神这样的呼召。神首先引领我们读他的话语，我们随后相信了它，并通过受洗和不断遵循神的教导而用行动显示了对他的顺从。为此他将把我们记在“生命册”中，在耶稣复临的时候使我们复活，给我们予永生：“就在一霎时，眨眼之间，号筒末次吹响的时候。因号筒要响，死人要复活成为不朽坏的，我们也要改变。这必朽坏的，总要变成不朽坏的。（变成原文作穿下同）这必死的，总要变成不死的”（哥林多前书 15:52, 53）。

God’ s purpose advanced from being limited to Israel to include the Gentiles by His direct call. Israel rejected their opportunity to believe their Messiah at his first appearing. Peter on the day of Pentecost said that they “by wicked hands have crucified and slain” him (Acts 2:23), and Stephen accused them in Acts 7:52: “of whom ye have now been the betrayers and murderers”. Therefore God decreed through Paul and Barnabas: “It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles” (Acts 13:46). So this once exclusive calling through the nation and people of Israel now became a direct call to the people of all nations, whoever would respond to the Gospel.

通过直接的呼召，神的计划从只限于以色列人延伸到外帮人。以色列人拒绝了他们的机会，认为他们的弥赛亚第一次来到世上就要作王。彼得在五旬节那日说，他们（以色列人）“借着无法之人的手，把他钉在十字架上杀了”（使徒行传 2:23），司提反在使徒行传 7:52 中指责他们说：“如今你们又把那义者卖了，杀了”。所以神通过保罗和巴拿巴宣称：“神的道先讲给你们，原是应当的，只因你们弃绝这道，断定自己不配得永生，我们就转向外邦人去”（使徒行传 13:46）。所以，这个曾经只针对以色列国和民的呼召，现在成为了对万国和万

民的直接呼召；不论谁，只要对神的福音作出响应，都将被呼召。

In verse 47 they add: “For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth”. In verse 48 we see the response of the Gentiles: “And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed”. The new status of the Gentile believers is now described as “ordained to eternal life”.

在第 47 节（使徒行传 13:47）中他们还说“因为主曾这样吩咐我们说，我已经立你作外邦人的光，叫你施行救恩直到地极”。在第 48 节中，我们看到外邦人的响应：“外邦人听见这话，就欢喜了，赞美神的道，凡预定得永生的人都信了”。外邦信徒的新状态现在被描述为“预定得永生的人”。

And so a place in the kingdom is assured for all of us who remain constant to our calling. This is where we the believers of today stand. Whether in Australia, China, Taiwan, Philippines, Europe or Africa it matters not—we are the sons of Zion, the sons of God, the seed of Abraham by faith and the brethren of the Lord Jesus Christ. “Ye are all one in Christ Jesus.”

所以，只要我们一直保持对这个呼召的响应，在神国里就确定有位置给我们。这就我们当代信徒所坚守的信念。无论是在澳大利亚、中国大陆、台湾、菲律宾、欧洲或非洲——我们都是锡安的儿子，亚伯拉罕的后裔，主耶稣基督的弟兄。“你们在基督耶稣里都成为一了”。

Our Daily Reading reveals this understanding of God’s purpose. It speaks of a literal city which has a spiritual significance. Psalm 87 is a remarkable psalm that speaks of Zion as the destined metropolis of Jew and Gentile believers alike. “Zion”, the Holy Mount and “Jerusalem” are synonymous terms in the prophets for the place where God will dwell. The literal city of Jerusalem, rebuilt and more glorious, will be the centre of Christ’s millennial Kingdom, as Isaiah says: “For out of Zion shall go forth the law, and the word of the Lord from Jerusalem” (Isa 3:3).

However, by the time we get to Revelation 21:2 it is also symbolically and spiritually defined as “the Holy City coming down from God out of Heaven”, and is a figure of the redeemed, resurrected and glorified believers, both Jews and Gentiles. The Bible interweaves these two applications, the natural and the spiritual, and we need to be careful to distinguish when it is describing the literal city or the spiritual concept of His people.

我们的每日读经显示了对神的计划的理解。它讲到了一个有着属灵上的意义的真实城市。诗篇第 87 篇是一篇显著的诗篇，它讲到了锡安将要成为犹太人和外邦人的信徒们的首都。“锡安”，圣山，“耶路撒冷”，在预言中都是神将来的住

所的同义词。现实中的耶路撒冷城，将被重建而变得更加灿烂辉煌，并成为基督的千年王国的中心，就像先知以赛亚所说的“因为训诲必出于锡安，耶和华的言语，必出于耶路撒冷”（以赛亚书 2:3）。但是，当我们读到启示录 21:2 的时候，它也被象征性地描述为“圣城新耶路撒冷由神那里从天而降”，这是形容被赎回的，复活的，被荣耀了的犹太人和外邦人的信徒们。“自然的”耶路撒冷城和“属灵的”耶路撒冷城，圣经中常把这两种含义交织在一起，我们需要小心地区分开到底是讲的真实的耶路撒冷城，还是属灵的概念——讲的是神的子民。

Paul in Hebrews 12:22-23 is speaking spiritually when he says: “Mount Zion...the city of the Living God, the heavenly Jerusalem...and ecclesia of firstborns, which are written in heaven”. In Rev 3:5 Jesus says of them: “I will not blot out his name out of the book of life”, where alternatively the false worshippers are described by him in Rev 13:8 as those “whose names are NOT written in the book of life”.

保罗在希伯来书 12:22-23 中讲到“锡安山，永生神的城邑，就是天上的耶路撒冷。有名录在天上诸长子之会所共聚的总会”的时候，用的是属灵的含义。在启示录 3:5 中，耶稣这样说到他们：“我也必不从生命册上涂抹他的名”，而那些错误的敬拜者们则被他在启示录 13:8 中描述为名字“没有记在……生命册上的人”。

In Galatians 4:26 Paul again speaks of “Jerusalem which is above” as “the mother of us all”. This is a spiritual concept describing Jerusalem as the “mother” of the true servants of God who have God and Christ abiding in their hearts through faith.

在加拉太书 4:26 中，保罗再一次提到“那在上的耶路撒冷”，“她是我们的母”。这是属灵的概念，把耶路撒冷形容为神的真正仆人的“母亲”，因着信心他们有神和基督住在心中。

What a wonderful vision and hope we all have! There is no other hope in the world which offers everlasting life. Rev. 5:9 describes for us the joy and appreciation of the redeemed as with immortal voices they offer praise and thanksgiving: “Thou art worthy to take the book, and to open the seals thereof: for thou hast redeemed us to God by thy blood out of every kindred, and tongue and people and nation”.

这是一幅多么美妙的将来的景象和我们都拥有的盼望啊！在世界上再没有其它的希望能给我们带来永生。启示录 5:9 为我们描述了用不朽的声音所发出的欢乐的赞美和感激：“你配拿书卷，配揭开七印。因为你曾被杀，用自己的血从各族各方，各民各国中买了人来，叫他们归于神”。

All of us are firstly “drawn” and then “taught” of God. Jesus describes this: “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me” (John 6:44-45). Our

commitment to him now, in this life, will secure our resurrection and glorification at his return as we see from verse 40: “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.” This “raising up” is the whole process, firstly, the physical resurrection from the dead and finally the change “in a moment” to immortality if found faithful.

我们全都是首先被“吸引”然后蒙神的“教训”。对此，耶稣是这样来说的：“若不是差我来的父吸引人，就没有能到我这里来的。到我这里来的，在末日我要叫他复活。在先知书上写着说，他们都要蒙神的教训。凡听见父之教训又学习的，就到我这里来。”（约翰福音 6:44-45）。我们此生对他的托付，将保证在他复临时我们的复活和荣耀，我们在第 40 节（约翰福音 6:40）中：“因为我父的意思，是叫一切见子而信的人得永生。并且在末日我要叫他复活。”这“复活”是全部的过程；首先，是身体上的从死里复活，最后如果是配得，在“一瞬间”变为不朽的改变。

How does Psalm 87 incorporate all these ideas?

The first verse opens with the fact that Zion is not just another mountain—it is the “foundation” or ‘establishment’ of God’s interest and involves holiness. These are spiritual terms. “His foundation is in the holy mountains”. Its hills are hills of holiness because He is there, honoured and worshipped in truth.

那么，诗篇第 87 篇是怎样体现所有这些意思的呢？

第 1 节开始就讲，锡安并不只是一座普通的山——它是神的兴趣的“根基”，是圣洁的。这些是属灵的概念。“耶和华所立的根基在圣山上”。它的山头是圣洁的山头，因为神在那里，被荣耀和被颂赞。

Verse 2 tells us how He “loveth the gates of Zion more than the dwellings of Jacob.” ‘Jacob’ is the name of the patriarch before his name was changed by God to ‘Israel’, and Zion is the city God chose in the land of Israel where He would place His name and dwell. God’s love for Zion springs from the great future He has in store for her and those who identify with that great Hope.

第 2 节告诉我们“他爱锡安的门，胜于爱雅各一切的住处”。“雅各”是“以色列”被神改名之前的名字，锡安是神在以色列之地所选的城市，在那里他将寄予他的名，并居住。神对锡安的爱来自他对锡安和那些有伟大盼望的人所存留的伟大的未来。

Verse 3 calls on the reader to contemplate the glorious things spoken of the “city of God”. The Hebrew word “Selah” means to contemplate or consider.

第 3 节使读者来注视关于“神的城”的荣耀的事。希伯来语“细拉”的意思是，关注，或思考。

Verses 4 and 5 now poetically depict Zion as the birthplace of all those who have been called. The true worshippers of God are shown to have come from different centres, even some from nations who were Israel's former enemies. Rahab speaks of Egypt from whence Israel were taken out in the first Exodus under Moses, Babylon were her former captors in the days of Daniel six hundred years before Christ, Philistia were the constant enemies of Israel's early history, Tyre was the affluent merchant city, and Ethiopia the remotest of nations. The nationality of the saints does not matter as they all now believe in the God of Israel and are counted His people—their spiritual mother and birthplace is now Zion. This is seen from the following expressions:

§ “This man was born there” (v4)

§ “This and that man was born in her” (v5)

§ “This man was born there” (v6)

“The Highest Himself shall establish her (Zion)” as the mother of us all.

第4, 第5节诗化般地形容锡安为那些所有蒙召的人的出生地。真正的神的敬拜者们来自不同的地方, 甚至来自曾经是以色列民的敌国。“哈伯”讲的是埃及, 是摩西带领以色列人第一次出来的地方, “巴比伦”是在基督出生前600年, 先知但以理生活的年代里, 以色列人被虏去的地方, “非利士”一直是以色列早期历史上的敌人, “推罗”曾是富裕的商业城市, “古实”是列国中最遥远的地方。不论圣徒们来自什么国家, 他们现在全都相信以色列的神, 都被称为神的子民——他们的属灵的母亲和出生地现在都是锡安。在以下的经节中就是这样表述的:

§ “个个生在那里” (第4节)

§ “这一个那一个都生在其中” (第5节)

§ “这一个生在那里” (第6节)

“至高者必亲自竖立这城(锡安)”, 作为我们全部真正信徒的母亲。

The Psalmist goes on to say: The Lord shall count, when he writeth up the people that this man was born there”. This conveys the same idea as having our name written in the Lamb's book of life (Rev 21:27), recorded in the mind of God in heaven, never to be erased. What unspeakable joy to be among those numbered by Almighty God!

诗篇的作者继续说: “当耶和华记录万民的时候, 他要点出这一个生在那里”(第6节)。这传达了同样的意思, 就是把我们的名字写在羔羊的生命册上(启示录 21:27), 记在天上的神的思想中, 从不抹去。被万能的神所数点, 这是多么无法形容的欢乐啊!

These are the ones of Rev 21:3, 4: “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall

there be any more pain: for the former things are passed away.”
And again in Rev 20:12,13: “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.”
这就是启示录 21:3, 4 中所说的：“我听见有大声音从宝座出来说，看哪，神的帐幕在人间。他要与人同住，他们要作他的子民，神要亲自与他们同在，作他们的神。神要擦去他们一切的眼泪。不再有死亡，也不再有悲哀，哭号，疼痛，因为以前的事都过去了。”

还有在启示录 20:12, 13 中的：“我又看见死了的人，无论大小，都站在宝座前。案卷展开了。并且另有一卷展开，就是生命册。死了的人都凭着这些案卷所记载的，照他们所行的受审判。于是海交出其中的死人。死亡和阴间也交出其中的死人。他们都照各人所行的受审判。”

To be numbered in Zion will bring everlasting life and eternal joy in the kingdom. This is expressed in the final verse: “As well the singers as the players on instruments shall be there”. Here the redeemed, both as choir and orchestra, shall praise with one accord, extolling the glory of their God with thankful hearts.

在锡安被数点将带来永生和在神国里永远的快乐。在最后一节中被表述为：“歌唱的，跳舞的，都要说，我的泉源都在你里面”。在这里，被赎回的，唱歌的和跳舞的，都将一起以感激的心情赞美神的荣耀。

“All my springs (fountains of waters) are in thee” becomes the concluding sentiment. This reminds us of the refreshing water of life from God’s Word that sustains us in our pilgrimage. Of the Kingdom age we are told: “And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” (Rev. 22:1). This language is adopted to convey the spiritual beauty of the conditions prevailing for the redeemed in the kingdom.

“我的泉源都在你里面”成为结论性的情感。这使我们想起从神的话语那里来的生命的水，保守我们行在神的道上。在神国的时候，我们被告知：“天使又指示我在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来”（启示录 22:1）。这些语言表达了在神国中被拯救的人能见到的到处都有的美丽。

The wonderful vision of this psalm encourages us to look to the joyful day when we shall all be united as one in the city of our God. As we remember God and Christ today may we be revitalised in our faith and commitment to dedicate our lives to Him in faithful and honest service.

这篇诗篇里的美妙景象鼓励我们指望那快乐的日子，我们全都在神的圣城里合而为一。当我们今天纪念神和基督的时候，希望我们都在信心上再次充满活力，用我们的信心和诚实的侍奉把生命献给神。