The book cover features a central white oval containing the title. The background is an abstract, textured composition of warm colors like orange, red, and purple, with a top border of blue and purple silhouettes. The title 'AGENTS of Grace' is prominently displayed in the center of the oval.

AGENTS *of* Grace

The People in David's Life and in Yours

Robert J. Koester

A large, stylized red watermark in Chinese characters is located in the bottom right corner of the cover, partially overlapping the author's name.

Agents of Grace

恩典的代理人

The People in David's Life and in Yours

大卫生命中的人和您生命中的人

作者：Robert J. Koester

译者：陈张

试读本

Introduction 序言

We often view David's life as if we are watching a play. We are in the audience. David is onstage, often larger than life. Other characters walk on and off the stage as needed. But they are support characters and not often considered on their own.

我常常看大卫的生命仿佛在看一场戏。我们在观众席上。大卫在舞台上，他的形象往往比他本人更加高大。其他的角色按照需要在舞台上上去下来。但是他们都是辅助的角色，通常不被单独考虑。

In this book we will not be sitting in the audience but standing in the wings. We will watch David, to be sure, but we will especially watch the people God brought into his life. We will see them milling around backstage, ready go to on when they are needed. Some will go onstage only once; others will come on and go off throughout David's life.

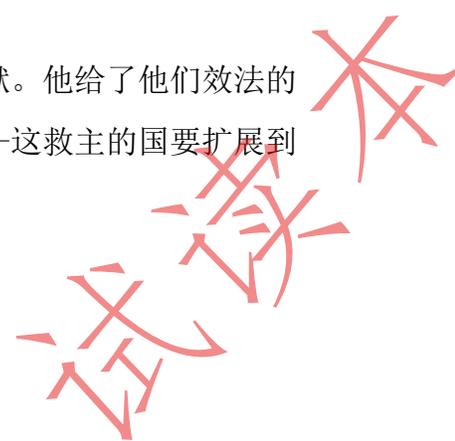
在本书中我们将不会坐在观众席上而是站在舞台的侧翼。当然，我们将观看大卫，但是我们将特别观看上帝带到大卫生命中的人。我们将看到他们在幕后徘徊，准备好在他们需要的时候上场。一些人只出场一次；另一些人将会在大卫整个生命中上去下来。

From our location in the wings, we will see these people as more than bit actors. We will see them as individuals and key figures in their own right. They have their own lives, their own characteristics, their own personalities.

从我们在侧翼的位置，我们将看到这些人不仅仅是演员。我们将看到他们是独立的个体，并是他们自身的关键人物。他们有他们自己的生活，他们自己的特征，他们自己的性格。

David plays the main role. He contributed much to God's Old Testament people. He gave them examples to follow, psalms to use in their prayer life, and a picture of the Savior whose kingdom would extend throughout the world. For these reasons, David is also an agent of God's grace to us.

大卫扮演着主要的角色。他为上帝旧约的子民做出了很大的贡献。他给了他们效法的榜样，给了他们诗篇用于他们祈祷的生命，给了他们救主的画面——这救主的国要扩展到全世界。因此之故，大卫也是上帝的恩典给予我们的代理人。



The main focus of this book, however, will not be David himself. Rather, we will explore the people whom God used as agents of grace to David. These are the people whom God used to shape David's life so that he could be a blessing to believers past and present. None of the people we will see going onstage with David are extras. They all have vital roles.

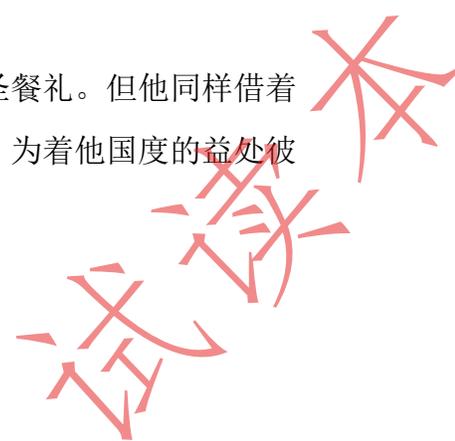
然而，这本书的焦点并不是大卫自己。相反，我们将会探究那些，作为大卫恩典的代理人，被上帝使用的人。这些人被上帝用来塑造大卫的生命，使得他能够成为对过去和现在的信徒的祝福。我们将看到的和大卫一起站在舞台上的人，没有一个是临时演员。他们都有重要的作用。

As we see David's play unfold, we cannot help but think about ourselves. Each of us is the main actor—the star, if you will—of his or her own play. Into our lives walk others whom God uses as agents of grace to us. They are graciously given us by him who has promised to work in all things for our spiritual good, so that we, in turn, can be agents of grace to others. As we watch people come in and out of David's life, we are reminded that we too are the supporting actors and actresses in the plays of others, willingly serving God's purpose to bless them through us.

当我们看到大卫的戏剧徐徐展开时，我们会情不自禁的想到我们自己。我们每个人都是自己戏剧的主角——如果你愿意的话，也可以说是明星。那些进入我们生命中的人，是上帝用来给我们的恩典的代理人。他们是他恩慈的给予我们的，而他应许了为我们属灵的益处让万事互相效力，因此我们，反过来说，能够成为他人恩典的代理人。当我们看到人在大卫的生命中进进出出时，我们会想到，我们同样是他人戏剧中的辅助角色，我们心甘情愿地服务于上帝透过我们祝福他人的目的。

The Lord's main tools for giving us grace are his Word and the Sacraments of Baptism and the Lord's Supper. But he also influences us through the people around us—fitting us together in a complex way to influence one another for the good of his kingdom. Fellow believers build us up in the truth, and they encourage us to stand firm in the faith. And God even uses unbelievers to chasten us and lead us to rely on him alone.

耶和華賜我們恩典的主要工具，是他的聖道和聖禮——洗禮和聖餐禮。但他同樣借著我們身邊的人影響著我們，他將我們以一種複雜的方式結合在一起，為著他國度的益處彼



此影响。我们的信徒同伴在真理上建造我们，他们鼓励我们在信心里站立得稳。上帝甚至使用不信者来管教我们，引导我们唯独倚赖于他。

Watch with interest as David's play unfolds. This is your play too.

津津有味的观看大卫的戏剧徐徐展开吧。这也是你的戏剧。

试读本

Chapter 1 第一章

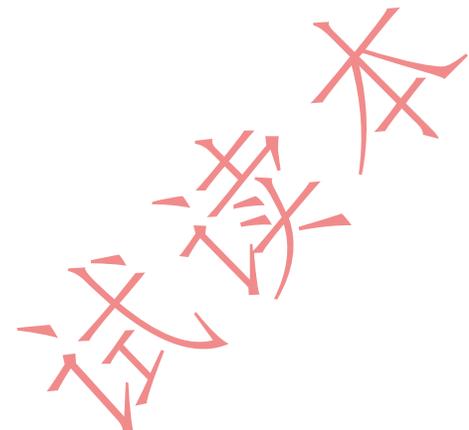
King David's Place in God's Plan of Salvation 大卫王在上帝救恩计划中的位置

We all have different roles to play in God's plan of salvation, and we all need different agents of grace to help us become the people God wants us to be. Because of the different roles we have in God's plan of salvation, we need different people to help us. Our groups of people will be different from David's. Certainly there will be similarities. But our circles of people will of necessity be different from the circles of people in the lives of other believers, simply because their work in the kingdom will be somewhat different from ours.

在上帝救恩的计划中，我们都有不同的角色去扮演，我们都需要不同的恩典的代理人来帮助我们成为上帝想要我们成为的人。因为我们在上帝救恩的计划中有不同的角色，我们需要不同的人来帮助我们。我们圈子的人和大卫的会有所不同——当然他们也会有相似之处。不过，我们圈子里的人，和别的信徒生命中，他们圈子里的人，会有这种必然的不同，不过是因为他们在神国的工作和我们的工作有所不同。

In God's kingdom, King David had his own special role, a role that called for specific people to go onstage at just the right time. David needed people to lead him to the truth of God's Word, correct his errors, discipline him for his sins and imperfections, compensate for his weaknesses, and be special friends whose love and encouragement would keep his eyes focused on the Lord during difficult times.

在上帝的国度里，大卫王有着他自己特殊的角色，这角色要求特殊的人在适当的时刻站在舞台上。大卫需要人来引导他相信上帝话语的真理，纠正他的错误，管教他的罪和欠缺，弥补他的软弱，在艰难时期做他特别的朋友，用他们的爱和鼓励使他的目光聚焦在耶和華身上。



It starts with God's Spirit 它开始于上帝的灵

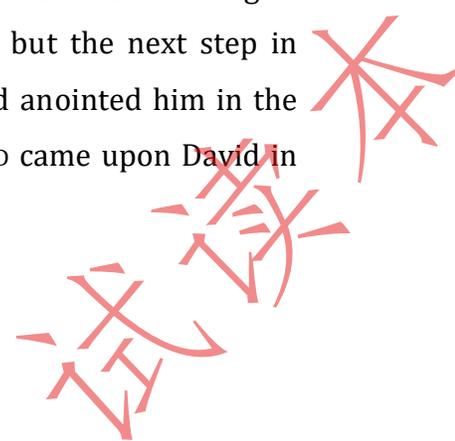
No matter how important and influential the people in David's life were, there was one basic influence whose power can never be underestimated. This was God's Holy Spirit. Without God's Spirit, no believer will grow in faith or be salt and light in the lives of others. Without the Holy Spirit, no amount of outside influence will help a believer. But with the Holy Spirit, the believer has wisdom to understand the influence of others and has power to integrate that influence into his or her life.

无论这些人在大卫的生命中多么重要和多么有影响力，有一个最根本的影响是不可被轻看的。那就是上帝的圣灵。离开上帝的灵，没有信徒会在信心中成长，或成为他人生命中的盐和光。离开圣灵，即使再多外在的影响也不能帮助一个信徒。但有了圣灵，信徒就有智慧去明白他人的影响，并有能力将这影响融入到他的生命中。

King David was not some great man whom the Lord discovered somewhere and then decided to have do some great things. Rather, he was a humble shepherd boy, the last of eight boys born to a man named Jesse, a resident of rural Bethlehem in central Israel. Israel's leader, the prophet Samuel, was sent by God to Jesse's house to anoint one of his sons as the next king of Israel. The present king, Saul, had turned against God and was no longer capable of leading the Israelites in a God-pleasing way. A new king was needed.

大卫王不是某个伟大的人，耶和华在某处发现了，然后决定让他去做一些伟大的事。相反，他是一个卑微的牧羊少年，是一个叫耶西的人所生的八个孩子中的最后一个，而耶西不过是以色列中部伯利恒乡下的一个居民。以色列的领袖，先知撒母耳，被上帝差派去耶西的家膏他的一个儿子作以色列下一任王。现任的王扫罗转离了上帝，不再能够以上帝喜悦的方式带领以色列人。他们需要一位新王。

After passing over the logical, more regal-looking sons of Jesse, Samuel had Jesse call in his youngest son from watching the sheep. Samuel anointed him as Israel's next king. It would be quite a few years before David assumed Israel's throne, but the next step in David's life happened immediately. "Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power" (1 Samuel 16:13).



在跳过了耶西更合逻辑的，看上去更有君威的几个儿子后，撒母耳叫耶西将他最小的儿子从看守羊群里叫回来。撒母耳膏他为以色列下一任王。又过了好多年，大卫登上了以色列的王位，但在撒母耳膏大卫的那一刻，大卫生命的下一阶段立刻就来临了：“撒母耳就用角里的膏油，在他的兄长中膏了他。从这日起，耶和华的灵就大大感动大卫”（撒上 16:13）。

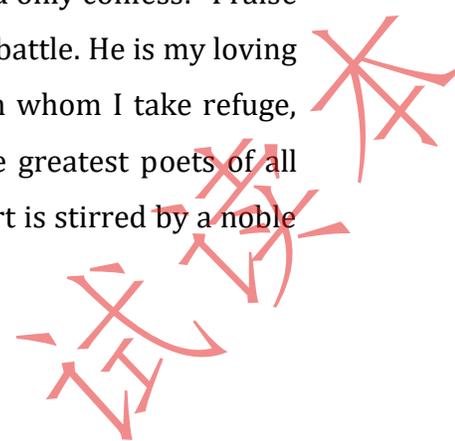
Every other event in David's life, even his defeat of the Philistine giant Goliath, pales in comparison to this event. To his brothers, David looked no different than he had looked that morning when he had left the house to watch the sheep, but on the inside God was making David a completely different person and enabling him to fulfill God's purpose for his life. Also, the Spirit in his heart—and we will see this happen again and again—would enable him to benefit from the people in his life on the deepest level.

大卫生命中每一件别的事，即便是他打败非利士巨人歌利亚，也远不能与这件事相提并论。对他的兄弟来说，相比大卫这天早上离开家去放羊，他看上去没有什么不同，但是在里面，上帝让大卫成了一个完全不同的人，并让他能够实现上帝对他生命的旨意。同样，他心里的灵——我们将一次又一次看到这一点——让他能够从他生命中的人里，获得最大程度的益处。

This is where a Christian's life of faith and service starts. Jesus tells us that if parents are happy to give their children good things when they ask, "how much more will your Father in heaven give the Holy Spirit to those who ask him!" (Luke 11:13).

这是基督徒信仰生命和服事生命的起点。耶稣告诉我们，如果父母乐意在他们的儿女祈求他们时，将好东西给他们的儿女，“何况天父，他岂不更要把圣灵赐给求他的人吗？”（路 11:13）。

David knew that everything he was and had were gifts from the Lord. He displayed a humble spirit because he knew, as did Paul, that he was only a fragile clay jar into which God had poured his grace. David, the greatest warrior of his day, could only confess: "Praise be to the LORD my Rock, who trains my hands for war, my fingers for battle. He is my loving God and my fortress, my stronghold and my deliverer, my shield, in whom I take refuge, who subdues peoples under me" (Psalm 144:1,2). David, one of the greatest poets of all time, could only dedicate to the Savior everything he wrote: "My heart is stirred by a noble

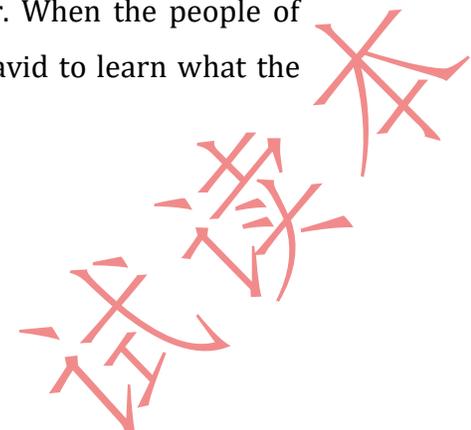


theme as I recite my verses for the king; my tongue is the pen of a skillful writer. You are the most excellent of men and your lips have been anointed with grace, since God has blessed you forever” (Psalm 45:1,2). David, who more than anyone else deserves credit for arranging Israel’s worship life and providing for God’s temple in Jerusalem, could only write: “Better is one day in your courts than a thousand elsewhere; I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked” (Psalm 84:10). If God’s Spirit is where it starts, a humble spirit is the next step. David’s humble reliance on the Lord prepared him for the role God laid out for him.

大卫知道他和他所拥有的一切，都是耶和华的恩赐。他展示了一个卑微的精神，因为他和保罗一样知道，他只是一个易碎的陶器，上帝在这陶器中注入他的恩典。大卫，他那个时代最伟大的战士，只能承认：“耶和华—我的磐石是应当称颂的！他教导我的手争战，教导我的指头打仗。他是我慈爱的主、我的山寨、我的碉堡、我的救主、我的盾牌，是我所投靠的。他使我的百姓服在我以下”（诗 144:1,2）。大卫，历史上最伟大的诗人之一，只能将他所写的一切献给救主：“我心里涌出美辞，我为王朗诵我的诗章，我的舌头是敏捷文士的手笔。你比世人更美，你嘴里满有恩惠；所以上帝赐福给你，直到永远”（诗 45:1,2）。大卫，他安排了以色列人的敬拜生活，在耶路撒冷为上帝预备了圣殿，他比别的任何人都配得称赞，但他只能写道：“在你的院宇一日，胜似千日；宁可在我上帝的殿中看门，不愿住在恶人的帐棚里”（诗 84:10）。如果上帝的灵是起点，那么卑微的精神就是下一步。大卫卑微地倚靠耶和华，为上帝为他安排的角色预备他自己。

David’s role in God’s plan of salvation 大卫在上帝救恩计划中的角色

And what was that role? David was to be a type or picture of the Savior, who would come from his line. He was a living prophecy of the coming Savior. When the people of Israel thought of the coming Messiah, they merely had to look at David to learn what the Messiah would be like.



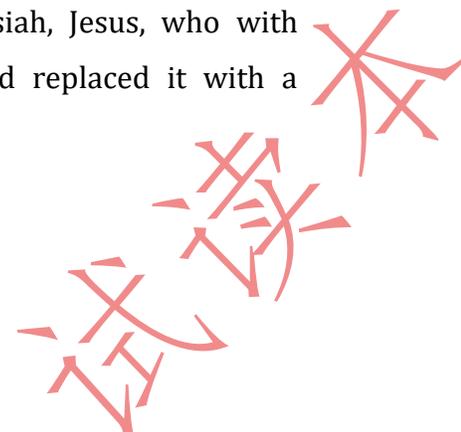
这个角色是什么呢？大卫是那将从大卫而出的救主的一个预表或画面。他是一个活生生的预言，预告着那个即将来到的救主。当以色列人想到那个即将来临的弥赛亚时，他们只需要观察大卫，就能学习弥赛亚是什么样子。

David modeled a warrior's spirit—the same Spirit Jesus displayed as he battled against Satan and established God's kingdom. David displayed the spirit of a prophet whose words centered on God's promised Savior—the same Spirit Jesus displayed when he said to the people in the synagogue at Nazareth, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners ... to proclaim the year of the Lord's favor" (Luke 4:18,19). David displayed the spirit of a priest who truly understood the meaning of the Mosaic Law—the same Spirit Jesus had when he explained to the people of his day that God desired mercy and not sacrifice (Matthew 12:7) and that God's house was "a house of prayer" and not a marketplace (Matthew 21:13).

大卫塑造了一个勇士的灵——当耶稣在与撒旦争战并建立上帝的国时，他展示了同样的灵。大卫展示了一个先知的灵，他的话聚焦在上帝应许的救主上——当耶稣在拿撒勒对会堂里的人说：“主的灵在我身上，因为他用膏膏我，叫我传福音给贫穷的人；差遣我宣告：被掳的得释放，失明的得看见，受压迫的得自由，宣告上帝悦纳人的禧年”（路 4:18,19）时，耶稣展示了同样的灵。大卫展示了一个祭司的灵，他真的理解摩西律法的意义——当耶稣向他所在时代的人解释，上帝喜爱怜悯而不是祭祀（太 12:7），上帝的殿是“祷告的殿”而不是贼窝（太 21:13）时，耶稣拥有同样的灵。

David, the king 君王大卫

David was Israel's greatest warrior. He established Israel's boundaries to the extent God had promised when the Israelites entered the land of Canaan. He literally established the kingdom of Israel. His work paralleled the work of the Messiah, Jesus, who with unlimited power battled the kingdom of Satan, overthrew it, and replaced it with a kingdom that would extend to the ends of the earth.



大卫是以色列最伟大的勇士。他将以色列的边界扩展到，当以色列人进入迦南时上帝应许他们的程度。他建立了以色列王国。他的工作并行于弥赛亚耶稣的工作，后者以无限的大能与撒旦的国争战，倾覆它，并用一个将会延伸到世界末了的国代替它。

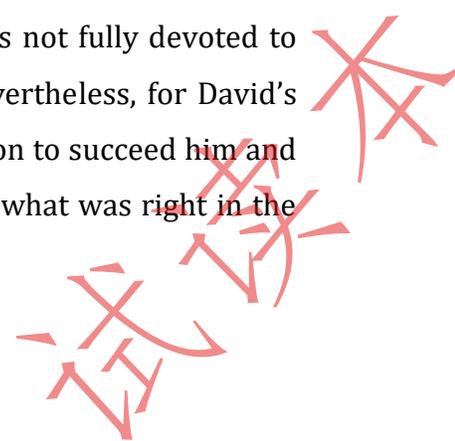
As with Jesus, “the LORD Almighty was with [David]” (1 Chronicles 11:9). The writer of Chronicles described David’s rule: “David reigned over all Israel, doing what was just and right for all his people” (1 Chronicles 18:14). This is also how Jesus would rule over his kingdom.

“万军之耶和华与他（大卫）同在”（代上 11:9），正如与耶稣同在一样。历代志的作者描述大卫的统治：“大卫作全以色列的王，又向众百姓秉公行义”（代上 18:14）。这也是耶稣对他的国的统治方式。

For years to come, until the arrival of the Savior, David was the benchmark against which the kings of Judah were measured. The Lord had said to David, “If your descendants watch how they live, and if they walk faithfully before me with all their heart and soul, you will never fail to have a man on the throne of Israel” (1 Kings 2:4). As David neared death, he urged his son Solomon to do just that. At first, Solomon served God as his father had, but that changed later in his life: “As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the LORD his God, as the heart of David his father had been” (1 Kings 11:4).

在接下来直到救主来临的日子，大卫是犹大王的标杆。耶和华对大卫说：“你的子孙若谨慎自己的行为，尽心尽意凭信实行在我面前，就不断有人坐以色列的王位”（王上 2:4）。当大卫快死的时候，他督促他的儿子所罗门这样做。一开始，所罗门如同他父亲一样服事上帝，但他在生命的后期却变了：“所罗门年老的时候，他的妻妾诱惑他的心去随从别神，不像他父亲大卫以纯正的心顺服耶和华—他的上帝”（王上 11:4）。

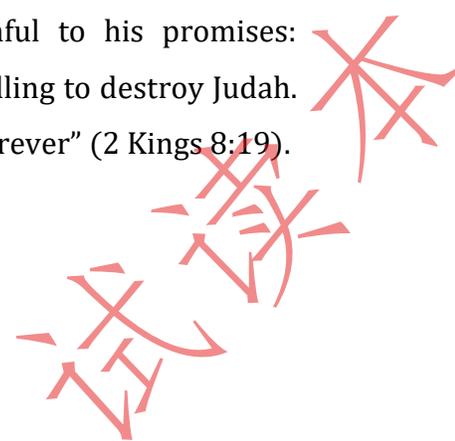
The writer of the book of Kings repeatedly critiques the kings of Judah by comparing them to David. Solomon’s son turned from the Lord, as did his grandson Abijah: “He committed all the sins his father had done before him; his heart was not fully devoted to the LORD his God, as the heart of David his forefather had been. Nevertheless, for David’s sake the LORD his God gave him a lamp in Jerusalem by raising up a son to succeed him and by making Jerusalem strong” (1 Kings 15:3,4). Abijah’s son Asa “did what was right in the



eyes of the LORD, as his father David had done” (1 Kings 15:11). A later king, Amaziah, got a mixed review: “He did what was right in the eyes of the LORD, but not as his father David had done” (2 Kings 14:3). Ahaz did not measure up at all: “Unlike David his father, he did not do what was right in the eyes of the LORD his God” (2 Kings 16:2). Hezekiah, on the other hand, “did what was right in the eyes of the LORD, just as his father David had done” (2 Kings 18:3). Josiah, the last good king of Judah, “did what was right in the eyes of the LORD and walked in all the ways of his father David, not turning aside to the right or to the left” (2 Kings 22:2).

列王纪的作者反复批评犹大王，将他们与大卫作对比。所罗门的儿子离开耶和華，他的孙子亚比央同样如此：“亚比央行他父亲从前所犯一切的罪，他的心不像他曾祖父大卫以纯正的心顺服耶和華—他的上帝。然而耶和華—他的上帝因大卫的缘故，仍使大卫在耶路撒冷有灯光，立他儿子接续他作王，又坚立耶路撒冷”（王上 15:3,4）。亚比央的儿子亚撒“效法他的高祖父大卫行耶和華眼中看为正的事”（王上 15:11）。后来的王亚玛谢，获得了一个混合参半的评价：“亚玛谢行耶和華眼中看为正的事，但不如他祖先大卫”（王下 14:3）。而亚哈斯则完全不合格：“他不像他祖先大卫行耶和華—他上帝眼中看为正的事”（王下 16:2）。另一方面，希西家“行耶和華眼中看为正的事，效法他祖先大卫一切所行的”（王下 18:3）。约西亚，犹大最后一任好王，“行耶和華眼中看为正的事，行他祖先大卫一切所行的道，不偏左右”（王下 22:2）。

With one major exception, which we will cover later in this book, David was a model believer. He deeply treasured God’s promises and served the Lord in love. The same could be said of the kings of Israel who followed David’s ways. They did not just imitate his life. They also imitated his faith. God blessed them because they treasured the gospel promises that God had given David. God told Hezekiah, “I will deliver you and this city from the hand of the king of Assyria. I will defend this city for my sake and for the sake of my servant David” (2 Kings 20:6). But even when Judah’s kings did not follow God’s will, as, for example, in the case of Jehoram, God graciously remained faithful to his promises: “Nevertheless, for the sake of his servant David, the LORD was not willing to destroy Judah. He had promised to maintain a lamp for David and his descendants forever” (2 Kings 8:19).



除了一件事以外——我们将在本书之后涉及，大卫是一个模范信徒。他深深地珍视上帝的应许，并在爱中服事耶和華。跟随大卫道路的以色列诸王同样如此。他们并不仅仅是模仿他的生命。他们也模仿他的信心。上帝祝福他们，因为他们珍视上帝赐给大卫的福音的应许。上帝告诉希西家：“我必加添你十五年的寿数，并且我要救你和这城脱离亚述王的手。我为自己和我仆人大卫的缘故，必保护这城”（王下 20:6）。但是即使当犹大王并不遵循上帝的旨意，比如约兰的例子，上帝依然忠实于他的应许：“耶和華却因他仆人大卫的缘故，不肯灭绝犹大，要照他所应许的，永远赐灯光给大卫和他的子孙”（王下 8:19）。

God continued to bless the nation of Judah because of his promise to Abraham. He also blessed the nation for David's sake, in view of his promise to establish David's kingdom forever.

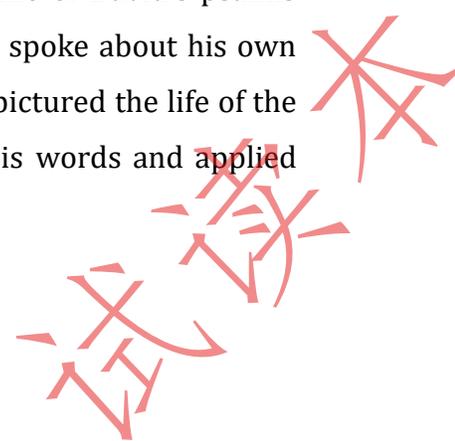
上帝因为他对亚伯拉罕的应许，持续地祝福犹大民族。他也为大卫的缘故祝福这民族，他应许建立大卫的国直到永远。

David, the prophet 先知大卫

David was “the sweet psalmist of Israel” (2 Samuel 23:1), as the King James Version puts it. His psalms provided models of prayer and praise for the Israelites. David was “a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne” (Peter, in Acts 2:30). David's writings are filled with prophecies about that special descendant.

大卫是“以色列所喜爱的诗人”（撒下 23:1）。他的诗篇为以色列人提供了祷告和赞美的模范。大卫是“先知，知道上帝曾向他起誓，要从他的后裔中立一位坐在他的宝座上”（彼得于使徒行传 2:30）。大卫的著作中充满了对那位特殊的后裔的预言。

No one before David had such clear insight into the Savior. Some of David's psalms contain events and details of the Savior's life. In other psalms David spoke about his own life as running parallel to the life of Jesus, and in the process his life pictured the life of the Savior. We know this from how the New Testament writers used his words and applied them to Jesus.



大卫之前没有一个人对救主有如此清晰的洞见。大卫的一些诗篇包含了救主生命中的事件和细节。在其它诗篇中，大卫谈到他自己的生命，作为耶稣的生命的参照，在这个过程中，他的生命描绘了救主的生命。从新约作者使用他的话，并将其应用在耶稣身上，我们就能知道这一点。

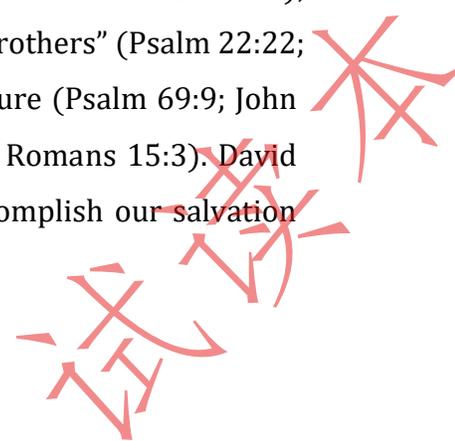
So closely are the lives of David and the coming Savior bound together that David's life itself became a prophecy about the Savior. Sometimes it is clear when David was speaking about what the Savior would say or do. At other times it is clear he was speaking about parallel actions. Sometimes it is hard to tell. Sometimes we wonder if David himself clearly understood when he was doing which. No doubt, like the other prophets, he had to study his own writings to discover what the Holy Spirit was using him to predict (1 Peter 1:10,11).

大卫的生命和即将到来的救主是如此紧密的联系在一起，以至于大卫的生命本身成了关于救主的预言。有时大卫显然在说救主将会说什么或做什么。在其它时候他显然在说并行的行为。有时则很难分清。有时我们怀疑大卫自己是否完全明白他在做的是什麼。毫无疑问，就像其他先知一样，他不得不学习他自己的作品，来发现圣灵使用他预言了什麼（彼前 1:10,11）。

The New Testament writers acknowledged the importance of David's prophetic work by quoting from him more than from any other prophet, making him at least equal with the great prophet Isaiah. David provided a much broader range of details about Jesus' life than any other prophet.

新约作者承认大卫作为先知的的工作的重要性，他们引用他的话多过任何其他先知，这让他至少等同于伟大的先知以赛亚。相比任何其他先知，大卫为耶稣的生命提供了更广泛的细节。

In the psalms we know David wrote, he talked about the eternal sonship of Jesus and Jesus' final judgment on his enemies (Psalm 2, quoted several times in the New Testament); he foretold the human nature of Jesus, who would call his disciples "brothers" (Psalm 22:22; Hebrews 2:12). David spoke about Jesus' zeal to keep God's house pure (Psalm 69:9; John 2:17) and how Jesus would be reproached for his zeal (Psalm 69:9; Romans 15:3). David prophesied the Savior's willingness to fulfill his Father's will to accomplish our salvation



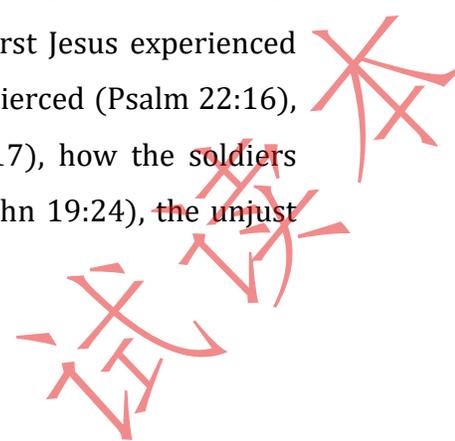
(Psalm 40:6-8; Hebrews 10:5-7). David prophesied that as great as he himself was, the Savior was “my Lord” (Psalm 110:1; Matthew 22:44).

在诗篇中我们知道大卫写过：他谈到耶稣永恒的儿子身份和耶稣对他敌人最后的审判（诗 2/新约多次引用）；他预言了耶稣的人性，耶稣会称他的门徒“弟兄”（诗 22:22/来 2:12）。大卫谈到耶稣热心的洁净上帝的殿（诗 69:9/约 2:17），以及耶稣如何为他的热心而被指责（诗 69:9/罗 15:3）。大卫预言救主乐意满足他父的旨意，完成我们救恩的工作（诗 40:6-8/来 10:5-7）。大卫——无论他自己多么伟大，预言说救主是“我主”（诗 110:1/太 22:44）。

David said that the meek would inherit the world, which Jesus made into one of the Beatitudes (Psalm 37:11; Matthew 5:5). He foretold the praise Jesus would receive “from the lips of children and infants” (Psalm 8:2; Matthew 21:16). He foretold Jesus’ resurrection (Psalm 16:8-11; Acts 2:25-28). He spoke of the expansion of God’s kingdom, the final judgment day, and the priesthood of Jesus (Psalm 110, quoted numerous times in the New Testament). He saw the spiritual gifts God would give to his church to help the people work in his kingdom (Psalm 68:18; Ephesians 4:8). He spoke of the New Testament day of rest Jesus would bring, and he encouraged us not to harden our hearts against this grace as the Israelites once did (Psalm 95:7-11; Hebrews 4:7).

大卫说谦卑的人必承受土地，耶稣将这话放入了他的论福里面（诗 37:11/太 5:5）。他预言耶稣将“从孩童和吃奶的口中”（诗 8:2/太 21:16）获得称赞。他预言耶稣的复活（诗 16:8-11/徒 2:25-28）。他谈到上帝国度的扩展，最后的审判日，以及耶稣的祭司职（诗 110/新约多次引用）。他看见了上帝要赐给他教会属灵的恩赐，来帮助人们在他的国度里工作（诗 68:18/弗 4:8）。他谈到耶稣将会带来新约的安息日，他鼓励我们不要对这恩典硬着我的心，正如以色列人曾经做的那样（诗 95:7-11/来 4:7）。

In three places he foretold that Judas would betray the Savior (Psalm 41:9; John 13:18 / Psalm 69:25; Acts 1:20 / Psalm 109:8; Acts 1:20). He described the scene at the cross when the Jewish people mocked him (Psalm 22:8), the horrible thirst Jesus experienced (Psalm 22:15; John 19:28), the fact that Jesus’ hands and feet were pierced (Psalm 22:16), how the people stared at Jesus and gloated over him (Psalm 22:17), how the soldiers divided his garments and cast lots for his clothing (Psalm 22:18; John 19:24), the unjust



hatred Jesus received from his enemies (Psalm 69:4; John 15:25), the fact that none of his bones would be broken (Psalm 34:20; John 19:36), and that they would give Jesus vinegar to drink (Psalm 69:21; Matthew 27:48).

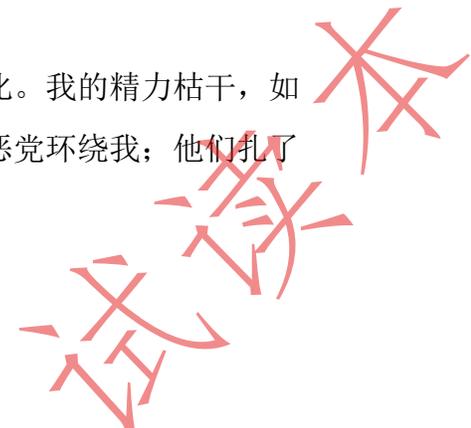
他在三个地方预言了犹大将会出卖救主（诗 41:9/约 13:18；诗 69:25/徒 1:20；诗 109:8/徒 1:20）。他描述了在十字架上犹太人嘲笑他的场景（诗 22:8），耶稣经历的可怕的干渴（诗 22:15/约 19:28），耶稣手脚被刺透的事实（诗 22:16），人们如何瞪着眼睛看他并对他幸灾乐祸（诗 22:17），士兵如何瓜分他的外衣并为他的内衣抽签（诗 69:4/约 15:25），耶稣从他敌人那里获得的无理的憎恨（诗 69:4/约 15:25），他的骨头一根也没有折断的事实（诗 34:20/约 19:36），以及他们将醋给耶稣喝（诗 69:21/太 27:48）。

David's prayers have been called the prayers of Christ. In his prayers to his heavenly Father, Jesus used words David had spoken. When he was on the cross, he cried out, "My God, my God, why have you forsaken me?" (Psalm 22:1; Matthew 27:46) and when he died, he said, "Father, into your hands I commit my spirit" (Psalm 31:5; Luke 23:46). David recorded Jesus' prayer to God when he was on the cross:

大卫的祷告被称为基督的祷告。在他对天父的祈祷中，耶稣使用了大卫说过的话。当他在十字架上时，他呼喊道：“我的上帝，我的上帝，为什么离弃我？”（诗 22:1/太 27:46），当他死亡时，他说：“父啊，我将我的灵交在你手里”（诗 31:5/路 23:46）。大卫记录了耶稣在十字架上时对上帝的祷告：

I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me. My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. I can count all my bones; people stare and gloat over me. They divide my garments among them and cast lots for my clothing. But you, O LORD, be not far off; O my Strength, come quickly to help me. (Psalm 22:14-19)

我如水被倒出，我的骨头都脱了节，我的心如蜡，在我里面熔化。我的精力枯干，如同瓦片，我的舌头紧贴上颚。你将我安置在死灰中。犬类围着我，恶党环绕我；他们扎了



我的手、我的脚。我数遍我的骨头；他们瞪着眼看我。他们分我的外衣，为我的内衣抽签。耶和華啊，求你不要远离我！我的救主啊，求你快来帮助我！（诗 22:14-19）

And David foretold Jesus' resurrection and exaltation in words that Peter would richly draw from in his sermon on Pentecost Sunday:

同样，大卫预言了耶稣的复活和高升，彼得在他五旬节的讲道中丰富的借鉴了大卫的话：

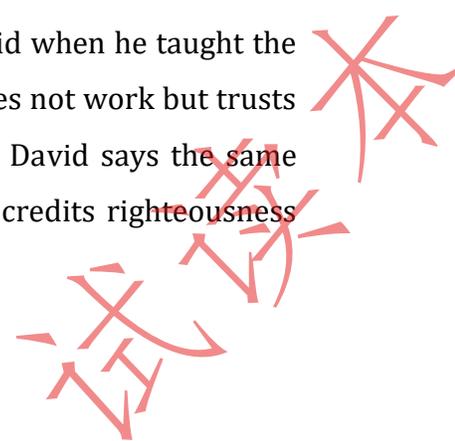
I have set the LORD always before me. Because he is at my right hand, I will not be shaken. Therefore my heart is glad and my tongue rejoices; my body also will rest secure, because you will not abandon me to the grave, nor will you let your Holy One see decay. You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand. (Psalm 16:8-11)

我让耶和華常在我面前，因他在我右边，我就不致动摇。因此，我的心欢喜，我的灵快乐；我的肉身也要安然居住。因为你必不将我的灵魂撇在阴间，也不让你的圣者见地府。你必将生命的道路指示我。在你面前有满足的喜乐，在你右手中永远有永远的福乐。（诗 16:8-11）

In addition to prophecies about Jesus, David also expressed truths relating to salvation. He spoke about people's guilt and God's right to judge us (Psalm 51:1-4; Romans 3:4), about the persecution Christians endure because of their faith in Christ (Psalm 44:22; Romans 8:36), and about the foolishness of human wisdom in the face of God's wisdom (Psalm 94:11; 1 Corinthians 3:20). He foretold that the Jews would harden their hearts against the gospel (Psalm 69:22,23; Romans 11:9,10).

除了关于耶稣的预言，大卫也表达了关于救恩的真理。他谈到了人的罪债和上帝公义的审判我们（诗 51:1-4/罗 3:4），关于基督徒因为他们相信基督而遭受的迫害（诗 44:22/罗 8:36），关于人的智慧在上帝的智慧面前的愚蠢（诗 94:11/林前 3:20）。他预言了犹太人会对福音刚硬他们的心（诗 69:22,23/罗 11:9,10）。

David taught so clearly about God's mercy that Paul quoted David when he taught the Roman Christians about the heart of the gospel: "To the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness. David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness



apart from works: ‘Blessed are they whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sin the Lord will never count against him’” (Romans 4:5-8, quoting Psalm 32:1,2).

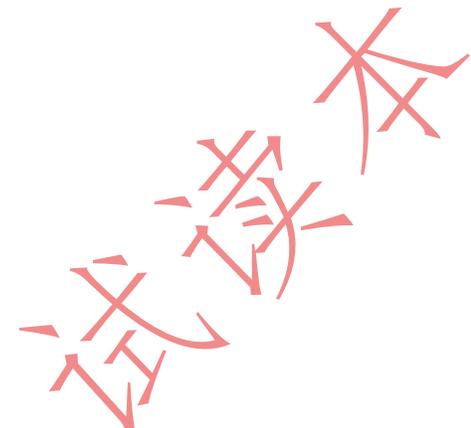
大卫如此清晰地教导了上帝的怜悯，以至于保罗在教导罗马基督徒福音的核心时，引用了大卫的话：“但那不做工的，只信那位称不敬虔之人为义的，他的信就算为义。正如大卫称那在行为之外蒙上帝算为义的人是有福的：‘过犯得赦免，罪恶蒙遮盖的人有福了！主不算为有罪的，这样的人有福了！’”（罗 4:5-8/引自诗 32:1,2）。

David taught the Israelites about God’s mercy in Christ and what it meant to live as a member of God’s kingdom. David was a true Old Testament believer with a New Testament heart. He followed the Mosaic Law closely and taught his people to do the same. In the process, he taught the people the true nature of the Mosaic Law—how it pointed to Christ and served the gospel promises God had given to Abraham.

大卫教导以色列人上帝在基督里的怜悯，以及作为上帝国度的一员活着意味着什么。大卫是一个真正的旧约信徒，带着一颗新约的心。他严格地遵守摩西律法并教导他的子民也这样做。在这个过程中，他教导人们摩西律法真正的本质——它如何指向基督，并服务于上帝给亚伯拉罕的福音的应许。

David’s psalms provided Israel’s teachers with material for intense and fruitful study for hundreds of years, and they are still being studied today. For years after their writing, David’s psalms were used in the public worship of God’s people, just as they are used in our worship today. They also served as model prayers by which God taught the people how to pray and through which God’s people could bring their requests to him.

数百年来，大卫的诗篇为以色列教师紧密而丰富的学习提供了材料，直到今天，人们依然在学习诗篇。在它们被写下的多年来，大卫的诗篇被用在上帝子民的公共敬拜中，正如它们被用在我们今天的敬拜中一样。它们也是模范的祷告文，上帝借着它们教导人们怎样祷告，上帝的子民能够透过它们向他提出请求。



David, the priest 祭司大卫

David was not a priest in the formal sense. In Israel, only male descendants from the family of Aaron of the tribe of Levi could serve as priests, instruct the Israelites in their worship life, and offer sacrifices.

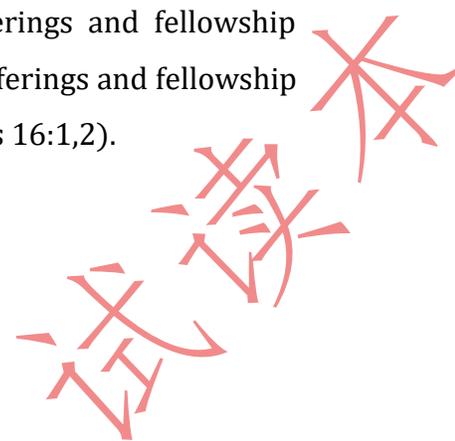
大卫不是一个正式意义上的祭司。在以色列，只有利未支派亚伦家族的男性后裔才能担任祭司，在以色列人的敬拜生活中教导他们并献祭。

Yet the work David did to foster the Israelites' worship life rivaled that of Moses, a true descendant of Levi and the one who received the pattern of Israel's worship directly from God. David's work as a priest can be described in two broad areas of activity: He provided a house for the central item in Israel's worship life, the ark of the covenant, and he provided for Israel's worship life.

然而大卫为培养以色列人的敬拜生活所做的工作，能与摩西相媲美——摩西是一个真正的利未后裔，并且他直接从上帝那里领受了以色列人的敬拜模式。大卫作为祭司的工作能够从两个方面来描述：他为以色列人敬拜生活的中心元素——约柜，提供了一个家；他供应以色列人的敬拜生活。

David provided a home for the ark 大卫为约柜提供了一个家

After David captured the city of Jerusalem and made it his capital, he brought the ark of the covenant into Jerusalem and put it in a temporary tent. As the priests moved the ark into the city, David joined them, even dressing like a priest: "Now David was clothed in a robe of fine linen, as were all the Levites who were carrying the ark, and as were the singers, and Kenaniah, who was in charge of the singing of the choirs. David also wore a linen ephod" (1 Chronicles 15:27). David himself may have taken a personal role in offering some of the sacrifices on that festival day: "They brought the ark of God and set it inside the tent that David had pitched for it, and they presented burnt offerings and fellowship offerings before God. After David had finished sacrificing the burnt offerings and fellowship offerings, he blessed the people in the name of the LORD" (1 Chronicles 16:1,2).



在大卫攻占耶路撒冷并定都于此，他将约柜带到耶路撒冷并将它放在一个临时的会幕里。当祭司将约柜抬到耶路撒冷时，大卫加入了他们，甚至他穿的也像个祭司：“大卫和所有抬约柜的利未人，以及圣咏团的领袖基拿尼雅和歌唱的人，都穿着细麻布外袍；大卫另外穿着细麻布以弗得”（代上 15:27）。在那个喜庆的日子，大卫自己可能也亲自地献上了一些祭物：“众人将上帝的约柜请进去，安放在大卫为它搭的帐幕中，就在上帝面前献燔祭和平安祭。大卫献完了燔祭和平安祭，就奉耶和華的名祝福百姓”（代上 16:1,2）。

David wanted very much to replace the tent he erected in Jerusalem with a permanent building to house the ark of the covenant. When he announced his plans, God said it was a good idea, but not something he wanted David himself to do. The actual construction of the temple would be assigned to David's son Solomon.

大卫非常想要建造一个永久建造，替代他在耶路撒冷竖立的帐幕，来安置约柜。当他宣布他的计划时，上帝说这是一个好主意，但这不是他想要大卫自己去做的事。实际建造圣殿的任务被交给了大卫的儿子所罗门。

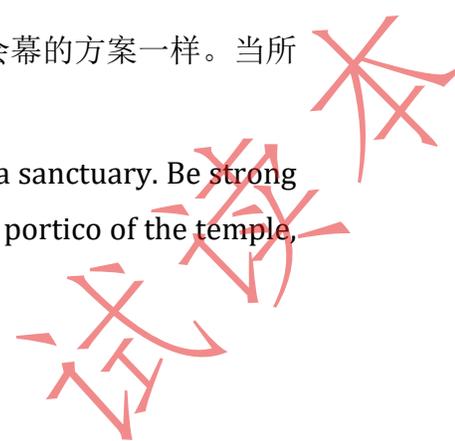
Not to be denied, however, David did just about everything except take part in building the temple. By the time Solomon started building the temple, his father, David, had already made all the preparations. His preparation work closely paralleled the work of Moses—a true priest under God's Old Testament law—as he prepared to build the tabernacle in the wilderness.

然而，不可否认的是，除了参与建造圣殿，大卫几乎做了一切的事。在所罗门开始建造圣殿时，他的父亲大卫，已经做好了一切的准备工作。他的准备工作与摩西——一个上帝旧约律法下真正的祭司——在旷野准备建造会幕的工作非常相似。

God gave David the actual plans for the temple, just as he had given the plans for the tabernacle to Moses on Mount Sinai. When Solomon was about to start his reign, his father said to him,

上帝给大卫建造圣殿的实际方案，正如他在西奈山给摩西建造会幕的方案一样。当所罗门开始他的统治时，他的父亲对他说：

“Consider now, for the LORD has chosen you to build a temple as a sanctuary. Be strong and do the work.” Then David gave his son Solomon the plans for the portico of the temple,



its buildings, its storerooms, its upper parts, its inner rooms and the place of atonement. He gave him the plans of all that the Spirit had put in his mind for the courts of the temple of the LORD and all the surrounding rooms, for the treasuries of the temple. (1 Chronicles 28:10-12)

“现在你当谨慎，因耶和华拣选你建造殿宇作为圣所。你当刚强去做。”大卫指示他儿子所罗门有关殿的走廊、屋子、库房、楼房、内殿和柜盖之处的样式，被灵感感动所得的一切样式：耶和华殿的院子、周围一切的房屋、上帝殿的库房和圣物库房。（代上 28:10-12）。

He further described the source of his plans: “All this,’ David said, ‘I have in writing from the hand of the LORD upon me, and he gave me understanding in all the details of the plan” (1 Chronicles 28:19).

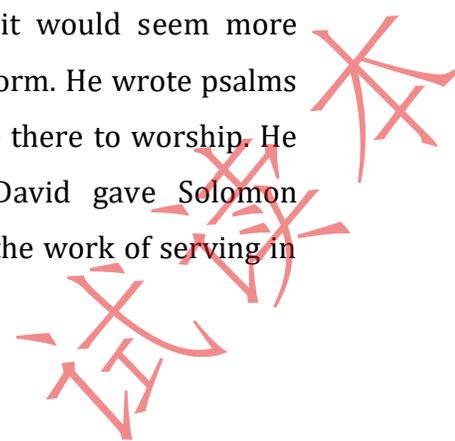
他进一步描述他这方案的由来：“这一切，所有工作的样式，是耶和华用手写的文件使我明白的”（代上 28:19）。

David also supplied money and materials for building the temple, just as Moses had done. In 1 Chronicles chapter 22, we hear about David’s extensive preparations. He stockpiled resources: “a hundred thousand talents of gold, a million talents of silver, quantities of bronze and iron too great to be weighed, and wood and stone.... many workmen: stonemasons, masons and carpenters, as well as men skilled in every kind of work in gold and silver, bronze and iron—craftsmen beyond number” (verses 14-16).

大卫也和摩西一样，提供建造圣殿的金钱和材料。在历代志上 22 章，我们听到了大卫广泛的准备工作。他储蓄各种资源：“十万他连得金子，一百万他连得银子，铜和铁多得无法可秤；……木头、石头，……许多工匠，就是石匠、木匠，和一切能做各样工的巧匠，以及无数的金银铜铁”（14-16 节）。

Providing for Israel's worship life 供应以色列人的敬拜生活

David also instructed the priests in their duties, a function it would seem more appropriate for a true priest and member of the tribe of Levi to perform. He wrote psalms that were used daily by the temple singers and the saints who came there to worship. He supplied the musicians with instruments (2 Chronicles 7:6). David gave Solomon “instructions for the divisions of the priests and Levites, and for all the work of serving in



the temple of the LORD, as well as for all the articles to be used in its service” (1 Chronicles 28:13).

大卫也教导祭司他们的职责，这一功能似乎更适合一个真正的祭司和利未支派的一员来执行。他写下诗篇，供圣殿的乐者和去那里敬拜的圣徒每日使用。他给乐师提供乐器（代下 7:6）。大卫指示所罗门“祭司和利未人的班次，耶和华殿里各样事奉的工作，耶和华殿里一切事奉用的器皿”（代上 28:13）。

Several centuries later, the Levites were still using the instruments David had provided for the temple, they were following the arrangement David had established as to where they should stand and how they should play the instruments, and they were singing the songs David and others had written (2 Chronicles 29:25-30).

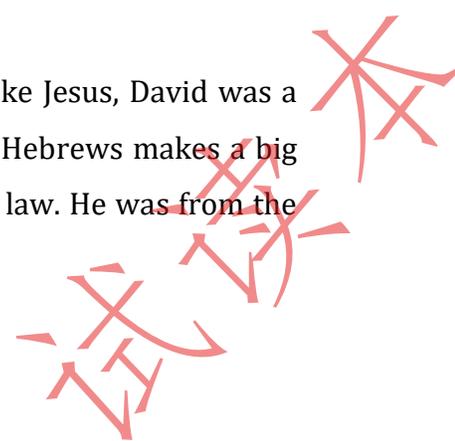
数个世纪之后，利未人依然用着大卫为圣殿提供的乐器，他们遵循着大卫的安排，正如他们应该站在哪儿，他们应该怎样演奏乐器，他们唱着大卫和其他人所写的歌（代下 29:25-30）。

Even after the Israelites returned from the Babylonian captivity, the priest Ezra and the governor Nehemiah organized the worship leaders at the dedication of the temple “as prescribed by David” (Ezra 3:10) and reorganized the temple servants, “a body that David and the officials had established to assist the Levites” (Ezra 8:20). Ezra and Nehemiah were careful to provide the musicians “with musical instruments prescribed by David the man of God” (Nehemiah 12:36).

甚至在以色列人从巴比伦被掳归回之后，祭司以斯拉和省长尼希米在圣殿奠基仪式上，组织敬拜领袖“照以色列王大卫亲手所定的”（拉 3:10）赞美耶和华，并重组圣殿服事人员：“从前大卫和众领袖派殿役服事利未人，现在从这殿役中也带了二百二十人来，全都是按名指定的”（拉 8:20）。以斯拉和尼希米仔细地为乐师配备“神人大卫的乐器”（尼 12:36）。

A type of Jesus' priesthood 耶稣祭司职的预表

David paralleled Jesus, the Great High Priest, in another way. Like Jesus, David was a priest from a tribe other than the Levites. The writer of the book of Hebrews makes a big point of the fact that Jesus was not a priest under the Old Testament law. He was from the



tribe of Judah. This made him the priest of another covenant—the new covenant established by his blood. As such, even the Old Testament priesthood owed him honor. (See the complete discussion of this in Hebrews chapters 5–7.)

大卫以另一种方式类似于伟大的大祭司耶稣。和耶稣一样，大卫是一个不从利未支派而来的祭司。希伯来书的作者指出了—个很重要的事实：耶稣不是旧约律法下的祭司。他来自于犹大支派。这让他成为了另一个约的祭司，就是由他的血设立的新约。因此，即便是旧约的祭司职也没有他这样的尊荣。（参见希伯来书 5-7 章对此完整的讨论。）

David was from the tribe of Judah also. He worked to help the Levites of his day carry out their worship following the Mosaic Law. But in a sense he was above them. He brought blessings to Israel’s worship life, not as the leading Levite but as the type of Christ—a man who came from the house of Judah, whose high priesthood was far superior to that of Levites like Aaron and Moses.

大卫同样来自犹大支派。他努力帮助他那个时代的利未人遵循摩西律法实施他们的敬拜活动。但从某种意义上他在他们之上。他将祝福带给以色列人的敬拜生活，不是作为利未人的带领者而是作为基督的预表——一个出自犹大家的人，他的大祭司职远高过利未人，如亚伦和摩西的大祭司职。

All of these aspects of David’s life and purpose were united in how the later prophets directed Israel’s eyes to the Savior. Ezekiel refers to Jesus as “David.” Speaking through Ezekiel, God promises to rule his people forever through “David”: “I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd. I the LORD will be their God, and my servant David will be prince among them” (Ezekiel 34:23,24).

大卫的生命和目标的所有这些方面，都被后来的先知用在他们指引以色列人聚焦于救主的过程中。以西结称耶稣为“大卫”。上帝透过以西结，应许他会透过“大卫”治理他的子民直到永远：“我必在他们之上立一牧人，就是我的仆人大卫，牧养它们；他必牧养他们，作他们的牧人。我一耶和华必作他们的上帝，我的仆人大卫要在他们中间作王。这是我—耶和华说的”（结 34:23,24）。



David's lasting influence as a picture of Christ 大卫持久的影响

响：作为基督的画面

The Lord describes the glory of the New Testament church in Old Testament terms, in which David played a central role. He refers to Jesus, the eternal king, as "David." He says,

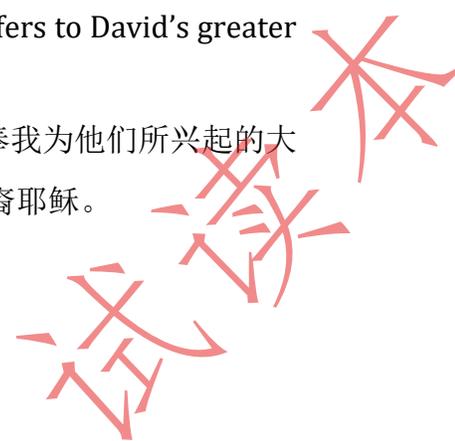
耶和華用舊約的措詞描述新約教會的榮耀，大衛在其中扮演了核心的角色。他稱耶穌，永恒的王，為“大衛”。他說：

My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees. They will live in the land I gave to my servant Jacob, the land where your fathers lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever. I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. My dwelling place will be with them; I will be their God, and they will be my people. Then the nations will know that I the LORD make Israel holy, when my sanctuary is among them forever. (Ezekiel 37:24-28)

“我的仆人大卫要作他们的王；他们全体必归一个牧人。他们必顺从我的典章，谨守遵行我的律例。他们要住在我赐给我仆人雅各的地上，就是你们列祖所住之地。他们和他们的子孙，并子孙的子孙，都永远住在那里。我的仆人大卫要作他们的王，直到永远；并且我要与他们立平安的约，作为永约。我要安顿他们，使他们人数增多，又在他们中间设立我的圣所，直到永远。我的居所必在他们中间；我要作他们的上帝，他们要作我的子民。我的圣所在以色列人中间直到永远，列国就知道是我—耶和華使以色列分别为圣。”
(结 37:24-28)

Jeremiah says that God's people "will serve the LORD their God and David their king, whom I will raise up for them" (Jeremiah 30:9). Of course, "David" refers to David's greater son Jesus.

耶利米說上帝的子民“他們却要事奉耶和華—他們的上帝，事奉我為他們所興起的大衛王”（耶 30:9）。當然，這裡的“大衛”指的是大衛更偉大的後裔耶穌。



Jeremiah foretells the day when God would make his people both kings and priests, a “royal priesthood” (1 Peter 2:9), calling us descendants of David and spiritual Levites: “I will make the descendants of David my servant and the Levites who minister before me as countless as the stars of the sky and as measureless as the sand on the seashore” (Jeremiah 33:22; also see Zechariah 12:7-12).

耶利米预言在上帝的日子，他会使他的子民都是王和祭司，一个“君尊的祭司”（彼前 2:9），称我们为大卫的后裔和属灵的利未人：“正如天上的万象不能数算，海边的尘沙不能斗量，我必照样使我仆人大卫的后裔和事奉我的利未人多起来”（耶 33:22；也见亚 12:7-12）。

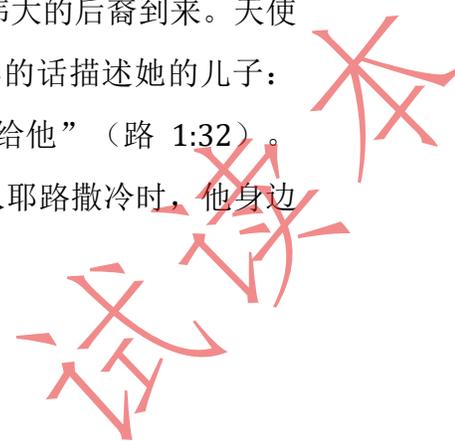
The last book of the Bible, Revelation, concludes with a reference linking Jesus and David: “I am the Root and the Offspring of David, and the bright Morning Star” (Revelation 22:16).

圣经最后一卷书，启示录，在结尾时也将耶稣和大卫联系起来：“我一耶稣差遣我的使者，为了众教会向你们证明这些事。我是大卫的根，是他的后裔；我是明亮的晨星”（启 22:16）。

Anticipation of David's return 期待大卫的再来

None of this was lost on the people of Israel. Everyone looked forward to David's greater son. The angel announced Jesus' birth to Mary, an ordinary young Jewish woman, with these words about her son: “He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David” (Luke 1:32). The blind cried out, “Have mercy on us, Son of David!” (Matthew 9:27). The crowds that accompanied Jesus as he entered Jerusalem cried out, “Hosanna to the Son of David!” “Blessed is he who comes in the name of the Lord!” “Hosanna in the highest!” (Matthew 21:9).

以色列人并没有忘记其中任何一点。每一个人都盼望着大卫更伟大的后裔到来。天使向马利亚，一个普通的年轻犹太女子，宣告耶稣的降生时，用这样的话描述她的儿子：“他将要为大，称为至高者的儿子；主上帝要把他祖先大卫的王位给他”（路 1:32）。瞎子喊着说：“大卫之子，可怜我们吧”（太 9:27）。在耶稣进入耶路撒冷时，他身边



的人呼喊：“和散那归于大卫之子！奉主名来的是应当称颂的！至高无上的，和散那”（太 21:9）。

Even the unbelieving religious leaders knew that the Savior would be David's son (Matthew 22:42).

甚至是不信的宗教领袖也知道救主将是大卫之子（太 22:42）。

Conclusion 总结

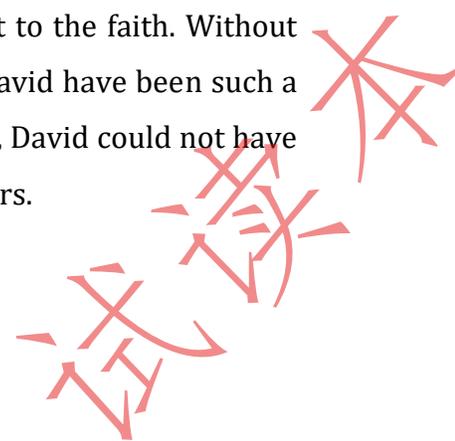
In one of his sermons, the apostle Paul said, “After removing Saul, he made David their king. He testified concerning him: ‘I have found David son of Jesse a man after my own heart; he will do everything I want him to do’” (Acts 13:22). David was a man after God's heart, not only in his moral character but in his willingness to fulfill the purpose for which God created him. Except in the case of Uriah's wife, David sought to give glory to the Lord.

使徒保罗在他的一次讲道中说：“他废了扫罗之后，就兴起大卫作他们的王，又为他作见证说：‘我寻得耶西的儿子大卫，他是合我心意的人，他要遵行我一切的旨意’”（徒 13:22）。大卫是一个合上帝心意的人，不仅仅在他的道德品格上，也在他乐意去实现上帝创造他的目的上。除了乌利亚的妻子的事，大卫寻求归荣耀给耶和華。

David dedicated himself to serving God's kingdom as a king who strove to lead his people to know the Lord, as a prophet in his writing, and as a priest in his zeal for God's house and for public worship.

大卫专心的去服事上帝的国，他作为一个君王努力带领他的子民认识耶和華，作为一个先知写作，作为一个祭司热心于上帝的家和公共敬拜。

In summary, God chose David to play a major role in his plan of salvation. To enable David to fulfill the role, the Lord sent people into his life. These people, believers and unbelievers alike, had roles in helping God's kingdom unfold in David's life. They instructed David, forged him on the anvil of affliction, and helped him hold fast to the faith. Without them, God could not have fulfilled his purpose for David, nor could David have been such a blessing to God's church. Without these agents of grace in David's life, David could not have been a tool through which God brought his grace into the lives of others.



总之，上帝选择大卫在上帝救恩的计划中扮演了一个重要的角色。为了让大卫能够满足这一角色，耶和华差派人们进入他的生命。这些人，无论是信徒还是非信徒，在帮助上帝的国在大卫的生命中展开的过程中，都发挥着作用。他们指导大卫，在苦难的铁毡上锻造他，帮助他持定信仰。没有他们，上帝不可能实现他对大卫的目的，大卫也不可能对上帝的教会有这样的祝福。没有这些恩典的代理人在大卫的生命中，大卫就不可能成为上帝的工具——上帝透过大卫这个工具将他的恩典带入他人的生命中。

A Devotion on Our Purpose in Life 灵修：我们生命的目的

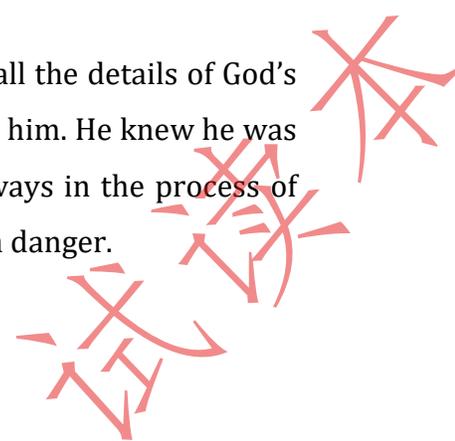
"Though I walk in the midst of trouble, you preserve my life; you stretch out your hand against the anger of my foes, with your right hand you save me. The LORD will fulfill his purpose for me; your love, O LORD, endures forever—do not abandon the works of your hands." (Psalm 138:7,8)

我虽困在患难中，你必将我救活；我的仇敌发怒，你必伸手抵挡他们，你的右手也必拯救我。耶和华必成全他在我身上的旨意；耶和华啊，你的慈爱永远长存！求你不要离弃你手所造的。（诗 138:7-8）

It is easy to look back on David's life and see a distinct and clearly defined purpose. It is easy to agree with the conclusion of later generations who realized that David was a type of Christ. It is easy to see that God used him to write psalms to inspire and direct our prayer life. David inspires us to God-pleasing worship. He also provides us with an example of God's power to extend his kingdom to the ends of the earth.

回顾大卫的一生，我们很容易看到一个清晰而独特的目标。我们很容易认同随后的世代得出的结论，即，大卫是基督的预表。我们很容易看到上帝使用他写下诗篇来激励并指导我们的祷告生活。大卫激励我们去做蒙上帝喜悦的敬拜。他也为我们提供了一个例子——上帝有能力扩展他的国度直到地极。

It is hard to say whether or not David himself fully understood all the details of God's long-term purpose for his life. But David knew God had a purpose for him. He knew he was the work of God's hands. He expressed confidence that God was always in the process of preserving his life, keeping his enemies at bay, and guarding him from danger.



对于上帝对大卫生命长期的目标，很难说大卫自己是否完全的明白其一切的细节。但大卫知道上帝对他有一个目标。他知道他是上帝手里的工作。他相信上帝一直在保存他的生命，阻拦他的敌人，并护卫他脱离危险。

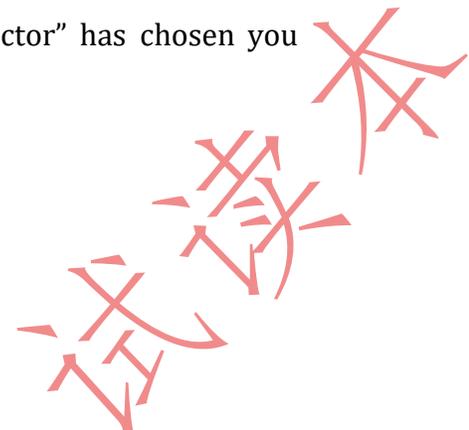
You have heard it said many times: God has a purpose for your life. But how often do you take that to heart? The president of our country has a purpose, as do the CEOs of major companies. Your pastor has a purpose in life, which becomes especially obvious when he has a call to consider. But do you think about your own purpose in life in the same terms? Or are you too ordinary to be playing an important role in God's kingdom work, a role that would raise you from a bit player to a major actor?

你已经听过太多次这句话了：上帝对你的生命有个目的。但是你多久会将它放在心上呢？我们国家的总统有个目标，大公司的 CEO 也有个目标。你的牧师有一个人生的目标，当他有一个呼召需要去考虑时，这一点变得特别明显。但是你会用同样的措词来思考你自己人生的目标吗？或者你还是太平凡了，不能在上帝国度的工作中扮演一个重要的角色，一个会让你从小演员提升为主演的角色？

The purpose of our lives may not rise to the level of David's. But we still have a distinct and well-defined purpose, and God will see that his purpose is fulfilled. Perhaps your purpose is clear. Or perhaps you only get a fleeting glimpse when someone thanks you for what you have meant to their spiritual growth. Perhaps you just live day to day for the purpose God has in mind for all his people—to give glory to God.

我们生命的目的可能并不能达到大卫的程度。但我们依然有一个清晰和明确的目的，上帝将会看到他的目的得以实现。也许你的目的很清晰。也许没那么清晰，只有在某人感谢你对他属灵成长的意义时，你才能获得短暂的一瞥。也许你只是为着上帝心里对他所有子民的目的——归荣耀给上帝，日复一日的活着。

It doesn't matter if you understand your purpose clearly. Take comfort that God does. You are like an actor in God's "play" of extending his kingdom. The role you play is vital in other people's lives. You can be sure that the perfect "casting director" has chosen you carefully and will support you as you play out your role.



你是否清晰的明白你的目的，并不重要。从上帝那里得安慰吧。你就像上帝扩展他国度的“戏剧”里的一个演员。你在他人生命中扮演的角色至关重要。你可以确定完美的“选角指导”已经仔细的选择了你，并将支持你扮演你的角色。

Dear Lord, help me view my life from your perspective. Help me see the importance of my life. Bless me with a sense of purpose in your kingdom work. Amen.

亲爱的上帝，请帮助我从你的视角看待我的生命。帮助我认识到我生命的重要性。

用一种使命感在你国度的工作中祝福我。阿门。

试读本

Chapter 2 第二章

SAMUEL—David's Mentor 撒母耳——大卫的导师

The lives of great people are often built on the lives of other great people. This was true for David.

伟人的生命往往建立在其他伟人的生命之上。大卫就是如此。

One day he was called in from the field where he had been watching his father's sheep. He entered his house and saw Samuel standing there. It would be like you coming home from shopping to see the president of the United States sitting in your living room—waiting for you!

一天，当他在田里照看他父亲的羊群时，他被叫了回来。他进入了他的家并看到撒母耳站在那儿。这就像你从超市回家，看到美国总统坐在你家客厅——等着你一样！

Samuel was on a mission. Israel's first king, Saul, had turned from the Lord. Although it would be 12 or 13 years before Saul would be removed from the kingship, it was already time for a change to be made. Instead of replacing Saul right away, the Lord chose to provide a time of training for the new king so that he could be molded into the kind of leader God wanted.

撒母耳在执行一个使命。以色列的第一任王，扫罗，转离了上帝。虽然离扫罗被逐出他的王位还有 12、13 年，已经是时候做出些改变了。耶和华并没有马上取代扫罗，而是为新王留下了一些训练时间，使得他能够被塑造为上帝想要的那种领袖。

So God sent Samuel, the greatest man to arise in Israel since Moses and Joshua, to anoint—to set apart—a young man to replace Saul. That's why Samuel was in David's house that day, waiting for David.

因此上帝差派撒母耳——以色列中自摩西和约书亚后最伟大的人，去膏立一个少年人代替扫罗。这就是为什么那天撒母耳在大卫家，等候大卫的原因。



But Samuel would not just serve as the one who anointed David. He would also become one of the most important people in David's life. Samuel would be David's mentor.

但是撒母耳不仅仅是膏立大卫的那个人。他也将成为大卫生命中最重要的人之一。撒母耳将成为大卫的导师。

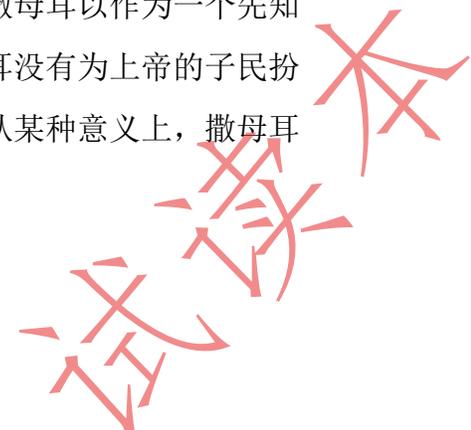
Who was Samuel?撒母耳是谁？

Samuel was the last of the judges. The first half of his life was spent bringing God's Word to the Israelites, helping them settle legal questions, and, in general, overseeing affairs of state. At times he also led Israel's army. The second half of his life occurred after the Israelites asked for a king. He anointed Israel's first king, Saul, who at first served the Lord. Later Samuel experienced heartache when he saw Saul turn against God.

撒母耳是最后的士师。他的前半生的工作是，将上帝的话带给以色列人，帮助他们解决法律问题，以及监管国家的各种事务。有时他也率领以色列的军队。他的后半生发生在以色列人求问一个王之后。他膏了以色列的第一任王，扫罗，扫罗在一开始服事耶和华。但之后，撒母耳看到扫罗转离上帝，这使他非常心痛。

It is uncanny how closely Samuel resembled David, or rather, how much David came to resemble Samuel. Remember, David was known as a king, but he also fulfilled the roles of a prophet and a priest. Samuel was known as a prophet, but he too fulfilled the two other roles. We might go so far as to say that if Samuel had not played all three roles for God's people, he could not have understood exactly what God wanted David to do. In a sense, Samuel himself was a type of Christ who could provide David with the precise instruction David needed. This especially is what made Samuel the perfect mentor and teacher for David.

不可思议的是，撒母耳是如此类似于大卫，或者说大卫是如此类似于撒母耳。记住，大卫以作为一个王而著称，但是他同样满足了先知和祭司的角色。撒母耳以作为一个先知著称，但是他也满足了另外两个角色。我们甚至可以说，如果撒母耳没有为上帝的子民扮演所有这三个角色，他就不能准确的明白上帝想要大卫去做什么。从某种意义上，撒母耳



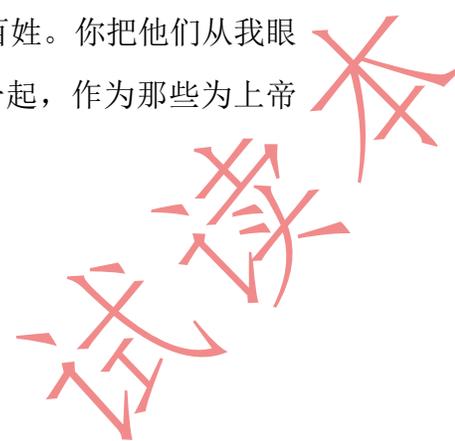
自己就是基督的预表，他能为大卫提供大卫所需的精确指导。这尤其让撒母耳成为大卫完美的导师和教师。

In my experience, Samuel is often relegated to the second list of Old Testament men of faith, somewhere beneath men like Abraham, Moses, and Elijah. But Samuel was on the level of the greatest of the Old Testament men of God. After Samuel had been taken by his mother, Hannah, to live in the tabernacle, we are told that Hannah gave birth to three more sons and two daughters (1 Samuel 2:21). But while these children were growing up with their parents, Samuel grew up “with the LORD” (1 Samuel 2:21, Hebrew). His youth is characterized like this: “The boy Samuel continued to grow in stature and in favor with the LORD and with men” (1 Samuel 2:26). This is just how Jesus’ own development is described.

在我的经验中，撒母耳常常被归为旧约信心人物的次要名单，在亚伯拉罕、摩西和以利亚这些人之下。但撒母耳在旧约上帝的子民中属于最伟大的那一层次。在撒母耳被他的母亲哈拿带到会幕后，我们被告知哈拿生了另外三个儿子和两个女儿（撒上 2:21）。但是当这些孩子在他们的父母面前长大时，撒母耳“在耶和华面前”（撒上 2:21）长大。他的青年被这样描述：“撒母耳这孩子渐渐长大，耶和华与人越发喜爱他”（撒上 2:26）。这和描述耶稣自己的成长是一样的。

Consider a couple other clues to see how important Samuel was in the eyes of God’s Old Testament people. Late in Israel’s history, when the Lord would no longer save the Israelites from their enemies, he told them through the prophet Jeremiah, “Then the LORD said to me: ‘Even if Moses and Samuel were to stand before me, my heart would not go out to this people. Send them away from my presence! Let them go!’” (Jeremiah 15:1). Samuel stands shoulder to shoulder with Moses as an example of a person who prayed on behalf of God’s people in their weakness.

想想其它一些线索，来看看撒母耳在上帝旧约子民的眼中是多么重要。在以色列历史的后期，当耶和华不再拯救以色列脱离他们的敌人时，他透过先知耶利米告诉他们：“耶和华对我说：‘虽有摩西和撒母耳站在我面前，我的心也不顾惜这百姓。你把他们从我眼前赶出，叫他们出去吧’”（耶 15:1）。撒母耳和摩西并肩站在一起，作为那些为上帝子民的软弱祈祷之人的例子。



Samuel also finds a place in Hebrews chapter 11, the great chapter on faith. The writer tells us, “I do not have time to tell about Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets, who through faith conquered kingdoms, administered justice, and gained what was promised” (Hebrews 11:32,33). Here he stands next to David. Notice how he is listed out of order of his appearance in history, grouped not with the judges—people of faith whose characters were sometimes flawed—but with David and the other great prophets of Scripture.

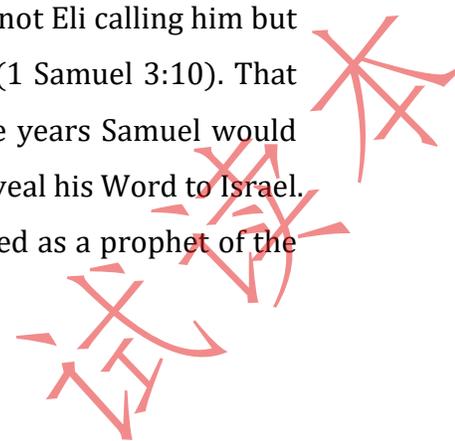
撒母耳在希伯来书 11 章，关于信心的伟大章节中，也有一席之地。作者告诉我们：“我还要说什么呢？若要一一细说基甸、巴拉、参孙、耶弗他、大卫、撒母耳和众先知的事，时间就不够了。他们藉着信，制伏了敌国，行了公义，得了应许，堵住了狮子的口”（来 11:32,33）。在这儿他紧挨着大卫。注意他在历史上出现的顺序在这里是怎样被打乱的，他没有被分为士师一组——那些有时存在性格缺陷的信心人物——而是和大卫和圣经中其他伟大的先知被分为一组。

And we dare not overlook the obvious. The Jews called the section of Scripture that deals with Israel’s history from Samuel through the end of David’s life the book of Samuel—as opposed to the book of David, for example. This may underscore the great importance of Samuel in David’s life and the abiding influence that Samuel’s teaching played in what David accomplished.

我们不敢忽视这一显而易见的事实。犹太人称圣经处理以色列从撒母耳到大卫生命末了的历史的这一部分为撒母耳记——而不是别的，比如说大卫记。这可能强调了撒母耳在大卫生命中极大的影响，以及撒母耳的教导对大卫成就的事持久的影响。

A prophet 先知

We are familiar with Samuel from the famous story from his youth—when God gave him a message for his guardian, the high priest Eli. One night the Lord called to Samuel three times, “Samuel, Samuel.” By the third time, Samuel knew it was not Eli calling him but the Lord. He said to the Lord, “Speak, for your servant is listening” (1 Samuel 3:10). That night was the first time Samuel heard the Lord’s voice. But over the years Samuel would hear the Lord speaking to him many times as the Lord used him to reveal his Word to Israel. “All Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the



LORD. The LORD continued to appear at Shiloh, and there he revealed himself to Samuel through his word” (1 Samuel 3:20,21).

我们都很熟悉撒母耳在他小时候的著名故事——上帝给他一个关于他的看守者，大祭司以利信息的信息。一天耶和华三次呼叫撒母耳：“撒母耳、撒母耳。”到了第三次，撒母耳知道这不是以利而是耶和华在叫他。他对耶和华说：“请说，仆人敬听”（撒上 3:10）。那夜是撒母耳第一次听到耶和华的声音。但那之后多年来，撒母耳将听到上帝多次对他说话，使用他将他的道启示给以色列人。“从但到别是巴，所有的以色列人都知道耶和华立撒母耳为先知。耶和华又在示罗显现，因为耶和华在示罗藉他的话向撒母耳启示他自己”（撒上 3:20,21）。

A priest 祭司

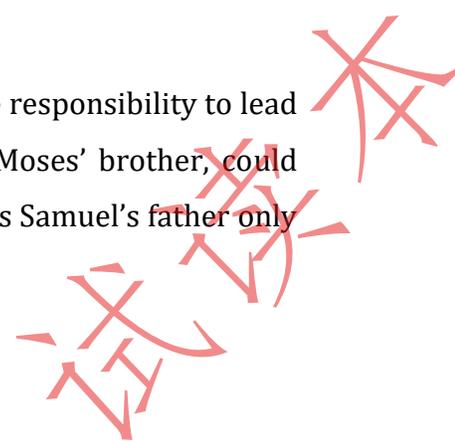
Samuel is known in Scripture chiefly as a prophet. But he was also a priest.

在圣经中撒母耳主要是以作为先知而知名。但他也是一位祭司。

Samuel actually began his life as a priest. His mother dedicated him to service at the tabernacle and brought him there as a little boy, right after he had been weaned. From that point on, “the boy ministered before the LORD under Eli the priest” (1 Samuel 2:11). He wore priest’s garments: “a boy wearing a linen ephod” (1 Samuel 2:18). His bedroom was the Holy Place in the tabernacle itself. When the Lord first came to him, “the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was” (1 Samuel 3:3). The Lord himself was Samuel’s roommate.

撒母耳的一生实际上是以作为祭司开始的。他的母亲将他献给会幕服事，在他还很小，才刚刚断奶时就把他带到那儿。从那以后，“那孩子在以利祭司面前事奉耶和华”（撒上 2:11）。他穿着祭司的衣服：“那时，撒母耳还是孩子，穿着细麻布的以弗得”（撒上 2:18）。他的卧室是帐幕里的圣所。当耶和华第一次临到他时，“上帝的灯还没有熄灭，撒母耳睡在耶和华的殿内，上帝的约柜就在那里”（撒上 3:3）。耶和华亲自做撒母耳的室友。

According to Moses’ Law, the descendants of Levi were given the responsibility to lead the people in their spiritual lives. But only descendants of Aaron, Moses’ brother, could serve as priests and offer sacrifices to the Lord. First Samuel identifies Samuel’s father only



as a man from the hill country of Ephraim. From the genealogies in 1 Chronicles chapter 6, however, we learn that Samuel's father was a Levite, but not one of the sons of Aaron. So according to God's Law, Samuel was not authorized to offer sacrifices.

按照摩西律法，利未人有责任在人们的属灵生活中带领他们。但是只有摩西的兄弟亚伦的后裔，才能作为祭司去服事并向耶和华献祭。首先撒母耳的父亲只是一个来自于以法莲丘陵的人。然而，从历代志上 6 章的家谱来看，我们知道撒母耳的父亲是一个利未人，但不是亚伦的后裔。因此根据上帝的律法，撒母耳无权去献祭。

Yet, later in his life, Samuel took on the duties of a priest. At one point, when the Israelites were being attacked by the Philistines, the Israelites asked Samuel to help them. He gathered the people at a place called Mizpah. "Then Samuel took a suckling lamb and offered it up as a whole burnt offering to the LORD. He cried out to the LORD on Israel's behalf, and the LORD answered him" (1 Samuel 7:9). At his hometown, Ramah, "he built an altar there to the LORD" (1 Samuel 7:17), continuing his activities as a priest, obviously with God's approval.

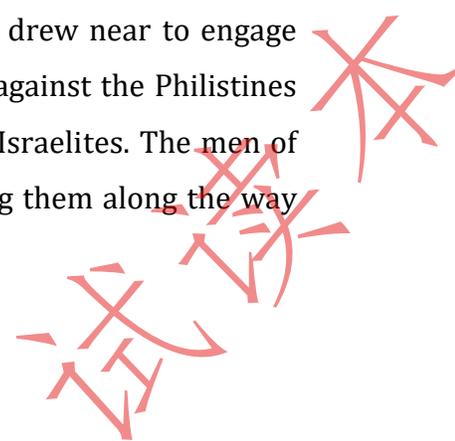
然而，在撒母耳的晚年，他承担了祭司的责任。有一次，当以色列人被非利士人攻击时，以色列人请求撒母耳帮助他们。他将人们聚集到一个被称为米斯巴的地方。“撒母耳就把一只吃奶的羔羊献给耶和华作全牲的燔祭，为以色列人呼求耶和华，耶和华就应允他”（撒上 7:9）。在他的家乡拉玛，他“在那里为耶和华筑了一座坛”（撒上 7:17），继续他作为祭司的活动，这显然带着上帝的许可。

A king 君王

There at Mizpah Samuel served as Israel's military leader. The verses after the one quoted previously show us God's approval of Samuel's sacrifice:

在米斯巴，撒母耳作以色列军队的领袖去服事。前面我们引用了一段经文，向我们表明上帝批准了撒母耳的献祭，其后面的经文是：

While Samuel was sacrificing the burnt offering, the Philistines drew near to engage Israel in battle. But that day the LORD thundered with loud thunder against the Philistines and threw them into such a panic that they were routed before the Israelites. The men of Israel rushed out of Mizpah and pursued the Philistines, slaughtering them along the way



to a point below Beth Car. Then Samuel took a stone and set it up between Mizpah and Shen. He named it Ebenezer, saying, "Thus far has the LORD helped us." So the Philistines were subdued and did not invade Israelite territory again. Throughout Samuel's lifetime, the hand of the LORD was against the Philistines. (1 Samuel 7:10-13)

撒母耳正献燔祭的时候，非利士人前来要与以色列争战。当日，耶和华打雷，发出极大的声音，使非利士人溃乱，他们就败在以色列面前。以色列人从米斯巴出来，追赶非利士人，击杀他们，直到伯·甲的下边。撒母耳拿一块石头立在米斯巴和善的中间，给石头起名叫以便·以谢，说：“到如今耶和华都帮助我们。”因此，非利士人被制伏了，不再入侵以色列境内。撒母耳有生之年，耶和华的手攻击非利士人。（撒上 7:10-13）

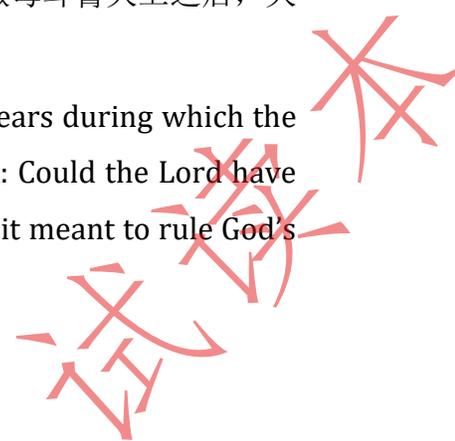
Serving as David's teacher 作为大卫的老师服事大卫

When Samuel's teaching took place 撒母耳的教导发生在什么时候

Much of Samuel's influence on David must have come from the stories David heard of this great hero of faith. By the time he anointed David, Samuel was quite old. He would die in a few years. His life as Israel's leader under God was well known in Israel. David had grown up with those stories, and after he was anointed and the Holy Spirit began to work in his heart, there can be no doubt that David meditated carefully on Samuel's words and deeds. Even if David had not had meetings with Samuel subsequent to Samuel anointing him, Samuel might still be called David's teacher.

撒母耳对大卫的很多影响，必定来自于大卫听到的这个伟大的信心英雄的故事。在他膏大卫的时候，撒母耳已经相当老了。几年后他就会死去。他在上帝带领下作以色列领袖的一生，在以色列人中相当知名。大卫在这些故事的陪伴下长大，在他受膏和圣灵开始在他心里作工之后，毫无疑问大卫会仔细思考撒母耳的言行。即使在撒母耳膏大卫之后，大卫没有和撒母耳见面，撒母耳依然可以被称为大卫的老师。

Yet Samuel would be alive for at least some of the dozen or so years during which the Lord used Saul to forge David's character as a believer. We must ask: Could the Lord have used that time to set David at Samuel's feet and have him learn what it meant to rule God's



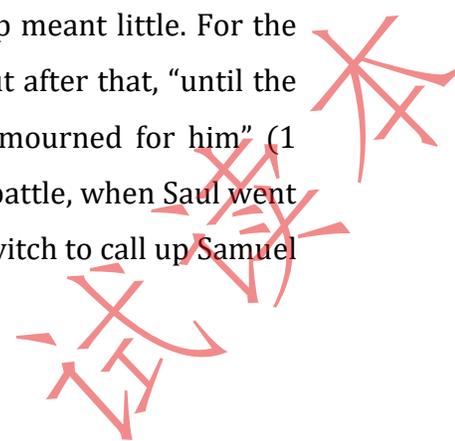
people? Perhaps, but we are not told, and the dynamics of Samuel's relationship with Saul might have kept that from happening.

然而至少在耶和华使用扫罗来锻造大卫作为一个信徒的品格的数年里，撒母耳依然还活着。我们必定会问：耶和华有没有利用这段时间，让大卫坐在撒母耳的脚旁，让他学习治理上帝的子民意味着什么？也许有，但是我们并不知道，撒母耳和扫罗的关系可能阻止了这种事情的发生。

Saul and Samuel had enjoyed a close relationship. At first, Saul had followed the Lord's will. But as time went on, Saul started rejecting the Lord and ignoring the Lord's instructions on how he should rule. The last straw was when the Lord sent Saul to carry out a long unfulfilled prophecy against the Amalekites, who had waylaid the Israelites soon after they left Egypt. Saul got clear instructions from Samuel on how to treat the Amalekites, but he complied only to the extent that he himself thought was necessary.

扫罗和撒母耳曾经享有一段亲密的关系。起初，扫罗遵循耶和华的旨意。但随着时间的推移，扫罗开始拒绝耶和华，不再理会耶和华对他应该如何去统治的指示。最后一根稻草是，当耶和华差派扫罗去执行一个关于亚玛力人——他们在以色列人离开埃及不久就埋伏以色列人——长期未实现的预言时，扫罗从撒母耳那里得到了清楚的指示，要他怎样对待亚玛力人，但是扫罗只在自己认为是必要的方面才去遵循。

That event caused the final break between Samuel and Saul, and between Saul and the Lord. The Lord sent Samuel to confront Saul over his disobedience. But before Samuel went to meet Saul, the Lord told him that he had rejected Saul and would choose someone to replace him. At that point, "Samuel was troubled, and he cried out to the LORD all that night" (1 Samuel 15:11). Clearly, a close relationship existed between Samuel and Saul. After Samuel confronted Saul, "Saul replied, 'I have sinned. But please honor me before the elders of my people and before Israel; come back with me, so that I may worship the LORD your God'" (1 Samuel 15:30). Here we see evidence that during his reign Saul had relied on Samuel's ongoing support and that without that support his kingship meant little. For the sake of the nation, Samuel agreed to support Saul one more time, but after that, "until the day Samuel died, he did not go to see Saul again, though Samuel mourned for him" (1 Samuel 15:35). We might also add the fact that on the eve of his final battle, when Saul went to a witch to find out what would happen the next day, he asked the witch to call up Samuel



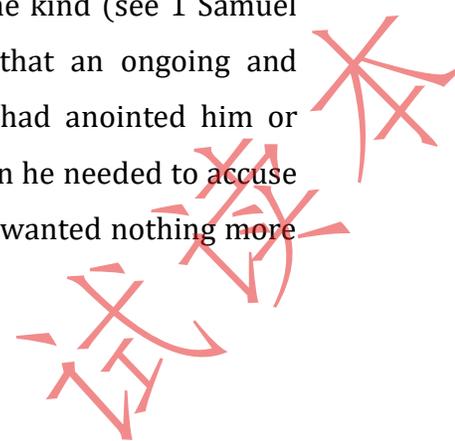
from the dead to give him the information he wanted. A foolish request, but one that can be explained only if Saul had become close to Samuel and had grown to depend on him.

这件事让撒母耳和扫罗，以及扫罗和耶和华之间的关系彻底破裂。耶和华差派撒母耳去直面扫罗的不顺服。但是在撒母耳去见扫罗之前，耶和华告诉他他已经厌弃了扫罗并会选择一个人代替他。就是在这一点上，“撒母耳便甚忧愁，终夜哀求耶和华”（撒上 15:11）。显然，撒母耳和扫罗间存在着亲密的关系。在撒母耳直面扫罗后，“扫罗说：‘我有罪了。现在求你在我百姓的长老和以色列人面前尊重我，同我回去，我好敬拜耶和华—你的上帝’”（撒上 15:30）。这儿我们看到，在扫罗的统治期间，他依赖于撒母耳持续的支持，离开这样的支持，他的王位就没什么意义。为了这个国家的缘故，撒母耳同意再一次支持扫罗，但在这之后，“撒母耳直到死的日子，再没有见扫罗。但撒母耳为扫罗悲伤，因为耶和华遗憾立扫罗为以色列的王”（撒上 15:35）。我们还可以加上这样一个事实，在扫罗最后一战的前夜，当他去找一个女巫想要知道第二天会发生什么时，他请求这女巫将撒母耳从死亡中唤起并给他他想要的信息。这是一个愚蠢的请求，但是只有当扫罗曾经和撒母耳很亲近并逐渐依赖于他时，这个请求才能得到解释。

Did Samuel have the same relationship with David during the years between when Samuel anointed him and when David had to flee into the wilderness to escape Saul (soon after which Samuel died)? Perhaps. Perhaps David had opportunities to sit at Samuel's feet and talk about the kingship. Perhaps Samuel had the opportunity to steer David away from the faults that had led to Saul's downfall.

在撒母耳膏立大卫，和大卫逃到旷野躲避扫罗（这事不久撒母耳就死了）的这些年里，撒母耳是否和大卫有同样的关系？也许是的。也许大卫有机会坐在撒母耳的脚边谈论王位。也许撒母耳有机会引导大卫远离那些导致扫罗毁灭的错误。

But we wonder if that actually happened. Here is why. As time went on, Saul became more and more paranoid about David, imagining he was plotting to usurp the kingdom. Later David would complain to Saul that he was doing nothing of the kind (see 1 Samuel 24:8-14, especially verse 11). In light of this, we might reason that an ongoing and developing relationship between David and Samuel, after Samuel had anointed him or while David was in Saul's court, could have given Saul the justification he needed to accuse David of treachery, and it would have also implicated Samuel. David wanted nothing more



than to support Saul's kingship, and ongoing, planned meetings between David and Samuel designed to prepare David for the kingship would not have been consistent with that attitude.

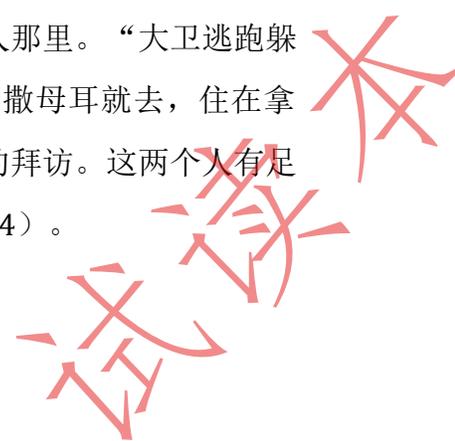
但是我们怀疑这是否真的发生过。为什么这么说呢。随着时间的推移，扫罗对大卫的疑心越来越重，臆断他在密谋夺取王位。后来大卫向扫罗抱怨说，他没有做任何这样的事（参见撒上 24:8-14，尤其是第 11 节）。有鉴于此，我们可以推断，在撒母耳膏立大卫之后，或在大卫在扫罗王室期间，若大卫和撒母耳之间存在着一个持续并不断发展的关系，这会给扫罗提供他所需要的理由来指控大卫的背叛，它也会将撒母耳牵涉其中。大卫单单想要支持扫罗的王位，而在大卫和撒母耳之间，旨在为大卫的王位做准备的持续和有计划的见面，不符合大卫的这一态度。

Yet there was in fact a time when David and Samuel spent time together. Saul's paranoia became so intense that he tried to kill David by throwing a spear at him. Then he tried to get his daughter Michal to become part of a plot to capture David. David knew he had to flee. Now it was clear to everyone that Saul had broken company with David and acted treacherously toward him, and not the other way around.

然而，实际上，大卫和撒母耳在一起过一段时间。扫罗的疑心变得如此强烈，以至于他向大卫扔矛，试图杀死大卫。然后他试图让他的女儿米甲加入一个逮捕大卫的密谋中。大卫知道他必须逃跑了。现在所有人都清楚，是扫罗背叛了大卫，向他行诡诈的事，而不是相反。

Instead of going home and endangering his family, David fled to the one man he knew would shelter him. "When David had fled and made his escape, he went to Samuel at Ramah and told him all that Saul had done to him. Then he and Samuel went to Naioth and stayed there" (1 Samuel 19:18). From what transpires, it is clear this was not a short visit. There was time for the two of them to talk without any implication of a conspiracy against Saul (see 1 Samuel 19:19-24).

大卫没有回家危害他的家人，他逃到了一个他知道会庇护他的人那里。“大卫逃跑躲避，来到拉玛的撒母耳那里，把扫罗向他所行的事全告诉他。他和撒母耳就去，住在拿约”（撒上 19:18）。从所发生的事来看，很显然这不是一个短暂的拜访。这两个人有足够的时间去交谈，而不涉及任何反对扫罗的密谋（参见撒上 19:19-24）。



The conversation at Ramah 在拉玛的交流

What did David and Samuel talk about during David's visit? Did they talk about the weather? Did they sit and complain about Saul's unjust attitude? Unlikely. In my opinion, this was the time when Samuel gave David the foundational instruction he needed to rule Israel. I say "in my opinion" because we must read between the lines a bit and follow the clues.

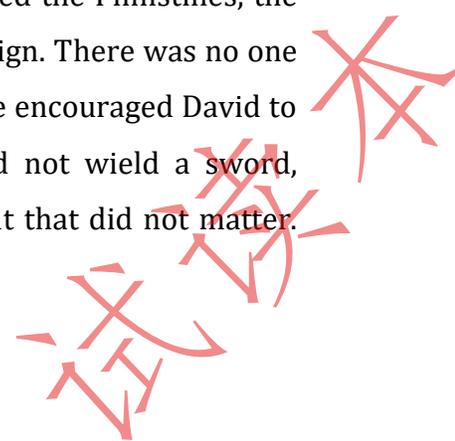
在大卫的拜访期间，大卫和撒母耳在谈什么？他们在谈天气吗？他们是否坐下来抱怨扫罗不义的态度呢？不太可能。在我看来，正是在这段时间，撒母耳给了大卫统治以色列他所需要的基本的指导。我说“在我看来”是因为我们必须从字里行间阅读并顺着各种蛛丝马迹来看。

David would never return to Saul's court and would return to Israel only after Saul's death. Samuel knew that in his home at this time sat the future king of Israel, a man after God's heart—but still a young man who was about to go through the most difficult time in his life. As a prophet, Samuel could very well have been shown by the Lord something of David's future work, not just as a king but also as a prophet and a priest. This was David's opportunity to sit at the feet of an ideal teacher and become prepared for his role in life.

大卫将再也不会回到扫罗的王室，并只在扫罗死后才会回到以色列。撒母耳知道这时坐在他家里的是未来以色列的王，一个符合上帝心意的人——但依然是一个年轻人，他即将要经历他一生中最艰难的时刻。作为一个先知，撒母耳很可能已经被耶和华启示了某些大卫未来的工作，不仅仅作为一个国王，也作为一个先知和祭司。这是大卫的机会：坐在一个理想的老师脚前，为他一生的角色做预备。

Instruction about being a king 关于做王的指示

It goes without saying that Samuel knew David would be a king. Samuel could instruct David in what it meant to lead God's people. Samuel himself had faced the Philistines, the enemy David had faced and would continue to face throughout his reign. There was no one better to encourage David in the art of warfare in the Lord's army. He encouraged David to trust in the Lord against every enemy he would face. Samuel did not wield a sword, although he was quite capable of doing so (see 1 Samuel 15:33). But that did not matter.



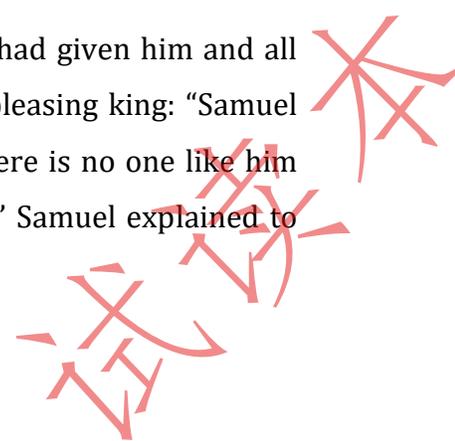
Samuel knew that God does not win battles through human power and strength. When Samuel faced the entire Philistine army at Mizpah after he had sacrificed to the Lord, the Lord defeated the Philistines without any help from the Israelites other than to finish the job: “While Samuel was sacrificing the burnt offering, the Philistines drew near to engage Israel in battle. But that day the LORD thundered with loud thunder against the Philistines and threw them into such a panic that they were routed before the Israelites” (1 Samuel 7:10).

撒母耳知道大卫会成为一个国王，这是不容分说的。撒母耳可以指导大卫带领上帝的子民意味着什么。撒母耳曾亲自与非利士人交锋，他们是大卫面对过的敌人并将会是贯穿他统治期间持续面对的敌人。在耶和华的军队中，没有人比撒母耳更能在战斗的事情上激励大卫的了。他鼓励大卫倚靠耶和华去攻击他将面对的一切敌人。撒母耳并未挥剑，尽管他有能力这样去做（参见撒上 15:33）。但这无关紧要。撒母耳知道上帝并不透过人的权势和力量赢得战斗。当撒母耳在米斯巴向耶和华献祭后，他遇到了非利士全军，耶和华打败非利士人，没有借着以色列人的任何帮助，他独自完成了这事：“撒母耳正献燔祭的时候，非利士人前来要与以色列争战。当日，耶和华打雷，发出极大的声音，使非利士人溃乱，他们就败在以色列面前”（撒上 7:10）

By this time, David had killed Goliath. As we will see in the next chapter of this book, the Holy Spirit had taught David well about God’s ability to give someone a victory against a stronger enemy. But even when we know a spiritual truth, it is always good to hear a fellow Christian repeat it and encourage us to trust in the Lord. No doubt Samuel did that for David.

这时候，大卫已经杀了歌利亚。我们将在本书下一章看到，圣灵已经很好的教导大卫，上帝有能力赐人胜利，为他打败比他更强大的敌人。但是即使当我们知道了一个属灵真理，听到一个基督徒同伴重复它并鼓励我们倚靠耶和华，这也是极好的。毋庸置疑，这就是撒母耳为大卫做的。

Years before, immediately after anointing Saul as king, Samuel had given him and all the Israelites formal instructions about what it meant to be a God-pleasing king: “Samuel said to all the people, ‘Do you see the man the LORD has chosen? There is no one like him among all the people.’ Then the people shouted, ‘Long live the king!’ Samuel explained to



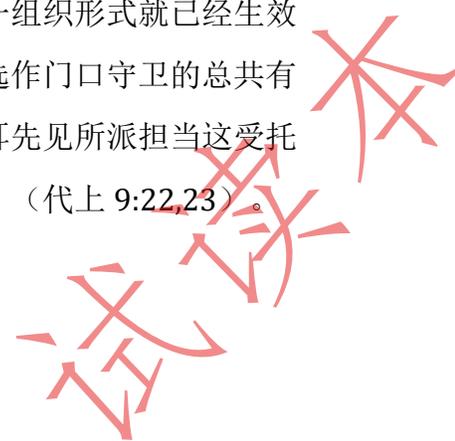
the people the regulations of the kingship. He wrote them down on a scroll and deposited it before the LORD" (1 Samuel 10:24,25). Perhaps Samuel now worked through the contents of this formal document with David. Such instruction would have been the foundation on which "David reigned over all Israel, doing what was just and right for all his people" (1 Chronicles 18:14).

多年前，在撒母耳膏扫罗为王后，他就立刻给了他和所有以色列人，关于做一个蒙上帝喜悦的王意味着什么的正式指示：“撒母耳对众百姓说：‘你们看到了耶和华所拣选的人吗？众百姓中没有人可以与他相比。’众百姓就欢呼说：‘愿王万岁！’撒母耳将君王的典章对百姓说明，又记在书上，放在耶和华面前，然后撒母耳遣散众百姓，各回自己的家去了”（撒母上 10:24,25）。也许撒母耳在忙于教导大卫这份正式典章的内容。这样的指示将会成为大卫“作全以色列的王，又向众百姓秉公行义”（代上 18:14）的基石。

About being a priest 关于做祭司

Successful completion of the temple depended on David's monetary resources and especially on the organization he provided for the temple servants. Scripture tells us that Samuel shared David's concern for the temple and that they worked together on its organization. This organization already went into effect at the tent David set up in Jerusalem to house the ark of the covenant in the years before the permanent temple was built. For one thing, *Samuel and David* organized the gatekeepers: "Altogether, those chosen to be gatekeepers at the thresholds numbered 212. They were registered by genealogy in their villages. The gatekeepers had been assigned to their positions of trust *by David and Samuel* the seer. They and their descendants were in charge of guarding the gates of the house of the LORD" (1 Chronicles 9:22,23).

圣殿的成功完成倚赖于大卫的财务支持，尤其倚赖于他为圣殿服事人员提供的组织形式。圣经告诉我们撒母耳和大卫同样关心圣殿，他们一起构造其组织形式。在永久的圣殿还没有建造的时候，当大卫在耶路撒冷设立会幕去安放约柜时，这一组织形式就已经生效了。有一件事是可以肯定的，撒母耳和大卫组织了门口守卫：“被选作门口守卫的总共有二百一十二名。他们在自己的村庄，按着家谱登记，是大卫和撒母耳先见所派担当这受托之职任的。他们和他们的子孙看守耶和华殿的门，就是会幕的门口”（代上 9:22,23）。



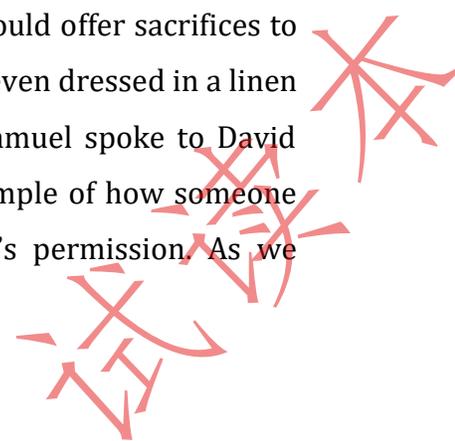
Later on, after David had become established in Jerusalem and had built the tent for the ark of the covenant referred to previously, he organized the worship leaders: “These are the men David put in charge of the music in the house of the LORD after the ark came to rest there. They ministered with music before the tabernacle, the Tent of Meeting, until Solomon built the temple of the LORD in Jerusalem. They performed their duties according to the regulations laid down for them. Here are the men who served, together with their sons: From the Kohathites: Heman, the musician, the son of Joel, the son of Samuel” (1 Chronicles 6:31-33). The first in the list is Heman, one of the most prominent of the temple musicians. Note from where he doubtless got some of his musical genes—from his grandfather Samuel.

后来，在大卫在耶路撒冷扎根并建立了之前提到的安放约柜的会幕后，他组织了敬拜领袖：“这些是约柜安设之后，大卫派在耶和华殿中管理歌唱事奉的人。他们在会幕前负责歌唱的事奉，及至所罗门在耶路撒冷建造了耶和华的殿，他们就按着班次供职。供职的人和他们的子孙如下：哥辖的子孙中有歌唱的希幔；希幔是约珥的儿子，约珥是撒母耳的儿子”（代上 6:31-33）。这份供职名单中的第一位是希幔，他是最卓悦的圣殿乐师之一。他无疑从他的祖父撒母耳那里获得了一些音乐基因。

Would it be jumping to a conclusion to say that Samuel worked with David on organizing the singers, who guided God’s people in worship? (See 1 Chronicles 15:17,19; 1 Chronicles 25:1-6 for some of Heman’s duties.) Perhaps the initial work on Israel’s worship life in the temple was done as David sat in Samuel’s home at Samuel’s feet.

说撒母耳和大卫一起，组织了这些在敬拜中引导上帝子民（参见代上 15:17,19；代上 25:1-6 某些对希幔职责的描述）的歌唱者，是不是太过冒进了？也许以色列人在圣殿敬拜生活的初始工作，完成于大卫在撒母耳家坐在撒母耳脚前的时候。

Finally, David was from the tribe of Judah. Like Samuel, he would assume more responsibilities than was proper for someone outside the priesthood. Not only would David lead in the organization of the temple worship but on occasion he would offer sacrifices to God. When he ushered the ark of the covenant into Jerusalem, David even dressed in a linen ephod, the customary dress of priests (2 Samuel 6:14). Perhaps Samuel spoke to David about his future priestly activities and pointed to himself as an example of how someone outside the priesthood could perform such duties with the Lord’s permission. As we



previously noted, Samuel's father was simply called an Ephraimite. Clearly, under special circumstances, the laws of Moses could be superseded when the Lord wanted to point Israel toward Jesus, the final and Great High Priest whose birth from the tribe of Judah would signal that a new covenant, different from the covenant at Sinai, was in force.

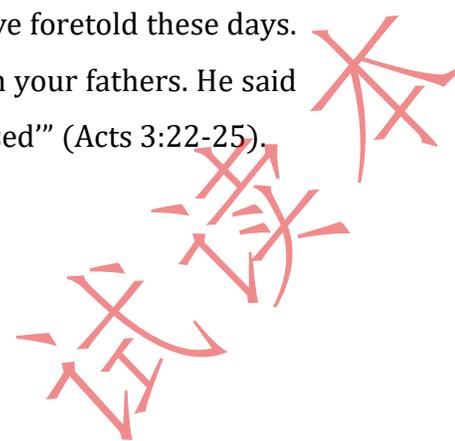
最后，大卫来自于犹大支派。像撒母耳一样，他会承担更多的责任——超过不担任祭司职的人应该承担的责任。大卫不仅引入了圣殿敬拜的组织，有时他也会向上帝献祭。当他引导约柜进入耶路撒冷时，大卫甚至穿着祭司惯常穿着的细麻布以弗得（撒下6:14）。也许撒母耳对大卫谈到了他未来的祭司性活动，并以他自己为例子指出，一个在祭司职之外的人，能够如何在耶和华的许可下履行这样的职责。如前所述，撒母耳的父亲只是以法莲人。很明显，在特殊的情况下，当耶和華想要将耶稣指给以色列人时，摩西律法就能被取代，耶稣是最终和最伟大的大祭司，出生自犹大支派，这标志着新约，不同于西奈山的约，正在生效。

About being a prophet 关于做先知

Samuel was one of the greatest prophets. It was through him that the Lord started speaking to the Israelites again after a long period of silence during the period of the judges.

撒母耳是最伟大的先知之一。在士师时期一段长时间的沉默之后，正是透过他，耶和華才再次开始向以色列人说话。

God revealed many things through Samuel. But Samuel's greatest prophecies centered on the coming Savior. We do not have many examples of prophecies of his that predicted the New Testament period, but Peter put Samuel at the head of the list of prophets—a list that stretches from David through Malachi (and includes the great Old Testament gospel writer Isaiah). Peter wrote: "For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from among his people.' Indeed, all the prophets from Samuel on, as many as have spoken, have foretold these days. And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, 'Through your offspring all peoples on earth will be blessed'" (Acts 3:22-25).



上帝透过撒母耳启示了很多事。但是撒母耳最伟大的预言聚焦在即将来临的救主身上。我们并没有很多撒母耳预言新约时期的例子，但是彼得将他放在先知名单的开头——一份从大卫一直到玛拉基的名单（其中包括伟大的旧约福音作者以赛亚）。彼得写道：“摩西曾说：‘主—你们的上帝要从你们弟兄中给你们兴起一位先知像我，凡他向你们所说的一切，你们都要听从。凡不听从那先知的，必将从民中灭绝。’从撒母耳以来和后继的众先知，凡说预言的，也都曾宣告这些日子。你们是先知的子孙，也是上帝与你们祖宗所立之约的子孙，就是对亚伯拉罕说：‘地上万族都将因你的后裔得福’”（徒 3:22-25）。

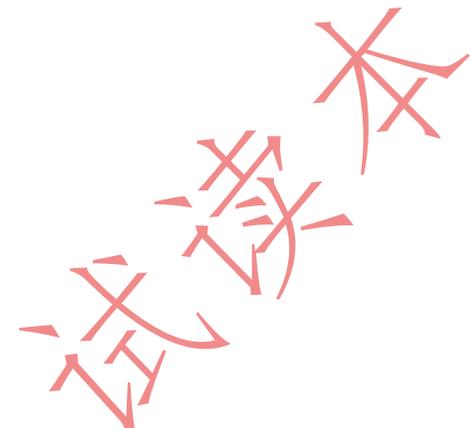
David followed Samuel's pattern of prophecy about the coming Savior. Many of David's psalms foretold the Savior's coming. Certainly it was the Holy Spirit who inspired David to write what he wrote. But it is not going too far to imagine that Samuel's and David's conversation often turned to the Savior. Samuel no doubt taught David about God's promises to Abraham and encouraged him to be a willing instrument in the Spirit's hands.

大卫遵循着撒母耳关于即将来临的救主的预言模式。大卫的很多诗篇都预言了救主的来临。当然，是圣灵激励大卫写下他所写的。但是想象撒母耳和大卫的谈话常常转向救主，这样的想象并没有走偏。撒母耳无疑教导了大卫上帝对亚伯拉罕的应许，并鼓励他甘愿成为圣灵手中的工具。

Conclusion 总结

In Samuel, David found the perfect mentor and teacher. God gave Samuel the time and opportunity he needed to impart instruction to David, which would put David in good stead when he became king over all of Israel.

在撒母耳那里，大卫找到了完美的导师和老师。上帝给了撒母耳他所需要的时间去教导大卫，这将在大卫成为统治全以色列的王时，给他带来极大的帮助。



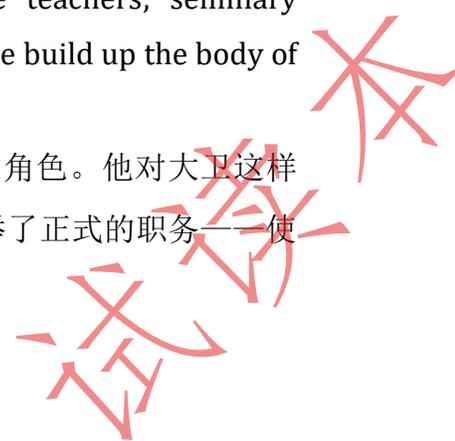
A Devotion on the Teachers in Our Lives 灵修：我们生命中的老师

“It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.”
(Ephesians 4:11-16)

他所赐的有使徒，有先知，有传福音的，有牧者和教师，为要装备圣徒，做事奉的工作，建立基督的身体，直等到我们众人在信仰上同归于一，认识上帝的儿子，得以长大成人，达到基督完全长成的身量。这样，我们不再作小孩子，中了人的诡计和欺骗的法术，被一切邪说之风摇动，飘来飘去。我们反而要用爱心说诚实话，各方面向着基督长进，连于元首基督，靠着 he 全身都连接得紧凑，百节各按各职，照着各体的功用彼此相助，使身体渐渐增长，在爱中建立自己。（弗 4:11-16）

The Lord provides his people with the instructions they need to fulfill their roles in life. He did that with David, and he does it for members of his New Testament church. In Ephesians chapter 4, Paul listed formal offices—apostles, prophets, evangelists, pastors, and teachers—through whom God instructed the early church. Some, like the apostles, got the church off the ground. Evangelists spread the Word. Prophets preached the Word, and in the early New Testament, they sometimes received messages for the church directly from God. Today we have elementary, high school, and college teachers; seminary professors; and parish pastors to give us formal training. These people build up the body of Christ and prepare its members for works of service.

耶和华赐给他子民他们所需要的各种指示，来履行他们生命的角色。他对大卫这样做，他对他新约教会的子民也这样做。在以弗所书 4 章，保罗列举了正式的职务——使



徒、先知、传教士、牧师和教师——上帝透过他们教导早期教会。有些人，比如使徒，让教会开始起步。传道人传扬圣道。先知教导圣道，在新约时代早期，先知有时从上帝那里直接领受给教会的信息。今天我们有基础教育、中学和大学老师；神学院教授；以及教区牧师给我们正式的训练。这些人建立基督的身体，并预备教会的成员去做服事的工作。

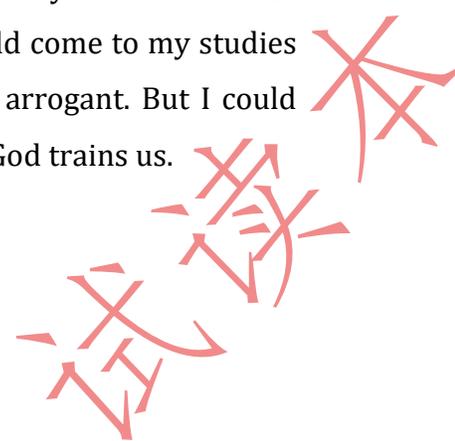
But the Lord does not teach us only through formal classroom activity. The wise parish pastor who counsels his young associate, the elderly lady in the hospital who cheers everyone who visits her, the dedicated parent who provides a child with a foundation for a full life in Christ, the Christian grade school teacher whose loving concern provides a model for her children—these are all examples of God’s people doing their work, speaking “the truth in love,” and enabling God’s church to grow and build itself up in love.

但是耶和华并不只透过正式的课堂活动来教导我们。聪明的教区牧师辅导他年轻的同工，医院的老太太欢迎每个拜访她的人，专注的父母为他的孩子在基督里完整的生命打下了基础，基督教小学老师爱的关怀，为他的孩童提供了一个模范——这些都是上帝的子民做他们的工作，“在爱里说真理”的例子，他们让上帝的教会能够在爱里增长并建立它自己。

In one of the congregations I served, a man once said to me, “Pastor, I haven’t been in all your Bible studies, but I attended enough.” He said this when my tenure as pastor in that church was over. This member was looking back on the years we had been together.

在我服事的一个教会中，一个人曾对我说：“牧师，我并没有参加你所有的圣经学习，但是我参加的已经足够了。”他是在我在这个教会的牧师任期结束的时候说的。这个人正在回顾我们曾经在一起的这些年。

I felt like saying, “Enough is attending all of them. How can you give up a chance to study God’s Word and still say you got enough?” I’m glad I didn’t say that. After I thought about it, I said to myself, “Fair enough. He received what he needed to do the work the Lord had set out for him.” He wasn’t taking a minimalist view about Bible study. He would never have said this at the beginning of my ministry, implying that he would come to my studies only if he thought they would be necessary. That would have been arrogant. But I could accept his statement, spoken in humility with a realistic view of how God trains us.



我很想说：“参加所有才足够。你怎么能放弃学习上帝圣道的机会，还说你学到的够了呢？”我很高兴我没有这么说。我想了想，对自己说：“说的对。对于去做上帝摆在他面前的工作，他已经得到了他所需要的。”关于圣经学习，他并没有采取极简主义的看法。在我事工开始的时候，他绝不会这么说，暗示他只有在认为必需的时候才来参见我的学习。那就太自大了。但是我能够接受他的这个陈述，在谦卑中以一种现实的观点来看待上帝如何训练我们。

This member was no slouch. He took part in a fair number of Bible studies over the years. He served as congregational president. Things went smoothly and the church moved forward under his leadership. The Lord gave this man responsibilities in our congregation and provided the instruction he needed.

这个教会成员并不是一个懒人。数年来，他参加了相当数量的圣经学习。他担任会众主席。在他的领导下，事情进展地很顺利，教会稳步向前。上帝赋予了这个人在我们教会的职责并提供他所需要的指导。

The Lord does the same for each of us. He brings people into our lives to teach us and build us up in the faith so we can do the kingdom work he has given us. When all is said and done, we will all say, “The Lord gave me everything I needed to serve in his kingdom.”

上帝也这样对待我们每个人。他把人们带到我们的生命中，来教导我们并在信心里建造我们，使得我们能够去做他赐给我们的神国的工作。当一切都说了并都做了，我们都会说：“耶和華賜我我所需要的一切來服事他的國。”

Dear Lord, give me a strong desire to be prepared to serve in your church. Then help me learn from the variety of mentors and teachers whom you have sent into my life. Make me a willing student and a willing servant. Amen.

亲爱的上帝，请赐我强烈的渴望，预备我自己去服事你的教会。然后帮助我从你差遣到我生命中的各种导师和老师那里得到学习。使我成为一个乐意的学生和一个乐意的仆人。阿门。

敬拜本

Chapter 3 第三章

GOLIATH—The Person Who Made David Famous 歌利亚——让大卫著名的人

David's relationship with Samuel was subtle. We had to search throughout Scripture and piece together the clues to understand the great effect Samuel had on David. A clear picture emerged, but it took some work.

大卫和撒母耳的关系是微妙的。我们必须搜索圣经并拼凑线索，以理解撒母耳对大卫巨大的影响。一个清晰的画面出现了，但这花费了相当多的努力。

That's not true for Goliath and the role he played in David's life. Goliath was an "in your face" sort of person. He got in Israel's face as he stood before Saul's troops and hurled challenges at them. He got in David's face when David went out to fight him. There was nothing subtle about him.

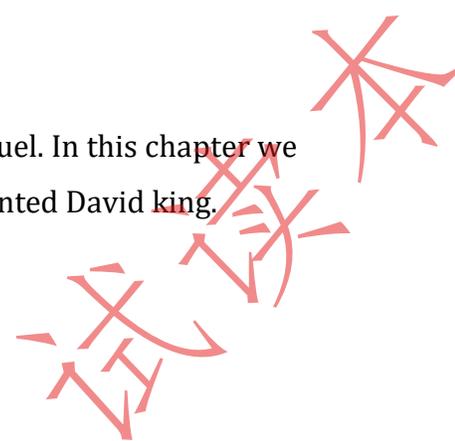
但对歌利亚和他在大卫生命中扮演的角色，却不是这样。歌利亚是那种“当面挑衅”你的人。他站在扫罗的军队面前，挑衅以色列人并向他们挑战。当大卫去与他争战时，他挑衅大卫。在他这里并没有什么微妙的事。

In that spirit, let's get to the point. Why did God bring Goliath into David's life? He gave Goliath to David because he wanted to make David famous. He wanted to start the process of elevating David to the role he would play in God's kingdom work.

本着这一精神，让我们言归正传。为什么上帝将歌利亚带入大卫的生命中呢？他将歌利亚给了大卫，是因为他想要让大卫变得知名。他想要开始这一过程——提升大卫在上帝国度工作中将要扮演的角色。

Goliath's challenge 歌利亚的挑战

In our last chapter, David was in the town of Ramah visiting Samuel. In this chapter we are jumping back a few years to a time not long after Samuel had anointed David king.



在上一章，大卫在一个叫拉玛的小城里拜访撒母耳。在这一章，我们将回到几年前，撒母耳膏大卫王之后不久的时间里。

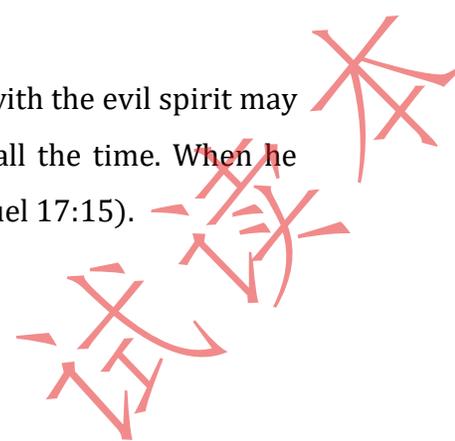
When David was anointed king, God's Spirit began to work on David in a powerful way. Concurrent with that, God took his Spirit from Saul and sent an evil spirit to torment him. Scripture records these events back-to-back, clearly showing a relationship between them: "So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power. Samuel then went to Ramah. Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him" (1 Samuel 16:13,14). Saul had rejected God's Holy Spirit, creating a vacuum in his heart, and now God was filling that vacuum with an evil spirit to punish him.

当大卫被膏立为王时，上帝的灵开始以一种强有力的方式在大卫身上工作。与此同时，上帝的灵离开扫罗，并派一个邪灵来折磨他。圣经紧挨着记载了这几件事，清楚的表明他们之间的关系：“撒母耳就用角里的膏油，在他的兄长中膏了他。从这日起，耶和华的灵就大大感动大卫。撒母耳起身回拉玛去了。耶和华的灵离开扫罗，有邪灵从耶和华中那里来扰乱他”（撒上 16:13,14）。扫罗拒绝了上帝的圣灵，这在他心里创造了一个真空，现在上帝用一个邪灵填上这个真空来惩罚他。

And God indirectly used Saul's evil spirit to begin David's training process. Saul came to realize that music would give him relief from the evil spirit, so he looked for a musician to help him. David must have been a fine musician because he was singled out from all the musicians in the territory as the best candidate for court musician. He was called into Saul's court to play the harp when the evil spirit oppressed Saul and he needed music's soothing effects.

上帝间接的使用扫罗的邪灵来开始大卫训练的过程。扫罗意识到音乐能够让他减轻邪灵的困扰，因此他寻找一个乐师来帮助他。大卫必定是一个优秀的乐师，因为他从这个国家所有的乐师中被选出来，作为最好的宫廷乐师的人选。当邪灵压迫扫罗而他需要音乐的抚慰时，大卫就被召到扫罗的宫廷弹奏竖琴。

At first David's position in the court was part time. Saul's bouts with the evil spirit may have been spaced far enough apart so that David was not needed all the time. When he wasn't needed, he would go home and tend his father's sheep (1 Samuel 17:15).



一开始，大卫在王宫的职务是兼职的。扫罗被邪灵折磨可能间隔较长的时间，这样大卫并不一直被需要。当不需要他的时候，他就会回家去放他父亲的羊（撒上 17:15）。

It was during that early period that the Philistine army chose to attack Israel. The Philistines drew up on one hill and the Israelites were on a facing hill, with a valley between them. At first the battle plan was not to attack Israel's army as a whole but to arrange one-on-one combat. Each side would present their champion, and they would fight it out. It was less bloody that way.

正是在这一时期，非利士军队选择去攻击以色列人。非利士人驻扎在一座小山上，以色列人驻扎在对面的山上，两山中间有一个山谷。一开始，战斗计划并不是对以色列军队做整体攻击，而是安排一对一的搏斗。每一方都会派出他们的勇士，然后他们将一决雌雄。这样的方式会流血更少。

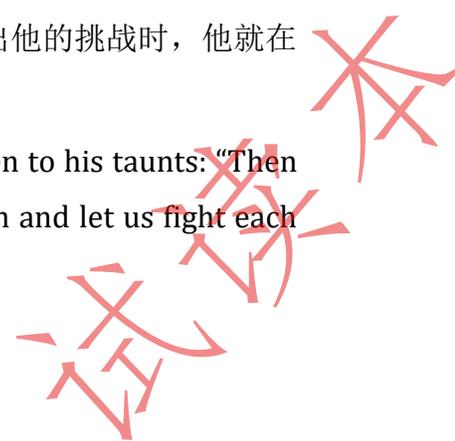
But the Philistines had the advantage. They had Goliath. Goliath was a giant over 9 feet tall, a fighter from his youth, decked out in enough armor to make his body almost impregnable. The description of his armor (1 Samuel 17:5-7) indicates that the Philistines had spent a lot of money on him. They had made him the expensive battle tank, or the costly aircraft carrier, around which the rest of the army, or fleet, could rally.

但是非利士人占了上风。他们有歌利亚。歌利亚是一个身高超过 9 尺的巨人，从他年轻时就是一位战士，他穿上了足够的盔甲，让他的身体变得几乎坚不可摧。对他盔甲的描述（撒上 17:5-7）表明，非利士人花了大量的钱在他身上。他们将他打造成昂贵的主战坦克，或花费巨大的航空母舰，这样其余的军队或舰队就可以在他身边集合。

The Philistines were wise in their choice of a champion. But when their champion approached the Israelite army and challenged the Israelites to a duel, then Philistine foolishness started. Every time Goliath uttered his challenge, he dug himself deeper into his own grave.

非利士人在挑选他们的勇士上是明智的。但是当他们的勇士来到以色列军队面前并挑战以色列人决斗时，非利士人的愚蠢就开始了。每一次当歌利亚发出他的挑战时，他就在他自己的坟墓挖土。

In short, in challenging Israel, Goliath was challenging God. Listen to his taunts: "Then the Philistine said, 'This day I defy the ranks of Israel! Give me a man and let us fight each



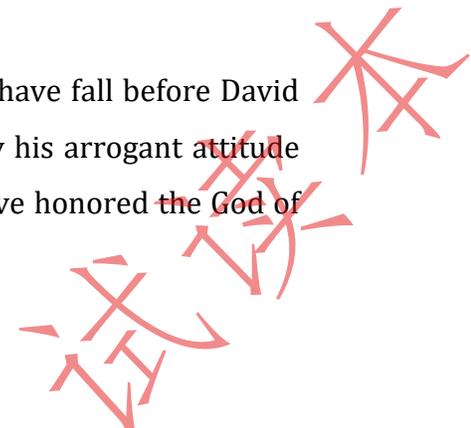
other” (1 Samuel 17:10). On the surface it sounded innocent enough. Goliath had probably challenged the ranks of other nations like the Moabites or the Edomites in the same way. But when he challenged the ranks of Israel, he was challenging a special people, the descendants of Abraham. They were people whom the Almighty God had chosen as his own, and their destiny was bound up in God’s promise of a Savior. God had promised Abraham, “I will bless those who bless you, and whoever curses you I will curse” (Genesis 12:3). To defy this nation was to defy God himself and suffer for it.

简而言之，歌利亚挑战以色列就是在挑战上帝。听听他的讥诮：“那非利士人又说：‘我今日向以色列的军队骂阵。你们叫一个人出来，跟我决斗吧’”（撒上 17:10）。在表面上这听起来相当无辜。歌利亚很可能以同样的方式挑战过其它国家的军队，如摩押人或以东人。但是当他挑战以色列的军队时，他是在挑战一群特殊的人，亚伯拉罕的后裔。他们是全能上帝拣选归他自己的人。他们的命运与上帝对救主的应许紧密相连。上帝曾应许亚伯拉罕：“为你祝福的，我必赐福给他；诅咒你的，我必诅咒他”（创 12:3）。挑衅这个民族是挑衅上帝本人，并会因此而受苦。

Not only did Goliath challenge God but he made things infinitely worse by defying the Lord with the gods of the Philistines. Later, when he was approaching David, he said, “Am I a dog, that you come at me with sticks? And the Philistine cursed David by his gods” (1 Samuel 17:43). Speaking against God is bad enough. But one thing God simply will not tolerate is being compared unfavorably to the false gods of the nations. He has no patience with anyone who claims these false gods are more powerful than he is, which is exactly what Goliath did.

歌利亚不仅挑战上帝，他还用非利士人的神挑衅耶和华，这让事情变得极其糟糕。后来，当他走近大卫时，“非利士人对大卫说：‘你拿着杖到我这里来，我岂是狗吗？’非利士人就指着自己的神明诅咒大卫”（撒上 17:43）。说话咒诅上帝已经很糟糕了。但是有一件事是上帝绝对不能容忍的，就是拿列国的假神与他相提并论。他并不忍耐任何声称那些假神比他更有能力的人，而这正是歌利亚所做的事。

Goliath was no patsy, no innocent bystander the Lord chose to have fall before David in order to make David famous. Goliath set himself up for his fall by his arrogant attitude toward the Lord God of Israel. He was a godless man who should have honored the God of



Israel for Israel's military strength. (And there were Philistines who would do just that, as we will see.)

歌利亚并不是受骗者，他并不是无辜的旁观者，被上帝选来为了让大卫出名而倒在大卫面前。歌利亚借着他对耶和华以色列的上帝狂傲自大的态度，自取败亡。他是一个亵渎神的人，他本该为以色列的军事力量而尊敬以色列的上帝。（正如我们将看到的，有非利士人这样做。）

David's answer 大卫的回应

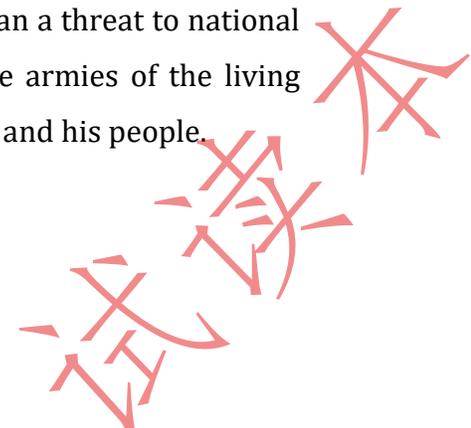
Goliath challenged Israel for 40 days. Each day the Israelites watched in fear. Saul and his men were afraid of him, paralyzed by lack of faith in God and lack of zeal to defend God's honor. The only man who could have rallied Israel was Samuel, but he had left Saul to his own devices.

歌利亚挑战以色列 40 天。每一天以色列人都在害怕中观望。扫罗和跟随他的人害怕歌利亚，他们因缺乏对上帝的信心并缺乏热心去维护上帝的荣耀，就失去了勇气。唯一能够振作以色列的人是撒母耳，但是他离开了扫罗，让扫罗自行其是。

Goliath's challenge and Israel's lack of courage set the stage for David to step forward. David had been at home in Bethlehem, caring for his father's sheep, when Goliath had started his challenges. His father sent him to the battle lines with food for the soldiers. When David arrived, he saw Goliath and heard his taunts.

歌利亚的挑战和以色列人缺乏勇气，为大卫的勇往直前奠定了基础。当歌利亚开始他的挑战时，大卫在伯利恒的家里照看他父亲的羊群。他的父亲派他为前线的士兵送去食物。当大卫到达前线时，他看到了歌利亚并听到了歌利亚的嘲弄。

David asked, "What will be done for the man who kills this Philistine and removes this disgrace from Israel? Who is this uncircumcised Philistine that he should defy the armies of the living God?" (1 Samuel 17:26). To David, Goliath was far more than a threat to national security. He was a "disgrace" to Israel because he was denying "the armies of the living God." He was an "uncircumcised Philistine" who lived apart from God and his people.



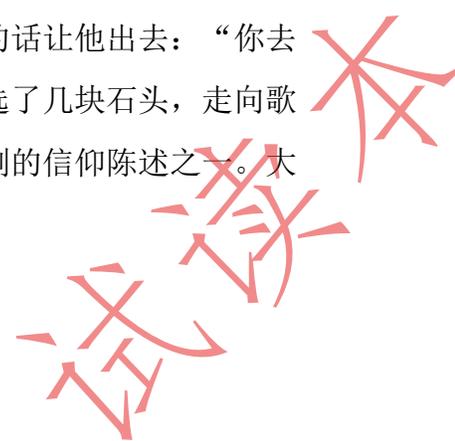
大卫问：“若有人杀这非利士人，除掉以色列人的羞辱，他会怎样呢？这未受割礼的非利士人是谁，竟敢向永生上帝的军队骂阵”（撒上 17:26）。对大卫来说，歌利亚远远不只是威胁了国家安全。他是以色列人的“羞辱”，因为他在否认“永生上帝的军队”。他是一个“未受割礼的非利士人”，远离上帝和上帝的子民。

For David, the matter was settled. He would take care of this disgrace to Israel. He approached Saul with his intent: “Let no one lose heart on account of this Philistine; your servant will go and fight him” (1 Samuel 17:32). Saul, who had not experienced the Lord’s miraculous help for a long time and had long ago given up confidence in God’s help, tried to dissuade him. But David’s experience of God’s help in the past was far more vivid: “Your servant has killed both the lion and the bear; this uncircumcised Philistine will be like one of them, because he has defied the armies of the living God” (1 Samuel 17:36). God had enabled David single-handedly to kill a lion and a bear to protect his father’s sheep. God would enable him to kill a giant to protect the flock of Israel.

对大卫来说，事情已经尘埃落定了。他关心以色列人的这羞耻。他带着决心来到扫罗面前：“人不必因那非利士人灰心。你的仆人要与他决斗”（撒上 17:32）。扫罗，很长时间都没有经历耶和华奇迹般的帮助，并在很久之前就放弃了相信上帝的帮助，试图劝阻他。但是大卫在过去经历到的上帝的帮助，却鲜明得多：“你仆人曾打死狮子和熊，这未受割礼的非利士人必像狮子和熊一样，因为他向永生上帝的军队骂阵”（撒上 17:36）。上帝让大卫有能力独自一人杀死狮子和熊来保护他父亲的羊群。上帝会让他有能力杀死一个巨人来保护以色列人。

David refused Saul’s armor and went out to meet Goliath. Saul sent him off with a rather hollow sounding, “Go, and the LORD be with you” (1 Samuel 17:37). David picked up some stones for his sling and approached Goliath. Goliath defied him with his gods. At this, David uttered one of the most profound statements of faith found in Scripture. David said to Goliath,

大卫拒绝了扫罗的盔甲，出去见歌利亚。扫罗用一句相当虚伪的话让他出去：“你去吧，耶和华必与你同在”（撒上 17:37）。大卫为他甩石的机弦挑选了几块石头，走向歌利亚。歌利亚用他的神挑衅大卫。在这儿，大卫说出了圣经中最深刻的信仰陈述之一。大卫对歌利亚说：



You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied. This day the LORD will hand you over to me, and I'll strike you down and cut off your head. Today I will give the carcasses of the Philistine army to the birds of the air and the beasts of the earth, and the whole world will know that there is a God in Israel. All those gathered here will know that it is not by sword or spear that the LORD saves; for the battle is the LORD's, and he will give all of you into our hands. (1 Samuel 17:45-47)

你来攻击我，是靠着刀枪和铜矛，但我来攻击你，是靠着万军之耶和华的名，就是你所辱骂、带领以色列军队的上帝。今日耶和华必将你交在我手里。我必杀你，砍下你的头，今日我要把非利士军兵的尸体给空中的飞鸟和地上的野兽，使全地的人都知道以色列中有上帝，又使这里的全会众知道，耶和华使人得胜，不是用刀用枪，因为战争全在乎耶和华。他必将你们交在我们手里（撒上 17:45-47）。

David's weapon was the name of the Lord, whom Goliath was defying. The Lord would win the battle, not David. The outcome of the battle did not depend on David's plans but on what the Lord wanted to do.

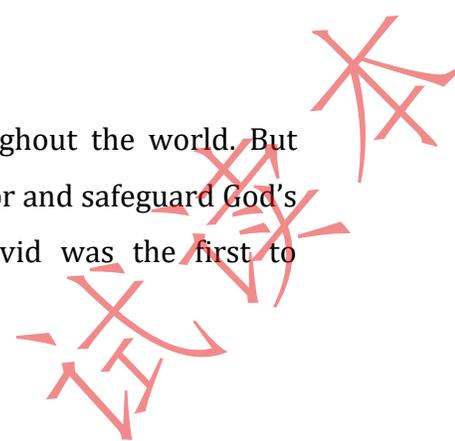
大卫的兵器是耶和华的名，就是歌利亚所辱骂的上帝。耶和华而不是大卫会赢得这场战斗。这场战斗的结果并不依赖于大卫的计划，而是倚赖于耶和华想要怎么去做。

In fact, for David, this whole event was nothing less than an evangelism opportunity. "The whole world" would hear about this confrontation, and because of the overwhelming odds against David, the world would conclude that the God of Israel was alive and well and working on behalf of his people, the Israelites.

事实上，对大卫来说，这整件事都不过是一个传福音的机会。“全地的人”都将听到这场交锋，因为大卫对阵之人压倒性的优势，全世界都将得出一个结论，即，以色列的上帝依然活着，并在为他的子民以色列人行动。

David's fame 大卫的名望

The defeat of Goliath made David famous in Israel and throughout the world. But David was not looking for fame. He only wanted to uphold God's honor and safeguard God's people—something no one else in Israel was willing to do. David was the first to



acknowledge that God's Spirit at work in his heart gave him the zeal he needed to confront Goliath.

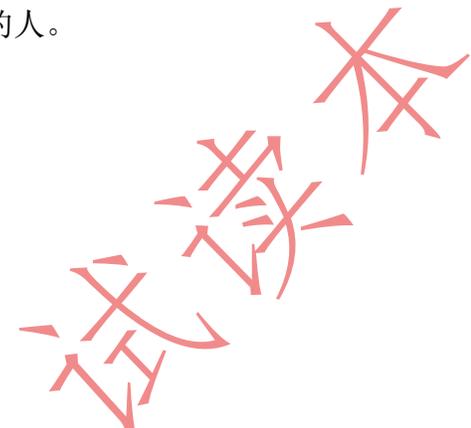
打败歌利亚让大卫在以色列和全地的人都知名了。但大卫并不是在追求名望。他只是想要维护上帝的荣耀和守卫上帝的子民——这是以色列人中没有别人愿意去做的事。大卫第一个承认上帝的灵在他心里工作，给他他所需要的热心来直面歌利亚。

From that point on, David's reputation grew. He became a full-time resident in Saul's court. He also commanded some of Israel's army and inflicted heavy casualties on the Philistines. When David returned from fighting the Philistines, the women of Israel sang, "Saul has slain his thousands, and David his tens of thousands" (1 Samuel 18:7). In the following months, "the Philistine commanders continued to go out to battle, and as often as they did, David met with more success than the rest of Saul's officers, and his name became well known" (1 Samuel 18:30).

从那时起，大卫的名声不断增加。他成为了扫罗宫廷的全职人员。他也统帅一些以色列军队并大大杀败非利士人。当大卫与非利士人战斗归来，以色列的妇女唱道：“扫罗杀死千千，大卫杀死万万”（撒上 18:7）。在接下来的几个月里，“每逢非利士的军官出来打仗，大卫做事比扫罗任何臣仆更精明，因此他的名极受尊重”（撒上 18:30）。

Why did God make David famous? Because David needed that fame if he was to progress through God's training period before God made him king over Israel. David's fame was not for David's sake but for the sake of the Israelites and ultimately for the sake of all God's elect among the nations. God had brought Goliath into David's life to make him a famous person for the sake of the gospel and the role David would play in God's plan of salvation.

为什么上帝让大卫知名呢？因为大卫若要度过在上帝让他做王统治以色列之前，上帝给他的训练期，他就需要这样的名望。大卫的名望不是为大卫的缘故，而是为以色列的缘故，最终是为了上帝在万民中所有的选民。为着福音的缘故和大卫在上帝救恩计划中将要扮演的角色，上帝将歌利亚带到大卫的生命中，让他成为一个知名的人。



A Devotion for Believers Who Face “Goliaths”灵修：那些面对“歌利亚”的信徒

“So whether you eat or drink or whatever you do, do it all for the glory of God.” (1 Corinthians 10:31)

所以，你们或吃或喝，无论做什么，都要为荣耀上帝而做。（林前 10:31）

It's hard to apply the relationship between David and Goliath to our lives. Rarely do all the elements in their confrontation come together in a Christian's life. So perhaps it is better to meditate on the lessons one by one.

很难将大卫和歌利亚的关系应用到我们的生命中。他们对峙的这些要素很难会集中在一起来到一个基督徒的生命里。因此也许逐个的思考这些教训会更好一些。

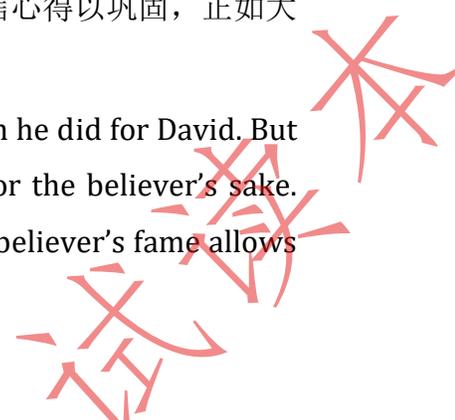
First, we learn that God can overcome our greatest difficulties. Christians have referred to the seemingly insurmountable obstacles as the “Goliaths” in their lives. Christians who have overcome a number of Goliaths know the truth of Paul's words: “I can do everything through him who gives me strength” (Philippians 4:13).

首先，我们认识到上帝能够克服我们最大的困难。基督徒将那些看似不可逾越的障碍视为他们生命中的“歌利亚”。战胜了许多歌利亚的基督徒深知保罗话里的真理：“我靠着那加给我力量的，凡事都能做”（腓 4:13）。

Second, we learn that God sends Goliaths into our lives for a reason. Nothing is random in the life of a child of God. Often the Goliaths are tests through which God gives us opportunities to make God-pleasing choices to trust in him and witness his care. In the process, our faith is strengthened, and as David did, we can give a witness of God's power and grace to those around us.

其次，我们学习到，上帝差派歌利亚进入我们的生命是有原因的。在上帝子民的生命中，没有任何事是随机的。歌利亚往往是一个试炼，上帝透过它给我们机会去做蒙上帝喜悦的选择，相信他并见证他对我们的照顾。在这个过程中，我们的信心得以巩固，正如大卫所做的，我们能够向我们身边的人见证上帝的大能和恩典。

Third, God can use the Goliaths in our lives to give us fame, which he did for David. But when God makes a person well known, he doesn't give that fame for the believer's sake. Fame is a tool in God's hands, not a perk for a few lucky believers. A believer's fame allows



the believer to influence more lives than he could have otherwise. Most important, God can use a Christian's fame to advance the gospel.

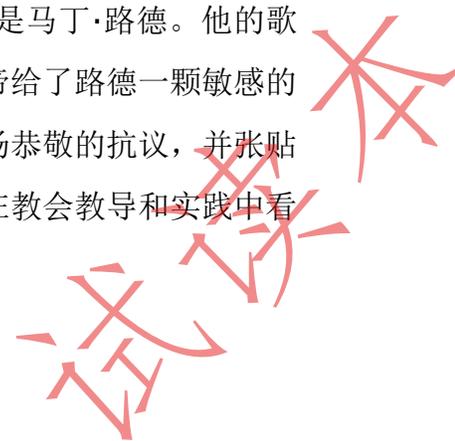
第三，上帝能够使用我们生命中的歌利亚赐我们名望，这就是他为大卫所做的。但是当上帝让一个人知名，他并不是为这个信徒的缘故赐下名望。名望是上帝手里的工具，而不是少数幸运信徒的特殊津贴。一个信徒的名望让他可以影响更多人的生命。最重要的是，上帝能够使用一个基督徒的名望促进福音。

Fourth, Christians do not go looking for fame as the world does. As believers go about their lives, they simply do everything for the glory of God—never with one eye on God and the other eye on what people will think about them. David could not have cared less about what would happen to his own reputation if he defeated Goliath. He cared only about God's reputation.

第四，基督徒不像这个世界那样寻求名望。当一个信徒过他们的生活时，他们只是为着上帝的荣耀去做所有事——绝不是一只眼睛放在上帝上而另一只眼睛放在人们会怎么想他们上。大卫压根不关注如果他打败了歌利亚，他自己的名声会如何。他只关心上帝的名声。

Perhaps the best example of this all coming together in the life of one individual is Martin Luther. His Goliath was the centuries of false teaching that the Roman Church had put on the backs of God's people. God gave Luther a tender conscience that could find no comfort in the face of these false teachings. Luther began a humble protest and posted a list of doctrinal points we call the Ninety-five Theses. By urging scholars to debate the errors and weaknesses he saw in the church's teaching and practice, Luther dared to publicly defy the Goliath of the Roman Catholic Church—something very few people had done before. He struck a chord among the common people, many of whom shared Luther's concerns or at least were glad so see someone standing up to the oppressive practices of the church. Luther quickly became famous throughout the world.

也许在一个人的生命中，这一切都被结合在一起的最好的例子是马丁·路德。他的歌利亚是数个世纪以来，罗马教会放在上帝子民背上的错误教导。上帝给了路德一颗敏感的良心，让他能够发现在这些错误教导面前没有安慰。路德开始了一场恭敬的抗议，并张贴了我们称之为九十五条论纲的教义清单。借着督促学者一起讨论他在教会教导和实践中看



到的错误和软肋，路德向罗马天主教会这个歌利亚公然的咒骂发起了挑战——这是在这之前很少有人做过的事。他在平民之间激起了共鸣，他们中很多人和路德有同样的关注，或至少很高兴看到有人站出来反对教会压迫性的实践。路德很快在整个世界变得知名。

In all this, Luther was not looking for fame. Like David, he was simply acting on behalf of God's honor and defending the hope he had found in the good news of Christ's perfect forgiveness. It was God who chose to make Luther well known.

所有这一切，路德并不是在寻求名望。像大卫一样，他只是为着上帝的荣耀行事，捍卫着他在基督完美的赦免这一好消息上找到的盼望。是上帝选择让路德知名。

Luther's fame played a major role in the spread of the gospel. People were curious about his teachings. And for years the authorities of the Roman Church kept their hands off of him, fearing popular sentiment that would not take kindly to making Luther a martyr. (But then, God could have made Luther a famous martyr for the faith and advanced the gospel in that way.)

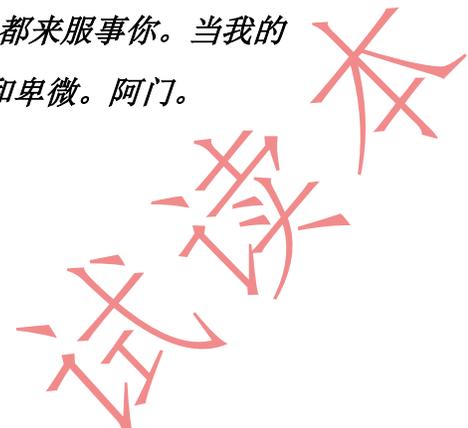
路德的名声在传福音过程中扮演了一个重要的角色。人们对他的教导很好奇。多年来，罗马教会当局都没有对他动手，他们因为担心公众情绪，不愿意让路德成为一个殉道者。（但另一方面，上帝也可以让路德为了信仰成为一个知名的殉道者，并以这种方式促进福音。）

So when a Goliath enters your life, confront him so that God's honor is preserved. If you become famous for doing it, ask the Lord to use that fame to further the course of the gospel and the growth of his kingdom.

所以当歌利亚进入了你的生命，直面他使得上帝的荣耀得以保存。如果你因此而出名，请求上帝使用这名望来促进福音的进程和他国度的增长。

Dear Lord, help me serve you in whatever station in life you have placed me. Give me zeal to uphold your glory and humility when my actions put your wisdom and power on display. Amen.

亲爱的上帝，请帮助我，在你放置在我生命里的一切处境中，都来服事你。当我的行为显明了你的智慧和能力时，请赐我热心去捍卫你的荣耀和卑微。阿门。



Chapter 4 第四章

SAUL—God’s Tool of Affliction 扫罗——上帝磨炼的工具

Great people of faith do not emerge that way from their mothers’ wombs. They are forged by God on the anvil of affliction. Even David, to whom God had given a rich measure of the Holy Spirit, needed the Lord to purify him. He had a sinful nature and needed the Lord’s help to suppress it.

信心伟人并不是天然从母亲肚子里就出现的。他们是在上帝磨炼的铁砧上锻炼出来的。即便是耶和华将圣灵丰丰富富赐下的大卫，也需要主去洁净他。他有一个罪恶的本性并需要主的帮助去压制它。

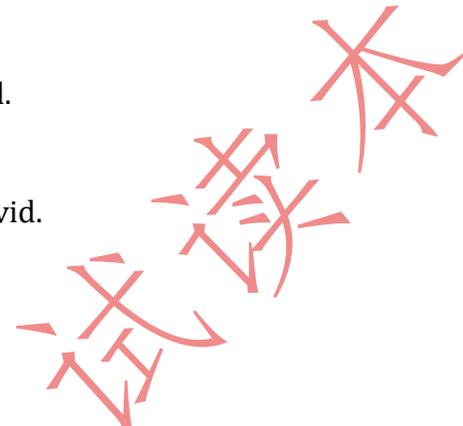
Goliath had been an unbeliever, an enemy whom God used for a unique, onetime purpose. Saul, on the other hand, was the hard anvil on which the Lord placed David for some 13 years after he had anointed David to be the next king.

歌利亚是一个不信者，一个敌人，被上帝用于某个特定的一次性目的。另一方面，扫罗是一个坚硬的铁砧，在耶和华膏大卫为以色列下一任王之后，他将大卫放在其上 13 年之久。

In discussing the people God brought into David’s life, we have been jumping back and forth a bit. Perhaps a basic outline of David’s life will help us get our bearings. Here’s a basic outline of the first part of David’s life:

在讨论上帝带入大卫生命的人的时候，我们有一点来回跳跃。也许对大卫生命的一个基本概述会帮助我们找到方向。以下是大卫生命第一部分的基本概述：

1. Samuel anointed David as king to replace Saul.
撒母耳膏大卫为王代替扫罗。
2. David defeated Goliath and became well known in Israel.
大卫打败歌利亚，在以色列人中变得知名。
3. Saul took David into his court and became jealous of David.



扫罗将大卫带到他的王室，并开始嫉妒大卫。

4. David had to flee Saul's court and spent time with Samuel.

大卫不得不逃离扫罗的王室并花时间与撒母耳在一起。

5. David was forced to flee into the wilderness to save his life.

大卫被迫逃往旷野逃命。

6. Saul continued his attempt to capture and kill David.

扫罗不断试着抓捕并杀死大卫。

7. Saul died in battle, and David became king over the tribe of Judah.

扫罗死在战斗中，大卫成为犹大支派的王。

8. David became king over all Israel. (The second part of David's life starts here and goes through his death at the beginning of 1 Kings.)

大卫成为全以色列的王。（大卫生命的第二部分从这儿开始，一直到列王纪上开头他的死亡为止。）

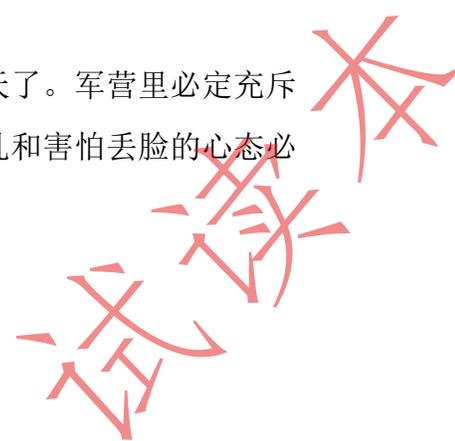
David's relationship with Saul stretches over points 2 through 6, which covers 1 Samuel 16:14 through 1 Samuel 27:1. We will draw insights from these chapters to help us understand how God used Saul to forge David's faith.

大卫和扫罗的关系从第 2 个时期一直持续到第 6 个时期，包括撒母耳记上 16:14 到撒母耳记上 27:1 这整个部分。我们将从这些章节中吸取启示，帮助我们理解，上帝是如何使用扫罗来锻造大卫的信心的。

Saul's attitude toward David 扫罗对大卫的态度

Goliath had challenged Saul and the Israelites for 40 days prior to David's arrival in the camp (1 Samuel 17:16). The camp must have been thick with tension. Saul's cowardice and spiritual impotence became clearer with every passing day. And with that, his confusion and fear of losing face must have grown also.

在大卫到达军营之前，歌利亚挑战扫罗和以色列人已经 40 多天了。军营里必定充斥着紧张不安。扫罗的懦弱和属灵的无能日益明显。与此同时，他混乱和害怕丢脸的心态必定也增长了。



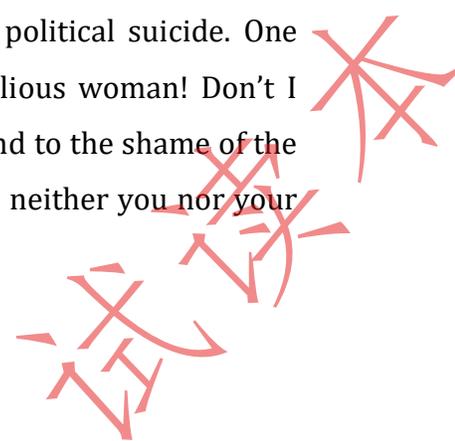
David bailed him out. Later, when Saul was trying to take David's life, Saul's son Jonathan would remind his father, "He took his life in his hands when he killed the Philistine. The LORD won a great victory for all Israel, and you saw it and were glad" (1 Samuel 19:5). But Saul's joy over David's victory was short-lived. The victory that had saved Saul's kingship was but another step in his losing it. The events of chapter 18 set the stage for years of animosity against David on Saul's part.

大卫帮他脱离了困境。后来，当扫罗试图夺取大卫性命时，扫罗的儿子约拿单提醒他的父亲：“他拚了命杀那非利士人，并且耶和華為全以色列大施拯救。那时你看见，也很欢喜”（撒下 19:5）。但扫罗因大卫得胜的喜悦是短暂的。这胜利曾拯救了扫罗的王位，但却是他失去这王位的另外一步。第 18 章的事件为多年来扫罗憎恨大卫奠定了基础。

Saul immediately promoted David in the army, where David led the effort against the Philistines. When David returned from battle, the women of Israel would sing, "Saul has slain his thousands, and David his tens of thousands" (1 Samuel 18:7). The effect this had on Saul needs no comment. The writer of 1 Samuel tell us, "Saul was very angry; this refrain galled him. 'They have credited David with tens of thousands,' he thought, 'but me with only thousands. What more can he get but the kingdom?' And from that time on Saul kept a jealous eye on David" (1 Samuel 18:8,9).

扫罗立刻提拔大卫，大卫就率领军队攻击非利士人。当大卫从战斗中归来时，以色列的妇女唱道：“扫罗杀死千千，大卫杀死万万”（撒下 18:7）。这话对扫罗的效果无需评论。撒母耳记上的作者告诉我们，“扫罗非常愤怒，不喜欢这话。他说：‘将万万归给大卫，千千归给我，只剩下王国没有给他！’从这日起，扫罗就敌视大卫”（撒下 18:8,9）。

Saul suffered another personal blow immediately after Goliath's defeat. Saul's son Jonathan became best friends with David—"one in spirit" with him (1 Samuel 18:1). Saul knew that if Jonathan sided with David, Jonathan was committing political suicide. One time he angrily said to Jonathan, "You son of a perverse and rebellious woman! Don't I know that you have sided with the son of Jesse to your own shame and to the shame of the mother who bore you? As long as the son of Jesse lives on this earth, neither you nor your



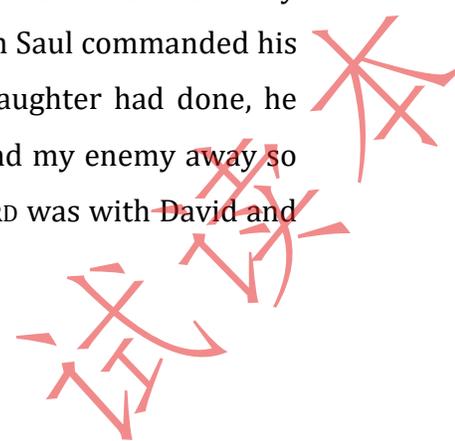
kingdom will be established” (1 Samuel 20:30,31). But Jonathan continued to befriend David, which drove the knife deeper into Saul’s back.

在歌利亚战败后，扫罗遭受了又一个亲身打击。扫罗的儿子约拿单成为大卫最好的朋友——与他的心“深相契合”（撒上 18:1）。扫罗知道如果约拿单站在大卫一边，约拿单就是在进行政治自杀。有一次他愤怒的对约拿单说：“你这顽梗悖逆之妇人所生的，我怎么会不知道你选择耶西的儿子，自取羞辱，也使你母亲露体蒙羞呢？只要耶西的儿子还活在世上一天，你和你的国必保不住。现在你要派人去，把他带到我这里来，因为他是该死的”（撒上 20:30,31）。但是约拿单继续与大卫为友，这成了刺入扫罗背后的刀。

Saul tried to kill David, but because of the love his subjects had for David, Saul was afraid to make him a martyr. He sent David into battle, but not with the goal of defeating Israel’s enemies. He wanted to increase the odds that David would get killed: “I will not raise a hand against him. Let the Philistines do that!” (1 Samuel 18:17). But Saul’s plan backfired: “In everything [David] did he had great success, because the LORD was with him” (1 Samuel 18:14). Every outing made David a greater hero: “All Israel and Judah loved David, because he led them in their campaigns” (1 Samuel 18:16). And every outing marginalized Saul in the eyes of his subjects and served to increase the fear that must have consumed what energy Saul still had left.

扫罗试图杀死大卫，但因为他的属民对大卫的爱，扫罗害怕让他成为一个殉道者。他派大卫去打仗，但目标不是打败以色列的敌人。他想要增加大卫被杀的机会：“我不好亲手害他，要藉非利士人的手害他”（撒上 18:17）。但扫罗的计划适得其反：“大卫所做的每一件事都精明，耶和华也与他同在”（撒上 18:14）。每次外出都让大卫成为更大的英雄：“以色列和犹大众人都爱大卫，因为他领他们出入”（撒上 18:16）。每次外出都让扫罗在他属民眼里更边缘化，并增加了这种害怕，这必定耗尽了扫罗所剩无几的精力。

Then Saul’s daughter Michal fell in love with David. Saul was pleased, hoping “she may be a snare to him” (1 Samuel 18:21). But it backfired, and another member of Saul’s family was now in David’s camp! One time Michal helped David escape when Saul commanded his men to capture David in his home. When Saul realized what his daughter had done, he expressed his frustration, “Why did you deceive me like this and send my enemy away so that he escaped?” (1 Samuel 19:17). “When Saul realized that the LORD was with David and



that his daughter Michal loved David, Saul became still more afraid of him, and he remained his enemy the rest of his days” (1 Samuel 18:28,29).

然后，扫罗的女儿米甲爱上了大卫。扫罗很高兴，希望她“作他的圈套”（撒上 18:21）。但事与愿违，又一个扫罗的家人加入了大卫的阵营！有一次，当扫罗吩咐人去大卫家里捉拿他时，米甲帮大卫逃跑了。当扫罗知道她女儿所做的事后，他表达了他的挫败感：“你为什么这样欺骗我，放我仇敌逃走呢？”（撒上 19:17）。“扫罗见耶和华与大卫同在，女儿米甲又爱大卫，就更怕大卫，常常与大卫为敌”（撒上 18:28,29）。

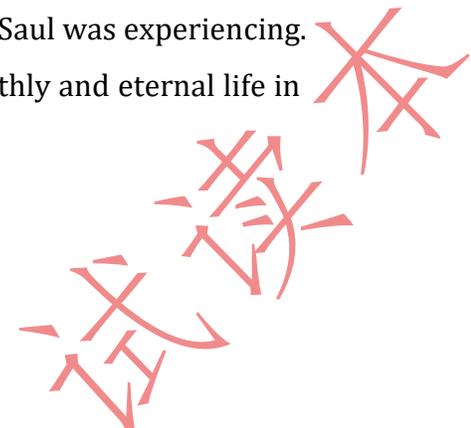
Deeper and deeper Saul fell into the horrible pit he had dug for himself. It is one thing to have someone from outside your relationship be a source of personal anxiety. But it is another thing to have someone within the circle of your relatives—someone like David, whom the rest of your family loves, who has married into your family, and who is only trying to help you—be the object of your hatred and the source of daily anxiety.

扫罗在他亲自挖的这个沟里越陷越深。有某个在你人际关系之外的人成为你焦虑的来源，这是一回事。但是，有某个属于你家人圈子里的人是你憎恶的对象和你日常焦虑的来源——某个像大卫这样的人，你别的家人都爱他，他和你的家人结了婚，他只是在试着帮助你——是另一回事。

Saul could have given up his hatred of David, repented of his sin, returned to the Lord, and respected God’s will to make David the next king. But he stubbornly refused.

扫罗本可以放弃他对大卫的憎恶，悔改他的罪，转向耶和华，尊重上帝让大卫做下一任王的旨意。但他顽梗的拒绝了。

In speaking to New Testament believers, the writer to the Hebrews gives his warning: “How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace? For we know him who said, ‘It is mine to avenge; I will repay,’ and again, ‘The Lord will judge his people.’ It is a dreadful thing to fall into the hands of the living God” (10:29-31). That’s what Saul was experiencing. By rejecting God, God’s gifts, and God’s will, Saul chose to live his earthly and eternal life in the hands of an angry God.



希伯来书的作者在对新约信徒的谈话中，给出了他的警告：“更何况践踏上帝儿子的人，他们将那使他成圣之约的血当作不洁净，又亵慢施恩的圣灵的人，你们想，他不该受更严厉的惩罚吗？因为我们知道谁说：‘伸冤在我，我必报应。’又说：‘主要审判他的百姓。’落在永生上帝的手里真是可怕呀”（来 10:29-31）。这就是扫罗的经历。借着拒绝上帝、上帝的恩赐和上帝的旨意，扫罗选择了在一个愤怒的上帝手中度过他今生和永恒的生命。

How God used Saul 上帝如何使用扫罗

David in Saul's court 大卫在扫罗王室中

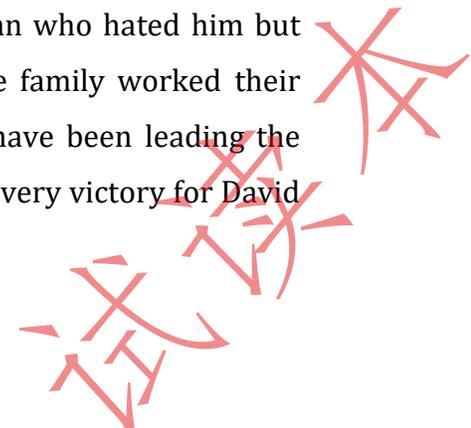
Now we turn to the other side, to David, who had to bear the brunt of Saul's unjust anger. The onetime challenge of fighting Goliath on the field of battle was replaced by a long-term battle with Saul on the field of his personal life. But God had a reason for bringing Saul—along with all his baggage of hatred—into David's life.

现在我们转向另一面，转向大卫，他不得不承受扫罗不义的愤怒。在战场上与歌利亚争战的一次性挑战，被他在个人生命的战场，与扫罗长期性的争战取代。但是上帝将扫罗——以及所有憎恶大卫的重担——放入大卫的生命是有原因的。

Saul was trapped in David's company, but David was also trapped in Saul's company. He was the commander of Saul's army, the closest friend of Saul's son, and married to Saul's daughter. God locked David in a cage with Saul and forced David to deal with everything Saul dished out.

扫罗受到了大卫的羁绊，但大卫也受到了扫罗的羁绊。他是扫罗军队的元帅，扫罗儿子最亲密的朋友，与扫罗的女儿结了婚。上帝将大卫锁在扫罗的监牢里，并强迫大卫去处理扫罗给他的一切事。

David was in a very difficult situation. He was living with a man who hated him but whose family loved him, a man who wanted to kill him but whose family worked their hardest to keep him alive. He was living with a man who should have been leading the Israelites in their battles but had delegated that authority to David. Every victory for David



was a personal defeat for Saul. Every Philistine killed could bring David closer to his own death at the hands of a jealous king. If that were not enough, the man who hated him was none other than the Lord's anointed king, to whom David owed his respect and obedience. And all the while, David knew that God had also chosen him as king and that he bore God's anointing no less than Saul.

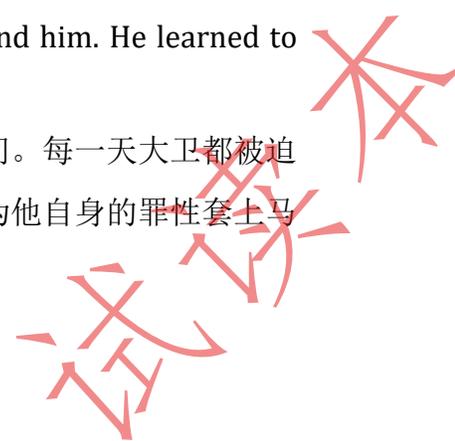
大卫处于一个非常困难的境况。他和一个恨他的人生活在一起，但这个人的家人爱他，这个人想要杀他，但他的家人尽他们最大的努力让他存活。他和一个本应该带领以色列人战斗的人住在一起，但这个人却将这权柄交给了他。大卫的每一场胜利都是扫罗个人的失败。每一个非利士人被杀，都能让大卫死在一个嫉妒的王手里这件事，更进一步。如果这还不够，那个恨他的人，不是别人，而是耶和华膏立的王，大卫尊敬和顺服的人。并且大卫始终知道，上帝也拣选了他为王，并且上帝膏他不少于膏扫罗。

David's greatest burden was not the physical harm with which Saul threatened him but the temptations he faced in dealing with Saul. Should he retaliate when Saul tried to kill him? Should he try to turn Jonathan against his father? Should he embitter his wife against her father? Should he stir up rebellion among his men and stage a coup against Saul's regime? Should he play politics and subtly prepare the people for a new ruler? How far should he go in "helping" God fulfill his promise to make him king?

大卫最大的重担不是因扫罗的威胁而带来的有形伤害，而是他在对待扫罗上面对的试探。当扫罗想要杀他时他应该回击吗？他应该尝试让约拿单反对他的父亲吗？他应该使他的妻子怨恨父亲吗？他应该在他的人中间煽动叛乱并发动政变推翻扫罗的统治吗？他应该玩弄政治并巧妙的预备人心迎接一位新的统治者吗？他应该在多大程度上“帮助”上帝实现让他做王的应许呢？

David lived for some 13 years in this tense and conflicting set of circumstances. It was a time of testing. Every day David was forced to think through his predicament. He learned to keep a tight rein on his own thoughts and attitudes and to keep his own sinful nature in check. He knew he could not vent his frustration to the people around him. He learned to confine his complaints to the only One who could help him.

大卫在这个紧张冲突的环境下活了 13 年。这是一个考验的时间。每一天大卫都被迫透彻的思考他的困境。他学着严格地管理他自己的思想和态度，并为他自身的罪性套上马



缰。他知道他不能向他身边的人发泄他的沮丧。他学着将他的抱怨投诉给唯一能够帮助他的那个人。

In Saul's person David learned about God's judgment on rebellion, disobedience, and unbelief. David watched as the Lord advanced his cause and brought Saul tremendous personal, emotional, and spiritual suffering. But he learned not to indulge himself in gloating over Saul's misfortune or to point others to this as a sign of God's displeasure with Saul.

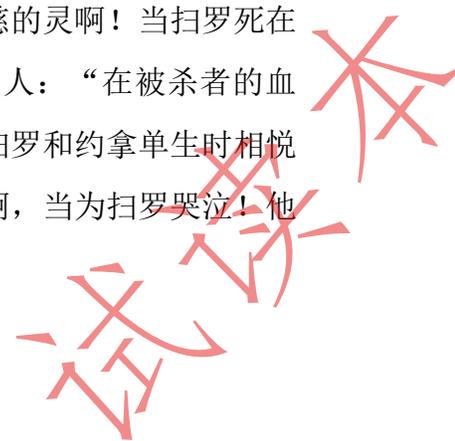
在扫罗身上大卫知道了上帝对叛逆、不顺服和不信之人的审判。大卫看到了耶和华在推进他的事业并带给扫罗人身、情感和属灵上带来了巨大的痛苦。但是他学着不让自己沉溺在对扫罗的灾祸的沾沾自喜中，也不去告诉他人这是上帝不喜悦扫罗的标记。

David resisted the temptations Saul brought into his life. He resisted these temptations for the sake of God's honor and God's promises to Abraham. He knew that if he threw the country into rebellion, he would put God's promise of a Savior—which was bound up with the life of his people of Israel—in jeopardy. David learned patience and waited on the Lord

大卫抵制了扫罗带到他生命中的这些试探。他为了上帝的荣耀和上帝对亚伯拉罕的应许，抵制了这些试探。他知道如果他让这个国家陷入叛乱，他就会让上帝对救主的应许——这应许与以色列人民的生命紧密相连——陷入危险中。大卫学着忍耐并等候耶和华。

What a gracious spirit the Lord worked in David as a reward for his faithfulness! After Saul died in battle, David praised this hateful man with words we might argue Saul did not deserve: "From the blood of the slain, from the flesh of the mighty, the bow of Jonathan did not turn back, the sword of Saul did not return unsatisfied. Saul and Jonathan—in life they were loved and gracious, and in death they were not parted. They were swifter than eagles, they were stronger than lions. O daughters of Israel, weep for Saul, who clothed you in scarlet and finery, who adorned your garments with ornaments of gold. How the mighty have fallen in battle!" (2 Samuel 1:22-25).

作为对大卫忠实的奖赏，耶和华在大卫里面运行了一个多么仁慈的灵啊！当扫罗死在战场之后，大卫用可以说是扫罗根本不配的话，来称赞这个可恶的人：“在被杀者的血前，在勇士的脂肪前，约拿单的弓绝不退缩，扫罗的刀断不虚回。扫罗和约拿单生时相悦相爱，死时也不分离。他们比鹰更快，比狮子还强。以色列的女子啊，当为扫罗哭泣！他



曾使你们穿朱红色的美衣，使你们衣服有黄金的妆饰。英雄竟然在阵上仆倒！约拿单竟然在你的高处被杀”（撒下 1:22-25）。

Someday David would be Israel's king, whose duty it would be to lead God's people in righteousness. Under Saul, God gave David the opportunity to direct his own life in the Lord's ways.

有一天大卫会做以色列的王，他的职责是在公义中引领上帝的子民。在扫罗手下，上帝给了大卫机会遵循上帝的道路而行。

David in the wilderness 大卫在旷野

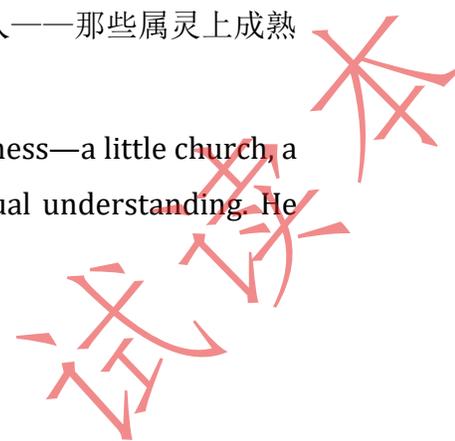
Eventually David realized he could not stay in Saul's court. He had to flee. So he fled into the wilderness of Judea. There he experienced a second set of struggles and temptations.

终于，大卫意识到他不能呆在扫罗的王室中了。他不得不逃跑。于是他逃到了犹大旷野。在那儿他经历了第二轮的挣扎和试探。

Consider the challenges David faced there. God graciously led about six hundred men to rally around him and support him in his exile. But those men were a mixed blessing. Few, if any, really understood the situation as David did. Some saw David as the next king of Israel. They may have fled because of Saul's poor leadership or some injustice they had suffered at his hand. But others may have looked at this as an alternative to prison or a way to be free from debt. Even when David was fleeing for his own life, God gave him responsibility for the lives of others—the spiritually mature and immature.

想想大卫在那儿所面对的挑战。上帝仁慈的让六百人，在他逃亡时团结在他身边并支持他。但是那些人福祸兼具。极少的人——如果有的话——真的理解大卫所处的情况。一些人视大卫为以色列下一任王。他们逃跑可能是因为扫罗缺乏领导力，或他们在他手下遭受的某些不公义的对待。但另一些人可能视其为逃脱监狱的另一个选择，或一个躲避债务的方式。即使当大卫为他自己的命逃跑了，上帝也给了大卫照顾他人——那些属灵上成熟和不成熟的人——生命的责任。

It was almost as if God had given David—out there in the wilderness—a little church, a mixed bag of people with various backgrounds and levels of spiritual understanding. He



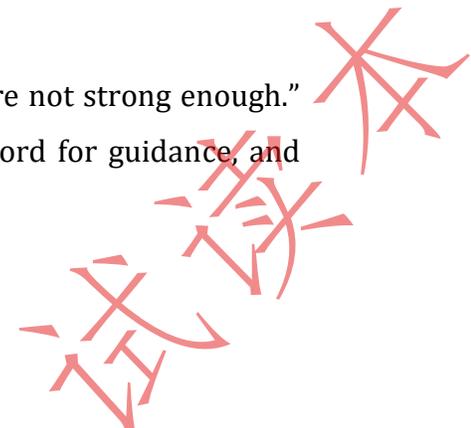
was to be their shepherd. It must have been a daunting task. But God gave him the tools he needed. He had God's Word. He also had the true priesthood. Saul had killed most of the priests. The last remaining priest, Abiathar, son of the high priest Saul had killed, fled to David. Abiathar also gave David special access to God, which David used (see 1 Samuel 23:6-9; 30:7,8). David also had God's Word through a prophet by the name of Gad, who seems to have been a part of David's group and on at least one occasion gave David directions from the Lord (see 1 Samuel 22:5). So David had a little church, driven out into the wilderness by Saul and the religious leaders Saul had in his pocket. David had a relatively small membership in his church, but he had God's Word, God's presence in the priesthood, and God's promises to keep him safe.

这就好像上帝给了下到旷野里的大卫一个小教会，一群形形色色有着各种背景和属灵层次的人。他将成为他们的带领人，这必定是一个使人生畏的任务。但上帝给了他他所需要的工具。他有上帝的道。他也有真正的祭司。扫罗杀了大部分祭司。剩下的祭司亚比亚他——被扫罗杀死的大祭司的儿子，逃到了大卫那里。亚比亚他也给了大卫特别的亲近上帝的方式（参见撒上 23:6-9; 30:7,8）。大卫也透过一个叫迦得的先知得到上帝的话，迦得似乎是大卫团队中的一员，并至少一次的给了大卫从耶和华来的指示（参见撒上 22:5）。因此大卫有了一个小教会，被扫罗和受制于扫罗的宗教领袖赶到了旷野。大卫的教会有相对较少的成员，但是他有上帝的道，上帝在祭司职中的同在，以及上帝保护他安全的应许。

At times, David's church members proved to be poor spiritual advisors. "Kill Saul, and be rid of your problems," his spiritually immature men twice advised him. God called on David to suppress his own sinful desire to do that but also to instruct his men about following God's will and yielding to God's timing.

有时，大卫教会的成员提供一些贫乏的属灵建议。“杀了扫罗，就能摆脱你的问题了，”他那些属灵不成熟的人两次建议他。上帝呼召大卫压制他罪恶的欲望并指示他的人遵循上帝的旨意，顺服于上帝所定的时间。

"We cannot help this Judean town against the Philistines. We are not strong enough." David had to suppress similar thoughts in his own mind, ask the Lord for guidance, and



shepherd his men to greater trust in the Lord. He had to be a spiritual shepherd to immature believers under his care, even while he suffered the same fears himself.

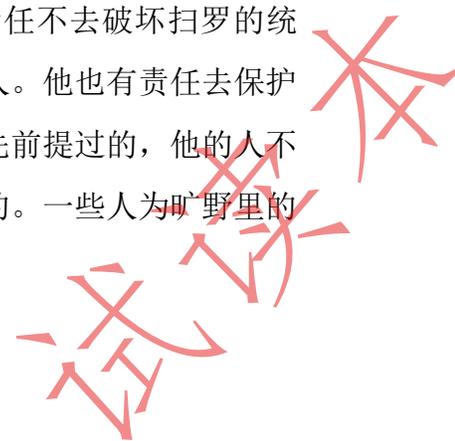
“我们不能帮助这个犹太城反抗非利士人。我们还不够强大。”大卫必须抑制他心里类似的想法，祈求耶和华的指引，并带领他的人更加相信耶和华。对受他照顾的不成熟的信徒，他必须作一个属灵上的牧者，即使是在他自己也遭受了同样的恐惧的时候。

During his days in the wilderness, David continued to learn about prayer and to learn in a special way how the Lord indeed was shepherding him in all his struggles. How else could he shepherd his men unless he first learned how the Lord was shepherding his own life? And how could he later lead Israel as their true shepherd-king without the practice he got in the wilderness with his little church? Indirectly, Saul gets the credit for putting David on this training ground.

在旷野的日子里，大卫继续学着祷告，并学习上帝如何在他一切的挣扎中，以一种特别的方式来牧养他。除非他首先学习到耶和华如何牧养他自己的生命，他如何能牧养跟着他的人呢？如果没有旷野里他和这个小教会一起的实践，他如何能够在之后，作为以色列人真正的牧人式国王来带领他们呢？将大卫放在这样一个训练场上，这件事间接的归功于扫罗。

David's struggles go even deeper. Consider the complexity of his situation. He had a God-given duty not to undermine Saul's rule. He had a God-given duty to fight Israel's enemies, particularly the Philistines. He also had a responsibility to protect the people of Israel. Juggling these three responsibilities was no small task. Add to this what we talked about previously, namely, the immature nature of his men. And include the fact that the people of Israel at this time had a divided loyalty. Some supported David with food in the wilderness. They recognized that the Lord had turned from Saul and that David would soon be king. Others, however, remained faithful to Saul—perhaps out of fear, but perhaps out of respect for Saul as God's anointed (which, of course, was David's own position).

大卫的挣扎更深了。相信他复杂的处境吧。他有上帝赐下的责任不去破坏扫罗的统治。他有上帝赐下的责任去与以色列的敌人争战——特别是非利士人。他也有责任去保护以色列人。同时兼顾这三个责任可不是件轻松的任务。再加上我们先前提过的，他的人不成熟的本质。另外还有个事实是，这个时期以色列人的忠诚是分裂的。一些人为旷野里的



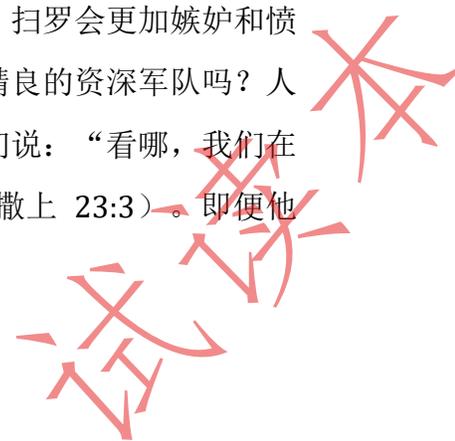
大卫提供食物。他们意识到耶和华已经离开了扫罗，并且大卫就要做王了。然而，另一些人，依然忠实于扫罗——也许是出于恐惧，也许是出于对上帝膏立者扫罗的尊敬（当然，这也是大卫自己的位置）。

The combination of these factors forced David to make some extremely difficult decisions. Consider one: The people of a Judean town called Keilah were being threatened with Philistine occupation. They were in dire straights. Saul, who should have been protecting them, was nowhere to be found. So they came to David, “Look, the Philistines are fighting against Keilah and are looting the threshing floors” (1 Samuel 23:1).

这些因素结合在一起，迫使大卫需要做一些及其困难的决定。想想其中的一个情况：一个叫基伊拉的犹太城镇里的人，受到非利士人攻占他们的威胁。他们的境况十分不妙。那本该保护他们的扫罗不见踪迹。因此他们来找大卫：“看哪，非利士人攻击基伊拉，抢夺禾场”（撒上 23:1）。

What was David to do? Should he take over Saul’s responsibility, even though technically it was not his formal calling to protect the citizens of Keilah? He knew he had to. But David knew that if he saved Keilah, Saul would become more jealous and angry. Should he be so foolhardy as to send his little army against a much larger, well-armed, established force? Men might die, and Israel would have more widows and orphans. David’s men knew this. They said, “Here in Judah we are afraid. How much more, then, if we go to Keilah against the Philistine forces!” (1 Samuel 23:3). Even if he defeated the Philistines, he could not be sure of where Keilah’s loyalties lay. Keilah was a walled city with gates. If the people of Keilah were loyal to Saul, they could pen David up until Saul arrived (which is what they actually tried to do). There was no easy answer. David was forced to rely on the Lord and follow his instructions. Again, Saul indirectly gets the credit for putting David on this divine training ground.

大卫该怎么办？他应该承担下扫罗的责任吗？即便严格来说保护基伊拉市民并不是他正式的呼召。他知道他必须这样做。但大卫知道如果他救了基伊拉，扫罗会更加嫉妒和愤怒。他应该如此莽撞地派他这么一点士兵去攻击一支庞大的、装备精良的资深军队吗？人们会死，以色列中会有更多的孤儿寡妇。大卫的人知道这一点。他们说：“看哪，我们在犹大这里尚且惧怕，何况到基伊拉去攻打非利士人的军队呢？”（撒上 23:3）。即便他



打败了非利士人，他也不能确定基伊拉会忠心于谁。基伊拉是一个有城门和城墙的城市。如果基伊拉的人忠心于扫罗，他们就可以将大卫拦住直到扫罗到达（事实上他们就是这么做的。）没有简单的答案。大卫被迫倚赖耶和華并遵循他的指示。将大卫放在这样一个神圣的训练场上，再一次间接的归功于扫罗。

Saul's witness to David's righteousness 扫罗见证大卫的义

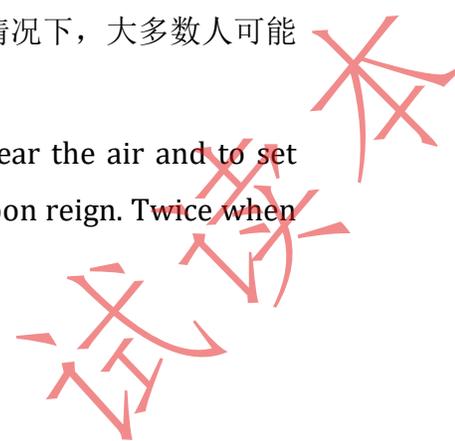
David grew in the wilderness. He began writing psalms that expressed his fears and praised God for guiding and protecting him. When David's time of testing was nearing its end, God used Saul a final time. God used Saul as a powerful witness to David's righteousness and to his rightful role as Israel's next king.

大卫在旷野里成长。他开始写下诗篇表达他的恐惧，赞美上帝指引并保护他。当大卫试炼的时间接近尾声时，上帝最后一次使用扫罗。上帝使用扫罗有力的见证大卫的义，和他正当的角色——做以色列下一任王。

Evaluate David's position. We have the privilege of knowing the whole story. We were there when Samuel anointed David. But the people of Israel may have had some legitimate questions about David and his men, particularly since they were fleeing from Saul and seemed to have God's disapproval. Some might have viewed David as a fugitive from Saul and little more. No doubt they knew about David's past, especially his victory over Goliath, but for all they knew David might have done something to make Saul's anger toward him legitimate. News did not travel very quickly in those days. At best, the majority probably had bits and pieces of conflicting information.

评价大卫的定位时，我们有知道这整个故事的特权。当撒母耳膏大卫时我们就在。但是以色列人对于大卫和大卫的人可能会有某些合理的疑问，特别是之前他们从扫罗那里逃跑并似乎不得上帝喜悦。一些人可能视大卫为躲避扫罗的逃犯。毋庸置疑他们知道大卫的过去，特别是他战胜歌利亚的事，但即便如此，他们可能认为大卫做了某些事，让扫罗对他的愤怒是合情合理的。那时候消息传播的不是特别快。在最好的情况下，大多数人可能只有某些零星的和彼此冲突的消息。

But as the end of Saul's reign approached, God used Saul to clear the air and to set things straight in the minds of the people over whom David would soon reign. Twice when



Saul was about to capture David, God gave David the chance to kill Saul. Twice David refused to follow the advice of his men to do that. And twice God rewarded David with hearing Saul exonerate him.

但是当扫罗的统治接近尾声时，上帝使用扫罗在大卫即将统治的人们心里澄清事实、拨乱反正。在扫罗抓捕大卫时，上帝给了大卫两次机会去杀扫罗。大卫两次拒绝他的人给他的杀死扫罗的建议。上帝两次给了大卫奖赏，即，听到扫罗确定他为无罪。

The first time is recorded in 1 Samuel chapter 24. After David spared Saul's life, he called out to Saul and protested his innocence. Saul replied like this:

第一次记录在撒母耳记上 24 章。在大卫放过扫罗的性命后，他向扫罗呼喊，辩护他的清白。扫罗这样回复道：

“Is that your voice, David my son?” And he [Saul] wept aloud. “You are more righteous than I,” he said. “You have treated me well, but I have treated you badly. You have just now told me of the good you did to me; the LORD delivered me into your hands, but you did not kill me. When a man finds his enemy, does he let him get away unharmed? May the LORD reward you well for the way you treated me today. I know that you will surely be king and that the kingdom of Israel will be established in your hands.” (verses 16-20)

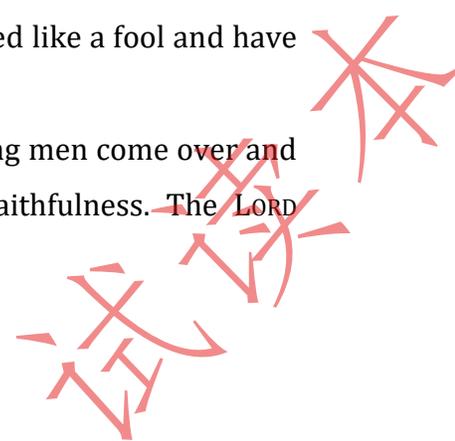
“我儿大卫，这是你的声音吗？”于是扫罗放声大哭，对大卫说：“你比我公义，因为你以善待我，我却以恶待你。今日你已显明是以善待我，因为耶和华将我交在你手里，你却没有杀我。人若遇见仇敌，岂肯放他平安上路呢？愿耶和华因你今日向我所做的，以善回报你。现在，看哪，我知道你一定会作王，以色列的国必要坚立在你手里。”（撒母耳记上 24:16-20）

The second time David spared Saul's life we hear a similar exchange between David and Saul:

第二次大卫放过扫罗的性命时，我们听到大卫和扫罗之间类似的对话：

Then Saul said, “I have sinned. Come back, David my son. Because you considered my life precious today, I will not try to harm you again. Surely I have acted like a fool and have erred greatly.”

“Here is the king's spear,” David answered. “Let one of your young men come over and get it. The LORD rewards every man for his righteousness and faithfulness. The LORD



delivered you into my hands today, but I would not lay a hand on the LORD's anointed. As surely as I valued your life today, so may the LORD value my life and deliver me from all trouble."

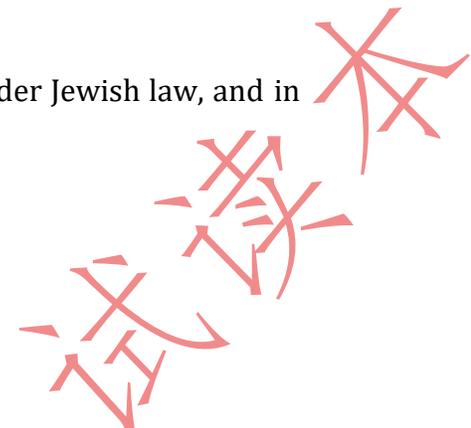
Then Saul said to David, "May you be blessed, my son David; you will do great things and surely triumph." So David went on his way, and Saul returned home. (1 Samuel 26:21-25)

扫罗说：“我有罪了！我儿大卫，回来吧！我必不再加害于你，因为你今日看我的性命为宝贵。看哪，我是个糊涂人，大大错了。”大卫回答说：“看哪，这是王的枪，可以吩咐一个仆人过来拿去。今日耶和华将王交在我手里，我却不肯伸手害耶和华的受膏者。耶和华必照各人的公义诚实报应他。看哪，我今日看重你的性命，愿耶和华也照样看重我的性命，并且拯救我脱离一切患难。”扫罗对大卫说：“我儿大卫，愿你得福！你必做大事，也必得胜。”于是大卫上路，扫罗也回自己的地方去了。（撒上 26:21-25）

Saul's words are important. But so is the audience who heard them. First, Saul's best men—his three thousand chosen soldiers—witnessed how David spared Saul's life and how Saul vindicated David and proclaimed him innocent (1 Samuel 24:21; 26:2). Think of it. Three thousand men who would disperse to their homes throughout Israel had it straight. Later on when called on to follow David, they would not hesitate. And the rest of Israel would have three thousand witnesses whose accounts would put to rest any doubts they might have had about David. And the three thousand heard Saul vindicate David not once but twice.

扫罗的话是重要的。对听到它们的听众也是如此。首先，扫罗的手下——他的三千精兵——见证了大卫如何放过扫罗的命，以及扫罗如何证明大卫的无辜并宣告他的清白（撒上 24:21; 26:2）。想想吧。三千人将会分散到他们的家乡，这遍及以色列全地。之后当呼召他们跟随大卫时，他们将不会犹豫。其余的以色列人有这三千人做见证，这些见证将会打消他们可能有的对大卫的任何怀疑。有三千人听到扫罗证明大卫的无辜，不是一次而是两次。

Saul himself provided the "two witnesses" needed to convict under Jewish law, and in this case he convicted himself.



扫罗自己提供了，根据犹太律法定罪所需的“两个见证人”，在这个案例中他定罪了他自己。

Second, David's own men heard Saul. Some may have joined him to flee Saul, but now they could serve David with Saul's blessing. They had a long way to go before their leader became king, but they were strengthened to endure their trials with the knowledge that God was with their leader and would preserve him to rule the kingdom of Israel. Sadly, Saul did not take his own words to heart. He had prophesied. The Spirit had spoken through his lips. But his words had fallen on his own deaf ears.

第二，大卫自己的人听到了扫罗的话。一些人加入他可能是为了逃避扫罗，但现在他们能够带着扫罗的祝福服事大卫。在他们的领袖成为王之前，他们还有很长的路要走。但是他们知道上帝和他们的领袖同在，会保守他统治以色列国，借此他们得以坚固，去忍耐他们的试炼。遗憾的是，扫罗并没有把他的话放在心上。他做了预言，圣灵透过他的嘴唇说了话。但是他自己对这话充耳不闻。

God sent Saul to afflict David and to provide David with a testing ground on which David would learn lessons he needed in order to rule and shepherd Israel. Saul had been God's tool for the sake of his plan of salvation, but Saul did not enjoy God's salvation. In afflicting David, Saul had truly afflicted only himself. Unlike David's, Saul's affliction did not find resolution in God's love and care.

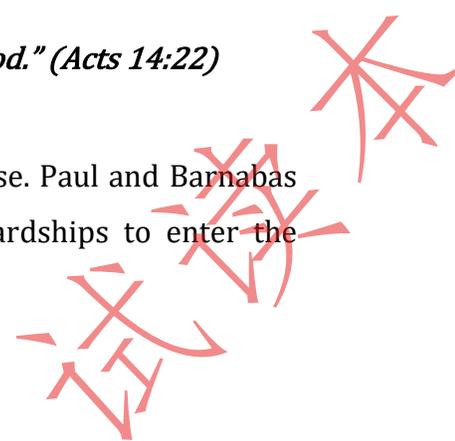
上帝差派扫罗来苦待大卫，为大卫提供一个试炼场，使他能够学到为了统治和牧养以色列人他所需要的功课。扫罗成了上帝救恩计划的工具，但扫罗并不享受上帝的救恩。在苦待大卫的过程中，扫罗真正苦待的只有他自己。扫罗的痛苦并没有在上帝的爱和照料下得到解决。

A Devotion for Those With "Sauls" in Their Lives 灵修：那些有“扫罗”在他们生命中的人

"We must go through many hardships to enter the kingdom of God." (Acts 14:22)

"我们进入上帝的国，必须经历许多艰难。" (徒 14:22)

Affliction is a part of every Christian's life. It cannot be otherwise. Paul and Barnabas told the new Christians in Lystra, "We must go through many hardships to enter the



kingdom of God.” Those hardships can come in many forms. Persecution, physical problems, and even martyrdom come to mind. But special people whom the Lord has brought into your life can be other sources of hardships.

苦难是每一个基督徒生命的一部分。不可能有例外。保罗和巴拿巴告诉路司得的新基督徒：“我们进入上帝的国，必须经历许多艰难。”这些艰难可能以多种形式出现。逼迫、身体上的问题、甚至是殉道。但是某些被上帝带入你生命中的特定的人，可能会是你另一个艰难的来源。

In speaking about hardships, we are not talking about the personal annoyances other people bring into our lives. The saying goes that familiarity breeds contempt. We all do things that annoy other people and vice versa. Rather, we are talking about people like Saul (meaning unbelievers) whose intent is to cause us genuine hardship and affliction.

在谈论艰难时，我们并不是在谈论别人在我们生命中带来的个人烦恼。俗话说近之则不逊。我们都会做一些惹恼别人的事，反之亦然。相反，我们在谈论像扫罗这样的人（也即不信者），他们的目的就是给我们带来真正的艰难和痛苦。

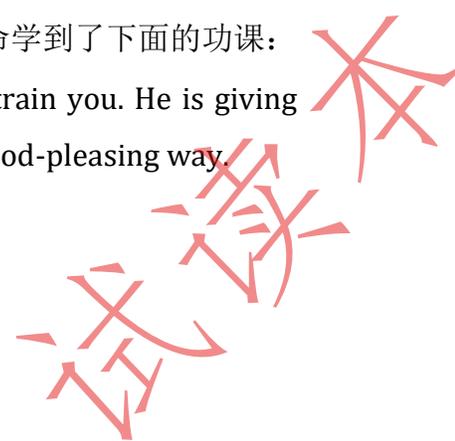
It could be a fellow worker or boss who dislikes us for some reason and chooses to express that dislike in nasty ways. Or it could be an unbelieving teacher at school whose ideas rule in his classroom and who challenges and penalizes God’s people at every turn. It could even be a spouse or a child who cannot stomach a Christian environment and continually makes life difficult for the believers.

它可能是某个同事或老板因为某些原因不喜欢我们，并选择用恶意的方式来表达这种不喜欢。或者可能是学校里某个不信的老师，他的观点支配着他的课堂，并处处挑战上帝的子民。它甚至可能是某个不能忍受基督徒的配偶或孩子，持续的让信徒的生命变得艰难。

How are we to deal with such people and the problems they bring? We learn the following lessons from David’s life.

我们如何对待这样的人和他们带来的问题呢？我们从大卫的生命学到了下面的功课：

First, realize that God is sending these people into your life to train you. He is giving you opportunities to decide how to work through the situations in a God-pleasing way.



首先，认识到上帝派这些人到你的生命中是为了训练你。他正在给你机会来决定如何以蒙上帝喜悦的方式度过这些境况。

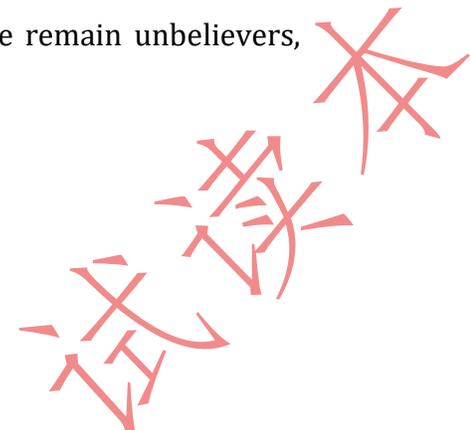
Sometimes the way is clear. But sometimes, as in David's case, it is not. When should you speak, and when should you keep quiet? When should you give in, and when should you take a stand? How do you practice self-defense—perhaps for the good of others—and when do you simply take the abuse? These times call for prayer and humility. You have the feeling that there is no perfect way of working through the problem and that only God sees a clear way through it. You ask for his guidance, do what you know is right, and pray for him to bless your words and actions so that they work into his unseen plans.

有时方式是清晰的。但是有时，比如在大卫的例子中，并不是。什么时候你应该说话，什么时候你应该保持沉默？什么时候你应该让步，什么时候你应该表明立场？你应该怎样自我辩护——也许是为了他人的益处——而什么时候你只需要唾沫自干？这些时候都要求祷告和谦卑。你会感到没有完美的解决问题的方式，唯有上帝能够看透一条清晰的道路。你请求他的指引，做你认为正确的事，并祈求他祝福你的言语和行为，使得它们可以为他不可见的计划效力。

Second, know that you, like David, are not the only one in the equation. In other words, the time of testing may not be just for your sake. God may be most concerned about the unbelievers who are watching you. How will you affect their understanding of Christianity? Might you be instrumental in bringing someone else to faith? Might your response to affliction give fellow Christians a model believer to follow?

第二，知道你，像大卫一样，并不是唯一一个在这里面的人。换句话说，这个试炼的时刻可能不仅仅是为你的缘故。上帝可能最关心那些正看着你的不信者。你将怎样影响他们对基督教的理解？你会在带领某人相信的事情上起重要作用吗？你对苦难的回应会给基督徒同伴一个效仿的模范吗？

Third, act kindly toward the person who is afflicting you. Pray for that person to turn from his or her ways. God will answer your prayers. If such people remain unbelievers, they may still vindicate you in the end, as Saul vindicated David.



第三，仁慈的对待那些折磨你的人。为那个人祷告，祈求他能够转离他的道路。上帝将会回应你的祷告。如果这样的人依然不信，他们最终可能会表明你的无辜，正如扫罗表明大卫的无辜一样。

In everything you do, keep the advance of God's kingdom in mind, both in your heart and in the hearts of others. As Paul says, "Our light and momentary troubles are achieving for us an eternal glory that far outweighs them all" (2 Corinthians 4:17).

在你做的一切事上，时刻想到上帝国的扩展——包括在你心里和在他人心里的扩展。正如保罗所说：“我们这短暂而轻微的苦楚要为我们成就极重、无比、永远的荣耀”（林后 4:17）。

Dear heavenly Father, help me learn from David how to bear with injustice. Help me trust in you and turn to you when the Sauls in my life oppress me. Turn their evil into good.

Amen.

亲爱的天父上帝，请帮助我从大卫学习如何忍受不义。当我生命中的扫罗压迫我时，请帮助我相信你并转向你。请将他们的邪恶转为良善。阿门。

敬拜本

Chapter 5 第五章

JONATHAN—David's True Friend in Christ 约拿单——大卫在基督里的真朋友

The path of affliction is complex—often littered with jealousy, hatred, and deception. David's relationship with Saul took him down such a path. It's not hard to understand why our analysis of Saul's role in David's life is a fairly complex process. It is hard to unravel the motives and methods of the sinful nature.

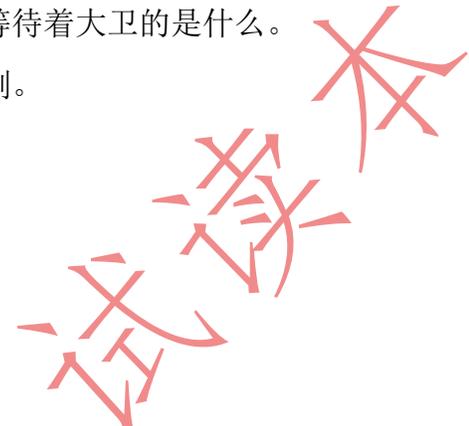
痛苦的道路是复杂的——常常充斥着嫉妒、憎恨和欺骗。大卫和扫罗的关系让他陷入了这条道路。不难理解为什么我们分析扫罗在大卫生命中的角色是一个相当复杂的过程。要阐明罪性的动机和方法是困难的。

When we come to Jonathan, however, everything changes. Here Christian love reigned. Jonathan and David supported each other's faith in a single-minded way. They worked to build each other up. God was at the center of their relationship. The motives and methods of the new man are much more direct and easy to describe.

然而，当我们谈到约拿单时，一切都改变了。在这儿基督徒的爱掌权了。约拿单和大卫以同一的心在信心里彼此支持、互相鼓舞。上帝是他们关系的中心。这个人的动机和方法更加直接并容易描述。

Saul was arguably David's worst enemy. Jonathan was David's best friend in Christ. It is not surprising that God sent Saul and Jonathan into David's life at the same time. God knew what was in store for David at Saul's hands. God also knew that David needed a Christian friend to help David get through those difficult times.

扫罗可以说是大卫最糟糕的敌人。约拿单是大卫在基督里最好的朋友。上帝差派扫罗和约拿单同时进入大卫的生命，这并不奇怪。上帝知道在扫罗手里等待着大卫的是什么。上帝也知道大卫需要一个基督徒朋友来帮助大卫度过这些艰难的时刻。



Jonathan set the example 约拿单树立了榜样

David and Jonathan have always been a pair. When I was younger, I envisioned David as the leader. David set the example, and Jonathan followed. David was the greater spiritual presence, and Jonathan contributed as he was able. Just the phrase “David and Jonathan” puts David first.

大卫和约拿单总是成对出现。在我小时候，我想象大卫是领导者。大卫树立了榜样，而约拿单跟着他。大卫是更大的属灵存在，而约拿单奉献他力所能及的事。就像“大卫和约拿单”这个短语，也是把大卫放在前面一样。

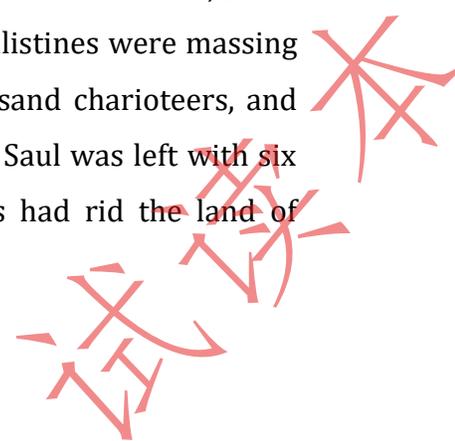
But when you examine their lives, you realize it was likely the other way around. Jonathan probably was older than David. If David was in his late teens, Jonathan was perhaps in his early 20s. But we cannot be sure about Jonathan’s age.

但是当你审查他们的一生时，你会发现情况可能恰恰相反。约拿单有可能年长于大卫。如果大卫处于青少年晚期，约拿单可能 20 岁出头。但是我们不能确定约拿单的年代。

At the time David and Jonathan became friends, Jonathan had already been a soldier in his father’s army for some time. He had also performed an act of bravery that was surprisingly similar to David’s act of bravery. In fact, it may have been Jonathan’s act of bravery that helped inspire David to take his single-handed stand against Goliath.

在大卫和约拿单成为朋友的时候，约拿单在他父亲的军队中当兵已经有一段时间了。他也做了一件勇敢的事，与大卫勇敢的行为惊人的相似。事实上，可能正是约拿单勇敢的行为，激励了大卫独自一人站在歌利亚面前。

Jonathan provides one of the greatest examples of bravery found in the Old Testament. The Philistines had occupied Israel. Saul had summoned the Israelite army to battle, but because of some foolish things he did, Israel’s army melted away. Some went home, some went into hiding, and some even fled the country. Meanwhile the Philistines were massing their troops. The Philistines had “three thousand chariots, six thousand charioteers, and soldiers as numerous as the sand on the seashore” (1 Samuel 13:5). Saul was left with six hundred soldiers. None of them had a sword since the Philistines had rid the land of

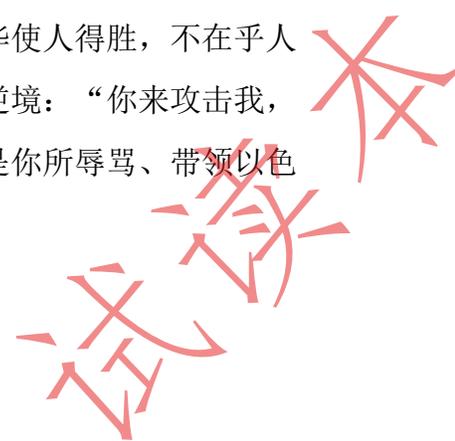


blacksmiths. Saul and Jonathan each had a sword, but the rest had only the forks and hoes they used to farm.

约拿单为旧约提供了一个关于勇敢的最好的例子。那时非利士人占领了以色列。扫罗曾召集以色列军队来战斗，但是因为他所做的某些愚蠢的事，以色列军队涣散了。一些人回家了，一些人躲起来了，一些人甚至逃离了这个国家。与此同时，非利士人集结了他们的军队。非利士人有“战车三万辆，骑兵六千，士兵像海边的沙那样多”（撒上 13:5）。扫罗只剩下六百个士兵。他们中没有一个人有刀，因为非利士人除去了那地的铁匠。扫罗和约拿单各有一把刀，但是其余的人只有他们用来种地的锄头或叉子。

Jonathan and his armor-bearer went to scout out the Philistine outpost near where Saul and the army were camped. He had to pass between two rock outcroppings, on which there was a contingent of Philistine soldiers. Here's what Jonathan said to his armor-bearer: "Come, let's go over to the outpost of those uncircumcised fellows. Perhaps the LORD will act in our behalf. Nothing can hinder the LORD from saving, whether by many or by few" (1 Samuel 14:6). We note three expressions: "those uncircumcised fellows," the same derisive term David later used in reference to Goliath (1 Samuel 17:36); "the LORD will act," the same confidence David had in his battle with Goliath (1 Samuel 17:37); and "nothing can hinder the LORD from saving," the same disregard for the staggering odds that David had when he taunted the Philistine: "You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied" (1 Samuel 17:45).

约拿单和拿他兵器的人出去侦查非利士人的前哨，靠近扫罗和军队驻扎的地方。他必须从两座齿状峭壁中间通过，在那上面有一个非利士人的小队。约拿单对拿他兵器的人说：“来，我们过去到那些未受割礼之人的驻军那里，或者耶和華為我們施展能力，因為耶和華使人得勝，不在乎人多人少”（撒上 14:6）。我們注意到了三個表述：“那些未受割禮之人”，這是大衛後來談到歌利亞時所使用的詞（撒上 17:36）；“耶和華為我們施展能力”，大衛在他和歌利亞的戰鬥中擁有同樣的確信；“耶和華使人得勝，不在乎人多人少”，當大衛嘲笑非利士人歌利亞時，他同樣無視了他驚人的逆境：“你來攻擊我，是靠着刀槍和銅矛，但我來攻擊你，是靠着萬軍之耶和華的名，就是你所辱罵、帶領以色列軍隊的上帝”（撒上 17:45）。



Jonathan's armor-bearer was no spiritual slouch either. Like David when he fought against Goliath, the armor-bearer did not have a sword, but when called on to fight heavily armed Philistines, he assured Jonathan that he was right behind him. Jonathan and his armor-bearer climbed up one of the rock outcroppings. Jonathan moved ahead, fighting through the Philistine soldiers, and his armor-bearer was behind him, killing those who were attacking Jonathan from the rear.

替约拿单拿兵器的人也不是属灵的懦夫。就像大卫攻打歌利亚一样，拿兵器的人自己并没有刀，但是当他被呼召去和装备精良的非利士人战斗时，他确定的支持约拿单。约拿单和拿他兵器的人爬上其中一座齿状峭壁。约拿单走在前面，与非利士士兵争战，拿兵器的人跟在他后面，杀了那些从后面攻击约拿单的人。

After they had killed a fair number of Philistines, the message spread to the rest of the Philistine army. At that point the Lord put terror into the hearts of the Philistines, and they started fleeing. The Israelites—Saul's six hundred men and those in hiding who heard about it—went in pursuit of the fleeing Philistines and defeated them. All the Israelites had to do was mop up their fleeing enemies—similar to what happened when David killed Goliath.

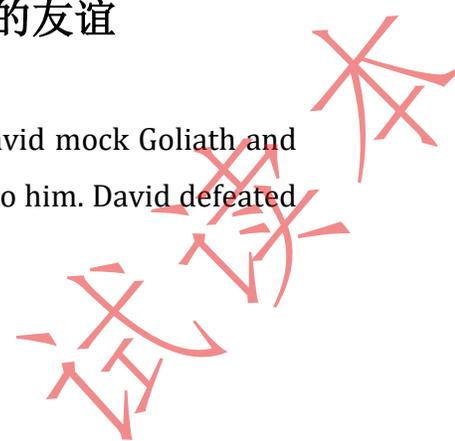
在他们杀了相当多的非利士人后，这个信息传到其余的非利士军队那里。那时，耶和華让恐惧进入非利士人的心，他们开始逃跑。以色列人——扫罗的六百人和那些躲着的人听到了，就追赶逃跑的非利士人并击败他们。以色列人所做的一切事就是去肃清他们正在逃跑的敌人——这和当大卫杀死歌利亚时所发生的事是一样的。

The point is this: Nearly everything David did in his confrontation with Goliath, Jonathan had already done in his confrontation with the Philistine outpost.

重点是：大卫对峙歌利亚时发生的一切事，在约拿单对峙非利士前哨部队时，几乎都已经发生过了。

David and Jonathan's friendship 大卫和约拿单的友谊

With this in mind, think of how Jonathan felt when he heard David mock Goliath and express his trust in the Lord. The odds against David meant nothing to him. David defeated Goliath in the name of the Lord.



有鉴于此，想想当约拿单听到大卫嘲笑歌利亚，并表达他对耶和华的信赖时，他会怎么想。大卫失败的可能性对他来说毫无意义。大卫是在奉耶和华的名攻击歌利亚。

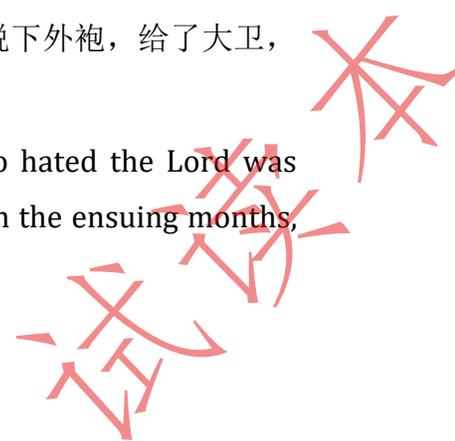
You can almost read Jonathan's mind: "I thought I was alone. I thought I was the only one who trusted in God like that. I thought I was the only one who was ready to risk it all for God's honor. But here's someone who thinks like me. And perhaps he even goes beyond me. After all, I could have challenged Goliath, but I didn't. Finally, a man after my own heart! I cannot lean on my father, since he has rejected the Lord. But I can lean on this man."

你几乎可以看出约拿单的想法：“我以为只有我一个人。我以为我是唯一一个这么信赖上帝的人。我以为我是唯一一个为上帝的荣耀预备好豁出一切的人。但这儿有人和我一样想。也许他甚至超过了我。毕竟，我本可以去挑战歌利亚，但是我没有。终于有一个人正合自己的心意！我不能依靠我的父亲，因为他拒绝了耶和华。但是我能够依靠这个人。”

Jonathan's friendship with David was no mere human friendship. Nor was it even a friendship shared by men who have fought together in battle, as close and long-lasting as those friendships are. This was a friendship joined by a common faith in the Lord and a common zeal to preserve God's honor. Theirs was the friendship of two soldiers working to protect and extend the kingdom of God. Immediately after Goliath's defeat, we hear, "After David had finished talking with Saul, Jonathan became one in spirit with David, and he loved him as himself. And Jonathan made a covenant with David because he loved him as himself. Jonathan took off the robe he was wearing and gave it to David, along with his tunic, and even his sword, his bow and his belt" (1 Samuel 18:1,3,4).

约拿单和大卫的友谊不仅仅是两个人的友谊。甚至也不是在战场上一起战斗过的人所分享的友谊——这样的友谊是亲密和持久的。这是一份加入了对耶和华共同的信心，和共同的维护上帝的荣耀的友谊。他们的友谊是两个士兵齐心协力去保护和扩展上帝的国。当歌利亚被击败后，我们马上看到：“大卫对扫罗说完了话，约拿单的心与大卫的心深相契合。约拿单爱大卫如同爱自己的性命，就与他立约。约拿单从身上脱下外袍，给了大卫，又把战衣、刀、弓、腰带都给了他”（撒上 18:1,3,4）。

The affliction David would experience at the hand of Saul who hated the Lord was offset to a large degree by a man who loved the Lord as David did. In the ensuing months,



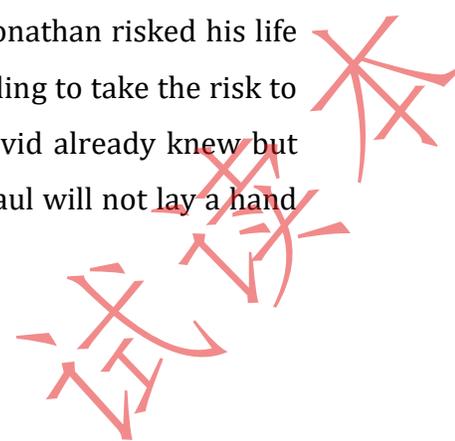
Jonathan befriended David with success: “Saul listened to Jonathan and took this oath: ‘As surely as the LORD lives, David will not be put to death’” (1 Samuel 19:6). Later, however, when Jonathan tried to befriend David again, his father tried to kill David and Jonathan was forced to advise David to flee. (This is when David fled into the wilderness of Judea.)

大卫在憎恶耶和华的扫罗手里所受的苦难，在很大程度上被一个像大卫那样爱耶和华的人抵消。在接下来几个月里，约拿单都和大卫交好：“扫罗听了约拿单的话，就指着永生的耶和华起誓：‘我绝不杀他’”（撒上 19:6）。然而，之后，当约拿单再次试图和大卫交好时，他的父亲试图杀死大卫，约拿单被迫建议大卫逃离。（就是在这时大卫逃到了犹大旷野。）

Jonathan knew David would be the next king of Israel. The closeness of their friendship is shown to us by the touching way they parted: “Then they kissed each other and wept together—but David wept the most. Jonathan said to David, ‘Go in peace, for we have sworn friendship with each other in the name of the LORD, saying, “The LORD is witness between you and me, and between your descendants and my descendants forever”’” (1 Samuel 20:41,42).

约拿单知道大卫将做以色列下一任王。他们分离时动人的方式，将他们亲密的友谊展示给了我们：“僮仆一去，大卫就从南边出来，俯伏在地，拜了三拜。他们彼此亲吻，一起哭泣，大卫哭得更悲哀。约拿单对大卫说：‘你平平安安地去吧！因为我们二人曾指着耶和华的名起誓说：“愿耶和华在你我中间，以及你我后裔中间作证，直到永远”’”（撒上 20:41,42）。

From what we are told in 1 Samuel, David and Jonathan were with each other only one more time—for a short time while David was in the wilderness. Somehow Jonathan was able to get away from his father and visit David. Their spiritual bond and the foundation of their friendship becomes clear: “While David was at Horesh in the Desert of Ziph, he learned that Saul had come out to take his life. And Saul’s son Jonathan went to David at Horesh and helped him find strength in God” (1 Samuel 23:15,16). Jonathan risked his life visiting David, whom his father considered an outlaw, but he was willing to take the risk to help his friend find strength in God. He reminded David of what David already knew but needed to hear again: “‘Don’t be afraid,’ [Jonathan] said. ‘My father Saul will not lay a hand

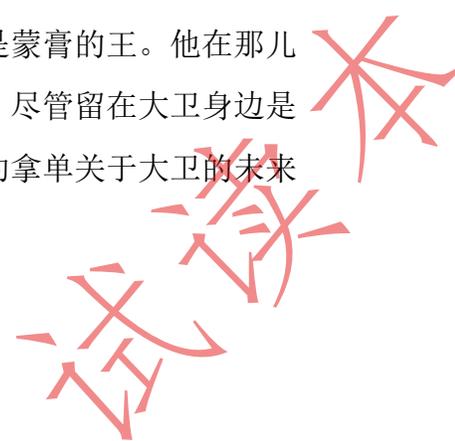


on you. You will be king over Israel, and I will be second to you. Even my father Saul knows this.' The two of them made a covenant before the LORD. Then Jonathan went home, but David remained at Horesh" (1 Samuel 23:17,18).

从撒母耳记上我们得知，当大卫在旷野的时候，大卫和约拿单至少见面过一次——一次很短的时间。约拿单以某种方式离开他的父亲并去见大卫。他们属灵上的联合和他们友谊的根基是显而易见的：“大卫看到扫罗出来寻索他的命。那时，他住在西弗旷野的树林里；扫罗的儿子约拿单起身，到树林里去见大卫，使他的手倚靠上帝得以坚固”（撒上 23:15,16）。约拿单冒着生命危险去见大卫——就是他的父亲认定为亡命之徒的人，但是他乐意冒险帮助大卫倚靠上帝得坚固。他用大卫已经知道但需要再次听到的话提醒大卫：“‘不要惧怕！我父扫罗的手无法害你，你必作以色列的王，我必作你的宰相。我父扫罗也知道这事。’于是二人在耶和華面前立约。大卫仍住在树林里，约拿单就回家去了”（撒上 23:17,18）。

That was the last time David saw Jonathan. Not long afterward, Jonathan would die at his father's side in battle. How Jonathan died shows us another aspect of his zeal for the Lord. Jonathan could have stayed with David. He could have helped him fight the Philistines, been there to encourage him, helped him achieve the kingdom, and taken his place at David's right hand in his kingdom. But he didn't do that. He went home to be with his father, who was still the anointed king. He went there to help his father fulfill his responsibilities of fighting God's enemies. That was his role, and as appealing as it would have been to stay with David, Jonathan did the harder thing and stood by his father until the end. Jonathan had everything right about David's future except the fact he would be David's second in command.

这是大卫最后一次见到约拿单。不久之后，约拿单就在战场死在他父亲的身边。约拿单的死再一次向我们显明他对耶和華的热心。约拿单本可以留在大卫身边。他本可以帮助他与非利士人战斗，在那儿鼓励他，帮助他夺取王位，并在大卫的王国里成为大卫的左右手。但是他并没有这样做。他回家去和他的父亲在一起，后者依然是蒙膏的王。他在那儿帮助他的父亲履行他的职责——与上帝的敌人争战。这是他的角色，尽管留在大卫身边是如此的吸引人，约拿单做了更难的事，和他父亲在一起直到最后。约拿单关于大卫的未来的一切事都说对了，除了他会是大卫的宰相这件事。



The Lord gives us what we need, but sometimes no more than we need. When David's worst enemy died, David's best friend died also. David would have other friends and spiritual supporters. But he likely never had another friend like Jonathan, whom God gave David when he needed him the most.

耶和华给我们我们所需要的，但有时不会超过我们所需要的。当大卫最坏的敌人死了，大卫最好的朋友也死了。大卫将会有其他的朋友和属灵支持者。但是他很可能不会再有另一个像约拿单这样的朋友，上帝在大卫最需要的时候将约拿单给了他。

When David learned that Jonathan and Saul had died in battle, he wrote the lament of the bow, as it was called. He said this specifically about Jonathan:

当大卫知道约拿单和扫罗死在战场上，他写下了这首《良弓的挽歌》——正如它被称为的那样。他明确的提到了约拿单：

Your glory, O Israel, lies slain on your heights.

How the mighty have fallen!

Tell it not in Gath,

proclaim it not in the streets of Ashkelon,

lest the daughters of the Philistines be glad,

lest the daughters of the uncircumcised rejoice.

以色列啊，尊荣者在你的高处被杀！

大英雄竟然仆倒！

不要在迦特报告，

不要在亚实基伦街上传扬，

免得非利士的女子欢喜，

免得未受割礼之人的女子欢乐。

From the blood of the slain,

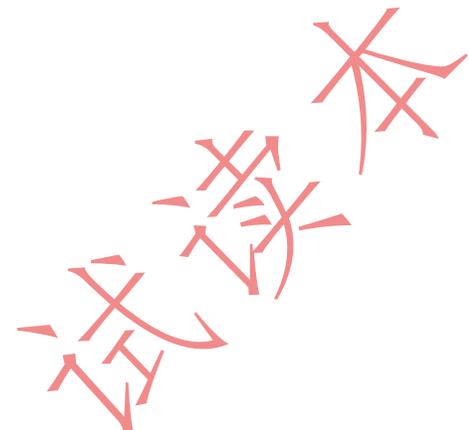
from the flesh of the mighty,

the bow of Jonathan did not turn back, ...

在被杀者的血前，

在勇士的脂肪前，

约拿单的弓绝不退缩，



扫罗的刀断不虚回。

Saul and Jonathan—

in life they were loved and gracious,

and in death they were not parted.

They were swifter than eagles,

they were stronger than lions.

扫罗和约拿单生时相悦相爱，

死时也不分离。

他们比鹰更快，

比狮子还强。

How the mighty have fallen in battle!

Jonathan lies slain on your heights.

I grieve for you, Jonathan my brother;

you were very dear to me.

Your love for me was wonderful,

more wonderful than that of women.

英雄竟然在阵上仆倒！

约拿单竟然在你的高处被杀！

我兄约拿单哪，我为你悲伤！

我甚喜爱你！

你对我的爱何等奇妙，

过于妇女的爱情。

How the mighty have fallen!

The weapons of war have perished!

(2 Samuel 1:19,20,22,23,25-27)

英雄竟然仆倒！

兵器竟然废弃！

(撒下 1:19,20,22,23,25-27)

敬啟者
本

Some in our warped age claim that David had an inappropriate relationship with Jonathan, and they prove it from this passage. But such people understand nothing about the close bond that believers have in Christ, which unites them more closely than the human bond a husband might have with his wife.

在我们这个歪曲的世代，一些人称大卫和约拿单有一种不宜的关系，他们说这段经文就是证明。但是这样的人对信徒在基督里拥有的亲密联合一无所知，这联合让他们比一个丈夫和他妻子可能拥有的联合更加亲近。

The words of a hymn writer describe the bond the Lord gave David and Jonathan and often gives us:

一首赞美诗的作者，描述了上帝给大卫和约拿单，也常常给我们的这种联合。

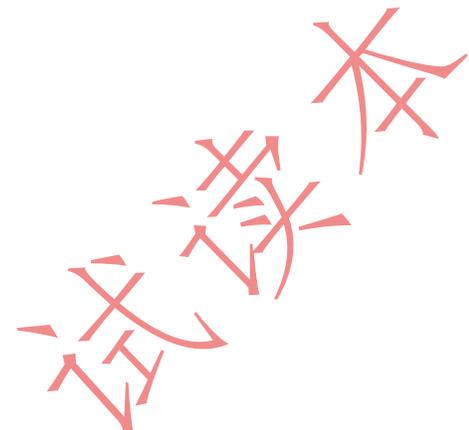
Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

心系在基督徒的爱里，
那捆绑我们的绳索是有福的；
思想血浓于水的友谊，
就像大卫和约拿单一样。

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

在我们天父的宝座前，
我们倾注热切的祈祷；
我们的恐惧、我们的盼望、我们的目标
我们的安慰和我们的关切，
同心合一。

We share our mutual woes,
Our mutual burdens bear,



And often for each other flows

The sympathizing tear.

我们分享相互的悲伤，

我们背负共同的重担，

怜悯的眼泪，

常常为彼此流下。

When here our pathways part,

We suffer bitter pain;

Yet, one in Christ and one in heart,

We hope to meet again. (CW 494:1-4)

当这儿我们要分离的时候，

我们忍受疼痛，

然而，我们盼望再见面，

一个是在基督里，

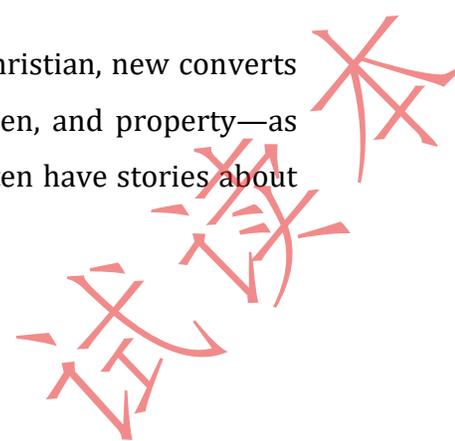
一个是在心里。（基督徒敬拜 494:1-4）

A Devotion of Thanks for Christian Friendship 灵修：感谢基督徒友谊

“I tell you the truth,’ Jesus replied, ‘no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields—and with them, persecutions) and in the age to come, eternal life.” (Mark 10:29,30)

耶稣说：“我实在告诉你们，凡为我和福音撇下房屋，或是兄弟、姊妹、父亲、母亲、儿女、田地，没有不在此世得百倍的，就是房屋、兄弟、姊妹、母亲、儿女、田地，并且要受迫害，在来世得永生。（可 10:29-30）

In countries where only a small minority of the population is Christian, new converts invariably give up homes, brothers, sisters, mothers, fathers, children, and property—as Jesus predicted Christians would. Missionaries to those countries often have stories about such converts that bring tears to our eyes.



在那些只有一小群人是基督徒的国家，新的归信者不可避免要放弃房屋、兄弟、姊妹、父亲、母亲、儿女、财产——正如耶稣预言的那样。到那些国家的传道人，经常有很多关于这些归信者的故事，让我们热泪盈眶。

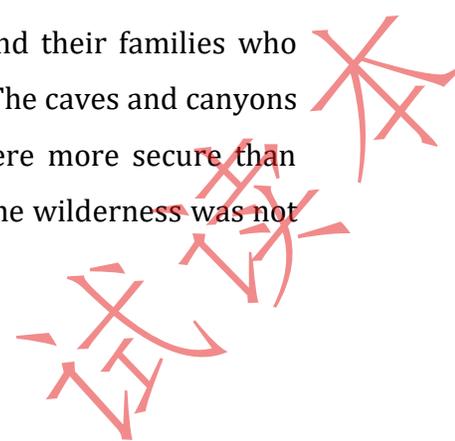
Jesus promises eternal life to those who give up the things of this world so they can hold on to him and the gospel. The joys of eternal life with him will more than compensate for persecution now. But a close look at our reading reveals another promise. This promise does not relate to eternity but to the here and now. Believers, like David, who give up many things because of their zeal for the Lord, are promised that they will receive a hundred times as much in this age—homes, brothers, sisters, mothers, children, and property—as they gave away.

耶稣应许将永生赐给那些放弃这世上东西的人，使得他们可以紧紧抓住他和福音。与他同享永生的喜悦，将足以弥补现在的逼迫。但仔细看我们的经文，将会揭示另一个应许。这个应许并不关于永生而是关于此时此世。像大卫一样因为对主的热忱而放弃很多东西的信徒，得到了在今生他们将得百倍的应许——就是房屋、兄弟、姊妹、母亲、儿女、财产。

Who are these people Jesus is speaking about? He is talking about the Christian church, the body of believers of whom we are a part. They have become our brothers, sisters, mothers, and children. We share with them a bond closer than the human bond we had with our natural relatives, who might have forsaken us because of our faith. What is more, these people open their homes to God's orphaned people and even provide them with the earthly goods they need to get by during their time on earth.

耶稣说的这些人是谁呢？他在说基督教会，信徒组成的身体——而我们就是其中之一。他们成为我们的兄弟、姊妹、母亲、儿女。我们与他们享有一个比我们自然的亲属更加亲密的联合——后者有可能因为我们的信仰抛弃我们。更重要的是，这些人向上帝的孤儿敞开他们的家，甚至供应他们在世期间所需的各种物品。

David had a larger family in that group of six hundred men and their families who accompanied him in the wilderness than he ever had in Saul's court. The caves and canyons were not comfortable accommodations by any means, but they were more secure than David's home in Gibeah, Saul's capital. The land David possessed in the wilderness was not



very fruitful, but he could rest there in peace because he and his men were living under God's protection. And most important, he had Jonathan, a special friend in Christ who was worth more than the hundreds who merely admired him for his military skill, good looks, and musical ability.

大卫有一个足有六百人的大家庭，比他在扫罗的王室里拥有的还多，这些家人在旷野里陪着他。洞穴和峡谷无论从哪个意义上都不是一个舒适的住处，但是它们比大卫在基比亚——扫罗的首都——的家更安全。大卫在旷野所拥有的土地，并不肥沃，但是他能够在那儿安然休息，因为他和他的人活在上帝的保护中。而最重要的是，他有约拿单，一个在基督里特别的朋友，比数百个仅仅是为他的军事技能、好看的外貌和音乐才能而钦佩他的人更值得。

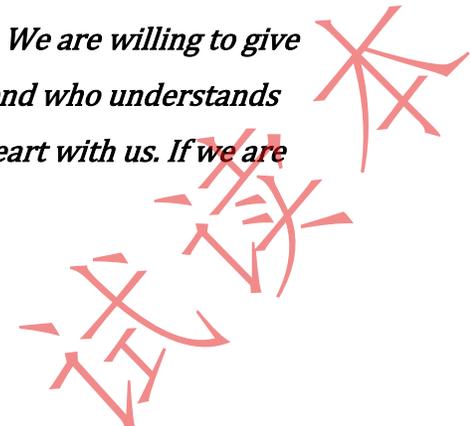
When we as God's people today go through persecution, we can be sure that God will provide such friends for us. Their friendship goes beyond the norm. They understand our struggles, because they have them too. They understand what to say to help us through our problems because they understand the kind of help they need from us if they are to endure theirs. They will lead us to find strength in the Lord. They can give us their promise to be our friends forever—in the fullest sense of that phrase.

当今天的我们作为上帝的子民经历逼迫时，我们能够确定上帝会为我们提供这样的朋友。他们的友谊远超平常。他们理解我们的挣扎，因为他们同样挣扎。他们明白去说什么帮助我们度过困境，因为他们明白，如果他们正经历这些，他们需要来自我们的什么帮助。他们将带领我们倚靠耶和华得坚固。他们能够给我们承诺做我们永远的朋友——从最完全的意义。

Do you have such a friend? Do you need one at this point in your life? The Lord can provide one for you as easily as he did for David.

你是否有一个这样的朋友呢？在你生命的此时此刻你是否需要一个呢？耶和华能够为你提供一个这样的朋友，正如他为大卫提供的一样。

Dear Lord, you know what we need as we journey to eternal life. We are willing to give up everything for you. If it is your will, give us a wise and caring friend who understands our need for spiritual encouragement and who can become one in heart with us. If we are



*married, bless us with a spouse who is more than an earthly mate but also a true friend in
Christ. Amen.*

亲爱的主，你知道在通往永生的路上我们需要什么。我们乐意为你放弃一切事。如果这是你的旨意，请给我们一个明智和体贴的朋友，他能理解我们需要属灵上的鼓励，并与我们同心合一。如果我们结婚了，请用配偶来祝福我们，让他/她不仅仅是世间的伴侣，也是一个在基督里的真朋友。阿门。

试读本

Chapter 6 第六章

ABIGAIL—The Friend Who Saved David From Himself 亚比该——从大卫自己的手里拯救他的朋友

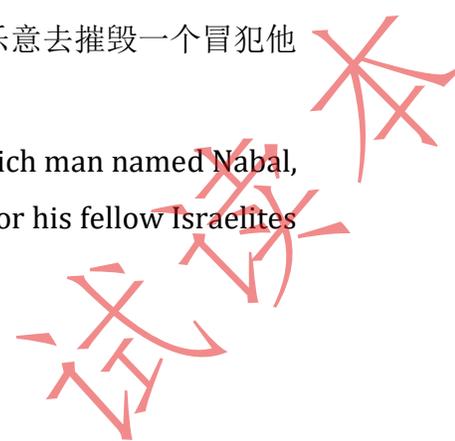
God sent Abigail into David's life at a very interesting time. Remember, David spared Saul's life twice when he had a chance to kill him. On those two occasions David displayed great understanding of the honor people owed to God's anointed king. He showed great willingness to leave his future in God's hands and great patience to wait until God removed Saul as king. He also showed great spiritual leadership as he rebuked the anger of his men when they advised him to kill Saul.

上帝在一个非常有趣的时间将亚比该放入大卫的生命中。记住，当大卫在有机会杀扫罗的时候，他放过了扫罗两次。在这两个情况下，对于那些尊重上帝所膏的王的人，大卫都表达了极大的理解。他表达了极大的甘心——将他的未来放在上帝手里和极大的耐心——等待上帝拿去扫罗的王位。当他的人建议他杀死扫罗时，他也责备了他们的愤怒，显示了他极大的属灵领导力。

Twice David displayed these God-pleasing characteristics. It is ironic, then, to observe that David needed an Abigail in his life between the first and second time he spared Saul's life. Why did David need her? Because he was not immune from human weakness. He spared Israel's king. But he was quite willing to destroy one of Israel's citizens who crossed him.

大卫两次展现了这个上帝喜悦的品质。然而，令人啼笑皆非的是，在大卫第一次和第二次放过扫罗的性命之间，我们观察到他的生命里需要一个亚比该。为什么大卫需要她？因为他并没有免于属人的软弱。他放过以色列的国王。但是他相当乐意去摧毁一个冒犯他的以色列人。

David and his men had been camping near the grazing land of a rich man named Nabal, whose wife's name was Abigail. David's love and willingness to care for his fellow Israelites



shone through in how he treated Nabal and his servants. All the while David was living near Nabal's shepherds, he protected them from harm. None of Nabal's sheep was lost to bandits. Nor did David's men threaten Nabal's men or coerce them to share some sheep even while they were fighting hunger.

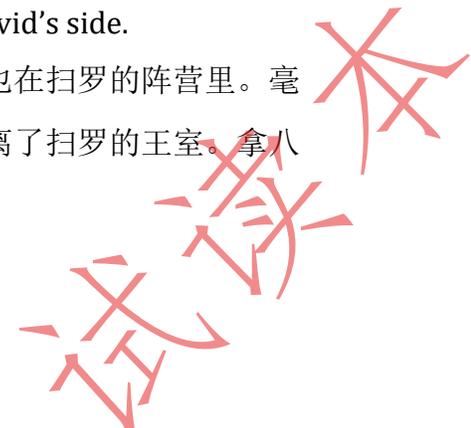
大卫和他的人在一个牧地附近驻营，这牧地属于一个叫拿八的富人，他的妻子叫亚比该。从大卫对待拿八和他仆人的方式上，我们可以看到大卫对他的犹太同胞的爱，他乐意去照顾他们。当大卫和拿八的牧人比邻而居时，他保护他们免于伤害。拿八的羊没有一只被强盗夺走。大卫的人也没有要挟拿八的人，或强迫他们分享一些羊——即使在他们挨饿的时候。

It was time to shear the sheep, a festival time when Nabal and his men enjoyed the fruits of their labors and celebrated God's blessings. It was customary to reward men like David with a few sheep from the flock out of gratitude for his protection. David sent men to Nabal with a sincere and humble request for some food. But what did Nabal answer? "Who is this David? Who is this son of Jesse? Many servants are breaking away from their masters these days. Why should I take my bread and water, and the meat I have slaughtered for my shearers, and give it to men coming from who knows where?" (1 Samuel 25:10,11).

剪羊毛的时候到了，这是拿八和他的人享受他们的劳动成果，并庆祝上帝的祝福的时候。按惯例，人们会从羊群中给大卫一些羊，以感谢他的保护。大卫派人去拿八那里，真诚而谦卑地请求一些食物。但是拿八是怎么回复的呢？“大卫是谁？耶西的儿子是谁？今日悖逆主人奔逃的仆人很多。我岂可把饮食，以及我为剪羊毛的人所宰的肉给那些我不知道从哪里来的人呢？”（撒上 25:10,11）。

Like the people of Keilah, whom David had also protected from the Philistines, Nabal was clearly in Saul's camp. There's no doubt he knew who David was. He knew he was the son of Jesse, and he knew David had fled from Saul's court. Rather, Nabal's words of scorn were intended to belittle David. Nabal was confident that Saul would catch up with David someday, and he didn't want to be known as a person who was on David's side.

像大卫曾经保护不受非利士人攻击的基伊拉人一样，拿八显然也在扫罗的阵营里。毫无疑问，他知道大卫是谁。他知道他是耶西的儿子，他知道大卫逃离了扫罗的王室。拿八



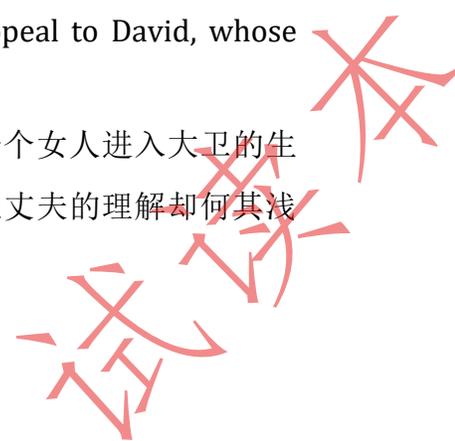
轻蔑的话，其目的是贬低大卫。拿八相信某一天扫罗会抓住大卫，他不想被别人认为，他是大卫一边的人。

When David heard Nabal's answer, he lost it—emotionally and spiritually. David said to his men, "Put on your swords!" (1 Samuel 25:13). A little later he said, "It's been useless—all my watching over this fellow's property in the desert so that nothing of his was missing. He has paid me back evil for good. May God deal with David, be it ever so severely, if by morning I leave alive one male of all who belong to him!" (1 Samuel 25:21,22). His God-pleasing attitude toward Saul was nowhere to be seen. He had refused to allow his men to harm Saul, but now he told them to put on their swords. He had been conscience stricken for having secretly cut off a corner of Saul's robe, but here he was determined to cut off Nabal's entire household. David was content to let the Lord take care of Saul in the Lord's good time, but here his only reference to the Lord was a vow that he would not rest until he had gotten vengeance on his enemy.

当大卫听到了拿八的回复，他迷失了——无论是情绪上还是属灵上。大卫对他的人说：“你们各人都要佩上刀”（撒上 25:13）。不久之后他说：“我在旷野为那人看守他一切所有的，以致他未失去任何一样东西，实在是徒然了！他竟然向我以恶报善。凡属拿八的男丁，我若留一个到明日早晨，愿上帝重重惩罚大卫”（撒上 25:21,22）。他对待扫罗所持有的蒙上帝喜悦的态度，现在无处可寻了。他曾不允许他的人伤害扫罗，但现在他告诉他们拿上他们的刀。他曾因暗地割下扫罗外袍的一角而良心不安，但现在他决定去铲除拿八全部的家人。大卫曾满足于让耶和华在他自己的时间按他自己的方式对待扫罗，但在这儿，他唯一提到耶和华，是发誓在向他的敌人报仇之前，他决不罢休。

The Lord could have let David carry out his threat, but he didn't. He brought a woman into David's life whose spiritual understanding of God's plan for David was as deep as her husband's understanding was shallow. When she heard how her husband had treated David and what David planned to do, she lost no time. She didn't appeal to her husband to change, since she knew that would be fruitless. She resolved to appeal to David, whose heart she knew could be reached even in his rage.

耶和华本可以让大卫实现他的威胁，但耶和华没有。他带领一个女人进入大卫的生命，对于上帝对大卫的计划，这个女人属灵的理解相当深刻，而她丈夫的理解却何其浅



薄。当她听到她的丈夫是如何对待大卫，以及大卫打算做什么时，她立刻行动起来。她没有求助于她的丈夫去改变，因为她知道那是徒劳的。她决定求助于大卫，她知道后者的心能够被触及——即使是在他愤怒的时候。

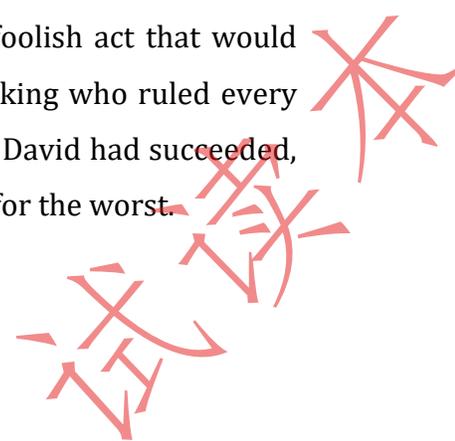
She saddled donkeys and loaded them with the food her husband had refused to give David. And she went out to meet David. Picture the scene: David was coming down a ravine, a dry wash cut into the soft soil by the flash floods of the rainy season. There was little room to maneuver in such a ravine. Sometimes those ravines narrow down to a width able to accommodate only a few people side by side. Abigail entered the ravine from below as David was coming down from above. She entered it just as David made his vow to exterminate Nabal's household.

她备上驴子，将她的丈夫拒绝给大卫的食物驮在它们上面。然后她去见大卫。想象这个场景：大卫从一个峡谷上下来，雨季的山洪将旱谷冲刷为软土。在这样的峡谷里几乎没有回旋的空间。有时这些峡谷缩窄到只能容纳几个人并排的宽度。当大卫从上面下来时，亚比该从下面进入峡谷。她进去时，正是大卫发誓灭绝拿八的家人的时候。

There she sat on her donkey and waited, looking in the direction where David and his men would soon appear. As David approached with his four hundred armed men, his heart seethed with rage. He and his men appeared to be an unstoppable force. But little did they know that they were about to meet an immovable object, as the saying goes. He came around the bend and there saw Abigail in the ravine, blocking his path.

她坐在她的驴上，等待着，望着大卫和他的人很快会出现的方向。当大卫和他的四百个全副武装的人出现时，他的心里怒气腾腾。他和他的人似乎是一股不可阻挡的力量。但是他们不知道，他们将会撞到一个不可动摇的目标上。他来到拐角处，在那儿他看到峡谷里的亚比该，挡在他的路上。

Little did David know that this woman was put there by God. At this point, David's role as a type of prophet, priest, and king of righteousness whom God would someday send his people was seriously in jeopardy. God wanted to stop him from a foolish act that would have made David no different than the typical hot-headed, ruthless king who ruled every other nation. This was a potential turning point in David's life, and if David had succeeded, his life and the lives of God's people would have taken a terrible turn for the worst.



大卫不知道这个女人是上帝放在那儿的。大卫是某一天上帝将会赐给他的子民义的先知、祭司和君王的预表，在这一点上，大卫处于严重的危险之中。上帝想要阻止大卫做一件愚蠢的事，这件事会让大卫和每一个统治别国的鲁莽残酷的君王没什么不同。这是大卫生命中一个潜在的转折点，如果大卫成功的做了这件事，他的生命和上帝子民的生命都会陷入最糟糕的处境。

Again, God's answer to this predicament was Abigail. What happened next is one of the finest examples of intervention found in Scripture. Abigail's blend of wisdom, tact, sincerity, and spiritual insight was truly a gift of the Holy Spirit. When she saw David coming down the ravine, she got off her donkey and bowed down to the ground before David. There was little room in the ravine, so David was forced to stop. For the moment she had his ear.

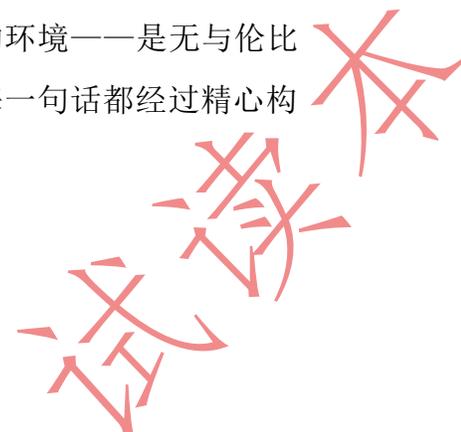
再一次，上帝回应了这个困境，他的答案就是亚比该。接下来发生的事，是圣经中能找到的最好的调解的例子之一。亚比该的智慧、老练、真诚和属灵洞察力真是圣灵的恩赐。当她见到大卫从峡谷下来，她下了她的驴，在大卫面前俯伏在地。峡谷里没什么空间，因此大卫被迫停下来。此时她获得了他的注意力。

It is easy to conclude that Abigail was only concerned for the safety of her own household. But when we hear what she said to David, we see that her concern went much deeper. She was concerned not only for her own welfare but for the welfare of David, of God's people, and of God's kingdom in general.

我们很容易得出这样的结论：亚比该只是关心她家人的安全。但是当我们听到她对大卫所说的话，我们看到她的关心比这更深。她不仅仅是关心她自己的福祉，她也关心大卫、上帝子民，以及上帝国度的福祉。

I wish that I could speak like Abigail. Her words—especially considering the circumstances—were beyond compare. Let's look at them closely. It is hard to describe the nuances of her speech, each sentence carefully constructed to reach David's heart and calm his rage.

我希望我能像亚比该那样说话。她的话——特别考虑到当时的环境——是无与伦比的。让我们仔细看看它们。我们很难去描述她讲话的神态语调，每一句话都经过精心构造，去触及大卫的心并平息他的愤怒。



Abigail fell on her face at David's feet. Then she apologized for her husband: "My lord, let the blame be on me alone. Please let your servant speak to you; hear what your servant has to say. May my lord pay no attention to that wicked man Nabal. He is just like his name—his name is Fool, and folly goes with him. But as for me, your servant, I did not see the men my master sent" (1 Samuel 25:24,25).

亚比该俯伏在大卫脚前。然后为他的丈夫道歉：“我主啊，愿这罪归于我！求你容许使女向你进言，更求你听使女的话。我主不必理会拿八这性情凶暴的人，他就像他的名字一样；他名叫拿八，为人也真是愚顽。至于我，你的使女并没有看见我主所派来的仆人”（撒上 25:24, 25）。

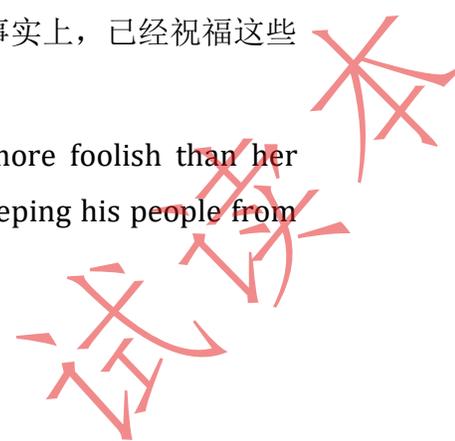
What she said next is an amazing display of insight into Christian character. She continued, "Now since the LORD has kept you, my master, from bloodshed and from avenging yourself with your own hands, as surely as the LORD lives and as you live, may your enemies and all who intend to harm my master be like Nabal" (1 Samuel 25:26). Here is this lone woman, facing David and his four hundred men with their swords strapped to their waists and rage in their hearts, telling David that "the LORD has kept" David "from avenging [him]self."

她接下来说的话，展现了她对基督徒品格深刻的洞察力。她继续道：“现在，我主啊，耶和华既然阻止你亲手报仇，避免流人的血，我指着永生的耶和华起誓，又指着你的性命起誓：‘现在，愿你的仇敌和谋害我主的人都像拿八一样’”（撒上 25:26）。这儿，这个孤胆女人，面对大卫和他的四百个人——他们腰里系着刀，脑子里充满着愤怒，对大卫说，耶和华已经（既然）阻止你亲手报仇。

How could she say that God "has" already "kept" David and his men from this terrible deed? Did she realize that the Lord was using her at this point in David's life? Could she be sure that the Lord would bless her words and, in fact, had already blessed them?

她怎么能说上帝已经阻止了大卫做这可怕的行为呢？她是否意识到在大卫生命的此时此刻耶和华正在使用她呢？她是否确信耶和华会祝福她的话，并且事实上，已经祝福这些话了呢？

If this was mere wishful thinking, Abigail would have been more foolish than her husband. But she understood God. She knew God has his ways of keeping his people from



doing stupid and sinful actions. She knew what was at stake for David and his kingdom and that God's promises to David could not fail. Like the prophets, she rightly used the past tense in reference to future events. She knew that if God intends for something to happen, it is as certain as if it had already happened.

如果这只是一种痴心妄想，亚比该就是比她的丈夫更愚蠢。但是她认识上帝。她知道上帝有他的方式，阻止他的子民去做愚蠢邪恶的事。她知道大卫和他的国处在危险之中，但上帝对大卫的应许不会落空。像先知一样，她正确的使用过去时态指代未来的事。她知道如果上帝打算让某件事发生，那它就是确定无疑的，就像已经发生了一样。

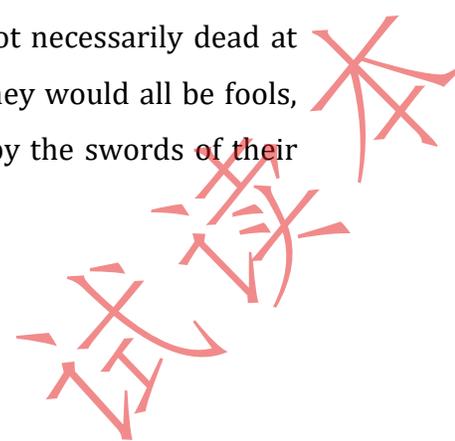
Abigail also knew that David was a child of God, and she understood believing hearts. Her statement to David that the Lord had kept him from avenging himself on Nabal was more than a bit of cheap psychology. Abigail knew that David was a new creation of God, whose will was in tune with God's. Even though David's sinful nature was having its way at the moment, all he needed was to be reminded of God's will and to be led by the Spirit to do what his new man wanted to do.

亚比该也知道大卫是上帝的孩子，她明白一颗信主的心。她对大卫说耶和华已经阻止了他亲手向拿八复仇，这并不是某种廉价的心理技巧。亚比该知道大卫是上帝新的创造，他的意志和上帝的意志是一致的。即便大卫的罪性在那一刻任行其路，他所需要的只是去提醒他上帝的旨意，并被圣灵引导去做他的新人想要去做的事。

Combine all of these thoughts, and you have the kind of argument a Christian like David knows in his heart is true and can never resist. Put yourself in David's place. Can you sense how Abigail's statement must have gone right into his soul and instantly changed his attitude?

将所有这些想法结合起来，你就会得出这样一个关于基督徒的结论：他们心里知道真理并且不能抗拒它——就像大卫一样。设身处地把自己放在大卫的位置。你能感受到亚比该的话是如何进入他的心并立刻改变他的态度的吗？

Abigail wished that all David's enemies would be like Nabal. Not necessarily dead at the end of a sword, as David had envisioned Nabal's end, but that they would all be fools, devoid of understanding and at God's time would meet their ends by the swords of their



own foolishness. In other words, the Lord didn't need David's sword to deal with Nabal any more than he needed David's sword to deal with Saul. Abigail's words hit their target.

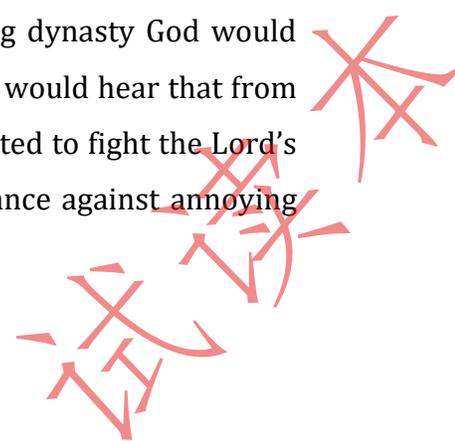
亚比该盼望大卫一切的敌人都像拿八一样。他们不一定最终都死在刀下，就像大卫所预期的拿八的结局一样。但是他们都将是愚蠢的，缺乏理解力的，并且当上帝的时候到了，他们终将会死在他们自己愚蠢的刀下。换句话说，耶和华并不需要大卫的刀去对付拿八，正如他不需要大卫的刀去对付扫罗一样。亚比该的话正中要害。

Abigail continued, "And let this gift, which your servant has brought to my master, be given to the men who follow you" (1 Samuel 25:27). Did you notice the seeming jump in logic? Abigail did not ask David to accept her gift. She assumed that David had already accepted it. She merely asked that David use this gift to supply his men with the food they needed. She assumed that a believer who loved the Lord, as David did, would understand her intervention, give up his desire for vengeance, and accept her gift even before he was asked.

亚比该继续道：“现在求我主把婢女送来的礼物给跟随我主的仆人”（撒上25:27）。你注意到这话里逻辑上的跳跃了吗？亚比该并不是请求大卫去接受她的礼物。她假设大卫已经接受了它。她只是请求大卫使用这礼物，去供应他的人他们所需要的食物。她假定一个爱主的信徒——正如大卫一样，能够明白她的调解，放弃他报复的欲望，甚至在她请求之前就接受她的礼物。

She was treating a believer as a believer—a powerful way to reach any believer's heart. 她以信徒的方式对待一个信徒——一种触及信徒的心的强有力的方式。

Abigail continued, "Please forgive your servant's offense, for the LORD will certainly make a lasting dynasty for my master, because he fights the LORD's battles. Let no wrongdoing be found in you as long as you live" (1 Samuel 25:28). Although Abigail must have been concerned for the safety of her own household, that concern didn't come up in her speech. Rather, she expressed her concern for David's household, which she knew was in even greater danger than hers. She reminded David of the lasting dynasty God would create for him. (Amazingly, it would be nearly a decade before David would hear that from the prophet Nathan.) Abigail reminded David that he had been anointed to fight the Lord's battles; he had not been anointed to fight his own battles of vengeance against annoying



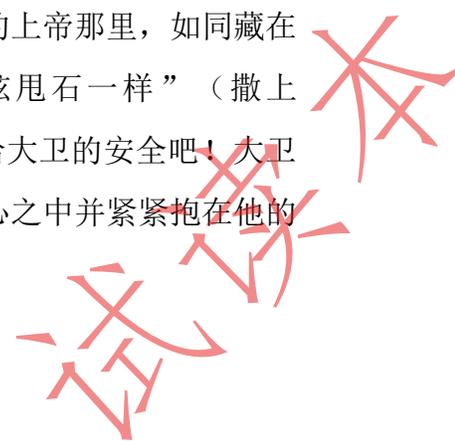
people like Nabal who were quite insignificant in the grand scheme of things. “Forgive Nabal. Don’t let this petty act of vengeance be a blot on your life of service to God.”

亚比该继续说：“求你原谅使女的冒犯。耶和华必为我主建立坚固的家，因为我主为耶和华争战，并且你一生的日子查不出有什么恶来”（撒上 25:28）。虽然亚比该必定很关心她自己家人的安全，这关心并没有在她的话里出现。相反，她表达了对大卫之家的关心，她知道它甚至比她的家处于更大的危险中。她提醒大卫上帝将为他建立的永恒的国。

（令人惊奇的是，大卫在将近十年后才从先知拿单那里听到了这句话。）她提醒大卫，他受膏是去为耶和华争战；他并不是受膏去与像拿八这样恼人的人——相比上帝宏大的计划，他们都是不足称道的——进行他自己的报复之战。“原谅拿八。不要让这个小小的报复行动成为你服事上帝的生命中的污点。”

Abigail again looked into the future and encouraged David with what she saw. Saul would not succeed in killing or capturing David. “Even though someone is pursuing you to take your life, the life of my master will be bound securely in the bundle of the living by the LORD your God. But the lives of your enemies he will hurl away as from the pocket of a sling” (1 Samuel 25:29). This has got to be one of the most beautiful and powerful comparisons in Scripture. Picture the security Abigail was promising David! He would be bound securely in the Lord’s “bundle of the living”—those whom God has wrapped in his care and is holding close to his breast. But David’s enemies would be hurled away from the Lord. God would whip his sling around, faster and faster, until people like Saul were hurled far out of sight. You can picture David picking up on both pictures. He must have picked up many a sheep and held them close after saving them from danger. And the picture of a sling must have reminded him of what the rock hurled from his own sling by the hand of God did to Goliath. If David hadn’t yet been completely convinced to give up his plan against Nabal, this last appeal must have tipped the scales.

亚比该再次展望未来，用她所看到的鼓励大卫。扫罗并不能杀死大卫或将他抓住。“虽有人起来追逼你，要寻索你的性命，我主的性命在耶和华——你的上帝那里，如同藏在生命的宝藏中。至于你仇敌的性命，耶和华必甩去，如用机弦甩石一样”（撒上 25:29）。这是圣经中最美丽最有力的比较之一。想象亚比该应许给大卫的安全吧！大卫将被牢牢的藏在耶和华“生命的宝藏”中——就是上帝放在他的关心之中并紧紧抱在他的



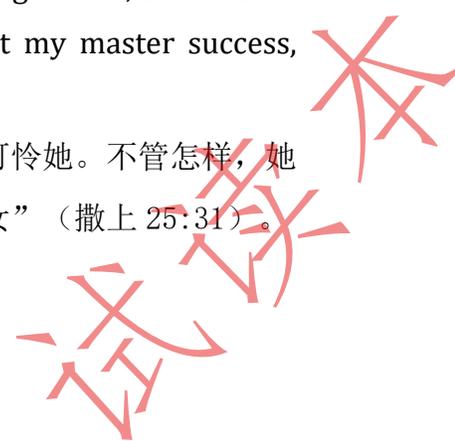
怀里。但是大卫的敌人将会被耶和华甩去。上帝将抡起他的机弦，越转越快，直到将扫罗这样的人甩到视野之外。你能够想到大卫眼前浮起了两幅画面。大卫必定想到了很多羊，他将它们从危险中救出来并紧紧抱在怀里。机弦的画面必定让他想到，上帝使用他（大卫）自己的机弦，对歌利亚所甩的石头。如果大卫还没有被完全说服去放弃他针对拿八的计划，这最后的呼吁必定帮他下定了决心。

Then Abigail returned to the heart of her concern: David's future kingship. "When the LORD has done for my master every good thing he promised concerning him and has appointed him leader over Israel, my master will not have on his conscience the staggering burden of needless bloodshed or of having avenged himself" (1 Samuel 25:30,31). God had nothing but good in mind for David, Abigail assured him. "Picture yourself sitting on your throne someday," she said, "no enemy left to afflict you, all your leaders supporting your rule and speaking well of you, and your subjects coming to you for guidance. Picture that time," Abigail urged David, "and give the people under your care fond memories of how you left everything in the Lord's hands during your flight in the wilderness. Why would you want the memory of your slaughter of a foolish man and his innocent servants hanging over your head?"

亚比该回到她最关心的事上：大卫未来的王位。“耶和华照所应许你的福气赐给我主，立你作以色列王的时候，我主就不至于因为亲手报仇，流了无辜人的血，而心里不安，良心有亏了”（撒上 25:30,31）。亚比该向大卫保证，上帝对大卫一切的心意都是好的。她说：“想象有一天你坐在王位上，不再有敌人来折磨你，你所有的领袖都支持你的统治，称赞你，你的臣民都来寻求你的指导。想象这个时刻，并给你照顾的人留下温柔的记忆：当你在旷野逃亡期间，你怎样将一切事都放在耶和华手里。你为什么要将屠杀一个愚蠢的人和他无辜的仆人的记忆，悬挂在你的头上呢？”

Finally, in view of the fact that she had taken her life in her hands by meeting David like this, she could only hope that Nabal would be merciful to her. Regardless, she trusted that God would take care of her. "And when the LORD has brought my master success, remember your servant" (1 Samuel 25:31).

最后，鉴于她如此铤而走险的去见大卫，她只能希望拿八能够可怜她。不管怎样，她相信上帝会照顾她。“耶和华赐福给我主的时候，求你记得你的使女”（撒上 25:31）。



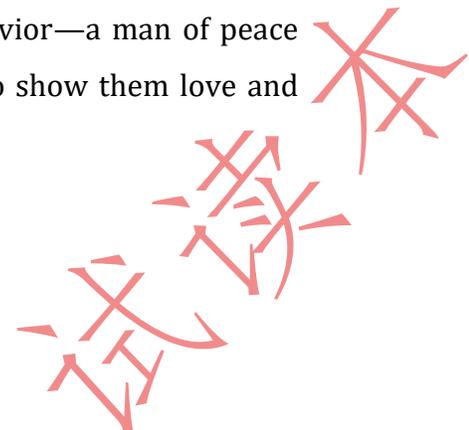
By this point David realized what a blessing Abigail had been. She was an angel sent by the Lord to stop his foolishness and keep him from sin. He cried out, “Praise be to the LORD, the God of Israel, who has sent you today to meet me. May you be blessed for your good judgment and for keeping me from bloodshed this day and from avenging myself with my own hands. Otherwise, as surely as the LORD, the God of Israel, lives, who has kept me from harming you, if you had not come quickly to meet me, not one male belonging to Nabal would have been left alive by daybreak.... Go home in peace. I have heard your words and granted your request” (1 Samuel 25:32-35).

这时，大卫才意识到亚比该是多大的祝福。她是耶和华派来的天使，拦阻他的愚蠢并阻止他犯罪。他说：“耶和华—以色列的上帝是应当称颂的，因为他今日派你来迎接我。你和你的见识也配得称赞，因为你今日拦阻我亲手报仇、流人的血。我指着阻止我加害于你的耶和华—以色列永生的上帝起誓，若不是你很快地来迎接我，到早晨天亮的时候，凡属拿八的男丁，必定一个也不留。平平安安上你的家去吧！你看，我看了你的情面，听了你的话”（撒上 25:32-35）。

Abigail did not have long to wait for the Lord to fling Nabal out of his sling. Several days later Nabal died after Abigail told him what had happened. Nor did Abigail have to wait long for David to remember her. David, recognizing Abigail’s wisdom and courage, took her as his wife. Marrying David was another act of faith on Abigail’s part. It was risky to marry someone being hunted by the king. Yet in faith she trusted her own words to David. David would succeed, and she would be cared for.

亚比该并没有等太久，就看到耶和华将拿八抛出了他的机弦。亚比该告诉拿八发生了什么，几天后，拿八就死了。亚比该也没有等太久，就看到大卫记得她。大卫，意识到亚比该的智慧和勇气，就娶她为妻。对亚比该来说，嫁给大卫是另一个信仰实践。嫁给一个被国王追捕的人是冒险的。然而，在信心里她相信她亲口对大卫所说的话。大卫会获得成功，她会得到照顾。

Abigail preserved David as a type, or picture, of the coming Savior—a man of peace who does not desire vengeance on his enemies but opportunities to show them love and mercy and to bring them safely into his kingdom of grace.



亚比该保护了大卫——作为未来救主的一个预表，或画面。这位救主是一个和平的人，不希望去报复他的敌人，反倒希望有机会向他们显明爱和怜悯，并安全的带领他们进入他恩典的国度。

A Devotion Praising God for Saving Us From Ourselves 灵修：为上帝从我们自己手里拯救我们赞美他

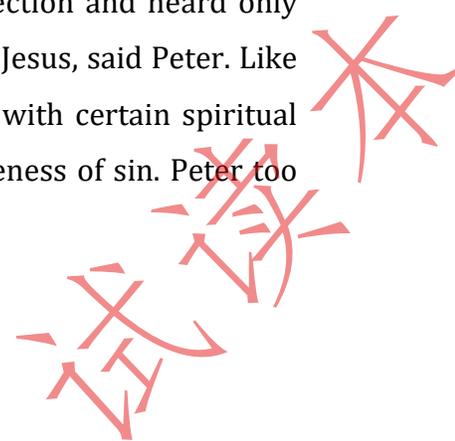
“He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again. He spoke plainly about this, and Peter took him aside and began to rebuke him. But when Jesus turned and looked at his disciples, he rebuked Peter. ‘Get behind me, Satan!’ he said. ‘You do not have in mind the things of God, but the things of men.’” (Mark 8:31-33)

从此，他教导他们说：“人子必须受许多的苦，被长老、祭司长和文士弃绝，并且被杀，三天后复活。”耶稣明白地说了这话，彼得就拉着他，责备他。耶稣转过来看着门徒，斥责彼得说：“撒但，退到我后边去！因为你不体会上帝的心意，而是体会人的意思。”（可 8:31-33）

To use Jesus' words in our reading, David did not have in mind the things of God but the things of men. Abigail stood in David's path to stop his foolishness. Using the tact and wisdom God gave her, she saved David from himself.

将耶稣的话用在我们阅读的故事中，大卫并没有体会上帝的心意，而是体会人的意思。亚比该挡在大卫的路上拦阻了他的愚蠢。她使用上帝给她的老练和智慧，从大卫手中将他救出来。

When Jesus described his sufferings, rejection, death, and resurrection, Peter rebuked him. Peter seems to have filtered out Jesus' prophecy of his resurrection and heard only Jesus' talk of suffering and death. Such things could never happen to Jesus, said Peter. Like David, Peter was being led by Satan down the ravine to a meeting with certain spiritual death, which awaits all who reject the death of Christ for the forgiveness of sin. Peter too



needed to be saved from his own wrong opinions about Jesus. Jesus, like Abigail, took his stand in the ravine to confront Peter and to save him from himself.

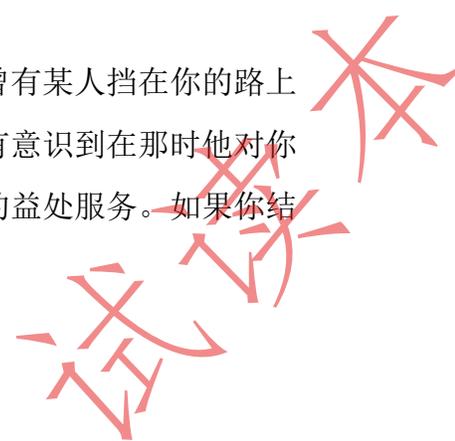
当耶稣描述他的受苦、被抛弃、死亡和复活时，彼得责备了他。彼得似乎过滤掉了耶稣关于他复活的预言，并只听到耶稣谈论受苦和死亡。彼得说，这样的事永远不会发生在耶稣身上。像大卫一样，彼得被撒旦带领走下峡谷，去和必然的属灵死亡会面，等待着的是所有拒绝基督赦罪的死亡之人。彼得同样需要从他自己关于耶稣错误的观点中被救出来。耶稣，就像亚比该一样，站在峡谷中直面彼得，从彼得自己手里将他救了出来。

None of us goes through life free from anger and poor judgment. If someone insults us, opposes some plan or idea we have, or physically harms us, we make plans to retaliate. We set out to get revenge and in the process deny our hope in God. We temporarily forget that God is with us, can give us unimaginable blessings, and can restore far more than a fellow human being can take away.

没有人在生命的道路上能摆脱愤怒和错误的判断。如果有人辱骂我们，反对我们的某些计划或想法，或者在身体上伤害我们，我们就会计划报复。我们开始实施报复并在这个过程中拒绝了我们在上帝里的盼望。我们暂时忘了上帝与我们同在，他能给我们难以想象的祝福，他能归还我们远超过人类同胞能够拿走的。

Perhaps you have run that course in your life. If so, have you ever had someone stand in your way and stop you? Maybe he or she blocked you by accident; in other words, that person didn't realize at the time the effect they were having on you. But perhaps that person, like Abigail, was consciously working for your own good. If you are married, your spouse has probably done that many times. If you are single, ask the Lord for a wife (or husband) like Abigail, who will save you from yourself and understand how to do that in a wise and tactful way. A believer who understands God's ways and who has experienced sin and forgiveness in his or her own life is a valuable asset to have at your side as you go through life. This is a powerful reason to weigh carefully whom you marry. Perhaps David chose to marry Abigail for just that reason.

也许在你的生命中你已经经历了这样的事。如果是的话，是否曾有某人挡在你的路上拦阻了你呢？也许他无意间阻拦了你；换句话说，也许那个人并没有意识到在那时他对你产生了什么影响。但也许那个人，就像亚比该一样，有意识的为你的益处服务。如果你结



婚了，你的配偶很可能多次的做了这样的事。如果你是单身，祈求耶和华给你一个像亚比该一样的妻子（或丈夫），他能够从你自己的手里搭救你，并知道怎样用智慧和老练的方式去做。一个明白上帝的道路，并在他自己生命中经历了罪和赦免的信徒，是你生命中宝贵的财富。这是慎重考虑你要和谁结婚的一个强有力的理由。也许大卫选择娶亚比该就是因着这个原因。

When you see this happen in your life, follow David's example. He didn't dig in his heels. He didn't let pride stand in the way of God-pleasing advice. He immediately gave up his rash course of action. He praised the Lord for putting Abigail in his path. A fine example for us to follow!

当你看到这样的事发生在你的生命中时，跟随大卫的榜样。他没有自己挖坑把自己埋起来。他没有让骄傲拦阻上帝喜悦的建议。他立刻放弃了他那草率的行动。他为耶和华将亚比该放在他的路上赞美耶和华。这是一个让我们跟随的好榜样！

Dear Lord, when it is necessary, save us from ourselves. Use our fellow believers to put a stop to a foolish course of action. Give them wisdom and tact to make their rebuke easier on us. But above all, give us a gracious spirit to swallow our pride and thank them for their bold act of intervention. We praise you for putting such people in our lives to help us keep our eyes on our Savior. Amen.

亲爱的主啊，请在必要的时候，从我们自己手里拯救我们。使用我们的弟兄姐妹拦阻我们做愚蠢的行动。给他们智慧和老练让他们对我们的责备更容易被接受。但最重要的是，赐我们一个亲切的灵，放下我们的骄傲并为他们大胆的调解而感谢他们。我们感谢你这样的人放入我们的生命中，来帮助我们将我们的目光放在我们救主身上。阿

门。

试读本

Chapter 7 第七章

NATHAN—David's Pastor 拿单——大卫的牧师

God sends some people into our lives for onetime, special purposes. Goliath was an example of that for David. So was Abigail. Then there are people whom the Lord gives us for the long haul. Saul was an example of that in David's life, a long-term foe God used to forge David's faith.

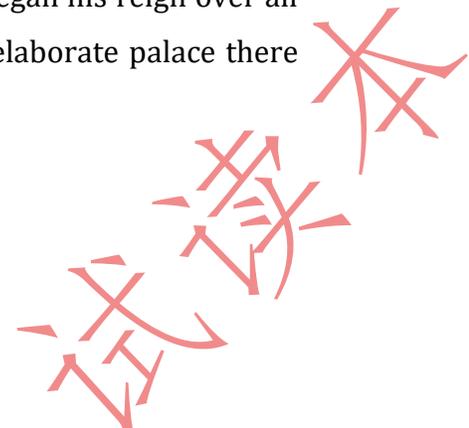
上帝差派一些人为一时的、特别的目的进入我们生命。歌利亚对大卫来说是一个这样的例子。亚比该也是。还有一些人，耶和华赐给我们有长远的用途。扫罗是一个这样的例子，他是大卫生命中一个长期的敌人，被上帝用来锻造大卫的信心。

The prophet Nathan was also with David for the long haul, but his role was far different from Saul's. Nathan played the role of David's pastor. He was always there when David needed him. He condemned David when David sinned. And he comforted David with the gospel.

先知拿单对大卫也有长远的用途，但是他的角色完全不同于扫罗。拿单扮演着大卫牧师的角色。当大卫需要他时，他总是在那里。当大卫犯罪时，他谴责大卫。他用福音安慰大卫。

David wanted to build a temple for the Lord 大卫想要为耶和华建造圣殿

We are now in the second period of David's life. Saul had been killed in battle. David had reigned over the southern tribe of Judah and seven years later began his reign over all Israel. He had captured Jerusalem, made it his capital, and built an elaborate palace there for himself.



我们现在来到大卫生命的第二个时期。扫罗在战场上被杀了。大卫做了南部犹大支派的王，七年后开始统治全以色列。他攻占了耶路撒冷，定都于此，并在那里为他自己建立了一座精致的宫殿。

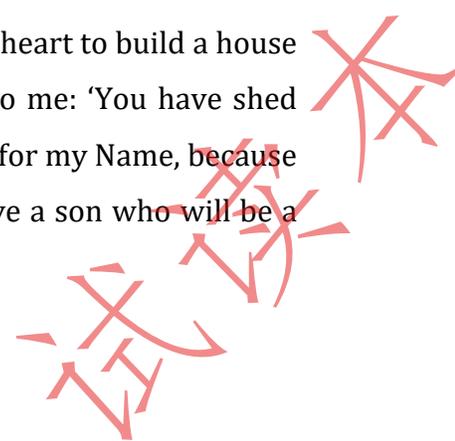
David's mind turned to the Lord, who had delivered him from Saul and given him rule over God's people as he promised. What could he do for the Lord? David knew. There was no permanent place for Israel to worship the Lord. Since the days of Samuel, the ark of the covenant had been stored at Kiriath Jearim, about nine miles from Jerusalem, until David had it brought to Jerusalem, where it was kept in a tent David had made for it.

大卫的心归向耶和华——他拯救大卫脱离扫罗的手，并按着他的应许让大卫统治上帝的子民。大卫能为耶和华做什么呢？大卫知道，以色列人没有永久的处所去敬拜耶和华。自从撒母耳的日子，约柜就存放在基列耶琳，一个离耶路撒冷九英里的地方，直到大卫将它带到耶路撒冷，放在大卫建立的一个会幕中。

So David resolved to build a permanent house for the Lord, a temple, in Jerusalem. He announced his plan to the prophet Nathan. Nathan said David's plan was a good one and gave him the green light to proceed. That night, however, the Lord appeared to Nathan and told him to reverse his words. Nathan returned to David in the morning with God's message, summarized in 1 Kings 8:18,19: "Because it was in your heart to build a temple for my Name, you did well to have this in your heart. Nevertheless, you are not the one to build the temple, but your son, who is your own flesh and blood—he is the one who will build the temple for my Name."

因此大卫决心在耶路撒冷为耶和华建造一个永久建筑，一个圣殿。他向先知拿单宣告了他的计划。拿单说大卫的计划很好，并让他继续去做。然而，那天晚上，耶和华向拿单显现，并告诉他去收回他的话。拿单在清早带着上帝的话回到大卫那里，用列王纪上 8:18, 19 总结道：“你有心为我的名建殿，这心意是好的；但你不可建殿，惟有你亲生的儿子才可为我的名建殿。”

Later David explained the reason for this: "My son, I had it in my heart to build a house for the Name of the LORD my God. But this word of the LORD came to me: 'You have shed much blood and have fought many wars. You are not to build a house for my Name, because you have shed much blood on the earth in my sight. But you will have a son who will be a



man of peace and rest, and I will give him rest from all his enemies on every side. His name will be Solomon, and I will grant Israel peace and quiet during his reign” (1 Chronicles 22:7-9).

后来大卫解释其原因说：“我儿啊，我心里本想为耶和华——我上帝的名建造殿宇，可是耶和华的话临到我说：‘你流了许多的血，打了多次大仗；你不可为我的名建造殿宇，因为你在我面前使许多血流在地上。看哪，你要生一个儿子，他必成为安宁的人；我必使他得享安宁，不被四围仇敌扰乱。他的名字要叫所罗门，在他的日子，我必使以色列平安康泰’”（代上 22:7-9）。

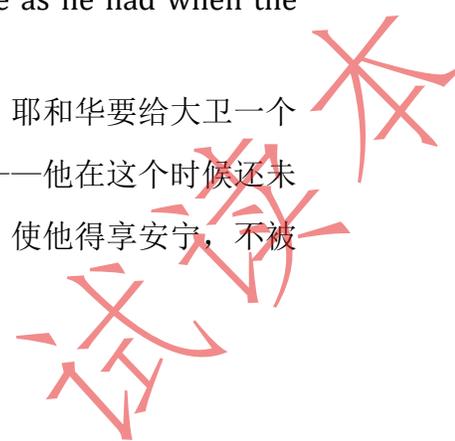
Nathan gives David a great promise 拿单给了大卫一个伟大的应许

But God’s words to David contained more than a “No” to David’s plans. David had wanted to build a house for God. Nathan had the privilege of telling David that God would build a house for him—for David—a house that would last much longer than anything he might construct of stones and wood.

但是上帝给大卫的话，所包含的不仅仅是对大卫的计划说“不”。大卫曾想要为上帝建造一个家。拿单被授权去告诉大卫，上帝将为他——大卫，建立一个家，一个将会比他用石头和木头可以建造的任何东西更长久的家。

There is a fair amount of mystery in God’s words to Nathan. But the basics are quite clear. The Lord was giving David a short-term promise and a long-term promise. The short-term promise was that David’s son—Solomon, who at this time had not yet been born—would build a temple for God in Jerusalem. God would establish his kingdom, give him rest from his enemies, and allow him to build a permanent place for the ark of the covenant to reside among God’s people. There God would live among his people as he had when the tabernacle was still intact.

在上帝对拿单的话中有太多的奥秘。但是其基要是相当清楚的。耶和华要给大卫一个短期的应许和一个长期的应许。短期的应许是，大卫的儿子所罗门——他在这个时候还未降生——将会为上帝在耶路撒冷建造一个圣殿。上帝将坚固他的国，使他得享安宁，不被



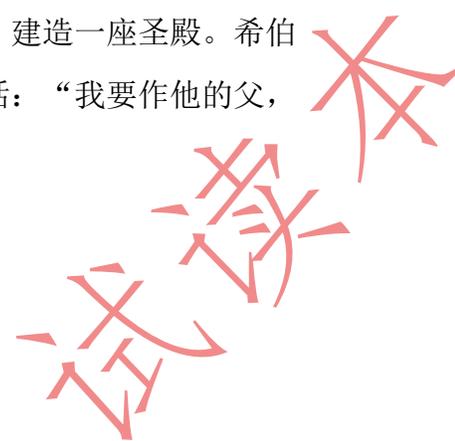
仇敌扰乱，并允许他为约柜建造一个永久的处所。在那儿上帝将和他的子民同在，正如他在会幕时一样。

That's simple enough. Yet Nathan also had the joy of telling David about a greater son and a greater temple. Solomon and the temple in Jerusalem would merely picture God's ultimate plans. It is hard to determine where the picture—Solomon and the temple in Jerusalem—ends and where the long-term fulfillment—Jesus and the New Testament church—begins. But that's to be expected with prophecy.

上面的这个应许很简单。然而，拿单还喜乐的告诉大卫一个更伟大的儿子和一个更伟大的圣殿。所罗门和耶路撒冷的圣殿仅仅是上帝伟大计划的一个画面。很难确定这画面——所罗门和耶路撒冷的圣殿——在哪儿完成，这个长期的应验——耶稣和新约教会——从哪儿开始。但这是预言已经预料了的。

You can sense Nathan's excitement when he saw David's long-term future because Nathan's own eternal future depended on it. At some point the subject of the Lord's words to David shifted from Solomon to Jesus. "He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. Your house and your kingdom will endure forever before me; your throne will be established forever" (2 Samuel 7:13,16). Nathan saw Jesus, whose body would be a temple in which the Lord would dwell among humankind and who would build a temple out of the "living stones" of believers like you and me (1 Peter 2:5). The writer to the Hebrews established this interpretation long ago. He quoted 2 Samuel 7:14, "I will be his father, and he will be my son," and applied these words directly to Jesus.

当拿单看到大卫长期的未来，你能够感受到他的兴奋，因为拿单自己永恒的未来倚赖于此。在某个时刻，耶和华对大卫的话的主语，从所罗门转向了耶稣。“他必为我的名建造殿宇，我必坚定他国度的王位，直到永远。你的家和你的国必在你面前永远坚立，你的王位也必坚定，直到永远”（撒下 7:13, 16）。拿单看到了耶稣，他的身体将成为圣殿，主将住在其中，他将用你我这样的信徒组成的“活石”（彼前 2:5）建造一座圣殿。希伯来书的作者很久以前就这样解释了它。他引用撒母耳记下 7:14 的话：“我要作他的父，他要作我的子。”并将这话直接指向耶稣。



David realized the Lord was promising him a lasting kingdom for Israel that would be established by the promised Savior. David's beautiful prayer of thanks ends like this: "Now be pleased to bless the house of your servant, that it may continue forever in your sight; for you, O Sovereign LORD, have spoken, and with your blessing the house of your servant will be blessed forever" (2 Samuel 7:29).

大卫意识到耶和华应许给他一个以色列人永远的国，这个国将由应许的救主建立起来。大卫优美的感谢祷告是这样结束的：“现在，求你赐福给你仆人的家，可以永存在你面前。主耶和华啊，因为这是你所应许的。愿你的福分永远赐给你仆人的家，使之蒙福”（撒下 7:29）。

Every pastor knows what a joy it is to tell someone the good news of the kingdom. Both the one who hears the good news and the pastor himself leave refreshed spiritually and strengthened for what life may bring.

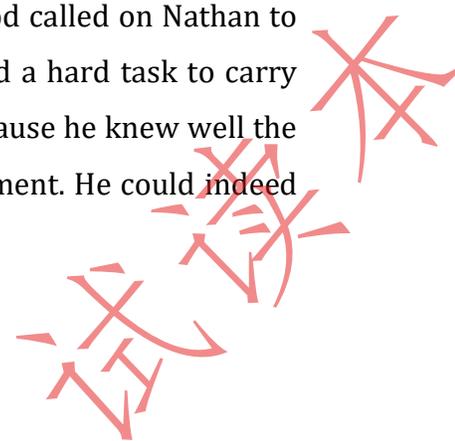
每一个牧师都知道，把神国的好消息告诉别人是多么喜乐。无论是听到这好消息的人还是牧师自己，都在属灵上得以更新，并为可能带来的新生而得坚固。

The next assignment the Lord had for Nathan as David's pastor was not so easy. If Nathan had not kept in mind the prophecy he had just related to David, it would be hard to imagine him having the strength to carry it out.

作为大卫的牧师，耶和华给拿单的下一个任务就不是那么容易了。如果拿单没有记住他刚刚关于大卫的预言，很难想象他有力量去履行这一任务。

Nathan deals with David's adultery 拿单处理大卫的奸淫

Most Christians know the story of David and Bathsheba. We will cover the details in the next chapter when we talk about Uriah, Bathsheba's husband. In short, David cast his eyes on a woman who was bathing on the roof of a house near the palace and committed adultery with her. Then he killed her husband to cover up his sin. God called on Nathan to confront David, lead him to repent, and restore his faith. Nathan had a hard task to carry out. But he could put himself in harm's way, as Abigail had done, because he knew well the power of God's Word. This did not lessen the difficulty of his assignment. He could indeed have been put to death for what he was about to do.



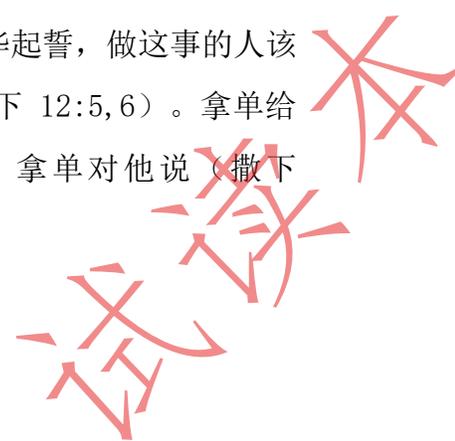
大多数基督徒都知道大卫和拔示巴的故事。当我们在下一章谈论乌利亚，拔示巴的丈夫时，会涉及其细节。简而言之，大卫看到了一个在靠近王宫的屋顶洗澡的妇人，就与她通奸。然后他杀了她的丈夫来掩盖他的罪。上帝呼召拿单去直面大卫，让他悔改，并修复他的信心。拿单需要履行一个艰难的任务。但是他如同亚比该一样，因为深知上帝话语的大能，就将他自己放入危险之中。这并没有减轻他任务的难度。他的确有可能为他将要做的事被处死。

Nathan prepared a story to tell David. When he was ready, he visited David and told him the story: "There were two men in a certain town, one rich and the other poor. The rich man had a very large number of sheep and cattle, but the poor man had nothing except one little ewe lamb he had bought. He raised it, and it grew up with him and his children. It shared his food, drank from his cup and even slept in his arms. It was like a daughter to him. Now a traveler came to the rich man, but the rich man refrained from taking one of his own sheep or cattle to prepare a meal for the traveler who had come to him. Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him" (2 Samuel 12:1-4).

拿单准备了一个故事告诉大卫。当他准备好了，他就去见大卫并告诉他这个故事：“在一座城里有两个人，一个是富翁，一个是穷人。富翁有极多的牛群羊群；穷人除了所买来养活的一只小母羊之外，一无所有。小羊在他家里和他儿女一同长大，吃他所吃的，喝他所喝的，睡在他怀中，在他看来如同女儿一样。有一客人来到这富翁那里，富翁舍不得从自己的牛群羊群中取一只招待来到他那里的旅客，却取了穷人的小母羊，招待来到他那里的人”（撒下 12:1-4）。

David could not wait to pass sentence on the man: "As surely as the LORD lives, the man who did this deserves to die! He must pay for that lamb four times over, because he did such a thing and had no pity" (2 Samuel 12:5,6). Nathan gave David the rope, and David hung himself. "You are the man!" Nathan told him (2 Samuel 12:7).

大卫迫不及待地宣布了对这个人的判决：“我指着永生的耶和华起誓，做这事的人该死！他必须偿还小母羊四倍，因为他做这事，没有怜悯的心”（撒下 12:5,6）。拿单给了大卫一根绳子，大卫把他自己吊了上去。“你就是那人！”拿单对他说（撒下 12:7）。



Nathan's rebuke continued. He spelled out David's sin and that David had despised God and his Word. He revealed the Lord's intense displeasure and how the Lord would make it clear to David, his subjects, and the people of the nations around him that what David had done was horribly wrong.

拿单继续他的责备。他说出了大卫的罪，以及大卫因此而藐视上帝和上帝的道。他揭示了耶和华强烈的不满，并且耶和华将如何清楚的让大卫、他的臣民，和他周围国家的人知道，大卫所行的是大恶。

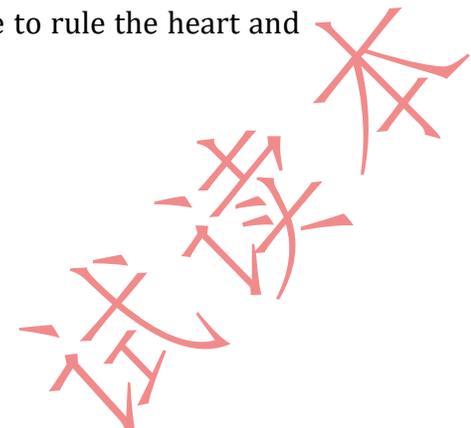
By God's grace David's sword remained in its scabbard and words of repentance came out of his mouth. "Then David said to Nathan, 'I have sinned against the LORD.'" These were the sweetest words Nathan could have heard, not just for his own sake but especially for David's sake and the sake of the kingdom of Israel. Nathan lost no time with his reply: "The LORD has taken away your sin. You are not going to die" (2 Samuel 12:13).

借着上帝的恩典，大卫没有拔出他的刀，并说出了懊悔的话。“大卫对拿单说：‘我得罪耶和华了！’”这是拿单能够听到的最甜蜜的话，不仅仅是为他自己的缘故，也尤其是为大卫的缘故和以色列国的缘故。拿单立刻回答说：“耶和华已经除去你的罪，你必不至于死”（撒下 12:13）。

In the days ahead, it is likely that David sought out Nathan's spiritual advice and counsel. But we are not told. We meet Nathan again when David is on his deathbed and when one of David's other sons is trying to usurp the kingdom from Solomon. Nathan remained faithful to the man he had served for so long.

在之后的日子，很可能大卫向拿单寻求过属灵的建议和忠告。但是我们并未被告知。我们再一次见到拿单，是当大卫临终时，大卫的另一个儿子试图篡夺所罗门的国。拿单依然忠实于这个他服事了如此久的人。

We can only imagine what might have happened to David if the Lord had not brought someone like Nathan into David's life. His life would have been devoid of the two most important things a Christian needs: God's rebuke when sin has come to rule the heart and the promises of God's grace in Christ.



我们只能想象，如果耶和华没有将某个像拿单这样的人带入大卫的生命，大卫将会遭遇什么。他的生命将会缺乏一个基督徒必须的两件最重要的东西：当罪开始统治我们的心时上帝的责备，以及上帝在基督里恩典的应许。

A Devotion of Thanks to God for Faithful Pastors 灵修：为忠实的牧师感谢上帝

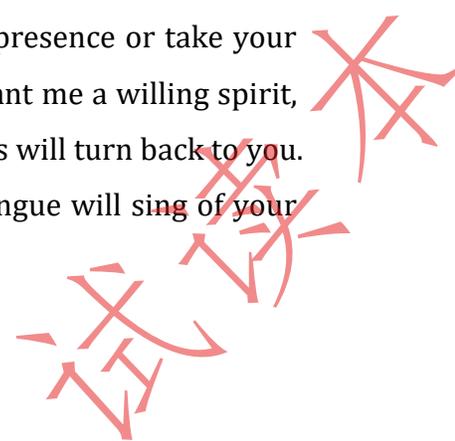
“For the director of music. A psalm of David. When the prophet Nathan came to him after David had committed adultery with Bathsheba.” (Psalm 51)

“大卫与拔示巴同房以后，拿单先知来见他；他作这诗，交给圣咏团长。”（诗 51）

Psalm 51 is a psalm of repentance. David could write Psalm 51 only because the Lord had brought a man like Nathan into his life. In this psalm, David shows the fruit of Nathan’s work. Here is the whole psalm. As you read it, think not only of David’s confession but of Nathan’s role in bringing that confession about.

诗篇 51 是悔改之诗。唯独因为耶和华将像拿单这样的人带入大卫生命中，大卫才能写下诗篇 51。在这篇诗中，大卫展示了拿单作工的果子。下面是这整篇诗。在你读它的时候，不仅思考大卫的忏悔，也思考拿单在带来这忏悔中所扮演的角色。

¹Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. ²Wash away all my iniquity and cleanse me from my sin. ³For I know my transgressions, and my sin is always before me. ⁴Against you, you only, have I sinned and done what is evil in your sight, so that you are proved right when you speak and justified when you judge. ⁵Surely I was sinful at birth, sinful from the time my mother conceived me. ⁶Surely you desire truth in the inner parts; you teach me wisdom in the inmost place. ⁷Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. ⁸Let me hear joy and gladness; let the bones you have crushed rejoice. ⁹Hide your face from my sins and blot out all my iniquity. ¹⁰Create in me a pure heart, O God, and renew a steadfast spirit within me. ¹¹Do not cast me from your presence or take your Holy Spirit from me. ¹²Restore to me the joy of your salvation and grant me a willing spirit, to sustain me. ¹³Then I will teach transgressors your ways, and sinners will turn back to you. ¹⁴Save me from bloodguilt, O God, the God who saves me, and my tongue will sing of your

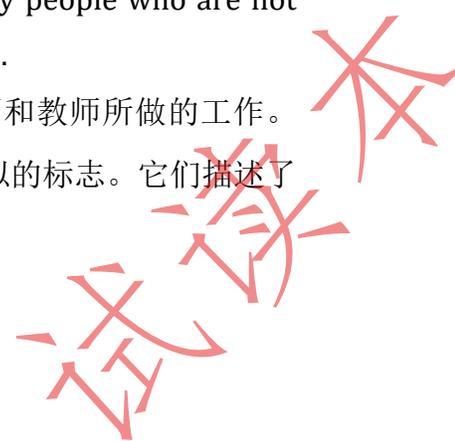


righteousness. ¹⁵O Lord, open my lips, and my mouth will declare your praise. ¹⁶You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. ¹⁷The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise. ¹⁸In your good pleasure make Zion prosper; build up the walls of Jerusalem. ¹⁹Then there will be righteous sacrifices, whole burnt offerings to delight you; then bulls will be offered on your altar. (Psalm 51:1-19)

¹ 上帝啊，求你按你的慈爱恩待我！按你丰盛的怜悯涂去我的过犯！² 求你将我的罪孽洗涤净尽，洁除我的罪！³ 因为我知道我的过犯；我的罪常在我面前。⁴ 我向你犯罪，惟独得罪了你，在你眼前行了这恶，以致你责备的时候显为公义，判断的时候显为清白。⁵ 看哪，我是在罪孽里生的，在我母亲怀胎的时候就有了罪。⁶ 你所喜爱的是内心的诚实；求你在我隐密处使我得智慧。⁷ 求你用牛膝草洁净我，我就干净；求你洗涤我，我就比雪更白。⁸ 求你使我得听欢喜快乐的声音，使你所压伤的骨头可以踊跃。⁹ 求你转脸不看我的罪，涂去我一切的罪孽。¹⁰ 上帝啊，求你为我造清洁的心，使我里面重新有正直的灵。¹¹ 不要丢弃我，使我离开你的面；不要从我收回你的圣灵。¹² 求你使我重得救恩之乐，以乐意的灵来扶持我，¹³ 我就把你的道指教有过犯的人，罪人必归顺你。¹⁴ 上帝啊，你是拯救我的上帝；求你救我脱离流人血的罪！我的舌头就高唱你的公义。¹⁵ 主啊，求你使我嘴唇张开，我的口就传扬赞美你的话！¹⁶ 你本不喜爱祭物，若喜爱，我就献上；燔祭你也不喜悦。¹⁷ 上帝所要的祭就是忧伤的灵；上帝啊，忧伤痛悔的心，你必不轻看。¹⁸ 求你随你的美意善待锡安，建造耶路撒冷的城墙。¹⁹ 那时，你必喜爱公义的祭和燔祭，全牲的燔祭；那时，人必将公牛献在你坛上。（诗 51:1-19）

Verses 18 and 19 bear a closer look. These two verses speak of the work our pastors and teachers do. “Zion” is a picture of God’s people. The “walls of Jerusalem” is a similar symbol. They picture God’s church in need of continual spiritual maintenance. The “righteous sacrifices” refer to the fruits of faith God’s people produce. The “delight” God finds in such sacrifices comes because those sacrifices are offered by people who are not just going through the motions but who have pure and contrite hearts.

第 18、19 节需要更仔细的观察。这两节经文谈到了我们牧师和教师所做的工作。“锡安”是上帝子民的一幅画面。“耶路撒冷的城墙”也是一个类似的标志。它们描述了



上帝的教会需要持续的属灵维护。“公义的祭”指的是上帝子民结出的信心的果子。上帝“喜爱”这样的祭，因为献这祭的人，不是仅仅走个过场，而是有一颗纯净和痛悔的心。

Our pastors and teachers bring us God's Word, and we prosper as God blesses us. Through their preaching and teaching, their advice and counsel, they build up our spiritual walls so we are protected from our enemy, the devil.

我们的牧师和教师带给我们上帝的道，我们因上帝的祝福而繁荣。透过他们的宣讲和教导，他们的建议和劝告，他们建造我们属灵的城墙，保护我们脱离我们的敌人——魔鬼。

Through the gospel promises they bring, we are enabled to produce the fruits of faith in which our God delights.

透过他们带来的福音的应许，我们能够结出信心的果子，这是我们的上帝所喜爱的。

Paul puts David's words in New Testament terms. He says, "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:11-13).

保罗用新约的措词来展示大卫的话。他说：“他所赐的有使徒，有先知，有传福音的，有牧者和教师，为要装备圣徒，做事奉的工作，建立基督的身体，直等到我们众人在信仰上同归于一，认识上帝的儿子，得以长大成人，达到基督完全长成的身量”（弗4:11-13）。

Dear Lord, thank you for giving us pastors and teachers who share God's Word with us, rebuke us for our sins, and give us peace through the gospel. Thank you for bringing them into our lives. Help us appreciate the blessings they give us. Amen.

亲爱的上帝，感谢你赐我们牧师和教师，来和我们分享上帝的道，责备我们的罪，并透过福音赐我们平安。感谢你将他们带入我们生命。请帮助我们领会他们给我们的祝福。阿门。



Chapter 8 第八章

URIAH—The Friend David Murdered 乌利亚 **——被大卫杀害的朋友**

Here's a final evaluation of David's life: "David had done what was right in the eyes of the LORD and had not failed to keep any of the LORD's commands all the days of his life—except in the case of Uriah the Hittite" (1 Kings 15:5).

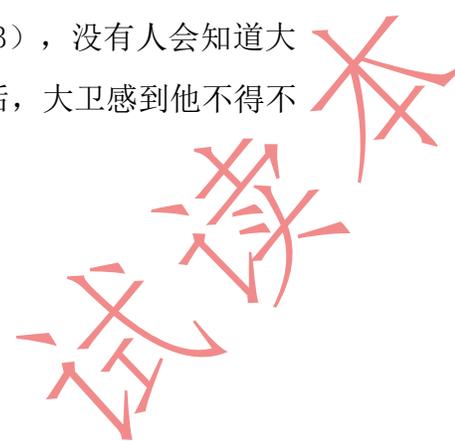
下面是大卫一生最终的评价：“因为大卫除了赫人乌利亚那件事，都行耶和華眼中看为正的事，一生没有违背耶和華一切所吩咐的”（王上 15:5）。

In the last chapter we touched on the story of David and Bathsheba. The real heroes of the story were Nathan, of course, and another man named Uriah, a Hittite. One might argue that Uriah's role in clearing up this sordid event was even more important than Nathan's.

在前一章中我们触及到大卫和拔示巴的故事。这个故事真正的英雄是拿单，当然，还有另一个人——乌利亚，一个赫人。人们可能会同意，乌利亚在清理这个肮脏的事件中扮演的角色，甚至比拿单更重要。

Uriah was Bathsheba's husband, whom David killed to cover up his adultery with Bathsheba. You see, Bathsheba had noticed her pregnancy early enough so that if Uriah slept with his wife sometime in the next couple weeks or so (plan A) or if it could even be concluded that Uriah had recently slept with Bathsheba (plan B), no one would know that David was the father of Bathsheba's child. After several attempts to get Uriah to go along with plan A or B, David felt forced to follow plan C.

乌利亚是拔示巴的丈夫，大卫杀死了他来掩盖自己和拔示巴的奸淫。你看，拔示巴很早就注意到她怀孕了，这样如果乌利亚和他的妻子在接下来几周的某个时刻上床了（计划 A），或者甚至如果能推论说乌利亚在最近和拔示巴上过床（计划 B），没有人会知道大卫是拔示巴孩子的父亲。在多次尝试让乌利亚附和计划 A 或计划 B 后，大卫感到他不得不去施行计划 C。



As we will see, Uriah was more than just a poor soul who got caught in the crossfire between David's lust and his attempt to cover up his sin. He was a blood-bought soul who was brutally martyred for his faith.

正如我们将看到的，乌利亚不只是一个卷入大卫的情欲和他试图掩盖罪的交火之间的可怜虫。他是一个用血买来的灵魂，为他的信仰残酷的殉道。

Who was Uriah? 乌利亚是谁？

A convert 一个归信者

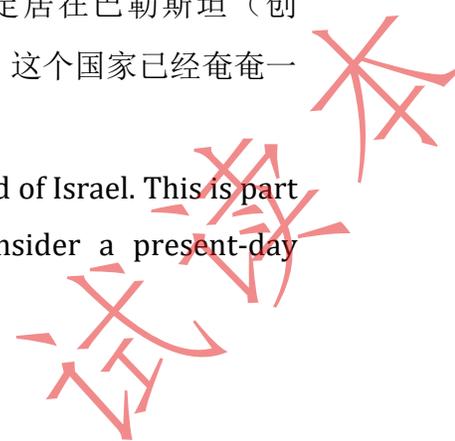
To understand why the Lord brought Uriah into David's life, we need to understand the depth of Uriah's faith. Various references in Scripture and the details of David's adultery with Bathsheba that led up to Nathan's rebuke will help us understand this unique man.

为了明白为什么耶和華將烏利亞帶入大衛的生命，我們需要明白烏利亞信心的深度。聖經中不同地方的參照，大衛與拔示巴奸淫的細節，並一直到拿單的責備，將幫助我們理解這個獨特的人。

We start with the obvious—Uriah's name. Uriah is repeatedly referred to as Uriah the Hittite. Why is this important? Uriah was a convert to Judaism. He or his parents were from the Hittite nation. In ancient times, the Hittites had established a kingdom in what we call Turkey and western Syria. Hittites had settled in Palestine as early as Abraham's day (Genesis 23:3). They had a presence there when Israel conquered the land. By David's time, the kingdom was on its last legs.

我們從烏利亞的名字開始。烏利亞被多次稱為赫人烏利亞。為什麼這很重要呢？烏利亞是一個猶太教的歸信者。他和他的父母來自於赫族。在古代，赫人在我們稱為土耳其和西敘利亞的地方建立了一個國家。早在亞伯拉罕時代，赫人就定居在巴勒斯坦（創23:3）。當以色列人征服這片土地時，他們就在那里。在大衛時代，這個國家已經奄奄一息了。

Uriah had forsaken his national gods and come to faith in the God of Israel. This is part of what made David's treatment of Uriah so reprehensible. Consider a present-day



Christian congregation that is engaged in mission work. Converts to Christianity have a special place in these congregations. Congregation members know that converts often give up much when they come to faith. Friends or relatives may shun them, or they may go through an intense struggle to understand or come to grips with Scripture's teachings. But their joy in the faith and their desire to live an uncompromising life in Christ give encouragement and inspiration to their fellow Christians.

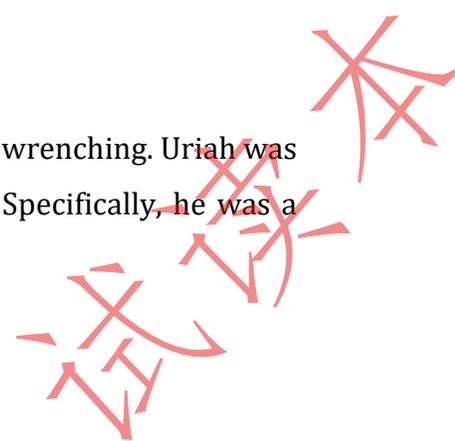
乌利亚抛弃了他民族的诸神，相信了以色列的上帝。这也是大卫对乌利亚所做的事如此可恶的原因之一。想想当今一个忙于宣教事工的基督教会。归信基督教的人在这样的教会中有特别的位置。教会成员知道这归信者在他们相信时往往放弃了很多。朋友和亲属可能避开他们，或者他们可能经历一个激烈的挣扎来理解或认真对待圣经教导。但是他们在信心里的喜乐，和他们渴望在基督里活出一个不妥协的生命，鼓舞激励着他们的基督徒同伴。

Imagine, now, that a longtime church member—someone considered a mature follower of Jesus—horribly wrongs the new convert. It is bad enough when a lifetime church member is wronged, but when a person new to the faith, or even new to your congregation, is offended and turned away, it is even harder to take. But that is what happened with Uriah the Hittite. He was from outside the Israelite nation. He had come to faith in the God of Israel. Israel's king, God's representative among his chosen people, slept with Uriah's wife, fathered a child by her, and killed her husband to cover up his sin.

现在，想象一下，一个长期的教会成员——某个被认为是耶稣的成熟的跟随者的人——对新归信者犯下了可怕的罪。当一个一辈子都是基督徒的人被冒犯，这就已经够糟糕了，但是当一个新归信者，或一个你教会的新成员，被冒犯并离开，那就更难以接受了。但这就是赫人乌利亚所发生的事。他来自于以色列民族之外。他相信了以色列的上帝。以色列的王，上帝在他选民中的代表，与乌利亚的妻子上床了，让她怀孕了，并杀了她的丈夫来掩盖他的罪。

A warrior for the Lord 一个耶和华的勇士

A few more details about Uriah make this scene even more heart wrenching. Uriah was no ordinary member of Israelite society. He was one of its leaders. Specifically, he was a



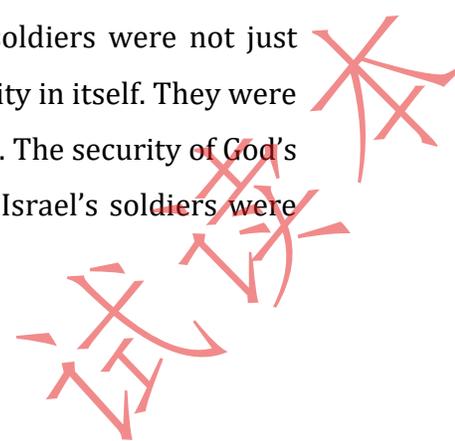
member of the “Thirty.” The Thirty seems to have been a group of roughly 30 warriors (sometimes the number was more and sometimes less) who came to David when David was in the wilderness fleeing from Saul. They were the elite special forces whose skills on the battlefield were far above the rest. The Thirty were the second tier of the great men of Israel, second only to half a dozen or so champions of Israel whose fighting skills were near David’s. (For a detailed picture of these groups, see 1 Chronicles chapters 11 and 12.)

关于乌利亚的更多细节让这一场景更加令人揪心。乌利亚不是以色列社会普通的一员。他是以色列领袖之一。确切地说，他是“三十勇士”中的一员。这三十勇士似乎大约是由 30 个（有时人数会多些，有时会少些），当大卫在旷野逃离扫罗时就跟随着他的人组成。他们是精锐的特种部队，其战斗技能远超其他士兵。这三十勇士在以色列的伟人中处于第二梯队，仅次于以色列中战斗技能和大卫相近的六七个人。（有关这群人更详细的资料，参见历代志上 11, 12 章）

Uriah was a member of the Thirty. He was one of Israel’s elite fighting men, a man who had dedicated his life and skill to defending God’s people, of whom he was so grateful to be a part. As the story of David’s treatment of Uriah unfolds, we see how privileged Uriah felt to be in the company of the men who were fighting to protect the Lord’s honor. We realize the love he had for Israel’s worship life. When duty called, he would rather be in the company of the ark of the covenant than at home with his wife. As dear as his wife was to him, he loved the Lord more.

乌利亚是这三十勇士中的一员。他是以色列的精英战士之一，他将他的生命和技能都奉献来保护上帝的子民，他如此高兴成为其中的一员。随着大卫对乌利亚的故事徐徐展开，我们看到乌利亚觉得，他和那些为保护耶和华的荣耀而战斗的人在一起，是多么的荣幸。我们意识到他对以色列的敬拜生活的爱。当职责在呼召他时，他宁愿陪伴着约柜也不愿在家陪着妻子。虽然他的妻子于他很可爱，他更加爱耶和华。

To be a soldier in the army of the Lord was like being a member of our armed forces. But there was an added element to being in Israel’s army. These soldiers were not just fighting for their families and homeland—which is a huge responsibility in itself. They were fighting for the nation to which God had given the promise of a Savior. The security of God’s people was largely bound up with the security of his promise. And Israel’s soldiers were



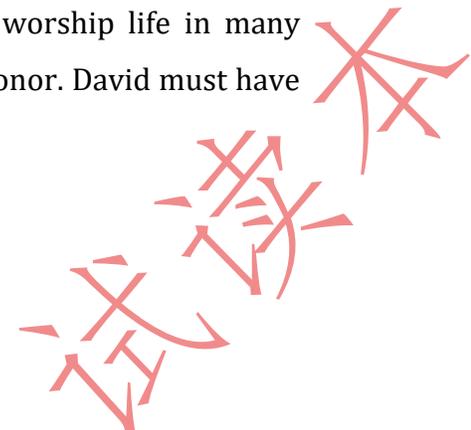
not only fighting for what God promised them. Any threat to the promise of a Savior was a threat to God's promise to Abraham that through him and his descendants "*all peoples on earth will be blessed*" (Genesis 12:3).

在耶和华的军队中当兵，就像在我们国家的军队中当兵一样。但在以色列军队中还有个额外的元素存在。这些士兵不仅仅是为他们的家庭和家园战斗——这本身就是一个巨大的责任了。他们为一个上帝赐下救主的应许的民族战斗。上帝子民的安全，在很大程度上与他的应许的安全紧密相连。以色列士兵不仅仅是为上帝对他们自己的应许战斗。任何对应许的救主的威胁，都威胁到上帝对亚伯拉罕的应许：透过他和他的后代，“地上的万族都将得福”（创 12:3）。

The battles that Uriah was fighting were a combination of armed warfare and spiritual conflict. The Israelites fought with swords, spears, and slings, but they also fought with the power of the Word—God's Word that promised them victory in his Name. Their main weapon, and Uriah knew this, was the presence of God, symbolized by the ark of the covenant that had been taken to the battlefield with the troops when they fought against the Ammonites at Rabbah (2 Samuel 11:1,11).

乌利亚参与的战斗是武装战争和属灵争战的结合。以色列人用刀剑、长矛和机弦战斗，但他们也用圣道的大能战斗——上帝的道应许了他们会奉他的名得胜。乌利亚知道，他们主要的武器是上帝的同在——以约柜作为象征，当他们在巴拉与亚扪人争战时，这约柜被军队带到了战场。

In spite of all the physical sweat and blood Israel's soldiers shed on the battlefield, they could say along with Paul: "The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ" (2 Corinthians 10:4,5). That pretty much describes Uriah's attitude as he stood before the throne of the great king of Israel—the man who had governed God's people in righteousness, advanced their worship life in many ways, and many times had placed his own life on the line for God's honor. David must have been Uriah's hero, his model in faith and life.



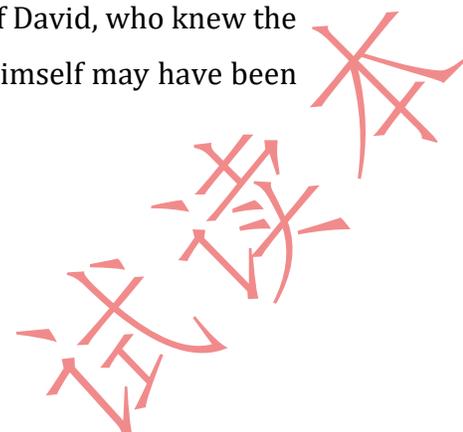
尽管以色列士兵在战场上挥洒着汗和血，他们可以和保罗一起说：“因为我们争战的兵器本不是属血气的，而是凭着上帝的能力，能够攻破坚固的营垒。我们攻破各样的计谋，和各样拦阻人认识上帝的高垒，又夺回人心来顺服基督”（林后 10:4,5）。这几乎可以描述乌利亚，当他站在以色列这位伟大君王面前时，他所持有的态度——他站在面前的这个人，在公义里治理上帝的子民，以各种方式促进他们的敬拜生活，多次为了上帝的荣耀将自己的生命放在危险之中。大卫必定是乌利亚的英雄，他在信心和生命上的模范。

Little did Uriah know that he was standing before the man who had committed adultery with his wife (who would give birth to David's child) and whose wicked pride would stop at nothing to conceal his sin. Little did Uriah know he was standing before a man who at that point cared nothing about the spiritual zeal that dictated all of Uriah's actions.

乌利亚不知道的是，他站在面前的这个人，和他的妻子犯了奸淫（他妻子怀上了大卫的孩子），这个人邪恶的骄傲将让他不择手段地去掩盖他的罪。乌利亚不知道，他站在面前的这个人，此时根本不在乎支配乌利亚一切行动的属灵热情。

David's sin against Uriah 大卫对乌利亚的罪

When Uriah's wife, Bathsheba, told David that she was pregnant, David acted quickly. There was no time to spare. He had to get Uriah back to Jerusalem so he could go home and be with Bathsheba before her pregnancy went too far. There were a few in the palace, David reasoned, who knew about David's affair. They could probably be silenced. But if Bathsheba had a child, there would be no way to silence the matter. Uriah would have returned home, found his wife pregnant, and, motivated by his zeal for the law of the Lord—not to mention his personal jealousy—he would have stopped at nothing to find the man who had committed adultery with his wife. David would have had to stand by quietly as Uriah interrogated people in the neighborhood. And the servants of David, who knew the truth, may have been among them. Considering Uriah's rank, David himself may have been prevailed on to help in the search.

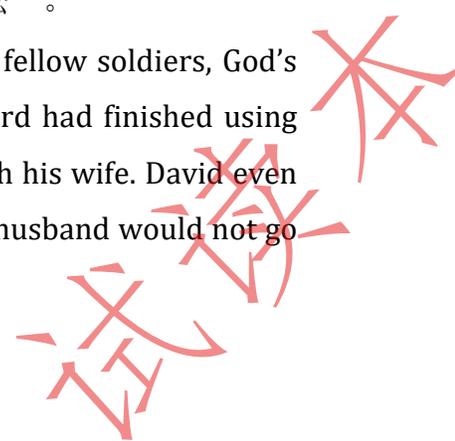


当乌利亚的妻子，拔示巴，告诉大卫他怀孕了，大卫立刻行动起来。没多少剩余时间了。他必须将乌利亚叫回耶路撒冷，使得在拔示巴的肚子还不太明显之前，乌利亚能够回家和拔示巴上床。在王宫里有几个人知道大卫的风流韵事。大卫推论，他们很可能保持沉默，但是如果拔示巴有了孩子，就没办法让这件事沉默下来。当乌利亚回到家，发现他的妻子怀孕了，出于对耶和律法的热心——更不用说他个人的嫉妒——他将会不顾一切的寻找那个和他的妻子通奸的男人。当乌利亚审问周围的人时，大卫将不得不静静地站在一旁。而那些知道真相的大卫的仆人，可能就在他们中间。考虑到乌利亚的地位，大卫自己也可能要帮忙寻找。

So David called on this powerful man to give a report of the battle. It was a logical choice that would not have raised any eyebrows. I am not a fan of Hollywood movies on the Bible, but there was one movie about David that, I think, did justice to Uriah. It portrayed Uriah entering David's presence with the bearing of a fit and powerful military leader. He was not a proud man. He was a bit nervous, obviously more at home on the battle line than in the king's court. He addressed David, snapped a salute and a "Sir!" To David's question if the battle was going well, Uriah snapped back, "Yes, sir!" The camera caught David rolling his eyes over Uriah's discipline and sincerity. After Uriah had given a conscientious and detailed report of the battle, about which David couldn't have cared less, David told him to go home for a little "R and R" before he returned to Rabbah.

于是大卫要求一个有能力的人回来汇报战况。这是一个合乎逻辑的选择，不会引起任何关注。我并不迷好莱坞关于圣经的电影，但是有一部关于大卫的电影，我认为公正地诠释了乌利亚。它描绘了乌利亚带着一种恰当和有利的军事领袖的举止进入大卫面前。他不是一个人骄傲的人，他有一点紧张，显然更熟悉战场而不是王宫。他向大卫致意，厉声敬礼。对大卫战况是否顺利的问题，乌利亚很快回复：“是的，长官！”镜头捕捉到大卫对乌利亚的纪律和真诚翻了个白眼。乌利亚将战况做了个认真详细的汇报，大卫对此一点都不在意，之后，大卫告诉他，在他回拉巴之前，回家好好“放松放松”。

You know the story. Uriah's deep spiritual connection with his fellow soldiers, God's army, and his desire to be with the ark of the covenant until the Lord had finished using him to capture the city trumped his natural desire to be at home with his wife. David even sent gifts to Uriah's home to induce Uriah to go there. After all, what husband would not go



home knowing that there were gifts from the king in his wife's hands and that he had the joy of explaining they were given in his honor? Even that did not change Uriah's mind. Instead, he slept outside the palace.

你知道这个故事。乌利亚和他的战友，上帝的军队，有深刻的属灵联系，他渴望和约柜同在，直到耶和华使用他攻占城池结束的日子，这渴望胜过了他回家和妻子在一起的自然渴望。大卫甚至送礼物到乌利亚家里引诱他回去。毕竟，当一个丈夫知道他的妻子手里有国王送来的礼物，并且他可以很高兴地解释这是由于他的荣誉而送给他的，这个丈夫会不会回去呢？但这也没有改变乌利亚的想法。他反而睡在王宫外面。

The next day, when David questioned him about this, Uriah replied, "The ark and Israel and Judah are staying in tents, and my master Joab and my lord's men are camped in the open fields. How could I go to my house to eat and drink and lie with my wife? As surely as you live, I will not do such a thing!" (2 Samuel 11:11). Later that day, David treated Uriah to a dinner and coaxed him to drink too much. Perhaps Uriah would loosen up and go home. He didn't.

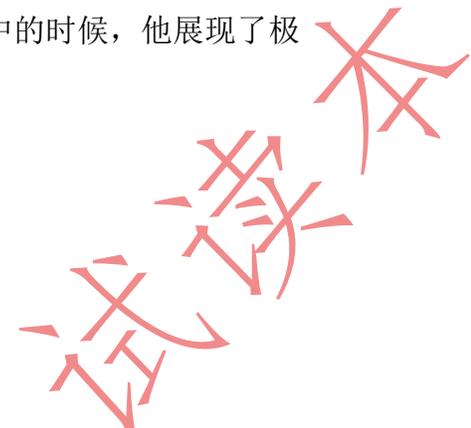
第二天，当大卫问起这件事时，乌利亚回复说：“约柜，以色列和犹大都留在棚里，我主约押和我主的仆人都在田野安营，我岂可回家吃喝，与妻子同房呢？我指着王和王的性命起誓：‘我绝不作这事！’”（撒下 11:11）。那天晚些的时候，大卫款待乌利亚，劝诱他喝了很多的酒。也许乌利亚能够放松下来回家去。但他没有。

David then resorted to plan C. Uriah had to die. Most would assume Uriah had gone home and slept with Bathsheba. And death would keep Uriah from hunting for the man who had slept with his wife.

大卫于是诉诸于计划 C。乌利亚必须死。大多数人会假定乌利亚回家和拔示巴上过床了。死亡会拦阻乌利亚搜寻那个和他的妻子上床的男人。

As bad as this was, David displayed the ultimate depravity and coldness when he put into Uriah's hands the sealed orders for his own death sentence.

当大卫将密封着乌利亚自己的死亡判决的指令，交到乌利亚手中的时候，他展现了极端的邪恶和残忍。



Why Uriah died 为什么乌利亚死了

When we examine this account, it becomes clear why Uriah and some of his men were soon lying dead outside the walls of Rabbah. Uriah was dead because of his faith and zeal for the Lord. There were many beautiful women in Jerusalem with whom David could have fulfilled his lust. But the Lord permitted David to cast his eyes on the wife of Uriah the Hittite, whose faith and zeal for the Lord would not allow him to do the one thing that would have saved his life, namely, go home to his wife.

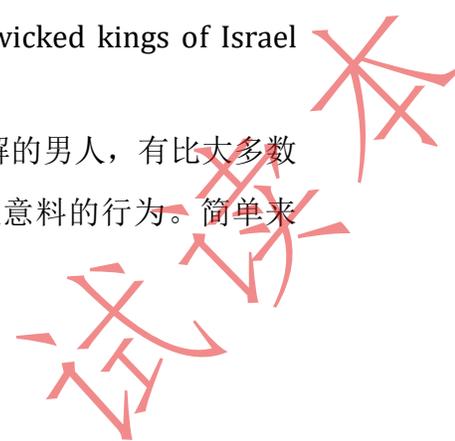
当我们审查这段叙述时，为什么乌利亚和他的一些人很快的死在拉巴的城墙之外，就一清二楚了。乌利亚因为他对耶和华的信心和热忱而死。在耶路撒冷有很多美丽的女人，大卫本可以向她们满足他的情欲。但是耶和华允许了大卫将目光投在赫人乌利亚妻子的身上，乌利亚对耶和华的信心和热忱，不允许他去做一件能够挽救他性命的事，即，回家去他妻子那里。

There would have been nothing wrong if he had gone home. He would not have sinned. In fact, he could have argued that a little time at home would have made him a more rested and effective fighter. If David had chosen the beautiful wife of any other soldier, the odds were good that plan A would have succeeded. The soldier would have returned to the battle lines, and David's sin would have remained a secret.

如果他回家了，这本不会有什么问题。他并没有犯罪。事实上，他可以辩称，在家歇一会儿会让他更加精力充沛，更有战斗力。如果大卫选择的是别的士兵的漂亮老婆，计划A成功的可能性会很大。这个士兵会重新回到战场，大卫的罪依然是秘密。

But David chose Bathsheba, the wife of Uriah the Hittite, who, unknown to David, had scruples above most others and whose faith and love for the Lord led him to unusual and unexpected behavior. Simply put, Uriah died because of his sincere faith. David didn't kill Uriah because of his faith but because of the fruits of his faith. Uriah was a martyr no less than the prophets of Israel who died later on at the hands of the wicked kings of Israel because they testified to the truth.

但是大卫选择了拔示巴，赫人乌利亚的妻子，那个大卫并不了解的男人，有比大多数人更敏锐的良心，他对耶和华的信心和爱让他做了不寻常的和出人意料的行为。简单来



说，乌利亚死于他真挚的信心。大卫并没有因为乌利亚的信心杀害乌利亚，但他因为乌利亚信心的果子而杀了他。乌利亚是一个殉道士，并不次于随后的以色列先知们——后者因为他们见证的真理，而死在以色列那些邪恶的国王手里。

God did not manufacture David's lust. David did that all by himself. But the Lord certainly knew whom David would see from the roof of his house that day. It was out of love for David that he allowed David's eyes in the direction of Bathsheba, because he knew that her husband would not allow David to successfully conceal his sin. God brought this man, a man who was one of David's most faithful fighters, who shared the spirit of David's own best friend Jonathan, into David's life to pave the way for Nathan to reveal David' sin. Uriah blocked David's path of denial and took away David's ability to protest Nathan's condemnation. David had taken the poor man's little lamb and had it for dinner. But the poor man ended up being one of the greatest blessings in David's life.

上帝并没有制造大卫的情欲。大卫独自做了这事。但是上帝确实知道，那天大卫将在房顶上看到谁。出于对大卫的爱，上帝允许大卫的目光投向拔示巴，因为他知道她的丈夫将不会允许大卫成功的隐瞒他的罪。上帝将这个人——一个大卫最忠实的战士，一个和大卫自己最好的朋友约拿单有同样精神的人——带到大卫的生命，来为拿单揭露大卫的罪铺平道路。乌利亚堵住了大卫否认的路，使大卫无法抗议拿单的谴责。大卫拿走了这个穷人的小羊羔来聚餐。但是这个穷人最终成为大卫生命中最大的祝福之一。

God still had plans for David. David was among the elect, and God had many blessings he still wanted to give to his people through him. God wanted to preserve David as a picture of Christ. God called on Uriah to make the ultimate sacrifice to see to it that David could be restored to faith and finish God's work.

上帝对大卫依然有计划。大卫是选民之一，上帝还有很多祝福想要透过大卫给他的子民。上帝想要保存大卫作为基督的画面。上帝呼召乌利亚献上终极的祭，保证大卫能够恢复信心并完成上帝的工作。

敬啟者
本

A Devotion on God's Mysterious Ways 灵修：上帝奇妙的方式

"See, the Sovereign LORD comes with power, and his arm rules for him. See, his reward is with him, and his recompense accompanies him. He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young. Who has measured the waters in the hollow of his hand, or with the breadth of his hand marked off the heavens? Who has held the dust of the earth in a basket, or weighed the mountains on the scales and the hills in a balance? Who has understood the mind of the LORD, or instructed him as his counselor? Whom did the LORD consult to enlighten him, and who taught him the right way? Who was it that taught him knowledge or showed him the path of understanding?" (Isaiah 40:10-14)

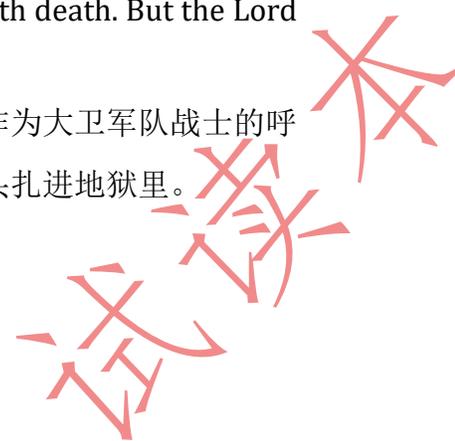
看哪，主耶和华必以大能临到，他的膀臂必为他掌权；看哪，他的赏赐在他那里，他的报应在他面前。他要像牧人牧养自己的羊群，用膀臂聚集羔羊，抱在胸怀，慢慢引导那乳养小羊的。谁曾用手心量诸水，用手虎口量苍天，用升斗盛大地的尘土，用秤称山岭，用天平称冈陵呢？谁曾测度耶和华的灵，或作他的谋士指教他呢？他与谁商议，谁教导他，以公平的路指示他，将知识传授与他，又将通达的道指教他呢？(赛 40:10-14)

A man stood before David who would stand between David and his attempt to cover up his sin. There were two members of God's flock there that day. One was hell-bent on continuing in sin. The other would soon be in heaven with the Lord. But both of them were equally precious in God's eyes.

一个站在大卫面前的人，站在了大卫和他试图掩盖罪的企图之间。那天上帝的羊群里有两个成员。一个不顾一切的继续犯罪。另一个将很快在天堂和主在一起。但这两个人在上帝眼里都同样宝贵。

The one, Uriah, was an honest man. He was faithful to his Lord and to his calling as a soldier in David's army. He would be rewarded for his faithfulness with death. But the Lord used him to check David's headlong fall into the abyss of hell.

其中一个人，乌利亚，是一个诚实的人。他忠实于他的主和他作为大卫军队战士的呼召。对他忠实的回报将会是死亡。但是耶和华使用他来阻止大卫一头扎进地狱里。



The other man was a liar. He was unfaithful to his calling. But he would be rewarded for his lies, unfaithfulness, and terrible sins with a special visit from his pastor, a call to repentance, an announcement of God's forgiveness, and the assurance that he would not get what he deserved.

另一个人是一个骗子。他不忠实于他的呼召。但他将会得到他的谎言、不忠和可怕的罪的回报——一个来自他牧师的特别拜访，一个悔改的呼召，一个上帝赦免的宣告，一个他不会得到他罪有应得的惩罚的保证。

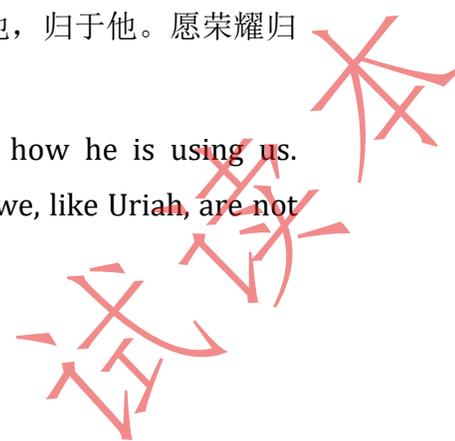
I don't understand why things happened as they did. The righteous man died, and the sinner lived. The righteous man was used by God to keep the sinner in God's kingdom. You and I might have done things differently. But the Lord does not make plans as we do.

我不明白为什么事情会这样发生。义人死了，罪人活了。义人被上帝用来保守罪人在上帝的国里。你和我可能做了不同的事，但是耶和华不按照我们所做的制定他的计划。

In Romans chapters 9-11 the apostle Paul described how the Lord hardened the hearts of the Israelites so the gospel could be taken from them and given to the Gentiles. Then he explained how God used the gospel he gave to the Gentiles to save many Jews. Paul could only marvel at God's unusual methods. He quoted the words of Isaiah: "Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! 'Who has known the mind of the Lord? Or who has been his counselor?' 'Who has ever given to God, that God should repay him?' For from him and through him and to him are all things. To him be the glory forever! Amen" (Romans 11:33-36).

在罗马书 9-11 章使徒保罗描述，耶和华如何刚硬以色列人的心，使得福音能够从他们身上夺走，并传给外邦人。然后他解释了上帝如何使用他传给外邦人的福音，来拯救很多犹太人。保罗只能对上帝不寻常的方式充满惊叹。他引用以赛亚的话：“深哉，上帝的丰富、智慧和知识！他的判断何其难测！他的踪迹何其难寻！谁知道主的心？谁作过他的谋士？谁先给了他，使他后来偿还呢？因为万有都是本于他，倚靠他，归于他。愿荣耀归给他，直到永远。阿们”（罗 11:33-36）。

God continues to work in mysterious ways. We never know how he is using us. Sometimes we come to understand his methods, but at other times, we, like Uriah, are not



allowed to see what God is doing behind the scenes. We may never experience the result of our witness. Uriah didn't. But he set in motion a sequence of events that enabled David once again to rule his people in righteousness, to write psalms that sinners today still read, and to be a picture of the Savior to millions until the Savior was born. All this should inspire us to give a witness to our faith at all times and to trust that behind the scenes God is using us in mysterious and amazing ways.

上帝继续以奇妙的方式做工。我们永远不知道他在如何使用我们。有时我们会对他的方法恍然大悟，但其它时候，我们，就像乌利亚一样，并不能看到上帝在幕后做什么。我们可能从未经历我们见证的结果。乌利亚也没有。但是他却发动了一系列的事件，使得大卫能再次在公义中统治他的子民，写下罪人今天依然在读的诗篇，成为救主降生的日子之前无数人心中救主的画面。所有这些都激励我们时刻见证我们的信仰，相信上帝在幕后，以奇妙和令人惊叹的方式使用我们。

Dear Lord, we know that in all things you act righteously but that your ways cannot always be understood. Your elect will all be found and brought into your kingdom. Help us play a role in bringing people to faith and in keeping them faithful to you. Help us realize that you can use us to do that, not through special church work or with outwardly exciting methods but through what we do in our day-to-day lives as we show our love for you.

Amen.

亲爱的上帝，我们知道你凡事都是公义的，但你的方式不能总是让我们明白。你的选民都会被找到并被带到你的国里。请帮助我们承担我们的角色，带领人相信并保守他们忠实于你。请帮助我们认识到，你能够使用我们去做这事，不是透过特殊的教会事工或用某种外在的令人兴奋的方法，而是透过我们日常生活中所做的事，来表达对你的爱。阿门。

敬拜本

Chapter 9 第九章

ABSALOM—God’s Tool for Chastening; Friends for Hard Times 押沙龙——上帝管教的工 具；艰难时期的朋友

The Lord forgave David’s sin against Uriah and Bathsheba. But he chastened David for his sin. David had destroyed Uriah’s household. The Lord would chasten David in kind: “Out of your own household I am going to bring calamity upon you” (2 Samuel 12:11).

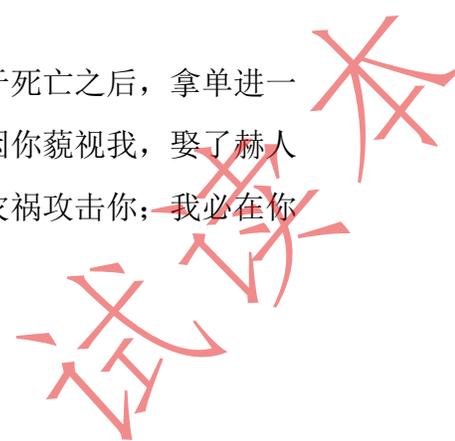
耶和华赦免了大卫对乌利亚和拔示巴的罪。但是他为大卫的罪管教他。大卫毁灭了乌利亚的家。耶和华将会这样管教大卫：“我必从你家中兴起灾祸攻击你”（撒下 12:11）。

Actually, the Lord was not punishing David for his sin. Rather, he was helping one of his children suppress his sinful nature. God was also helping the rest of the Israelites realize that he did not condone what David had done.

事实上，耶和华并没有为大卫的罪惩罚大卫。相反，他在帮助他的孩子抑制他的罪性。上帝也帮助其余的以色列人认识到，他并没有纵容大卫所做的事。

After David confessed his sin and Nathan assured David that he was forgiven and would not die, Nathan further described how the Lord would chasten him: “Now, therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own.’ This is what the LORD says: ‘Out of your own household I am going to bring calamity upon you. Before your very eyes I will take your wives and give them to one who is close to you, and he will lie with your wives in broad daylight. You did it in secret, but I will do this thing in broad daylight before all Israel’” (2 Samuel 12:10-12).

当大卫承认他的罪，并且拿单向大卫保证他被赦免了，必不至于死亡之后，拿单进一步的描述耶和华将会如何管教他：“现在刀剑必永不离开你的家，因你藐视我，娶了赫人乌利亚的妻子为妻。”耶和华如此说：“看哪，我必从你家中兴起灾祸攻击你；我必在你



眼前把你的妃嫔赐给你身边的人，他要在光天化日下与你的妃嫔同寝。你在暗中做那事，我却要在以色列众人面前，在日光之下做这事’ ”（撒下 12:10-12）。

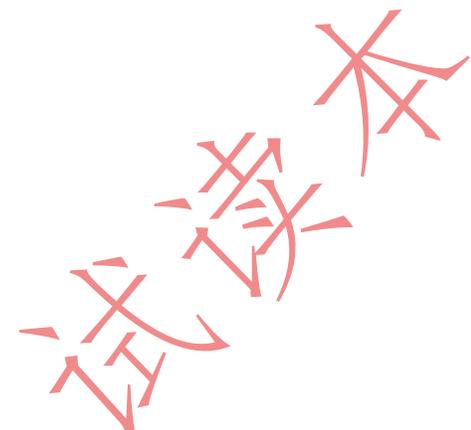
David and Bathsheba lost their son 大卫和拔示巴失去了他们的孩子

God also caused the child born to David and Bathsheba to die because David had made “the enemies of the LORD show utter contempt” (2 Samuel 12:14). Killing Uriah had not been enough to cover up David’s sin. The story had leaked out, and even David’s enemies had heard about it. In their hearts they mocked David and the God he worshiped. The Lord had to make it clear to Israel’s enemies that he didn’t condone such a thing.

上帝也使大卫和拔示巴所生的孩子死了，因为大卫使“耶和华的仇敌大得褻渎的机会”（撒下 12:14）。杀死乌利亚不足以掩盖大卫的罪。这件事泄漏了，甚至大卫的敌人也听说了这件事。他们心里讥诮大卫和他所敬拜的上帝。耶和华向以色列的敌人清楚表明，他并不放纵这样的罪。

David placed himself in God’s hands and prayed for his son’s deliverance, but the child died. Afterward, David yielded himself to the Lord’s will and accepted the Lord’s chastening hand. He confessed that his child was now with the Lord and that someday he would be with him in heaven (2 Samuel 12:20,23). The people saw this and realized that one of God’s people had fallen and was now restored through repentance and faith in God’s forgiveness.

大卫将他自己放在上帝的手里，祈求他儿子能够活着，但这个孩子还是死了。此后，大卫顺服于耶和华的旨意并甘心接受耶和华的管教。他承认这个孩子现在与耶和华同在，有一天他也会到天堂和他在一起（撒下 12:20, 23）。人们看到了这一点，就知道上帝一个曾经跌倒的孩子，现在借着悔改和相信上帝的赦免重新爬起。



God used Absalom to chasten David 上帝使用押沙龙管教大卫

Trouble from within David's own household 从大卫家庭里来的麻烦

The long-term chastening, however, was yet to begin. We will summarize the account here, but if you want to learn about it in detail, read 2 Samuel 13:1–19:8.

然而，长期的管教，还没有开始。我们将在这里总结这个管教，但是如果你想要知道其细节，请阅读撒母耳记下 13:1 - 19:8。

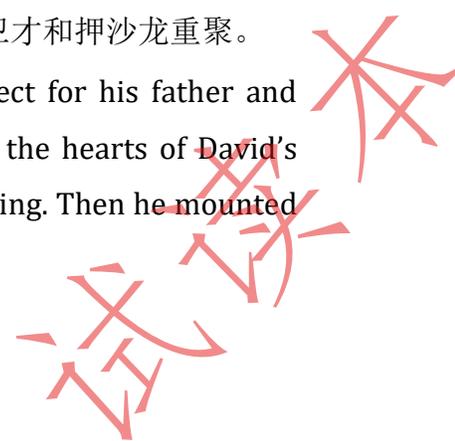
Soon afterward, God set into motion a series of events that would lead to the fulfillment of Nathan's prophecy. These events drove a wedge between David and his third son, Absalom. Specifically, David's firstborn son, Amnon, raped Absalom's sister Tamar. David was furious when he heard about this but did nothing to punish Amnon (2 Samuel 13:21). David's lack of initiative led Absalom to take matters into his own hands, and he killed Amnon.

不久之后，上帝发起了一系列的事件，使得先知拿单的预言得以实现。这些事件在大卫和他的第三个儿子，押沙龙之间产生了裂痕。特别是大卫的第一个儿子，暗嫩，强奸了押沙龙的妹妹她玛。当大卫听到这件事，他非常愤怒，但是他并没有做任何事去惩罚暗嫩（撒下 13:21）。大卫的敷衍了事，让押沙龙亲自动手杀死了暗嫩。

Absalom fled to the land of his mother and grandfather, far to the northeast of Israel. David wanted to call him home but put off doing so. Finally, Joab, the general of David's army, got David to call Absalom back to Jerusalem. Absalom returned to Jerusalem, only to experience his father giving him the cold shoulder. Two years later, with Joab's help, David was reunited with Absalom.

押沙龙逃到了他母亲和他祖父之地，就是以色列的东北部。大卫想要叫他的儿子回家但又一直推延。最终，约押，大卫军队的元帅，说服大卫叫押沙龙回耶路撒冷。押沙龙回到耶路撒冷，只得到他父亲的冷待。两年后，在约押的帮助下，大卫才和押沙龙重聚。

But the damage had been done. Absalom had no love or respect for his father and began to plot to take the kingdom from David. First Absalom stole the hearts of David's subjects by promising a more fair system of justice if he were made king. Then he mounted



a military coupe against his father. He marched on Jerusalem, forced David to flee, and usurped David's throne.

但伤害已经造成了。押沙龙并不爱和尊敬他的父亲，他开始密谋夺去大卫的王位。首先，押沙龙承诺，如果他是国王，他将会带来一个更公平的司法制度，借此他盗走了大卫臣民的心。然后他对他父亲发动了一场军事政变。他攻打耶路撒冷，迫使大卫逃跑，并篡夺了大卫的王位。

Nathan's prophecy was coming true. God's tool to chasten David came from within David's own household. Absalom's horrible act of rebellion and treason would rip apart the very fabric of David's household, just as David's act of adultery had destroyed Uriah's household.

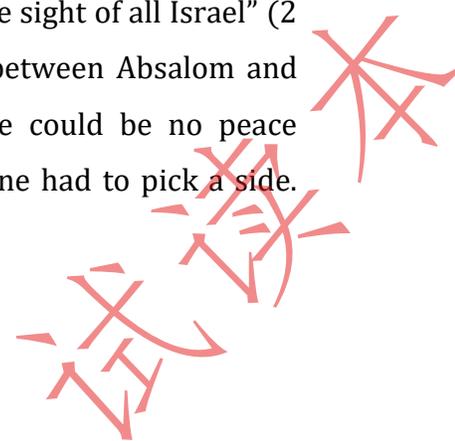
拿单的预言成真了。上帝管教大卫的工具来自于大卫自己的家里。押沙龙可怕的谋反和叛逆的行为，让大卫的家分崩离析，正如大卫淫乱的行为，摧毁了乌利亚的家一样。

Adultery in broad daylight 光天化日下的淫乱

Nathan had prophesied that although David had slept with Bathsheba in secret, the villain from within David's family would sleep with David's concubines in broad daylight.

拿单曾经预言，虽然大卫和拔示巴在暗地里行淫，大卫家里的贼徒，将会和大卫的嫖妃在光天化日下行淫。

A man by the name of Ahithophel had been David's wisest and most trusted advisor. (We are told that "in those days the advice Ahithophel gave was like that of one who inquires of God" [2 Samuel 16:23].) When Absalom entered Jerusalem, Ahithophel defected to Absalom. Ahithophel advised Absalom to sleep with his father's concubines in plain sight of the people of Israel: "Lie with your father's concubines whom he left to take care of the palace. Then all Israel will hear that you have made yourself a stench in your father's nostrils, and the hands of everyone with you will be strengthened.' So they pitched a tent for Absalom on the roof, and he lay with his father's concubines in the sight of all Israel" (2 Samuel 16:21,22). Ahithophel's goal was to make a clear division between Absalom and David. He wanted the people in Jerusalem to conclude that there could be no peace between Absalom and David. Armed conflict was inevitable. Everyone had to pick a side.



Instead of fighting with divided hearts, those who chose to follow Absalom would fight for him with all their might. Immoral advice, but very wise.

有一个叫亚希多弗的人，曾是大卫最聪明也最可靠的谋士。（我们被告知，“那时亚希多弗所出的主意好像人从上帝求问得来的话一样”（撒下 16:23）。）当押沙龙进入耶路撒冷，亚希多弗投靠了押沙龙。亚希多弗建议押沙龙在以色列人眼前和大卫的嫔妃行淫：“‘你父亲所留下看守宫殿的妃嫔，你可以与她们亲近。以色列众人听见你敢惹你父亲憎恶你，凡归顺你的人手就更坚强了。’于是他们为押沙龙在屋顶上支搭帐棚，押沙龙就在以色列众人眼前，与他父亲的妃嫔亲近”（撒下 16:21, 22）。亚希多弗的目标是在大卫和押沙龙之间产生清清楚楚的分裂。他想要耶路撒冷的人知道，在耶路撒冷和大卫之间没有和平的空间。武装冲突不可避免。每个人都必须选边。那些选择跟随押沙龙的人，需要用他们一切的力量为他战斗，而不是带着分离的心去战斗。不道德的建议，但非常聪明。

David's situation appeared hopeless. He was no longer king; he was outnumbered by his enemies; he had no food; he had no definite place to stay. David knew he had only one recourse—to put himself into God's merciful hands in a spirit of humility and with a broken and contrite heart.

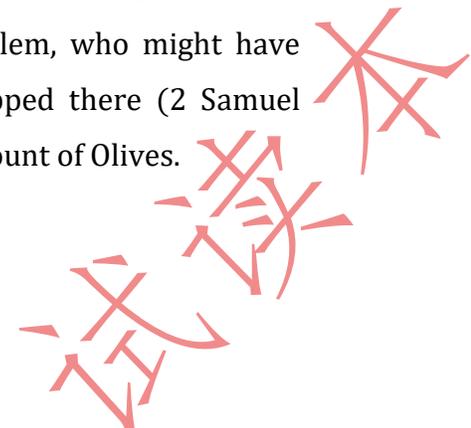
大卫的处境看上去毫无盼望。他不再是国王；他现在敌众我寡；他没有食物；他居无定所。大卫知道他只有一个可以依赖的——以卑微的灵和一颗忧伤痛悔的心，将自己放在上帝的怜悯之中。

God continued to chasten David in line with his sin.

上帝继续照着大卫的罪管教他。

David's flight 大卫的逃跑

David fled Jerusalem to keep from being trapped there by Absalom. He was concerned less with his own safety than with that of the residents of Jerusalem, who might have suffered a prolonged siege of their city if David had become trapped there (2 Samuel 15:14). So he passed through the Kidron Valley and walked up the Mount of Olives.

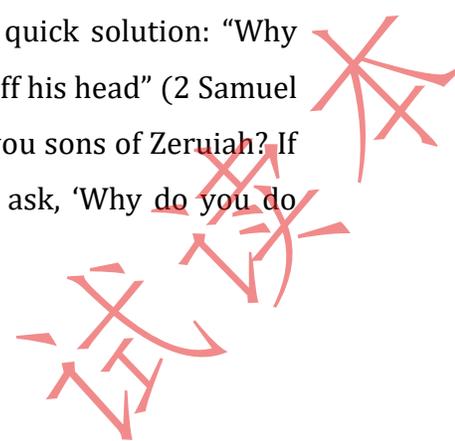


大卫逃离耶路撒冷，以免被押沙龙围困。相比于他自己的安全，他更担心耶路撒冷居民的安全。如果大卫被困在那里，他们的城市可能陷入旷日持久的围困中（撒下 15:14）。因此他度过汲沦溪，上了橄榄山。

The writer of 2 Samuel added a little comment about the summit of the Mount of Olives; it was the place “where people used to worship God” (2 Samuel 15:32). Perhaps this was a comment on David’s attitude. He knew the Lord was chastening him, and his act of worship on that occasion signaled his humble acceptance of what the Lord was bringing into his life. The high priests Zadok and Abiathar, two of the men who were fleeing with David, brought the ark of the covenant with them and offered sacrifices, asking the Lord for mercy and help. When they finished sacrificing, David humbly told them to go back to Jerusalem: “Take the ark of God back into the city. If I find favor in the LORD’s eyes, he will bring me back and let me see it and his dwelling place again. But if he says, ‘I am not pleased with you,’ then I am ready; let him do to me whatever seems good to him” (2 Samuel 15:25,26).

关于橄榄山顶，撒母耳记上的作者添加了一小句注解；它是“敬拜上帝的地方”（撒下 15:32）。这也许是对大卫的态度的注解。他知道耶和华在管教他，他在那一场合的敬拜行动，表明他卑微的接受耶和华带到他生命中的一切。大祭司撒督和亚比亚他，两个跟随大卫逃跑的人，将约柜也一起带来了，他们献上祭，祈求耶和华的怜悯和帮助。当献祭结束后，大卫谦卑的告诉他们回耶路撒冷去：“你将上帝的约柜请回城去。我若在耶和华眼前蒙恩，他必使我回来，再见到约柜和他的居所。倘若他说：‘我不喜爱你’；我在这里，就照他眼中看为好的待我”（撒下 15:25, 26）。

The Lord brought another person into David’s life to give David a chance to express that same attitude of deference to God’s will. As David hurried down to the Jordan, he was met by a descendant of Saul named Shimei, who hated David. He brazenly began to curse David, unjustly accuse him of wiping out Saul’s family, and pelt him with stones. Abishai, the brother of Joab and one of David’s military generals, offered a quick solution: “Why should this dead dog curse my lord the king? Let me go over and cut off his head” (2 Samuel 16:9). David rebuked Abishai, “What do you and I have in common, you sons of Zeruiah? If he is cursing because the LORD said to him, ‘Curse David,’ who can ask, ‘Why do you do



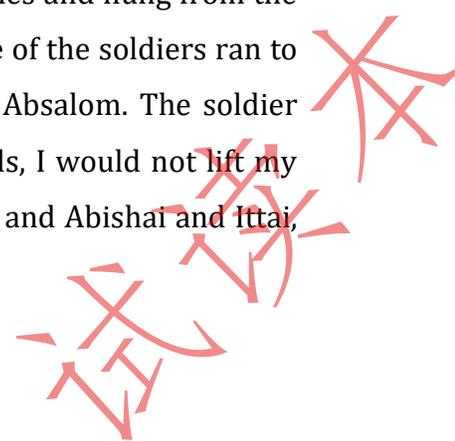
this?' ... My son, who is of my own flesh, is trying to take my life. How much more, then, this Benjamite! Leave him alone; let him curse, for the LORD has told him to. It may be that the LORD will see my distress and repay me with good for the cursing I am receiving today" (2 Samuel 16:10-12). What a fine example for all of God's people when they are being chastened by the Lord.

耶和華帶另一個人進入大衛的生命，給大衛機會來表達同樣的，順服於上帝旨意的態度。當大衛倉促的下約旦河時，他遇到了一個掃羅的后代，名叫示每，這個人恨大衛。他開始厚顏無恥的咒詛大衛，不公平的指責他毀滅了掃羅的家，并用石頭扔他。亞比篩，他是約押的兄弟和大衛的將軍，提出了一個快速的解決之道：“這死狗為何咒罵我主我王呢？讓我過去，割下他的頭來”（撒下 16:9）。大衛責備亞比篩說：“洗魯雅的儿子，我與你們有何相干呢？他這樣咒罵是因耶和華吩咐他：‘你要咒罵大衛。’如此，誰敢說：‘你为什么这样做呢？’看哪，我亲生的儿子尚且寻索我的性命，何况现在这便雅悯人呢？由他咒骂吧！因为这是耶和華吩咐他的。或者耶和華见我遭难，因我今日被这人咒骂而向我施恩”（撒下 16:10-12）。对于那些正在被耶和華管教的上帝的子民来说，这是一个极好的榜样。

David crossed the Jordan and set up camp at Mahanaim. Absalom gathered his army and went in pursuit of David. The battle was joined, and David's men defeated Absalom. As we watch the battle end and see what happens afterward, we realize how God shaped the people and events to remind David of his sin and lead him to a deeper level of repentance and faith.

大衛過了約旦河，並在瑪哈念安營。押沙龍聚集他的軍隊去追趕大衛。戰爭爆發了，大衛的人打敗了押沙龍。當我們看到這場戰爭的結局和接下來發生的事，我們認識到上帝如何塑造這些人和這些事，來提醒大衛他的罪，並帶領他更進一步的悔改和相信。

When the battle turned against Absalom and his army, Absalom tried to flee. When his mule ran under a low-hanging tree, Absalom got caught in the branches and hung from the tree. Some of David's men passed by and saw him hanging there. One of the soldiers ran to tell Joab. When Joab arrived, he rebuked the soldier for not killing Absalom. The soldier replied, "Even if a thousand shekels were weighed out into my hands, I would not lift my hand against the king's son. In our hearing the king commanded you and Abishai and Ittai,



‘Protect the young man Absalom for my sake’” (2 Samuel 18:12). Joab also knew about David’s order. But Joab killed David’s son anyway. Three javelins from Joab’s hand to Absalom’s heart and some cleanup work by Joab’s armor-bearers finished off Absalom.

当战争变为对押沙龙和他的军队不利时，押沙龙想要逃跑。当他骑着驴跑在橡树密枝底下时，押沙龙被树枝夹住并被悬挂在树上。大卫的一些人经过，看到他被挂在树上。一个士兵跑去告诉约押。约押到了，就责备这个士兵没有杀死押沙龙。这个士兵回答道：“即使我手里得了一千银子，也不敢伸手害王的儿子，因为我们听见王嘱咐你、亚比筛、以太说：‘你们要谨慎，不可害那年轻人押沙龙’”（撒下 18:12）。约押也知道大卫的命令。但约押还是杀了大卫的儿子。约押拿三枝短枪刺透押沙龙的心，给约押拿兵器的人又做了一些清理的工作，他们最终杀死了押沙龙。

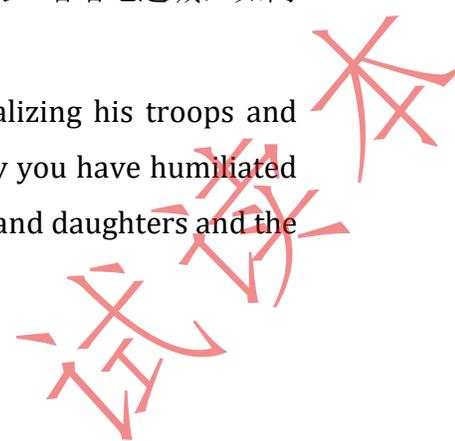
David was in the city of Mahanaim, anxiously awaiting news about the battle and especially about the fate of his son. When he was told that Absalom was dead, David went into a room above the gateway and wept so loudly that his men who were returning from battle could hear him crying his heart out: “O my son Absalom! My son, my son Absalom! If only I had died instead of you—O Absalom, my son, my son!” (2 Samuel 18:33).

大卫在玛哈念城，焦急的等待着这场战争的消息，特别是他儿子的消息。当有人告诉他押沙龙死了，大卫进了城门上的楼房里痛哭，他哭的如此大声，以至于那些从战场上回来的人，都能听到他心里的哀哭：“我儿押沙龙啊！我儿，我儿押沙龙啊！我恨不得替你死，押沙龙啊，我儿！我儿”（撒下 18:33）。

The soldiers had risked their lives that day. They had stood firm in the face of overwhelming odds. They had saved David’s kingship and probably his life. Yet David’s men “stole into the city that day as men steal in who are ashamed when they flee from battle” (2 Samuel 19:3).

那天大卫的士兵冒着他们的生命危险。他们面对敌人压倒性的优势，始终岿然不动。他们拯救了大卫的王国，也很可能拯救了大卫的性命。然而大卫的人“暗暗地进城，如同战场上逃跑、羞愧的士兵一般”（撒下 19:3）。

Joab knew how much David’s remorse for his son was demoralizing his troops and how close the troops were to deserting. So he rebuked David: “Today you have humiliated all your men, who have just saved your life and the lives of your sons and daughters and the



lives of your wives and concubines. You love those who hate you and hate those who love you. You have made it clear today that the commanders and their men mean nothing to you. I see that you would be pleased if Absalom were alive today and all of us were dead” (2 Samuel 19:5,6).

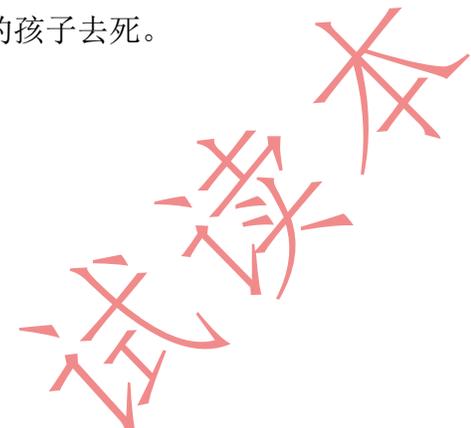
约押知道大卫对他儿子的内疚，是多么地让他的军队灰心丧气，军队也是多么地快要崩溃了。因此他责备大卫：“你今日使你众臣仆的脸面羞愧了！他们今日救了你的性命和你儿女妻妾的性命，你却爱那些恨你的人，恨那些爱你的人。今日你摆明了不以将帅、臣仆为念。我今日看得出，若押沙龙活着，我们今日全都死了，你就高兴了”（撒下 19:5,6）。

David took Joab's words to heart. He put away his grief and sat in the presence of his troops as if to say, "Well done, fellow soldiers of the Lord. Today you saved my life and protected God's kingdom from her enemies." David would continue to struggle against internal and external enemies. But his time of chastening was over.

大卫听从了约押的话。他埋葬了他的悲伤，坐在他军队的面前，仿佛在说：“做得好，耶和华的战士们。今日你们拯救了我的性命，保护了上帝的国脱离她敌人的手。”大卫将继续和他内部外部的敌人争战。但是他管教的时间结束了。

In this final period of chastening, we also see a hint of David's role as a picture of the coming Savior. David would have willingly given his life for his son. In his case that was impossible. He had been spared by God's forgiveness, and the wicked Absalom died in the process of God's chastisement. But the Savior would share David's desire, and in his case, as God's innocent sacrifice, he would be able to do what David couldn't do. He would die in the place of all his children.

在这个管教的最后时刻，我们也看到大卫扮演的角色，有些许救主的画面。大卫愿意代替他的儿子去死。在他的事例里这是不可能的。在上帝管教的过程中，他被上帝的赦免所拯救，邪恶的押沙龙死了。但是救主将会分享大卫同样的渴望，在救主的事例里，他作为上帝无罪的祭物，将能够做到大卫不能做的。他能够代替他一切的孩子去死。



David is forced to think about his sin 大卫被迫思考他的儿子

The parallels between David's sin against Uriah and the suffering and grief he endured in connection with Absalom are unmistakable. Let's consider some of them. You might find more as you meditate on this section of Scripture.

大卫对乌利亚犯的罪，和他在押沙龙这件事上经历的苦难和悲痛，这两者之间的对应是显而易见的。让我们考虑其中的一些。当你深思这些经文时，你可能会会有更多的发现。

- David had killed Uriah. David had to experience the death of one close to him.

- 大卫杀了乌利亚。大卫不得不经历一个他至亲的死亡。

- Just as Uriah died in battle, so Absalom also died in battle.

- 正如乌利亚死在战场上，押沙龙也死在战场上。

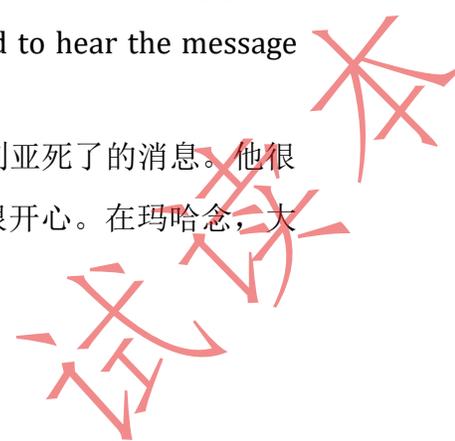
- David used Joab to commit an act of treachery against Uriah. The Lord also used Joab to commit an act of treachery against Absalom. In both cases, due to his spiritual weakness, Joab provided a willing tool. In regard to Uriah, Joab was willing to carry out David's order, probably for some self-centered reason. In regard to Absalom, David gave Joab an order to show mercy to his son, but the Lord again used Joab's self-centeredness and ambition to lead Joab to disregard that order and kill David's son.

- 大卫使用约押去做对乌利亚不利的事。耶和华也使用约押去做对押沙龙不利的事。

在这两个例子中，由于约押属灵上的软弱，他都成为甘心乐意的工具。在乌利亚这件事上，约押甘愿执行大卫的命令，也许是为了某些自私的原因。在押沙龙这件事上，大卫命令约押怜悯他的儿子，但耶和华同样使用约押的自私和野心，让约押无视这命令并杀了大卫的儿子。

- In Jerusalem, after he had given the order to kill Uriah, David had anxiously awaited news that Uriah was dead. He soon received a message from Joab that his order had been carried out and was pleased. In Mahanaim, David waited anxiously to hear that his order had been carried out and that Absalom was alive. But he was forced to hear the message that Absalom was dead.

- 在耶路撒冷，当大卫命令杀死乌利亚后，他焦急的等待着乌利亚死了的消息。他很快得到了来自约押的信息：他的命令被执行了，为此他很开心。在玛哈念，大



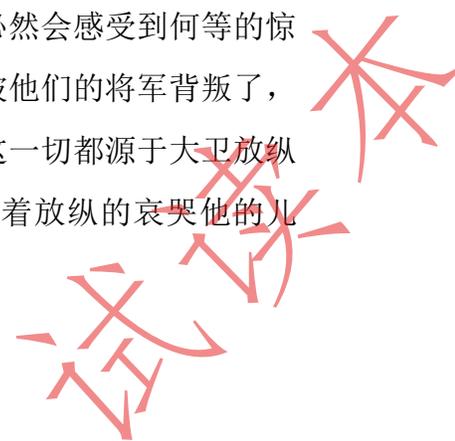
卫焦急的等待着他的命令被执行了，因此押沙龙还活着的消息。但是他不得不听到押沙龙死了的消息。

- Because he didn't mourn for Uriah, the Lord forced him to mourn for his own son. When David heard that Uriah was dead, he brushed off the news with the seemingly sincere remark that the battle takes one person as well as another, meaning that Joab should not feel bad about Uriah's death. When David heard that Absalom was dead, he reacted in the opposite way. He mourned so deeply for his son that everyone could hear his cries. He must have realized how cold and shallow his response to Uriah's death had been. He was now experiencing the grief that Uriah's loved ones had felt over Uriah's death.

- 因为大卫并没有为乌利亚哀哭，耶和华迫使他为他自己的儿子哀哭。当大卫听到乌利亚死了，他轻描淡写的放下了这个消息，在表面上真诚的评论说，战争可能会吞灭这人或那人，意思是，约押不需要为乌利亚的死感到懊恼。当大卫听到押沙龙死了，他有截然相反的反应。他为他的儿子深深的哀痛，以至于每个人都能听到他的哭泣。他必定意识到他对乌利亚之死的反应是多么地冷酷和浅薄。他现在经历到了乌利亚的亲人对乌利亚之死所感受到的悲痛。

- In how he had killed Uriah on David's orders, Joab demoralized the troops. How the soldiers must have felt when, to their horror, Joab pulled back the battle lines around Rabbah and left Uriah and his men completely exposed. Those men who fought so bravely for David and the Lord must have felt betrayed by their general and leery of following his orders lest they be next. All this for the sake of David's self-indulgent sin of adultery and resolve to cover over his sin. At Mahanaim, David once again demoralized the troops by his self-indulgent mourning over his son. After all, this was the son who had usurped his kingdom, raped his concubines, and was trying to kill him. Instead of thinking about the men—God's soldiers—who had fought so bravely, David thought only of himself.

- 在约押照着大卫的命令杀死乌利亚的方式上，约押使军队灰心丧气。当约押将战线从拉巴撤回，将乌利亚和他的人完全暴露在外时，士兵们必然会感受到何等的惊骇。那些勇敢的为大卫和为耶和华战斗的人，必然会感到被他们的将军背叛了，并不再敢追随他的命令，恐怕自己会成为下一个乌利亚。这一切都源于大卫放纵自己淫乱的罪，并试图去遮盖他的罪。在玛哈念，大卫借着放纵的哀哭他的儿



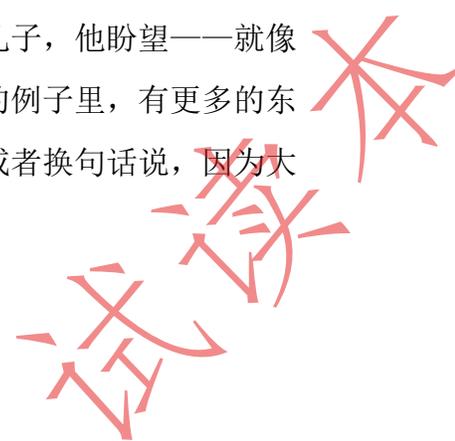
子，再一次让军队灰心丧气。毕竟，这个儿子篡夺了他的王位，强奸了他的嫔妃，并试图杀死他。大卫并没有想到那些勇敢争战的人——上帝的战士，他只想到他自己。

The attitude David had showed when he sent the ark back to Jerusalem and left everything in God's hands and the deference to God's will that he showed when Shimei was pelting him with stones were completely abandoned. No one begrudges David the right to mourn for his son. But the way he did it was wrong. Joab pointed that out, and David was forced to show the respect for his men that he had forsaken years earlier when he had Uriah and his men killed. Never again would he despise his men by demoralizing their spirit and lessening their zeal for the Lord.

大卫将约柜送回耶路撒冷，将一切事都交在上帝手里，当示每朝他扔石头时他顺服于上帝的旨意——在这一切事上他展现的态度，这时都完全的被抛弃了。没有人会说大卫没有权利为他的儿子哀哭。但是他所做的方式是错的。约押指出了这一点，大卫也被迫表明他对跟随他的人的尊重——这是在先前他杀死乌利亚和乌利亚的人时，他所忽略了的。他再也不能轻视他的人，让他们灰心丧气并降低他们对耶和華的热忱。

- The most poignant and moving aspect of David's chastisement is revealed in how he mourned for Absalom. David said, "O my son Absalom! My son, my son Absalom! If only I had died instead of you—O Absalom, my son, my son!" (2 Samuel 18:33). We may say these words merely show David's grief over the loss of his son and his wish—as any parent might feel—that he would have died instead. But in David's case there is more. You see, in a sense, Absalom had to die so that David could live. Or to put it another way, Absalom had to die because David didn't die.

在大卫的管教中，最让人心酸和感动的方面，是大卫哀悼押沙龙的方式。大卫说：“我儿押沙龙啊！我儿，我儿押沙龙啊！我恨不得替你死，押沙龙啊，我儿！我儿！”（撒下 18:33）。我们也许会说这些话只是表明大卫哀痛他失去的儿子，他盼望——就像所有父母都会感到的那样——他能够代替押沙龙去死。但是在大卫的例子中，有更多的东西。你看，从某种意义上来说，押沙龙必须死，使得大卫可以存活。或者换句话说，因为大卫没有死，所以押沙龙必须死。



There was a point when David could have justly received the death penalty for his sins of adultery and murder. But he had heard Nathan tell him that God had forgiven him and he would not die. Nevertheless, the Lord in a sense told David, “Someone from within your own house will rise up against you. He will be my agent of gracious chastisement on you, my child, so that you will learn to know the horror of sin and be led to greater repentance and faith.” But did David realize this implied the death of his son?

从某一点上来说，大卫本应该为他奸淫和谋杀的罪，被公义的判处死刑。但是他听到拿单告诉他上帝赦免了他，并且他不会死。然而，耶和华在某种意义上又告诉大卫，“在你自己家里会有人兴起攻击你。他将做我恩慈的管教你的代理人，这样你就可以知道罪的可怕，并引导你进入更大的懊悔和信心。”但是大卫意识到这意味着他儿子的死亡吗？

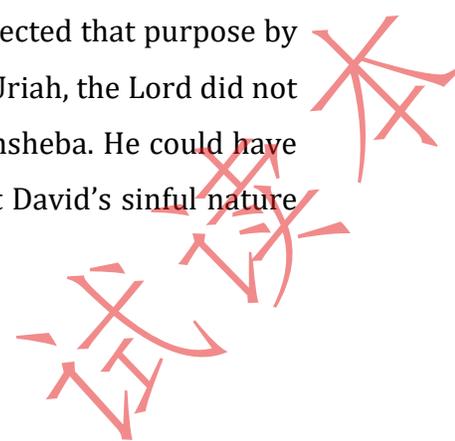
If David had died that day before the Lord, Absalom’s death would not have taken place. That, we believe, is what David was expressing in his mourning. He wished he had suffered death for his own sins rather than watch Absalom die—and, yes, go to hell—as God chastened David for the sins he, David, had committed.

如果那天大卫死在耶和华面前，押沙龙的死就不会发生。我们相信，这就是大卫在他的哀悼里所经历的。他情愿为他自己的罪遭受死亡，而不愿在上帝为他，大卫，犯下的罪管教他时，看到押沙龙的死亡——是的，也是在地狱里的死亡。

- The Lord now had brought two people into David’s life who had to die for David’s spiritual good. The first was a dear, believing child of God, Uriah, who had to suffer martyrdom for his spiritual zeal so that David could not deny that he was the horrible, selfish man in Nathan’s story.

现在，耶和华将两个人带到了大卫的生命里面，他们都为大卫属灵的益处死了。第一个人是上帝亲爱的忠信的孩子，乌利亚，他不得不为他属灵的热忱殉道，使得大卫不能否定，他就是拿单故事里那个可怕的自私的人。

And now Absalom had to die so that God could chasten David to the degree God knew was necessary. The Lord had a purpose for David’s life. David had rejected that purpose by choosing lust and murder instead of trusting the Lord. In the case of Uriah, the Lord did not choose to send an Abigail to keep David from his initial sin with Bathsheba. He could have done that, but he didn’t. In his infinite wisdom, the Lord chose to let David’s sinful nature



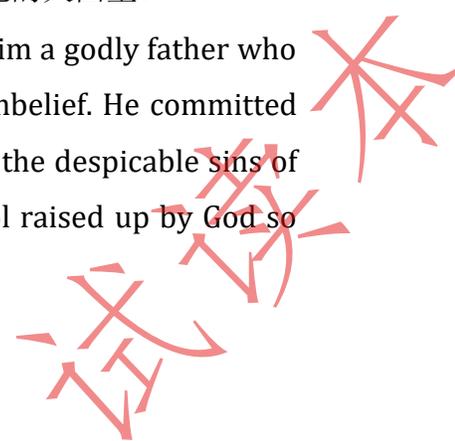
have its way and to let him experience hardness of heart, repentance, forgiveness, and chastening. We cannot say exactly why the Lord did this, but the record of David's experience and the psalms he wrote as a result of it have blessed God's people—who often go through these very same spiritual difficulties—for thousands of years.

现在，押沙龙死了，这样上帝就能够管教大卫到上帝认为是必须的程度。耶和华对大卫的生命有个旨意。大卫拒绝了这一旨意，选择情欲和谋杀，而不是信靠耶和华。在乌利亚的事件里，耶和华并没有选择差派一个亚比该，让大卫脱离他和拔示巴一开始的罪。他本可以这样做，但他没有。在他无限的智慧里，耶和华选择让大卫的罪性任行其是，并让他经历心里的刚硬、痛悔、赦免和管教。我们不能确切的说为什么耶和华这样做。但是大卫所经历的这些事和他因此而写下的诗篇，成为了几千年来上帝子民——他们常常经历同样的属灵困境——的祝福。

When we consider Uriah and Absalom, we must realize that neither of these men were pawns in God's hand, merely used by God so he could show favoritism to David. God had a plan for David's life. He also had a plan for Uriah's life. Uriah's life would intersect with David's, and he would die at David's hands. We might wonder about God's sense of justice. But is this different from the many martyrs who have given up their lives so that others might have eternal life? In their deaths, such people have given the most powerful witness possible to the hope they have. In the process, the Lord takes his children, like Uriah, out of this difficult world and into his heavenly kingdom.

当我们想到乌利亚和押沙龙，我们必须意识到，这两个人都不是上帝手中的棋子，仅仅被上帝用来向大卫显明他的恩宠。上帝对大卫的生命有个计划。他对乌利亚的生命也有个计划。乌利亚的生命将会和大卫的生命相交，他将死在大卫的手里。我们也许会疑惑上帝的公平在哪里。但是这与很多殉道士舍弃他们的生命，使得别人可以有永生有什么不同吗？在他们的死亡中，这些人为了他们所拥有的盼望给出了最有力的见证。在这个过程中，耶和华将他的儿女——像乌利亚一样的人，从这个艰难的世界带到他的天国里。

God wanted to give his grace to Absalom as well. He had given him a godly father who instructed him in the truth. But he rejected the truth and fell into unbelief. He committed treason against God and his father, and in the process he committed the despicable sins of murder, rape, and attempted patricide. Absalom was an ungodly tool raised up by God so



one of God's own might benefit. There is no unfairness here. This is no different than God's raising up unbelieving, stubborn Pharaoh, whose unbelief caused God to send plague after plague on the Egyptians and in the process put God's power on display for the world to see. Pharaoh, like Absalom, had God's Word but rejected it. By their own choice, both Pharaoh and Absalom were useful only as tools to bless God's people. Sadly, there was no way that God could turn the course of events into a blessing for Absalom, as he had done for Uriah.

上帝也想要将他的恩典赐给押沙龙。他赐给他一个敬虔的父亲，在真理上教导他。但是他拒绝这真理并陷入不信里。他叛逆了上帝和他的父亲，在这个过程中他犯下了各种卑劣的罪：谋杀、奸淫，并试图弑父。押沙龙是一个邪恶的工具，被上帝兴起，使得上帝自己的子民可以得益处。在这儿并没有什么不公平的地方。这与上帝兴起不信的顽固的法老没什么不同，法老的不信导致上帝将一个又一个灾难降临在埃及人头上，并在这个过程中，向世人显明了上帝的大能。法老，就像押沙龙，得到了上帝的道却拒绝了它。由于他们自己的选择，法老和押沙龙一切的用处，都只是作为工具去祝福上帝的子民。遗憾的是，上帝不能让这些事件成为对押沙龙的祝福，就像他为乌利亚所做的那样。

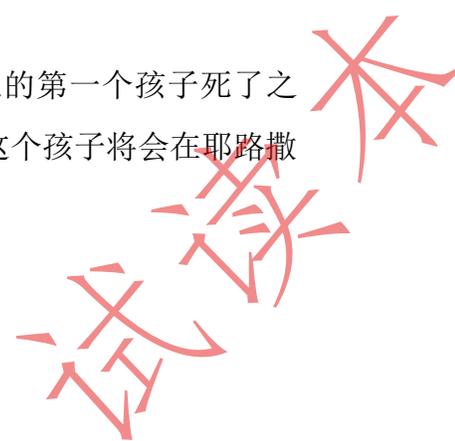
All these parallels forced David to link God's chastisement to his sin against Uriah. They fostered in his heart an ongoing spirit of repentance. And they led him to think twice when he was tempted to give his sinful nature free rein.

这一切对照，迫使大卫将上帝的管教和他对乌利亚所犯的罪联系起来。它们在他心里培养了一个持续懊悔的灵。当他被引诱让他的罪性任行其是时，它们引导他三思而行。

Friends for hard times 艰难时期的朋友

God chastened David, but he never went back on his promises. Immediately after the Lord caused Bathsheba's first child to die, the Lord enabled Bathsheba to conceive again. This time she gave birth to Solomon, the child who would build a house in Jerusalem for God's name, as God had promised David.

上帝管教大卫，但是他从未收回他的应许。在耶和华使拔示巴的第一个孩子死了之后，紧接着，耶和华让拔示巴再次怀孕。这一次她生下了所罗门，这个孩子将会在耶路撒冷为上帝的名建造一座殿，正如上帝应许大卫的那样。



The fact that God never went back on his promises to David is also illustrated by the people he brought into David's life during the bitter chastening David experienced at the hands of Absalom. These people enabled David to escape Absalom and receive back his kingdom. They were also an assurance to David that God wanted to chasten him, not destroy him.

上帝从未收回他对大卫的应许，这一点，从大卫在押沙龙手中经历痛苦的管教期间，上帝带到大卫生命中的人里就可以看出。这些人使大卫能够逃离押沙龙并重新得到他的国。他们也是对大卫的保证，即，上帝想要管教他而不是毁灭他。

There are four people or groups of people who saved David's life. We will take them in the order in which the Lord brought them into David's life when he was fleeing Jerusalem.

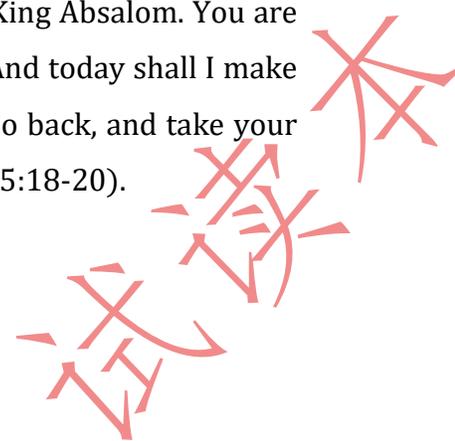
有四个人，或者说四组人拯救了大卫的性命。我们将按照，当大卫逃离耶路撒冷时，耶和華将他们带入大卫生命中的顺序来学习他们。

Ittai the Gittite 迦特人以太

Throughout Israel's history, non-Israelites came to faith in the true God. We have already met Uriah, a Hittite who came to faith in the Lord and displayed such military zeal for God's people that he was included among the Thirty. Incidentally, we also find another non-Israelite among the Thirty: Zelek the Ammonite (2 Samuel 23:37).

非以色列人来相信真神遍及以色列的历史。我们已经遇见过乌利亚，他是一个赫人，他相信耶和華并对上帝的子民展现出巨大的军事热情，使得他位列三十勇士之一。顺便说一下，我们还发现另一个非以色列人在这三十勇士之中：亚扪人洗勒（撒下 23:37）。

As David fled Jerusalem, he was met by Ittai the Gittite. A Gittite was a resident of Gath, one of the five main cities of the Philistines. Why were Philistines there that day, considering how many Philistines David had killed? We read: "All the six hundred Gittites who had accompanied him from Gath marched before the king. The king said to Ittai the Gittite, 'Why should you come along with us? Go back and stay with King Absalom. You are a foreigner, an exile from your homeland. You came only yesterday. And today shall I make you wander about with us, when I do not know where I am going? Go back, and take your countrymen. May kindness and faithfulness be with you'" (2 Samuel 15:18-20).

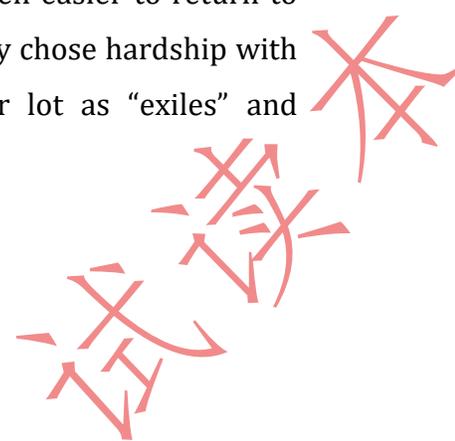


当大卫逃离耶路撒冷时，迦特人以太去迎接他。迦特人是迦特的居民，那是非利士人的五个主要城市之一。考虑到大卫杀了众多的非利士人，为什么这群非利士人那天在那儿呢？我们看到：“从迦特跟随王来的六百个迦特人，也都在王面前过去。王对迦特人以太说：‘你是外邦人，从你本地逃来的，为什么与我们同去呢？你回去留在新王那里吧！你昨天才到，我今日怎好叫你与我们一同流亡，而我却要到处飘流呢？回去吧，你带你的弟兄回去吧！愿主用慈爱信实待你’”（撒下 15:18-20）。

Ittai and his men were not there to fight against David but to fight for him. These men had accompanied him from Gath. When he fled Saul, David and his men had taken refuge in Philistine territory, specifically, in Gath with King Achish. One of the Philistine military commanders had become loyal to David and at some point—David labels it “yesterday”—had left Gath and moved into Jerusalem. And he did not come alone. Six hundred Philistine soldiers, likely the group over which he was commander, deserted the gods of the Philistines and decided to follow the true God of Israel along with him. David calls them “exiles” from their homeland and “foreigners” in the land of Israel. Their loyalty to the true God forced them to flee Philistia. Physically they were people without a country, but spiritually they were citizens of God’s kingdom.

以太和他的人出现在那儿，并不是来与大卫争战而是来为他争战。这些人是从迦特跟随他来的。当大卫逃离扫罗时，他和他的人曾经在非利士疆域，特别是在迦特亚吉王那里避难。有一个非利士军事领袖开始效忠大卫，并在某一时刻——大卫称之为“昨天”——离开迦特来到耶路撒冷。他并不是独自一人来的。六百个非利士士兵，很可能是他所指挥的部队，和他一起离弃非利士的神，并决定跟随以色列的真神。大卫称他们为从他们本地“逃来的”和以色列国的“外邦人”。他们对真上帝的忠诚迫使他们逃离非利士。在肉体上他们是没有国家的人，但在属灵上他们是上帝国度的居民。

They were eager to cast their lot with David, God’s true anointed king. Their presence there with David was an act of faith on their part. It would have been easier to return to Jerusalem and support Absalom, as David suggested they do. But they chose hardship with David over ease with Absalom. They were content to take their lot as “exiles” and “foreigners” to the next level and flee with David.



他们渴望与大卫，上帝所膏的王，共命运。他们与大卫一起在那儿是他们信心的行为。回到耶路撒冷支持押沙龙——就像大卫所建议的那样，本可以更容易。但是他们选择和大卫一起的艰难，而不是和押沙龙一起的安逸。他们满足于接受他们“逃亡者”和“外邦人”的命运，与大卫一起逃离。

Ittai responded to David's suggestion to return to Jerusalem like this: "As surely as the LORD lives, and as my lord the king lives, wherever my lord the king may be, whether it means life or death, there will your servant be." David said to Ittai, 'Go ahead, march on.' So Ittai the Gittite marched on with all his men and the families that were with him" (2 Samuel 15:21,22).

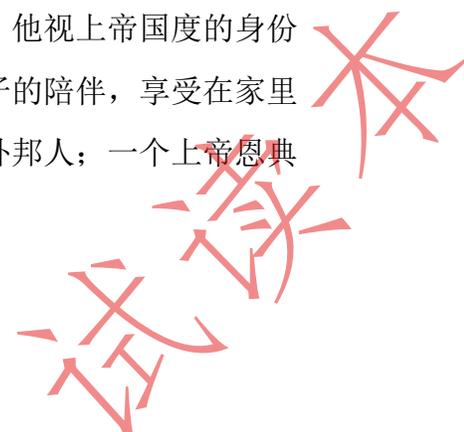
以太回答大卫让他回耶路撒冷的建议，说：“我指着永生的耶和华起誓，又敢在王面前起誓：无论生死，王在哪里，你的仆人也必在哪里。”大卫对以太说：“去，过去吧！”于是迦特人以太带着所有跟随他和孩子过去了。（撒下 15:21, 22）。

What an example of God's grace! Ittai, six hundred of his men, and many of their families headed down the rocky path to the Jordan, not knowing whether they would be dead or alive the following day. They could have chosen safety, but they chose to risk their lives for the Lord.

这是上帝恩典的一个好例子。以太，他的六百个人，和很多他们的家人，下到约旦去了，走上了一条遍布荆棘之路，他们不知道明天他们是死是活。他们本可以选择安全，但他们选择为耶和华去冒生命危险。

Does this sound familiar? There had been another non-Israelite who fit that description. He considered citizenship in God's kingdom to be his greatest treasure. He chose to suffer hardship with God's people rather than enjoy the company of his wife and better food and accommodations at home than he had on the front lines. He too was an exile and foreigner like Ittai; an example of God's grace and action; a tender, precious, childlike faith in the body of a tough, hardened soldier.

这听起来很熟悉吗？曾经有另一个非以色列人符合这样的描述。他视上帝国度的身份为他最大的财富。他选择和上帝的子民一起受苦，而不是享受他妻子的陪伴，享受在家里比前线更好的食物和居住条件。他也是一个像以太一样的逃亡者和外邦人；一个上帝恩典



和行为的榜样；一个温柔的、珍贵的、孩童般的信心——住在一个顽强的、坚定的战士的身体里。

David had despised this first instance of God's grace at work in a foreigner by putting the man to death to cover up his sin. But God gave David another chance to treasure grace in the heart of a Gentile. God does not purge us of sin only by sending difficulties into our lives. He also pours out his undeserved kindness. Paul wrote, "Do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?" (Romans 2:4).

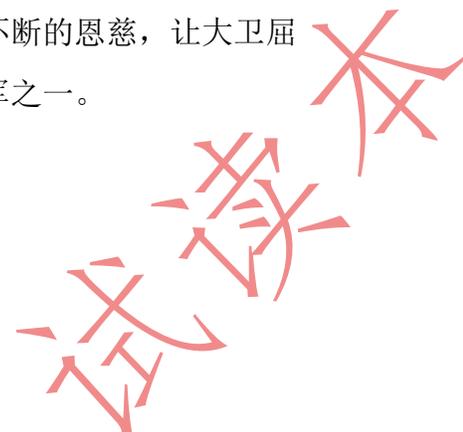
上帝的恩典在外邦人身上工作，大卫曾藐视这工作的第一个实例，杀死这个人去掩盖他的罪。但上帝给了大卫另一个机会，去珍视一个外邦人心中的恩典。上帝并不只借着差派苦难到我们生命中，来洁除我们的罪。他也将我们所不配得的恩慈倾倒给我们。保罗写道：“还是你藐视他丰富的恩慈、宽容、忍耐，不知道他的恩慈是领你悔改吗？”（罗2:4）。

As David fled Jerusalem, both aspects of God's purging were on display—suffering at the hands of his son Absalom and receiving kindness through a Gentile. In effect, the Lord was saying to David, "David, I have forgiven you. You put to death one work of my grace, but look, I am giving six hundred more examples of my grace who will help you as Uriah was trying to do."

当大卫逃离耶路撒冷时，上帝洁净他的两个方面都展示出来——在他儿子押沙龙手上受苦和透过一个外邦人领受恩慈。事实上，耶和华在对大卫说：“大卫，我赦免了你。你杀死了我一个恩典的作品，但看啊，我要给你六百多个我恩典的例子，他们将帮助你，正如乌利亚尝试去做的那样。”

We could add this to our list of parallels. No doubt, God's outpouring of kindness led David to get down on his knees and thank the Lord. David would make Ittai one of the three generals in the battle with Absalom.

我们可以将它加入到我们的对照列表里。毫无疑问，上帝源源不断的恩慈，让大卫屈膝下拜，赞美耶和华。在和押沙龙的战争中，大卫立以太为三位将军之一。



Hushai the Arkite 亚基人户筛

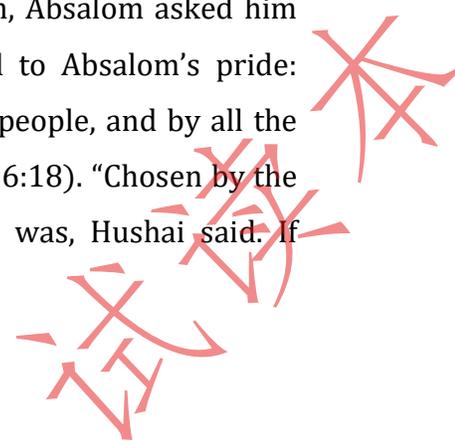
The most brilliant strategist in the kingdom was Ahithophel from Giloh. He had been David's counselor but defected to Absalom. Recall that it was Ahithophel who had given Absalom the immoral but brilliant advice to pitch a tent on the palace roof and sleep with his father's concubines, a strategy designed to destroy any allegiance his soldiers may have still had for David. David saw Ahithophel as a major threat. He knew Ahithophel would exploit his weakness and give Absalom an unbeatable plan of attack.

这个国家最杰出的战略家为基罗人亚希多弗。他曾经是大卫的谋士但现在投靠了押沙龙。回想亚希多弗曾给了押沙龙一个不道德但明智的建议，在王宫屋顶搭一个帐篷，和他父亲的嫔妃上床，这个计谋的目的是为了摧毁他的士兵对大卫可能还有的任何忠诚。大卫视亚希多弗为一个重要的威胁。他知道亚希多弗会利用他的弱点，并给押沙龙一个无懈可击的作战计划。

As David fled Jerusalem, the Lord gave him another gift. There that day was an old man named Hushai the Arkite, who had torn his robe and covered his head with dust, mourning David's loss of the kingdom. He intended to accompany David, but David had other plans for him: "David said to him, 'If you go with me, you will be a burden to me. But if you return to the city and say to Absalom, "I will be your servant, O king; I was your father's servant in the past, but now I will be your servant," then you can help me by frustrating Ahithophel's advice'" (2 Samuel 15:33,34).

当大卫逃离耶路撒冷时，耶和华给了他另一个礼物。那日在那里出现了一位老人，亚基人户筛，他撕裂他的外袍，头上蒙灰，为大卫失去他的国而哀痛。他想要陪伴大卫，但大卫对他有另一个计划：“大卫对他说：‘你若与我一同过去，必拖累我；你若回城去，对押沙龙说：“王啊，我愿作你的仆人。我向来作你父亲的仆人，现在我也愿意作你的仆人。”你就可以为我破坏亚希多弗的计谋’”（撒下 15:33, 34）。

Hushai was a cunning man. When he vowed loyalty to Absalom, Absalom asked him why he was switching loyalty away from David. Hushai appealed to Absalom's pride: "Hushai said to Absalom, 'No, the one chosen by the LORD, by these people, and by all the men of Israel—his I will be, and I will remain with him'" (2 Samuel 16:18). "Chosen by the LORD" and "chosen by ... the men of Israel"—that's who Absalom was, Hushai said. If



Absalom hadn't been so vain, he would quickly have seen through Hushai's remark as pure flattery designed to ingratiate himself to Absalom.

户筛是个狡猾的人。当他立誓忠于押沙龙时，押沙龙问他，为什么他不再忠于大卫。户筛诉诸于押沙龙的骄傲：“户筛对押沙龙说：‘不，谁是耶和华和这百姓，以及以色列众人所拣选的，我必归顺他，留在他那里’”（撒下 16:18）。“耶和华所拣选的”和“以色列众人所拣选的”——户筛说，押沙龙就是这个人。如果押沙龙没这么自负的话，他马上就会看出来，户筛的话是纯粹为了讨好押沙龙而说的奉承话。

But Absalom fell for it. Hushai, by God's intervention, was given a place as cocounselor along with Ahithophel. He had a chance to thwart Ahithophel's advice, just as David wanted.

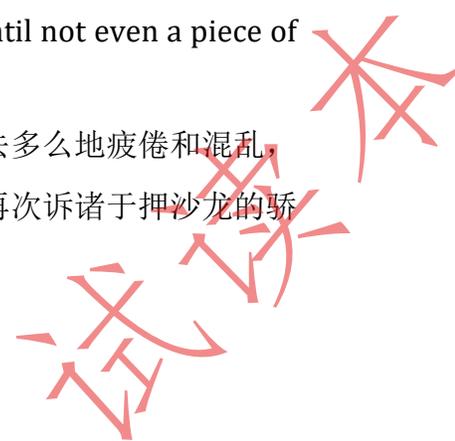
但押沙龙却被这句话迷上了。户筛，借着上帝的干预，获得了和亚希多弗一样的谋士的地位。他有机会去阻挠亚希多弗的建议，正如大卫想要的那样。

Ahithophel went first. "Strike quickly," he advised, "while David is still reeling from hunger and exhaustion and while his troops and their leaders are in a state of disarray. Strike now, and you will defeat him." That was wise advice, which Absalom should have chosen.

亚希多弗首先提出了他的建议。他说：“兵贵神速，趁着大卫还陷在饥饿和疲乏中，他的军队和他的领袖还在混乱的状态。立刻出击，你就能打败他。”这是一个明智的建议，它是押沙龙本应该选择的建议。

Hushai went next. "Don't underestimate your father. He can fight no matter how tired and disorganized he may seem to be. Get a larger army. Then fight him." Then, appealing once again to Absalom's pride, Hushai painted a grandiose picture of David's ultimate defeat: "So I advise you: Let all Israel, from Dan to Beersheba—as numerous as the sand on the seashore—be gathered to you, with you yourself leading them into battle. Then we will attack him wherever he may be found, and we will fall on him as dew settles on the ground. Neither he nor any of his men will be left alive. If he withdraws into a city, then all Israel will bring ropes to that city, and we will drag it down to the valley until not even a piece of it can be found" (2 Samuel 17:11-13).

户筛紧接着提出他的建议。“不要低估你的父亲。无论他看上去多么地疲倦和混乱，他都能战斗。组建一个更大的军队，然后再攻击他。”之后，户筛再次诉诸于押沙龙的骄



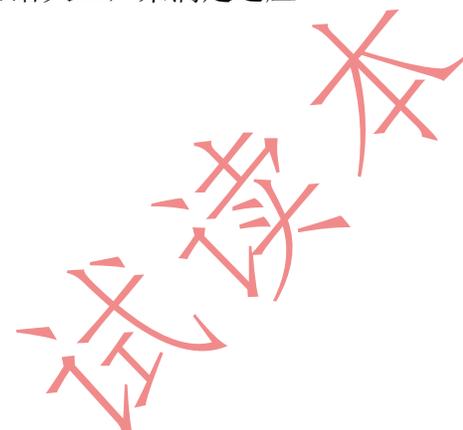
傲，为大卫最终的失败描绘了一幅宏伟的图画：“依我之计，要把如同海边的沙那样多的以色列众人，从但直到别是巴，聚集到你这里来，由你亲自率领他们出战。我们到他那里，在任何地方遇见他，就突然临到他，如同露水滴在泥土上。这样，他和所有跟随他的人，一个也不留。他若撤退到一座城，以色列众人必带绳子去那城，把城拉到河里，甚至连一块小石子也找不到”（撒下 17:11-13）。

This advice—pure poetry completely devoid of common military sense—flattered Absalom and, by God’s intervention, won the day. This gave David time to eat, rest, and organize before he met Absalom in battle.

这个建议——完全没有军事常识的一首纯粹的诗——奉承了押沙龙，在上帝的干预下，在那天赢得了胜利。这给了大卫时间，在他与押沙龙打仗之前，去吃喝、休息，并重新组织起来。

Hushai doesn’t seem to have had an official position in David’s court. Twice in 2 Samuel he is simply called “David’s friend” (2 Samuel 15:37; 16:16). But in 1 Chronicles 27:33, in a list of official positions in David’s court (before Absalom’s rebellion), we read that “Ahithophel was the king’s counselor. Hushai the Arkite was the king’s friend.” What a special gift Hushai was to David. His role was simply to be “David’s friend.” He had been a gift to David before the rebellion. During the rebellion, David’s friend risked his life for David. Nathan had said to David, “The LORD has taken away your sin. You are not going to die” (2 Samuel 12:13). Hushai was another of God’s gifts to David to fulfill that promise.

户筛在大卫的王宫似乎并没有一个正式职位。在撒母耳记下中他有两次只简单被称为“大卫的朋友”（撒下 15:37; 16:16）。在历代志上 27:33，在大卫王宫的一份正式职务表中（在押沙龙叛乱之前），我们看到“亚希多弗是王的谋士。亚基人户筛是王的朋友。”户筛对大卫是多么特别的礼物啊。他的角色仅仅是“大卫的朋友”。他在叛乱之前就是大卫的礼物。在叛乱期间，大卫的朋友为大卫冒着生命危险。拿单曾对大卫说：“耶和华已经除去你的罪，你必不至于死”（撒下 12:13）。户筛是上帝给大卫，来满足这应许的又一个礼物。



Zadok and Abiathar, Ahimaaz and Jonathan 撒督和亚比亚他，亚希玛斯和约拿单

Every army needs a line of communication. It was vital for Hushai to thwart Absalom's plans. But it was also necessary for David to know how Absalom would attack so he could prepare. God saw to it that David had a line of communication between himself and Absalom's court.

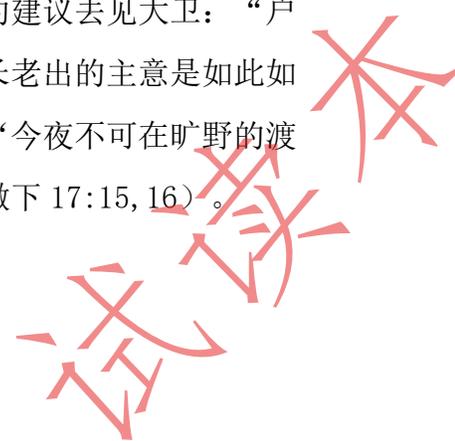
每支军队都需要一条通讯线。户筛阻扰押沙龙的计划是至关重要的。但大卫知道押沙龙将会如何攻击，使得他能够做好准备，这也是必要的。上帝使大卫在他和押沙龙的王宫之间有一条通讯线。

That's where Zadok and Abiathar (the co-high priests) and their sons Ahimaaz and Jonathan come in. David told the four of them to return to Jerusalem with the ark of the covenant. We read: "I will wait at the fords in the desert until word comes from you to inform me.' So Zadok and Abiathar took the ark of God back to Jerusalem and stayed there" (2 Samuel 15:28,29).

这就是撒督和亚比亚他（共同的大祭司），以及他们的儿子亚希玛斯和约拿单出现的地方。大卫吩咐他们四个人带着约柜回耶路撒冷。我们看到：“‘我要在旷野的渡口等候，直到有话从你们那里来通知我。’于是撒督和亚比亚他将神的约柜抬回耶路撒冷，就住在那里”（撒下 15:28, 29）。

After Hushai had frustrated Ahithophel's advice, Jonathan and Ahimaaz went to David with Hushai's warning: "Hushai told Zadok and Abiathar, the priests, 'Ahithophel has advised Absalom and the elders of Israel to do such and such, but I have advised them to do so and so. Now send a message immediately and tell David, "Do not spend the night at the fords in the desert; cross over without fail, or the king and all the people with him will be swallowed up"" (2 Samuel 17:15,16).

在户筛使亚希多弗的计谋落空后，亚希玛斯和约拿单带着户筛的建议去见大卫：“户筛对撒督和亚比亚他二位祭司说：‘亚希多弗为押沙龙和以色列的长老出的主意是如此如此，我出的主意是如此如此。现在你们要急速派人去告诉大卫说：“今夜不可在旷野的渡口住宿，务要过河，免得王和所有跟随他的百姓都被吞灭”’”（撒下 17:15, 16）。



Risking their lives, Ahimaaz and Jonathan brought the report to David, and David escaped across the Jordan. It is interesting that the Lord provided two witnesses to assure David that he was truly receiving an accurate report of Hushai's advice. These two young men were vital to David's ultimate survival.

亚希玛斯和约拿单冒着生命危险将这个信息报告给大卫，大卫就逃到约旦河对面。有趣的是，耶和华提供了两个见证人，让大卫确保对于户筛的建议他真的得到了一个确切的报告。这两个年轻人对大卫最终的存活至关重要。

Barzillai the Gileadite and others 基列人巴西莱和其他

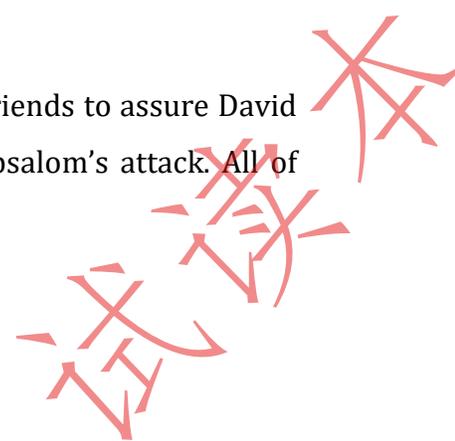
David fled Jerusalem with little food and no utensils to prepare food. The Lord had that covered too. The writer of 2 Samuel tells us: "When David came to Mahanaim, Shobi son of Nahash from Rabbah of the Ammonites, and Makir son of Ammiel from Lo Debar, and Barzillai the Gileadite from Rogelim brought bedding and bowls and articles of pottery. They also brought wheat and barley, flour and roasted grain, beans and lentils, honey and curds, sheep, and cheese from cows' milk for David and his people to eat. For they said, 'The people have become hungry and tired and thirsty in the desert'" (17:27-29).

大卫逃离耶路撒冷，几乎没带什么食物，也没有带预备食物的器具。耶和华也为他做了预备。撒母耳记下的作者告诉我们：“大卫到了玛哈念，亚扪族的拉巴人拿辖的儿子朔比，罗·底巴人亚米利的儿子玛吉，来自罗基琳的基列人巴西莱，带着被褥、盆、瓦器，还有小麦、大麦、麦面、烤熟的谷穗、豆子、红豆、炒豆、蜂蜜、奶油、绵羊、奶饼，供给大卫和跟随他的人吃，因为他们想：‘百姓在旷野中，必定又饥渴又疲乏’”（撒下 17:27-29）。

Without their help, David and his men either would have died from hunger or been unable to fight. But with their help, they were ready to face Absalom.

没有他们的帮助，大卫和他的人要么饿死，要么无法战斗而死。但在他们的帮助下，他们为面对押沙龙做好了准备。

The Lord had sent Absalom to chasten David. But he also sent friends to assure David of his love and to give David exactly what he needed to survive Absalom's attack. All of



these people were willing to risk their lives in the Lord's service to protect his anointed king. In the process, they were helping God fulfill David's role in God's plan of salvation.

耶和华差派押沙龙来管教大卫。但是耶和华也赐下各种朋友，使大卫确信他的爱，并把大卫所需要的一切都恰到好处的赐给他，使他能够从押沙龙的攻击中存活下来。所有这些都冒着他们的生命危险去服事耶和华，保护他膏立的君王。在这个过程中，他们帮助上帝实现了大卫在上帝救恩计划中的角色。

A Devotion for Those Who Are Being Chastened 灵修：那些正在受管教的人

"My son, do not despise the LORD's discipline and do not resent his rebuke, because the LORD disciplines those he loves, as a father the son he delights in." (Proverbs 3:11,12)

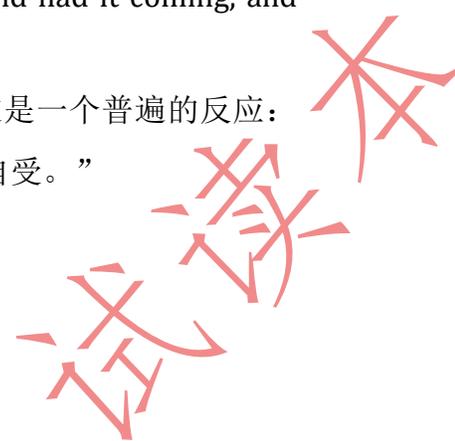
我儿啊，不可轻看耶和华的管教，也不可厌烦他的责备，因为耶和华所爱的，他必责备，正如父亲责备所喜爱的儿子。（箴 3:11-12）

"You have forgotten that word of encouragement that addresses you as sons: 'My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you, because the Lord disciplines those he loves, and he punishes everyone he accepts as a son.' Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons." (Hebrews 12:5-8)

你们又忘了上帝劝你们如同劝儿女的那些话，说：“我儿啊，不可轻看主的管教，被他责备的时候不可灰心；因为主所爱的，他必管教，又鞭打他所接纳的每一个孩子。”为了受管教，你们要忍受。上帝待你们如同待儿女。哪有儿女不被父亲管教的呢？管教原是众儿女共同所领受的；你们若不受管教，就是私生子，不是儿女了。（来 12:5-8）

Nathan had listed the ways God would chasten David. When you hear this story, this is a common reaction: "Yes, God had to punish David for that sin. David had it coming, and God gave it to him."

拿单列出了上帝将会管教大卫的方式。当你听到这个故事，这是一个普遍的反应：“是的，上帝必须为这罪惩罚大卫。大卫自己作死，上帝让他自作自受。”



But such a reaction misses the point. Christians understand the difference between raw, unmitigated punishment designed only to bring retribution and loving chastisement designed to bless the sinner. The latter is what God had in mind for David.

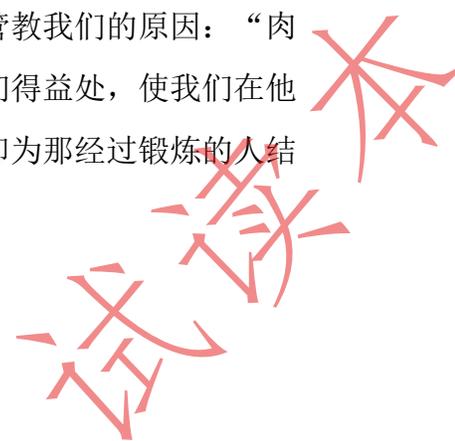
但是这样的反应不得要领。基督徒明白冷酷严厉的惩罚——目的只在于带来报应，和亲爱的管教——目的在于祝福罪人——之间的区别。后者是上帝在对待大卫时他心里所想的。

Not too long after Bathsheba's first child died, the Lord gave her another son, Solomon. That son would have to live through the terrible fulfillment of Nathan's prophecy. We don't know where or how he was kept safe during Absalom's rebellion, but seeing his father chastened must have made him think through the whole matter of God's discipline. Later, when he wrote Proverbs, he laid down a general principle for all believers to take to heart.

在拔示巴的第一个孩子死后不久，耶和华给了她另一个儿子，所罗门。这个儿子将不得不经历拿单的预言可怕的应验。我们不知道在押沙龙叛逆期间，他在哪儿或是怎样得以存活的，但是看到他的父亲受管教，必定让他透彻思考这整件事。后来，当他写箴言时，他为所有信徒定下了一个牢记于心的普遍原则。

God does not discipline us to exact retribution for our sins. Rather, he chastens believers for the same reason a loving father disciplines his child. In fact, discipline comes into a believer's life because God delights in him. The writer to the Hebrews picks up on the Proverbs passage and quotes it. Then he gives us the reason why God disciplines us: "Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it" (Hebrews 12:10,11).

上帝并不是为报应我们的罪而管教我们。相反，他管教信徒，和一个慈爱的父亲管教他的孩子，出于一样的原因。事实上，管教进入一个信徒的生命，是因为上帝喜悦他。希伯来书的作者注意到这段箴言并引用了它。他给了我们为什么上帝管教我们的原因：“肉身之父都是短时间随己意管教我们，惟有灵性之父管教我们是要我们得益处，使我们在他的圣洁上有份。凡管教的事，当时不觉得快乐，反觉得痛苦；后来却为那经过锻炼的人结出平安的果子，就是义的果子”（来 12:10, 11）。



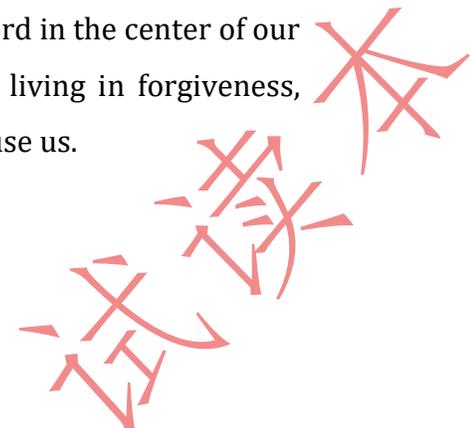
David committed great sins, and if he did them once, he could easily have done them again. The sinful nature is desperately wicked. Again and again it returns as powerful as before. Christians hear the message of forgiveness every time they sin. But the sinful nature sometimes needs the harsh blows of discipline. The Christian's new nature is glad when the Lord sends such chastening into a Christian's life. A Christian recognizes his blows as blessings and can refer to them as God's loving discipline.

大卫犯了极大的罪，并且，如果他犯了这一次，他会很容易再犯一次。罪性是不顾一切的邪恶。一次又一次，它和之前一样强有力的回归。基督徒在每一次犯罪时都听到赦免的消息。但是罪性有时候需要严厉的管教。当耶和华将这样的管教临到基督徒的生命中时，基督徒的新我就欢喜快乐。基督徒意识到他所遭受的打击是祝福，并能视它们为上帝亲爱的管教。

The writer to the Hebrews reminds us that the temporary pain of chastening leads to a harvest of righteousness. Discipline leads us to understand the seriousness of sin and that continued rebellion against God, if left unchecked, will lead to unbelief and eternal suffering. Chastening gives us a taste of hell so that we might strive for eternal life in heaven. Chastening is a sampling of the fruits of unrighteousness so that we yearn, by God's grace, to produce the fruits of faith. Chastening gives us a sample of how fearful it is to fall into the hands of the living God. It leads to daily repentance so that in the end we fall into the arms of a loving Savior.

希伯来书的作者提醒我们，管教短暂的痛苦结出了义的果子。管教让我们明白罪的严重性，并且如果不加约束，持续地叛逆上帝，将会导致不信和永恒的受苦。管教让我们尝到地狱的滋味，使得我们可以为天堂里的永生而奋斗。管教是对不义的果子的一个采样，使得我们渴望借着上帝的恩典结出信心的果子。管教给了我们一个样本，让我们知道落入永生上帝的手里是何其可怕。它带领我们每日懊悔，使得我们最终会落入亲爱救主的怀抱里。

As the Lord's discipline does its work, we increasingly put the Lord in the center of our lives and seek to please him. And so we spend our days in peace, living in forgiveness, relying on our Lord's help, and having a conscience that does not accuse us.



当主的管教开始做工时，我们就越发将主放在我们生命的中心，并寻求蒙他喜悦。这样我们就可以在平安中度日，活在赦免中，倚赖于我们主的帮助，有无亏的良心。

For the rest of his days, David served the Lord as he had done before. He continued to suffer as all Christians do. But the discipline specific to his sin against Uriah accomplished its work of producing a more humble and God-fearing David.

在大卫余下的日子，大卫像他曾经所做的一样服事耶和華。他继续像所有基督徒一样受苦。但是这个特定的管教，完成了其工作，带来了一个更谦卑和敬畏上帝的大卫。

One final note: When God disciplines you, you cannot always tell if this is part of God's general, ongoing discipline to purge you of sin in general or if it is coming into your life to chasten you for a particular sin. We dare not assume that God's severe chastening implies some hidden sin you or another Christian is guilty of. It may or may not be, but we leave that to God and deal gently with our Christian friend if he or she thinks it is. We encourage all believers to endure chastening patiently, to look to a loving God to accomplish his purpose (whatever that may be), and to await the time when God, if he wills, takes it away.

最后需要注意的是，当上帝管教你时，你没法总是能够辨别，这是上帝普遍的持续的管教，来洁除你普遍意义上的罪，还是为你某个特定的罪，来到你的生命中管教你。我们不敢假定，上帝严厉的管教暗示着你或某个基督徒犯了某些隐藏的罪。它也许是，也许不是，但我们将它交给上帝，如果我们的基督徒朋友认为它是，我们就温和地对待他们的意见。我们鼓励所有信徒耐心地忍受管教，指望亲爱的上帝完成他的目的（无论这目的是什么），并等待上帝照他的旨意拿走它的日子。

Dear Lord, chasten us when we need it. But as you do, give us a token of your love so that we do not lose heart. Amen.

亲爱的主啊，请在我们需要的时候管教我们。但当你这样做时，请给我们一个爱的凭据，使得我们不至于失去勇气。阿门。

敬拜本

Chapter 10 第十章

JOAB—The Most Complex Person in David's Life 约押——大卫生命中最复杂的人

The previous people in David's life were fairly straightforward. They played one or two roles, and it was not difficult to describe and evaluate them. We now turn our attention to the most complex person in David's life. This chapter may be as difficult to read as it was to write.

前面大卫生命中的人相当明确。他们扮演了一或两个角色，要描述和评价他们并不困难。我们现在将注意力转向大卫生命中最复杂的人。这一章读起来可能会和写起来一样难。

Here is a tip before you start reading: stick with the main points. Although I've included considerable detail, I want to make three main points: (1) Joab was one of three brothers who all shared common characteristics that help us understand Joab's temperament and actions. (2) I will relate all the events in Joab's relation to David. Don't be concerned if you are not able to remember them all or to sort out all the details. Only one detail is important: determining whether Joab's action was a fruit of his faith or the fruit of his sinful nature. (3) To make sense out of all this, we refer to the two passages in Scripture where David and Joab tell us what they think of each other.

在你开始阅读之前，这儿有一个小窍门：紧跟要点。虽然我将列入相当多的细节，我想要阐明三个要点：（1）约押是三兄弟之一，他们共享了同样的特点，这将帮助我们理解约押的性格和行为。（2）我将会叙述约押和大卫有关的一切事件。不要担心你不能将它们全部记住或理清一切细节。只有一个细节是重要的：确定约押的行动是他信心的果子还是他罪性的果子。（3）为了总结出这一切的意义，我们将参考圣经中的两段经文，在那儿大卫和约押告诉我们他们对彼此的评价。



As you read this, consider a person in your own life—a complex person like Joab—about whom you have to think long and hard to figure out why the Lord may have brought that person into your life.

当你阅读时，想想你自己生命中的一个人——一个像约押一样复杂的人——你不得不思考很久，并很难指出上帝为什么将这样一个人带入你的生命中。

The sons of Zeruiah 洗鲁雅的儿子

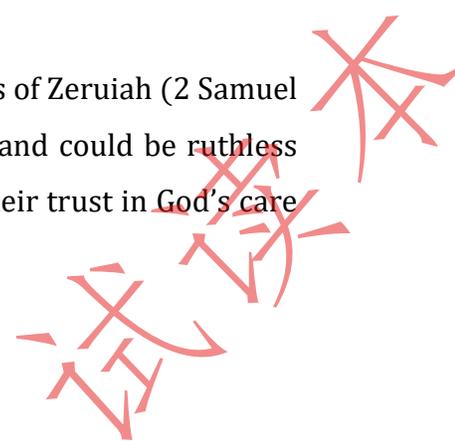
Joab was David's longtime general and played a major role in David's life from the years immediately before he became king in Hebron until his death.

约押长期是大卫的将军，他在大卫生命中，从大卫在希伯仑登基的前几年直到他去世，都扮演着一个重要的角色。

David and Joab were related. First Chronicles 2:13-17 gives us a diagram of David's family tree: "Jesse was the father of Eliab his firstborn; the second son was Abinadab, the third Shimea, the fourth Nethanel, the fifth Raddai, the sixth Ozem and the seventh David. Their sisters were Zeruiah and Abigail. Zeruiah's three sons were Abishai, Joab and Asahel. Abigail was the mother of Amasa, whose father was Jether the Ishmaelite." So Joab and his brothers, Abishai and Asahel, were David's nephews. Amasa, whom Absalom chose as his general, was also David's nephew and Absalom's cousin. Since David was the youngest son of Jesse, Joab and Amasa may have been about David's same age.

大卫和约押是亲戚。历代志上 2:13-17 给了我们一个大卫的家谱图：“耶西生长子以利押，次子亚比拿达，三子示米亚，四子拿坦业，五子拉代，六子阿鲜，七子大卫。他们的姊妹是洗鲁雅和亚比该。洗鲁雅的儿子是亚比筛、约押和亚撒黑，共三人。亚比该生亚玛撒；亚玛撒的父亲是以实玛利人益帖。”因此约押和他的兄弟，亚比筛和亚撒黑，是大卫的外甥。亚玛撒，押沙龙选择做他将军的人，也是大卫的外甥，是押沙龙的表亲。由于大卫是耶西最小的儿子，约押和亚玛撒大概和大卫同龄。

Joab, Abishai, and Asahel were collectively referred to as the sons of Zeruiah (2 Samuel 16:10; 19:22). The three sons of Zeruiah were impetuous, cunning, and could be ruthless when they thought it necessary. Their spiritual understanding and their trust in God's care



were far below David's. Yet they were also counted among the most loyal of David's followers. We know little about Asahel, but more about Abishai. What we do know about Abishai will help us understand the family pattern and provide the foundation on which we can learn about Joab.

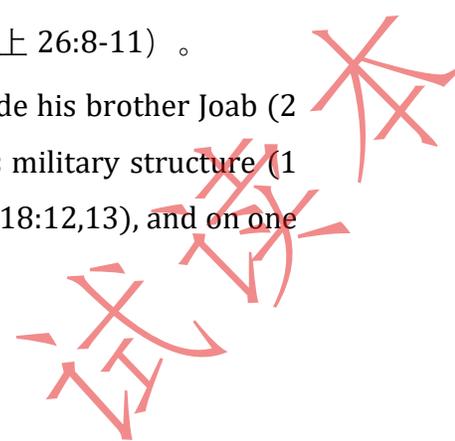
约押、亚比筛和亚撒黑被统称为洗鲁雅的儿子（撒下 16:10; 19:22）。洗鲁雅的三个儿子都是鲁莽、狡诈的人，并在他们认为必要时可以毫不留情。他们属灵的理解力和他们对上帝看顾的信赖远不及大卫。然而他们也被算为大卫最忠实的追随者。我们对亚撒黑所知甚少，但我们对亚比筛有所了解。我们对亚比筛的了解，将帮助我们认识这一家庭的模式，并为我们学习约押提供基础。

Abishai 亚比筛

Abishai was already with David in the wilderness. We meet Abishai when David spared Saul's life the second time. When the opportunity presented itself, Abishai was ready to kill Saul. He said to David, "Today God has delivered your enemy into your hands. Now let me pin him to the ground with one thrust of my spear; I won't strike him twice." David thought otherwise, "Don't destroy him! Who can lay a hand on the LORD's anointed and be guiltless? As surely as the LORD lives," he said, "the LORD himself will strike him; either his time will come and he will die, or he will go into battle and perish. But the LORD forbid that I should lay a hand on the LORD's anointed" (1 Samuel 26:8-11).

当大卫在旷野时亚比筛就和大卫在一起了。我们在大卫第二次放过扫罗的性命时遇到了亚比筛。当机会摆在面前时，亚比筛就准备去杀了扫罗。他对大卫说：“上帝将你的仇敌交在你手里，现在让我拿枪把他刺透在地上，一刺就成，不用再刺他了。”大卫对亚比筛说：“不可杀害他！有谁伸手害耶和华的受膏者而无罪呢？”大卫又说：“我指着永生的耶和華起誓，他或被耶和華击杀，或死期到了，或出战阵亡，耶和華绝不允许我伸手害耶和華的受膏者。现在你可以把他头旁的枪和水壶拿来，我们就走”（撒下 26:8-11）。

Abishai sometimes served as co-general in David's army alongside his brother Joab (2 Samuel 2:18; 10:10; 18:2; 20:6,7). He was at the very top of David's military structure (1 Chronicles 11:20). He oversaw the occupation of Edom (1 Chronicles 18:12,13), and on one



occasion, when David's age was catching up to him and he was nearly killed by a Philistine, Abishai saved David's life (2 Samuel 21:17).

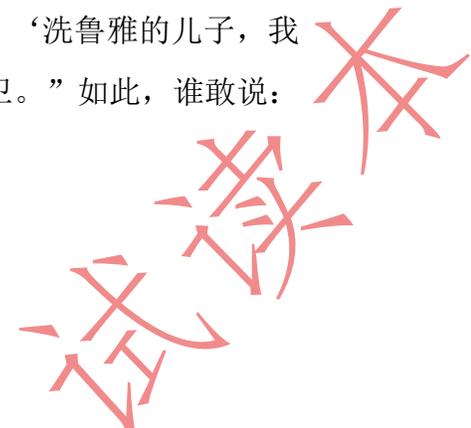
亚比筛有时和他兄弟约押一起，在大卫军队中做将军（撒下 2:18; 10:10; 18:2; 20:6,7）。他在大卫军事体系中的顶层（代上 11:20）。他看守以东地（代上 18:12,13），有一次，当大卫年老力衰，几乎被一个非利士人杀死的时候，亚比筛拯救了大卫的性命（撒下 21:17）。

Yet we also find examples of a ruthless nature. Abishai helped Joab kill Abner, who had been Saul's general. In the final battle between David's forces and Abner's, Abner had killed their brother Asahel. Asahel (true to family form) had impetuously chased Abner, a much more seasoned warrior. After warning Asahel off, Abner was forced to kill him. Even though the killing was done in the heat of battle and in self-defense, Joab and Abishai plotted to retaliate against Abner, and they killed him (2 Samuel 3:30).

然而我们也发现了亚比筛残忍的一面。亚比筛帮助约押杀了扫罗的将军押尼珥。在大卫和押尼珥最后的军事冲突中，押尼珥杀了他们的兄弟亚撒黑。亚撒黑（完全符合这个家庭的形式）曾冲动的追赶比他老练得多的勇士押尼珥。在警告亚撒黑停止追赶后，押尼珥被迫杀了他。即便这次杀害是在战争中并且是出于自卫完成的，约押和亚比筛密谋向押尼珥报复，并且杀了他（撒下 3:30）。

On another occasion, when David was fleeing Jerusalem and a Benjamite, Shimei, was cursing David, Abishai suggested a quick solution to the problem: "Why should this dead dog curse my lord the king? Let me go over and cut off his head" (2 Samuel 16:9). Here again we see the difference between David and Abishai. "But the king said, 'What do you and I have in common, you sons of Zeruiah? If he is cursing because the LORD said to him, "Curse David," who can ask, "Why do you do this?"'" (2 Samuel 16:10).

还有一次，当大卫逃离耶路撒冷时，便雅悯人示每咒诅大卫，亚比筛为这个问题提出了一个快速的解决之道：“这死狗为何咒骂我主我王呢？让我过去，割下他的头来”（撒下 16:9）。在这儿我们又一次看到大卫和亚比筛的区别。“王说：‘洗鲁雅的儿子，我与你们有何相干呢？他这样咒骂是因耶和华吩咐他：‘你要咒骂大卫。’如此，谁敢说：‘你为什么这样做呢？’”（撒下 16:10）。



Joab 约押

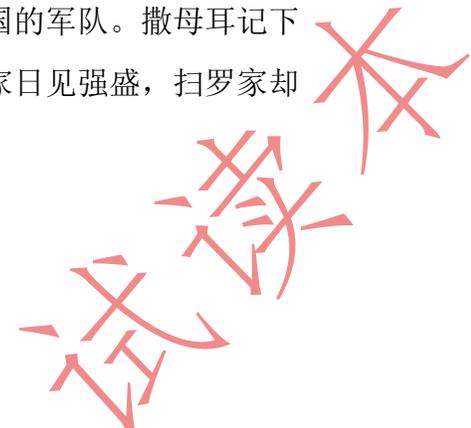
In Joab, we see the same mix of spiritual zeal and ruthless immaturity. As we work through the events in Joab's life, I ask you to evaluate each episode in Joab's life in company with David. After each, consider if you would give Joab a thumbs-up or a thumbs-down for what he did. There may be times when you find a mix of motives. After we are finished with the episodes, we will count up the good and the bad and give Joab a score card. If you are willing to put this book down and read the Bible, read 2 Samuel chapter 1 through 1 Kings chapter 2. All the following accounts are found scattered throughout those chapters, and you can read them in context.

在约押身上，我们看到同样的，属灵的热情和残忍的不成熟混合在一起。当我们研究约押生命中的事件时，我请你评估约押生命中和大卫相关的这些经历。在每一个场景里，想想对于约押所做的事，你会竖起大拇指给出积极的评价，还是会大拇指朝下给出消极的评价。有时候你会发现动机是混杂的。当我们完成这些经历后，我们将会把好的和坏的统计起来，给约押一个分数。如果你愿意放下这本书去读读圣经，阅读从撒母耳记下第 1 章到列王纪上第 2 章的经文。下面所有的叙述都散布在这段经文之中，你能够在上下文里去阅读它们。

The murder of Abner 谋杀押尼珥

Abner, Saul's general, continued to oversee the army of the Northern Kingdom during the days David reigned in Hebron. The writer of 2 Samuel summarized what happened during those years: "The war between the house of Saul and the house of David lasted a long time. David grew stronger and stronger, while the house of Saul grew weaker and weaker" (2 Samuel 3:1).

大卫在希伯仑做王的时候，押尼珥，扫罗的将军，继续监管北国的军队。撒母耳记下的作者总结那些年所发生的事：“扫罗家和大卫家争战许久。大卫家日见强盛，扫罗家却日见衰弱”（撒下 3:1）。

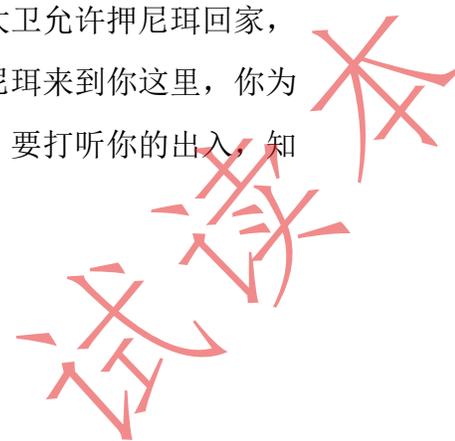


After Saul's defeat, his general, Abner, established a kingdom headquartered in Israelite territory across the Jordan, called Gilead. He made one of Saul's sons, Ish-Bosheth, king. But the real power lay in Abner's hands. Abner and Ish-Bosheth attempted to extend their rule into Israel proper. That is when Joab and Abner met in battle and Abner killed Asahel, Joab and Abishai's brother (2 Samuel 2:23).

扫罗失败后，他的将军，押尼珥，在约旦河对面以色列疆域建立了一个国，名叫基列。他立扫罗的一个儿子伊施波设为王。但是真正的权力掌握在押尼珥手中。押尼珥和伊施波设试图将他们的统治扩展到以色列。就是在这时，约押和押尼珥在战场相遇，押尼珥杀了亚撒黑——约押和亚比筛的兄弟（撒下 2:23）。

In time, there was a falling out between Abner and Ish-Bosheth. Abner, likely realizing that David was going to win in the end, decided to approach David about uniting the two kingdoms. He went to Hebron and established peace between the house of Saul and the house of David. When he left Hebron, the implication may have been that he commanded the combined armies of Israel and Judah, but we are not told that. At this time Joab was commanding David's army, but his position was not firmly established. (See the next section about Joab conquering Jerusalem, when Joab was rewarded with command of David's army.) When Joab learned that David had allowed Abner to return home, he was furious: "So Joab went to the king and said, 'What have you done? Look, Abner came to you. Why did you let him go? Now he is gone! You know Abner son of Ner; he came to deceive you and observe your movements and find out everything you are doing'" (2 Samuel 3:24,25). As we previously learned, Joab and his brother Abishai then killed Abner.

一段时间后，押尼珥和伊施波设之间起了纷争。押尼珥可能意识到大卫将会最终获胜，他决定去和大卫接洽，寻求两个王国的统一。他前往希伯仑，在扫罗家和大卫家中间建立和平。当他离开希伯仑时，暗示他可能会指挥以色列和犹大联军，但是我们并未被明确告知。那时约押指挥着大卫的军队，但他的位置并不稳固。（参见下一部分约押攻克耶路撒冷，那时约押得到的奖赏是做大卫军队的领袖。）当约押得知大卫允许押尼珥回家，他怒气冲天：“约押到王那里，说：‘你这是做什么呢？看哪，押尼珥来到你这里，你为何送他走，让他去了呢？你知道，尼珥的儿子押尼珥来，是要骗你，要打听你的出入，知



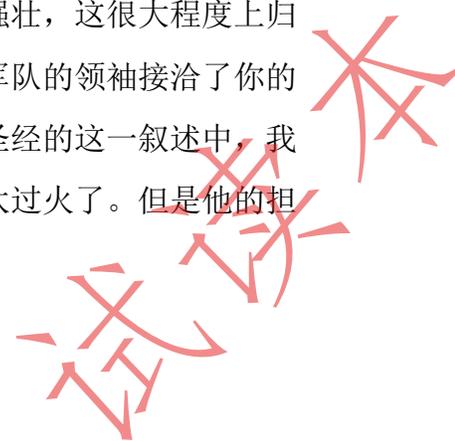
道你一切所行的事’ ”（撒下 3:24, 25）。之后，正如我们先前学到的，约押和他的兄弟亚比筛杀了押尼珥。

We begin to sense the complex nature of the situation and the personal and spiritual dynamics at play between Joab and David. Consider how each one looked at the situation prior to Abner's death.

我们开始感受到情况的复杂性，以及约押和大卫之间个人的和属灵上的动态关系。想想他们两人是如何看待押尼珥死亡之前的局势的。

First, consider Joab's position. While David had been discussing matters with Abner and letting him return in peace, Joab had been working hard on the front lines: "David's men and Joab returned from a raid and brought with them a great deal of plunder" (2 Samuel 3:22). For the previous seven years, Abner had been David's and Joab's archenemy, the general of the army that had waged war against the people of Judah "a long time" (2 Samuel 3:1). Abner had been losing the battles, and David had been growing stronger, largely due to Joab's military prowess. Ask yourself: If the general of the rival army had approached your king while you were out in the field, especially when that general knew he would soon be defeated, what would you have thought? We know from the account that Joab went too far in assuming that Abner had come to spy out David's strengths and weaknesses. But were his concerns unfounded and was he wrong to censure David for letting Abner get away? If Abner were given command of the combined armies, would the army of Judah have accepted his command, considering the fact that they had been risking their lives in battle against him? On this score Joab may have seen things more clearly than David did. We are tempted to give Joab a thumbs-up.

首先，从约押的位置想一想。当大卫在和押尼珥商量这些事，并让他平安回去时，约押在前线奋力战斗：“看哪，大卫的仆人和约押突击回来，带回许多掠物”（撒下 3:22）。在过去的七年里，押尼珥一直是大卫和约押的大敌，这个将军率领着军队和犹太人“争战许久”（撒下 3:1）。押尼珥越来越失败，大卫变得越发强壮，这很大程度上归因于约押的军事能力。扪心自问：当你在战场上奋战时，如果对方军队的领袖接洽了你的国王——特别是在这个领袖知道他会很快战败时，你会怎么想？从圣经的这一叙述中，我们知道约押假设押尼珥是来窥探大卫的力量和弱点的，这样的想法太过火了。但是他的担



忧是杞人忧天吗？他责备大卫放押尼珥走责备错了吗？如果任命押尼珥统领联军，犹大军队会接受他的领导吗——考虑到他们曾经冒着生命危险与他交战？就这一点来说，约押可能看得比大卫更清楚。我们禁不住想给约押竖起大拇指。

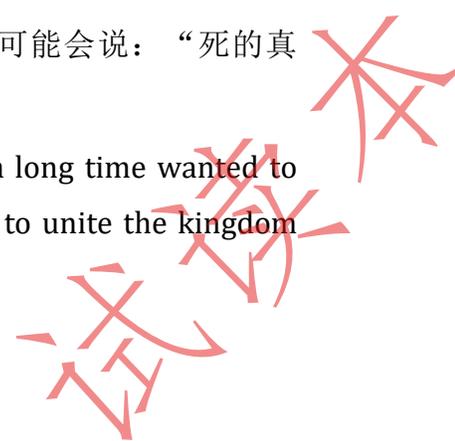
Yet the writer of 2 Samuel tells us the underlying reason for Joab's anger: "Joab and his brother Abishai murdered Abner because he had killed their brother Asahel in the battle at Gibeon" (3:30). That was Joab's motive, which made his act "murder" (3:30, NIV 1984 translation). The Hebrew word simply means to kill or slay but David's words in 1 Kings 2:5 indicate that the NIV 1984 translation is correct. Later, after David died, his son Solomon followed his father's directions to see that Joab finally was punished for this act (1 Kings 2:5,6). So Joab deserves a thumbs-down for murdering Abner.

然而撒母耳记下的作者告诉我们约押发怒的潜在原因：“约押和他弟弟亚比筛杀了押尼珥，是因为在基遍战争的时候，押尼珥杀了他们的弟弟亚撒黑”（3:30）。这就是约押的动机，这让他的行为成了“谋杀”。这儿的希伯来词仅仅意味着杀或杀害，但大卫在列王纪上 2:5 的话表明“谋杀”是个正确的翻译。随后，当大卫死后，他的儿子所罗门按着他父亲的指示，让约押为这一行为受到了惩罚（王上 2:5,6）。因此约押为谋杀押尼珥，应该得到一个大拇指朝下。

The whole situation becomes quite complicated when we consider David's position. After he was anointed king, the Holy Spirit came on him in a powerful way. From that point on, his life was characterized by simple trust in the Lord. He fought bravely against Israel's enemies, and he kept his hands from shedding innocent blood. He refused to lift his hand against Saul even when Saul was trying to kill him. When Saul died, David spoke graciously about him even when others may have said, "Good riddance."

当我们想到大卫的位置时，整个情况变得相当复杂。在他受膏为王之后，圣灵以一种强有力的方式临到他身上。从那时起，他生命的特征是简单地倚靠耶和华。他勇敢的与以色列的敌人争战，他保守他的手不流无辜人的血。他拒绝举手攻击扫罗——甚至在扫罗试图杀他的时候。在扫罗死的时候，大卫仁慈的评价他，即便别人可能会说：“死的真好。”

In the present account, the general who had opposed him for a long time wanted to establish peace in the land. David likely saw this man as God's tool to unite the kingdom



under his rule, as God had promised. David trusted that God would not allow Abner to take advantage of his kindness. He hoped that his men would accept Abner as one of their leaders, yet in that he was deferring to the northern army which honored Abner. In that spirit he sent Abner off to unite the kingdom under David's control.

从目前的叙述来看，曾经长期反抗大卫的将军想要在这片土地建立和平。大卫很可能将这个人视为，上帝将这个国家统一在他的统治之下的工具，正如上帝所应许的那样。大卫相信上帝不会允许押尼珥利用他的仁慈。他盼望他的人会接受押尼珥为他们的领袖之一，然而他也尊重北方军队对押尼珥的尊敬。基于这样的想法，大卫打发押尼珥回去，将国家统一在大卫的控制之下。

So who was right, David or Joab?

因此，谁是对的呢，大卫还是约押？

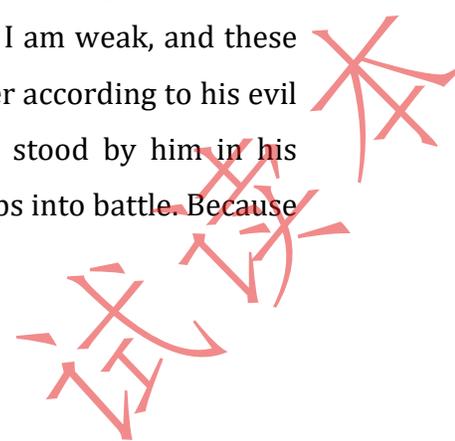
From a purely political standpoint, Joab was right. After David had made it clear that he had no part in Abner's murder, he found it necessary to appeal to his men, who were probably more like Joab than like him: "Do you not realize that a prince and a great man has fallen in Israel this day?" (2 Samuel 3:38). Likely more than one of them raised their eyebrows as they thought about the battles they had fought against this "prince" and "great man."

从纯粹的政治立场来看，约押是对的。在大卫清楚表明他和押尼珥的死亡无关之后，他发现他有必要向他的人寻求理解——这些人很可能更像约押而不是更像他：“你们岂不知今日在以色列中倒了一个作元帅的大人物吗？”（撒下 3:38）。

From a spiritual standpoint, David was right. God would have taken care of him and his kingdom as promised. There was nothing to worry about and no need for Joab's bloodshed.

从属灵的立场来看，大卫是对的。上帝会按着应许照顾大卫和他的国。没什么可担心的，也不需要约押去杀戮。

David, who had just become king over a united Israel, as one of the most powerful men in the world, could only say, "Today, though I am the anointed king, I am weak, and these sons of Zeruiah are too strong for me. May the LORD repay the evildoer according to his evil deeds!" (2 Samuel 3:39). These men were his relatives. They had stood by him in his suffering under Saul, risking their lives for him. They had led his troops into battle. Because



of this, David sensed there was nothing he could do to discipline them for their sin of murder. He could only leave it in the Lord's hands—as he did with everything throughout his life—to punish them. It would remain for his son Solomon, a man somewhat detached from the sons of Zeruiah, to do that. This was not weakness on David's part. He was simply accepting the situation as it was. The situation was so complex that David himself could find no clear way to deal with it.

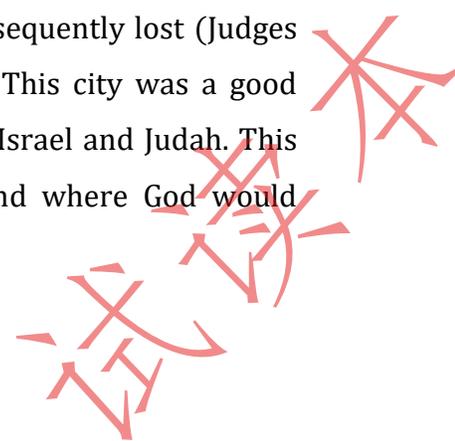
大卫，刚刚成为统治整个以色列的国王，作为这世上最有权势的一个人，他也只能说：“我虽然受膏为王，今日还是软弱。洗鲁雅的两个儿子，这些人比我强硬。愿耶和華照着恶人所行的恶报应他”（撒下 3:39）。这些人是他的亲戚。当他在扫罗手下受苦时，他们支持他，为他冒生命危险。他们带领他的军队战斗。因为这些，大卫感到他没法做什么去惩罚他们谋杀的罪。他只能把惩罚他们的事放在上帝手里——正如他这一生所做的每一件事一样。这件事会留给他的儿子——一个在某种程度上和洗鲁雅的儿子无关的人——去做。这并不是大卫的软弱，他只是接受了这一现状。情况是如此复杂，以至于大卫自己并不能找到清楚的方式去处理它。

So in this account we must give Joab a thumbs-down. Even though he might have killed Abner to protect David and the kingdom, he had also committed an act of vengeance and had murdered a man with whom David had made peace.

因此在这个描述中我们必须给约押一个大拇指朝下。即便他杀押尼珥可能是为了保护大卫和大卫的国，他也犯下了报复的罪，并将一个已经和大卫讲和了的人谋杀了。

The capture of Jerusalem 攻占耶路撒冷

After David had reigned over the tribe of Judah for seven years, the people of Israel asked him to become king over a united Israel. He agreed. His first major action was to establish a capital for himself. He chose Jerusalem, a city that early on in Israel's history was captured by the people of Judah (Judges 1:8) but had been subsequently lost (Judges 1:21). In David's day it was occupied and controlled by Jebusites. This city was a good starting point for David's reign—a neutral location suitable to both Israel and Judah. This was also the place where Abraham had nearly sacrificed Isaac and where God would



provide his own sacrifice for sin (see Genesis 22:14). It's hard to imagine this would have escaped David, and it may have been a main reason he chose that city.

在大卫统治犹大支派七年后，以色列人请求他做整个以色列的王。他同意了。他的第一个重要行动是为自己设立一个首都。他选择了耶路撒冷，这个城市在以色列历史早期曾被犹大支派占领（士 1:8），但之后却丢失了（士 1:21）。在大卫的日子它被耶布斯人占领和掌控。这个城市对大卫的统治是一个好的起点——一个对以色列人和犹太人都保持中立的地方。它也是亚伯拉罕献以撒，和上帝将会预备他自己的祭物（参见创 22:14）的地方。很难想象大卫会错过这一点，它可能是大卫选择这座城市的主要原因。

David promised that whoever took Jerusalem would become the general of Israel's army: "Whoever leads the attack on the Jebusites will become commander-in-chief." Joab son of Zeruiah went up first, and so he received the command" (1 Chronicles 11:6). Joab showed zeal to help David acquire Jerusalem. We give him a thumbs-up for this.

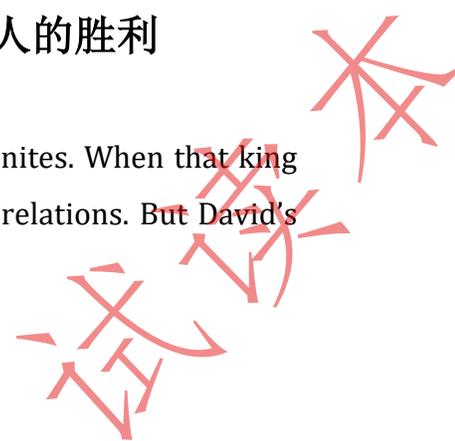
大卫承诺说，谁攻下耶路撒冷，就会成为以色列军队的元帅：“‘谁先攻打耶布斯人，必作领袖，作元帅。’洗鲁雅的儿子约押先上去，就作了领袖”（代上 11:6）。约押展示出他帮助大卫攻克耶路撒冷的情。对此我们为他竖起大拇指。

Judging from what happened later, however, Joab's ambition to be the commander probably played a big role in his zeal to capture the city. David may have regretted his promise. It forced him to make Joab the commander-in-chief, which caused him problems down the road. We also see God's hand at work in this. We will explore that thought in what follows.

然而，根据之后的事情判断，约押想要成为领袖的雄心，在他攻占耶路撒冷的情上发挥着重要的作用。大卫可能对他的这个承诺深表遗憾。它迫使大卫让约押做元帅，这为他在将来带来了麻烦。我们同样看到上帝的手在这件事上工作。我们将会在下文的叙述中探讨这一想法。

Joab's victory over the Ammonites 约押对亚扪人的胜利

David previously had good relations with the king of the Ammonites. When that king died and his son came into power, David wanted to continue those relations. But David's



delegation to the new king was met with insult and public humiliation. David sent Joab to fight against his new enemy.

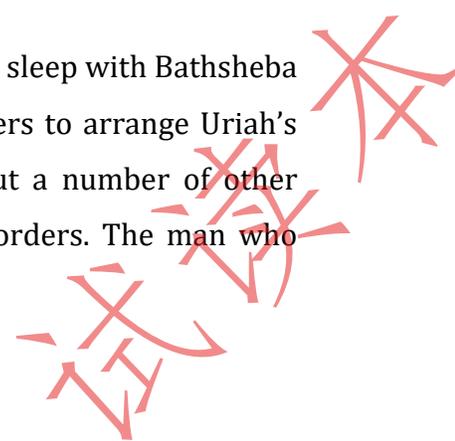
大卫先前和亚扪人的国王关系很好。当这个国王死后，他的儿子掌权，大卫想要继续这个关系。但是大卫去见这个新国王的代表团受到了冒犯和公开的侮辱。大卫派约押去和他的新敌人战斗。

This was not an easy battle for Joab. Joab and his brother Abishai had to fight the battle on two fronts. The Ammonites had hired Syrian mercenaries, and the two armies surrounded Israel. Joab encouraged Abishai with these words, “If the Arameans are too strong for me, then you are to come to my rescue; but if the Ammonites are too strong for you, then I will come to rescue you. Be strong and let us fight bravely for our people and the cities of our God. The LORD will do what is good in his sight” (2 Samuel 10:11,12). David couldn’t have said it better. To characterize Joab as an unbeliever because of his sins would not be right. Only a true believer could have expressed such trust in the Lord and the willingness to put matters into God’s hands. Here we see Joab at his best. Thumbs-up.

这对约押来说不是一场轻松的战斗。约押和他的兄弟亚比筛不得不两线作战。亚扪人雇佣了叙利亚佣兵，这两支军队包围了以色列。约押鼓励亚比筛说：“亚兰人若强过我，你就来帮助我；亚扪人若强过你，我就去帮助你。你要刚强，我们要为自己的百姓，为我们上帝的城镇奋勇。愿耶和华照他所看为好的去做”（撒下 10:11, 12）。大卫也不可能说的比这更好了。因为约押的罪而将他描述成一个不信者是不对的。唯有一个真信徒才能表达这样的对主的信靠，并愿意将事情交在上帝手里。在这儿我们看到了约押最好的一面。一个大拇指朝上。

Joab carries out David’s order to kill Uriah 约押执行大卫的命令，杀了乌利亚

Here we see Joab at his worst. When David could not get Uriah to sleep with Bathsheba and help David cover over his sin of adultery, David gave Joab orders to arrange Uriah’s death in battle. This he did. Not only did he have Uriah killed, but a number of other soldiers died in the crossfire. Here Joab is a mindless follower of orders. The man who



fearlessly dressed David down for letting Abner go was silent when David told him to commit murder.

这儿我们看到约押最糟糕的一面。当大卫没法让乌利亚和拔示巴上床，以帮助大卫掩盖他奸淫的罪时，大卫吩咐约押安排乌利亚死在战场上。约押这样做了。他不仅杀了乌利亚，也让一群其他士兵死在交火中。在这儿，约押是一个盲目服从命令的人。这个人曾经毫不畏惧的斥责大卫放押尼珥离开，而当大卫吩咐他去施行谋杀时，他却闭口不言。

We are not told why Joab didn't question David's order. Perhaps he wanted to ingratiate himself to David. Perhaps he cared little about the life of one of his soldiers as long as his own career was not put in jeopardy. Perhaps he was pleased that David, the great and righteous king (translate "self-righteous king"), could stoop to Joab's own level of ruthlessness if necessary. He might have been pleased that David was willing to mix the methods of the kingdom of the Lord with those of the kingdom of the world, as he, Joab, was willing to do. Perhaps he was pleased that David could play dirty if the end justified it. In any case, Joab killed one of David's premier warriors and a fine man of faith. We give him a quick thumbs-down.

我们并未被告知，为什么约押不质疑大卫的命令。也许他想要讨好大卫。也许只要他自己的事业不出危险，他并不关心一个士兵的死活。也许他会很满意，大卫，这个伟大而公义（这里翻译为“自以为义”）的王，能够在必要时变得和约押一样无情。他也许很满意，大卫愿意按照他，约押，所愿意的，将上帝的国的方法和这个世界的国的方法混合起来。也许他很满意大卫会使用肮脏的手段来确保结局的正当。无论是出于什么，约押杀了一个大卫一流的勇士和一个信心的伟人。我们会坚定的给他一个大拇指朝下。

Joab protects David's honor 约押保护大卫的荣誉

Yet this act was followed by a fine act of deference to his king. Joab continued to fight against Rabbah of the Ammonites (the same battle in which he had Uriah killed). When Rabbah's defeat was imminent, Joab called on David to finish off the city: "I have fought against Rabbah and taken its water supply. Now muster the rest of the troops and besiege the city and capture it. Otherwise I will take the city, and it will be named after me" (2 Samuel 12:27,28). Although Joab was ambitious, he was also concerned about protecting

David's reign. If the people named the city after him, it would seem as if Joab was encroaching on the kingship. We give him a thumbs-up for this.

然而，紧接着这一行动的，是一个很好的尊重国王的行动。约押接着攻打亚扪人的拉巴（就是在这场战斗中他杀了乌利亚）。当拉巴快要被攻下时，约押叫大卫来完成对这个城市的占领：“我攻打拉巴，也攻占了水城。现在你要召集其余的军兵，安营围攻这城，攻占它，免得我攻占这城，人就以我的名叫这城”（撒下 12:27, 28）。虽然约押雄心勃勃，他也关心保护大卫的统治。如果人们以他的名叫这城，它看起来就像是约押在侵犯大卫的王国。对此我们要给他一个大拇指朝上。

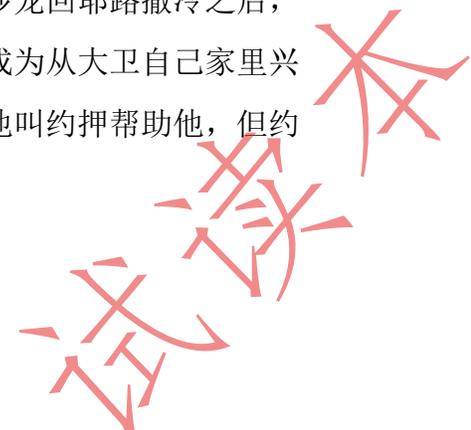
Joab attempts to reconcile David and Absalom 约押试图修复大卫和押沙龙的关系

After Absalom had killed Amnon for raping his (Absalom's) sister, Absalom fled Israel and went to live with his mother's family. After a while "the spirit of the king longed to go to Absalom, for he was consoled concerning Amnon's death" (2 Samuel 13:39).

押沙龙因为暗嫩沾污他（押沙龙）的妹妹而杀了暗嫩，之后，押沙龙逃离以色列并和他母亲的家族住在一起。过了些日子，“王想要出去对付押沙龙的心化解了，因为王对暗嫩之死这事已经得了安慰”（撒下 13:39）。

Joab realized this and convinced David to invite Absalom home. But after Absalom returned to Jerusalem, David refused to see him. Perhaps David knew that God was beginning to fulfill his prophecy and that Absalom would be the person from within David's own family whom the Lord would use to chasten him. Absalom wanted to see his father. So he called for Joab to help him, but Joab was reluctant. Perhaps he had come to understand David's hesitancy to become involved with Absalom.

约押知道了这一点，他说服大卫邀请押沙龙回家。但是，当押沙龙回耶路撒冷之后，大卫拒绝去见他。也许大卫知道上帝开始应验他的预言，押沙龙会成为从大卫自己家里兴起的，耶和華用来管教他的那个人。押沙龙想要见他的父亲。因此他叫约押帮助他，但约押不肯。也许约押明白了大卫对牵扯进押沙龙的事踌躇不决。



Here we give Joab a thumbs-up. He was concerned about David's feelings and love for his son, and at least at first, he wanted to help David and Absalom live at peace.

这里我们给约押一个大拇指朝上。他关心大卫对他儿子的感受和爱，至少在一开始的时候，他想要帮助大卫和押沙龙友好相处。

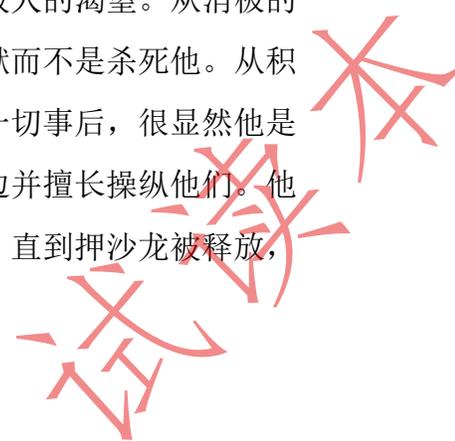
Joab kills Absalom 约押杀死押沙龙

Absalom was indeed the man within David's household whom God would use to chasten him. Before the battle, David told his men not to harm Absalom. Joab would have none of that. He had the opportunity to kill Absalom and killed him even though his fellow soldiers reminded him of David's order.

押沙龙确实是大卫之家内部上帝将会用来管教大卫的人。在决战之前，大卫告诉他的不要伤害押沙龙。约押不同意这一点。在他有机会的时候，他就杀了押沙龙，即便和他一起的士兵提醒他大卫的命令。

Here we see Joab's sense of political expediency come face-to-face with David's desire to show mercy to his enemies. On the negative side, Joab disobeyed David's direct order. Also, he could have had Absalom thrown into prison rather than killing him. On the positive side, we cannot blame him for wanting Absalom dead. After everything Absalom had done, it was clear he could never be trusted. He was a dangerous man. He had a way of wooing people over to his side and had great skill in manipulating them. He had a huge ego. If Absalom had been imprisoned, those loyal to him may not have rested until Absalom was set free and may have kept the fires of rebellion burning. As long as he was alive, Absalom could come back and mount an even more serious campaign against David in the future. Joab did what he thought was best for Israel—and for David. Politically, Joab did the right thing.

这儿我们看到，约押政治上的权宜之计，直面大卫想要怜悯他敌人的渴望。从消极的一面来说，约押违背了大卫直接的命令。他本可以将押沙龙下到监狱而不是杀死他。从积极的一面来说，我们不能责怪他想要押沙龙死去。在押沙龙做了这一切事后，很显然他是不能被相信的。这是一个危险的人物。他有能力将人们拉到他那一边并擅长操纵他们。他非常自负。如果押沙龙被关进监狱，那些忠于押沙龙的人不会罢休，直到押沙龙被释放，



并可能会让叛乱的火重新烧起。只要押沙龙还活着，他就可能会回来，在将来发动一场更严重的反叛大卫的活动。约押做了他认为对以色列——以及对大卫——最好的事。在政治上，约押做了正确的事。

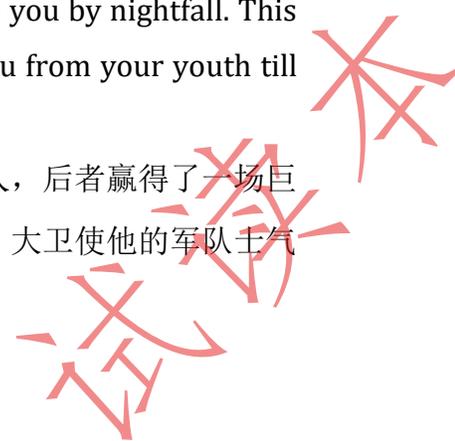
Yet one remains ambivalent about the whole affair. We know David's love for Absalom. We sense a desire to give him another chance and faith that the Lord could show his power to convert even a person like Absalom. As in Abner's case, there is a tension between the two men's motives that is not easy to resolve. You will have to decide for yourself, but I give Joab a very weak thumbs-down.

然而人对这整个事件会有一种矛盾的态度。我们知道大卫对押沙龙的爱。我们希望给他另一个机会，相信耶和华能够显明他的大能，让一个甚至像押沙龙这样的人归信。正如在押尼珥的例子中，这两个人的动机之间存在一种并不容易解决的张力。你必须自己去判断，但是我会给约押一个十分微弱的大拇指朝下。

Joab's good advice 约押的好建议

David mourned the death of his son. He was so grief-stricken that he completely ignored his men who had won a great victory but were forced to slink into the city as if they had fled the battlefield. David demoralized his troops. Joab gave David a sharp, verbal slap in the face that woke him up and led him to put away his grief and give his troops the honor and thanks they deserved. What Joab said to David gives us clear insight into what Joab thought about David: "Today you have humiliated all your men, who have just saved your life and the lives of your sons and daughters and the lives of your wives and concubines. You love those who hate you and hate those who love you. You have made it clear today that the commanders and their men mean nothing to you. I see that you would be pleased if Absalom were alive today and all of us were dead. Now go out and encourage your men. I swear by the LORD that if you don't go out, not a man will be left with you by nightfall. This will be worse for you than all the calamities that have come upon you from your youth till now" (2 Samuel 19:5-7).

大卫哀悼他儿子的死。他悲痛欲绝，以至于他完全忽视了他的人，后者赢得了一场巨大的胜利，但却不得不偷偷地回城，仿佛他们是从战场逃跑了一样。大卫使他的军队士气



低落。约押给了大卫一记狠狠的耳光，把他惊醒，让他放下他的悲伤，给他的军队他们当得的荣誉和感谢。约押对大卫所说的话，让我们清楚地看到约押是怎么看待大卫的：“你今日使你众臣仆的脸面羞愧了！他们今日救了你的性命和你儿女妻妾的性命，你却爱那些恨你的人，恨那些爱你的人。今日你摆明了不以将帅、臣仆为念。我今日看得出，若押沙龙活着，我们今日全都死了，你就高兴了。现在你要起来，出去安慰你臣仆的心。我指着耶和华起誓：你若不出去，今夜必没有一人跟你在一起了。这祸患比你从幼年到如今所遭受的更严重”（撒下 19:5-7）。

David himself recognized that there was truth in what Joab said to him as he grieved over the death of his son. We give Joab a thumbs-up for saving the day.

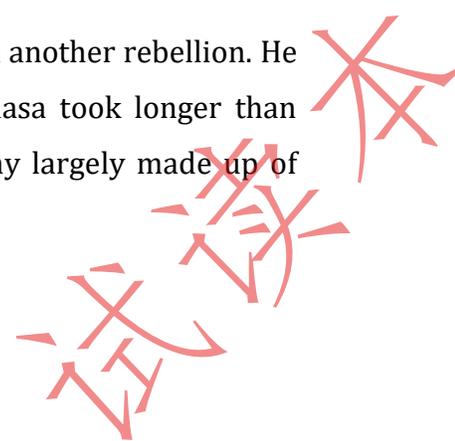
大卫自己也意识到，当他为他儿子的死亡而悲痛时，约押对他所说的话是真的。我们对约押挽救了那一天而给他一个大拇指朝上。

Joab kills Amasa 约押杀死亚玛撒

By this time the division between David and Joab could not be healed. We are not told if David knew that Joab had killed his son Absalom, but he may have. A few verses after Joab's good advice to David, we are told that David swore an oath to make Amasa, Absalom's former general, the general of Israel's army in place of Joab: "Say to Amasa, 'Are you not my own flesh and blood? May God deal with me, be it ever so severely, if from now on you are not the commander of my army in place of Joab'" (2 Samuel 19:13).

到这时，大卫和约押之间的分歧已经没法和好了。我们并未被告知是否大卫知道约押杀了他的儿子押沙龙，但他很可能知道。在约押给了大卫好建议的几节之后，我们被告知，大卫发誓要立亚玛撒，押沙龙从前的将军，代替约押做以色列军队的元帅：“你们要对亚玛撒说：‘你不是我的骨肉吗？我若不立你在我面前取代约押永久作元帅，愿上帝重重惩罚我’”（撒下 19:13）。

Immediately after returning to Jerusalem, David had to deal with another rebellion. He told Amasa to quickly summon Israel's army and deal with it. Amasa took longer than David gave him. Perhaps he was having trouble assembling an army largely made up of



men he had just fought against. So David sent out the troops he had under the command of Abishai.

当大卫一回到耶路撒冷，他就不得不处理另一场叛乱。他告诉亚玛撒快速的召集以色列军队去处理它。亚玛撒却耽延了，超过了大卫给他的期限。也许在组建一支主要是由刚刚和他交战过的人组成的军队时，他遇到了麻烦。因此大卫派出了一支由亚比筛统帅的军队。

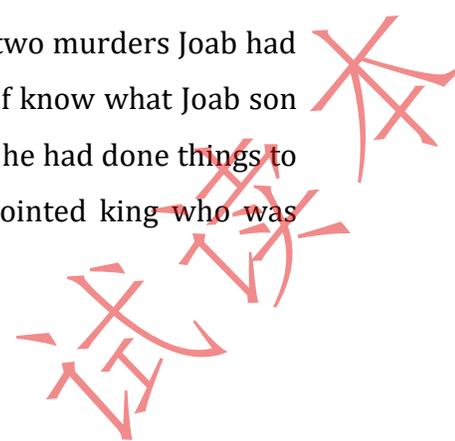
Joab accompanied his brother Abishai. When Amasa finally showed up, Joab did the same to him that he had done to Abner. He killed his new rival under the guise of friendship. He pretended to be harmlessly picking up a dagger he had dropped and then plunged it into Amasa's belly (2 Samuel 20:8-10).

约押跟随着他的兄弟亚比筛。当亚玛撒来迎接他们时，约押做了他对押尼珥所做的事。他假借友谊之名杀了他的新对手。他假装无害的拾起他掉落在地上的刀，将它刺入亚玛撒的肚腹之中（撒下 20:8-10）。

Joab was back where he believed he belonged, at the head of Israel's army. Whether he had David's blessing or not, the army followed him and he won the victory for David, as he had done so many times before. After the victory, we are told that he dismissed the soldiers to their homes and "went back to the king in Jerusalem" (2 Samuel 20:22). We are not told what David said to Joab when he saw him enter the city. Perhaps he could only give public recognition to Joab's leadership. After all, the sons of Zeruah were too strong for him.

约押回到了他相信他属于的地方——统管以色列军队。无论他是否有大卫的祝福，军队都跟随他，并且他为大卫赢得了胜利——正如他之前很多次所做的那样。得胜之后，我们被告知，他解散了军队，让他们回家，他就“回耶路撒冷，到王那里”（撒下 20:22）。我们并未被告知，当大卫看到约押进城时，他对约押说了什么。也许他对于约押的领导只能给一个公开的认可。毕竟，洗鲁雅的儿子们对他来说太过强大了。

But later, when instructing his son Solomon, David added the murder of Amasa to the crimes Joab had to pay for. He reminded Solomon not just about the two murders Joab had committed against Abner and Amasa but also said, "Now you yourself know what Joab son of Zeruah did to me" (1 Kings 2:5). Joab had been loyal to David, but he had done things to David that David could not overlook. Joab had disobeyed God's anointed king who was



working to lead God's people in righteousness and to display in his own rule the gracious rule of God toward his chosen people.

但之后，当大卫指示他的儿子所罗门时，他把谋杀亚玛撒加在约押必须付出代价的罪上。他不仅仅提醒所罗门约押杀害了押尼珥和亚玛撒，他还说：“你也知道洗鲁雅的儿子约押向我所做的事”（王上 2:5）。约押忠于大卫，但是他向大卫做了大卫不能忽视的事。约押违背了上帝膏立的王，这个王的工作，是在公义中带领上帝的子民，并在他的统治之下，向上帝的选民显明上帝恩慈的统治。

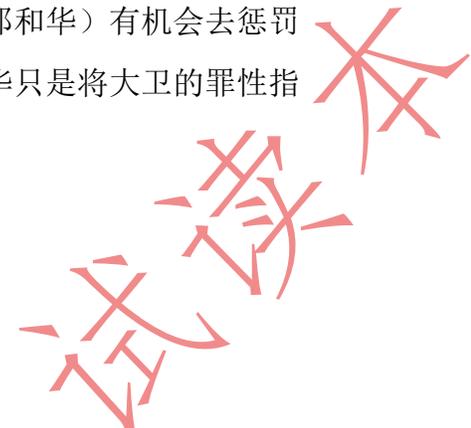
I am ambivalent in regard to this act also. Part of me wants to affirm what Joab did to Amasa and call it an act for the good of the kingdom. But in the end, Solomon followed his father's instructions to punish Joab for a sin that was nothing less than murder. Thumbs-down.

我对这一行为同样是矛盾的。部分的我想要肯定约押对亚玛撒所做的事，称其为一个为了国家的益处的行为。但最终，所罗门遵循了他父亲的指示，为这个无异于谋杀的罪惩罚了约押。大拇指朝下。

Joab's good advice to David 约押给大卫的好建议

Later in David's reign, he and his people were drifting into some type of sin: "Again the anger of the LORD burned against Israel, and he incited David against them, saying, 'Go and take a census of Israel and Judah'" (2 Samuel 24:1). In other words, the Lord was angry with Israel and David, and he moved David to do something that would give him (the Lord) an occasion to punish them. God did not force David to do this. David wanted to sin like this. The Lord merely directed David's sinful nature in the path he chose.

之后，在大卫的统治下，他和他的百姓又犯了某种罪：“耶和华的怒气又向以色列发作，激起大卫来对付他们，说：‘去，数点以色列人和犹大人’”（撒下 24:1）。换句话说，耶和华向以色列人和大卫发怒，他激起大卫去做一件让他（耶和华）有机会去惩罚他们的事。上帝并没有强迫大卫这样做。大卫想要这样犯罪。耶和华只是将大卫的罪性指向他所选择的道路。



David took a census of Israel. It is clear that he was mainly interested in counting his army (2 Samuel 24:9). He wanted to know how powerful he was. (See 1 Chronicles 27:23,24 for another similar account. There David properly refrained from counting the men 20 years old and younger—Israel’s army of the future—“because the LORD had promised to make Israel as numerous as the stars in the sky.”)

大卫数点以色列人。很明显他主要的兴趣是数算他的军队（撒下 24:9）。他想知道他有多强大。（参见代上 27:23, 24 另一个类似的叙述。在那儿，大卫正确的没有数算 20 岁以下的人——未来的以色列军队——“因耶和华曾应许，必加增以色列人如天上的星那样多。”）

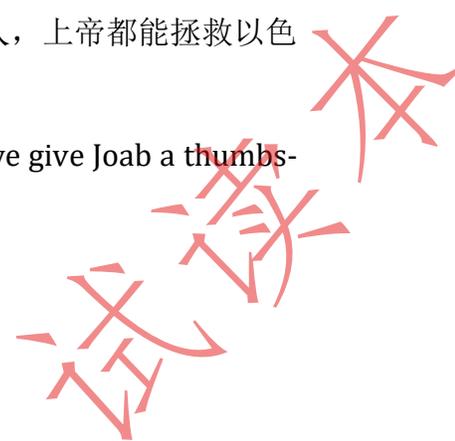
When Joab returned with the numbers, David realized his foolishness and asked God to have mercy on him. From the beginning, however, Joab saw the true nature of the census. He tried to keep David from proceeding: “May the LORD your God multiply the troops a hundred times over, and may the eyes of my lord the king see it. But why does my lord the king want to do such a thing?” (2 Samuel 24:3). The writer of 1 Chronicles added this thought: “Why should he [David] bring guilt on Israel?” (1 Chronicles 21:3). Joab knew that David’s pride would breed similar pride in the hearts of the Israelites.

当约押带着这些数字回去时，大卫意识到他的愚蠢并请求上帝怜悯他。然而，从一开始，约押就看清了这一人口统计的本质。他在开始时就尝试阻止大卫：“愿耶和华——你的上帝使百姓的数目增加百倍，使我主我王亲眼得见。我主我王何必要做这事呢？”（撒下 24:3）。历代志上的作者加上了这一句话：“为何使以色列陷入罪里呢？”（代上 21:3）。约押知道大卫的骄傲在以色列人心里会滋生同样的骄傲。

Note the sincere and humble attitude Joab displayed. God, he said, could give David all the troops David needed. Included in Joab’s words was the hallmark of David’s own approach to warfare. God could save Israel whether there were many soldiers or only a few.

请注意约押展示的真诚和谦卑的态度。他说，上帝能够给大卫所需的军队。约押的话里包含着大卫自己在战斗中的特质。无论有很多士兵还是只有一点人，上帝都能拯救以色列人。

David insisted. The census was taken. Israel was punished. But we give Joab a thumbs-up for his efforts.



大卫坚持。数点人数发生了。以色列人受到了惩罚。但是我们要为约押的努力给他一个大拇指朝上。

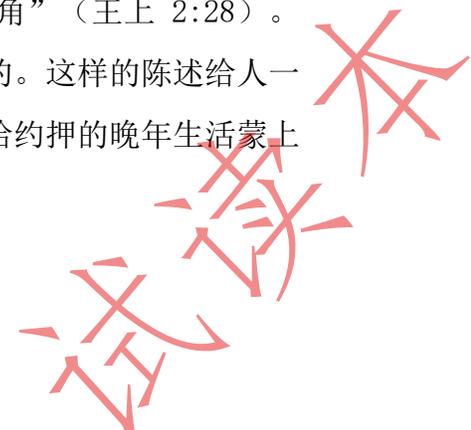
Joab rebels against David 约押反叛大卫

In the end, Joab's ambition got the better of him. Shortly before David's death, David's son Adonijah attempted to take the throne with Joab's help, even though David had made it clear that Solomon would be the next ruler. Perhaps the relationship between the two had degenerated so much that Joab no longer held a position in David's court.

最终，约押的野心战胜了他。大卫临死之前，大卫的儿子亚多尼雅试图在约押的帮助下登基为王，即便大卫清楚的表明所罗门会成为下一个统治者。也许两人的关系已经如此恶化，以至于约押不再担任大卫宫廷里的职位。

When David gave Solomon directions about how to handle certain people after his death, he told Solomon not to let Joab go down into his grave in peace because he had murdered Abner and Amasa in cold blood. Joab heard about this and fled to the temple, thinking that Solomon would not kill him there. "When the news reached Joab, who had conspired with Adonijah though not with Absalom, he fled to the tent of the LORD and took hold of the horns of the altar" (1 Kings 2:28). The writer's point that Joab did not conspire with Absalom but only with Adonijah is interesting. That statement gives the impression that some readers may have assumed that Joab was part of Absalom's rebellion. This might have cast a shadow over Joab's later life. What he did then may have led a later readership to believe it was not outside the realm of possibility that Joab had sided with Absalom also.

当大卫指示所罗门，在他死后如何处理某些人时，他告诉所罗门不要让约押平平安安的进入他的坟墓，因为他曾冷血的谋杀了押尼珥和亚玛撒。约押听到了这个消息，就逃到了帐幕那里，认为所罗门不会在那儿杀他。“虽然约押没有拥护押沙龙，却拥护了亚多尼雅；这消息传到约押那里，他就逃到耶和华的帐幕，抓住祭坛的翘角”（王上 2:28）。作者指出约押并未拥护押沙龙，却拥护了亚多尼雅，这是很有意思的。这样的陈述给人一种印象，即，有些读者可能假设约押参与了押沙龙的反叛。这可能给约押的晚年生活蒙上



了阴影。他之后所做的事，可能让之后的读者相信，约押也曾支持押沙龙并非是一件不可能的事。

Yet Solomon cared as little about the circumstance of Joab's death as Joab had cared about how Abner and Amasa died. He killed him right where he stood, at God's altar. Joab's final act earns him a thumbs-down.

然而所罗门并不关心约押死亡的处境，正如约押不关心押尼珥和亚玛撒怎样死一样。他就在约押所站的地方，在上帝的祭坛那里杀了他。约押最后的行为为他赢得了一个大拇指朝下。

Joab's role in David's life 约押在大卫生命中的角色

Joab was a complex man. The relationship between him and David was also complex. We believe there is no simple answer to why God brought him into David's life. You will have to evaluate my thoughts against your own reading about Joab as well as the thoughts of other commentators.

约押是一个复杂的人，他和大卫的关系同样复杂。对于上帝为什么将他带入大卫的生命，我们相信没有一个简单的答案。你需要自己阅读圣经关于约押的经文和其他注释者的想法，来评价我的想法。

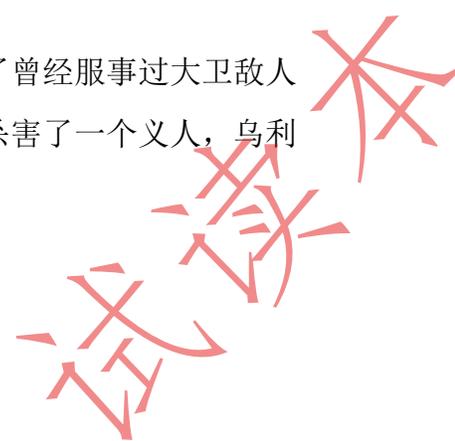
A review of Joab's actions 综述约押的行为

We noted 11 accounts of Joab's life in David's court.

我们记录了约押在大卫宫廷中的 11 个事件。

To five of them we gave a thumbs-down. Four of Joab's sins involved murder. Twice he murdered rival generals who had served David's enemies. Once he killed an usurper to the throne, Absalom. Once he killed a righteous man, Uriah, on David's orders. His other sin was to rebel against David near the end of David's life.

其中五个我们给了大拇指朝下。有四个涉及谋杀。他两次谋杀了曾经服事过大卫敌人的同行。一次谋杀了一个篡位者，押沙龙。一次他在大卫的命令下杀害了一个义人，乌利亚。他的另一个罪是在大卫生命结束的时候反叛大卫。



Six of Joab's acts deserve a thumbs-up. Joab may have had some ulterior motives at times, but in general he helped David's position as God's anointed king: (1) He took Jerusalem as David's capital. (2) In a battle against the Ammonites, he made a fine confession of faith in the Lord's wisdom and care. (3) He preserved David's honor by giving him credit for taking an Ammonite city, even though he, Joab, had actually captured it. (4) He tried to reconcile David and Absalom. (5) He helped David realize that he was dishonoring and demoralizing the troops returning from their victory over Absalom. (6) He advised David against counting his fighting men.

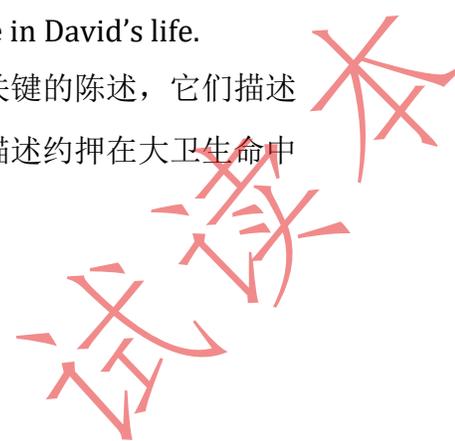
六个约押的行动值得竖起大拇指。约押有时可能会有一些别有用心动机，但通常他帮助大卫作为上帝受膏的王：（1）他攻占耶路撒冷作为大卫的首都。（2）在一次与亚扪人的战争中，他对耶和华的智慧和看顾做了一个很好的认信。（3）他保存了大卫的名誉，将攻占一个亚扪城市的功劳归给大卫，即便事实上是他，约押，攻陷了它。（4）他试图让大卫和押沙龙和好。（5）他帮助大卫意识到，大卫使战胜押沙龙而归的军队蒙羞和泄气。（6）他劝告大卫不要数点他的战士。

From this we see that Joab was both a friend to David, helping David throughout his life, and a conniving opportunist, who frequently took matters into his own hands. He had a sincere faith in the Lord, but he often gave way to his sinful self-will, disregarding David's example of leaving everything in God's hands. He was a blessing to the Israelites in how he led them in battle, but in the end he was put to death for his ruthless murders.

从这些我们看到，约押既是大卫的朋友，在大卫一生中帮助他，又是一个诡计多端的投机分子，经常将事情掌握在自己手里。他对上帝有一个真诚的信心，但他常常屈服于他罪性的自我意志，无视大卫将一切事都交在上帝手里的榜样。在带领以色列人打仗上，他对以色列人是一个祝福，但最终他为他残忍的谋杀而被处死。

There are many ways to evaluate Joab's life. The following evaluation is based on the two key statements of Scripture that describe what David and Joab thought about each other. These insights, we believe, will enable us to describe Joab's role in David's life.

有很多方法去评价约押的一生。下面的评价建基于圣经中两个关键的陈述，它们描述了大卫和约押对彼此的看法。我们相信，这些见解将帮助我们能够描述约押在大卫生命中的角色。



Joab could stand up to David and tell David what he needed to hear 约押能够直面大卫并告诉大卫他所需要听到的

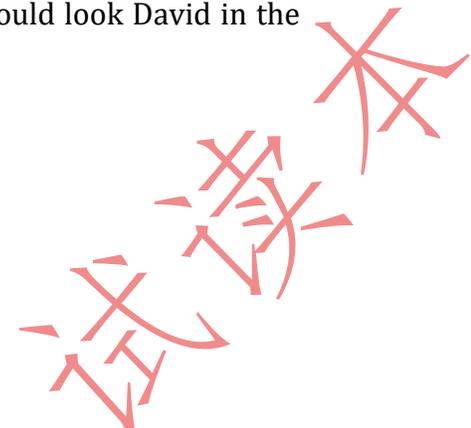
The first statement that deserves our attention was spoken by David immediately after Joab had killed Abner. David exclaimed, "Today, though I am the anointed king, I am weak, and these sons of Zeruiah are too strong for me" (2 Samuel 3:39). This suggests a reason why the Lord brought Joab and his brothers into David's life.

第一个值得我们关注的陈述是，当约押杀了押尼珥之后大卫立即说的话。大卫哀叹：“我虽然受膏为王，今日还是软弱。洗鲁雅的两个儿子，这些人比我强硬”（撒下3:39）。这暗示着为什么耶和华将约押和他的兄弟带入大卫生命中的原因。

As David said, these men were too strong for him. Even though theoretically he should have punished them, or at least rid his court of them, he couldn't. He was stymied for several reasons. First, the Lord had brought not just one person but the three sons of Zeruiah into his life. It is easier to deal with one than three. Second, they were his relatives. Third, they had stood by him in battle, led his troops, and were willing to die for him. One of them, Abishai, would later save his life. Fourth, Joab was a very capable commander and David's troops seemed to follow him willingly.

正如大卫所说，这些人比他强硬。即便理论上他应该惩罚他们，或至少把他们赶出他的宫廷，但他不能。有几个原因阻碍了他。首先，耶和华不仅将一个人而是将洗鲁雅的三个儿子放入他的生命中。处理三个人要比处理一个人难得多。其次，他们是他的亲戚。第三，他们在战争中支持他，统领他的军队，愿意为他赴死。其中一个人，亚比筛，将会在之后拯救他的性命。第四，约押是一个非常有能力的指挥官，大卫的军队似乎很乐意跟随他。

The personal strength of these three men was hard for David to handle. But it was that strength that the Lord used to benefit David on other occasions. As we have seen, Joab was not an unbeliever devoid of spiritual understanding. If need be, he could look David in the eye and frankly tell him truths he needed to hear.



这三个人的个人力量是大卫很难去对付的。但在其它情况下，耶和华使用这力量成就大卫的益处。正如我们所见，约押不是一个没有属灵理解力的不信者。在需要的时候，他能够直视大卫的眼睛，坦率的告诉大卫他所需要听到的真理。

On at least three occasions, Joab used his personal position of strength to bless David. The Lord used him to get David to bring Absalom home to Jerusalem, which, unknown to Joab, was a piece in God's plan to discipline David. Joab also rebuked David at Mahanaim. Only a man like Joab could have told David the hard truth of his error in demoralizing his troops. Only a person in as strong a position as Joab could have attempted to stop David from counting the fighting men, and in this case it may have been Joab's words that laid the foundation for David's repentance later on.

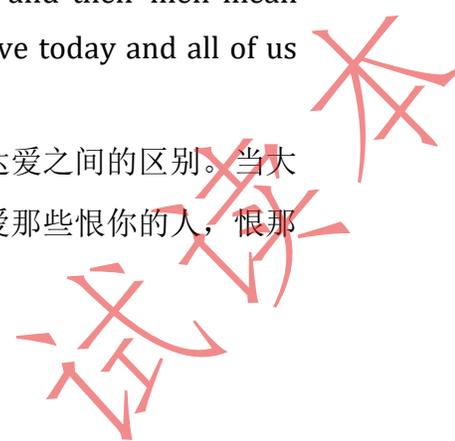
至少有三次的，约押使用他强大的个人位置来祝福大卫。耶和华使用他说服大卫叫押沙龙回耶路撒冷，约押不知道的是，这是上帝管教大卫计划中的一环。约押又在玛哈念斥责大卫，只有像约押这样的人，能够告诉大卫这一冷酷的真理——他错误的让他的军队丧失了斗志。也只有像约押这样处在一个强大的位置中的人，能够试图阻止大卫数点民数，在这个事件中，可能是约押的话为大卫之后的悔改奠定了基础。

Joab's and David's understandings of love 约押和大卫对爱的理解

Joab's love 约押的爱

The second statement helps us understand the difference in how Joab and David understood love and how to show it. When David was mourning the death of Absalom and demoralizing the troops, Joab rebuked him: "You love those who hate you and hate those who love you. You have made it clear today that the commanders and their men mean nothing to you. I see that you would be pleased if Absalom were alive today and all of us were dead" (2 Samuel 19:6).

第二个陈述帮助我们理解，约押和大卫在如何理解爱并如何表达爱之间的区别。当大卫为押沙龙的死哀悼并使军队士气低落时，约押责备他说：“你却爱那些恨你的人，恨那



些爱你的人。今日你摆明了不以将帅、臣仆为念。我今日看得出，若押沙龙活着，我们今日全都死了，你就高兴了”（撒下 19:6）。

Joab was criticizing David for misplaced love. In the context in which Joab spoke these words, he was right. We gave Joab a thumbs-up for jolting David out of his misplaced and excessive grief over Absalom's death.

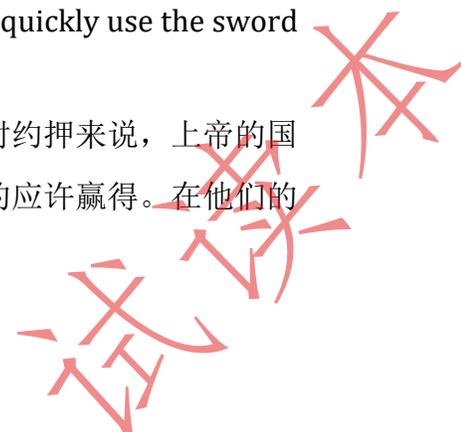
约押指责大卫的爱放错了地方。在约押说这话的上下文里，他是对的。约押将大卫从他错放的爱中，和对押沙龙的死过度的悲伤中震醒，我们为此给了他一个大拇指朝上。

But these words also seem to express a more general opinion about the way David showed love. If we interpret Joab's statement here as commentary on David's customary way of dealing with things, we realize that Joab did not understand David's love for his enemies and his hope that they would change. He did not understand why David seemed to show more concern and expend more effort on the lost sheep than on the many who did not need deliverance. Joab took David's actions as undue love for his enemies and carelessness about the feelings of his friends.

但是这些话似乎也表达了对于大卫表达爱的方式的一种普遍的看法。如果我们将约押在这里的陈述，解释为他对大卫处理事情一贯的方式的评论，我们就会意识到，约押并不理解大卫对他敌人的爱，和他怀有的他们会改变的盼望。他不明白为什么大卫似乎展示了更多的关心和花了更多的努力，在那些迷失的羊上——相比于很多不需要救助的人。约押认为大卫的行为是对他敌人过分的爱和他朋友的感受的漠不关心。

Joab—often, but not always—operated like a secular ruler. To Joab, the kingdom of God was not much different from any other political structure. In his mind, people's hearts could not be won over by God's promises. There always had to be a sword hanging over their heads. Joab's enemies were viewed not through the lens of what God could accomplish in their hearts but on their past behavior and the threat they currently posed to the kingdom. He loved God's people, but not with patience and deference to God's will. His love was tainted by human wisdom and worldly strategies. He would quickly use the sword even against men who were circumcised Israelites like him.

约押——常常，但并不总是——像一个世俗统治者一样运作。对约押来说，上帝的国和任何别的政治组织没什么不同。在他的心里，人心并不能被上帝的应许赢得。在他们的



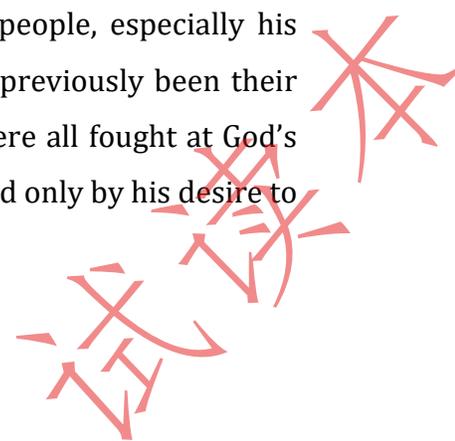
头上必须永远悬挂一把剑。当约押看待他的敌人时，他并不是透过上帝会在他们心里成就什么的透镜来看待他们，而是透过他们过去的行为和他们对神国造成的威胁来看待他们。他爱上帝的子民，但是并没有耐心去顺服上帝的旨意。他的爱被人的智慧和世界的计谋所沾污。他会迅速的用刀来反对那些甚至和他一样受割礼的以色列人。

In Joab's mind, there was a dark side to David's desire to show mercy and leave things in God's hands. David wanted to rule over a nation of believers and potential converts. To Joab, this was keeping David from doing what he had to do as king over Israel. It is as if David failed to realize that God's people were no longer a theocracy, willing to submit to God's rule, and that in many ways they resembled the nations around them. In Joab's mind, David should have acted more like the rulers of those nations. He should have thought nothing of killing his enemies—Abner, Absalom, and Amasa—men who had hated him and were bent on his destruction.

在约押的心里，大卫想要表达怜悯，并将一切事放在上帝手里，有其阴暗的一面。大卫想要统治一个由信徒和潜在归信者组成的国家。对约押来说，这阻止了大卫做他作为以色列的王必须做的事。这就仿佛大卫未能意识到，上帝的子民不再是一个神权政体，不再被上帝直接统治，他们在很多方面已经类似于他们周围的那些国家。在约押的心里，大卫应该更像那些国家的统治者一样行动。他应该坦然地杀死他的敌人——押尼珥、押沙龙、亚玛撒——就是那些恨他并决心要毁灭他的人。

David's love 大卫的爱

David's love imitated that of Christ. He truly had a faith in God that "always hopes" (1 Corinthians 13:7). His hope shaped how he loved. He trusted that God could turn men like Abner and Amasa into reliable and trusted leaders of God's people. He trusted that God could make even Absalom repent of his rebellious ways and return to the family fold. His grief over Absalom's death was in part generated by the fact that Absalom would never have that chance. David trusted in the spiritual strength of God's people, especially his soldiers. He could see spirit-led troops following generals who had previously been their enemies. His bloody battles were never fought for self-gain. They were all fought at God's command, and David's intense zeal to fight God's enemies was fostered only by his desire to protect Israel's spiritual welfare.



大卫的爱仿效了基督的爱。他真的相信“凡事盼望”（林前 13:7）的上帝。他的盼望塑造了他爱的方式。他相信上帝会将押尼珥和亚玛撒那样的人变为上帝子民忠心可靠的带领人。他相信上帝能够让甚至是押沙龙这样的人，可以懊悔他叛逆的行为并回到家庭的怀抱。他为押沙龙的死感到悲痛，部分原因是押沙龙再没有这样的机会了。大卫相信上帝的子民，特别是他的战士属灵的力量。他本可以看到由圣灵引导的军队，跟随着一个曾经是他们的敌人的将军。他流血争战，从来不是为着他自己的益处。它们都是在上帝命令之下的战斗。大卫强烈的和上帝敌人争战热情，唯独是由他保护以色列人属灵福祉的渴望培养出来的。

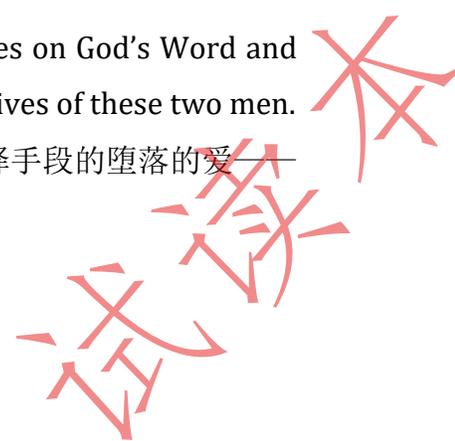
This was true love. David had to punish sinners, even among God's people as Moses' law instructed. But he reigned as God intended Israel's kings to reign, with an ongoing hope in the power of God's Word and the work of the Holy Spirit in the hearts of his people. David understood that Israel was still a theocracy even though it had him as its king. David put himself in the background and set God before the people. David knew the interrelationship between his own rule, God's Word, worship, and the people's need to serve the Lord first. He sought to blend these all in a reign of righteousness. Mercy triumphed over justice. Everything he did was designed to promote God's promise of a Savior in the hearts of his people.

这是真的爱。大卫不得不按着摩西律法的教导惩罚罪人，即便是上帝的子民。但是他的统治，和上帝想要以色列列王的统治一样，是持续不断地盼望上帝圣道的大能和圣灵在他子民心中做工。大卫明白以色列依然是一个神权政体，即便有他为以色列的王。大卫将他自己放在幕后并将上帝放在人们面前。大卫知道他自己的统治，上帝的道，敬拜，和人们需要服事上帝之间的相互关系。他寻求将这一切融合在一个公义的统治之中。仁慈胜过了审判。他所做的一切事，其目的都是将上帝对救主的应许，培养在上帝子民的心中。

The two loves collide 两种爱的碰撞

These two kinds of love—the wonderful Christian love that relies on God's Word and the tainted love in which the end justifies the means—clashed in the lives of these two men.

这两种爱——倚靠于上帝圣道奇妙的基督徒的爱，和为目的的不择手段的堕落的爱——在这两个人的生命中发生了冲突。



When we realize the tension between the kingdom of Israel as it should have been under God and the kingdom as it actually was—populated with unbelieving and unspiritual people who understood much about swords of steel but little about the sword of the Word—we can come closer to understanding why God brought Joab into David’s life.

当我们意识到，本应在上帝统治之下的以色列国，和那个实际上的以色列国——由不信和不属灵的人组成，他们更明白钢铁之剑而不是圣道的宝剑——之间的张力时，我们就更能进一步理解为什么上帝将约押带入大卫的生命。

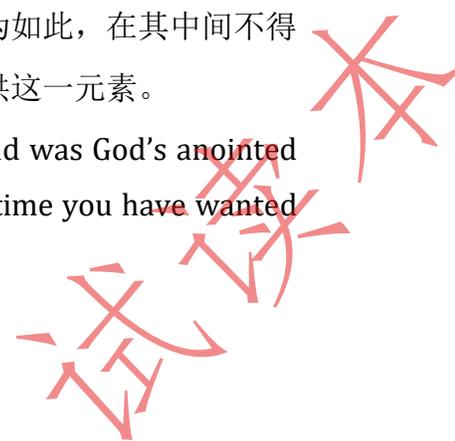
I suggest this as the answer: The Lord brought Joab into David’s life to do certain things necessary for the preservation of his people that David was not able to do. David could not rule God’s people like a secular, worldly ruler. As a picture of Jesus, who built his kingdom on the gospel message of the forgiveness of sins, David could only rule in love, in patience, and with God’s Word. It is not that David thought, “Joab, I haven’t got the stomach for killing like you have, so I’m going to turn my back and let you do the dirty work.” No, David simply could not rule like that and did not condone those methods in his men. That’s not the way the Savior would rule over his kingdom, and it’s not the way David ruled over his.

我的答案是这样的：耶和华将约押带入大卫的生命中，为着保存他的子民去做某些大卫不能做的，必要的事。大卫不能像一个世俗的统治者那样统治上帝的子民。作为耶稣的一幅画面，大卫在赦免罪恶的福音信息上建立他的国，大卫只能在爱里，在耐心里，用上帝的道施行统治。不是说大卫这样想：“约押，我没法忍受像你这样杀人，因此我转过身去不看你，并让你去做这些脏活。”不，大卫就是不能这样统治，并没法纵容他的人使用这些方法。这不是救主将会统治他的国度的方式，它也不是大卫统治他的国度的方式。

But sadly, the nation of Israel had become more and more like any other secular kingdom. Because of this, there had to be an element of hard-nosed secular rule in its midst. My view is that God used Joab to provide this element.

但不幸的是，以色列国变得越来越像其它世俗国家一样。正因为如此，在中间不得不存在某种强硬的世俗统治的元素。我的观点是上帝使用约押来提供这一元素。

Joab killed Abner. Abner, by his own confession, knew that David was God’s anointed king: “Abner conferred with the elders of Israel and said, ‘For some time you have wanted



to make David your king. Now do it! For the LORD promised David, “By my servant David I will rescue my people Israel from the hand of the Philistines and from the hand of all their enemies”” (2 Samuel 3:17,18). So we ask Abner: Why are you using that argument now, only when it is clear you cannot defeat David? Why did you ignore it all the years you led God’s people in battle against David?

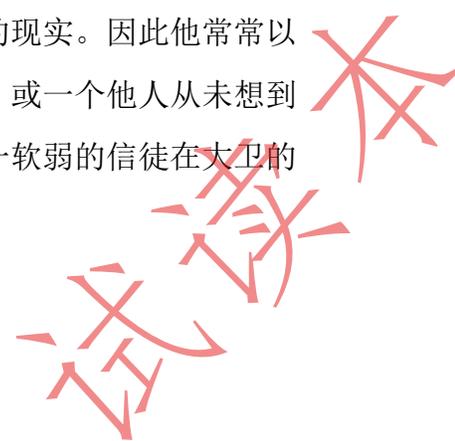
约押杀了押尼珥。押尼珥，在他自己的宣告中，他明明知道大卫是上帝膏立的王：“押尼珥与以色列长老商议，说：‘从前你们企盼大卫作王治理你们，现在你们可以这样做了。因为耶和华曾论到大卫说：“我必藉我仆人大卫的手，救我民以色列脱离非利士人和众仇敌的手”’”（撒下 3:17,18）。因此我们要问押尼珥：为什么现在，很明显当你不能战胜大卫时，你才使用这一论点呢？为什么这么多年你都无视它，带领上帝的子民与大卫争战呢？

Joab killed Amasa. We ask Amasa the same thing: How can you, who just allied yourself with the worst of rebels, think you have a right to lead God’s people now? Joab was not right in murdering these men, but God may have used him to keep David, in love, from appointing men who were still “of this world” to provide spiritual leadership to soldiers called to fight in his name.

约押杀了亚玛撒。我们要问亚玛撒同样的问题：刚刚与最恶劣的叛乱者结盟的你，现在怎么敢认为你有权利去领导上帝的子民呢？约押谋杀这些人是不对的，但上帝可能使用他来阻止大卫在爱中，任命这些依然“属这个世界”的人，在属灵上领导这些被呼召奉他的名去战斗的士兵。

Although Joab believed in the Lord, he often saw only political, not divine, realities. So he often took care of Israel’s problems in a political way, with a backroom knife to the belly and a deceitful trick that the other guy never saw coming. In doing this he sinned, and he paid for his sins. But the presence of this weak believer in David’s court gave God the opportunity to deal with other men who may not have had any measure of the Spirit at all.

虽然约押相信耶和华，他常常只看到政治的现实，而不是属神的现实。因此他常常以一种政治的方式来处理以色列的问题——用一把暗地的刀刺向肚腹，或一个他人从未想到的诡计。在做这些事时，他犯了罪，并为他的罪付上了代价。但这一软弱的信徒在大卫的宫廷里，给了上帝机会去对付那些完全没有圣灵的人。



A Devotion for Church Leaders 灵修：教会领袖

“Whether you eat or drink or whatever you do, do it all for the glory of God.” (1 Corinthians 10:31)

所以，你们或吃或喝，无论做什么，都要为荣耀上帝而做。（林前 10:31）

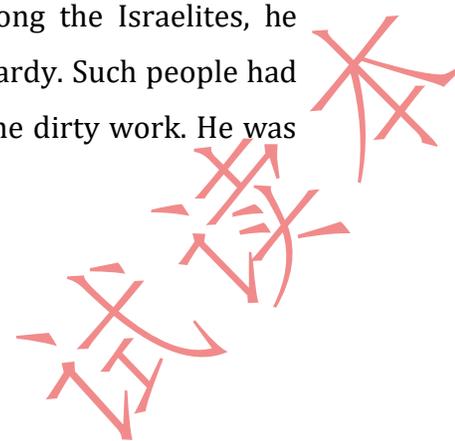
David and Joab help us think about church leadership and church politics. How should church leaders serve in God’s kingdom? How should they work for the welfare of his church?

大卫和约押帮助我们思考教会领袖和教会政治。教会领袖应该如何服事上帝的国？他们应该如何工作来促进上帝教会的福祉？

Except in the case of Uriah, David ruled in righteousness. He was put in charge of God’s chosen people and was called on to rule over them as the Lord would have if he were physically present among them. David ruled in a spirit of love. His main concern was leading people to the Lord, which he did by helping organize their worship life and writing psalms as the Holy Spirit’s mouthpiece. His greatest joy was God’s promise to establish his house forever through the Savior. To put it in New Testament terms, David wanted to serve his people with the Word and the sacraments. Although he was called on to protect God’s people with the sword, he knew that only the law, spoken in love, and the promises of the gospel would bring people to faith. David wanted to work for God’s goals in God’s ways.

除了乌利亚一事，大卫凭公义施行统治。他被派来管理上帝的选民，并被呼召去治理他们，仿佛上帝在肉身上和他们同在一样。大卫在一个爱的灵里施行统治。他主要关心的是带领人们归向耶和华，他帮助组织人们的敬拜生活，作为圣灵的发言人写下诗篇。他最大的喜乐是，上帝应许会透过救主建立他永恒的家。用新约的话来说，大卫想要用圣道和圣礼服事他的子民。虽然他被呼召用刀剑保护上帝的子民，他知道唯有在爱中说律法，和福音的应许，能够带领人相信。大卫想要以上帝的方式为上帝的工作。

Joab did not see it that way. There were corrupt people among the Israelites, he reasoned, and as long as they were alive, God’s kingdom was in jeopardy. Such people had to die. Joab had to protect God’s kingdom even if it meant doing some dirty work. He was not beyond letting the end justify the means.



约押并不这样看待这件事。他认为，在以色列中有腐败的人，只要他们还活着，上帝的国就处在危险中。这样的人必须死。约押必须保护上帝的国，即便这意味着去做某些脏活。他为了目的的正当而不折手段。

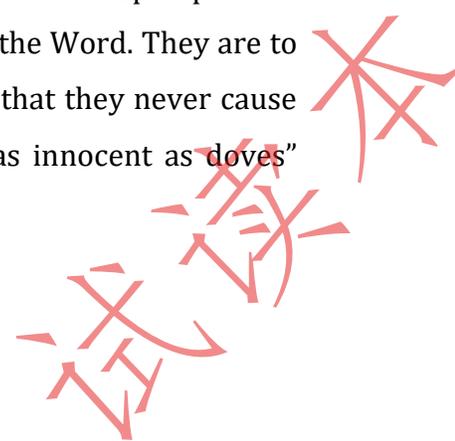
David's methods were the right ones. His goal was to let God rule and shepherd Israel. He was merely God's helper. He trusted that God would shape the course of events. If David was going to err, it was on the side of showing mercy. The hours he could have spent in backroom politics were spent working on Israel's worship life. As an Old Testament leader over a visible kingdom, he used the sword against God's enemies. But he knew that true order, godly discipline, and the kingdom's growth could only be fostered with God's Word.

大卫的方式是正确的方式。他的目标是让上帝统治并牧养以色列民。他仅仅是上帝的帮助者。他相信上帝会塑造事情的进展。如果大卫犯了错误，那也是在展示怜悯的这一面。他将本可以花在幕后政治上的时间花在组织以色列人的敬拜生活上。作为统治一个可见的国的旧约领袖，他使用刀剑来对抗上帝的敌人。但是他知道，真正的秩序、敬虔的训练、神国的扩展，都只能由上帝的圣道所培养。

Is the work of the church today accomplished with politics that are less than honest and straightforward? Is Joab's approach the norm in church council meetings? Does the ultimate "good" of the church excuse an approach that is less than God-pleasing? Sadly, there is a saying: Politics are dirty, but there is nothing more dirty than church politics. From this preserve us, dear heavenly Father.

今天的教会工作是用不诚实不坦率的政治来完成的吗？约押的方式在教会同工会议中成了标准了吗？教会最终的“善”成了为不蒙上帝喜悦的方式开脱的借口了吗？可悲的是，常话说的好，政治是肮脏的，而没有什么比教会政治更肮脏的了。亲爱的天父啊，请保守我们脱离这肮脏。

The apostle Paul wants us to do all things to the glory of God. That holds true especially for church leaders. They are to work for God's glory. They are to adopt a posture that passively trusts in God's care and actively trusts in the power of the Word. They are to expose error and promote the spread of the Word. They are to pray that they never cause the sheep to stumble. They are to be "as shrewd as snakes," yet "as innocent as doves"



(Matthew 10:16). They are to search the New Testament for principles to help them serve God's people.

使徒保罗希望我们做一切事都是为荣耀上帝而做。这对教会领袖来说尤其如此。他们是为上帝的荣耀工作。他们要采取这样的姿势：顺从地相信上帝的看顾并主动的相信圣道的大能。他们要去揭露错误并促进圣道的传播。他们要祷告祈求他们绝不导致羊群跌倒。他们要“机警如蛇”的同时“纯真如鸽”（太 10:16）。他们要寻求新约的原则来帮助他们服事上帝的子民。

Dear Lord, give us leaders who rule like David. Give our leaders wisdom to use the law and the gospel properly. May our leaders work not for their own glory but for yours. Amen.

亲爱的主啊，请赐我们像大卫那样的领袖。赐我们领袖智慧，让他们能够恰当的使用律法和福音。愿我们的领袖不是为他们自己的荣耀而是为你的荣耀工作。阿门。

敬拜本

Conclusion 总结

Near the end of his life, David spoke what are called his last words. They were not the last words he spoke but words that summarized his life. In a sense, they are the last word on everything God had accomplished for him.

在大卫生命的末尾，大卫说出了他末了的话。它们并不是他最后的话而是他一生的总结。从某种意义上，它们是对上帝为大卫成就的每一件事的定论。

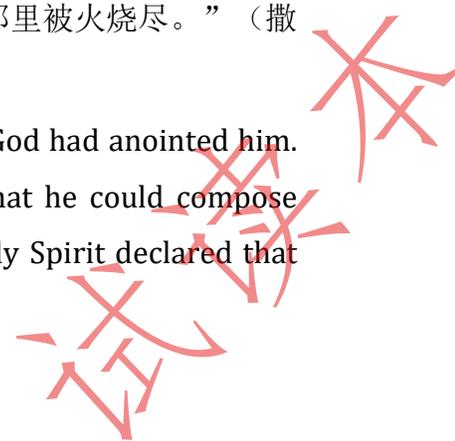
These are the last words of David:

The oracle of David son of Jesse, the oracle of the man exalted by the Most High, the man anointed by the God of Jacob, Israel's singer of songs: The Spirit of the LORD spoke through me; his word was on my tongue. The God of Israel spoke, the Rock of Israel said to me: "When one rules over men in righteousness, when he rules in the fear of God, he is like the light of morning at sunrise on a cloudless morning, like the brightness after rain that brings the grass from the earth." Is not my house right with God? Has he not made with me an everlasting covenant, arranged and secured in every part? Will he not bring to fruition my salvation and grant me my every desire? But evil men are all to be cast aside like thorns, which are not gathered with the hand. Whoever touches thorns uses a tool of iron or the shaft of a spear; they are burned up where they lie. (2 Samuel 23:1-7)

以下是大卫末了的话：

“耶西的儿子大卫的话，得居高位的，雅各的上帝所膏的，以色列所喜爱的诗人的话。耶和华的灵藉着我说话，他的言语在我的舌头上。以色列的上帝说，以色列的磐石向我说：‘那以公义治理人，以敬畏上帝来治理的，他必像晨光，如无云清晨的日出，如雨后的光辉，在嫩草地上。’我的家在上帝面前不是如此吗？上帝与我立永远的约，这约既全备又稳妥。我的一切救恩和我一切所想望的，他岂不成全吗？但无赖全都像被丢弃的荆棘；它们不能用手去拿；碰它们的人必须用铁器和枪杆，它们必在那里被火烧尽。”（撒下 23:1-7）

God had exalted David so he could accomplish God's purposes. God had anointed him. That is, he had set David apart and given him the Holy Spirit so that he could compose psalms about the sweet message of the Savior. Through him the Holy Spirit declared that



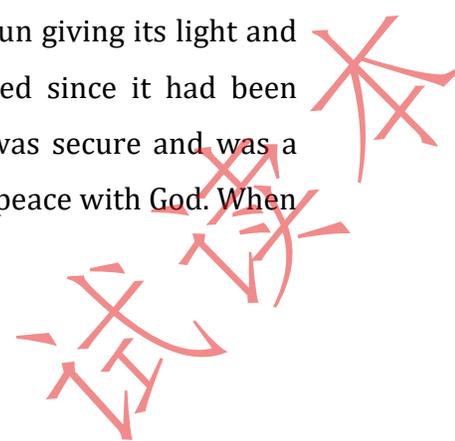
the nation that is ruled in righteousness and in the fear of God is truly blessed. David's rule was like the first rays of the sun on a cloudless morning or when the clouds begin to clear after a rainstorm. By God's grace, David ruled over the kingdom of Israel in that way.

上帝将大卫高举使得他能够完成上帝的目的。上帝膏立了他。也就是说，他将大卫分别出来，赐给他圣灵，使得他能够写下诗篇关于救主最甜美的信息。透过大卫圣灵宣告，那在公义和敬畏上帝中得治理的民是有福的。大卫的统治就像无云的清晨或暴雨后乌云开始散去时，照射到地面的第一缕阳光。借着上帝的恩典，大卫以这样的方式治理以色列国。

David also rejoiced that his house was right with God. His sins were forgiven, and he had God's promise that from his family a Savior would be born. That promise was everlasting. Nothing could halt its progress because it was arranged and secured in every part. God would rescue David from every evil attack. He would grant David's desire and fulfill every prayer he made through the Holy Spirit living within him (Romans 8:25-28). Indeed, everything would work out for his good.

大卫同样喜悦于他的家与上帝和好了。他的罪被赦免了，他得了上帝的应许，救主会从他的家中降生。这是一个永恒的应许。没有什么能阻止其前进，因为它的每一部分都被安排妥当了。上帝会拯救大卫脱离一切邪恶的攻击。他会准许大卫的渴望，满足大卫透过住在他里面的圣灵做出的每一个祈祷（罗 8:25-28）。确实，每件事都会为了他的益处互相效力。

Commentators interpret David as speaking about his own kingdom. Martin Luther insists that Jesus is speaking these words through David and is referring to the kingdom he established through his victory over the devil. Undoubtedly both are right. In his psalms David often speaks about himself, but the words are Jesus' words. David's prayers are the prayers of Christ. We should not be surprised at this. David is a type or picture of the Savior. Subsequent generations could look at him and learn about their Savior. They could look at David and see a man who ruled in righteousness, who was like the sun giving its light and warmth to the world. They saw a man whose work would succeed since it had been promised by God from eternity. They saw someone whose house was secure and was a place where people could find safety in the face of their enemies and peace with God. When



past generations saw David, they saw Christ. When present generations see Jesus, they see the Old Testament fulfilled in the New Testament.

圣经注释者解释说，大卫是在说他自己的国。马丁路德坚称，耶稣正在透过大卫说这话，它指的是耶稣将透过他对魔鬼的胜利建立的国。毫无疑问这两者都是对的。在诗篇中大卫常常谈到他自己，但这些话是耶稣的话。大卫的祷告是基督的祷告。我们对此不应该感到稀奇。大卫是救主的预表或画面。后来的世代可以看着他去了解他们的救主。他们能够看着大卫，看到一个在公义中施行统治，一个像太阳一样，给世人光明和温暖的人。他们看到一个人，他的工作，因为是由永恒上帝亲自应许的，就必然亨通。他们看到一个人，他的家是安全的，是一个人们能够在面对敌人时找到平安并与上帝和好的地方。当过去时代的人看到大卫时，他们看到了基督。当现在时代的人看到耶稣时，他们看到旧约在新约中的应验。

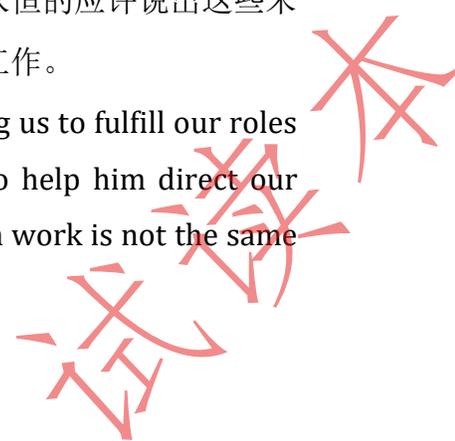
The Lord himself did all this. The Holy Spirit graciously directed David's every step. But God often used the people in David's life as his agents of grace.

这一切事都是耶和華亲自做的。圣灵仁慈的指引着大卫的每一步。但上帝常常使用大卫生命中的人，作为他恩典的代理人。

Unlike Jesus, David needed to be purged of his sins, corrected when he did wrong, and rebuked when he sinned. God sent people who could help David be a prophet, priest, and king. He provided people to give him opportunities for greatness and help in the face of sure destruction. God put people into David's life, agents through which he shaped David's life, so that at the end of his life David could speak final words of joy over the everlasting promise of a Savior. He gave David agents of grace to foster his gracious work in David's life.

和耶稣不一样，大卫需要洁净他的罪，当他做错时需要被纠正，当他犯罪时需要被责备。上帝差派人们来帮助大卫成为先知、祭司和君王。他为大卫提供各样的人，给他机会成为伟大，并帮助他面对必然的毁灭。上帝将人们放入大卫的生命中，他借着这些代理人塑造大卫的生命，使得大卫在生命的终点，能够在喜乐中，对救主永恒的应许说出这些未了的话。他赐给大卫恩典的代理人，来促进他在大卫生命中仁慈的工作。

The same is true for us. God will receive all the glory for enabling us to fulfill our roles in his kingdom work. And he also brings people into our lives who help him direct our paths and influence us to walk in his ways. Our role in God's kingdom work is not the same



as David's. David was unique in many ways, and so it is no surprise that some of the people God brought into David's life were also unique. We do not suggest exact parallels between the people in David's life and the people in ours. Yet since we are all believers, we can find some clear similarities.

对我们来说同样如此。上帝让我们能够履行我们在神国工作中的角色，这一切的荣耀都属于他。他也将人们带入我们的生命，来帮助他指导我们的路径并让我们走在他的道路上。我们在神国工作中的角色和大卫的不同。大卫在很多方面是独一无二的，因此毫不奇怪上帝带入大卫生命中的一些人也是独一无二的。我们并不认为大卫生命中的人和我们生命中的人是完全对应的。然而由于我们都是信徒，我们能够找到一些明显的相似之处。

God sends us Samuels—mentors who lay the foundation for our understanding of God's salvation. Such people may give major direction to our lives, perhaps by leading us into full-time service in a congregation or by giving us a model of Christian life that influences us for years to come.

上帝赐给我们撒母耳——为我们理解上帝的救恩奠定基础的导师。这样的人可能给了我们的生命一个方向，或许是带领我们在一个教会中服事，或是给我们一个基督徒生命的模范，在我们未来的岁月里影响着我们。

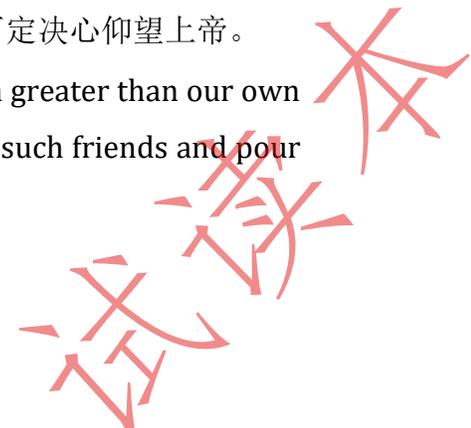
He sends us Goliaths—people or situations that give us a chance to take a stand for the Lord and elevate the Lord's reputation. Such people might even serve to make us more well-known so we can serve others for their spiritual good.

他赐给我们歌利亚——给我们机会去为上帝表明立场并提高上帝名誉的人或处境。这样的人甚至可能让我们更知名，使得我们可以为他人的属灵益处而服事他们。

He sends us Sauls—people who bring the kind of suffering into our lives that, as Paul says, "produces perseverance" (Romans 5:3). This in turn leads to growth in Christian character and to a firm resolve to hope in God at all times.

他赐给我们扫罗——那些为我们的生命带来某种苦难，正如保罗所说，“生忍耐”（罗 5:3）的人。这转而培养我们的基督徒品格，并让我们凡事都下定决心仰望上帝。

He sends us Jonathans—people whose faith and insight are often greater than our own and who can comfort us when our faith is being tested. We can go to such friends and pour



out our hearts to them, knowing they will understand us and be able to encourage us with God's Word.

他赐给我们约拿单——那些信心和洞察力往往比我们更强壮的人，他们能够在我们的信心受试炼时安慰我们。我们能够来到这样的朋友面前，向他们倾吐我们的心意，知道他们会理解我们，并能够用上帝的道来鼓励我们。

He sends us Abigails—people who at just the right moment intervene in our lives and keep us from doing something foolish and detrimental to our faith or our ability to serve God in his church.

他赐给我们亚比该——那些在适当的时刻介入我们的生命中，阻止我们做某些蠢事的人，这样的事会损害我们的信心或我们在上帝的教会中服事他的能力。

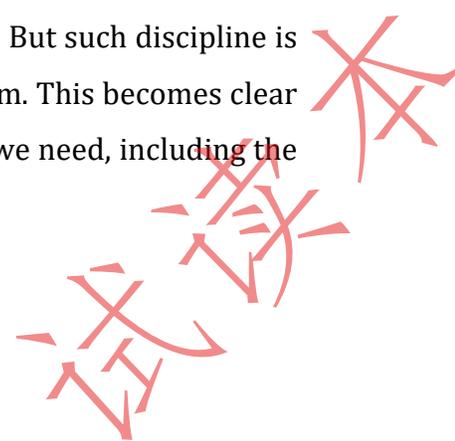
He sends us Nathans—pastors and teachers who have committed themselves through the power of the Holy Spirit to warn us against sin when we need that warning, to faithfully teach us God's Word, and to pray for our daily repentance so that we can receive the forgiveness they announce to us.

他赐给我们拿单——那些向我们委身的牧师和教师，他们透过圣灵的大能，在我们需要警告的时候警告我们的罪，忠实的教导我们上帝的道，为我们的每日悔改祷告，使得我们可以领受他们向我们宣布的赦免。

He may even give us Uriahs—people who remain outside our circle of close friends but whose ongoing Christian lives intersect with our lives. Neither we nor they may understand what the Lord is doing by bringing us together, but there is a reason that may become clear later.

他甚至可能会赐给我们乌利亚——那些不是我们的密友，但他们的基督徒生命却持续的和我们的生命相交的人。我们和他们可能都不明白，上帝把我们放在一起在做什么，但是其原因在之后可能会更加清楚。

If we need his chastening hand, the Lord may send an Absalom into our lives to drive us to our knees in repentance and help us suppress our sinful nature. But such discipline is just that, discipline. It is not *punishment* in the strict sense of that term. This becomes clear as the Lord does not allow it to overcome us but gives us everything we need, including the help of special people, to endure it.



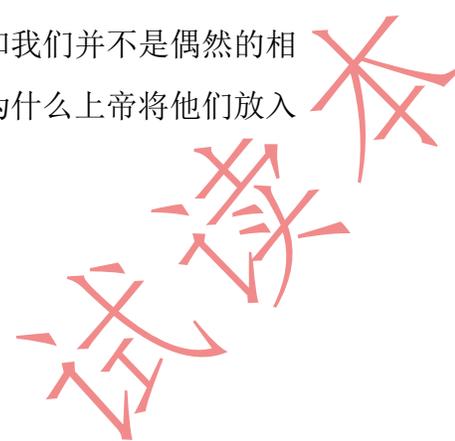
如果我们需要管教，上帝可能会差派一个押沙龙进入我们的生命，让我们屈膝悔改，并帮助我们抑制我们的罪性。但这样的管教仅仅是管教。它并不是严格意义上的惩罚。上帝不会允许它胜过我们，反倒赐给我们我们需要的一切，包括特别的人的帮助，来经受这管教。

And he may also send us Joabs—complex people who are with us for a long time, maybe even our whole lives, and play rather ambiguous or unpleasant roles. Such people may at times be a real help and at other times be a thorn in the side. In the end we may have to leave it up to God to judge their actions.

他也许也会赐给我们约押——那些复杂的人，他们会和我们在一起相当长时间，甚至也许是整个一生，并扮演着相当模糊或不愉快的角色。这样的人有时可能真是帮助，而其它时候又是身上的刺。最终，我们可能不得不让上帝来评判他们的行为。

Through the lessons we learn from David's life, we must not say that God only gives us agents of grace to help us. We must also say that all the people he brings into our lives are in fact agents of his grace. The friend who is a great blessing, the spouse whom we view as a very difficult person to live with, the good child who was a joy to raise and the rebellious child who tried our patience at every turn, the person who is clearly a blessing and the person we are simply stuck with for reasons we cannot understand—these and more are in our lives for a reason. All of them are agents of grace in some way or another. They are not accidental acquaintances we can dismiss or avoid at will. Perhaps someday we will see why God has put them into our lives. Perhaps we won't.

透过从大卫的生命中我们学习的这些课程，我们不能说上帝只给我们恩典的代理人来帮助我们。我们必须说，他带入我们生命中的所有人，事实上都是他恩典的代理人。一个带来很大的祝福的朋友，我们视为很难相处的配偶，一个在开心中去抚养的好孩子，一个处处挑战我们耐心的叛逆的孩子，一个很明显是祝福的人，一个仅仅是因着某些我们不理解的原因而无法摆脱的人——这些人和更多出现在我们生命中的人，他们的出现都是有原因的。他们都以某种方式或另一种方式是上帝恩典的代理人。他们和我们并不是偶然的相识，让我们可以随意的不予理会或躲开。也许有一天我们会领悟到为什么上帝将他们放入我们的生命，也许我们不会。



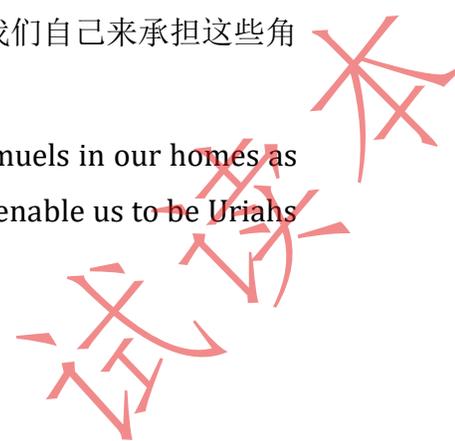
We should never view all this as a one-way street, however. We should continually ask ourselves, How is the Lord using me in the lives of God's people around me? Perhaps this is a better way to put the question: How can the Lord use me to be a positive blessing in the lives of all people around me? Paul answers this question like this: "In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble. If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work. Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart" (2 Timothy 2:20-22).

然而，我们绝不应该视这一切为一条单行道。我们应该不断问我们自己，耶和华如何在我身边的上帝子民的生命中使用我？也许这个问题更好的表述方式是：上帝如何使用我，在我身边所有人的生命中，成为一个积极的祝福？保罗这样回答这个问题：“大户人家不但有金器银器，也有木器瓦器；有作为贵重之用的，有作为卑贱之用的。人若自洁，脱离卑贱的事，必成为贵重的器皿，成为圣洁，合乎主用，预备行各样的善事。你要逃避年轻人的私欲，同那以纯洁的心求告主的人追求公义、信实、仁爱、和平”（提后 2:20-22）。

Clearly, we do not want to play the role of Saul, or Absalom, or even Joab in the lives of our Christian acquaintances. We each want to be Samuels, Nathans, Abigail, Jonathans, Ittais, and Barzillais—and, if necessary, Uriahs. We each want to fulfill a noble purpose in the lives of God's people. We prepare ourselves for those roles by fleeing the evil desires of our youth; pursuing righteousness, faith, love, and peace; and calling on the Lord out of pure hearts.

很明显，我们并不想在我们基督徒同伴的生命中，扮演扫罗、押沙龙，甚至是约押的角色。我们都想成为撒母耳、拿单、亚比该、约拿单、以太、巴西莱，甚至乌利亚——如果有必要的话。我们都想在上帝子民的生命中实现一个崇高的目的。借着逃避年轻人的私欲，追求公义、信实、仁爱、和平，以纯洁的心求告主，我们预备我们自己来承担这些角色。

These activities, and the qualities that result, enable us to be Samuels in our homes as we provide a God-pleasing model and teacher for our children. They enable us to be Uriahs

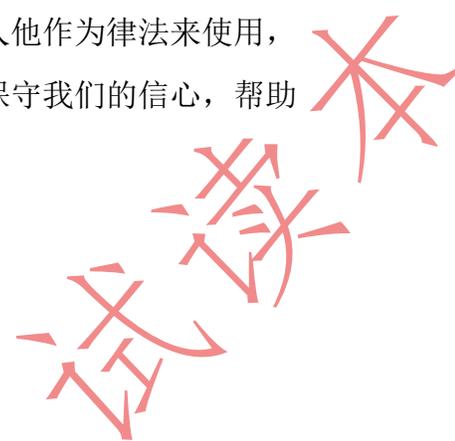


at work, people who serve those around us with our Christian witness no matter what the outcome. They enable us to be Abigails, people who have the insight and courage to stand in the way of a foolish course of action a fellow Christian is taking. They enable us to be Jonathans, people whose insights can help even the most spiritually gifted of God's people and support them in times of temptation and testing. Such qualities enable our pastors to be true Nathans, men whose insight and courage enable them to use God's law and gospel in ways commensurate with the power that lies in those truths.

这些活动，以及由此结出的品质，使我们能够做我们家里的撒母耳，为我们的孩子提供一个蒙上帝喜悦的模范和教师。它们让我们能够做工作中的乌利亚，用我们的基督徒见证服事我们身边的人，无论其结果如何。它们让我们能够做亚比该，有远见和勇气去阻止我们的基督徒同伴做某件愚蠢的事。它们让我们能够做约拿单，这些人的洞察力甚至能够帮助最有属灵恩赐的上帝的子民，并在试探和试炼的日子支持他们。这样的品质，能够让我们的牧师做真正的拿单，他们的洞察力和勇气让他们能够，以与上帝真理的力量相称的方式，使用律法和福音。

As we turn from the stage on which we have watched the story of David's life, we ask the Lord to help us treasure the people God has brought into our lives. We have learned that in Christ, our house too is right with the Lord and his eternal covenant with us is arranged and secure in every part. This is true because of God's Holy Spirit working through his Word, but it is also true because God has brought the right mix of people into our lives. Some he uses as law, so to speak, and others as gospel, but they are all agents of his own grace by which he keeps us in the faith and helps us accomplish the purpose he has given us in his kingdom.

在我们离开我们观看大卫生命故事的这个舞台时，我们祈求主帮助我们珍惜上帝带入我们生命中的人。我们同样知道，在基督里，我们的家也与主和好了，他与我们的约在每个方面都被安排妥当了。这是真的，因为上帝的圣灵正在透过他的道工作；这是真的，也因为上帝正确的将各样的人放入我们的生命中。打个比方说，一些人他作为律法来使用，一些人作为福音，但他们都是他自身恩典的代理人，借着他们，他保守我们的信心，帮助我们完成他赐给我们的在他国度里的目的。



May we submit to our Lord when he tests us with unbelievers and thank him when he blesses us with Christian friends. And may we ask him to make us noble agents of grace in the lives of others.

愿我们在上帝用不信者试炼我们时顺服于我们的主，在他用基督徒朋友祝福我们时向他献上感谢。愿我们祈求他，让我们在他人的生命中，成为尊贵的恩典代理人。



CANAAN AT THE TIME OF DAVID

试读样本



大卫时代的迦南

試讀本