

文士受教

一位終生奉行聖經的學生，就教普世華人
基督徒

坐在天上的主啊，我向你舉目

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一二三篇

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標題：一首關於登階的詩。我們在往上爬。第一階（詩一二零篇）看到我們在為周遭困苦的環境憂傷，接著看到我們向山舉目，在確信的安穩裡安息；從這裡我們上升到在主的殿裡喜樂；但是我們在這裡是在仰望主自己，而這是經過許多階梯之後可以上升到的最高程度。現在眼睛望到的地方比山還高，在耶和華在地上的腳凳之上，一直到祂在天上的寶座。我們可稱它為「眼睛之詩」。古時候的學者把它稱作Oculus Sperans（「希望的眼睛」）。這是一篇以單一的藝術形式來寫的短詩篇，包含著一個意念，並以最動人的方式把它表達出來。毋庸置疑，這會是神的子民最喜愛的詩歌裡的一首。有人猜想，這首短詩歌，或者說是一段歎息，可能在尼希米的時代、或者在被安提阿古迫害的年代，就已經出現了。這有可能，不過沒有證據證明。在我們看來，很有可能的是，在大衛時代後的所有時期裡受苦的人，都會發現這首詩歌伸手可及。如果詩歌所描述的不是發生在大衛的年代，那麼很有可能詩人也是一位先知，他歌唱著他所看見的異象。

解析

第1節 我向你舉目。有人可以讓我們仰望是好的。詩人望到不能再高的高度。他看的不是群山，而是群山之上的神。他相信一位具有位格的神，不去理會當代的泛神論，而泛神論無非就是穿上無花果樹葉子的無神論。仰望的眼睛自然地代表著內心的狀態，把渴望、盼望、信心、期望都專注在主身上。神無所不在，但我們很自然會認為祂是在我們上面，也就是在那超越天際的榮耀之地。「坐在天上的主啊」，這句話帶出的是神的兒女在悲痛中天真無邪的想法：神在，神在天上，神住在一個地方，而且神永遠不變，所以我要仰望祂。當我們在自己所處的高度找不到幫助，向上仰望是明智的；事實上，儘管我們有一千個幫手，我們的眼睛也應該仰望神。神所處的位置越高，對我們的信心就越好。因為這個高度代表權能、榮耀、和偉大，而且這些都將於我們有益。我們應該為屬靈的眼睛大大感恩；這個世上卻沒有屬靈的眼睛的瞎子，無論精通多少屬世的知識，也無法看見我們的神，因為屬天的事務是他們不能看見的。但我們也必須下決心好好使用我們的眼睛，因為它們不會自然地仰望神，卻會不由自主地往下看，或者往裡看，或者往其它任何的地方看，就是不仰望神：讓我們下定決心，絕不許自己缺乏了仰望於天的眼目。縱使我們不能看見神，至少我們會望向祂的方向。神在天上，在祂的殿裡作王；祂在這裡顯現，受敬拜，且被榮耀；祂從那裡俯瞰世界，並在祂的聖徒需要時賜下幫助；所以，就算在我們十分悲痛以致乏力的時候，我們仍然仰望。神紆尊降貴，讓我們可以仰望祂至高榮耀的寶座，而且祂還邀請、甚至命令我們這麼做，祂是我們應當稱頌的。當我們帶著盼望仰望神的時候，可以在禱告裡這樣向祂訴說，因為詩人不但舉起了他的眼睛，還揚起了他的聲音。我們不需要開口禱告；單用眼目來仰望就足矣。因為——

「禱告是沉重的歎息，
眼淚的落下，
眼睛的仰望，
唯獨神在近處。」

儘管如此，使用我們的舌頭來向神禱告，對我們的心是有好處的，因為我們可以使用言語詞句，來向那願意傾聽祂

子民的神傾訴。我們應該大大喜樂，因為我們的神一直都在家。祂不像巴力那樣行走在不定的旅途中，因為神住在

天上國。我們要明白，白晝沒有一個時刻是不適合等候神的，夜晚沒有一個更次會漆黑得讓我們不能仰望祂。

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The Treasury of David

by
Charles H. Spurgeon



Psalm 123

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TITLE. A Song of degrees. We are climbing. The first step (Ps. 120) saw us lamenting our troublesome surroundings, and the next saw us lifting our eyes to the hills and resting in assured security; from this we rose to delight in the house of the Lord; but here we look to the Lord himself, and this is the highest ascent of all by many degrees. The eyes are now looking above the hills, and above Jehovah's footstool on earth, to his throne in the heavens. Let us know it as "the Psalm of the eyes". Old authors call it Oculus "Sperans", or the eye of hope. It is a short Psalm, written with singular art, containing one thought, and expressing it in a most engaging manner. Doubtless it would be a favourite song among the people of God. It has been conjectured that this brief song, or rather sigh, may have first been heard in the days of Nehemiah, or under the persecutions of Antiochus. It may be so, but there is no evidence of it; it seems to us quite as probable that afflicted ones in all periods after David's time found this psalm ready to their hand. If it appears to describe days remote from David, it is all the more evident that the Psalmist was also a prophet, and sang what he saw in vision.

EXPOSITION

Verse 1. *Unto thee lift I up mine eyes.* It is good to have some one to look up to. The Psalmist looked so high that he could look no higher. Not to the hills, but to the God of the hills he looked. He believed in a personal God, and knew nothing of that modern pantheism which is nothing more than atheism wearing a fig leaf. The uplifted eyes naturally and instinctively represent the state of heart which fixes desire, hope, confidence, and expectation upon the Lord. God is everywhere, and yet it is most natural to think of him as being above us, in that glory land which lies beyond the skies. "O thou that dwellest in the heavens", just sets forth the unsophisticated idea of a child of God in distress: God is, God is in heaven, God resides in one place, and God is evermore the same, therefore will I

look to him. When we cannot look to any helper on a level with us, it is greatly wise to look above us; in fact, if we have a thousand helpers, our eyes should still be toward the Lord. The higher the Lord is the better for our faith, since that height represents power, glory, and excellence, and these will be all engaged on our behalf. We ought to be very thankful for spiritual eyes; the blind men of this world, however much of human learning they may possess, cannot behold our God, for in heavenly matters they are devoid of sight. Yet we must use our eyes with resolution, for they will not go upward to the Lord of themselves, but they incline to look downward, or inward, or anywhere but to the Lord: let it be our firm resolve that the heavenward glance shall not be lacking. If we cannot see God, at least we will look towards him. God is in heaven as a king in his palace; he is here revealed, adored, and glorified: thence he looks down on the world and sends succours to his saints as their needs demand; hence we look up, even when our sorrow is so great that we can do no more. It is a blessed condescension on God's part that he permits us to lift up our eyes to his glorious high throne; yea, more, that he invites and even commands us so to do. When we are looking to the Lord in hope, it is well to tell him so in prayer: the Psalmist uses his voice as well as his eye. We need not speak in prayer; a glance of the eye will do it all; for—

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near."

Still, it is helpful to the heart to use the tongue, and we do well to address ourselves in words and sentences to the God who heareth his people. It is no small joy that our God is always at home: he is not on a journey, like Baal, but he dwells in the heavens. Let us think no hour of the day inopportune for waiting upon the Lord; no watch of the night too dark for us to look to him.

Verse 2. *Behold*—for it is worthy of regard among men, and O that the Majesty of heaven would also note it, and speedily send the mercy which our waiting spirits seek. See, O Lord, how we look to thee, and in thy mercy look on us. This Behold has, however, a call to us to observe and consider. Whenever saints of God have waited upon the Lord their example has been worthy of earnest consideration. Sanctification is a miracle of grace; therefore let us behold it. For God to have wrought in men the spirit of service is a great marvel, and as such let all men turn aside and see this great sight. "As the eyes of servants (or slaves) look unto the hand of their masters." They stand at the end of the room with their hands folded watching their lord's movements. Orientals speak less than we do, and prefer to direct their slaves by movements of their hands: hence, the domestic must fix his eyes on his master, or he might miss a sign, and so fail to obey it: even so, the sanctified man lifts his eyes unto God, and endeavours to learn the divine will from every one of the signs which the Lord is pleased to use. Creation, providence, grace; these are all motions of Jehovah's hand, and from each of them a portion of our duty is to be learned; therefore should we carefully study them, to discover the divine will. "And as the eyes of a maiden unto the hand of her mistress, "this second comparison may be used because Eastern women are even more thorough than the men in the training of their servants. It is usually thought that women issue more commands, and are more sensitive of disobedience, than the sterner sex. Among the Roman matrons female slaves had a sorry time of it,