

**Devotional from Pastor Ho**  
**November 26, 2020**

**1 Chronicles 21:13**, *“Then David said to Gad, I am in great distress. Let me fall into the hand of the LORD, for his mercy is very great, but do not let me fall into the hand of man.”*

Although 2 Sam 24:1 says the Lord incited David to number Israel, 1 Chr 21:1 says it was Satan who incited David to number Israel. Nevertheless, this seeming discrepancy need not detain us, because the Lord could certainly use Satan to incite David. We see this in the life of Job, where God tested Job through the hands of Satan.

After the numbering, which displeased God, was carried out, David confessed his sin to God, then God offered him three punishments to choose from: (1) three years of famine; (2) three months of devastation by the enemies; (3) three days of the sword of the Lord, pestilence on the land, with the angel of the Lord destroying throughout all the territory of Israel. Our passage implies that David's choice is number three.

The reason behind David's choice is based on his knowledge of God, whose mercy is very great. When the punishment was executed, seventy thousand men of Israel fell because the Lord sent a pestilence on Israel. Yet when the angel was sent to Jerusalem to bring further destruction, the Lord relented, saying to the angel, “It is enough; now stay your hand.” To an onlooker, it seems that David's bet on option 3 has paid off, but we know better, don't we? It was David's faith in God that is at work.

We know better because we live on the other side of the cross than David. The cross crystallizes the mercy of God. We have displeased God countless times, and if by faith we count on his great mercy, the cross is where his wrath was outpoured, and the One who was hanged on the cross to bear his curse was his own beloved Son. Compared to David, we now have a fourth option: trust in the atoning death of God's Son to avail of God's great mercy. Even more reassuring is that this could be an ongoing trust, which paves the way for us to access God's mercy every time we offend him. We definitely ought to give thanks to him for what the cross represents!

**Prayer:** O Lord our God, when we in awesome wonder, consider your saving work on the cross, we cannot but praise you, thank you, and worship you, for you are worthy! May the name of our Savior be lifted up even as he was lifted up on the cross. In his name, Amen.

## 何牧師的靈修

2020年11月26日

歷代誌上 21 篇 13 節：“大衛對迦得說：我什為難。我願落在耶和華的手裡，因為他有豐盛的憐憫；我不願落在人的手裡。”

雖然撒母耳記下 24:1 說耶和華激動大衛去數點以色列人，歷代誌上 21:1 說是撒但激動大衛去數點以色列人。然而，這看似不一致的差異不必拘束我們，因為主的是可以利用撒但來激動大衛。我們在約伯的生活中看到了這一點，神通過撒但的手考驗了約伯。

大衛數點了百姓使神不喜悅，大衛就向神認罪，然後在神的懲罰中，大衛有三個選項：(1) 三年的飢荒；(2) 敗在敵人面前，被敵人的刀追趕三個月；(3) 在國中有耶和華的刀，就是三日的瘟疫，耶和華的使者在以色列的四境施行毀滅。我們的經文暗示大衛的選擇是第三個。

大衛的選擇是基於他對神的認識，就是神有豐盛的憐憫。刑罰執行時，以色列人死了七萬，因為耶和華降瘟疫與以色列人。但當天使被差遣去耶路撒冷繼續作毀滅時，主後悔不降這災了，對天使說，“夠了，住手罷！”從旁觀者的角度來看，大衛所選的第三項賭注贏了，但我們有更深入的理解，不是嗎？那是大衛對神的信心。

我們有更深入的理解是因為我們活在十字架的這一邊，而大衛是另一邊。十字架結晶了神的憐憫。我們無數次的不討神喜悅，如果我們憑著信心依靠他的大憐憫，十字架便是他顯明怒氣的地方，而掛在十字架上承受他咒詛的那一位是他自己心愛的兒子。與大衛相比，我們現在有第四個選項：相信神的兒子贖罪之死，以得到神的大憐憫。更令人放心的是，這會是一種持續不斷的信任，每當我們得罪神時，它為我們得到神的憐憫而鋪路。我們絕對應該為十字架所代表的感謝他！

禱告：主啊，我們的神，當我們驚奇的思想你在十字架上的救贖大工，我們不得不讚美你，感謝你，並敬拜你，因你配得！願我們救主的名字被高舉，正如他在十字架上被高舉。奉他的名，阿們。

## 何牧师的灵修

2020年11月26日

历代志上 21 篇 13 节：“大卫对迦得说：我什为难。我愿落在耶和華的手里，因为他有丰盛的怜悯；我不愿落在人的手里。”

虽然撒母耳记下 24:1 说耶和華激动大卫去数点以色列人，历代志上 21:1 说是撒但激动大卫去数点以色列人。然而，这看似不一致的差异不必拘束我们，因为主的确是可以利用撒但来激动大卫。我们在约伯的生活中看到了这一点，神通过撒但的手考验了约伯。

大卫数点了百姓使神不喜悦，大卫就向神认罪，然后在神的惩罚中，大卫有三个选项：(1) 三年的饥荒；(2) 败在敌人面前，被敌人的刀追赶三个月；(3) 在国中有耶和華的刀，就是三日的瘟疫，耶和華的使者在以色列的四境施行毁灭。我们的经文暗示大卫的选择是第三个。

大卫的选择是基于他对神的认识，就是神有丰盛的怜悯。刑罚执行时，以色列人死了七万，因为耶和華降瘟疫与以色列人。但当天使被差遣去耶路撒冷继续作毁灭时，主后悔不降这灾了，对天使说，“够了，住手罢！”从旁观者的角度来看，大卫所选的第三项赌注赢了，但我们有更深入的理解，不是吗？那是大卫对神的信心。

我们有更深入的理解是因为我们活在十字架的这一边，而大卫是另一边。十字架结晶了神的怜悯。我们无数次的不讨神喜悦，如果我们凭着信心依靠他的大怜悯，十字架便是他显明怒气的地方，而挂在十字架上承受他咒诅的那一位是他自己心爱的儿子。与大卫相比，我们现在有第四个选项：相信神的儿子赎罪之死，以得到神的大怜悯。更令人放心的是，这会是一种持续不断的信任，每当我们得罪神时，它为我们得到神的怜悯而铺路。我们绝对应该为十字架所代表的感谢他！

祷告：主啊，我们的神，当我们惊奇的思想你在十字架上的救赎大工，我们不得不赞美你，感谢你，并敬拜你，因你配得！愿我们救主的名字被高举，正如他在十字架上被高举。奉他的名，阿们。