

PSALM 22 vs 1

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A psalm of David about the great Savior...

Most people are unfamiliar with Charles Spurgeon's great volume: The Treasury of David – an insightful exposition of the Psalms. Excerpts from his commentary are used here.

Spurgeon writes: This is beyond all others: THE PSALM OF THE CROSS... most likely repeated word by word by our Lord when hanging on the tree. It is a photograph of our Lord's saddest hours, the record of His dying words... of His last tears... of His expiring joys. In prophetic voice, King David wrote...



大卫颂赞伟大的救主...

大多数人都熟悉查尔斯·司布真的巨著《大卫的宝库》——对诗篇的深刻阐述。这里摘录了他的评论。

司布真写道:这是最重要的:十字架上的诗篇...很可能是我们的主挂在木头上时不断重复的。这是一张我们主最

悲伤时刻的照片, 记录了祂临终时的话语...祂最后的眼泪...祂临终时的喜乐。大卫王以先知的口吻写道...

¹ My God, my God, why have You forsaken me? / He would want to know why he is left, he raises that question and repeats it, but neither the power nor the faithfulness of God does he mistrust.

We must lay emphasis on every word of this saddest of all utterances.

Why? / What is the great cause of such a strange fact as for God to leave his own Son at such a time and in such a plight? There was no cause in him, why then was he deserted?

Have / It is done... and the Savior is feeling its dread effect as he asks the question. It was no threatening of forsaking which made the Savior cry aloud.

You / I can understand why traitorous Judas and impulsive Peter should be gone, but Thou, my God, my faithful Friend, how can you leave me?

Forsaken / If You had chastened, I might bear it, for Your face would still shine; but to forsake me utterly, ah! Why is this?

Me / innocent, obedient, Your suffering Son; why did You leave me to perish?

¹ 我的神, 我的神, 为什么离弃我? / 他想知道为什么他被留下, 他提出这个问题, 并重复这个问题, 但是他不怀疑神的能力和信实。

我们必须强调这个最悲哀的话语中的每一个字。

为什么? / 神在这样的时候, 在这样的困境中, 撇下他自己的儿子, 这是为什么呢?他没有理由, 为什么被遗弃?

已经/ 一切都结束了...救世主在他问问题的时候感受到了恐惧的效果。救主大声叫喊的, 并不是要放弃的威胁。

你 / 我能理解为什么叛徒犹大和冲动的彼得应该离开, 但是你, 我的上帝, 我忠实的朋友, 你怎么能离开我?

离弃 /如果你内疚, 我还可以忍受, 因为你的脸还会发光;但要完全抛弃我啊!这是为什么?

我 / 无辜, 顺服, 你受苦的儿子;你为什么让我死去?

why are You so far from helping me, and from the words of my roaring? / The Man of Sorrows had prayed until his speech failed him, and he could only utter moanings and groanings... like the roarings of a wounded animal.

What strong crying and tears were those which made him too hoarse for speech! What must have been his anguish to find his own beloved and trusted Father standing afar off, and neither granting help nor apparently hearing prayer.

² O my God, I cry in the day time, but You hear not; and in the night season, and 'am not silent' / His soul was not stilled. For our prayers to appear to be unheard is no new trial, Jesus felt it before us.

He still held fast... and cried still, **My God**. Our Lord continued to pray even though no comfortable answer came, and in this he set us an example of obedience to his own words, "men ought always to pray and not to faint." No daylight is too glaring, and no midnight too dark to pray.

³ But You are holy, O You who inhabits the praises of Israel / to help us understand this verse we could say, Some dwell in Zion; Lot dwelt in the gate of Sodom; **the Holy God... dwells in the praises of His people**. Spurgeon writes:

We are very apt to think and speak harshly of God when we are under his afflicting -- troubling hand; but not so the obedient Son.

He knows too well his Father's goodness to let outward circumstances libel his character. The God of Jacob... deserves no censures; let Him do what He will, He is to be praised, and to reign enthroned amid the songs of His people. If prayer be unanswered it is not because God is unfaithful, but for some other good and weighty reason.

为什么远离不救我，不听我唉哼的言语。 / 这个痛苦的人一直在祈祷，直到说不出话来，他只能发出呻吟...就像一只受伤的动物在咆哮。

使他声音嘶哑，说不出话来的是多么强烈的哭声和眼泪啊!当他发现自己心爱的、可信赖的父亲远远地站在那里，既不给予帮助，也不听祷告的时候，他一定承受巨大的痛苦。

² 我的神阿，我白日呼求，你不应允。夜间呼求，并不住声。 / 他的灵魂并没有平静下来。让我们的祷告听不见，并不是新的试炼，耶稣在我们面前感受到了。

他仍然紧紧抓住我，仍然在哭泣，我的上帝。虽然没有令人满意的回答，我们的主还是继续祷告，在这一点上，他给我们树立了顺服他自己话语的榜样：“人应当常常祷告，不可灰心。”“没有白天会太耀眼，也没有什么午夜会太黑暗而不能祈祷。

³ 但你是圣洁的，是用以色列的赞美为宝座的 / 为了帮助我们理解这节经文，我们可以说，有人住在锡安;罗得住在所多玛城门口。**圣洁的神...住在他子民的赞美中**。司布真写道:

当我们在神的怒气之下，我们就倾向于用严厉的话思索神;但顺服的儿子却不是这样。

他太了解他父亲的美善了，所以不会让外部环境损害他的品格。雅各的神...不应受指责;他随自己的意旨而行，就必受赞美。他必在民的歌声中登基为王。若祷告没有得到应允，不是因神不信实，乃是因别的善事，和要紧的事。

PSALM 22 vs 1

KJV-lite™ VERSES

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If we cannot perceive any ground for the delay, we must leave the riddle unsolved, but we must not fly in God's face in order to invent an answer.

4 Our fathers trusted in You: they trusted, and You delivered them / out of all their straits, difficulties, and miseries... faith brought them by calling their God to the rescue;

but in the case of our Lord it appeared as if faith would bring no assistance from heaven, he alone of all trusting ones was to remain without deliverance. When we feel ourselves sinking, it is poor comfort to know that others are swimming. But the Savior, three times over mentioned, they trusted, and trusted, and trusted, and never left off trusting.

5 They cried to You, and were delivered: they trusted in You, and were not confounded / as if He had said... How is it that I am now left without help... in my overwhelming griefs, while all others have been helped? This is true wrestling; let us learn the art.

6 But I am 'a worm' / in Hebrew: *tolaath*; a red worm used for making scarlet cloth,

and no man; / Spurgeon writes: How could the Lord of glory be brought to such abasement as to be not only lower than the angels, but even lower than mankind?

What a contrast between I AM... and "I am a worm". He felt himself to be comparable to a helpless, powerless worm, passive while crushed, and unnoticed and despised by those who trod upon him. Man by nature is but a worm; but our Lord puts himself even beneath man, on account of the scorn which was heaped upon him... and the weakness which he felt.

a reproach of men, and despised of the people.

How utterly did the Savior empty himself of all glory, and become of no reputation for our sakes!

如果我们不能察觉延迟的原因，我们就必须让这个谜无法解开，但我们不能飞到上帝面前去寻找答案。

4 我们的祖宗倚靠你。他们倚靠你，你便解救他们。 / 信心使他们从一切困境、困难和苦难中呼求神来拯救；

但在主的情况下，信心似乎不能从天上带来帮助，在所有信靠祂的人中，只有祂没有得救。当我们感到自己在下沉时，知道别人在游泳是一种可怜的安慰。但是救主在前面三次提到，他们信了，信了，信了，一直信。

5 他们哀求你，便蒙解救。他们倚靠你，就不羞愧。 / 好像他说过：“为什么现在没有人来帮助我呢？”这是真正的摔跤；让我们学习艺术。

6 但我是虫， / 在希伯来语：*tolaath*；一种用来做红布的红虫，

不是人。 / 司布真写道：荣耀的主怎能如此卑微，不但比天使还低，甚至比人还低？

“我是自有永有”和“我是虫”之间形成了多么鲜明的对比啊。他觉得自己就像一只无助、无能的小虫，被踩在身上的人压垮时是被动的，是被人忽视和鄙视的。人的本性不过是一条虫；但我们的主甚至把自己置于人类之下，因为他所受到的鄙视...以及他所感到的软弱。

被众人羞辱，被百姓藐视。

救主是何等全然地将自己一切的荣耀空化，为我们的缘故竟算为虚无！

[He became] their common butt and jest; a byword and a proverb unto them: the sport of the rabble, and the scorn of the rulers. Even the voice of the people was against him. The very people who, a week earlier, would have crowned him, now contemned him.

7 All they that see me laugh me to scorn: Mockery has for its distinctive description “cruel mockings”; those endured by our Lord were of the most-cruel kind.

All sorts of men were unanimous in the derisive laughter, and vied with each other in insulting him. Priest and people, Jewish leaders and Gentiles, soldiers and civilians, all united in the general scoff, and that at the time when he was prostrate in weakness and ready to die.

Which will we wonder at most: The cruelty of man; or the love of the bleeding Savior? How can we ever complain of ridicule after this?

they shoot out the lip, they shake the head, these are the gestures of contempt. Panting, grinning, shaking of the head, thrusting out of the tongue, wagging the finger, and other modes of derision were endured by our patient Lord. Men made faces at him, before whom angels veil their faces and adore. They punned upon his prayers; they made matter for laughter of his sufferings; and set him utterly at naught – they consider him the ultimate nobody!

saying,

8 He trusted on the LORD that He would deliver him: let Him deliver him, seeing he delighted in him / let us remember him who endured such contradiction of sinners against himself. On reading these verses one is ready to ask, Is this a prophecy or a history? For the description is so accurate.

We must not lose sight of the truth which was unwittingly uttered by the religious leaders. They themselves are witnesses that Jesus of Nazareth trusted in God: why then was he permitted to perish?

(他成了)他们共同的笑柄和笑谈。是愚昧人的戏笑，是官长的讥诮。连人民的声音都反对他。一星期前还会给他加冕的那些人，现在也瞧不起他了。

7 凡看见我的都嗤笑我。 嘲笑因其独特的描述而被称为“残忍的嘲弄”；我们的主所忍受的，是最残酷的。

各种各样的人都一致发出嘲弄的笑声，互相争着侮辱他。牧师和人们，犹太领袖和外邦人，士兵和平民，所有人都在嘲笑中团结起来，当时他软弱无力，准备死去。

最奇怪的是：人类的残忍；还是流血的救世主的爱？在这之后，我们怎么能抱怨别人的嘲笑呢？

他们撇嘴摇头， / 这些都是蔑视的姿态。我们耐心的主忍受着气喘吁吁、咧着嘴笑、摇头、吐舌头、摇手指和其他各种各样的嘲弄。人们向他做鬼脸，在他面前蒙上面纱，假装崇拜他。他们在他的祷告上用双关语；他们嘲笑他的痛苦；他们把他看得一文不值——他们把他看得一文不值！

说：

8 他把自己交托耶和华，耶和华可以救他吧。耶和华既喜悦他，可以搭救他吧。 / 让我们记住，是谁忍受了这些罪人攻击自己。在阅读这些经文时，你会问，这是预言还是历史？因为描述是如此的准确。

我们决不能忽视宗教领袖无意中说出的真理。拿撒勒人耶稣，信靠神，这事他们自己可以见证，为什么他被允许处死呢？

PSALM 22 vs 1

KJV-lite™ VERSES

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Note further, that their ironical jest, “seeing he delighted in him” was true.

The Lord did delight in his dear Son.

9 But You are he that took me out of the womb: You made me hope when I was upon my mother’s breasts / that Child... [at whose birth suddenly appeared a multitude of the heavenly host praising God and saying,

Glory to God in the highest...] now fighting the great battle of his life, uses the mercy of his nativity as an argument with God.

Faith finds weapons everywhere. Was our Lord so early a believer?

Was He one of those babes and sucklings out of whose mouths strength is ordained? So it would seem; and if so, what a plea for help!

10 I was cast upon thee from the womb: You are my God from my mother’s belly the psalm begins with: **My God, my God**, and here, not only is the claim repeated, but its early date is urged. What perseverance of faith, to continue pleading with holy ingenuity of argument! His birth was his weakest and most perilous period of existence; if he was then secured by Omnipotent tenderness... surely he has no cause to suspect that divine goodness will fail him now.

11 Be not far from me / this is the petition for which he has been using such varied and powerful pleas. His great woe was that God had forsaken him, his great prayer is that He would be near him.

for trouble is near; for there is none to help / the nearness of trouble is a weighty motive for God’s help; this moves our heavenly Father’s heart, and brings down his helping hand. The absence of all other helpers is another telling plea.

还要注意，他们的讽刺笑话“**耶和華既喜悅他**”是真的。耶和華喜悅他的愛子。

9 但你是叫我出母腹的。我在母懷里，你就使我有倚靠的心。 / 這孩子出生的時候，忽然有一大隊天兵显现，讚美神說，

榮耀歸給至高的神...]現在在他生命中最偉大的戰鬥中，用他與生俱來的仁慈來與神辯論。

信念發現武器無處不在。我們的主是這麼早就信主的嗎？

他豈是那嬰孩和吃奶的嬰孩嗎？看來是這樣；如果是這樣，這是多么大的求助啊！

10 我自出母胎就被交在你手里。从我母亲生我，你就是我的神。 / 诗篇的开头是：我的神，我的神，在这里，不仅重复这句话，而且催促祂早日出现。何等坚忍的信心，继续用神圣的智慧辩论恳求！他的出生是他一生中最脆弱和最危险的时期；如果他那时被全能的温柔所保护...当然他没有理由怀疑神的善，现在会让他失望。

11 求你不要远离我。 / 为了这一请愿，他一直在使用各种各样有力的请求。他最大的悲哀是神离弃了他，他最大的祷告是神要与他亲近。

因为急难临近了，没有人帮助我。 / 患难临近，是求神帮助的重要动机；这触动了我们天父的心，降下他的援助之手。没有其他帮手是另一个有力的理由。

PSALM 22 vs 1

In our Lord's case none either could or would help him, it was needful that he should tread the winepress alone.

There is an awfulness about absolute friendlessness which is crushing to the human mind, for man was not made to be alone, and is like a dismembered limb when he has to endure loneliness.

12 Many bulls have compassed me: strong bulls of Bashan have beset me round. / the priests, elders, scribes, Pharisees, rulers, and captains bellowed round the cross like wild cattle... full of strength and fury; they stamped and foamed around the innocent one, and longed to gore him to death with their cruelties.

Imagine... the Lord Jesus as a helpless, unarmed, naked man, cast into the midst of a herd of infuriated wild bulls. He says... **Be not far from me.**

13 They gaped upon me with their mouths, as a ravening and a roaring lion / they could not vomit forth their anger fast enough through the ordinary aperture of their mouths; and therefore, set the doors of their lips wide open like those who gape.

Like roaring lions, they howled out their fury, and longed to tear the Savior in pieces, as wild beast raven over their prey.

Turning from his enemies, our Lord describes his own personal condition....

14 I am poured out like water / He is utterly spent, like water poured on the ground. He poured out his strength and spirit, so that he was reduced to the most feeble and exhausted state.

and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels / the Greek liturgy uses the expression: "thine unknown sufferings".

在我们主当时的情况下，没有人能帮助他，也没有人愿意帮助他，所以必须由他独自来承受。

没有朋友是一件可怕的事情，它使人的心灵不堪重负，因为人生来就不是要孤独的，当他不得不忍受孤独时，他就像被肢解的肢体。

12 有许多公牛围绕我。巴珊大力的公牛四面困住我。 / 祭司，长老，文士，法利赛人，官长，和军长，都在十字架周围吼叫，好像野牛一样。他们在那个无辜的人周围踩着脚，吐着白沫，渴望用他们的残忍把他打死。

试想主耶稣是一个无助、手无寸铁、赤身裸体的人，被扔在一群愤怒的野牛中。他说...**求你不要远离我。**

13 他们向我张口，好像抓撕吼叫的狮子。 / 他们无法通过平常的通道迅速地发泄他们的愤怒；因此，要使他们的嘴唇开着，像那些目瞪口呆的人一样。

他们好像咆哮的狮子，咆哮着要将救主撕碎，好像野兽抓食吃乌鸦。

离开他的敌人，我们的主描述了他的个人状况...

14 我如水被倒出来。 / 他全然耗尽，如水倒在地上。他倾吐了他的力量和精神，结果他变得非常虚弱和筋疲力尽。

我的骨头都脱了节。我心在我里面如蜡熔化。 / 希腊礼拜仪式使用了这样的表达：“你未知的痛苦”。

PSALM 22 vs 1

KJV-lite™ VERSES

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If the heart of Christ, the Lion of the tribe of Judah, melted at it,

what heart can endure, or hands be strong, when God deals with them in his wrath?

15 My strength is dried up like a potsherd; and my tongue cleaves to my jaws; and You brought me to the dust of death / Jesus likens himself to a broken piece of earthenware, or an earthen pot baked in the fire till the last particle of moisture is driven out of the clay. Thirst and fever fastened his tongue to his jaws.

Dryness and a horrible clamminess tormented his mouth, so that he could scarcely speak. So tormented in every single part... as to feel dissolved into separate atoms, and each atom full of misery; the full price of our redemption was paid, and no part of the Surety's body or soul escaped its share of agony.

The words may set forth Jesus as having wrestled with Death until he rolled into the dust... with his antagonist. The Lord of glory stoops to the dust of death.

We are to understand every item of this sad description as being urged by the Lord Jesus as a plea for God's help.

16 for dogs have compassed me: the assembly of the wicked have enclosed me: / here He marks the more ignoble crowd, who, while less strong than their brutal leaders, were not less ferocious, for there they were howling and barking like unclean and hungry dogs.

Such a picture is before us. In the center stands, not a panting beast,

but a bleeding, fainting man; and around him are the enraged and un pitying wretches who have hounded him to his doom.

This is not the only occasion when professed churches of God have become synagogues of Satan.

如果基督的心，犹大支派中的狮子，在这事上心软，

神向他们发怒，什么心还能忍受，什么手够强壮呢？

15 我的精力枯干，如同瓦片。我的舌头贴在我牙床上。你将我安置在死地的尘土中。 / 耶稣把自己比作一块破碎的陶器，或者是一个在火中烘烤的瓦锅，直到最后一点湿气从泥中除去。口渴和发烧使他的舌头粘在了牙床上。

干燥和可怕的潮湿折磨着他的嘴，使他几乎说不出话来。每一个部分都被折磨得支离破碎，每一个原子都充满了痛苦；救赎我们的全部代价已经支付，担保人的身体和灵魂的任何一部分都免不了痛苦。

这句话可能是说耶稣曾与死神搏斗，直到他与他的对手被碾成尘土。荣耀的主屈身于死亡的尘土中。

我们要明白这一段悲惨的描述，就是主耶稣向神恳求帮助。

16 犬类围着我。恶党环绕我。 / 在这里，他看到的是一群比较卑贱的人，他们虽然不如他们的野蛮的首领强壮，但凶残却不亚于他们，因为他们在那里像不洁的饥饿的狗一样狂吠乱叫。

这样一幅图画就在我们面前。中间站着的不是喘气的野兽，

而是一个流血、昏倒的人；在他周围有狂怒无情的可怜虫，逼迫他直到他的灭亡。

这不是唯一的场合，当宣称上帝的教会变成了撒旦的会堂。

PSALM 22 vs 1

they pierced my hands and my feet / Roman crucifixion was not even known at the time David wrote this psalm. Spurgeon writes:

This can by no means refer to David, or to any one but Jesus of Nazareth, the once crucified but now exalted Son of God.

17 I may tell all my bones: they look and stare upon me / so emaciated was Jesus by his fasting and sufferings. He could count and re-count his bones.

The zeal of his Father's house had eaten him up; and like a good soldier he had endure hardness. Unholy eyes gazed insultingly upon the Savior's nakedness.

The sight of the agonizing body ought to have ensured sympathy from the throng.

18 They part my garments among them, and cast lots upon my vesture / the garments of the executed were the privileges -- the bonuses... of the executioners in most cases. While Jesus was dying naked; they gambled for his tunic.

19 But be not far from me, O LORD: O my Strength, hurry to help me / He repeats the petition so piteously offered before. He wants nothing but his God, even in his lowest state.

He does not ask for the most comfortable or nearest presence of God, he will be content if He is not far from him. Hard cases need timely aid,

and we may be urgent with God as to time... and cry, Please hurry!

Mark how in the last degree of personal weakness he still calls the Lord "my Strength".

20 Deliver my soul from the sharp weapons, my Darling / 'my only one'... most commentaries associate this endearing term with the speaker... thus meaning: the only Son of God. But that doesn't make much sense.

他们扎了我的手，我的脚。 / 在大卫写这篇诗篇的时候，罗马人被钉死在十字架上还不为人所知。

司布真写道:这不是指着大卫说的，也不是指着别人说的，乃是指着拿撒勒人耶稣说的，他是神的儿子，从前钉十字架，现在却被尊崇。

17 我的骨头，我都能数过。他们瞪着眼看我。 / 耶稣因禁食和受苦是如此的消瘦。他能一遍又一遍地数自己的骨头。他对父亲家的热情把他吞没了;像一个好士兵一样，他忍受了苦难。邪恶的眼睛恶狠狠地盯着救世主的赤裸。

看到这具痛苦的尸体，应该会引起人群的同情。

18 他们分我的外衣，为我的里衣拈阄。 / 被处决者的外衣是特权——好处...大多数情况下都是刽子手的。当耶稣裸死的时候;他们为他的外衣打赌。

19 耶和華阿，求你不要远离我。我的救主阿，求你快来帮助我。 / 他重复以前可怜巴巴的请求。他什么都不想要，除了他的神，即使在他最卑微的时候。

他不要求最舒适或离神最近的同在，他只要离神不远就心满意足了。棘手的情况需要及时救助，

我们可能在时间上对神着急，我们会喊：“快一点!”

请注意，在个人软弱的最后阶段，他仍然称主为“我的力量”。

20 求你救我的灵魂脱离刀剑/ “我的唯一” 大多数评论将这个可爱的术语与演讲者联在一起...因此意思是:上帝的独生子。但这没有多大意义。

The One speaking throughout this psalm seems to be saying, My Darling. Now days, we might say, Deliver me, Love of my life! And the Lord God was the love of this One's life, right? **from the power of the dog** / in other words: deliver my living soul from my present foe, the cursed and cursing cur of this present attack.

21 Save me from the lion's mouth: for You heard me from the horns of the unicorns. Having experienced deliverance in the past from great enemies, the Redeemer utters his last cry for rescue... from what is as fierce and mighty as the lion.

The transition is very marked; from a horrible tempest... all is changed into calm.

22 I will declare Your Name to my brethren: in the midst of the congregation I praise You. / Among his first words after the resurrection were these, "Go to my brethren." The Name... the character and conduct of God by Jesus Christ's gospel are proclaimed to all the holy brotherhood -- My God and your God; My Father and your Father.

Not merely in a little household gathering does our Lord resolve to proclaim his Father's love; but also, in the great assembly... the congregation of the first-born. In the great universal church JESUS is the One authoritative teacher, and all others, so far as they are worthy to be called teachers, are nothing but echoes of his voice. Jesus, in this second sentence, reveals his object in declaring the divine name. It is that God may be praised.

23 You who fear the LORD, praise Him; The reader must imagine the Savior as addressing the great congregation. He exhorts the faithful to unite with him in thanksgiving. **You who fear the LORD...** fear is the beginning of wisdom, and is an essential sign of grace.

all the seed of Jacob, glorify Him; and fear Him, all the seed of Israel / let all who fear Him,

贯穿诗篇的那个人似乎在说，亲爱的。现在，我们也许会说，救我吧，我生命中的爱人！主上帝是这个人一生的挚爱，对吧？**救我的生命脱离犬类** / 换句话说，把我活着的灵魂从我现在的敌人，这个被诅咒的恶狗手中救出来吧。

21 救我脱离狮子的口。你已经应允我，使我脱离野牛的角。 / 在过去经历过巨大的敌人的拯救之后，救赎主发出了他最后的求救声...从像狮子一样凶猛而强大的野兽那里。

这种转变非常明显；一场可怕的暴风雨后...一切都变得平静。

22 我要将你的名传与我的弟兄。在会中我要赞美你。 / 复活后他的第一句话是：“去找我的弟兄们。” “神的名...神的品格和神的作为，藉着耶稣基督的福音，传扬给我的神和你们的神的弟兄们；我父亲和你父亲。

我们的主不单在一次家庭聚会上宣扬父的爱；而且，在大的集会...长子的集会。在伟大的普世教会里，耶稣是唯一有权威的老师，而其他所有配得称为老师的人，都不过是他声音的回声。耶稣在这第二句中，揭示了他宣告神名的目的。只有这样，上帝才能得到赞美。

23 你们敬畏耶和华的人，要赞美他。 / 读者必须想象救世主在大会上的演讲。他规劝信徒们在感恩节和他团聚。敬畏耶和华的人们...敬畏是智慧的开端，也是恩典的基本标志。

雅各的后裔，都要荣耀他。以色列的后裔，都要惧怕他。 / 让一切敬畏他的人，

PSALM 22 vs 1

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from the literal descendants and claimants of their father Jacob, meaning: the Heal-catcher -- in other words, the less spiritual ... to those descendants who claim they are of their father Jacob who grew up and was given the name Israel, meaning ruled by God -- in other words, the more spiritual... or even of the spiritual Israel the Paul wrote about... which ever camp you are in: **fear Him!**

Spurgeon wrote: All spiritual Israel does this, and we look for the day will come when Israel after the flesh... will be brought to the same mind.

24 For He has not despised nor abhorred the affliction of the afflicted; / never was man so afflicted as our Savior... in body and soul ...from friends and foes, by heaven and hell, in life and death... and not because the Father despised and abhorred him. Jehovah always loved him, and in love laid that load upon him with a view to his ultimate glory and to the accomplishment of the dearest wish of his heart.

nor has He hid his face from him; but when he cried to Him, He heard / that is to say, the hiding was but temporary, and was soon removed; it was not final and eternal.

25 My praise will be of you in the great congregation / the word in the original is "from You" -- true praise is of celestial origin.

The clerk says, Let us sing to the praise and glory of God; but the choir often sings to the praise and glory of themselves. Jesus loves the praise of the great congregation.

I will pay my vows before them who fear Him. / Spurgeon asks: Did the Lord when he ascended to the skies proclaim amid the redeemed in glory the goodness of Jehovah? Jesus, the Messiah vowed to build up a spiritual temple for the Lord, and he will surely keep his word.

从文字的后代和申请人的父亲雅各,意思:Heal-catcher——换句话说,精神越少...那些声称他们的父亲雅各的后代长大的,考虑到以色列的名字,意义受上帝——换句话说,越精神的精神...甚至以色列保罗写关于...的营地在:**敬畏他!**

司布真写道:所有属灵的以色列人都这样做,我们期待有一天,以色列人追求肉体的时候,会得到同样的思想。

24 因为他没有藐视憎恶受苦的人。 / 我们的救主在身体和灵魂上,从朋友和敌人,从天堂和地狱,从生和死,从来没有人像他这样受苦。耶和華一直爱着他,并在爱中把这重担加在他身上,为的是他最终的荣耀和他心中最亲爱的愿望的实现。

也没有向他掩面。那受苦之人呼吁的时候,他就垂听。 / 这就是说,藏起来只是暂时的,而且很快就藏起来了。它不是最终的、永恒的。

25 我在大会中赞美你的话,是从你而来的。 / 原文中的词是“来自你”——真正的赞美来自天上。

执事说,让我们歌颂神的荣耀。但唱诗班经常为自己的赞美和荣耀而歌唱。耶稣喜爱会众的赞美。

我要在敬畏耶和華的人面前还我的愿。 / 司布真问:当主升到天上的时候,是否在赎出来的荣耀中宣告耶和華的慈爱呢?耶稣,这位弥赛亚发誓要为主建造一座属灵的殿,他一定会遵守他的话。

26 The meek will eat and be satisfied: / mark how the dying Lover of our souls comforts himself with the result of his death. The once spiritually poor find a feast in Jesus. The thought of the joy of his people gave comfort to our expiring Lord. They who eat at Jesus' table receive the fulfillment of the promise, "Whoever eats of this bread will live forever."

they will praise the LORD who seek Him: your heart will live forever.

27 All the ends of the world will remember and turn to the LORD: and all the kindreds of the nations will worship before you. / evidently it is his grand consolation that the Lord will be known throughout all places of his kingdom.

From the inner circle of the church, the blessing is to spread in growing power until the remotest parts of the earth will turn for reconciliation.

It is well to mark the order of conversion as here set forth: 1. They will "remember" -- this is reflection, like the prodigal who came unto himself; 2. 'and turn unto the Lord -- this is *metanoia*: thinking differently, like Manasseh who left his idols... and 3. "worship" -- this is holy service, as Paul adored the Christ whom once he abhorred.

28 For the kingdom is the LORD's: and He is the Governor among the nations / as an obedient Son, the dying Redeemer rejoiced to know that his Father's interests would prosper through his pains. Amid the tumults and disasters of the present, the Lord reigns -- let your glorious kingdom come.

29 All they that be fat / this is not the morbidly obese; but the marvelously prosperous...those blessed by the Lord.

All they who are prosperous... on earth will eat and worship: / Spurgeon writes: the rich and great are not shut out, though grace now finds the most of its jewels from among the poor... and least.

26 谦卑的人必吃得饱足。 / 请注意我们灵魂垂死的爱人是如何用他的死亡来安慰自己的。曾经灵性贫乏的人在耶稣那里找到了丰盛的筵席。想到他的子民的欢乐，我们的主就得到了安慰。与耶稣同席吃饭的，就得着所应许的，“吃这饼的人就永远活着。”

寻求耶和华的人必赞美他。愿你们的心永远活着。

27 地的四极，都要想念耶和华，并且归顺他。

列国的万族，都要在你面前敬拜。 / 很明显，这是他最大的安慰，上帝将在他的王国的所有地方被认识。

从教会的内圈，我们的祝福是在不断增长的力量中传播，直到地球上最遥远的地方都能得到和解。

将转换的顺序标记如下:1. 他们会“记住”——这是一种反思，就像浪子突然醒悟过来一样;2. “归向主——这是米塔那亚:以不同的方式思考，就像玛拿西离开他的偶像一样... “敬拜”——这是圣洁的事奉，正如保罗从前所憎恶的基督。

28 因为国权是耶和华的。他是管理万国的。 / 作为一个顺从的儿子，濒死的救赎主知道他父亲在他的痛苦中得以兴旺而喜悦。在现今的混乱灾难中，耶和华作王。愿你荣耀的国来到。

29 地上一切丰肥的人/ 这不是病态肥胖;而是那些极其富足的人，那些蒙耶和华赐福的人。

必吃喝而敬拜: / 司布真写道:富人和伟人并没有被拒之门外，虽然穷人在那里发现大部分珠宝...和最小的珠宝。

all they that go down to the dust will bow before Him: / there is relief and comfort in bowing before God... when our case is at its worst;

even amid the dust of death, prayer kindles the lamp of hope. Even the Savior bowed to his Father as he said, Not my will; but Thine be done. We know, one day every knee will bow before Him, whether or not they want to.

and none can keep alive his own soul / this is the stern counterpart of the gospel message of "look and live". There is salvation in no other name.

That truth should be proclaimed in every corner of the earth, that like a great hammer it may break in pieces all self-confidence.

³⁰ A seed will serve him; it will be accounted to the Lord for a generation. / in Isaiah 53 the prophet asks two question: Who has believed our report? And, Who will declare his generation?

In Isaiah 53:10 answers: when You will make His soul an offering for sin, he will see his seed... he will see the travail of his soul and be satisfied.

Who has believed our report? Who will declare his generation? I will; how about you?

³¹ They will come, / nothing will thwart God's purpose. In this... the dying Savior

finds a sacred satisfaction.

They will come, and will declare his righteousness ... to a people that will be born, /

none of the people who will be brought to God by the irresistible attraction of... the word of his endurance... will remain mute.

They will tell forth the righteousness of the Lord, so that future generations will know the truth.

凡下到尘土中不能存活自己性命的人: /当我们的情况最糟糕的时候, 在神面前俯伏, 我们就可以得到安慰和安慰。

即使在死亡的尘土中, 祈祷也能点燃希望的灯。连救主也向他父俯伏, 说, 不是我的意思。但你的要成全。我们知道, 总有一天每个人都会向他低头, 不管他们愿不愿意。

都要在他面前下拜。 / 这是与福音信息 "看着就活着" 严格的对应。没有其他名义的拯救。

这个真理应该在地球的每一个角落宣告, 它就像一个巨大的锤子, 可以粉碎所有的自信。

³⁰ 他必有后裔事奉他。主所行的事, 必传与后代。 / 在以赛亚书 53 章, 先知问了两个问题: 谁相信我们的报告? 谁能宣告自己的世代呢。

在以赛亚书 53:10 回答: "当你为他的罪献上供物的时候, 他必看见他的后裔...他必看见自己生命的劳苦而得满足。"

谁相信我们的报告呢? 谁能宣告自己的世代呢? 我会;你呢?

³¹ 他们必来/ 没有什么能阻挠神的旨意。在这...垂死的救世主找到一种神圣的满足。

他们必来把他的公义传给将要生的民, 言明这事是他所行的。 /

那些被祂忍耐的话语不可抗拒的吸引力带到神面前的人, 没有一个会保持沉默。

他们必传扬耶和华的公义, 使后人知道真理。

PSALM 22 vs 1

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Fathers and Mothers will teach their sons and daughters,
who will hand it down to their children; the burden of the
story always being...

that 'He has done this'

...really, it is one Hebrew word: *asah*; meaning, it's
done; or he did it; or even... it's accomplish; or he
accomplished it. In other words, exactly what Jesus said
on the cross, the day He went out and died for us...

It is finished!

父母要教导儿女，儿女要传与儿女。故事的负
担总是...

言明是他所行的。

真的，它是一个希伯来词:*asah*;意义是完成;或者他
做到了;或者，它已经完成了;或者他完成了。换句话
说，正如耶稣在十字架上所说的，

成了！

This is My Father's World

天父世界

Salvation is Your Name

你的名是救恩

JESUS it is YOU

耶稣，是你