

THAT ROCK WAS CHRIST

那磐石就是基督

EXODUS 17:5-6 • TV210A

出埃及記 17:5-6 TV210A

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By

HENRY T. MAHAN

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THAT ROCK WAS CHRIST

EXODUS 17:5-6 • HENRY T. MAHAN

Exodus 17:5-6

“And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.”

出埃及記 17:5-6

耶和華對摩西說：「你手裏拿著你先前擊打河水的杖，帶領以色列的幾個長老，從百姓面前走過去。我必在何烈的磐石那裏，站在你面前。你要擊打磐石，從磐石裏必有水流出來，使百姓可以喝。」摩西就在以色列的長老眼前這樣行了。

If you have a Bible, I would like for you to open it to the **Book of Exodus**. I am going to read two verses of Scripture from the **Book of Exodus, Chapter 17**.

如果你有聖經，請你翻到出埃及記。我要讀出埃及記 17 章兩節經文。

Now, this morning, this is going to be a very special message. It is one that if you will hear it and the Lord is pleased to give you understanding of this message, it may be that it will open up many other Old Testament passages of Scripture and connect them with New Testament preaching.

今天早上要傳遞的信息將成為非常特別的信息，如果你願意聆聽，並且主樂意賜你明白，這個道將開啟聖經舊約許多處經文，並且與新約講道連貫起來。

My subject this morning is entitled **“THAT ROCK WAS CHRIST.”**

我今天講道主題是「**那磐石就是基督**」

Some of you are familiar with that term in **1 Corinthians** where Paul wrote *“that rock was Christ.”* He is referring back to the story found in **Exodus 17:5 and 6**. If you will, take your Bible and go back to **Exodus 17: verses 5 and 6** and let me read just a couple of verses:

當中有些人熟悉保羅在哥林多前書所寫的「**那磐石就是基督**」，他指的就是出埃及記 17 章 5-6 節的故事。如果你願意，請你再次翻到這段經文，聽我再讀一次：

The Lord said unto Moses, *“Go on before the people and take with thee of the elders of Israel and the rod wherewith thou smotest the sea. Take in thine hand and go. Behold, I will stand before thee upon the rock in Horeb and thou shalt smite the rock and there shall come water out of the rock that the people may drink.”*

耶和華對摩西說：「你手裏拿著你先前擊打河水的杖，帶領以色列的幾個長老，從百姓面前走過去。我必在何烈的磐石那裏，站在你面前。你要擊打磐石，從磐石裏必有水流出來，使百姓可以喝。」摩西就在以色列的長老眼前這樣行了。

The people of Israel had been delivered from Egypt. God had graciously, mercifully, and miraculously, delivered them out of the hand of Pharaoh. God had brought them through the Red Sea and God had fed them with the bread from heaven.

以色列百姓從埃及被釋放。神的恩典、憐憫與神蹟救他們脫離法老的手，神帶領他們穿過紅海，並且賜他們天上的嗎哪。

Now they came to a certain place in the wilderness and they pitched their tents. This is what the Scripture says in **verses 1 and 2 of Exodus 17**; *“there was no water there.”*

如今他們來到曠野的某處安營，出埃及記 17 章 1-2 節說「百姓沒有水喝」。

Instead of believing God, the Lord God had certainly blessed these people. He had brought them out of Egypt. He led them through the Red Sea. He had fed them with bread from heaven.

耶和華神當然賜福了這群百姓，祂帶領他們出埃及、祂引導他們過紅海、祂以天上的嗎哪餵養他們，然而他們卻不依靠祂，

Instead of believing God and looking to God the people began to murmur against Moses and they said; *“Give us water. Have you brought us all the way out here in the wilderness to die of thirst? Get water for us. It had been better if we had stayed in Egypt.”*

他們不但不相信、仰望神，反而向摩西發怨言抗議：「給我們水喝。難道你把我們一路帶到這裡，是要讓我們渴死在曠野嗎？給我們水喝，早知道留在埃及就好了！」

They threatened to stone Moses. Isn't that incredible? It is amazing and unbelievable. These people who had seen the hand of God in so many ways, yet here they are murmuring and complaining and even threatening to stone Moses.

他們威脅要拿石頭打死摩西。難以置信吧！這群百姓多次看見神大能的手，如今卻怨聲載道，甚至威脅要拿石頭打死摩西，真是令人感到不可思議、無法相信！

You know, if we didn't know something of the evil and the depravity of the human heart, this would be difficult to understand. It would be difficult to account for the ingratitude, unbelief, and greed of these people.

你知道嗎？倘若我們不認識人心的邪惡與敗壞，就很難理解、難以解釋這些人為何不知感恩、無法信靠與貪得無厭。

Had not God freed them just a short time before that? They had been in slavery for 400 years. God had miraculously delivered them. Had not God shown them His power and His protection at the Red Sea, destroying the army of Pharaoh in delivering them? Had not God fed them and clothed them and now they are ready to stone Moses simply because there is no water to drink?

神不是不久前才使他們重獲自由嗎？他們被奴役了 400 年，神奇蹟似地釋放他們。神不是才在紅海彰顯祂的大能與保護，拯救他們並摧毀法老的軍隊？神不是才賜給他們衣食，如今他們竟然因為沒有水喝，要打死摩西？

Oh the evil of the human heart! There is nothing that exceeds the evil of the human heart, the ingratitude, the sin and unbelief of the human heart, nothing! In fact, the prophet said; *“the heart is deceitful above all things and desperately wicked; who can know it?”*

人心是何等邪惡！沒有任何事物可以超越人心的邪惡、不知感恩、罪惡、及無法信靠。絕對沒有！事實上，先知說：人心比萬物都詭詐，壞到極處，誰能識透呢？(耶利米書 17:9)

There is one thing that I learned from these people in the wilderness and that is the unbarring tendency of the human heart to doubt God, no matter what we have experienced in the past. No matter what we have received in the past, no matter the blessings and mercies from the hand of God; the smallest cloud of trouble is sufficient to hide from us the face of God.

我從曠野的這群人身上學到一樣功課，就是：不論我們過去有任何經歷，人性總是擺脫不了懷疑神的傾向。不論過去我們從神手中領受什麼，不管是祝福與憐憫，最小的愁雲就足以阻擋我們離開神的面。

The smallest cloud of trouble; it doesn't matter, all of the blessings of the past, God's provisions, God's protection, and God's blessings. The smallest cloud is sufficient to hide from us the face of Almighty God.

只要最微小的一朵愁雲，不論過去領受多少從神來的祝福、供應、保護，一朵最微小的愁雲就足以阻擋我們離開全能神的面。

We had rather lean upon the cobweb of human resources, something we can see, something we can feel, and something we can touch. We had rather lean upon that which appeals to the senses than trust the everlasting arm of God Almighty.

我們寧願倚靠看得見、感受的到、摸得著的人類資源，我們寧願倚靠那訴諸感官的支援，而不願信靠全能神的永久膀臂。

The evil heart of unbelief is always ready to depart from the living God. That is what Paul warned us about in Hebrews. He told us about these people, this nation of Israel in the wilderness. He said to the church; *"take heed brethren, lest there be found in you an evil heart of unbelief."*

不信的惡心隨時準備離棄永生神，保羅在希伯來書就已警告我們。他提到這群在曠野的以色列百姓，他對教會說：「弟兄們，你們要謹慎，免得你們中間或有人存著不信的惡心。」(希伯來書 3:12)

Well, they came to this place and they pitched their tents. There was no water to drink. The old questions arose, the age-old questions, *"what shall we eat, what shall we drink, and what shall we wear?"*

他們來到這裡安營，百姓沒有水喝，延續世代的老問題出現了：「我們要吃什麼？我們要喝什麼？我們要穿什麼？」

Our Lord Jesus Christ said; *"after these things do the heathen seek,"* but true faith has a brief answer for all of these questions, *"what shall we eat, what shall we drink, and what shall we wear?"*

我們的主耶穌基督說：「這都是外邦人所求的。」(馬太福音 6:32) 但真實的信心對這類「吃什麼、喝什麼、穿什麼？」的問題有一個簡短的回答。

True faith has a brief answer for all of these questions, a confident, comprehensive answer, and that answer is God; *"my God shall supply all your need according to His riches in glory through Christ Jesus."*

真實的信心對這類問題有一簡短、明確、全面性的答案，這個答案就是神自己。「我的神必照他榮耀的豐富，在基督耶穌裏，使你們一切所需用的都充足。」(腓力比書 4:19)

“The heathen, said; *“what shall we eat, what shall we drink, what shall we wear?”* Our Lord said; *“your Heavenly Father knows that you have need of these things. Seek ye first the Kingdom of God and His righteousness and all these things shall be added to you.”*

外邦人說：「吃甚麼？喝甚麼？穿甚麼？」我們的主說：「你們需用的這一切東西，你們的天父是知道的。你們要先求他的國和他的義，這些東西都要加給你們了。」(馬太福音 6:31-33)

But the people murmured. They said, *“Get us water to drink.”* They threatened Moses and they doubted God. They were filled with unbelief and Moses turned to the Lord God and he said; *“what shall I do?”*

但百姓發怨言，他們說「給我們水喝」。他們威脅摩西並且懷疑神。他們充滿不信的惡心，使得摩西轉向神問：「我向這百姓怎樣行呢？」

God told him, (listen now to the directions from God); our God says, *“go take the elders with you and take the rod wherewith you smote the sea and I will stand upon the rock in Horeb and you shall take your rod and smite that rock and water will come out of the rock and the people shall drink.”*

神告訴他(仔細聽好神的指示)，神說：「你手裏拿著你先前擊打河水的杖，帶領以色列的幾個長老，從百姓面前走過去。我必在何烈的磐石那裏，站在你面前。你要擊打磐石，從磐石裏必有水流出來，使百姓可以喝。」(出埃及記 17:5-6)

Most people who teach the Bible or read the Bible leave all of that right there. They talk about the miracle of the rock giving forth water, the people drinking, and all of this kind of thing.

多數教導聖經或讀聖經的人會忽略這裡的重點。他們談論磐石出水的神蹟，以及百姓有水喝，諸如此類的事。

I ask this question today; what makes this event so special? What is significant about this rock? God, very specifically and definitely, gave some directions to Moses and at the end of this message I will show you something from the Scriptures about this rock where Moses violated the commandment of God.

我今天提出這個問題：何以這個事件如此特殊？這個磐石有何重要性？神清楚而明確地指示摩西，但是在信息結束前，我要從聖經裡舉出關於摩西對待磐石的態度，如何破壞神的命令。

God said, *“Moses, you take your rod and the elders with you. You go to this rock and I will stand on this rock. You smite it and water will come out of the rock sufficient for the people to be well satisfied.”*

神說：「摩西，拿著你的杖，帶領幾個長老。我要站在磐石那裏，你要擊打磐石，從磐石裏必有水流出來，使百姓可以滿足。」

THAT ROCK WAS CHRIST

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What makes this rock so significant? What makes it so special? Why did God devote so much Scripture to this rock and to this particular episode here?

為何這磐石如此重要？何以它如此特別？神為什麼要在此花這麼大篇幅來談這塊磐石，及這特殊事件？

Well, Paul sums up the answer in four words in **1 Corinthians 10: 4**, “*that Rock was Christ.*”

保羅在哥林多前書 10:4 以「那磐石就是基督」7 個字總結問題的答案。

Just as in Abel’s sacrifice, the blood which Abel put upon the altar, it was a picture of Christ.

正如同亞伯的獻祭，他所澆奠在祭壇上的血，預表著基督。

Noah’s Ark is not just a ship made of wood which rescued some people from the flood, although it did, but that Ark is Christ.

挪亞方舟不僅是一艘木頭建造的船，只為拯救一些人倖免洪水。那方舟指的是基督。

In the Passover Lamb, that lamb slain is Christ.

逾越節的羔羊。被殺的羔羊就是基督。

There was the manna from heaven. Christ said, “*I am the true bread from heaven.*”

天上的嗎哪。基督說：「我是從天上降下來生命的糧」（約翰福音 6:51）

The brazen serpent lifted up, the serpent which was made of brass in the likeness of those fiery serpents that had bitten the people; that serpent was a picture of Christ lifted up.

被高舉的銅蛇。按照咬傷百姓火舌的樣式所造的銅蛇，代表著被高舉的基督。

God shows this in all these things, especially in this rock. Paul says definitely; “*that rock was Christ.*” God chose in this Rock, the person, work, and power, of His beloved Son Jesus Christ our Lord, our Saviour, our Redeemer. Christ said, “*I am the bread of life; I am the water of life.*” That rock was Christ.

神透過這些事情顯明此點，尤其在磐石的預表上。保羅直接了當地說「那磐石就是基督」。神揀選這磐石彰顯祂的工作與能力，就是祂的愛子耶穌基督，祂是我們救贖主。基督說：「我是生命的糧、我是生命的水。」那磐石就是基督。

Now; in the time that I have, I hope that I get through this entire outline. I want to point out to you six things from this passage of Scripture, six things that are applicable to you and to me right now.

在有限的時間裡，我希望能清楚講明整個架構。我要從這段經文中指出六要點，應用在你我此刻的生活中。

First of all: There is a need, just as in the case of Israel, there was a need.

首先：有一項需要存在。在以色列百姓的例子中，存在著一個需要。

These people were in a wilderness. These people were in a dry land. These people were in a place where there was no water. The Scripture plainly says, “*There was no water there;*” no water to drink means no life.

這些人在曠野裡，他們身處在乾旱無水之地。聖經明白地說：「那裏沒有水」。無水可喝表示沒有生命。

Is this not our condition? You might say that we have plenty of water. I am talking about spiritual water. We are living in a dry and thirsty land just as David described in **Psalms 63** when he said; *“O God Thou art my God. Early will I seek thee. My soul thirsteth for thee. My flesh longeth for thee in this dry and thirsty land where no water is.”*

這不就是我們的狀況嗎？你可能會說我們不缺水啊！我指的是屬靈的水。我們住在乾旱無水之地，如同大衛在詩篇 63 所描述：「神啊，你是我的神，我要切切地尋求你，在乾旱疲乏無水之地，我渴想你；我的心切慕你。」

On another occasion David said; *“as the deer thirsteth for the water brooks, so panteth my soul for thee, the living God.”*

大衛在另一處說：「神啊，我的心切慕你，如鹿切慕溪水。」(詩篇 42:1)

We are like Ezekiel’s bones; we are very many and we are very dry. It is a dry and thirsty land. It is a famine-infested land. We are bleached and have barren bones with no life. The human well is dry; there is no water there.

我們彷彿以西結書提到的枯骨，為數眾多、乾渴無比，身處在乾旱無水之地，飽受饑荒之苦。我們如同蒼白的枯骨，毫無氣息。人類之井全然枯竭，尋不到水喝。

You can go to human wisdom, human teaching, and human thoughts, and there is no water there. There is no spiritual water there. The religious well is dry. All you find in the religious well today is wildfire, enthusiasm, or the dust of tradition and doctrine.

你可以追求人類的智慧、教導與思想，但無法尋得水泉，那裡沒有屬靈的泉水。宗教的井已枯乾，在其間你所尋到的只有野火、狂熱、或傳統與教條的灰燼。

The philosophers well is dry. It is the same old rhetoric, the same old debates and the same old arguments. I ask in this dry and thirsty land; is there any spiritual water to be found? Is there any help? That is what Moses said, *“God, what shall we do?”*

哲學的井也枯乾了，存在的是千篇一律的修辭、爭辯與論證。我在此乾旱無水之地尋問：何處有屬靈的泉水？可以往哪裡求助？那就是摩西說：「主啊！我當怎樣行？」

This is a dry land in which there is no water; there is no source of water anywhere. Where can we find water to drink?

這是一個找不到水源的乾旱無水之地，無處可尋到水。我們可以從哪裡找水喝呢？

Second: Thank God, there is a rock.

第二，感謝神，有一磐石。

God said to Moses; *“Go to the rock;”* there is a rock. The hymn writer said:

神對摩西說「走向磐石」，有一磐石為我們預備。詩歌作者所寫：

“There is a rock in this weary land
乾旱之地有一磐石
Its shadows fall on the burning sand
遮蔽炎熱沙石之上
Inviting pilgrims as they pass
邀請途經之天路客
To seek a drink in the wilderness.”
在曠野地尋得水泉

Our Lord said, *“Whosoever shall drink of the water that I shall give him, shall never thirst again.”*
我們的主說: 「人若喝我所賜的水就永遠不渴。」(約翰福音 4:14)

There is a Rock and that Rock is Christ. For our God said to Moses; *“I will stand upon that rock.”*
That Rock is the Lord Jesus Christ.
有一磐石為我們預備，那磐石就是基督。因為神對摩西說: 「我必在磐石那裡」，那磐石就是主耶穌基督。

Here is the key to that type; here is the key to this picture. Here is the key to this picture of our Lord Jesus Christ; *“I will stand on that rock.”*
整幅圖像的關鍵，預表我們主耶穌基督的關鍵就是「我必在磐石那裡」。

“God was in Christ.” That is what the angel said to Joseph; *“thou shalt call His name Emmanuel which is being interpreted, God with us.”*
「神在基督裡」(哥林多後書 5:19)，這就是天使向約瑟所說: 「你要給祂起名叫以馬內利，翻出來就是神與我們同在。」(馬太福音 1:23)

You say, “That rock is Christ?” Why, in appearance it is only a rock, like so many other rocks. My friend; without eyes of faith you cannot see His glory. Without eyes of faith you cannot see the indwelling Christ in that man born of Mary.
你說: 「那磐石就是基督?」怎麼可能? 它的外表看起來不過是普通石頭。朋友，缺少信心的眼光，你無法看見祂的榮耀；缺少信心的眼光，你無法在耶穌身上看見基督內住。

Isaiah said, *“There is no beauty, that we should desire Him. There is no comeliness. We hid as it were our faces from Him.”* They said, “Is not this the carpenter?” How can you be God; you are only a man.”
以賽亞說: 「他無佳形美容；我們看見他的時候，也無美貌使我們羨慕他。他被藐視，好像被人掩面不看的一樣；我們也不尊重他。」(以賽亞書 53:2-3) 人們說: 「這不是那木匠嗎? 你怎麼可能是神，你不過是人而已。」

Look at the tabernacle, a tent like any other tent. If you had been far upon a mountain looking down on the camp of Israel and you had seen all of these tents made out of badger skin and that tabernacle in the middle of it, you would say; “well, that’s just another tent.” Oh my friend; God is in that tent.

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看看帳幕，就像其他帳篷一樣。如果你曾遠遠站在山巔，俯視以色列的帳幕，你看著這些用海狗皮製作出來的帳幕，及矗立在中間的帳幕，你會說：「那不過是另一座帳幕。」然而，朋友，神在那帳幕裡。

You look at this rock and you say, “That’s only a rock;” but this Rock was Christ. God was in this Rock.

你看著這磐石說：「那不過是塊磐石。」但那磐石就是基督，神在這磐石中。

You look at the man Jesus of Nazareth and you might say, “He’s only a man.” I know, but God is in that man. God said, “*Moses you go to the rock; I will stand on that rock.*” “I will be in that rock. No other rock around here has the presence of God. I will be in that rock.” Do you see that? 你看著拿撒勒人耶穌，也許會說：「他不過是人。」我知道，但神在他裡面。神說：「摩西，我必在何烈的磐石那裏，站在你面前。」我在那磐石中。這附近沒有其他磐石有神的同在，我在那磐石中。你明白了嗎？

There are two things; now remember, first, there is a need.

記得我們提到的兩點：首先，有一個需要存在。

It is a dry land and it is a thirsty land where no water is. You will not find any. The human well is dry. The religious well is dry. The philosopher’s well is dry. Human wisdom is dry. Everything is dry.

這是一個乾旱無水之地，你找不到水。人類的井已經枯乾、宗教的井已經枯乾、哲學家的井已經枯乾、人類智慧的井已經枯竭，一切皆已枯竭。

But, there is a Rock and that is God’s Rock. That is God’s appointed, God’s selected, and God’s anointed Rock. God said, “*I will stand on that rock.*” Do you see what I am saying?

然而，有一磐石是神的磐石，祂是神所指派，揀選、膏抹的磐石。神說：「我必在磐石那裏。」你明白我的意思嗎？

Third: All right; the Rock was smitten.

第三：磐石被擊打

God said, “*Moses; take your rod, the rod with which you smote the sea, and smite the rock.*”

Listen to me; there was a rock, there was a need, and there was a rock but still no water.

神說：「摩西，你手裏拿著你先前擊打河水的杖，你要擊打磐石。」聽我說：有一塊磐石，有一個需要，有一磐石，但百姓仍沒有水喝。

The rock has to be smitten. Moses could have walked around the rock. He could have measured the rock. He could have talked about the rock. He could have pointed to the rock. He could have made slide-pictures of the rock and showed them everywhere, but there was still no water.

磐石必須被擊打。摩西可以繞著磐石行走，他可以測量磐石、他也可以討論它、指著它、他可以製作幻燈片到處展示，但仍然沒有水喝。

THAT ROCK WAS CHRIST

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That rock must be smitten. God said, “*Moses; smite the rock.*” My friends; that Rock was Christ. Moses’ rod represents the Law. Moses’ rod represents justice. Moses’ rod represents the wrath of God.

磐石必需被擊打。神說：「摩西，擊打磐石」。朋友，那磐石就是基督。摩西的杖代表律法、摩西的杖代表公義、摩西的杖代表神的憤怒。

Our rock, the Lord Jesus Christ, must be smitten of God and afflicted. Jesus Christ, that Rock, in this dry and thirsty land was born of Mary. If He had lived on this earth, He could have never saved anybody. There would have been no refreshing water. There would have been no living water from Him.

我們的磐石，主耶穌基督，必須被神擊打受害。耶穌基督在這乾旱無水之地，由馬利亞所生的磐石，倘若他繼續活在世上，就無法拯救任何人，就沒有滋潤人心的水泉，就沒有從他流出來的活水。

Just as the rock in the wilderness, our Lord Jesus Christ must be smitten. The Scripture says, “*Smitten of God and afflicted.*” You see Him scourged. You see Him crowned with thorns. You see Him taken to Golgotha’s Hill and nailed to a cross.

正如同曠野的磐石一樣，我們的主耶穌基督必須被擊打。聖經說：「被神擊打苦待」（以賽亞書 53:4），你看見他受鞭傷，頭戴荊棘冠冕，被帶往各各他，釘死在十字架上。

You see the spear and the hand of the soldier pierce His side, and from that smitten side, comes blood and water. There is blood to atone and water to cleanse.

你看見士兵以槍扎祂的肋旁，從那裏流出血與水，流出贖罪的血與潔淨的水！

You can get as technical as you want to. You can get as liberal as you want to. You can get whatever you want to but the message is clear:

你大可談論技巧，你大可自由開放，不論你想怎樣皆可，但這信息非常清楚：

**“There is a fountain filled with blood
Drawn from Emanuel’s veins
And sinners plunged beneath that flood
Lose all their guilty stains.**

有一珍貴寶血活泉，神子聖心為源，
罪人只要投於其間，立潔所有罪愆；

**The dying thief rejoiced to see
That fountain, (that fountain of blood and that fountain of water),
in his day There may I, though vile as He
Wash all my sins away.”**

昔有強盜臨死呼求，生前喜見此泉；
雖我與彼一樣卑污，一洗也得純全；

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“He was wounded for my transgressions. He was bruised for my iniquities. The chastisement of my peace was upon Him. With His stripes I am healed.” The Rock must be smitten.

「他為我們的過犯受害，為我們的罪孽壓傷。因他受的刑罰，我們得平安；因他受的鞭傷，我們得醫治。」(以賽亞書 53:5) 磐石必須被擊打。

Are you with me? This is a picture that God gave in the Old Testament of the person and work of Christ, of the redemptive work of Christ.

你懂我的意思嗎? 這是一幅神放在舊約的圖像，預表基督個人與祂的救贖工作。

Israel is a picture of the true church. Israel is the church in the wilderness. If you want to find out what God is doing, find out what God has done.

以色列代表真實的教會，以色列是曠野中的教會。如果你想尋求此刻神的作為，就得先明白神過去的作為。

If you want to find out what God is going to do; find out what God has done. He said, *“I am the Lord; I change not. He is the same yesterday, today, and forever.”*

如果你想尋求此刻神的作為，就得先明白神過去的作為。祂說: 「我是主；我永不改變。耶穌基督昨日、今日、一直到永遠，是一樣的。」(希伯來書 13:8)

That Rock was Christ. It couldn't be clearer. Are you not interested? You can read the story of the Rock and Paul said, *“That Rock was Christ,”* four words. *“That Rock that followed them was Christ.”*

那磐石就是基督，這點再清楚不過了。難道你不感興趣嗎? 你可以讀磐石的故事。保羅寫下: 「那磐石就是基督」七個字，「隨著他們的靈磐石；那磐石就是基督。」(哥林多前書 10:4)

The need was there. The Rock was there but it must be smitten. It was smitten and out came the water.

需要在那裡，磐石在那裏，但必須被擊打，被擊打的磐石出水。

Fourth: That Rock was smitten for a purpose.

第四:那磐石按著旨意被擊打

That rock was smitten for a purpose; it was not to show off God's power. It was not to show off God's might or strength. That rock was smitten to give water to a thirsty people, a helpless people, an impotent people, and a people who were dying of thirst. That is why the rock was smitten; it was smitten for that purpose.

那磐石按著旨意被擊打，不是為了炫耀神的能力，不是為誇耀神的大能大力，磐石被擊打是為供給一群乾渴、無助、無能的百姓，一群將死於乾渴的百姓。這就是為何磐石必須被擊打，為了這個目的被擊打。

There is no need to apologize for Israel. There is no need to dress them up; they were a guilty, greedy, murmuring, sinful, rebellious, people. That is all they were; they weren't anything else.

我們無需為以色列人致歉或為他們遮掩，他們是一群罪惡滿盈、貪得無饜、抱怨不斷、過犯連連、悖逆的百姓。他們就是如此，沒有別的。

So are we, *“there is none good, no not one. There is none that understandeth; there is none that seeketh after God.”* We are just like Israel.

我們也是如此。「沒有義人，連一個也沒有。沒有明白的；沒有尋求 神的；」(羅馬書 3:10-11) 我們就像以色列人一樣。

We are a race of murmurers, rebels and unbelievers, or whatever you want to say about us. *“But God commended His love toward us in that while we were yet sinners, Christ died for us.”*

我們是一群好發怨言、悖逆、不肯信靠的族類，你想怎麼說我們都行。「惟有基督在我們還作罪人的時候為我們死，神的愛就在此向我們顯明了」(羅馬書 5:8)

There is a well of water, and a Rock smitten of God:

有一水泉，有一被神擊打的磐石

“There is a well in a desert plain

曠野處有一水泉

Its waters call with increasing strain

奮力地發出呼喚

Ho, every thirsty, sin-sick, soul

乾渴罪深的靈魂

Come freely drink and thou shalt be whole.”

來取用使你完全

Our Lord died for a purpose. *“This is a faithful saying; Jesus Christ came into the world,”* not to just be an example and not just to show the goodness of God. *“He came into the world to save sinners of whom I am chief.”*

我們的主按著定意而死。「基督耶穌降世」這話是可信的，不僅是做為榜樣，也不僅是為顯明神的良善，乃「是為要拯救罪人。在罪人中我是個罪魁。」(提摩太前書 1:15)

He was smitten that from Him might flow the water of life. He was smitten that from Him might flow the cleansing flood. He was smitten that from Him we might receive the mercy of God.

祂被擊打使得生命的水泉從祂而出，祂被擊打使得潔淨的大水從祂湧流，祂被擊打使我們得以接受神的憐憫。

You can stand out in the desert and you say, “Here’s water, here’s a rock, here’s water.” A fellow may say, “Well; I’m not thirsty.” You say, “Well, I’m not talking to you; I am talking to thirsty people.” *“Ho everyone that thirsteth; come to the water.”*

你可以站在曠野說:「這裡有水! 這裡有磐石! 這裡有水!」別人可能會說:「喔! 我不渴。」你就說:「喔! 我不是對你說話, 我是對口渴的人說話。」「人若渴了, 可以到我這裡來喝。」(約翰福音 7:37)

Every invitation our Lord ever gave had on that invitation, a requirement. He said, “*Are you laboring and heavy laden? Come to me. Are you thirsty? Come to me. Are you sins as scarlet? Come to me.*”

每個從我們主所發出的邀請都包含一個條件。祂說:「你勞苦擔重擔的嗎? 到我這裡來。你口渴嗎? 到我這裡來。你的罪像硃紅嗎? 到我這裡來。」

He always addressed His offer of water to thirsty people. Are you hungry? The bread is for the hungry. Someone said, “Well; I don’t have time right now.” Well, if you were thirsty you would have time. If you were really thirsty you would have time.

他總是向口渴的人們提出供水邀請。你飢餓嗎? 生命的糧為飢餓的人們預備。有人會說:「我現在沒空!」如果你渴了, 你就會有空。如果你真的感到乾渴, 你就會有空!

I am talking to those who thirst. This water flows freely for those who thirst. It is for a sinful people. “*Our Lord came not to call the righteous but sinners.*” The righteous aren’t thirsty. It is sinner’s that are thirsty.

我在對那些口渴的人說話, 對於口渴的人, 這個水泉汨汨流出, 免費供應罪惡的人們。「我來本不是召義人, 乃是召罪人」(馬太福音 9:13)

The songwriter says:

詩歌作者說:

“Come ye thirsty; come and welcome

歡迎乾渴者前來

God’s free bounty; be glorified

神白白供應得榮耀

True belief and true repentance

真實的信心與悔改

Every grace that brings you nigh.

諸般恩典領你前來

Without money come to Jesus and buy.”

不用銀錢即可買

Fifth: That rock yielded pure water in sufficiency and in abundance.

第五:那磐石流出充沛大量純淨的水

This is important. There was a need. It couldn’t be met any other way than by the power of God and by the hand of God. God provided the rock but that rock must be smitten.

這點很重要。有一個需要存在, 唯有神大能的手可以滿足, 神提供磐石但那磐石必須被擊打。

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You see; *“God must be just and justifier.”* That rock must be smitten. *“Christ was wounded for our transgressions.”* That Rock was smitten for a purpose, to give water, to give life, to give hope to a hopeless, helpless, people.

你看，「神必須使人知道他自己為義，也稱信耶穌的人為義。」(羅馬書 3:26)那磐石必須被擊打。「基督為我們的過犯受害。」那磐石按著定意被擊打，為了要賜下水泉、生命與盼望給無助無望的人們。

Now then; that rock yields pure water in sufficiency and great abundance for all who want it. There was plenty for all who wanted to drink; it was free. There was no rationing of water.

然後，從那磐石流出豐沛充足的純水給一切渴望的人，對於所有想喝的人完全供應足夠、而且免費。水量無需配給。

I remember back in World War II that we had certain rationing programs for things such as gasoline. You had to have cards to buy gasoline. There wasn't much sugar, so you had to have a card to buy sugar. There was not an abundance, there was not a sufficient supply, so things were rationed.

我回想在二次大戰時有些物資分配計畫，例如汽油。你得有卡才能購買汽油。糖也不夠，所以你得有卡才能買糖。物資不充裕的情況下，無法充分供應，只得配給。

Let me tell you this, the blood of Christ is sufficient, the death of Christ is sufficient to save ten million worlds. It is sufficient to save all who come. *“He is able to save to the uttermost, them that come to God by Him.”*

我要告訴你，基督的血、基督的死足以拯救千萬個世界，仍綽綽有餘。祂的寶血足以拯救一切到祂面前的人。「凡靠著祂進到神面前的人，祂都能拯救到底。」(希伯來書 7:25)

There is no lack in the blood of Christ. There is no lack in the death of Christ. There is no lack in the sacrifice of Christ. All that you need is met in Him.

基督的血不會匱乏，基督的死不會匱乏，基督的犧牲不會匱乏。你一切所需的在祂裡面完全充足。

There was plenty of water. Come on; everybody that is thirsty, drink, drink your fill. The table is spread. Come just as you are. It is free no matter how sinful you are. The rock was smitten for thirsty people and Christ was smitten for sinners.

水源供應充足。來吧！凡口渴的都可以喝，盡量地喝。桌子已擺設好了。帶著你的本相前來，不論你的罪惡有多大。磐石已經為口渴的人被擊打，基督已經為罪人被擊打。

Now watch this; that water didn't need anything to purify it; it was pure itself.

仔細聽著：那水不需要任何東西來潔淨，它本身就已是純淨的。

It didn't need any works of men to purify it. The Law cannot purify the water of life. It needed no purification. It didn't require any work to pipe it to the people.

他不需要人的工作來潔淨。律法不能潔淨生命的水。它無需潔淨，也不需要接上水管運送給人們。

People will say, “Well; the water is there and we are here but faith is the pipe, baptism is the pipe, and church membership is the pipe.” God doesn’t need any pipes; the water is free. It is flowing free. It ran out in a wide stream. Anybody that wanted a drink, all they had to do was just drink.

人們說：「嗯！水在那裡而我們在這裡，但信心是水管、洗禮是水管、加入教會是水管。」神不需要任何水管，水是免費的，白白地不斷湧流，從曠野一處寬廣江河流出，任何想要飲用的人，所需做的就是取來喝。

“His grace is sufficient.” In Christ, *“we have wisdom, righteousness, sanctification, and redemption. The fullness of the Godhead dwelleth in Him and we are complete in Him.”* It is sufficient for all who want it.

「祂的恩典夠用」，在基督裡「神使他成為我們的智慧、公義、聖潔、救贖」（哥林多前書 1:30）「因為神本性一切的豐盛，都有形有體的居住在基督裡面；你們在祂裡面也得了豐盛。」（歌羅西書 2:9-10）

There is no lack, there is no want, and there is no shortage in the power of Christ to save the chief of sinners. That is what Paul said; *“He came into the world to save sinners of whom I am the chief.”*

基督的能力沒有缺乏、沒有不足、沒有短缺，能救罪人中的罪魁。那就是保羅所說：「基督耶穌降世，為要拯救罪人。在罪人中我是個罪魁。」（提摩太前書 1:15）

Sixth: Listen carefully; and the Scripture plainly says; *“that Rock followed them.”*

第六：仔細聽好：經文明白寫著「跟他們同行的屬靈磐石」（哥林多前書 10:4）

That Rock was Christ and Paul says in **1 Corinthians 10:4**, *“That Rock followed them.”* I believe in their entire journey through the wilderness to Canaan. I can’t explain that except to say this; the Lord Jesus Christ said of His people, (and all of this is a picture and type of our relationship with Him), *“I will never leave you; I’ll never forsake you. Lo, I am with you always even to the end of the earth.”*

那磐石就是基督。保羅在哥林多前書 10:4 說「跟他們同行的屬靈磐石」，我相信在整個穿越曠野到迦南地的旅程皆然。我無從解釋，只能借用主耶穌基督對祂百姓說的話（代表我們與祂的關係）：「我總不撇下你，也不丟棄你。」（希伯來書 13:5）「我就常與你們同在，直到世界的末了」（馬太福音 28:20）

I am going to pitch my tent beside that Rock and that Rock will follow me *“all the days of my life.”* That is what David said in **Psalms 23**; *“surely mercy and goodness, goodness and mercy, shall follow me all the days of my life and I will dwell in the house of the Lord forever.”*

我要把我的帳篷安在磐石邊，那磐石將與「一生一世」與我同行。這就是大衛在詩篇 23 篇所說：「我一生一世必有恩惠慈愛隨著我；我且要住在耶和華的殿中，直到永遠。」（第六節）

Here is something in closing:

我要在這裡做總結：

Several years later, months, or whenever, the people thirsted again. God told Moses, “*Speak to the rock.*” And Moses got angry. He went out there to the rock and he got angry with the people; he got so angry and he just blessed them out.

幾年或幾個月以後，這群百姓再次口渴。神告訴摩西：「吩咐磐石發出水來」(民數記 20:8)，摩西發怒了。他走向磐石，對百姓發怒，他怒氣填膺，以至於痛斥百姓。

They were murmuring and complaining. I understand a little bit of his anger. He got angry with the people and he said, “*Must I get water from this rock for you rebels?*”

他們又再次發怨言起爭論，我多少理解他的怒氣。他向百姓發怒說：「我為你們使水從這磐石中流出來嗎？」(民數記 20:10)

He drew back his staff and smote the rock. He smote it again and the water came out. The people drank. God called Moses over and said, “*Moses; you didn't sanctify me in the eyes of the people.*”

他用杖擊打磐石，他再次擊打，水便流出來，百姓都喝了。神呼叫摩西對他說：「摩西，你不在以色列人眼前尊我為聖」(民數記 20:12)

Now; “The first time I told you to smite the rock and you smote it and it gave forth water. This time I said, speak to the rock.” The rock doesn't have to be smitten again. But Moses smote it; *and the LORD spake unto Moses and Aaron, because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.*” (Number 20: 12).

「我第一次告訴你要擊打磐石，你當時照做，使得水流出來。這次我告訴你要吩咐磐石出水。磐石不需要再次被擊打」，但摩西卻不聽從，因此耶和華對摩西、亞倫說：「因為你們不信我，不在以色列人眼前尊我為聖，所以你們必不得領這會眾進我所賜給他們的地去。」(民數記 20:12)

Listen my friend; Christ never needs to be crucified again. He never needs to be smitten again. “*For by one offering He hath perfected forever them that are sanctified.*”

我的朋友，請聽我說：基督永不需要再次被釘十字架，祂永不需要再次被擊打。「我們憑這旨意，靠耶穌基督，只一次獻上他的身體，就得以成聖。」(希伯來書 10:10)

All we do is call on the name of the Lord. We do not crucify Him in the mass. We don't crucify Him in the sacraments. We don't put Him on the cross again; He has died, buried, rose again, and ascended to the right hand of God.

我們所要做的就是呼求主名，我們不用在禮拜中釘祂十字架，我們不用在聖餐中釘祂十字架，我們不需要再次將祂釘死，祂已經受死、埋葬、復活，如今在父神的右手邊。

He said, “*Whosoever shall call upon the name of the Lord shall be saved.*” That Rock was Christ! 祂說「凡求告主名的就必得救」(羅馬書 10:13)。那磐石就是基督!