

Leviticus Week 8 “Feasting on Freedom” 利未記系列 第八週 “全然的自由”

Worship 敬拜

Be Thou Art My Vision 成為我異象

願我心中的主成為我異象
我別無愛慕 唯景仰吾主
祢是我心日夜的嚮往
不論清醒入睡 祢的存在即是我的光

我不求富貴亦不求榮華
祢是我的傳承 自此至終
唯祢在我心中永遠居首
天上偉大的君王 祢是我的萬有

願主成為我的智慧 我的箴言
主啊 祢在我身旁 我願跟隨祢
祢是我的聖父 我為祢忠誠的兒
祢長居我心 與我同在

天上偉大的君王 我最大的獎賞
願我得享天堂之喜樂與燦爛驕陽
我心之主宰 凡事皆祢引導
萬有的主宰啊 成為我異象

Message 信息

- Leviticus is given to the people shortly after they have escaped 400 plus years of slavery in Egypt. 利未記是在以色列人逃脫了在埃及400多年奴隸體制之後不久，神頒訂給以色列人的。
- A slavery that kept them from knowing God, and, a slavery that kept them from knowing themselves. 這樣的奴隸體制使他們無法認識上帝，使他們無法認識自己是誰。
- So, amidst all of the strange rituals and rules, is really the clarification and presentation of a God, who is NOT LIKE other gods. 因此，在這些奇奇怪怪的儀式和禮節中，實際上是澄清並顯示這位不像其他神的真神。
- AND, they are becoming a people who are NOT LIKE other people. 而且，他們也逐漸成為一種不像其他人的人。
- If you were turn backward in the history of the Jews, you would discover that long before this moment, where we find them in Leviticus, they were a people with a purpose. 如果您在猶太人的歷史上，您會發現很久以前在利未記的時代，他們是一個有呼召的民族。
- They were to be a people who knew God. 他們要成為一個認識上帝的民族。
- Not in some sort of exclusive, alienating sort of way. 不是以某種排他的，疏遠的方式。
- But in a way that produced flourishing in the world. 但以某種方式在世界上繁衍。
- They were to be a people who lived a different sort of life; a life that benefited the world around them. 他們原本應成為一個過著不同生活的民族。這種生活有益於他們周圍的世界。

- They would be unlike other people, because they were a people who had a purpose; a purpose that they brought into every day. 他們將不同於其他人，因為他們有一個目的；他們活著就是為著這個目的。
- This is one of the reasons we are taking time to unpack all of the strangeness of Leviticus. Because the world we live in today needs a people who are not like other people. 這是我們花時間來了解利未記的原因之一。因為我們今天的世界需要一種不同的人。
- We could use an alternative narrative. 我們可以用另一種敘述方式。
- We need a people who tell a different story with their lives. 我們需要一個能用自己的生命講述不同故事的人。
- We have a society that seems to give us one of two options. 我們的社會似乎只給我們兩種選擇之一。
- You're either this, or your that. 你要么是這種，要么就是那種。
- You're here, or you're there. 你要么是在這裡，要么就是那裡
- But what the Bible presents, and what we need so badly, is a THIRD way to live. 但是聖經所呈現的，並且是我們迫切需要的，是第三種生活方式。
- See...There's something that happens to me, to you, to all of us, when we begin to capture the vision that God has for our lives. 當我們開始捕捉到上帝對我們生命的異象時，就有一些事會開始發生在我們身上。
- There's something about a person within whom God dwells.關於一個人居住在神裡面的事
- And when you begin to lean into being that kind of person, you will be unlike other people, and you will, like it was spoken over Israel, bless the nations. 當您開始傾向於成為那種人時，您將與其他人不同，就像以色列人那樣，您會成為列國的祝福
- Leviticus 11 introduces some very specific instructions for these people, who are not like other people. 利未記11為這些與其他人不同的人訂定了一些非常具體的指示•
- And while we see the brilliance of God, we are also faced with a paradox – and a paradox that exists because of the values of our own culture. 當我們看到上帝的聖明時，我們也面臨著一個矛盾，這個悖論是蔥我們舊有的文化價值觀而來。
- Leviticus 11 is the presentation of the dietary guidelines of the Jews. While on the surface, there are explanations for these things, there is also a deeper issue lurking beneath these words. 利未記11是猶太人飲食指南，有表面上的解釋，但也有更深層次的解釋，有潛藏在表面上的話之下的寓意。
- This is Not just a passage about the dietary guidelines of the Jews. This is a passage about FREEDOM. 這不僅是關於猶太人飲食指南，卻是關於自由
- And whenever you bring up that word, when you ever you talk about, address, or mess with FREEDOM, we get really interested. Because Human Beings, we LONG to be, FREE 每當提起自由時，無論何時，只要談到自由，我們都很感興趣。因為人渴望自由

Leviticus 11:1–47

And the Lord spoke to Moses and Aaron, saying to them, 2 “Speak to the people of Israel, saying, These are the living things that you may eat among all the animals that are on the earth. 3 Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, you may eat. 4 Nevertheless, among those that chew the cud or part the hoof, you shall not eat these: The camel, because it chews the cud but does not part the hoof, is unclean to you. 5 And the rock badger, because it chews the cud but does not part the hoof, is unclean to you. 6 And the hare, because it chews the cud but does not part the hoof, is unclean to you. 7 And the pig, because it parts the hoof and is cloven footed but does not chew the cud, is unclean to you. 8 You shall not eat any of their

flesh, and you shall not touch their carcasses; they are unclean to you. 9 “These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the rivers, you may eat. 10 But anything in the seas or the rivers that does not have fins and scales, of the swarming creatures in the waters and of the living creatures that are in the waters, is detestable to you. 11 You shall regard them as detestable; you shall not eat any of their flesh, and you shall detest their carcasses. 12 Everything in the waters that does not have fins and scales is detestable to you. 13 “And these you shall detest among the birds; they shall not be eaten; they are detestable: the eagle, the bearded vulture, the black vulture, 14 the kite, the falcon of any kind, 15 every raven of any kind, 16 the ostrich, the nighthawk, the sea gull, the hawk of any kind, 17 the little owl, the cormorant, the short-eared owl, 18 the barn owl, the tawny owl, the carrion vulture, 19 the stork, the heron of any kind, the hoopoe, and the bat.

20 “All winged insects that go on all fours are detestable to you. 21 Yet among the winged insects that go on all fours you may eat those that have jointed legs above their feet, with which to hop on the ground. 22 Of them you may eat: the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind. 23 But all other winged insects that have four feet are detestable to you. 24 “And by these you shall become unclean. Whoever touches their carcass shall be unclean until the evening, 25 and whoever carries any part of their carcass shall wash his clothes and be unclean until the evening. 26 Every animal that parts the hoof but is not cloven-footed or does not chew the cud is unclean to you. Everyone who touches them shall be unclean. 27 And all that walk on their paws, among the animals that go on all fours, are unclean to you. Whoever touches their carcass shall be unclean until the evening, 28 and he who carries their carcass shall wash his clothes and be unclean until the evening; they are unclean to you. 29 “And these are unclean to you among the swarming things that swarm on the ground: the mole rat, the mouse, the great lizard of any kind, 30 the gecko, the monitor lizard, the lizard, the sand lizard, and the chameleon. 31 These are unclean to you among all that swarm. Whoever touches them when they are dead shall be unclean until the evening. 32 And anything on which any of them falls when they are dead shall be unclean, whether it is an article of wood or a garment or a skin or a sack, any article that is used for any purpose. It must be put into water, and it shall be unclean until the evening; then it shall be clean. 33 And if any of them falls into any earthenware vessel, all that is in it shall be unclean, and you shall break it. 34 Any food in it that could be eaten, on which water comes, shall be unclean. And all drink that could be drunk from every such vessel shall be unclean. 35 And everything on which any part of their carcass falls shall be unclean. Whether oven or stove, it shall be broken in pieces. They are unclean and shall remain unclean for you. 36 Nevertheless, a spring or a cistern holding water shall be clean, but whoever touches a carcass in them shall be unclean. 37 And if any part of their carcass falls upon any seed grain that is to be sown, it is clean, 38 but if water is put on the seed and any part of their carcass falls on it, it is unclean to you. 39 “And if any animal which you may eat dies, whoever touches its carcass shall be unclean until the evening, 40 and whoever eats of its carcass shall wash his clothes and be unclean until the evening. And whoever carries the carcass shall wash his clothes and be unclean until the evening. 41 “Every swarming thing that swarms on the ground is detestable; it shall not be eaten. 42 Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, any swarming thing that swarms on the ground, you shall not eat, for they are detestable. 43 You shall not make yourselves detestable with any swarming thing that swarms, and you shall not defile yourselves with them, and become unclean through them. 44 For I am the Lord your God. Consecrate yourselves therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls on the ground. 45 For I am the Lord who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy.” 46 This is the law about beast and bird and every living creature that moves through the waters and every creature that swarms on the ground, 47 to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten.

利未記11章

有關食物的條例（申14·3－21）

1耶和華對摩西、亞倫說：2「你們曉諭以色列人說，在地上一切走獸中可吃的乃是這些：3凡蹄分兩瓣、倒嚼的走獸，你們都可以吃。4但那倒嚼或分蹄之中不可吃的乃是：駱駝－因為倒嚼不分蹄，就與你們不潔淨；5沙番－因為倒嚼不分蹄，就與你們不潔淨；6兔子－因為倒嚼不分蹄，就與你們不潔淨；7豬－因為蹄分兩瓣，卻不倒嚼，就與你們不潔淨。8這些獸的肉，你們不可吃；死的，你們不可摸，都與你們不潔淨。

9「水中可吃的乃是這些：凡在水裏、海裏、河裏、有翅有鱗的，都可以吃。10凡在海裏、河裏，並一切水裏游動的活

物，無翅無鱗的，你們都當以為可憎。11這些無翅無鱗、以為可憎的，你們不可吃牠的肉；死的也當以為可憎。12凡水裏無翅無鱗的，你們都當以為可憎。

13「雀鳥中你們當以為可憎、不可吃的乃是：鵠、狗頭鵠、紅頭鵠、14鷄鷹、小鷹與其類；15烏鴉與其類；16鴛鳥、夜鷹、魚鷹、鷹與其類；17鴉鳥、鷓鴣、貓頭鷹、18角鴮、鵯鵪、禿鵯、19鸛、鷺鷥與其類；戴鵲與蝙蝠。

20「凡有翅膀用四足爬行的物，你們都當以為可憎。21只是有翅膀用四足爬行的物中，有足有腿，在地上蹦跳的，你們還可以吃。22其中有蝗蟲、螞蚱、蟋蟀與其類；蚱蜢與其類；這些你們都可以吃。23但是有翅膀有四足的爬物，你們都當以為可憎。

24「這些都能使你們不潔淨。凡摸了死的，必不潔淨到晚上。25凡拿了死的，必不潔淨到晚上，並要洗衣服。26凡走獸分蹄不成兩瓣、也不倒嚼的，是與你們不潔淨；凡摸了的就不潔淨。27凡四足的走獸，用掌行走的，是與你們不潔淨；摸其屍的，必不潔淨到晚上。28拿其屍的，必不潔淨到晚上，並要洗衣服。這些是與你們不潔淨的。

29「地上爬物與你們不潔淨的乃是這些：鼯鼠、鼯鼠、蜥蜴與其類；30壁虎、龍子、守宮、蛇醫、蠅蚘。31這些爬物都是與你們不潔淨的。在牠死了以後，凡摸了的，必不潔淨到晚上。32其中死了的，掉在甚麼東西上，這東西就不潔淨，無論是木器、衣服、皮子、口袋，不拘是做甚麼工用的器皿，須要放在水中，必不潔淨到晚上，到晚上才潔淨了。33若有死了掉在瓦器裏的，其中不拘有甚麼，就不潔淨，你們要把這瓦器打破了。34其中一切可吃的食物，沾水的就不潔淨，並且那樣器皿中一切可喝的，也必不潔淨。35其中已死的，若有一點掉在甚麼物件上，那物件就不潔淨，不拘是爐子，是鍋臺，就要打碎，都不潔淨，也必與你們不潔淨。36但是泉源或是聚水的池子仍是潔淨；惟挨了那死的，就不潔淨。37若是死的，有一點掉在要種的子粒上，子粒仍是潔淨；38若水已經澆在子粒上，那死的有一點掉在上頭，這子粒就與你們不潔淨。

39「你們可吃的走獸若是死了，有人摸牠，必不潔淨到晚上；40有人吃那死了的走獸，必不潔淨到晚上，並要洗衣服；拿了死走獸的，必不潔淨到晚上，並要洗衣服。

41「凡地上的爬物是可憎的，都不可吃。42凡用肚子行走的和用四足行走的，或是有許多足的，就是一切爬在地上的，你們都不可吃，因為是可憎的。43你們不可因甚麼爬物使自己成為可憎的，也不可因這些使自己不潔淨，以致染了污穢。44我是耶和華－你們的神；所以你們要成為聖潔，因為我是聖潔的。你們也不可在地上的爬物污穢自己。45我是把你們從埃及地領出來的耶和華，要作你們的神；所以你們要聖潔，因為我是聖潔的。」

46這是走獸、飛鳥，和水中游動的活物，並地上爬物的條例。47要把潔淨的和不潔淨的，可吃的與不可吃的活物，都分別出來。

• On the surface, this seems to be pretty straight forward. There are scholarly explanations for this passage, that make pretty good sense.從表面上看，這似乎很簡單• 有學術上有意義的的解釋

• For example, here's one explanation: 例如，這是一種解釋

• Having come out of slavery, these people needed specific instruction on what they should and shouldn't eat. 這些人才從奴隸制中走出來，他們需要應該做，該不該吃什麼的具體指示

• Like Pigs. 譬如說豬

• If you notice in verses 7, and 9 where it speaks of pigs, and those that chew the cud. In those days pigs carried all sorts of diseases. Among them trichinosis. Trichinosis is a worm that would eat the flesh, and get into your system like a parasite. 如果您注意到在第7節和第9節中那裡提到的是豬，還有那些吃小豬。在那個年代，豬帶有各種疾病。像旋毛蟲，旋毛蟲病是一種蠕蟲，會吃掉肉，並住進入您的身體系統裡住著像寄生蟲一樣。

• So here are some amazing dietary rules here that are based on biological and nutritional, parasitic information – THAT WASN'T available at the time. • There were viruses that pigs were carrying, and people didn't really know. 這裡有一些基於生物和營養的驚人飲食規則，當時的人對寄生蟲是沒有概念的，人們並不知道豬帶有病毒。

• So God is giving them incredibly advanced scientific information, so they can avoid parasites, and bacteria, and viruses. And we see that God is the God of science who is thousands of years ahead of man's explorations and technology. 上帝給了他們難以置信的先進科學信息，所以他們可以避免寄生蟲，細菌和病毒。我們看到，上帝是科學的上帝，比我們領先了數千年人的探索和技術。

- This idea that God cares about the details, and the details he cares about might have something to do with our overall health. That's pretty remarkable, isn't it? That God cares about our physical well being, and that how we care for our bodies, is a part of people a people who are not like other people. 上帝關心細節的想法，他關心與我們的整體健康有關的細節。這個想法非常棒的，不是嗎？上帝關心我們的身體健康，以及我們如何照顧我們的身體，僅是上帝呼召出來的人的與其他人不同的一部分而已。

- That's might be food for thought – right? 這對食物的指示有值得深思之處，對嗎？

- Here's another explanation: 另一種解釋

- If you're a people, who are not like other people, then there should be certain things about you that are DISTINCT from other people. 如果您是一個與其他人不一樣的人，那麼就應該有一些與其他人截然不同之處。

- A lot of neighbors of the Israelites, as they wandered through the desert, used these unclean animals in their pagan rituals and sacrifices. 以色列人居在沙漠中時的，用了許多週邊的異教徒的祭祀的禮儀和祭祀的不潔動物。

- Remember, animal sacrifice isn't something they came up with, it was the language people used, and God enters into that space, using a language that was understandable. 請記住，用祭祀動物不是以色列人自己想出的，這是當時人們的語言

上帝使用當時以色列人可以理解的語言來與以色列人溝通。

- So the neighbors were using weasels and skunks and pigs and all sorts of strange animals to worship the false gods they had invented. 所以當時異教徒都在使用鼬鼠，臭鼬，豬和各種各樣的奇怪的動物，來拜他們的假神

- So, some say that God is saying, "I don't want you to have anything to do with those animals, because they are associated with things that pull people away from Me, not toward me." 因此，有人解釋說上帝在說：“我不希望你與那些動物有任何關係。因為它們與使人遠離我，而不是親近我。

Leviticus 11:44-45

44 For I am the Lord your God. Consecrate yourselves therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls on the ground. 45 For I am the Lord who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy."

44我是耶和華－你們的神；所以你們要成為聖潔，因為我是聖潔的。你們也不可在地上的爬物污穢自己。45我是把你們從埃及地領出來的耶和華，要作你們的神；所以你們要聖潔，因為我是聖潔的。」

- So this another really great explanation. 所以，這是另一種很棒的解釋。

- You're a people, who are not like other people. And as my people, you're going to do everything a bit differently from your neighbors – including WHAT YOU EAT. 您是一種與其他人不同的人，作為我的人民，您將做的一切都與您旁邊的人有些不同－包括您所吃的東西。

- Which raises a fascinating question. Does what I eat matter to God? 這出現了一個有趣的問題，我吃的東西對上帝重要嗎？

- Most of us, we think God really cares about the big stuff, not the little stuff, he's like, "Nah. You're fine." 我們大多數人，我們認為上帝只在乎大事，而非小事，

- So we go through our days, making sure we get the big stuff right. 因此，我們確保我們每天的生活正確地掌握了重要的大事

- But who decides what is big and what is little? We do, don't we? 但是誰決定什麼是大而小呢？ 是我們，不是嗎

• And if we are the ones deciding what God cares about, then aren't we putting God in a box? Aren't we then, in a way, saying, "I will be God, and will determine what part of my life is up for discussion and what part isn't." 如果上帝關心什麼是由我們決定人，那我們不是把上帝侷限在盒子裡嗎？那我們不是在說：“我將成為上帝，並將決定我一生中有哪一部分是有待討論的，而哪一部分則不需要。”

• We do that because THIS, has to do with freedom, and We don't want anyone, including God, messing with our freedom. 我們這樣做是因為這與自由有關，我們不希望任何人，包括上帝，搞砸了我們的自由。

• In many bibles and commentaries on the Bible, Leviticus chapter 11 is called

“Dietary Restrictions” 在聖經上的許多聖經和註釋中，利未記第11章被稱為“飲食限制”

• And I think it has more to do with the second word than the first.

• Sure this is about dietary issues and the Jews. But the bigger issue at hand is our response to the word “Restriction.” 當然，這與飲食問題和猶太人有關。但是，眼下更大的問題是我們對“限制”一詞的回應。

• There is nowhere in our culture where the word RESTRICTION and FREEDOM are used in the same sentence, and that might explain a great number of problems that we have. 在我們的文化中，不會同時使用“限制”和“自由”二詞在相同的句子中，這也許可以解釋我們遇到的許多問題。

• In the movie Braveheart: In front of a ragtag army, William Wallace says these words: “You can take our lives, but you can't take our freedom.” 威廉·華萊士 (William Wallace) 在破不成軍的軍隊面前說了這些話：“你可以奪走我們的生命，但不能奪走我們的自由。”

• And I find it fascinating that this quote became so popular. Because when I look at it, I think, “Wait a second. Based on OUR cultural definition of freedom, if you take my life, you also take my freedom.” 這句話引人入勝，因為當我看著它時，我想：“且慢，根據我們的文化對自由的定義是如果您奪走我的生命，您也將奪走我的自由。”

• So then you scratch your head, and starting thinking that maybe freedom isn't what I think freedom is. Like our culture has created a value around something but we don't actually know what that something is. 所以然後你撓頭，開始思考也許自由不是我想的那樣。就像我們的文化主導了我們對事物的價值觀，但我們實際上並不了解這些事物

• There is a concept, consistently presented in the New Testament, that describes the life of a Christ follower, and it is radically counter to the culture in which we live. • 在新約聖經中有一個始終如一的概念，描述了一個基督的追隨者的生活，這生活與我們現今的文化完全相反。

• And yet I believe, because of our warped understanding and preoccupation with freedom, we have willingly ignored this principle. 但是我相信，由於我們對自由的理解和偏執，我們情願地忽略這一原則。

• And YET, it is FUNDAMENTAL to being one who following in the way of Jesus.

• If you're a Jesus follower, a Jesus person, if you call yourself a Christian, 1 Corinthians 6, the apostle Paul says something life-altering. 如果您是耶穌的門徒，一個屬耶穌的人，如果您自稱為基督徒，哥林多前書6中使徒保羅說了一些改變人生命的話。

1 Corinthians 6:19—20 – 19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, 20 for you were bought with a price. So glorify God in your body.

林前6 19豈不知你們的身子就是聖靈的殿嗎？這聖靈是從神而來，住在你們裏頭的；並且你們不是自己的人，20因為你們是重價買來的。所以，要在你們的身子上榮耀神。

- What Paul is saying is that when you made the decision to receive the GRACE of Jesus; when you made the decision to receive the LOVE, when you received that ACCEPTANCE, and you decided to WALK with Jesus, when you entered into that relationship, there was a transfer of ownership of your life. 保羅的意思是，當您決定接受耶穌的恩典時；當您決定接受愛時，當您被接受時，並且您決定與耶穌同行，當您建立這種關係時，您已交出了您的生命所有權。

- In belonging to Jesus, in surrendering control of our lives, we actually discover what real freedom is. 當我們屬於耶穌，放棄對我們生活的主控權，我們才明白什麼是真正的自由。

Galatians 5:1 For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.

加拉太書5 1基督釋放了我們，叫我們得以自由。所以要站立得穩，不要再被奴僕的軛挾制。

- Were you bought with a price? Yes. You were. 您是被高價贖回的嗎？是的，你是。

- But just like the people of Israel, before you bought, you were enslaved. • When Jesus buys you, he owns you, but the reason he owns you is to set you free. 但是就像以色列人一樣，在您被高價贖回前，您是被奴役的。耶穌贖回了你時，他擁有你，但是他擁有你的原因是讓你自由。

- Jesus BUYS YOU out of the slavery you thought was freedom, and he releases you into a whole new way of living. 耶穌從你以為自由的被奴役的世界中贖回了你，他釋放了 you，讓你進入一種全新的生活方式

Galatians 5:13 For you were called to freedom, brothers.

加拉太書 13弟兄們，你們蒙召是要得自由，

- A couple ideas about Freedom:關於自由的一些想法

- Freedom is not the ability to do whatever you want to do. Freedom is not the ability to have whatever you want to have. And Freedom is not the ability to go wherever you would like to go. These things are not Freedom. 自由不是做自己想做的事的能力。自由不是擁有自己想要擁有的一切的能力。自由並不是您想去的哪裡就去哪裡的能力。這些東西不是自由。

- True Freedom is to NOT need something.真正的自由是不需要任何的東西。

- True freedom is the ability to say, “I could. But I don’t need it.” 真正的自由是說“我可以的，但是我不需要。”

1 Corinthians 6:12 “All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be dominated by anything.

林前6 12凡事我都可行，但不都有益處。凡事我都可行，但無論哪一件，我總不受它的轄制。

- Freedom isn’t the ability to say I can eat, drink, watch, listen to whatever I want. • Freedom is the reality that we can, but don’t NEED it. Because my NEEDS aren’t met by any of those things. 自由並不是說我有能力去吃，喝，看，聽任何我想要的東西。自由是我們有能力去吃，喝，看，聽任何我想要的東西，但我們並不需要這些。因為這些東西都不能滿足我的需求。

- My needs are met by Jesus. I am so free that I don’t NEED that. I will not be mastered by anything. 耶穌滿足了我的需要，我是如此自由，以至於我不需要這些東西。我不會被任何東西所掌握

- Are we seeing that for there to be a people who are unlike other people, there needs to be a people whose freedom isn’t defined by the ease of their present circumstances, or their lack of restraint? 我們是否看到我們需要有一個與其他人不同的人，一種他們的自由不受目前狀況或容易程度所限制的人，或一種他們的自由不受缺乏所克制？

• God is creating a People who are not like other people. And people who are not like other people are those who are truly free. • And the only way that we are truly free is if we surrender our life, to the one who bought it, with the ultimate price. 上帝正在創造一個與其他人不同的人，和一種懂得真正的自由的人。而我們得真正自由的唯一途徑是將我們的生命降服在以高價贖回我們生命與自由的那一位

• Benediction 祝禱