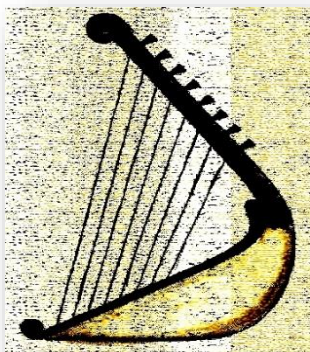


# PSALM 7 vs 1

Little is known about the origin of this psalm; perhaps it was during the time of Saul's persecution of David; is it about a henchman sent to do David no good? David was accused of treason against Saul's royal authority by Cush a Benjamite. He who is near the throne can do more injury to a subject than an ordinary slanderer. This may be called: **THE SONG OF THE SLANDERED SAINT**. Even the sorest of evils may furnish occasion for a Psalm. What a blessing it would be, if we could turn the most disastrous event into a song, and so turn the tables upon our great enemy. Let us learn a lesson from Martin Luther, who once said, "David made Psalms' we also will make Psalms, and sing them as well as we can, to the honor of our Lord, and to spite and mock the devil.



这篇诗篇的起源鲜为人知;也许是在扫罗迫害大卫的时候;是说派一个走狗来帮大卫的忙吗?便雅悯人古实人控告大卫背叛了扫罗的王权。接近王位的人比普通的诽谤者更能伤害被诽谤的人。这首歌可以说是被诽谤的圣人之歌。即使是最痛苦的恶行也可以提供赞美的机会。如果我们能把最灾难性的事件变成一首歌,

从而扭转局面,打败我们最大的敌人,那将是多么大的幸事啊。让我们从马丁·路德那里学习,他曾经说过:“大卫写过诗篇,我们也会写诗篇,并且尽我们所能的去唱,以荣耀我们的主,并且去刁难和嘲弄魔鬼。”

Divisions: the danger is stated (1-2); the Psalmist solemnly avows his innocence (3-5); the Lord is asked to arise and judge (6-7); the Lord hears the renewed appeal of the slandered one (8-9); the Lord declares His judgments (10-13); those who slander bring their own destruction, with the slandered one sings praise to the honor of our Lord (14-17) – Charles Spurgeon.

危险是明确的(1-2);诗篇作者庄严地声明他的清白(3-5);祈求主起来审判(6-7);耶和華听被谗毁的人的呼求(8-9);耶和華宣判(10-13);毁谤人的,必自取灭亡;被毁谤的,必用来赞美我们主的尊荣(14-17)。-司布真

**A Meditation of David which he sang to the LORD concerning Cush, a Benjamite.**

**大卫指着便雅悯人古实的话,向耶和華唱的流离歌。**

**<sup>1</sup> O LORD my God, in You I take shelter: save me from all my persecutors, and deliver me:**

**1 耶和華我的神阿,我投靠你。求你救我脱离一切追赶我的人,将我救拔出来。**

**<sup>2</sup> lest they tear me like a lion, ripping me in pieces, with none to rescue.**

**2 恐怕他们像狮子撕裂我,甚至撕碎,无人搭救。**

Think about it: Whatever is the emergency of our condition, we will never find it amiss to rely upon our God. This is the first instance in the Psalms where David addresses the Almighty by the united names YHWH and my God; no more suitable words can be placed to begin any act of prayer or praise.



想想看:无论我们的处境多么紧急,我们都不会觉得倚靠我们的神是错的。这是诗篇中第一次大卫称呼全能的主耶和華和我的神;再也没有合适的话语可以用来开始祷告或赞美。

# PSALM 7 vs 1

It is reported, that tigers enter into a rage upon the scent of fragrant spices; so do godless men at the savor of godliness; I have read some barbarous nations, who, when the sun shines hot upon them, they shoot up their arrows against it; so do evil men at the light and heat of godliness – Jeremiah Burroughs, 1660.

**<sup>3</sup> O LORD my God, if I did this; if there is injustice in my hands;**

**<sup>4</sup> if I rewarded evil to one at peace with me; -- yes, if I plundered my enemy without a cause;**

**<sup>5</sup> then let the enemy pursue my soul, and overtake me; yes, let him trample my life to the ground, and lay my honor low in the dust.**

**Selah**, pause and think about it: Dr. Moffatt wrote: if I illtreated my friend, if I crushed my foe for no cause; Socrates asked, what evil have I done that this bad man commends me?

The applause of the wicked usually denotes some evil, and their censure imports some good. To do evil for good, is human corruption; to do good for good is civil retribution; but to do good for evil is Christian perfection.

Though this is not the grace of nature; yet it is the nature of grace – William Seeker.

**<sup>6</sup> Arise O LORD, in Your anger; lift up Yourself against the rage of our enemies, arouse Yourself for us, with Your just decision:**

**<sup>7</sup> let the assembly of the people surround You, and over them take Your seat and return justice.**

Pause and think about it: The Lord is asked to take His judgment seat as rightful Ruler over us. In the end of the verse he shows that he asks nothing but what is according to the choice of God.

据说，老虎闻到香辛料时会大发雷霆；不敬虔的人在敬虔的滋味上也是如此；我曾读到过一些野蛮的民族，他们在烈日当空的时候，就会向太阳射箭；在敬虔的光和热中，恶人也是如此——耶利米·巴勒斯(1660)。

**<sup>3</sup> 耶和華我的神阿，我若行了这事，若有罪孽在我手里，**

**<sup>4</sup> 我若以惡報那與我交好的人，連那無故與我為敵的，我也救了他，**

**<sup>5</sup> 就任憑仇敵追趕我，直到追上。將我的性命踏在地下，使我的榮耀歸於灰塵。**

**細拉**，停下來想一想：莫法特博士寫道：如果我虐待了我的朋友，如果我毫無理由地粉碎了我的敵人；蘇格拉底問：“我做了什麼壞事，這個壞人稱贊我？”惡人的喝彩通常意味着某種邪惡，而他們的譴責也帶來了一些好處。以惡報善，是人性的敗壞；以德報德是報答；但為惡行善是基督徒的完全。

雖然這不是自然的恩典；然而，這是恩典的本質——威廉·探索者。

**<sup>6</sup> 耶和華阿，求你在怒中起來，挺身而立，抵擋我敵人的暴怒。求你為我興起。你已經命定施行審判：**

**<sup>7</sup> 願眾民的會環繞你。願你從其上歸於高位。**

停下來想一想：上帝被要求坐上他的審判席，作為我們合法的統治者。在這一節的結尾，他表明他除了根據上帝的選擇要求什麼，什麼也不要求。



# PSALM 7 vs 1

And this is the rule which ought to be observed by us in our prayers; we should in everything conform our requests to the divine will, as John also instructs us -- **1John 4:14**. Indeed, we can never pray in faith unless we first attend to what God commands, that our minds may not rashly start in desiring more than we are permitted to desire and pray for. David, in order to pray aright, rests on the word and promise of God; saying, Lord, I am not led by ambition, or foolish passion, or depraved desire, to ask from You whatever is pleasing to me; but it is the clear light of Your word which directs me; upon it I depend – John Calvin.

**8 The LORD will judge the people: judge me, O LORD, according to my rightness and according to my integrity.**

**9 Oh put an end to the evil of the wrongdoers; but establish the rightdoers: for the righteous God tests their hearts and minds.**

Again, pause and think about it: People of God, let not the fear of the day depress you when you meditate on it; let those who have slighted the Judge, and continue enemies to Him and His way, droop their heads when they think of His coming; but you lift up your heads with joy; for the last day will be your best day.

The Judge is your Head, your Redeemer and your Advocate. You must appear before the judgment-seat, but you will not come into condemnation. His coming will not be against you, but for you. It is otherwise with unbelievers; a neglected Savior will be a severe Judge – Thomas Boston 1676-1732

**10 God is my Shield, who saves the upright in heart.**

**11 God is a righteous Judge; a God who is angry with the wrongdoer every day.**

**12 If he does not turn back, His sword He will sharpen; His bow He will bend and make ready.**

这就是我们祷告当遵守的规矩。我们应该在每一件事上都遵从神的旨意，正如约翰教导我们的一——**约翰一书 4:14**。的确，我们若不先遵行神的诫命，就不能在信心里祷告，免得我们心里急躁地开始贪求超过我们所能贪求和祷告的。为了正确地祷告，大卫依靠神的话语和应许说，主阿，我没有野心，没有邪情私欲，只愿得到你的喜悦。你话语的亮光指引我。我相信——约翰·加尔文。

**8 耶和華向眾民施行審判。耶和華阿，求你按我的公義，和我心中的純正，判斷我。**

**9 願惡人的惡斷絕。願你堅立義人。因為公義的神察驗人的心腸肺腑。**



神的民哪，當你默想的時候，不要因懼怕而驚惶。讓那些藐視審判的，與他和他道路為敵的，一想到他要來，就低下頭來；你們却要歡喜昂起頭來。因為末后的日子將是你最好的日子。

審判者是你的頭，你的救贖主，你的辯護人。你必站在審判台前，却不至於定罪。他來不是要敵擋你，乃是為你而來。不信主的人不是這樣。被忽視的救世主將是嚴厲的法官。——托馬斯·波士頓

**10 神是我的盾牌。他拯救心裡正直的人。**

**11 神是公義的審判者，又是天天向惡人發怒的神。**

**12 若有人不回頭，他的刀必磨快。弓必上弦，豫備妥当了。**

# PSALM 7 vs 1

**13 And for Himself he prepares deadly weapons;  
His fire-tipped missiles are ready;**

Think about it: "God is angry" the original expression here is very forceful. It suggests: to froth or foam at the mouth with indignation. God has set up His royal standard in defiance of all the sons and daughters of apostate Adam; so enough to say, His weapons are ready; He has taken the field.

He gives the world sufficient testimony of His incensed wrath, by what is revealed daily in judgments executed upon those on earth, inside and outside, soul and body, it is written with woes and curses, so close and full, that there is no room to insert between the lines, or add to what God has already written.

**14 Behold, the wrongdoer labors to do evil, Yes, he conceives trouble and brings forth deception.**

**15 He dug a pit, and hollowed it out, but fell into the hole he made.**

**16 His trouble will return upon his own head; and on the top of his brow violence will come crashing down;**

**17 while I praise the LORD according to His righteousness:**

**and sing praise to the name of the Most High LORD.**

Think about it: "He made a pit and hollowed it out" the practice of making pitfalls was not only employed for ensnaring wild beasts, but was also a strategy used against men by their enemy;

the idea refers to someone, having made such a pit, whether for man or beast, and covered it over so as to completely disguise the danger, did himself inadvertently tread on his own trap and fall into the pit he prepared for another.

**13 他也预备了杀人的器械。他所射的是火箭。**



想想看: "上帝发怒了", 这里最初的表达非常有力。它的意思是:因愤怒而口吐白沫。神竖立了他的大旗,藐视背道的亚当的儿女;所以可以说,他的武器已经准备好了;他已经上场了。

他给世界充分见证他的愤怒,彰显在地球的表面上,从内而外,灵魂和身体,写着困境和诅咒,这么近,这么满,行与行之间没有任何空隙来安插或者添加上帝已经写的话语。

**14 试看恶人因奸恶而劬劳。所怀的是毒害,所生的是虚假。**

**15 他掘了坑,又挖深了,竟掉在自己所挖的阱里。**

**16 他的毒害,必临到他自己的头上。他的强暴必落到他自己的脑袋上。**

**17 我要照着耶和华的公义称谢他,**

**歌颂耶和華至高者的名。**



你想想看,他挖了一个坑,再把坑挖深。这陷阱不仅是用来诱捕野兽的,也是敌人对付人的一种策略。

这个概念指的是某人,为人或牲畜制造了这样一个坑,并将其覆盖起来以完全掩盖危险,却无意中踩上了自己设的陷阱,掉进了他为另一个陷阱准备的坑里。

# PSALM 7 vs 1

KJV-lite™ VERSES

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Countless is the number of troublemakers who have fallen headlong into their own trap.

For the past few years, we see it happening even in DC on a daily basis;

for being so serious, it's rather humorous. Now days, David would tell us: Get your popcorn ready!!

一头栽进自己陷阱的麻烦制造者不计其数。

在过去的几年里，我们看到甚至在华盛顿每天都有这样的事情发生；

这么严肃，倒是挺幽默的。现在，大卫会告诉我们:准备好你的爆米花!!

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