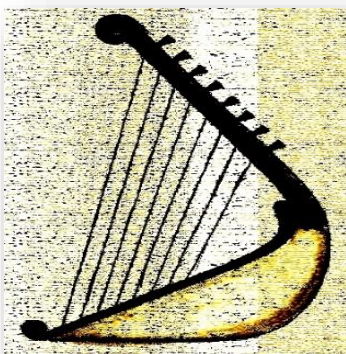


Title and Subject: To the Chief musician, to Jeduthun. His name means: **praising** or **celebrating**, appropriate for a leader in sacred psalmody. He was ordained by the king's order for song in the house of the Lord, with cymbals, psalteries, and harps – **1 Chronicles 15:6**; and his children after him remained in the same hallowed service, as late as the days of Nehemiah. To have a name and a place in Zion is no small honor, to hold this place by grace is an unspeakable blessing. O that our households never lack a man to stand before the Lord God of Israel to serve Him.



标题和主题:首席乐师, 耶杜顿。他的名字的意思是:赞美或庆祝, 适合圣歌中的领袖。王又派他在耶和华殿里唱歌, 敲钹, 鼓瑟, 弹琴。**历代记 15:6**。他的子孙直到尼希米的时候, 都守这圣职。在锡安有个名字, 有个地方, 这不是一件微不足道的荣耀, 因为恩典而拥有这地方, 是一种说不出的祝福。愿我们各家不断有人侍立在耶和华以色列神面前, 事奉他。

Divisions: The Psalmist bowed down with sickness and sorrow, is burdened with unbelieving thoughts, which he resolves to stifle, lest evil should come from their expression (1-2); but silence creates grief, which demands utterance, and obtains it in prayer which was almost a complaint and a sigh for death – a very desponding picture of human life (3-5); the tone is more submissive (6-11); finally the cloud has passed, and the mourner's heart is relieved (12-13) – Charles Spurgeon.

分节:诗人因疾病和悲伤而俯伏, 被不信的思想所累, 他决心要把这些思想扼杀, 以免邪恶从他们的表达中出来(1-2);但是沉默造成了悲痛, 而悲痛需要表达出来, 通过祈祷来获得, 几乎是一种抱怨和对死亡的叹息——一幅非常令人沮丧的人生图景(3-5);语气更加顺从(6-11);最后乌云散去, 哀悼者的心松了一口气(12-13)——查尔斯·司布真。

**To the Chief musician, to Jeduthun**

大卫的诗,

**A Psalm of David**

交与伶长耶杜顿。

<sup>1</sup> **I** said, **I** will guard **my** ways, that **I** may not sin with **my** tongue: **I** will guard **my** mouth with a muzzle, while the wrongdoer is in **my** presence.

<sup>1</sup> **我曾说, 我要谨慎我的言行, 免得我舌头犯罪。恶人在我面前的时候, 我要用嚼环勒住我的口。**

<sup>2</sup> **I** was mute with silence, **I** held **my** peace, even from good; and **my** sorrow was stirred up.

<sup>2</sup> **我默然无声, 连好话也不出口。我的愁苦就发动了。**

Think about it: Charles Spurgeon wrote: To avoid sin, one needs to be very circumspect, and keep one's actions as with a guard or garrison; this is a war, a battle for each soul; unguarded ways are generally unholy ways. Heedless is another word for graceless.

想想看:查理斯·司布真写道:要避免犯罪, 人需要非常谨慎, 像守卫或驻军一样保持自己的行为;这是一场战争, 一场为每个灵魂而战的战争;没有防备的方式通常是邪恶的方式。粗心大意是不文雅的另一说法。

(I agree with Mr. Spurgeon; however, music in the church has been on my mind for a very long time; when I come to passages like this song in scripture,

I view it a little differently; this guy definitely has a problem; which is self-evident, I don't know about you, but I do not go to church to hear another self-centered braying jackass sing out of tune; I can do that at home – and this I say as one who is the last to graduate in Church Music from USC – R Keith)

<sup>3</sup> **My** heart was hot within **me**, while **I** was musing, the fire burned: then **I** spoke with **my** tongue:

<sup>4</sup> **LORD**, make **me** to know **my** end, and what is the extent of **my** days: Let **me** know how frail **I** am.

<sup>5</sup> Indeed, as a handbreadth, You made **my** days; and **my** life span is as nothing in Your sight: truly every man is just a vapor at his best state.

**Selah**, pause and think about it: Charles Spurgeon wrote: in all his musing, the fire still burned; the friction of inward thoughts produced an intense mental heat. The door of his heart was shut, and with the fire of sorrow burning within, his soul soon grew unbearably hot.

(I say, notice: It took a while for this one, the battle will not be won without the Lord. Finally he got his eyes off himself; the generation of lovers of self... rather than lovers of God will sing similar songs to: **me**, **myself** and **I**. We need to keep the Lord in view; the highest notes we sing belong to Him: because only His words, and His ways will matter

<sup>6</sup> Surely like a shadow every man walks about: surely in vain they busy themselves: piling up stuff, not knowing who will get them. / What?!

<sup>7</sup> And now, **LORD**, what do **I** wait for?

(我同意司布真先生的意见;然而, 教堂里的音乐已经在我的脑海里停留了很长时间;当我读到《圣经》中这首歌这样的段落时,

我的看法有点不同;这家伙肯定有问题;这是不言而喻的, 我不知道你是怎么想的, 但我去教堂不是为了听另一个以自我为中心的混蛋唱歌走调;我可以在家里这样做——我是最后一个从南加州大学教堂音乐专业毕业的人——R 基思)

<sup>3</sup> 我的心在我里面发热。我默想的时候, 火就烧起, 我便用舌头说话。

<sup>4</sup> 耶和華阿, 求你叫我晓得我身之终, 我的寿数几何, 叫我知道我的生命不长。

<sup>5</sup> 你使我的年日, 窄如手掌。我一生的年数, 在你面前, 如同无有。各人最稳妥的时候, 真是全然虚幻。

**细拉**, 停下来想一想:司布真写道:在他所有的沉思中, 火仍在燃烧;内心思想的摩擦产生了强烈的精神热情。他的心门关上了, 心中燃烧着悲伤的火焰, 他的灵魂很快变得难以忍受的炽热。

(我说, 请注意:这场战役花了不少时间, 没有主, 这场战役是不会胜利的。最后, 他把目光从自己身上移开;爱我的一代…而不是爱神的一代会唱类似的歌:我, 我自己, 我。我们歌唱的最高音调属于他:因为只有他的话语和他的方式才是重要的

<sup>6</sup> 世人行动实系幻影。他们忙乱, 真是枉然。积蓄财宝, 不知将来有谁收取。

<sup>7</sup> 主阿, 如今我等什么呢?

**I** wait for You.

<sup>8</sup> From all **my** transgressions deliver **me**: do not make **me** the reproach of fools.

<sup>9</sup> **I** kept silent; **I** did not open **my** mouth; because **You** did it.

<sup>10</sup> Remove from **me** Your plague: by the blow of Your hand, **I** am destroyed.

<sup>11</sup> With rebukes **You** correct a man for iniquity, consuming like a moth what is precious to him: surely every man is vain.

**Selah**, think about it: I can hardly make sense out of this song; in my mind I imagine singing each verse; it's as if the Spirit of God allows these unusual songs to be recorded till the last generation;

so we too recognize the mindless rambling of a singer who the Lord also must deal with; who tells the Lord to not make him a reproach of fools (and I wonder, can he stop being reproachable?

Can he kick his own butt?) he certainly sounds pious, even while blaming the Lord. "You did it"... Your plague, You gave to me.

<sup>12</sup> Hear **my** prayer, **O LORD**, and listen to **my** cry; do not be silent at my tears: for **I** am a stranger with You, a sojourner like all **my** fathers were.

/ WOW! Finally a clear word to be sung.

<sup>13</sup> Turn Your gaze from **me**, that **I** may regain strength, before **I** go away, and am no more.

Think about it: Oops! I spoke too soon. Suddenly it sounds like something Adam or Judas would sing; "Turn Your gaze from me" ... why do so many want to endlessly tell the Lord what He should do? We all do it. **So how could this song end?**

**我**的指望在乎你。

<sup>8</sup> 求你救**我**脱离一切的过犯。不要使**我**受愚顽人的羞辱。

<sup>9</sup> 因**我**所遭遇的是出于你，**我**就默然不语。

<sup>10</sup> 求你把你的责罚，从我身上免去。因你手的责打，我便消灭。

<sup>11</sup> 你因人的罪恶，惩罚他的时候，叫他的笑容消灭，（的笑容或作所喜爱的）如衣被虫所咬。世人真是虚幻。

**细拉**，想想看：我几乎听不懂这首歌；在我的脑海里，我想象着唱出每一段；就好像上帝的灵允许这些不寻常的歌曲被记录到最后一代；

因此，我们也认识到，主也必须对付一位歌手的无脑的散漫；谁告诉主不要让他成为愚人的责备（我在想，他能停止被责备吗？）

他能踢自己的屁股吗？）当然，他听起来很虔诚，即使在责怪上帝的时候。“你做到了”你的瘟疫，你给了我。

<sup>12</sup> **耶和華阿**。求你听我的祷告，留心听我的呼求。我流泪，求你不要静默无声。因为我在你面前是客旅，是寄居的，像我列祖一般。

/哇！终于有个清晰的词可以唱了。

<sup>13</sup> 求你宽容**我**，使**我**在去而不返之先，可以力量复原。

想想看：哎呀！我说得太早了。突然间，它听起来就像亚当或犹大唱的歌；“请将你的目光从我身上移开”...为什么有这么多人想无休止地告诉神他应该做什么？我们都这样做。**那么这首歌怎么能结束呢？**

Well, the suggestions are endless; but as the great composer Jack Coleman would say, you don't need to tell me I'm a sinner, I know that all too well (so get our eyes off ourselves);

but if you would like, please remind me every day I have a great Savior. I suggest:

Watch over me **O LORD**, every day, that I may regain strength, until I meet You face to face in all Your glory; when I awaken over there in Your likeness.

好吧，建议是无穷无尽的；但正如伟大的作曲家杰克·科尔曼(Jack Coleman)会说的那样，你不必告诉我，我是一个罪人，这一点我太清楚了(所以不要把视线从我们自己身上移开)；

但如果你愿意，请每天提醒我，我有一个伟大的救世主。我建议：

**耶和華阿**，求你天天看顧我，使我得以恢復力量，直到我在你一切榮耀里，与你當面相遇。當我在你的肖像中醒來。

This is My Father's World

El Gozo

Checar: nuestros hermanos y hermanas alrededor del mundo cantando alabanza a Dios:

► The Songlist ◄

Fibonacci en la naturaleza; El código de la vida

Dios de Maravillas

奇迹神与中文简体中文字幕

God of

Wonders

Fibonacci in nature Chinese subtitles

**神羔羊配得**

worthy is the Lamb

向主欢呼 向主歡呼

Shout to the Lord