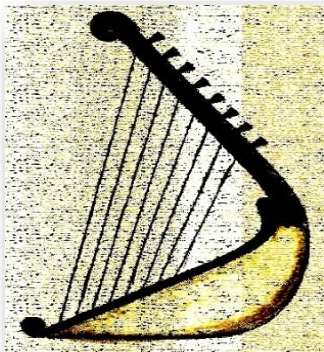


# PSALM 15 vs 1

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This Psalm bears no dedicatory title at all, indicative to the occasion upon which it was written, but it is probable that, together with Psalm 24 to which it bears a striking resemblance, it was in some way connected with the moving of the ark to the holy hill of Zion. Impertinent curiosity always desires to know who and how many will be saved. We will call the Psalm **THE QUESTION AND ANSWER**



这篇诗篇没有标题来说明写的场合,但很可能,连同诗篇 24, 它们有着惊人的相似,在某种程度上与约柜移动到锡安的圣山。无礼的好奇心总是想知道谁还有得救的人数。我们称这篇诗篇为**问与答**

Divisions: The first verse asks the question (1); and the rest of the verses answer it (2-5); – Charles Spurgeon.

**To the Chief musician,**

**A Psalm of David**

**<sup>1</sup> O LORD, who will abide in Your tabernacle?  
who will dwell on Your holy hill?**

Pause, and think about it: The church on earth is indeed a tabernacle, but it is God's temporary tent; wherein He dwells as in His house; the church of God wanders as a straggler and a stranger in the wilderness of this world, being destitute and afflicted on every side, persecuted from this city to the next;



suggesting to dwell as a stranger, or a sojourner, suggests that a citizen of heaven, is a pilgrim on earth, that we see it is a temporary tabernacle, we may see it is not a fort, compassed about with strong walls, armed with any human forces; yet such as keep within her are defended from heat of sun, and hurt of storms.

Her strength is not here, but above, for Christ her Head is in all her troubles a present help, a refuge against the tempest, a shadow against the heat – John Boys, Dean of Canterbury, 1625.

**<sup>2</sup> He who walks uprightly, and works  
rightness, and speaks truth in his heart.**

分节:第一节提出问题(1);其余的章节回答了这个问题(2-5);---司布真。

**交与伶长**

**大卫的诗**

**<sup>1</sup> 耶和華阿, 谁能寄居你的帳幕。能能住在你的聖山。** 停一停, 想一想:地上的教会固然是帐幕, 但却是神暂时的帐棚;他住在其中, 好像在自己的家中。神的教会在今世的旷野飘流, 好像流浪者和寄居的人, 四面受屈困苦, 从这城到那城受逼迫。

以一个陌生人或旅居者的身份居住, 意味着一个天堂的公民, 是一个尘世的朝圣者, 我们看到它是一个临时的帐幕, 我们看到它不是一个堡垒, 用坚固的围墙围起来, 用人类的力量武装起来;然而, 那些守在她里面的人, 却能免受太阳的炎热和风暴的伤害。

她的力量不在这里, 而在上面, 因为基督是她的头, 是她患难时的帮助, 抵御暴风雨的避难所, 抵御炎热的阴凉之处。 John Boys, Dean of Canterbury, 1625.

**<sup>2</sup> 就是行为正直, 作事公义, 心里说实话的人。**

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Think about it: Observe the answer: David said, “who works rightness”; not who talks about, thinks about, or hears of rightness; because not the hearers of the law, but the doers of the law, will be justified. What do we owe unto others? That which Christ said: whatever you would that men should do to you, you do also to them, even to your enemies: **Matthew 7**;

that is, to injure no one, to comfort those who suffer injury, and to do good unto all men. But these things, are spoken to those who have respect of persons; as if He had said, It is not because you are a priest, nor because you are of a religious order, nor because you pray much, nor because you do miracles, nor because you teach excellently, nor because you are dignified with some bogus title, nor because you are the doer of any work (except doing right); that you will rest on the holy hill of the Lord; for if you are destitute of the work of doing right, neither all your good works nor your indulgences, nor your intercessions, will avail you anything.

On the last day, Christ will say, “I was hungry, I was thirsty, I was naked, I was in prison, I was a stranger. He will not say one word about those works which are done and admired today. And on the other hand, it is of no account against you that you are a layman, or poor, or sick or contemptible, or however vile you are, if you worked to do right, you will be saved.

The only work that we must hope will be considered and accounted, is the work of doing right: all other works that either urge or allure us under a show of godliness are nothing. – Martin Luther, 1546.

**<sup>3</sup> Not he who slanders with the tongue, not he who wrongs his neighbor, not he who carries contempt against his neighbor;**

**<sup>4</sup> but he who in his own eyes is despised and loathsome; yet he honors those who fear the LORD. He who pledged to his own hurt, and does not change.**

想想看，观察答案:大卫说，“谁行公义”；不是谁谈论、想到或听到公义;因为称义，不是听律法的，乃是行律法的。我们欠别人什么?基督曾说过:“你愿意别人怎样待你，你也要怎样待他们，甚至是你的敌人。” **太 7**

也就是说，不伤害任何人，要安慰受伤害的人，要对所有的人行善。但这些话是对那顾念人的人说的。好像他说的,不是因为你是一个牧师,也不因为你的宗教命令,也不是因为你祷告很多,也不是因为你行神迹,也不是因为你教好,也不是因为你是体面的虚假头衔,也不因为你的实干家 (做的对的除外);使你们安歇在耶和华的圣山上。倘若你们在行善的事上一无所获,你们一切的善行,或是你们的赎罪,或是你们的代求,都不能叫你们得益处了。

在最后一天，基督会说，“我曾饥饿，我曾口渴，我曾赤身露体，我曾被监禁，我曾是个陌生人。”对于那些今天已经完成并受到赞赏的事情，他不会说一个字。另一方面，你虽是门外汉，或贫穷，或病弱，或卑贱，都无关紧要，只要行善事，就必得救。

我们所盼望的唯一工作，就是行善的工作，在敬虔的外表下，其他一切激励或引诱我们的工作，都算不了什么。——马丁·路德, 1546。

**<sup>3</sup> 他不以舌头谗谤人，不恶待朋友，也不随夥毁谤邻里。**

**<sup>4</sup> 他眼中藐视匪类，却尊重那敬畏耶和華的人。他发了誓，虽然自己吃亏，也不更改。**

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**5 who does not lend his money at interest, nor take a bribe against the innocent. He who does these things will never be shaken.**

Think about it: Does anybody really believe that Heaven will not be populated with earth's trailer trash? Woe to them who call evil good, and good evil; who put darkness for light, and light for darkness -- **Isaiah 5**.

The good man has been given his marching orders towards all; who will not have time to disrespect or despise others, but rather let others go, searching into himself, to accuse himself, not to judge others.

John Calvin knew this as his resolution of Luther was very admirable, conforming to the words of Christ himself. What the Lord of glory taught His people is not confusing at all.

**5 他不放债取利，不受贿赂以害无辜。行这些事的人，必永不动摇。**

想想看:真的有人相信天堂不会充满地球上的垃圾吗?祸哉，那些称恶为善，称善为恶的。他以暗为光，以光为暗。 - **以赛亚书 5 章**。

这位善良的人已经向所有的人下达了行军的命令;谁都不会有时间不尊重或轻视别人，而是让别人走，反省自己，指责自己，而不是论断别人。

约翰加尔文知道他的路德决定是非常令人钦佩的，符合基督自己的话。荣耀的主教导他的子民的事一点也不混乱。

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