

Standing Outside the Camp: The Intercession and Glory of God

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References: Exodus 32-33, Exodus 32:21-35; Exodus 33:1-20; Romans 9:1-3; Hebrews 13:10-13; Galatians 2:20

The Golden Calf and Human Impatience

So we're in Exodus, and the story where I am now is that when Moses and Joshua were up on the mountain forty days and forty nights with the Lord, the children of Israel became impatient with God. They basically said, "We don't know what happened to Moses. Moses was the man who brought us out of Egypt. Up in the mountain, we don't know what happened to him, so we'd better make ourselves some other gods."

所以我们在出埃及记中。我现在的这个故事是，当摩西和约书亚与主一起在山上四十昼夜的时候，以色列人对神失去了耐心。他们基本上说：“我们不知道摩西发生了什么事。摩西是领我们出埃及的人。他在山上，我们不知道他怎么了，所以我们最好给自己造些别的神。”

And so I have a hard time fully understanding that, but I think the fact is that when we are called upon to **wait**, we often don't do very well. We very frequently like to impose upon the Lord our own agendas. In part, the problem here is impatience—the impatience of the saints.

我很难完全理解这一点，但我认为事实是，当要求我们等待时，我们往往表现得不好。我们非常频繁地喜欢将我们自己的日程强加给主。在这个问题中，部分原因是缺乏耐心——圣徒的缺乏耐心。

But remember now, all the Israelites came out of Egypt. What percentage of them **truly** loved and feared the Lord? And what percentage of them basically didn't like Egypt and were happy to go along with the crowd? There are many in that latter group—many who recognized that they had to get out of Egypt somehow, and to go with the believers and the Lord would probably be the best way. And so they went along not because they feared God; they went along because they didn't like Egypt.

但现在请记住，所有的以色列人都出了埃及。他们当中有多少比例的人是真正爱主、敬畏主的？又有多大比例的人基本上只是不喜欢埃及，乐于随大流呢？后一组人有很多——许多人意识到他们必须以某种方式离开埃及，而与信徒和主同行可能是最好的方式。所以他们跟着走并不是因为敬畏神，他们跟着走是因为不喜欢埃及。

So you remember they asked Aaron for a golden calf, and Aaron made a golden calf and said, "This is the god that brought you out of Egypt." And so among the many issues that arise here is: what on earth happened to Aaron? Why did Aaron follow these people in such a **foolish** way?

所以你记得他们向亚伦要了一个金牛犊，亚伦造了一个金牛犊，说：“这就是领你们出埃及的神。”这里引发的许多问题中，究竟亚伦身上发生了什么事？为什么亚伦以如此愚蠢的方式听从了这些人？

And I think there's a simple warning in that for all of us, that we must make sure that our affection for the Lord is clear and pure, and not simply based on somebody else. It is true, many people follow the Lord not because of their own convictions; they follow the Lord because they like somebody else, or somebody else maybe gives them some hope.

我认为这对我们所有人都是一个简单的警告，我们必须确保我们对主的爱是清晰和纯洁的，而不是简单地基于别人。事实确实如此，许多人跟随主并不是因为他们自己的确信；他们跟随主是因为他们喜欢别人，或者别人给了他们一些希望。

So what all happened? They missed Moses, they made a golden calf, they had a party rather than a time of worship for the Lord, and they fell deep into **sin**. Does that ever happen today? Is it often that sometimes when people go to a party, they start out with a simple party, and they end up with deep sin?

所以到底发生了什么？他们想念摩西，造了金牛犊，举行了派对而不是敬拜主的时间，并且陷入了深深的罪中。今天还会发生这样的事吗？是不是有时候人们去参加派对，一开始只是简单的派对，最后却陷入深深的罪中？

And so some of us praise the Lord that we didn't go to parties. I told you before that when I was a teenager, most of my friends who had parties had their parties on Friday night. We had a children's work here at the chapel on Friday night. So when my friends invited me to a party—which could have been a bad party or maybe not a bad party—when they invited me to a party, what did I say?

所以我们中间有些人赞美主，因为我们没有去参加派对。我以前告诉过你们，当我还是青少年的时候，我大多数举行派对的朋友都在星期五晚上举行。我们星期五晚上在小堂这里有儿童工作。所以当我的朋友邀请我去参加派对时——那可能是一个坏派对，也可能不是坏派对——当他们邀请我去时，我说了什么？

I said, "Thank you very much, but I can't go to the party. I've got to go to the hobby classes at the chapel and tell the boys and girls about Jesus." Is that good or bad? It was really good I did. After a while, I didn't even get invited to the party. They'd say, "Oh, he won't come anyway, don't invite him." All right, they had a bad party.

我说：“非常感谢，但我不能去参加派对。我得去小堂的兴趣班，告诉男孩子和女孩子关于耶稣的事。”这是好是坏？我这样做真的很好。过了一段时间，我甚至没有被邀请去参加派对。他们会说：“哦，反正他不会来的，别邀请他了。”好了，他们有一个坏派对。

Okay, verse twenty-one of Exodus chapter thirty-two.

好了，出埃及记第三十二章第二十一节。

[Exodus 32:21 NKJV]

²¹ And Moses said to Aaron, "What did this people do to you that you have brought so great a sin upon them?"

Aaron, tell them to go out and sin? No, he just made an arrangement so it was easy for them to go out and sin. Make it **hard** for others to go out and sin; make it hard for you to go out and sin.

亚伦告诉他们出去犯罪了吗？不，他只是做了一个安排，使他们很容易出去犯罪。要让其他人很难出去犯罪；要让你自己很难出去犯罪。

[Exodus 32:22 NKJV]

²² So Aaron said, "Do not let the anger of my lord become hot. You know the people, that they are set on evil.

Aaron said basically, "It's not my problem. It was their problem." Have you ever noticed that when something goes wrong, people are very, very enthusiastic to blame somebody else? If you don't believe it, just start reading politics; everybody is happy to blame the other guy.

亚伦基本上说：“这不是我的问题，是他们的問題。”你有没有注意到，当事情出错时，人们非常非常热衷于责怪别人？如果你不相信，只要去看看政治，每个人都乐于责怪另一个人。

[Exodus 32:23-24 NKJV]

²³ For they said to me, "Make us gods that shall go before us; as for this Moses, the man who brought us out of the land of Egypt, we do not know what has become of him." ²⁴ And I said to them, "Whoever has any gold, let them break it off." So they gave it to me, and I cast it into the fire, and this calf came out."

Is that the truth, Aaron? I don't think you're telling me the truth. I've thrown lots of things in the fire, and nothing very beautiful has ever come out of the fire that I lit.

那是真的吗，亚伦？我不认为你告诉我的是实话。我往火里扔过很多东西，但我生起的火里从来没有出来过什么非常漂亮的东西。

[Exodus 32:25 NKJV]

²⁵ Now when Moses saw that the people were unrestrained (for Aaron had not restrained them, to their shame among their enemies),

The people were unrestrained. Did Aaron encourage them to be unrestrained? Not really. What did he not do? He didn't take action to **restrain** them. Now, there is responsibility in all, and that is when something is going wrong, the responsibility of those with authority is to say, "No. That must not be." Is it easy to say yes? Yes. Is it easy to say no? No, it's not.

百姓是放肆的。亚伦鼓励他们放肆了吗？并不是。他没有做什么？他没有采取行动去约束他们。现在，每个人都有责任，那就是当事情出错时，有权柄之人的责任是说：“不。绝不能那样。”说“好”容易吗？容易。说“不”容易吗？不，不容易。

Do children ever get angry when parents say, "No, don't do that"? Do adults ever get angry when somebody says no? Yes, and it might be the boss, it might be the spouse. But people don't like to hear the word **no**, and many people refuse to say no when things go wrong.

当父母说“不，不要那样做”时，孩子们会生气吗？当有人说“不”时，成年人会生气吗？是的，那可能是老板，也可能是配偶。但是人们不喜欢听“不”这个词，当事情出错时，许多人拒绝说“不”。

What do we know about Abraham? God says, "I know him. He will command his children after Me." So Abraham didn't just say, "Don't do that." He commanded and demanded that they not do that. All right, so praise the Lord for the ability to say **no**! Make sure that when you see things going wrong, you say, "No, don't do that."

我们对亚伯拉罕了解多少？神说：“我知道他，他会吩咐他的子孙跟随我。”所以亚伯拉罕不只是说“不要那样做”。他命令并要求他们不要那样做。好了，所以要赞美主赐予说“不”的能力！确保当你看到事情出错时，你会说：“不，不要那样做。”

So verse twenty-five says Aaron had not restrained them, to their shame. Praise the Lord there was someone in your life, praise the Lord there was someone in my life who said no, so I don't have to be ashamed of what I would have done if they hadn't said no!

所以第二十五节说亚伦没有约束他们，致使他们招致羞辱。赞美主，在你的人生中有这样的人，赞美主，在我的人生中有这样的人对我说“不”，这样如果他们没说“不”，我就不必为我原本会做的事感到羞耻！

The Call to Consecration and Judgment

[Exodus 32:26 NKJV]

²⁶ then Moses stood in the entrance of the camp, and said, "Whoever is on the LORD's side--come to me!" And all the sons of Levi gathered themselves together to him.

In the midst of the party, Aaron gets on the biggest megaphone that you've ever seen, and he calls out to the multitude and says, "If you are on the Lord's side, you come to me. If you were on the golden calf side, you can't come to me." You've got to make your decision: are you on the Lord's side, or are you on the golden calf's side? All right, so it says at the end of verse twenty-six, "all the sons of Levi gathered themselves together to him."

在派对当中，摩西站出来对大众呼喊说：“凡站在主这一边的，到我这里来。如果你站在金牛犊那一边，你就不能到我这里来。”你必须做出你的决定：你是站在主这一边，还是站在金牛犊那一边？好了，第二十六节结尾说：“于是利未的子孙都到他那里聚集。”

So who were the tribe of Levi? They were Moses' tribe and Aaron's tribe. And they basically said, "Moses, we're with you, brother. We're with you; we're on your side."

那么利未支派是谁呢？他们是摩西的支派，也是亚伦的支派。他们基本上说：“摩西，弟兄，我们与你同在。我们与你同在，我们站在你这一边。”

[Exodus 32:27 NKJV]

²⁷ And he said to them, "Thus says the LORD God of Israel: "Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.""

So in this instance, was it an easy job to be on the Lord's side? I think if I had been there, I would have said, "I think I've got to go home now." I often use that expression, don't I? "They've got to go home now." Make sure you've got a good home to go to! But there was a

job to be done, and you don't go home when there's a job to be done. They had to put on their swords, and they had to go out and confront those who had sinned.

所以在这个情况下，站在主这一边是一项轻松的工作吗？我想如果我在那里，我会说：“我想我言下之意得回家了。”我经常用那个表达，不是吗？“他们现在得回家了。”确保你有一个可以回的好家！但是有一项工作要做，当有一项工作要做时，你不能回家。他们必须佩上刀，出去对抗那些犯了罪的人。

Who was he to kill? First of all, his brother. Raise your hand if you'd like to kill your brother! We don't want to do that. Why would you start with your brother? Because if he's your brother, you probably know him well enough to know what he was doing and why. And then every man had to go to his companion, and lastly had to go to his neighbor.

他要杀谁？首先是他的弟兄。如果你想杀你的弟兄，请举手！我们不想那样做。为什么要从你的弟兄开始？因为如果他是你的弟兄，你可能足够了解他，知道他在做什么以及为什么做。然后每个人都必须去到他的同伴那里，最后必须去到他的邻舍那里。

[Exodus 32:28 NKJV]

²⁸ So the sons of Levi did according to the word of Moses. And about three thousand men of the people fell that day.

Is that a pretty big number? Sometimes things go wrong in a city and there's a bit of a riot, and sometimes they'll say there were ten people arrested. This wasn't ten people arrested; this was three thousand people **killed**.

那是一个相当大的数字吗？有时候城市里出了问题，发生了一点骚乱，有时候他们会说有十个人被捕。这不是十个人被捕，这是三千人被杀。

Now, we're not aware of all the details of the sin. It is probable that there were many sins, the most serious of which was that these people had turned away from the God who had delivered them from Egypt. Did they deserve to die? Yep. Were there a lot of others who were just as guilty but not counted in the three thousand? I think so. It was a time of great shame for the children of Israel.

现在，我们并不知道罪的所有细节。很有可能有很多罪，其中最严重的是这些人背离了将他们从埃及拯救出来的神。他们该死吗？是的。是否还有许多其他人同样有罪，但没有算在这三千人当中？我想是的。对以色列人来说，那是一个极大羞耻的时期。

So who were the observers of that evil? The answer is their **enemies**. Verse twenty-five says Aaron had not restrained them, to their shame among their enemies. Have you ever noted

the enemy has got pretty sharp eyes? He doesn't miss very much. Sometimes they'll say to you, "I remember ten years ago you said..." and you say, "What? You actually remember that?" And maybe it's not something good that you did, maybe something bad that you did, and they remember the bad word that you said or the bad thought that you expressed. Who knows the bad thing you did? But they were unrestrained among their enemies.

那么这种邪恶的观察者是谁呢？答案是他们的敌人。第二十五节说，亚伦没有约束他们，使他们在仇敌中招致羞辱。你有没有注意到敌人有着相当敏锐的眼睛？他不会错过太多。有时候他们会对你说：“我记得十年前你说过……”你会说：“什么？你居然还记得那个？”也许不是你做的什么好事，也许是你做的坏事，他们记得你说过的坏话或表达过的坏想法。谁知道你做的坏事？但他们在敌人面前是放肆的。

Now, three thousand men—does that number ring a bell? What happened elsewhere in the Bible where three thousand were involved? The answer is on the Day of Pentecost. When the Spirit of God fell upon the people, three thousand were **saved**. Same God: three thousand killed, three thousand saved. Why were the three thousand saved? Because they repented at the preaching of Peter and the blessing of the Holy Spirit of God. So aren't you glad you look back to Pentecost rather than back to this terrible day in Sinai?

现在，三千人——这个数字让你想起什么吗？圣经中其他地方涉及三千人时发生了什么？答案是在五旬节那天。当神的灵降临在人们身上时，三千人得救了。同一个神：三千人被杀，三千人得救。为什么那三千人得救了？因为他们在彼得的宣讲和神圣灵的祝福下悔改了。所以你难道不高兴你回顾的是五旬节，而不是辛奈山这可怕的一天吗？

[Exodus 32:29 NKJV]

²⁹ Then Moses said, "Consecrate yourselves today to the LORD, that He may bestow on you a blessing this day, for every man has opposed his son and his brother."

Who did they oppose? Their son and their brother. Judgment begins at the house of God, and sometimes we've got to be bold enough to confront our brother and our sister.

他们反对谁？他们的儿子和他们的弟兄。审判从神的家开始，有时候我们必须足够勇敢去面对我们的弟兄和姊妹。

Moses Intercedes for Israel

[Exodus 32:30 NKJV]

³⁰ Now it came to pass on the next day that Moses said to the people, "You have committed a great sin. So now I will go up to the LORD; perhaps I can make atonement for your sin."

All of that took place in one day: Moses came down from the mountain, he saw the scene, he commanded judgment, and three thousand were killed. It was a busy day. So verse thirty says it came to pass on the next day. So where do you go? He went back up the mountain.

所有这些都发生在一天之内：摩西从山上下来，看到了那一幕，他命令执行审判，三千人被杀。那是忙碌的一天。所以第三十节说，到了第二天。那么你要去哪里？他回到了山上。

What was the reason that they committed the sin in the first place? He was up in the mountain! So he goes back up the mountain. What would their temptation be? "He's gone back to the mountain; I'll go back to my sin." By the grace of God, we don't read that they did return to their sin, but there probably was a lot of incentive to do so.

他们起初犯罪的原因是什么？他在山上！所以他又回到了山上。他们的诱惑会是什么？“他回到山上去了；我要回到我的罪中去。”借着神的恩典，我们没有读到他们确实回到了罪中，但可能有很多那样做的诱因。

[Exodus 32:31-32 NKJV]

³¹ Then Moses returned to the LORD and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! ³² Yet now, if You will forgive their sin--but if not, I pray, blot me out of Your book which You have written."

What do you think of that? What is the book that He had written? It's the **Book of Life**. We're going to read about it elsewhere in Scripture. It's the Book of Life; He wrote a book of all those who loved Him and followed Him and got eternal life. Can you imagine anybody saying such a thing? "Forgive those people, Lord; if You don't, then I choose not to go to heaven either." I shudder even at the thought of such a thing.

你对此有什么看法？他所写的册子是什么册子？那是生命册。我们将在圣经的其他地方读到它。那是生命册；他写了一本记录所有爱他、跟随他并获得永生之人的册子。你能想象有人会说这样的话吗？“主啊，赦免那些人吧；如果你不赦免，那么我也选择不去天堂。”想到这样的事，我甚至会发抖。

You remember the words of the Apostle Paul, don't you? He said, "I could wish that I myself were accursed from Christ for my brethren." Romans chapter nine, isn't it?

你还记得使徒保罗的话，不是吗？他说：“为了我的弟兄，我甚至宁愿自己被咒诅与基督分离。”这是罗马书第九章，不是吗？

[Romans 9:1-3 NKJV]

¹ I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, ² that I have great sorrow and continual grief in my heart. ³ For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,

Moses and Paul both had the **same heart**. They loved the people of Israel; they loved the people they preached to. Paul is basically saying, "My objective is the salvation of my Jewish brethren, and I could wish myself to be cut off from the blessings of God if in fact my brethren were to be saved." Where did Paul learn that? He learned it from Moses, didn't he? Amazing!

摩西和保罗都有着相同的心。他们爱以色列百姓；他们爱他们所传道的人。保罗基本上是说：“我的目标是我犹太弟兄的得救，如果我的弟兄能够得救，我甚至愿意自己切断与神赐福的联系。”保罗是从哪里学到那一点的？他是从摩西那里学来的，不是吗？太神奇了！

Sometimes we read verses like that in Scripture, and I look at myself in the mirror and I say, "Harold, what on earth are you doing here? You don't love people like that."

有时候我们在圣经中读到这样的经文，我看着镜子里的自己说：“哈罗德，你究竟在这里做什么？你没有那样去爱人。”

What was the Lord's response in Exodus thirty-two verse thirty-three?

出埃及记三十二章三十三节中主是如何回应的？

[Exodus 32:33 NKJV]

³³ And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book."

He's got a book. To the best of my knowledge, the book is a big book with a bunch of names in it. Every single name of every single person who has been born into this world, his name

was written in that book. And everyone that sinned and refused the grace and the forgiveness of God had their name blotted out of that book.

他有一本册子。就我所知，那是一本很大的册子，里面有一大串名字。在这个世界上出生的每一个人的每一个名字，他的名字都写在那本册子上。每一个犯罪并拒绝神的恩典和赦免的人，他们的名字都会从那本册子上被涂抹掉。

Can you imagine looking at that book? Can you follow the alphabet all the way down, and you find your name used to be written there, but it has been blotted out—you're no longer in that book? And there will be those in hell for eternity who remember their name was written in the book, but it had to be blotted out because they would not turn from their sin.

你能想象看着那本册子吗？你能顺着字母表一路找下去，发现你的名字曾经写在那里，但已经被涂抹掉了——你不再那本册子里了？在地狱里直到永远的人中，有些人会记得他们的名字曾经写在那本册子上，但不得不被涂抹掉，因为他们不肯从罪中回头。

So God said, "Moses, I'm not going to blot your name out of that book, but I will blot out the name of those who have sinned." Then He said, "Now Moses, here's your job."

所以神说：“摩西，我不会把你的名字从那本册子上涂抹掉，但我会把那些犯罪之人的名字涂抹掉。”然后他说：“现在摩西，这是你的工作。”

[Exodus 32:34 NKJV]

³⁴ Now therefore, go, lead the people to the place of which I have spoken to you. Behold, My Angel shall go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin."

He starts out saying, "Behold, My Angel shall go before you." Who would you rather have going with you: the Lord or His angel? Frankly, I'd be very impressed if an angel was walking with me, but far better if the Lord was walking with me! Why does He say, "I'll send My angel"? The implication is that if He's ready to go Himself, the people don't deserve the fellowship of the Lord; He'll help them through the angel.

他一开始说：“看哪，我的使者必在你前面引路。”你宁愿谁与你同行：是主还是祂的使者？坦白说，如果有使者与我同行，我会感到印象深刻，但如果主与我同行，那就好得多了！祂为什么说“我会差遣我的使者”？暗示是，如果祂准备亲自前去，这些人不配享有主的交通；祂将通过使者帮助他们。

[Exodus 32:35 NKJV]

³⁵ So the LORD plagued the people because of what they did with the calf which Aaron made.

Do we know what the plague was? We don't know. Was it an easy plague or a bad plague? Yeah, it was a bad plague. It was a terrible thing they'd done. They turned their back on the God who had done all the plagues against Egypt and all the blessings in the wilderness; they turned their back on all of that and pretended to follow a god made out of gold.

我们知道那是怎样的瘟疫吗？我们不知道。那是一场轻微的瘟疫还是一场严重的瘟疫？是的，那是一场严重的瘟疫。他们做了一件可怕的事。他们背离了那位对埃及施行一切灾殃并在旷野赐下一切祝福的神；他们背离了这一切，装作去跟随一个用金子造的神。

The Tabernacle Outside the Camp

All right, so we're at chapter thirty-three now. The story carries on.

好了，我们现在到了第三十三章。故事继续进行。

[Exodus 33:1 NKJV]

¹ Then the LORD said to Moses, "Depart and go up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, "To your descendants I will give it."

Who brought them out of the land of Egypt? Obviously God had brought them out of the land of Egypt. But in justifying their sin, the people said, "Moses brought us up out of the land of Egypt, and we don't know where he is." And so God here takes that phrase, "Moses, you brought them up out of the land of Egypt," and He said, "Moses, you go down there and you lead these people."

谁领他们出了埃及地？很明显是神领他们出了埃及地。但在为自己的罪辩护时，百姓说：“摩西领我们出了埃及地，我们不知道他在哪里。”所以神在这里借用了那句话，“摩西，你领他们出了埃及地”，祂说：“摩西，你到那里去，领这些百姓。”

[Exodus 33:2 NKJV]

² And I will send My Angel before you, and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite.

There it is again: "I will send My Angel before you."

又出现了：“我必差遣使者在你前面。”

[Exodus 33:3 NKJV]

³ Go up to a land flowing with milk and honey; for I will not go up in your midst, lest I consume you on the way, for you are a stiff-necked people."

[Exodus 33:4-5 NKJV]

⁴ And when the people heard this bad news, they mourned, and no one put on his ornaments. ⁵ For the LORD had said to Moses, "Say to the children of Israel, "You are a stiff-necked people. I could come up into your midst in one moment and consume you. Now therefore, take off your ornaments, that I may know what to do to you.'"

"I won't go with you." That was the tragedy. And they had enough sense to realize how tragic the situation was; no one put on his ornaments.

“我不同你们上去。”这就是悲剧所在。他们有理智意识到情况有多么悲惨；没有人佩戴饰物。

So the question is: why did they not put their ornaments on? Where did the gold for the golden calf come from? It came from their ornaments! And so Aaron said, "Give us some gold," and they would look at their ornaments—their jewelry or whatever—and they would give some of the gold to Aaron for the golden calf, and keep the rest of the ornaments for themselves. And so the ornaments all reminded the children of Israel of their gold given to the calf, and of their sin.

所以问题是：他们为什么不戴饰物？造金牛犊的金子是从哪里来的？是从他们的饰物来的！所以亚伦说：“给我们一些金子”，他们就会看着他们的饰物——他们的珠宝或随便什么——把一部分金子给亚伦造金牛犊，自己留着其余的饰物。所以这些饰物都让以色列人想起他们献给牛犊的金子，想起他们的罪。

So part of their repentance then was to take off their ornaments. Now, in a later day when the children of Israel—or rather, the Ninevites—were warned by Jonah that in forty days Nineveh would be destroyed, what did the Ninevites do? Oh, they took off their fancy clothes

and put on sackcloth so that the Lord could see that they were serious enough to request forgiveness.

所以他们悔改的一部分就是摘下饰物。后来，当尼尼微人受到约拿的警告说四十天内尼尼微将被毁灭时，尼尼微人做了什么？哦，他们脱下华丽的衣服，穿上麻衣，好让主看到他们是认真的请求赦免。

[Exodus 33:6 NKJV]

⁶ So the children of Israel stripped themselves of their ornaments by Mount Horeb.

They basically said, "It's true, we were sinners. We're going to get rid of these ornaments. We're not going to put them on."

他们基本上是说：“是的，我们是罪人。我们要抛弃这些饰物，我们不再戴它们了。”

[Exodus 33:7 NKJV]

⁷ Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass that everyone who sought the LORD went out to the tabernacle of meeting which was outside the camp.

Where had God been up to this point? He had been in the **middle** of the children of Israel. They were encamped all around Him—twelve tribes, three on each side—they were encamped in a marvelous pattern, a beautiful way! They were all there, and God was in the midst! What happened now? Moses takes his tent and he goes outside the camp, and the Lord went outside the camp too.

在这之前神在哪里？祂一直在以色列人的中间。他们围绕着祂安营——十二个支派，每边三个——他们以奇妙的格局、美丽的方式安营！他们都在那里，神在他们中间！现在发生了什么？摩西带着他的帐棚去了营外，主也去了营外。

There is a picture now that we are going to try to follow, and it says this: the Lord wants to be in the center of His people. Many of His people reject the Lord; then the Lord moves outside the camp, and the people who want the Lord, they go outside the camp to meet the Lord.

我们现在要尝试理解这样一个图景，它是这样的：主想要置身于祂子民的中心。但祂的许多子民拒绝了主；于是主移到了营外，而那些想要寻求主的人，就出到营外去见主。

Now the writer to the Hebrews picks up this theme and says that we meet the Lord outside the camp. The Christian today doesn't go to the center of the government, the center of society, and say, "This is where we'll all meet the Lord." The Christian today goes outside the camp, outside the affairs of the people; they go to meet the Lord who is outside.

现在希伯来书的作者接过了这个主题，说我们在营外与主相会。今天的基督徒不会去政府中心、社会中心说：“这是我们与主相会的地方。”今天的基督徒出到营外，出到世人的事务之外；他们去与在营外的主相会。

The teaching is that the very place, Calvary, is outside the camp. If you go to Calvary today, you can stand where the Lord Jesus was at Gordon's Calvary, and just over the hill you can see the city of Jerusalem and the wall of Jerusalem, just near where He was crucified. He was killed outside the camp.

这教导是说，各各他这个地方本身就在营外。如果你今天去各各他，你可以站在哥登各各他主耶稣曾经的地方，就在山丘上方，你可以看到耶路撒冷城和耶路撒冷的城墙，就在祂被钉十字架的附近。祂是在营外被杀害的。

That's what we've got to do. Each of us has got to say, "I'm going to follow the Lord, and I'm going to follow the Lord independently if I have to. I'll follow the Lord with a few of my Christian believers, but I'm going to follow the Lord outside the camp. I'm not going to be part of the big system."

那是我们必须做的。我们每一个人都必须说：“我要跟随主，如果有必要，我要独立地跟随主。我要与少数基督徒信徒一起跟随主，但我要在营外跟随主。我不会成为大体制的一部分。”

If you go to the city of Jerusalem today and you say to people, "I would like to go to Calvary. Where is Calvary?" you'll get two answers. One will say the place Calvary is just down this road, down at the end of what is called the Via Dolorosa, and they will take you to a place that they say is where Jesus was crucified. The only problem is it wasn't outside the camp; that particular place, the Church of the Holy Sepulchre, is inside the city of Jerusalem. And others will take you just outside the Damascus Gate, on the north side of the city of Jerusalem. They will show you Gordon's Calvary, and that is probably where the Lord was crucified because it was outside the camp.

如果你今天去耶路撒冷城，你对人们说：“我想去各各他。各各他在哪里？”你会得到两个答案。一个会说各各他在沿着这条路走到底，在所谓的“苦路”尽头，他们会带你去一个他们说是耶稣被钉十字架的地方。唯一的缺点是它不在营外；那个特定的地方，即圣墓教堂，在耶路撒冷城内。而其他人会带你到大马士革门外，耶路撒冷城的北边。他们会展示给你看哥登各各他，那很可能就是主被钉十字架的地方，因为它在营外。

Hebrews chapter thirteen, just to pick up this theme again:

希伯来书第十三章，为了再次接过这个主题：

[Hebrews 13:10-13 NKJV]

¹⁰ We have an altar from which those who serve the tabernacle have no right to eat. ¹¹ For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. ¹² Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. ¹³ Therefore let us go forth to Him, outside the camp, bearing His reproach.

So back to Exodus chapter thirty-three again, verse seven:

所以再回到出埃及记第三十三章第七节：

[Exodus 33:7 NKJV]

⁷ Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass that everyone who sought the LORD went out to the tabernacle of meeting which was outside the camp.

Some say, "Well, we live in a Christian country; everything is fine." But the Christians in a Christian country serve the Lord outside the camp. There are many Christian organizations and churches that don't follow the Lord, and the people who truly love the Lord, they worship Him outside that religious organization. By the grace of God, you and I say we fellowship with those who come out from the political organizations and the other organizations of the world. We come out to Jesus, seeking the Lord; we come out outside the camp.

有人说：“嗯，我们生活在一个基督教国家，一切都很好。”但在基督教国家里的基督徒是在营外侍奉主的。有许多基督教组织和教会并不跟随主，而真正爱主的人，他们在那些宗教组织之外敬拜祂。借着神的恩典，你和我与那些从政治组织和世界上其他组织中出来的人交接。我们出来到耶稣那里寻求主；我们出到营外。

Where was the majority of the people on this occasion? They were inside the camp. Who came to Moses outside the camp and to the Lord outside the camp? Just the people who **really sought the Lord**.

在这个场合，大多数人在哪里？他们在营内。谁来到营外的摩西那里、来到营外的主那里？只有那些真正寻求主的人。

[Exodus 33:8-10 NKJV]

⁸ So it was, whenever Moses went out to the tabernacle, that all the people rose, and each man stood at his tent door and watched Moses until he had gone into the tabernacle. ⁹ And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the LORD talked with Moses. ¹⁰ All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and worshiped, each man in his tent door.

So on this occasion, Moses and the people who followed Moses went out to the tent outside the camp, and the Lord came down on the tent to Moses. The people saw what was happening, and they rose and worshipped the Lord.

所以在这个场合，摩西和跟随摩西的人出到营外的帐棚那里，主降临在帐棚上临到摩西。百姓看到了所发生的事，就起来敬拜主。

[Exodus 33:11 NKJV]

¹¹ So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.

Okay, is that a wonderful line or not? It's nice to be able to go to a friend and say, "Listen, I want to have a chat." This verse doesn't say that Moses spoke to the Lord face to face as a man to his friend; this verse says the **Lord** spoke to Moses that way. Can you even imagine God being so friendly with a man that He speaks to him like that? Oh, I guess it must have been pretty thrilling!

好了，那是不是一句奇妙的话？能够去找一个朋友说“听着，我想聊聊”是很好的一件事。这一节经文并没有说摩西对主面对面说话像人对朋友说话一样；这一节经文是说主以那种方式对摩西说话。你能想象神对一个人如此友善，以至于像那样对他说话吗？哦，我想那一定相当令人激动！

When Moses was on the mountain, it was one thing, but he wasn't on the mountain now; he was just outside the camp, maybe a few hundred yards. The cloud came down, and the people could see the cloud coming down; they knew what was going on even if they couldn't

see the detail. God spoke to Moses face to face. And then he returned to the camp, but his servant Joshua, the son of Nun, a young man, did not depart from the tabernacle.

当摩西在山上时，那是一回事，但他现在不在山上；他就在营外，也许只有几百码远。云柱降下来，百姓可以看到云柱降下来；即使他们看不到细节，他们也知道发生了什么事。神与摩西面对面说话。然后摩西回到营里，但他的仆人，一个少年人，嫩的儿子约书亚，没有离开会幕。

You can imagine: here they are in this small little tabernacle, Moses is there, Joshua is with him. The Lord comes down and speaks to Moses face to face. Moses said, "I'm going home now." Joshua said, "I'm not going home now! I'm going to stay here. This is too good; I'm not going home now."

你可以想象：他们在这个小小的会幕里，摩西在那里，约书亚和他在一起。主降下来与摩西面对面说话。摩西说：“我言下之意要回家了。”约书亚说：“我言下之意现在不回家！我要留在这里。这太好了，我言下之意现在不回家。”

Joshua was an outstanding man. Why was it that he was chosen to follow Moses to lead the people into the Promised Land? The answer is because he loved Moses' God, too.

约书亚是一个杰出的人。为什么选他继承摩西领百姓进应许之地？答案是因为他也爱摩西的神。

Show Me Your Glory

[Exodus 33:12 NKJV]

¹² Then Moses said to the LORD, "See, You say to me, 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.'"

Moses said, "Frankly, Lord, I've got a problem. You said to me, 'Bring these people up,' but You also said, 'I won't go with you.'" Moses said, "Who are You going to send?" You said, "Moses, I know you by name, and you have found grace in My sight."

摩西说：“坦白说，主啊，我有麻烦了。你对我说‘领这些百姓上去’，但你也说‘我不同你们上去’。”摩西说：“你要差遣谁去？”你说：“摩西，我按你的名认识你，你在我眼前也蒙了恩。”

There's something wonderful here: "I have found grace in Your sight." Can you think of anybody else who found grace in God's sight? What was his name? His name was Noah, wasn't it? Did it do Noah any good to find grace in the Lord's sight? Yeah! The world was

destroyed, and Noah was saved. I think when Moses realized he found grace in God's sight, he was pretty excited.

这里有一些奇妙的东西：“我在你眼前蒙了恩。”你能想到其他在神眼前蒙恩的人吗？他的名字是什么？他的名字是挪亚，不是吗？在主眼前蒙恩对挪亚有好处吗？是的！世界被毁灭了，而挪亚得救了。我想当摩西意识到他在神眼前蒙恩时，他是相当兴奋的。

[Exodus 33:13 NKJV]

¹³ Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people."

He says basically, "Finding grace in Your sight is wonderful. I want to know You that I may find grace in Your sight." But he doesn't leave it there; he says, "And consider this nation—it is Your people." So he's got God here, and he's saying, "God, what are You going to do?"

他基本上是说：“在你眼前蒙恩是奇妙的。我想认识你，好在你眼前蒙恩。”但他并没有停在那里；他说：“求你想到这民是你的民。”所以他把神摆在这里，他说：“神啊，你准备怎么做？”

[Exodus 33:14 NKJV]

¹⁴ And He said, "My Presence will go with you, and I will give you rest."

Is that a good promise? How many times have I said, "I don't know, Lord, but I'll go if You'll go with me"? And the promise is: "I'll go with you, Harold, and I will give you rest." In a very literal sense, I went all the way around the world on the strength of a promise like this. Moses lived it out; we get to live it out. You pray it, too: "My presence will go with you, and I will give you rest." That's God's promise.

那是一个好的应许吗？多少次我说：“我不知道，主啊，但如果你与我同去，我就去。”而应许是：“哈罗德，我必与你同去，我必给你安息。”在极其字面的意义上，凭着这样一个应许的力量，我走遍了全世界。摩西活出了它；我们也要活出它。你也这样祷告吧：“我的同在必与你同去，我必给你安息。”那是神的应许。

What's Moses' response?

摩西的回应是什么？

[Exodus 33:15 NKJV]

¹⁵ Then he said to Him, "If Your Presence does not go with us, do not bring us up from here."

"If You won't go with me, I'm not going!" It's all very simple. I hope you say that to the Lord often: "If You go with me, I'll go; but if You're not going to go with me, I'm not going."

“如果你不同我们去，就不要把我们从这里领上去！”这一切都很简单。我希望你经常对主这样说：“如果你与我同去，我就去；但如果你不同我同去，我就不去。”

[Exodus 33:16 NKJV]

¹⁶ For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth."

If you're the Lord's servant, if you're the Lord's son or daughter, and if He goes with you, what is the difference between you and all the people on the earth? The difference is **God is with you**. The fact is we're different.

如果你是主的仆人，如果你是主的儿子或女儿，如果祂与你同去，你和地上所有的人有什么区别？区别在于神与你同在。事实是我们是不同的。

I was just thinking of it yesterday, but I used to work for a large corporation here in Vancouver. There were maybe a couple hundred of us who worked in the head office. I said to some people, "I'm a Christian." You know what they said? "You'd better go see Betty; she's a Christian, too." There may have been others, but really there were only two of us who were bold enough to admit it: Betty was one, and I was another. That's the way people should know that we're different! People should know that the Lord will go with us.

我昨天还在想，我过去在温哥华这里的一家大公司工作。在总部工作的我们大概有几百人。我对一些人说：“我是个基督徒。”你知道他们说什么吗？“你最好去见见贝蒂，她也是个基督徒。”可能还有其他人，但实际上只有我们两个人足够勇敢承认：贝蒂是一个，我是另一个。那就是人们应该知道我们与众不同方式！人们应该知道主会与我们同去。

He is basically saying, "We shall be separate, Your people and I, from all the people who are upon the face of the earth." What does that mean? It means all the people who aren't

Christians in the world are the same, but you and I who are Christians are different. And we should be so different that everybody knows it.

祂基本上是说：“我和我的百姓将与地上的万民有分别。”那是什么意思？这意味着世界上所有不是基督徒的人都是一样的，但你我这些基督徒是不同的。我们应该如此不同，以至于每个人都知道。

[Exodus 33:17 NKJV]

¹⁷ So the LORD said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name."

So what's the argument? The argument is that Moses is going to have to lead the people, and the Lord said He would send His angel. Moses said, "That's all very nice, but I'm not going to be content with an angel. I want to go with You." And the Lord says, "I will also do this thing; I will go with you."

那么争论点是什么？争论点是摩西将不得不领百姓，而主说祂会差遣祂的使者。摩西说：“那都很好，但我不会满足于一个使者。我想与你同去。”主说：“你所说的这事我也要行；我必与你同去。”

What was the last sermon that the Lord Jesus preached before He went to the cross? John fourteen, fifteen, sixteen, seventeen—that's what it's all about! It talks about the fact that Jesus will **go with us**. Absolutely marvelous! Where is Jesus? By the grace of God, He's up in heaven, but far more important than that, He's right in here! He condescends to go with me. Hallelujah! Where did this marvelous truth come from? This delightful conversation that Moses had with the Lord face to face.

主耶稣上十字架前讲的最后一篇道是什么？约翰福音第十四、十五、十六、十七章——这就是全部内容！它谈到耶稣将与我们同在的事实。绝对奇妙！耶稣在哪里？借着神的恩典，祂在天上，但比这重要得多的是，祂就在我们心里！祂谦卑地与我同行。哈利路亚！这奇妙的真理从何而来？来自摩西与主面对面进行的这段令人愉快的对话。

So what does Moses say?

那么摩西说了什么？

[Exodus 33:18 NKJV]

¹⁸ And he said, "Please, show me Your glory."

Why didn't he say, "I'd like a million dollars"? Why didn't he say, "Would You please cure my backache"? Good man, Moses! He said, "Lord, please show me Your glory." It's probably something that you would only ask of a friend.

他为什么不说“我想要一百万美元”？他为什么不说“请你治好我的腰痛好吗”？好样的，摩西！他说：“主啊，求你显出你的荣耀给我看。”这大概是你只会向朋友提出的请求。

What is the answer of God to this?

神对此的回应是什么？

[Exodus 33:19 NKJV]

¹⁹ Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion."

That would be a good thing to see! Have you ever seen a little of the goodness of God? You want to see His glory? Look more at His **goodness**. Look at all those good things He's done, and you'll begin to see His glory. "The heavens declare the glory of God"—is that a Psalm, too? Is that rather spectacular? The heavens are vast! Why did God build the heavens so big, so vast, so meticulously and beautifully put together? Why did He do that? So that we would see that God is a God of glory!

那将是一件值得看的好事！你曾看过神的一点恩慈吗？你想看祂的荣耀吗？多看看祂的恩慈吧。看看祂所做的所有美事，你就会开始看到祂的荣耀。“诸天述说神的荣耀”——这也是一首诗篇吗？那不是很壮观吗？诸天是广阔的！神为什么把诸天造得这么大、这么广阔、这么细致美丽地组合在一起？祂为什么要那样做？好让我们看到神是荣耀的神！

So Moses says, "Please show me Your glory." The Lord said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you." What is so good about the name of the Lord? It's absolutely marvelous! What do we know about His name? Well, one of His names is "I AM." That's one of the most amazing, big names you've ever heard of: "I AM." What does He mean by that? "I am everything that is good."

所以摩西说：“求你显出你的荣耀给我看。”主说：“我要显我一切的恩慈在你的面前经过，宣告耶和华的名。”主的名有什么好？绝对奇妙！我们对祂的名了解多少？嗯，祂的名字之一是“我是”。那是你听过的最奇妙、最伟大的名字之一：“我是”。祂那样说是什么意思？“我是一切的美善。”

C.J. Rolls wrote a book—it simply entitled The Names of the Lord. He simply took three hundred and sixty-five names of the Lord, and talked about one name for every day of the year. And His name is a name of glory!

C.J. 劳斯写过一本书——书名简单地叫做《主的名》。他只是列举了主的 365 个名字，并在一年中的每一天讲解一个名字。而祂的名是荣耀的名！

What else do we know about His glory? "I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." Well, if He was going to be gracious to whom He would be gracious, and if in so doing He would proclaim His glory, wouldn't you be encouraged to say, "Lord, would You please be gracious to me in such a way as it would increase Your glory?" And could you say, "Lord, if I were to ask You for compassion, and You were to grant me compassion, would You do it in such a way that others might see Your glory as You have compassion on me?" If you didn't have any other reason to pray, you'd pray on the basis of that promise, wouldn't you? Just absolutely marvelous! Moses said, "Show me Your glory!" The Lord says, "This is how I can show you My glory."

关于祂的荣耀，我们还知道什么？“我要恩待谁就恩待谁，要怜悯谁就怜悯谁。”嗯，如果祂要恩待祂所要恩待的人，如果祂这样做是为了宣告祂的荣耀，难道你不会受到鼓舞说：“主啊，你是否可以以增加你荣耀的方式恩待我？”你是否可以说：“主啊，如果我向你寻求怜悯，而你赐给我怜悯，你是否可以以一种让别人在你看顾我时看到你荣耀的方式来进行？”如果你没有其他祷告的理由，你会根据那个应许来祷告，不是吗？简直绝对奇妙！摩西说：“求你显出你的荣耀给我看！”主说：“这就是我向你展示我荣耀的方式。”

[Exodus 33:20 NKJV]

²⁰ But He said, "You cannot see My face; for no man shall see Me, and live."

Now, if we were to see the face of God, do you think we would see glory? The answer is: of course! But we can't. What do we see? We see His grace, we see His compassion, and we see **Jesus**. It's absolutely incredible! Moses and God were friends; God spoke to Moses as a friend to a friend.

如果我们要看神的面，你认为我们会看到荣耀吗？答案是：当然！但我们不能。我们看到了什么？我们看到祂的恩典，我们看到祂的怜悯，我们看到了耶稣。这简直不可思议！摩西和神是朋友；神对摩西说话，就像朋友对朋友说话一样。

So God says, "Moses, I've heard you. I know that you want to see My glory." His glory is that He **loves His people**. So if you wanted to see the glory of God, you could go out tonight and look at the stars; but if you wanted to see more of the glory of God tonight, what would you

do? You'd spend some time with God, and then you'd walk in and take a look in the mirror, and you would say, "There's the glory of God right there—it's me! Look how good He's been to me!" You don't have to look up a hundred million light years to see His glory; just look in the mirror and say, "Hallelujah!"

所以神说：“摩西，我听见你了。我知道你想看我的荣耀。”祂的荣耀在于祂爱祂的子民。所以如果你今晚想看神的荣耀，你可以出去看星星；但如果你今晚想看到更多神的荣耀，你会怎么做？你会花些时间和神在一起，然后走进去照照镜子，你会说：“神的荣耀就在那里——那就是我！看祂对我有多好！”你不需要看上一亿光年来寻找祂的荣耀；只要照照镜子说：“哈利路亚！”

All right, well, our time is gone again. We'll pick it up in verse twenty-one next week, Lord willing.

好了，我们的时间又到了。如果主允许，我们下周将从第二十一节开始。

So Lord, we remember the words of the Apostle Paul, and he praised the Lord with a simple line. He said:

主啊，我们记得使徒保罗的话，他用简单的一句话赞美主。他说：

[Galatians 2:20 NKJV]

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

And so Lord, in all of this we give You thanks. We confess we don't know much about the relationship that Moses had with the Lord; thank You for giving us the picture, and then thank You for beginning to give us the experience of the God of glory who toward us shows Himself to be a God of grace and compassion. We give thanks now in Jesus' name. Amen.

所以主啊，在这一切中我们感谢你。我们承认我们对摩西与主的关系了解不多；感谢你给我们展示了这个画卷，感谢你开始让我们经历这位荣耀的神，祂向我们显示自己是恩典与怜悯的神。我们现在奉耶稣的名献上感谢。阿们。