

<h2><i>Extraordinary Promise</i></h2> <p>Exodus 1 &amp; 2 USED: 25<sup>th</sup> April 2021 (St Paul's)</p>	<h2>非凡的承诺</h2> <p>出埃及记 1 &amp; 2</p>
<p>Royal scandals are everywhere in the pages of history. For millennia people have plotted, seduced, bribed, battled, beheaded and committed countless atrocities to either seize the throne or to increase their access and influence over it.</p>	<p>皇家丑闻在历史上无处不在。几千年来，人们策划，引诱，贿赂，战斗，斩首并犯下了无数暴行，来夺取王位或增加机会进入皇室以及对其作出影响。</p>
<p>These days, the greatest royal scandal is a young couple trying to get as far away from the throne as possible.</p>	<p>而最近的皇家丑闻是关于一对试图尽可能远离王位的年轻夫妇。</p>
<p>There have been many greater royal scandals, such as Pharaoh Pepi II, who oversaw the downfall of the 6<sup>th</sup> Egyptian dynasty. He was a weird one.</p>	<p>过去历史以来发生过很多更大的皇家丑闻。例如看着埃及第六个王朝的覆灭的<u>法老王佩皮二世</u> (Pharaoh Pepi II)。他是一个奇怪的人。</p>
<p>He had many wives, all of whom were his sisters. That was creepy even in their day and culture.</p>	<p>他有很多妻子，所有的都是他的姐妹。即使发生在那时代和文化中，也使人觉得毛骨悚然。</p>
<p>Apart from loving his sisters, he loved pygmies and food. He would only work briefly instead of spending most of his day hosting feasts. The only thing he hated about these feasts was the constant hassle of shooing flies away.</p>	<p>除了爱他的姐妹外，他亦爱侏儒和吃喝。他不会花太多时间在工作上，反而将大部分时间来举办宴会。举办盛宴时唯一令他讨厌的是要不断驱赶苍蝇。</p>
<p>His solution was to bring into the dining area a bunch of slaves and have them covered in honey. They became living, breathing insect traps.</p>	<p>他想出一个解决方法，就是将一堆奴隶带到用餐区，并在他们身上涂满蜜糖。他们变成一群捉昆虫活着的陷阱。</p>
<p>Like many before and after him, Pepi II oppressed others for his own glory and freedom. We see it again as we open up Exodus.</p>	<p>像好多过往和将来的人一样，<u>佩皮二世</u>因自己的荣耀和自由而压迫他人。在《出埃及记》的序幕，我们会看到历史再次重复</p>
<p>Exodus 1 &amp; 2 take us into the Egyptian empire, and a terrifying situation of royalty behaving cruelly. Appallingly. It is a story that captures our imagination. A story of deliverance from oppression. A story of salvation from slavery.</p>	<p>《出埃及记》第一和二章带领我们进入了埃及帝国，让我们深深领略到皇室成员的残酷。令人震惊的是，这样的故事正正抓紧了我们的想象力。从压迫中得到解脱，由奴隶而被拯救的一个故事。</p>

<p>Three things I want us to see by way of introduction:  <b>The Promise of Salvation</b>  <b>Three Principles of Salvation</b>  <b>The Person of Salvation</b></p>	<p>我想令大家明白以下三个题目：  <b>救赎的诺言</b>  <b>救赎的三项原则</b>  <b>来救赎的人</b></p>
<p><b><u>The Promise of Salvation</u></b>  The book of Exodus begins with the word ‘and’. It is missing in most English translations. It immediately alerts us to the fact this book is part of a bigger story.</p>	<p><b><u>救赎的诺言</u></b>  《出埃及记》第一章开始的第一个字是“同” (and)。大多数英文版的圣经中都缺少它。它令我们意识到这本书是其实是一个更大故事的一部分。</p>
<p>Exodus flows straight on where Genesis left off. In fact, the last three verses of Genesis give a strong hint to an upcoming sequel:  <i>Joseph said to his brothers, “I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob.”</i></p> <p><i>And Joseph made the Israelites swear an oath and said, “God will surely come to your aid, and then you must carry my bones up from this place.” So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt.</i></p>	<p>《出埃及记》是跟随着《创世记》之后的一卷书。事实上，《创世纪》的最后三节经文暗示了之后的续集：  <b>23 约瑟看到以法莲第三代的子孙。玛拿西的孙子，玛吉的儿子，出生时都放在约瑟的膝上。24 约瑟对他的兄弟说：「我快要死了，但上帝必定看顾你们，领你们从这地上去，到他起誓应许给亚伯拉罕、艾萨克、雅各布之地。」</b>  <b>25 约瑟叫以色列的子孙起誓：「上帝必定眷顾你们，你们要把我的骸骨从这里带上去。」26 约瑟死了，那时他一百一十岁。人用香料涂了他，把他收殓在棺材里，停放在埃及。</b></p>
<p>The unfolding story of Genesis is the background to Exodus. More specifically, the promises of God to Abraham are the background to these opening chapters.</p>	<p>《创世记》展现的故事是《出埃及记》的背景。更具体地说，上帝对<u>亚伯拉罕</u>的应许是这些开篇章节的背景。</p>
<p>In Genesis 12, 15 and 17, God made a promise to Abraham, a man God called out of idolatry, to know, obey and follow him. It’s a promise God sealed with a covenant with Abraham. A covenant is a binding agreement between two parties.</p>	<p>在《创世记》第十二，十五和十七章中，上帝向拜偶像的<u>亚伯拉罕</u>许下了诺言，呼召他要去认识，服从并跟随上帝。这是上帝与<u>亚伯拉罕</u>立约的应许。盟约是双方之间具有约束力的协议。</p>
<p>There were two key elements to God’s promise. The first was the promise of a people; Abraham would become a great nation. The second was the promise of land; Abraham’s family would inherit the land of Canaan as their home. Above all, God promised a descendant from Abraham who would be a saviour and defeat evil.</p>	<p>上帝的应许有两个关键要素。首先是一个民族的应许。<u>亚伯拉罕</u>将成为一个伟大的民族。第二个是土地的应许。<u>亚伯拉罕</u>的家人将继承迦南地为家。最重要的是，上帝应许了<u>亚伯拉罕</u>的后裔将成为救主并战胜邪恶。</p>

<p>Four hundred years before Exodus 1, that promise was under threat; a famine looked like it would wipe out Abraham's family.</p>	<p>其实《出埃及记》第一章发生之前四百年，这个承诺差点不能实现。<u>亚伯拉罕</u>的家族差点被一场饥荒消灭。</p>
<p>God, however, rescued his people through a descendant of Abraham. A man named Joseph rose from slavery and imprisonment to be like the Prime Minister of Egypt.</p>	<p>但是上帝通过<u>亚伯拉罕</u>的一个后裔拯救了他的子民。一个名叫<u>约瑟</u>的人，从奴隶制和监禁中得到复活，之后地位再提升到像<u>埃及</u>首相一样。</p>
<p>Through Joseph's leadership, all the nations were blessed. In those desperate times, Joseph's whole family settled in Egypt. The promise of God was secure...for the time being.</p>	<p>在<u>约瑟</u>的领导下，所有国家都得到了祝福。在那个绝望的时代，<u>约瑟</u>一家全都定居在<u>埃及</u>。暂时来说，上帝的应许是牢固的。</p>
<p>Four centuries later, at the beginning of Exodus, God's promise of establishing a nation for himself is being fulfilled. The first five verses list the sons of Israel who came to Egypt.</p>	<p>四个世纪后，在<u>出埃及</u>的初期，上帝为自己建立国家的承诺得以实现。前五节经文列出了那些来到<u>埃及</u>的<u>以色列</u>的众儿子的名字。</p>
<p>The total number of Joseph's family who settled in Egypt was 70. Now, four hundred years later, they have become a great nation. As vv6-7 indicate, they have <b>multiplied greatly</b> and <b>filled</b> the land.</p>	<p><u>约瑟</u>在<u>埃及</u>定居的家人总数为70人。四百年后的今天，他们已经成为一个伟大的民族。正如第六和第七节说明，他们<b>生养众多</b>并且<b>遍满</b>了那地。</p>
<p>They have been so successful. They are now resented and feared. So once again, the promise of God is under threat as Pharaoh enslaves the Israelites and works them ruthlessly.</p>	<p>他们如此强大，现在却感到愤慨和恐惧。所以当<u>法老</u>奴役<u>以色列</u>人并迫他们残酷地工作时，上帝的应许再次被受考验。</p>
<p>The book of Exodus is a story of liberation. Israel is rescued from slavery in Egypt. It's a rescue that points us to a greater rescue, the liberation of God's people from slavery to sin.</p>	<p>《<u>出埃及记</u>》是一个解放的故事。<u>以色列</u>在<u>埃及</u>成位奴隶后被拯救。这拯救指向了一个更大的拯救，即上帝的子民从奴役制同罪恶中被解放出来。</p>
<p>We are spending this term in Exodus because this story of salvation is OUR story of salvation. The Old Testament prophets promised a new exodus.</p>	<p>今个季度我们会去了解《<u>出埃及记</u>》这个关于救赎的故事，因为这也是<b>我们</b>被救赎的故事。《<u>旧约</u>》的先知应许了新的<u>出埃及</u>。</p>
<p>The trajectory of this story takes us to Jesus, the good King of King who leads us to freedom. The King who sets us free from slavery to sin.</p>	<p>这个故事的轨迹将带领我们指向耶稣基督--带领我们走向自由的万君之王。哪位把我们从奴隶制及罪恶中释放的王。</p>

<p>This book is key to understanding the person and work of Jesus. It points us to Jesus and inspires us to worship him.</p>	<p>这卷经书是让我们了解耶稣的本质及其运作的关键。它把我们指向耶稣，并鼓励我们要敬拜他。</p>
<p><b><u>Three Principles of Salvation</u></b> Exodus 1 and 2 cover many decades. They give us the background and set up the liberation to come. They also teach us some principles of salvation.</p>	<p><b>救赎的三项原则</b> 《出埃及记》第一和二章涵盖了数十年的时间。经文提供的背景让我们明白即将到来的解放。经文也教育了我们一些救赎的原则。</p>
<p><b>The first is, salvation is rescued from the misery and slavery of serving anything in your life as more important than God.</b></p>	<p>首先救赎是把一个没有把神看重而去服侍其他物质生活、由痛苦和奴役的生命中解放出来。</p>
<p>Take a look with me at v13 &amp; 14: <i>the Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with harsh labor in brick and mortar and with all kinds of work in the fields; in all their harsh labor the Egyptians worked them ruthlessly.</i></p>	<p>看看第13同14节： <u>埃及人严厉地强迫以色列人做工</u>，14使<u>他们因苦工而生活痛苦</u>；无论是和泥，是做砖，是做田间各样的工，一切的工<u>埃及人都严厉地对待他们</u>。</p>
<p>Basically, every English translation softens the original language. You can see why when I give you a more literal reading.</p>	<p>基本上，所有的英语译本比原文温和。我会将经文再说浅白一点，你就会明白。</p>
<p><i>And the Egyptians forced the sons of Israel to serve with violence. They caused their lives to be bitter with hard service, with mortar and with brick and with all kinds of service in the field. They served in violence in all their service.</i></p>	<p>然后<u>埃及人用暴力强迫以色列的儿子们去工作</u>。他们艰辛的工作，无论是和泥、是做砖、或是在田间做各样的工作、都令他们的生活苦不堪言。在工作时都会被暴力对待。</p>
<p>That verse uses the same Hebrew word over and over. It's a word that means to serve, like serving a master. That is Israel's plight. Ignorant of her God, she serves another with great pain.</p>	<p>那节经文反复使用相同的<u>希伯来语单字</u>。这个单字意思是去服侍；就像服侍主人。这是一个<u>以色列的困境</u>。当无视他们的上帝时，就要十分痛苦地服侍其他人。</p>
<p>One of the themes of the Bible, and here in Exodus, is it is in knowing and serving God that we find blessing and are freed from other oppressive masters. As Jesus said, you cannot serve two masters. We are only truly free when we are serving God.</p>	<p>圣经的其中一个主题，像《出埃及记》中，就是在我们认识并服侍上帝的过程中所得到的祝福，并摆脱其他压迫性的枷锁。如耶稣所说，你不能服侍两个主人。我们只有在服侍上帝时才真正得到自由。</p>

<p>When Moses went to confront Pharaoh in a couple of chapters, he didn't say, 'Let my people go'. I know that is what many of us think. He always said, <i>let my people go that they may serve me...that they may worship me.</i></p>	<p>两个章节后，经文叙述当<u>摩西</u>与<u>法老</u>发生冲突时，他没有说，“放我的百姓走”。我知道这就是我们许多人的想法。他总是说，<i>放我的百姓去，好让他们可以服侍及敬拜我。</i></p>
<p>That is, the book of Exodus doesn't end when Israel escapes through the sea and out of Egypt's clutches. There is a whole second section to the book. Most get bogged down in the second half.</p>	<p>也就是说，当<u>以色列</u>从<u>红海</u>中逃脱并脱离<u>埃及</u>的魔掌时，《出埃及记》并还未结束。这本书还有第二部分。大多数人在下半场陷入泥潭。</p>
<p>The first half is full of special effects – miracles, action, and power– exciting. The second half is page after page of instructions on how to build the tabernacle, what you're supposed to put on the doorposts, and other things.</p>	<p>上半部充满了激动人心的场面，有奇迹，行动及能力的场面。然后下半部是一页接一页说明如何建造会幕，以及在门上放些什么及其他事项。</p>
<p>Those kinds of stuff that will never get into a movie on Exodus. But if you cut that section out of the Exodus movie, you miss the book's main teaching. Exodus starts in slavery and ends in worship.</p>	<p>这些内容永远不会在《出埃及记》电影中出现。但若你从电影中切下这些部分的内容，就是错过经文的主要教学部份。《出埃及记》始于奴役，结束于敬拜。</p>
<p>God's salvation means freedom, liberation. However, when we hear that in our modern context, we interpret freedom as having no master at all. No boundaries or constraints. It's the freedom to choose to live however we want.</p>	<p>上帝的救赎意味着自由，解放。但是，当我们以现今环境解释自由时，自由被认为是没有主宰，没有界限或约束。我们可以自由选择想要的生活方式。</p>
<p>Exodus works against that definition. Until we are captivated by the beauty and presence of the God who made us and loves us, we are not free. Unless we are centred on him and serving him and worshipping him, we are a slave to something else.</p>	<p>《出埃及记》违背了这个定义。除非我们能全心投入及与创造我们并爱我们的上帝同在，否则我们就没有自由。除非我们以祂为中心，服侍祂并崇拜祂，否则我们将成为其他事物的奴隶。</p>
<p>Anything we centre our life on more than God makes us a slave to it. How can that be?</p>	<p>当我们把生命投放在其他事物上，而不是以上帝为首时，我们就会变成生命的奴隶。这个怎么可能？</p>
<p>Everyone has something to live for. Something that makes us think that if we have it, we have significance and security. It might be a religious thing where we feel significant and secure because we are devout and good. It might be family, success, professional status. It could be</p>	<p>每个人都有生存的目的。我们认为有些东西如果可以拥有它，就能给我们意义和安全感。可能觉得自己虔诚和善良时，就可以从宗教得到成就感同安全感。亦可能是家庭，成功或职衔。又或是任何你觉得</p>

anything that you must have to feel significant, happy and secure.	必须拥有才能来换取意义，快乐和安全的東西。
But if you must have it to feel good about yourself and your life, you are serving it. You are not living free. You are pursuing that thing, striving to get that thing. You are not free, you are chained to it, and anything can threaten it. So you live in fear.	但是，如果你必须拥有它才能对自己和生活感到满足，那么你就是在服侍它。你并非生活于无枷锁当中，而是一直追求那个东西。努力不懈要得到那东西。你并不自由，而是被束缚在其中，一切都会被它影响。令你活在恐惧下。
Exodus tells us that our journey out of slavery isn't done until we come to rest in worship and service and love of God. He is the only one who deserves the highest allegiance of our lives.	《出埃及记》告诉我们，离开奴隶制的过程并未结束。直至我们能全心敬拜，服侍和爱我们的上帝，这才算完成。他是唯一值得我们一生忠贞的人。
The <b>second principle</b> of salvation we see here is we are usually prepared for salvation through hard times.	我们在这里看到的 <b>第二个救赎原则</b> 是，我们通常在艰难时期为救赎做好准备。
One of the striking things about the first two chapters of Exodus is that God is hardly mentioned at all. Things are going from bad to worse, and God hardly even seems to be around.	关于《出埃及记》的前两章，最引人注目的是完全没有提及过上帝的名字。当事情越来越差时，上帝几乎不存在。
First, Pharaoh enslaves the people. When that doesn't seem to work, he tries to kill all the male infants, which is an act of cultural genocide. When he can't get the midwives to do that quietly, he then orders everyone to kill all newborn male Israelites.	首先 <u>法老</u> 奴役人民。当这似乎不起作用时，他试图杀死所有男婴，这是种族灭绝的行为。当无法迫令接生婆偷偷地做这恶行时，他便命令众百姓去杀死所有新生的 <u>以色列</u> 男婴。
It's getting worse and worse, and the one person who looks like he might be able to do something turns out to be no good at all. When in anger, he murders an Egyptian man.	当情势每况越下时，那个看似可以扭转困局的人到头来是一个不中用的人。他竟然一时意气谋杀了一个 <u>埃及人</u> 。
In that act, he alienates God's people and gets Pharaoh as an enemy. He ends up running off into the desert and gets cut off from the power and position he had to do something about his people's plight.	这行为疏远了他与上帝的子民，令 <u>法老</u> 变成敌人。他最终逃离到沙漠，完全失去了本来可以带领人民走出困境的权力和地位。
Everything gets worse and worse. Where is God in it all? Two long chapters, covering decades of Israel's history, and God is only mentioned in v.17 and v.20. That's all.	一切一天比一天差。上帝究竟在哪里呢？两篇文章涵盖了 <u>以色列</u> 数十年的历史，只有在第17和20节中有提及上帝。

<p>I suppose, though, that is the natural sense we have when things are going bad in life...God just isn't there. When bad things happen, God seems to be absent, powerless, uncaring.</p>	<p>我想，当生活每况愈下时，好自然我们会觉得上帝并未有和我们同在。当坏事发生时，上帝好像不在身边，祂好像无能为力并无动于衷。</p>
<p>And yet, these chapters turn that idea on its head because every bad thing here turns out for good. Everything Pharaoh tries to do here doesn't just backfire, but it accomplishes exactly the opposite of what he wants to achieve.</p>	<p>然而，这些章节反驳了这个想法，因为在这里每件坏事都变成了好事。法老试图做的一切不仅事与愿违，而且与他想要实现的目标恰恰相反。</p>
<p>He enslaves the Israelites who didn't know their God, and he tries to get the midwives to murder the male babies, but v20 tells us the midwives feared God, were brave, had children themselves, and the Israelites increased in number.</p>	<p>他奴役了那些未认识他们的上帝的以色列人，并试图让接生婆谋杀所有男婴，但20节告诉我们，那些接生婆敬畏上帝，很勇敢，成家室，令以色列人的数目增加。</p>
<p>One of the great ironies of these chapters is that it is only because Pharaoh tried to kill off all the male infants that Moses was brought into the Egyptian palace and received the training needed to become a liberator.</p>	<p>这些章节的最大讽刺是由于法老王试图杀死所有男婴，才能使摩西被带进埃及皇宫里，并得到将来成为解放者所需的训练。</p>
<p>Only because of the decree to kill all the male infants is Moses nursed by his own mother for the early years of his life, probably 3 to 4 years, and received his own Israelite identity before going into the palace and received the best academic and military training in the land.</p>	<p>由于杀死男婴的法令，摩西大概在人生的头3至4年是由他的亲母喂大，并在进入宫殿，在本土得到了最好的学术和军事训练前，已认识自己是以色列人的身份。</p>
<p>The ideal liberator was created by the decree designed to destroy the people from whom he came.</p>	<p>一个理想的解放者，由一个旨在摧毁他与他的人民而定立的法令所创造出来。</p>
<p>Even the stupidity of Moses gets turned around. He ends up out in the desert and learns humility over the course of many years.</p>	<p>甚至摩西的愚昧也得到了扭转。他最终来到了沙漠，并在多年的历程中学会了谦卑。</p>
<p>Numbers 12:3 tells us: <i>Moses was a very humble man, more humble than anyone else on the face of the earth.</i></p>	<p>《民数记》12:3说，<u>摩西</u>为人极其谦和，胜过地面上的任何人。</p>
<p>He learned the character of leadership, something he would not receive in the palace. That was the missing ingredient when he killed the Egyptian.</p>	<p>他学会了领导的品格，这是他在宫殿中不会得到的。那是他杀死埃及人时缺少的成份。</p>

<p>We can see this from the standpoint of history, but they couldn't see it. In the same way, we cannot often see what God is doing and so question whether he is a promise-keeping God...a powerful God...a caring God.</p>	<p>从历史的角度来看，我们可以看到这一点，但当时的人并未能领会到。同样在现今世代我们也无法经常明白上帝在做什么，因此而质疑他是否是一个坚守诺言，有大能和慈爱的上帝。</p>
<p>We learn here that when God seems the most hidden and absent, he's not. He is working for good. He is working for justice and salvation, even behind the worst of tragedy. The Bible tells us he doesn't want anyone to suffer. He takes no delight in the suffering of a person.</p>	<p>我们在这里了解到，当神似乎在隐藏着或缺席时，他却不是如此。他不停为善而工作。为正义和救赎而努力。甚至在最惨烈的悲剧发生时，祂也和我们同在。圣经告诉我们，他不希望任何人受苦。他不高兴看见别人活在痛苦之中。</p>
<p>And yet, behind all the suffering, he is working to bring about good and justice. We can't see it because we are so small...so tiny...in the scope of knowledge and history.</p>	<p>然而，在所有苦难的背后，他正在努力实现善良和正义。我们之所以看不到，是因为我们在知识和历史的范围内是如此之渺小。</p>
<p>Exodus 1 and 2 covers more than a lifetime. Even in our own lifetime, we won't see the full picture of why things are the way they are.</p>	<p>《出埃及记》第一和二章所涵盖的不止是一生的时间。即使在我们一生中，我们也不会看到事物的全貌。</p>
<p>Everything that God was doing here in these chapters with Moses was to prepare him for an unforgettable encounter with him in chapter 3. God is preparing Moses for himself. He is preparing Moses for salvation.</p>	<p>这些章节说明所有上帝为<u>摩西</u>安排的一切，都是为了在接下来的第三章中描述的一次难忘相遇作好准备。上帝正在为自己准备<u>摩西</u>。亦让<u>摩西</u>为救赎做好准备。</p>
<p>The <b>third principle</b> is salvation comes to the weak and the powerless, not the strong and the powerful. Again, the opposite of the values of every world culture.</p>	<p><b>第三个原则</b>是为拯救弱者和无能者，而不是为了强者。这与各种世界文化的价值观正正相反。</p>
<p>God works for and with the poor, marginalised, excluded and oppressed. He works through weakness, not power and the outsider.</p>	<p>上帝是为穷人，边缘人，被排斥者和被压迫的人而来。他通过软弱而不是权力和局外人而运作。</p>
<p>God works with the second son and not the first son in cultures where the first son had all the rights and privileges.</p>	<p>在长子拥有所有权利和特权的文化中，上帝选择了在次子里面运作，而没有揀选长子。</p>
<p>It was Abel, not Cain. Isaac, not Ishmael. Jacob, not Esau. He also worked through the older woman, the barren woman, the unloved woman. It is Sarah, not Hagar. It's Leah, not Rachel.</p>	<p>选的是<u>埃布尔</u>而不是<u>该隐</u>。<u>艾萨克</u>而不是<u>以实玛利</u>。<u>雅各布</u>不是<u>以扫</u>。他还揀选了年长的女人，不育的女人，未被爱的</p>

	女人。选的是 <u>撒拉</u> 不是 <u>夏甲</u> 。是 <u>利亚</u> 不是 <u>拉结</u> 。
In Exodus 1 & 2, all the heroes of salvation are females. There are only two males; one is wicked, and one is stupid. In Exodus 1, the two heroes are the two midwives.	在《出埃及记》第一和二章中，所有拯救的英雄都是女性。只有两个是男性，一个是邪恶的人，而另一个是愚昧的人。在《出埃及记》第一章，两个英雄都是接生婆。
In v.15, we are told their names: Shiphrah and Puah. At the time, what we know about midwives is, they were normally women who didn't have children of their own. In fact, in v20, God rewards their faith by giving them children, which means they didn't have them.	在第15节中，我们知道她们的名字是 <u>施弗拉</u> 和 <u>普阿</u> 。我们对当时的接生婆的了解是，她们通常是没有自己孩子的女性。实际上，在第20节中，上帝因她们的信心，叫她们成家室，这意味着他们之前是没有孩子的。
In their culture, they were considered useless or even cursed by the 'gods'. The family was everything...heritage was everything...so they were given low social status.	在当时的文化中，她们被视为无用的，甚至是被“神明”所诅咒。家庭就是一切...遗产就是一切...所以他们的社会地位低微。
God saves his people through these low ranking women who courageously obeyed God and not man.	上帝通过这些低下但勇敢服从上帝而不是人的女性去拯救祂的子民。
Then you move to Exodus 2, and we have Moses' mother. She, like the rest, was commanded to throw her baby son into the river, so she does. Just not the way Pharaoh had in mind. She places the baby Moses into his own little boat.	然后去到《出埃及记》第二章，我们看到 <u>摩西</u> 的母亲。她和其他人一样，被命令将自己儿子扔进河里，所以相样做了。但未有完全跟随 <u>法老王</u> 的原意。她把小 <u>摩西</u> 放在自己的小船上。
There is also Pharaoh daughter. She is a Gentile and not part of God's historical people. She is a racial and religious outsider. Surprisingly she is compassionate and takes a huge risk herself to defy her father. God uses a Gentile to save his people.	还有 <u>法老</u> 的女儿。她是外邦人，不属于上帝的历史人物。她是一个种族和宗教的局外人。出乎意料的是，她富有同情心，冒着巨大的风险来违抗自己的父亲。上帝揀选了外邦人来拯救祂的子民。
It is not an accident that Pharaoh is not named in the text. However, the midwives are named.	在文本中没有提及 <u>法老王</u> 的名字并非偶然。但是，接生婆们都一一被命名。
Three thousand years later, we know who they are, but NOT the name of the most powerful person in the world at the time.	3000年后的今天，我们可以知道他们的名字，而不是那时当权者的名字。

<p>God works with the ‘nobodies’ of this world. He can give you a name that will never perish, spoil and disappear in oblivion. His salvation makes you somebody forever.</p>	<p>上帝选择在这个世界微不足道的人去为他工作。他可以为你的留名，一个永不磨灭或会被消失在遗忘中的名字。他的救赎使你永远成为一个有名有实的人。</p>
<p>Of course, when you have experienced God’s salvation and become somebody to him, then the power of that transformation means you work for the marginalised and disadvantaged and powerless and poor in the world.</p>	<p>当然，当你经历了上帝的救恩，并成为上帝的举足轻重的人时，这种转变的力量就意味着你也要为世界上边缘化，处境不利，无能为力和贫穷的人们工作。</p>
<p><b><u>The Person of Salvation</u></b> Those are three principles of salvation we see here; serving anything but God is slavery, God is always at work in the hard times, and his salvation comes about through the outsider and for the outsider.</p>	<p><b><u>来救赎的人</u></b> 这就是我们在这里看到的三个救赎原则。服侍上帝以外的任何事物都会奴役我们，上帝总是在艰难的时候作工，他的救赎是通过外帮人来拯救外帮人。</p>
<p>There is one more thing we need to see, though. If I left it there, I would leave you with a terrible burden of religion and striving and stoicism and guilt.</p>	<p>不过，我们还需要看通一件事。如果我没有说明，那怕我将使你背负着巨大的宗教，奋斗，坚忍和内疚感。</p>
<p>Principles of salvation don’t save...we need the PERSON OF SALVATION. We need the person to whom Moses points.</p>	<p>救赎的原则是不能自救……我们需要一个能救赎我们的人。我们需要<u>摩西</u>所指向的那个人。</p>
<p>As we were reading through these two chapters, I wonder if they sounded familiar to you? The King decreed that all the male infants should be killed, and yet a child is born and escapes death. A child who rose up and liberated a people.</p>	<p>当我们阅读这两章时，你有没有觉得很熟悉？国王颁布法令，命令所有男婴都要被杀害，但一个孩子出生并逃脱了死亡。一个小孩子起来了，解放了一个民族。</p>
<p>He is rejected by his own people, goes into the wilderness and is anointed with the Spirit of God in order to lead them to freedom.</p>	<p>那人被自己的人民所拒绝，去了旷野，并被上帝的圣灵膏抹，以带领他们的人民获得自由。</p>
<p>He is under the sentence and condemnation of death, but because and through that sentence of death, he is raised up and becomes the Prince of Peace and liberator of God’s people. Does that sound familiar?</p>	<p>他原本被判处死刑，但死而复活，成为和平之君和上帝子民的解放者。听起来很熟悉吗？</p>
<p>In Luke 9, we are told that Jesus was transfigured on the mountain, and the disciples</p>	<p>在《路加福音》第九章中，我们被告知耶稣登山显荣，门徒们看到他被上帝的荣耀充满。《路加福音》9: 30-31告诉我们：</p>

<p>saw him filled with the glory of God. We are told this in Luke 9:30-31:  <i>Two men, Moses and Elijah, appeared in glorious splendour, talking with Jesus. They spoke about his departure, which he was about to bring to fulfilment at Jerusalem.</i></p>	<p>忽然有<u>摩西</u>和<u>伊莱贾</u>两个人同耶稣说话；31他们在荣光里显现，谈论耶稣去世的事，就是他在<u>耶路撒冷</u>将要完成的事。</p>
<p>The word <i>departure</i> there is weird and difficult for English translators. It literally reads that Moses and Elijah were talking with Jesus about his EXODUS. They were talking about his crucifixion as his EXODUS.</p>	<p>对于英语翻译来说，<i>departure</i>(去世)这个词很奇怪而且很难翻译。从字面上看，<u>摩西</u>和<u>伊莱贾</u>正在与耶稣谈论他的<u>出埃及</u>。他们在谈论他将被钉死是他的<u>出埃及</u>。</p>
<p>Moses' liberation and Exodus were great, but it was limited. It was social and physical liberation for one people group. Jesus is about to perform the ultimate liberation. Jesus' EXODUS will be a liberation from sin and death for all people for all eternity.</p>	<p><u>摩西</u>的解放和《出埃及记》虽然伟大，但却是有限的。这是一个社群同身体的解放。耶稣即将实现最终的解放。耶稣的<u>出埃及</u>将永远使所有人摆脱罪恶和死亡。</p>
<p>Moses liberated at the risk of his life, but Jesus liberated at the cost of his life on the cross.</p>	<p><u>摩西</u>冒着生命危险而去解放人民，但耶稣却牺牲其生命在十字架去解放我们。</p>
<p>Philippians 2 tells us that Jesus left the throne room of God, the eternal palace, so to speak, and stepped into our shoes of slavery to sin.</p>	<p>《腓立比书》第2章告诉我们，耶稣离开了上帝的宝座，可以说是永恒的宫殿，代我们变作犯罪的奴隶。</p>
<p>God identified with his enslaved people. He became a servant with us in order to liberate us. It is the liberating work of Jesus that liberates us. We must trust in his ultimate service for us.</p>	<p>上帝与他被奴役的子民同行。为了解放我们，成为了我们的仆人。耶稣来的目的是为了解放我们。我们必要相信祂为我们提供的终极服侍。</p>
<p>Without Jesus as the liberator, the saviour, the rescuer, then serving God will be a burden I must fulfil. Christianity will boil down to my effort, and we'll either feel guilty for not performing or proud because we are doing better than others.</p>	<p>没有耶稣这解放者，我们的救主，救助者，那么服侍上帝将必成为我要履行的负担。基督徒生命将归功于我的努力，我们会因为没有做好而感内疚，或者因为我们做得比别人更好而感到自豪。</p>
<p>When we do that, we become our own liberator, rescuer, saviour because we trust in our own commitment. Our own service crushes us. It will never be enough.</p>	<p>当我们这样做时，我们就成为自己的解放者，救助者，救主，因为我们相信对自己的承诺。我们被自己的事工所压垮，因为做多少也永远不够。</p>

<p>Without Jesus as the liberator, the saviour, and the rescuer, our suffering will either break us or make us stoic. Either break us or make us cold.</p>	<p>没有耶稣作为我们的解放者，救主，救助者，我们的苦难使我们破碎或变得坚忍。要么击毁我们，要么让我们变得冷酷。</p>
<p>We need to see Jesus who suffered for us...suffered because of us. He has been there and knows it and feels it. He is not distant, cruel or cold.</p>	<p>我们需要看到为我们而遭受苦难的耶稣...因我们而受苦。他经历过，明白并感受我们所经历的。他并不遥远，残酷或冷酷。</p>
<p>Without Jesus as the liberator, the saviour, the rescuer, then working for social justice will wear us out or make us angry and manipulative.</p>	<p>如果没有耶稣作为我们的解放者，救主，救助者，为社会正义而努力时我们会感到疲惫或生气和想操纵。</p>
<p>Jesus shows me that God loves the powerless. Our salvation was accomplished by Jesus letting go of power and dying on the cross. His salvation is brought into our lives when we acknowledge we are weak and need his grace.</p>	<p>耶稣领我看到上帝爱无能为力的人。耶稣放下权势并死在十字架上来救赎我们。当我们承认自己的软弱并且需要祂的恩典时，祂的救恩就进入了我们的生命里。</p>
<p>When we realise we are loved and accepted, though unloveable and unworthy, can we move out to help the vulnerable from a genuine place of identifying with them? It means you will treat them well.</p>	<p>当我们意识到自己被爱和接受时，对于其他一豪不值或不值得被爱的一群，我们真的可以身为心帮助那些弱势社群吗？这意味着你会很好的对待他们。</p>
<p>Only when we see the person to whom Moses salvation points are we genuinely set free.</p>	<p>只有当我们能真正明白摩西救赎的故事是要指向谁时，我们才可真正得到释放。</p>
<p>That is Jesus' promise to you. Jesus, the King of Kings, the Prince of Peace, calls you to come and find salvation and rest in him. In Matthew 11, his call to you is:</p>	<p>那是耶稣对你的应许。耶稣，万王之王，和平之君，号召你来寻求救赎，并在祂里得到安息。在《马太福音》11章中，他对你的呼召是：</p>
<p><i>Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.</i></p>	<p>凡劳苦担重担的人都到我这里来，我要使你们得安息。29我心里柔和谦卑，你们当负我的轭，向我学习；这样，你们的心灵就必得安息。30因为我的轭是容易的，我的担子是轻省的。</p>