

Exhortation for 22/2/04- Reading Exodus 32 - Bro. Neville
劝勉词 ——2004年2月22日 阅读出埃及记第32章 尼维尔弟兄(大卫的女婿)

Dear Brothers and Sisters 亲爱的弟兄姐妹们

Greetings from the Tawa Ecclesia, Wellington, New Zealand. 新西兰韦林顿的塔瓦教会向你们问好。

Our readings this week have taken us through the latter chapters of the book of Exodus. We have read of the various ascents of Mt Sinai by Moses as the children of Israel camped in the valley below. The nation arrived at Mt Sinai in the third month after leaving Egypt and then stayed there for almost a year, during which time Moses ascended the mountain seven times. 这个星期的读经把我们带到出埃及记这本书的后面部分。我们已经读过了摩西几次上西乃山，而以色列的后代们在下面的山谷宿营。以色列民是在离开埃及后的第三个月里到达西乃山的，然后他们在那里住了近一年的时间。在那期间，摩西七次上了山。

The longest and most notorious of these ascents was the fifth one, which is recorded for us between Ex 24-32. On this occasion Moses spent 40 days and 40 nights in the Mount and returned to find the children of Israel worshipping a golden calf. This incident is cited in the New Testament by Paul where he says: "Now these things were our examples to the intent we should not lust after evil things as they also lusted. Neither be ye idolators, as were some of them; as it is written (quoting Ex 32:6), The people sat down to eat and to drink, and rose up to play" (1Cor 10:6-7). The history of the nation of Israel in the wilderness contains many graphic and powerful lessons for us as we journey through the wilderness of life, awaiting the return of our Lord and the establishment of his kingdom. 时间最长和最有名的一次是第五次，记载在出埃及记第24-32章中。这一次，摩西在山上呆了40个白天和40个晚上后，当他下山时，发现以色列的后代们正在敬拜一个金牛犊。这件事在新约中被保罗引用，他说“这些事都是我们的鉴戒，叫我们不要贪恋恶事，像他们那样贪恋的。也不要拜偶像，像他们有人拜的。如经上所记（引出埃及记32:6），百姓坐下吃喝，起来玩耍”（哥林多前书10:6-7）。在我们行在生活的旷野中，等待我们的主回来建立他的国的时候，以色列民在旷野中的历史包含了许多对我们生动而有力的功课。

Our story this morning begins in Ex 32. God had told Moses to climb the mountain for the fifth time that he might (amongst other things) receive the commandments of God written on tables of stone. Joshua had ascended part of the way with Moses, leaving Aaron and Hur in charge of the camp. During this time, there was a general feeling in the camp that Moses had been gone too long. 我们今天早上的故事从出埃及记第32章开始。神已经告诉摩西第五次上山，以便他能接受神的写在石块上的戒命（和其它的东西）。约

书亚与摩西一起上了一部分山，留下亚伦和护珥看护营地的民。在这期间，在营地的百姓中间有一个普遍的感觉，就是摩西上山去的时间太长。

As Aaron was the most senior leader still in the camp, the complaint of the people fell on him (v1). They wanted to make a god to go before them, because they had lost the leader (Moses) they would normally rely on for this purpose. The excuse they gave was that Moses had been away too long, but the New Testament record gives us the real reason: "In their hearts they turned back to Egypt, saying unto Aaron, Make us gods to go before us" (Acts 7:39-40). The truth was that Israel's sin had nothing to do with Moses' absence. The people had not grown weary with the wilderness journey, they had grown weary with the Truth! We might well ask ourselves as we break bread this morning: Where are our hearts? Are our thoughts intently on the words of our prayers? Did we concentrate during the reading? If we are breaking bread in a group, what will we talk about after the meeting? Just how similar are we to the nation of Israel? 因为亚伦是营地中最高的领导，众民的抱怨就落到他的身上（第1节）。他们想要造一个神，来走在他们面前；因为他们失去了他们通常依靠的领导（摩西）。他们给出的理由是摩西离开的时间太久，但是新约的记载给了我们真正的理由：“我们的祖宗不肯听从，反弃绝他，心里归向埃及，对亚伦说，你且为我们造些神像，在我们前面引路”（使徒行传 7:39-40）。事实是，以色列的罪与摩西的离开毫无关系。以色列人并没有厌倦旷野中的旅行，而是厌倦的真理！当我们今天早上掰饼的时候，我们也许会问自己：我们的心在哪里？我们的思想是不是专心地放在我们的祷告上了呢？我们在读经的时候专心致志了吗？如果我们在一个集体里掰饼，在会后我们将要谈论的话题是什么？我们与以色列民是怎样的相似？

Well, Aaron was in a very difficult position. He was not accustomed to making decisions like this in Moses' absence. He does not seem to have had the strength of character his brother had to resist pressure from others. He capitulates. 好了，亚伦当时处在一个非常艰难的位置。他不习惯在摩西不在的时候作这样的决定。他似乎没有他弟弟的个性力量来抵抗来自其他人的压力。他投降了。

Perhaps Aaron thought he might delay the people's action by making them pay a costly price by giving their gold earrings (v2). If so, he was soon to be disappointed. The people contributed willingly, and Aaron was now forced to go through with the action. What is interesting, however, is that those earrings represented the obedience of faith: "As an earring of gold, and an ornament of fine gold, so is a wise reprover on an obedient ear." (Prov). As the people removed their earrings, they removed the reproof of wisdom. Now they were deaf to the Word of God. 也许亚伦当时想，通过让他们付出巨大的代价，交出他们的金耳环（第2节），就可以延迟人们的行动。如果真是这样，他很快就失望了。人们非常乐意地献出了他们的金耳环，亚伦现在被迫参加他们的行动。然而，有趣的是，那些耳环代表的是对信仰

的顺从：“智慧人的劝戒，在顺从的人耳中，好像金耳环，和精金的妆饰”（箴言 25:12）。

In verses 3-5 we read how Aaron made the golden calf. It seems from verse 5 that Aaron didn't intend the calf to be an idolatrous object because he immediately called a feast to Yahweh. What he wanted was tangible evidence of the existence of God. Perhaps he thought of the calf as a cherubic symbol, perhaps he felt it represented an animal of national sacrifice, the largest animal used under the Law of Moses. There is no question that Aaron sinned, but whatever his motive was, it seems to have been more honourable than that of the people. 在第 3-5 节中，我们读到亚伦怎样造了金牛犊。第 5 节似乎告诉我们亚伦并没有想让金牛犊成为崇拜的偶像，因为他立即就宣告了第二天向耶和华献祭。他想要的是神存在的实在的依据。也许他想到牛犊可以作为可爱的象征，也许他感到牛犊可以代表以色列民献祭的动物——在摩西律法中用的最大的动物。没有疑问，亚伦犯了罪，但是无论他的动机是什么，似乎要比以色列民的动机更值得尊敬。

As far as the people were concerned, the calf represented only one thing: Apis, the bull-god of the Egyptians. Joshua 24:14 tells us that Israel served idols in Egypt and Apis was a god of fertility. What is even worse about this event, is that the people said in verse 4: "These be thy gods, O Israel, which brought thee up out of the land of Egypt". These words are a blasphemous play on the solemn words of God at the giving of the Ten Commandments in chapter 20: "I am Yahweh thy God which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image ..." (Ex 20:2-4). Needless to say, the worship of a golden calf is a direct violation of the first two of these commandments! But things got worse from here. 至于以色列民，他们认为，牛犊只代表了一件事：亚比斯——埃及人的牛神。约书亚记 24:14 告诉我们，以色列人在埃及事奉偶像，而亚比斯是一个掌管生育的神。关于这件事情，更坏的是在第四节中“他们就说，以色列啊，这是领你出埃及地的神”（出埃及记 32:4）。这些话是多么的亵渎，对于第 20 章中所记在的神在给摩西十条戒命时所说的严肃的话：“我是耶和华你的神，曾将你从埃及地为奴之家领出来。除了我以外，你不可有别的神。不可为自己雕刻偶像，也不可作什么形像仿佛上天，下地，和地底下，水中的百物”（出埃及记 20:2-4）。不用说，对一个金牛犊的崇拜直接违背了这些戒命中的前两条！但是，那以后，事情变得更糟。

Despite Aaron's attempts to control the people, they ate, drank and rose up to play (dance) (v6). Verse 25 tells us that the celebration degraded to revelry and debauchery. All restraint was gone. In every sense, the people returned to the ways of Egypt. "They changed their glory (God) into the similitude of an ox that eateth grass" (Psa 106:20). 尽管亚伦企图去控制人们，他们仍然又吃又喝，并起来玩耍（第 6 节）。第 25 节告诉我们这样的庆祝仪式已坠落到饮酒狂欢和寻欢作乐。所有的约束都不复存在。从每一点

看，以色列人都走上了和埃及人一样的道路。“如此将他们荣耀的主，换为吃草之牛的像”（诗篇 106:20）

Once again, there is a very pertinent exhortation in this. If we are ever tempted to adopt the customs of the world in our ecclesial lives to change our worship to make it more acceptable to new converts or to younger members, then remember the lesson of the golden calf. Aaron thought he was producing something, which would unite the nation in their worship of Yahweh. But he chose a commonly recognised symbol of false worship. Instead of uniting the nation in the Truth, he united them in apostasy that subsequently cost many people their lives. Our ecclesias should be sanctuaries of the Truth. Let's keep them that way. 再一次，这里面有非常中肯的劝勉。如果我们受到诱惑，去接受世俗的生活方式到我们的教会生活中，而改变我们的信仰，以便去迎合新的信徒和年轻人；那么请记住金牛犊的这一课。亚伦心里想，他是造了一样能使整个以色列民族团结在对耶和华的敬拜中的东西。但是他却选择了一个普遍认识到的错误的敬拜符号。他不但没能使以色列国民在真理里团契，而且还背离了自己的信仰，使他们付出了生命的代价。我们的教会应该是真理的殿堂。让我们保持它的神圣。

Meanwhile, hundreds of feet up the mountain, oblivious to all that was going on below, Moses was receiving the commandments of God on tables of stone. God spoke to him in verse 7 and told him what was happening at the bottom of the mount. Moses began the long descent down the hill side. 而与此同时，在这几百英尺的高山上，对山下发生的一切毫无所知，摩西正在接受在刻在石版上的神的戒命。在第 7 节中，神和他说话，并告诉了他山下所发生的事。摩西开始了长途的下山。

In verses 15-16 listen to the emphasis given in the record as Moses makes his way down the mount—two tables in his hand, written on both sides, this side and that side, the work of God, the writing of God, graven upon tables. This is not just Moses coming down the hill; this is the Law! Here was a man in absolute unity with the words he came to speak. He represented the Word of God himself. 在第 15-16 节里，我们来听听摩西在下山时所强调的重点——手里拿着两块法版。这版是两面写的，这面那面都有字，是神的工作，字是神写的，刻在版上。这不单单是摩西在下山，这是律法在下山！这（摩西）是一个与他将要说的话完全统一的人。他代表了神自己的话语。

When Moses gets within sight of the camp and sees the calf and the dancing, he is seized with indignation. He takes the two tables of stone and destroys them. 当摩西快要到宿营时，就看见牛犊，又看见人跳舞，他非常愤怒。他把两块法版举起来，把它们摔坏了。

It might appear that Moses was merely overcome with anger and that his action was a rash one. But the emotions he felt were identical to those of God. In verse 19 "Moses' anger waxed hot". In verse 11, God's anger

had "waxed hot". He was at one with his God. The breaking of the tables was merely the physical demonstration of what the people had already done morally. When the nation first reached Sinai in Ex19:8, the people had said, "All that Yahweh hath spoken we will do". Now they had abandoned their promise and served the idols of their previous life. 看起来，似乎摩西只是无法控制自己的愤怒，行为很粗鲁。但是他所感觉到的情绪与神的情绪是完全一致的。在第 19 节，“摩西...便发烈怒”。在第 11 节中，神“发烈怒”。他与神是为一的。这摔碎的法版仅仅是以色列民所做的道德的败坏的物体展示。在出埃及记 19:8 中，当以色列民初到西乃山的时候，他们曾说过“凡耶和华所说的，我们都要遵行”。而现在他们却放弃了他的诺言，去侍奉他们过去在埃及时的偶像。

Moses' judgement was swift (v20-24). First he destroyed the calf, grinding it into dust and casting it into their drinking water. Next he interrogated his brother, Aaron, whose weakness had promoted this idolatrous situation. Aaron tries to minimise the consequences: "Let not the anger of my Lord wax hot" (v22), he tries to minimise his involvement: "For they said unto me, Make us gods" (v23), and he tries to minimise the sin: "and there came out this calf" (v24). Aaron's transgression was considerable. His pathetic answer only added to his crime. Many years later, Moses tells how seriously God viewed Aaron's actions: "And Yahweh was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time" (Deut 9:20). 摩西的对他们的审判很快就开始了(第 20-24 节)。首先他将那牛犊毁了，将它磨得粉碎后，撒在水里让他们喝。然后他质问了哥哥亚伦，是亚伦的软弱导致了这偶像崇拜的情形。亚伦试图淡化这个后果：“求我主不要发烈怒”（第 22 节），他也试图推卸自己的责任：“他们对我说，你为我们作神像”（第 23 节），他还试图使这罪化小：“这牛犊便出来了”（第 24 节）。亚伦的罪是相当大的。他的可怜的回答只是加重了他的罪。许多年以后，摩西说到了神是多么严肃地看亚伦的行为：“耶和华也向亚伦甚是发怒，要灭绝他。那时我又为亚伦祈祷”（申命记 9:20）。

Finally, Moses went through the entire nation and sought out those primarily responsible for the idolatry. With the assistance of the tribe of Levi who stood faithfully with him, Moses executed 3000 idolators (v26-28). At a time when the nation had disowned its loyalty to God, the tribe of Levi espoused it. It would be easy in such a situation to take a more partial view of the actions of those known to us than to those who are not. But the Levites were true to their commission. Everyone primarily involved in the worship of the calf, whoever they were, was killed. 最后，摩西穿过百姓，找到那首要为偶像崇拜负责的人。在忠实的利未部落的帮助下，摩西处决了 3000 个偶像崇拜者（第 26-28 节）。在当整个民族否认对神的忠实的时候，利未人却信奉着神。在那样的情况下，对那些我们认识的人的行为应该很容易产生偏面的观点。但是，利未人面对百姓所犯的罪却是公义的。无论是谁，只要卷入对牛犊的敬拜，都被处死。

Brethren and sisters, these things are extremely relevant to us because the hour is coming for us too. The Father in heaven will one day tell His Son to go back to his people as he told Moses to in this chapter. Scripture abounds with warnings on this theme. In Luke 18:8, Jesus said, "Nevertheless, when the Son of man cometh, shall he find the faith on the earth?" The answer to this question is undoubtedly, "Yes", but the implication behind it is that the faith might be very weak. 弟兄姐妹们, 这些事是与我们密切相关的, 因为基督回来审判的日子离我们也越来越近了。我们在天的父会在某一天他的儿子回到他的百姓中间, 就像在今天读的这一章中他对摩西所说的一样。圣经中有许多关于这个主题的警示。在路加福音 18: 8 中, 耶稣说, "然而人子来的时候, 遇得见世上有信德吗?" 对这个问题的回答是毋庸置疑的, "是", 但是这里面隐含的意思却是, 那信心可能非常脆弱。

The problem of the golden calf began with the prolonged absence of Moses from the camp. Without the direct leadership of their Divinely appointed master, the nation quickly turned out of the way of the Truth. The Apostle Paul has already told us that these things were written as an example to us, and so they are. 金牛犊的问题起源于摩西长时间的离开营地。没有了他们那神圣的被指派的领导者的直接领导, 以色列百姓很快地偏离了神的真道。使徒保罗已经告诉我们, 这些事是写来给我们做例子的, 他们确实是我们的例子。

Like the children of Israel, we are also living in a time when our Divinely appointed Master is not with us. Moses was absent for 40 days, a time of probation. We are living out the time of our probation now in the absence of our Lord. On this fifth ascent, Moses received from God the pattern of the Tabernacle that would be the focal point of life in the ancient kingdom of Israel. In the same way, Luke 19:12 tells us that our Master has "gone into a far country to receive for himself a kingdom, and to return". 同以色列的子孙一样, 我们生活的时间, 也是在一个神所指定的神圣领导者离开我们的年代。摩西离开了 40 天, 这是考验他们的一段时间。我们生活在我们的主离开, 来考验我们的年代里。在这第五次的上山期间, 摩西得到了来自神的帐幕的样式, 这在古时的以色列的国里是生活里的重心。同样, 路加福音 19:12 告诉我们, 我们的主 "往远方去, 要得国回来。"

We are further reminded of the words of our Lord Jesus Christ in Matt 24:48 which relate to his imminent return: "The evil servant shall say in his heart, My lord delayeth his coming". It is easy for this attitude to develop in us when there are so many other things in life that compete for our attention. We can easily lose the vision and urgency of the calling we have been given. We must resist distractions by maintaining our separation from the influences of Egypt, waiting patiently and eagerly for our Master to return. 我们进一步被提醒我们的主耶稣基督在马太福音 24:48 中的话, 里面讲到他关于他的即将来临的返回: "倘若那恶仆心里说, 我的主人必来得迟"。当生活中有如此之多的其它事情分散我们的注意力时, 在我们中间很容易滋生这样的态度。我们可能很容易丧失被给予的召唤的警觉和紧迫

感。我们必须通过保持远离埃及的影响，来抵抗使我们分心的事情，耐心地急切地等待我们的主的复临。

We might satisfy ourselves with the fact that we do not worship the idols of the pagan religions about us and that it is most unlikely that we ever would. But Paul said to the Colossians, "Covetousness is idolatry" (Col 3:5). Samuel said to Saul, "Stubbornness is idolatry" (1 Sam15:23). From these verses it is obvious that the question as to whether or not we are idolators is an extremely personal one. Anything that takes us from the pure service of the Truth is idolatry. 我们也许会因为崇拜假宗教的偶像，并且今后也永远都不大可能去崇拜，而自我满足。但是保罗对哥撒罗尼迦人说，“贪婪就与拜偶像一样”（Col 3:5）。先知撒母耳对扫罗说，“顽梗的罪与拜虚神和偶像的罪相同”（1 Sam15:23）。从这些经节里我们很清晰地看到，我们是否是偶像崇拜者是一个非常现实的问题。任何让我们远离对真理的纯洁事奉都是崇拜偶像。

Our final point of exhortation comes from the words of Paul to the Thessalonians: "But the Lord is faithful who will stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (2Thess 3:3-5). As we now remember our absent Master and Lord as we partake of the bread and wine, let us determine to keep ourselves from the defiling influence of the world around us and in a holy way of life wait patiently for his return. 今天劝勉词的最后一点来自保罗写给哥撒罗尼迦人的话：“但主是信实的，要坚固你们，保护你们脱离那恶者（或作脱离凶恶）。我们靠主深信你们现在是遵行我们所吩咐的，后来也必要遵行。愿主引导你们的心，叫你们爱神并学基督的忍耐”（哥撒罗尼迦后书 3:3-5）。当我们现在掰饼和喝杯纪念我们的主的时候，让我们决心保守自己圣洁的生活，不被我们周围世界的影响所败坏，耐心地等待他的复临。

Questions for Discussion 讨论问题

We mentioned in the exhort that the incident of the golden calf followed the 5th ascent of Mt Sinai by Moses. It is a useful exercise to mark in your Bibles the times Moses was up the Mount and the times he wasn't. A simple coloured line down the centre margin to indicate the times Moses was up the mountain is sufficient. Here are the 7 ascents: 我们在劝勉词中提到，造金牛犊的事件发生在摩西第五次上西乃山。在我们的圣经中标出摩西在山上的时间和不在山上的时间，是对我们有用的练习。用简单的彩色线条在中间标记出摩西上山的次数就足够了。以下是摩西的七次上山：

Ascent 1: ch 19:3-6 Ascent 2: ch 19:8-13 Ascent 3: ch 19:20-25 Ascent 4: ch 20:21-24:2 Ascent 5: ch 24:9-32:18 Ascent 6: ch 32:31-33:3 Ascent 7: ch 34:4-29 第一次上山: 出埃及记 19:3-6 第二次上山: 出埃及记 19:8-13 第三次上山: 出埃及记 19:20-25 第四次上山: 出埃及记 20:21-24:2 第五次上山: 出埃及记 24:9-32:18 第六次上山: 出埃及记 32:31-33:3 第七次上山: 出埃及记 34:4-29

One of the things we didn't discuss in the exhortation was the fact that God had thought to destroy Israel for their sin and begin the nation again with Moses as He had earlier done with Abraham (Ex 32:10). Moses pleaded with God that this might not happen, making his appeal with three points (v11-13): 我们在劝勉词中没有讨论的一件事是: 神曾经想过要因着他们的罪毁灭以色列, 再从摩西那里重新开始一个新的民族, 就像早期他对摩西做的那样(出埃及记 32:10)。摩西恳求神不要这样做时, 讲了三点(第 11-13 节):

- Israel were the people He had redeemed from Egypt. They belonged to God.
- the Egyptians would see this destruction as a triumph for them and would discredit God's purpose.
- even if God could literally fulfil the promises to Abraham, Isaac and Jacob a different way, one of the fundamental principles of the Abrahamic covenant was mercy and forgiveness. Moses pleads for this disposition from God now.
- 以色列是他(神)从埃及赎回的, 他们属于神。
- 如果埃及人看到以色列人的毁灭, 会把它当作他们自己的胜利, 对神的意图的名誉不利。
- 即使神能够以另一种方式真正实现对亚伯拉罕、以撒、雅各的应许, 对亚伯拉罕的约定的一个基本原则是怜悯和宽恕。摩西现在恳求神的处理。

It would have been very easy for Moses to have accepted God's offer, but he could identify personally with the plight of the nation. In similar situations, God had extended great mercy to him. Consider the parallels between Moses and Israel: 对于摩西来说, 接受神的给予应该是非常容易的事; 但是他能够亲自识别以色列民的困境。在相似的情况下, 神给了他更多的怜悯。比较下面摩西和以色列民的对照:

Moses Israel Fled from Egypt Ex 2:15 Ex 14:5 Humbled in the Wilderness Ex 3:11 Deut 8:3 40 Years Sojourn Acts 7:30 Deut 8:4 Encamped at Sinai Ex 3:1 Ex 19:2 Angel speaks out of the Fire Ex 3:2 Ex 19:18 Do not come Near Ex 3:5 Ex 19:12 Angel is Angry Ex 4:14 Ex 32:10 Angel seeks to Kill Ex 4:24 Ex 32:10 Forsook Egypt Heb 11:27

Returned to Egypt

Acts 7:39

摩西 以色列 逃离埃及 出埃及记 2:15 出埃及记 14:5 在旷野中被贬低 出埃及记 3:11 申命记 8:3 40 年旅居 使徒行传 7:30 申命记 8:4 在西乃山宿营 出

埃及记 3:1 出埃及记 19:2 天使在火中说话 出埃及记 3:2 出埃及记 19:18 不要靠近 出埃及记 3:5 出埃及记 19:12 天使愤怒 出埃及记 4:14 出埃及记 32:10 天使想要杀 出埃及记 4:24 出埃及记 32:10 放弃埃及 希伯来书 11:27

回到埃及

使徒行传 7:39

The big difference between Moses and Israel, however, was that after all God's dealings with Moses, his character changed. In Israel's case, it did not. 然而，在摩西和以色列之间最大的区别在于，毕竟，神对待摩西的时候，他（神）的个性有改变。而对待以色列时，他的个性没有改变。