

詩篇 3
試煉中的信心
Faith Amidst Trial
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A. 前言:

The superscription of psalm 3 tells us king David wrote this psalm when he fled from his son Absalom who wanted to kill him. Why David's son wanted to kill his own father? On the one hand, it is because Absalom's sister Tamar was raped by Amnon, her step brother. But David did not deal with this matter. He let this sin grow in his family. Two years later, Absalom in hatred murdered Amnon, and he planned to dethrone David.

篇詩 3 的標題告訴我們，這首詩是大衛王逃避他的兒子押撒龍追殺他的時候所寫的。為什麼大衛的兒子要追殺自己的父親呢？一方面是因為押撒龍的妹妹，被同父異母的兒子暗嫩玷污了。而大衛沒有處理這件事（只是發怒），他任憑罪蔓延下去（可能是因為自己的罪產生的罪疚）。兩年後，押撒龍懷恨謀殺了暗嫩，並且謀算奪取大衛的王權。

On the other hand, the main cause of the event is David's own sin. David committed adultery with Bathsheba, the wife of Uriah, and later murdered Uriah with the sword of Ammonites, and later he married Bathsheba. Therefore, God disciplined David, wanted him to know his sin, God said, "the sword will never depart from your house, out of your own household I am going to bring calamity upon you." The reason why David committed these sins is because he gratified the desires of his sinful nature, and did not fight against it.

另一方面，主要的原因，是大衛本身的罪。大衛對烏利亞的妻子拔示巴犯了淫亂罪，並且借亞門人的刀殺了烏利亞，後來娶拔示巴為妻。因此，神管教大衛，要他認識自己的罪，神說：「所以，刀劍永不離你的家，我必從你家中興起禍患攻擊你…」（撒下 12:7-15）。大衛之所以犯罪，是因為他順從了自己本性的慾望行事，沒有與自己的罪爭戰。

When he covered his head, barefooted, running for his life climbing up the Mount of Olive, he was weeping, mourning over his own sins. Then he understood deeply in his heart that he had sinned against God. God had put him in this trial; not only was he dethroned, but facing the threat of death.

當他蒙頭赤腳，逃命上橄欖山的時候，一面哭，一面為自己的罪哀慟（撒下 15:30）。那時候他心裡深深知道，他得罪了神。他的家和國遭受到這一切災禍，都是因為自己所犯的罪所造成的。神把他放在試煉中，他不但喪失了王位，連他的生命都受到了死亡威脅。

This is the context of David's prayer. We see that at the end of his prayer he shows great faith, it becomes his strength in defeating his enemies. Why David has that kind of faith out of his depression.? From where did David's faith amidst his trial come? This is the central message of Psalm 3.

大衛在這樣的背景中向神禱告。我們看到他在禱告的末了表現出極大的信心，成為他擊敗仇敵的力量（撒下 18）。大衛為什麼會從哀慟中產生那樣的信心？大衛試煉中的信心是從什麼地方來的呢？這是詩篇三的中心信息。

B. 中心信息: The central message of psalm 3 is: True faith is grounded on the understanding of God's covenantal promises and is strengthened by the experience of God's providential protection.

詩篇 3 的中心信息是：**真正的信心是建立在對神聖約應許的理解上，並且被神眷顧保守的經歷所堅固。**

C. 經文解釋:

1-Verses 1-2 , describes David's mourning. David's life was in danger as one's eyebrows are caught in fire. Not only was the multitude of his enemies rising, but also could he hear them saying: "God will not save him." Enemies saying became an accusation spearing through his heart. Even though prophet Nathan told him God had taken away his sin, his eternal salvation is secured. But, his physical life seems going to an end. His death would cause the breakdown of the kingship. Therefore, as the anointed king of Israel, David cry to God in prayer. David shifted his focus to God from his trial. This is the first step walking towards true faith: turn our focus to God in time of trial.

1-第 1-2 節：描述了大衛的苦難和哀慟。大衛的生命威脅已經到了燃眉之急，不但他的仇敵軍隊的數目增多，並且他可以聽到他們對他的議論：「他的神不會拯救他」。仇敵的議論，成為刺痛大衛內心的控告。雖然先知拿單曾經告訴他，神已經赦免了他的罪（撒下

12:13) ，他永恆的救恩是穩妥的。但是，他肉體的生命似乎要結束了，並且他的死亡關係到神國度王權的瓦解。大衛以以色列受膏君王的身分，在向神呼喊禱告。大衛把他的注意力從他的試煉中轉向神。這是朝向真信心的第一步：在試煉中把我們的注意力轉向神。

David, like us, is under the covenant of grace, is justified by faith only. Even though we are not under the law, there is no condemnation in Christ, nevertheless, if a Christian gratifies his sinful nature, he would suffer the consequences of his sin, and would be disciplined by God: and this is the sanctification that David had experiences. The purpose is to produce the fruit of peace, which is righteousness for those who have been trained by it.

大衛，與我們一樣，都在恩典之約下，都是單單因信稱義的。雖然，在因信稱義就不在律法之下，在基督裡就不定罪了；然而，基督徒若放縱本性的慾望，仍然要受到他本性的罪所產生的後果，並且會受到神的管教：這就是大衛成聖的經歷。其目的是要經過試煉的人結出平安的果子，就是義。

2-Verses 3-6: the content of true faith. When David pulled his thought out of his situation and turned to God. He fixed his thought on God's word. When he said, "You are a shield around me," he was saying: "God is my protector." The word shield in Psalms often refers to the Word of God. Shield is also a covenantal language related to the promises of the Abrahamic covenant. In Genesis 15, God revealed himself to Abraham and made a covenant with him, he says: "Abram, do not be afraid! I am your SHIELD, and will reward you greatly." Even though, the word shield does not appear in the covenant God made with David in 2 Samuel 7, but the meaning of divine protection is there: verse 8 says, "I have been with you wherever you have gone, and I have cut off all your enemies from before you." Verse 11 says, "I will also give you rest from all your enemies."

2-第 3-6 節：真實信心的內容。當大衛把思想從遭遇中轉向神的時候，他把心思轉向神的話。當他說，「耶和華是我四周的盾牌」的時候，他是在說：「神是我的保護者」。詩篇通常把盾牌比喻為神的話（詩 18:31，119:114；箴 30:5）。盾牌，在聖經中也是一種聖約的用語，與亞伯拉罕之約的應許有關。創世記 15 章中耶和華向亞伯拉罕顯現立約的時候，說：「亞伯蘭，你不要懼怕！我是你的**盾牌**，必大大地賞賜你。」耶和華與大衛在撒

母耳記下 7 章中所立的約，更進一步啟示了「神是保護者」的應許，雖然「盾牌」這個字沒有出現在其中，但是，神是保護者的意思被一再重複：第 9 節：『9 你無論往哪裏去，我常與你同在，剪除你的一切仇敵。11 節：我必使你安靖，不被一切仇敵擾亂。』

The use of the word “shield” tells us that the promises of the covenant took hold of David’s heart. He was not just praying for God’s protection, he was also proclaiming the divine covenantal relationship with his God. David realized that God’s disciplinary act would not take away his life, he would not lose his kingship. The covenantal promise of protection made him lift-up his head. Verse 4 says: the Lord answers me from his holy hill. God’s holly mountain symbolizes the presence of God. David’s mind was enlightened by the Word of God, by God’s promise, through the work of the Spirit.

「盾牌」的用語，告訴我們聖約的應許抓住了大衛的心。他不僅是在求神的保護，他也同時宣告他的神和他之間的聖約關係。使大衛認識到：神對他的管教不會使他喪失生命，也不會喪失他的王權。聖約應許的保護使他抬起頭來。第 4 節說：「他就從他的聖山上應允我。」耶和華的聖山象徵神的同在。聖靈透過神的話、神的應許，照亮了大衛的心思意念。

Calvin wrote, “Faith is by its very nature focused on the promises of the covenant...there is a mutual relationship between God’s promises and our belief.” “God’s promises have to be activated in the sense that they require both MEDITATION and TRUST.” This is exactly what David had done in his trail : turning his mind away from his situation, focus on God’s promise, meditates on God’s promise.

加爾文寫到：「信心的特質是專注在聖約的應許上的…我們的信心與神的應許之間有一種相互的關係…神的應許是藉著默想和信靠而活化出來的。」這正是大衛在試煉中所作的：他把他的心思意念從環境和遭遇中，轉向神的應許，默想神的應許。

Calvin goes on and says, “There is no place for the promises of God in shadow and peace but only in the fiercest struggle.” God’s promises reveal their power only at that moment when it is necessary, and thus they give hope for life in the midst of death.” In times of ardent struggle and terrible fear it is God’s promises, which revive hope and serve as a **shield** against various types of temptation.

加爾文接著說：「在遮蔽下和平安中是不需要神的應許的，在最劇烈的掙扎中才需要神的應許。神的應許在最需要的時刻，才彰顯出它的力量，因此，在死亡中賜下生命的盼望。

在激烈掙扎和極度恐懼的時刻，神的應許重新燃起了盼望，成為各種試探中的盾牌。」在劇烈的掙扎和恐懼中，神的應許重燃了盼望，並且成為低檔各種試探的「盾牌」。

Therefore, we can say that through trial the knowledge of God, the law of God being written in our hearts; it delivers us from the bondage of sin, it circumcises of our hearts. And this is God's gracious work of sanctification on us.

所以，我們可以說，透過試煉神的知識，神的律法被聖靈刻寫在我們的心裡；使我們從死亡和罪的轄制下釋放出來，除去我們心裡的污穢。這就是神在我們身上滿了恩典的成聖的工作。

Let us go to verses 3-4, it teaches us: David's faith is founded upon his understanding of the divine covenant of God. It is a knowledge that we acquire in the scriptures. We see in verses 5-6, it teaches us: David's faith also was strengthened by his experiences of God's providential protection. When David says, "I lay down, I awake, the Lord protects me." This is not just saying that David had a good sleep the night before. According to the Hebrew grammar, it refers to God's constant protection in the past. God's providential protection is a common experience among God's people. It is something we should not forget for it strengthens our faith.

讓我們來看 3-4 節，它教導我們：大衛的信心是建立在他對神在聖約的理解上的，這需要不斷地從聖經中得著的知識。5-6 節，教導我們：大衛的信心也源自於神對他的眷顧和保守的經歷。當大衛說，「我躺下睡覺，我醒著，耶和華都保佑我。」這句話不僅是在說大衛前一天晚上，有一個好的睡眠。（按照希伯來的文法）是在講神持續不斷的保守他過去的經歷。神的保守眷顧是神的百姓共同的經歷，是我們不應該忽視的。這種經歷增強了我們的信心。

Therefore, true faith is founded upon God's promise in His covenant, and it is strengthened by our experience of God's providential protection. In the New Testament, God's covenantal promises are revealed fully in the gospel in Romans. Christians' true faith must be founded on the correct understanding of the great gospel truth of justification and sanctification. This

objective truth is the foundation of true faith. And true faith is never a dead faith; true faith is not alone. True faith always comes with righteous act. True faith bears fruit of righteousness. True faith manifests itself through a renewed mind in prayers: like David's prayer in verses 7-8. 因此，真正的信心是建立在對神聖約的應許上的，並且被神保守眷顧我們的經歷所堅固。在新約中，聖約的應許被更豐富地啟示在羅馬書的福音中。基督徒的真信心必須被建立在對稱義和成聖的偉大福音真理之正確的認識上。這個客觀的真理，是真信心的基礎。並且，真實的信心不是死的信心；真信心不是單獨存在的。真信心永遠伴隨著公義的行動；真實的信心結出義的果子。真信心彰顯出心思意念的轉變，從禱告中表現出來：正如大衛在 7-8 節的禱告：

3- Verses 7-8: the fruit of faith. David uses the phrase "Arise, O Lord!" which is Moses's prayer when he led the Israelites marching towards cannot the promised land. Moses' prayer reads: "Rise up, O LORD! May your enemies be scattered; may your foes flee before you." David is united with his redeemer in faith. He pleaded God to deliver him; he pleaded God to humiliate and defeat his enemies just as He had led the Israelites in conquering the promised land. At the end of his prayer, David, the medaitorial king, pray that through his trials God may defeat his enemies and bring the blessed peace to his kingdom people.

3-第 7-8 節：信心結出的果子。大衛用了「耶和華啊，求你興起！」的詞句，是摩西領導以色列人向迦南應許地邁進的時候的禱告。「耶和華啊，求你興起！願你的仇敵四散！願恨你的人從你面前逃跑！」（民 10:35；詩 68:1）。大衛在信心中與他的救贖者聯合，他求神拯救他，他求神羞辱擊敗仇敵，如同神領以色列人征服了應許之地。在禱告的結尾，大衛以中保君王的身分，禱告神藉著自己的試煉，擊他的仇敵，給他的國度子民帶來平安的祝福。

David is a type of Christ. He was disciplined for his sins; Christ is sinless, but for his people's sin He was persecuted by the enemies. Hebrews 5:7, says: "In the days of His flesh, Jesus offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission." 8 Although he was a son, he learned

obedience from what he suffered 9 and, once made perfect, he became the source of eternal salvation for all who obey him .

大衛是基督的預表，大衛為了自己的罪被神管教，基督是無罪的，卻為了神百姓的罪受到仇敵逼迫。來 5:7 基督在肉體的時候，既大聲哀哭，流淚禱告，懇求那能救他免死的主，就因他的虔誠蒙了應允。8 他雖然為兒子，還是因所受的苦難學了順從。9 他既得以完全，就為凡順從他的人成了永遠得救的根源。

When we stand in front of the throne of God, our stand is not based on our own work, but on our faith. Our faith does not make us righteous, it was Christ's righteousness imputed to us. We are justified by faith only. But the justifying faith is never alone. True faith bears the fruit of the Spirit. The bearing of the fruit of the Spirit comes from spiritual warfare with our sinful nature, with this world, and with Satan. Psalm 3 teaches us that our weapon is the word of God, our weapon is the correct understanding of the promise of the gospel.

當我們站在神的寶座前的時候，我們不是憑著我們自己行為，而是憑著我們的信心，我們的信心不會使得我們成為義的，而是耶穌基督的義藉著信心被歸算給我們。我們是單單藉著信心稱義的，但是，稱義的信心卻不是單獨存在的。真信心是會結出聖靈的果子的，而聖靈的果子的結出，是從屬靈的爭戰得來的：與我們罪惡的本性爭戰，與這個世界爭戰，與撒旦爭戰。詩篇 3 教導我們爭戰的兵器是神的話，是對神在福音中的應許有正確和全備的認識。

Our shield is the promise of protection in the gospel: Romans 8: 37 says, “ in all these things we are more than conquerors through him who loved us. 38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39 nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”

我們的盾牌是福音的所應許的保護：羅 8: 37 說： 靠著愛我們的主，在这一切的事上已經得勝有餘了。38 因為我深信無論是死，是生，是天使，是掌權的，是有能的，是現在的事，是將來的事，39 是高處的，是低處的，是別的受造之物，都不能叫我們與上帝的愛隔絕；這愛是在我們的主基督耶穌裏的。禱告：