# Baptismal Testimony – Kelly Chan 姊妹的見證
# November, 8th, 2026

I have always been raised as a Christian, went to Sunday school, youth groups, and attended church on Sundays. However, I would say that there was a period in my life that knew about Jesus but did not know Him personally, and did not understand the true meaning of what it actually meant to be a follower of Christ. It happened when I was around 7-10 years old that I started to do some questionable things such as gossiping and being a really self-centered person in general. Ironically, it was also during that time that I stopped going to church due to COVID as well as some family issues.

我從小就是在基督教家庭中長大的，上過主日學、參加過青年團契，每週日也會去教會。不過，我必須說，我生命中有段時期雖然聽過耶穌的名字，卻未曾真正認識祂，也不明白身為基督的跟隨者究竟意味著什麼。那是在我大約 7 到 10 歲的時候，我開始做一些令人質疑的事情，例如說人閒話，而且整體上變得非常以自我為中心。諷刺的是，正是在那段期間，由於新冠疫情以及一些家庭問題，我停止了去教會。

There was this one particular girl that I remember that I gossiped about when I was in fourth grade. Eventually, I got in trouble, and had to apologize to her, but I knew in my heart that I did not feel a single bit of remorse or guilt, my "sorry" was simply the fear of my reputation falling apart. Yet, little did I know, God never gave up on me. Instead, He gave me a wake up call on a random Tuesday morning two years later, when I was in grade six. I woke up that day, recalling every single bit of the incident, carrying an immense weight of bitterness and regret on my shoulders, spiritually, mentally and emotionally. I remember trying really hard to distract myself with other things like school work or day to day lives, but it has just always been sitting at the back of my mind, never truly leaving.

我記得有個特別的女孩，小學四年級時我曾背後議論過她。最後，我因此惹上麻煩，不得不向她道歉，但我心裡很清楚，自己絲毫沒有感到悔恨或內疚，那句「對不起」純粹是出於害怕我的名聲受損。然而，我當時並不知道，上帝從未放棄我。相反地，兩年後某個平凡的星期二早晨—當時我正讀六年級—祂讓我如夢初醒。那天醒來時，我清晰地回憶起那起事件的每個細節，靈性上、心理上和情感上都背負著沉重的苦澀與懊悔。我記得自己曾極力試圖用課業或日常生活來轉移注意力，但那份感受始終盤踞在心底深處，從未真正消散。

Now, fast forward to when I was in eighth grade, I was enrolled into Eric Hamber secondary school. On the first day, I suddenly saw a glimpse of someone that looked extremely similar to that girl back in fourth grade in the halls, and honestly, till this day, I still don't know if it is actually her. My stomach dropped immediately, and before I knew it, I began to experience panic and anxiety attacks every day at lunch for at least two months straight. My life had officially hit rock bottom, and I was more helpless than ever. I didn't want to reach out to my families or friends because that would mean I'd have to tell them the whole truth, and obviously, that was the least thing I wanted to do. Therefore, I asked my mom if I could transfer into another school, preferably those private religious ones as I have attended back in elementary. One, to escape from my current situation at the time, another was because I do genuinely miss an environment that allowed me to express my faith freely without judgement or misunderstandings. My eyes then landed on the current high school that I am now enrolled in – an all girls private Catholic school – Little Flower Academy. Only, there was a small problem. It is extremely difficult to be accepted as it is highly competitive. It was till the point where the front office told us to simply forget about submitting the application form since it was basically mission impossible to get in – but we applied anyway.

現在，時間快轉到我讀八年級的時候，我進入了 Eric Hamber 中學就讀。開學第一天，我在走廊上突然瞥見一個人影，那人長得和四年級時的那個女孩極為相似；老實說，直到今天，我仍然不知道那到底是不是她本人。我的心瞬間一沉。在接下來的至少兩個月裡，我每天午餐時間都會經歷恐慌和焦慮發作。我的生活正式跌入谷底，也比以往任何時候都感到無助。我不想向家人或朋友求助，因為那表示我必須向他們說出全部真相，顯然地，那正是我最不願做的事。因此，我向媽媽提出轉學的請求，希望能轉入另一所學校，最好是像我小學時就讀的那種私立宗教學校。一方面是為了逃離當時的處境，另一方面則是因為我真心懷念那種能讓我自由表達信仰、而不受評判或誤解的環境。後來，我的目光就落在了我現在就讀的這所高中——所全女生私立天主教學校—小花學院（Little Flower Academy）。只是，有個小問題。這所學校的錄取門檻極高，競爭非常激烈。甚至到了校務處告訴我們乾脆別提交申請表的地步，因為被錄取基本上是不可能的任務—但我們還是提交了申請。

For the next six months, all I could do was begging and praying to God asking if He could just grant me this plea and nothing more. Considering that my anxiety still has not gotten anywhere, I decided to start watching some Christian short videos on YouTube, which, now looking back, absolutely changed my life. It slowly but truly helped me understand what

it takes to claim to be a Christian, what it means to trust God knowing He has a Plan to prosper and not to harm me even in the most uncertain times, most importantly, to die to my old self and let God mold me into a brand new creation. Funnily enough, once all my focus was on God, my desire to get into Little Flower decreased, rather, all I knew was that I could just sit back, relax and let Jesus take the wheel.

接下來的六個月裡，我唯一能做的就是向神懇求和禱告，只求祂能應允這項懇求，別無他求。鑒於我的焦慮仍未見好轉，我決定開始在 YouTube 上觀看一些基督教短片；如今回想起來，這徹底改變了我的人生。這些影片緩慢但確實地幫助我理解，要成為一名基督徒需要什麼；既使在最不確定的時刻，知道神有祂的計劃—是為了使我興盛而非害我—並信靠祂；最重要的是，要讓舊我死去，讓神將我塑造成一個全新的創造。有趣的是，一旦我將所有注意力都放在神身上，我對進入「小花」的渴望便減弱了；相反地，我只知道自己可以安然坐下、放鬆身心，讓耶穌來掌舵。

Just when I thought there was no hope for me getting accepted, a random phone call on a random day during the July of 2024 rang. It was from Little Flower, asking if they could interview me that same afternoon. By the Grace of God, I eventually made it into Little Flower, and well, the rest is history.

就在我以為自己毫無希望被錄取之際，2024 年 7 月某個尋常的日子，一通意外的電話響起。來電者是「小花」學校，詢問能否在當天下午對我進行面試。蒙神恩典，我最終成功進入了「小花」學校，而後來的故事，大家就都知道了。

I think there are many great verses that I can sum up my testimony, but I think there are a couple of verses that stood out to me the most, the first one is  from Matthew 6:33, where it states, “but seek first the kingdom of God and His righteousness, and all these things shall be added unto you.” The latter one is from Galatians 2:20, “I have been crucified with Christ. It is no longer I who live, but Christ who lives in me.”

我想有許多精彩的經文可以總結我的見證，但我覺得有兩處經文對我而言最為深刻：第一處出自《馬太福音》6 章 33 節，經文說：「你們要先求祂的國和祂的義，這些東西都要加給你們。」另一段則出自《加拉太書》2:20：「我已經與基督同釘十字架；現在活著的不再是我，乃是基督在我裡面活著。」

Thank you.

謝謝。

# Remembering Who Is Really in Charge Here! — Sermon 8
## 记住：究竟是谁在掌权！——第八篇讲道

2 Samuel 7:18–29 | November 8, 2026
撒母耳记下 7:18–29｜2026 年 11 月 8 日

We are continuing in the stories of Hannah, Samuel, Saul, and David through 1 and 2 Samuel. Today, we jump ahead to 2 Samuel 7:18–29.

我们继续透过《撒母耳记上、下》，来看哈拿、撒母耳、扫罗和大卫的故事。今天，我们跳到《撒母耳记下》7 章 18 至 29 节。

Much of the story from 1 Samuel 16 onward is about Saul's jealousy of David and his attempts to hold on to power. He thought he could thwart God's will by murdering David, but that didn't work. In fact, Saul's attempts to destroy David worked against him. More and more of his men deserted Saul to join David, even while David was on the run. Saul's futile pursuit of David ends in chapter 31, when Saul and his sons die fighting the Philistines.

从《撒母耳记上》第 16 章开始，故事很大一部分讲的是扫罗嫉妒大卫，千方百计要保住自己的权力。他以为只要杀了大卫，就能阻挡神的旨意，但结果并非如此。事实上，他越想除掉大卫，事情就越对他不利。即使大卫还在逃亡，扫罗手下的人也越来越多地离开他，转而投靠大卫。扫罗对大卫徒劳无功的追杀，最终在第 31 章结束：扫罗和他的儿子在与非利士人的战争中阵亡。

In the first chapter of 2 Samuel, we read that when David learned of Saul's death and that of his sons, he mourned them. His reaction to the death of his enemy reveals something of David's character. Flawed as he might be, he understood something about the sacredness of the office God had bestowed upon both Saul and himself. They may not have shared the same moral fibre, but they shared the same anointed office.

《撒母耳记下》第一章告诉我们，大卫听见扫罗和他众子死去的消息，就为他们哀哭。他对仇敌之死的反应，让我们看见大卫品格的某一面。虽然大卫也有缺点，但他明白，神赐给扫罗、也赐给他的君王职分是神圣的。两人的品格可能不同，但他们同样领受了受膏者的职分。

When we come to this part of David's story, he has become the undisputed leader of Israel. The leaders have recognized God's anointing upon him. Unlike Saul's selection by lot, David's appointment has become recognized organically by the people of God through the unfolding events of his life and his accomplishments. In 1 Chronicles 12:32, the Chronicler tells us that the men of Issachar understood the times and knew what Israel should do. They joined those who supported David. Becoming king was not something David had originally aspired to, but a responsibility he would accept.

来到大卫故事的这一段，他已经成为以色列公认的领袖。众首领也承认神膏立了他。与扫罗透过抽签被选出来不同，大卫的王位，是神的子民在他生命经历和成就逐渐展开的过程中，自然而然地承认的。《历代志上》12 章 32 节告诉我们，以萨迦支派的人通晓时势，知道以色列应当怎样行，于是他们加入支持大卫的行列。成为君王原本不是大卫刻意追求的目标，而是他愿意承担的责任。

By this time, David has everything going for him. Goliath is dead. Saul is dead. He is now the undisputed king of an emerging power in the ancient Near East. Against the background of all these successes, David decides to build a temple for the God who has blessed him. Seems like a good idea, doesn't it? Why not?

到了这个时候，大卫可以说是事事顺利。歌利亚死了，扫罗也死了。他如今是古代近东一个正在兴起的强国中，无可争议的君王。就在这一连串成功的背景下，大卫决定为那位赐福给他的神建造圣殿。听起来是个好主意，对不对？有什么不好呢？

There is, however, a hint in the telling of this story that something more may be going on. It is a slight comment that, on the surface, seems innocent enough but, given the circumstances, could lead to something troubling. David says to Nathan, in effect, Look at me. I now live in a house of cedar, and God—symbolized by the presence of the ark—still dwells in a tent. I will build a house for the Lord."

不过，故事里有一点暗示，似乎还有别的事情正在发生。有一句看似无伤大雅的话，但放在当时的处境中，却可能引出令人担忧的问题。大卫对拿单说的大意是："你看看我，我现在住在香柏木的宫殿里，但象征神同在的约柜，仍然安放在帐幕中。我要为耶和华建造一座殿。"

Eugene Peterson, commenting on this text, makes this observation: Implicit in that comparison (house/tent) is the judgment that David is now housed better than God and that David has achieved a better standard of living than God and that from David's position of strength he can now do something significant for God."

尤金·毕德生（Eugene Peterson）在解释这段经文时观察到："这房屋与帐幕的比较，隐含着一个判断：大卫如今住得比神好，大卫的生活水平已经超越了神；而且如今大卫处于强势地位，可以为神做一件了不起的事。"

Peterson continues: If David continues to develop along these lines, he will soon be ruined as God's king. If any of us develop a self-identity in which God and God's actions are subordinated to us and our action, our king-work is ruined." (Leap, pp. 162–163)

毕德生继续说："如果大卫继续沿着这条路走下去，他很快就会毁掉自己作为神的君王的身份。如果我们任何人建立一种自我认同，把神和神的作为放在我们自己及自己的作为之下，那么我们作为君王的工作就毁了。"（《Leap》，第 162–163 页）

So what can we learn from this text?

那么，我们可以从这段经文学到什么？

## 1. God does not need us for anything
## 一、神并不需要我们为祂做什么

When it comes to matters of faith, even our best intentions can lead us down the road to ruin. Just think of the many wars fought and the lives lost because of religion. People in the Middle East still remember the horror of the Crusades; there were also the long years of war after the Reformation—generation after generation of hate and hurt, all in God's name. On a smaller scale, think of church splits over music, decision-making, leadership, and church building programs. When we behave as though God needs us, we can get ourselves into trouble.

在信仰的事上，即使出于最好的动机，也可能把我们带上毁灭的道路。想想多少战争因宗教而起，多少生命因此失去。中东的人至今仍记得十字军东征的恐怖；宗教改革之后，也经历了漫长的战争，一代又一代的人在所谓神的名义下彼此仇恨、互相伤害。从较小的层面看，教会也会为了音乐、决策方式、领导问题，或建堂计划而分裂。当我们表现得好像神需要我们的时候，就很容易惹出麻烦。

We become like Uzzah in the previous chapter, trying to steady the ark as the oxen stumbled. He had been around the ark, helping care for it and transport it. It was familiar to him. And although touching the ark was forbidden, when it began to fall, he reached out his hand to steady it. It all seems so innocent, doesn't it? Even right. So why did God's anger burn against Uzzah? What did he do that was so wrong?

我们就像上一章的乌撒。牛失前蹄，约柜摇晃时，他伸手想把约柜扶稳。他一直在约柜旁边，帮助看顾和运送约柜，对它已经很熟悉。虽然神禁止人触摸约柜，但当约柜眼看要倒下，他还是伸手扶住。听起来很无辜，不是吗？甚至好像是对的。那么，为什么神的怒气向乌撒发作？他究竟做错了什么？

From our point of view, it seems so harsh that he should be struck down simply for steadying the ark. It is difficult to understand. And perhaps that is part of our problem. God has become so tame in our imaginations that we no longer expect much from Him. We live our lives without much expectation of God—and the ideas of fear and awe, glory and honour, mystery and hope, offering and sacrifice barely show up in our imaginations.

从我们的角度看，仅仅因为扶住约柜，就被击杀，似乎太严厉了，实在难以理解。也许，这正是我们问题的一部分。在我们的想象中，神已经变得太温顺、太容易掌握了，以至于我们不再对祂有多少期待。我们生活中对神没有太多期盼；敬畏、荣耀与尊崇、奥秘与盼望、奉献与牺牲，这些观念几乎不再出现在我们的心里。

For me, this is the focal issue of this text: Will God still be the God of David, now that David is king? Will the wonder of his youth escape him, now that he has power, influence, and money? What will David's relationship with God be like now that he is at the height of his success, in the prime of his life?
对我而言，这段经文的核心问题是：如今大卫成了王，神还会是大卫的神吗？当他拥有权力、影响力和财富时，他年轻时对神的惊叹与敬畏会不会渐渐消失？在他人生最辉煌、最有成就的盛年，大卫与神的关系会变成怎样？

Thankfully for David, he has Nathan by his side.  Chapter 7 begins with David s desire to build a temple.  Initially, Nathan is impressed.  He approves of David s desire to build a house for the Lord. But that night, God speaks to Nathan and corrects his initial encouragement.

幸好，大卫身边有拿单。第七章一开始，大卫想为神建造圣殿。起初，拿单也很欣赏这个想法，赞同大卫为耶和华建殿的心愿。但就在当天晚上，神向拿单说话，纠正了他原先给予大卫的鼓励。

Nathan's role is crucial. We all need people like Nathan in our lives—people who will pray for us and with us, spiritual friends who will help us discern God's word in and through our lives. And most importantly, people who will tell us the truth about ourselves. This is what Nathan does.

拿单的角色非常重要。我们每个人生命中都需要像拿单这样的人——愿意为我们祷告、与我们一起祷告的属灵朋友，帮助我们从自己的生活经历中分辨神的话语。更重要的是，他们敢于向我们说出有关我们自己的真话。拿单所做的正是如此。

God instructs Nathan—probably to his surprise—that building a temple is not what He desires of David. And in God's message, He turns everything around. David build a house for Me? Forget it. If there is any building to be done, I'll build it. In fact, I'll build a house for David. I will provide for My people. I will plant them where they can have a home of their own. I will keep them safe. Imagine that!

神吩咐拿单——我想拿单自己也可能很惊讶——建造圣殿并不是神要大卫做的事。在神的信息里，祂把整个次序颠倒过来。大卫要为我建房子？不用了！如果真有什么要建造的，就由我来建。事实上，我要为大卫建立一个家室、一个王朝。我要供应我的百姓，把他们栽植在自己的地方，使他们有安居之所，并保护他们平安。想想看！

The clear message of God through Nathan is that it is God who will establish David, not David who will establish God. Basically, what God is saying is,  I can take care of Myself, thank you very much. But you, David—you will need Me more now than ever.” David's future depends upon God's faithfulness and his own response to God.

神透过拿单传达的信息很清楚：是神要坚立大卫，而不是大卫来坚立神。神的意思基本上就是：“我能照顾好自己，谢谢你了！但大卫啊，现在的你，比过去任何时候都更需要我。”大卫的未来，取决于神的信实，也取决于他自己怎样回应神。

In the end, David will not accomplish what he had desired. Disappointing for David? Yes. But significant? Absolutely. Because God has something better for David, though it may mean giving up his dream.

到最后，大卫无法完成自己原本想做的事。对大卫来说，失望吗？当然。但这件事重要吗？绝对重要！因为神为大卫预备了更美好的事，虽然这可能意味着他必须放下自己的梦想。

This is an important lesson for us. We may not always get what we want out of life, but that doesn't mean God has abandoned us. In fact, it is very possible that our disappointments and failures become opportunities for God to do something in us beyond anything we can imagine—if we are willing to surrender them to Him.

这对我们是很重要的一课。人生中，我们不一定总能得到想要的东西，但这不代表神已经离弃我们。事实上，我们的失望和失败，很可能成为机会，让神在我们里面做成远超过我们所能想象的事——只要我们愿意把这些都交托给祂。

## 2. We need God for everything
## 二、我们凡事都需要神

To me, David's response to God's  no” in verse 18 is profound:  Then King David went in and sat before the Lord.”

对我来说，第 18 节大卫面对神的“不”所作的回应，非常深刻：“于是大卫王进去，坐在耶和华面前。”

In his commentary on 1&2 Samuel, Walter Brueggemann draws attention to this moment in David's life. More than his victories over his enemies, his ability to unite Israel, or his expansion of the kingdom, here is David, at the height of his power, sitting before the Lord.There are times in our lives, perhaps more often than we realize, when the greatest act of faith is found not in what we do, but in what we cannot do. God may be doing His greatest work when we are weakest, when we recognize our need, and when we have nowhere else to turn. When we cannot do anything for ourselves, God is our only hope.

华特·布鲁格曼（Walter Brueggemann）在他的《撒母耳记上、下》注释中，特别指出大卫生命中的这一刻。相比他击败仇敌、统一以色列，或拓展国土的功绩，这里让我们看到的是：大卫在权力的巅峰，坐在耶和华面前。在我们一生中，有些时候——也许比我们想象的更多——最伟大的信心行动，不在于我们能做什么，而在于我们不能做什么。当我们最软弱、承认自己的需要、无路可走的时候，神可能正在做祂最伟大的工作。当我们无法靠自己做成什么的时候，神就是我们唯一的盼望。

In 2009, my wife Grace and I, were invited to visit a place in China that CBM helped rebuild after the Sichuan Earthquake. We went from Beijing to a small city in Sichuan, I ll call it DZ. To get to it we travelled  through parts of rural China, and met Christians and leaders wherever we went. I left with a profound sense of God's presence and power in these places. Many of the people we met were without means. They were poor, powerless, alone—people who could do little.  In some places, the only thing they could do was pray. They had no Bibles, no hymnbooks, no pastors, no church buildings. Nothing.

2009 年，我和妻子 Grace 受邀到中国参观一处在四川大地震后由加拿大浸信会海外宣教机构（CBM）协助重建的地方。我们从北京出发，前往四川一座小城市，我姑且称它为 DZ。一路上，我们经过中国的乡村地区，走到哪里，就在那里与基督徒和教会领袖相遇。这趟旅程让我深深感受到神在那些地方的同在与能力。我们遇

见的许多人几乎没有什么资源。他们贫穷、无权无势、孤单，能做的事很有限。有些地方的信徒，唯一能做的就是祷告。他们没有圣经，没有诗歌本，没有牧师，也没有教堂。什么都没有。

Pastor D, senior pastor of DZ Church, told me about graduating from seminary and going to her first charge in DZ. There were six elderly people and an elderly pastor. She wasn't even a Christian yet; through God's work in her heart, she came to faith later. It would take too long to tell her story. But she said all they could do was pray. By 2009, she is responsible for 25,000 registered believers—and there are even more who are unregistered.

DZ 教会的主任牧师 D 牧师告诉我，她从神学院毕业后，来到 DZ，开始她第一份牧会工作。当时那里只有六位年长的信徒和一位年老的牧师。那时候她自己甚至还不是基督徒；后来，神在她心里动工，她才信了主。她的故事说起来很长。但她说，他们当时所能做的，只有祷告。到了 2009 年，她牧养的登记信徒已经有两万五千人，还有更多没有登记的信徒。

It's not that she wasn't busy, or that the people in the countryside weren't busy. The amazing thing about the places we visited and the people we met was that, armed with seemingly nothing but prayer and faithfulness, God was establishing His house. The work was growing—not without many challenges, of course—but it began from a place of almost nothing at all. My experience reminded me of Bruggemann s words:  When we cannot do anything for ourselves, God is our only hope.

这并不是说她不忙，也不是说乡村里的信徒不忙。我们所到之处、所遇见的人，最令我惊讶的是：他们看起来除了祷告和忠心之外，几乎一无所有，神却在那里建立祂的家。事工不断成长——当然，也经历许多挑战——但一切几乎是从零开始的。这段经历让我想起布鲁格曼的话：当我们无法靠自己做成什么的时候，神就是我们唯一的盼望。

That is why this image of David sitting before the Lord—quiet, reflective, and submissive—is so important to us. In David's day, when kings ascended thrones, they were often thought to be imbued with divine right and power. Some even took on titles of divinity. No one could be higher than the king. The king's seat was above everyone else in the room. He was the one everyone had to look to and look up to. But not here.

所以，大卫坐在耶和华面前，安静、反省、顺服的画面，对我们非常重要。在大卫的时代，君王登基时，人们往往认为他拥有神所赋予的权柄和能力。有些君王甚至为自己冠上神明的称号。没有人能高过君王。王的座位高于房间里的所有人，大家都必须仰望他、听命于他。但这里却不是这样。

This image of David sitting down, reflecting on Nathan's message, waiting, and then praying is a powerful one.

大卫坐下来，思想拿单的话，等候，然后祷告——这幅画面真是充满力量。

He does this when he has come to power, when he has much, when he has enough even to build something grand, as kings often did to establish their power and authority over their lands and people. But David does something different. He sits. He waits. He prays. So unlike Saul, who at his moment of triumph built a monument to himself.

他是在掌权之后这样做的。他已经拥有很多，甚至有足够的资源建造宏伟的建筑。古代君王常常透过这些工程，向土地和百姓彰显自己的权势。但大卫所做的却不一样。他坐下。他等候。他祷告。这与扫罗多么不同！扫罗在得胜之际，竟然为自己立了一座纪念碑。

Psalm 127 puts this truth into words:  Unless the Lord builds the house, the builders labour in vain." We need to remind ourselves, time and again, that God does not need our help; He invites our participation.

诗篇 127 篇把这个真理说得很清楚："若不是耶和华建造房屋，建造的人就枉然劳力。"我们需要一次又一次提醒自己：神不需要我们的帮助；祂邀请我们参与祂的工作。

This is not my church, or even our church. It belongs to God. You are not simply giving to the work of the church or paying my salary. You are giving back, participating in what God has been doing here, what He will be doing going forward, and what He is doing around the world. And believe me, God is alive and well—roaming wild and free on planet Earth!

这不是我的教会，甚至也不是我们的教会。这是属于神的。你们的奉献，并不只是支持教会事工，或支付我的薪水。你们是在把从神领受的献还给祂，参与神过去在这里所做的、将来要继续做的，以及祂如今在世界各地所做的工作。相信我，神仍然活着，仍然大有作为——在这个地球上自由地运行，不受我们限制！

I think David's posture has a lot to teach those of us who live with plenty, influence, and power. You may not think you are such a person, but compared with many people in the world, even the poorest among us have much.

我想，大卫这样的姿态，对我们这些生活富足、拥有影响力和权力的人，有很多值得学习的地方。你可能不觉得自己属于这类人，但与世界许多人相比，即使我们中间最贫穷的，也拥有不少。

As he prays, David recognizes an important truth for us to embrace. David recognizes that everything he has—his accomplishments, his opportunities, his resources, yes, even his life—finds its source in God.

在祷告中，大卫认识了一个我们也必须领受的重要真理：他所拥有的一切——他的成就、机会、资源，是的，甚至他的生命——都源自神。

## 3. God works through the humble heart
## 三、神透过谦卑的心工作

David may not always be a good man. In many respects, he is ambitious, an opportunist. He knows how to kill and how to take what he wants. But what is remarkable about David is that, despite his serious flaws, he is capable of humbling himself before God. I know it can be hard to figure out, but if you look closely at David's story, you see this more than once.

大卫并不总是一个好人。从许多方面来说，他有野心，也懂得抓住机会。他知道怎样杀人，也知道怎样得到自己想要的东西。但大卫令人惊讶的地方是：尽管他有严重的缺点，他仍然能够在神面前谦卑自己。我知道，这不容易理解；但仔细读大卫的故事，你会不止一次看见这一点。

He refuses to strike Saul because Saul is the Lord's anointed. He shows kindness to Jonathan's son when it would have been easy to forget him. He refuses to kill Shimei, who ridicules him as he flees Jerusalem during Absalom's rebellion. When one of his commanders has had enough of Shimei's ridicule and asks permission to kill him, David refuses, allowing that perhaps the Lord has permitted Shimei to speak. And in the previous chapter, we are told that David danced before the ark of the Lord as it entered Jerusalem. Michal, Saul's daughter and David's wife, despised him. And what does David say?  I will become even more undignified than this, and I will be humiliated in my own eyes."

他拒绝杀害扫罗，因为扫罗是耶和华的受膏者。他善待约拿单的儿子，虽然他大可以把这个人忘掉。押沙龙叛乱、大卫逃离耶路撒冷时，示每辱骂他，他也不肯杀示每。一个将领忍无可忍，请求杀掉示每，大卫却拒绝了，并认为也许是耶和华容许示每这样说。上一章还告诉我们，当耶和华的约柜进入耶路撒冷时，大卫在约柜前跳舞。扫罗的女儿、也是大卫妻子的米甲，心里轻视他。大卫怎么回答？他说："我也必更加卑微，自己看为轻贱。"

Of all the qualities that shaped David s life, I believe one stands out above the rest—his willingness to humble himself before God.

在塑造大卫一生的诸多品格中，我相信有一样特别突出——他愿意在神面前谦卑自己。

And why is humility so important? Because humility makes it possible for us to change, to learn, to recognize when we are wrong, and to have the courage to say,  I'm sorry." It opens our hearts to correction, to repentance, and ultimately, to obedience.

为什么谦卑如此重要？因为谦卑使我们能够改变、能够学习、能够承认自己的错误，也有勇气说："对不起。"谦卑使我们的心愿意接受纠正，愿意悔改，最终愿意顺服。

Now, we don't always do this well, do we? Even David struggled with it. There were times when his pride got the better of him, and he made some terrible mistakes. But what distinguished David was his willingness, when confronted with the truth, to humble himself and return to God.

我们并不总能做到这一点，对不对？连大卫也有挣扎。有些时候，骄傲胜过了他，使他犯下可怕的错误。但大卫与众不同的地方在于：当真理指出他的错误时，他愿意谦卑下来，重新归向神。

Humility is not simply a desirable Christian virtue. It is at the very heart of what it means to follow Jesus. Without humility, how can we learn? How can we repent?

**谦卑不只是基督徒一种值得欣赏的美德。它正是跟随耶稣的核心。**没有谦卑，我们怎么学习？又怎么悔改呢？

What humility does is disarm our egos so that we are not so full of ourselves that we cannot laugh at ourselves or listen to others without becoming defensive. It is neither weakness nor self-loathing. Quite the contrary. It takes a lot of strength and self-confidence to be humble, because humility is not afraid of truth or responsibility. It tames our selfish and self-centred hearts and turns us toward serving others—not out of fear but out of love. This is how humility empowers our lives.

谦卑能够卸下我们自我的防卫，让我们不至于自我膨胀到一个地步，既不能笑自己，也不能听别人说话，一听就觉得被冒犯。谦卑不是软弱，也不是厌恶自己。恰恰相反，一个人要谦卑，需要很大的力量和自信，因为谦卑的人不害怕真相，也不逃避责任。谦卑约束我们自私、自我中心的心，使我们转向服事别人——不是因为恐惧，而是因为爱。谦卑就是这样使我们的生命更有力量。

And I would submit to you that this quality of humility is a discipline to be learned and cultivated as we submit obediently to God's word and ways, and continue to nurture wonder and awe through our worship life together.

我想说的是，谦卑是一种需要学习和培养的操练。当我们顺服神的话语、遵行祂的道路，并在一同敬拜的生活中不断滋养对神的惊叹与敬畏，谦卑也就在我们里面渐渐成长。

So St. Paul encourages

所以，使徒保罗这样劝勉我们：

5 Have this mind among yourselves, which is yours in Christ Jesus,6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men.8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross

5 你们当以基督耶稣的心为心。6 他本有神的形像，却不坚持抓住自己与神同等的地位；7 反倒虚己，取了奴仆的形像，成为人的样式；8 既有人的样子，就自己卑微，存心顺服，以至于死，且死在十字架上。

It is this quality in David that equips him well for the work of prayer. And if you read the Psalms, one thing David knows how to do well is pray. Our text this morning is a bold prayer, a thoughtful prayer, not one simply spoken off the top of his head. He is sitting before the Lord. We are not told how long, but long enough to reflect on the words of Nathan, to offer this prayer, and to begin living into its truth.

正是大卫身上这种谦卑的品格，使他能够好好地祷告。若你读诗篇，就会发现大卫有一件事做得很好，那就是祷告。今天早上的经文是一篇大胆而深思熟虑的祷告，不是随口说出来的。他坐在耶和华面前。经文没有告诉我们他坐了多久，但时间足以让他思想拿单的话、献上这篇祷告，并开始按照其中的真理生活。

David has listened well to Nathan—a skill much needed if we are ever going to learn to pray well. We begin by listening. David has listened and knows—no, more than knows—he understands and, perhaps more importantly, accepts the truth that God is sovereign. He understands that he is not the ultimate king; God is. His own kingship exists only because God has given it to him, and because God can use him. Therefore, he cannot simply do whatever pleases him.

大卫认真听取了拿单的话。若我们要学会祷告，这种聆听的能力非常重要。祷告从聆听开始。大卫听见了，也知道了——不，他不只是知道——他明白，而且更重要的是，他接受了神掌权的真理。他明白自己不是最终的君王；神才是。他能够作王，只因为神把王位赐给他，也因为神愿意使用他。所以，他不能随心所欲地做任何事。

He must do what pleases God. This prayer reveals a remarkable reversal in David's life. God is now front and centre. In contrast with David's earlier focus on what he could do for God, his prayer repeatedly addresses the Lord by name and turns his attention to God's promises and actions.

他必须做神所喜悦的事。这篇祷告显明大卫生命中一个惊人的转变：神如今成为一切的中心。先前，大卫关注的是自己能为神做什么；如今，他在祷告中一再称呼主的名，把注意力转向神的应许和神的作为。

Peterson makes this observation:  From being full of himself and his plans of God, David has become fully attentive to God's plans for him. The prayer makes explicit a radical reversal from doing something for God to letting God do something for him: … What we do not do for God is often far more critical than what we in fact do." (1 & 2 Samuel, p. 169)

毕德生这样观察："大卫原本满脑子都是自己，以及自己为神所作的计划；如今，他却全心留意神为他所定的计划。这篇祷告清楚显明一个彻底的翻转：从为神做些什么，转为让神为他做些什么……我们没有为神做的事，往往比我们实际上为神做的事更加重要。"（《撒母耳记上、下》，第 169 页）

And as this prayer reveals, it takes courage—much courage—to relinquish control and leave the initiative to God.

正如这篇祷告所显明的，放下控制权，把主动权交还给神，是需要勇气的——需要很大的勇气。

But lest we think we have an excuse to be lazy, I submit that this posture of sitting before God, listening, and praying is far from laziness or shirking responsibility.

但我们不要以为，这就给了我们懒惰的借口。我认为，坐在神面前，聆听、等候和祷告，绝不是懒惰，更不是逃避责任。

It is, in fact, building a solid foundation for a life of faith. Learning humility, listening, and praying are part of the discipline of our hearts. It takes discipline to submit our hearts to God, remembering that it is He who is in charge, not us.

事实上，这正是在为信心的生活打下稳固的根基。学习谦卑、聆听和祷告，都是操练我们内心的一部分。要让自己的心顺服神，时刻记住掌权的是祂，不是我们，是需要操练的。

Only as we surrender to His kingship are we able to receive all that He has for us and embrace the life He has invited us to live, submitting to His plans for us. And those plans may not be easy. Often they are not. Life can be difficult, fraught with danger and disappointment. We live in times when people love darkness rather than light, and in a world that can be hostile toward God and His ways.

只有当我们降服于祂的王权之下，才能领受祂为我们预备的一切，拥抱祂邀请我们去过的生命，并顺服祂为我们定下的计划。而那些计划可能并不容易，事实上，很多时候都不容易。人生会很艰难，充满危险和失望。我们活在一个人喜爱黑暗、不喜爱光明的时代，也活在一个可能敌视神和祂道路的世界里。

Nevertheless, if we can receive whatever comes our way—the challenges as well as the good—trusting that God is sovereign in it all, perhaps we will not only survive but thrive, grow, and bear fruit. And like David, we may boldly ask and hope for a future, holding God to His word through the covenant He has made with us through Christ, who is our strength. Amen.

然而，无论临到我们的是挑战还是美好的事，只要我们愿意领受，并相信神在这一切之中仍然掌权，也许我们就不仅能够生存，更能够茁壮成长、结出果子。我们也可以像大卫一样，大胆地为未来祈求、怀抱盼望，相信神必持守祂的话语，因为祂已经藉着基督与我们立约；基督就是我们的力量。阿们。