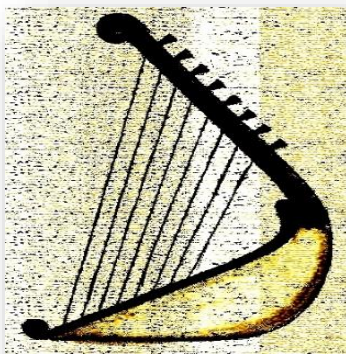


Title and Subject: A Psalm of David. He who had the leadership of the Temple services was charged with the use of this song in public worship. What is everybody's business is never done. It was well to have one person specially to attend to the service of song in the House of the Lord. This is **THE SONG OF HAPPY SERVICE**; it contrast the wrongdoer with the righteous, and the great Lord of devout men is heartily extolled.



标题和主题:大卫的诗篇。领导会堂事务的人被指控在公共崇拜中使用这首歌。不关大家的事,永远做不完。在耶和华的殿里,有一个人专门作歌唱的事,这是好的。这是**喜乐服侍之歌**;它将罪人与正义之人相比较,虔诚之人的伟大领袖受到由衷的赞美。

Divisions: David describes the rebellion (1-4); he extols the various attributes of the Lord (5-9); he addressed the Lord in prayer (10-11); and in the last verse in a vision sees the overthrow of all the wrongdoers (12) – Charles Spurgeon.

章节:大卫描述了叛乱(1-4);他颂扬上帝的各种属性(5-9);他向上帝祈祷(10-11);在《异象》的最后一节中看到了所有作恶的人被推翻(12)——查理斯·司布真。

To the Chief musician,

耶和华的仆人大卫的诗,  
交与伶长。

A Psalm of David, the servant of the LORD

**1 Stepping over the line, speaks to the wrongdoer within my heart, there is no fear of God before his eyes.**

**1 恶人的罪过,在他心里说,我眼中不怕神。**

**2 For he flatters himself in his own eyes too much, to discover his sin and hate it.**

**2 他自夸自媚,以为他的罪孽终不显露,不被恨恶。**

**3 The words of his mouth are trouble and deceit: he ceases to be wise, and to do good.**

**3 他口中的言语,尽是罪孽诡诈。他与智慧善行,已经断绝。**

**4 He devises wrongdoing on his bed; he sets himself in a way that is not good; he does not abhor evil.**

**4 他在床上图谋罪孽,定意行不善的道,不憎恶恶事。**

**Think about it:** It is clear many dare to sin willingly; always stepping over the line; always moving the boundaries; who do not fear nor respect the great Judge of all. One must be a desperate traitor who will rebel in the ruler's own presence. He flatters himself in his own eyes He counts himself a fine fellow, worthy of great respect, as he smooths his own path to hell.



想想看:很明显,许多人都敢自愿犯罪;总是跨过那条线;总是改变界限;他们既不惧怕也不尊敬伟大的审判者。只有绝望的叛徒才会在统治者面前造反。他自以为了不起他认为自己是个好人,值得尊敬,因为他为自己铺平了通往地狱的道路。

His place of rest becomes a place of plotting. His bed is a hot-bed for poisonous weeds, as he quiets his conscience, and so deceives his own judgment, counting himself a pattern of excellence;

while the servants of God are, in his estimation, mean-spirited and narrow-minded:

the portrait of a graceless man; free of conscience; intent on doing wrong, and creative to do evil.

**<sup>5</sup> O LORD, Your mercy extends to the heavens; Your faithfulness to the skies.**

**<sup>6</sup> Your righteousness is like the great mountains; Your judgments are very deep: O LORD, You preserve man and beast.**

**<sup>7</sup> How precious is Your compassion, O God! thus under the shadow of Your wings, the children of men take shelter.**

**<sup>8</sup> They are abundantly satisfied with the fulness of Your house; and from the stream of Your delights You give them drink.**

**<sup>9</sup> For with You is the fountain of life: and in Your light we see light.**

Think about it: This verse is made of simple words, but like the first chapter of John's Gospel, it is very deep. Life is in the creature, but the fountain of life is only in the Creator.

In spiritual things, the knowledge of God shed a light on all other subjects.

We need no candle to see the sun, we see it by its own radiance, and then see everything else by the same lustre. God who is spirit, must be worshiped in spirit and truth.

他休息的地方变成了密谋的地方。他的床是毒草滋生的温床，因为他使自己的良心平静下来，从而欺骗了自己的判断，认为自己是卓越的典范；

在他看来，上帝的仆人都心胸狭窄，心胸狭窄的。

一个不文雅的人的画像；良心的自由；一心想做坏事，又有创意作恶。

**<sup>5</sup> 耶和華阿，你的慈愛，上及諸天。你的信實，達到穹蒼。**

**<sup>6</sup> 你的公義，好像高山。你的判斷，如同深淵。耶和華阿，人民牲畜，你都救護。**

**<sup>7</sup> 神阿，你的慈愛，何其寶貴。世人投靠在你翅膀的蔭下。**

**<sup>8</sup> 他們必因你殿里的肥甘，得以飽足。你也必叫他們喝你樂河的水**

**<sup>9</sup> 因為在你那里，有生命的源頭。在你的光中，我們必得見光**

想想看：这一节是由简单的单词组成的，但就像约翰福音的第一章，它是非常深刻的。生命存在于被造物之中，但生命的源泉只存在于造物主之中。

在属灵的事物上，对上帝的认识照亮了所有其他的事物。

我们不需要蜡烛就能看到太阳，我们通过它自身的光芒看到它，然后以同样的光芒看到其他一切事物。神是个灵，必须用心灵和诚实敬拜他

**<sup>10</sup> O continue Your compassion to those who know You; and Your rightness to the upright in heart.**

**<sup>11</sup> Do not let the foot of the proud come against me, and do not let the hand of the wrong drive me away.**

Think about it: These are some of the most wonderful words of the OT. Their fullest meaning no commentary could ever exhaust. For us, it will not be as dazzling as the brightness of Moses' face coming down Mount Sinai in Arabia; it will not be an astonishing light, as on the mount of our Lord's transfiguration; but the light of our heavenly joy will be affirming and comforting; and enable us to soar like eagles to behold the Sun of Righteousness in His brightness and glory.

(listen to the testimonies of the two men below)

**<sup>12</sup> There the troublemakers have fallen: they are thrown down, and are not able to rise.**

Think about it: This is said as if the Psalmist pointed, when he said it, to a particular place with his finger.

The same occurs in Psalm 14:5. When the just are satisfied with the abundance of the house of the Lord, being rewarded for worshipping our great God in it; then...

there will the troublemakers fall, as they sought to violently throw down others, they will be thrown down themselves, unable to rise forever more.

**<sup>10</sup> 愿你常施慈爱给认识你的人。常以公义待心里正直的人。**

**<sup>11</sup> 不容骄傲人的脚踏踏我，不容凶恶人的手赶逐我。**



想想看:这些都是圣经中最精彩的词句。它们最充分的含义是任何评论都无法穷尽的。对我们来说，它不会像摩西下山在亚拉伯的西奈山时脸上的光辉那样耀眼;它不会像我们主变容的山上那样，是惊人的光;但我们属天的喜乐之光会肯定和安慰我们;使我们能像鹰一样翱翔，看见公义的太阳，在他的光辉和荣耀里。

(听下面两个人的证词)

**<sup>12</sup> 在那里作孽的人，已经仆倒。他们被推倒，不能再起来。**



想想看:这句话好像是诗人用手指指着一个特定的地方说的。

同样的情况也出现在诗篇 14:5。因义人在耶和华殿中因事奉我们至大的神，就心满意足。然后...

在那里悖逆的人必跌倒，他们想用强暴推倒别人，自己也必被推倒，永远不能再起来。

Check out our messianic brothers in the Lord: 2 of many great sons of Judah

Dr James Tour a world leading expert on nanotechnology Dr James Tour: his testimony

Steve Olin's testimony: a Jewish billionaire

奇迹神与中文简体中文字幕

Wonders

God of

Fibonacci in nature 斐波那契自然中文字幕