

A Kingdom of Priests: Lessons from the Wilderness

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Date: May 19, 2026

Church: 16th Avenue Gospel Chapel

References: Exodus 17-19, Exodus 17:6; Exodus 17:7-14; Exodus 17:16; 1 Corinthians 10:1-4; Hebrews 12:16; Exodus 18:1-5; Exodus 18:13-14; Exodus 18:17-18; Exodus 18:24-26; Exodus 19:1-19

Water from the Rock

Thank you to all who are here, and thank you to all on Zoom. Sorry, Exodus chapter seventeen. My brain is not in gear.

谢谢所有来到这里的人，也谢谢所有在Zoom上的人。抱歉，刚才说错了，是出埃及记第十七章，我的脑子还没有挂上挡。

The children of Israel were brought out in a wonderful way out of the land of Egypt. The Lord did wonderful things for them, and they were thankful. And they started out on their journey, which would have been very exciting, from Egypt back to Canaan. And the Lord provided for them and supplied all their needs in a wonderful way.

以色列人以一种奇妙的方式被从埃及地领出来。主为他们行了奇妙的大事，他们也非常感恩。他们开始了自己的旅程，那是非常令人兴奋的，从埃及回到迦南。主以奇妙的方式供应了他们所有的需要。

But they got thirsty again. And as we pointed out last time, they tended not to have a very good sense of history. They thought, "Because we're hungry today, God probably forgot us." And it wasn't just a momentary thirst; their water supplies went down and down and down. And they turned against Moses, and they complained very loudly. And Moses had to say to the Lord, "They're almost ready to stone me."

但是他们又渴了。正如我们上次指出的，他们往往对历史没有很好的记忆。他们心想：“我们今天饿了，神大概忘记我们了。”这不只是一时的干渴，他们的水源不断减少，最后完全枯竭了。于是他们转而反对摩西，大声抱怨。摩西不得不对主说：“他们几乎要拿石头打死我了。”

Have you ever noticed that the Lord often keeps us waiting? I think one of the reasons He does that is that when He supplies our need, we will acknowledge that the need is supplied by Him rather than by circumstances, whatever they may be.

你有没有注意到，主常常让我们等待？我想祂这样做的原因之一，是当祂供应我们的需要时，我们会承认这需要是祂供应的，而不是由于环境或其它任何因素。

So verse six, then we'll pick that up to get us a context:

[Exodus 17:6 NKJV]

Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.

我们从第六节开始，把上下文的关系接起来：

「我必在何烈的磐石那里，站在你面前。你要击打磐石，从磐石里必有水流出来，使百姓可以喝。」摩西就在以色列的长老眼前这样行了。

If you wanted water, would you go to a rock to get water? Water out of a rock is a very strange phenomenon. He basically was saying that Moses and the people needed water—I probably need some more water myself—and so he did hit the rock. He smote the rock and water came out. And so you say to yourself, "That is very peculiar. There must be something very significant associated with that."

如果你想要水，你会走到一块岩石前去取水吗？从岩石里流出水来是一个非常奇妙的现象。他基本上是说，如果摩西和百姓需要水——我自己大概也需要喝点水——于是他击打了磐石，他击打磐石，水就流出来了。所以你对自己说，这太特别了，这其中必然有非常重大的意义。

How much water came out? Well, enough to quench the thirst of a couple of million people and their cattle. That's a lot of water coming out of the rock.

有多少水流出来呢？足够给两百多万人和他们的牲畜解渴。那可是极大量的水，从岩石中涌出。

It's interesting, if you go to Israel today, you will find examples of water coming out of the rock. I'm not sure how many, but one of the very famous locations in Israel today is a place called Caesarea Philippi. And at Caesarea Philippi, there is a great big wall of rock. And there's a hole in the wall at the bottom, near the ground, and the water gushes out of this hole. It's actually one of the main headwaters of the River Jordan. It's amazing. When you look at it, you say, "I wouldn't have expected water coming out of that rock."

很有意思的是，如果你今天去以色列，你会发现从岩石中流出水的例子。我不确定有多少处，但今天以色列非常著名的一个地点是凯撒利亚·腓立比。在凯撒利亚·腓立比，有一面巨大的岩壁，在靠近地面的地方有一

个洞，水从这个洞里喷涌而出。这实际上是约旦河的主要源头之一。这很神奇，当你看到它时，你会说：“我真没想到水会从那块岩石里流出来。”

And especially on the right side when you are looking at the source of water, you'll find some crevices or some holes in the rock that have been cut. People in their earlier days made idols and they put them in the rock here because they marveled that the water could come out of the rock. It was a place of idolatry. And I think the children of Israel probably put priority on this because of this story.

特别是当你看着水源的右侧时，你会发现岩石上有一些凿出来的龕洞。在早期，人们制造了偶像并把它们放在这里的岩洞里，因为他们对水能从岩石中流出来感到惊奇。那是一个拜偶像的地方。我认为以色列人可能因为这个故事而非常看重这个地方。

If you were to go to the Gihon Springs today—it's in a different part of Israel, farther to the south and to the east—you'd find a totally different mountain. And at the bottom of this mountain, there is an outflowing river. It's smaller, but it's called the Gihon Springs, and it's an amazing sight! Just a great big rock, and all of a sudden, out of the mountain comes the water.

如果你今天去基训泉——它在以色列的另一个地方，更偏向南方和东方——你会发现一座完全不同的山。在这座山的脚下流出一条河，它虽然比较小，但被称为基训泉。那是一个非常奇妙的景象！只见一大块岩石，突然之间，水就从山里涌了出来。

So people in Israel today, as well as going back to the days of Moses, found this absolutely amazing. Now, go back to the book of First Corinthians chapter ten.

因此，今天的以色列人，以及追溯到摩西时代的以色列人，都觉得这绝对不可思议。现在，请翻到哥林多前书第十章。

First Corinthians chapter ten, and it talks about these people who came out of Egypt. So I'm going to read the first few verses. You'll pick up the story when we get to verse four.

哥林多前书第十章，这里谈到了这些从埃及出来的人。我要先读前面的几节经文，当我们读到第四节时，大家就会想起这个故事。

Paul says:

[1 Corinthians 10:1-4 NKJV]

¹ Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, ² all were baptized into Moses in the cloud and in the sea, ³ all ate the same spiritual food, ⁴ and all drank the same

spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

保罗说：

「弟兄们，我不愿意你们不晓得，我们的祖宗从前都在云下，都从海中经过，都在云里、海里受洗归了摩西；并且都吃了一样的灵食，也都喝了一样的灵水。所喝的，是出于随着他们的灵磐石；那磐石就是基督。」

So, what is the rock that was smitten to send forth the water? It was a picture of the Lord Jesus Christ. Do you think that Moses understood that? Probably not. But in a wonderful way, what happened was that he hit the rock, water came out, and then the Lord Jesus Christ was on the cross, and He was smitten, and the refreshing water of salvation flowed from Him.

那么，那块被击打而流出水来的磐石是什么呢？它是主耶稣基督的一个画像。你认为摩西当时明白这一点吗？可能不明白。但在奇妙的安排中，当时的情景是：他击打磐石，水就流了出来；而后来当主耶稣基督在十字架上被击打时，生命救恩的活水就从祂涌流出来。

Now, the middle line though says, "They drank of that spiritual Rock that followed them." And I'm not sure precisely what that means. It may mean that the rock actually moved as they moved on in their wanderings in the wilderness for forty years; the rock might have moved. If the rock didn't move, maybe it's just the water that moved and followed them. But the fact is that for a long time, they drank of the water of that rock.

然而，经文中间说：“所喝的，是出于随着他们的灵磐石。”我不确定这确切代表什么意思。它可能意味着，在以色列人在旷野漂流四十年的岁月里，那块磐石实际上随着他们的迁徙而移动。如果磐石没有移动，也许是那流出的水跟随着他们。但事实是，在很长一段时间里，他们喝的都是那磐石所流出的水。

All of which answers to us: what is it that satisfies the Christian's thirst? Answer: the Lord Jesus Christ Himself. And it isn't just that He supplies water to satisfy us; He **is** the water that satisfies us.

所有这些都向我们说明：什么能满足基督徒的干渴？答案是：主耶稣基督自己。这不仅是因为祂供应活水来满足我们，祂自己**就是**那满足我们的活水。

Alright, so it's interesting that in the Bible, there are illustrations for spiritual truth that come from the physical world. The truth is, just as that water satisfied the nation of Israel, so the Lord Jesus Christ satisfies the Christian today, thirty-five hundred years later!

所以，很有意思的是，在圣经中，有很多用物质世界的事物来解释属灵真理的例子。真理就是：正如那水当年让以色列会众得着饱足，今天，在三千五百年之后，主耶稣基督也同样在满足着基督徒！

War with Amalek

So he—that is, Moses—he called the name of that place, verse seven, Massah and Meribah. Let me go back to it... I'm back in Exodus, okay, thank you.

[Exodus 17:7 NKJV]

⁷ So he called the name of the place Massah and Meribah, because of the contention of the children of Israel, and because they tempted the LORD, saying, "Is the LORD among us or not?"

所以他——也就是摩西——给那地方起名叫马萨和米利巴：

「他给那地方起名叫马萨，又叫米利巴；因以色列人争闹，又因他们试探耶和华，说：『耶和华是在我们中间不是？』」

All right. So Moses says, "This was very important, I'd better name this place." So he called it Massah. What's the word Massah mean? It means tempted, temptation. And he called it Meribah. What's Meribah mean? That particular word... I'm sorry, the first word is contention. Massah is testing; Meribah is contention.

摩西觉得这非常重要，“我最好给这个地方起个名字。”所以他给它起名叫马萨。“马萨”是什么意思？意思是试探、诱惑。他又给它起名叫米利巴。“米利巴”是什么意思？那个特别的词……抱歉，第一个词其实是争闹。马萨是试验，米利巴是争闹。

The place was named after the failure of the people. That's very strange. Most times we name places after victory. This place was named after the failure of the people. Why would it be called after the failure? To remind people not to do it again. Don't go back there; don't do it again. Don't complain against the Lord.

这个地方是以百姓的失败来命名的。这非常奇特。大多数时候，我们都是以胜利来命名一个地方，而这个地方却是以百姓的失败来命名的。为什么要以失败来命名呢？为了提醒人们不要重蹈覆辙。不要再回到那样的状态中，不要再犯同样的错误，不要向主抱怨。

Are there some things today that are hard? Yes. Why? Because of your sin, and because of the sin of other people around you, and because God is training you. Don't complain to the Lord because you've got a difficult day.

今天有没有一些艰难的事情？有的。为什么呢？因为你自己的罪，因为你周围其他人的罪，也因为神在训练你。不要因为经历艰难的日子就向主抱怨。

So the question is, what were they doing? They tempted the Lord, saying, "Is the Lord among us or not?" The Lord is always with you. You can ask Him "Why?", you can pray for help and strength, but don't say, "Lord, I don't think You love me anymore." Don't say, "I think this proves that there is no God." That's what they did. The Lord answered them, but they should never have asked the question in the first place.

所以问题是，他们在做什么？他们试探耶和华说：“耶和华是在我们中间不是？”主总是与你同在。你可以问祂为什么，你可以祈求祂的帮助和力量，但千万不要说：“主啊，我认为你不再爱我了。”也不要说：“我认为这证明了神不存在。”这就是他们所做的。主回应了他们，但他们从一开始就不该问这样的问题。

Now, verse eight says:

[Exodus 17:8 NKJV]

⁸ Now Amalek came and fought with Israel in Rephidim.

第八节说：

「那时，亚玛力人来，在利非订和以色列人争战。」

They had a bad day; they were thirsty. They cried to the Lord, they complained against the Lord, and He gave them water. And the next thing that happens is that there's war. That's an interesting story of this battle. Let's read it.

他们度过了糟糕的一天，他们口渴。他们向主呼求，对主抱怨，而主赐给了他们水。接下来发生的，就是战争。这场战役是个非常引人深思的故事。我们来读一下。

First line says:

[Exodus 17:9-10 NKJV]

⁹ And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand." ¹⁰ So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill.

前几行说：

「摩西对约书亚说：『你为我们选出人来，出去和亚玛力人争战。明天我手里要拿着神的杖，站在山顶上。』于是约书亚照着摩西对他所说的话行，和亚玛力人争战。摩西、亚伦，与户珥都上了山顶。」

And then verse eleven:

[Exodus 17:11 NKJV]

¹¹ And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

然后第十一节：

「摩西何时举手，以色列人就得胜，何时垂手，亚玛力人就得胜。」

So Moses—I don't know how he figured that out—he was standing on top of the hill. He could watch the whole battle going on. And when he held his hand up, Joshua said, "Charge!" and in the way they went. When he let his hands down, the enemy said, "Charge!" and in the way they went.

所以摩西——我不知道他是怎么发现这个规律的——他站在山顶上，俯瞰着整场战役。当他把手举起来时，约书亚就带兵冲锋，势如破竹；而当他把手垂下来时，敌人就发起反攻，占据上风。

Verse twelve:

[Exodus 17:12 NKJV]

¹² But Moses' hands became heavy; so they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun.

第十二节：

「但摩西的手发沉，他们就搬石头来，放在他以下，他就坐在上面。亚伦与户珥扶着他的手，一个在这边，一个在那边，他的手就稳住，直到日落。」

Does that make sense? Have you ever tried to hold your hands out like this? And how long can you do it? Well, after a while, it begins to get sore, and your hands sort of go down. And Moses' hands got sore. But he said, "If I do this [putting hands down], Amalek is going to win! If I do this [putting hands up], Israel is going to win!" So they said, "Well, how are we going to solve this problem?" So Aaron stood on one side and held him up, and Hur was on the other side and held him up. And they were like that for the rest of the day. And even then, when the day was over, do you think that Moses' arms were sore? I think they were sore.

这听起来合乎常理吗？你有没有试过像这样一直平举双手？你能坚持多久？用不了多久，手臂就会开始酸痛，双手就会慢慢垂下来。摩西的手也变沉了。但他心里知道：“如果我把手垂下来，亚玛力人就要打赢了！如果我举着，以色列人就能得胜！”于是他们商量：“好，我们怎么解决这个问题？”亚伦就站在一边扶着他，户珥在另一边扶着他。整天的余下时间，他们都保持着那个姿势。即便有他们的帮助，当这一天过去后，你觉得摩西的胳膊会酸痛吗？我想肯定酸痛极了。

Now, I guess we should read the rest of the story before we make some comments. Just to remind you that this battle started in the morning—tomorrow morning it started—and his hands were steady until the going down of the sun. That's a long time to hold your hands up.

在做一些评论之前，我想我们应该先读完这段故事。这也提醒大家，这场战斗是一早就开始的——也就是摩西所说的“明天”早晨——而他的手一直稳住，直到日落。保持双手举起这么长时间，确实是非常不容易的。

So, verse thirteen:

[Exodus 17:13 NKJV]

¹³ So Joshua defeated Amalek and his people with the edge of the sword.

第十三节：

「约书亚用刀剑杀了亚玛力王和他的百姓。」

Verse fourteen:

[Exodus 17:14 NKJV]

¹⁴ Then the LORD said to Moses, "Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven."

第十四节：

「耶和华对摩西说：『我要将亚玛力的名号从天下全然涂抹；你要将这话写在书上作纪念，又念给约书亚听。』」

So, first thing: Moses held up his hands, and do you think maybe that's a picture of prayer? Do you find prayer to be a valuable thing? And sometimes prayer comes in a most significant way.

首先第一点：摩西举起双手，你觉得这是否是祷告的象征？你觉得祷告是宝贵的事吗？有些时候，祷告是以一种极其关键、极有影响力的方式发挥作用的。

So May has been reading the book about Frank Haggerty in Bolivia. Have you come to the part yet where it tells about the story of Frank Haggerty on a horse going across the river? Anyway, Frank Haggerty, who lived here and died in Vancouver at 16th Avenue Gospel Chapel, was a missionary to Bolivia. He had to travel from one side of the river to the other side of the river to tell people over here about Jesus.

May最近在读一本关于弗兰克·哈格蒂（Frank Haggerty）在玻利维亚宣教的书。你读到那一章了吗？就是讲到他骑马过河的经历。总之，弗兰克·哈格蒂曾住在温哥华，并在第16大道福音会堂（16th Avenue Gospel Chapel）离世，他曾是玻利维亚的宣教士。他当时必须从河的这一岸渡到另一岸，去向那里的人传讲耶稣。

So he got on a horse, and the horse started going across the river. But the horse wasn't that strong and the river was fast. And so, instead of going straight across like this, he started drifting down like this. And over here was a waterfall. And so he didn't quite know what to do, and he started praying. He said, "Lord, if this horse doesn't go faster, I'm going to go down rather than over there." And by the grace of God, he did get over to the other side rather than go down.

他骑上马，马开始过河。但马不够强壮，而水流又急。所以，它并没有直直地走过去，而是开始顺流漂移。而就在下游不远处，是一个大瀑布。他一时不知所措，便开始祷告说：“主啊，如果这匹马不能走快一点，我就要被冲下瀑布，到不了对岸了。”借着神的恩典，他最终顺利地到达了对岸，没有被冲下去。

Well, a few weeks later, he received a letter in the mail. And the mail was from Scotland. And the letter said, "We were at a prayer meeting last night, and there was a very strange thing that happened." He said every single person who prayed in the prayer meeting prayed for Frank Haggerty, to keep him safe.

几个星期后，他收到了一封信。这封信是从苏格兰寄来的，信上说：“我们昨晚在祷告会中，发生了一件非常奇妙的事。”信中提到，祷告会上的每一个人都在为弗兰克·哈格蒂的安全祷告。

So Frank Haggerty went back in his mind and realized that the time that he was in the river was the exact time when the saints in Scotland were praying. The very time they were praying, the Lord gave strength to that horse, and he got to the safe side. So, why do I tell that story? Because the Lord still answers prayers the same way.

弗兰克·哈格蒂在脑海中推算时间，惊奇地发现，他被困在急流中的那个时刻，正好是苏格兰的圣徒们同心合意为他祷告的时候。就在他们祷告的当下，主将力量赐给了那匹马，使它带着他安全登岸。我为什么要讲这个故事？因为主今天依然用同样的方式回应祷告！

There was a girl who used to come to Sunday school at 16th Avenue Gospel Chapel. She didn't really love the Lord very much. She decided she was going to go off to Europe. When she got there, she met some people and they said, "You know, there's an interesting place up in the Swiss mountains. And if you go there, it's sort of a commune kind of a place, and they'll teach you some stuff."

曾经有一个常来第16大道福音会堂（16th Avenue Gospel Chapel）参加主日学的女孩。她当时其实不怎么爱主。后来她决定去欧洲。到了那里后，she遇到了一些人，他们说：“在瑞士的山里有一个很有意思的地方。如果你去那里，那是一个有点像公社的地方，他们会教你一些东西。”

So she got up there, and she went along. They had a little session, and when they were in the session, a man got up and started to preach. And he preached the same stuff that you would hear at 16th Avenue Gospel Chapel, way up in the mountains of Switzerland! And somebody said to her, "How did you ever get here?" And her answer was simple. She said, "My mother's prayers."

于是她上山去了。当他们聚会时，有一个人站起来开始传道。而在那瑞士的高山顶上，他讲的内容，居然跟你在第16大道福音会堂听到的一模一样！有人问她：“你到底是怎么来到这里的？”她的回答很简单。她说：“是我母亲的祷告。”

Moses, why are you holding your hands up? Because we're praying against Amalek. Now, Amalek was an interesting man. We meet him here, but we read about him elsewhere in the Bible. And we won't take time to go to all the verses, but let me just tell you that Amalek was... he wasn't really the best man in the world in his strategies—I shouldn't say that—in his character. He was of the first people to attack Israel.

摩西，你为什么要把手举起来？因为我们要在祷告中与亚玛力人交战。亚玛力人是一个很有特点的族群。我们在这里遇到了他们，在圣经的其他地方也能读到。我们今天不花时间去翻看所有的经文，但我可以告诉大家，亚玛力人在行径上，或者说在品性上，绝对称不上高尚。他是第一批主动攻击以色列的人。

But he didn't just attack head-on; he attacked at the end. When you get lots of people going from one place to another, the stronger ones are at the front, and at the back are the weak, and the elderly, and the sickly, and the frail. So, where did he attack? At the end.

但他不单单是正面迎敌，他是在后方偷袭。当一大群人迁徙时，强壮的人往往走在前面，而落在后方的则是那些软弱的、年迈的、患病的和体弱的人。那么，亚玛力人是在哪里发起袭击的？在队伍的末端。

The other thing about him is that he was related to the family of Esau. Esau was the man who heard all about the promises of God, and he heard about lunch. And he said, "You know, I've been working really hard, and I'm hungry."

关于他的另一件事是，他是以扫家族的后代。以扫是那个听过所有神应许的人，但有一天他闻到了食物的香气，他说：“我累得要死，现在肚子好饿。”

And so, the book of Hebrews says about him:

[Hebrews 12:16 NKJV]

lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright.

因此，希伯来书这样说他：

「恐怕有淫乱的，有不虔敬如以扫的，他因一点食物把自己长子的名分卖了。」

He said, "I don't care about the promises of God for tomorrow. All I care about is lunch; I want some stew." And God remembered that. And he never did get that birthright back; he had sold it.

他当时等于是在说：“我不在乎神对明天有什么应许。我现在唯一在乎的，就是吃一顿午饭，我想喝红豆汤。”神记住了这件事。他再也无法得回那长子的名分，因为他已经把它出卖了。

And he had a grandson; Amalek was his name. And Amalek was a coward and he was lazy. And he said, "I'll attack the stranger, I'll attack the weak, I'll attack the laggard." And so, right here in the days of Moses, verse sixteen says:

[Exodus 17:16 NKJV]

for he said, "Because the LORD has sworn: the LORD will have war with Amalek from generation to generation."

他有一个孙子，名字就叫亚玛力。亚玛力是个懦夫，而且十分懒惰。他心想：“我要去袭击那些外来者，袭击那些软弱的人，袭击那些掉队的人。”所以，就在摩西那个时代，第十六节说：

「又说：『耶和华已经起了誓，必世代代和亚玛力人争战。』」

So, don't be like Amalek.

因此，不要像亚玛力人那样。

Jethro's Advice and Delegated Authority

All right, chapter eighteen now.

[Exodus 18:1-5 NKJV]

¹ And Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people--that the LORD had brought Israel out of Egypt. ² Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back, ³ with her two sons, of whom the name of one was Gershom (for he said, "I have been a stranger in a foreign land") ⁴ and the name of the other was Eliezer (for he said, "The God of my father was my help, and delivered me from the sword of Pharaoh"); ⁵ and Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at the mountain of God.

好，现在来到第十八章：

「摩西的岳父，米甸祭司叶忒罗，听见神为摩西和神的百姓以色列所行的一切事，就是耶和华将以色列从埃及领出来的事，便带着摩西的妻子西坡拉，就是摩西从前打发回去的，又带着西坡拉的两个儿子，一个名叫革舜，因为摩西说：『我在外邦作了寄居的』；一个名叫以利以谢，因为他说：『我父亲的神作了我的帮助，救我脱离法老的刀。』摩西的岳父叶忒罗带着摩西的两个儿子 and 妻子来到旷野，到神的山，就是摩西安营的地方。」

So, the story is simple. That is that Moses and Zipporah and the two boys had traveled together going down to Egypt. And while Moses was planning and speaking of going into Egypt, he sent Zipporah and the boys back to where they lived in the land of Midian. So, for the time of the ten plagues and the deliverance of Israel out of Egypt, Zipporah and the boys were living with her father back in Midian.

这个故事很简单。也就是说，摩西、西坡拉和那两个儿子本来是一起往埃及去的。但在摩西计划并谈论要进入埃及的时候，他决定把西坡拉和孩子们打发回他们真实居住的米甸地。所以在埃及遭受十灾和以色列人蒙拯救出埃及的那段时间，西坡拉和两个儿子一直跟她的父亲住在米甸。

All right, so Jethro came to Moses in the wilderness where he was encamped. And for the sake of time, we're going to skip over some of these verses. I will tell you the story, and then we'll carry on. But the fact is that they have a happy reunion; everything is wonderful. And Jethro watched Moses—Moses was the leader of the people, and the people when they had a problem came to him.

因此，叶忒罗来到了摩西安营的旷野。为了节省时间，我们会跳过其中的几节经文。我先直接把故事讲给你们听，然后我们继续往下看。他们经历了一场非常快乐的重聚，一切都非常美好。接着，叶忒罗开始观察摩西。摩西是这群百姓的领袖，百姓一遇到问题，就全都来找他。

Let's pick it up in verse thirteen:

[Exodus 18:13-14 NKJV]

¹³ And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. ¹⁴ So when Moses' father-in-law saw all that he did for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?"

我们在第十三节接上来：

「第二天，摩西坐着审判百姓，百姓从早到晚都站在摩西的左右。摩西的岳父看见他向百姓所行的一切事，就说：『你向百姓做的是什么事呢？你为什么独自坐着，众百姓从早到晚都站在你的左右呢？』」

Moses had some long days. When he was fighting Amalek, his arms were held up all day long, from morning till evening. And then when it came to judging the people, Moses was judging them all day, from morning to evening.

摩西经历了一些非常漫长、劳碌的日子。当他与亚玛力人打仗时，他的双手整天都要举着，从早一直到晚。而现在到了审判百姓的时候，摩西也是整天坐着，从早到晚为百姓断案。

So, Moses... verse seventeen, so Moses' father-in-law said to him:

[Exodus 18:17-18 NKJV]

¹⁷ So Moses' father-in-law said to him, "The thing that you do is not good. ¹⁸ Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself.

所以第十七节，摩西的岳父对他说：

「摩西的岳父说：『你这做的不好。你和这百姓必都疲惫；因为这事太重，你独自一人办理不了。』」

And that is either good news or bad. It's probable that the man of God, the woman of God, works hard and long. Which of the Lord's prophets were lazy? Which of the Lord's disciples were lazy? Was the Apostle Paul lazy? And when you read about these men, you marvel, and you say, "How did they have the strength to keep going?"

这可以看作是好消息，也可以是坏消息。确实，属神的男女往往都是作工极度努力、时间极长的人。主的先知中有谁是懒惰的吗？主的门徒中有谁是偷懒的吗？使徒保罗难道懒惰吗？当你读到这些人的生平时，你会感到惊叹，会问：“他们怎么会有那样的精力一直坚持下去？”

And so, Moses' father-in-law comes along with the counsel: "It's too much for you, Moses. You delegate; you get other people to do the work for you." So, there are two competing principles here.

于是，摩西的岳父提出了这个建议：“这事对你来说太沉重了，摩西。你需要授权，找其他人来为你分担这工作。”因此，这里其实有两个相互抗衡的原则。

Principle number one is: keep training others to follow you. Paul to Timothy says: "That which thou hast learned of me, pass on to others who shall be able to teach others also." One generation, next generation, next generation. "Timothy, you pass the information on." And the other argument is: you keep doing it yourself.

第一个原则是：持续训练其他人来跟随、接替你。保罗对提摩太说：“你在许多见证人面前听见我所教训的，也要交托那忠心能教导别人的人。”一代、接下一代、再接下一代。“提摩太，你要把这些真理传递下去。”而另一个主张则是：你自己一个人把所有事做到底。

So, very often, the men of God go into advanced age, carrying on doing what they have always done. So we've got a dual responsibility, each of us: we keep on doing for God—no easy retirement for the workers of God! But at the same time, to train others as well.

因此，我们常常看到属神的人到了高龄，依然坚持做着他们一直在做的事。所以，我们每个人其实都肩负着双重责任：我们自己要持续为主做工——在神的工作里，没有所谓的“轻松退休”！但同时，我们也要去训练别人。

So, I've always had trouble with this passage. I'm just not satisfied that the counsel that Jethro gave his son-in-law Moses was the wisest counsel, and in part for this reason: Moses ended up with seventy men who were in this generation beneath him, and they sometimes did good things, but often they did bad things.

所以，我对这段经文一直有一些不同的看法。我不完全认为叶忒罗给他女婿摩西出的这个主意是最高明的，部分原因在于：摩西最后选了七十个手下，但这些人有时做点好事，却经常做坏事。

So, what is the structure of the church? Some people say the church should be like a corporation: the board of directors, and the president, and the vice presidents, and the managers, and all the way down to ordinary guys like you and me. But the Lord says, "No." We should be more like the body of Christ.

那么，教会的组织架构应该是什么样的？有人认为教会应该像一家大公司：有董事会、总裁、副总裁、经理，一直延伸到像你我这样的基层普通人。但主说，不是这样的。我们应该更像基督的身体。

How is the body structured? There is a head, and everything else in the body reports to the head. So, it's all very simple. My body says, "I'm itchy." So, I've got an itch over here. And

what happens? Well, my itchy section sends a message up to my head, and it says, "Harold is itchy." So, it sends a message down to my hand. The message says, "Go ahead and scratch." And my body doesn't have fifty layers of responsibility; everything reports to the head.

身体的结构是怎样的？身体有一个头，其他所有肢体都直接听从头的指挥。这一切非常简单。比如我的身体说：“我痒了。”我这地方有点发痒。接下来会发生什么？发痒的部位直接把信息传给大脑，说：“Harold痒了。”大脑立刻把指令发给手，说：“快去抓一抓。”在我的身体里，并没有五十层管理架构，所有的一切都直接对头负责。

So, in the church, every one of us reports to Jesus. Is that good news or bad? That's pretty good news because you don't have to report to me, and I don't have to report to you. I report to Jesus, and if you report to Jesus and I report to Jesus, we're going to get along just fine.

因此，在教会中，我们每一个人都是直接对耶稣负责。这是好消息还是坏消息？这是绝佳的好消息！因为你不需要向我汇报，我也不需要向你汇报。我直接向耶稣交账；如果你向耶稣负责，我也向耶稣负责，那我们就能相处得非常好。

So, I'm just not sure that this plan that Jethro came up with was the best plan in the world. It lasted for a long time, but the last we heard of it, they voted to kill Jesus.

所以我真的不确定，叶忒罗想出的这个体系是不是世界上最好的体系。它虽然延续了很久，但根据我们最后得知的消息，正是这个体系（由长老组成的议会）投票将耶稣判了死刑。

So anyway, verse twenty-four now, it says:

[Exodus 18:24-26 NKJV]

²⁴ So Moses heeded the voice of his father-in-law and did all that he had said. ²⁵ And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. ²⁶ So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves.

无论如何，第二十四节写道：

「甚至，摩西听从他岳父的话，按他所说的行了。摩西从以色列人中选了有才能的人，立他们为百姓的首领，作千夫长、百夫长、五十夫长、十夫长。他们随时审判百姓，有难断的案件就呈到摩西那里，但各样小事他们自己审判。」

So, they brought in this system, which degenerated to the level of, instead of people going to Moses, they went to people below, and instead of going to God, they went to other people.

于是他们引入了这个制度，但它后来退化到了一个地步：百姓不再去直接寻找摩西，而是去找层级较低的管理人员；他们不再直接去寻求神，而是去找其他的人。

And many church organizations today, you have members of the congregation, and they report to the pastoral staff, and the pastoral staff report to the pastor, and the pastors report to the regional directors, and the regional directors report to the church headquarters, wherever it may be. And that's not the way it is in Scripture.

在今天许多的教会组织里，你看到有普通的会友，他们要向教牧同工汇报，教牧同工又向主任牧师汇报，主任牧师向区域总监汇报，区域总监再向教会的总部（无论在哪个城市）汇报。但这绝不是圣经所启示的模式。

So, how did the church in Corinth work? All the Christians reported to Jesus. And there were elders in the church, and when there were problems, the elders had to go down to correct the problems. The Apostle Paul gave advice, but he wasn't the boss. Who is the boss in the church? Jesus.

那么，在哥林多的教会是如何运作的？所有的基督徒直接向耶稣负责。教会里有长老，当出现问题时，长老去纠正、解决问题。使徒保罗给他们提出劝诫和建议，但他绝不是什么老板。教会的老板到底是谁？是耶稣。

So, 16th Avenue Gospel Chapel, who's the boss? Who's the **laoban**? Jesus. Where do we all report? To Jesus. What's the role of the elders? To correct things if they're wrong, or to organize things. But the elders aren't the bosses. Jesus is the boss. So, you get up in the morning, and you get down on your knees, and you say, "Lord, would You lead me today, please?"

所以，在第16大道福音会堂，谁是老板？谁是**老板**？是耶稣。我们都要向谁交账？向耶稣。那么长老的角色是什么？是纠正错误的偏差，或是安排组织事务，但长老绝不是老板。耶稣才是唯一的老板。因此，你早晨起来，跪在祂面前说：“主啊，求你今天引导我，好吗？”

Preparing for Mount Sinai

All right, well, that's chapter eighteen, all about Jethro coming to Moses. Chapter nineteen, verse one:

[Exodus 19:1-2 NKJV]

¹ In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. ² For they had departed

from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain.

好，这就是第十八章，关于叶忒罗来拜访摩西。现在看第十九章，第一、二节：

「以色列人出埃及地以后，满了三个月的那一天，就来到西奈的旷野。他们离了利非订，来到西奈的旷野，就在旷野安营。以色列人在山下安营。」

And then verse three:

[Exodus 19:3 NKJV]

³ And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel:

第三节：

「摩西到神那里，耶和华从山上呼唤他说：『你要这样告诉雅格家，晓谕以色列人说：』」

So, where they have come now is to Mount Sinai. And they were going to stay there, probably for at least nine months. And God was going to be on the mountain, and the children of Israel would be encamped in the wilderness, on the flat below the mountain. And Moses was going to go up and down, and up and down, and up and down between God on the mountain and the people in the valley. Up and down he went.

所以，他们现在抵达了西奈山。他们要在这里停留，可能至少有九个月之久。神将降临在山上，而以色列百姓则在山下的平原和旷野中安营。摩西则要在山顶的神与山谷的百姓之间，上去、下来，一次又一次地来回奔忙。

Verse four:

[Exodus 19:4 NKJV]

⁴ "You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself.

第四节：

「『我向埃及人所行的事，你们都看见了，且看见我如鹰将你们背在翅膀上，带来归我。』」

What a strange phrase: "I bore you on eagles' wings." Have you ever watched an eagle? Have you ever thought you'd like to go for a ride on eagles' wings? For a long time, I've been asking myself what I'm going to do when I get to the Millennium. All the animals are going to be pets in those days. So, I think when I get there, I'm going to go for a giraffe ride. I like those long necks! And I think if I were to climb up on the back of the giraffe and hang on to his neck—with my feet on his back and hang on to his neck—I think I could have an interesting ride. I would look down, I'd see all you people, and I'd wave at you down there, "Hello!"

这是个多么奇妙的用词：“如鹰将你们背在翅膀上。”你曾仔细观察过老鹰吗？你曾想过坐在鹰的翅膀上飞一段路吗？很长一段时间以来，我常想：等我到了千禧年国度里，我要做些什么呢？在那些日子里，所有的动物都会变得温顺，可以当宠物。我想，等我到了那里，我要骑一次长颈鹿，我实在喜欢它们那长长的脖子！我想，如果我爬到长颈鹿的背上，双手搂着它的脖子——双脚稳稳跨着、搂紧脖子——那一定会是次极为有趣的体验。我高高在上往下看，看见你们所有人，就可以朝下面的你们招手说：“哈啰！”

Would you like to go for an eagle ride? It would be marvelous! But do you know how eagles train their chicks to fly? They have a nest way up on the top of the trees. And when the eagle decides that it's time for the chicks to fly, they go to the edge of the nest, and they push the chick over. The chick goes, "Help! Help!" and keeps falling toward the ground. And then mummy comes down. She sweeps down below the chick, and she catches the chick on her wings, and then carries them back up to the nest.

你想体验一次骑着老鹰飞行吗？那绝对是无与伦比的！但你知道老鹰是如何训练幼鹰飞行的吗？它们的巢筑在高耸的树梢上。当母鹰判定时候到了、幼鹰该学飞了，它就会走到巢边，狠心把幼鹰推下去。幼鹰惊慌地叫着，身体直往地面坠落。就在这时，母鹰飞速俯冲下来，贴在幼鹰的下方，用坚实的翅膀托住它，再把它带回高处的鹰巢里。

And I think when they get back in the nest, mummy says to the chick, "Was that fun?" And I think the chick probably says, "Yeah, it was fun! Scary, but it was fun!" How did Israel get out of Egypt and into the land of the wilderness in Sinai? He pushed them out of the nest, and then He caught them. And He carried them for those three months until they arrived.

我想，当重新安全回到巢里，母鹰会对小鹰说：“好玩吗？”小鹰大概会回答：“嗯，太刺激了！虽然吓了一跳，但真的很好玩！”以色列人是如何离开埃及、踏上西奈旷野的路途呢？神把他们从舒适的巢里推了出来，然后再用祂的翅膀托住他们。整整三个月的时间，祂就这样背负着他们，直到他们安全抵达。

And I ask you a question: how did you get here? You look back, and you see what God did for you, and you say, "The only reason I got here is that He caught me, and on eagles' wings, He carried me." He said, "Harold, don't you worry, I'm going to carry you on." And then He says to you, "Harold, was it fun?" And I say, "Yeah, it was fun, but kind of scary. But it was fun!"

我来问大家一个问题：你今天又是怎么走到这一步的呢？你回首过往，看见神在你身上所做的一切，你就会说：“我能走到今天，唯一的理由是祂接住了我，用鹰的翅膀把我背了过来。”祂曾对我说：“Harold，别怕，我会背着你继续往前。”然后祂问你：“Harold，这一路好玩吗？”我说：“嗯，太好玩了，虽说有时候挺吓人的，但确实很精彩！”

Would you remember: Jesus loves you just as much as the eagle loves those chicks. But you've got to learn to fly. Beautiful picture.

请千万记住：耶稣爱你，正如那母鹰深爱它的小鹰。然而，你必须学着去展翅飞翔。这是一个极其优美的画面。

Verse four again:

[Exodus 19:4 NKJV]

⁴ "You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself.

再次看第四节：

「我向埃及人所行的事，你们都看见了，且看见我如鹰将你们背在翅膀上，带来归我。」

That's God's plan: He wants to bring us to Himself. Verse five:

[Exodus 19:5-6 NKJV]

⁵ Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. ⁶ And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel."

这就是神的计划：祂要把我们带到祂自己面前。第五、六节：

「如今你们若实在听从我的话，遵守我的约，就要在万民中作属我的子民，因为全地都是我的。你们要归我作祭司的国度，为圣洁的国民。这些话你要告诉以色列人。」

Why did He do it for them? To make them His own special treasure. I like to think about walking into God's treasure house. It's something like a museum, but it's a whole lot better. It's something like God's trophy room. God has got lots of trophies, and He's pretty outstanding. So if you were to walk into God's trophy room, what would you say? You'd probably say, "God, could you please show me some of your trophies?" And what would He

say? He would say, "Sure, I'll show you some trophies." And so He goes over, and He picks up Israel, and He shows that to you. And it's going to be absolutely beautiful to behold.

祂为什么要为他们做这件事？是为了让他们成为祂独特的珍宝。我常喜欢想象自己走进神的宝库。它有点像博物馆，但比那好无数倍。它更像神的奖杯陈列室。神有无数的奖杯，祂极其伟大。所以，如果你走进神的奖杯陈列室，你会说什么？你可能会说：“神啊，您能展示一些您的珍藏和奖杯给我看吗？”祂会怎么说？祂一定会说：“没问题，我拿给你看。”于是，祂走过去，取出了“以色列”这个奖杯，向你展示。那将是一件绝对美丽夺目、令人屏息的杰作。

And you'll say, "How did they ever get to be a trophy like that?" And He will say, "Well, verse five: they obeyed My voice and kept My covenant, and therefore, I made them a special treasure to Me above all people." And then you say to Him, "Well, that's wonderful, God. Do you have any other trophies?" And He will say, "Well, do you remember that class that used to meet on Tuesday afternoons?" And He goes to His trophy case, and He takes one of you, and He says, "I want you to see this trophy. This is a beautiful trophy." And you would say, "How did that trophy ever get to be so beautiful?" And He will say, "Well, they obeyed My voice, they kept My covenant, and they became to Me a special treasure above all people."

你可能会惊叹：“他们怎么能成为如此荣耀的奖杯？”祂会回答：“这正如第五节所说：他们听从了我的声音，遵守了我的约，因此我在万民中，使他们成为我特有的珍宝。”接着你又问：“这太奇妙了，神！那您还有别的奖杯吗？”祂会回答说：“你还记得以前常常在周二下午聚会的那个查经班吗？”祂走到祂的玻璃展柜前，把你们当中的某一位取出来，对别人说：“我想让你看这个奖杯。这是一个无比美丽的奖杯。”而你则会问：“这个奖杯怎么能变得如此精美、如此夺目？”祂会说：“因为他们听从了我的话，遵守了我的约，他们就成为了我特有的财宝，在万民中归我所有。”

Do you believe that the Apostle Paul is going to be in God's trophy house? Is he the only one going to be there? Do you want to be in His trophy house? When God wants to brag in eternity, five thousand years from now, would you like Him to go to His trophy house and pull you out and just say, "This is what happened to them"?

你相信使徒保罗会出现在神的奖杯室里吗？祂那里只会有保罗一个人吗？你渴望自己也在祂的陈列室里吗？在永恒里，甚至在五千年后，当神想要展现祂的荣耀、向宇宙夸口时，你愿不愿意祂走到展柜前，把你取出来：“看，这就是在他们身上所彰显的恩典”？

We mentioned it this morning: what do we know about heaven? Answer: nothing could be better. And each of us, if we keep His commandments, if we believe Him and follow Him, we will get to be His trophy forever. We don't just get to be His people, His trophy, but verse six says:

[Exodus 19:6 NKJV]

⁶ And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel."

我们今天早上也提到了：我们对天堂了解多少？答案是：那里好到不能再好。我们每一个人，如果我们遵守祂的诫命，信靠祂、跟随祂，我们就会永远成为祂得胜的奖杯。我们不单单成为祂的子民、祂的奖杯，而且第六节说：

「『你们要归我作祭司的国度，为圣洁的国民。』」

What is God's plan? That we be a kingdom of priests. Now, if you went to Israel in the Old Testament, you would find that there were three gradations of people. There were the ordinary people, the eleven tribes. And then over that, there was the tribe of Levi—one tribe serving God for the eleven tribes. And then over that, one family: the family of Aaron, the priests. And that's where things ended up.

神的计划到底是什么？祂是要我们成为一个祭司的国度。如果你看旧约时期的以色列，你会发现他们有三个阶层：首先是普通百姓，也就是十一个支派；在他们之上，是利未支派，这一个支派代表其他十一个支派来事奉神；而在利未支派中，又有一个家族，也就是亚伦的家族，唯独他们是祭司。制度最后就停留在了这个层面。

But what was God's original plan? That the children of Israel all were part of the kingdom of priests. How many priests would be in the kingdom if it was a kingdom of priests? All of them would be priests! Now, that's exactly what the New Testament is all about. God's plan is to make us a kingdom of priests.

然而，神最初的计划是什么？祂最初是要让所有以色列人都成为祭司国度的一分子。如果真成了“祭司的国度”，那么这个国度里会有多少祭司？他们每一个人都是祭司！而这恰恰就是新约圣经所启示的真理。神的旨意是要让我们全体成为一个祭司的国度。

So, you go into some churches and you say, "Excuse me, who's the priest here?" And they would show you maybe one or two men. If you come to 16th Avenue Gospel Chapel and say, "I would like to meet a priest, please," what would you say? If you knew the Lord Jesus Christ as Savior, you would say, "Well, I'm a priest. What would you like to know?" Our responsibility is to be a kingdom of priests.

在某些教会里，你走进去问：“打扰一下，请问这里谁是祭司？”他们可能会指着一两个特定的人。但如果你来到第16大道福音会堂（16th Avenue Gospel Chapel）说：“请问我想见一下这里的祭司。”你觉得大家会怎么回答？如果你认识主耶稣基督并接受祂作你的救主，你应该回答说：“我就是祭司。请问有什么我可以帮您的？”我们每一个人的责任，就是成为这祭司国度的一员。

Years ago, I used to say to myself: "16th Avenue Gospel Chapel, does anybody here preach a good sermon?" And I quickly went around the congregation, and I counted at least twenty men who could preach a really good sermon at 16th Avenue Gospel Chapel! I didn't count the women because I hadn't heard them preach a sermon. Many of them could preach a better sermon than the men—it's just that they never did, but they could. The women priests aren't there to preach sermons; the women priests are there to live out the responsibility of women priests, and the men bear the responsibility of men priests. But we're all priests.

多年前，我曾心里想：“在第16大道福音会堂，有什么人能讲得一手好道吗？”我在会众中大致数了数，结果发现至少有二十位弟兄可以在这里讲出一篇非常棒的道！我当时没有算女性，因为我通常没有听她们公开讲道。不过我们很多姐妹完全能讲出比弟兄还要精彩的道——虽然她们不这样做，但她们确实有这能力。女性祭司不是要在讲台上讲道，而是要在自己的岗位上尽到女性祭司的本分，弟兄则承担弟兄祭司的职责，但我们在地位上全都是祭司。

So, if you trust the Lord Jesus Christ as your Savior, what is your objective? To bear your responsibility in the body, and to bear your responsibility in the priesthood. Jethro said to Moses, "Moses, you should get seventy men who can sort of be between you and the people." But here, I think the Lord is saying, "I don't want seventy people between Moses and the people. I want all God's people to be under Moses and Me." Well, I just say, "Lord, that's our objective for 16th Avenue Gospel Chapel. We want all the people to be a kingdom of priests and a holy nation here at 16th Avenue Gospel Chapel!"

所以，如果你信靠主耶稣基督作为你的救主，你的生命目标是什么？就是要在基督的身体中尽到你的职分，在祭司的岗位上尽到你的责任。叶忒罗曾建议摩西：“摩西，你应该挑选七十个人，让他们介于你和百姓之间。”然而在这里，我想主的意思是：“我不希望在摩西和百姓中间隔着那七十个人，我希望所有属神的子民都在摩西之下，直接归属我。”所以我们可以对主说：“主啊，这就是我们对第16大道福音会堂的共同期盼。我们切切期盼这里所有的人，都能在这里成为祭司的国度、圣洁的国民！”

So, verse six ends: "These are the words which you shall speak to the children of Israel." Do you think it is possible that when the children of Israel got three months out of Egypt, some of them might have said, "Excuse me, but why are we here? We used to be slaves in Egypt, and we knew what our job was then"?

所以，第六节是以这句话结束的：“这些话你要告诉以色列人。”你觉得有没有可能，当以色列人离开埃及满三个月时，他们中有人会问：“请问，我们为什么要在这么个荒凉的地方？我们在埃及当奴隶的时候，起码还知道每天该做些什么工。”

What is your job now? Moses comes down from the mountain and says, "I'll tell you what your job is. We are to be a kingdom of priests! We are going to work together. We are all, by the grace of God, going to become priests!"

“那我们现在的责任是什么？”摩西从山上下来，告诉他们说：“我来告诉你们如今的工作是什么。我们要成为祭司的国度！我们要一同作工，在神的恩典中，让我们每一个人都担当起祭司的职分！”

Verse seven and eight:

[Exodus 19:7-8 NKJV]

⁷ So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him. ⁸ Then all the people answered together and said, "All that the LORD has spoken we will do." So Moses brought back the words of the people to the LORD.

第七、八节：

「摩西常用百姓的长老来，将耶和华吩咐他的话都在他们面前陈明。百姓都同声回答说：『凡耶和华所说的，我们都要遵行。』摩西就将百姓的话回复耶和华。」

Well, that's a rather reasonable response, isn't it, from the people? If God has spoken, what do you do? You say, "Yes, Sir!" And they certainly said, "Well, Moses, if that's what God wants us to do, all that He has asked us to do, we will do." And so that should be our response. We say, "Lord, I don't understand everything, but if You want me to do it, I will do it. If You want me to be part of the kingdom of priests, frankly, that's a pretty good job; I would like to do that."

对百姓来说，这真是一个非常合理且坚定的回应，不是吗？如果至高的神发话了，我们该怎么做？我们应该说：“遵命，我主！”百姓当时就是这样对摩西说的：“摩西，只要这是神要我们做的事，凡祂所吩咐的一切，我们都会遵行。”这也应当是我们的回应。我们应当说：“主啊，我有些事情不一定能完全明白，但只要是你的旨意，我都愿意顺服。你若召我成为你祭司国度中的一员，坦白说，这工作实在太美好了，我非常渴望有分于其中。”

So, Moses brought back the words of the people to the Lord. And the Lord said to Moses, "Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever."

[Exodus 19:9 NKJV]

⁹ And the LORD said to Moses, "Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever." So Moses told the words of the people to the LORD.

于是，摩西将百姓的话告诉耶和华：

「耶和华对摩西说：『看哪，我要在密云中临到你那里，叫百姓在我与你说话的时候可以听见，也可以永远信你了。』」

So, He basically says, "Moses, all is well, but this is what's going to happen. Moses, I am going to speak to you in the thick cloud, that the people may hear when I speak with you, and believe you forever." Now, in the past, the Lord spoke to Moses, and Moses spoke to the people. And the Lord proved to the people that He had spoken to Moses by fulfilling the promises that Moses told them the Lord had spoken.

所以，神基本上是说：“摩西，这很好。但接下来要发生的是：我将在密云里直接对你说话，好让百姓能够亲耳听到我与你对话，从而可以永远信任你。”在过去，通常是主私下对摩西说话，摩西再把话转告给百姓，而主向百姓证明祂确实差遣了摩西的方式，是通过应验摩西宣告的所有神迹和应许。

So the Lord says to Moses, "Moses, this is what I'm going to do tomorrow." Moses said to the people, "This is what the Lord said He's going to do tomorrow, so you'd better get ready." And the Lord does that tomorrow. And that happened several times, and it was pretty obvious that it was God who was speaking to Moses. But here, He said, "I'm going to come and speak to the people directly, and when they hear Me, they'll realize that it really is Me who is speaking, and they will fear you, Moses."

所以，以前主对摩西说：“摩西，明天我要做成这件事。”摩西就会去对百姓说：“这是主明天要成就的事，大家最好先预备好。”而到了第二天，神果然成就了它。这样的过程重复了多次，百姓能非常清楚地看出是神在与摩西沟通。但这一次，神说：“我要直接向全会众发声。当他们亲耳听到我的声音，他们便会明白，这确实是神在对他们说话。这样，他们也会因此敬畏你、信任你，摩西。”

So, the Lord said to Moses:

[Exodus 19:10-13 NKJV]

¹⁰ Then the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes. ¹¹ And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people. ¹² You shall set bounds for the people all around, saying, "Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death. ¹³ Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live.' When the trumpet sounds long, they shall come near the mountain."

耶和华对摩西说：

「『你往百姓那里去，叫他们今天明天自洁，又叫他们洗衣服。到第三天要预备好了，因为第三天耶和华要在众百姓眼前降临在西奈山上。你要在山的四围给百姓定界限，说：『你们当谨慎，不可上山去，也不可摸山的边界；凡摸这山的，必要治死他。人不可用手摸他，必用石头打死，或用箭射透；无论是牲畜是人，都不得活。到角声拖长的时候，他们才可到山根来。』』」

God basically says, "I'm coming to your house tomorrow. I'm going to come and I'm going to visit you." What are you going to do to get ready? The first thing you do: you wash your clothes. Is that significant? Yeah, it isn't just washing your clothes; it's basically washing yourselves, isn't it? If granny is coming to visit the children, mommy says, "Granny is coming. You've got to be presentable for your grandmother." And so she says, "You've got to clean your room, and you've got to clean your clothes, and you've got to behave. You can't say bad words; you can't do bad things. Granny is going to be here; you must do what is right."

神的意思基本上是说：“明天我要到你家里来，我要亲自拜访你。”你要怎么做准备呢？第一件事就是洗干净你的衣服。这有什么深意吗？是的，这不仅仅是洗衣服，它代表的是洗净你们自己，不是吗？这像祖母要来探望孩子们，妈妈会对孩子们说：“奶奶要来了，你们必须收拾得体面干净去见奶奶。”所以妈妈说：“你们必须把房间打扫干净，把衣服洗得漂漂亮亮，而且要乖一点。不能说脏话，也不能淘气。奶奶就要到了，你们必须要表现得规规矩矩的。”

What would happen in Vancouver if Donald Trump were to come to Vancouver? If he were to come along 16th Avenue, what do you think would happen? I think the City of Vancouver would send out some gardeners and they'd cut the grass on the boulevard. And they'd probably go down the street and knock on every door and say, "Listen, Donald Trump is coming along tomorrow afternoon at five o'clock, and you'd better behave." I don't know if we would, but we certainly should make a big deal if someone like that were coming. King Charles came. And Moses said to them, "God is coming."

如果唐纳德·特朗普（Donald Trump）要来温哥华，这里会发生什么？如果他正好沿着第16大道走，你认为会发生什么？我想温哥华市政府会立刻派出园艺工人，把街道两旁的绿化带草坪修剪得整整齐齐。他们甚至可能会沿着整条街挨家挨户敲门说：“请注意，特朗普明天下午五点会路过这里，大家最好表现得体面一些。”当有像这样的重要人物要来访时（比如查尔斯国王来访），人们总是会格外隆重对待。而现在，摩西对全体百姓说的是：“神要来了。”

God is coming; it's a big deal! Don't take God, don't take Jesus as commonplace. He is God; He is to be revered.

神要来了，这真是一件大而可畏的事情！永远不要轻慢神，不要把主耶稣当作平常。祂是神，祂是应当受到极大敬畏的。

Moses went down from the mountain to the people and he sanctified the people, and they washed their clothes:

[Exodus 19:14-15 NKJV]

¹⁴ So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. ¹⁵ And he said to the people, "Be ready for the third day; do not come near your wives."

第十四、十五节：

「摩西下山往百姓那里去，叫百姓自洁，他们就洗衣服。他对百姓说：『到第三天要预备好了。不可亲近女人。』」

It would be kind of exciting, wouldn't it? Three days from now, God is coming! And he said to the people, "Be ready for the third day. Do not come near your wives." This was to be a time for God.

这真的非常令人兴奋，不是吗？从那一刻起的三天后，神就要降临了！他对百姓说：“到第三天要预备好了。不可亲近你们的妻子。”这段时间必须完全分别为圣，专心留给神。

And then verse sixteen:

[Exodus 19:16-19 NKJV]

¹⁶ Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. ¹⁷ And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. ¹⁸ Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. ¹⁹ And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice.

接着第十六到十九节：

「到了第三天早晨，在山上有雷轰、闪电，和密云，并且角声甚大，营中的百姓尽都发颤。摩西率领百姓出营迎接神，都站在山下。西奈全山冒烟，因为耶和华在火中降于山上。山的烟气上腾，如同烧窑一般，遍山大大的震动。角声渐渐的高而又高，摩西说话，神有声音回答他。」

It's interesting that many of the great men—we call them great men, many of the leaders of the people down through the ages—have in one way or another tried to copy this event in order to bring honor to themselves. When the general wins the victory and the people go into a parade to acknowledge him, they often do these kinds of things. So they will often get a trumpet, and they will blow it very loud. And the trumpet usually goes: "Doo, doo, doo, doo..." That is what people in the past did, and today they still do.

很有意思的是，历史上许多所谓的“伟人”——各行各业的领袖人物——都曾以各种各样的方式尝试去模仿这样宏大的场面，好将尊荣和名望揽到自己身上。当一个将军凯旋、百姓在街上游行欢呼时，他们往往会制造类似的声势。他们会找来军号，极其响亮地吹奏，发出“嘟、嘟、嘟……”的声音。这是世人自古以来都在做、而今天仍然在效仿的做法。

But when God comes, it isn't just a trumpet, but it's thundering, and then lightning, and then a thick cloud on the mountain. You try to do that! And I remember telling you this story, but I remember one day sitting at the window of my house. I could see out over English Bay, and there was a fireworks night, and fire flashed all over the sky, and frankly, it was very interesting.

然而，当神降临时，那不仅仅只有号角声，更是伴随着万钧雷霆、万道闪电和笼罩全山的密云。人怎么可能模仿得出这种威严？我记得以前跟你们提过这个经历。有一天我坐在我温哥华房子的窗边，可以眺望整个英吉利湾（English Bay）。那天正好是烟花节之夜，夜空中火光四射，五彩缤纷，坦率地说，那非常引人入胜。

And then a few days later, I was at Norma's house. And Norma had a house out in South Surrey, and from there, you could look over the City of Vancouver in the distance, and you could see where the lights had been the few nights before, and over Burrard Inlet. And that wasn't a fireworks night at all, but it was a stormy night; it was a lightning night. And I looked out the window, and there was a flash of lightning here, and a flash of lightning there, back and forth. And I said to myself, "Lord, You make a far more spectacular scene than those flimsy fireworks!"

几天后，我去了南素里（South Surrey）Norma的家。从她家里，你可以远远俯瞰整个温哥华市，甚至可以望见巴拉德湾，以及前几天放烟花的那片区域。但那天晚上根本没有什么烟花表演，而是一个暴风雨之夜，闪电雷鸣不断。我往窗外望去，这里一道闪电，那里一道闪电，纵横交错。我不仅由衷地在心里对主说：“主啊，比起人类那些微不足道的烟花，你所展示的景象要远为壮丽雄伟！”

I was flying over the Rocky Mountains one day at about thirty-seven thousand feet, and I was at the window seat. I could look out and down into the valley in the Rocky Mountains—I'm not sure precisely, somewhere near Banff, I guess. And there was a thunderstorm down there. We were way above the thunderstorm, so instead of looking up at it, I was looking

down at it, and it was fascinating. Flashes of lightning going all down, just one after another after another, absolutely amazing! Only God can do that.

有一天，我乘飞机飞越落基山脉，当时飞行高度大约是三万七千英尺。我恰好坐在靠窗的位置，能够向下俯瞰落基山脉的层峦叠嶂——如果我没记错，当时应该是在班夫（Banff）附近的上空。那时下方正好有雷暴发生，而我们的飞机由于远远高于雷雨云，所以，我得以用一个完全不同的视角去俯视那场雷暴。那真的是无比迷人的景象：一道接一道的闪电在下方的云层中不断炸开，此起彼伏。那太不可思议了！只有神能展现出这等大能。

So, this is what happens this day: in the morning, there were thunderings and lightnings, and a thick cloud on the mountain, and the sound of the trumpet was very loud, so that all the people who were in the camp down below trembled. And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. Now, if that isn't demonstration of power enough, verse eighteen says:

[Exodus 19:18 NKJV]

¹⁸ Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.

所以，这就是那一天早晨所发生的事情：在山上雷轰、闪电，和密云，并且角声甚大，营中的百姓尽都发颤。摩西率领百姓出营迎接神，都站在山下。如果这还谈不上彰显权能，第十八节说：

「西奈全山冒烟，因为耶和华在火中降于山上。山的烟气上腾，如同烧窑一般，遍山大大的震动。」

How long is an earthquake? Sometimes they go on for a few seconds. I think this earthquake probably went on for a few minutes. The whole mountain quaked greatly. Verse nineteen:

[Exodus 19:19 NKJV]

¹⁹ And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice.

地震通常会持续多久？有时候可能只有几秒钟，但我认为这次大地震可能持续了整整几分钟。整座西奈山在剧烈震动。第十九节说：

「角声渐渐的高而又高，摩西说话，神有声音回答他。」

And what happens next? Answer: come back next week, because our time is gone. It's amazing. God has got lots of interesting stories. I suppose one of the great problems in the world is that we don't all believe that God is God. One of the delightful hymns that has been written recently has an introductory line that goes something like this: "You're a great, big, wonderful God." He's big, and He deserves much honor from us, much obedience to Him, and much humility from us. He's a great, big, wonderful God.

接下来会发生什么呢？答案是：请下周再来，因为我们今天的时间已经用尽了。这真的很神奇，神的话语里有着极多精彩生动的故事。我想，当今这个世界最大的悲哀之一，就是人们普遍不相信“神就是神”。最近有一首非常好听的诗歌，开篇是这样唱的：“你是一位伟大而奇妙的真神。”祂确实是伟大的，祂配得我们向祂奉上极大的尊崇、完全 of 顺服，以及极深的谦卑。祂真的在万有之上，是一位伟大、奇妙的真神。

Lord, You wanted to speak to these people on this occasion, and we thank You that You did. Lord, there is a sense in which they listened, and there is a sense in which they didn't. And so, Lord, it's true of us as well: there's a sense in which we listen, and there's a sense in which we don't. Lord, would You help us, please, to be humble before You and obedient before You, that the blessings that You want for us, that we might be effective priests for Your glory, would come.

主啊，在那个历史性的时候，您渴望向百姓发声，我们感谢您真的对他们说话了。主啊，在某种程度上说他们听进去了，但在某种程度上说他们其实没有听进去。主啊，我们今天的情形也是如此：有些时候我们听从了，有些时候我们却没有听。求主怜悯并帮助我们，让我们在您面前存谦卑和顺服的心，好让您渴望赐予我们的福分，以及使我们能成为能彰显您荣耀之祭司的生命，得以在我们身上彰显。

Lord, thanks for today! Thanks for all who have been with us. We pray, Lord, the blessing of God upon each one. All of us, Lord, need to follow You more closely. Some, Lord, need to say, "I want this man to rule over me," and they need to surrender their lives to Jesus Christ. So help them, Lord, to turn from their sin and say, "Yes, Jesus, I want Your forgiveness, I want Your salvation." And so may they believe You for salvation, and may each of us continue to believe You for Your blessing on our lives. We ask this all now in Jesus' name. Amen! Amen!

主啊，为今天向您献上感谢！也谢谢所有与我们一同聚集的弟兄姐妹。主啊，我们祈求神的福分充充满满地降临在每一个人身上。我们每一个人，都需要更加紧密地跟随您。主啊，有些人可能需要下定决心说：“我渴望让这个人来主宰我的生命。”他们需要将自己的主权完全向耶稣基督降服。主啊，求您帮助他们转离自己的罪，并说：“是的，耶稣，我渴望得到您的赦免，我渴望得到您的救恩。”愿他们因着信靠您而得着拯救，也愿我们每个人在往后的日子里，持续信靠您对我们一生的赐福。我们奉耶稣基督的名祈求这一切。阿们！阿们！