

巴西萊：大衛的擁護者

撒下十七章 26~29 節; 十九章 31~40 節

BARZILLAI: DAVID'S SUPPORTER

II Samuel 17:26-29; 19:31-40

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當大衛遭到逆子押沙龍叛變時，那段黑暗日子裡，巴西萊是少數擁護大衛的人。那段日子不僅暗無天日，更是殺機重重。在押沙龍如日中天之際，若有人敢出面支持大衛，肯定是要冒著生命的危險。然而，這個粗漢卻置此不祥兆頭於後，為大衛挺身而出。危急之秋，人人莫不退避三舍，小心萬分；巴西萊甘於冒險犯難，出面相迎，將一切設擺於大衛尊前。他就像暗室中的一顆彗星，瞬間點燃起燦爛明亮於短短的一時，就立刻又遁隱回到自身的暗處。

Barzillai was one of the few people who took a stand for David during the dark days of the Absalom rebellion. They were not only dark days, they were dangerous days. A man took his life in his hand to come out boldly for David when the Absalom rebellion was at its height. Yet this rugged individual, ignoring the ominous portents of the hour, stood up to be counted for David. The dangers of the hour dictated caution and compromise. Barzillai braved the dangers and rose up and put all that he had at David's feet. He blazes out, for a brief, glorious moment, like a meteor in a dark night sky, then plunges back into the obscurity from whence he came.

A. 巴西萊的顯著優點

聖靈對巴西萊的描述，用了罕見的詞彙。祂說，巴西萊是個「非常了不起 (great) 的人」(譯按：英王欽定本；撒下十九 32)。聖經向來不輕易這樣的讚賞人。這使得巴西萊十分引人注目。

1. 巴西萊深諳人生之道

他是我們今日所謂的高地頭目。他的領土分佈在基列(約旦遙遠邊境)的肥沃地區。他出身驍勇善戰的家族，經年要與部落的諸侯，四處出沒的土匪及入侵的外族和野獸一爭高下。天氣晴朗時，可以看得到巴西萊牧養的牛羊、家畜，散佈在村間的空地和基列的峽谷間。你若碰到他的族人，也總是全副武裝、隨時嚴陣以待的。

這就是巴西萊，家業興隆，優渥度日，權勢在握，粗獷之士。他卻對大衛十分信賴。

我們無從得知巴西萊什麼時候開始欣賞大衛的，只知道他欣賞他。也似乎有滿長一段時間，他就止於欣賞。不消說，他的親朋好友都知道他這樣的心跡；但他鮮少表露。遠在堡壘厚實的城牆裡頭，以色列的一動一靜，他完全看在眼裡。從以利到撒母耳，掃羅到大衛，他都沒漏掉過，只是沒什麼讓他覺得了不起的。

1. Barzillai Knew How To Live

He was what we could call today a highland chief. His holdings were in the fertile territory of Gilead on the far side of the Jordan. He came from a fighting clan. His family had been obliged to hold their ancestral fields and farms against tribal feuds, brigands, foreign invaders, and wild beasts. On a clear day one could have seen Barzillai's flocks and herds dotting the glades and glens of Gilead. His clansmen, armed to the teeth, must have been as rough and ready a crowd as one would wish to meet.

Such was Barzillai, living on the fat of the land, prosperous, influential and rugged. This was the man who put his faith in David's person.

We do not know when it was that old Barzillai first gave his heart to David, we only know that he did. For a long time, it seems, he was content to leave it at that. No doubt his own family and friends knew of his love for David, but he kept his thoughts to himself. From within his fortress walls he kept a watchful eye on what was happening in Israel. All through the days of Eli and Samuel, of Saul and David, he watched and he was not much impressed with most of what he saw.

像以利，他就覺得這人，無論是作祭司或作父親，都是一敗塗地；以利的兩個兒子醜聞連連。巴西萊認為撒母耳頗值得尊敬，可惜的是，也沒教好他自己的兒子。巴西萊也看到撒母耳死時，以色列舉國哀悼的情景。巴西萊很不喜歡掃羅，認為他光有外表不具內涵。他覺得約拿單還頗值得稱許，只惋惜他為什麼打不過歌利

亞。哪像大衛！終於有一個合神心意的人！巴西萊打從心裡喜歡他。至於押沙龍，草包一個，異想天開的笨蛋，當然不可能落得好下場。巴西萊欣賞大衛，他喜歡聽到任何有關大衛的傳聞。他欣賞大衛本質的善良，喜歡他執政的效能，喜歡他的法外施恩。他可以感受到大衛認真努力的性格，即使彼此距離那麼遠，從未得謀面。

年邁的巴西萊，對大衛的仰慕，就好像我們對耶穌的仰慕一樣。我們今日會全心的對主，雖然從未親眼見過祂。耶穌對多馬說的：「那未看見而信的人有福了。」

巴西萊為什麼會對大衛表露心跡，聖經中有一道很有意思的曙光。記載中提到，他出身於亞捫族（這是擁戴大衛的一支外邦民族，他們知道他是上主所膏立的王），與拉巴人拿轄的兒子朔比、羅底巴人亞米利的兒子瑪吉（當掃羅王死時，他收留其孫米非波設，撒下九 4）都有來往。我們在這裡看到，巴西萊結交的好友，有外邦人，也有猶太人，兩者都是擁戴大衛、效忠大衛的人，也都跟巴西萊一樣，在大衛失意被逐時，挺身護他。

He would write off Eli as a lamentable failure, both as a priest and as a parent. The behavior of Eli's sons was a scandal. He would regard Samuel with respect, but lament Samuel's failure to rule his own sons. He would view his death as a national calamity. Barzillai would have had very little use for Saul, a man big in body and little of soul. He would approve of Jonathan though doubtless he would shake his head sadly over Jonathan's failure to fight Goliath. But David! Ah, there was a man after God's own heart! Barzillai's heart warmed to David. As for Absalom, he was nothing but a conceited fool who would certainly come to a bad end. Barzillai liked David, liked all he heard about him. He liked his essential goodness, liked his effective government, liked his exceptional grace. He felt the tug of David's personality even though, so far as we know, he had never met David face to face.

For old Barzillai seems to have been in much the same position as regards David as we are in regards to Jesus. Those of us who give our hearts to the Lord today do so

without having seen Him face to face. The words of Jesus to Thomas apply to us: “Blessed are all they which have not seen yet have believed.”

There is an interesting shaft of light, in the text which illuminates Barzillai's decision to give his heart to David. He is linked in the narrative with Shobi, the son of Nahash of Rabah of the children of Ammon (one of the Gentiles who loved David, the Lord's anointed) and with Machir the son of Ammiel of Lo-Debar (the man with whom Mephibosheth found refuge after the death of King Saul). We see Barzillai in fellowship with a Gentile and a Jew, both of whom had given their love and loyalty to David and both of whom, like Barzillai, stood up to be counted for David in the days of his rejection.

因此，巴西萊接納大衛這個人…雖然他還沒有公開表露，那是因為他的時候還未到。

此外，我們還可看出，巴西萊也接納大衛的地位。大衛是神所揀選的王，這已確立於天。在危急的時刻，巴西萊勇敢的表明了立場。當時，舉國受到亞希多弗的宣傳伎倆所惑，民意沸騰，紛紛倒向押沙龍這叛變的王這一邊。大勢將去，無論權貴或民氣，都排拒大衛。巴西萊卻在這節骨眼的時刻現身。他毫不猶疑，往瑪哈念邁進，要向上主所膏立的王表明他的心跡。

這誠是勇敢之舉。巴西萊可不是在大衛錦上添花當紅之際挺他。當人人都為主而堅持不屈時，能這樣作是一回事；當為主堅守不屈,得要付出代價時，能這麼作，就又是另一回事。

眼前這一刻，是大衛受到排拒，是王位被逆子所篡的時刻。然而，巴西萊就已經預先看到大衛還會重返！他擺上一切，就是堅信大衛還會有重返的時刻。這就是他，與那群沒有大腦，去挺押沙龍的群眾不一樣的地方。

我們當然可以從中來學習，看我們今日的世代。耶穌是上主的受膏者，雖然今日被世人所排拒。人類的世界，被撒旦的手所操控，絕大多數的人，對神所選立的王掉以輕心，毫不關注。但世人其實還沒全然聽進耶穌的事，祂還要再來！今日，我們這些認識祂、愛祂，也同樣受到排拒的人，卻有把握要永操勝券。因為祂還要再來！我們樂於把一切都賭上這一注！

因此，巴西萊知道該怎麼過日子。他的眼目單單定睛於大衛身上，把全心獻給大衛的國，以大衛為目標。

So then, Barzillai acknowledged David's person.. He had not yet come out with it openly, not because he was afraid to, but because his time had not yet come.

We note next that Barzillai acknowledged David's position. He was God's chosen king. That was settled in heaven. In the crisis hour Barzillai boldly nailed his colors to the mast. The flood of public opinion, fanned by the clever propaganda of Ahithophel, was all for Absalom, the apostate king. The tide had run out for David who had been rejected by the rank and file of the nation, but it was the magic moment for Barzillai. He did not hesitate. He marched straight for Mahanaim to declare himself for the Lord's anointed.

It was a courageous thing to do. Barzillai was no fair-weather lover of David. It is one thing to stand up for the Lord when it is the popular thing to do; it is something else to do so when such a stand might cost one everything.

At the present time, David was rejected of men and the wrong man was on the throne. Barzillai, however, figured that David was coming back! He dared everything on the second coming of David. That is what made the difference between him and the thoughtless crowds that followed Absalom.

In all this, of course, we can see a studied parallel to our own age. Jesus is the Lord's Anointed and this is the time of His rejection. Human affairs are in the wrong hands and most people give God's chosen King little or no thought at all. However, the world has not heard the last of Jesus. He is coming back! We who know and love Him

share in His rejection during this age, but we are on the winning side. He is coming back! We stake our all on that!

So, then, Barzillai knew how to live. He lived with his eyes on David and with his heart committed to David's kingdom and David's cause.

2. 巴西萊深諳捐輸之道

他對捐輸一點也不吝惜，不勉強。人不需要來到巴西萊的府中向他募款，也不需要對他提出誘因，以增多捐輸。他不需要先規劃「信心奉獻」或給予減稅收據或相對基金，來激發他掏出腰包。他的眼目就是定在大衛身上，定睛在國度巨大的需要。也只需要想到這個，就會毫不作難、自發的給予。

倘若我們需要有人向我們乞討、哀求，我們才會伸手給予，我們的主絕對不需要這麼作。神從不給人壓力，事實上，祂根本不需要我們的錢。神仁慈的把支持祂事工的機會賞給我們，這還是為我們好，不是為祂。全能的主，隨處都有祂的僕役。吩咐烏鴉來供應以利亞的那位神，一點兒不用我們對祂伸援手，雖然，祂還仁慈的接受我們與祂同工，而且還要回報我們。

聖靈用了一些很有意思的語詞來記錄巴西萊的捐輸之舉：我們讀到，他帶著「被褥和盆碗，和瓦器，和小麥，和大麥，和麥麵，和炒穀，和豆子，和紅豆，和炒豆，和蜂蜜，和奶油…」，「和」字不斷的重覆，這種重覆使用連接詞的語詞方式，在聖經中經常出現。聖靈這種每個項目都使用連接詞「和」的方式，是要我們特別注意它；我們必須停頓下來，仔細思想當中的每一句陳述。例如，在創世記第一章，就有這種語詞方式；在大約 30 節的經文中，「和」出現了接近 100 次。在創世記廿二章，亞伯拉罕和以撒要上摩利亞山的故事，也有這種模式。路加福音十五章浪子的故事亦然。聖經不斷用這種模式。可惜的是，近代的版本都把它略去，對讀者誠然是一種損失。

2. Barzillai Knew How To Give

His giving was unstinted and unsolicited. Nobody had to come around to Barzillai's farmhouse looking for donations. Nobody had to offer him incentives to increase his giving. He did not need a faith-promise plan or a tax-deduction plan or a matching fund plan to stimulate him to give. His eye was on David and the tremendous and pressing need of the Kingdom. That was all the incentive he needed. His giving was free and spontaneous.

If someone has to beg and plead with us to give, then the Lord does not want it. God never puts pressure on people. Indeed, the Lord does not really need our money. He graciously gives us opportunities to support His work, but that is for our benefit, not His. Omnipotence has its servants everywhere. He Who could command the ravens to feed Elijah does not need our help although He graciously accepts it and rewards us for it.

The Holy Spirit uses an interesting figure of speech to record Barzillai's giving: we read that he brought "beds *and* basins, *and* earthen vessels, *and* wheat, *and* barley, *and* flour, *and* parched corn, *and* beans, *and* lentils, *and* parched pulse, *and* honey, *and* cheese..." The constant repetition of the word "and" reveals a figure of speech we call a *polysyndeton*, one of the most common figures of speech in the Bible. The Holy Spirit uses it to draw specific attention to each item separated by the word "and." We are to pause and consider each specific statement. This figure of speech is used for instance in Genesis 1 where the word "and" occurs about a hundred times in some thirty verses. It is found in Genesis 22 in the story of Abraham and Isaac going to Mount Moriah. It is employed in Luke 15 in the story of the Prodigal Son. It is used constantly in the Bible. Unfortunately many modern versions ignore it, to the reader's loss.

多麼奇妙！聖靈居然把巴西萊帶給大衛的東西，逐項的列記下來。祂用這樣的方式，把物品列出，為要我們注意每項禮物。即使連豆子和紅豆都區分出來。聖靈用這方式讓我們知道，我們獻與上主的東西，沒有一樣在天上會被忽略的。只要是全心為著被膏立的那一位所獻，即使是一分小錢，神都激賞它，珍視它，在審判台前都記錄著。此外，在永恆的時刻，賞賜冠冕時，祂也要為著每一件事物回報我們！

老邁的巴西萊自言自語道，「這是以色列的危急存亡之秋，國事紛亂如麻，我不為大衛作點什麼，可能再也沒有機會了。我不能打仗了，我在朝廷沒有影響力，我不過是無名小卒，老農一個，但有件事我能做的，我可以捐輸！」他就真的這麼作了。他把車子拉過來，對到倉庫，拼命裝載物品，直到車輪都吱吱作響，然後才牽來騾子，直奔瑪哈念去。

感謝主，今日的教會有巴西萊這樣的人！神使他們認出，現今是國度危急之秋。他們心甘情願的為祂的緣故，大力的捐輸。

以上是我們看到的巴西萊顯著的優點。可惜的是，聖靈並沒有讓故事就停筆到此。聖靈又加寫了另一章。

How wonderful! The Holy Spirit has noted down each separate item brought by Barzillai to David. He has recorded the various things in such a way that our attention is drawn to each specific gift. Even the beans and lentils are noted and spaced out. It is the Holy Spirit's way of showing us that nothing we give to the Lord is overlooked in heaven. God appreciates, treasures, and records against the Judgment Seat every single penny we give from a full heart to the cause of His Anointed. Moreover He will reward us for each and every item in the crowning day that's coming bye and bye!

Old Barzillai said to himself, "This is an hour of crisis in Israel. The matters of the kingdom are pressing. I may never have another opportunity to do something for David. I cannot fight, I have no influence at court, I am an insignificant country farmer, but there is one thing I can do; I can give!" And that is just what he did. He backed his wagons up against his warehouse, loaded them down until the axles groaned, then harnessed up his mules and drove straight for Mahanaim.

Thank God for the Barzillai's in the Church today! God has those who recognize what a crisis hour this is for the kingdom. They willingly give magnificently to His cause.

So, then, we note the excellence which marked Barzillai. What a pity it is the Holy Spirit does not leave the story there. The Holy Spirit, however, adds another chapter.

B. 損害他的一些藉口

除了他慷慨的給予之外，老邁的巴西萊後來的成就並不多。這是千萬人的模式。他樂意給予，但不樂意去。他樂意把資產給予大衛，但他不樂意去與大衛同住。我們從巴西萊可以學到的警惕是——我的金錢，並不能取代我本人。大衛最想從巴西萊獲得的是什麼？是他的那份友情交誼，他想要巴西萊搬到耶路撒冷，跟他作朋友。他需要巴西萊。只是，這個老祖宗，死命抵制大衛給予的每一項提議，最後，大衛只好隨他而去。

巴西萊的藉口，可以顯出我們跟隨主耶穌時，我們深處也有的不情願。

B. THE EXCUSES WHICH MARRED BARZILLAI

For, apart from his one act of generous giving, old Barzillai does not amount to much, after all. He is typical of millions. He was willing *to give*, but he was not willing *to go*. He gladly gave David his *possessions*, but he grudgingly denied David his *presence*. The one lesson we can learn from Barzillai is this—*my money is no substitute for me*. There was one thing David wanted from Barzillai more than anything else. He wanted his fellowship, he wanted him to come to Jerusalem and be his friend. He needed Barzillai. The old clansman, however, resisted every overture David made until, at last, David left him alone.

The excuses made by Barzillai reveal the depths of our own reluctance to go all the way with Jesus.

1. 「我太老了」

他說「我已經八十歲了，大衛，我太老了，無法適應新的生活。」巴西萊跟摩西多麼不同，摩西八十歲了，還下到埃及去，為神完成偉大的事工！巴西萊跟迦勒

又多麼不同，迦勒八十五歲時，還向約書亞請求，為著神的緣故，去征服那座滿了巨人的山巒！

我們多麼常以年齡來做藉口，不肯跟隨主而行。有人會說我太老了，有人又說我太小了。另一些人說，我正值壯年，有太多事要忙、要頂；就是不認為，此刻當下要為神擺上，全力以赴。年齡是眾人最愛用的藉口。

巴西萊說，「我太老了」但大衛可不這麼認為。大衛難道只需要青春年少來輔助佐國嗎？他難道只用得到精壯魁梧的戰士？他當然需要這樣的人，但他不也需要長者，經過歲月的淘洗，人生閱歷所帶來的智慧，幫助他作重要的決定？當然需要！我們的主，難道只用得著年輕人來補充員額，打信仰的前鋒戰？祂難道只需要企業有成的商賈？只需要退休人士？當然不是！年齡、任何年齡都不能當藉口。

1. “I’m Too Old”

“I am this day fourscore years old,” he said. “I’m eighty years of age, David, I’m too old to start life anew.” What a difference between Barzillai and Moses who, when eighty years of age, went down to Egypt to carry out a mighty work for God! What a difference between Barzillai and Caleb who, when eighty-five years of age, asked Joshua to give him a mountain inhabited by giants to conquer for God!

How often we make age our excuse for not going all the way with the Lord. Some say they are too old, others say they are too young. Others are in the prime of life with many demands upon them, and who cannot see this as the right age to begin an all-out venture for God. Age is a favorite excuse.

“I’m too old,” Barzillai said, but David did not think so. Did David need only bright young executives to help him run the kingdom? Did he only need brawny, athletic warriors? Well, of course, he needed such people, but did he not need older men as well, men full of years and wisdom, to help him make the harder decisions? Of course he did! And does our Lord only need young people to replenish the ranks of the front-line warriors of the faith? Does he only need successful business men? Does He only need retirees? Of course not! Age, at any age, is no excuse.

2. 「我擔當不起」

「我還能辨別美惡，還能嘗出飲食的滋味，這意思：「你的要求太過份了，大衛。」這裡一口氣提了三種藉口，每個都以「還能？」發問。

「我還能辨別美惡？你提供的，我沒這個能耐。」他說。「我若搬去耶路撒冷，你要我作你的策士；這我一點兒辦法都沒。我還能辨別美惡嗎？」那正是巴西萊作過的事。他能從押沙龍看出他的空心草包，也看出亞希多弗獻策的詭詐。亞希多弗曾是大衛的朋友和策士，他有傑出的才幹，如今已自縊身亡。大衛從巴西萊身上看出，他需要這樣的人來替補懸缺的國師之座。但巴西萊早已想好遁詞：「我在這方面對大衛一點兒幫補都不可能。我沒這能耐。」

他又說，「你僕人還能嘗出飲食的滋味嗎？」大衛想要奉養巴西萊到老，邀他來與王同席共餐，讓巴西萊更明白王的心意，與王同食，安享頤年。巴西萊說，「我沒胃口了，我對餐桌上的已不感興趣。這些對我不再有吸引力。」

2. “It’s Too Much”

“Can I discern between good and evil, can thy servant taste what I eat or what I drink, can I hear any more the voice of singing men and singing women?” That is: “You are asking too much David.” Here were three excuses in one, each prefaced by the question, “Can I?”

“Can I discern between good and evil? I have no *aptitude* for what you are offering me,” he said. “If I come to Jerusalem you will want me to do some counseling. I have no skill at that. Can I discern between good and evil?” That, of course, is exactly what Barzillai *had* done. He had seen right through the hollow pretensions of Absalom and the wicked counsels of Ahithophel. Ahithophel had been David’s friend and counselor. He was a man of outstanding ability. The man was now dead, a suicide. David saw in Barzillai one he hoped would replace him; fill an empty chair in the counsel

chamber. But Barzillai had his excuse ready: “I’d be no good at that kind of thing at all David. I have no aptitude for it.”

Then he said, “Can thy servant taste what I eat or drink?” David was giving Barzillai the opportunity of a lifetime. He was inviting him to come and be a guest at his table, to come and know his lord better, to enjoy the fellowship of the king’s table. Barzillai said, “I have no *appetite* for it. I’m not interested in what goes on at the table. That kind of thing makes no appeal to me at all.”

當我們的主，要往加略山去時，祂擺設了主餐，邀請屬祂的人同來參加。他說，「要如此行，為的是記念我。」這是記念的餐宴，我們一起參與，在祂面前，向祂學習。許多人對此就是不感興趣。主餐的一切，對他們一點兒不具吸引力，毫不渴慕。主餐的象徵其實十分簡單，只有麵包和酒，卻訴說著許多事物；令我們聯想起祂的死。主餐的邀請也意義重大：「如此行，為的是記念我。」許多人沒有看出：能獲得這樣的邀請，是何等榮幸，是王自己親口所邀，祂要我們來到祂的桌前，好認識祂更深。

巴西萊又說，「我還能聽男女歌唱的聲音嗎？」詠唱在聖經中，常常是與見證有關。聖經中第一首歌（出埃及記十五章）有一段這樣的記載：「…耶和華這樣拯救以色列人…那時摩西和以色列人、向耶和華唱歌。」（出十四 30;十五 1）。我們不難想像，當大衛光復王朝時，會有怎樣一種稱頌歡唱在耶路撒冷迴響著。所有愛他的人都開口頌讚！巴西萊對此也不感興趣。「我不會欣賞這些」他說，「見證會我也不感興趣。」

Just before our Lord went to Calvary, He spread a table and invited His own to come and take their place there. “This do,” He said, “in remembrance of me.” It was to be a feast of remembrance, a place where we can come and sit in His presence and learn of Him. Many are simply not interested. What goes on at the Lord’s table does not appeal to them at all. They have no appetite for it. The emblems on the table are simple enough, bread and wine, but they are eloquent enough; they speak of His death, and the invitation is pressing enough; “This do in remembrance of me.” Many fail to see what a high privilege it is to have such an invitation, extended by the King Himself, to come and know Him better at His table.

Barzillai added, “Can I hear any more the voice of singing men and singing women?” Singing in Scripture is frequently linked with testimony. The very first song in Scripture (Exodus 15) embodies this statement: “Thus the Lord saved Israel ... then sang Moses and the Children of Israel.” In the New Testament, evidence of the filling of the Spirit in the life of the believer is song (Ephesians 5:19). One can imagine what praise, what song would resound in Jerusalem at the coming back of David to his throne. All who loved him would sing! Barzillai was not interested in that. “I have no *appreciation* for it,” he said, “testimony meetings have no interest for me at all.”

3. 「我太軟弱」

「僕人何必累贅我主我王呢？」這聽起來很敬虔。骨子裡卻是自私。巴西萊怎能以為大衛不會考量到他的高齡和體能極限呢？他怎麼會認為大衛沒有預先作好準備呢？竟認為像巴西萊這樣的長者，對大衛會是個累贅！

有時，主的子民對我們是一種累贅！我們都會認識一兩個這樣的人，一想到得跟他們在一起就想逃避，他們太煩人了。就如有人說的：

「與天上，我們所愛的聖人同住，
那是何等的光彩；
與地上，我們所識的聖人同住，
嗯，那就是另一段故事囉。」

主的子民對我們，都可能是一種累贅，但對祂絕對不是！就如上主對我們的要求，我們常無法達成任務，就以為我們所求於祂的，祂也無法達成一樣！

3. “I’m Too Weak”

“Wherefore should thy servant be a burden unto thee?” That sounds very pious. Really it was the essence of selfishness. How could Barzillai think for a moment that David did not know all about his age and limitations? How could he imagine David had

not already taken those things into account? As though a man like Barzillai could be a burden to a man like David!

Sometimes the Lord's people are a burden to us! We all know one or two of them whose company we would just as soon avoid and whose demands upon us go too far. As someone has said:

“To dwell above, with saints we love
That will indeed be glory;
To dwell below, with saints we know—
Well, that's another story!”

The Lord's people might be a burden to *us*, but they certainly are no burden to *Him*! As though the Lord would make any demand upon us we are not able to fulfill, and as though we could make any demand upon Him He is not able to fulfill!

4. 「太遠了」

「僕人只要送王過約但河。」這似乎是在替巴西萊下斷語了。他願意陪王走一小段，但不願意走整段。他送王過約旦河，意思一下，再遠就不樂意了。他要打道回府，重返自己的老日子，免得新生活的壓力迎頭而來。

倘若耶穌也如此說呢？倘若祂也只願意走一小段路；倘若也向天父說，「我願意最遠走到伯利恆。我願意降臨，進到童貞女的母腹，取了人的樣式。我願意成為血肉之身，然後就回家來。」

抑或，祂說，「我願意最遠走到變像山。我願意到人間，從小孩長大成人，讓他們認識真正的祢，父啊。我願意以人的方式過活，讓他們明白，祢期待他們怎麼過活。我願意醫治病人，潔淨患大麻瘋的人，讓死人復起。我願意示範給他們看祢所說的，『我們要按我們的樣式造人…』是什麼意思，然後，在那幾個我揀選的人看到變像山之後，我就要回家來。」

抑或，祂說，「我願意最遠走到客西馬尼為止。我要示範給他們看，如何受苦受難。我願意『多受痛苦、常經憂患、汗如血點、將命傾倒、大聲哭泣、流淚哀號，』然後，我就回到家來。我只願意走到這麼遠。」

4. “It’s Too Far”

“Thy servant will go a little way over Jordan with the king.” That seems to sum up Barzillai. He was willing to go a little way, but he was not willing to go all the way. He was willing to make a token crossing of Jordan, but he was not willing to go beyond that. He wanted to go back to his old way of life before the demands of the new life began to increase.

Suppose Jesus had said that. Suppose He had been willing to go only a little way. Suppose He had said to His Father in heaven, “I will go as far as Bethlehem. I will stoop down and enter into human life by way of the virgin’s womb. I will take a body of flesh and blood, but then I’m coming back home.”

Or suppose He had said, “I will go as far as the Mount of Transfiguration. I will grow up among the children of men and I will show them what You are really like, Father. I will live life on human terms and show them how You expect them to live. I will heal their sick and cleanse their lepers and raise their dead. I will show them what You meant when You said, ‘Let us make man in our own image...,’ but then, after being transfigured before a chosen few of them, I’m coming home.”

Or suppose He had said, “I’ll go as far as Gethsemane. I will show them how to bear suffering and pain. I will be ‘a man of sorrows and acquainted with grief and sweat drops of blood and pour out my soul with strong crying and tears.’ But then I’m coming home. I will go a little way.”

在基督徒的天路生涯中，有多少人會陷入多少的險阻之地，讓自己停下腳步，不肯再多走一步下去。有許多人願意上教堂，但不肯走各各它道路。有許多人接受基督作救主，但不肯受洗。有些人受洗了，但不肯參加教會的團契。有些人加入教會，但不肯參與事奉。有些人參與事奉了，但不肯成為熱心的同工。有些人很勤於服事，但從不知道「聖靈充滿」是怎麼一回事。

就是有這麼許多的險阻：「我只要過約但河。——但別叫我進入約旦全地，那個得向自己死，埋葬，然後復活，所要過的新生活。」

How many stopping places there are in the Christian life where people dig in their heels and refuse to go a single step more. Many will go to church but will not go to Calvary. Many accept Christ as Savior, but they stop short of baptism. Others get baptized but will not join the fellowship of the church. Some join the church but will not attend its services. Others attend the services of the church but refuse to become active workers. Some become diligent workers but never know the filling of the Spirit.

There are so many stopping places: “I will go a *little way* over Jordan—but don’t ask me really to enter into all that Jordan means in terms of death to self, burial, and resurrection in newness of life.”

5. 「太遲了」

「求求你，准你僕人回去、好死在我本城，葬在我父母的墓旁。」看來這才是真正的問題。他喜歡舊的生活，即使最後是引向墳墓去。他自己的一切均已定型，他就認定這樣，喜歡這樣。他告訴大衛，「我已準備退休。我已替未來作好打算。我只要悠閒度日，頤養天年，快活以終。過去那麼多年的勞苦，練達的純熟技術和才幹，自此就讓一切隱退、鏽壞，直到就木之日吧。」有許多人的一生正是這樣的嘎然而止；他們最不願意讓主耶穌來打擾自己安逸度日的計劃，就希望祂別過來擾亂他們已安排妥當、舒適以終的日子。

5. “It’s Too Late”

“Let thy servant, I pray thee, turn back again that I may die in mine own city, and be buried by the grave of my father and mother.” That was his real problem, it seems. He liked the old way of life, even though it led to a grave. He was in a rut, he acknowledged it, and he liked it. “David,” he said, “I’m ready to retire. I have all my plans made for the future. I intend to take it easy and live out the remaining years of my life in comfort, pleasure, and ease. I am going to quietly lay aside the skills and abilities I

have honed to perfection over many years of toil. I'm going to rust and rest until I die.” There are so many who stop short. The last thing they want is to have the Lord Jesus disturb the comfortable plans they have made and upset the quiet comfort they have arranged.

6. 「太差勁了」

「我不去大衛那裡，一切到此為止。這裏不是有金罕嗎？他嗆辣得跟芥末一般辛厲，就帶他去吧。」大衛果真帶走他了。大衛說，「好吧，巴西萊，你高興就好，就按你的意思吧。我本想請你來幫我治理國事，現在，我再也不會提它了。再見。金罕，你過來，過來戴上本來要給這名耆老的冠冕。」

聖靈就走筆至此——大衛在此與巴西萊告別，由他而去，回去他的老窩，不必太久就要入土的一名老人之窩。

再沒有哪件事會比這事更糟的：成為神的兒女後，卻被主耶穌放在一旁，任憑他而去。有一天，在基督的審判台前，要看別人戴上那頂本來該由他戴的冠冕。

6. “It’s Too Bad”

“I'm not going David and that's an end of it. There's Chimham here, he's as keen as mustard, take him.” And David did. He said, “All right Barzillai, please yourself, have it your own way. I wanted you to help me run an empire. I'll never ask you again. Goodbye. Come on Chimham, come and take this old man's crown.”

And that is where the Holy Spirit leaves him—where David left him, heading back for the rut that would soon become his grave.

Nothing could be worse surely, for a child of God than for the Lord Jesus, at last, to simply leave a person to himself. To face, one day, the Judgment Seat of Christ and see someone else take their crown.