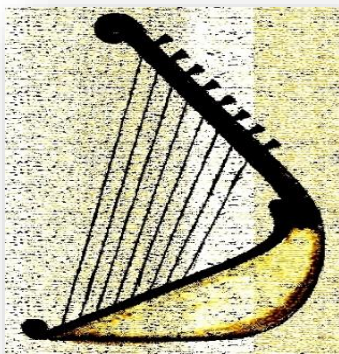


PSALM 16 vs 1

The title given here, **Michtam of David**, is usually understood to mean: **The Golden Psalm**, for the matter is most fine gold. Dr. Ainsworth calls it David's Jewel, or Notable Song. We have not met with the term Michtam before, but in Psalms 56, 57, 58, 59 and 60, we will see it again, and observe that these Psalms abound in confidence and close with songs of assurance as to ultimate safety and joy. Dr. Alexander thinks that the word is probably a derivative of a word signifying: **to hide**; if this is true, then it is: **THE PSALM OF THE PRECIOUS SECRET**.



这里的头衔是大卫的弥他坦。通常被理解为:金色诗篇,因为它是最纯的金子。安斯沃思博士称之为“大卫的珍宝”,即著名之歌。我们以前没有见过弥他坦这个词,但是在诗篇第 56、57、58、59 和 60 中,我们将再次看到,这些诗篇都充满信心,都是以终极的信心和喜乐结尾。亚历山大博士认为这个词可能是一个单词的派生词,意指:隐藏;如果这是真的,那就是:《**宝贵的秘密诗篇**》。

Peter tells us, David speaks concerning His greater Son (Acts 2); later in his memorable sermon Peter said, Men and brothers let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulcher is with us this day; but being a prophet, God pledged to him that according to the flesh He would raise up Christ to sit on his throne. Seeing this in advance, David spoke of the resurrection of Christ that His soul was not left in hell, nor His flesh would see corruption.

彼得告诉我们,大卫谈到主的儿子(使徒行传第 2 章);后来,在他那令人难忘的布道中,彼得说,弟兄们,让我坦率地告诉你们先祖大卫的事,他死了,也埋葬了,他的坟墓今天与我们同在;但神既是先知,就向他起誓、要按著肉身叫基督复活、坐在他的宝座上。大卫既预先看见这事,就讲论基督复活,说他的灵魂不撇在阴间,他的肉身也不见朽坏。

I'm not sure why, but the NASB says: the meaning is uncertain, apparently derived from a verb meaning: **to cover**; the NIV says: the term remains **unexplained**; though it always stands in the superscription, Spurgeon suggests this word means: **to hide**. So, let's read and discover.

我不知道为什么,但是 NASB (《新美国标准译本》)说:意思是不确定的,显然是从一个动词的意思衍生出来的:覆盖;《新国际译本》说:“这个词仍然没有解释;司布真认为这个词的意思是:隐藏。所以,让我们阅读并发现吧。

Divisions: The whole is so compact that it is difficult to draw sharp lines of division. First we note a prayer of faith (1); then the avowal of faith in the LORD alone (2-5); the contentment of his faith in the present (6-7); and the joyous confidence of his faith for the future (8-11) – Charles Spurgeon.

分段:整体结构紧凑,很难画出清晰的分割线。首先,我们注意到一个信心的祷告(1);然后是对信仰主的宣示(2-5);对当前信仰的满足(6-7);和他对未来信心的喜乐(8-11) - 司布真。

Michtam of David:

大卫的金诗:

¹ **Preserve** me, O God: for I **run** to You.

¹ 神阿, **保护我**, 因为我投靠你。

PSALM 16 vs 1

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Pause, and think about it: in Hebrew: **shamar**, which means... **guard to protect**; as a body-guard protects a monarch; or a shepherd protects his flock; it is the same word the LORD first spoke to Adam in the Garden: something Adam did not do! It is the same word Jesus spoke to his disciples, the night He was betrayed; something, they did do... but modern students dismiss as unnecessary – so now they are more like Adam and not like David who said; **Guard me, Protect me** O God. The next Hebrew word in focus: **hasa**, what little chicks have enough sense to do... when they scurry to their Mother-hen's wing for protection.

² I said, O LORD, **my LORD**: my little goodness is **not** without You,

³ as for the saints who are the excellent on earth, and in whom *is* all **my delight**.

⁴ Their sorrows will only increase,

who run to another:

their libations of blood I will **not** offer, I do **not** take up their names to my lips.

⁵ O LORD, You are the Portion of my inheritance and of my cup:

You maintain my lot.

In this song, it is as if one unspoken word was intentionally missing; being perfectly understood when the song was first composed.

my goodness suggests my wellbeing; Dr. Dallas Willard reminded: **LOVE** = the genuine inner desire, and longing and readiness to secure the good of others. David, knowing the LORD cares about his children, and needs nothing;

David already knew, **only God's goodness and mercy followed him all the days of his life.**

暂停一下, 好好想想: 希伯来语: **shamar**, 意思是... **保护**; 就像保镖保护君主一样; 牧人保护羊群; 这是主在园中第一次对亚当说的话: 也是亚当没有做的事! 这是耶稣被出卖的那天晚上对他的门徒说的话; 他们确实做了一些事情, 但是现在的学生认为没有必要就不去做, 所以现在他们更像亚当, 而不是大卫所说的; 上帝啊, **保护我, 保护我**。下一个受关注的希伯来语单词是: **hasa**, 也就是小鸡们迅速跑到母鸡翅膀上寻求保护时所能做的事情。

² 我的心哪, 你曾对耶和华说, 你是我的主。
我的好处**不**在你以外。

³ 论到世上的圣民, 他们又美又善, 是我最喜悦的。

⁴ 以别神代替耶和华的,

他们的愁苦必加增。他们所浇奠的血我**不**献上,
我嘴唇也**不**题别神的名号。

⁵ 耶和华是我的产业, 是我杯中的分。
我所得的你为我持守。

在这首诗歌里, 仿佛有意遗漏了一个未说出口的字; 这首歌刚创作的时候就被完全理解了。

“**我的好处**” 暗示我的幸福; 达拉斯·威拉德博士提醒道: 爱 = 内心真正的渴望, 渴望并准备好保护他人的利益。大卫知道耶和华关心他的儿女, 他的儿女就一无所缺。

大卫已经知道, **在他一生中, 只有神的良善和怜悯跟随他。**

PSALM 16 vs 1

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David was thankful; and as an expression of his love for God; his welfare extended to all the people of God, well, not to the dead... but to the living ones!

David knew, a mind deflected from God... focusing on anything else, is a denial of reality as we know it. Dr. Dallas Willard said... when the light of fundamental truth in the reality of God is extinguished in the heart; then the dysfunctional intellect attempts to devise a truth... compatible with the basic falsehood... that man (usually their self) is god. Mankind has always known -- and still does... that there is a God; who is not them.

The word translated: **sorrows** can also mean **pagan idols**; David's mouth was used to speak praise and thanks to the LORD, his great delight; he knew anyone running any other direction... would merely rush into multiplied sadness. Notice, he did not give one example... since he was interested in running to the LORD.

my cup... is a cup of great blessing; David just said he didn't drink with the blood thirsty; he would not drink to anybody's hocus pocus. Whatever the LORD, who created the heavens and the earth... whatever He was pleased to pour into his cup... David was pleased to drink. David says, the LORD is an excellent maintenance Man of mankind; and he knew his little postage stamp of life... was in safe hands.

In this verse, the Septuagint reads, "After all these things they are in a hurry."

6 The lines have fallen to me in pleasant places; yes, I have a goodly heritage.

7 I adore the LORD who counsels me, my mind also instructs me in the night seasons.

Truly, pause and think about it: What was measured to David was very pleasing; with no complaints; and you get the impression David sang this verse... several times.

大卫是感恩的;也表达了他对上帝的爱;他赐福给所有子民, 不是死人, 而是活人!

大卫知道, 一个偏离上帝的意念...专注于其他事物, 是对我们所知道的现实的否定。达拉斯·威拉德博士说过...当上帝现实中的真理之光在心中熄灭;机能失调的智力试图设计出一个真理...与基本的谬误兼容...即人(通常是他们自己)是上帝。人类一直知道——现在仍然知道——上帝是存在的;他们不是上帝。

这个词翻译过来就是:**悲伤**也可以指**异教徒的偶像**;大卫赞美、称谢耶和华、这是他所喜悦的。他知道, 任何往其他方向跑的人, 只会陷入成倍的悲伤。请注意, 他没有举一个例子...因为他感兴趣的是奔向主。

我的杯...是祝福之杯;大卫只是说他喝的不是带血的饥渴;他不为任何人的鬼主意而喝酒。凡创造天地的耶和华所喜悦倒在自己杯里的, 大卫都喜悦喝。大卫说, 耶和华赐人美好的恩典。他知道他那小小的生命印章...很安全。

《七十士译本》在这一节中写道: "在这一切事之后, 他们行事匆忙。"

6 用绳量给我的地界, 坐落在佳美之处。我的产业实在美好。

7 我必称颂那指教我的耶和华。我的心肠在夜间也警戒我。

你们应当停下来想一想, 用什么尺度衡量大卫, 甚是喜悦。没有抱怨;你会觉得大卫把这句话唱了好几遍。

PSALM 16 vs 1

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The word is: **barak**... suggests: **to bend the knee**. Obviously, it was not beneath this monarch, to get out of his big chair, maybe daily, and bend his knee to the LORD of glory... most likely, without anyone around to notice. And they did not talk about what could be observed, where dust collecting stuff piles high, where moth and rust can consume, and thieves break in and steal. The LORD instructed him on **the matters of the heart**.

In our genius 21st century, there are many who crowd the intellectual circles... who have a difficult time knowing if there is such a thing as a **heart**.

I'm sure, we could agree with those... in their scholarly gatherings: **No!** So, I guess, we call them: **heartless**, right? ruthless.

The word **reins**, means: **heart** or **mind**, Spurgeon says: by reins we understand the inner man, his feelings and affections; these words were clearly understood in the 1600s. Reins extended to a bridled horse, used for both the giddy up, and the whoa! Right? David talks about when to get going; and when to stop; when he does not fight the Lord's agenda, David says, He instructs me directly: and he didn't even attend a seminary.

8 I set the LORD always before me; for He is at my right hand, I will not be moved

9 So glad is my heart, and my being rejoices: my flesh rests in hope.

10 For You will not leave my soul in hell; You will not permit Your Holy One to see decay.

11 You show me the path of life to Your presence full of joy; to Your right hand and pleasures for evermore.

Again pause, and think about it: This Psalm best reflects the LORD of glory; the Messiah of God, David's greater Son who will deliver, that we may live in His house.

这个词是: **barak**...暗示: **屈膝**。很明显, 不是在这位君王之下, 每天从他的大椅子上站起来, 向荣耀之神屈膝...很可能, 没有人注意到。他们没有谈论可以观察到什么, 哪里的积尘物堆积得很高, 哪里有蛀虫和锈蚀, 哪里有小偷破门而入偷窃。耶和华也将**心中的事**教训他。

在我们这个充满智慧的 21 世纪, 有许多人挤在知识分子的圈子里...他们很难知道是否有所谓的**心**。

我相信, 我们会在学术聚会上同意**他们的观点: 不!** 所以, 我猜, 我们叫**他们: 无情的**, 对吗? 冷酷无情。

“**缰绳**”一词的意思是“**心**”或“**意**”, 司布真说: “通过缰绳, 我们可以了解人的内心, 了解人的感情和情感; 这些词在 17 世纪被清楚地理解。把缰绳伸到套着缰绳的马身上, 用来发出令人眼花缭乱的上马声和“哇!” 对吧? 大卫谈到了什么时候出发; 何时停止; 大卫说, 如果他不违背耶和华的旨意, 他直接指示我, 他甚至没有上过神学院。

8 我将耶和华常摆在我面前。因他在我右边, 我便不至摇动。

9 因此我的心欢喜, 我的灵快乐。我的肉身也要安然居住。

10 因为你必不将我的灵魂撇在阴间。也不叫你的圣者见朽坏。

11 你必将生命的道路指示我。在你的面前有满足的喜乐。在你右手中有永远的福乐。

再停一停, 想一想: 这首诗篇最能反映出荣耀的主; 是神的弥赛亚, 大卫的子孙, 他必拯救我们, 使我们住在他的家中。

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David regularly interrupted his day... recalling the counsel of the LORD, and reviewing the lessons of the night; the book of Hebrews says: our better hope is tethered to our soul, extending from Jesus... made high priest forever... after the order of Melchizedek:

David says, the LORD is within my reach: and we, too... can live within His reach: which is what the Lord promised those who follow him: I will never leave you nor forsake you; I am with you always, until the end. And you know, the LORD will do the same for us, too; it's worth, interrupting our very important day... and at the very least, Salute Him! Or better still, bend the knee to the One who greatly loves you.

大卫按时歇息，思念耶和华的谋略，默念夜间的功课。希伯来书说：“我们更美好的盼望，是照着麦基洗德的等次被立为永远的大祭司，系在我们心里的。”

大卫说，耶和华在我力所能及的范围内，我们也能在他力所能及的范围内生活。这是耶和华向跟随他的人所应许的：我必不撇下你，也不丢弃你。我永远和你在一起，直到最后。你知道，上帝也会这样对待我们；打断我们重要的一天是值得的...至少，向他致敬！或者更好的是，向深爱着你的人屈膝。

奇迹神与中文简体中文字幕

Fibonacci in nature Chinese subtitles

神羔羊配得

向主欢呼 向主歡呼