

# Touchstones of God's Economy

## Psalms (2)

The last issue of "Touchstones" covered the first half of Psalms and identified two purposes in these writings. The first purpose is that of the psalmists, who, as lovers of God, desired God, inquired of God, and expressed their thankfulness and praise to Him. The second purpose is that of God, who intervened in their writing to express His thought and desire concerning His eternal economy. The godly sentiment of the psalmists is on the human level, but interwoven in their expressions are words of divine revelation concerning the all-inclusive Christ and the church as the expression of Christ. When reading this book, we need to discern between the human sentiment, godly though it may be, and the divine revelation, for it is the latter, not the former, that will afford us the genuine nourishment of the divine life for our growth in life and the building up of the church as the Body of Christ. We need to give heed to "all the things written in the...Psalms concerning Me" (Luke 24:44). The following psalms are some of the most important in the second half of the book in conveying the divine revelation of God's economy in its various aspects.

### Psalm 73: the Solution to Perplexity

Psalm 73 begins, "Surely God is good to Israel, / To those who are pure in heart" (v. 1). Nevertheless, the next fifteen verses of the psalm record the suffering of the psalmist and his perplexity because of the prosperity of the wicked. Whereas Psalm 1:2-4 says that the law-keeper prospers and the wicked do not prosper, here the psalmist is puzzled and nearly stumbled by his own suffering and the prosperity of those who are "always at ease" and "heap up riches" (73:16, 12-14). Instead of enjoying prosperity, he complained: "I have been plagued all day long / And chastened every morning" (v. 14). He felt that purifying his heart toward God was of no consequence: "Surely," he questions, "I have purified my heart in vain" (v. 13).

However, the real vanity is anything besides God.<sup>1</sup> Idols are vanity and material prosperity is vanity. In fact, anything other than God is vanity (Eccl. 1:2). The psalmist realized this when he entered into the sanctuary of God: "Until I went into the sanctuary of God; / Then I perceived their end" (73:17). In the sanctuary the psalmist's view changed concerning the situation of the wicked (vv. 18-20). The solution to his perplexity concerning the

prosperity of the wicked was obtained in God's sanctuary, His habitation, which typifies first, our spirit, and second, the church (Eph. 2:22; 1 Tim. 3:15). In our spirit and in the church we receive divine revelation and obtain the explanation to all our problems. Therefore, the psalmist could declare in 73:25, "Whom do I have in heaven but You? / And besides You there is nothing I desire on earth." The psalmist did not care for anything except God and gaining Him. He continued, "My flesh and my heart fail, / But God is the rock of my heart and my portion forever" (v. 26). In the sanctuary he was instructed to take only God as his portion, not anything apart from God. The one who does not care for God may gain many things and seemingly prosper, but the one who cares for God will be restricted by God and even stripped of many things by Him. This was the case with Job and the apostle Paul (Job 1:6—2:10; Phil. 3:7-8). God's intention with His seekers is that they may find everything in Him and not be distracted from the absolute enjoyment of Him.

The matter of keeping the law, of being right and not wrong, pervades Psalm 1; this is according to the human concept. But according to the divine revelation, the matter of gaining God and keeping God as everything pervades Psalm 73. The real good is not material things, which are vanity, but God and keeping God. Hence, the psalmist concludes, "As for me, drawing near to God is good for me; / I have made the Lord Jehovah my refuge, / That I may declare all Your works" (v. 28).

### Psalms 74 through 89: Desolation and the Way of Restoration

All of God's loving seekers have proved in experience that it is very difficult to maintain a high level of spiritual enjoyment indefinitely. For this reason Psalms 73 through 89 should be a great comfort and encouragement to us. After reaching the highest enjoyment of God in His house and His city at the end of Book Two (Psa. 72), the psalmist lost this enjoyment. These psalms deal with the desolation and devastation of God's house, God's city, and God's people. However, they also reveal the way of restoration from desolation, which is for Christ to be properly appreciated and exalted by God's people. Psalm 74 begins,

Why, O God, have You cast us off forever? / Why does

Your anger smoke against the sheep of Your pasture? / Remember Your assembly, which You have purchased of old, / Which You have redeemed as the tribe of Your inheritance, / And Mount Zion, where You dwell. (vv. 1-2)

The psalmist is deeply disappointed over the situation of God's people, whom God had apparently cast off forever, and over the damage to God's house, which seemingly is in perpetual ruins (v. 3). Thus, in verses 12 through 23 he utters a desperate cry for God's interest, appealing to His power and invoking His faithfulness to His covenant. Eventually, God heard this prayer and came in to restore the ruined sanctuary (Ezra 1—6).

In Psalm 75 there is an indication concerning the way of restoration: "Neither from the east nor from the west, / And neither from the south, does exaltation come" (v. 6). The fact that exaltation comes neither from the east nor the west nor the south indicates that it comes from the north, that is, from God, who dwells in the north (cf. Isa. 14:13; Ezek. 1:4; Psa. 48:2). Verse 7 of Psalm 75 continues, "For God is the Judge; / He puts this one down and exalts that one." Although this psalm does not mention Christ or the Messiah, the very God who judges must be Christ, for God has given all judgment to Christ the Son (John 5:22). Thus, these two verses indicate the uniqueness of Christ as the Judge. Exaltation comes from the north; it should not come from any direction other than where He dwells. Therefore, the preeminence should be given to Christ.

In Psalm 77, in the midst of desolation, the psalmist recalls the past and muses on God's wondrous doings for His people: "Then I said, This is my infirmity; / But I recall the years of the right hand of the Most High. / I will bring to remembrance the deeds of Jehovah, / For I will remember Your wonders from of old" (vv. 10-11). In this way he introduces the subject of restoration. Although the temple had been destroyed, the city devastated, and many of the people had been killed or taken captive, it did not mean that Israel was finished. There was a way for restoration.

This way is revealed in Psalm 80. Verse 17 says, "Let Your hand be upon the man of Your right hand, / Upon the son of man whom You have strengthened for Yourself." The man in this verse is Christ, who is at the right hand of God (Mark 16:19; Acts 2:33; 5:31). God has exalted Him to His right hand, giving Him the first place, the highest position, the preeminence, in the entire universe (Phil. 2:9-11). The way to be restored from desolation is

to exalt Christ. Whenever God's people do not give Christ the preeminence, the house of God, signifying the church, becomes desolate. Whenever God's people exalt Christ, giving Him the preeminence in every aspect of their living, there is restoration and revival: "Revive us, and we will call upon Your name. / O Jehovah God of hosts, restore us; / Cause Your face to shine, and we will be saved" (Psa. 80:18-19).

### Psalm 84: the Secret Enjoyment of Christ

"How lovely are Your tabernacles, / O Jehovah of hosts! / My soul longs, indeed even faints, / For the courts of Jehovah" (84:1-2). Following the psalms on the stripping of God's seekers and the desolation of God's house, this psalm expresses the psalmist's love for the house of God. In recovery and restoration the loveliness and sweetness of God's house is intensified.

Even the descendants of a leading rebel could become godly writers of the psalms, praising God in their holy writings as a record that has existed for generations.

The writers of this psalm were the sons of Korah, who wrote twelve psalms. Korah was the leader of a rebellion against Moses and God (Num. 16:1-3). About four hundred seventy years later, Samuel the prophet, Heman the singer, and some of the psalmists came forth as Korah's descendants at the time of David (1 Chron. 6:31-37; Psa. 42—49). The descendants of Korah continued to serve during the time of captivity, as attested to by Psalm 84 (see also the superscriptions to Psalms 85, 87, and 88). Even the descendants of a leading rebel could become godly writers of the psalms, praising God in their holy writings as a record that has existed for generations.

The intrinsic content of Psalm 84 is the secret revelation concerning the enjoyment of Christ as the incarnated Triune God, the God-man. The psalmist's secret enjoyment in the house during a time of desolation reminds us of Paul's enjoyment of Christ in the book of Philippians. Although he was in prison awaiting martyrdom, Paul had learned the secret of Christ as his sufficiency: "In everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me" (4:12-13). Here we see that Paul entered into Christ and enjoyed Him as the embodiment of the Triune God, who was incarnated to be the fulfillment of the type of the tabernacle and of the temple (Col. 2:9; John 1:14; 2:21). Therefore, we may consider Psalm 84 as a description of Paul's experience of entering into Christ and his secret enjoyment of Him as the incarnated Triune God, the God-man.

Verse 3 refers to the altars of the house of God: "At Your

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two altars even the sparrow has found a home; / And the swallow, a nest for herself, / Where she may lay her young, / O Jehovah of hosts, my King and my God.” In the tabernacle and the temple there were the bronze altar for sacrifice and the golden altar for incense. The former is a type of the cross of Christ, where all our problems before God are solved through the crucified Christ as our sacrifices. The latter is a type of the resurrected Christ in His ascension, who is the incense for us to be accepted by God in peace (Heb. 9:4). Together, the altars signify the leading consummations of Christ’s work. Through the cross we enter into Christ as the enterable Triune God. Through our prayer at the incense altar, we enter into the Holy of Holies—our spirit—where we experience Christ as the Ark of the Testimony with its contents and are incorporated into the tabernacle, the incarnated Triune God, to become part of the corporate Christ as God’s testimony for His manifestation (Psa. 141:2; Heb. 10:19; 1 Cor. 12:12).

“Blessed are those who dwell in Your house; / They will yet be praising You” (Psa. 84:4). Here the house typifies the church as a totality, whereas the tabernacles in verse 1 typify the local churches (1 Tim. 3:15; Rev. 1:11-12). Paul’s experience of Christ in Philippians was not merely his individual experience but an experience in and through the church as the Body of Christ, which is realized practically in the local church (1:1, 19).

“Blessed is the man whose strength is in You, / In whose heart are the highways to Zion” (Psa. 84:5). The highways to Zion signify our intention to seek the incarnated God in His consummations, and they are typified by the furniture of the tabernacle—the bronze altar, the laver, the table of the bread of the Presence, the lampstand, the incense altar, and the Ark.<sup>2</sup> We have entered into God, and we are still on the highways to enter into God. The highways are the aspects of our secret enjoyment of Christ.

“Passing through the valley of Baca, / They make it a spring; / Indeed the early rain covers it with blessings” (v. 6). In Hebrew *baca* means “weeping,” indicating that the psalmist had been disciplined and stripped by God. Nevertheless, through his secret enjoyment of the house of God, he made the weeping valley a spring. The spring, the early rain, and the blessings all signify the Spirit (John 4:14; 7:38-39; Gal. 3:14).

“Jehovah God is a sun and a shield; / Jehovah gives grace and glory” (Psa. 84:11). The blessings of our dwelling in the house of God are the enjoyment of the incarnated and consummated Triune God as our sun to supply us with life, as our shield to protect us from God’s enemy, as grace for our enjoyment, and as glory for the manifestation of God in splendor (John 1:4; 8:12; Eph. 6:11-17; John 1:14, 17; Rev. 21:11, 23).

## **Psalms 90 through 92: the Deeper Experience of God and Its Issues**

The writer of Psalm 90 was Moses, the giver of the law. However, neither this psalm nor the two succeeding psalms are concerned with the law but with the saints’ deeper experience of God in their being identified with Christ. Psalm 90 begins, “O Lord, You have been our dwelling place / In all generations” (v. 1). To dwell in the eternal Triune God as our Lord is a deeper experience of God than drinking of the river of His pleasures and eating of the fatness of His house (36:8). To dwell in God is to have our living in God, taking Him as our everything. It is the highest and fullest experience of God (John 15:4; 1 John 4:15-16; Rev. 21:22; Col. 2:6; 3:3).

**P**salm 91 continues to speak of the saints’ taking God as their dwelling place: “He who dwells in the secret place of the Most High / Will abide in the shadow of the Almighty... / For He will deliver You / From the snare of the fowler, / From the deadly pestilence” (vv. 1, 3). However, when we come to verse 9, the subject changes: “You have made Jehovah, who is my refuge, / Even the Most High, Your habitation.” *You* and *Your* here refer to Christ, as indicated by verses 11 and 12, which are quoted in Matthew 4:6 in reference to Christ: “He will give His angels charge concerning You / To keep You in all Your ways. / They will bear You up in their hands, / Lest You dash Your foot against a stone.” Therefore, in this psalm it is actually Christ who takes God as His habitation, His dwelling place. Not only Moses took God as his dwelling place, but even the Lord Jesus, while He was on earth, took God the Father as His habitation. Moses represents the saints; hence, the saints and Christ are identified as one. This is the genuine oneness with God. In our identification with Christ, we make Jehovah the Most High our habitation, dwelling in His secret place, taking refuge and abiding under His wings. We are constituted with Him, and we and He live together as one.

In Psalm 92 there are the issues of our experience of God in our identification with Christ in taking God as our habitation. The first is to rejoice in the great works of Jehovah: “It is good to give thanks to Jehovah / And to sing psalms to Your name, O Most High; / To declare Your lovingkindness in the morning / And Your faithfulness in the nights” (vv. 1-2). “How very great are Your works, O Jehovah! / So very deep are Your thoughts!” (v. 5). The second issue is that our horn, signifying our fighting strength, is exalted over our spiritual enemies: “You have exalted my horn like that of a wild ox” (v. 10). Third, we are anointed with fresh oil (v. 10), signifying the consummated Spirit, who is fresh and present. Further issues of our dwelling in God, concerning our experience of the riches of the divine life to a full degree, are mentioned in verses 12 through 14: “The righteous man will flourish

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like the palm tree; / He will grow like a cedar in Lebanon. / Planted in the house of Jehovah, / They will flourish in the courts of our God. / They will still bring forth fruit in old age; / They will be full of sap and green."

### **Psalms 93—109: Aspects of Christ**

Psalm 93:1 says, "Jehovah reigns; He is clothed with majesty. / Jehovah is clothed, He has girded Himself, with strength. / Indeed the world has been established; it will not be moved." This psalm and the following psalms through Psalm 101 show that God will recover His full title and right over the earth through the reign of Christ. Apart from His reign the earth is easily shaken, but when God recovers His right over the earth, it will be established (96:10).

**P**salm 102 is entitled "A Prayer of an afflicted one, when he is fainting and pours out his complaint before Jehovah." The affliction of the psalmist refers to the affliction of Christ (vv. 6-8). Verse 7 is a particular verse concerning Christ's suffering: "I watch, and I am like / A lone sparrow on a housetop." This psalm speaks also concerning Zion as the center of Jerusalem, which typifies the church as the center of God's kingdom (vv. 13-21; Gal. 4:26; Heb. 12:22-23). The church comes into existence through Christ's death, referred to in Psalm 102:23-24: "He has weakened my strength in the way; / He has shortened my days. / I said, My God, / Do not take me away in the middle of my days; / Your years are throughout all generations." Verses 25 through 27 speak of the resurrection of Christ:

Of old You laid the foundation of the earth, / And the heavens are the work of Your hands. / They will perish, but You endure; / Indeed all of them will wear out like a garment; / Like clothing You will change them, / And they will be changed. / But You are the same, / And Your years are without end. (cf. Heb. 1:10-12)

In and through Christ's resurrection the church continues its existence and will consummate in the restoration, in which the entire earth with the peoples of all the nations will turn to the Lord (cf. Psa. 102:12-22).

In Psalm 109 David typifies Christ praying concerning His sufferings. This is indicated by the fact that verse 8, quoted in Acts 1:20, concerns Judas, the one who betrayed the Lord: "May his days be few; / May another take his office." David's prayer here typifies Christ's

prayer, who, according to Hebrews 5:7, "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." The prayer of this psalm is answered in the next, Psalm 110, which unveils Christ in His ascension. This indicates that God's answer to Christ's prayer was not only through resurrection but also in ascension.

### **Psalm 110: Christ in His Ascension**

"Jehovah declares to my Lord, / Sit at My right hand / Until I make Your enemies / Your footstool" (v. 1). God's right hand, where Christ was seated by the surpassingly great power of God, is the most honorable place in the universe (Eph. 1:19-20). Christ's sitting at the right hand of God implies His kingship. In His ascension Christ was made the Lord, the Christ, the Leader of the entire universe, and the Savior by God (Acts 2:36; 5:31; 10:36).

Not only has Christ been raised to the highest position, but He has been constituted a divine and kingly High Priest with a heavenly ministry: "Jehovah has sworn, / And He will not change: / You are a Priest forever / According to the order of Mel-

chizedek" (Psa. 110:4). Here, mention is made of a priesthood that is different from the priesthood of Aaron in the old covenant, one that is higher and that precedes it (Gen. 14:18; Heb. 7). In His ministry on earth Christ was a High Priest according to the order of Aaron for the putting away of sins through His death on the cross (Heb. 9:14, 26). In ascension Christ has been designated a High Priest according to the order of Melchizedek for His ministry in the heavens. In this priesthood He no longer offers sacrifices for sin, for He has done that once for all; rather, He ministers to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine that Melchizedek gave to Abram, as our life supply that we may be saved to the uttermost (Gen. 14:18). As the King, Christ has the scepter to rule the earth and manage our affairs (Psa. 110:2), and as the High Priest, Christ is interceding for us and taking care of our case before God (Heb. 7:25-26; 9:24; Rom. 8:34; Rev. 1:12-13).

**C**hrist is now in the heavens, and from there He will come back to execute judgment among the nations: "The Lord is at Your right hand; / He will shatter kings in the day of His anger. / He will execute judgment among the nations; / He will fill the place with corpses; / He will shatter the head / Over a great land" (Psa. 110:5-6). As Christ is fighting through to the end, He will need water

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to drink: “He will drink from the brook by the way; / Therefore He will lift up His head” (v. 7). The brook may signify the overcomers, who will be water to satisfy Christ and who will accompany Christ in His coming back (cf. v. 3; Joel 3:11; 2 Thes. 1:10). Christ lifts up His head as a sign of His victory, His triumph, in overcoming all the enemies.

### Psalm 118: Christ as the Cornerstone for God’s Building

Psalm 118 begins with thanksgiving for God’s bountiful goodness and everlasting kindness: “Give thanks to Jehovah, for He is good, / For His lovingkindness is forever” (v. 1). Jehovah is good, even as the Lord Jesus said to the man with many possessions, “No one is good except One—God” (Mark 10:18). Because God is good, the psalmist says repeatedly, “His lovingkindness is forever” (Psa. 118:1-4, 29).

Such thanksgiving leads to Christ as the cornerstone for God’s building in verses 22 through 26. Verse 22 says, “The stone which the builders rejected / Has become the head of the corner.” Christ was chosen by God in eternity past to be the cornerstone for God’s building (1 Pet. 1:20; 2:4). How then was Christ made the cornerstone after His rejection by the builders? The answer lies in Psalm 118:24: “This is the day that Jehovah has made; / Let us exult and rejoice in it.” This day is the day of Christ’s resurrection. The Jewish leaders, who were the builders, rejected Christ to the uttermost, even to the extent that they put Him to death on the cross. Therefore, God chose Christ as the cornerstone a second time in His resurrection, thereby confirming His initial choosing of Christ in eternity past. The apostle Peter testified of this to the high priest and elders in Jerusalem in Acts 4:10-12:

Let it be known to you all and to all the people of Israel that in the name of Jesus Christ the Nazarene, whom you crucified and whom God has raised from the dead, in this name this man stands before you in good health. This is the stone which was considered as nothing by you, the builders, which has become the head of the corner. And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved.

After God resurrected Christ, He uplifted Him to the heavens. Concerning this, Peter writes in his first Epistle, “It is contained in Scripture: ‘Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame’” (2:6). Christ’s ascension to Zion in the heavens (Rev. 14:1) was a further confirmation that God had chosen Him to be the cornerstone. Therefore, both Christ’s resurrection

and ascension prove and confirm that He is the One whom God has chosen to be the head of the corner for God’s building.

As well as being the cornerstone, Christ is the foundation and the topstone of God’s building (1 Cor. 3:10-11; Zech. 4:7). However, the most important stone in the building is the cornerstone, holding the entire building together. Everything Christ is, everything He has done, and everything He is doing is due to the fact that He is the cornerstone. The most striking point is that He has been made the cornerstone for the building up of the church in the New Testament age (Matt. 21:42-43). In God’s New Testament economy Christ in His salvation first makes us living stones for the building of God’s house and then, in the process of His transforming us, builds us into a dwelling place of God so that He may carry out God’s eternal economy (1 Pet. 2:5-6; Rom. 12:2; Eph. 2:20-22; 1:10).

Verses 25 and 26 of Psalm 118 speak of the Lord’s coming: “O Jehovah, do save, we pray! / O Jehovah, do send prosperity, we pray! / Blessed is He who comes in the name of Jehovah; / We bless you from the house of Jehovah.” The phrase *do save* in Hebrew is *hoshiah-na*, which is the source of the word *hosanna* in the New Testament. The people spoke these words as they greeted the Lord Jesus upon His entrance into Jerusalem from the Mount of Olives riding on a donkey. This was the first instance of the fulfillment of these verses concerning Christ’s coming (Matt. 21:5-11). Soon afterward, the Lord was rejected by the Jews and prophesied that these verses would be fulfilled a second time, that is, at His second coming, when the Jews will warmly welcome Him with these words (23:39).

### Psalm 119: Christ, the Reality of the Law

In Psalm 119 we come to the final revelation of Christ, after which the revelation of Christ in the Psalms is closed. Following Psalm 119 there are thirty-one psalms in which we cannot find anything concerning Christ. Instead, in the remaining psalms the most striking portions are the psalms of ascents and the psalms of consummate praise to Jehovah (chs. 120—134; 146—150).

We have seen that the revelation of Christ in the psalms begins from Psalm 2 and proceeds to a consummation in Psalm 118. Following the consummate revelation of Christ as the cornerstone, Psalm 119 is a particular psalm revealing Christ as the reality of the law. He is the real, actual, and practical law of God. In the Old Testament the law was put into the Ark, which is a type of Christ. Therefore, the entire law of God is in Christ, making Christ the reality of the law. Furthermore, many

times in this psalm the law is referred to as the “testimonies.” The law is the testimony of God because it is the portrait of God. Eventually, this testimony is not merely the Ten Commandments but a living person, Christ. This psalm refers to the law also as the word of God. Hence, Christ is the law of God, the portrait of God, the testimony of God, and the word of God. The following verses are a few instances in this psalm of Christ as the reality of the law: “In my heart I have treasured up Your word / That I might not sin against You” (v. 11); “I have rejoiced in the way of Your testimonies / As much as in all riches” (v. 14); “Open my eyes that I may behold / Wondrous things out of Your law” (v. 18); “I will take delight in Your commandments, / Which I love. / And I will lift up my hand to Your commandments, which I love; / And I will muse upon Your statutes” (vv. 47-48).

Verse 50 says, “This is my comfort in my affliction, / For Your word has enlivened me.” There are two aspects of the law—the letter and the Spirit: “The letter kills, but the Spirit gives life” (2 Cor. 3:6). If our attitude in coming to the law is to care only for the commandments in letters, we will have the law in the aspect of the killing letter. However, if we

take every part of the law—all the commandments, ordinances, statutes, precepts, and judgments—as the word breathed out by the God whom we love, we will have the law in the aspect of the life-giving Spirit (2 Tim. 3:16).

Following Psalm 119, what is there left to do? Only to ascend, to go up to Zion, to bring up the riches of the Christ whom we have enjoyed and gained into God’s house, and there to offer to God the consummate praise for His wonderful and marvelous Christ. Hallelujah! Praise the Lord!

by Jim Batten

#### Notes

<sup>1</sup>See note 1 on Psalm 73:13 in the Recovery Version. This article utilizes extensively Witness Lee’s notes in the Recovery Version.

<sup>2</sup>See footnote 3 on Hebrews 9:4 in the Recovery Version.

#### Works Cited

Lee, Witness. Footnotes. Recovery Version of the Bible. Anaheim: Living Stream Ministry, 2003. Print.

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### The Human Concept and the Divine Concept in Psalms

The Psalms were written according to two kinds of concepts. We also have to pick up this point. Otherwise, we cannot properly understand the Psalms.

The first concept, according to which the Psalms were written, is the human concept of the holy writers. Their human concept was produced out of their good nature created by God, formed with the traditions of their holy race, constituted with the teachings of their holy Scriptures, promoted by their practice of a holy life, and uttered out of their holy sentiments and impressions. These are the constituents of the human concept of the holy writers of the Psalms. They were from a holy race, possessing the Pentateuch, the first five books of Moses. They were a greatly cultured people. The traditions of their holy race formed their human concept according to which many of the psalms were written.

The Psalms were also written according to the divine concept of God as the divine revelation. This divine concept of God as the divine revelation is concerning His eternal economy in Christ, taking Christ as its centrality and universality. It is also concerning Christ in His divinity, humanity, human living, all-inclusive death, life-imparting and seed-producing resurrection, glorification, ascension, appearing in glory, and reigning forever. All these points are clearly, and even in detail, revealed in the Psalms. The divine concept in the Psalms is also concerning God’s heart’s desire, His good pleasure in Christ as His centrality and universality, in the church as His fullness for His expression, in the kingdom for His eternal administration, and in the recovery of the earth for His eternal kingdom in eternity. This divine concept of God was uttered from the godly writers of the Psalms as a part of the utterance in their holy writings. The same writers uttered two kinds of concepts—the human concept and the divine concept.

From *Life-study of the Psalms* by Witness Lee, pp. 4-5