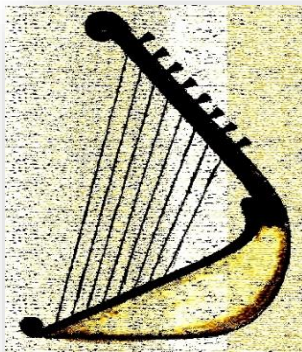


This Psalm is apparently intended to accompany the third, and make a pair with it. If the last is entitled **The Morning Psalm**, this from its matter is equally deserving of the title: **The Evening Hymn**, taken from verse 8. Regarding the words translated: to the Chief musician, the Septuagint tells us these words to mean: unto the end; and all the Psalms which bear this inscription refer to **Messiah the great end**. If so, this refers to **the Christ**.



这首诗篇显然是为了与第三首诗相辅相成的。如果最后一首诗被命名为“清晨的诗篇”，那么从它的内容来看，这首诗也同样配得上这个标题：“夜晚的诗篇”，选自第 8 节。至于翻译出来的话，交与伶长。旧约的希腊文译本是：到最后；凡有这个字的诗篇，都是指着弥赛亚说，末后。如果是这样的话，这是指基督。

Divisions: In the first verse, David pleads with God for help; he admonishes his enemies, and continues to address them (2-5); then he contrasts his own fulfilment and safety with the troubled ungodly in their best estate (6-8). Happy it is for us to know that David was tried; the Psalm is another choice flower from the garden of affliction – Charles Spurgeon

在第一节中，大卫恳求神的帮助；他告诫他的敌人，并继续向他们讲话(2-5)；然后，他将自己的成就和安危与处于最佳状态(6 胜 8 负)的不安不敬者进行对比。知道大卫受了试炼，我们就欢喜了。诗篇是从苦难的园子里选择的另一朵花——司布真

To the Chief musician, with stringed instruments,

交与伶长，用丝弦的乐器，

A Psalm of David

大卫的诗

¹ When I call, answer me, O God of my righteousness. In my distress You relieved me; have mercy, and hear my prayer.

¹ 显我为义的神阿，我呼吁的时候，求你应允我。我在困苦中，你曾使我宽广。现在求你怜恤我，听我的祷告。

² O sons of men, until what time will you turn my glory to shame? loving vanity, and seeking to deceive?

² 你们这上流人哪，你们将我的尊荣变为羞辱，要到几时呢你们喜爱虚妄，寻梢虚假，要到几时呢。

Selah, pause and think about it: How long were they going to be against him? he was in a narrow place, a very tight spot. In this second part, we are led from the closet of prayer, into the field of conflict. Mark the undaunted courage of the man of God. He allows that his enemies are great men, but still he believes them to be foolish men, and therefore chides them, as though they were children. He tells them they love vanity and seek after lying, empty fantasies, vain conceits, and false fabrications; for how long?

细拉，停下来想一想：他们会反对他多久？他在一个狭窄的地方，一个非常紧张的地方。在这第二部分，我们从祷告的密室，进入争战的领域。请记住上帝之人无畏的勇气。他承认他的敌人是大人物，但他仍然认为他们是愚蠢的人，因此责备他们，像他们是孩子一样。他告诉他们，他们爱虚荣，追求谎言和空虚的幻想，自负和虚假的捏造；要多久呢？

PSALM 4 vs 1

And yet it is not to be imagined... that He who helps us in six troubles, will leave us in the seventh. God does nothing half-way, and He will never cease to help us until we cease to need it. "in my distress, You enlarged me" a figure taken from an army enclosed in a valley or pass, hard-pressed by the surrounding enemy. He knew, God would dash down the rocks and give him space. He has broken down the barriers and set me in a large place.

³ But know that the LORD separated him who is faithful, for Himself: the LORD will hear when I call to Him.

⁴ Be angry, but do not sin: Meditate within your heart upon your bed, and be still.

Selah, think about it: fools will not learn, and therefore again and again they must be told the same thing; especially when it is a bitter truth which is to be taught them – the fact that it is the faithful who are chosen of God; who are set apart from among all mankind. It is okay to be angry; how many reverse this counsel and do the opposite. Paul says this same thing; Be angry, and do not sin; do not let the sun go down on your anger. It's okay to be angry, just don't let it fester in you... and ultimately destroy you.

**⁵ Offer the sacrifices of rightness,
and trust the LORD.**

⁶ Many say, Who will show us any good?

Lift up upon us the light of Your presence, O LORD.

⁷ You put gladness in my heart, more than when their corn and their wine increased.

⁸ In peace, both I lay down and sleep: for You alone, O LORD, securely make me dwell / again think about it: there are multitudes who ask, who will show us any good?

然而，不可想象的是，在六次患难中帮助我们的神，会在第七次患难中离开我们。神不会半途而废，他永远不会停止帮助我们，直到我们不需要帮助。“在我遭难的时候，你扩张我”，一个被困在山谷或隘口，被敌军围困的人。他知道，上帝会冲下岩石，给他地方。他又拆毁了障碍，将我安置在宽阔之处。

³ 你们要知道耶和华已经分别虔诚人归他自己。我求告耶和华，他必听我。

⁴ 你们应当畏惧，不可犯罪。在床上的时候，要心里思想，并要肃静。（细拉）

细拉，你想想：愚人是学不会的，所以他们必须一次又一次被告知同样的事；尤其是当教导他们的真理是苦涩的时候——上帝所拣选的是信实的人；是在万民中分别出来的。生气是正常的；有多少人把这个建议反过来做相反的事呢？保罗也是这么说的；生气却不要犯罪，不可含怒到日落。生气没什么，只是不要让它在你心中溃烂，最终毁掉你。

⁵ 当献上公义的祭，

又当倚靠耶和华。

⁶ 有许多人说，谁能指示我们什么好处？

耶和华阿，求你仰起脸来，光照我们。

⁷ 你使我心里快乐，胜过那丰收五谷新酒的人。

⁸ 我必安然躺下睡觉，因为独有你耶和华使我安然居住。/ 再想想：很多人会问，谁能给我们带来好处？

PSALM 4 vs 1

Most people want what is good; because what is evil, has suffering and death attached to it. But men mistake this good, as they look for some good that will gratify their unruly passions and feelings; even a criminal wants to be a good criminal. But what went before?

Offer right sacrifices; and what are right sacrifices? Does anybody still believe that God loved all those bloody sacrifices that they were daily doing? There was not one bloody sacrifice in the Great List of Ten which God inscribed on tablets of stone and handed to Moses; as He shows mercy daily to the thousands upon thousands who love Him and keep His commandments. What?

So now we are to have other gods before Him? **No!** To have no other gods before Him, is a right sacrifice.

To honor our father and mother, is a right sacrifice.

To not falsely accuse our neighbor, is a right sacrifice. To care for the widow, the orphan, the poor or the stranger, is a right sacrifice.

To lean not on our own wisdom, but to lean on the Lord for His understanding and His answer, is a right sacrifice that we can offer each day.

Those who do will dwell securely and rest in peace.

大多数人想要好的东西;因为邪恶都伴随着痛苦和死亡。但是人们误以为这是好事,因为他们寻找一些好事来满足他们不羁的激情;即使一个罪犯也想成为一个好罪犯。但是之前发生了什么?

献公义的祭;什么是公义的祭物?

还有人相信神喜欢那些每天流着血的祭物吗?神在石版上交给摩西的十次大祭中没有献祭;他天天向爱他守他诫命的众百姓施怜悯。什么?

现在在他之前我们还有别的神吗?**不!**除他以外没有别神,这才是正当的祭物。

尊敬我们的父亲和母亲,是一个正确的献祭。

不诬告邻居,是正确的献祭。怜悯寡妇、孤儿、困苦人、和寄居的、乃是公义的祭物。

不要倚靠自己的智慧,只要倚靠耶和华的聪明和他的带领,这就是我们每天所能献上的祭。

这样行的,必安然居住,得享平安。

[O Come Let Us Adore Him](#)

[I Could Sing of Your Love Forever](#)

[I'll Dance Like David](#)

[君王就在這裡 Worthy Is the King](#)

[Salvation is Your Name](#)

[This is My Father's World](#)

Check out: Our Brothers and Sisters Around The World
Singing GOD'S Praise: 