

Exhortation 25/1/04 – Reading Psalm 44 – Bro Carl Parry

训导辞 04 年 1 月 25 日- 读《诗篇》44 篇 – 卡尔 帕瑞弟兄

The background to Psalm 44 can be determined by a number of direct connections with Psalm 60. The sentiments of both psalms are similar. The enemy has invaded the land and it would seem that God has forgotten to save His people. The specific connections are as follows:

诗篇 44 篇的背景可从它与诗篇 60 篇的几个直接关联看出。两首诗表达的感情都极为近似。敌人已经侵占了土地，而看上去神似乎已经忘记了去拯救他的选民。以下是这些具体关联：

Psalm 44	Psalm 60
v9 – “ <i>thou hast cast us off .. and goest forth not forth with our armies</i> ”	v10 – “ <i>which has cast us off ... which didst not go out with our armies</i> ”
v23 – “ <i>cast us not off for ever</i> ”	v1 – “ <i>thou hast cast us off</i> ”
v5 – “ <i>through thee will we push down our enemies .. tread them under</i> ”	v12 – “ <i>through God we shall do valiantly .. tread down our enemies</i> ”
v3 – “ <i>thy right hand</i> ”	V5 – “ <i>save by thy right hand</i> ”

诗篇 44	诗篇 60
9 节 – “你丢弃了我们... 不我们的军兵同去”	10 节 – “你不是丢弃了我们吗? ... 你不和我们的军兵同去吗? ”
23 节 – “不要永远丢弃我们”	1 节- “你丢弃了我们”
5 节 – “我们靠你要推倒我们的敌人... 践踏那起来攻击我们的人”	12 节- “我们倚靠 神, 才得施展大能... 践踏我们敌人得就是他”
3 – “你的右手”	5 节- “用右手拯救我们”

If we can determine the background to Psalm 60 then we can we work out the background to Psalm 44 because the two psalms are referring to the same incident.

如果我们能明白诗篇 60 篇的背景，那么我们就可以了解诗篇 44 篇的背景。因为两首诗讲的都是同一事件。

At the heading of Psalm 60 we have a heading which forms part of the psalm and it informs us that it was written to commemorate the battle against Edom in the time of David. This incident is recorded in 2 Sam 8:13-14.. This means that the background of Psalm 44 refers to the same incident.

作为诗的一部分，60 篇的开头部分告诉了我们，本诗是为纪念在大卫时期和以东的一场战争而写的。这个事件也记录在撒母耳记下 8 章 13-14 节。这意味着诗篇 44 篇指的是同一事件。

When we examine the history of this battle and add the evidence of Psalms 44 and 60 into the situation , it appears that:

当我们在考察这次战争的历史时将诗篇 44 篇和 60 篇作为依据来看时，就会发现：

- 1) David was in the north continuing the campaigns commenced earlier by Joshua
 - 2) Whilst fighting against the Syrians, the Edomites (together with a confederacy) took advantage of the absence of David's troops and invaded Israel.
 - 3) The invasion by Edom was particularly brutal and devastating
 - 4) It was a critical moment. If Edom's plans had been totally successful, all David's victories would have been undermined.
 - 5) Hearing the news of this invasion, David dispatched Joab and Abishai to Edom and after a desperate struggle they wrought a glorious victory, with God's help.
 - 6) As a consequence, Edom was smashed by David's forces.
- 1) 1) 大卫当时正在北方继续由早先约书亚开始的战役；
 - 2) 2) 当和亚兰人打仗的时候，以东人（连同同盟）利用大卫军队不在而侵占了以色列；
 - 3) 3) 以东的侵略是相当残酷和极具破坏性的；
 - 4) 4) 听到被侵略的消息，大卫派约押和亚比筛去以东，而后因着神的帮助，在一场决战之后他们赢得的光荣的胜利。
 - 5) 5) 接下来，以东被大卫的军队粉碎了。

So Psalm 60 is a prayer by David upon hearing the news of the invasion and we can imagine his joy when God told him in v6 that they would be destroyed. So his Psalm concludes, *“Through God we shall do valiantly: for he it is that shall tread down our enemies”* (v12).

因此诗篇 60 篇是大卫在听到入侵的消息后所做的祷告，并且我们可以想象当神在第 6 节告诉大卫他们将被毁时，大卫是多么的高兴。所以他在诗中总结：“我们倚靠神，才得施展大能，因为践踏我们敌人的就是他。”（12 节）

Ps 44 on the other hand is a prayer by one of the sons of Korah whose responsibility it was to guard the sanctuary. This is seen in the heading of the Psalm. He was a Levite who stayed in the land guarding the tabernacle and encouraging the people to trust in God - when suddenly the land was attacked.

另一方面来说，诗篇 44 篇是有着保卫圣所职责的一个可拉后裔的祷告。这可从诗篇的开头看出。他是一个利未人，当他们的土地被突然袭击时，在那里保卫帐幕，鼓励人们相信神。

With this highly dramatic background we can enter into the thoughts of the psalmist and understand the struggle he was going through. The exhortations to us will become clear as we examine the psalm in detail. Its importance to us is to make us understand the reason for experiencing trial when we are busy undertaking God's work on His behalf.

通过这个非常生动的背景我们可以进入此赞美诗的作者的思想和努力。当我们更仔细的考察此诗篇时，这训诲会更清晰。它对我们的重要性在于使我们明白当我们在按神的意做他的工时要经历试炼的原因。

The psalmist begins with a scene at home where he explains what he remembers hearing and reading from his fathers. He says: “*We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old*” (v1). This is an important part of being in the Truth to read and speak about the Scriptures and the wonderful power of God's work.

赞美诗的作者一开始就展示了一个在家里的场景，他解释他记得他从他的列祖所听来的和读到的。他说：“神啊！你在古时，我们列祖的日子所行的事，我们亲耳听见了；我们的列祖，也给我们述说过。”（第一节）阅读圣经，述说神奇的大能，是在真道中的一个重要的部分。

Faith comes by hearing the Word of God (Rom 10:17) and to ‘hear with our ears’ refers to a personal way of hearing and understanding (cp Isa 6:10). It means that the ear must be bowed down in humility so that we can show God we want to know (Prov 22:17-19).

信道是从听道来的（罗马书 10：17），“用耳去听”讲的是个人听和理解的方式（参以赛亚书 6：10）。意思是要非常谦卑的用心去用耳听，这样才能向神显示我们是想去知道的。（箴言 22：17-19）

Parents particularly have a great responsibility to teach their children of the power of God’s work - not just the simple Bible story line, but the real power that God displays in the Scriptural incidents that are written.

父母的一个很大的责任就是要教育自己的孩子明白神的大能 – 不只是些简单的圣经故事线索，还要讲神在经文中记录下来神在历次事件中显示出的能力。

The next 7 verses outline the glorious way in which God defeated the Canaanites and gave Israel an inheritance in the land. This victory was not due to Israel’s own strength; it was because of God’s power and love towards his people. We need to remember that lesson as well. We cannot save ourselves and it is only through the victory that God has achieved through His Son that we can ever hope to obtain an inheritance in the future kingdom on earth.

以下的 7 节概括了神在打败迦南人并讲应许之地赐给以色列人所显示的荣耀。这胜利不是因为以色列自己的力量，而是因为神的大能和他对他选民的爱。我们也需要记住这个教训。我们不是靠着我们自己，而是靠着神通过他的儿子使得我们在将来在地上得着神国的希望。

The psalmist wrote in v4: “*Thou (Hebrew is ‘Thou thyself’) art my King, O God: command deliverance (Hebrew is plural ‘salvations’, ie full salvation) for Jacob*”. Here was a Levite recognising that God was a supreme King who could issue commands to His angels to save His people. God is not bound to issue those commands - they are only given according to His grace. But we have to believe that if it is His will He can issue these decrees to His angels and they will act immediately. What a

wonderful encouragement for us all to think about - that the Creator of all things is able to protect us in this way.

作者在第 4 节写到：“神啊，你（希伯来原文还有“自己”）是我的王，求你出令（希伯来原文有“拯救”）使雅各得胜。”这个利未人作者认识到神是一个超级的王，他能够给他的天使发命令来帮助他的选民。神是不一定会发布这些命令的 – 命令只按着神的恩典来给予的。但是我们要相信如果是神的意愿，他就会发布命令给天使，而天使会立刻执行这命令。当我们想到 – 万物的创造者能够用这种方式保护我们时，这是多么令人振奋的鼓舞啊！

The source of all Israel's victories against outstanding odds was God. Hence the psalmist could say: *"In God we boast all the day long"* (v8). The word 'boast' is the Hebrew word 'halal' which means 'to praise, to glorify.' The people in the world boast about their own skills and intelligence and power, but this man was so different. In every facet of his life he gave God the foremost honour and praise.

以色列人如此与众不同能赢得的这些胜利的源泉是因为神。所以作者能说：“我们终日因 神夸耀”（8 节）。“夸耀”这个词在希伯来文是“halal”，意思是“去赞美，去荣耀”。这世界的人们去夸耀他们自己的技能，才智和能力，但这个人却不同。他在他生活的每个方面都给神最高的荣誉和赞美。

This concept was so important that Paul alluded to these words in Rom 5:11 where he wrote: *"We also joy (the Greek words means to boast or glory) in God"*. He is speaking in the context of God saving us from sin and death. It is not easy to remember God's goodness all the day long but this is the ideal frame of mind we must all strive for. If we can see God's hand of providence working in our lives then we will be ready to praise Him all the day long.

这个概念非常重要，保罗在罗马书 5：11 用这样的话暗示写到：“我们也要以神为乐（希腊原文指夸耀或荣耀）。”他其实指神把我们罪和死中救出。终日记着神的好并不容易，但是这是我们必须为之努力去达到的理想的精神境界。如果我们能够看到神的手在我们生活中做了工的证据，那我们就要终日随时准备去赞美他。

But at v9 the mood of the psalm suddenly changes. After all this wonderful affirmation of trust, all of a sudden these glorious victories of faith which happened in the past seem like nothing. The enemy has invaded the land and it would now appear that God has cast away His people.

但到了第 9 节诗的情感突然转变了。在一番信任的美好确认之后，过去所发生的因着信心得到的荣耀的胜利变得似乎没有意义。敌人已经入侵了土地，神也好像将要离弃他的人民。

From v9-14 we have 12 phrases of absolute defeat and shame

从 9 到 14 节有 12 处写到完全的失败和羞辱

v9 cast off

put us to shame

v10 makest us to turn back

spoiled

v11 given like sheep appointed for meat

scattered
v12 sold
v13 a reproach
a scorn
a derision
v14 a byword
shaking of the head

9节 9节 丢弃
使我们受辱
10节 10节 使我们转身退后
(使我们受到) 抢夺
11节 11节 使我们当作快要被吃的羊
把我们分散
12节 12节 卖了
13节 13节 羞辱
嗤笑
讥讽
14节 14节 笑谈
摇头

Just as God had given them a great victory in the past, so now He had given them a tragic defeat. You can feel the mood of hopelessness and heartache in the psalmist's words. There is a continual underlying sense of perplexity and confusion. Why all this trouble, he asks? Haven't we done the right thing in the Truth, guarding the temple, he enquires?

正如神在过去给了他们一个伟大的胜利一样，现在他又给了他们一个悲惨的失败。你能够在作者的言语之间感受到无望和心痛。下面还会看到困惑和不解。为什么会有这些麻烦？他问。我们没有在真道上做正确的事，没有保卫好神殿吗？他求问。

These are the same issues we need to face. We may be working diligently in God's service. We may be praying often and helping our fellow brethren and sisters. We may be serving God with a good conscience and then all of a sudden we might suffer some personal tragedy or all our work seems to come to nothing. At first it might seem that God has abandoned us or lost interest in our labour or is not blessing our endeavours. We may even think like the psalmist that it's as though God is fighting against us. These unexpected reverses shake our faith to the very core of our being.

这些也事我们需要面对的问题。我们可能在很勤勉的做神的工。我们可能经常祷告和帮助我们的弟兄姐妹。我们可能用很好的良心在服侍神，然而突然之间我们遭受到个人的不幸，或者我们所做的所有工作仿佛突然归于无有。起初这看上去好象神离弃了我们，或者对我们的工作没有了兴趣，或是不再为我们的努力而祝福。我们可能会象这赞美诗的作者一样觉得神在与我们作对。这意想不到的变化动摇了我们非常重要的生存下去的理由的信心。

So why does God allow this ? Why isn't there providential protection or blessing? The answers unfold throughout the rest of the psalm.

所以为什么神会允许这样的事发生呢？为什么不是幸运的保护或是赐福呢？答案在诗篇的后面部分作出解析。

Look at the pain that this son of Korah felt! He was like a helpless sheep slaughtered by the butchers (v11). He and his band had been defeated and scattered across foreign lands (v11). He had been sold as a captive for nothing (v12). He had experienced reproach, scorn and derision (v13). People were taunting him and shaking their heads at him in malice (v14). He was confused and embarrassed (v15) and he had to endure the blasphemy of the enemy (v16).

看看可拉的后裔所感受到的痛苦！他就像被屠夫要屠宰的无助的绵羊（11 节）。他和他的同胞们失败了并分散在列邦中（11 节）。他也不获利的被卖掉作为俘虏（12 节）。他受到羞辱，嗤笑和讥讽。（13 节）。人们把他作为笑谈，带着恶意对他摇头（14 节）。他感到凌辱和羞愧（15 节）他也不得不忍受敌人的辱骂毁谤（16 节）。

It is doubtful that many of us would have to go through this kind of pain today, but it does happen. No one likes to be abused or mocked, even less so when we have done nothing specifically wicked.

要说我们当中许多人会在今天受到如此的痛苦是值得怀疑的，但是的确有这样的事情。没有人喜欢被人如此的辱骂和嘲笑，何况当我们没有做任何特别邪恶的事的时候。

So what is the answer to the puzzle? Why do godly men and women suffer a great deal? What would you do if you were faced with similar circumstances? Would you give the Truth away and look for some way to alleviate the suffering?

那么什么事对这个困惑的回答呢？为什么敬虔的男女会遭受那么多不幸呢？当你面临相似的情形时你会怎样做呢？你会离开真道而去寻求一些方法以减轻痛苦吗？

Listen to what the psalmist did. He remained steadfast – *“Yet have we not forgotten thee, neither have we dealt falsely in thy covenant”* (v17). He remained resolute – *“Our heart is not turned back”* (v18). This is a military phrase which means to retreat. Although they were defeated in battle, they didn't retreat spiritually. He remained faithful – *“neither have our steps declined (Roth : swerved) from thy way”* (v18).

听听作者说的。他保持了坚定 – “我们却没有忘记你，也没有违背你的约”（17 节）。他仍然坚决 – “我们的心没有退后”（18 节）。这在军人的用语中意味着放弃退败。虽然他们在战役中失败了，他们的精神没有退缩。他保持着信心 – “我们的脚也没有偏离（转回）你的路。”

What an important lesson this is for us to learn. When things seem to be going wrong for us in the Truth, it is not time to be downcast, but to reaffirm our faith in God. We need to remain resolute. But why should we remain constant and faithful? Well, in v22 we come to the key of the whole issue: *“Yea, for thy sake we suffer all the day long”*.

这对我们来说是很重要的一课。当我们在真理的道路上事情仿佛在往坏的方向发展时，这并不是气磊的时候，却是加强我们对神的信心的时候。我们保持鉴定。但为什么我们要保持坚定的信心呢？在 22 节可以找到整个问题的答案：“我们为你的缘故终日被杀”。

We suffer because of our association with God and His ways. He tests our allegiance and refines our characters in this way. And we are able to endure because of Him, because of what He stands for, because of what He has promised, because of who He is, because of His steadfast love. Everything is because of Him – nothing else matters in this life. This phrase used in the psalm ('because of thee') speaks volumes about the attitude of the righteous towards God. Nothing else matters apart from Him. Everything has its focus and interest in Him. It is not a question of 'because of us' – it is 'because of Him.'

我们因为信神和行神的道而遭受苦难。他正是用这种方式来测试我们的忠诚和磨练我们的品格。而因着他，因着他所坚立的，因着他应许的，因着他他是神，因着他那坚定的爱，我们是能够忍受这些磨难的 – 今生的事并不影响什么。诗篇中也是这样说的：要对神有义的态度。任何事不能使我们与他隔绝。任何事的发生对神而言有他的目的和意义。这不是一个‘因为我们’的问题 – 而是‘因为神’的问题。

One of the greatest expressions of faithfulness and trust is to stand up for the ways of God, receive abuse and evil and still remain standing for the things of God. The proof of this is confirmed by Paul because Psalm 44:22 is quoted in Romans 8:36.

一个表达信心的最伟大的方式就是坚定神的道，即使在受到侮辱和邪恶的对待时仍然坚定神的道。保罗证明了这一点，他在罗马书 8:36 引用了诗篇 44:22。

Paul is talking about sonship and suffering and our yearning in hope and patience for a better time to come. He then argues that God has done everything possible to save us (v31-34). What should our response be like to this expression of love? (v35). To answer this question he searches for the most desperate circumstances he can find in the life of a believer (not Messiah) who is prepared to undergo all suffering and yet remain faithful. He doesn't select David's life or even a prophet's. He chooses the example of a humble gate-keeper in Psalm 44!

保罗说到子和遭受苦难，讲到我们对希望的热切盼望以及等待更美时候到来的耐心。他也提出疑问：神已经做了他能为我们做的来拯救我们（31-34 节）。我们对这种爱该有怎样的回应呢？为了回答这个问题，他搜罗了一些他能找出一个准备承受一切苦难却仍会保持信仰的信徒（不是弥赛亚）的生命中可能遇到的绝境。

He looks at this man's life and concludes that *"in all these things we are more than conquerors"*. How? Because steadfast faith and abiding love in God has won through!

他纵观此人的一生并归结出‘在这一一切的事上已经得胜有余了’。怎样做到呢？因为坚定的信心和对神不变的爱赢得了胜利！

Psalm 44 concludes in v23-26 with a plea – “*Awake .. arise .. arise .. redeem us for thy mercies’ sake*”. The RSV captures the sense when it renders the verse this way: ‘Deliver us for the sake of thy steadfast love.’ The psalmist has not given up. Suffering has only drawn him closer to his God and make him appreciate the fullness of God’s steadfast love.

诗篇 44 篇在 23-26 节用恳求做了总结 - ‘睡醒..兴起..凭你的慈爱救赎我们’。这个经节用这样的方式准确的表达了意思：“为着你那坚定的爱的缘故解救我们”。作者没有放弃。遭受苦难只是使他离神更近，使他感激神那完整坚定的爱。

This is the lesson we must learn too. As Paul said at the conclusion of Romans 8 – “*For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the LOVE OF GOD which is in Christ Jesus.*”

这也是我们必须学的一课。正如保罗在罗马书第 8 章所说- “因为我深信无论是死，是生，是天使，是掌权的，是有能的，是现在的事，是将来的事，是高大的，是低处的，是别的受造之物，都不能叫我们与 神的爱隔绝；这爱是在我们的主基督耶稣里的。”

As we now remember our Lord by eating bread and drinking wine let us appreciate God’s steadfast love in providing a Saviour and look to the day when we can be with him - when all the sufferings of this mortal life are past and we can rejoice together in His Kingdom.

当我们现在在这里掰饼喝酒主的时候，让我们感谢神给我们了救主和他坚定的爱，让我们来盼望与主在一起的那一天 - 当今生所有的苦难都过去以后我们在他的国里欢乐的日子。

Additional Discussion Points

附加讨论：

There are a number of additional areas related to this psalm which can be explored further.

这儿有几个可以更深探讨这首赞美诗的领域：

1. 1. As we have seen v 22 of this Psalm is quoted in Romans 8:36. Discuss the encouragement Paul gives to us in Romans 8:28 to 39. Many Brethren and Sisters find these verses some of the most encouraging in the Bible.
2. 2. Korah is first mentioned in Exodus 6:21. Look up Exodus 6:16 to 24 to find who Korah was and what tribe of Israel he belonged to. You will see how he is related to Moses and Aaron the priest.
3. 3. Numbers 16 tells of the rebellion of Korah against Moses and Aaron, which was really a rebellion against God. Moses told the people to depart from the tent of Korah and the others v 26-27. The sons of Korah obeyed Moses and removed from the tent of Korah. Numbers 26:9-11. In separating from Korah the sons of Korah showed their faith in God.

4. 4. The following Psalms have noted in the heading of the Psalm that they are associated with the sons of Korah - 42, 44, 45, 46, 47, 48, 49, 84, 85, 87, 88.
1. 1. 因为我们已经看到 22 节在罗马书 8: 36 节被引用了。讨论一下保罗在罗马书 8: 28-39 对我们的鼓励。许多弟兄姐妹发现这是圣经中最具鼓励的经节。
2. 2. 可拉是在出埃及记 6: 21 中首先提到的人。看看出埃及记 6: 16-24 节，看看可拉是谁，他属于以色列哪个支派。你会看到他和大祭司墨西亚仑是怎样的关系。
3. 3. 民数记 16 章讲了可拉对墨西亚仑的反叛，那确实是一个对神的反叛。墨西告诉人们离开可拉和其他人的帐篷（26-27 节）。可拉的儿子们服从了墨西离开了可拉的帐篷。民数记 26: 9-11。通过离开可拉，可拉的孩子表达了他们对神的信心。
4. 4. 接下来的诗篇也在开头说明了是可拉的后裔所作。42, 44, 45, 46, 47, 48, 49, 84, 85, 87, 88。