

Leviticus Week #1 “God in Search of Us” 利未記系列 第一周 神找尋我們

Worship 敬拜

得勝的歌 Song of Victory 讚美之泉

[Verse] 不憑眼見 求主給我祢的眼光 不憑己意 前方道路祢為我照亮 祢是為我爭戰的神 得勝詩歌 誰都不能攔阻我 一生
緊緊 緊緊跟隨祢

[Chorus] 祢就是我得勝的歌 祢是又真又活的神 面對懼怕大聲讚美 喔哈利路亞 唱著一首得勝的歌 給我力量超越現況 放
眼前方應許之地 哈利路亞 不再畏懼

[Bridge] 雖有困難 我心仍有大喜樂 看輕苦楚唱著這首得勝歌 祢就是我一切盼望的確據 得勝 得勝 得勝 得勝!

Way Maker 开路者 Leeland, 慕主敬拜

在這裡你正在運行，我敬拜你；在這裡你正在動工，我敬拜你；
在這裡觸摸每顆心，我敬拜你；在這裡醫治每顆心，我敬拜你；
在這裡旋轉我生命，我敬拜你；在這裡癒合每顆心，我敬拜你

開路者神蹟創造者，持守盟約黑暗中的光，我神你從未改變

你從未改變你從未改變，你從未改變你從未改變

雖然我未看見你在動工，即使我沒感覺你在動工
你不停止你不停止運行，你不停止你不停止運行

你真偉大 How Great Thou Art

我靈歌唱，讚美救主我神，你真偉大！何等偉大！
我靈歌唱，讚美救主我神，你真偉大！何等偉大！

Message 信息

Today we are beginning a new series in the Old Testament book of Leviticus. 今天，我們開始一個新系列，是關於
舊約中的利未記。

There's an idea, or this statement I've heard a lot over the years. People regularly speak of 'finding' God. 這些年
來我常聽到人們說他們“找到”神。

Could it be that we don't find God, but that he finds us? Think about where we are and who he is, and isn't it
more likely that God is the one finding US?

是不是並不是我們找到神，而是祂找到了我們？想一想我們在哪裡，神是誰，難道神找到我們不是更有可能發生的事情
嗎？

When that happens, when you start to see it that way, and we let that paradigm shift the way we see our lives,
changes. You'll look at the Bible and you will see things in entirely new way.

For example, Instead of seeing the Bible as a book that explains who God is, you'll see a book that unpacks the
experience of people as they discover the God who is searching for THEM; revealing himself to them. 當您開始以
這種方式看待時，這會改變我們看待生命的方式。你也會以全新的方式看聖經。比方說，你不再只是看聖經是解釋神是
誰的一本書，而是會看到這樣一本書，講述了人們發現神在尋找他們並把祂自己啟示給他們，以及這過程中的經歷。

And when THAT happens, some of the most confusing and mundane biblical texts to come to life, as we discover God, searching for us.

這時候，一些可能原本最令人困惑和繁冗的聖經經文會變得栩栩如生，因為我們發現了神在尋找我們。

That brings us to why we are jumping into a series in Leviticus. 這就是我們要開始利未記這個系列的原因。

Now, for those of you who aren't familiar, a bit about Leviticus: It is an entire book dedicated to rites, rituals, and sacrifice. I jokingly described it last week as 'the place Bible reading plans go to die'. Some of the most obscure, often misquoted, verses in Scripture are pulled from the pages of Leviticus. It is strange, and foreign, and bloody. It's why some people perceive the Bible as obsolete, or Christianity as archaic. 對於那些不熟悉利未記這本書的人：這是一本完全紀錄禮節，儀式和獻祭的書。我上週開玩笑地將其描述為“聖經閱讀計劃陣亡的地方”。聖經中一些最晦澀，經常被錯誤引用的經文常常是從利未記中來的。這本書很奇怪，很陌生，很血腥。這也是為什麼有些人認為聖經或是基督教已經過時的原因。

BUT...what if this seemingly irrelevant text is actually revolutionary and alive?

但是，如果這看似無關的書卷實際上是完全活潑且有革命性，那會怎麼樣呢？

See, this is a story about a God who is searching for us. And when you realize that, you discover that nothing about that story is cold and dead.

This book opens up entirely new ways of understanding who God is. It challenges. It changes. It breathes new life. Which is why, for the next several weeks, we will be diving into its depths.

這是一個關於神在尋找我們的故事。當您意識到這一點時，您會發現關於這個故事不是冰冷沒有生命的。這本書開闢了全新方式幫助人們理解神是誰。它挑戰我們，改變我們，給我們注入新的生命。這就是為什麼在接下來的幾週裡，我們將深入其中。

- Illustration: Painting 故事：畫畫

First, you can look at book like Leviticus, on the surface, without the context, and make all kinds of assumptions about what's going on – but it's not until you get the full story that you really see what's really happening.

首先，你可以在沒有上下文的情況下從表面上看利未記這本書，並對發生的事情做出各種假設。但是只有在你了解一個完整的故事的時候，才能真正了解正在發生的事情。

Second: Pictures or Images, are powerful. They're valuable. They are Worth...a thousand words. It's fascinating to note that Eastern Cultures are very image, or picture, oriented. Eastern cultures lean heavily on symbols, and even rituals, that tell a story. And often times when words are used, they are used to paint a picture. Western Cultures, by contrast, are very word or logic oriented. So, in an Eastern culture people might try to explain something complex by pointing at something and saying "look at that – and see what it reveals." Where in the West, we develop outlines and arguments.

第二：畫面是很有能力的。我們在英語中有句話說一幅畫抵過一千個文字。令人著迷的是，東方文化是非常注重畫面的。東方文化常常依賴符號甚至儀式來講述一個故事。通常，當使用語言時，它們通常用來描述一個畫面。相比之下，西方文化非常注重文字或邏輯。因此，在東方文化中，人們如果要解釋複雜的事物，他們會嘗試通過指向另一個事物並說“看看這個–看看它揭示了什麼”來。而在西方，我們通常會通過制定大綱和論證來說明。

- If something is complicated, we use lists, and lots of words, and logic, to try to explain it. But, in the East, they just use Symbols.

如果事情很複雜，我們西方文化會使用列表，大量的單詞和邏輯來嘗試解釋它。但是，在東方，他們會使用符號。

This is important because Bible comes to us from an Eastern way of thinking. Which means the bible leans heavily on pictures and symbols that tell a story. 這個很重要，因為聖經來自東方的思維方式。這意味著聖經中常通過圖片和符號來講述故事。

This idea, alone, will fundamentally change the way you read the book of Leviticus. Now you'll read this book, and you'll see these rituals and symbols, and instead of seeing them as an instruction book, you'll see them as a picture, pointing to something else. Which then means you start asking new questions: Like, what is REALLY happening here? Or, What is God REALLY teaching here?

這個想法本身將從根本上改變您閱讀利未記書的方式。現在，您將讀這本書，您看到這些儀式和符號，並不是將它們視為說明手冊，而是看到它們就像一幅圖畫，指向其他事物。然後，這意味著您可能開始提出新的問題：比如說，這裡真正發生了什麼？或者，神在這裡真正地教導的是什麼？

Now, let me give a little history of this book. Leviticus is the third book of the OT. It is the third book in a group of writings called the Torah. But where it falls, in the writing in of the OT is critical to understanding why it matters.

現在，讓我簡要介紹一下這本書的歷史。利未記是舊約的第三本書。這是律法書中的第三本書。它在舊約書中的位置順序對於理解其重要性是至關重要的。

The first book, Genesis, details the origins of humanity and their relationship with God – and – we are introduced to: A God who is unlike other gods.

Who is forming a people who are unlike other people. It's here that we meet Abraham, the father of Judaism, and the generations that followed. We discover there these are people who are to live with God differently than the rest of humanity. 第一本書《創世紀》詳細介紹了人類的起源及其與神的關係。這裡我們了解到：與其他神不同的這位神，在塑造一個與其他人不同的一族人。在這裡，我們遇到了猶太人之父亞伯拉罕和他的後代。我們了解到這些人與神同住的方式與其他人不同。

- Then we come to Exodus. In Exodus we get critical details that relate to Leviticus.

For over 400 years the people of Israel have been living in captivity – slavery – in the land of Egypt. 430 years. Generation after generation.

- They've been hostages to this nation. 然後我們來到出埃及記。在出埃及記中有與利未記有非常相關的重要細節。四百多年來，以色列人民一直生活在埃及並在被奴役中。430年一代又一代。他們被困在這個國家。

- Then, they are liberated.

- That's the story of Exodus – they leave Egypt and are headed for the promise land. The problem is, these people have never really lived life on their own. They've been living in Egyptian culture. They've lived watching how THEY do things, which means that how they eat, how they dress, how they do every day things, • are basically Egyptian. AND, most importantly, it has also defined how they relate to God.

The Egyptians related to God, or the gods, the way that all of the people of the earth did during that time period.

然後，他們被釋放了。這就是出埃及記的故事——他們離開埃及，前往應許之地。問題是，這些人從來沒有真正過過自己的生活。他們一直生活在埃及文化中。他們一直在看著他們做事的方式，這意味著他們的飲食，他們的著裝，日常工作，基本上都是埃及人的樣式。而且，最重要的是，這也定義了他們與神的關係。埃及人在那個時期與他們的眾神的聯繫方式與當時世上所有其他人們一樣。

- And central to this was the use of sacrifices. All kinds of sacrifices, to endless numbers of gods who are fickle and temperamental. The people of Israel were immersed in Egyptian mythology.

這中間核心的的是祭物的使用。在埃及各種各樣的祭物來供給無數反覆無常的神。以色列人也浸泡在埃及的神秘宗教當中。

- SO, when we open the book of Leviticus, they are in the desert. • They've recently escaped Egypt. And they're now learning how to live. And, for the FIRST TIME, they are discovering the God of their fathers – this God who is searching for them. This is a God who is DIFFERENT than other gods. Who is shaping a people who are unlike other people.

這樣，當我們打開利未記這本書時，以色列人在曠野中。他們最近逃離了埃及。他們現在正在學習如何生活。而且，這是他們第一次發現自己父輩的神——這位在尋找他們的神。這是一個與其他神不同的神。這位神在塑造一個與其他民不同的民。

And we see this, in the first moments of Leviticus. Look with me at verse one of chapter one: 我們在利未記的最開始看到了這些。

Leviticus 1:1-2

The Lord called Moses and spoke to him from the tent of meeting, saying, 2 “Speak to the people of Israel and say to them, When any one of you brings an offering to the Lord, you shall bring your offering of livestock from the herd or from the flock.

利未記 1:1-2 Chinese Union Version (Traditional)

1 耶和華從會幕中呼叫摩西，對他說：

2 你曉諭以色列人說：你們中間若有人獻供物給耶和華，要從牛群羊群中獻牲畜為供物。

- This word, ‘offering’ is an interesting one. Its’ the word “供物”這個詞很有趣，在希伯來文中是這個詞

Korban 可班

- Now, this word has dimensions to it that go beyond our understanding of the word offering. • When think of offering, we think about passing plate in church, right? But the Hebrew word for offering carries with it a deeper meaning, which includes the idea of DRAWING NEAR,

現在，這個詞具有超越我們對詞義的理解的層面。在想到奉獻時，我們會想到在教堂的奉獻袋，對嗎？但是希伯來語中的“奉獻”一詞帶有更深層的含義，其中包括“靠近”，

So, we might read this, this way: “if any of you wish to come near to me...here’s what you do”.If you want to DRAW NEAR to me. 因此，我們可以這樣來閱讀：“如果你們中誰想靠近我.....你當這樣做。”

- When you meet someone who says they haven’t found God, or that they are searching... They are saying, they haven’t come near to God, yet. 所以，當您遇到某人說他們還沒有找到神，或者正在尋找.....他們其實是在說，他們還沒有靠近神。

- But notice this: When God says, “if any of you...”Way back then, God says, ANYBODY.

但是要注意這一點：神說：“你們中的任何人.....”。早在那時候神就說，任何人。

- From day one, God says, Anyone can come near to me and have a relationship with me. 從第一天起，神就說，任何人都可以接近我並與我建立關係。

But here’s the catch:

People, inherently, understand that there’s something broken about us. In fact, I never have a serious conversation with anyone that doesn’t admit that at some level, humanity, this world, has brokenness, in it. And there are days when you know this more than others. 但這裡有個問題：人們是就知道我們存在一些問題。實際上，我還沒有遇到任何一個人在一個認真的交談中不承認人類和這個世界存在破碎的。有時候比其他的時候我們更看到這一點。

The Jews had words for this FEELING.

There are two words we’ll see a lot through this text: 猶太人有專門的詞來說這個感覺：

Tum’ah 圖瑪/ Tahor 塔霍

Tum’ah is unclean or unholy. 圖瑪是不潔淨或不聖潔的。

Tahor is clean, or holy. 塔霍是潔淨和聖潔的。

They know they are unclean.

They realize God is Tahor. You want to get close to God, but something gets in the way. It's called brokenness. Imperfection. Or as some would say, Sin. So for these people, something needed to be done.

他們知道自己不潔淨。他們意識到神是聖潔的。你想要靠近神，但中間有障礙。這稱為破碎，有瑕疵，或者罪。因此，對於這些人，需要做一些事情。

- So, if that's you, you were to bring an animal from the heard, or the flock. 因此，如果那是你，你就需要從你的牛群羊群中帶來供物。

Leviticus 1:3

3 "If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the Lord.

利未記 1:3 Chinese Union Version (Traditional)

3 他的供物若以牛為燔祭，就要在會幕門口獻一隻沒有殘疾的公牛，可以在耶和華面前蒙悅納。

Why Meat? Well, Meat was a precious commodity. 為什麼要用動物呢？因為動物在當時是珍貴的物品。

So God says, "I want your best – I want the good stuff." WHY? It's like God is saying, "I want to know that this cost you something.

- And why do want it to cost you something?

- Because I want to know that this relationship, you, and me, together – matters." 所以神說：“我要你的最好的。”這就像神在說：“我要你獻上的是使你付上代價的。為什麼要付上代價？因為我要知道這你和我的關係，對你是重要的。”

- So you bring the best thing you've got. 因此，你要獻上你的牲畜中最好的。

- And then verse five says this: 然後第五節說：

Leviticus 1:4–5

4 He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him. 5 Then he shall kill the bull before the Lord, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting.

利未記 1:4–5 Chinese Union Version (Traditional)

4 他要按手在燔祭牲的頭上，燔祭便蒙悅納，為他贖罪。
5 他要在耶和華面前宰公牛；亞倫子孫作祭司的，要奉上血，把血灑在會幕門口、壇的周圍。

- So there's this tent area. Wooden alter, and fire outside, all times. And there would be a priest.

The priest would be there to meet you and help with you. The idea was that this priest, who'd done all of these thing to get ready to help you, with all of your brokenness and regrets and humanity. And the priests entire job was to help you with your sacrifice, and hold the animal so that you could do what verse 4 says...put your hand on it. 所以有這個帳篷區。木製的祭壇，外面燒火。會有一個祭司。祭司會在那裡見你並為你提供幫助。這位祭司做了所有這些事情，準備竭盡全力幫助你的破碎，後悔，和人性。祭司的全部工作是幫助你獻祭，他抓住動物，以便您可以按照第4節的意思做.....把手放在上面。

- This is where we encounter this word: 這裡我們遇到這個詞

Atonement 救贖

- The word atone means to cover up. And the idea was that a person was placing their sins on the lamb. “贖罪”一詞意味著遮蓋。一個人將自己的罪放在羔羊身上。

- It's generally believed that at this time, when you laid your hands on the sacrificing animal, that you would probably say some sort of prayer, confess certain things. Some scholars believe some of the psalms are records of those prayers. 通常認為，這時，當您將手按在祭物上時，您可能會禱告，承認某些事情。一些學者認為某些詩篇是這樣的禱告的記錄。

Leviticus 17:11

11 For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.

利未記 17:11 Chinese Union Version (Traditional)

11 因為活物的生命是在血中。我把這血賜給你們，可以在壇上為你們的生命贖罪；因血裡有生命，所以能贖罪。

So God says here's the deal. In the way that I've set it up, the blood of the animal becomes a substitute for your own blood... The idea is that the animal gets what you deserve. So you would come to the temple area...and lay your hands on the animal, and

confess your sins.

因此，神這樣規定，動物的血可以代替你自己的血...也就是說本該你承受的轉到動物身上。因此，你來到聖殿.....把手放在動物身上，認罪。

And the Hebrew word that talks about placing your hands, literally means to LEAN on the sacrifice.

You would LEAN on the lamb. You would put your weight on the lamb.

希伯來語中按手這個詞的字面意思是靠在祭物上。所以你會靠在祭物上，把你的重量放在羔羊身上。

Leviticus 1:6-9

6 Then he shall flay the burnt offering and cut it into pieces, 7 and the sons of Aaron the priest shall put fire on the altar and arrange wood on the fire. 8 And Aaron's sons the priests shall arrange the pieces, the head, and the fat, on the wood that is on the fire on the altar; 9 but its entrails and its legs he shall wash with water. And the priest shall burn all of it on the altar, as a burnt offering, a food offering with a pleasing aroma to the Lord.

利未記 1:6-9 Chinese Union Version (Traditional)

6 那人要剝去燔祭牲的皮，把燔祭牲切成塊子。

7 祭司亞倫的子孫要把火放在壇上，把柴擺在火上。

8 亞倫子孫作祭司的，要把肉塊和頭並脂油擺在壇上火上的柴上。

9 但燔祭的臟腑與腿要用水洗。祭司就要把一切全燒在壇上，當作燔祭，獻與耶和華為馨香的火祭。

- And if you think about this scene, in all of its goriness, I think at this point you've separated the people who are serious about their brokenness. If you're standing there, with this priest, up to your elbows in blood, you know you're serious, right? No one does this passively. 如果您想像一下這個血淋淋的場景，我認為這時候你已經將認真對待破碎問題的人們分別開來了。如果你站在那兒，和這個祭司一起，手到肘部都沾滿鮮血。你一定是認真的，對嗎？沒有人會被動地到這樣一個場景之中。

Why is God interested in this sort of thing? Because God is NOT interested in passive pursuit. He's not looking for people who are passionate and actively pursuing him, in the same way he pursues us. 為什麼神要這樣規定呢？因為神對被動的追求不感興趣。祂在找尋充滿熱情並積極追求祂的人，就像祂怎樣追求我們一樣。

- Is God specific about the system for approaching him? • Anyone sense a strong sense of order? But that might cause you to wonder, Why does he do that? Why is God specific? In fact some people really struggle with Bible and Christianity because of this. • So WHY?

神對接近他的規定是非常細節具體的嗎？你是不是感到很強的秩序感？您可能會想，神為什麼這樣做呢？為什麼有這些這麼具體的規定？實際上，有些人正因為這個而在聖經和基督教上有掙扎。這樣規定有三個原因。

First, because he's different.

- People had rituals...this wasn't new. These were primitive people coming out of primitive cultures, and God is meeting them where they are at. He's using what they know, to tell them who he is.
- God says, "Oh, you want to come NEAR TO ME?"
- If that's the case, then let's be specific.
- He's distinguishing himself from the pantheon of gods and myths that were driving people's behavior.

首先，因為祂是不一樣的。人們有儀式...這不是新事物。可以說這些以色列人是來自原始文化的原始人，而神在他們所在的地方與他們相遇。神利用他們所熟悉的東西來告訴他們祂是誰。神說：“如果你想要靠近我，就需要這樣來做，並做具體的說明”。祂將自己與那些推動人們行為的別神分開來。

Second, because he's interested in us. Up until this point, people had been living these desperately insecure lives around their deities. There were no rules.

There were no structures. And these fickle gods changed on a whim, which created latent insecurity.

So God looks at this and says, "What would it be like if you live confidently? What would it be like if you could actually KNOW where you and I stand?"

What if I was so specific that when you walk away from that altar, you KNOW that you and are GOOD? 其次，因為神對我們感興趣。到現在那時，人們對於他們的神感覺是極度不安全的。沒有規則。沒有結構。這些善變的神靈反覆無常，就產生了潛在的不安全感。所以神看著這個情況說：“如果你可以自信地生活，那會多不一樣？如果你可以實際上知道您和我的關係如何，那會多不一樣？如果我如此具體，以至於當您離開那個祭壇時，你知道你和我是和好的，那會多不一樣？”

He's interested in us. He sees the guilt and shame that people just naturally feel, and he says, "What if I could liberate you from that feeling?" He's specific for us. 他關心我們。他看到人們自然會感到的罪咎和羞愧，祂說：“如果我能從那種感覺中解放你呢？”祂因為我們的緣故而具體。

Third, he's specific because he's pointing to the future.

第三，他之所以具體，是因為他指向未來。

The first human beings, Adam and Eve, sin. And they step outside of God's boundaries.

And God casts them out of the garden of Eden. Once they sin, they are no longer pure or perfect. And we read that Adam and Eve, they are feeling Tum'ah. 最除的人類，亞當和夏娃犯罪。他們犯罪走出了神的疆界。神把他們趕出伊甸園。因為犯罪，他們不再是純淨無瑕疵的。我們讀到亞當和夏娃，他們正在感受圖瑪（不潔淨）。

Genesis 3:21

21 And the Lord God made for Adam and for his wife garments of skins and clothed them.

創世記 3:21 Chinese Union Version (Traditional)

21 耶和華神為亞當和他妻子用皮子作衣服給他們穿。

- What does clothing do for your body? • It covers your body. 衣服對身體有什麼作用？衣服遮蓋身體。

As soon as Adam and Eve sinned, God took this animal in order to cover them. The SKIN, the Bible says, covered their shame. God covered their shame. 亞當夏娃犯罪後，神使用動物來遮蓋亞當夏娃。聖經說，皮子遮蓋了他們的羞恥。神掩蓋了他們的羞恥。

- And if you were Adam and Eve, you watched as this went down.
- As that life was taken, you would have known what they knew. That animal got what I deserved. 並且，如果你是亞當夏娃，你看到這一切發生。當那個生命被奪走時，你會知道他們所知道的。那隻動物受了我應得的。
- Then, if you move to Exodus. There's this intense scene where God is going to move through the land of Egypt with judgement, and he tells the people of Israel, something very specific.
- I you want to survive this judgment, and here's what you need to do. I want you to sacrifice a lamb, and sprinkle it's blood on the doorposts of your house, and I will pass OVER YOU. 在出埃及記中，有一個激烈的場面，神要審判埃及，祂告訴以色列民，非常具體的他們要做的事情——我想你擺脫這個審判，這就是你需要做的。你要犧牲一隻羊羔，把它的血灑在你家的門柱上，這樣我將越過你家。
- That's where we get the term – 'passover'. 這就是我們所說的“逾越節”。

And, When God sees the blood of the lamb it was a sign of faith. 而且，當神看到羔羊的血時，這是一個信心的標誌。

And, in that moment you knew, that the lamb got what you deserved. 而且，在那個時刻，你知道羔羊受了你該得的。

- There is a Progression: With Adam and Eve – there was an individual sacrifice. When Israel was in slavery in Egypt, they experienced the passover – where a lamb

was sacrificed – to cover a family. In Leviticus 16, there's the DAY of Atonement covering the sins of a nation.

這裡有一個漸進：在亞當和夏娃——有一個個別的犧牲。在以色列在埃及為奴時，他們經歷了逾越節——犧牲了一隻羔羊來遮蓋一個家庭。在利未記16章中，有贖罪日，遮蓋一個國家的罪。

- Do you see the progression? • Individual. • Family. • Nation. Maybe you're starting to see a pattern. 你看到這個漸進了嗎？個人。家庭。國家。也許您開始看到一種模式。

Maybe you're starting to see what people have been missing for generations.

- This book isn't a rough collection of stories, detailing man's search for God.
- This is a book, crafted over thousands of years, detailing with incredible wisdom and accuracy, God's search for man.

也許你開始看到世世代代人們錯過了的東西。這本書不是一個故事集錦，講述人如何尋找神。這是一本書歷經幾千年，以驚人的智慧和準確來紀錄神尋找人的歷史。

- And you see, it tells ONE story. And then, it continues. And there's another lamb.
- But this time, it's not for an individual, or a family, or even a nation. • This time it covers all humanity. 你會看到，它講述了一個整體的故事。而且，這故事還在繼續。還另有一隻羊羔。但是這次，不是針對個人，家庭，甚至一個國家。而是，整個人類。
- Turn to John chapter 1. 約翰福音第1章。

John 1:29

29 The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!"

約翰福音 1:29 Chinese Union Version (Traditional)

29 次日，約翰看見耶穌來到他那裡，就說：「看哪，神的羔羊，除去（或譯：背負）世人罪孽的！」

• Now, turn over to Hebrews chapter 10. Hebrews is a New Testament book that sorts through all of the Old Testament stuff, helping make sense of it. 現在，轉到希伯來書第10章。希伯來書是一本新約聖經，其中整理了許多舊約聖經的內容，幫助我們來理解。

Hebrews 10:1

For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.

希伯來書 10:1 Chinese Union Version (Traditional)

10 律法既是將來美事的影兒，不是本物的真像，總不能藉著每年常獻一樣的祭物叫那近前來的人得以完全。

• “That system in Leviticus? The system isn’t the point. The system isn’t the end. the system is a shadow. It’s just a sample of the real thing. “利未記中的那個系統？那個系統不是重點，也不是結局。那個系統是一個影子。這只是真實的一個樣本。

Hebrews 10:11

11 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.

希伯來書 10:11 Chinese Union Version (Traditional)

11 凡祭司天天站著事奉神，屢次獻上一樣的祭物，這祭物永不能除罪。

Hebrews 10:12

12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God,

希伯來書 10:12 Chinese Union Version (Traditional)

12 但基督獻了一次永遠的贖罪祭，就在神的右邊坐下了。

This Priest...He sat down. And on the cross, in John, Jesus last words are, “It is, finished.”

這位祭司...他坐下了。在十字架上，耶穌在約翰福音中的最後一句話是：“成了。”

Which raises a phenomenal question. Remember how this thing started? If any of you want to DRAW near, to God. If any of you want PEACE, with God.If you want to know him, or be connected to your creator.

這引起了一個重要的問題。還記得這件事是如何開始的嗎？如果你們中的任何人想靠近神。如果您要與神和睦相處，如果您想認識祂或與你的創造者建立連結。

• “IF..”It’s a question. And it leaves us with a question: Are you near him? Do you have peace with him?

Are you connected to him?

“如果。。”這是一個問題。這給我們留下一個問題：你與神靠近嗎？你和祂的關係有平安嗎？你和祂有連結嗎？

There’s a good chance you feel the opposite of close right now. There’s a good chance you feel the opposite of peace right now. There’s a good chance you’re longing for something you can’t quite put your finger on. 很有可能，你感到你遠離神，你與神沒有平安。很有可能你心裡有一些渴望。

And what do you do when you feel that way? In our culture we don’t have alters and sheep, and birds, and bulls. But we’ve got jobs, and degrees, and relationships, and possessions. We’ve got all these things we keep ritualistically engaging in, hoping to feel close, hoping to know peace. And there’s something in you saying, “I wish all of this madness could just stop.”

當您有這種感覺時，您該怎麼？在我們的文化中，我們沒有祭壇和羊羔，鳥和公牛犢。但是我們有工作，學位，人際關係和財產。我們保持著儀式上一直從事的這些事情，希望能感受靠近，希望能了解平安。可是在你裡面有個聲音說：“我希望這些瘋狂可以停止。”

And what we've seen, just today, is that it actually does. The answer is Jesus. I don't know where you are with Jesus... I don't know if you've been following him for years. I don't know if you're here because your curious. I don't know if you're disappointed with Christians or Christianity. I don't know if your faith has grown stale and cold. 而就在今天，我們看到是可以的。答案是耶穌。我不知道你與耶穌的關係在什麼位置...我不知道你是否一直跟隨耶穌多年。我不知道你是否在這裡，是因為你很好奇。我不知道您是否對基督徒或基督教感到失望。我不知道您的信仰是否已經冷淡。

ALL I KNOW IS THIS: God is real specific:

Jesus is your hope. 我所知道的就是：神是非常具體不模糊的：耶穌是你的盼望。

Are you LEANING on the lamb? Are you putting your WEIGHT on to him? 你在依靠羔羊嗎？你有沒有把你的重量放在祂身上嗎？

Latent dissatisfaction; inner turmoil; insecurity; boredom; shame; guilt; It's all there for one reason. Your not leaning on Jesus. 潛在的不滿，內心的忙亂；不安全感，無聊，恥辱，罪咎。這一切都源於一個原因。你沒有在倚靠耶穌。

- So today, for some of you, this might mark a bit of a return. You've gone back to the rote rituals of our secular society and you've been making sacrifices there – forgetting what Jesus has done. And it's time to return. Today, some of you simply needed the reminder, that God is still pursuing you. And you need to keep your heart, in that place. And some of you, a few of you, you've never really said yes to Jesus, and you realize that it's probably time to say, "God, I get it. I see it. And I LEAN, I trust, Jesus." 所以，對於某些人來說，今天可能標誌著回歸。你在我們當今世俗社會的儀式當中，並且在那裡獻祭——卻忘記了耶穌所做的一切。現在是該回來的時候了。今天，有些人可能需要的是一個提醒——神仍在追求你。我們中的一些人，你也許從未真正對耶穌說過“是的”，你意識到可能是時候說：“神，我明白了。我懂得了。我要依靠和信靠耶穌。”

Benediction 祝禱

May your eyes and heart be opened to discover the God who is searching for you. May you draw near to him, the way he is drawing near to you. May you lean on him, and trust him, with your life. In Jesus name, Amen! 願你的眼睛和心靈被打開來認識這位正在尋找你的神。願你靠近祂，就像祂正靠近你。願你一生依靠他，信靠他。奉耶穌的名，阿們！