

PSALM 8 vs 1

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We are not clear of the meaning of the word: Gittith. Perhaps, it refers to Gath. We may style this Psalm **THE SONG OF THE ASTRONOMER**. Let us sing it beneath the starry heavens at evening, for there it probably first occurred to the poet's mind. There is much in the scenery of a night sky, to lift the soul to contemplate: the moon, and the stars, what are they? They are detached from the world, and lift us above it. We feel drawn from the earth, and rise in lofty concept from this little theater of human passions and human anxieties.



我们不清楚 Gittith 一词的意思。也许，它指的是迦特。我们可以把这首诗篇称为**天文学家之歌**。让我们在夜晚星空下唱这首歌吧，因为诗人可能是在那里第一次想到这首歌的。在夜晚的天空中有许多景色，可以提升灵魂去沉思：月亮和星星，它们是什么？他们脱离了世界，却把我们高高举起。我们感到被大地所吸引，在这个充满人类激情和焦虑的小剧场里，在崇高的理念中升起。

Divisions: the first and last verses are a sweet song of admiration, in which the excellence of the name of God is extolled. It is a great question among interpreters, whether this Psalm speaks of man in general, and the honor God puts upon him in His creation, or only of the man Jesus the Christ. Possibly both may be reconciled, and the controversy, rightly stated, may be ended; for the scope and business of this Psalm seems to display and celebrate the great love and kindness of God to mankind, especially in His redemption; by Jesus Christ, who as a man advanced to the honor and dominion here mentioned, Christ, the Messiah is the principal subject of this Psalm, and it is interpreted of Him, both by our Lord himself (Matt. 21) and by His apostles (1Cor. 15; Heb. 2) – Charles Spurgeon.

分节：第一节和最后一节是赞美的美歌，在其中颂扬神的名。这在翻译圣经中有个大问题，这篇究竟是泛指人，还是指神在创造万物时所赐给他的荣耀，亦或是只指耶稣基督呢？双方都有可能妥协，或争论，只要表述得当，就可以结束争论；因为这篇诗篇的范围和工作，似乎是要显示和赞美神对人的大爱和恩慈，尤其是他的救赎；藉着耶稣基督，他既然升到荣耀和权柄的至高，就是弥赛亚，是这篇诗篇的主要主题，我们的主自己(太 21)和他的使徒(哥林多前书 15；希伯来书 2)都是由他来解释的。-司布真。

To the Chief musician; on the Gittith.

交与伶长；用迦特的乐器。

A Psalm of David.

大卫的诗。

¹ **O LORD, our Lord, how excellent is Your name in all the earth!** / Oh JEHOVAH... Oh YHWH... the self-revealing name of God who spoke to Moses when He said **I AM**... whatever He wants to be; whatever He needs to be. This name: **LORD**... or **GOD**... is always designated in the KJV bible with the **CAPITAL LETTERS**, our MASTER, our BOSS; our LORD:

¹ **耶和華我們的主阿，你的名在全地何其美。**

/ 哦，耶和華...哦，耶和華...上帝的名字，他对摩西说，我是...他想成为什么就成为什么；他需要什么就做什么。这个名字：主...或上帝...在 KJV 圣经中总是用大写字母来表示，我们的主人，我们的老板；我们的主：

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Prophet Malachi says a time will come when... [from the rising of the sun to the setting of the same; Your name will be great among the Gentiles; and in every place sweet smelling incense; will be offered to My name, and a pure offering: for My name will be great among the Gentiles, says the LORD.](#)

To the Samaritan woman, Jesus said, not just in the hills of Samaria nor in Jerusalem... [an hour comes and now is... when the true worshipers will worship the Father... in spirit and truth.](#)

and having heard this opening verse, who wouldn't start jumping around shouting **HALLELUJAH** and doing some Irish jig, or middle eastern raqs sharqi? I guess most commentators did that; and then miss this next phrase which is key to unlocking and understanding this psalm. Let us pay attention to this LORD, who is our Lord, too!

O LORD, our Lord, how excellent is Your name in all the earth! who sets Your glory above the heavens / we read about this [glorious One... in the opening chapter to the Hebrews, spelled out in great detail](#). It was religious folks at the time of Jesus... who were fascinated by 1000 years of manmade traditions and worthless ritualistic burdens which had grown out of control.

Often Jesus asked those highly educated legalists, **Have you not read...?** And it is as if He wondered what on earth they had been reading; how did they acquire their information, other than from text messages and internet blogs? Obviously, even back then, they were no longer interested in **the word of God**.

This next verse is stunning; those at the temple when Jesus came, had **1,000 years** to get ready for the fulfillment of Psalm 8, verse 2: and they missed their opportunity; their 15 minutes on history's stage!
[Read about it in Matthew 21.](#)

先知玛拉基说，总有一天.... [从日出到日落;你的名在外邦中必尊为大。各处都有馨香的香气。人必奉给我的名，作洁净的供物，因为我的名在外邦人中必尊为大。这是耶和华说的。](#)

耶稣对撒玛利亚的妇人说，不是在撒玛利亚的山上，也不是在耶路撒冷...[时候将到，现在就是了...那真正拜父的，要用心灵和诚实拜他。](#)

听了这首诗，谁会不跳起来大喊**哈利路亚**，跳一些爱尔兰的吉格舞，或者中东的 raqs sharqi? 我想大多数评论员都这么做了;然后错过下一段，这是开启和理解这首诗篇的关键。让我们注意这位主，他也是我们的主!

你将你的荣耀彰显于天。 / 我们在希伯来书的开头一章里读到过这[荣耀的那一位](#)，[对希伯来人的在开篇上非常详细](#)。是耶稣时代的宗教人士...他们着迷于 1000 年的人造传统和毫无价值的仪式，这些仪式化成为重担也已失控。

耶稣常常问那些受过高等教育的律法师，**你们没有读过...?**他似乎不知道他们究竟读了些什么。除了通过短信和网络博客，他们是如何获取信息的?很明显，即使在那时，他们也不再对**神的话语**感兴趣。

下一段是令人震惊的;耶稣来的时候，那些在殿里的人有**一千年的**时间来准备成就诗篇 8: 2，但他们错过了在历史舞台上的 15 分钟!
[读一下马太福音 21 章。](#)

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And just an aside: don't you wonder, since we have had 2000 years to get ready, will His second coming... be equally stunning... in that it is missed by most people in the last days?

² Out of the mouth of babes and sucklings You prepared praise... because of Your enemies, that You might silence the enemy and the avenger / Charles

Spurgeon writes: How often will children tell us of a God whom we have forgotten! How does their simple prattle refute those learned fools who deny the living God! When one of the popish chaplains told Mr. Wishart, the great Scotch martyr, that he had a devil in him, a child that stood by cried out, "A devil cannot speak such words as yonder man speaks."



Out of the mouth of babes and sucklings... / it is with the LORD's righteous judgment; and not our opinions about what is right... that causes the accuser of our soul, the father of lies... to shut his mouth. Praise for the Lord just irritates the governments of this world; particularly and especially, the religious governments of this world... who covet all that praise and recognition; as well as all the attention and jubilation we give to our Father God in heaven; the only Father that matters; who is Father of the LORD, *our* Lord.

³ When I consider Your heavens, the work of Your fingers, the moon and the stars, which You ordained / given chiefly as signs pointing a direction; [a greater light by day; a lesser light by night](#)... and again, how did they know to use a simple comparative... when all the other cultures thought the biggest thing they could see in the skies was the Sun, obviously the center of the universe?

顺便说一句:难道你不觉得奇怪吗, 既然我们有 2000 年的时间来准备他的第二次降临...会不会同样令人震惊...因为在过去的日子里, 大多数人都错过了它?

² 你因敌人的缘故, 从婴孩和吃奶的口中, 建立了能力, 使仇敌和报仇

的, 闭口无言。 / 查尔斯·司布真写道:孩子们常常告诉我们一个我们已经忘记的神!那些有学问的愚妄人, 凭着他们简单的言语, 怎能驳倒他们呢?他们否认永生神。当一个教皇对伟大的苏格兰殉道者维夏特先生说, 他心里有个魔鬼

时, 旁边的一个孩子喊道: "魔

鬼都不能说出那个人所说的话。"

从婴孩和吃奶的口中.../ 这是耶和華公义的审判。 而不是我们关于什么是正确的意见...那导致我们灵魂的原告, 谎言之父...闭上他的嘴。赞美主只会激怒这世界的政府;尤其是这个世界上的宗教政府.....他们渴望得到本该归给我们在天上父神的所有的赞美和认可;他才是我们唯一重要的父亲;他是主我们主的父。

³ 我观看你指头所造的天, 并你所陈设的月亮星宿, /是你指头所造的, 月亮星宿是你所预备的, 主要作为指示方向的记号; [白天有更强的光,](#) [夜晚有微弱的光](#)当所有的文化认为他们在天空中看到的最大的东西是太阳, 显然是宇宙的中心时, 他们怎么知道使用简单的比较呢?

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it's interesting: we read: He stretched out the heavens!
How did Job and Isaiah know that? How did these people from the most ancient times know... the heavens were expanding?

Oh, He told them; like He told us! It is modern astronomers who go goofy and gaga over the gazillions they spend -- at tax payer expense... on their sophisticated technology malfunctioning and bouncing precariously around in space.

When I consider Your heavens, the work of Your fingers... the moon and the stars which You ordained;

4 what is man / with these words -- and at the speed of enlightenment... 99.99999999% of the world with their limited attention span, now take their eyes off... **the LORD** of the opening verses... and want to know about that most important person in the universe: **me... myself... and I.**

This is not a commentary based on the fallacious reasoning that all men, women and children; young and old... employ on an hourly basis. Aristotle said, in the corner of the mind of every man... is a fool.

In the corner of every university... is an equally dumb chump engaged in scholastic debate about their endless, dicey theories and uncertain concepts of systems and models; discussed at the graduate level... often virulently and always mind-numbing.

What is man? Joseph Caryl says: The Scripture gives many answers to this question. The scripture separates: **the Holy God**... from His creation: **the Sacred**... from all the rest of us... the secular.

What is man? At best, **man is a fool** -- read **Psalm 14**, or Psalm 53. What is man? What man? Carnal man? If this is merely a question about carnal man, then Houston, we have a problem!

有趣的是:我们读到:他展开了天堂!约伯和以赛亚是怎么知道的?这些来自远古时代的人是如何知道...天空在扩张的?

哦, 他告诉他们;就像他告诉我们的!只有现代的天文学家才会对自己花在精密的太空技术上的钱感到愚笨和愚蠢。

我观看你指头所造的天, 并你所陈设的月亮星宿,

4 人算什么 / 听着这句话——并且以启迪的速度——世界上 99.99999999%的人用他们有限的注意力, 现在把他们的眼睛移开...这首诗开头的主...想了解宇宙中最重要的的人:**我...我自己...和我。**

这不是一个基于错误的推理的评论, 所有的男人, 女人和孩子;年轻的和年老的...按小时雇用。亚里士多德说过, 在每个人心灵的角落里...都有一个傻瓜。在每一所大学的角落里, 都有一个同样愚蠢的笨蛋, 在为他们无休止的、冒险的理论和不确定的系统和模型概念进行学术辩论;在研究生的层面上讨论...经常是恶毒的而且总是让人头脑麻木。

男人是什么? 约瑟夫·卡里尔说:《圣经》对这个问题给出了很多答案。圣经上说:**神圣的上帝**...与他所创造的:**神圣的**...和我们这些...世俗的分开。

男人是什么?最好的情况是, **人是个傻瓜**——读一下**诗篇 14 篇**, 或诗篇 53 篇。男人是什么?什么男人?肉体的男人吗?如果这仅仅是一个关于肉体的问题, 那么休斯顿, 我们有问题了!

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God is Spirit; and those who **worship Him**... must worship in **spirit**... and **truth** -- not just spirit, not just truth... those **4 words**... are not among the subjects taught at the universities of the world; they are not the vocabulary of loveless, joyless, merciless, sterile science... that can only count what it observes.

What is man? Arrogant man? The hypocritical genius of the 21st century -- that man? who has dehumanized mankind in order to disrupt and destroy so many in staggering numbers... at the expense of others... labeling them: unintended consequences; the collateral damage of war. In his book **The Abolition of Man**, C.S. Lewis wrote, if we simply pay attention to science we discover... **no self-evident truth**; rather we notice 2 duties of nature: **1.** the duty to destroy what is around us; and **2.** the duty to destroy our self!

What is man? What man? The broken man? Or, the man made in God's image? Broken man is nothing... but ready for the trash heap. What is man? Now days... and for many years, [there are 2 Model-T carcasses... roving around this planet. Read about them in: Luke 18:9-14.](#)

From the very beginning, God planned; God determined; God designed the itinerary... when He said: [Let Us... make Adam in Our image and likeness](#) -- and all those who would come from him. In other words, Let Us make them like **the three of Us** -- operating 100% of the time: in love, freely loving one another where 2 or 3 gather, preferring one another -- just like Us. Said differently,

God said: Let Us make this experimental vehicle... plugged into the Source of life to function... powered by love... freely given. Well, **the 1st Adam**... messed up! Thankfully, **the 2nd Adam** didn't.

神是灵;而那些**敬拜他**的人...必须在**灵**里敬拜他...而**真理** -- 不只是灵里, 不只是真理...这**四个字**...不在世界各大大学的课程中;它们不是无爱、无欢乐、无情、贫瘠的科学词汇...只能计算它所观察到的东西。**人算什么?**傲慢的人吗?21 世纪的虚伪天才 -- 那个人?是谁将人类非人化, 为了破坏和毁灭如此多的人...以他人为代价...给他们贴上标签:意想不到的后果;战争的附带伤害。C.S.刘易斯在他的著作《**废除人类**》中写道, 如果我们仅仅关注科学, 我们会发现...没有不证自明的真理;相反, 我们注意到自然的两种责任:摧毁我们周围事物的责任;和 2. 毁灭我们自己的责任!



人算什么? 什么是人?破碎的人吗?还是按照上帝的形象造的人?破碎的人什么也不是...准备扔进垃圾堆。男人是什么?许多年来, [有 2 只 t 型车在这个星球上游荡。](#)请读**路加福音 18:9-14**。从一开始, 上帝就计划;上帝决定;上帝安排了行程...他说:“让我们...”[要照着我们的形像和样式造亚当,](#) 并一切要从他出来的人。换句话说, 让我们让他们像**我们三个一**

样 -- 百分百地运作:在爱中, 自由地爱着彼此, 两三个人聚在一起, 彼此偏爱 -- 就像我们一样。换种方式表达:

上帝说:“让我们把这个实验工具...插入生命之源运转...以爱为动力...自由地给予。” **第一个亚当**...搞砸了!谢天谢地, **第二个亚当**没有。

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Paul says those whom God foreknew... and what did God foreknow? What did God know previously?

He told us: God was going to make a new creature... powered by love freely given... looking like Him; made in His image. Since the 1st Adam messed up, God modified His design; some are getting a complete makeover; made like His Son.

But really, all that... is not what this verse is about.

This psalm is about...

O LORD, our Lord who sets Your glory above the heavens / whose Name is Excellent,

So, let us stop interrupting the Psalmist...

what is man, that You are mindful of Him? / so we are asking about: man... made in the image of God... those who have elected to have the full treatment surgery, the total makeover from the inside out.

If this verse is about that person: fine! God is infinitely concerned about His creation; He is not an absent father: He is not like us. Definitely, we are not asking about fallen man;

God is not mindful of what is ready... for the trash heap of world history.

and the Son of man, that You visit him? / more than 80 times in the New Testament, mostly in the Gospel records, this title is solely used... **of Jesus Christ, the only begotten of the Father... full of grace and truth**; who would not want to visit that One? Hey, if I could... I'd sit Him down right next to me, and we could talk for hours; I bet I could learn a lot!

⁵ **For You made Him... a little lower than the angels** / for a brief time, so slight when compared to eternity; and quite honestly,

保罗说神预先知道的人...神预先知道什么?上帝以前知道什么?

他告诉我们:上帝要创造一个新的生物...以无私奉献的爱为动力...是按他的形象造的。自从第一个亚当搞砸了,上帝修改了他的设计;有些人正在彻底改头换面;像他儿子一样。

但实际上,所有这些...并不是这节经文的内容。这篇诗篇是关于...

啊 主啊! 我们的主荣耀高过诸天/他的名极其美好, 让我们不要打断诗人...

人算什么, 你竟顾念他? / 所以我们要问的是: 按照上帝的形象被造的人, 那些选择接受完整的手术治疗, 从里到外彻底被改造的人。

如果这首诗是关于那个人的:好!上帝无限关心他的创造;他不是一个缺席的父亲:他不像我们。当然,我们不是在问堕落的人;上帝不会注意到什么已经准备好了...成为世界历史的垃圾堆。

世人算什么, 你竟眷顾他。 / 在新约中, 主要是在福音书中, 有超过 80 次只使用了“**满有恩典和真理的耶稣基督**”这个标题。谁不想去看呢?如果可以的话,我可以让他坐在我旁边,我们可以聊上几个小时;我打赌我能学到很多!

⁵ **你叫他比天使微小一点** / 短暂的一段时间,与永恒相比微不足道;坦白说,

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this is the biblical way of saying what could offend those delicate ears of some religious folk... when I say: He took the shitty job that nobody wanted to do... and, as it turns out... nobody else was capable of doing,

You made Him... a little lower than the angels /
until that filthy job was finished,

and crowned Him with glory and honor.

Hear the Psalmist again...

O LORD, our Lord who sets Your glory above the heavens / whose Name is Excellent, who set Your glorious Son of mankind above the heavens; Paul, John, all of them say: **Jesus is the glory of God**; seated next to His Father; where He is today, seated in command central... still building His church.

6 You made Him to have dominion over the works of Your hands,

You put all things under His feet / to God's people scattered throughout all the nations, Paul said: we -- you and me... are His workmanship, created in Christ Jesus; the psalmist understood, if the Glory of God was set... far above the heavens... then, nothing is above Him... everything is below Him...

7 When I consider Your earth

all sheep and oxen, yes, and the beasts of the field / we can almost hear the psalmist add those words: because wherever he looks, he sees the creative fingerprint of God throughout His work... small and great; cared for by a loving Shepherd, following, kept safe... from all danger, each in their manner, able to approach and respond;

8 the fowl of the air and the fish of the sea, and whatever passes through the paths of the seas /

这是圣经的说法，可能会冒犯某些宗教人士的敏感耳朵...当我说:他做了一份没人想做的烂工作，结果是，没人能做得到，

你叫他比天使微小一点/ 直到那肮脏的工作完成，并赐他荣耀尊贵为冠冕。

再来听听诗人...

你将你的荣耀彰显于天。 / 他的名是尊贵的，将你荣耀之子高举在诸天之上。保罗，约翰，他们都说:**耶稣是神的荣耀**;坐在他父亲旁边;他现在就坐在指挥中心，还在建造他的教会。

6 你派他管理你手所造的，

你把万物放在他的脚下/保罗对那分散在万民神的子民说: “我们，你和我，是他的工作，在基督耶稣里造成的。”诗篇的作者明白，如果神的荣耀被立在高天之上，那么，就没有什么在他之上，万物都在他以下。

7 使万物，

就是一切的牛羊，田野的兽， / 我们几乎可以听到诗人这样补充:因为无论他往哪里看，他都能看见上帝创造的指纹贯穿他的工作，无论大小;由慈爱的牧者照料，跟随，保护，远离一切危险，以各自的方式，能够接近和回应;

8 空中的鸟，海里的鱼，凡经行海道的，

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Jesus said, Behold, the **foul** of the air... for they sow not, neither do they reap, nor gather into barns; Yet **your heavenly Father feeds them**, everywhere he looks, this psalmist sees a Father's loving care; His concern for all creation; sheep, oxen, birds, fish and all the others...

the Master Artist's creation.

and it is as if the song-writer says: Let's sing it again!

⁹ O LORD, our Lord, how excellent is Your name in all the **earth!**

耶稣说, 看哪, 这天上的鸟...也不种也不收, 也不存粮; 你们的**天父**却养活它们。诗篇的作者看到了父的慈爱;他关心所有被创造的事物;羊、牛、鸟、鱼, 还有其他的...

艺术大师的创作。

就好像写歌的人在说:让我们再唱一遍!

⁹ 耶和華我們的主阿, 你的名在全地何其美!

Every Praise

O Come Let Us Adore Him

I Could Sing of Your Love Forever

求充滿這地 / Come and Fill This Land

我神真偉大 / How Great Is Our God

火把音樂 -唯獨倚靠祢 **My Trust is in You**