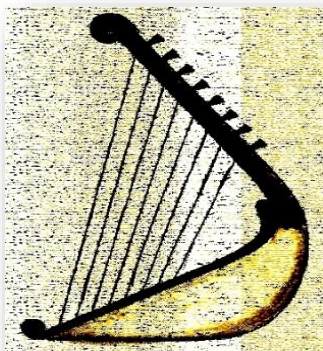


PSALM 9 vs 1

The meaning of this title is very doubtful; concerning the death of the Son. The Chaldee has "concerning the death of the Champion who went out between the camps" referring to Goliath of Gath, or some other whose death many suppose this Psalm to have been written; out of a thousand guesses this is at least consistent with the sense of the Psalm as any other, we prefer it; because it enables us to refer mystically to the victory of the Son of God over the champion of evil, even the enemy of souls. Here we have a triumphal hymn; may it strengthen the faith of the militant believer, and stimulate the courage of the timid saint, as he sees **THE CONQUEROR**.



Divisions: The Psalm is divided in two great parts; yet there is a song of jubilant thanksgiving (1-6); there is a continual declaration of faith as to the future (7-12); and a prayer ends part one (13-16); the declaration of future justice, and a closing prayer (17-20) – that is what Charles Spurgeon wrote.

but I suggest the song answers **What's going on?** Muthlabben means: **Death of a son**; and wonder, is this a prophetic song about a dying mankind?

To the Chief musician upon Muthlabben,

A Psalm of David:

¹ I **thank** You, O LORD, with my whole heart; I **tell** of all Your wonders.

² I **gladly rejoice** in You: I **sing** to Your name, O Most High.

³ When my enemies retreat, they stumble and perish before You.

⁴ For You maintain my just cause; You sit on the throne judging rightly.

⁵ You rebuked the nations; You destroyed the wrong; You wiped out their name forever and ever.

这个标题的含义很可疑;关于儿子的死。迦勒底人有"关于营间勇士的死亡"指的是迦特人歌利亚,很多人猜测这首诗是写的其他一些人的死亡;在一千种猜测中,这首诗至少和《诗篇》的感觉是一致的,我们宁愿这样;因为它使我们能够神秘地提到上帝之子战胜了邪恶的捍卫者,甚至是灵魂的敌人。这是一首凯旋赞美诗;但愿它能坚固那些好战信徒的信心,激发那些胆怯圣徒的勇气,因为他看到了**征服者**。

诗篇分为两大部分;有一首感恩的乐歌(1-6);有一个关于未来信仰的持续宣言(7-12);祈祷结束了第一部分(13-16);宣示未来的公义和最后的祷告(17-20)——这是查尔斯·司布真所写的。

但我认为这首诗歌回答了**到底发生了什么?**Muthlabben 的意思是:**儿子之死**;奇怪的是,这是一首关于垂死人类的预言之歌吗?

交与伶长, 调用慕拉便,

大卫的诗:

¹ 我要一心**称谢**耶和华。我要**传扬**你一切奇妙的作为。

² 我要因你**欢喜快乐**。至高者阿, 我要**歌颂**你的名。

³ 我的仇敌转身退去的时候, 他们一见你的面, 就跌倒灭亡。

⁴ 因你已经为我伸冤, 为我辨屈。你坐在宝座上, 按公义审判。

⁵ 你曾斥责外邦。你曾灭绝恶人。你曾涂抹他们名, 直到永永远远。

PSALM 9 vs 1

**6 The enemy are finished, perpetually ruined:
cities You uprooted;**

their memory perishes.

Think about it: with all our heart we should gladly praise the Lord;

God's presence is evermore sufficient to work the defeat of our most furious foes,

and their ruin is so complete when the Lord takes them on, that even flight cannot save them, they fall to rise no more when He pursues them.

We must be careful, to give all the glory to Him whose presence alone gives the victory. When my enemies were turned back, repulsed, and retreated; they fainted and fell on the march, or were wounded in battle, or especially in the unexpected flight, meeting with irritating events along the way, and were so galled and lamed, rendered unable to go forward, and were overtaken and perished in the fall – Henry Hammond, 1605-1660.

7 The LORD endures forever: He prepared His throne for justice.

8 He governs the world rightly; He judges the nations equally.

9 The LORD is a fortress for the oppressed, a fortress in times of trouble,

10 they lean on You, who know Your name: You never abandon those who seek You, O LORD.

11 Sing to the LORD, who dwells in Zion:

declare among the nations His deeds.

12 When He avenges blood, He remembers:

He does not forget the cry of the afflicted.

6 仇敌到了尽头。他们被毁坏，直到永远。你拆毁他们的城邑。

连他们的名号，都归于无有。

想一想:我们要满心欢喜地赞美主;

有了神的同在，我们就有足够的力量打败我们最猛烈的敌人，

耶和华追赶他们的时候、他们败亡的地步极其严重。逃跑也不能救他们。他追赶他们的时候、他们跌倒、不能再起来。

我们必须小心，把所有的荣耀都归给那只会带来胜利的主。我的仇敌转身退后，打退溃退。他们在行进中晕倒倒在地上，或在战斗中受伤，特别是在意外的逃跑中，途中遇到了令人不快的事情，他们疲惫不堪，跛脚，无法前进，被追上并在坠落中丧生亨利·哈蒙德，1606 -1660。

7 惟耶和华坐着为王，直到永远。他已经为审判设摆他的宝座。

8 他要按公义审判世界，按正直判断万民。

9 耶和华又要给受欺压的人作高台，在患难的时候作高台。

10 耶和华阿，认识你名的人要倚靠你。因你没有离弃寻求你的人。

11 应当歌颂居锡安的耶和华，将他所行的传扬在众民中。

12 因为那追讨流人血之罪的，他记念受屈的人，不忘记困苦人的哀求。

PSALM 9 vs 1

Think about it: There is a time when God will inquire for the innocent blood. The last time He did, the old world was covered with water.

There is a time when God will search and question with all diligence and care imaginable; inquiring after all the innocent blood of His afflicted, persecuted people, which tyrants have spilt.

Woe to the persecutors when God makes a strict and careful inquiry.

O persecutors, there is a time coming, when God will inquire after the blood of Hooper, Bradford, Latimer, Taylor, Ridley and all the others.

There is a time coming when God will inquire who silenced and suspended such-and-such ministers, who stopped the mouths of such-and-such; and who imprisoned, confined and banished such-and-such who were once burning and shining lights, who were willing to spend and be spent that sinners might be saved,

and that Christ might be glorified. There is a time when the Lord will make a very narrow inquiry into all the actions and practices of ecclesiastical courts, high commissions, committees and such, and deal with persecutors as they have dealt with His people -- Thomas Brooks, 1608-1680

13 Have mercy O LORD; consider my trouble from those who hate me; lift me from the gates of death:

14 so I can tell all Your praises; in the gates of the Daughter of Zion:

I rejoice in Your salvation.

**15 The nations sank in the pit that they made:
in the net they hid, their own foot is caught.**

16 The LORD is known by the justice He executes: but in the work of his own hands the wrongdoer is snared -- ponder that.

想想吧，总有一天上帝会质问流无辜人血的人。
上次他这么做的时候，旧世界被水淹没了。

有时候，神会用你所能想到的一切努力和关心去寻找和问问题；追讨那些受折磨、受迫害的人的无辜鲜血，这些都是暴君们洒下的。

当上帝严格而仔细地查问时，逼迫者有祸了。

哦，逼迫者们，总有一天上帝会追讨胡珀、布拉德福德、拉蒂默、泰勒、里德利和其他所有人的鲜血。

总有一天，神要查问是谁堵住了牧师们的口，徒 4，又把那些曾被火烧死的人、关在监里、囚禁起来、放逐出去、并且甘心付出来使罪人得救。

并使基督得荣耀。有一段时间，主会对教会的法庭、高级委员会、委员会的一切行为和做法进行非常仔细的调查，并且像对待他的子民一样对待迫害者——托马斯·布鲁克斯(1680 -1680)

13 耶和华阿，你是从死门把我提拔起来的。求你怜恤我。看那恨我的人所加给我的苦难。

14 好叫我述说你一切的美德。

我必在锡安城的门因你的救恩欢乐。

**15 外邦人陷在自己所掘的坑中。
他们的脚，在自己暗设的网罗里缠住了。**

16 耶和华已将自己显明了，他已施行审判。恶人被自己手所作的缠住了。

PSALM 9 vs 1

Selah, pause and think about it: He makes the wicked become their own executioners: drunkards kill themselves; the contentious are involved in ruinous costs; the envious eat their own hearts; and blasphemers curse their own souls.

Persecutors and oppressors are often ruined by their own malicious projects.

A ruler who winks at evil is soon known by all his subjects to be evil himself.

While they are digging pits for others, there is a pit-digging and a grave-making for themselves.

Alas! They are plotting their own ruin, and building a Babel which will fall on their heads. How many times did God send His messengers to call upon them? and yet they never could be brought to reconsider; but in the last days, when they are ensnared in the work of their hands, when God has arrested them, and judgment is passed on them, and vengeance is poured on them.—Richard Baxter, 1615-1691.

17 The wrongdoer will retreat to hell, even all the nations that forget God;

18 for the needy will not always be forgotten: the hope of the humble will not perish forever.

19 Rise up O LORD;

do not let man prevail:

let the nations be judged in Your presence.

20 O LORD, put them in fear: that the nations will know they are mere men.

Selah, think about it: "O LORD, put them in fear" we are so inclined to sin, and so swelled with natural pride against God, that we need strong restraints;

we need thorns in the flesh to let out the corrupt matter, and admit ourselves to be at the mercy of the LORD.

细拉, 你当静默思想。他使恶人为自己施行杀戮。争议涉及毁灭性的成本;嫉妒者吃掉了自己的心;亵渎者诅咒自己的灵魂。

迫害者和压迫者往往被他们自己的邪恶计划毁掉。

一个对邪恶视而不见的统治者, 他的臣民很快就会知道他自己也是邪恶的。

当他们为别人挖坑的时候, 他们就会为自己挖坑和造坟。

唉!他们图谋祸患, 筑起通天塔, 落在自己的头上。神差遣使者去警告他们多少次呢?然而, 他们却永远无法重新考虑;但在末后的日子, 他们在自己手所作的陷入网罗, 神捉住了他们, 公理要临到他们, 伸冤要报应在他们身上。——理查德·巴克斯特, 1615 - 1691。

17 恶人, 就是忘记神的外邦人, 都必归到阴间。

18 穷乏人必不永久被忘, 困苦人的指望, 必不永远落空。

19 耶和华阿,

求你起来, 不容人得胜。愿外邦人在你面前受审判。

20 耶和华阿, 求你使外邦人恐惧。愿他们知道自己不过是人。(细拉)

西拉, 你要想: "主啊, 叫他们惧怕。" 我们太倾向于犯罪, 太过于天然的骄傲, 以致我们需要强大的约束;

我们需要肉体上的荆棘来释放邪恶, 承认自己在主的怜悯下。

PSALM 9 vs 1

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When the battle is too hard for us, we call in our great ally, who, as it were, lies in ambush until faith gives the signal by crying out

“Rise up, O LORD.”

Before leaving this Psalm, it will be very profitable if the student will peruse it again as the triumphal hymn of the Redeemer, as He devoutly brings the glory of His victories and lays it down at the feet of His Father.

Let us joy in His joy, and our joy will be full. May we never forget we are miserable, frail dying men – John Calvin, 1509-1564.

当战斗对我们来说太艰难时，我们呼唤我们伟大的盟友，他好像埋伏在那里，直到信仰发出呼喊的信号

耶和华啊，求你起来。”

在离开这篇诗篇之前，如果学生再读一遍这篇诗篇，作为救赎主的凯歌，当祂虔诚地带来祂胜利的荣耀，并将它放在祂父的脚前，将是非常有益的。

让我们因他的喜乐喜乐，并且喜乐要满足。愿我们永远不会忘记我们是可怜的、虚弱的垂死之人。

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