

## 6. Extraordinary Relationship - Exodus 19:1-20:21

### 非凡的關係 - 出埃及記 19: 1-20: 21

John Lau 劉特正, 30May2021, Reading 讀經: a. 19:9-14; b. 20:1-2, 18-21

We had a few successful proposals recently. Couples are getting engaged and lining up to do their marriage preparation course. Imagine at one of those proposals, one party say I want to marry you, and I also want to keep an open relationship. I will not be exclusively devoted to you. How would the other party have responded? How likely would that proposal be accepted?

我們最近有好幾對新人成功地提了親。訂了婚的新人正在排隊準備他們的婚前準備課程。思想若在其中一個求婚過程中，有一方說我想與你結婚，我也想保持一個公開的關係。我不會惟獨的對你忠誠。對方會如何回應？求婚的成功可能性有多大？

I believe the answer would most likely be a 'No'. And depending on where the proposal is taking place, if it is at 'the Gap', we may end up reading on the news that someone got push over for a proposal gone wrong.

我相信答案很可能是「不」。根據求婚的地點，如果是在石壁上，我們可能會在報紙上讀到有人因求婚出了問題而被推下的新聞。

A marriage relationship means the two people exclusively devoted to each other, and we put boundaries in place to honour and protect that relationship. If we are unwilling to accept anything less than that standard, I wonder why we are not treating God with the same standard who has loved us exclusively.

婚姻關係意味著兩個人惟獨的忠誠完全致力於彼此，我們為尊重和保護這種關係而設了界限。如果我們不願意接受任何低於這個標準的東西，我想知道為什麼我們不以同樣的標準對待上帝，這惟獨愛我們的上帝。

There is no one on earth value relationship higher than the Extraordinary God of the Bible. We have been looking into the Book of Exodus of the Old Testament to see the interaction between the Extraordinary God and Ordinary People.

地球上沒有人比聖經的非凡上帝更著重關係。我們一直在看《舊約》的《出埃及記》，去認識這非凡的上帝和普通人之間的互動。

The event of the Exodus is about God saving and redeeming the people of Israel, taking them out of their slavery under Egypt's king Pharaoh to the land he promised. Instead of letting his people, his sons, serve an earthly king, the heavenly King and Father of all nations want his people to serve and worship him alone.

《出埃及記》的事件是關於上帝拯救和救贖以色列人，把他們從埃及法老王的奴役中帶出來到他承諾的應許地。天上地上萬國的王和父希望他的百姓單單事奉和崇拜他，而不是讓他的百姓，他的兒子，服侍一個屬世的國王。

Recapping from 4:21-23 is the background and context of the Book of Exodus

《出埃及記》4: 21-23 指明了這書的背景和前後關係。

*The Lord said to Moses, “When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. ... Then say to Pharaoh, ‘This is what the Lord says: **Israel is my firstborn son**, and I told you, “**Let my son go, so he may worship me.**” But you refused to let him go; so I will kill your firstborn son.’ ”*

耶和華對摩西說：「你回到埃及去的時候，要留意將我交在你手中的一切奇事行在法老面前。... 你要對法老說：『耶和華如此說：以色列是我的兒子，我的長子。我對你說過：放我的兒子走，好事奉我。你還是不肯放他走。看哪，我要殺你頭生的兒子。』」

We have spoken of Moses’s wonders and the event of God killing Pharaoh’s firstborn over the last five weeks. If you have missed any of those sermons, please visit our website or use our app to catch up. With today’s passage, we come to a significant moment of Exodus.

我們在過去五週裡已經看了摩西的奇事和上帝殺死法老頭生兒子的事情。如果您錯過了任何這些講道，請到我們的網站或使用我們的應用程式趕上。今天的經文帶我們來到了《出埃及記》的重要時刻之一。

God led his people through the wilderness between chapter 15-18. They come to a mountain in the Sinai Desert. The mountain also called Siani. After chapter 19, God’s people stationed in front of Mount Sinai until they are told to move again in a later book of the Old Testament.

上帝在第 15-18 章之間帶領他的百姓穿過曠野。他們來到西奈曠野的一座山前。山也叫西奈。第 19 章之後，神的百姓駐紮在西奈山前，直到他們在後來的一本《舊約》書中被告知要再次起行。

At Mount Siani, God established his covenant with his people by giving his law. The giving of the law is one of the most significant redemptive-historical events. Through his servant Moses, God set forth the foundation of his redemptive relationship with the nation of Israel and his world. He tells us his expectations of how we would approach him and treat one another.

在西奈山，上帝通過給予他的律法，確立了他與百姓所立的約。給予律法是最重要的救贖歷史事件之一。上帝通過他的僕人摩西，奠定了他與以色列民族及其世界的救贖關係的基礎。他告訴我們，他期望我們如何接近他，並如何彼此對待。

At Mount Sinai, God’s people received the heart of the old covenant, and Moses reached the pinnacle of his work as a mediator. Let us look at the preparation before receiving the law, the law itself, and the mediators.

在西奈山，神的百姓得到了舊約的核心，摩西達到了他作為調解員工作的巔峰。讓我們先看看預備的情況、律法本身和調解員。

### **The Preparation 預備**

When you read between chapter 15 to 18, it may seem that Israel was constantly putting God to the test. They want to turn back to Egypt, grumbled and complained when they were hungry or thirsty. When God gave them bread, they wanted meat. However, it was God who was putting them to the test.

當你讀到第 15 到 18 章之間時，以色列似乎在不斷考驗上帝。他們想回到埃及，餓了或渴了他們就會抱怨。當上帝給他們餅時，他們想要肉。然而，實際是上帝在考驗他們。

The wilderness was God's way of ripping Israel's self-love and self-sufficiency out of his people, much as he had done with their leader, Moses. Remember, Moses spent forty years in a desert wasteland, transformed from a prideful fugitive to God's servant.

曠野是上帝把以色列的自愛和自給自足從百姓中戒斷的方式，就像他對他們的領袖摩西所做的那樣。記得摩西在曠野荒地上度過了四十年，從一個驕傲的逃犯變成了上帝的僕人。

God is preparing his people in the wilderness. What needs to die in the wilderness and Sinai was their sense that they could go it alone. They also need to learn that life after redemption was not meant to be easy. It is a hard road to the promised land. If you ask any of your Christian friends, they would most likely have some kind of wilderness experience about their life that they can share.

上帝正在曠野中準備他的百姓。需要死在曠野和西奈的是，他們覺得他們可以獨自去達到的感覺。他們還需要認識到，救贖後的生命並非易事。通往應許之地是一條艱難的道路。如果你問你任何一位基督徒朋友，他們的生命中很可能有某種曠野的經歷，是他們可以分享的。

The whole of chapter 19 to 20:2 reveals something about the role of the law in God's relationship with his people. At Mount Sinai, God cemented his covenant relationship with this baby nation that he had elected from all the nations of the earth to be his firstborn Son. God sets the stage for giving the law by establishing the nature of his relationship with his people.

整個 19 章到 20: 2 揭示了律法在神與他的百姓關係中的作用。在西奈山，上帝鞏固了他與這個初期國家的盟約關係，他從地上的萬民中選他們出來去成為他的長子，上帝通過確立他與百姓關係的性質，為要宣佈的律法創造了舞臺。

God shared with his children how they were to serve him. He taught them how to live and how to worship him. He gave Moses and the people a definitive and distilled declaration of his moral law in the Ten Commandments.

上帝和他的孩子們分享了他們應如何為他服務的。他教他們如何生活和如何崇拜他。他在十誡中給摩西和百姓一個明確和提煉過的聲明，他的道德律。

In chapter 19, Moses ascends the mountain many times to enter into the presence of God, and each time descends to share God's words with the people. What do we learn about God and his relationship to his people from each of these ascents?

在第 19 章中，摩西多次登上山，進入神的存在，每次下山與百姓分享神的話。我們可從每一次登山中瞭解到上帝及他與其百姓的關係的什麼呢？

The first ascent in verses 3-8 serves to reassure Moses and the people that God is with them and loves them, verses 4-6.

第 3-8 節中的第一次登山是為了向摩西和百姓保證上帝與他們同在和愛他們，第 4-6 節，

*'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and **brought you to myself**. Now if you obey me fully and keep my covenant, **then out of all nations you will be my treasured possession**. Although the whole earth is mine, you will be for me **a kingdom of priests and a holy nation**.'*

『我向埃及人所行的事，你們都看見了，我如鷹將你們背在翅膀上，帶你們來歸我。如今你們若真的聽從我的話，遵守我的約，就要在萬民中作屬我的寶貴的產業，因為全地都是我的。你們要歸我作祭司的國度，為神聖的國民。』

God bought the people to himself, intending for us to be his treasured possession. Although he owns the whole earth, he chooses them to be a kingdom of priests and a holy nation. God has a particular plan for his people, and he lovingly expects us to live according to his plan.

上帝把百姓帶來歸自己，要讓我們成為他寶貴的產業。雖然他擁有全地萬國，但他選擇他們成為一個祭司的國度和神聖的國民。上帝對他的百姓有一個特別的計劃，他深情地期望我們按照他的計劃生活。

The second ascent in verses 9-13, which was read earlier, **affirms the holiness of God**. God, while near to his people, must also be separate from them because of his holiness. We see that from the setting of boundary and the command for Moses to consecrate the people before God come to them. God's holiness and our human sinfulness is a dilemma that only God can fix, and he did fix it.

第 9-13 節中的第二次登山，這是前面讀到的，肯定了上帝的聖潔。上帝，雖然接近他的百姓，但因為他的聖潔也必須與他們保持距離。我們從在上帝來到他們面前之前要在山的周圍給百姓劃定界限，和要摩西把百姓分別為聖的命令，看出這點。神的聖潔和我們人類的罪惡是一個只有上帝才能解決的兩難境地，他確實修復了它。

The third ascent from verse 16 **confirms that Moses is God's undisputed Mediator**. God does not speak to Israel directly. He spoke to Moses directly in front of them and mediated his message through Moses. But Moses was not the ultimate Mediator. I will explain this after we look at the law itself.

第 16 節的第三次登山證實摩西是神無可爭議的調解人。上帝不直接與以色列說話。他直接在他們面前與摩西交談，並通過摩西傳遞他的信息。但摩西不是最終的調解人，我將在研究律法本身之後解釋這一點。

### The Ten Commandments 十誡

As the second ascent demonstrated, there was no negotiation regarding the human's relationship with God. God as the Sovereign King established the boundaries of his relationship with his people. The Ten Commandments was given in a unique, original redemptive and covenantal context.

正如第二次登山所表明的，在人類與上帝的關係方面是沒有可談判的。上帝作為君主國王劃定他與百姓關係的界限。十誡是在獨特的原始救贖和契約的背景下給予的。

However, they have often been taken out of this original context, which is very easy to do because those who know the Bible often go straight to Exodus 20:3 to quote them. We read verse 1 & 2 and jump to verse 18 to highlight what is said before and after the commandments.

然而，他經常在脫離前文後理的情況下被引用，這是很容易做到的，因為那些認識聖經的人往往直接去從《出埃及記》20: 3 來引用。我們讀出第九章 1 至 2 節，並跳到第 18 節，以突出十誡的上文下理。

The law was shared with Moses and Israel when they were exhausted from wandering in the wilderness. They wanted to enter the land that God had promised them, but they were not ready. God had not finished his preparatory work. The people of Israel needed to understand what it meant to live in covenant with the God who had brought them out of Egypt. They needed to understand God's love and his expectations.

這項律法是當摩西和以色列在曠野中徘徊，他們精疲力竭時，上帝與他們分享的。他們想進入上帝應許他們的地，但他們還沒有準備好。上帝還沒有完成他的準備工作。以色列百姓需要理解與把他們帶出埃及的上帝共存意味著什麼。他們需要理解上帝的愛和他的期望。

The law was given in this context. It was given to immature believers who had to learn how to respond to God's grace and live a life pleasing to him. They were given to a delivered and redeemed people, which means that ***they were not given as a means of earning redemption but rather to express gratitude for that redemption.***

法律是在這情況下給與的。是給予未成熟的信徒，他們不得不學會如何回應上帝的恩典，過著令他高興的生活。是給予已被拯救和被救贖的人，這意味著**它們不是作為賺取救贖的方法，而是為了表達對救贖的感激之情。**

God emphasised this point in verses 1-2, "***And God spoke all these words: 'I am the Lord your God, who brought you out of Egypt, out of the land of slavery.'***" God reminds Israel that he established his relationship with them by liberating them from the bondage they experienced in Egypt.

上帝在 1-2 節中強調了這一點，「上帝吩咐這一切的話，說：「我是耶和華—你的上帝，曾將你從埃及地為奴之家領出來。」上帝提醒以色列，他通過將他們從埃及經歷的束縛中解放出他們，從而建立了他們之間的關係。

As I already said, when God gives the moral law, he did not give the law to establish his relationship with the Israelites. He gave it because he already had a relationship with his people, and he wanted them now to learn how to express this relationship faithfully. Throughout the ages, people of God meant to treat the laws with this same attitude and apply them to their life.

正如我已經說過的，當上帝給予這道德準則時，他沒有給與這律法來建立他與以色列人的關係。他之所以給予這準則，是因為他已經和他的百姓有了關係，他希望他們現在能夠學會如何忠實地表達這種關係。縱觀這些世代，上帝的百姓都應該以這種態度對待律法，並把它們運用到他們的生活中。

The law was given to Israel because God loved his children, and he wanted to instruct them regarding how to please him and how to live wisely and well in the land he was giving them.

給予以色列律法是因為上帝愛他的孩子，他想教他們如何取悅他，以及如何在他給予他們的土地上明智而安康地生活。

We can look at the Ten Commandments in two sections in terms of relationships. One goes up and down, and one goes across. If you are a visual person, think about the Cross.

從關係的角度看待十誡，我們可以分作兩個部分。一個是上下的，一個橫向的。如果你是一個以視像思考的人，想想十字架。

The first five commandments set the boundaries and parameters of our interaction with God, the vertical. The details of the first five commandments reinforce the idea that Israel's relationship with God was not to be at the mysterious and irrational level. They were to enjoy a personal and moral fellowship with God based on his instructions as an integral part of the whole experience of God coming to them. The relationship is based on understanding and obedience.

前五條誡命設定了我們與上帝互動的界限，即上下垂直的關係。前五條誡命的細節強化了這樣一種觀念，即以色列與上帝的關係不應處於神秘和非理性的層面。他們將與上帝享受個人和道德的聯誼是建基於他的指示之上，作為上帝來到他們的整個經驗不可分割的一部分。這種關係是建立在理解和服從的基礎上的。

The fundamental principles of living in a relationship with the God who had graciously brought them 'out of the land of slavery' and consecrated them to himself, is *Exclusive Devotion*. The avoidance of idolatry, the sanctifying of God's name, and observance of the sabbath is a way of showing *Exclusive Devotion* to the God who had redeemed them.

與上帝一同生活在一種關係中，上帝親切地把他們「從為奴之地領了出來」，並把他們分別為聖歸給自己的基本原則是專屬的忠誠。避免拜偶像、尊神的名為聖和遵守安息日，是向救贖他們的上帝展示專屬的忠誠的一種方式。

The second section, the horizontal, is about obedience to God in the everyday relationships of family and nation. These commandments instruct Israel on how to treat one another. Murder, adultery, theft, and false testimony were all prohibited by God. With these commandments, God reminded his people that loving their neighbours is as important as loving him because each human being is made in the image of God.

第二部分，橫向的，是關於在日常關係中在家庭和國家服從上帝。這些誡命指導以色列如何彼此對待。殺人、姦淫、偷盜和做假見證都是上帝禁止的。有了這些誡命，上帝提醒他的百姓，愛他們的鄰居和愛他一樣重要，因為每個人都是跟據上帝的形象所造的。

With the last commandment addressing not just action but also what is going on in the heart, God emphasises the most critical lesson of his expectations. God doesn't just want your outward obedience. He wants your whole body, mind and most of all, your heart.

隨著最後的誡命所針對的不僅涉及行動，而且涉及內心發生的事情，上帝強調了他期望中最關鍵的一課。上帝不只是希望你的外在服從。他想要你的整個身體，心靈，最重要的是，你的心。

Jesus said in Mark 7:21-22,  
耶穌在《馬可福音》7: 21-22 說，

*For it is from within, out of a person's heart, that evil thoughts come—sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly.*  
因為從人心裏發出種種惡念，如淫亂、偷盜、兇殺、姦淫、貪婪、邪惡、詭詐、淫蕩、嫉妒、毀謗、驕傲、狂妄。

Looking at the Ten Commandments in the shape of the Cross was taught by Jesus. In Matt 22:36, when he was asked, "**Teacher, which is the greatest commandment in the Law?**" he gave the best summary of the nature of these commandments by replying: (Matt. 22:37-40)

把十誡看為十字架的形狀是由耶穌教的。在《馬太福音》22: 36, 當他被問到, 「**老師, 律法上的誡命哪一條是最大的呢?**」他的回答對這些誡命的性質作了最好的總結 (馬太 22: 37-40)

*“Love the Lord your God with all your heart and with all your soul and with all your mind.” This is the first and greatest commandment. And the second is like it: “Love your neighbour as yourself.” All the Law and the Prophets hang on these two commandments.*

「你要盡心、盡性、盡意愛主—你的上帝。」這是最大的, 且是第一條誡命。第二條也如此, 「就是要愛鄰如己。」這兩條誡命是一切律法和先知書的總綱。

Like so much of the Old Testament revelation, the Ten Commandments can only be fully understood through the person and work of Jesus Christ. Moses was the human vessel that God chose to communicate his law to his people, but Jesus was the one who fulfilled that law, both in meaning and in practice.

像許多《舊約》的啟示, 十誡只能通過耶穌基督的本人和工作來充分理解。摩西是上帝選擇向他的百姓傳達他的律法的人的器皿, 但耶穌才是在意義上和實踐上實現了律法。

God gave his law through Moses, and we read at the end of Chapter 20 that the people also wanted Moses to mediate for them. They were very fearful of seeing God themselves. Moses is considered one of the greatest prophets in the whole Bible, but his significance was not ultimately found in his role of Mediator. His significance was, in fact, due to him being a preacher of Jesus Christ.

上帝通過摩西賦予了他的律法, 我們在 20 章的結尾讀到, 百姓也希望摩西為他們向神說話, 因為他們非常害怕見到上帝。摩西被認為是整個聖經中最偉大的先知之一, 但他的意義最終並沒有在他作調解人的角色中找到。事實上, 他的重要意義是在於他對耶穌基督的宣講。

While he was not fully aware of this service, Moses ultimately pointed to Christ when he shared the law with Israel. Jesus Christ is the most excellent and final Mediator.

雖然摩西並不完全瞭解這項事奉, 但他在與以色列分享律法時最終是指出了基督。耶穌基督才是最優秀和最後的調解人。

### **The Mediator 調解員**

Apart from the Ten Commandments, God also gave Moses the blueprint for the tabernacle at Mount Siani. We will be speaking about the tabernacle in the coming week. Eventually, you will see how the law and the tabernacle merge in the person and work of Jesus Christ.

除了十誡, 上帝在西奈山還給了摩西的會幕的藍圖。我們會在將來的主日講會幕。最終, 你會看到律法和會幕如何融合在耶穌基督的個人和工作中。

Jesus clarifies and expands on the meaning of the law through the Gospel and the teaching of his followers. His sermon on the Mount in the early part of Matthew’s Gospel is the most concentrated of his teaching on the law. He gave them new meaning that point directly to the heart.

耶穌通過福音和追隨者的教導來闡明和擴展律法的含義。他在《馬太福音》早期的登山寶訓中的教道是他關於律法的教導中最集中的。他給了他們新的意義, 直接指向內心。

Jesus said in Matthew 5:21–22 that,  
耶穌在《馬太福音》5：21-22 中說，

*“You have heard that it was said to the people long ago, “You shall not murder, and anyone who murders will be subject to judgment.” But I tell you that anyone who is angry with a brother or sister will be subject to judgment.*

「你們聽過有對古人說：『不可殺人』；『凡殺人的，必須受審判。』但是我告訴你們：凡向弟兄動怒的，必須受審判；」

Jesus continued in verses 27-28,  
耶穌在 27-28 節繼續，

*“You have heard that it was said, “You shall not commit adultery.” But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.*

「你們聽過有話說：『不可姦淫。』但是我告訴你們：凡看見婦女就動淫念的，這人心裏已經與她犯姦淫了。」

Apostle Paul taught the following in Ephesian 4:28 regarding stealing,  
使徒保羅在《以弗所書》4：28 教導關於偷竊，

*Anyone who has been stealing must steal no longer but must work, doing something useful with their own hands, that they may have something to share with those in need.*

偷竊的，不要再偷；總要勤勞，親手做正當的事，這樣才可以把自己有的，分給有缺乏的人。

And earlier from the same chapter in verses 22-25, Paul also said this about false witnessing,  
早些時候，保羅在同一章中 22 - 25 節也說過關於作假見證，

*You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness. Therefore each of you must put off falsehood and speak truthfully to your neighbour, for we are all members of one body.*

你們要脫去從前的行為，脫去舊我；這舊我是因私慾的迷惑而漸漸敗壞的。你們要把自己的心志更新，並且穿上新我；這新我是照著上帝的形像造的，有從真理來的公義和聖潔。所以，你們要棄絕謊言，每個人要與鄰舍說誠實話，因為我們是互為肢體。

Even more importantly, Jesus fulfils all the laws through his active obedience. It is Jesus who now resides in the centre of our lives and serves as a constant reminder to God’s people of God’s holiness, our need for a mediator, and their glorious redemption from bondage to sin.

更重要的是，耶穌通過他主動服從來遵守所有的律法。耶穌現在生活在我們生命的中心，不斷提醒神的百姓上帝的聖潔，我們需要一個調解人，以及他們光榮地從罪的束縛得到救贖。

The greatest gift that Jesus gave to his people was not his explanation of the law; instead, it was his own perfect life lived in fulfilment of that law on our behalf. That is something Moses could not have done on behalf of his people.

耶穌送給他的百姓的最大禮物不是他對律法的解釋，而是他自己完美的生命，代表我們履行了律法。這是摩西不可能代表他的百姓做的。

We must remember that our redemption was secured through Jesus' death on the Cross and the righteous life that he lived upon this earth.

我們必須記住，我們的救贖是通過耶穌在十字架上死和他在地上活出的公義的生命而獲得的。

Jesus lived for our salvation as much as he died for it. Without the life and death of Jesus, the law that came through Moses could only bring condemnation and death to us. But by Jesus' perfect obedience imputed to us and by his perfect sacrificial death on our behalf, Jesus accomplished what the law never could—he made his people righteous and holy:

耶穌為我們的救恩而活，就像他為之而死一樣。沒有耶穌的生死，摩西的律法只能給我們帶來譴責和死亡。但是，由於耶穌的完全服從給了我們，並代表我們完成了他完美的犧牲死亡，耶穌完成了律法所不能完成的——他使他的百姓成為義和神聖的人：

*For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh, in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit. (Rom. 8:3–4)*

律法既因肉體軟弱而無能為力，上帝就差遣自己的兒子成為罪身的樣子，為了對付罪，在肉體中定了罪，為要使律法要求的義，實現在我們這不隨從肉體、只隨從聖靈去行的人身上。（羅馬 8：3–4）

The most significant contrast between these two mediators is that Moses' law could only bring death, but the law fulfilled by Jesus brings life and liberty. As the apostle John reminds us, 1:17 這兩個調解人之間最大的反差是摩西的律只能帶來死亡，但耶穌所遵守的律帶來了生命和自由。正如使徒約翰提醒我們那樣，1：17

*For the law was given through Moses; grace and truth came through Jesus Christ.*

律法是藉著摩西頒佈的；恩典和真理卻是由耶穌基督來的。

At Mount Sinai, God established his covenant relationship with those that he has chosen out of the world. God's plan is for his people to be his treasured possession, a kingdom of priest and a holy nation. And to bless the rest of the world through them.

在西奈山，上帝與他選擇的那些人建立了契約關係。上帝的計劃是讓他的百姓成為他寶貴的產業，祭司的國度和神聖的國民。並通過他們祝福世界的其他地方。

God kept our relationship with him by Jesus, the most excellent Mediator. He surpassed Moses because he did not just give or explain the law. He fulfilled them for us.

上帝以最優秀的調解人耶穌保持我們與他的關係。他超越摩西，因為他不只是給予或解釋法律。他為我們完成了這些任務。

*Therefore, there is now no condemnation for those who are in Christ Jesus because through Christ Jesus, the law of the Spirit who gives life has set you free from the law of sin and death.*

如今，那些在基督耶穌裏的人就不被定罪了。因為賜生命的聖靈的律，在基督耶穌裏從罪和死的律中把你釋放出來。

The law was not given to earn redemption but rather to express gratitude for that redemption. How is your relationship with God? Are you growing in your gratitude and appreciation of what God has done to redeem you? Or Are you still fearful of approaching God because there are still some parts of you that you have not entirely devoted to God?

法律不是用來獲得救贖的，而是為了表達對這種救贖的感激之情。你和上帝的關係如何？你對上帝救贖你所做的事情的感激和感激之情正在增長嗎？或者你仍然害怕接近上帝，因為你本身還有某些部分沒有完全獻身於上帝？

God demands exclusive devotion from you because he is exclusively devoted to you. He is so devoted to you that he has given his one and only Son to you that when you believe in him, you shall not perish but have eternal life. God did not send his Son into the world to condemn the world but to save the world through him.

上帝要求你惟獨的忠誠，因為他惟獨對你忠誠。他對你如此的忠誠，甚至將他獨一的兒子賜給你們，當你信他，就不致滅亡，反得永生。因為上帝差他的兒子到世上來，不是要定世人的罪，而是要使世人因他得救。

If you have not yet decided to believe in Jesus and accepted God's relationship with you based on what He has done for you, what is holding you back? What are you pushing back on?

如果你還沒有決定相信耶穌，並基於他為你做了什麼而接受上帝與你的關係，是什麼阻礙你？你在推攔什麼？

Remember, God said to Israel that if you obey God fully and keep God's covenant, then out of all nations, you will be God's treasured possession. It is so amazing that even though Israel fails to obey God fully, God still treats them as his treasured possession because of Jesus, who fully obeyed God. And we can also be God's treasured possession because of Jesus.

記得上帝對以色列說，你們若真的聽從我的話，遵守我的約，就要在萬民中作屬我的寶貴的產業。這是如此驚人，即使以色列未能完全服從上帝，上帝仍然把他們當作他的寶貴的產業，因為耶穌完全服從上帝。因為耶穌，我們也可以成為上帝的寶貴的產業。

I would love to treasure Jesus with you together soon. Contact us, speak with me and join me to worship our Extraordinary God, our Father in heaven.

我很希望在不久的將來與你一起珍愛耶穌。聯繫我們，和我交談，和我們一起崇拜我們的這超凡的神，我們在天上的父。