

The Law of Responsibility and Restitution

Preacher: Harold Summers

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References: Exodus 21-22, Exodus 21:2-36; Exodus 22:1-18

The Law of the Servant

First of all, we know that God is not in favor of perpetual slavery. So the grace of God is that the Hebrews would serve only a maximum of six years, and in the seventh year he would go free. And the logic is that God intends His people to be free people rather than enslaved people, and that is the grace of God.

首先，我们知道神并不是喜爱永久的奴隶制度。神的恩典在于这些希伯来奴隶最多只能服侍六年，第七年他就可以自由了。这其中的逻辑是，神的心意是要祂的子民成为自由的人，而不是作奴隶，这就是神的恩典。

[Exodus 21:3 NKJV]

³ If he comes in by himself, he shall go out by himself; if he comes in married, then his wife shall go out with him.

第三节说，他若孤身来，就可以孤身去；他若结婚了，那么，他的妻就可以同他出去。

Oftentimes slavery developed, and both the man and the woman would be in slavery.

因为通常情况下，奴隶制度发展起来时，男人和女人都会成为奴隶。

[Exodus 21:4-6 NKJV]

⁴ If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. ⁵ But if the servant plainly says, "I love my master, my wife, and my children; I will not go out free," ⁶ then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.

第四到六节，第四节说，他主人若给他妻子，妻子给他生了儿子或女儿，妻子和她的孩子们都要归她的主人，他要独自出去。第五节说，如果仆人明说：“我爱我的主人和我的妻子、孩子们，不愿意自由出去”，那么他的主人就要带他到审判官那里，又要带他到门前，靠近门框，用锥子穿他的耳朵，他就永远服侍他。

Now, if you're like me, you read these verses and you end up with lots of questions. And the first set of answers comes like this: God never intended any of His servants to be slaves. But if, in fact, they did become slaves, there was a ruling as to how they should be treated. So if a man in his slavery finds that he is given a wife by his master and they have children, the master has the rights to the wife and the children. And I sit back and I say, "I don't know that I like that." It seems pretty hard.

如果你像我一样，你读了这些经文以后，会产生很多疑问。第一组答案是这样的：神从来没有想让祂的任何仆人成为奴隶。但事实上，如果他们真的成了奴隶，律法规定了应该如何对待他们。所以，如果一个人在作奴隶期间，他的主人给了他一个妻子，并且他们生了孩子，那么妻子和孩子就属于他的主人。我坐下来一想，我觉得我不喜欢这个规定，这看起来确实挺难的。

Was that fair? And the answer is, if the man saw a girl and said, "Hey, I want to marry her," he might have to wait a few years until he was a free man in order to marry her. If he married her as a free man, he would be free. If he married her because his master gave him a wife, that is a totally different story.

这公平吗？答案是，如果这个男人看中了一个女孩，说“我想娶她”，他可能不得不等上几年，直到他成为自由人才能娶她。如果他作为一个自由人娶了她，他就是自由的；如果他结婚是因为主人给了他一个妻子，那这就是完全不同的故事了。

In our day, very often a man meets a woman and says, "I would like to marry you." She says to him wisely, "Are you earning enough money to give me food?" He says, "No, I don't earn any money, I am going to university." So what do they decide to do? Get married after he graduates. That is not a bad thing. So this man could have said, "I will marry this girl after I cease being a slave." But in this case, if he married a woman that was given to him by his master, then the woman was the master's, and the children were the master's.

在我们当今时代，一个男人遇到一个女人，常会说：“我想娶你。”女人很聪明地对他说：“你赚的钱足够养活我吗？”他回答：“不，我不赚钱，我还在上大学呢。”那么，他们决定怎么做呢？等他毕业后再结婚。这不是坏事。所以，这个人本来也可以说：“等我的奴隶生涯结束后，我再娶这个女孩。”但在这个案例中，如果他娶了主人给他的妻子，那么这个女人和孩子就都属于主人。

If he does marry her and he continues as a slave, then he has the choice: he either continues to live with her and her family, or they become the master's, and if he says, "I don't want to

get rid of my wife and my children. I will follow them." Then he will say, first of all, "I love my master, my wife, my children. I will not go out free."

如果他真的娶了她，并继续作奴隶，那么他就有个选择：他要么独自离开，要么继续和她及孩子们生活在一起，但他们是属于主人的。如果他说：“我不想离开我的妻子和孩子们，我要跟随他们。”那么他就要声明：“我爱我的主人，我的妻子和我的儿女，我不愿意自由出去。”

So in this interest, verse five, it begins with, "I love my master." Why would he love his master? In part, because he had given him a wife. So it is reasonable for him to say, "I love my master, and my wife, and my children." And when you are married, you are **responsible** for your marriage and the implications of your marriage. So when this man married, he realized the implications, and it was: "I am either going to have to continue to live with this woman, or I am going to go back free. But if I do, I won't have my wife."

所以，在这一节中，第五节以“我爱我的主人”开始。他为什么会爱他的主人呢？部分原因是因为主人给了他一个妻子。所以，他说“我爱我的主人、我的妻子和我的儿女”是合情合理的。当你结婚后，你要对你的婚姻以及婚姻带来的责任负责。所以，当这个男人结婚时，他意识到了这意味着什么：他要么必须继续和这个女人生活（作为奴隶），要么选择成为自由人独自离开，但如果他走，他就不能拥有他的妻子。

So is it wrong for me to suggest, before they got married, they had a lot of important decisions to make? All through these passages, you will find an emphasis on the **responsibility** of the man and the woman in Israeli society. Have you ever heard of a man and a woman getting together, not fully following, not fully understanding the responsibilities?

所以，我如果说他们在结婚之前有很多重要的决定要做，这不对吗？在整段经文中，你会发现它非常强调以色列社会中男人和女人的责任。你有没有听说过，有些男女在一起，却并不完全遵守或不完全理解这些责任？

Why do they live together without being married? Because they refuse the **responsibility** of their relationship. And God says, "Shame on them." So in this case, the man says, "I want to live up to my responsibilities. I want my wife, I want my children, and I am happy to work for my master." Until they go through a ceremony: they go to the door, and the master has an awl, and he drives the awl through the ear of the servant.

为什么他们不结婚就住在一起？因为他们拒绝承担这段关系中的责任。神说，他们应当感到羞耻。但在这个例子中，那个男人说：“我想尽到我的责任。我要我的妻子，我要我的孩子，我也乐意为我的主人工作。”直到他们举行一个仪式：他们走到门前，主人拿着锥子，把这仆人的耳朵在门上刺穿。

And that hole in the ear indicates that this man has been totally devoted to his master. If you had a bad master, a bad slave master, would you go through a thing like that? If the master

were bad, you would say to the girl, "No, we are not getting married until I am free." And if the master were not good, she would not marry him anyway. So the hole in the ear then signifies devotion, permanent devotion to the master.

耳朵上的那个洞表明，这个人已经完全奉献给他的主人。如果你有一个坏主人，一个坏的奴隶主，你会愿意经历这样的事吗？如果主人很坏，你会对那女孩说：“不，在我的自由身恢复之前，我们先不结婚。”如果主人不好，那女孩也不会嫁给他的。所以，耳朵上的洞标志着奉献，对主人永久的奉献。

Now this theme is picked up in Scripture elsewhere. There is a delightful verse that simply says, "Thine ear hast Thou opened. My ear has He opened." That quotation is in the context of the Word of God—the ear. "My ear is open to hear the words of my Master, the Lord, through the Bible." So you and I come to the Lord Jesus. We often come to Him as slaves because we are sinners, and we got dropped into slavery because of our sin.

圣经的其他地方也提到了这个主题。有一节非常美妙的经文说：“你开通了我的耳朵。祂开通了我的耳朵。”这个引用是在神话语的背景下谈到耳朵：“我的耳朵是敞开的，要藉着圣经聆听我主人、就是主的言语。”所以，你和我来到主耶稣面前。我们常常像奴隶一样来到祂面前，因为我们是罪人，我们因为自己的罪落入了奴役之中。

But He continues to bless and bless us, and we say, "I don't want a new master. I want Jesus to be my Master." And we take our ears and we say, "Lord, I want You to fill my ears. I give my ears to You. I give my life to You. I want You to be my Lord." So is the Lord in favor of slavery? Not really. What He is in favor of is the **responsibility** of us all to live lives so we are not enslaved. But in the context of sin, we are enslaved to sin, and what we say then is, "I love my Master, I am going to keep serving Him."

但祂不断地赐福我们，我们就说：“我不要别的主人，我要耶稣作我的主人。”我们带上我们的耳朵说：“主啊，我求你充满我的耳朵，我把耳朵献给你，我把生命献给你，我要你作我的主。”那么，主喜爱奴隶制吗？其实并不。祂喜爱的是我们每个人都承担起责任，过一个不被奴役的人生。但在罪的境况下，我们成了罪的奴隶，所以我们说：“我爱我的主人，我要继续侍奉祂。”

All right, so welcome, Sherry. We are glad you're here today. Hi, Sherry. So Sherry, it is Exodus chapter twenty-one, and we are reading verse six. Just a few thoughts on the hole in the ear. The Bible talks a lot about earrings, and not always in the most favorable context, and in particular in our generation. Men often end up wearing earrings, often as a sign of their dedication to sin.

好的，欢迎你，雪莉（Sherry）。我们很高兴你今天能来。你好，雪莉。雪莉，今天看的是出埃及记二十一章，我们现在读到第六节。关于耳朵上的洞，我再谈几点想法。圣经中多次提到耳环，而且并不总是用在正面、积极的语境中。特别是在我们这一代人，男人也经常戴耳环，这通常是他们献身于罪的标志。

In the Old Testament, the hole in the ear was a sign of their dedication to their master. And now they are bold enough to say, "My master is sin." And the men who seek to wear these earrings, or pierce their ears and wear earrings, are bold enough to say, "I am a sinner, and I am proud of my sin." This is the second day of Pride Month, isn't it? Yes, yes. The people who are in favor of that say, "We love sin." And so they use the hole in the ear as a sign to the fact that their master is sin rather than God. All tragic.

在旧约中，耳朵上的洞是仆人奉献给主人的标志。而现在，人们却胆大妄言说：“我的主人是罪。”那些戴耳环、甚至穿耳洞戴耳环的男人，竟敢厚颜无耻地说：“我是个罪人，我以我的罪为荣。”今天是“骄傲月”（Pride Month）的第二天，不是吗？那些支持这个运动的人说：“我们热爱罪恶。”因此，他们利用耳洞来表明自己的主人是罪，而不是神。这实在是一场悲剧。

[Exodus 21:7 NKJV]

⁷ "And if a man sells his daughter to be a female slave, she shall not go out as the male slaves do.

第七节说，人若卖女儿作婢女，婢女不可像男仆那样出去。

Why would a man sell his daughter to be a maidservant? Probably because he was deeply in debt. How did he get to be in debt? Well, there are really two reasons. Number one is he didn't work very hard. Number two, because he made foolish business decisions. Usually—not always, but usually—debt is a sign of some weakness on the person who is in debt. So this verse seven could simply be reading: "Man, don't get into a position where you have got to sell your daughter." What a terrible thing! Live **responsibly**.

为什么一个人要把自己的女儿卖作婢女呢？很可能是因为他债台高筑。他是怎么欠下那么多债的？通常有两个原因。第一，他工作不够努力；第二，他做出了愚蠢的商业决定。通常——不一定总是，但通常——债务表明了欠债者自身的某种软弱。所以，第七节简单来说就是：“人哪，千万不要让自己落到必须卖女儿的地步。”这是多么可怕的事啊！要负起责任来生活。

If you go downtown today along Hastings Street and you visit the homeless, what will you find about all of them? They abandoned **responsible** living. They love sin, and they love a slovenly lifestyle. Don't get there, don't go there. It is all very simple.

如果你今天去市中心的喜士定街（Hastings Street）看看那些无家可归的人，你会发现他们都有什么共同点？他们放弃了负责任的生活。他们热爱罪，并且喜欢那种懒散、邋遢的生活方式。千万不要落入那种境地，不要走上那条路。这道理非常简单。

[Exodus 21:8 NKJV]

⁸ If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her.

第八节说，主人选定她归自己，若不喜欢她，就要许她赎身；主人既然用诡诈待她，就没有权柄卖给外邦人。

So the logic here appears to be that this man sold his daughter in order to be someone else's wife. I don't know where those thoughts come from. That doesn't please me very much. If I had a daughter, how much do you think I would be willing to sell her for? A thousand dollars? A hundred thousand dollars? What is going on here? What a shameful man! And he sold his daughter so that she could be the wife of this slave master, or the wife of this slave master's son, as we shall see.

所以，这里的逻辑似乎是：这个男人卖女儿是为了让她给别人当妻子。我不知道这种思想是从哪里来的，我感到非常反感。如果我有女儿，你觉得我愿意以多高的价格把她卖掉？一千美金？十万美金？这里究竟发生了什么？这男人多么令人羞耻！他卖掉女儿，是为了让她作这奴隶主的妻子，或者像我们接下来会看到的，作奴隶主儿子的妻子。

[Exodus 21:9-11 NKJV]

⁹ And if he has betrothed her to his son, he shall deal with her according to the custom of daughters. ¹⁰ If he takes another wife, he shall not diminish her food, her clothing, and her marriage rights. ¹¹ And if he does not do these three for her, then she shall go out free, without paying money.

第九到十一节，第九节说，主人若把她许配给自己的儿子，就当待她如同女儿。第十节说，若他另娶一个妻子，那女子的食物、衣服并婚姻的本分仍不可减少。第十一节说，若不向她行这三样，她就可以不用钱赎，白白地出去。

This is not saying God is in favor of slavery. But He is saying, if there is slavery, there has got to be equity in it, and shame on that person who insisted on slavery, sold himself into slavery, or sold his daughter or his family into slavery. Now the other side of this story is also important, and that is that we must live lives so **responsible** that we don't fall into slavery.

这并不是说神喜欢奴隶制。祂的意思是，即使存在奴隶制，其中也必须有公平，而那个坚持奴隶制度、把自己卖为奴隶、或者把自己的女儿或家人卖为奴隶的人应当感到羞耻。如今，这个故事的另一面也很重要：我们必须极其负责地过好我们的一生，免得落入奴役之中。

Personal Injury and Restitution

I sometimes read of an arsonist. An arsonist is someone who sets a fire. Somebody is driving through the country, and he is smoking a cigarette, and he throws it out the window. And it lands in the field, and that field over time gets hot, and all of a sudden, that fire breaks out, and that field is burned up. And then the fire grows and grows and grows, and you find the man who lit the fire. What should that man do?

我有时会读到关于纵火犯的新闻。纵火犯就是放火的人。比如有人在郊外开车，抽着烟，随手把烟头扔出了车窗。烟头落在草地，随着时间推移温度上升，突然大火燃起，整片田地都被烧毁了。然后火势不断蔓延、蔓延，最终找到了那个点火的人。那个人应该怎么做呢？

He reaches in his pocket and he says, "Well, this first field was worth ten thousand dollars, and the next one was... those trees were worth twenty, so here is two hundred thousand dollars. I will pay the bill because I caused that fire." But if the fire goes further, and the bill isn't two hundred thousand dollars—the bill is twenty million dollars—then what would happen? What should happen is that man should be sold into slavery. And you take all the money the man has, and then you make him a slave.

他应该伸手掏出钱包说：“这第一块地值一万美元，下一块地……那些树值两万，所以我赔二十万美元。因为是我引发了火灾，我来付这笔钱。”但如果火势进一步蔓延，账单不是二十万，而是变成了两千万美元，那么该怎么办？应当发生的是：这个人应该被卖为奴隶。你没收他所有的钱，然后让他成为奴隶。

And he pays for everything. He pays and pays and pays. If he has got a son, what happens to the son? The son becomes a slave, too. What happens to the daughter? The daughter becomes a slave, too. What does that man decide as he is driving down the road, thinking of those implications? He says, "I had better quit smoking. I could get into real... my whole family could get into trouble on this."

他必须为一切买单。他必须不断地偿还。如果他有儿子，儿子会怎样？儿子也要跟着作奴隶。女儿会怎样？女儿也要跟着作奴隶。如果那个人在路上开车时，想到了这些严重的后果，他会怎么决定？他会说：“我最好还是把烟戒了。这会让我陷入……我整个家庭都会因此陷入大麻烦。”

Our society sometimes says sin is wrong. Often it says sin is not wrong, but very, very rarely does our society say there must be **restitution**, you must pay for your sin. So the law of God is: there must be payment for sin. Now, did you see the fine print? Let's see if I can find it in

the middle of verse eight. It says, "If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed."

我们的社会有时会说有些罪是错的，但通常会说罪并不是错的，而极少极少有声音会说：“必须进行赔偿，你必须为你的罪付出代价。”但神的律法是：罪必须付出代价。你们看到那些细节了吗？看我在第八节中间能不能找到，经上说：“主人选定她归自己，若不喜欢她，就要许她赎身。”

If you had a daughter who was sold into slavery, and you got a really good job and you started earning some money, what would you do with the money that you earned? Would you go on a cruise in the Mediterranean Sea? Or would you redeem your daughter out of slavery? And so God says, "You have got to start doing the right thing." God's laws demand correctness; they demand **responsibility**. And if you do things wrong, you must bear the consequences of what is wrong. Or, you let someone else redeem you, and you say, "Lord Jesus, would You please help me?" And He saves you and begins to move you out of those terrible circumstances.

如果你的女儿被卖为奴隶，而你后来找到了一份很好的工作，开始赚到了一些钱，你会用赚来的钱做什么？你会去地中海坐游轮度假吗？还是去把你的女儿从奴役中赎出来？所以神说：“你必须开始做正确的事。”神的律法要求公义，要求责任。如果你做错了事，你必须承担错误的后果。或者，你让其他人来救赎你，你说：“主耶稣，求你救救我！”祂就会拯救你，带你脱离那种可怕的境况。

All right, well, these things are not common in our day. Not because they shouldn't happen in our day. We just have laws that prevent slavery, but we don't have laws that demand **restitution** and the demand... I can't think of the next word, so I'm going to drop it. So the question is: is justice required?

好的，在今天，这些事情并不常见。这并不是因为它们不该发生。只是因为我们今天的法律禁止奴隶制，但我们没有法律要求赔偿和强求……我一时想不起下一个词了，就不说了。所以，问题是：公义是必须的吗？

[Exodus 21:12 NKJV]

¹² "He who strikes a man so that he dies shall surely be put to death.

第十二节说，打人以致打死的，必要把他治死。

We call that in our day capital punishment. And that is the proper consequence to follow murder. If a man murders another, he himself should be put to death. That is the law that should be in the land.

在今天我们称之为死刑。这是谋杀应有的惩罚。如果一个人谋杀了另一个人，他自己也应该被处死，这应该是这片土地上的法律。

[Exodus 21:13 NKJV]

¹³ However, if he did not lie in wait, but God delivered him into his hand, then I will appoint for you a place where he may flee.

第十三节说，人若不是埋伏着杀人，乃是神交在他手中，我就设下一个地方，他可以往那里逃跑。

So the Bible makes a distinction between premeditated murder and what we call manslaughter—killing a man without the intention of killing him. And so if, in fact, a man dies not because you intended to kill him, but he died because of an accident, then you were to flee to a place where you could find protection from God.

所以，圣经对预谋杀人和我们所谓的误杀（无意中致人死亡）做出了区分。因此，如果一个人因你而死，但你并不是故意要杀他，而是因为意外而死，那么你要逃往一个地方，在那里你可以得到神的庇护。

[Exodus 21:14 NKJV]

¹⁴ "But if a man acts with premeditation against his neighbor, to kill him by treachery, you shall take him from My altar, that he may die.

第十四节说，但人若任意用诡计杀了他的邻舍，就是逃到我的坛前，也当把他捉去治死。

There is no place of safety, even the altar of God. All right, verse fifteen, do you agree with it?

对于这样的人，没有任何安全的地方，即使是神的祭坛也不行。好的，第十五节，你们同意吗？

[Exodus 21:15 NKJV]

¹⁵ "And he who strikes his father or his mother shall surely be put to death.

第十五节，打父母的，必要把他治死。

A boy gets angry, and he pulls out his fist, and he hits his father or mother. What do you do with him? You say, "Johnny, you shouldn't do that." No, you don't. You take the boy out and you kill him. "But," you say, "my father didn't treat me right." No matter how he treated you,

he is your father; you do not hit your father. "But my mother didn't give me a good supper." So I hit my mother. Take him outside and kill him. What would happen if we had that in our society today? A lot fewer bad boys.

一个孩子生气了，攥起拳头，打了他的父亲或母亲。你该怎么对待他？你说：“强尼（Johnny），你不能这样做”？不，不是这样。你应该把这孩子带出去治死。你可能会说：“但我父亲对我不好。”不管他怎么对待你，他是你的父亲，你绝不能动手打他。“但我母亲没有给我准备一顿好的晚餐。”所以我动手打了母亲。把它带到外面治死。如果我们的社会今天实行这条律法，会发生什么？坏孩子会少得多。

For some reason, we believe that we live in a society where individuals are not **responsible** for their actions. God said, "You are **responsible**!" Remember, some things you must never do: you never hit your father or your mother—never. I, by the way, don't believe I've ever read in Scripture of that particular law being enforced, but it is God's law, whether it is enforced or not.

出于某种原因，我们以为自己生活在一个个人不用为自己的行为负责的社会里。但神说：“你必须负责！”记住，有些事你永远不能做：你永远不能打你的父亲或你的母亲——绝对不行。顺便说一句，我不记得在圣经中读过这条特定的律法曾被执行过，但无论它是否被执行过，它都是神的律法。

[Exodus 21:16 NKJV]

¹⁶ "He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death.

第十六节说，拐带人口，或是把人卖了，或是留在他手中，必要把他治死。

So what is the penalty associated with kidnapping? Death. You don't kidnap people; you don't take them away from their rights; you don't say, "I'm your boss, I'm going to..." and put them in your car and drive away. You can't do that. And if you do, when you get caught, you are going to be put to death.

那么，拐带人口的刑罚是什么？死刑。你不能拐带人口，你不能剥夺别人的权利。你不能说“我是你的老板，我要……”然后把人塞进车里拉走。你不能这么做。如果你做了，一旦被抓住，你就要被处死。

[Exodus 21:17 NKJV]

¹⁷ "And he who curses his father or his mother shall surely be put to death.

第十七节说，咒骂父母的，必要把他治死。

What does that mean? You say something like: "Mother, I wish you were dead." What would you do with that boy? Put to death. We live in a wicked society. We don't care about God's laws anymore. We allow people to do awful things. You don't even have to hit your father and mother; you just say bad things against your father and mother, and wish some bad things against them, and you are worthy of death.

这是什么意思？比如你说了类似的话：“母亲，我巴不得你死掉。”对于这样的孩子，你应该怎么处理？处死。我们生活在一个邪恶的社会，根本不再关心神的律法。我们允许人们做极其恶劣的事。你甚至不需要动手打父母，你只要说恶言咒骂父母，对他们抱有恶意的诅咒，你就该被治死。

[Exodus 21:18 NKJV]

¹⁸ "If men contend with each other, and one strikes the other with a stone or with his fist, and he does not die but is confined to his bed,

第十八节，若人彼此相争，这个用石头或是拳头打那个，打不死，却躺在床上。在这种情况下该怎么办？

[Exodus 21:19 NKJV]

¹⁹ if he rises again and walks about outside with his staff, then he who struck him shall be acquitted. He shall only pay for the loss of his time, and shall provide for him to be thoroughly healed.

第十九节说，若他能起来扶杖出门行走，那打他的可算无罪；但要将他耽误的工钱赔补，并要将他全然医好。

So men get into a fight, and one man hits the other person and injures him, and so he has got to go to the hospital. Who pays for the hospital bill? The man who hit him. And he wasn't able to work for two months. So who pays his wages for the two months? His employer? Health insurance? No, the man who hit him. What would you do under those circumstances? We would stop hitting people, that is what you would do.

所以，如果人们打架，一个人打了另一个人并使他受伤，导致他必须去医院。谁来付医药费？打人的人。如果他两个月无法工作，这两个月的工资谁来付？他的雇主？医疗保险？不，是打人的人。如果在那种情况下，你会怎么做？你会不再打人，这就是该做的。

Remember now, God's rule is **responsibility**. You are **responsible** for your actions, and you are **responsible** for the consequences of your actions. And if there is a potential of calamity following your action, don't do it.

请记住，神的原则是“责任”。你要为自己的行为负责，也要为行为的后果负责。如果你的行为有可能带来灾祸，那就千万不要去做。

[Exodus 21:20-21 NKJV]

²⁰ "And if a man beats his male or female servant with a rod, so that he dies under his hand, he shall surely be punished. ²¹ Notwithstanding, if he remains alive a day or two, he shall not be punished; for he is his property.

第二十和二十一节，第二十节说，人若用棍子打奴仆或婢女，立时死在他的手下，他必要受刑。第二十一节说，若过一两天才死，他就可以不受刑，因为是用钱买的。

When you read that verse, you say, "I guess one thing is, I don't want to be somebody's slave. If I become enslaved, the laws protecting me are far less stringent than if I don't become a slave. I won't do those things that will cause me possibly to become a slave."

当你读到这一节时，你会想：“有一件事是肯定的，我绝对不想成为别人的奴隶。如果我成了奴隶，保护我的法律远没有非奴隶状态下那么严格。因此，我绝不做那些可能让我沦为奴隶的事。”

[Exodus 21:22 NKJV]

²² "If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman's husband imposes on him; and he shall pay as the judges determine.

第二十二节说，人若彼此争斗，伤害有孕的妇人，甚至坠胎，随后却无别害，那伤害她的，总要按妇人的丈夫所要的，照审判官所断的受罚。

Is there respect for life here? Yes, there is. And the husband—the husband has been deeply hurt by this event, and he says, "You must pay," and the judges will come along and they will make him pay.

这里有对生命的尊重吗？是的，有。那个丈夫在这件事中受到了极大的伤害，他说：“你必须赔偿。”审判官就会介入，判定打人者必须进行赔偿。

[Exodus 21:23-25 NKJV]

²³ But if any harm follows, then you shall give life for life, ²⁴ eye for eye, tooth for

tooth, hand for hand, foot for foot, ²⁵ burn for burn, wound for wound, stripe for stripe.

第二十三到二十五节，第二十三节说，若有别害，就要以命偿命，第二十四节说，以眼还眼，以牙还牙，以手还手，以脚还脚，第二十五节说，以烙还烙，以伤还伤，以打还打。

So if the child is born and there is a problem with the child, what happens? What if the child is born with a withered hand? Then you go to the man who was **responsible** for the accident and you... you cripple his hand. And if the child is born with one eye but not the other, what do you do? You go to the man who caused the accident, and you simply take his eye out.

所以，如果孩子出生了，但孩子有缺陷，会发生什么？如果孩子出生时一只手枯萎了，该怎么办？你去找那个对事故负有责任的人，打残他的手。如果孩子出生时只有一只眼睛，另一只眼睛失明，你该怎么办？你去找造成事故的那个人，挖掉他的一只眼睛。

What do you think might happen if that were to be enforced? People would stop fighting, and they would start treating women with respect. What a terrible thing to go to a woman with child and beat her.

你觉得如果这条律法被执行，会发生什么？人们会停止打斗，并且开始尊重妇女。打一个孕妇是多么恶劣、可怕的事啊！

What do they say about abortion? If all this comes on a person who somehow affects the baby, what happens to the person who decides to kill the baby? And our society says abortion is our legal right. "Everybody has a right to abortion, of course we have that right." And I read somewhere somebody saying, "You know, it's interesting, the Bible says absolutely nothing about abortion. Abortion must be okay." The Bible doesn't say nothing about abortion. The Bible says abortion is murder—that's the truth.

那他们对堕胎又有什么说辞呢？如果对伤害腹中婴儿的人都有如此严厉的惩罚，那么对于决定杀死婴儿的人又该如何惩罚呢？我们的社会却说，堕胎是我们的合法权利，“每个人当然都有权堕胎”。我曾某处读到有人说：“你看，很有意思，圣经里根本没有提到堕胎，所以堕胎肯定是没有问题的。”圣经并非没有提及堕胎。圣经指出，堕胎就是谋杀——这就是真理。

[Exodus 21:26 NKJV]

²⁶ "If a man strikes the eye of his male or female servant, and destroys it, he shall let him go free for the sake of his eye.

第二十六节说，人若打坏了他奴仆或是婢女的一只眼，就要因他的眼放他出去得以自由。

Well, I don't really like that very much.

嗯，我不太喜欢这条规定。

[Exodus 21:27 NKJV]

²⁷ And if he knocks out the tooth of his male or female servant, he shall let him go free for the sake of his tooth.

第二十七节说，若打掉了他奴仆或是婢女的一个牙，就要因他的牙放他出去得以自由。

Frankly, I would rather lose a tooth than an eye. And if I were sentenced to five more years of slavery and I lost a tooth, I might think it was a rather good deal. But if you lose an eye?

坦率地说，我宁愿掉一颗牙，也不愿失去一只眼。如果我被判还要再当五年的奴隶，若只是掉了一颗牙就能获得自由，我可能会觉得这买卖挺划算。但如果你失去的是一只眼睛呢？

[Exodus 21:28 NKJV]

²⁸ "If an ox gores a man or a woman to death, then the ox shall surely be stoned, and its flesh shall not be eaten; but the owner of the ox shall be acquitted.

第二十八节说，牛若触死男人或是女人，总要用石头打死那牛，它的肉不可吃，牛的主人却无罪。

[Exodus 21:29 NKJV]

²⁹ But if the ox tended to thrust with its horn in times past, and it has been made known to his owner, and he has not kept it confined, so that it has killed a man or a woman, the ox shall be stoned and its owner also shall be put to death.

第二十九节说，倘若那牛素来是触人的，有人报告了牛主，他竟不把牛拴着，以致把男人或是女人触死，就要用石头打死那牛，牛主也必治死。

So if you had a few cattle, and you had an ox in that group, and that ox was known to charge people and possibly kill people, what would you do? You would either tie the ox up so they couldn't charge, or kill the ox and have a good feast and eat the ox, but don't possibly allow that ox out where he might kill someone.

所以，如果你养了几头牛，其中有一头公牛素来喜欢冲撞人，甚至可能致人于死，你会怎么做？你要么把这头牛拴好，让它无法冲撞人；要么就把这头牛宰了，做一顿丰盛的牛排大餐吃掉，但千万不能让它跑出去，免得伤人性命。

Has that ever happened? A few years ago, Norman and I went to the funeral of our friend. He was killed by his own ox. No, it wasn't somebody else's fault. The ox was owned by the man; he owned the very ox that killed him. What a tragedy!

这种事发生过吗？几年前，我和诺曼（Norman）去参加了一位朋友的葬礼。他就是被公牛顶死的。不，这不是别人的错。那头牛是他自己养的，正是他自己养的公牛夺走了他的性命。真是太悲剧了！

Don't spend your life doing things that have the potential of calamity. Stay away from that. Okay, if you have to have a farm animal, then get a sheep rather than an ox, because people don't usually get killed when their ram hits them, but they could get killed when the ox hits them. Be careful.

不要把你的一生花在做那些可能带来灾祸的事情上，要远离这些。如果你一定要养家畜，那就养羊，别养牛。因为人通常不会被公羊撞死，但却很容易被公牛撞死。一定要小心。

[Exodus 21:30-32 NKJV]

³⁰ If there is imposed on him a sum of money, then he shall pay to redeem his life, whatever is imposed on him. ³¹ Whether it has gored a son or gored a daughter, according to this judgment it shall be done to him. ³² If the ox gores a male or female servant, he shall give to their master thirty shekels of silver, and the ox shall be stoned.

第三十到三十二节，第三十节说，若罚他赎命的价银，他必照所罚的赎他的命。第三十一节说，牛无论触了人的儿子或是女儿，必照这例办理。第三十二节说，牛若触了奴仆或是婢女，必将银子三十舍客勒给他们的主人，也要用石头把牛打死。

[Exodus 21:33-34 NKJV]

³³ "And if a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls in it, ³⁴ the owner of the pit shall make it good; he shall give money to their owner, but the dead animal shall be his.

第三十三和三十四节，第三十三节说，人若敞着井口，或挖井不遮盖，有牛或驴掉在里头，第三十四节说，井主要拿钱赔还本主，死牲畜可归自己。

All of which says, when you are living life, live it in such a way that you are not a hazard to anybody. Remember, some people might fall, some people might get into trouble; don't live a potentially dangerous life.

这一切都在告诉我们，在生活中，我们应当谨小慎微，不要给任何人带来危险。记住，有些人可能会跌倒，有些人可能会陷入麻烦，所以千万不要过一种潜在的、会给他人带来危险的生活。

[Exodus 21:35-36 NKJV]

³⁵ "If one man's ox hurts another's, so that it dies, then they shall sell the live ox and divide the money from it; and the dead ox they shall also divide. ³⁶ Or if it was known that the ox tended to thrust in time past, and its owner has not kept it confined, he shall surely pay ox for ox, and the dead animal shall be his own.

第三十五和三十六节，第三十五节说，这人的牛若伤了那人的牛，以致于死，他们要卖了活牛，平分价值，也要平分死牛。第三十六节说，人若知道这牛素来是触人的，主人竟不把牛拴着，他必要以牛还牛，死牛可归自己。

How is life? A pleasant society to live in is a life where people care about others. They live **responsibly**, and where they fail to live up to their **responsibility**, they make **restitution** for what they have done. And if it is not an easy **restitution**, they get to be slaves.

生活应该是怎样的？一个令人向往、适宜居住的社会，是人人人互相关怀的。大家都负责任地生活。一旦有人未能尽到责任，他们就要为自己的行为做出赔偿；而如果赔偿过于沉重无力承担，他们就只能去作奴隶。

We don't see many instances of this today, but the logic is very simple. The rules of the law are that we should do what is right. In our own personal lives, we should do what is right. But when somebody sins against us, don't enforce judgment yourself—let God be the judge.

在今天我们虽然看不到太多这样的例子，但这其中的逻辑却非常简单。律法的规则就是我们应当行公义。在个人的私生活中，我们应当做正确的事。但当有人得罪我们时，不要私自去执行审判，要让神来掌管审判。

Properties, Restitution, and Theft

There was a man by the name of Burt Mast. Burt Mast is a good man; he lives in Lincoln, Nebraska, now. He spent a lot of time recently in Angola—he is a missionary to Angola. And prior to that, he lived in the Congo, the Republic of the Congo. So we make reference to him often. We send a lot of money from 16th Avenue Gospel Chapel to Burt Mast because of the good work he is doing for God.

有一位名叫伯特·马斯特（Burt Mast）的人。伯特是一个好人，他现在住在内布拉斯加州的林肯市（Lincoln, Nebraska）。最近他花了很多时间在安哥拉（Angola），他是去安哥拉的一位宣教士。在那之前，他住在刚果，也就是刚果共和国。我们经常提到他，我们第十六大道福音堂（16th Avenue Gospel Chapel）也给伯特汇去了很多支持款，因为他为神做了极其美好的工作。

When he was in the Congo, a number of things happened to him. He showed us a picture here one night of his beautiful, brand-new truck. I'm not sure whether it was a Toyota or a Range Rover, but it was a lovely vehicle. Things got so bad in the Congo when he was there that he had to flee with his wife; they just grabbed a few suitcases, got on the plane, and left the country.

当他在刚果的时候，经历了不少风波。有一晚，他在这里给我们看了一张他的新卡车的照片，非常漂亮。我不确定那是丰田（Toyota）还是路虎揽胜（Range Rover），但那确实是一辆好车。当他在刚果期间，局势急剧恶化，以至于他不得不和妻子仓皇逃离，他们只拿了几个手提箱就急匆匆登机出境了。

I said, "Burt, whatever happened to that nice truck you had?" He said, "I don't know." He said, "I left it in the Congo. Maybe the government stole it, or some people stole it, or maybe they torched it. I don't know what happened to it." I said, "What do you think of the Congo?" He said, "I learned in the Congo that there is only one thing worse than bad government. There is good government and bad government. What's worse than bad government?" He said, "No government." That's the Congo—no government when he was there.

我问他：“伯特，你那辆漂亮的车后来怎么样了？”他说：“我也不知道。我只能把它留在刚果。也许政府把它没收了，也许别人把它偷走了，或者也许它被付之一炬了，我实在不清楚发生了什么。”我又问：“那你对刚果有什么看法？”他说：“我在刚果学到了一件事：世界上只有一种情况比‘坏政府’更糟糕。世上有好政府，也有坏政府，但什么比坏政府更糟？”他说：“是无政府。”这就是刚果，他当时在那里的时候就是处于无政府状态。

So God has laws for the government. And we say, frankly, I would like to live in Israel in the days of these laws being enforced; it would have been a nice, quiet, peaceful country to live in. But where there is no government and there is no law, the best thing you can do is get out of the country, which is what Burt Mast had to do.

因而，神为政府设立了律法。坦白说，我很想生活在当年执行这些律法的以色列。那该是一个多么美好、宁静、祥和的国家。但如果一个地方没有政府，也没有法律，你能做的最好的选择就是离开那个国家，正如伯特·马斯特当年不得不做的那样。

And one of the laws regarding theft is in Exodus chapter twenty-two.

出埃及记第二十二章中就有关于盗窃的律法。

[Exodus 22:1 NKJV]

¹ "If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep.

第一节说，人若偷牛或羊，无论是宰了，是卖了，他就要以五牛赔一牛，四羊赔一羊。

That is pretty good logic, isn't it? If you steal something, you just pay back fourfold or fivefold. Shoplifting is a big thing in the world today. If you stole five hundred dollars' worth of stuff from the store, and they caught you at the door, and they say, "You just stole this five hundred. You didn't pay the wicket on the way out. You stole this five hundred dollars." What would the thief probably say today? He would probably say, "I'm awfully sorry, you can keep it."

这逻辑非常好，不是吗？如果你偷了东西，就必须以四倍或五倍来偿还。在当今世界，商店盗窃是一个非常严重的问题。如果你从商店里偷了价值五百美元的东西，他们在门口把你拦住，说：“你偷了这五百美元的商品，你刚才出去时根本没有付账。”如今的窃贼可能会怎么回答？他可能会厚着脸皮说：“真是抱歉，你们留着吧。”

But in the days of these laws, what would they say? They would say, "Mister, you were attempting to steal five hundred dollars. You must give us two thousand dollars right now, or we'll sell you into slavery." Do you think there might be a decline in shoplifting if we had rules like that today?

但在实行这条律法的年代，人们会怎么对他说？他们会说：“先生，你企图偷窃价值五百美元的商品，你现在必须立刻赔偿我们两千美元，否则我们就把你卖为奴隶。”你想想，如果我们今天有这样的惩罚条例，商店盗窃案会不会大幅减少？

There are countless stores in the United States today that have gone broke or are going broke because of shoplifting. And as I've told you many times, I think it's California: if you shoplift less than a thousand dollars, probably they won't even listen to you in court.

在今天的美国，有无数的商店因为猖獗的盗窃行为而倒闭或濒临破产。正如我曾多次告诉过你们的，在加利福尼亚州，如果你盗窃的金额低于一千美元，法庭甚至可能都不会受理。

[Exodus 22:2 NKJV]

² If the thief is found breaking in, and he is struck so that he dies, there shall be no guilt for his bloodshed.

第二节说，人若遇见贼挖窟窿，把贼打死，就不能以他为流人血的罪。

What's that say about the rights of a felon, the rights of the man who does the wrong thing? If he is killed, the man who kills him will not be guilty because he was doing something illegal. He broke in, and he therefore had no right to live.

这说明了什么？关于罪犯的权利，关于做错事之人的权利。如果他被打死了，那打死他不承担流血的罪名，因为这人正在进行违法活动。他破门而入，因此他丧失了生存的保障权利。

[Exodus 22:3 NKJV]

³ If the sun has risen on him, there shall be guilt for his bloodshed. He should make full restitution; if he has nothing, then he shall be sold for his theft.

第三节说，若太阳已经出来，那打死他的就有流人血的罪。贼若被拿，总要赔还；若他一无所有，就要被卖，顶他所偷的物。

He is to make full **restitution**, and if not, he should be sold as a slave. That is the principle.

他必须做出全额赔偿；如果无力偿还，他就要被卖为奴隶，这就是原则。

[Exodus 22:4 NKJV]

⁴ If the theft is certainly found alive in his hand, whether it is an ox or donkey or sheep, he shall restore double.

第四节说，若他所偷的，或牛，或驴，或羊，仍在他手下存活，他就要双倍赔还。

God's laws are: there must be **responsibility**, and there must be **restitution** for that which is wrong.

神的律法表明：必须承担责任，做错的事必须予以赔偿。

[Exodus 22:5 NKJV]

⁵ "If a man causes a field or vineyard to be grazed, and lets loose his animal, and it feeds in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard.

第五节说，人若在田间或葡萄园里放牲畜，任凭牲畜到别人的田里去吃，就必拿自己田间上好的和葡萄园里上好的赔还。

[Exodus 22:6 NKJV]

⁶ "If fire breaks out and catches in thorns, so that stacked grain, standing grain, or the field is consumed, he who kindled the fire shall surely make restitution.

第六节说，若点火焚烧荆棘，以致将别人堆积的禾捆，站着的庄稼，或是田园，都烧尽了，那点火的必要赔还。

Now you take all this logic, and you bring it into today, to you and me. And all of us have sinned against God. What are the consequences of our sin against God? And the consequence is: "The soul that sinneth, it must die." We have not necessarily committed any of the specific sins we've read about today, but we have all sinned before God. And we haven't always stolen from our neighbor, but we've often stolen from God.

现在，你把这一切的逻辑带到我们今天，带给你和我。我们所有的人都得罪了神。我们得罪神的后果是什么？后果就是：“犯罪的灵魂，必致死亡。”我们可能不曾犯下今天读到的那些特定的罪行，但我们都在神面前犯了罪。我们或许没有偷过邻居的东西，但我们常常窃取了属于神的东西。

And we often have found ourselves unable to make adequate **restitution** to our neighbors. How much more are we unable to make adequate **restitution** to God? And the whole principle of the New Testament is that the Lord Jesus Christ died on the cross to save sinners from the consequences and the **restitution** that they must make.

我们经常发现自己甚至无法向邻舍做出足够的赔偿，那我们岂不更无法向神做出完全的偿还吗？而整本新约圣经的原则就在于：主耶稣基督死在十字架上，为要救罪人脱离他们必须承担的罪的后果和无力偿还的债。

So if a man stole an ox, what did he have to repay? Five oxen. If he stole a sheep, what did he have to repay? Four sheep. Okay, if he was caught with an ox or a donkey in the process of stealing it, what did he have to do? Double.

控制，如果一个人偷了一头牛，他必须赔偿什么？五头牛。如果他偷了一只羊，他必须赔偿什么？四只羊。如果他在偷盗过程中，当场被人抓住他正牵着偷来的牛或驴，他该怎么办？双倍赔偿。

Now when Jesus went to the cross to pay for your sin, how much did He have to pay? Did He just have to pay a simple penalty for yours? If you stole ten dollars, He repays ten dollars? If you stole ten dollars, did He have to repay twenty dollars? If you stole ten dollars, would He

have to pay forty dollars? If you stole ten dollars, would He have to repay fifty dollars? How much payment, how much evil are the consequences of your sin?

那么，当耶稣走向十字架为你的罪付上代价时，祂必须偿还多少？祂是否仅仅为你偿还了同等的罚金？如果你偷了十美元，祂就替你还十美元？如果你偷了十美元，祂是不是要还二十美元？如果你偷了十美元，祂是不是必须付四十美元？如果你偷了十美元，祂是不是要付五十美元？你的罪所带来的后果到底有多沉重、有多邪恶？

When Jesus died on the cross, He paid far more than your sin. He paid in double, four times, five times He paid. When Jesus went to the cross, it hurt. He had to pay for all your sin, and much more, and that for every man and woman and child born into this earth. Have you thanked Him? Have you thanked Him for what He has done for you?

当耶稣死在十字架上时，祂付出的代价远远超过了你所犯的罪。祂付出了双倍、四倍、甚至五倍。当耶稣走向十字架时，那是极其痛苦的。祂不仅必须为你所有的罪买单，而且付出了更多，而这是为了每一个出生在这个世上的男人、女人和孩子。你感谢过祂吗？你有没有为祂为你所做的一切向祂致谢？

You say, "Lord, if Jesus hadn't saved me, I would never have been redeemed. I would have just been a slave of the devil, both now and for all eternity. Lord, I choose to thank You for what You've done for me." Why do we have these meetings? To tell people the good news: Jesus died to pay the price of all my sin. That's good news. That's the gospel.

你说：“主啊，如果耶稣没有拯救我，我永远不可能被救赎。我无论在现今还是在永恒中，都只能作魔鬼的奴隶。主啊，我定意要感谢你为我所做的一切。”我们为什么要举行这些聚会？就是为了告诉人们这个好消息：耶稣受死，替我付清了所有罪的赎价。这就是好消息，这就是福音。

Moral Purity and Social Holiness

[Exodus 22:7-9 NKJV]

⁷ "If a man delivers to his neighbor money or articles to keep, and it is stolen out of the man's house, if the thief is found, he shall pay double. ⁸ If the thief is not found, then the master of the house shall be brought to the judges to see whether he has put his hand into his neighbor's goods. ⁹ "For any kind of trespass, whether it concerns an ox, a donkey, a sheep, or clothing, or for any kind of lost thing which another claims to be his, the cause of both parties shall come before the judges; and whomever the judges condemn shall pay double to his neighbor.

第七到九节，第七节说，人若将银钱或是家具交付邻舍看守，这物从那人的家被偷去，若把贼找到了，贼要双倍赔还。第八节说，若找不到贼，那家主就要一同到审判官面前，察看拿了邻舍的物件没有。第九节说，两个人的案件，无论为什么过犯，或是为牛，或为驴，或为羊，或为衣裳，或为甚么失落的物，有一人说：“这是我的”，双方就要一同到审判官面前，审判官定谁有罪，谁就要双倍赔还邻舍。

So what are we to do? We are to be **responsible** for our own things. And if someone leaves something with us, we've got to take care of it as if it were our own.

所以，我们应当怎么做？我们应该对自己的东西负责。而且，如果有人把东西交托我们保管，我们必须像对待自己的东西一样，精心看管。

[Exodus 22:10 NKJV]

¹⁰ If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies, is hurt, or driven away, no one seeing it,

第十节说，人若将驴，或牛，或羊，或别的牲畜，交付邻舍看守，等牠死了，或受伤，或被赶去，无人看见。

So it's interesting to me that the Lord deals with all of these issues. It is possible that you could lend something or give something to someone to keep for you, and that person could cheat you. And the answer is: does God care about that? Yes, He does care about that, and He is going to deal with it. Let's look at verse eleven.

让我觉得很有意思的是，主连这些极其琐碎的问题都要处理。你确实有可能借给别人东西，或者托付别人保管东西，而那个人可能会欺骗你。那么答案是：神在乎这些事吗？是的，祂极其在乎，而且祂会亲自处理。我们来看第十一节。

[Exodus 22:11-15 NKJV]

¹¹ then an oath of the LORD shall be between them both, that he has not put his hand into his neighbor's goods; and the owner of it shall accept that, and he shall not make it good. ¹² But if, in fact, it is stolen from him, he shall make restitution to the owner of it. ¹³ If it is torn to pieces by a beast, then he shall bring it as evidence, and he shall not make good what was torn. ¹⁴ "And if a man borrows anything from his neighbor, and it becomes injured or dies, the owner of it not being with it, he shall surely make it good. ¹⁵ If its owner was with it, he shall not make it good; if it was hired, it came for its hire.

第十一到十五节，第十一节说，那看守的人要凭着耶和华起誓，手里未曾拿邻舍的物，本主就要罢休，看守的人不必赔还。第十二节说，若是从他那里被偷去，他就要赔还本主。第十三节说，若是被野兽撕碎，看守的要带来当作证据，所撕的不必赔还。第十四节说，人若向邻舍借甚么，所借的或受伤，或死，本主没有同在一处，借的人总要赔还。第十五节说，若本主同在一处，他就不必赔还；若是雇的，也不必赔还，本是为雇价来的。

So this is dealing with many aspects of life, and the aspects are: we are **responsible** to live as **responsible** and moral agents in all of our relationships. We should all be fair with one another, care for one another, and help one another. We are all brethren, and it should be that way—not just with Christians, but with everybody else. We must be exemplary citizens, **responsible** citizens.

所以，这关乎生活的许多层面。核心在于：我们有责任在所有的人际关系中，做一个负责任、有道德约束的人。我们彼此之间应该公平相待、互相关心、互相帮助。我们都是弟兄姊妹，理当如此——不仅对基督徒是这样，对所有人也当如此。我们必须成为模范公民、负责任的公民。

[Exodus 22:16 NKJV]

¹⁶ "If a man entices a virgin who is not betrothed, and lies with her, he shall surely pay the bride-price for her to be his wife.

第十六节说，人若引诱没有许配人的处女，与她行淫，他总要交出聘礼，娶她为妻。

If a man entices a woman and lies with her, he in effect is saying, "I must marry you, and I will be happy to pay the price of marrying you."

如果一个男人引诱一个女人并与她同寝，他实际上等于在说：“我必须娶你，并且我很乐意为此付足聘礼。”

[Exodus 22:17 NKJV]

¹⁷ If her father utterly refuses to give her to him, he shall pay money according to the bride-price of virgins.

第十七节说，若女子的父亲决不肯将女子给他，他就要按处女的聘礼，交出钱来。

We live in a society that says: if two people agree that they want to do anything, they can go and do it, and it doesn't matter what the consequences are. God says there are

consequences. There are consequences in everything you do, especially in the area of morals. You must live **responsibly**, and you will pay the price of living **responsibly**.

我们生活的社会有一种论调：只要两个人情投意合、自愿同意，想做什么都可以，不需要考虑有什么后果。但神说后果是存在的。你所做的每一件事都有后果，特别是在道德领域。你必须负起责任来生活，而你也将因责任而付出代价。

Is there any hope for our society? Our moral **responsibility** is so low. I hardly know what to say, so I will keep on going. It's pretty obvious: God says one man, one woman in marriage, and nothing else. Who is teaching our children that? What do they learn when they go to school? Absolutely not that.

我们的社会还有希望吗？我们的道德责任感是如此低下，我几乎不知道该说什么。我想继续，因为这是很显而易见的：神所定规的是在婚姻里一夫一妻，除此之外，别无他选。但如今谁在这样教导我们的孩子呢？他们在学校里能学到这些吗？绝对学不到。

Where are they going to learn it? We don't preach it every Sunday. Where are they going to learn it? Two places. Number one, they're going to learn it when mommy and daddy say, "That's not how you live." Mommy and daddy, and granny and grandpa—that's the biblical principle. Mommy and daddy teach it; granny and grandpa teach it. That is how it has got to be. We've got to teach our children the consequences of disobedience.

那他们要去哪里学习呢？我们又不是每个主日都在宣讲这个。所以他们到底该在何处学到呢？只有两个地方。第一，他们要听爸爸妈妈明确说：“你不能过那种生活。”爸爸妈妈、爷爷奶奶、外公外婆——这就是圣经的原则。父母和祖父母必须亲自承担教导的责任。情况必须如此。我们必须让孩子们明白不顺服的后果。

How else are they going to learn it? They can learn it when they read the Bible. Do all children read the Bible every day? If you read the Bible every day, you're going to get to these verses. And when a child reads these verses, he says, "I don't understand very much, but I'd better be very careful who I play with. I'd better be very careful what I do." And it's true, isn't it? The more you read the Bible, the more you understand. But if you don't read the Bible, how are you going to get it? If the children don't read their Bibles, how are they going to learn it?

否则他们还能怎样学到呢？在他们读圣经的时候可以学到。但所有的孩子每天都读圣经吗？如果你每天读经，你终究会读到这些经文。当一个孩子读到这些经文时，他会说：“虽然我不太懂，但我最好小心和谁一起玩，最好小心我的所作所为。”事实确实如此，不是吗？你读经越多，明白的也就越多。但如果你不读经，你怎么能领悟呢？如果孩子们不读圣经，他们该如何学到这些呢？

Do you know what they did in the days of Joshua? Every seven years, in the year of release, the entire nation came together: all the old people, all the middle-aged people, all the youth, all the children—they all came together. And this Book of the Law—Genesis, Exodus, Leviticus, Numbers, Deuteronomy—was read to them, everybody listening to the proclamation of the truth of God. They didn't all have Bibles, but they all had to listen when they were read. And it was read over and over and over, so that people were able to quote it.

你们知道在约书亚时代他们是怎么做的吗？每逢七年的尽头，在豁免年，全国上下都要聚集在一起：所有的老人、中年人、青年和孩童，所有人都要齐聚一堂。而这律法书——创世记、出埃及记、利未记、民数记、申命记——要当众宣读，每个人都要聆听神真理的昭示。当时他们并不是每人都拥有一本圣经，但当宣读律法时，他们每个人都必须倾听。而且一遍又一遍地读，直到大家耳熟能详、甚至能够背诵下来。

Well, let's look at the next one. We don't have much time; let's look at a verse or two here. Verse eighteen: "You shall not permit a sorceress to live."

好的，我们来看下一节。我们的时间不多了，只在这里看一两节经文。第十八节说：“行邪术的女人，不可容她存活。”

[Exodus 22:18 NKJV]

¹⁸ "You shall not permit a sorceress to live."

第十八节说，行邪术的女人，不可容她存活。

So they're in the shopping mall, and there's a woman sitting at a table and she says to you, "Excuse me, but would you like me to tell you your future? I've got supernatural powers, I can tell your future." And what would you say to her? You'd say, "Would you like me to tell you your future? The Bible says you should be put to death before you get home tonight." That's what the Bible says.

比如在购物中心里，有一个女人坐在桌子后面，对你说：“打扰一下，你想让我预测你的未来吗？我有超自然的能力，能看出你的前途。”你应该对她说什么？你可以对她说：“那你想让我来预测你的未来吗？圣经上说，在今天晚上你到家之前，你就应该被处死。”圣经确实是这么说的。

And if you don't get put to death before you get home tonight, on Judgment Day, you will wish you had been put to death before you got home tonight. Because if you didn't get put to death today, you would sin tomorrow, too, and you'd have to pay for it. We allow all kinds of evil in our society; God says, "Don't allow it in your society."

而且，如果你在今天回家之前没有被处死，在审判之日，你就会后悔今天没有在回家之前被处决。因为如果你今天没有死，你明天还会继续犯罪，从而必须付出更沉重的代价。我们的社会纵容了各种邪恶的存在，但神说：“在你们当中，不可容留这些邪恶。”

We live in an age, yes, in the last few years, we live in the age where all kinds of people are moving out of one country to another, out of one part of the country to another, because wickedness is so prevalent in their country or part of the country they don't want to live there.

我们确实生活在这样的时代。在过去的几年里，我们看到各色各样的人从一个国家迁居到另一个国家，从国家的一个地区搬往另一个地区，就是因为他们原先所在的国家或地区罪恶滔天，让人无法立足。

When I was a boy, our father was a banker. He banked in a smaller building downtown, and it was a... it was a good branch. They made lots of money in that branch; it was a good branch of the bank. You can't go near that building today because the evil society in Vancouver has completely surrounded that community, and an ordinary person like you and me wouldn't even want to walk down the street.

在我小时候，我父亲是个银行职员。他在市中心一座较小的大楼里工作，那是一家……那是一家非常棒的分行。当时分行利润丰厚，在行里名声很好。可今天，你甚至连那栋楼都无法靠近，因为温哥华

（Vancouver）的邪恶势力已经彻底蚕食、包围了那片街区，像你我这样的普通人，甚至连在那条街上走一走的勇气都没有了。

What happened? Why is it a mess? Two things. Number one, our society said, "That kind of sin isn't that bad." And number two, we're not going to enforce righteousness on those who break the law.

到底怎么了？为什么会变成一团糟？两个原因：第一，我们的社会说：“那样的罪也没有多坏嘛。”第二，我们根本不愿意对违法乱纪的人强制执行公义。

All right, well, we've gone quickly today over many of these laws they've taught us. A couple of things. Number one, we are **responsible** for what we do. Number two, **restitution** must be paid. Number three, there's forgiveness with Jesus when we say, "Lord, I repent. I want You to change me. I want to be born again. I don't want that anymore. I want to be a new person in Christ Jesus." And He will save those who come to Him.

好了，我们今天非常快地浏览了这些律法，它们给我们的教训是：第一，我们要为自己的所作所为负责。第二，必须进行赔偿。第三，在耶稣里有赦免。当我们呼求：“主啊，我愿意悔改，求你改变我。我渴望得着重生，不愿再过以前的生活，我渴望在基督耶稣里成为一个新造的人”时，祂就必拯救每一个寻求祂的人。

So Lord, I want to thank You for Your laws. But we want to thank You more for Your mercy. We want to thank You that You sent Jesus. And Lord, each of us, in humility, would say, "Lord, I deserve death. I want to thank You that Jesus died for me, and therefore I want to live for Him." So thank You, Lord, for making these things clear. And we give thanks again, in the name of the Lord Jesus Christ. Amen.

主啊，我为你的律法献上感谢。但我们更要因着你的怜悯而高声赞美你。我们由衷感谢你差遣了耶稣。主啊，我们每一个人都要谦卑地承认：“主啊，我是个该死的人，但我万分感谢耶稣为我受死。因此，我要一生为祂而活。”主啊，感谢你让这些真理阐释得明明白白。我们奉主耶稣基督的名，再次献上感恩。阿们。