

When Insecurities Govern Our Choices -

当不安全感左右我们的选择

Sermon 6 第六篇讲道

1 Samuel 撒母耳记上 **15:20-30**

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I would like to continue my reflection on the book of 1 Samuel today. I'm jumping ahead in our story to focus on the development of Saul.

今天，我想继续和大家思想《撒母耳记上》。我们先跳到故事后面的部分，看看扫罗这个人是怎样一步步改变的。

But before we come to this chapter, there is an important scene in chapter 12. Samuel is an old man now, and his role has changed...as it does with all of us on our life journeys. Unlike some, though, Samuel has embraced his new role and stepped aside as the leader of Israel. His role as judge and ruler—in the political sense—has ended. He is simply pastor and prophet—a role I think he actually much prefers.

不过，在进入这一章之前，第十二章有一个很重要的场景。撒母耳已经年老，他的角色也改变了.....就像我们每个人在人生不同阶段都会经历的转变一样。但与有些人不同，撒母耳欣然接受新的角色，退下了以色列领袖的位置。他作为士师和治理者——从政治意义上说——的职分已经结束。如今他只是牧者和先知。我想，这反而是他更喜欢的角色。

He knows that King Saul's influence as leader must increase, while his own leadership role—at least in the political sense—must decrease. And he receives this graciously. He understands this is the way it must be. It says a lot about the man—about his humility and his attitude of grace. Not many are willing to leave the limelight...not many are willing to let go of power and influence. Samuel understands his role and purpose. He remains their pastor. Though his people insist on making bad choices, Samuel promises to pray and care for them (chapter 12:20-25). His story tells us much about the character a leader must possess to serve faithfully.

他知道，扫罗王作为领袖的影响力必须增加，而自己在政治上的领导角色必须减少。他满有恩典地接受了这个事实。他明白，事情本该如此。这让我们看见他的为人——他的谦卑，以及他恩慈的态度。愿意离开众人瞩目的舞台的人不多.....愿意放下权力和影响力的人也不多。撒母耳却明白自己的角色和使命。他仍然是百姓的牧者。即使百姓坚持作出错误的选择，他仍答应为他们祷告，关怀他们（12:20-25）。他的故事让我们看见，一个忠心服事的领袖需要怎样的品格。

Today, we pick up the story of Saul—but it is a tragic story. It is the story of a man who was given much, yet misused his gift and went down a road to self-destruction.

今天，我们继续看扫罗的故事。但这是一个悲剧。一个领受了许多恩赐的人，却误用了所领受的，最后走上自我毁灭的道路。

Saul's story began well...with a man going about the simple routine of his life, looking for lost donkeys. God was the furthest thing from his mind, but Saul was very much on God's mind.

扫罗的故事原本有一个很好的开始.....他不过是在过着平凡的生活，四处寻找走失的驴。那时，他心里根本没有想到神；但神却早已把扫罗放在心上。

Saul was not anointed king because of his abilities. It was a position he had not earned. Nevertheless, he was chosen...reluctantly on his part, but chosen all the same. Israel was excited. Finally, they had what they wanted—a king and a central government like all the other nations—rejecting the rule of God for the rule of man.

扫罗受膏作王，并不是因为他有什么过人的本领。这个地位不是他赚来的。可是，他还是蒙了拣选.....虽然他自己并不情愿，却仍然是神所拣选的。以色列人很兴奋。他们终于得到了想要的——一个王，一个像其他国家一样的中央政权。他们宁愿接受人的统治，也不愿让神作王。

Saul comes onto the stage with no rulebook to follow, but he has Samuel...and God in his corner, offering advice and direction when needed. Yet he does not heed them.

扫罗登上历史舞台时，并没有一本现成的治国手册可以照着做。但他有撒母耳，也有神在他身旁，随时给予劝勉和指引。可惜，他没有听从。

By the time we reach this part of the story, we see a pattern in Saul's life that will eventually lead him to ruin. You see, Saul never really understood the grace and generosity poured into his life.

当故事发展到这里，我们已经看见扫罗生命中一种反复出现的模式，而这模式最终把他带向毁灭。你看，扫罗始终没有真正明白，神赐给他的恩典是何等丰盛。

Having been anointed king by Samuel and received as king by the people, Saul, for whatever reason, forgot the first part and focused entirely on the second. He valued the approval of his peers over the anointing of God.

撒母耳膏立他为王，百姓也接纳他为王。但不知为什么，扫罗忘记了前一件事，眼里只剩下后一件事。他看重同伴的认同，超过神的膏立。

Chapter 15 begins with a difficult command. Saul is instructed to carry out God's judgment against the Amalekites, ancient enemies of Israel. In Exodus and Deuteronomy, we read how they attacked the Israelites in the wilderness, particularly those who were weak and lagging behind. God had promised judgment against them.

第十五章一开始，就是一道令人难以接受的命令。扫罗受命执行神对亚玛力人的审判。亚玛力人是以色列古老的敌人。在《出埃及记》和《申命记》中，我们读到他们怎样在旷野攻击以色列人，尤其是那些软弱、落在队伍后面的人。神曾应许要审判他们。

But from our perspective, this judgment seems unconscionable. How could God command the destruction of an entire people, including women and children? It is a difficult passage, and I don't think we should pretend otherwise.

但从今天的角度来看，这样的审判实在令人难以理解。神怎么会命令消灭整个民族，连妇女和儿童也包括在内呢？这是段困难的经文。我认为，我们不应该假装它没有问题。

We need to remember that we are reading this story from a very different world. In the ancient Near East, such warfare was known as *herem*—devoting everything to destruction. As Eugene Peterson observes, this command would not have troubled the ethical sensibilities of those in the story as it troubles ours.

我们要记得，这个故事发生在一个与我们很不一样的世界。在古代近东，这类战争被称为“赫伦”（herem），意思是把一切都交付毁灭。正如尤金·毕德生所观察到的，这道命令不会像今天令我们不安一样，触动当时故事人物的道德敏感。

Saul certainly raises no objection. Unlike Abraham, who pleaded with God over Sodom and Gomorrah, Saul offers no protest.

扫罗显然没有提出异议。亚伯拉罕曾为了所多玛和蛾摩拉向神恳求，但扫罗却一句抗议的话也没有。

Now, we must be careful. **Understanding the ancient culture does not make such warfare morally acceptable, nor does this passage give anyone permission to commit genocide in God's name.**

不过，我们必须小心。了解古代文化，不等于这样的战争在道德上就是可以接受的。这段经文也绝不容许任何人奉神的名进行种族灭绝。

But it raises an important question about how God works in human history.

但这也带出一个重要的问题：神究竟怎样在人类历史中工作？

Remember 1 Samuel 8? The people wanted a king, just like the other nations. God said they had rejected Him as king. Yet He allowed them to have a king and continued working through the monarchy. We see something similar in Exodus 21, where God regulates slavery, and Deuteronomy 21, where He addresses families with multiple wives.

还记得《撒母耳记上》第八章吗？百姓想要一个王，就像其他国家一样。神说，他们这样做，是拒绝祂作他们的王。可是，神仍容许他们立王，也继续透过君王制度工作。类似的情形，也出现在《出埃及记》第二十一章——神为奴隶制度订立规条；还有《申命记》第二十一章——神处理一夫多妻家庭中的问题。

These passages remind us that ****God sometimes works within deeply flawed human cultures without necessarily approving of everything people do.****

这些经文提醒我们：****神有时会在人类充满缺陷的文化中工作，但这并不表示祂认同人所做的一切。****

Does that fully explain the command to Saul? No. There is a difference between God regulating human practices and Scripture presenting God as commanding destruction. We need humility in dealing with such difficult passages.

这是否就能完全解释神对扫罗的命令呢？不能。神为人已有的行为订立规条，与圣经记载神亲自命令人施行毁灭，毕竟是两回事。面对这样困难的经文，我们需要谦卑。

But let us return to Saul. 但让我们回到扫罗的故事。

God's instruction involved *herem*, in which neither the king nor his soldiers could enrich themselves from the spoils of war. Yet verse 9 tells us that Saul and his army spared King Agag and kept the best livestock—everything of value.

神的命令涉及“赫伦”，也就是说，王和士兵都不能从战利品中为自己谋利。然而，第九节告诉我们，扫罗和军队留下了亚甲王，也留下最好的牲畜——所有值钱的东西。

Greed may have played a part. But something else becomes apparent as the story unfolds.

贪心或许是其中一个原因。但随着故事的发展，我们还看见了别的问题。

When Samuel confronted him, Saul began making excuses. First, he claimed the animals were kept for sacrifice, although verse 9 gives no indication that this was their original intention. Then he blamed his men. In verse 24, he admitted, "I was afraid of the men and so I gave in to them."

撒母耳责问扫罗时，他就开始找借口。首先，他说留下牲畜是为了献祭，可是第九节完全没有显示这原本就是他们的打算。接着，他又把责任推给手下。到了第二十四节，他终于承认：“我因惧怕百姓，听从他们的话。”

And haven't we seen this before? 这样的事，我们不是早就见过了吗？

In chapter 13, Saul offered a sacrifice rather than waiting for Samuel. When confronted, he blamed the circumstances. His men were scattering, the Philistines were gathering, and Samuel was late. What else could he do?

第十三章中，扫罗没有等撒母耳来到，就自己献祭。被责问时，他把责任推给环境：士兵逐渐散去，非利士人正在集结，而撒母耳又迟迟不来。他还能怎么办呢？

There always seemed to be a reason for his disobedience. 对于自己的不顺服，他似乎总能找到理由。

And notice chapter 15:12. While Samuel was grieving over Saul's failure, Saul had gone to Carmel to set up a monument in his own honour. What a contrast! Samuel was grieving while Saul was celebrating himself.

再留意十五章十二节。当撒母耳正为扫罗的失败忧伤时，扫罗却跑到迦密，为自己立了一座纪念碑。多么强烈的对比！撒母耳在悲伤，扫罗却在庆祝自己。

As we follow Saul's story, we begin to see a deeply insecure man, constantly trying to prove himself, protect his position, and win the approval of others.

随着我们继续读扫罗的故事，就逐渐看见一个内心极度缺乏安全感的人。他不断想证明自己、保住自己的地位，并赢得别人的认同。

Yet here is the tragedy. 然而，悲剧就在这里。

God had chosen Saul when he was nobody of significance. He had not earned the kingship. It was given to him by grace. 当扫罗还只是一个不起眼的人时，神就拣选了他。他并没有做什么来赢得王位。那是神白白赐下的恩典。

But Saul seemed unable to rest in that grace. He kept trying to establish through his own efforts what God had already given him as a gift.

但扫罗似乎无法安息在这恩典中。他不断努力，想靠自己确立那原本已经是神白白赐给他的礼物。

Before we condemn Saul, perhaps we should recognize something of ourselves in him. We too struggle with insecurity, pride, and the desire for control. We too can become so concerned about protecting ourselves that we lose sight of God's grace.

在我们急着责备扫罗之前，也许应该先从他身上看见一点自己的影子。我们也会因缺乏安全感、骄傲和想控制一切而挣扎。我们也可能太在意保护自己，以致忘记了神的恩典。

So, from Saul's story, I want us to consider three areas of our lives that can undermine our trust in God and keep us from enjoying the grace He has given us.

所以，今天我想从扫罗的故事，和大家思想生命中的三个方面。这些问题会削弱我们对神的信靠，使我们无法享受祂已经赐下的恩典。

1. His insecurity—longing for the approval of his peers 他的不安全感——渴望得到同伴的认同

Saul was always concerned about how others saw him. In chapter 10, he hesitates to take responsibility. In chapter 13, he acts out of fear of losing his men's support. In chapter 14, he backs down when his men challenge his decision concerning Jonathan. And here in chapter 15, he gives in to his men because he fears their opinion.

扫罗总是在意别人怎样看他。第十章，他不愿承担责任。第十三章，他害怕失去士兵的支持，于是凭着恐惧行事。第十四章，手下的人反对他对约拿单的决定，他就退让。到了第十五章，他因为害怕别人怎么看他，又一次向手下妥协。

His insecurity becomes even more obvious when David enters the picture. In chapter 18, Saul becomes jealous of David's success. When the people praise David for killing tens of thousands, compared to Saul's thousands, he becomes angry and begins to see David as a threat to his throne.

大卫出现以后，扫罗的不安全感就更加明显。第十八章，扫罗嫉妒大卫的成功。当百姓歌颂大卫杀死万人，扫罗只杀死千人时，他就生气，开始把大卫看作王位的威胁。

That is what insecurity can do to us. Instead of rejoicing in another person's success, we feel threatened. Their success reminds us of our own inadequacies.** In Saul's case, insecurity grows into suspicion, fear, and eventually a desire to kill David.

不安全感就是会这样影响我们。我们不但不能为别人的成功高兴，反而感到受威胁。别人的成功，让我们看见自己的不足。在扫罗身上，不安全感渐渐变成猜疑、恐惧，最后甚至变成杀害大卫的念头。

Why are we so often driven by our insecurities? Henri Nouwen, in his book **In the Name of Jesus**, speaks of two kinds of love: God's unconditional love and the conditional love we receive from others.

为什么我们这么容易被不安全感推动呢？卢云在《奉耶稣的名》一书中谈到两种爱：神无条件的爱，以及我们从别人那里得到的、有条件的爱。

Human love can be fragile. We long for approval from family, friends, and those around us. When that approval is withheld, we feel rejected, hurt, and sometimes even angry.

人的爱有时很脆弱。我们渴望家人、朋友和身边的人肯定我们。当得不到这样的认同时，我们就觉得被拒绝、受伤，有时甚至生气。

But God's love is different. We do not have to earn it. He loves us despite our failures and weaknesses. Yet our insecurities make it difficult for us to believe that we can be loved simply because God is gracious. Instead, we worry that we are not good enough, that others are better than us, or that we may lose their approval.

但神的爱不一样。我们不需要努力赚取祂的爱。即使我们有失败、有软弱，祂仍然爱我们。可是，我们的不安全感，让我们很难相信：单单因为神有恩典，我们就能够被爱。于是，我们担心自己不够好，担心别人比我们优秀，担心失去别人的认同。

That was Saul's struggle. God had chosen him to be king, not because he had earned it, but by grace. Yet Saul spent much of his life trying to prove himself and win the approval of his men.

这正是扫罗的挣扎。神拣选他作王，不是因为他配得，而是出于恩典。但扫罗却花了生命中许多时间，努力证明自己，争取手下的认同。

He was trying to earn from others what God had already given him by grace.**

他想从别人那里努力赚取的，正是神早已凭恩典赐给他的。

And perhaps that is our struggle as well. When we allow our insecurities to control us, we find it difficult to live by faith and simply trust God's grace.

也许，这也是我们的挣扎。当我们让不安全感控制自己，就很难凭信心生活，也很难单纯地信靠神的恩典。

2. His ego—his need to be recognized 他的自我——需要得到别人的认可

This trait is closely related to his insecurity. He needs to establish himself as the authoritative figure in Israel. So perhaps it is no surprise that he raises a monument to himself! Imagine that. Up to this point in Israel's story, we have not seen a king raise a monument to himself. What did that monument symbolize? That Saul was the man to be looked up to—not God.

这一点和他的不安全感密切相关。他需要确立自己在以色列的权威地位。所以，他为自己竖立纪念碑，也许并不令人意外！想一想，到目前为止，在以色列的历史中，我们还没见过哪一个王为自己立碑。这座碑象征什么呢？就是扫罗才是百姓应该仰望的人，而不是神。

It reminds me of the many monuments to the tyrants of our world—Mao Zedong, Hitler, Donald Trump...and others who want to showcase themselves as people of power and influence.

这让我想起世界上许多暴君为自己建立的纪念碑——毛泽东、希特勒、唐纳德·特朗普……还有其他那些喜欢展示自己权势和影响力的人。

When our egos become inflated, we become preoccupied with being recognized, with being seen as people of substance—in control, powerful, someone to be reckoned with. On a retreat years ago, I heard a story of a house church leader in China. When he began, he took on the title “Servant of God.” As his influence increased, his title changed to “God's representative.” And as more people were attracted to him, the title changed even more drastically to “God incarnate.” It's hard to disagree with God incarnate, isn't it? Too powerful to reckon with!

当我们的自我不断膨胀，就会越来越在意别人有没有看见我们，觉得我们是重要的人——有掌控力、有权势、是不可轻忽的人。多年前参加一次退修会时，我听过一个关于中国家庭教会领袖的故事。刚开始服事时，他自称“神的仆人”。随着影响力增加，他的称号变成“神的代表”。后来，越来越多人追随他，他的称号竟变成了“神的化身”。要反对“神的化身”，可不容易，是不是？他的权威大到无人敢挑战！

And why is being powerful so important to people? Nouwen makes this observation: Maybe power offers an easy substitute for the hard task of love. It seems easier to be God than to love God, easier to control people than to love people, easier to own life than to love life....

为什么人这么看重权力呢？卢云提出一个观察：或许权力，是一种容易取得的替代品，用来逃避爱人这个艰难的功课。人似乎觉得，作神比爱神容易，控制别人比爱别人容易，拥有生命比爱惜生命容易……

And so Saul feeds his ego as he wrestles with his insecurities. He builds a monument to himself at Carmel before going down to Gilgal, a place of military and religious significance. His acts of self-interest come before devotion to God—

something that characterizes much of his life. The sad thing about Saul is that the more tightly he tries to hold on to the title of king, the more it slips away.

于是，扫罗一面与内心的不安全感挣扎，一面不断满足自己的自我。他先在迦密为自己立碑，然后才下到吉甲——一个具有军事和宗教意义的地方。他把自己的利益放在对神的委身之前。这也成为他一生反复出现的特征。扫罗可悲的地方就在这里：他越紧紧抓住王位，王位就越从他手中滑走。

His religiousness—very religious, but not godly 他的宗教表现——很宗教化，却不敬虔

Notice that the worse things get for Saul, the more religious he becomes. In chapter 13, afraid of losing his men's support, he takes matters into his own hands and offers a sacrifice. In chapter 14, his rash religious oath nearly costs Jonathan his life.

请留意，扫罗的处境越糟，他似乎就变得越宗教化。第十三章，他害怕失去手下的支持，就自己动手献祭。第十四章，他鲁莽地起了一个带着宗教色彩的誓言，差点害死约拿单。

As Eugene Peterson observes, Saul appears to be a very religious king—consulting priests, commanding religious fasts, building altars, and seeking God's guidance. Yet increasingly, his religion seems more about maintaining control than trusting God.

正如尤金·毕德生所观察到的，扫罗看起来是个非常宗教化的王——他求问祭司，命令百姓禁食，筑祭坛，也寻求神的指引。然而，他的宗教行为似乎越来越不是出于对神的信靠，而是为了维持自己的控制。

The more Saul loses his trust in God, the more he relies on outward expressions of religion.** Outwardly, he appears devoted and successful, but inwardly, something is terribly wrong. And perhaps that is the danger for all of us: we can look religious without necessarily living by faith.

扫罗越失去对神的信靠，就越依赖外在的宗教表现。 从外面看，他似乎敬虔而成功；但在内心深处，却出了严重的问题。也许这正是我们每一个人的危险：我们可以看起来很有宗教热心，却未必真正凭信心生活。

A young adult once told me why he had stopped attending church. As a teenager, he said, he had been the model church kid. But one Saturday, during worship practice, he sat on the communion table. An elder scolded him because the table was 'holy' and he was supposedly desecrating it. That was not the only reason he eventually left, but it stayed with him. He could not understand why protecting a piece of furniture seemed more important than caring for him..

曾经有一个年轻人告诉我，他为什么不再去教会。他说，十几岁的时候，自己是教会里的模范孩子。但有一个星期六，在敬拜练习的时候，他坐在圣餐桌上。一位长老责备他，说那张桌子是“神圣的”，他这样坐就是亵渎。这不是他后来离开教会的唯一原因，但这件事一直留在他心里。他不明白，为什么保护一件家具，似乎比关心他这个人还重要。

I do not tell that story to dismiss reverence. I tell it because the outward signs of religion can become more important to us than the heart of faith. Rules, appearances, and rituals have their place, but they cannot replace humility, love, and obedience.

我讲这个故事，不是要否定敬畏的心。我想说的是，宗教外在的记号，有时会变得比信仰的核心更重要。规矩、形象和礼仪都有它们的位置，但这些都不能取代谦卑、爱和顺服。

That is why Samuel's words to Saul cut so deeply: **"To obey is better than sacrifice"** (1 Samuel 15:22). God was not asking Saul to impress Him with some religious performance. He was asking Saul to trust Him enough to obey.

所以，撒母耳对扫罗所说的话，才会这么深刻：“听命胜于献祭”（撒母耳记上 15:22）。神不是要扫罗靠某种宗教表现来赢得祂的赞赏。神要的是扫罗信靠祂，并因此顺服祂。

And this is what makes Saul's story so tragic. Here was a man who had been chosen by grace. He came from the least of the tribes, from a family of little significance. He had not sought the throne. God had raised him up and given him an opportunity to participate in something much greater than himself.

这也正是扫罗的故事如此悲惨的原因。他是一个蒙恩拣选的人，来自最小的支派，出身于一个不起眼的家庭。他没有主动追求王位。是神把他兴起来，让他有机会参与一件远远超过他个人的事。

But somewhere along the way, Saul began to lose sight of that grace. His insecurities, his pride, his fear of what others thought of him, and his need to protect his position gradually became more important than his trust in God.

但在人生的某个阶段，扫罗开始失去对这份恩典的认识。他的不安全感、骄傲、对别人眼光的恐惧，以及保护自己地位的需要，渐渐变得比信靠神更重要。

Now, there is nothing necessarily wrong with protecting ourselves. We all need boundaries. We all have responsibilities to ourselves and those we love. But there is a difference between protecting ourselves wisely and allowing self-protection to become the driving force of our lives.

当然，保护自己本身不一定是错的。我们都需要界限。我们也有责任照顾自己和所爱的人。但明智地保护自己，与让自我保护成为整个人生的驱动力，是两回事。

And I think that is what happened to Saul. 我想，扫罗的问题就在这里。

When confronted with his disobedience, Saul was more concerned about preserving his reputation than acknowledging his failure. Even after confessing his sin, he pleaded with Samuel to honour him before the elders of Israel.

当他因为不顺服而受到责备时，他更在意的是保住自己的名声，而不是承认自己的失败。即使认了罪，他仍请求撒母耳在以色列的长老面前给他留面子。

Saul had been invited to live a life shaped by God's grace. Yet increasingly, he chose to live as though everything depended on him. He would remain king for the rest of his life, but his kingdom would come to an end. In a tragic sense, he had become the people's king rather than the king who trusted and obeyed God.

扫罗原本蒙召去过一个被神恩典塑造的生活。但渐渐地，他却选择活得好像一切都必须靠自己。他会继续作王，直到生命结束；但他的王朝却走到了尽头。从某个悲剧性的角度来说，他成了百姓所要的那种王，而不是一个信靠并顺服神的王。

This is the tragedy of Saul's life. He had received grace, but he increasingly chose to live as though grace were not enough. 这就是扫罗生命的悲剧。他领受了恩典，却越来越活得好像恩典还不够。

And perhaps there is something here for you and me to ponder. 也许，这里也有一些值得你我思想的地方。

The life of grace can be undermined by ego, pride, insecurity, and even religion. We can become so concerned about protecting ourselves, preserving our reputation, or maintaining control that we lose sight of what is really important.

一个活在恩典中的生命，可能被自我、骄傲、不安全感，甚至宗教表现所侵蚀。我们可能太专注于保护自己、维护名声、掌控局面，以致看不见真正重要的事。

We all face this possibility, don't we? How often do we justify our actions because we are afraid of what we might lose? How often do we find it easier to appear religious than to trust God in obedience?

我们每个人都会面对这种可能，不是吗？有多少时候，我们因为害怕失去某些东西，就为自己的行为找借口？又有多少时候，我们发现，表现得很宗教化，比真正信靠并顺服神容易得多？

And God's encouragement to us, in the midst of these struggles of our souls, is to continue trusting Him. To obey Him, even when obedience comes at a cost. Even when others may not understand. Even when His ways do not seem as expedient as our own. Why is this so important for our spiritual lives?

在我们内心这些挣扎当中，神给我们的鼓励，是继续信靠祂。即使顺服需要付代价，也愿意顺服；即使别人不明白；即使神的方法看起来没有我们自己的办法那么快捷有效。为什么这对我们的属灵生命这么重要呢？

Because it takes faith. It takes faith to believe that God loves us, not because we have earned His love, but because He is gracious. It takes faith to believe that God still cares for us when our security seems threatened. It takes faith to trust that God's ways are good, even when our own ways appear to offer a quicker and easier solution. And perhaps that is what Samuel was trying to help Saul understand when he said, "To obey is better than sacrifice."

因为这需要信心。相信神爱我们，不是因为我们赚得了祂的爱，而是因为祂满有恩典——这需要信心。当我们的安全感受到威胁时，仍相信神关心我们——这需要信心。即使我们自己的方法看起来更快、更容易，仍相信神的道路是好的——这也需要信心。也许，这正是撒母耳说“听命胜于献祭”时，希望扫罗明白的道理。

Obedience is not something we do to earn God's grace. It is how we respond to the grace we have already received. Something for us to ponder, I think. Because ultimately, that is what faith is about: trusting God's leading, obeying His commands, and learning to let go of our need to be in the limelight and in control of things.

顺服不是为了赚取神的恩典，而是我们对已经领受的恩典所作出的回应。我想，这是值得我们思想的。因为说到底，信心就是信靠神的带领、顺服祂的命令，并且学习放下那种想成为众人焦点、想掌控一切的需要。

Because ultimately, it is not we who are king. It is He. Amen

因为说到底，作王的不是我们，而是祂。阿们。