

引言 INTRODUCTION

If you do not overcome power, power will overcome you. A man in England was very excited when he bought a new car. This \$265,000 supercar is not an everyday-ride for most people. The engine can produce 641 horse-power, and it can reach 60 mph in only 3 seconds. Unfortunately, the driver experienced the power of his car in a bad way. Merely ten minutes after he got the key, he lost control and hit a tree in his front-yard. Ouch! Managing a country is similar to maneuvering a car. If you do not overcome power, power will overcome you. Solomon had a good start when he became a king. God blessed him with great wisdom and much wealth. However, early and easy success led to temptations. Solomon's obedience to God quickly turned into complacency and sins. Last time we studied chapter 3 of 1 Kings. We will take a big jump to chapter 11. Let me briefly summarize what happened from chapters 4 to 10. Solomon wisely administered his duties as a king. He divided the country into twelve districts, and each region contributed resources to the palace one month of a year. Solomon then spent seven years to build the temple. Afterward, he moved the Ark of the Covenant to the temple. When the Queen of Sheba heard about the stories of Solomon, she paid a trip to Jerusalem. She marveled at the wisdom of the king and the splendor of his palace. This foreign queen even praised God for putting Solomon on the throne. Sadly, Solomon's commitment to God did not last long. In chapter 11, Solomon gathered 1,000 wives from various countries. He followed those ladies to worship their false gods. We will read from verse 9 to 13. It is a good summary of God's judgment to Solomon. We mentioned before that some of God's promises are conditional but some are unconditional. God will bless us if we obey Him. But at the same time, God's plans will not be frustrated by our defiance. God will discipline His children as He sees fit. As a result, our sinfulness does not diminish, but rather underscores God's faithfulness.

解釋 EXPLANATION

1. 拜偶像的罪 Sin of Idolatry

A fatal blow to Solomon's devotion to God was the sin of idolatry. That was God's direct indictment to the king in this chapter. Verse 9 says God revealed Himself to Solomon twice. The first time was in a dream that we studied last week. God answered the king's prayer and gave him wisdom. God's second appearance to Solomon is recorded in chapter 9 right after he dedicated the temple to the Lord. God repeated the same conditional promise that He would continue Israel's dynasty if Solomon followed God's Law. God attached a warning in 9:6-7 – 6 “But if you or your sons turn away from me and do not observe the commands and decrees I have given you and go off to serve other gods and worship them, 7 then I will cut off Israel from the land I have given them and will reject this temple I have consecrated for my Name. Israel will then become a byword and an object of ridicule among all peoples.” Solomon just completed the dedication ceremony. Therefore, it was fitting for God to alert the king about the sin of idolatry. Unfortunately, Solomon and some of the future kings did not listen. Therefore, God declared His judgment just as He said. There were defeat and exile, and the temple was destroyed. God laid out the consequences upfront: obey and be blessed, rebel and be punished.

God hopes that we will choose the right path, but He never forces us to do so. Despite being the wisest man ever lived, Solomon acted like a fool. In order to please his many foreign wives, Solomon made accommodations to their religious practices. Chapter 11 lists the major false gods those ladies brought in. **Verse 5** reads: He followed Ashtoreth the goddess of the Sidonians, and Molech the detestable god of the Ammonites. Then also in **verse 7**: On a hill east of Jerusalem, Solomon built a high place for Chemosh the detestable god of Moab, and for Molech the detestable god of the Ammonites. God warned the Israelites about those idols since they were in the wilderness. Sidon was to the north of Israel; Ammon was to the east while Moab was to the south. There is one common description for those deities: they are all detestable. It was because their worship rituals involved immoral and wicked acts. By committing idolatry, Solomon led his people to violate the first two Commandments – one should have no other gods besides Jehovah, and one should not bow down to any image. Why would Solomon disobey such explicit stipulations? Back in chapter 3, Solomon made the first wrong move to marry an Egyptian. If he excused himself the first time, then he would make future compromises. Therefore, one after another pagan lady came in. If Solomon built one shrine for a false god and bowed down to it, then it would be hard for him to say no later. Solomon might think that it was a good strategy to build friendship with neighboring countries. But he did not resist the temptations to accept more wives and their idols. In our daily life, we should make friends with non-believers. Otherwise, to whom we will share the gospel? However, if a colleague or a hair-stylist gives you some materials about their religions or invite you to their meetings, then you must say no. Your curiosity or friendly gesture may open the wrong door that causes spiritual decline. This fallen world always tries to rob our allegiance to God. Today, idolatry can appear in different forms. The root problem is to replace God with someone or something. We will put our focus and energy into pleasing that someone or something instead of God. Many people worship their career, money and fame. Other people may worship their hobbies or kids! Those and many other items or relationships can be God's blessings. But Satan is very crafty. Sin is attractive because it gives us a false sense of satisfaction. We have to honestly ask ourselves whom we serve. Jesus made it clear that we can only serve one master: God or the world. There is nothing wrong about pursuing a promotion in our job, becoming famous because of distinguishable accomplishments, striving for a better health or loving family members. However, we have to ask God for wisdom to discern if those endeavors will draw us closer to God, or pull us away from Him. Do we still keep God at the center of our heart, or do we push God aside and make ourselves the boss?

2. 分裂的開始 Start of Disunity

Sin has its consequence. Solomon's sin of idolatry brought about a start of disunity. The Bible tells us that God disciplines those He loves. Discipline goes a step further than punishment. Through discipline, God wants us to feel remorse of the sin committed, so that we will return to Him. The Lord disciplined Solomon by using external and internal enemies. The two external enemies were from neighboring nations. Look at **verse 14**: Then the Lord raised up against Solomon an adversary, Hadad the Edomite, from the royal line of Edom. Edom was to the south of Israel. Hadad was the only remaining son of the last Edomite king. When David defeated the country, a few royal officials took Hadad and fled to Egypt. The Pharaoh welcomed them. Later, he even gave a sister of the queen to Hadad as a wife. When Hadad grew up and heard that David had passed away, he asked Pharaoh for permission to go back to Edom. Very likely, Hadad wanted to pay revenge to Israel. Another external enemy was from the north. Let us read

verse 23: And God raised up against Solomon another adversary, Rezon son of Eliada, who had fled from his master, Hadadezer king of Zobah. Rezon and David had a similar background. They were both guerilla leaders who gathered some rebels as followers. Rezon later became the king of Aram, also called Syria. In the future, Edom did not cause much harm to Israel. In contrast, Aram gradually became a strong nation and a recurring threat to Israel. Notice a repeated description about the two enemies: it was God who raised them up against Solomon. You may remember that Solomon's name was derived from the Hebrew word Shalom, meaning peace. When Solomon disobeyed God, the Lord took away His peace. Solomon might think that wealth, military power and false gods could give him peace. There would be fear when God lifted the shield of protection over Israel. God can surely use hardship as a means to discipline us when we go astray. Peace will be disturbed. We lose our close fellowship with God. There may be tension in relationships. We feel shameful to approach God. The things we rely on no longer give us fulfillment and security. However, not every difficulty we face is a result of our sins. In the Bible, a righteous man like Job suffered greatly. Our Lord Jesus endured much shame and pain on our behalf. When problems arise, we need to humbly examine our relationship with God. It is like a warning light pops up on your dash-board. There will be severe damage if you do not visit a mechanic soon. If we sin, we need to ask God for forgiveness. If not, we ask Him for endurance. In addition to the two external enemies, God raised up an internal enemy. That person was actually a talented official of Solomon. Verse 26 and following tell us the background of Jeroboam. He was the son of a widow from the tribe of Ephraim. Solomon saw the giftedness in this young man. But he soon revolted against the king. God sent a prophet to reveal God's plan to Jeroboam. Let us look at **verses 30-31**: 30 And Ahijah took hold of the new cloak he was wearing and tore it into twelve pieces. 31 Then he said to Jeroboam, "Take ten pieces for yourself, for this is what the Lord, the God of Israel, says: 'See, I am going to tear the kingdom out of Solomon's hand and give you ten tribes.'" There would be disunity in the country. Jeroboam would become the king of the northern kingdom of Israel. Whereas, the remaining two tribes, Judah and Benjamin, would form the southern kingdom of Judah. David's descendants would continue to rule over Judah. The split was a disciplinary measure for Solomon's sins. Jeroboam must feel like dreaming for a prophet to pull him aside and tell him that he would be a king! It would be like a huge jackpot dropped from the sky. But the greater the honor, the bigger the responsibility. We shall see soon that God had expectations on Jeroboam just like any king.

3. 忠誠的持守 Sustained Loyalty

Solomon enticed Israel into the sin of idolatry. That triggered God's discipline. There would be disunity in the country. But despite men's sinfulness, God would sustain His loyalty. First of all, God's loyalty is reflected in His unconditional promise to David. Listen to God's words to Jeroboam in **11:34-36** – 34 "But I will not take the whole kingdom out of Solomon's hand; I have made him ruler all the days of his life for the sake of David my servant, whom I chose and who observed my commands and statutes. 35 I will take the kingdom from his son's hands and give you ten tribes. 36 I will give one tribe to his son so that David my servant may always have a lamp before me in Jerusalem, the city where I chose to put my Name." Jeroboam would form a new nation from ten tribes of Israel. But God spared the tribe of Judah, where Jerusalem and the temple were, for David's descendants. Later on, the tribe of Benjamin also joined along to form the southern kingdom of Judah. Notice God mentioned David in these verses. God would not alter His promise to David. There would still be kings after David. God kept His promise not

because David was perfect. It was simply because God had said so. To the parents among us: you have to stick to your promises to your children. You have to take them to the park or buy certain items if you have assured them. You cannot excuse yourself that you are busy or not in a good mood. You have to figure out alternative ways to make it up when unpredictable factors like weather or work demands emerge. Your credibility will tarnish if you fail to do so. If we want our children to trust us, how much more we can trust God? The apostle Paul said that God is faithful even when we are faithless, because God cannot betray His own words. Jesus will surely come back, even though 2,000 years had passed. There will be an end to the problem of sin. The promise of heaven is real. While we are still on the earth, the Holy Spirit lives in believers as a constant help. God's grace is always sufficient no matter what situation we are in. Nothing will sever our eternal relationship with God. There are many more precious promises in the Bible. Whatever God said, it will be done. We need to meditate on them and claim them in our prayer. Besides God's unconditional promises, His sustained loyalty is also demonstrated in His conditional promises. God's commands to Jeroboam were the same as those to David and Solomon. Read **verse 38**: "If you do whatever I command you and walk in my ways and do what is right in my eyes by keeping my statutes and commands, as David my servant did, I will be with you. I will build you a dynasty as enduring as the one I built for David and will give Israel to you." The same formula of listen, obey and be blessed is still intact. Jeroboam would have a long-lasting dynasty if he held on to God's Law. Did Jeroboam listen? Unfortunately, no. Jeroboam quickly dragged the citizens of the northern kingdom into an even worse spiritual decay. In fact, none of the northern kings followed Jehovah! We cannot help but ask a question: "Why would God give His kingdom away to a wicked leader?" God gave Jeroboam a choice. The rewards were reachable if he would obey God. Commitment to God is a choice out of our freewill given by God. Solomon failed. Now it was up to Jeroboam to decide which direction he wanted to pursue. Did God know Jeroboam would become an evil king? Absolutely. Likewise, God created Adam and everyone even though He knew we will rebel against Him. It is an equally risky business when parents decided to have children. Who can guarantee that they will be good boys and girls when they grow up? God gives us the freedom to choose to love Him. But on the other hand, God maintains His righteousness when He disciplines us. We cannot excuse ourselves that we do not know God's requirements. God humbles us when we fall in sin. We will look for a Savior when feel helpless. God is always gracious when we turn to Him.

結論 CONCLUSION

Our sinfulness does not diminish, but rather underscores God's faithfulness. In our subsequent studies, we may often refer to **2 Samuel 7:16**: "Your house and your kingdom will endure forever before me; your throne will be established forever." That was part of God's message to David when he became the king of Israel. This promise would be fulfilled regardless of men's disobedience. David's dynasty ended in 586 BC when Babylon defeated Judah. Due to sin, God's blessings were replaced by His discipline. However, God's plan to send Jesus as the Messiah was not changed. Jesus succeeded David's throne and established a spiritual and eternal Kingdom. Today, by faith, we become God's children and citizens of His heavenly Kingdom. We may feel despair as we study the history of Old Testament Israel. We are frustrated and saddened by the sinfulness of our world too. But we can find hope in God's faithfulness. Our God is still sitting on His throne up high. He has never lost control of our world. He watches over everything happening down here, and He cares for His people.

引言 INTRODUCTION

如果你不駕馭能力，你就會被能力所駕馭。在英國有一個人買了新車後非常興奮。對於大部份人來說，這輛價值 265,000 美元的超級跑車並不是每天的交通工具。那輛車的引擎可以產生 641 匹馬力，花 3 秒即可達到時速六十英里。不幸的是，那位老兄是在失敗中體驗了汽車的能力。拿到鑰匙僅僅十分鐘後，他就失去了控制，撞到前院的一棵樹。好心痛啊！管理國家和開車有一些共通點。如果你不駕馭能力，你就會被能力所駕馭。所羅門有一個美好的開始。神賜予他極大的智慧和財富。然而，過早和太容易的成功成為他的試探。所羅門對神的順服很快變成了安逸和犯罪。上次我們看了列王紀上的第 3 章。今天我們會跳到第 11 章。讓我簡要概述第 4 章至第 10 章所發生的事。所羅門有智慧地履行了他作為王的職責。他將國家劃分為十二個區域，每個地區負責為王宮提供資源一個月。然後，所羅門花了七年時間建造聖殿。之後，他將約櫃搬進聖殿。示巴女王得知所羅門的故事後，便去耶路撒冷拜訪他。她對王的智慧和他的宮殿的輝煌讚歎不已。這位外邦女王甚至稱讚神將所羅門放在王位上。可悲的是，所羅門對神的忠誠並沒有持續很長時間。在第 11 章中，所羅門先後從不同國家找來 1,000 名妻子。他跟隨那些女孩敬拜她們的假神。我們現在來讀第 11 章的 9 至 13 節。這段經文是神對所羅門審判的一個很好的總結。我們之前提過，神的一些應許是有條件的，但有些應許是無條件的。如果我們順服神，神就會祝福我們。但同時，我們的悖逆並不會攔阻神的計劃。神會按照祂認為適合的方式管教祂的兒女。結果是，我們的罪並沒有減少，反而是顯明了神的信實。

解釋 EXPLANATION

1. 拜偶像的罪 Sin of Idolatry

所羅門對神的忠誠的致命傷是拜偶像的罪。這是神在這一章中對王的直接指控。第 9 節說神曾經兩次向所羅門顯現。第一次是我們上週學習的夢。神回應了王的禱告並賜給他智慧。第 9 章記錄了神第二次向所羅門顯現，那是發生在所羅門奉獻聖殿之後。神重申了同樣的有條件的應許：如果所羅門遵守神的律法，祂將會延續以色列的王朝。神在 9:6-7 附加了祂的警告：6「倘若你們和你們的子孫轉去不跟從我，不守我指示你們的誡命律例，去事奉敬拜別神，7 我就必將以色列人從我賜給他們的地上剪除，並且我為己名所分別為聖的殿也必捨棄不顧，使以色列人在萬民中作笑談，被譏諷。」所羅門剛剛完成了奉獻聖殿的儀式。因此，神警告王有關拜偶像的罪是很恰當的。可惜的是，所羅門和一些未來的王沒有聽從神的警告。因此，神就按照祂所說的那樣執行審判。以色列被滅、人民被擄、聖殿被毀。神預先提出了後果：順服祂便蒙祝福，背叛祂將受到懲罰。神希望我們會選擇正確的道路，但是祂從來不強迫我們走那一條路。雖然所羅門是有史以來最有智慧的人，但他做了愚昧的選擇。為了討好他

的許多外國妻子，所羅門接納了她們的宗教風俗。第 11 章列出了那些女孩帶進來的
主要假神。第 5 節說：因為所羅門隨從西頓人的女神亞斯他錄和亞捫人可憎的神米勒
公。然後在第 7 節中：所羅門為摩押可憎的神基抹和亞捫人可憎的神摩洛，在耶路撒
冷對面的山上建築邱壇。自從以色列人在曠野的日子，神就警告他們這些偶像。西頓
是在以色列北部，亞捫在東面，摩押在南方。這些神明有一個共同的描述：它們都是
可憎的。這是因為崇拜它們的儀式涉及不道德和邪惡的行為。因為崇拜偶像，所羅門
就帶領他的子民違反了十誡的前兩條誡命：除了耶和華以外不可有別神，不可跪拜任
何形象。所羅門為何會違反這樣明確的規定？在第三章中，所羅門走錯了第一步，和
埃及女子結婚。如果他開了先例，那麼以後便更容易妥協。因此，一個又一個異教徒
女士進來。如果所羅門為第一個假神建造神壇並向它鞠躬，那麼他以後就很難拒絕同
樣的要求了。所羅門可能認為與鄰國建立邦交是一個好的策略。但是他並沒有拒絕接
受更多妻子和她們敬奉的偶像。在我們的日常生活中，我們應該與非信徒交朋友。否
則，我們將與誰傳福音？但是，如果同事或髮型師給你一些有關他們宗教的材料或邀
請你參加他們的聚會，那麼你必須拒絕。你的好奇心或友好的姿態可能會打開錯誤的
門，從而影響你和神的關係。這個敗壞的世界總是試圖搶奪我們對神的忠誠。今天，
偶像崇拜以不同的形式出現。根本的問題是用某個人或某些東西代替神。於是我們將
把注意力和精力放在取悅那個人或東西而不是神。許多人崇拜自己的事業、金錢和名
望。其他人可能會崇拜自己的嗜好或兒女！這些以及其他許多事情或關係可以是神的
祝福。但是撒但非常狡猾。罪是有吸引力的，因為它給了我們一種錯誤的滿足感。我
們必須誠實地問自己，我們在事奉誰。耶穌明確指出，我們只能事奉一個主：神或世
界。在我們的工作中升級、因為傑出的成就而出名、追求更好的健康或愛護家人本身
是沒有錯的。但是，我們必須向神求智慧，以辨別這些目標是否會使我們更加接近
神，或者使我們遠離神。神是否仍然佔據我們生命的中心，還是我們把祂推到一邊，
自己當老闆？

2. 分裂的開始 Start of Disunity

罪有其後果。所羅門拜偶像的罪導致了分裂的開始。聖經告訴我們，神所愛的人，祂
必然管教。管教比懲罰往前邁進一步。通過管教，神希望我們對自己所犯的罪感到懊
悔，使我們回到祂身邊。耶和華通過裡面和外面的敵人來管教所羅門。兩個外面的敵
人來自鄰國。請看第 14 節：耶和華使以東人哈達興起，作所羅門的敵人；他是以東
王的後裔。以東在以色列的南邊。哈達是以東最後的一個王子。大衛消滅以東後，一
些皇室官員帶著哈達逃到埃及。法老接納他們。後來，他甚至將皇后的一個妹妹給了
哈達作為妻子。哈達長大後，聽說大衛已經去世，於是他向法老請求，准許他回到以
東。哈達很可能想要向以色列報仇。另一個外面的敵人來自北方。讓我們讀第 23
節：神又使以利亞大的兒子利遜興起，作所羅門的敵人。他先前逃避主人瑣巴王哈大
底謝。利遜和大衛有類似的背景。他們都是游擊隊隊長，聚集了一些叛軍作為跟隨
者。利遜後來成為亞蘭（又稱敘利亞）的國王。後來，以東並沒有對以色列造成太大
的傷害。相比之下，亞蘭逐漸成為一個強大的國家，並不斷威脅以色列。請注意有關
這兩個敵人的重複描述：是神把他們興起來對抗所羅門。你可能還記得，所羅門的名

字源自希伯來語 **Shalom**，意思是平安。當所羅門背叛神時，神便拿走祂的平安。所羅門可能會認為財富、軍事力量和假神可以帶給他平安。當神挪去對以色列的保護時，人民便感到恐懼。當我們偏行己路時，神也可能使用困難作為管教我們的手段。我們的內心缺乏平安，我們失去了與神緊密的團契，人際關係也可能會變得緊張。我們的羞恥感使我們不敢靠近神。我們所依賴的事物不再給我們帶來滿足感和安全感。但是，並非我們面臨的每一個困難都是我們犯罪的結果。在聖經中，像約伯這樣的義人受了極大的苦難。我們的主耶穌也為我們蒙受了許多羞辱和痛苦。當困難出現時，我們需要謙卑地檢視我們與神的關係。就像汽車儀表板上出現了警告燈一樣。如果你不盡快拿車子去修理，可能會產生更嚴重的問題。如果我們犯罪，我們需要向神認罪。如果沒有犯罪，我們便向祂求忍耐的力量。除了這兩個外面的敵人之外，神還興起了一個內部的敵人。那個人其實是所羅門的一個能幹的官員。從 26 節開始告訴我們耶羅波安的背景。他是以法蓮支派的一個寡婦的兒子。所羅門注意到這個年輕人的才華。但是他卻背叛了王。神派了一位先知向耶羅波安透露祂的計劃。讓我們看第 30-31 節：**30 亞希雅將自己穿的那件新衣撕成十二片，31 對耶羅波安說：「你可以拿十片。耶和華以色列的神如此說：『我必將國從所羅門手裡奪回，將十個支派賜給你。』」**國家將會出現分裂。耶羅波安將成為北國以色列的王。剩下的兩個支派，猶大和便雅憫，將組成南面的猶大國。大衛的後裔將繼續統治猶大。分裂是對所羅門罪的一種管教措施。耶羅波安肯定以為自己在做夢，先知把他拉到一邊，告訴他將成為王！就像是從天上掉下來的頭獎。但是榮耀越大，責任越大。我們將很快看到，像任何的王一樣，神對耶羅波安有祂的期望。

3. 忠誠的持守 Sustained Loyalty

所羅門引誘以色列人陷入拜偶像的罪。罪觸發起神的管教。國家將會開始分裂。但是，儘管人有罪，神仍會持守祂的忠誠。首先，神的忠誠體現在祂對大衛無條件的應許中。請看 11:34-36 – **34 「『但我不從他手裡將全國奪回；使他終身為君，是因我所揀選的僕人大衛謹守我的誠命律例。35 我必從他兒子的手裡將國奪回，以十個支派賜給你，36 還留一個支派給他的兒子，使我僕人大衛在我所選擇立我名的耶路撒冷城裡，在我面前長有燈光。』」**耶羅波安將會把以色列的十個支派組成一個新的國家。但是神為大衛的後裔保留了猶大支派，那是耶路撒冷和聖殿的所在。後來，便雅憫支派也加入，組成了南面的猶大國。注意神在這些經文中提到大衛。神不會改變祂對大衛的應許。在大衛之後，仍然會有王的出現。神遵守祂的承諾並非因為大衛是完美的。僅僅是因為神是言出必行的。我們中間的父母：你必須遵守對孩子的承諾。如果你答應他們去公園或買某些東西，那麼你必須做到。你不能編理由說自己很忙或是心情不好。如果碰到無法預測的因素，例如天氣變壞或是臨時需要加班，你必須想辦法去補償。如果你不這樣做，你的信譽就會受到損害。如果我們希望孩子相信我們，那麼神豈不是更值得我們相信呢？使徒保羅說，縱然我們失信，神仍是可信的，因為神不能背棄自己的話。即使 2000 年已經過去了，耶穌也一定會回來。罪的問題會有一個徹底的終結。天堂的應許是真實的。當我們仍在世上時，聖靈住在信徒的心中成為隨時的幫助。無論我們處於什麼情況，神的恩典總是夠用的。沒有任何因素可以切斷

我們與神的永恆關係。聖經中還有許多寶貴的應許。神說過的，祂一定會做到。我們需要經常默想神的應許，並化為禱告。神的忠誠體現在祂無條件的應許上，同時也體現在祂有條件的應許中。神給耶羅波安的命令與祂對大衛和所羅門的吩咐是一樣的。請閱讀第 38 節：「『你若聽從我一切所吩咐你的，遵行我的道，行我眼中看為正的事，謹守我的律例誡命，像我僕人大衛所行的，我就與你同在，為你立堅固的家，像我為大衛所立的一樣，將以色列人賜給你。』」聆聽、順服和祝福這條公式仍然保持不變。如果耶羅波安堅守神的律法，他將擁有一個長遠的王朝。耶羅波安聽了嗎？可惜他並沒有。耶羅波安很快帶領北國的居民陷入更嚴重的屬靈倒退之中。實際上，沒有任何一個北國的王跟隨耶和華！我們不禁要問一個問題：「為什麼神要把祂的國家交給一個邪惡的領袖？」神給了耶羅波安一個選擇。如果他聽從神的話，便能得到祝福。向神的委身是祂給予我們自由選擇的機會。所羅門失敗了。現在輪到耶羅波安決定他的人生方向。難道神不知道耶羅波安會違背祂嗎？神當然知道。神創造亞當和每個人，雖然祂同樣知道我們會反抗祂。當父母決定要生小孩時，也是一樣的冒險。誰能保證他們長大後會是乖孩子？神賜給我們自由選擇愛祂與否。但是，當神管教我們時，祂仍然保持公義。我們不能編藉口說不知道神的要求。當我們陷在罪中時，神使我們謙卑下來。當我們感到無助時，我們才發覺需要救主。當我們轉向神時，祂總是恩慈待我們的。

結論 CONCLUSION

我們的罪並沒有減少，反而是顯明了神的信實。在往後的學習中，我們可能會經常引用撒母耳記下 7:16：「『你的家和你的國必在我面前永遠堅立。你的國位也必堅定，直到永遠。』」這是神在大衛登基時向他傳達的信息之一。縱使人不順服神，這個應許一定會實現。大衛的王朝在公元前 586 年因為被巴比倫所滅而結束。由於人的罪，神的祝福被祂的管教所取代。但是，神差遣耶穌成為彌賽亞的計劃沒有改變。耶穌繼承了大衛的寶座，建立了一個屬靈的永恆國度。今天，憑著信心，我們成為神的兒女並天國的公民。當我們研讀舊約以色列的歷史時，我們可能會感到失望。我們對於現今世代的罪也感到沮喪和悲傷。但是我們可以在神的信實中找到盼望。我們的神仍然坐在祂的寶座上。祂掌管我們的世界。祂觀察所發生的一切事情，並且祂關心祂的子民。