

Ordinary People Extraordinary Mercy 平凡的百姓非凡的慈悲

Exodus 出埃及記 32:7-14; 25-35,

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Today is 20 June, almost halfway through the year. Do you remember your new year resolutions?

今天是 6 月 20 日，快過半了。你還記得你的新年決志嗎？

Suppose you are on track and still keeping with them. Congratulations! But for some of us, you might say what resolutions? I did not bother setting any because I knew I would not keep at them for too long. I wonder how soon into the new years did you usually gave up on your resolutions?

假設您已步入正軌並仍與他們保持一致。恭喜！但是對於我們中的一些人，您可能會說有什麼決志？我沒有費心設置任何東西，因為我知道我不會堅持太久。我想知道你通常在新的一年裡過了多久便放棄你的決志？

We have been reading through the book of Exodus. The people of Israel were chosen by God to be rescued from their slavery in Egypt. God has a plan to bring them to the promised land to live among them and for them to serve and worship Him. And ultimately to use them to bless the rest of His creations.

我們正在閱讀《出埃及記》。上帝揀選以色列人從他們在埃及的奴役中拯救出來。上帝有一個計劃，要帶他們到應許之地，住在他們中間，讓他們事奉和敬拜祂。並最終使用他們來祝福他的其他創造。

A couple of weeks ago, we joined them in the high point of their journey with God when they say resolutely in one voice in chapter 24, “ We will do everything the Lord has said; we will obey.” They resolved to enter into a covenant relationship with God to worship him exclusively.

幾週前，我們來到百姓與上帝同行的高峰，他們在第 24 章齊聲堅定地說：「耶和華所吩咐的一切，我們都必遵行。」他們決志與上帝立約，專一敬拜祂。

Today, we are in chapter 32, and we come to a crisis point of their relationship with God. Because they have done it again, they turned from their commitment and made themselves an idol cast in the shape of a calf. We are presented with a dilemma: Can a holy God live among sinful people, and can sinful people cope with having a holy God living among them? Being God of righteousness and justice, he cannot turn a blind eye to sin, and in His compassion and grace, he is always merciful and loving. How is God going to balance justice and love?

今天，我們來到第 32 章，我們來到了他們與上帝關係的危機點。因為他們又重輻覆轍，背棄了自己的承諾，為自己塑造了一頭金牛犢偶像。我們面臨一個兩難境地：聖潔的神能住在有罪的人中間嗎，有罪的人能應付有聖潔的神住在他們中間嗎？作為公義和公正的上帝，他不能對罪惡視而不見，在他的憐憫和恩典中，他總會是有憐憫和慈愛。上帝將如何平衡公義和愛？

The Crisis Unfolds 危機爆發

The end of chapter 24 indicated that after they declared allegiances to God, Moses, their leader, stays up in the mountain for about 40 days, getting the details of how they should live with the Holy God among them. And in chapter 32, they created disrespect their creator and made for themselves an idol. They turn God's original plan for creation upside down again by trying to be the creator.

第 24 章的結尾表明，他們宣誓效忠上帝后，他們的領袖摩西在山上待了大約 40 天，了解他們應該如何與聖潔的上帝一起生活的細節。在第 32 章中，受造物不尊重他們的創造者，並為自己塑造了偶像。他們試圖成為創造者，再次顛覆了上帝最初的創造計劃。

Only 40 days in, and they say, "Moses was so long in coming down from the mountain." (32:1), and they hassled Aaron, the assistant leader, to make them gods who will go before them. And when an idol in the shape of a calf was cast and fashioned. They call it their god. They have broken all of the first three commandments by their actions.

僅僅過了 40 天，他們就說：「摩西遲遲不下山」(32:1)，他們與副領導亞倫爭吵，要他為他們造神明，在他們前面引路。當一頭牛犢的偶像被塑造和鑄成時。他們稱它為他們的神明。他們的行為違反了十誡的前三條誡命。

Were they impatient to wait at the bottom of the mountain, wanting to settle down in the promised land as soon as possible? Last Sunday, James told us that the home God prepared for themselves was so magnificent and inviting. And back in chapter 19, we were told that Israel tends to force their way into whatever they wanted. But there is some deeper issue going on, and the issue of idolatry and sin.

他們是否因為在山腳下等待得不耐煩，想要早日在應許之地安頓下來？上個星期天，James 牧師告訴了我們，上帝為他們自己準備的家是如此壯觀和誘人。回到第 19 章，我們被告知以色列傾向於強行闖向他們想要的任何東西。但是還有一些更深層次的問題正在發生，即偶像崇拜和罪的問題。

Charles Spurgeon, an English preacher in the late 18 century, said in one of his sermons when we sin, "It is taking God's mercies to lavish them upon his enemies."

司布真 (Charles Spurgeon) 是 18 世紀後期的一位英國傳教士，在他的一次佈道中說當我們犯罪時：「是將上帝的憐憫慷慨地施贈於他的敵人身上。」

He points out that idolatry is people offering the riches given by God before the shrine of their greed. They prostitute their God-given talent to the service of their ambition. God gives them judgement, and they indulge in their advancement and seek not the interest of God's kingdom. He gives them influence, and they use their influences to enlarge themselves and not for God's honour.

他指出偶像崇拜是人們在貪婪的聖殿前獻上上帝賜予的財富。他們出賣自己的上帝所賜的才幹，為他們的野心服務。神給了他們判斷力，他們沉迷於自己的進步，不尋求神國的利益。他賦予他們影響力，他們利用自己的影響力擴大自己，而不是為了榮耀上帝。

James shared something he heard from our very own brother Damian regarding idols, which is profound and true. Damian said *people put their gold into their heart and outcomes their idols*.

James 牧師與我分享了他從我們自己的弟兄 Damian 那裡聽到的關於偶像的事情，是深刻而真實的。Damian 說，人們把金子放在自己的心裡，得出來的就是他們的偶像。

Idol worship is also an act of stupidity. Psalm 106:20 says, “They exchanged their glorious God for an image of a bull...which eats grass.” Paul says in Roman 1:25 that humanity “exchanged the truth about God for a lie, and worshipped and served created things rather the Creator.”

偶像崇拜也是一種愚蠢的行為。《詩篇》106篇20節說：「將他們榮耀的主換為吃草之牛的像」保羅在《羅馬書》1:25中也說，人類「將上帝的真實變為虛謊，去敬拜事奉受造之物，不敬奉那造物之主」

God layout back in chapter 20 that they shall have no gods before Him. They shall not make for themselves an image in the form of anything in heaven or on earth or in the waters nor bow down to them or worship them. And they shall not misuse the name of the Lord their God.

上帝在第20章中表明除了他以外，他們不可有別的神。他們不可為自己雕刻偶像或做甚麼形像，彷彿上天、下地和地底下水中的百物，也不可跪拜那些像，也不可事奉它們。他們也不可妄稱耶和華—你上帝的名。

He explains that those who bow down and worship idols are the same as hatred towards him and earning punishment for themselves and their children to the third and fourth generations. And he will not hold anyone guiltless who misuses his name. On the other hand, he shows love to a thousand generations of those who love him and keep his commandments.

他解釋說，那些跪拜偶像的人，就是恨他的，必為他們自己和他們的孩子到第三、四代帶來懲罰。他必不以妄稱他名的人為無罪。另一方面，他必向愛他，守他誠命的，施慈愛，直到千代。

As their covenant partner, God has all the right to demand the penalty of their breach of contract. He can call on the terms. And being God and the creator of the whole world could make a new group of people. He told Moses in verse 9-10 of that intention,

作為他們立約的伙伴，上帝有權要求對他違約的懲罰。他可以要求按章處理。作為上帝和整個世界的創造者可以重造一群新的人。他在第9-10節告訴了摩西這個意圖，

“I have seen these people,” the Lord said to Moses, “and they are a stiff-necked people. 10 Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation.”

「我看這百姓，看哪，他們真是硬著頸項的百姓。10現在，你且由著我，我要向他們發烈怒，滅絕他們，但我要使你成為大國。」

However, he has covenanted himself to their ancestor Abraham to make his offsprings into a great nation. And there are other contractual obligations that God has put himself into with his creations. There is a fundamental tension between the justice and mercy of God, especially with a group of people who are stubborn and rebellious and evil. God would be right to lay down his judgement on them and destroy them all right there and then.

然而，他與他們的祖先亞伯拉罕立了約，使他的後代成為一個偉大的國家。上帝還有賦予他的創造其他的契約義務。上帝的公義和他的憐憫之間存在著根本的緊張關係，尤其是對著一群頑固、叛逆和邪惡的百姓。上帝在他們身上作審判並當場摧毀他們也是正確公義的。

Tim Chester said when God says to Moses in verse 10 that ‘Now leave me alone so that my anger may burn against them and that I may destroy them’, which may imply an invitation for Moses to intervene. As if saying, when you leave me alone, I will destroy your people, but if you don’t leave me alone, then things may turn out very differently.

切斯特 (Tim Chester) 說當神在第 10 節中對摩西說：「現在，你且由著我，我要向他們發烈怒，滅絕他們」，這可能暗示邀請了摩西去介入干預。彷彿在說，你由著我的話，我就會滅絕了你的同胞，但如果你不由著我，事情可能會大不相同。

Moses did plead for mercy for God’s people by focusing on God’s glory. And God hears his prayer and relent, which changed history and presented us with a mystery. Elsewhere in the Bible taught us that God does not change his mind. So what happens when we pray? Will our prayer make a difference? Tim Chester suggested that the best way to look at prayer is God intends our prayer to be how he changes the world.

摩西確實以專注於上帝的榮耀來為上帝的百姓懇求憐憫。上帝垂聽了他的祈禱和改變了心意，這也改變了歷史，也給了我們一個奧秘。聖經的其他地方教導我們，上帝不會改變主意。那麼當我們禱告時是在發生什麼呢？我們的禱告會有所作為嗎？切斯特 (Tim Chester) 建議，看待禱告的最佳方式是上帝希望以我們的禱告成為他改變世界的方式。

God invites Moses to share his compassion for his people. We see in verse 19 that Moses’s anger burned as God’s anger burns against Aaron and Israel in verse 10.

上帝邀請摩西分享他對他百姓的憐憫。我們在第 19 節看到，摩西對亞倫和以色列有如同上帝在第 10 節中一樣的怒氣。

19 When Moses approached the camp and saw the calf and the dancing, his anger burned, and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain.

19 摩西走近營前，看見牛犢，又看見人在跳舞，就發烈怒，把兩塊版從手中扔到山下摔碎了。

Even though he is all-powerful and all-knowing, God never works alone. The Father, Son and Holy Spirit created the world together. They address sin and redeem the world together. And God invites and allow his creations to work with him in showing compassion and mercy, as well as exercise judgement and justices.

儘管他無所不能，無所不知，但上帝從不單獨工作。聖父、聖子和聖靈一起創造了世界。他們一起解決罪並救贖世界。上帝邀請並允許他創造之物與他一起工作，表現出同情和憐憫，並行使判斷力和正義。

What a privilege it is to be counted worthy as a fellow worker of God. How foolish of us if we give away this privilege by not living according to the created order and excluding God from our lives, especially when we create for ourselves idols to worship?

被視為配得與上帝同工是何等的榮幸。如果我們放棄這種特權，不按照受造的秩序生活並將上帝排除在我們的生命之外，特別是當我們為自己創造偶像來敬拜時，我們該有多愚蠢？

The Crisis Averted 危機已避免

When we live like we are the creator, we will end up like Israel, trying to create an image for the Living God. We break our covenant relationship with God and worship a lie. We are tearing up our contract with God. We broke our promises like Moses broke the two tablets into pieces at the foot of the mountain. Our relationship with God scatter into pieces, and there are penalties to be paid due to breach of contract. At that point, what Israel needed, and what we needed, is an atonement for our actions.

當我們以自己為創造者來生活時，我們最終會像以色列一樣，試圖為永生上帝塑造一個形象。我們打破與上帝的盟約關係，崇拜謊言。我們正在撕毀與上帝的契約。我們違背粉碎了我們的諾言，就像摩西在山腳下把兩塊石版摔成碎片一樣。我們與上帝的關係四分五裂，違約是要付出代價。那時，以色列所需要的，以及我們所需要的，是我們的犯罪行為被贖。

Moses tried to be that atonement, but before that, there is something he has to do. Verse 25-26, 摩西試圖為他們贖罪，但在此之前，他必須做一些事情。第 25-26 節，

25 Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies. 26 So he stood at the entrance to the camp and said, "Whoever is for the LORD, come to me." And all the Levites rallied to him.

25 摩西見百姓放肆，因亞倫縱容他們，使這事成了敵人的笑柄，26 就站在營門前，說：「凡屬耶和華的人，都到我這裏來！」於是利未人都聚集到他那裏。

He has to call them to repentance. He has to call a stop to their foolishness and out of control worshipping. And that day, about three thousand of the people died in the hand of the Levites that were set apart to the Lord, willing to stand on God's side. Instead of joining their fellow people in partying uncontrollably, they joined with God to exercise judgment on their brother, friend, and neighbour.

他必須呼召他們去悔改。他必須呼籲他們停止那愚蠢和放肆的崇拜。那一天，約有三千人死在那些被分別歸耶和華、願意站在上帝一邊的利未人手中。他們沒有加入他們的同胞放肆縱地以跳舞玩樂作敬拜，而是與上帝一起對他們的兄弟、朋友和鄰居進行審判。

What is your gut reaction to their actions? Is God unfair and cruel in allowing 3000 people killed that day? We expect God to have mercy, especially when we are the ones face with judgement. We want justice, just not for me. We often start our sentence about God by saying, because God is so and so, he should do so and so. I think God should be so and so. Or Why didn't God do so and so? While we are accusing God of certain things, such as being unjust, have we stop and consider how are we treating God. Have we treated God justly?

你對他們的行為有什麼本能反應？上帝允許那天有 3000 人被殺，是不是不公平和殘忍？我們期待上帝的憐憫，尤其是當我們面臨審判時。我們想要公義，只是不要加在我身上。我們常常以這樣的話開始我們關於上帝的句子，因為上帝是這樣這樣，他應該這樣做。我認為上帝應該是如此這樣。或者是上帝為什麼不這樣做？當我們在某些事情上指責上帝時，例如不公正，我們是否停下來思考我們如何對待上帝。我們是否在公正地對待上帝？

We often simplify or minimise the impact of our actions. Like Israel, We treat our covenant relationship with God lightly. As a result, we miscalculate and very misguided in our abilities to repay our debt to God. We treat sins as if they are just some momentarily slipt up. We treat our commitment to God as if our new year resolution. We need great mercy. But we also often think that God is obliged to be merciful with us.

我們經常簡化或最小化我們行為的影響。像以色列一樣，我們輕視與上帝的盟約關係。結果，我們在償還我們對上帝的罪債的能力上計算錯誤並被誤導。我們對待罪就好像它們只是一時的疏忽。我們對待對上帝的承諾就像我們的新年決志一樣。我們需要極大的憐憫。但我們也常常認為上帝有義務憐憫我們。

Have you ever got into any situations that you have to ask for mercy? I did. About eight years ago, the Tax Office charged me with wrongly claiming land tax exemption on some properties I own and false witness of documents as a JP. Sitting at court after pleading guilty, I still pray for God to do the impossible of granting me mercy and for the judge not to give me a criminal record. It was wishful thinking because God had dealt with me justly in addressing my pride that I thought I could manipulate some legal loopholes.

你有沒有遇到過需要求饒的情況？我曾有。大約八年前，稅務局指控我錯誤地要求對我擁有的一些房產免徵土地稅，並以太平紳士身份作偽證。認罪後坐在法庭上，我仍然祈求上帝做不可能的事情，憐憫我，讓法官不要給我犯罪記錄留案底。這是一廂情願的想法，因為上帝在處理我的驕傲時公平地對待我，因為我認為我可以操縱一些法律漏洞。

I wonder if I did not plead guilty and fought to keep my pride, I most likely be sitting in a jail cell still paying for legal teams to try to clear my name instead of treasuring Jesus with you and seeing how God is growing us together. Many people think they can buy mercy by hiring the best legal team, and, indeed, there is still some country you can pay for mercy, hoping that the due penalty will be reduced or cancelled. However, the debt incurred by our sin towards God will not just go away. Someone has to pay for it eventually.

我想若我沒有認罪並為保持我的驕傲而奮鬥，我很可能現在坐在牢房裡，仍在支付法律團隊的費用來試圖保存我名字的清喻，而不是與你一起珍視耶穌，看到上帝如何讓我們一起成長。很多人認為寬恕是可以聘請最好的法律團隊買來的，實際是還有一些國家是可以買寬恕的，希望減免或取消應有的懲罰。然而，我們對上帝的罪所招致的債務不會消失。最終必須有人為此付出代價。

God calls Israel to be his children and live out a life of following him in growing in confidence and reliance on him. He calls them to worship Him exclusively. He also calls all his followers to do the same, no matter where you are from and what ethnicity you are born into.

上帝呼召以色列人去成為他的兒女，過一個跟隨他的生命，越來越信任他和依賴他。祂呼召他們專一地敬拜祂。祂也呼籲他所有的追隨者都這樣做，無論你來自哪裡，出生在什麼種族。

But instead of obeying and stick to their proclamation of allegiances, Israel seek to create gods for themselves and cause God to burn with anger only 40 days after their resolution. So, if you are a Christian, a follower of Christ, have your life been a joy and honour to God? Or have you been causing God to be burned with anger?

但是，以色列並沒有服從並堅持他們的效忠宣言，而是尋求為自己創造神明，並在他們立志後僅 40 天就讓神怒火中燒。那麼，如果你是一個基督徒，一個跟隨基督的人，你的生活是否使上帝充滿了喜樂和榮耀？還是你在讓上帝為你發烈怒？

How Was Atonement Possible? 贖罪如何可能？

God could have purified the camp without Moses and the Levites; however, he revealed his intention to Moses and invited him to share in the manifestation of his mercy. God worked through the Levites who went against their sons and brothers when 3000 of them did not repent and stop their sinning.

沒有了摩西和利未人，上帝本來也可以淨化全營；然而，他向摩西透露了他的意圖，並邀請他分享他的憐憫。當他們中的 3000 人不悔改並停止犯罪時，上帝藉利未人犧牲自己的兒子和弟兄來工作。

Today, we are all pressured by society to give in and fit in, to be part of the crowd. Are you willing to stick with God and stand on God's side even if it means for you to go against your family and friends and relatives? Or have you been buckling under, wanting to be liked and fitted in, and staying in the wrong crowd?

今天，我們都在社會的壓力下屈服和適應，成為人群的一部分。你願意與神同在、站在神的一邊，即使這意味著你要與家人、朋友和親戚作對嗎？或者你一直在屈服，想要被喜歡和適應，並留在錯誤的人群中？

God shows love to a thousand generations of those who love him and keep his commandments. Wouldn't you rather be on God's side when it comes to judgement time?

上帝對愛他並遵守他誠命的人施慈愛，直到千代。在審判的時候，你不是更願意站在上帝一邊嗎？

Verse 30-32 told us that the next day Moses try to atone the sin of the people by offering himself as the substitute,

第 30-32 節告訴我們，第二天，摩西試圖通過將自己作為替身來贖人民的罪，

“You have committed a great sin. But now I will go up to the Lord; perhaps I can make atonement for your sin.” 31 So Moses went back to the Lord and said, “Oh, what a great sin these people have committed! They have made themselves gods of gold. 32 But now, please forgive their sin—but if not, then blot me out of the book you have written.”

「你們犯了大罪。我如今要上耶和華那裏去，或許可以為你們贖罪。」31 摩西回到耶和華那裏，說：「唉！這百姓犯了大罪，為自己造了金的神明。32 現在，求你赦免他們的罪；不然，就把我從你所寫的冊上除名。」

Moses offers his own life to secure God's forgiveness, and at this moment, he foreshadows the person and work of Jesus Christ brilliantly.

摩西獻出自己的生命以求得神的寬恕赦免，此時，他出色地預示了耶穌基督的位格和工作。

Israel had rejected Moses, yet he was willing to give himself for her. God, of course, did not require this of Moses. He forgave Israel's sin, and Moses remained Israel's leader. But Moses' offer points us to Jesus.

以色列拒絕了摩西，但他願意為她捨己。當然，上帝並沒有要求摩西這樣做。他赦免了以色列的罪，摩西仍然是以色列的領袖。但摩西的提議將我們指向耶穌。

Like Moses, Jesus was widely rejected by his people. They had once worshipped him as the coming Messiah, placing palm branches of victory in his path in his triumphal entry into Jerusalem. But they quickly turned against him and demanded his crucifixion at the hands of Pontius Pilate.

像摩西一樣，耶穌也被他的百姓廣泛拒絕。他們曾經崇拜他為即將到來的彌賽亞，在他凱旋進入耶路撒冷的道路上放置勝利的棕櫚樹枝。但他們很快轉而反對他，並要求在本丟彼拉多的手中將他釘上十字架。

Upon the Cross, Jesus showed compassion on the very people who had demanded his crucifixion. "Father, forgive them, for they do not know what they do" (Luke 23:34).

在十字架上，耶穌對那些要求將他釘在十字架上的人表示同情。「父啊！赦免他們，因為他們所做的，他們不知道。」（路加福音 23:34）。

Both Moses and Jesus were willing to give their lives for the sins of God's people, but the significant difference was that the offering that Jesus made was productive in all respects. While Moses' heart was in the right place and displaying the heart of a mediator, Moses could not atone for the sin of God's chosen people because he lacked the requisite righteousness to satisfy God's holy standard.

摩西和耶穌都願意為上帝百姓的罪捨命，但顯著的不同在於耶穌所做的奉獻在各方面都富有成效。雖然摩西的心在正確的地方，表現出中保的心，但摩西無法為神選民的罪贖罪，因為他缺乏必要的公義來滿足神的聖潔標準。

In the account of Israel's sin of idolatry with the golden calf, Moses mixes judgment and mercy in just the right proportions. He is even willing to give himself to secure the protection of his people. But, of course, what we witness here is Moses fulfilling his most tremendous role of typifying and foreshadowing Jesus and his work.

在以色列對金牛犢拜偶像的記載中，摩西以恰如其分的比例混合了審判和憐憫。他甚至願意獻出自己來保護他的同胞。當然，我們在這裡見證的是摩西履行了他最偉大的角色，即預表和預示耶穌及其工作。

God said,
上帝說，

when the time comes for me to punish, I will punish them for their sin.
到了該懲罰的時候，我必懲罰他們的罪。

This future pointing statement is fulfilled when God did what the Levites has done with their sons and brothers. They killed 3000 of their own sons and brothers to stop the people from carrying on in their God disgracing revelry in worshipping their idol. And God killed his one

and only Son, Jesus, to redeem his people back to a right relationship with him. So instead of punishing us for our sin, he put the punishment on his Son and himself.

當上帝做了利未人對他們的兒子和兄弟所做的事情時，這個指向未來的陳述就應驗了。他們殺死了 3000 名自己的兒子和兄弟，以阻止人們繼續在以他們可恥的狂歡去崇拜他們的偶像來觸怒上帝。上帝殺死了他唯一的兒子耶穌，以救贖他的百姓來恢復與他的正確關係。因此，他沒有為我們的罪而懲罰我們，而是將懲罰放在了他的兒子和他自己身上。

God is always consistent with his actions and his requirement for us to follow him. Whatever standards he set for his people, he also set for himself. And in Jesus's death and resurrection, the righteous requirement and the love of God are both fulfilled.

上帝的行為與他對我們跟隨他的要求總是一致。無論他為百姓設定什麼標準，他也為自己設定了同樣的標準。而在耶穌的死與復活中，公義的要求和神的愛都得到了滿足。

In the Cross, God is righteously loving and lovingly righteous towards his creations. In the Cross, the sinless incarnated Son of God atoned for the sin of the creations and dealt with the crisis and dilemma of how a Holy God can live among sinful human being.

在十字架上，上帝公義地愛著他的創造物。在十字架上，無罪的，道成肉身的上帝之子為受造之物贖罪，並處理了聖潔的上帝如何在有罪的人類中生活的危機和困境。

Luke recorded at the beginning of the book of Acts that after Jesus's resurrection, he spends 40 days with the apostles that he had chosen, 1:3.

路加在《使徒行傳》開頭，1:3，記載，耶穌復活後，與他所揀選的使徒共度了 40 天。

After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over forty days and spoke about the kingdom of God.

受苦之後，他向他們展示自己，並給出了許多令人信服的證據，證明他還活著。他在四十天之內向他們顯現，講論神的國。

He also told them that they would receive the Holy Spirit and speak boldly for God. And this time, God's chosen people did not forget what the LORD had told them. So they waited in prayer for the arrival of the Spirit. Then, when the Spirit comes to enable them, they began to speak in many languages of those gathering with them, proclaiming that God has made the crucified Jesus their Lord and Saviour.

他還告訴他們，他們會接受聖靈並為上帝勇敢地說話。而這一次，神的選民沒有忘記耶和華對他們所說的話。所以他們在禱告中等待聖靈的到來。然後，當聖靈來加添他們的能力時，他們開始用許多與他們聚會的人的語言說話，宣告上帝已使被釘十字架的耶穌成為他們的主和救主。

The people gathered were convicted by the message and respond to the call to repent and be baptised. Furthermore, they respond to the call to "Save yourselves from this corrupt generation." And Acts 2:41 told us,

聚集的人都因這信息而扎心，並響應了悔改和受洗的呼召。此外，他們響應「你們當救自己脫離這彎曲的世代。」的號召。《使徒行傳》2:41 告訴我們，

Those who accepted his message were baptised, and about three thousand were added to their number that day.

於是領受他話的人，都受了洗；那一天，門徒約添了三千人。

3000 people were put to death about 40 days after Israel said in one voice that they would obey whatever God has commanded them to do but failed to stop and repent of their blatant disobedience in worshipping idols.

在以色列齊聲說上帝所吩咐的一切，我們都必遵行後的大約 40 天，3000 人因沒有停止並悔改，公然不服從並拜偶像的行為被處死。

3000 people were saved about 40 days after Jesus's resurrection when the Holy Spirit touches their heart with the message of God's saving mercy in the Cross of Jesus, repented and accepted Jesus as their Lord and Saviour, saving themselves from this corrupt generation.

在耶穌復活後約 40 天，當聖靈以上帝把耶穌釘在十字架上的拯救憐憫的信息觸動他們的心，3000 人悔改得救，接受耶穌為他們的主和救主，脫離這彎曲腐敗的世代。

God has made it possible for his holiness to dwell among sinner through the willing sacrifice of Jesus, his Son, by offering himself as the perfect atonement for our sin. He has also made it possible for us sinner to worship him. God would be right in laying out judgement on this world, but in his extraordinary mercy, he punished his Son instead. How could that so?

上帝藉著祂兒子耶穌的甘願犧牲，獻上自己作為我們罪的完美贖罪，使祂的聖潔能夠住在罪人中間。他也使我們罪人可以敬拜祂。上帝對這個世界進行審判是正確的，但祂非凡的憐憫，他反而懲罰了他的兒子。怎麼會這樣？