

# The Great Deliverance and the Song of Victory

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**References:** Exodus 13-15, Exodus 13:19; Exodus 13:20-22; Exodus 14:1-31; Exodus 15:1-21; Exodus 15:22-24; Psalm 18:1; Isaiah 12:2; Habakkuk 3:18; Romans 8:32; Numbers 14:22

## The Faith of Joseph

So we've got the children of Israel. And they're in the process of coming out of the land. And the detail that the Lord gives us on this is rather extensive. And I believe for two reasons: number one, because it is something that had never happened before, nor since in the history of the world. But the other reason is that it's a **picture** for us of what God does for us when we are delivered—not from Egypt, but delivered from the power of Satan and of sin.

我们看到以色列人正处于离开那地的过程中。主在这方面给我们的细节相当详尽。我相信有两个原因：第一，因为这是在世界历史上从未发生过，之后也没有再发生过的事情。但另一个原因是，这为我们描绘了一个画面，即当我们被拯救出来时，神为我们所做的——不是脱离埃及，而是脱离撒旦和罪的权势。

So chapter thirteen and verse nineteen reads:

[Exodus 13:19 NKJV] - And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, "God will surely visit you, and you shall carry up my bones from here with you."

出埃及记第十三章第十九节，摩西把约瑟的骸骨一起带去，因为约瑟曾叫以色列子民严严地起誓，对他们说：“神必眷顾你们，你们要把我的骸骨从这里一起带上去。”

Did Joseph really believe in God? The answer is yes. He'd certainly seen many miracles in his life. And so he said to the children of Israel, he said when God delivers you from Egypt, you bring my bones with you.

约瑟真的相信神吗？答案是肯定的。他的一生中确实见过了许多神迹。所以他对以色列子民说，当神拯救你们脱离埃及时，你们要把我的骸骨一起带走。

Now again for those joining us, and it's good to see you on Zoom, we are in the book of Exodus chapter thirteen, and we've read verse nineteen. What would the logical thing have been for Joseph and his bones? Well, I think the logical thing would be if he was the prime minister of Egypt. He brought its greatest wealth that he had ever seen. He was the most powerful man in the country. What would you have expected to happen to him and his bones?

再次欢迎那些加入我们的人，很高兴在Zoom上见到你们，我们正在读出埃及记第十三章，刚才读了第十九节。对于约瑟和他的骸骨来说，合乎逻辑的做法是什么呢？嗯，我想合乎逻辑的情况应该是：他是埃及的宰相，他带来了前所未有的巨大财富，他是这个国家最有权势的人。你会期望他和他的骸骨发生什么呢？

Well, they built a great big monument in the cemetery with Joseph in the center, wouldn't they? And they'd say here lie the bones of this great man who helped Egypt. They might even have built a pyramid for them. He was a **better** man than any of those they built a pyramid for. But how could you do that if there were no bones? Joseph said, "Don't bury me here. Don't build a pyramid for me! I'm outta here!" When the children of Israel go out, my bones are going with them.

嗯，他们会在墓地建一座巨大的纪念碑，让约瑟位于中心，不是吗？他们会说，这里安葬着这位帮助过埃及伟人的骸骨。他们甚至可能为他建造一座金字塔。他比任何那些他们为其建造金字塔的人都要伟大。但如果没有任何骸骨，你怎么能那样做呢？约瑟说：“不要把我葬在这里。不要为我建金字塔！我要离开这里！”当以色列子民出去时，我的骸骨要随他们而去。

So wonderful things that the Lord does through his people in simple ways! Joseph basically saying, "Don't leave my bones here, I don't belong here, I belong up in Canaan, take my bones up with you." So again, the wonderful confidence that he had in God! Not only that the Lord was going to do his great work for the people of God, but that he wanted to be numbered amongst them, not numbered with the Egyptians!

主通过祂的子民以简单的方式行了奇妙的事！约瑟基本上是说：“不要把我的骸骨留在这里，我不属于这里，我属于迦南地，把我的骸骨带上去。”这再次体现了他对神那奇妙的信心！不仅相信主将为神的子民成就大事，而且他希望被列在他们中间，而不是被列在埃及人中！

## Led by the Pillar of Cloud and Fire

So verse twenty:

[Exodus 13:20-22 NKJV] - <sup>20</sup> So they took their journey from Succoth and camped in Etham at the edge of the wilderness. <sup>21</sup> And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light,

so as to go by day and night. <sup>22</sup> He did not take away the pillar of cloud by day or the pillar of fire by night from before the people.

第二十二节说，日间云柱，夜间火柱，总不离开百姓的面前。

Well, that's a picture, isn't it? Of what the Lord does for us when we trust him as Savior. He lives in the day, and he leads us in the night. I think in part, or maybe in total, the pillar of cloud by day had an additional advantage for them: it gave them some shade from the intense sunshine. And then at night it gave them light and protection against the fantastic darkness. The grace of our God.

这是一个画面，不是吗？描述了当我们信靠祂为救主时，主为我们所做的一切。祂在白天生活，也在黑夜引导我们。我认为，日间的云柱对他们还有一个额外的好处，可能是部分或全部的原因：它为他们遮挡了强烈的阳光。而在晚上，火柱给他们光亮，保护他们免受可怕黑暗的伤害。这就是我们神的恩典。

So verse twenty-two says He did not take away the pillar of cloud by day or the pillar of fire by night from before the people. And my thought is that that probably carried on for forty years. When does the Lord stop leading his people today? He doesn't. By the grace of God, He led you yesterday; by the grace of God, He will lead you tomorrow. You keep praying, you keep resting, you keep following.

第二十二节说，日间云柱，夜间火柱，总不离开百姓的面前。我想这大概持续了四十年。今天，主什么时候会停止带领祂的子民呢？祂从不停止。靠着神的恩典，祂昨天带领了你；靠着神的恩典，祂明天也会带领你。你要继续祷告，继续安息，继续跟随。

If the children of Israel had wandered from the Lord, where would they have been in relation to the cloud and the fire? And the answer is they'd be way away from it. All right! So praise the Lord for his goodness.

如果以色列子民离开了主，他们与云柱和火柱的关系会怎样呢？答案是他们会离得很远。好！赞美主的良善。

## **Trapped at the Red Sea**

All right, chapter fourteen. Now the Lord spoke to Moses, saying, "Speak to the children of Israel that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon, you shall camp before it by the sea."

[Exodus 14:1-31 NKJV] - <sup>1</sup> Now the LORD spoke to Moses, saying: <sup>2</sup> "Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea. <sup>3</sup> For Pharaoh will say of the children of Israel, "They are bewildered by the land; the wilderness has closed them in.' <sup>4</sup> Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the LORD." And they did so.

第十四章第一节和第二节，耶和华告诉摩西说，你告诉以色列人转回，在比哈希路前，密夺和海的中间，对着巴力洗分，靠近海边安营。

They were going to the land of Canaan. They were going to head north, and the Lord said, "No, I don't want you to go north. I want you to go east." We read last week, I think, if they had gone north, they might have had battle with the Philistines and they might have been discouraged. The problem with going east is you can't get there from the east. If you head east, you're going to get the ocean, you hit the Red Sea and you can't... how are you going to move from there? They were an army, not a navy. You don't head to the sea if you're in an army.

他们要去迦南地。他们本想往北走，但主说：“不，我不想要你们往北走。我想要你们往东走。”我想我们上周读到过，如果他们往北走，可能会与非利士人交战，他们可能会灰心。往东走的问题是你无法从东边到达那里。如果你往东走，你会遇到海洋，你会遇到红海，你无法……你打算怎么从那里离开？他们是陆军，不是海军。如果你是陆军，你不会往海边走。

Verse three says:

<sup>3</sup> For Pharaoh will say of the children of Israel, "They are bewildered by the land; the wilderness has closed them in."

So if they head east, Pharaoh will say, "That's a dumb move. They can't do anything. They're trapped. They've trapped themselves. I'm gonna go get them."

第三节说：“法老必说：‘以色列人在地中绕迷了，旷野把他们困住了。’”所以如果他们往东走，法老会说：“那是愚蠢的举动。他们什么也做不了。他们被困住了。他们把自己困住了。我要去把他们抓回来。”

Verse four:

<sup>4</sup> Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the LORD.

Why did the Lord say to them, "Head east"? The answer is that He might be able to do another miracle so that the Egyptians would know that God really is God.

第四节说：“我要使法老的心刚硬，他要追赶他们，我便在法老和他全军身上得尊荣，埃及人就知道我是耶和華。”为什么主告诉他们要“向东走”？答案是祂可能要再行一个神迹，好让埃及人知道神真的是神。

So the Lord had told Moses what He was going to do, and then in verse five it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people. And they said, "Why have we done this, that we have let Israel go from serving us?" So he said, "I'm going to chase them."

主已经告诉了摩西祂要做什么。在第五节，有人告诉埃及王百姓逃跑了，法老和他的臣仆就向百姓变心，说：“我们容以色列人去，不再服侍我们，这做的是什么事呢？”所以他说：“我要去追赶他们。”

Now, just again to bring the parallel: when you trust the Lord Jesus as Savior, the devil is going to say, "How did I lose this one?" And he may very well send his army after you. So verse six says:

<sup>6</sup> So he made ready his chariot and took his people with him. <sup>7</sup> Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them.

现在，再次作个类比：当你信靠主耶稣为救主时，魔鬼会说：“我怎么丢了这个人的？”他很可能派出他的军队来追赶你。第六节和第七节说，法老就预备他的战车，带领他的百姓同去，并带着六百辆特选的战车和埃及所有的战车，每辆都有车兵长。

How did the children of Israel travel? They walked. How did the enemy follow them? In chariots. It's very interesting. The enemy usually likes ease; he likes to go the easy way. And the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued the children of Israel. And the children of Israel went out with boldness. Okay, they went out confidently, in spite of the problems.

以色列子民是怎么行走的？他们步行。敌人是怎么追赶他们的？坐战车。这很有趣。敌人通常喜欢安逸，他喜欢走容易的路。耶和华使埃及王法老的心刚硬，他就追赶以色列人。以色列人是昂然无惧地出埃及。好的，尽管有各种问题，他们还是充满信心地出去了。

## Stand Still and See the Salvation of the Lord

Verse nine:

<sup>9</sup> So the Egyptians pursued them, all the horses and chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon. <sup>10</sup> And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD.

Is it wrong to be afraid? You get pretty afraid. It isn't wrong; sometimes you look around and you are very afraid. What do you do when you get afraid? You cry out to the Lord. You say, "Lord, I'm in a mess, I need you to help me, I can't get out of this."

第九节说，埃及人追赶他们，法老一切的马匹、战车、马兵和军兵，就在海边靠近比哈希路，对着巴力洗分，在他们安营的地方追上了。第十节说，法老临近的时候，以色列人举目看见埃及人赶来，就甚惧怕，向耶和华哀求。害怕是错吗？你会感到非常害怕。这不是错的；有时你环顾四周，确实会感到非常恐惧。当你害怕时该怎么办？你向主哀求。你说：“主啊，我陷入了困境，我需要你帮助我，我无法脱离这个局面。”

But unfortunately they didn't leave it there. Then they said to Moses, "Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt?" So it's interesting, they had a problem. First thing they did was pray to the Lord, and then they turned around and blamed Moses. Don't do that. If the Lord is responsible, the Lord's responsible. Some people say, "Oh Lord, I acknowledge you, it's just Waldo that I have trouble with." And so, if I were Moses, I think I'd feel rather bad at this point. They're praying to the Lord, but they're blaming Moses all at the same time.

但遗憾的是，他们并没有就此止步。他们对摩西说：“难道在埃及没有坟地，你把我们带来死在旷野吗？你为什么这样待我们，将我们从埃及领出来呢？”有趣的是，他们遇到了问题，做的第一件事是向主祷告，然后转过头来埋怨摩西。不要那样做。如果主负责任，那就是主在负责任。有些人说：“噢，主啊，我承认你，我只是和某某人有矛盾。”所以，如果我是摩西，我想此刻我会感觉相当糟糕。他们一边向主祷告，一边却在埋怨摩西。

And this is their argument in verse twelve:

<sup>12</sup> Is this not the word that we told you in Egypt, saying, "Let us alone that we may serve the Egyptians"? For it would have been better for us to serve the Egyptians than that we should die in the wilderness."

Did they believe the Lord when they prayed? Basically they're saying, "We pray to the Lord, but he won't answer us, we're going to die in the wilderness." When the situation gets rough, keep on believing in the Lord. Keep on trusting the Lord.

这是他们在第十二节的论据：“我们在埃及岂没有对你说过，不要搅扰我们，容我们服侍埃及人吗？因为服侍埃及人比死在旷野还好。”他们祷告时相信主吗？基本上他们是在说：“我们向主祷告，但祂不会答应我们，我们要死在旷野了。”当情况变得艰难时，要继续相信主。继续信靠主。

Verse thirteen:

<sup>13</sup> And Moses said to the people, "Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. <sup>14</sup> The LORD will fight for you, and you shall hold your peace."

Would that be a good verse to memorize? "Stand still and see the salvation of the Lord." That ever happened elsewhere in the Bible? Yeah, it happened in the time when I think it was the Philistines were attacking in Samuel's day. When the confederacy was attacking in Jehoshaphat's day. In the days of Hezekiah when Sennacherib was attacking—all of them stood still and saw the salvation of the Lord.

第十三节和十四节说，摩西对百姓说：“不要惧怕，只管站住！看耶和华今天向你们所要施行的救恩。因为你们今天所看见的埃及人，必永远不再看见了。耶和华必为你们争战，你们只管静默。”这难道不是一节很好的背诵经文吗？“只管站住，看耶和华的救恩。”这在圣经其他地方发生过吗？是的，发生过。我想是在撒母耳时代非利士人进攻的时候；在约沙法时代联盟军队进攻的时候；在希西家时代西拿基立进攻的时候——他们都站住不动，看见了主的救恩。

So again, verse thirteen goes on and says He will accomplish this for you today, for the Egyptians whom you see today, you shall see no more forever. The Lord will fight for you, and you shall hold your peace. None of these that I mentioned to you had to fight. The children of Israel came out; they had their kneading boards on their shoulders somehow. They carried a

few clothes, I guess. Maybe a few other things, including the silver and gold and jewels that they got from the Egyptians, but frankly, they didn't have very many swords. They didn't have any chariots, I believe. They didn't have any horses. I don't think they had donkeys—they may have had some. But what they were looking forward to ultimately was to stand back and see the salvation of the Lord.

第十三节继续说，祂今天必为你们成就这事，因为你们今天所见的埃及人，永远不再见了。耶和华必为你们争战，你们只管静默。我刚才提到的这些人都不必亲自动手。以色列人出来了，不知怎的，他们肩上背着揉面用的盆。我想他们带了一些衣服，也许还有一些别的东西，包括他们从埃及人那里得到的金银珠宝，但坦白说，他们没有多少剑。我相信他们没有战车，没有马。我不认为他们有驴子——也许有一些。但他们最终所期待的，就是退后一步，观看主的救恩。

So verse fifteen, the Lord responded to Moses, saying:

<sup>15</sup> And the LORD said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward. <sup>16</sup> But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea."

And you say, "What?" Okay. Big problem in Vancouver. And the Americans have decided they're going to come, and they're coming up from Blaine in Washington. So what do we do? We go down to Spanish Banks, and then we walk to Nanaimo. You can't walk to Nanaimo! "I'm gonna walk to Nanaimo. The Americans are coming over, boom boom boom coming..." and we decide we're going to walk through the water. This story is amazing. "Moses, this is what I'm gonna do. You lead them to Spanish Banks, and we'll all walk to Nanaimo." Moses said, "What?"

第十五节，主回答摩西说：“你为什么向我哀求呢？你吩咐以色列人往前走。你举手手中的杖，向海伸手，把水分开。以色列人要下海中走干地。”你说：“什么？”好吧。假设温哥华出了大问题。美国人决定要进攻，他们从华盛顿州的布莱恩过来。那我们该怎么办？我们去西班牙海滩，然后步行到纳奈莫。你不能走到纳奈莫！“我要走到纳奈莫去。美国人攻过来了，砰砰砰……”然后我们决定在水中行走。这个故事太神奇了。“摩西，这就是我要做的。你带领他们去西班牙海滩，我们都走到纳奈莫去。”摩西说：“什么？”

Not only that Moses, but:

<sup>17</sup> And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his

horsemen. <sup>18</sup> Then the Egyptians shall know that I am the LORD, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen.

Why does the Lord sometimes do it His way rather than your way? Does He do it in order that He may gain honor for Himself? That would be a good reason for letting God do it His way, wouldn't it? If He gets honor for Himself if He does it His way, but He'll get honor for **you** if He does it your way. And we all say, "Yes Lord, that's what I would like, I want you to get honor for yourself, even from me."

不仅如此，摩西，第十七节说：“看哪，我要使埃及人的心刚硬，他们就跟着下去。我便在法老和他全军、战车、马兵身上得尊荣。我在法老和他战车、马兵身上得尊荣的时候，埃及人就知道我是耶和华了。”为什么主有时按照祂的方式而不是你的方式行事？祂这样做是为了为祂自己赢得荣耀吗？那是让神按祂的方式行事的一个很好的理由，不是吗？如果按祂的方式行事，祂就能赢得荣耀；但如果按你的方式行事，荣耀就归于\*\*你\*\*了。我们都会说：“是的，主啊，那是我的愿望，我希望你赢得荣耀，甚至是通过我。”

So what happens next? Verse nineteen:

<sup>19</sup> And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. <sup>20</sup> So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night.

Amazing! Oh God sometimes intervenes in a delightful way. The story that I'm about to tell you, I think, came out of Bolivia. And there was a missionary, a man of God who was in a train station in the middle of the night. He was all alone. And he prayed. He said, "Lord, somebody might know I'm here, they could come in and rob me." Several years later, he met a new convert to the gospel, and they chatted a little. And the new convert said to the man, "Were you ever in a train station in such and such a place, at such and such a time?" And the missionary said, "Yeah, I was." He said, "You know, I was there and I thought someone was there; I decided that I would go into that station and that I would rob that man—that was you. But," he said, "when I got close, I looked again. There were three men in the room, not just one." He said, "I couldn't handle three men," so he said, "that's why I didn't... why I didn't kill you that night."

接下发生了什么？第十九节说，在以色列营前行走的神的使者转到他们后面去，云柱也从他们面前转到他们后面。立在埃及营和以色列营中间。一边有云柱黑暗，一边有光照耀，使两下整夜不得相近。太神奇了！神

有时会以令人愉悦的方式介入。我将要告诉你们的故事，我想是发生在玻利维亚。有一位传教士，一个属神的人，半夜在一个火车站。他孤身一人，于是他祷告。他说：“主啊，可能有人知道我在这里，他们可能会进来抢劫我。”几年后，他遇到了一位新信徒，他们聊了一会儿。那新信徒对那人说：“你是不是在某年某月某日在某地的火车站待过？”传教士说：“是的，我在。”那人说：“你知道吗，当时我也在那里，我知道有人在火车站，我决定进去抢劫那个人——也就是你。但是，”他说，“当我靠近时，我又看了一眼，房间里有三个人，不只是一个。”他说：“我对付不了三个人，”所以他说，“这就是为什么那天晚上我没有……没有杀了你。”

And the question is: who are the other men? And the answer is they were the angels the Lord sent to protect them so that they wouldn't get... he wouldn't get robbed that night. It's wonderful what the Lord does to protect His people. So when you get to heaven, one of the things I think you're gonna be able to do is go up, find out who the angels were who were protecting you in your life. And what are you going to say to him when you see him? You're probably going to say, "Excuse me, but could you tell me some of the times you protected me when I didn't even know it?" That would be a good thing. What if you met the angel and he said to you, "I could also tell you some of those bad things that you didn't think anybody else saw, but I saw it"?

问题是：另外那些人是谁？答案是：他们是主差遣来保护他们的天使，好让他那天晚上不被抢劫。主为保护祂的子民所做的真是奇妙。所以当你到了天堂，我想你能做的一件事就是上前去，弄清楚在你的一生中保护你的天使是谁。当你见到他时，你会对他说什么？你可能会说：“打扰一下，你能告诉我你在我完全不知道的情况下，保护过我多少次吗？”那会是一件好事。但如果天使对你说：“我也可以告诉你一些你以为没人看见，但我却看见了的坏事，”那该怎么办？

So what about the pillar of cloud and the pillar of fire? And the answer is the Lord used them to protect them that night. Verse twenty-one:

<sup>21</sup> Then Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. <sup>22</sup> So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left.

How deep was the water normally? In the middle of the Red Sea, pretty deep. Because the wall on one side was a big wall, and the wall on the other side was a big wall. Now one of the amazing things is that repeatedly we see the word that the sea was turned into dry land. If you were to go for a walk between Spanish Banks and Nanaimo, how would you find the

land? Well, I think frankly, I would find it sandy. I would find part of it muddy. I would probably find part of it rocky. But even if the wind blew all night, it wouldn't be **dry**. So it was a miraculous wind; it actually dried up the land.

那么云柱和火柱呢？答案是主在那天晚上用它们保护了他们。第二十一节说，摩西向海伸手，耶和华便用大东风，使海水一夜退去，水便分开，海就成了干地。第二十二节说，以色列人下海中走干地，水在他们的左右成了墙。通常水有多深？在红海中央，相当深。因为一边的墙是巨大的水墙，另一边的墙也是巨大的水墙。令人惊奇的一点是，我们反复看到“海变成了干地”这个词。如果你在西班牙海滩和纳奈莫之间行走，你会发现那里的地是什么样的？坦白说，我想我会发现那里是沙地。我会发现部分是泥泞的。我可能会发现部分是岩石。但即使风吹了一整夜，它也不会是“干”的。所以那是一阵神迹之风；它真的把地吹干了。

Verse twenty-two says:

<sup>22</sup> So the children of Israel went into the midst of the sea on the dry ground.

Would you have gone? "I didn't bring any gumboots. My feet are gonna get wet, I'll get caught in the mud, it might even be quicksand and... I don't know that I want to walk through the Red Sea like that." Even if you could see the soil conditions for the first two hundred yards, what's it gonna be like when you get to the middle? And the wonderful miracle is they actually walk. They believe God enough to walk.

第二十二节说，以色列人下海中走干地。换作是你，你会去吗？“我没带雨靴。我的脚会湿的，我会陷入泥潭，甚至可能是流沙，而且……我不知道我想不想那样穿过红海。”即使你能看清前两百码的土壤状况，当你走到中间时会是什么样子？而奇妙的神迹是他们真的走了。他们足够相信神，所以他们走了。

Verse twenty-three:

<sup>23</sup> And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

Okay, so I think if I'd been one of the Israelites, I would have been maybe afraid to go into the sea. But Pharaoh was prepared to follow them into the sea. Why did he go? I think because the sea was **dry** ground. What's the verse say? "All Pharaoh's horses, his chariots and his horsemen went in." Would you have taken your chariot in? How do chariots operate best? On a very level road. Do chariots really work well when they're going like this through the muck? And it's almost as if God had prepared a highway for them. And Pharaoh... I just

can't believe Pharaoh decided to go! He must have said, "This is an incredible miracle, and I can get through this place with my chariots."

第二十三节说，埃及人追赶他们，法老一切的马匹、战车和马兵都跟着下到海中。我想如果我是以色列人中的一员，我也许会害怕下海。但法老准备跟着他们进海。他为什么要进去？我想是因为海成了“干地”。经文怎么说的？“法老一切的马匹、战车和马兵都跟着下到海中。”你会把你的战车开进去吗？战车在什么情况下运作得最好？在非常平坦的道路上。当它们在泥泞中这样颠簸时，战车真的好使吗？这简直就像神为他们准备了一条高速公路。而法老……我真不敢相信法老竟然决定进去！他一定在想：“这真是一个不可思议的神迹，我可以带着我的战车通过这个地方。”

Verse twenty-four:

<sup>24</sup> Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. <sup>25</sup> And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the LORD fights for them against the Egyptians."

So the pillar of fire and cloud apparently followed the children of Israel. And Pharaoh came in in spite of the miracle of the water drying up and also the miracle of the fire and cloud. Verse twenty-five: "He took off their chariot wheels so that they drove them with difficulty." Well, I consider that to be an understatement as well. I don't see how you could go through the bottom of the Red Sea and not have your chariot wheels fall off. What happens if you hit a pothole? Break the axle of the chariot wheel, wouldn't you?

第二十四节和二十五节，到了晨更的时候，耶和华从火云柱中向埃及的军兵观看，使埃及的军兵混乱了；又使他们的车轮脱落，难以行走，以致埃及人说：“我们从以色列人面前逃跑吧！因为耶和華為他们攻击埃及人了。”火云柱显然跟随在以色列子民后面。尽管有水分开成干地的神迹，以及火云柱的神迹，法老还是进去了。第二十五节说：“又使他们的车轮脱落，难以行走。”嗯，我也觉得这个说法太轻描淡写了。我看不出你怎么能穿过红海的海底而车轮不脱落。如果你掉进坑里怎么办？车轴会断掉，不是吗？

"Let's flee from the face of Israel, for the Lord fights for them against the Egyptians." That's their conclusion: the Lord was fighting for the Israelites against the Egyptians. So it's almost as if the Egyptians are deciding to turn back. And Pharaoh maybe decided to get off his chariot and walk back, or get on somebody else's horse—a chariot horse—and ride back.

“我们从以色列人面前逃跑吧！因为耶和华为他们攻击埃及人了。”这是他们的结论：主正为以色列人争战，对抗埃及人。所以这几乎像是埃及人决定往回走。法老也许决定下车步行回去，或者骑上别人的马——战车的马——骑回去。

Then verse twenty-six:

<sup>26</sup> Then the LORD said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen."

So again, as it happened so often in the earlier ten plagues, the Lord did not only the miracle of delivering the people or sending the miracle, but He did the follow-up miracle: He relieved the miracle, He removed the problem, or He changed the situation. Moses stretched out his rod and it became dry land. Then Moses stretches out his hand again and it's back to normal. And I'm not sure of the significance of it all, but you'll remember that's how it all started.

接着第二十六节，耶和华对摩西说：“你向海伸手，叫水回流到埃及人并他们的战车、马兵身上。”就像在之前的十灾中经常发生的那样，主不仅行了拯救百姓或降下灾难的神迹，还行了后续的神迹：祂解除了神迹，移除了问题，或者改变了局势。摩西伸出手杖，地就成了干地。接着摩西再次伸手，一切又恢复了正常。我不确定这一切的具体意义，但你会记得一切就是这样开始的。

The Lord said, "Put your stick down," it became a snake. Pick it up again and it became a stick. Put your hand in your bosom, it comes out leprous. Put it back in again, it comes out normal. So it's interesting: the Lord often gets glory from His performing the miracle and then withdrawing the miracle.

主说：“把你的杖放下，”它就变成了一条蛇。再捡起来，它又变回了手杖。把手放进怀里，抽出来就长了大麻风。再放进去，抽出来就正常了。所以这很有趣：主通常从施行神迹和收回神迹中获得荣耀。

Verse twenty-seven:

<sup>27</sup> And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. <sup>28</sup> Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained.

I suppose one of the characteristics of the miracles of God is that they are thorough—thorough, thorough, complete. Okay. How many of Pharaoh's army survived? None. How many other miracles can you remember like that? But you can remember the miracles referred to often in the Gospels. They brought to the Lord Jesus Christ the sick, and He healed them. How many times did you read about the miracle of healing that the Lord did and He said, "You take this medicine and you'll be healed in six months"? No, they were healed immediately. God's miracles. Only God does miracles, and only God does miracles like **God** does miracles.

第二十七节和二十八节，摩西就向海伸手，到了天一亮，海水仍旧复原。埃及人避水逃跑的时候，耶和华把他们推翻在海中，水就回流，淹没了战车、马兵和跟着以色列人下海法老的全军，连一个也没有剩下。我想神迹的特征之一就是彻底——彻底、彻底、完全。好吧。法老的军队有多少人活了下来？一个也没有。你能记得多少个像这样的神迹？你会记得福音书中经常提到的神迹。他们把病人带到主耶稣基督面前，祂治愈了他们。你什么时候读过主行医治的神迹时说：“你吃这药，六个月后就会好”？不，他们是立即痊愈的。这是神的神迹。只有神能行神迹，而且只有神能像“神”那样行神迹。

Verse twenty-nine:

<sup>29</sup> But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left. <sup>30</sup> So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.

So not only were they drowned, but their bodies—and who knows, parts of the chariot—they all drifted into the water on the far side of the Red Sea the next morning. And I think a lot of the children of Israel turned around, walked back to the seashore, took a look and saw the chariots, saw maybe some dead horses, saw all kinds of dead soldiers. And they praised the Lord.

第二十九节和三十节说，以色列人却在海中走干地，水在他们的左右成了墙。当日，耶和华这样拯救以色列人脱离埃及人的手，以色列人看见埃及人的尸首都在海边上。所以他们不仅被淹死了，而且他们的尸体——谁知道呢，还有战车的零部件——第二天早上都漂到了红海对岸。我想许多以色列子民转过身，走向海边，看了一眼，看到了战车，也许还有死马，看到了各种死去的士兵。于是他们赞美主。

What's the conclusion of it all? Verse thirty-one:

<sup>31</sup> Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.

So what's the sequence? We see it, we fear the Lord, we believe the Lord, and we believe His servants. Was that a big deal? Yes! All kinds of miracles God had done for them: the miracle of the Passover lamb and the deliverance that followed, and the completion of this story. What a wonderful story.

这一切的结论是什么？第三十一节说，以色列人看见耶和华向埃及人所行的大事，就敬畏耶和华，又信服祂和祂的仆人摩西。那么顺序是什么呢？我们看见了，我们敬畏主，我们相信主，我们也相信祂的仆人。这是一件大事吗？是的！神为他们行了各种各样的神迹：逾越节羔羊的神迹，随后的拯救，以及这个故事的圆满结局。多么奇妙的故事。

## The Song of Moses and Miriam

So what do you do after a big thing like that? Well, what did David do after big events like that? He often sat down and wrote a psalm, didn't he? And many people do the same thing. They ponder what God has done for them in their lives; they sit down and write about it.

[Exodus 15:1-21 NKJV] - <sup>1</sup> Then Moses and the children of Israel sang this song to the LORD, and spoke, saying:

"I will sing to the LORD,

For He has triumphed gloriously!

The horse and its rider He has thrown into the sea!

<sup>2</sup> The LORD is my strength and song,

And He has become my salvation;

He is my God, and I will praise Him;

My father's God, and I will exalt Him.

<sup>3</sup> The LORD is a man of war;

The LORD is His name.

<sup>4</sup> Pharaoh's chariots and his army He has cast into the sea;

His chosen captains also are drowned in the Red Sea.

<sup>5</sup> The depths have covered them;

They sank to the bottom like a stone.

<sup>6</sup> "Your right hand, O LORD, has become glorious in power;

Your right hand, O LORD, has dashed the enemy in pieces.

- <sup>7</sup> And in the greatness of Your excellence  
You have overthrown those who rose against You;  
You sent forth Your wrath;  
It consumed them like stubble.
- <sup>8</sup> And with the blast of Your nostrils  
The waters were gathered together;  
The floods stood upright like a heap;  
The depths congealed in the heart of the sea.
- <sup>9</sup> The enemy said, "I will pursue, I will overtake, I will divide the spoil;  
My desire shall be satisfied on them.  
I will draw my sword,  
My hand shall destroy them.'
- <sup>10</sup> You blew with Your wind,  
The sea covered them;  
They sank like lead in the mighty waters.
- <sup>11</sup> "Who is like You, O LORD, among the gods?  
Who is like You, glorious in holiness,  
Fearful in praises, doing wonders?
- <sup>12</sup> You stretched out Your right hand;  
The earth swallowed them.
- <sup>13</sup> You in Your mercy have led forth  
The people whom You have redeemed;  
You have guided them in Your strength  
To Your holy habitation.
- <sup>14</sup> "The people will hear and be afraid;  
Sorrow will take hold of the inhabitants of Philistia.
- <sup>15</sup> Then the chiefs of Edom will be dismayed;
- <sup>1</sup> The mighty men of Moab, Trembling will take hold of them;  
All the inhabitants of Canaan will melt away.
- <sup>16</sup> Fear and dread will fall on them;  
By the greatness of Your arm  
They will be as still as a stone,  
Till Your people pass over, O LORD,  
Till the people pass over Whom You have purchased.
- <sup>17</sup> You will bring them in and plant them  
In the mountain of Your inheritance,  
In the place, O LORD, which You have made

For Your own dwelling,  
The sanctuary, O LORD, which Your hands have established.

<sup>18</sup> "The LORD shall reign forever and ever."

<sup>19</sup> For the horses of Pharaoh went with his chariots and his horsemen into the sea, and the LORD brought back the waters of the sea upon them. But the children of Israel went on dry land in the midst of the sea. <sup>20</sup> Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. <sup>21</sup> And Miriam answered them:

"Sing to the LORD,

For He has triumphed gloriously!

The horse and its rider He has thrown into the sea!"

How many verses in the song? Seventeen. You ever memorize the song? How many times have you memorized the song when seventeen verses ended? Most of the hymns that I know, I can sing the first verse, maybe flawlessly; second verse I get two or three mistakes; third or fourth verse, I am in deep trouble. I'm continually amazed at the length of songs in the Bible, especially Moses' songs. I think Moses either had a very good memory or he had very good discipline because he learned the whole song. I think a lot of us need to learn more discipline when it comes to memorizing the truth of God.

这首歌有多少节？十七节。你背过这首歌吗？有多少次你能背完一首十七节的歌？我所知道的大多数赞美诗，我可以无误地唱出第一节；第二节我会出两三个错；到了第三或第四节，我就陷入大麻烦了。我一直对圣经中诗歌的长度感到惊讶，尤其是摩西的歌。我想摩西要么有极好的记忆力，要么有极好的自律，因为他学会了整首歌。我想在背诵神的真理方面，我们很多人都需要学习更多的自律。

So the psalm begins with the lovely line in the middle of verse one: "I will sing unto the Lord, for he has triumphed gloriously, the horse and rider he has thrown into the sea." Okay, so somebody has taken that line and put it to music. How many of you know could sing that? Verse one is pretty much exactly the same words as the song that we sing.

诗篇的第一节中间有一行优美的诗句：“我要向耶和华歌唱，因他大大战胜，将马和骑马的投在海中。”好的，有人把这句台词谱成了曲。你们有多少人知道怎么唱这首歌？第一节的内容几乎和我们唱的那首歌一模一样。

And then the second verse: "The Lord is my strength and my song. He has become my salvation. He is my God and I will praise him, my father's God and I will exalt him." And so the song that Norman and I know has almost the same words as you've got in verse one, and then the chorus picks up some of the words of verse two. And that's the end of our little

song. Moses said, "Hang on, I got another fifteen verses to come." We usually say, "Oh, that's okay, I like the first verse, I don't worry about all the others."

接着是第二节：“耶和华是我的力量，我的诗歌，也成了我的拯救。他是我的神，我要赞美他，是我父亲的神，我要尊崇他。”我和诺曼熟悉的那首歌，歌词几乎和第一节一模一样，然后副歌部分取自第二节的一些词。我们的小歌就到此结束了。但摩西说：“等一下，我还有十五节要唱呢。”我们通常会说：“噢，那没关系，我喜欢第一节，其他的我不在乎。”

But verse one is a good verse, isn't it? "I will sing unto the Lord, for he has triumphed gloriously." The horse and the rider who were chasing me and would have killed me if they caught me, he has thrown into the sea. Verse two: "The Lord is my strength and my song, and he has become my salvation." Well actually, many people like that line. And so you will find it scattered throughout the Old Testament repeatedly, that same thing: "The Lord is my strength and my song. He has become my salvation."

但第一节是一节很好的经文，不是吗？“我要向耶和华歌唱，因他大大战胜。”那些追赶我、一旦抓到我就会杀掉我的马匹和骑马的，祂已将他们投在海中。第二节：“耶和华是我的力量，我的诗歌，也成了我的拯救。”事实上，很多人喜欢这一行。因此，你会发现它在旧约圣经中反复出现：“耶和华是我的力量，我的诗歌，也成了我的拯救。”

And the margin in my Bible says you'll probably find the same words in:

[Psalm 18:1 NKJV] - I will love You, O LORD, my strength.

[Isaiah 12:2 NKJV] - Behold, God is my salvation, I will trust and not be afraid; "For YAH, the LORD, is my strength and song; He also has become my salvation."

[Habakkuk 3:18 NKJV] - Yet I will rejoice in the LORD, I will joy in the God of my salvation.

Is it a marvelous logic? The Lord is my strength—that's number one. Then He is my song—that's number two. And then He becomes my salvation—that's number three. Now some people say, "Okay, I'm happy to... if He's my salvation, then I'll admit He's my strength, and then I'll start singing." But the man of faith says it's obvious: "My only strength is Lord, and I'm going to sing about it. And then afterwards I'll see how He is my salvation."

这难道不是一种奇妙的逻辑吗？耶和华是我的力量——这是第一点。然后祂是我的诗歌——这是第二点。接着祂成了我的拯救——这是第三点。现在有些人说：“好吧，我很乐意……如果祂是我的拯救，我就承认祂是我的力量，然后我就会开始歌唱。”但有信心的人会说，这是显而易见的：“我唯一的力量是主，我要为此歌唱。然后在这之后，我会明白祂是如何成为我的拯救的。”

There's a hymn that we used to sing a lot—don't sing too much now—but it goes something like this: "Standing on the Promises." So when I was a little boy, that was my favorite hymn. And I'm not sure why, in part because it sounded good when we sang it, and in part because I basically said I would like to stand on the promises. So we used to sing it a lot.

有一首我们以前经常唱的赞美诗——现在唱得差不多了——它是这样唱的：“站在应许上”。当我还是个小男孩的时候，那是我的最爱。我不确定原因，部分是因为唱起来很好听，部分是因为我基本上是说我愿意站在应许之上。所以我们以前经常唱。

And then as I grew up and into life, I realized that it was true because the salvation implied in it I could experience over and over and over again. I sang about it enthusiastically before the promises were fulfilled. But now, as the promises are fulfilled, I guess I sing it a little more enthusiastically.

后来，当我慢慢长大，步入生活，我意识到这是真的，因为其中隐含的救赎我可以一遍又一遍地体验到。在应许实现之前，我就满腔热情地歌颂它。但现在，随着应许的实现，我想我唱得更起劲了。

Verse two: "He is my God and I will praise Him; He is my father's God and I will exalt Him." I marvel how many times, especially in the Pentateuch, but you get it elsewhere, how many times we read about the fact that God is **my father's God**. Israel rejoiced in the fact that they were serving the God of Abraham, Isaac, and Jacob. Many of the kings of Judah served the God as their father David had done. Praise the Lord for your spiritual fathers.

第二节：“他是我的神，我要赞美他；是我父亲的神，我要尊崇他。”我很惊讶有多少次——特别是在摩西五经中，但在其他地方也能看到——我们读到神是“我父亲的神”。以色列因服侍亚伯拉罕、以撒和雅各的神而欢欣鼓舞。许多犹大王像他们的祖先大卫那样服侍神。要为你属灵的父亲赞美主。

There's a woman that I read about periodically. I never met her. But her father... no, probably her grandfather or great-grandfather was very kind to our father. And if I ever get to meet that woman, what am I going to say to her? I'm going to thank her for the kindness of her great-grandfather to my father, because he took a spiritual interest in our father.

有一个女人，我定期会读到关于她的事。我从未见过她。但她的父亲……不，可能是她的祖父或曾祖父对我父亲非常好。如果我有机会见到那个女人，我会对她说些什么？我要感谢她曾祖父对我父亲的仁慈，因为他对我们的父亲表现出了属灵上的关怀。

They got to the other side of the Red Sea, and they praised the God who had brought them there. And they praise their father's God—that is Abraham's God, Isaac's God, Jacob's God—four hundred years earlier. But they praised the Lord for all the goodness that God had been to their fathers in order to bring them through the blessings that were there.

他们到了红海的另一边，赞美把他们带到那里的神。他们赞美他们祖先的神——也就是四百年前亚伯拉罕、以撒和雅各的神。他们赞美主，因着神对他们祖先的所有慈爱，将他们带到那里的福分中。

So what other truth have we got in this song now? Verse three: "The Lord is a man of war; The Lord is His name." He's the boss. Verse four: "Pharaoh's chariots and his army He has cast into the sea; His chosen captains also... His chosen captains also are drowned in the Red Sea." He's praising the Lord for what He has done.

那么在这首歌里我们还得了什么真理呢？第三节：“耶和华是战士，耶和华是他的名。”祂是主宰。第四节：“法老的战车、军兵，耶和华已抛在海中，他特选的军长都淹死在红海。”他正因主所做的一切而赞美祂。

The captains were drowned. "The depths covered them, they sank to the bottom like a stone." "Your right hand, O Lord, has become glorious in power! Your right hand, O Lord, has dashed the enemy in pieces!" Verse seven: "And in the greatness of your excellence, you have overthrown those who rose against you. You have sent forth your wrath which consumed them like stubble." And so it is not just an analysis of what has been done, not a simple conclusion, but going into the details now of how the Lord has done it. He consumed them as stubble.

军长们被淹死了。“深水淹没他们，他们如同石头坠到深处。”“耶和华啊，你的右手施展能力，显出荣耀；耶和华啊，你的右手摔碎仇敌。”第七节：“你大发威严，推翻那些起来攻击你的；你发出烈怒如火，烧灭他们像碎秸一样。”所以这不只是对已发生之事的分析，也不是一个简单的结论，而是深入探讨主是如何做到的。祂烧灭他们像碎秸一样。

How did He do it? Verse eight: "With the blast of your nostrils, the waters were gathered together." And how did the land dry out? How did the waters pile up on each side? It was the blast of your nostrils. God was behind that wind. "The floods stood upright like a heap, and the depths congealed in the heart of the sea." How do the waters stand up on each side? The phrase is: "The depths were congealed in the heart of the sea."

祂是怎么做的？第八节：“你发鼻中的气，水便聚成堆。”地是怎么干的？水是怎么在两边堆积起来的？是靠你鼻中的气。神是那阵风的幕后推手。“大水直立如垒，深水在海中凝结。”水是怎么立在两边的？那个短语是：“深水在海中凝结”。

All right, verse nine: "The enemy said, 'I will pursue, I will overtake, I will divide the spoil. My desires shall be satisfied on them. I will draw my sword, my hand shall destroy them.'" What a foolish thing. Basically seven lines here—all about the determination of the enemy to stand against God.

好吧，第九节：“仇敌说：‘我要追赶，我要追上，我要分掳物，我要在他们身上称我的心；我要拔出刀来，亲手杀灭他们。’”多么愚蠢的事。这里基本上有七行字——全是关于敌人对抗神的决心。

Number one: I will pursue. Number two: I will overtake. Number three: I will divide my spoil. Number four: my desires shall be satisfied on them. Number five: I will draw my sword. Number six: my hand shall destroy them. I said seven, but I take it it's only six, isn't it? Nevertheless, it's the statement of a man's pride. Very often God makes a statement against a particular individual or action and says, "No!" And the response is: "I will! I will, I will, I will!"

第一：我要追赶。第二：我要追上。第三：我要分掳物。第四：我要在他们身上称我的心。第五：我要拔出刀来。第六：我的手要毁灭他们。我说七个，但我发现只有六个，不是吗？尽管如此，这反映了一个人的骄傲。神经常针对某个特定的个人或行为发表声明说“不！”，而回应却是：“我要！我要，我要，我要！”

The response of the Lord is simple. Verse ten: "You blew with your wind. The sea covered them, they sank like lead in the mighty waters." So verse eleven: "Who is like you, O Lord, among the gods. Who is like you, glorious in holiness, fearful in praises, doing wonders." So the contemporary poet has picked up verse eleven as well. And so you'll hear sometimes a little chorus, and it just takes these words from verse eleven, changes them slightly, and you can sing it—it's a good little chorus.

主的反应很简单。第十节：“你用风一吹，海就把他们淹没，他们在大水中如铅下沉。”第十一节：“耶和华啊，众神之中谁能像你？谁能像你至圣至荣，可颂可畏，施行奇事？”现代诗人也引用了第十一节。有时你会听到一段小合唱，就是取自第十一节的这些话，稍作改动，你就可以唱了——那是一段很好的小合唱。

Verse twelve: "You stretched out your right hand; The earth swallowed them." All right, verse thirteen now, the response to all this: "You in your mercy have led forth the people whom you have redeemed." Okay, and so when you get to the end of your life, you want to be able to quote that line and say, "It's true, Lord. You stretched out your right hand... sorry... you in your mercy led forth me, your people whom you have redeemed. You have guided me in your strength to your holy habitation."

第十二节：“你伸出右手，地便吞灭他们。”好，现在是第十三节，对这一切的回应：“你凭怜悯领了你所赎的百姓。”好吧，当你走到生命的尽头时，你希望能引用这行话并说：“主啊，这是真的。你伸出了你的右手……对不起……你凭怜悯引导了我，你所赎的百姓。你凭能力引我到了你的圣所。”

What is the objective of all this? "You have guided them in your strength to your holy habitation." Brought them out of Egypt in order to bring them to His tabernacle. That's what the book of Exodus is all about. The logic: He brought them from their miserable house of

slavery, and He brought them to His house of freedom, the tabernacle which is going to be built.

这一切的目标是什么？“你凭能力引他们到了你的圣所。”将他们领出埃及，是为了将他们领进祂的会幕。这就是出埃及记的主旨。其逻辑是：祂将他们从痛苦的奴役之家领出来，并将他们带到祂自由的家，即即将建造的会幕。

Verse fourteen: "The people will hear about this and be afraid. Sorrow will take hold of the inhabitants of Philistia." That ever happened? Yep! And you think of at least one experience when it did happen, one story when it did happen. And the answer is sure you can. The children of Israel went into the land of Israel in the days of Joshua. And the spies went in, and they went to the house of Rahab the harlot. And she said, "We've heard about what happened. We know who you are and we have been trembling."

第十四节：“万民听见就发抖，疼痛抓住非利士的居民。”这发生过吗？是的！你会想到至少有一次这样的经历，一个这样的故事。答案是肯定的。在约书亚时代，以色列子民进入以色列地。探子进去了，他们去了妓女喇合的家。她说：“我们听说了发生的事。我们知道你们是谁，我们一直战战兢兢。”

Who's going to hear about this? Well actually, this is the kind of thing that makes the front page of the newspaper or the leading line in the evening news. Everybody is going to hear about it. Verse fourteen: the inhabitants of Philistia. Number fifteen: then the chiefs of Edom will be dismayed. The mighty men of Moab, trembling will take hold of them. All the inhabitants of Canaan, like Rahab the harlot, will melt away.

谁会听说这件事？其实，这类事情会上报纸头版，或是晚间新闻的首条。每个人都会听说。第十四节：非利士的居民。第十五节：以东的族长惊惶。摩押大能的人被战兢抓住。迦南的所有居民，就像妓女喇合一样，都心都消化了。

Fear and dread will fall on them. By the greatness of your arm, they will be as still as stone till your people pass over, O Lord, till your people pass over whom you have purchased. And there were many in the day they come who basically said, "We're not going to fight them. We'll let them pass. And we won't fight them because the Lord is with them."

惊骇恐惧临到他们。耶和华啊，因你膀臂的大能，他们如石头寂然不动，等候你的百姓过去，等候你所赎的百姓过去。当时有许多人基本上说：“我们不打算跟他们打。我们会放他们过去。我们不跟他们打，因为主与他们同在。”

What is the Lord going to do for his people? Just as He brought them through the Red Sea, verse seventeen: "You will bring them in and plant them in the mountain of your inheritance, in the place, O Lord, which you have made for your own dwelling—the sanctuary, O Lord, which your hands have established." So what's the last line of the song? "The Lord shall

reign forever and ever." Is that a good ending? I like that one. I think Handel's Messiah ends up something like that, doesn't it? "And He shall reign forever and ever." That's a good song, Moses.

主要为祂的百姓做什么？正如祂领他们过红海一样，第十七节：“你要将他们领进去，栽于你产业的山上。耶和华啊，就是你为自己所造的住处；主啊，就是你手所建立的圣所。”那么这首歌的最后一句是什么？“耶和华必作王，直到永永远远。”这是一个好的结尾吗？我喜欢。我想亨德尔的《弥赛亚》也是这样结尾的，不是吗？“祂必作王，直到永永远远。”摩西，这是一首好歌。

And it's good. The thrilling thing is the evil nations will hear it in fear. And the people of God will be encouraged to realize that they are going to the habitation of God. They aren't just being delivered from Egypt; there's something ahead. Wonderful thing about the gospel is that it's not just that you get to be freed from sin; it isn't just that God delivers you from the past. The thing is marvelous: He has got a marvelous future for us.

这很好。令人振奋的是，邪恶的国家听了会感到恐惧。而神的子民将受到鼓舞，意识到他们正前往神的居所。他们不仅仅是被救出埃及，前面还有更美好的。福音的奇妙之处在于，你不只是从罪中得释放，也不只是神把你从过去拯救出来。最奇妙的是：祂为我们准备了一个非凡的未来。

What is that future? Verse seventeen: "You will bring them in and plant them in the mountain of your inheritance." In the short run, that was the land just beside Mount Sinai; in the long run, it's Jerusalem. He brought them to His sanctuary. Verse thirteen: "You in your mercy have led us forth, and you have guided us in your strength to your holy habitation." So when you get to the last half of the book of Exodus, you're going to read all about the building of that wonderful tabernacle. And so Moses is saying to them, "It's true. You had a remarkable yesterday." What was that leading to? Answer: a glorious tomorrow.

那个未来是什么？第十七节：“你要将他们领进去，栽于你产业的山上。”短期来看，那是西奈山旁边的土地；长期来看，那是耶路撒冷。祂把他们带到了祂的圣所。第十三节：“你凭怜悯领了你所赎的百姓；你凭能力引他们到了你的圣所。”所以当你读到出埃及记的后半部分时，你会读到关于建造那座奇妙会幕的所有细节。所以摩西是在对他们说：“这是真的。你们有一个非凡的昨天。”那引向了什么？答案是：一个光辉的明天。

How are you going to get a glorious tomorrow? Well, in part, you get to build a tabernacle. How are you and I going to get a glorious tomorrow? Well, in part, we're going to build the church. That's what we're going to do. We don't just sit here and go for a ride like Pharaoh did in his chariot. But we get to go to His holy habitation, and we get to build part of that holy habitation ourselves. Hallelujah!

你打算如何获得一个光辉的明天？嗯，在某种程度上，你要建造一座会幕。你和我该如何获得一个光辉的明天？嗯，在某种程度上，我们要建造教会。这就是我们要做的。我们不只是坐在这里，像法老坐在战车里那样随波逐流。而是我们要进入祂的圣所，我们要亲自建造那圣所的一部分。哈利路亚！

Verse nineteen—the conclusion now, not part of the song, but nevertheless a conclusion to the statements:

<sup>19</sup> For the horses of Pharaoh went with his chariots and his horsemen into the sea, and the LORD brought back the waters of the sea upon them. But the children of Israel went on dry land in the midst of the sea.

第十九节是结论，虽然不是诗歌的一部分，但却是对所述内容的总结：“法老的马匹、战车，和马兵下到海中，耶和华使海水回流，淹没他们；唯有以色列人在海中走干地。”

Then Miriam the prophetess, sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them: "Sing to the Lord, for he had triumphed gloriously. The horse and his rider he has thrown into the sea." So Miriam's song was a little shorter than Moses' song. But in a wonderful way, Miriam's song was also transcribed in recent years. And Norman and I could sing this next line: "Sing to the Lord, for he has triumphed gloriously. The horse and his rider he has thrown into the sea." That's also put to music, so three pieces that we can sing out of this song. A good song.

第二十个节说，亚伦的姐姐女先知米利暗，手里拿着鼓，众妇女也跟着她出去拿鼓跳舞。米利暗回答他们说：“你们要歌颂耶和华，因他大大战胜，将马和骑马的投在海中。”米利暗的歌比摩西的短一点。但奇妙的是，米利暗的歌近年来也被改编了。我和诺曼会唱下一句：“歌颂耶和华，因祂大大战胜，将马和骑马的投在海中。”这也是谱了曲的，所以从这首歌中我们可以唱三段。一首好歌。

## The Waters of Marah

Is that a good story? So what does verse twenty-two say?

[Exodus 15:22-24 NKJV] - <sup>22</sup> So Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water. <sup>23</sup> Now when they came to Marah, they could not drink the waters of Marah, for they were bitter. Therefore the name of it was called Marah. <sup>24</sup> And the people complained against Moses, saying, "What shall we drink?"

这是一个好故事吗？二十二节怎么说？摩西领以色列人从红海往前行，到了书珥的旷野，在旷野走了三天，找不着水。到了玛拉，不能喝那里的水，因为水苦，所以那地名叫玛拉。百姓就向摩西发怨言，说：“我们喝什么呢？”

Was it Moses' fault? No. What's the matter with people? Had God brought them out of Egypt with a marvelous hand, with a mighty hand? Have you noticed that God is not a very good planner? He knows how to get things started; He just doesn't know how to get them finished. Oh my God! He never should have chosen Moses in the first place. Imagine bringing them through the Red Sea and letting them die of thirst a few days later.

这是摩西的错吗？不。人们怎么了？难道不是神用祂奇妙的大能之手把他们从埃及领出来的吗？你有没有注意到，神似乎不是一个很好的策划者？祂知道如何开始，却不知道如何结束。哦，我的天哪！祂一开始就不该选摩西。想象一下，带他们穿过了红海，却让三几天后渴死在旷野。

Have you ever got to the point in your life where you say, "Lord, I want to thank you for helping me yesterday, but frankly, today is hopeless"? Do you think if He helped you yesterday, He's gonna bounce you on your head today? What is the verse in Romans eight? And I'm going to have trouble finding it, though you know the verse. It says:

[Romans 8:32 NKJV] - He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

在你的生活中，你是否曾有过这样的时刻，你会说：“主啊，我想感谢你昨天帮助了我，但坦白说，今天已经没希望了”？你认为如果祂昨天帮助了你，祂今天会让你碰壁吗？罗马书第八章是怎么说的？我可能不太好找，虽然你们都知道那节经文。它说：“神既不爱惜自己的儿子，为我们众人舍了，岂不也把万物和祂一同白白地赐给我们吗？”

If He led them through the Red Sea, is He going to let them die of thirst now? He gave up His Son on a cross; if Jesus died for you, do you think He's gonna leave you scrambling because you ran out of money or you didn't have fifteen cents? Because He delivered Him up for us all, what is He prepared to give us? He'll give us all things—all things, I presume, that we require, all things that we need, all things that we truly desire. He will give it to us. Be patient.

如果祂带领他们穿过了红海，祂现在会让他们渴死吗？祂在十字架上舍弃了自己的儿子；如果耶稣为你而死，你觉得祂会因为你没钱了，或者你连一毛五分钱都没有，就让你陷入困境吗？既然祂为我们众人舍了耶稣，祂准备赐给我们什么？祂会把万物赐给我们——我猜，包括我们所需的一切，我们需要的，以及我们内心真正渴望的一切。祂会给我们的。要有耐心。

So anyway, instead of being patient with the Lord, they complain to Moses. Is this the first time they complain? You know they complained **before** they went through the Red Sea, and they complained **after** they went through the Red Sea. So you'll remember the little line that says, "I'm going to give you ten commandments." How many times did they complain against the Lord? Ten times.

[Numbers 14:22 NKJV] - because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice,

无论如何，他们没有对主保持耐心，而是向摩西抱怨。这是他们第一次抱怨吗？你知道他们在过红海\*\*之前\*\*抱怨过，过红海\*\*之后\*\*也抱怨过。你会记得有一句话说：“我要给你们十诫。”他们向主抱怨了多少次？十次。在民数记十四章二十二节提到：这些人虽看见我的荣耀和我在埃及并旷野所行的神迹，仍然试探我这十次，不听从我的话。

There were ten plagues, ten commandments, and ten times they murmured against the Lord. And we'll get to that verse—it's a long way from here—but we'll get to the verse and it simply says, "Because you complained ten times, I won't let you into the promised land." Rejoice in all the Lord has done for you. And what else do you do? Quit complaining, that's what you do. How many of them died of thirst? The Lord has got it under control; you just relax.

这里有十灾，有十诫，他们也十次向主发怨言。我们以后会读到那节经文——离这儿还早——但我们会读到那节经文，它只是简单地写着：“因为你们抱怨了十次，我不让你们进入应许之地。”要因主为你所做的一切而欢喜。你还要做什么？停止抱怨，这就是你要做的。他们中有多少人渴死了？主掌控着一切；你尽管放松。

Lord, we thank you for your stories. If you did it for them at the Red Sea and in the wilderness, you can do it for us. Lord, help us to believe you, help us to be faithful, help us to stop complaining, and help us to love you and sing about you! So we pray and give thanks in Jesus' name. Amen! Amen!

主啊，我们为您的这些故事感谢您。如果您在红海和旷野为他们成就了这些，您也能为我们成就。主啊，求您帮助我们相信您，帮助我们保持忠心，帮助我们停止抱怨，帮助我们爱您并歌颂您！我们奉耶稣的名祷告和感恩。阿们！阿们！