

THE LORD HAS PUT AWAY YOUR SIN

主已经把我们的罪除净

2 Samuel 11:26-27

撒母耳记下 11:26-27

Preached At

**GRACE BAPTIST CHURCH
DINGESS, WEST VIRGINIA — USA**

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on

September 28, 2006

A Message By

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In the passage brother Vance read just a little bit ago, Psalm 51, our King James translators, in the title of that Psalm, inform us that the Psalm was written by David when Nathan, the prophet of God, had gone to him after David had gone into Bathsheba.

在Vance

弟兄刚读完不久的这段经文-

诗篇51篇，翻译英皇钦定译本的作者在这篇诗篇的题目告诉我们这篇诗篇的背景是在大卫与拔示巴犯罪以后，神的先知拿单去责备大卫后，大卫写下的诗篇。

I suspect that, like me, you struggle more than anything else before God, with your own sin, with the evil that's in you. Sometimes God leaves us to ourselves for a little while and lets the evil within break out. And then we have to struggle, not only because of the evil that's in us, but also with the shame and reproach we bring upon our Redeemer. That's where David is in 2nd Samuel 11.

我在猜想，像我自己，我们的罪和我们里面的罪性让我们常常在神面前挣扎，而且比任何一种挣扎都要强烈。有时候神容许我们管理我们自己，容许我们里面的罪性爆发出来，当然我们又会再一次地挣扎，而且不单单是因为里面罪性的缘故，更是为到我们对我们的救主时感到羞耻和内心的责备而挣扎。这就是大卫在撒母耳记下11章所处的光景。

David's Sin

大卫的罪

This man David was a man God called, "*a man after my own heart*". He was a remarkable man. He was just like you and me by nature, a depraved, vile, fallen son of Adam. But he was chosen and loved of God, redeemed by the precious blood of Christ, born again and called by the Spirit of God. — A man who served God, according to the record of Scripture, more consistently, more faithfully, more dependably, than any man in Old Testament history.

这个名叫大卫的人是被神称为一个

“合我心意的人”。他是一个非常值得注意的人。他就像你，我

，都是亚当的后代，本性堕落，污秽，邪恶，肮脏，卑微的人。但他也是蒙神所爱，所拣选，靠着基督的宝血得救，并且藉着神的圣灵重生了的人-

根据旧约圣经的记载，他在神面前的服事，比旧约里面记载的任何一位伟人都要更加忠心，有信心，和可信任。

Folks sometimes point an accusing finger at God's servants and fail to recognize what God says about them. When David got done, when his life on earth was finished, God charged him with just three things. I'm talking about charging him historically, not judicially. In His biography of David, God says, "Everywhere else, David honored Me".

弟兄姊妹们，有时候当我们纠察和指责神的仆人时，会让我们忘记神对他们的评价。

当大卫完成了他在世上的任务离世了，神只对他的三件事情作出评价。我指的是从历史的角度，不是从批判的角度。在神对大卫一生的记载中，神说：“在每一处，大卫都荣耀我。”

And yet this man, so mightily used of God, — this man, who had been made by God's grace an instrument of so much good, — this man by whom God built His kingdom, — this man by whom God gathered all the materials for the building of the temple, — this man in whom God typified His Son, — Yet, this man, David, this man after God's own heart is known and remembered, more than anything else, for his horrible sin in the matter of Uriah.

但是这人，也被神大大地使用

—

这个人，是神用恩典和美善塑造的器皿，让神藉他可以建造他的国。他收集和预备了一切建造圣殿所需的工具，
他更预表了神的儿子。这个人，大卫因着是合神心意的人而被人认识，纪念胜过他所做的一切，甚至是他在乌利亚身上那可怕的罪。

This man, David, wrote most of the Psalms. The book of Psalms is the hymnbook of the Bible. We don't sing them much in our churches anymore, but the Psalms, oh, how sweet they are to God's people in this world. You find any aged believer who reads the Book of God, and I'll guarantee you the thickest pages in his Bible are the Psalms. Why do you suppose that is so? It is because in the Psalms of David, this man after God's own heart, you and I are allowed to go with a man who truly believed and worshiped and loved God, we're allowed to go with him into his prayer closet and hear him say things we want to say but don't dare say. In his psalms we hear David cry before God, the very groanings that are in our hearts, the groanings we dare not allow to pass through our own lips, except as we read them in the Psalms of David, who dealt honestly with God and with himself before God.

这个大卫，写出了最多的诗篇。诗篇是圣经了的圣诗歌本。虽然我们现在已经很少在教会里面唱了，
但是对神的，生活在这个世上的百姓，那是何等甘甜的诗篇。你可以查看任何时代的信徒读圣经的时候，我可以保证，诗篇总是他们圣经里面拥有最多页数的。为什么应该是这样子呢？那是因为透过在大卫

这个合身心意的人所写的诗篇，你和我可以一起看到一个怎样是真正信靠，敬拜，和爱神的人。好让我们可以一起走进他那祷告的密室，倾听他所说但我们想说却从来也不敢说的。在他的诗篇里，我们听见大卫在神面前痛哭，是从最心底发出的呻吟声，也是我们从来不敢通过嘴唇发出的，试问这些除了可以在大卫的诗篇里读到，谁还可以这样在神面前完全诚实，无伪地敞开自己。

David's Sin

大卫的罪

Yet the one thing for which David is known, the one thing for which he is remembered when you think of the name, "David", the one thing it's almost impossible not to think of is Uriah. When you think of David, what's the first thing that comes to your mind? He stole the wife of his friend, Uriah, his faithful servant. And then to cover his tracks, he had the man who faithfully served him murdered.

然而，有一件事让大卫这么出名，
这件事总是会出现在我们的脑海当我们想到大卫这个名字的时候，也是这件事让我们无法不联想到乌利亚。当你想到大卫的时候，第一样呈现在你脑海的是什么呢？他抢走了他朋友的老婆，乌利亚 – 一个他忠心的臣仆。然后为了要遮掩他的罪，他杀害了这个忠心服事他的仆人。

“And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.” (2 Samuel 11:26-27)

“[26](#)乌利亚的妻听见丈夫乌利亚死了、就为他哀哭。[27](#)哀哭的日子过了、大卫差人将他接到宫里、他就作了大卫的妻、给大卫生了一个儿子。但大卫所行的这事、耶和華甚不喜悦。”(撒母耳记下11: [26-27](#))

Now keep your Bibles open at 2nd Samuel 12, and I wanted to talk to you as plainly as I can. I hope, by the power of God's Spirit, to speak to your hearts about David's sin, David's great sin.

请大家把圣经持续打开在撒母耳记下第12章，因为我想尽量清楚无误的讲清楚。我希望，靠着神，圣灵的大能，能在你们的心中，真正认识到大卫的罪，大卫那严重的罪。

The things that are written here, in 2nd Samuel, about God's servant David, are not written to sully the name of that man whom God greatly honored. They're not written to be an excuse for ungodliness and sin. But rather these things, like all things written in the Book of God, are written for our learning and our admonition upon whom the ends of the world have come.

在撒母耳记下所记载的，是关于神的仆人大卫，但目的不是要损害这个神很欣赏的人的名声。那些也不是写来要成为我们不敬虔和犯罪的藉口。却是想其他在所有在圣经里的记载，是写来警戒，劝勉，教导那些生活在末世的人。

This chapter was written to teach us both to be aware of our sinfulness and to adore the marvelous grace of God in Jesus Christ our Lord.

这一章主要是教导我们要意识到我们那丑陋的罪性和让我们懂得爱慕神借着我们的主耶稣基督那令人惊叹的奇异恩典。

Once David had committed this horrible crime, the crime of adultery and murder, God left him alone for month after month after month. The guilt of David's sin lay upon his heart for at least nine long months. I'm sure that during those months of darkness, his soul was heavy. I don't have any question — his heart smote him. He lamented the evil he had done.

自从大卫犯下了这可怕的罪，神就月复一月地让他独自一人。因罪而他心中生发的内疚，至少维持了九个月。我可以肯定，在这段黑暗的日子，他的灵是非常的沉重的。我毫无疑问地可以说他的心在不断地击打，折磨他。他为到他所做的罪恶所痛哭。

I don't doubt that he when went to bed night after night, as he shut his eyes, all he could see was the face of his faithful friend whom he had senselessly murdered. How many sleepless nights he must have spent trying to deal with his guilt! — Trying to silence his conscience!

我不能不怀疑，当他每天晚上睡觉的时候，当他一闭上他的眼睛，他所看到的应该都是他的那个信实的朋友被自己无声无息地杀死的面孔。多少个无眠的晚上他尝试着去对抗他的罪疚！试着要让他的良心安静下来。

During those nine months, David received no word from God. He received no comfort for his soul. He penned no psalms. His harp was out of tune. His soul was like a tree in the wintertime. The sap of life was there in the roots, but it looked like nothing but deadness.

在那九个月中，大卫得不到任何神的话语。他的灵得不到任何的安慰。他写不出诗篇。他弹的竖琴都是跑了调的。他的灵像冬天的一棵树一样。虽然有那生命的汁液在根里，却是完全死的。

This is what David said about it in another Psalm (Psalm 32:3-4) he wrote on the same occasion, "*When I kept silence, my bones waxed old through my roaring all the day long*". He said, "*For day and night, (day and night, no let up, no abatement), day and night, Thy hand was heavy upon me: my moisture is turned into the drought of summer.*" David spent nine long months in barrenness and emptiness and heaviness. What thoughts must have tormented his soul! He must have felt utterly

forsaken of God!

这是大卫在另外一篇诗篇写道的同一个光景（诗篇32: 3-4），他说到“

3我闭口不认罪的时候、因终日唉哼、而骨头枯干。4

黑夜白日、你的手在我身上沉重。我的精液耗尽、如同夏天的干旱。”

大卫整整用了九个月的时间在荒凉，虚空，忧伤，悲痛当中。他的灵魂被折磨到一个难以想象的地步！他彻底地感受到被神完全地丢弃。

And then after those nine long months of barrenness and emptiness and heaviness, nine long months — David hadn't heard a word from God, and it appeared in his experience that God hadn't heard any cry of his soul. — Then God intervened. God stepped into his life as miraculously and wondrously as He had when he was a boy tending his father's flocks.

在那九个月的枯干，虚空，悲痛过后

整整九个月大卫没有听到神对他说一个字，都可以在他的经历当中看到，神完全没有垂听他灵里的痛哭。然后神重新介入了。神再一次出乎意料地，奇妙地进入到他的生命当中，就像他还是一个帮父亲放羊的小男孩的时候一样。

The scripture tells us here in 2nd Samuel 12:1, “*And*”, (what a way to connect this verse with the verse we just read), the last line of the last verse in chapter 11, “...*But the thing that David had done displeased the Lord.*” — “*And*”, isn't it marvelous that the Spirit of God didn't say, “*Yet*”? Isn't it marvelous that He didn't say, “*But*”? — He said, “*And the Lord sent Nathan unto David.*”

在圣经撒母耳记下12:1的英文译本里面告诉我们

“然后”，

(一个很好的词，正好把我们刚刚读过的经文连接起来)，

在11章的最后一节的后半节，“但大卫所行的这事、耶和华甚不喜悦。”- “然后”[**Note: In Chinese Version, this word does not exist**] . 非常奇妙地，神的圣灵在这里没有说到“然而”，也很妙的没有用到“但是”- 而是说“然后耶和华差遣拿单去见大卫”。

Why are these things written?

为什么会这样写呢？

God's Word

神的话

Number one: — to confirm to us that this Book, the Bible, is God's Word. One of the clearest, unmistakable, irrefutable evidences for the absolute inspiration, for the divine origin of Holy Scripture, is the fact that in this Book, the Bible, the most eminent servants of God, those whose names are ranked at the very highest in the history of God's church in this world, the most eminent servants of God are men whose weaknesses, transgressions, iniquities, and sins are plainly spoken of with never one time any attempt being made to excuse them, or to give justification for them, or to give any extenuating circumstance by which our thoughts concerning them might be lessened.

第一：

证明给我看这本书，圣经，是神的话语。是对神在圣经那绝对的启示和神圣的起源中作最清楚，无误，不能反驳的证据，另外一个事实说明，这本圣经，是神最卓越，杰出的仆人，是那些在神在这个世界的教会历史当中，名誉极高的人，也就是那些软弱的，有罪的，不义的，犯罪的，但神完全没有为他们隐藏什么或者为他们找藉口，不会觉得他们是情有可原然后试图减轻他们所犯的罪和错误。

Had this Book been merely written by men, who were seeking to teach religious moral-isms, written by men who were seeking to persuade folks to follow a religious course, the sins of men might have been mentioned, much like my friend might mention my weaknesses and my sins. But when friends talk about those things friends always justify them one way or the other. — Don't we? And we should. That's how we ought to deal with one another. We ought to do everything we can to put things in the best light possible with regard to one another.

难道这本书仅仅是人写来为要寻求和教导宗教的道德观，或者写来说服一些人去跟从他们的宗教课程，所以也会提到人的罪，就好像我的朋友讲到我的缺点我的错误吗？但是当我们的朋友提到那些事情的时候，朋友们总是这样或那样地证明它们——难道不是吗？然而，我们也应该那样子做。那是我们应有的待人方式。我们通常会尽我们所能，把事物放到尽可能最光亮的地方因着对人的尊重。

But these men wrote the words of Holy Scripture as they were carried along by God the Holy Spirit. And when He speaks of Noah's drunkenness, He just talks about Noah's drunkenness. He doesn't justify it in any way.

但是这些记录和写圣经话语的人，他们是一直由圣灵引导和带领着。所以当他讲到挪亚的醉酒，他就是只说挪亚的醉酒。他没有帮他作一点的修饰。

Now, I could possibly look at some historic things surrounding David's sin and find some justification, at least some things that might give an extenuating circumstance that would let me think, "Well, that wasn't so bad after all." But not when God speaks. He tells us about Abraham saying to Abimelech concerning his wife, "she's my sister" and telling his wife to tell that king, she was his sister. There are many things I might say about that that would seem to justify Abraham actions, but not God.

现在，我可以来看看一些与大卫的罪有关的历史事件然后找一些辩护，至少有一些事或许可以让我们看到一些情有可原的情况 “其实那也不算是太差。” 但不代表神的立场。他告诉我们关于亚比米勒看中了亚伯拉罕的妻子这件事，他说 “他是我的妹子” 然后告诉他的妻子去这样子告诉王，她是他的妹子。这里有一些事我想说的可能会为亚伯拉罕的举动作出辩护，不过并不代表神。

When He speaks about God's servant Moses striking the Rock, He hides nothing. That Rock we're told in 1 Corinthians 10 is Christ Who followed them through the wilderness. God said to Moses, "strike it," and then God said, "speak to it;" but Moses was mad at God and struck the Rock again and did not sanctify God before the people; and for that reason Moses couldn't enter into the land with them. No extenuating circumstances are given, none at all.

当他讲到关于神的仆人摩西击打磐石的错，他也完全没有隐藏。那磐石在哥林多前书10章讲到，是预表基督与他们一同进入到旷野。神对摩西说 “击打磐石”，然后神又说“吩咐磐石”，但摩西在生神的气就击打了磐石几遍也没有在会众面前尊神的名为圣，所以因着这个缘故，摩西不能跟他们一样进入到应许之地。没有任何的理由，情理可讲，完全没有。

The Lord God speaks about Peter cussing and denying the Lord. Not one attempt is given anywhere in the Book of God to justify Peter's actions. Why? Because God the Holy Spirit would have

us to understand that God's saints in this world, all of them, you and me and all our brethren are nothing on this earth except wretched, vile, depraved, corrupt, wicked sinners by nature. And that doesn't change when God saves us. — That doesn't change when God saves us.

A lady once said to me, “When the Lord saved me He took the tip out of my toe” because she didn't like for folks to dance. And I said to her, “when God saved me He didn't take any tip out of my toe. He didn't change that and He didn't take any lust out of my heart.” And, though I've been blessedly experiencing His grace for nearly 40 years, I must confess that the lust is only worse. Not one thing about my old, fallen, Adamic, carnal nature is any better, — Not one thing.

曾经有一位女士对我说, “当主拯救了我以后, 他把我的脚趾尖也拿走了”因为她不像其他人那样能跳舞。然后我对她说, “当神拯救了我以后, 他没有拿掉我的任何一个脚趾尖, 也没有转换成其他东西, 他也没有除掉我心中任何的败坏。”然而, 虽然我在差不多40年里面, 神不断地用恩典保守我, 但我必须承认, 我的心中的败坏却没有一点改善。在我这旧的, 堕落的, 属亚当的, 属肉体的本性里, 没有一样是好的, 完全没有。

What happens when God saves a person? He puts somebody else in you. That somebody else is called Christ Jesus, a new man created in righteousness and true holiness. John said he can't sin, he's born of God. So the believer is, as the church describes herself in the Song of Solomon, a person with two warring armies in his soul. Constantly, the flesh is lusting against the Spirit and the Spirit is fighting against the flesh. So these two are contrary one to the other and you cannot do the things you would. The flesh cannot do as it would; and the Spirit cannot do as it would. — God's people in this world are nothing but sinners, sinners saved by free grace through the blood and righteousness of Jesus Christ.

当神拯救一个人的时候会发生什么事? 他把另一个人放在你里面。那个人叫耶稣基督, 一个在公义和真圣洁里的新人。约翰说他不能犯罪, 他是神所生的。所以, 在雅歌里面形容一个信徒或者教会像是一个人, 在他的灵里有两对在相争的军队。肉体的败坏不断地跟圣灵争战。所以它们是永远敌对的, 你不能想干什么就干什么。肉体不能为所欲为, 而圣灵也不会接受肉体所做的。-

神在这世上的子民都是罪人, 一群被那流出公义宝血的耶稣基督的恩典所拯救的罪人。

The Spirit of God records these things as He records them. To make us constantly aware of the fact that salvation is of the Lord. It's all together God's work. That which we have, we have in Jesus Christ and because of Jesus Christ. He alone is our Wisdom. He alone is our Righteousness. He alone is our Sanctification. He alone is our Redemption. We are accepted of God but only and always in the Beloved.

神的圣灵记录这些事情像神记录他们一样。为的是要让我们不断地认识到主拯救了我们的事实。这一切所有的都是神成就的工作。因着耶稣基督所做成的, 所以我们只能靠着耶稣基督。他是我们独一的智慧。他是我们独一的公义。他是我们独一的圣洁。他是我们唯一的救赎。神单单因着他的爱子而悦纳我们。

The thing that David did displeased the Lord. But he was still in the Beloved and still accepted. Listen carefully. David's relationship with God had not been altered in anyway.

纵然大卫所做的神很不喜悦。但他仍然是被爱和被接纳的。请留心听。大卫与神之间的关系没有被改变。

What happens when a believer sins? A lot happens here, in us. Nothing happens in heaven, nothing happens in our relationship with our God. Can you get a hold of that? A lot happens here. David speaks in Psalm 32. He speaks in Psalm 51 and tells us something of what goes on in here, in our hearts. David says, “His hand was heavy on me. My moisture turned to the drought of summer. My bones waxed old, roaring before God who seemed not to hear me.” And yet, God Almighty looked upon David exactly as He looked on him before the world began, in His Son, and was pleased with him in His Son! **I repeat** nothing happens in heaven, nothing happens in our relationship with our God.

当一个信徒犯罪会发生什么事呢？在我们当中会发生很多事。不过在天堂不会发生任何事，我们跟神之间的关系也不会发生任何改变。你明白当中的分别吗？大卫在诗篇32篇讲到，在我们当中会有很多变化。他也在诗篇51篇告诉我们一些会因着犯罪而进入到我们心里的东西。大卫说到，“你的手在我身上沉重。我的精液耗尽、如同夏天的干旱。我闭口不认罪的时候、因终日唉哼、而骨头枯干”。然而，当全能的神看大卫的时候正如他这个世界一样，透过他的儿子，因着他的儿子我们被神悦纳了。

The fact is the steps of a good man are ordered of the Lord. Which ones? The steps of a good man, every one of them, are ordered by the Lord. And He delighteth, not in his steps, but in his way. He delights in Christ who is the Way and we are in Him who is the Way. — *“For a just man falleth seven times, and riseth up again”* (Proverbs 24:16)

事实上，一个义人的脚步已经被主安排好了。哪一个义人呢？是每一个义人前面的道路，主都已经安排好了。并且他不单单喜悦我们走在他安排的每一步，更是在他指定的道路上。他喜悦基督成为我们的道路并且让我们走在其中。-

“因为义人虽七次跌倒、仍必兴起。恶人却被祸患倾倒。”(箴言24:16)

Personal Depravity

个人堕落

Alright, here's the second thing: — You and I must never cease to be aware of our personal weaknesses arising from the depravity of our own hearts. How often have I thought to myself and said, with regard to some horrible crime, “I don't understand how anybody can do that.” You see something on the news, you hear a report of some horrible, horrible deed and you say, “I don't understand how anybody can do that.” Next time you think about saying that, this is what you're really saying, “I just don't believe I could do that.”

好，我们开始讲第二点:

你和我永远都不能停止提醒我们自己，我们个人的软弱还是会因为我们那堕落的心不断产生。不知道多少次我会试着提醒自己不要犯那些可怕的罪，“我不明白为什么会有人这样做。”你在新闻上看到一些东西，或者在报道上听到一些可怕的东西，可怕到一个地步你会说“我真不明白为什么会有人能这样做”。下次当你想要那样说的时候，其实你应该说，“我真的不能相信我会这样做”。

There is nothing you can't do except good. Nothing! Some people say, “Well, I just don't believe a believer can do that!” Would you tell me what that is? Tell me what that is? I'll show you in this Book where a believer did it. Tell me what it is that a believer cannot do. Tell me what it is! — **Nothing!** — **Absolutely nothing!**

你们除了良善，什么都能做。没有任何义行！有些人会说，

“我才不相信一个信徒能那样子做!”

你可以告诉我那是什么吗? 告诉我那是什么? 然后我就会让你看到我所相信的这本书里面的信徒做到了。告诉我有什麼一个信徒不能做。告诉我那是什么! - 没有! - 绝对没有!

I know, doctrinally, we all believe in total depravity. We can state it pretty well. But by some proud foolish imagination we all are convinced that that doctrine is true with regard to everybody with one exception, and that one exception is me. We naturally think more highly of ourselves than we ought to think. I'll give you an example.

我知道, 按教义分解, 我们全都相信完全地堕落。我们也能把它们清楚地清楚地讲明。不过因着一些骄傲, 愚昧的想象, 我们会说那教义是对所以其他人而言都是真理, 但有一个例外, 那个例外就是我。我们通常把我们自己想得高于我们应有的地位。让我给你一个例子。

The Lord told his disciples, “Every one of you tonight are going to forsake me.” And Peter said, “Lord, I’ve always been a little suspicious of James, John, and Matthew but I won’t do that, I’ll never forsake you” Now that’s not exactly what he said, but that is exactly what he meant. And when the Lord Jesus came to him the first thing He said to him was, “Now Peter tell Me, do you really love Me more than these other fellows?” That’s the first thing He said to him.

主对他的门徒说, “你们其中一个今晚要卖我了。”然后彼得说, “主, 我也有怀疑过雅各, 约翰, 和马太不过我一定不会拿样子做, 我永远不会背弃你”这不是完全是他当时所说的, 不过这却是他的意思。然后当主耶稣来到他面前, 第一句对他说的是“彼得你告诉我, 你真的爱我比他们都更深吗?”那是第一句他对他所说的话。

And the object was not that He could convince Peter that he really was just like them. The object was to convince Peter that his only hope before God was standing in front of him, and to convince Peter that in spite of his proud arrogance and his horrible fall, deep inside him that man born of God really did love the Savior. Peter learned a lesson painfully.

然而, 他的目的不是要说服彼得让他知道其实他也像其他人一样。目的是要让彼得信服他唯一的盼望的神正站在他面前, 然后为得是要让彼得清楚知道他不管他的骄傲, 自负, 和可怕跌倒, 但在这个从神而生的人里面真的有爱他的救主。彼得上了沉痛的一课。

Now children of God, listen to me. — The secret of steadfast commitment and consecration to Christ is a genuine awareness of our personal depravity and our utter, complete acceptance with God through Jesus Christ the Lord. And that only God the Holy Spirit can give.

神的孩子, 请听我说。-

要对基督完全不变地委身和奉献的秘诀是不断, 彻底地在我们那堕落的罪性当中被提醒, 对付, 借着主耶稣基督完全地被神接纳。然而, 只有神的圣灵能给我们这样的提醒。

Listen to this: — Paul says, “*I beseech you therefore, brethren, by the mercies of God,*” on the basis of everything I’ve told you about God’s eternal purpose, about God’s absolute grace, about absolute redemption and salvation and righteousness in Jesus Christ, about God’s wise orderly arrangement and disposal of all things in providence, I beseech you therefore, on the basis of all this, “*that ye present your bodies(plural) a living sacrifice (singular) holy, acceptable unto God, which is your reasonable service.*”

请听: 保罗说, “所以弟兄们、我以神的慈悲劝你们、”每一件我对你们讲过的事的基础, 无论是关于神那永恒的计划, 神绝对的恩典, 那在耶稣基督里绝对的救赎和公义, 神对万物智慧安排和整理, 我都在“将身体献上、当作

活祭、是圣洁的、是 神所喜悦的。你们如此事奉、乃是理所当然的。”这个基础上劝勉你们。

Now how are you going to do that? Here we are, 25 or 30 of us, maybe a few more. How are we all going to present our bodies, each of us and all of us, and yet present our bodies “*a (singular) living sacrifice unto God?*” There isn’t but one way and that is if you and I come to God trusting that “*one living sacrifice*” by which we are accepted of Him. That’s our point of unity. That’s our point of oneness. That’s our point of acceptance. A living sacrifice, watch this, “*holy, acceptable unto God, which is your reasonable service.*” That’s just the only thing that makes any sense. — “*And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*”

现在，你应该怎样做呢？在这里，我们又25到30个人，或者多几个。我们应该怎样献上我们的身体，我们每一个有没有成为一个“活祭献给神”？如果我们来到神面前，并且相信我们已经被神所接纳了，那就是我们所要做的

“一个活祭”。这就是我们统一的意义。这就是我们合一的意义。也是我们已经被悦纳了的意义。一个活祭，看这里

“是圣洁的、是

神所喜悦的。你们如此事奉、乃是理所当然的。”这是最合理的。-

“不要效法这个世界。只要心意更新而变化、叫你们察验何为神的善良、纯全可喜悦的旨意。”

Now watch what he is talking about. — “*For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly.*” Sober thinking is just the opposite thinking of a drunk. A fellow who is intoxicated by whatever means, lives in another world for a little while. He lives in an imaginary world. Either an imaginary world of bliss, and joy or an imaginary world of torment and misery, but it’s an imaginary world. It isn’t real!

现在我们看他所说的 -

“我凭着所赐我的恩、对你们各人说、不要看自己过于所当看的。”清醒的判断是醉的相反。一个人醉酒就好像生活在另一个世界一阵子。他活在一个想象出来的世界中。或许是一个极乐的世界，又或者是一个痛苦，充满苦恼的世界，不过也只是想象出来的世界。它不是真实的。

God the Holy Spirit says, “*Children of God, while you live in this world, think real! Think soberly, according as God hath dealt to every man the measure of faith.*” That person is in grave danger who imagines that he or she is above any sin. Or anything that will bring reproach to Christ and dishonor His name and the Gospel of His grace.

神的圣灵说到，“神的孩子，当你活在这个世界，就要实际一点！清醒地思考，要照着神所分给各人信心的大小、看得合乎中道。一个人如果想像他高过罪恶，那他就是在必死的危险当中。或是任何让基督蒙羞，让他的名和他恩典的福音受辱，都是如此。

Peter is a pretty good picture of how we ought to live. He sees the Lord Jesus and he says, “*Lord if it is You, then bid me to come to You on the water*”. And the Lord Jesus said, “*Come on.*” And Peter took off, walking on the water. And that’s not a joking matter, that’s real. He’s walking across water like he’s walking across asphalt. He’s walking across water. Looking at just one thing, looking at his Redeemer, he walked on that water like it was asphalt. And then, Peter thinks, “*look at me, I’m walking on water*”. And then he looked at those waves, billows, and as soon as he ceased to look somewhere other than to Christ alone, down he went. That’s what the Scriptures teach us. — Look to Christ! — Always look to Christ!

彼得是一个很好的例子告诉我们应该如何生活。他看见主耶稣的时候就说，“主、如果是你、请叫我从水面上走到你那里去”。然后主耶稣回答，“你来罢”。所以彼得就下船，在水上行走。而且那不是开玩笑，那是非常真实的。他在水里走就好像走在沥青路上。留意一件事，看看他的救赎主，他在水里走就好像走在沥青路上。然后彼得想，“看看我，在水上面行走”。然后他开始看周围的风浪，波涛，当他把原来单一的目光从基督身上转移的时候，就立刻沉下去。那就是圣经所教导我们的。—— 单单仰望耶稣！—— 只能单单仰望耶稣！

Alright, back here in 2nd Samuel 12

好，让我们会到撒母耳记下第12章

A Parable 一个比喻

Here's a third thing, in verses one through four, Nathan is sent by God to David and gives him a parable. The parable is about a rich man who had a visitor who came to him and the rich man refused to take anything that belonged to him; but he went to his neighbor who had just one little ewe lamb. He had bought it and raised it up. He slept with it in his bed and treated it like one of his children. And this rich man was more powerful and he went and took that man's one ewe lamb, killed the lamb, and gave it to his visitor. David said, "If somebody that does that, as God lives he'll be put to death and he'll restore fourfold".

现在我们开始来看第三点，在第一节到第四节，神差派先知拿单到大卫那里去告诉他一个比喻。那个比喻是关于一个富户，他有许许多多的牛羊，一天有一客人来到这富户家里。富户舍不得从自己的牛群羊群中、取一只预备给客人吃、却把目标转移到他的邻居那穷人那里。那穷人除了所买来养活的一只小母羊羔之外、别无所有。羊羔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。但富户却取了穷人的羊羔、预备给客人吃。大卫听完就说，“如果那个人真的如此行，我指着永生的耶和华起誓、行这事的人该死，也要偿还羊羔的四倍。”

Here's the third lesson: — we are all, you and me, naturally blind to our own faults. And so terribly quick to see the faults of our brethren. Remember what our Lord said? "*Judge not that ye be not judged. For with what judgment you judge, you shall be judged.*"

这就是我们的第三课：- 我们，无论你或是我，都看不见我们自己的错。却对我们的弟兄姊妹错万般挑剔。还记得主曾经说过的吗？“你们不要论断人、免得你们被论断。因为你们怎样论断人、也必怎样被论断。”

Look here in 2 Samuel 12:5, "*And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done these things shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man.*"

我们看撒母耳记下12:5,

“大卫就甚恼怒那人、对拿单说、我指着永生的耶和华起誓、行这事的人该死。他必偿还羊羔四倍、因为他行这事、没有怜恤的心。拿单对大卫说、你就是那人”。

Here's a believer, here's a believer, quickly ready to consign his neighbor to death and to

judgment for doing what he knew full well he had done. And he said, “you’re going to restore fourfold”.

这里就是一个信徒，一个信徒，很迅速地想要置他得邻舍于死地还要指责他的明知故犯过错。然后他说到，“你要偿还四倍。”

Our Lord said, what was that judgment? What did you say you were going to restore? “Alright David, I’ll take Amnon, and Absalom, and Michal, and this baby that is about to be born to you. And I’ll show you why in just a little while. But for now learn this: — Don’t rashly judge the actions of others.” As the old Indians used to say, “don’t judge another man until you’ve walked a mile in his moccasins.” I’m fully convinced there is nothing on this earth that any of us and all of us would not do in a hair’s breadth and justify ourselves in doing it if God didn’t prevent it. I’m fully convinced.

我们的主却说到，那审判是什么？你说你要偿还什么？“好吧，大卫，我会取去暗嫩，押沙龙，米甲，还有那还没有出生的婴孩。我也会很快就让你知道为什么。不过现在你要学的是：不要鲁莽地论断其他人所做的。”老一代的印第安人会如此说，“不要论断一个人如果你没有穿着他的鞋走完他走过地一英里路。”

我确信这个世界上，如没有神的拦阻，任何一件事能为我们辩护的，就算是无关痛痒的小事我们每一个也都会去做。我绝对相信。

O my God, this I pray: Teach me to be lenient and merciful and forbearing toward my brethren. And if there is severity in my judgment, let it be directed at me.” I earnestly pray that God will teach me that.

噢！我的神，这是我的祷告：“教导我能对我的弟兄们有仁慈，宽容，和有耐心。如果在我的指责当中有过于严厉地，那就让它成为对我的教导”。我诚恳地向神祷告，他会教导我这些。

All of God’s people need a faithful preacher. The Lord sent Nathan to David. This man, David, wrote most of the Psalms; but he needed a preacher. This man David was a man after God’s own heart; but he needed a preacher. This man David was one of God’s prophets; but he needed a preacher. This man David was king over Israel; but he needed a man to speak to him for God.

所有神的子民都需要一个信实的传道人。神差遣拿单去见大卫。大卫，虽然他写出了最多的诗篇，不过他还是需要一个传道人。虽然大卫已经是一个合神心意的人，但他还是需要一个传道人。大卫是神的其中一个先知，但他还是需要一个传道人。大卫已经是以色列的王了，不过他还是需要一个人去对他说神的话。

As far as the outward eye is concerned, the way men measure men, David was way up here and everybody else way down here. Yet, he still needed a prophet. You see, when God has grace to convey to His elect He sends a messenger to speak for Him. “*How shall they hear without a preacher?*” And I promise you, no man, no woman ever heard God speak in this Gospel age but by a preacher. Not one.

用外界的眼光来看，用人的方式来衡量人，大卫是在一个挺不错的高度，其他人都在他的下面。然而他仍旧需要一个先知。你看到吗？当神要彰显他的恩典给他的选民的时候，他就会差遣一个传道人去对他们说话。“有没传道的、怎能听见呢？”所以我肯定，没有任何人或是男人，或是女人在这福音的时代能在没有传道人的情况下听到神对他们说话。没有一个。

Perhaps you are thinking, “I read the Bible at home and God speaks to me”. He speaks to you

through His Word in your private chamber in the middle of the night by what you've heard your pastor declare in the open ministry of the Word. God reveals Himself by the preaching of the Gospel. He sends a preacher to the lost one He will save. If He has to turn the world upside down, that's alright. If He has to turn the world upside down to get the Gospel to His elect, it is because He so purposed it.

或许你会在想，“我在家读圣经，神也会对我说话啊”。他会在半夜在你隐蔽的内室中对你说话，因着你听到你的牧者开始讲道时所宣告的神的话。神在传讲福音当中彰显他自己。他差遣一个传道人到那些失丧的人当中为的是要拯救他们。如果他把整个世界反过来，那也是可以的。如果他必须把这个世界反过来然后把福音传给他的选民，那是因为他也是定意如此。

A couple of years ago I was down in North Carolina preaching. While there, I met a man and his wife who were converted back in 1993 listening to me on the radio. At the time, he was living in Colorado and she was living in New York. I had corresponded with them but I'd never met them. And now they've got a couple of sons. The boys were about 8 to 10 years old and I pulled them aside. This man, their father, was born in Siberia. His wife was born in Poland. Both were raised in communism. Both raised in communist regimes. Both came to this country shortly after the fall of the Soviet Union. I pulled those boys aside and I said, “boys, you probably can't have any appreciation of what I'm about to tell you but I hope you'll remember it when you are grown. Our God turned the world upside down so you could be right listening to the Gospel of His grace.”

几年前我在美国北卡罗来纳州讲道。在那里，我认识了一对夫妻，他们在1993年一个电台节目听到了我讲道，然后改变了原来的信仰。那时候，先生在美国科罗拉多州居住，妻子却在纽约。我有跟他们在通信但却从来没有见过他们。现在他们已经有几个儿子了。他们大概8到10岁之间，我把他们拉到一边。他们的父亲，在西伯利亚出生。太太在波兰出生。两个人都是在共产主义的熏陶下长大。都生活在共产主义的政权之下。在苏联瓦解后不久就来到了美国。我把他们的儿子拉到一边说，“孩子，你现在可能对我所说的不会明白和欣赏，不过我希望在你们长大之后你们能够仍然记得。我们的神把我们的世界完全改变了，因此你们可以毫无障碍地听到他恩典的福音。

Does God do that? He said I gave nations for you. Didn't He? And He still does. He still does. God always sends a preacher. One way or another to the languishing one He will revive. And God always sends a preacher, one way or another, to the fallen one He will restore.

神真的会这样做吗？他曾经说过我要把万国赐给你。难道他没有这样子做吗？而且，他仍然会这样做。一直都会。神常常会差派一个传道者，藉着不同的方式，去复兴那些渐渐在衰弱的。神也会差遣一个传道者，用不一样的方法，去恢复那些失落的。

Turn to Isaiah 57. — Hold your hands here in 2nd Samuel. For wise and holy reasons known only to Himself God who orders all the steps of the righteous allows His saints to fall into sin and sometimes leaves us to ourselves. Sometimes even for a long time. But He will never leave one forever. And will never leave one altogether. Read Isaiah 57:17. — *“For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.”*

让我们翻到以赛亚书57章。我们会再回到撒母耳记下。因着智慧和圣洁的缘故，神在为我们已经安排好的道路上，他会容让他的圣徒掉到罪恶里面让他们独处一下。有时候可能会持续一段比较久的世间。不过他一定不会就这样由得我们。也一定不会完全放弃我们每一个。我们一

齐读以赛亚书57章17节到18节。 -

“因他贪婪的罪孽、我就发怒击打他。我向他掩面发怒、他却仍然随心背道。我看见他所行的道、也要医治他。又要引导他、使他和那一同伤心的人、再得安慰。”

A Faithful Prophet

一个信实的先知

Nathan was the prophet by whom God had promised many good things to David. And now he must speak a word of stern reproof to this man who is king in Israel. What a faithful prophet he must have been.

神曾经藉着先知拿单，应许过大卫很多好的事情。但如今他却要对这位以色列的王说一些严厉指责他的话。他真是一个信实的先知。

Now, I have on occasion, as these other preachers here have, I've been in circumstances where I knew the folks I was preaching to, unless God Almighty did something between the time I got there and the time I left there, we were going to lock horns. I just knew we were going to have trouble.

现在，偶尔有一些时候，我相信其他传道人也有过这样的经历。我曾经试过到过一些我认识的人当中讲道，如果不是神的大能大力在我到之前或我离开之后动了工，我们一定就会发生争吵。我就知道，我们会发生摩擦。

A preacher friend called me one time, Bro. Ralph Dale, and asked me to help out him in a meeting. I asked him, "Where are you pastoring now?" I hadn't seen him in a long time and he told me. "Could you come down and help me out in a meeting?" I said, "Yeah, but if I come down there I'll help you plum 'out.'" And the next week he was "out". You just know that's going to happen unless God intervenes.

我有一个朋友，他也是一个传道人。Ralph Dale弟兄他有一次打电话给我，请求我到会议里面帮助他。我问他，“你现在在哪里牧会？”我已经有一段时间没有见过他了，然后他对我说“你可以到这里的一个会议里帮我一下忙吗？”然后我说，“可以，如果我到那边的话我就会帮你一下”。一星期后，他就离开他的岗位。你也应该知道，如果不是神在当中调停，我就会过去了。

But I have never been called on to preach a message like this. I can imagine what Don Fortner would say, if the Lord said to me, "Don, you go to David the king who has power to have you killed by the mere nod of his head, David the king, who he doesn't have to answer to anybody. All he has to do is "wink and nod" and you're gone. That's it! You go to that king and tell him to his face the evil of his deeds." Don would most likely respond, "Lord, exactly what is it You want me to say? Are You sure You don't want me to just write this out and send it him while I'm on a cruise somewhere?"

不过我从来没有想过要讲一篇像这样的讲道。我可以想象我自己会说些什么。如果神对我说，“Don，你去跟大卫说话，跟那个满有权柄，仅仅点一下头就可以把你杀掉的大卫王，那个不用回答任何人，只要眨一下眼睛或者点一下头就可以让你消失的王，当着他的面指出他所犯的罪和他所做的恶事。就这样！

But Nathan didn't say I won't go to David because he's done this evil thing. He didn't say I won't go to David because he's the king. But rather this man Nathan went to David and pointedly declared the great things God had done for him.

不过拿单没有说我不会去见大卫因为他做了这些罪恶的事。他也没有说我不去见他因为他是王。然而，拿单真的到了大卫那里，公然宣告身在他身上做成就的一切。

Oh, what great things God had done for him! He chose you. He set you on the throne. He made you king in Israel. Look what He's done for you! He gave you this one and that one, and He gave nations for you! Nations! Gave His Son for you.

噢，神已经为他成就了何等多！他拣选了你。他把你放在王位上。他让你成为以色列的王。看看他为你成就的这一切！他赐给了你这个，那个，他更把万国都赐给你了。是万国！更把他的儿子给你。

And then he stuck his finger right in David's heart and told him the evil he had done. Oh what a true friend he is who will declare all what God's done for you and constantly declare to you the evil you are and the evil you do.

然后，当他用手指着大卫的心，说出他所犯的罪恶。我们可以看到，这是一个多么真心的朋友，一个会宣告神在他身上所做成的，还会提醒你的罪性和你所犯下的罪恶。

Then he frankly told David the consequences. In verses 10 and 12 He said, "Alright David, you've despised the commandment of the Lord (verse 9) and here's the consequence. God's never going to let the sword depart from your house. He's going to destroy everything of your making." (And the sword is still over yonder in Israel that physical house of David.) "The sword will never depart from your house. Your son is going to take your wives and rape them before all Israel. You did this thing privately. I'm going to do this thing publicly. Because the thing you've done displeases Me. And the honor of My name and the honor of My word demands that I show my displeasure with this thing."

他也坦白地告诉大卫他将要面对的后果。在第10和第12节他说，“大卫，你现在既然藐视神的诫命（第九节）所以你将面对这些后果。神永远不会让刀剑离开你的家，你所建立的都会被摧毁。”（然而，刀剑的祸患远远超过在大卫的肉体的家的范围。）“刀剑永远不会离开你的家。你儿子会在日光之下和众以色列人面前玷污你的妻子。你在隐蔽处做这事我却要在明处报应你。因为你所做的我甚不喜悦。因此我要如此行，为要荣耀我的名和我的话。

And what was David's response? — 2nd Samuel 12:13 (I love this), "And David said to Nathan, I have sinned against the Lord."

而大卫的回应是什么呢？ - 撒母耳记下12:13 (我很爱的一句), “大卫对拿单说、我得罪耶和华了。”

He wasn't angry with Nathan for delivering God's message. He didn't say I'll go get me another prophet and I'll go find another church. He received God's word. He wasn't angry with God who sent the message. But rather he frankly confessed his sin.

他没有为到拿单传讲了神的话语而生气。他也没有说我会去找另外一个先知和另外一个教会。他听到了神的话。但他没有因为这个信息而向神发脾气。然而，他坦白地承认了自己的罪。

Now look at the next word God gave David. David said, "I've sinned." I can picture that prodigal. — "I'm going back to my father. What a fool I've been." And the father, while he was yet a great way off, ran and fell on his neck and kissed him. And the prodigal said, "Father I've, but the father said, "That's enough. I don't need to hear anymore."

现在我们看神给大卫的另一番话。大卫说，“我犯罪了。”我想到了那个浪子。 -

“我真是愚蠢，我要回到我父亲那里。”然而，他的父亲，他离家还远的时候，就已经跑到他面前抱住他的颈然后与他亲嘴。那个浪子说到，“父亲，我...”
但父亲说，“这已经足够了，我不需要再听其他的”。

David said I sinned. There's that little conjunction again, "and." Not "yet," not "but." "And Nathan said unto David, the Lord also shall put away thy sin." Is that what he said? That's not what he said. He said, "The Lord also H A T H, hath (before it was ever done) put away thy sin." And the consequence is thou hast not died." That's not what is said. Is it? The consequence is, "*thou shalt not die.*"

大卫说我犯罪了。英文译本这里又有一个连接词，“然后” **[Note: this word does not exist in the Chinese version.]**
不是“然而”，不是“但是”。“然后，拿单对大卫说，耶和华应该除掉你的罪。”他真的是那样说的吗？错了，他没有这样说。他是说，“耶和华已经（是已经，是已经完成了的）除掉你的罪”。然后结果是“你应该不会死”？那也不是他所说的，不是吗？结果应该是，“你必不至于死”。

He spoke once in the past and once in the future talking about the same thing. Because his sin was put away from eternity, David was accepted in Christ, the Beloved, the lamb slain from the foundation of the world. And now, Nathan, God's prophet comes by His Spirit and declares in David's conscience that sin is gone! It always has been. You just need to know it. And you shall not die!

他一面是在对过去说，一面是对以后说，但都在说同一件事。因为大卫的罪已经永远地被除去，因着他接受了基督，他在创世以前就被神所立定的，神的爱子，神的羔羊。现在，神的先知拿单，藉着神的圣灵，宣告大卫良心里的最已经除去了。永远除去了。现在你要清楚知道。而且你不会死了。

And David sat down and wrote Psalm 32, "*Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is not guile.*"

然后大卫开始写诗篇32篇，“得赦免其过、遮盖其罪的、这人是有福的。凡心里没有诡诈、耶和华不算为有罪的、这人是有福的。”

You see, he's talking about the same man. That man who is born of God is that man created in righteousness and in true holiness. In his spirit, like Nathaniel, there is no guile. An Israelite indeed. And yet he is a man who is by nature nothing but sin, whose sin must be forgiven, and a man to whom God Almighty imputeth not, never has and never will, any sin. Oh, blessed is the man unto whom the Lord imputeth not iniquity.

你看到了吗？他在讲同一个人。一个被神重生在公义，圣洁里的人。在他的灵里，像拿但业，没有任何的诡诈。一个真正的以色列人。然而，也是一个本来就有罪性的人，但他的罪一定会被赦免，一个神认为无罪的人就不会再有罪了。凡心里没有诡诈、耶和华不算为有罪的、这人是有福的。

Our Influence 我们的影响

Here's something else. Learn this and learn it well. In the light of those things, we should learn that our lives affect a lot of people and a lot of things. None of us are an island. The scandalous lives of people

who profess faith in Christ and the scandalous actions of people who possess faith in Christ are matters of grave concern. Because as Nathan told David they give the enemies of God occasion to blaspheme. The more prominent and influential you are or I am, the more severe the consequences of our evil behavior are.

这是另外一方面。要学就要把它学好。在那些事情对我们的启发

，我们应该学习我们的生命影响着很多的人和事。我们没有一个孤岛。一些过可耻的生活的人假装相信基督，和一些有可耻行为的人真正相信基督，在这里有一个本质的不同，一个是地狱，一个是天堂。因为像拿单告诉大卫的，他们给了那恶者机会去亵渎神。你和我的影响力越突出，神对我们的要求就越严厉。

You say, "Well, preacher we ought not be put up on a pedestal." We ought not be but we are. That's just all there is to it. Lot, a righteous man, by his unrighteous behavior led his family to destruction. Pastors, parents and employers, oh what a weight of responsibility we have!

你可能会说，“那我们就不应该站在些重要的地位。”我们不应该但是我们却在那里了。因为我本来就是如此。罗得，一个义人，但因着他不义的举动，毁坏了他自己的家庭。牧师，父母，和雇主，都有着不同但很重要的责任啊！

God did not punish David personally for his sin. Please understand this. God never punishes His people for their sins. He did that once when He punished our Savior as our Substitute.

神没有大卫的罪单单只惩罚他。请你弄清楚。神没有因着他子民的罪而惩罚过他们。但只有一次就是在我们的救主担当了我们所有的罪之后。

Gary Vance, God Almighty often frowns on us but behind the frown he's always smiling. Someone says, "That can't be consistent." Let's see if it's not. I just have one daughter. When my daughter was growing up some of you knew her. I made up my mind early on, if I tell her to do something, if I tell her the second time it's going to be with pain. And if I told her a second time she hurt for it. And at times I appeared very, very upset with her. And she would see nothing but a frown on my face. I never one time took the paddle, bent her across my knee and spanked her behind with a smile on my face. I never did. It wouldn't do much good. I did so with a stern firmness. To make her know that the thing she had done displeased me. And when I got done and sat her on my lap, laid the paddle down, and I kissed her and hugged her and made certain she knew I loved her and I would gladly suffer anything for her. And made certain she wasn't angry with me. Never once did I hit her when I was angry with her.

一个叫Gary

Vance的人说，神总是对我们皱眉头，但却总是在此背后对我们微笑。但有人也说，“那不会是始终如一的”。那就让一起来看一下，可能吗？我只有一个女儿，你们当中可能有一些人认识她，她现在长大了。我之前曾经对自己说，如果有人任何一件事她需要我吩咐第二遍才去做的，那她就要吃苦头了。然后如果她受教训之后还是这样，我会让她看到我对她非常，非常苦恼。然后她也只会看到一个板着的脸。我从来都不会一面在打得屁股，然后背着她就会呈现笑容。我从来都不会。因为这样不会让事情好转。我会非常严厉地对待，让她知道她所做的我甚不喜悦。然后我会让她坐在我的大腿上，放下原来拍打她的“爱心小手”，抱着她，亲吻她，让她知道我爱她和愿意为她承受任何事情。然后确定她没有生我的气。其实没有一次我打她是因为我生她的气。

That's the way God chastens His people. Not because He is angry with us. He's not. He just appears angry because the thing we do displeases Him, because the actions we do are contrary to Him,

because we do so much injury to so many.

那就是神磨练人的一种方式。不是因为他在生我们的气。他没有。他展露出来的是愤怒。那是因为我们所做的不讨他的喜悦，因为我们所做的是与他对立的，因为我们做了很多东西来伤害其他人。

The name of the Lord was blasphemed because of David's sin. The child of David's lust was killed. The sword never departed from his house. His whole family suffered because of his evil deed. When he got to the end of his days he said "although my house be not so with the Lord. Oh, I had such great plans for this house. But nothing turned out the way I planned it. Nothing did." I mean nothing turned out the way he planned it. "Yet with me He has made an everlasting covenant ordered in all things and sure and this is all my salvation and all my desire."

因为大卫的罪，神的名被亵渎了。大卫的孩子是因为他的淫乱被击杀的。刀剑永远不会离开他的家。他整个家族都要受惩罚因为他所做的恶。在他生命的尽头，他说到“虽然我的家不是与神很亲密。我曾经对这个家有一个很宏大的计划，不过没有一样是掌握在我的计划之内的。没有一样”。我的意思就是，没有一样，结果是像他原本所计划的。“我家在神面前并非如此。

神却与我立永远的约。这约凡事坚稳、关乎我的一切救恩、和我一切所想望的、他岂不为我成就么。”

What's he talking about there? God said to His Son. He said, "I will give thee a covenant to the people." We talk about the covenant in terms of promises, and stipulations, and fulfillments because that's the only way we can get a handle on this thing. But the covenant and all that's involved in it is a Person, the Lord Jesus Christ, who reigned in David's heart, who held the affection of David's heart. And he said, "this is all my salvation and all my desire," no matter what happens in my house.

大卫在这里说的是什么呢？神对他的儿子说，“我要保护你、使你作众民的中保、〔中保原文作约〕复兴遍地。”我们在讲到我们跟神的约是承诺，和契约，履行，因为那是我们唯一可以做的。但这个约其实只在乎一个人，就是我们的主耶稣基督。他在大卫的心里作王，统治。他影响着大卫的心。然后大卫说到，“关乎我的一切救恩、和我一切所想望的。”无论我的家发生什么事。

Infinite in Mercy

极大的怜悯

Learn this, the Lord our God is merciful, gracious, infinitely merciful, infinitely gracious in the forgiving of our sins. He has not dealt after our sins nor rewarded us according to our iniquities. David was overwhelmed at God's goodness. He heard Nathan say, "the Lord hath put away your sin," He's not going to deal with you because of them, He's going to deal with everything around you but you because of that; but He's not going to deal with you on the basis of your sins. You shall not die." Utterly overwhelmed, David sat down that night and with weeping joy and wrote of the most blessed, instructive Psalms we have in all the Book of God, Psalm 32 and Psalm 51.

我们要知道，我们的主，我们的神是满有恩慈的，而且在赦免我的地罪这方面，他的恩慈更是极大的。他没有按照我们所犯的罪和过失惩罚我们。大卫被神的良善所屈服。他听到拿单说，“耶和华已经除掉你的罪”，他不会再因为它们而对付你，但他会去对付你身边除你以外的所有。他也不会因着你罪的准则去对付你。“你必不至于死”。那夜，大卫彻底地屈服在神面前，喜乐地哭泣着，写出了最有启发性的，最受祝福的诗篇，并收录在神的书里，诗篇32和51篇。

Just imagine, just imagine how David must have penned those words. The Lord forgave David's sin immediately and completely. He said, "*thou forgavest the iniquity of my sin.*" He prayed in Psalm 51, asking God to forgive his iniquity, his transgression, and deceit. "Forgive me for what I am. Forgive me for failing to measure up to Your law. And forgive me for kicking down the barriers of Your law. Forgive all." And he said, "*Thou forgavest the iniquity of my sin*".

想象一下，大卫怎么可以写出那些字句。神已经立刻，完全地饶恕了大卫的罪。他说到，“我要向耶和华承认我的过犯、你就赦免我的罪恶”。他在诗篇51篇中祷告，请求神赦免他的过犯，他的罪恶，和黑暗。他说到“神阿，请赦免我所做的，赦免我达不到你的标准。赦免我没有遵行你的律法，赦免我一切的过犯”。然后他说到，“你就赦免我的罪恶”。

And the forgiveness was accompanied with a promise. God said, "*Thou shalt not die.*" And when God speaks peace to the hearts of His fallen people, this is His word of promise, — life everlasting. "You shall not die!"

而且，宽恕是有一个承诺伴随的。神说，“你必不至于死”。当神给他那些堕落的儿女平安的时候，总是带着应许，- 永生。“你必不至于死”！

A Substitute

一个代替

God forgave David's sin but somebody had to die. Somebody had to die. Not David. But somebody had to die. An innocent one had to die. Justice must display itself. And so David's son, born to Bathsheba is slain of God in David's stead.

虽然神赦免了大卫的罪但有人还是要死。要死的人，不是大卫，但一定有人要死。一个无辜的人要死了。公义才会章显。所以因着大卫和拔士巴的罪，他的儿子被神击杀了。

What a picture. God says to you, you shall not die. Somebody had to. An innocent One of infinite merit, in whom is no sin, by whose blood alone justice can be satisfied, so that God can be clear and justly forgive iniquity, and transgression, and sin. Our Lord Jesus Christ died for us.

这幅图画，神说你不会死，但其他人会。而且还是一个最无辜的，一个根本不知道什么是罪的，因着他的流血公义才可以章显。所以神才会完全地赦免我们的罪恶，过犯，罪孽。我们的主耶稣基督替我们死了。

And you know what David did, after that boy died? He took his handkerchief, dried his eyes and said, "Boys where's the meat and gravy? It's time to eat." And they said, "David, have you lost your mind? While that child was alive you were weeping and fasting and now you want to sit down and eat and go to the house of the God and worship?" David said, "Oh yes, because I'm comforted because of my son. Soon, he and I will be together forever. And soon He Who died for me and I shall dwell together forever in the house of the Lord as one."

那你知道大卫在他儿子死后的反应是什么吗？他拿他的手帕，擦干眼泪然后说到，“我的肉在哪里？吃饭的时间到了。”然后臣仆们说，“你是不是糊涂了，孩子还活着的时候你却哭泣，禁食，但现在你却想要坐下吃饭，然后还要去神的殿敬拜神”？大卫回答说，“是的，因为我从我的儿子身上，我已经得了安慰。不久以后，他会和我永远同在。而且，那个为我舍命代罪的，我也要永远在神的殿中与他同在。

Grace for the Fallen

堕落之人的恩典

Now look at verse 24 and 25. The Lord our God is faithful, listen carefully, especially to His fallen saints. You mean pastor you meant to say He's especially faithful to His fallen saints? Yes, especially faithful to His fallen saints. Look at verse 24, "*And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon (which means beloved of the Lord): and the Lord loved him. And he sent by the hand of Nathan the prophet.*" And David said, "Nathan, I want you to know God has forgiven my sin and look here what He gave me. He gave me another boy. I've called him Solomon." And Nathan said, "Change his name." He "*called his name Jedidiah, beloved of the Lord, because of the Lord.*"

现在让我们看一下24节和25节。神是信实的，请留心听，特别是对那些堕落的圣徒。牧师，你真的是这个意思吗？神真的对他那些堕落的圣徒特别信实吗？是的，对他们特别信实。我们看24节，“大卫安慰他的妻拔示巴、与他同寝、他就生了儿子、给他起名叫所罗门。耶和华也喜爱他。就藉先知拿单赐他一个名字叫耶底底亚、因为耶和华爱他。”然后大卫说，“拿单，我想让你知道神真的赦免我的罪了，你看，他赐给我的另外一个儿子。我会叫他所罗门。”而拿单说，“改掉他的名字。”他的名应该为“耶底底亚、因为耶和华爱他”。

David called his name "peace," Solomon. He said I have peace with God. Nathan said, "That isn't all you've got. You are beloved of the Lord, David. Everything's alright. Nothing's changed. Nothing's changed."

大卫帮他取名叫“平安”，所罗门。他说我从神那里得着了平安。拿单却说，“你得到的不仅仅是这些。而是你是被神所爱的，大卫。没有任何的改变，完全没有。

Overruling Providence

上帝的管理

Oh how marvelous a display we have here of the overruling hand of our God, overruling evil for good! All things work together for good to God's elect, everything, everything! "*Surely the wrath of man shall praise Thee and the remainder of wrath wilt Thou restrain.*"

那是何等地奇异，神的手在我们当中管理我们，为着我们地益处管理着我们的罪恶！万事互相效力，叫爱神的人得益处，所以是所有的事！“人的忿怒、要成全你的荣美。人的余怒、你要禁止”。

So how did this work for good? Did you ever read the genealogy of the incarnate Son of God? Did you ever read it? Do know who the great, great, great granddaddy of Jesus of Nazareth is? His name is Solomon.

这是怎样叫我们得益处呢？你有读过神道成肉身的儿子的家谱吗？你有读过吗？你知道谁是拿撒勒人耶稣的老老老祖宗是谁吗？他的名字是所罗门。

Well, brother Don if that's the case, surely this too must have been in accordance with God's absolute purpose. I think that's a reasonable assumption don't you? I think that's a reasonable assumption.

好，Don弟兄，如果是这样的话，这一定是为要符合神的那个绝对的目的。你不觉得这样想很有道理吗？我也觉得这是一个合理的猜想。

You mean God caused David to do that? I didn't say that. God didn't say it. And we dare not think it. You mean God ordered it? Absolutely! Either He orders everything or He orders nothing. And He ordered it for David's good and ours. Had David not taken Bathsheba, you would have had no Redeemer. And you would have never read Psalm 32 or Psalm 51. And you'd never have heard those words, "*Blessed is the man unto whom the Lord imputeth not iniquity.*"

你觉得神令大卫那样子做吗？我没有这样说。神也没有这样说。所以我们千万不要那样想。你指神在管理这一切的吗？绝对是！或许他什么也不管，不然他就是管理着这一切。他这样做为的是大卫和我们的益处。如果大卫没有抢了拔士巴，我们就不会有救主了吗？如果你这样想，那你应该没有读过诗篇32篇和51篇。所以你也听过那些字句，“凡心里没有诡诈、耶和華不算为有罪的、这人是幸福的。”

Let me give you one word, and I'll let you go home. Mark 16. You remember when Peter had cussed and denied the Lord the third time and the cock crew. Oh how corrupt our hearts are! The Lord Jesus had told Peter, "Before the cock crows twice tomorrow you are going to deny Me three times." Peter denied the Lord Jesus and that rooster crowed.

让我给你一个字，然后我就会放你们回家。马可福音16章。你还记得当彼得在否定主三次之后鸡就叫了吗？看我们的心是多么地败坏！主耶稣已经警告过彼得，“在鸡叫两遍以先，你要三次否定我了”。彼得刚三次否认主，那公鸡就叫了。

Can you imagine what must have gone through his mind? How he must have shuttered? But he could not and would not stop himself in his downward spiral of corruption. Because it's not in the ability of any man, not even Peter, to prevent his sin. Only God keeps us from the evil that's in us. Did you hear me? Only our God keeps us from the evil that's in us.

你可以想象，彼得那时候心里所想到的吗？他一定想封闭他自己。但他完全阻止不了自己停止滑向自己的败坏。因为这完全不是人类可以控制得了的，就算是彼得，也不能防止自己犯罪。只有神能让我们远离罪恶。你听到我说的是什么呢？只有神能使我们远离罪恶。

Peter went right on and denied the Master again, a third time. He cussed and swore as if he didn't know the Man. And that rooster crowed again. Then Peter remembered the Lord's words and he went out and wept bitterly. I have mistakenly thought that Peter was terribly repentant; but that is not correct. Peter was absolutely distraught. He was convinced, "I'm gone. This has all been a farce. Nothing's been real to me all this time. I'm as fake as Judas. Oh my God, hell is my portion!"

彼得再一次否定主，已经是第三次了。他甚至狠狠地发誓说他不认识这个人。然后那雄鸡又叫了一遍，然后彼得才想起主的话，所以他跑出去痛哭。我曾经以为彼得一定是非常地后悔，但那是不对的。彼得绝对是快要发狂了。他一定认为，“我没有救了。这是多么可笑的行为。这些都不是真实的。我就像犹大那样地虚假。我的神，地狱在等着我！”

Finally he told his brethren, "Fellas, if you want me you can find me back down there by the sea of Galilee right where I started. I'm going back to my business of fishing. I'm going right back to where I was."

所以，后来他告诉他的弟兄，“弟兄们，如果你们要找我，我会在加利利湖边，我原来开始的地方。我会做会老本行，回去打鱼。我要回到从前的生活。

Do you remember the Lord's words to Peter just as He told him in the last few words of John 13, "you're going to deny me"? His next word is, "*Let not your heart be troubled: ye believe in God,*

believe also in Me.” He said, “Peter, I’ll come to you. I’ll come to you.”

你还记得主在约翰福音对彼得所说的最后一番话吗？“你将要否认我了。”接着，他说到，“你们心里不要忧愁。你们信 神、也当信我”。他又说，“彼得，我会再到你这里。我一定会。”

Now look here, Mark 16:7. The angel said unto these women (Mark 16:7), “*Go your way, tell his disciples that he goeth before you into Galilee and there you shall see him, as he said unto you.*” That isn’t what the scripture says is it? “You all go tell James and John and Matthew, tell them everyone, and be sure, oh be sure you tell Peter I’ll meet you just like I said I would. Everything is alright.”

现在我们看，马可福音16章第7节。天使对那些妇女们说(马可福音16:7), “你们可以去告诉他的门徒和彼得说、他在你们以先往加利利去。在那里你们要见他、正如他从前所告诉你们的。”

你看到圣经所说的吗？“你们要去告诉雅各和约翰，还有马太，告诉他们每一个，还要记住通知彼得，主会照先前所说的来见他。一切都会好的。”

“If we confess our sins, He’s faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” Well John why on earth would you tell people that? — *“These things write I unto you that you sin not and if any man sin...”* — He didn’t say “but.” Somebody asks, “What happens when a believer sins?” Will you tell me when he doesn’t sin? When you sin, when you sin, not when you’re good, not when you’re obedient, when any man sins, any man who confesses his sin calling on the name of the Lord, when we sin “*we have.*” What a word of grace! *“We have an Advocate with the Father,”* and everything’s alright because His name is Jesus, who is the Christ, the Righteous One and He has paid the price. He is the Propitiation for our sins!

“我们若认自己的罪、神是信实的、是公义的、必要赦免我们的罪、洗净我们一切的不义。”约翰为什么要告诉我们这些？ -

“我将这些话写给你们、是要叫你们不犯罪。若有人犯罪.....”他没有这样说但有人会问，”如果一个信徒犯罪会怎么样？你可以告诉我他什么时候才不会犯罪呢？当你犯罪，当你犯罪的时候，不会在你好的时候，不会在你顺服的时候。当任何一个人犯罪，只要他呼求主的名，承认我们是“犯罪的”。何等有恩典的应许！“在父那里我们有一位中保”，然而，因着他是耶稣基督，那圣洁无罪的已经付了重价。他是我们的赎罪祭！

Amen.

阿门.