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LIFE-STUDY OF THE PSALMS

MESSAGE SEVEN: WHAT KIND OF MAN MAY DWELL WITH GOD FOR HIS HEART'S DESIRE AND GOOD PLEASURE?

Scripture Reading: Psa. 15—16

In this message we come to another pair of psalms, Psalms 15 and 16. We have seen that Psalms 1 and 2 were sovereignly arranged as a pair. Psalm 1 says that the man whose delight is in the law of Jehovah is blessed (vv. 1-2). Psalm 2 says that the man who takes refuge in the Son is blessed (v. 12). Thus, we see the human concept of being blessed by the keeping of the law versus the divine concept of being blessed by taking refuge in the Son. The comparison in Psalms 1 and 2 is between the law and Christ.

Psalms 15 and 16 also present a comparison. The end of Psalm 15 says, "He who does these things will not be shaken forever." These things refer to the good things according to the law in the foregoing verses. On the other hand, Psalm 16:8b says, "Because He is at My right hand, I shall not be shaken." Psalm 15 says that if you do all the good things according to the law, you will never be shaken. Then Psalm 16 says concerning Christ that because God is at His right hand, He will not be shaken. No doubt, Psalms 15 and 16 were arranged together to show us a comparison between the keeping of the law and the participating in the Son. Do we keep the law or do we partake of Christ? Do we keep the law or do we enjoy Christ as our portion?

At this point I would like us to read Psalms 15 and 16 together so that we can see the different concepts in these psalms. Afterward, we will cover them in more detail.

At the beginning of Psalm 15, the psalmist asks, "O Jehovah, who may sojourn in Your tent?/Who may dwell on Your holy mountain?" The tent refers to God's house, the temple. David says that this one is "He who walks in integrity/And does righteousness/And speaks truth from his heart./He does not slander with his tongue;/He does not do evil to his friend,/Nor does he take up reproach upon his neighbor./In his eyes a reprobate is despised,/But he honors those who fear Jehovah./Should he swear to his harm,/He does not change./He does not lend his money on interest,/Nor accept a bribe against the innocent./He who does these things will not be shaken forever" (vv. 2-5).

This may seem like an excellent psalm, but actually it is a psalm in the line of the tree of the knowledge of good and evil.

Psalm 16, on the other hand, is a psalm revealing the God-man, Christ. Psalm 16:1 does not say, "Preserve Me, O God, for I keep the law, and I meditate in the law day and night." This is absolutely wrong. Psalm 16:1 says, "Preserve Me, O God, for I take refuge in You." It was as if the psalmist said, "I don't care for the law; I care for You and I enjoy You." Then Psalm 16:2 continues, "O My soul, you say to Jehovah, You are My Lord;/No good have I beyond You." When the Lord Jesus was a man on this earth, He always held such an attitude of recognizing God the Father as His Lord. His attitude toward the Father could have been expressed by His saying, "I do not have anything beyond You which is good. I have no blessing, no pleasure, and no enjoyment other than You."

We need to notice that in this whole psalm, Psalm 16, nothing concerning good and evil is mentioned. The revelation in Psalm 16 is far beyond our natural understanding.

From the day we were born, we were always taught to take care of good and evil. We were taught that we need to do good and abandon evil. In every culture on all the continents, this same thing is taught. We may be people of different colors, but in our thought concerning good and evil, we are absolutely the same. We are "birds of the same feather" in our natural, human concept of good and evil. Psalm 15 is full of the concept of good and evil. In Psalm 16, however, there is no good and evil. Instead what replaces good and evil is the Lord Himself, the very person.

In the following message, I will fellowship concerning the lines, the principles, and the spirit of the Bible. For us to read and study the Bible properly, we have to know the two lines in the Bible, the principles in the Bible, and the spirit of the Bible.

In the Bible there are two lines. Right after God created man, God brought man into the garden and put him in front of two trees. These two trees were not a tree of good and a tree of evil. Good and evil are of one tree. We should not forget this. In the eyes of God, good is the same as evil. They are considered as one unit, as one tree. The other tree is the tree of life. Thus, there are the tree of the knowledge of good and evil and the tree of life (Gen. 2:8-9).

With the tree of the knowledge of good and evil, there are knowledge, good, evil, and death. Thus, knowledge, good, evil, and death are all one family. If you are in the family of good, you are in the family of evil. Where good is, evil is there; where good and evil are, knowledge is there; and

where knowledge is, death is there. This family is very complicated and terrible. It includes the good teachings of Confucius and the evil deeds of bank robbers. What family is this? It is the family of good and evil. But in the family of the tree of life, there is only one thing: life, life, life, life! There is no good, but life; no evil, but life; no knowledge, but life; and no death, but life. This is the tree of life.

The tree of the knowledge of good and evil and the tree of life are two sources, which produce two lines. These two lines start from Genesis 2 and go through the entire Old and New Testaments to reach two ends. The one end for the tree of the knowledge of good and evil is the lake of fire, and the other end for the tree of life is the New Jerusalem. The lake is full of burning fire, but the holy city is full of water, flowing and quenching and watering and saturating. If you are of the source of good and evil and are always going along in the line of good and evil, you will arrive at the lake of fire. There are only two ends in the entire universe: the lake of fire and the city of water.

The divine revelation of the Bible shows us two starts, two sources, two lines, and two ends, two results. If we can see these two lines, they will become governing principles to us in our understanding of the Bible. We will be governed and kept from making any mistakes.

Throughout the years, in all the messages we have given, we have been governed by these two principles as the two main lines in the holy Scriptures.

We need to consider the book of Psalms in the light of these two lines. If we are the appreciators of the law, as David was in Psalm 1, we are on the line of good and evil. People may wonder what is wrong with good and evil. But if we trace this line to the end of the Bible, we arrive at the lake of fire. When you "drive" to and arrive at the end of the divine revelation on this line, you know you are wrong. The line of good and evil leads to the lake of fire. The person in Psalm 2 takes refuge in the Son and kisses the Son, loves the Son (v. 12). This one surely is on the line of life leading to the New Jerusalem. We need to be those who are on the line of life. The person in Psalm 15 is on the line of good and evil. Psalm 16, however, reveals Christ as the God-man. He has been, still is, and always will be on the line of life. Those of us on the line of life will eventually be in the New Jerusalem, the city of living water.

After the fall of man, the Bible tells us that Adam had two sons. Actually, I believe Adam had more sons, but only two sons are recorded in the Bible because these two sons represent two lines. The first son was Cain, and the second son was Abel. Cain was a representative of good and evil. At first, he was good. He presented the offerings of the labor of his own hands to God. This was good according to Cain's way, but he was rejected. God rejects

man's evil. God also rejects man's good as evil. Then when Cain was rejected by God, he immediately turned to kill his brother. This was evil (Gen. 4:1-8). On the one hand, he did something good. On the other hand, he did something evil. Both good and evil are in the same line. Cain was in the line of the tree of the knowledge of good and evil. Abel, however, was not in this line. He enjoyed Christ as his burnt offering to contact God and to take God as his portion. Abel was in the line of life.

The title of this message is a question. This is the question David asks in Psalm 15—"What kind of man may dwell with God for His heart's desire and good pleasure?" We may think that the man of good can dwell with God, but not the man of evil. Good and evil are our two lines. Teachers of philosophy and those of many religions would all say that if there is a God, only a good man, not an evil man, could dwell with Him. All of them would hold the same concept. But thank the Lord, in the Bible, which is His divine revelation, we have a pair of psalms, Psalms 15 and 16, to show us what kind of man God wants. God does not want an evil man or a good man. God rejects the good man as the evil man. They are of the same source, in the same nature, and in the same entity. They are in the same line and will arrive at the same end. Only a God-man can satisfy God's desire and fulfill His good pleasure.

Burdens for Church Prayers

- Pray for the young people to sanctify their time to pursue the Lord with their companions.
- Pray for us to be a fruitful bearing branch.
- Pray for the growth of the feeling of the Body of Christ.
- Pray for spreading to nearby cities
- For daily exercise in GOW training: prophesying on Lord's day by daily enjoying His word and pursue the truth and attend Lord's day meeting on time.
- For gospel preaching on West Valley College campus, as well as for English-speaking testimony in Campbell.

Announcement

- Morning Revival on Psalms Week 4
- YP Bible reading : Luke chapter. 23.
- Prayer meeting 7:30PM on Tuesday (10/11) at meeting hall.
- Video training 10/15 Sat. 8:30am message 5 & 6.
- College student retreat will be held at Alliance Redwood on 10/28-30. Please register with br. Tai.
- Young people Fall conference, Alliance Redwood on 11/11-13. Registration deadline, 10/29, fee \$95
- GOW training 10/22, please sanctify this weekend
- Winter training Anaheim (12/26~31) registration: register with brothers in each group. Deadline is 11/1.