

PSALM 10 vs 1

Since this Psalm has not a title of its own, it is supposed by some to be a fragment of Psalm 9. We prefer, since it is complete in itself, to consider it as a separate composition; the prevailing theme being oppression by the wicked, and therefore we entitled it: **THE CRY OF THE OPPRESSED.**



因为这篇诗篇没有自己的标题，它被一些人认为是诗篇第 9 篇的一个片段。既然它自身是完整的，我们宁可把它看作是一个独立的组成部分；当时的主题是恶人的压迫，因此我们把它命名为：**被压迫者的呐喊。**

Divisions: the first verse is an exclamation, asking for God to deliver His persecuted people (1); next, the character of the oppressor is described in great detail (2-12); next, God is clearly aware of the situation (13-15); and the knowledge of Divine judgment is anticipated and will soon be interjected (16-18) – Charles Spurgeon.

分节:第一节是感言，祈求神拯救他受迫害的百姓(一);接下来，对压迫者的性格进行了详细的描述(2-12);其次，上帝清楚地知道情况(13-15);神的审判是预先知道的，他很快就会行动(16-18) - 司布真。

¹ Why do you stand afar off, O LORD? Why do you hide Yourself in times of trouble?

Think about it: there is not a Psalm which describes the mind, the manners, the works, the words, the feelings, and the fate of the ungodly so fully.

The Psalm is a type and description of one, who, though may be in his sight more excellent than Peter himself, yet is detestable in the eyes of God; this is what moved Augustine and those who followed him, to understand the **PSALM OF ANTICHRIST**. Here David is speaking of the ungodly who prevail over the weak, who have no hope as to whether they will ever be converted – Martin Luther

¹ 耶和华阿，你为什么站在远处。在患难的时候，为什么隐藏。

想想看，没有一首诗篇能如此完整地描述不敬神者的思想、举止、行为、言语、感情和命运。

以诗篇为例，这人在神眼中虽然比彼得更尊贵，却为神所憎恶;这就是感动奥古斯丁和他的追随者，去理解《**反基督诗篇**》的原因。大卫在这里说的是不虔诚的人，他们胜过软弱的人，这些人对自己是否能转变没有指望——马丁·路德

² The wrongdoer in his pride persecutes the poor:

let them be caught in the plots that they planned.

³ For the wrongdoer brags of his heart's desire, and adores the greedy, whom the LORD abhors.

²

恶人在骄横中，把困苦人追得火急。

愿他们陷在自己所设的计谋里。

³ 因为恶人以心愿自夸。

贪财的背弃耶和华，并且轻慢他。

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⁴ The wrongdoer, in his prideful presence, does not seek God.

In all his thoughts, God is not.

⁵ *he thinks* his ways are always prosperous; Your lofty judgments are beyond his view:

as for all his enemies, he sneers at them.

⁶ He has said in his heart, in my generation, I will not be moved: for I will never have harsh conditions.

⁷ Cursing, his mouth is full of deceit and fraud: under his tongue is evil and vanity.

⁸ He sits lurking in the villages: in secret places he murders the innocent:

his eyes are secretly fixed on the helpless poor.

⁹ He lies in wait secretly as a **lion in his den**:

he lies in wait to catch the poor: when he catches the poor, he pulls him into his net.

¹⁰ So he crouches, and lies low / ready to pounce, that the poor may fall by his strong ones.

¹¹ He has said in his heart, God has forgotten: He hides His face; He will not see.

¹² **Arise, O LORD**; O God, lift up Your hand: do not forget the humble.

Think about it: Notice the language of the atheist... who does not believe in God, but can tell you all about what God is doing.

The wrongdoer brags about his evil life, he boasts that he will accomplish his evil designs; he gloats that he has already accomplished them.

⁴ 恶人面带骄傲，说，耶和华必不追究。

他一切所想的，都以为没有神。

⁵ 他认为凡他所作的，时常稳固。你的审判超过他的眼界。至于他一切的敌人，他都向他们喷气。

⁶ 他心里说，我必不动摇，世世代代不遭灾难。

⁷ 他满口是咒骂，诡诈，欺压。舌底是毒害奸恶。

⁸ 他在村庄埋伏等候。他在隐密处杀害无辜人。

他的眼睛窥探无倚无靠的人。

⁹ 他埋伏在暗地，如狮子蹲在洞中。

他埋伏，要掳去困苦人。他拉网，就把困苦人掳去。

¹⁰ 他屈身蹲伏/准备扑向，无倚无靠的人，就倒在他爪牙之下，

¹¹ 他心里说，神竟忘记了。他掩面，永不观看。

¹² **耶和华阿，求你起来。神阿，求你举手。不要忘记困苦人。**

想想看:注意无神论者的语言，他们不相信上帝，但却能告诉你上帝在做什么。

行恶的人自夸他的恶行，自夸说他的恶事必成就。他得意地说他已经完成了。

He covets to possess what he does not have, he imagines to attain great riches and possessions, compared with the quiet diligence of our fathers, content with small but sure returns.

The wild and widespread speculations, the hasty adventures daily made; the desperate risks which are run, fully reveal that a spirit of greed has been poured out upon men (written 1880s). Charles Spurgeon.

"the wrongdoer through pride, will not seek after God" Thousands will die and be damned rather than have a pardon upon the account of Christ's merits. When will men cease to be wiser than God? "God resists the proud". He who is proud of his clothes and parentage, is not so contemptible in the eyes of God as he who is proud of his abilities, and so disdains to submit to God's method of salvation by Christ – Lewis Stuckley, 1620.

13 Why does the wrongdoer despise God?

he has said in his heart, God will not require it.

14 But God saw it; for You see all that is malicious and spiteful, ready to take the matter into Your hand: to You the poor abandons himself; even as You help the fatherless.

15 Break the arm of the wrong and evil man: seek out his wrongness until You find none.

Think about it: The wrongdoer talks a lot to himself; he's a good roman deist, he presumes God is not going to do anything; he is certain God isn't concerned with anything down here.

But here, the idea is that although God does not seem to notice the conduct of the wicked,

yet all this is seen by God,

and He will deal with men according to justice and to truth – in His own time.

他贪图得他所没有的，幻想得极大的财物，相比我们的祖宗，安静的勤劳，虽然收入微小但有实际的回报，他就满足了。

每天进行的疯狂而广泛的猜测和匆忙的冒险;这些铤而无险的冒险，充分揭示了贪婪的精神已经倾注在人类身上(写于 19 世纪 80 年代)。司布真。

"因骄傲而做错事的人，不会寻求上帝"成千上万的人将死，被诅咒而不能得到宽恕，因为基督的功绩。人几时不再比神有智慧呢。 "上帝拒绝骄傲的人"。以自己的衣服和出身为傲的人，在神的眼中并不像以自己的能力为傲的人那样可鄙，因而不屑顺服神藉著基督所施行的救恩。 Lewis Stuckley, 1620.

13 恶人为何轻慢神， 心里说，你必不追究。

14 其实你已经观看。因为奸恶毒害，你都看见了，为要以手施行报应。无倚无靠的人，把自己交托你。你向来是帮助孤儿的。

15 愿你打断恶人的膀臂。至于坏人，愿你追究他的恶，直到净尽。

想想看:做错事的人总是自言自语;他是一个虔诚的自然神论者，他认为上帝不会做任何事;他确信上帝不会关心这里的任何事情。

但这里的观点是，虽然上帝似乎没有注意到恶人的行为，

然而这一切都是上帝所看见的，

按他自己的时间，他必按公义和诚实待人。

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God sees all their conduct; but is God waiting to see what His people will do first? He asked Moses what he'd do; He asked Amos what he saw. Jesus often asked advice from His disciples. We know the wrongdoer admits: God saw what he did; God sees it all. He's watching, ready to take on the matter. To the wrongdoer, the poor are disgusting; but to God, the poor, the widow, the orphan and the stranger are His constant concern, and God will pick His battles.

16 The LORD is King forever and ever:

the nations have perished from His land.

**17 The desire of the humble You heard, O LORD:
You strengthen their hearts,**

You carefully listen:

**18 to judge the fatherless and the oppressed, that
the man of earth no more will oppress.**

Think about it: There is a kind of omnipotence in prayer, having an interest with God's omnipotence. Prayer has loosed iron chains, it has opened iron gates, it unlocked the window of heaven; it broke the bars of death. The greatest malice of Haman sinks under the prayer of Esther; the deepest policy of the counsel of Ahithophel, withers before the prayer of David; the army of a thousand Ethiopians, runs away like cowards before the prayer of Asa – Edward Reynolds, 1676.

他们一切的行为，神都察看。但是，神是否在等着看祂的子民首先要做什么呢？他问摩西他会怎么做；他问阿莫斯他看到了什么。耶稣经常向他的门徒请教。我们知道罪人承认：上帝看到了他所做的；上帝看到了一切。他在看着，准备着手处理这件事。穷人被作恶的人所憎恶。但神常常眷顾穷人、寡妇、孤儿、和寄居的。神在争战面前也不会退缩。

**16 耶和華永永遠遠為王。外邦人從他的地已經
滅絕了。**

**17 耶和華阿，謙卑人的心願，你早已知道。你
必豫備他們的心，**

也必側耳聽他們的祈求。

**18 為要給孤兒和受欺壓的人伸冤，使強橫的人
不再威吓他們。**

想想看，在禱告中有一種全能，對上帝的全能感到新奇。禱告解開了鐵鏈，打開了鐵門，打開了天上的窗戶；它打破了死亡的門閂。哈曼最大的惡意伏在伊斯帖的祈求之下；亞希多弗的謀略，在大衛禱告面前斷絕。一千個埃塞俄比亞人的軍隊，在亞薩的禱前像懦夫一樣逃跑了-愛德華雷諾茲，1676。

Israeli Band : Psalm 150

Salvation is Your Name

This is My Father's World

The Spirit and the Bride Say Come
I'll Dance Like David

我神真偉大/ How Great Is Our God