

But SECONDLY, I believe it's important for our faith because resolves a tension or problem that can exist in our faith. There are people who struggle to trust the Bible, and consequently Jesus, because of things they read about in the book of Leviticus. It's SO strange, and SO off the wall, that it leaves them scratching their heads. And if something this confusing is in the Bible, well, CAN I trust the Bible? 第二，我認為這對我們的信仰很重要，因為它關乎解決了我們信仰中可能存在的一些問題。有些人因為在利未記中讀到的東西而很難來相信聖經，因此也難以相信耶穌。這本書真是太奇怪了，太離譜了，讓人們摸不著頭腦。如果聖經中有這種令人困惑的地方，那我可以相信聖經嗎？

So, when we make sense of something like Leviticus, and we see what's really happening, THEN, the Bible comes to life, and a barrier to genuine faith and trust in Jesus gets removed. THAT'S what we are doing in this series. 因此，當我們真正理解利未記，並且看到背後真正的發生事情時，聖經就變得栩栩如生，並且移除了人們到達真實信仰和對耶穌的信任的障礙。這就是我們在本系列中所做的。

Now, just some historical context or background, so we don't forget. Leviticus begins with the people of Israel at the foot of Mount Sinai. They've recently escaped hundreds of years of slavery in Egypt. They are a unique people but they've lost any sense of their uniqueness. They've lived in a culture with customs and practices, that have rubbed off on them. They are, essentially, ancient Egyptian, in practice. So they are carrying with them habits around food, and behavior, and even mythologies about god. 讓我來提醒大家這本書的歷史背景。利未記開始時以色列民在西奈山腳下。他們最近從埃及數百年的奴隸下被拯救出來。他們本是一個特別的民族，但是他們因為長期生活在埃及人的習俗和文化中，已經失去了以色列民族原本的特點。實際上，他們就像古埃及人一樣，帶著埃及人在飲食，行為，甚至關於神的神話的的各方面的習慣。

And God is creating a NEW people. And he's showing them who he REALLY is. 神正在創造一個新的民。祂也向他們展示了真實的自己。

So here, at the base of Sinai, after Moses has come down the mountain with these ten commandments, God tells him to instruct the priests and the people of Israel concerning sacrifices, and worship, and the priesthood, and ceremonial cleanness, and feasts and several other things. •因此，在西奈的山腳，摩西帶著十誡下山之後，神告訴他來指示祭司和以色列民如何進行獻祭，敬拜，聖職，潔淨和節宴和其他諸事。

And The central idea is that THROUGH all of these practices, God will be showing them WHO HE IS. AND, he is teaching them HOW TO LIVE, with him, and with each other. 這裡的中心思想是通過所有這些實踐，神將向他們展示自己是怎樣一位神。神也在教他們如何與祂以及彼此生活。

That's the central idea of the book of Leviticus. 這是利未記的中心思想。

And because people during this period in human history utilized sacrifices to connect with their gods; in other words, that was the LANGUAGE they used; God uses this same language to say, "THIS, is who I, AM." 並且由於在人類歷史上這一時期的人們利用獻祭與神靈聯繫；換句話說，這就是人們當時使用的語言；神就用同樣的語言對他們說說：“這是我，我是這樣的。”

So Leviticus opens up with FIVE sacrifices. 所以，利未記以五種祭開始

Chapter 1: The Burnt Offering 第一章：燔祭

Chapter 2: The Grain Offering 第二章：素祭

Chapter 3: The Peace Offering. 第三章：平安祭 / 甘心祭

THEN, you come to chapters 4 and 5 and you get to the what are known as the Guilt Offering and the Sin Offering. And those two, together, are what we are going to look at today. 然後我們來到第四和第五章，這裡我們看到贖罪祭和贖愆祭。這兩樣是我們今天要來解讀的。

• If you have a Bible, open it to Leviticus chapter 4, and we will begin by reading in verse 1. 如果你有聖經，請打開利未記第4章，我們將從第1節開始閱讀。

Leviticus 4:1-2

And the Lord spoke to Moses, saying, 2 “Speak to the people of Israel, saying, If anyone sins unintentionally, in any of the Lord’s commandments about things not to be done, and does any one of them...

利未記 4:1-2 Chinese Union Version (Traditional)

1 耶和華對摩西說： 2 你曉諭以色列人說： 若有人在耶和華所吩咐不可行的甚麼事上誤犯了一件，

Notice he said, “Unintentional.” Unintentional means, you didn’t mean to do it. Unintentional means, you weren’t planning on things going this way. Unintentional means, you messed up; made a mistake; did something ‘on accident’ And he applies that word to SIN. 注意神說的是“誤犯”。就是說你不是故意的，並沒有計劃這樣做而是意外搞砸了”。而且神把無意這個詞用在“罪”上。

- So there’s this idea being presented here, that there are things God wants us to Do, and NOT do, and SIN, is when do the things we aren’t supposed to do, and we don’t do the things we are supposed to do. 這裡顯明了一點，就是神要我們做一些事情，而且不要我們做另一些事，而罪就是我們做我們不應該去做的事，和我們不做我們本應去做的事情。

Romans 7:15-19

15 For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. 16 Now if I do what I do not want, I agree with the law, that it is good. 17 So now it is no longer I who do it, but sin that dwells within me. 18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. 19 For I do not do the good I want, but the evil I do not want is what I keep on doing.

羅馬書 7:15-19 Chinese Union Version (Traditional)

15 因為我所做的，我自己不明白；我所願意的，我並不做；我所恨惡的，我倒去做。16 若我所做的，是我所不願意的，我就應承律法是善的。17 既是這樣，就不是我做的，乃是住在我裡頭的罪做的。18 我也知道在我裡頭，就是我肉體之中，沒有良善。因為，立志為善由得我，只是行出來由不得我。19 故此，我所願意的善，我反不做；我所不願意的惡，我倒去做。

- What’s he saying? “I have really good intentions. But I UNINTENTIONALLY do things that I know I shouldn’t do.” And Isn’t this true for all of us? We. All. Sin. And it’s not on purpose. • Ok, maybe sometimes its on purpose. But a lot of the time it’s not. • It’s unintentional. 保羅在說什麼“我的意圖是好的。但是我所不願意的惡，我倒去做。”對我們所有人來說，這不是真的嗎？我們全都犯罪。而且不是故意的。也許有時是故意的。但是很多時候不是。是無意發生的。

Broken people do broken things. 破碎的人會做破碎的事。

So, there are essentially THREE things we can do with this. 對此，我們基本上可以有三種做法。

The first one is that we just give up and give in. We just say, “Well, we all sin, so what’s the big deal?” Or, “What’s the point of even trying.” So we lean into sin. 第一種是我們放棄並屈服。我們說：“好吧，所有人都犯罪了，那有什麼大不了的？”或者，“既然這樣嘗試有什麼意義呢？”因此，我們更傾向於犯罪。

- The problem with that is that even though sin is normative, sin is not good for us. Just because something is prevalent, doesn’t mean it’s good, right? So sin, disintegrates us over time. We become fragmented people, and it doesn’t end well. • That’s option one. 這樣做的問題是，即使罪是常見的，但罪對我們是不好的。僅僅因為某事盛行，並不意味就是有益的，對吧？所以罪隨著時間的流逝使我們瓦解。我們變的支離破碎，這樣的結果是很不好的。• 這是第一種選擇。

- The second is that we try and HIDE our Sin, or our brokenness. See, there’s a weird little thing that happens when we sin. There’s an emotion that gets stirred up. There’s a feeling that arises in side of us. And there are words that describe that feeling. Those words are: 第二是我們嘗試隱藏自己的罪或是我們的破碎。當我們犯罪時會發生一件奇怪的事。有一種情緒被激起。我們裡面會產生一種感覺。

Guilt / Shame 罪咎 / 羞恥

• And while I realize there are differences between those two words, those two words define a feeling we get. Like, I say those words, and you know exactly what I'm talking about. • There's that pit in your stomach. • There's that feeling in your gut. • There's the anxiety that begins to rise. 雖然我意識到這兩個詞之間存在差異，但是這兩個詞定義了我們的感覺。我說這兩個詞你就知道我在說什麼。從裡面來得一個感覺，焦慮開始加劇。

And there's a typical response to all of this. We. Hide. 這是對所有這些的典型的回應。我們躲起來。

Illustration: Drop in visitors 故事：偶然來訪的客人

If you rewind to the Genesis account. After Adam and Eve sin, what's the first thing they do? They HIDE. • And why do they hide? Because they feel guilt, and shame. 如果我們回到創世紀的故事。當亞當夏娃犯罪之後，他們要做的第一件事是什麼？他們躲起來。他們為什麼躲起來？因為他們感到罪咎和羞恥。

It's in our nature to hide. But it's also in our nature to sin. 所以躲藏和犯罪都在我們的本性裡。

So all of this results in a crazy cycle of sin, guilt, and shame. • Sin, guilt, shame, hide. 因此，所有這些都會導致犯罪，罪咎感，和羞恥感的這樣一個瘋狂的循環。

And the only thing we know to do is TRY harder, but that just means the failure hurts that much more. 我們唯一知道要做的就是更加努力，但這僅僅意味著失敗會給我們帶來更多的傷害。

So what do we do? 那我們怎麼辦呢？

There's a third option, and it's laid out beautifully in Leviticus. Remember, God is talking about unintentional sin. And he continues in verse 3: 還有第三種選擇，在利未記中講述給我們。記住，神在說誤犯的罪。

Leviticus 4:3-4 New International Version

3 "If the anointed priest sins, bringing guilt on the people, he must bring to the Lord a young bull without defect as a sin offering[a] for the sin he has committed. 4 He is to present the bull at the entrance to the tent of meeting before the Lord. He is to lay his hand on its head and slaughter it there before the Lord.

利未記 4:3-4 Chinese Union Version (Traditional)

3 或是受膏的祭司犯罪，使百姓陷在罪裡，就當為他所犯的罪把沒有殘疾的公牛犢獻給耶和華為贖罪祭。4 他要牽公牛到會幕門口，在耶和華面前按手在牛的頭上，把牛宰於耶和華面前。

• Now I want to jump down to verse 13: 來到13節

Leviticus 4:13-15

13 "If the whole congregation of Israel sins unintentionally and the thing is hidden from the eyes of the assembly, and they do any one of the things that by the Lord's commandments ought not to be done, and they realize their guilt, 14 when the sin which they have committed becomes known, the assembly shall offer a bull from the herd for a sin offering and bring it in front of the tent of meeting. 15 And the elders of the congregation shall lay their hands on the head of the bull before the Lord, and the bull shall be killed before the Lord.

利未記 4:13-15 Chinese Union Version (Traditional)

13 以色列全會眾若行了耶和華所吩咐不可行的甚麼事，誤犯了罪，是隱而未現，會眾看不出來的，14 會眾一知道所犯的罪就要獻一隻公牛犢為贖罪祭，牽到會幕前。15 會中的長老就要在耶和華面前按手在牛的頭上，將牛在耶和華面前宰了。

• Now, let me jump to verse 22: 跳到第22節：

Leviticus 4:22–24

22 “When a leader sins, doing unintentionally any one of all the things that by the commandments of the Lord his God ought not to be done, and realizes his guilt, 23 or the sin which he has committed is made known to him, he shall bring as his offering a goat, a male without blemish, 24 and shall lay his hand on the head of the goat and kill it in the place where they kill the burnt offering before the Lord; it is a sin offering.

利未記 4:22–24 Chinese Union Version (Traditional)

22 官長若行了耶和華一他神所吩咐不可行的甚麼事，誤犯了罪，23 所犯的罪自己知道了，就要牽一隻沒有殘疾的公山羊為供物，24 按手在羊的頭上，宰於耶和華面前、宰燔祭牲的地方；這是贖罪祭。

• Now, stay with me, one more jump: 最後到第27節

Leviticus 4:27–29

27 “If anyone of the common people sins unintentionally in doing any one of the things that by the Lord’s commandments ought not to be done, and realizes his guilt, 28 or the sin which he has committed is made known to him, he shall bring for his offering a goat, a female without blemish, for his sin which he has committed. 29 And he shall lay his hand on the head of the sin offering and kill the sin offering in the place of burnt offering.

利未記 4:27–29 Chinese Union Version (Traditional)

27 民中若有人行了耶和華所吩咐不可行的甚麼事，誤犯了罪，28 所犯的罪自己知道了，就要為所犯的罪牽一隻沒有殘疾的母山羊為供物，29 按手在贖罪祭牲的頭上，在那宰燔祭牲的地方宰了。

So did you get this: He says, if it’s a Priest, do this. If it’s the congregation, do this. If it’s a leader, do this. • If it’s one of the common people, do this. What is he telling us? • There are amazing things all through this, but what is ALL of this TELLING us? 你明白了嗎：神說，如果是祭司，就這樣做。如果是會眾，要這樣做。如果是領袖，要這樣做。•如果是普通百姓之一，要這樣做。神在告訴我們什麼？

God has made provision for EVERYONE. 祂已經為所有人的罪預備了供應。

Why? 為什麼呢

• Because EVERYONE sins. • Even the priest. Even the leaders. • EVERYONE sins. 因為每個人都會犯罪。祭司和領袖也一樣。

• Which means this: We don’t have to hide. 這就意味著，我們不需要躲藏。

• Do you realize how liberating this is? • How freeing this is? You don’t have to hide. • Talk about a culture shift. 你意識到這帶來多大的自由嗎？你不必躲藏。這是一整個文化的轉變。

Imagine this: If you’re ANYONE during this time, and you mess up; and we ALL mess up, but you mess up, there’s something you do. • You go get your goat. You put your goat on a leash, and you walk the goat through town. And People, your neighbors, would SEE you. And NO ONE would see Brad, walking his goat, and think, “Hmm. I wonder where Brad is going with that goat??” 想像一下：如果你生活在這個時候，你犯罪了；我們都會犯罪，但是假設你犯罪了，你就去這樣做。•你去拿山羊，給山羊拴在繩上，然後帶著山羊穿過城鎮。人們包括你的鄰居會看到你。沒有人會看到Brad和他的山羊會想，“嗯，不知道Brad帶著那隻山羊要去哪裡？”

• They’d know exactly where I was going, • and exactly why I was going, because they’d done the same the week before. 他們都確切地知道我要去哪裡，以及為什麼，因為他們在前一周也同樣的這樣做。

• Do you realize how liberating and revolutionary this is? Instead of, “we all mess up, so deal with it.” Or, “We all mess up, but just hide it.” Now we have an entirely new option: “We all mess up, but God has made a provision for it.” And the biggest, most powerful takeaway from that is that now... There is no hiding! 你意識到這是多麼讓人解放和自由嗎？不再是“我們都犯罪，那就自己處理吧”，或者是“我們都會搞砸了，把它掩蓋起來吧”，而是有一個全新的選擇：“我們都會犯罪，但是神已經為我們的罪做了供應。”這裡最有能力的一個改變就是。。。我們不再需要躲藏了。

Can you imagine how freeing and liberating it would be to live in a community of humble transparency, like that? Imagine a community of people who live in that kind of vulnerability and transparency. 你能想像在這樣一個謙卑透明社區中生活會是多麼自由和解放嗎？想像一個社區，其中的人們生活在那樣的敞開和透明的環境中。

I think this brings tremendous clarity to the Christian life. See, there's a narrative that has been told about Christianity, and it's a false narrative, but it's a narrative that has been told, and it is destructive. It's a narrative that says, "Christianity is about avoiding sin" or "Managing Sin."我認為這為基督徒的生活帶來了極大的清晰。有這樣一種關於基督教的敘述，是錯誤且有破壞性的。這個敘述說：“基督教就是要避免犯罪”或“管理罪”。

It's faith that is built on the foundation of what we DON'T do. 是把信念建立在我們不做什麼的基礎上。

I'm not saying some destructive habits should't be stopped. But what I am saying is that if the Christian life is built on AVOIDING Sin, then when you SIN...and remember, YOU, WILL, SIN...your first reaction will be HIDE. 我並不是說某些破壞性的習慣不應該停止。但是我要說的是，如果基督徒的生活是建立在避免罪的基礎上的，那麼當你犯罪時，而且記住你會犯罪的.....你的第一個反應就是隱藏。

- And once you start hiding, you enter into the community of guilt, and shame, and judgement. And THAT community, is NOTHING LIKE the one we see being created in Leviticus. 一旦你開始躲藏起來，就會進入罪惡，羞恥和審判的社區。那個社區與在利未記中所創建的社區是完全不一樣的。

The Christian life is about loving God and loving people...it is not about sin management. Which is why, the focus of this Christian life, is you and I accepting the provision made for us, entering into a relationship with Jesus, accepting his forgiveness, and living transformed lives – THAT's the focus of Christianity. 基督徒的生活是關於愛神和愛人.....而不是關於罪的管理。這就是為什麼基督徒生活的焦點是你和我接受神為我們做的供應，進入與耶穌的關係，接受祂的饒恕並活出轉變的生命——這就是基督教的焦點。

Do you see the difference? One is based on your ability. The other is based on God's ability. One creates a cycle of guilt and shame. The other, a cycle of grace and peace. 你看得出差別嗎？一個取決於你的能力。另一個是基於神的能力。一個創造出罪咎和羞愧的循環。另一個創造出恩典和平安的循環。

Which really leads us to Chapter 5, the guilt offering. We say, Ok, great, now I'm good with God, but what about those times the guilt I feel is because I did something to SOMEONE. • THEN what? 這使我們進入第五章，贖愆祭。我們說，太好了，我現在與神相處融洽，但是那些因為我對某人做了什麼而感到的罪咎，我該怎麼做呢？

Leviticus 5:14-16

14 The Lord spoke to Moses, saying, 15 "If anyone commits a breach of faith and sins unintentionally in any of the holy things of the Lord, he shall bring to the Lord as his compensation, a ram without blemish out of the flock, valued in silver shekels, according to the shekel of the sanctuary, for a guilt offering. 16 He shall also make restitution for what he has done amiss in the holy thing and shall add a fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.

利未記 5:14-16 Chinese Union Version (Traditional)

14 耶和華曉諭摩西說：15 人若在耶和華的聖物上誤犯了罪，有了過犯，就要照你所估的，按聖所的舍客勒拿銀子，將贖愆祭牲——就是羊群中一隻沒有殘疾的公綿羊——牽到耶和華面前為贖愆祭；16 並且他因在聖物上的差錯要償還，另外加五分之一，都給祭司。祭司要用贖愆祭的公綿羊為他贖罪，他必蒙赦免。

For the first time, there's a monetary value tied to the sacrifice. It's valued in silver shekels. And THEN, it says, "HE shall also make RESTITUTION for what he has done" 這裡第一次我們看到一個價值被聯繫到祭物上。它以舍客勒銀子來衡量。然後，書中說道：“他也應該對他所做的事作出償還”

Leviticus 6:1-5

The Lord spoke to Moses, saying, 2 “If anyone sins and commits a breach of faith against the Lord by deceiving his neighbor in a matter of deposit or security, or through robbery, or if he has oppressed his neighbor 3 or has found something lost and lied about it, swearing falsely—in any of all the things that people do and sin thereby— 4 if he has sinned and has realized his guilt and will restore what he took by robbery or what he got by oppression or the deposit that was committed to him or the lost thing that he found

5 or anything about which he has sworn falsely, he shall restore it in full and shall add a fifth to it, and give it to him to whom it belongs on the day he realizes his guilt.

利未記 6:1-5 Chinese Union Version (Traditional)

6 耶和華曉諭摩西說：2 若有人犯罪，干犯耶和華，在鄰舍交付他的物上，或是在交易上行了詭詐，或是搶奪人的財物，或是欺壓鄰舍，3 或是在撿了遺失的物上行了詭詐，說謊起誓，在这一切的事上犯了甚麼罪；4 他既犯了罪，有了過犯，就要歸還他所搶奪的，或是因欺壓所得的，或是人交付他的，或是人遺失他所撿的物，5 或是他因甚麼物起了假誓，就要如數歸還，另外加上五分之一，在查出他有罪的日子要交還本主。

• Restitution is being made. This is AMAZING, and beautiful. God doesn't simply care about your community with him, he cares about your community with others. 這裡我們看到償還。神不僅只是在乎與我們與祂的社區，祂也在乎與我們與他人的社區。

So you can bring a goat. But you also need to bring you checkbook, because you're not just making yourself right with God, you're making yourself right with O T H E R S. 所以你需要帶山羊，但是還需要帶支票簿，因為你不僅要使自己與神和好，你也要使自己與他人和好。

• Illustration: Grinder 打磨工具的故事

• There is a difference between forgiveness and restitution. There is a difference between forgiveness and restoration. 饒恕和償還是有區別的。饒恕和修復關係是有區別的。

Can we get personal for a moment? My guess is that is that every one of us have been hurt by someone, I'm not talking about petty stuff, where someone beat up a tool. I'm talking about real hurt. Real pain. • There's wound there. Or there's a scar there. Because of things they did. 我猜測我們每個人都受到過別人的傷害，我說的不是關於借工具的小事。我說的是真正的傷害，真的痛苦。因為被人說的做的，那裡有傷口和傷疤。

And if your anything like me, you've learned to forgive them. But, you also haven't forgotten, right? That old saying, 'forgive and and forget' isn't really true. You can forgive. But you still remember. 如果你跟我一樣，你可能已經學會原諒他們。但是，你並沒有忘記，對吧？那句老話，“寬恕就忘記”並不是真的。你可以原諒，但是你仍然記得。

But then, what happens if they do it again? What happens if it happens twice, or three times? Eventually, you start drawing boundaries. And, the relationship changes. 如果他們再次這樣做會怎樣？如果同樣的事發生第二次或第三次，會發生什麼？最終，你開始畫一個邊界。並且，關係會發生改變。

• See, you can have forgiveness, without restoration. • That's possible. It's not preferred. • But it IS possible. 看，是可能有原諒而沒有修復的。這不是我們喜歡的狀況。但是是可能發生的。

• So how does restoration happen? • It happens through RESTITUTION. 那麼修復怎麼發生呢？從償還開始。

The guilt offering is as much about restitution and restoration with OTHERS, as it is about restitution and restoration with God. Which, by the way, is completely reinforced by Jesus in Matthew 5. 贖愆祭即是關於償還且與他人和好，也是關於償還且與神和好。耶穌在馬太福音第五章中強調了這一點。

Matthew 5:23–24, 26

23 So if you are offering your gift at the altar and there remember that your brother has something against you,
24 leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift...26 Truly, I say to you, you will never get out until you have paid the last penny.

馬太福音 5:23–24 Chinese Union Version (Traditional)

23 所以，你在祭壇上獻禮物的時候，若想起弟兄向你懷怨，24 就把禮物留在壇前，先去同弟兄和好，然後來獻禮物。26 我實在告訴你，若有一文錢沒有還清，你斷不能從那裡出來。

• Do you know what Jesus talking about? • He’s talking about the guilt offering. And IN THIS MOMENT Jesus is ELEVATING our reconciliation with others people in our life. If you’ve done damage. GO. Make it right. 耶穌在這裡所說的是贖愆祭。在這個時刻耶穌提升我們與他人和好的重要性。如果你傷害了別人，去償還和好。

• Notice, he’s not saying that you go to others and demand restitution. • That won’t fix anything. He tells you to go and OFFER restitution. • You make the first move. 注意，耶穌不是說你到別人那裡去要求償還。那樣並不會解決問題。祂要我們去給出償還。我們要主動邁出第一步。

• Why? • He knows something about me and you. He knows that your relationship with God, and your relationships with people, are far more integrated and intertwined than you ever imagined. 為什麼呢？因為祂知道你和我。祂知道我們與神的關係和我們與人的關係是緊密相連的。

Jesus says, “You want to be close with God?” Go deal with your relationships. First, because how you treat PEOPLE matters. But Second, when you make the first move, you learn more than you ever dreamed about the God who made the first move. 耶穌說，如果你想要與神靠近，先來處理你與人的關係。因為，第一，你怎樣待人是很重要的。第二，當你主動的時候，你就更加認識這一位主動邁出第一步的神。

THIS is why issues of justice and racial reconciliation in the church are important. This is why we don’t look at our brothers and sisters who have been marginalized and simply say, “I see, that, and think we can all agree to just move on.” 這就是為什麼公正與種族和解在教會中是很重要的。這就是為什麼我們不能看被邊緣化的兄弟姐妹，而只是說：“我知道了，我認為我們都可以同意繼續往前進就好了。”

Remember back there in chapter 4 when it says, “If the whole congregation unintentionally sinned?” Like if there was one whole group of folks? • Yep. That matters. 還記得在第4章中說道：“如果整個會眾無意中犯了罪？”就是一群人犯的罪。是的。神說那很重要。

• There’s this really beautiful and somewhat cryptic moment we read in John’s biography of Jesus. In John 19:30; it’s at the crucifixion of Jesus, we read these words: 在約翰所寫的耶穌的生平有這樣一個美麗而有些被隱藏的時刻，是在耶穌在十字架上時——

John 19:30

30 When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

約翰福音 19:30 Chinese Union Version (Traditional)

30 耶穌嘗（原文作受）了那醋，就說：成了！便低下頭，將靈魂交付神了。

• Now. The word translated It is finished is the Greek word, 在希臘語中，“成了”是

Tetelestai And it’s one of the most beautiful words in the Greek language. It carries with it several meanings, usually reserved for the language of market. Tetelestai means something had been crafted to perfection, Or, delivered to it’s new owner, Or, paid in full. 這是在希臘語中最美的詞語之一。它有好幾個意思，通常是在市場交易的環境下用。Tetelestai表示某件物品精心製作到完美，或者已交付給新所有者，或者已全額支付。

• The Debt. Has. Been. Paid. The restitution was delivered. Jesus did THAT, for US. To cover our sin and bury our shame. Provision has been made, for all of it. 債已經還清了。償還已經交付。耶穌這樣做了，為著我們得罪和羞恥。神為著這所有的，做了供應。

You know Jesus talked about his burden being easy and his yoke being light. • But that didn't start the moment he said. That's at the heart of what God wants for every one of us and it has been from DAY ONE. All the way back in Leviticus, at the foot of Mt. Sinai, as this new people is being formed, God had dream for us. What if there was a community of people who were SO covered by grace that they could live a beautiful vulnerable transparency? And what if that grace, that covering, was so powerful, it reshape how they lived with one another? 你知道耶穌說過祂的軛是容易的，祂的擔子是輕省的。但那並不是從耶穌說的那一刻開始的。那是神心中對我們每個人的渴望，從第一天開始，從西奈山腳下的利未人開始，從這個新民族的形成開始，神對我們的夢想就是這樣。想像如果有一群人如此被恩典所覆蓋，以至於他們可以過一個美麗的敞開和透明的生活？而且，那種恩典，那種遮蓋是如此有能力，它重塑他們彼此怎樣生活。

That's God's dream for us. And that's God's dream for you. 那是神對我們的夢想。那是神對你的夢想。

• I don't know what it is that you feel guilty about. • I don't know what your source of shame is. But I know what God wants for it. He wants you to hear: Tetelestai. • Thanks for bringing your goat. • The debt has been paid. 我不知道你為什麼感到罪咎，我不知道什麼讓你感到羞恥。但我知道神想要什麼。祂想要你聽到：Tetelestai（成了）。謝謝你帶來你的羊，贖價已經付清了。

Benediction 祝禱

May you be men and women who are liberated from shame, who are free from guilt. May you have the courage to walk in vulnerability and transparency before the one who paid the debt and before all of us who received it just like you. 願你成為從罪咎和羞恥感中解放的人。願你有勇氣行在敞開和透明中，在幫你付上贖價的那一位面前，也在與你同樣領受了這份恩典的所有人面前。