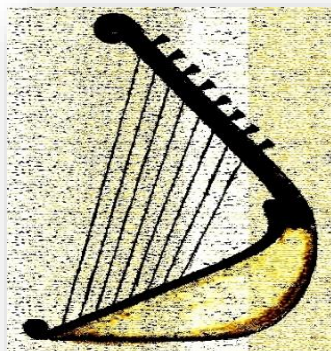


PSALM 13 vs 1

This Psalm does not refer to any special event or period in the history of David. All attempts to find its birthplace are guesses. It was doubtless more than once the language of that much tried man of God, and is intended to express the feelings of the people of God in those ever-returning trials which beset them. If the reader has not yet found occasion to use the language of this brief ode, he will do so very soon, if he is a man after the Lord's own heart.



这篇诗篇没有提到大卫历史上任何特殊的事件或时期。所有试图找到它诞生地的尝试都是猜测。毫无疑问，这句话曾不止一次出自那位受了许多考验的神的子民之口，它的目的是要表达神的子民在不断回来的考验中所受的感情。如果读者还没有找到机会使用这首简短的颂歌的语言，他会很快这样做，如果他是一个追寻上帝心的人。

We need to call this the **HOW LONG PSALM**. We almost said the **Howling Psalm**, for the incessant repetition of the cry "how long?"

Divisions: This Psalm is ready to be divided into three parts; the question of anxiety (1-2); the cry of prayer (3-4); and the song of faith (5-6) – Charles Spurgeon.

To the Chief musician,

A Psalm of David

¹ **How long** O LORD, will You forget me? forever? **how long** will You hide Your face from me?

² **How long** will I take counsel in my soul, with sorrow in my heart daily?

How long will my enemy rise up over me?

Think about it: God is never angry, but when there is a great reason, when we force Him to be so. What is that thing in our heart, or our life, for which God hides His face, and frowns upon us?

A week within prison-walls is always longer than a month at liberty. "How long will You hide your face from me?" This is a reasonable question,

我们需要称之为《**长久诗篇**》。我们几乎要念嚎嚎的赞美诗了，因为那不断重复的呼喊“多久？”

分节:这篇诗篇可以分为三部分;焦虑问题(1-2);祷告的呼喊(3-4);和信心之歌(5-6)——司布真。

交与伶长

大卫的诗

¹ 耶和華阿，你忘记我要到几时呢。要到永远吗。你掩面不顾我要到几时呢。

² 我心里筹算，终日愁苦，要到几时呢。我的仇敌升高压制我，

要到几时呢。

想想看:神从来不发怒，只有当我们强迫他发怒时，他才会生气。神掩着脸，向我们皱眉，在我们心里，我们的生命里，究竟有什么东西让神如此呢？

在监狱里呆一个星期总是比一个月的自由时间长。

“你掩面不顾我要到几时呢？”这是一个合理的问题，

PSALM 13 vs 1

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for God may hide His face, yet remember still. A hidden face is no sign of a forgetful heart.

Herein we often have been like David, reconsidering day after day, but not discovering the way to escape our trouble.

³ Consider and hear me, O LORD my God: enlighten My eyes, lest I sleep in death;

⁴ lest my enemy says, I prevailed over him; lest those who trouble me rejoice when I am moved.

Think about it: Exercise helps our digestion. One who stirs little we see grows short-winded and pushy, choked up with phlegm, which exercise clears.

While we live in this world, we live in an unwholesome climate, when the delights of it deaden our love of Christ; or when the trouble we meet dampens our faith in the promise.

How often we find the prophet, when he first kneels to pray, full of fears and doubts before him, who grows into a sweet familiarity with God and finds rest. He begins his prayer as if God would never give him a kind look, "How long will You forget me Lord? forever?" But when he exercises himself in duty, his unsettled, contagious fear wears off, and his faith breaks out as the sun of its strength – William Gurnall, 1676.

⁵ But on Your mercy I will lean; my heart will rejoice in Your salvation.

⁶ I sing to the LORD, because He has dealt generously with me.

Think about it: "Why do You hide Your face?" happily you will say, None can see Your face and live. Ah, Lord, then let me die, that I may see You; let me see You, that I may die: I would not live, but die; that I may see Christ, I desire death; that I may live with Christ. I despise life – Augustine, 430 A.D.

神掩面，你仍要记念。隐藏的脸，不代表健忘的心。

我们常常像大卫一样，天天思虑，却找不到脱离患难的路。

³ 耶和华我的神阿，求你看顾我，应允我，使我眼目光明，免得我沉睡至死。

⁴ 免得我的仇敌说，我胜了他。免得我的敌人在我摇动的时候喜乐。

想想看：运动有助于我们的消化。一个很少动的人，我们会看到他变得短促而固执，被痰呛得喘不过气来，而运动可以清除。

我们活在这世上的时候，就住在不健康的气候里，因为环境，使我们对基督的爱变迟钝了；或是我们所遇见的患难，拦阻我们对应许的信心。

多少时候，我们发现先知初次下跪祷告时，心里充满了恐惧和疑惑，渐渐亲近神，得享安息。他开始祷告，好像神不会看他一样：“主啊，你忘记我要到几时呢？”到永远吗？但是当他在职责中锻炼自己时，他那不安的、传染性的恐惧就会消失，他的信仰就会像太阳一样爆发出来。William Gurnall, 1676

⁵ 但我倚靠你的慈爱。我的心因你的救恩快乐。

⁶ 我要向耶和华歌唱，因他用厚恩待我。

想想看：“你为什么掩面？”“你会高兴地说，没有人能看到你的脸还可以活下去。耶和华阿，求你容我死，好得见你。让我看见你，好叫我死。我不愿活，情愿死。我愿死，为要见基督。好叫我与基督同住。 - 奥古斯丁(公元 430 年)

PSALM 13 vs 1

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“How long do You hide Your face?” O, excellent hiding, which becomes my perfection! O My God, You hide Your treasure to kindle my desire!

You hide your pearl, to inflame the seeker; You delay to give that You may teach me to pester You; and best of all, You seem not to hear, to make me persevere -- John Anselm, 1109.

We rejoice in afflictions, not that they are joyous, but because as faith rejoices, so it triumphs, for it sees not according to outward appearance,

but keeps God in sight, who is our present help – John Ball, English Lollard priest, 1381 (follower of John Wycliffe).

“Our God is not as their God”, so say even our enemies, “Some put their trust in chariots, and some in horses” But no chariot has strength to oppose, nor horse swift enough to escape, when God pursues.

It is our God who helps us, we rise up, not for a breathing space, but to stand upright forever – Thomas Adams, 1652.

None live so easily, so pleasantly, as those who live by faith – [Matthew Henry, 1714](#).

Lastly, read the bio of [Mr. John Philpot](#).

你掩面到几时呢?” 啊，绝妙的隐藏，成了我的完美!我的神啊，你隐藏了你的宝物，想要点燃我的欲望!

你藏起你的珍珠，点燃探索者;你迟迟不给，是为了教训我缠着你;最重要的是，你似乎没有听见，这使我坚持下去。 - 约翰·安瑟姆(1109)

我们在患难中喜乐，并不是因为患难喜乐，乃是因为信心怎样喜乐，得胜不是靠眼所见。

但要保持上帝在我们眼前，他是我们现在的帮助 - 约翰·鲍尔，英国罗拉德牧师，1381年(约翰·威克里夫的追随者)。

我们的仇敌也说、我们的神与他们的神不同。有人倚靠车、有人倚靠马。神追赶的时候、车不能敌挡、马也不能快跑能逃。

帮助我们的是我们的上帝，我们站起来，不是为了喘息，而是为了永远站立起来。 - Thomas Adams, 1652.

没有人能像那些因信而活的人那样轻松愉快。
- [马太·亨利\(1714\)](#)

最后，阅读[约翰·菲尔布特先生](#)的传记。

[Salvation is Your Name](#)

[This is My Father's World](#)

[The Bible & the Myth of Race](#)

[Israeli Band : Psalm 150](#)

[我神真偉大/ How Great Is Our God](#)

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[I Could Sing of Your Love Forever](#)