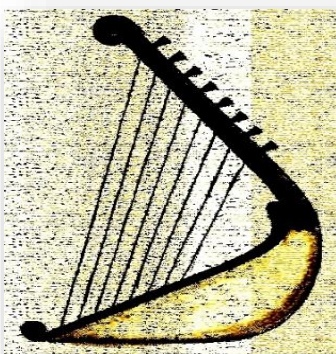


Subject: We have before us a **NATIONAL ANTHEM**, fit to be sung at the outbreak of war when the monarch girds on his sword for the fight. If David had not been vexed with wars, we might not be favored with such a Psalm as this. The trial of one saint is necessary, that he yields consolation to others. We understand this song was intended to be sung in public; a happy people plead for a beloved sovereign, and with loving hearts cry to the Lord, "God save the King." : **A psalm of David**. Its particular occasion would be mere conjecture, for Israel was always at war. It needs but a moment's reflection to perceive that this hymn of prayer is prophetic of our Lord Jesus, and is the cry of the ancient church on behalf of her Lord.



主题：我们面前有一首**国歌**，适合在战争爆发时国王佩剑准备战斗时高唱。如果大卫没有因战争而烦恼，我们就不会得到这样的赞美诗。一个圣徒的试炼是必要的，因为他要给别人安慰。我们知道这首歌是要在公众面前唱的；他们是喜乐的民，为蒙爱的君王恳求。他们心中怜爱，向耶和華呼求说，愿王万

岁。**大卫的诗篇**。它的特殊情况只是猜测，因为以色列一直处于战争状态。只消片刻的思考，我们就会明白这首祷告诗是我们主耶稣的预言，是古代教会的主的呼求。

Divisions: It begins with a prayer for the success of the King (1-4); next an unwavering confidence in God and His Anointed (5-7); the declaration of defeat of the foe (8); and a concluding appeal to the Lord (9) – Charles Spurgeon.

分段：以祈祷王的成功来开始(1-4)；其次是对神和他的受膏者坚定的信心(5-7)；宣告击败敌人(8)；最后是对主的恳求(9) --司布真。

To the Chief musician,

交予伶长

A Psalm of David

大卫的诗

¹ **May the LORD answer you in the day of trouble; may the name of the God of Jacob set you securely on high;**

¹ **愿耶和華在你遭难的日子应允你。愿名为雅各神的高举你。**

² **May He send help from the sanctuary, and from Zion strengthen you;**

² **愿他从圣所救助你，从锡安坚固你。**

³ **May He remember all your offerings, and your burnt sacrifice accept;**

³ **記念你的一切供献，悦纳你的燔祭。**

Selah, think about it: All loyal subjects pray for their King, most certainly citizens of Zion have cause to pray for the Prince of Peace. All the days of Messiah were days of trouble. He was a brother born for adversity, a man of sorrows, acquainted with griefs.

细拉，想想吧：所有忠诚的臣民都为他们的国王祈祷，而锡安的公民大多都有理由为和平之子祈祷。弥赛亚的所有日子都是苦难的日子。他是为患难而生的弟兄，多受苦难，多受忧患。

Chiefly, it was a day of trouble when He was in the garden; His sweat was as drops of blood falling to the ground, His soul was sorrowful to death. But more especially, when He hung on the cross... when He bore the sins of His people, endured the wrath of His Father, and was abandoned. Now in this "day of trouble," both in the garden and on the cross, He prayed to His Father as at other times; and the church prays that God would hear and answer, as He did – John Gill, 1697-1771.

"Remember all your offerings" the humiliation that brought Him from heaven to earth; the patient dwelling in the womb of the virgin; the hard manger with ox and ass for courtiers; the poor cottage in Nazareth; the doing all good, and bearing all evil; the miracles, sermons and teachings; the name-calling; the friend of publicans and sinners; the crediting of His wondrous works to Beelzebub. "And accept your burnt sacrifice" as every part of the victim was consumed in the fiery sacrifice, so what limb, what sense of our dear Lord did not agonize in His passion?

The thorny crown on His head; the nails in His hands and feet; the reproaches that filled His ears; the gloating multitude on whom His gaze rested; the evil odors of the hill of death.

The furrows ploughed upon His back; His sacred face struck with the palm of a hand, His head with the reed.

What more could have been done for the vineyard than He did not do? What more could have been borne by the vine, that this dear Vine did not bear? "Remember" them, O Father, call to mind for us miserable sinners, for our salvation "all these offerings"... "accept His burnt sacrifice" who did no sin, nor was any guile found in His mouth, for us who are so guilty – Dionysius, and Gerhohus (1093—1169); quote by J.M. Neale, 1818.

4 May He grant you the desire of your heart, and fulfil all your purpose.

他在园子里的那一天，主要是他遭难的日子；他的汗水如滴血般滴落在地上，他的灵魂悲痛欲绝。但更重要的是，当他被钉在十字架上的时候...当他承受了他子民的罪，忍受了他父亲的愤怒，并被遗弃的时候，现在在这“患难的日子”。无论是在花园里还是在十字架上，他都像往常一样向父亲祈祷；教会祈祷上帝会听到并回应，就像他所做的那样——约翰·吉尔，1697-1771。

“记念你的一切祭物”，记念那将祂从地上带到地上的羞辱；病人住在处女的子宫里；用牛和驴作朝臣的硬马槽；拿撒勒的贫穷小屋；他要行一切善，忍受一切恶。行神迹，布道和教导；骂人；作税吏和罪人的朋友；将祂奇妙的作为归于别西卜。“请接受你的燔祭”当受难者的全身都在火祭中被烧尽了，那么我们亲爱的主的肢体和感觉怎能不被祂的激情折磨呢？

他头上多刺的冠冕；手上和脚上的钉子；责备充斥着他的耳朵；他凝视的幸灾乐祸的人群；死亡之山的恶臭。

犁沟在他的背上犁过；他神圣的脸被手掌击打，头上被芦苇击打。

他为葡萄园所作的，还有什么不作呢？这葡萄树还能生什么，这亲爱的葡萄树还不能生什么呢？“父啊，求你记念”，求你为我们这些可怜的罪人，为我们的救恩“这些祭物”...“接受他的燔祭”，他没有犯罪，口中也没有诡诈，为我们这些有罪的人——迪奥尼修斯和格荷胡斯(1093-1169)；尼尔(J.M. Neale)，1818年引用。

4 将你心所愿的赐给你，成就你的一切筹算。

5 We rejoice in Your **salvation, and in the name of our God we display our banners: may the LORD fulfil all your requests.**

6 Now I know that the LORD saves His Anointed; He answers him from His holy heaven with the saving strength of His right hand.

7 Some boast in chariots, and some in horses: we remember the name of the LORD our God.

Think about it: Vain is the confidence of all wrongdoing; in war, chariots, horses, navies, numbers, discipline, former successes, are relied on; but the battle is not to the strong. "Providence favors the strong battalions" may sound well in the world's ear, but neither Providence nor the Bible so teaches. Let him who boasts, boast in the Lord – William S. Plumber, 1802-1880.

We will celebrate our victories in His Name. When "we lift up our banners" and set up our trophies, it will be "in the Name of our God"... **Our Jesus, Our Yeshua** will have all the glory; no instrument will have any part of the honor that is due Him – Matthew Henry, 1662-1714.

8 They are brought down and fallen: but we are risen, and stand upright.

9 O LORD, save: may the King answer us when we call.

Think about it: Falling from their horses and chariots, they buckle, unable to stand longer due to their mortal wounds; versus standing firmly upon our legs, keeping the field as conquerors do – Matthew Poole, 1679

5 我们要因你的救恩**夸胜，要奉我们神的名竖立旌旗。愿耶和華成就你一切所求的。**

6 现在我知道耶和華救护他的受膏者，必从他的圣天上应允他，用右手的能力救护他。

7 有人靠车，有人靠马。但我们要题到耶和華我们神的名。

想想吧：一切错误的信心都是徒劳的；在战争中，战车、马匹、海军、人数、纪律、以前的胜利都被依靠；但是，强者并非胜人一筹。“天意偏爱强兵”这句话在世人听来或许不错，但无论是天意还是圣经都没有这样教导。夸口的当指着主夸口。——William S. Plumber, 1802-1880

我们将以他的名义庆祝我们的胜利。当我们“高举旗帜”，立起我们的战利品时，那就是“以我们神的名”...**我们的耶稣，我们的 Yeshua** 将获得所有的荣耀；任何乐器都不能享有他应有的荣誉——马太·亨利，1662-1714。

8 他们都屈身仆倒，我们却起来，立得正直。

9 求耶和華施行拯救。我们呼求的时候，愿王应允我们。

想想看，他们从马车上摔下来，弯下了腰，受了致命伤，不能长久站立；而不是坚定地站立，像征服者一样保持土地——马修·普尔，1679

[Salvation is Your Name](#)

This is My Father's World

[火把音樂 - 唯獨倚靠祢](#)