

Leviticus Week 12 “Blood, Sweat & the Pursuit of Happiness” 利未記第十二週：血，汗，追求幸福

我们赞美祢

让赞美成为 武器攻击 一切仇敌
让赞美成为 武器克服 一切焦虑
高声唱，让赞美升起

我宣告你名在黑暗中被高举
我宣告你名在全地得着胜利
高声唱，让赞美升起

我看见城墙被倒塌
巨人全被击退
惧怕全消散，当敬拜升起
全能神与我肩并肩
祂永远被高举
全地都当呼喊，高声敬拜

哦 赞美你 哦

让赞美宣告声跨越汹涌的海浪
让赞美宣告声平息我内心风暴
高声唱，让赞美升起Bridge

这就是丰盛生命
这就是自由感觉
这就是天堂敬拜
赞美你，赞美你。
哦 赞美你，哦，你配得

永生神的靈

求永生真神的靈，今來復興我，
求永生真神的靈，今來復興我。
碎我，熔我，陶我，用我。
求永生真神的靈，今來復興我。

在地如在天：

中译歌词：

现在氛围正在改变，
因为主的灵在这里，
证据到处都是
主的灵在这里，满溢。
用你的爱填满我们的心，你的爱，
包围着我们，你是我们来的原因
遇见你的爱，你的爱，包围着我们，
奇迹现在可以发生了
因为主的灵在这里，
证据到处都是，主的灵在这里
神的灵，对我们来说很新鲜，
我们需要你的存在你的国度来到，
你的意志已经成全
这里和天堂一样
奇迹现在可以发生了，
因为主的灵在这里

证据到处都是，主的灵在这里
奇迹现在可以发生了，上帝的灵在这里。。。

I am so excited to be contributing to this series in Leviticus. I really am! But I wasn't at first. 我很高興能為《利未記》中的這個系列有貢獻。我真的是！但我一開始不是。

When Brad asked me to contribute this week, I was like “Yeah, I'll teach out of Leviticus. Who wouldn't want to, right?” 這週當布拉德（Brad）要求我講道時，我好像說“是的，我將會教導利未記（Leviticus）。誰不想，對嗎？”

But on the inside I was thinking to myself, “Are you sure you want to teach out of Leviticus?” 但是在心裡面，我自己正在想：“你確定要講利未記嗎？”

I entered into vocational church ministry as a worship leader. I was drawn to the beautiful language of the scriptures that could be made into melody. 我從帶領敬拜進入教會的事工。我被那些被做成旋律的優美經文所吸引。

“As the deer panteth for the water, so my soul...” beautiful right?? The melody, not my voice. Haha. Can imagine. Don't I sound incredible??? “如鹿切慕溪水，我靈.....”很美對嗎？是旋律，不是我的聲音。哈哈。可以想像。我聽起來很不可思議嗎？？

I love the scriptures. But Leviticus? I don't think you can turn some of these passages into songs. 我喜歡聖經經文。但是利未記？我認為你無法將其中一些段落轉換成歌曲。

The section we are going to look at today, is going to be in Leviticus chapters 21 and 22. It's all centered around the ritual purity of the priesthood. It's sort of clinical. 我們今天要討論的部分將在利未記第21和22章中。所有這些都圍繞著祭司的聖潔儀式。這有點像實際觀察。

The priests and the high priest are the people who are carrying out the ritual worship of the Hebrew God YHWH, on behalf of people. It all reads as sort of primitive and not beautiful. 祭司和大祭司代表人民執行希伯來神YHWH敬拜活動。讀起來簡直是原始而又不優雅。

The idea is that God is demanding high standards of moral behavior and ritual cleanliness for His priesthood. 上帝要求祂的祭司們高標準的道德行為和聖潔的儀式。

That in order to facilitate the worship of YHWH in the Tabernacle, the tent of meeting where the ritual sacrifices took place. 那是為了促使在會幕中也就是在舉行獻祭的帳幕中敬拜耶和華。

The priesthood had high and lofty standards of living. 祭司有高尚和崇高的生活水準。

You know, I grew up in the, not this church but a church. 你知道，我在教會但不是這個教會裡長大。

And I love the church. I love God's church, warts and all. 我愛教會。我愛上帝的教會，且全然接受。

Sometimes we really miss the mark and make a mess of things, but I love His church nonetheless. 有時我們真的是錯了，而且弄得一團糟。儘管如此，但我仍然愛祂的教會。

And growing up, I feel like what was often taught to me was this idea of being set apart and being holy so that I could set an example to the people around me. 長大後，我覺得經常灌輸我的是這樣的想法：分別為聖，聖潔，以便我可以為周圍的人樹立榜樣。

That people would see Jesus in me because of what I refused to do, like do drugs, or drink alcohol, or cheat on tests, or bully people. 人們會因為我拒絕做的事情而看到耶穌在我裡面，例如吸毒，喝酒，在考試中作弊或霸凌別人。

And because I didn't do these things, I was following Jesus and people would see the light of God in me and be drawn to me. 而且因為我沒有做這些事情，所以我在跟隨耶穌，人們會在我裡面看到上帝的光，並被我吸引。

And in some ways that kind of worked. 在某種程度上，這種想法是可行的。

I was a really straightlaced kid for the most part. 大部分的時候我真是一個循規蹈矩的孩子。

I was respectful to my teachers, I refused to take part in the party culture. 我尊重我的老師，我拒絕派對文化。

I got good grades. And people acknowledged me for it. 我的成績很好。人們為此認可我。

Adults would say things like, "Lane, you're one of the good ones." 大人會說像“廉恩，你是一個優秀人才”之類的話。

I don't think any of that is wrong. I prefer that to foolish and wild living. 我不認為這是錯誤的。我比較喜歡那樣勝於愚蠢和放縱的生活。

But in some ways it sometimes would give me a posture of self-righteousness. 但是從某些方面來說，它有時會讓我自以為義。

A sort of pride, that I wasn't like other people. 我不喜歡別人，這是一種自傲。

I'm so glad I don't stoop to their level. 我很高興我沒有低下到他們的水平。

As much as I do think Jesus doesn't want us throwing caution to the wind and behaving immorally, I have to wonder if I only got about half the message. 儘管我確實認為耶穌不希望我們不戰兢謹守並且不道德地行事，但我不得不懷疑我是否只得到了大約一半的真理。

Was that it? Do I just refuse to sleep with my girlfriend and that's what being a Christian is all about? 是那樣嗎？我只是拒絕和女友同睡，這就是基督徒的意義所在嗎？

Or does Jesus want more for me? Are we called to be set apart just so that we can be set apart? 還是耶穌想要我得到更多？我們是否被呼召分別為聖，只是讓我們可以與眾不同？

Or are we set apart for a purpose? Because I think that just being well-behaved, this cannot be the full gospel. Just following the rules cannot be what loving Jesus is all about. 只是遵守教條不可能是愛耶穌的全部。

Rules for Priests 祭司成聖的條例

21 The Lord said to Moses, “Speak to the priests, the sons of Aaron, and say to them: ‘A priest must not make himself ceremonially unclean for any of his people who die, 耶和華對摩西說：「你要告訴亞倫子孫作祭司的，對他們說：祭司不可為自己百姓中的死人玷污自己，

2 except for a close relative, such as his mother or father, his son or daughter, his brother, 除非是他的骨肉之親，他的父母、兒女、兄弟、

3 or an unmarried sister who is dependent on him since she has no husband—for her he may make himself unclean. 或未出嫁還是處女的姊妹，因她是至親，才可以玷污自己。

4 He must not make himself unclean for people related to him by marriage, and so defile himself. 祭司不可為了姻親而玷污，褻瀆自己的聖職。

5 “‘Priests must not shave their heads or shave off the edges of their beards or cut their bodies. 不可使頭光禿，不可剃除鬍鬚的邊緣，也不可割劃自己的身體。

6 They must be holy to their God and must not profane the name of their God. Because they present the food offerings to the Lord, the food of their God, they are to be holy. 他們要歸 神為聖，不可褻瀆他們 神的名，因為耶和華的火祭，就是 神的食物，是他們獻的，所以他們要成為聖。

7 “‘They must not marry women defiled by prostitution or divorced from their husbands, because priests are holy to their God. 祭司不可娶妓女，或被玷污的女人為妻，也不可娶被休的婦人為妻，因為他是歸 神為聖的。

8 Regard them as holy, because they offer up the food of your God. Consider them holy, because I the Lord am holy—I who make you holy. 你要使祭司分別為聖，因為他獻你 神的食物。你要以他為聖，因為我是使你們分別為聖的耶和華，是神聖的。

9 “‘If a priest's daughter defiles herself by becoming a prostitute, she disgraces her father; she must be burned in the fire. 祭司的女兒若行淫玷污自己，就侮辱了父親，要用火將她焚燒。

10 “‘The high priest, the one among his brothers who has had the anointing oil poured on his head and who has been ordained to wear the priestly garments, must not let his hair become unkempt or tear his clothes. 在弟兄中作大祭司的，頭上倒了膏油，承接聖職，穿了聖衣，不可蓬頭散髮，也不可撕裂衣服；

11 He must not enter a place where there is a dead body. He must not make himself unclean, even for his father or mother, 不可挨近任何死屍，即使為了父母也不可玷污自己。

12 nor leave the sanctuary of his God or desecrate it, because he has been dedicated by the anointing oil of his God. I am the Lord. 他不可出聖所，免得褻瀆了 神的聖所，因為在他身上有 神的膏油為聖冕。我是耶和華。

13 “‘The woman he marries must be a virgin. 他要娶處女為妻。

14 He must not marry a widow, a divorced woman, or a woman defiled by prostitution, but only a virgin from his own people, 大祭司不可娶寡婦，被休的婦人，或被玷污的妓女為妻；他只可以娶自己百姓中的處女為妻。

15 so that he will not defile his offspring among his people. I am the Lord, who makes him holy.’” 他不可在自己百姓中侮辱他的兒女，因為我是使他分別為聖的耶和華。

16 The Lord said to Moses, 耶和華對摩西說：

17 “Say to Aaron: ‘For the generations to come none of your descendants who has a defect may come near to offer the food of his God. 你吩咐亞倫說：你世世代代的後裔，凡有殘疾的都不可近前來獻 神的食物。

18 No man who has any defect may come near: no man who is blind or lame, disfigured or deformed; 因為凡有殘疾的，無論是失明的、癱腿的、五官不正的、肢體之一過長的、

19 no man with a crippled foot or hand, 斷腳的、斷手的、

20 or who is a hunchback or a dwarf, or who has any eye defect, or who has festering or running sores or damaged testicles. 駝背的、侏儒的、有眼疾的、長癬的、長疥的，或是睪丸壓傷的，都不可近前來。

I’m just reading what it says here... You see what I mean, we can’t really make songs out of these passages. Sing “Let none who has festering or running sores... Or damaged... “ No. 我剛在讀的這裡說.....你明白我的意思了，我們真的不能從這些段落中創作歌曲。唱“不讓長癬的、長疥的……，或壓傷的……”。不能。

21 No descendant of Aaron the priest who has any defect is to come near to present the food offerings to the Lord. He has a defect; he must not come near to offer the food of his God. 亞倫祭司的後裔中，有殘疾的，都不可上前來獻耶和華的火祭；他既有殘疾，就不可上前來獻他的 神的食物。

22 He may eat the most holy food of his God, as well as the holy food; 他 神的食物，無論是至聖的或是聖的，他都可以吃；

23 yet because of his defect, he must not go near the curtain or approach the altar, and so desecrate my sanctuary. I am the Lord, who makes them holy.’” 只因他有殘疾，他就不可進到幔子前，也不可上前到我的祭壇那裡，免得褻瀆我的聖所；我是使他們分別為聖的耶和華。”

24 So Moses told this to Aaron and his sons and to all the Israelites. 於是摩西告訴亞倫和亞倫的兒子，以及所有以色列人。

Initial Reaction 起初反應

You know, upon a first read, this stuff isn’t just kinda clunky but it even seems kind of offensive. 你知道，一開始讀這些東西不僅有點笨拙，而且甚至令人反感。

It almost feels like God is setting apart this club of people that get to hang out with him in the Tabernacle, but they can only be really beautiful, perfect people. 幾乎感覺像是上帝在將這群人分開，讓他們在會幕中和祂在一起，但他們只能是真正美麗的，完美的人。

Super saints. And they can’t be associated with anyone who isn’t perfect. 超級聖人。而且他們不能與任何不完美的人有關聯。

Is God really making human beings with defects and diseases and mistakes in their past to feel less than and disregarded? 上帝真的使有缺陷，疾病和過去犯錯的人感到自己比別人不如和被忽視嗎？

Why is God making the seemingly strange requests of His priesthood? 上帝為什麼要對祂的祭司們提出看似奇怪的要求？

Are the priests just better than anyone else? 祭司比其他人都好嗎？

Spoiler alert: the answer is actually “No, he’s not”. God’s character is made manifest in Jesus right? 劇情透露：答案實際上是“不，祂不是”。上帝的性格在耶穌身上彰顯了對吧？

So we have to look at scripture through the lens of Jesus' life. 因此，我們必須從耶穌生平的角度來看聖經。

Was Jesus the kind of guy to make people feel bad about themselves if they were sick or deformed or ashamed? 耶穌是那種讓生病，畸形或羞愧的人感覺他們自己很糟的人嗎？

No, Jesus actually had the exact opposite effect didn't he. 不，耶穌實際上有完全相反的反應，不是嗎。

He was compassionate and merciful to the undesirables and the untouchables wasn't he? 祂對那些不受歡迎的和不被接納的人充滿同情和憐憫，不是嗎？

So if we read this and we are deeply offended and troubled at God's character then we are probably missing something. 因此，如果我們讀了這段經文，並且對上帝的性格深感冒犯和困擾，那麼我們很可能錯過了一些事情。

A Picture of Heaven 天堂的圖畫

We have to remember the story of the Bible. The Story of Humanity. 我們必須記住聖經的故事。人類的故事。

If we zoom out to the 30,000 foot level, we get out of the weeds of some of this seemingly strange text and we see what the whole narrative of scripture is. 如果我們放大到30,000英尺的高度，我們就能擺脫一些看似奇怪如雜草的經文，我們會看到聖經的全部敘述是什麼。

If we go to the front of our Bible, Genesis, In the beginning, God created the heavens and the earth. 如果我們來到聖經創世紀的最前面，起初，上帝創造了天和地。

God and human beings lived together in a reality where His space and humanity's space were one in the same thing. 上帝與人類共同生活在這個現實中，祂的空間與人類的空間是合為一體。

His perfect and loving design. 祂完美而又充滿愛意的設計。

Then we had to go and mess that up... Human beings decided to try to determine what was good apart from loving union with God. 然而我們一定要去搞砸.....人類開始決定去嘗試判斷與在愛裡合一的上帝之外還有什麼好處。

Something all of us are prone to do. We call this sin, the result of which is death, Because it draws us away from God, and God is the giver of life. 我們所有人都傾向於做某事。我們稱這為罪，其結果是死亡，因為它使我們遠離上帝，而上帝是生命的賜予者。

This breaks our perfect union with God, therefore breaking the union of God's space and our space, heaven and earth. 這破壞了我們與神完美的合一，因此破壞了上帝和我們的空間，天地之間的合一。

Humans wrestle with God on this for several millennia. Paraphrasing here. Then enter Jesus, who perfectly re-stores the heaven-earth union because he is fully divine, fully God and fully human. 人類為此與上帝搏鬥了數千年。這裡重組一下。之後耶穌到來，祂完全恢復了天地的合一，因為祂是全然聖潔，完全的神和完全的人。

He suffered death and conquered it, so that the reality of death over humanity would be broken. 祂遭受了死亡並戰勝了死亡，以致人類在死的權勢中的實際可以被破除。

And now we as people of Jesus, look forward to a reality where what he declared, that "the kingdom of heaven is at hand" will be fully realized, 現在，我們作為耶穌的門徒，期待著在這樣一個實際中，祂所宣稱的“天國即將到來”將被完全實現。

We flip to the end of the Bible, to Revelation 21 where heaven and earth are made one again. 我們翻到聖經的結尾，來到啟示錄21章，在那裡的天和地又再次合而為一。

REV 21 A New Heaven and a New Earth 新天和新地

21 Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea. 2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. 3 And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. 4 ‘He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away.” 5 He who was seated on the throne said, “I am making everything new!”

啟示錄21:1 “接著我又看見一個新天新地；因為先前的天地已經過去了，海也不再有了。2 我又看見聖城新耶路撒冷由神那裏從天而降，預備好了，就如新婦裝飾整齊，等候丈夫。3 我聽見有大聲音從寶座出來說：‘看哪，神的帳幕在人間。他要與人同住，他們要做他的子民。神要親自與他們同在，作他們的神。4 神要擦去他們一切的眼淚；不再有死亡，也不再有悲哀，哭號，疼痛，因為以前的事都過去了。’ 5 坐寶座的說：‘看哪，我將一切都更新了！’

You see this is the great reversal, the restoration of all things lost when we left the Garden. 你知道，這是個偉大的轉折點，為了恢復隨著我們離開伊甸園而失落的所有的東西。

Why does all this matter? 為什麼重建恢復這麼重要呢？

Well, the tabernacle, the tent of meeting where all these rituals are taking place, where the worship of God is being expressed, It’s supposed to provide a picture of Eden, the garden. The tabernacle was adorned with fruit trees and beautiful sculptures of heavenly beings, all made to resemble the Garden, a picture of heaven and earth united, where the fullness of God’s presence dwells. And where Heaven is, death, suffering, mourning, disease, defect, will not be. 因為，會幕，也就是舉行這些儀式的蓬帳，也是敬拜神的地方，本來是為展現伊甸樂園的景象。會幕里裝飾著果樹和優美的天使形象，如同伊甸園的樣子，一幅天與地相連，純全的神居住其中的圖畫。而且但凡天堂所在，死亡，苦難，悲傷，疾病，缺陷都不存在。

Don’t you see? It’s a promise... The Tabernacle is a promise. Of a heavenly reality. When God is worshipped for who He is, when all of humanity recognizes the goodness of God and the life he brings, the old order of things passes away. 你看出來了嗎？這是神的承諾。。。會幕是一個天國事實的承諾。當神因為他是神而被敬拜，當全人類都認識到神的完美和他賜與的永生時，所有舊的律法就消除了。

No more death or crying or pain. 不會再有死亡，哭泣或痛苦。

God wasn’t trying to keep the ugly people in the back. He was helping the Israelites to see a picture of heaven when they came to worship him. And in heaven death undergoes resurrection, disease undergoes healing, and defect undergoes restoration. 神不是要把醜陋的掩藏起來。他是要以色列人看到在天國里敬拜神的模樣。在天國裡死亡歷經復活，疾病歷經醫治，缺陷歷經復原。

Don’t you love the Bible?! Don’t you love the lengths that God has gone through to reconcile his creation to himself? What a good God He is. 你怎會不愛上聖經？！你怎會不愛上神為了讓他創造的人與他和好而多做的這些？他是多麼慈愛的神啊。

Set Apart To Be A Blessing (The Son of Man did not come to be served but to serve.) 被揀選成為別人的祝福（人子來不是要服侍而是服侍人）

So the priests are set apart to be different. They are kept separate from disease, defect, mourning, and death so that they can embody the promise of what heaven is and what earth will be. 祭司是被揀選出來不同的族群。他們遠離疾病，缺陷，悲傷和死亡就是要體現天和地本該有的樣子。

But fast forward a few thousand years from Moses, and the documentation of these rituals, to Jesus, and how is Jesus teaching his disciples to pray? “Your kingdom come, your will be done, on earth as it is in heaven.” 但是幾千年一帶而過，從摩西，經過一系列的儀式律法教條，到了耶穌，耶穌又是怎麼教導門徒祈禱的呢？“願你的國降臨，願你的旨意行在地上，如同行在天上。”

When the Israelites would bring their sacrifice to the altar to this beautiful image of heaven and earth united. A place where God was touching humanity, the priest (this pure, clean, righteous person) would take part in a really gruesome ritual, in which blood would be splattered all over their perfectly white robes. 當以色列人把祭牲帶到表示天與地相連的祭壇前，也是神接觸到人的地方，祭司（本是純正，潔淨，正義的人）會舉行很是血腥的儀式，並把血撒上他們純白的祭袍上。

These perfect looking priests are splattering blood from the animal sacrifices on the outside of the altar. They are not going to keep those pretty robes clean for very long. They are gonna get all messy and bloody. The late Pastor Eugene Peterson, wrote about his childhood in a book called “The Pastor”, and he realizes that the ancient priests had more in common with his father, a meat butcher, than modern day ministers. 這些看來完美的祭司把祭牲的血彈撒到祭壇的外圍。不久他們華美的祭袍就會染污。看起來會又髒又血漬斑斑。已逝的牧師尤金·彼得森，曾經在他的一本名為‘牧師’的書中寫到過，說他領會到古時的祭司不太像如今的神父，卻更像他的父親，一個屠夫。

These rituals would require working with ashes, water, blood, and intestines. They probably knew more about livestock anatomy than spiritual direction.這些儀式會讓祭司接觸到骨灰，清水，鮮血和內臟。他們恐怕了解牲畜的解剖比對精神上的認知更多。

This job was terrible, gruesome work... Not many people are submitting LinkedIn applications to ancient priesthood? 這職業又可怕又血腥。。。不會有多少人願意提交簡歷去做古時的祭司吧？

In 2 Chronicles 7, it’s recorded that King Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep and goats.... Dude are you serious? The sheer logistics of processing that much animal meat. It says that all the priests were on duty that day. Well yea... Can you imagine what a gruesome day that would have been? Yeah they had all these guidelines to be pure and holy and pretty, but all of that pristine cleanliness was thrown at acts of worship like this. 在歷代志下七章中，記載著所羅門王曾經獻上兩萬兩千只公牛，十二萬只公綿羊和公山羊。。。嘿，你說真的嗎？這可是純純粹粹要處理這麼多的祭牲肉啊。書中說那一天所有的祭司全都來執事了。是啊，不然呢。。。你能想像到那一天是多麼的血腥？對，他們是有條例規定要純正，聖潔並華美，但所有祭職的潔淨要求都在這種敬拜宰殺中蕩然無存。

This was a messy, dirty, awful job. 這是又髒又亂又難以忍受的工作。

They also had to be the ones who looked at everyone’s skin diseases. Yay. Can you imagine the priestly interns of ancient Israel. I did 8 years of seminary for this? To examine old-man Benjamin’s body sores? 而且他們還要去診斷人們的皮膚病。哎呀。你再想像一下古時以色列的實習祭司。我在學院學了八年就為這些？去查驗老本傑明身上的瘡？

The Role of the priest was one that was set apart in order to be a Servant of the people. Looking good and smelling good? No, bloody, dirty, sweaty. The opposite of glamorous. Do you think God was trying to send a message to his people about the nature of service, about the nature of worship. It costs us something. It requires great humility. 祭司的職責就是被揀選出來成為民衆的僕人。看起來漂亮又好聞嗎？不，會是血腥的，髒污的和汗臭的。和光鮮亮麗正相反。至此你會認識到這正是神要告訴他的子民服侍的本質，敬拜的本質。服侍敬拜是要付出的。也是要謙卑的。

There’s this amazing passage in John 13 when Jesus, the leader, the teacher, the master of the disciples, takes off his outer robe and ties it around his waist like a common household servant. And begins washing the disciples’ feet. Which is something a Rabbi and leader would never be caught doing. And of course the disciples are astonished at this. And after he gets done doing this, he says Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. 15 I have set you an example that you should do as I have done for you. 在約翰福音13章中有這樣一段精彩的經文，耶穌，這位領袖，導師，門徒的師傅，脫下他的外袍如家僕一樣綁在腰間，然後開始給門徒洗腳。這是一個猶太律法師從來不會幹的事。所以門徒都很驚訝。當耶穌做完這件事之後，他說到，如今我，你們的主和教師，已經洗過你們的腳，你們也應當為彼此洗腳。13:15 ‘我給你們立了一個榜樣，好讓你們效法我。’

Jesus did not come to be served but to serve. And he invites us to do the same. 耶穌降世不是要人服侍而是服侍人的。而且他更邀請我們與他一起。

As Brad so beautifully spoke on last week, When God made a covenant with Abraham, at the birth of this nation of Israel, God moved between the animal bones to signify, “if I don’t hold up my end of the deal, may I be like these bones, dead and ripped apart, but also, if you don’t hold up your end of the deal, may I also be like these bones, dead and ripped apart. 正如上週布萊德牧師精彩的講道中說，在以色列國的伊始，當神與亞伯蘭立約時，是神行走過一分為二的祭牲，強調說，‘如果我沒有履行我的承諾，就讓我如同這些屍骨，被宰殺撕裂，更進一步，如果你沒有履行你的承諾，也讓我如同這些屍骨，被宰殺撕裂。

The God we worship, set an example, that though He is mighty, great, holy, majestic, infinite, more holy and righteous than any priest possibly could be, he willingly lays down his life for those he created. Because he loves us. Because he longs to be with us. God longs to be with us. Not because he needs us, but because it is His Joy. 我們敬拜的這位神，給我們樹立一個榜樣，雖然他是全能的，偉大的，聖潔的，高高在上的，不可限量的，比任何的祭司都更聖潔正義，他還是願意為他創造的人死去一回。因為他愛我們。因為他想和我們在一起。不是因為他需要我們，而是因為他喜悅。

We use a lot of weird language in church. We have songs that say things like “I’ve been washed by the blood of the lamb”. What in the world? Just put yourself in the shoes of a first time church goer. There are probably those of you in the room right now. Thinking, “what kind of weird cult have I gotten myself into?” I know it seems really primitive and weird, 在教會裡我們用很多怪怪的字句。我們有詩歌是這樣唱的“我已受過羔羊血的洗禮”。這到底是啥？想像一下你是第一次來教會。說不定在這裏就有這樣的朋友。你會想，“我是怎麼讓自己處在這一群怪人中的？”我知道，這聽起來很不同尋常，

But blood represents life. It is the blood in my body that keeps me alive. The distribution of oxygen, and the resistance of toxins. It is blood that represents life. And in this very strange primitive ritual of animal sacrifice, it is the blood of a spotless perfect sacrifice that is used to signify the purification of human beings. 但是血代表生命。是我身體裡的血讓我活著。還傳送氧氣，抵制身體裡的毒素。所以血代表生命。而就在這種怪異的原始的獻祭儀式上，強調的是一隻完全無瑕的祭牲的血淨化了我們人的生命。

So why animal sacrifice? Why is this the mode of worship for the people of YHWH. Well God used this system, this language that the people were already speaking, and tweaked it, in order to communicate something about himself that was different from the other gods. 那麼為什麼要獻祭牲？為什麼用這種敬拜方式要求他耶和華的子民？是因為神要用這規定，這種人們已熟悉的言語，經他改動後，告訴人們他是有別於其他任何神的神。

These ritual sacrifices were pointing to a future, larger sacrifice. 這些儀式上用的祭物也預示著未來一位更宏大的祭品。

When John the Baptist announces Jesus, he says “Behold the Lamb of God who takes away the sin of the world.” Jesus’ blood poured out for humanity. 當施洗約翰宣告耶穌時，他說“看啊，上帝的羔羊，除去世人罪惡的。”耶穌的血是為全人類而流的。

In humanity’s best understanding of who Jesus was, we believe him to be fully man and fully God. A 200% person. Or perhaps he is the only human that is fully who we are supposed to be, maybe we are 50% persons without God. And if we remember the story of the Bible, it’s about heaven and earth being reunited, God and human beings together again. And what is Jesus if not the perfect manifestation of that story? Fully Man, Fully Divine, Fully Heaven, and fully Earth. 在我們人對耶穌的最好的認知里，我們相信他是完全的人也是完全的神。一個兩倍的人。也許可以說耶穌是一個完完全全的原本創造的人，而沒有與神同在的我們只是半個不完整的人。我們還記得聖經裡所說的，天與地會相合，神與人會再在一起。耶穌如果不是這承諾的完美表現又是什麼呢？他就是全人，全神，全天，全地。

His blood, His life, cleansing humanity, restoring us to be who we were always created to be. When he asks us to come to the table of Communion, the Eucharist, the bread and the cup, when we eat of his body, and drink of his blood, it is his blood, his LIFE that moves through us and restores us to who we were always meant to be. A holy transfusion. 他的血，他的生命，清潔了全人類，把我們恢復成受造時的本樣。當他邀請我們到桌前來，領聖餐，這麵包和這酒，當我們吃了他這肉，喝了他的血，那就是他的血，他的生命流淌在我們的身體裡，讓我們聖潔。這是多麼神聖的轉變。

Don’t you love the BIBLE?! Don’t you love the lengths God went to for us to know his love? And as Jesus poured out his life as Jesus comes to serve, he asks us to do the same. As he lowers himself to serve, he invites us to serve. 你怎能不愛聖經呢？你怎能不愛神為讓我們知道他的愛而做的這一切？像耶穌為我們獻上生命，服侍門徒那樣，他要求我們也這麼做。當他將尊服侍的時候，他邀請我們也來服侍。

That was the plan from the outset, that the Israelites would be set apart in their trust of God. so that they could share the light and love of God with the world. Gen 22:18 God says to Abraham ... and through your offspring all nations on earth will be blessed, because you have obeyed me.” 從一開始，以色列人因著對神的信服被揀選出來。為了讓他們與世界分享神的光耀和慈愛。創世紀22:18，”神對亞伯蘭說。。。天下萬國必因你的後裔而蒙福，因為你聽了我的話。”

See somewhere along the way, many of the Israelites lost the plot.而逐漸的，許多以色列人丟失了原本的神的意念。

Jesus came to the earth, and observed that the religious elite had forgotten the mission. That all would come to know the glory of the Lord. That all would come to worship him. That heaven would meet earth. 耶穌來到世上，看到宗教權威人士已經忘記了傳教，傳那所有人都應該知道主的榮耀， 那所有人都要來敬拜他的道， 那個天會與地相遇的道。

These rituals, this primitive system, God used this primitive system to communicate something about himself. To communicate something about who he wanted his people to be. That if you really want to be in my presence, if you really want to be in my dwelling place, you need to be willing to get your hands dirty. You need to be willing to lay down your life in the service of others. And that’s going to get messy. 這些儀式，這個原始的系統，上帝使用了這個原始的系統來向人傳達他自己。傳達祂希望人們成為神想要的子民的信息：如果您真的想侍立在我的面前，如果您真的想住在我的居所，您必須願意弄髒自己的手，您需要願意為服事他人而犧牲自己的生命。這是不容易的

Some of us may look at Leviticus and think “Well, I’m off the hook, because I’m not a member of the clergy.” But what Jesus did was start a movement where the kingdom of God was ushered in not by religious elite, but the poor. The sermon on the mount in Matthew 5–7 was described by one scholar as Jesus’ Inaugural Address. “Blessed are the poor in spirit, for theirs is the kingdom of Heaven.” What radical words for a people who came from this culture of priesthood. 我們中有些人可能會看著利未記，然後想：“沒關係，不關我的事，反正我不是神職人員。”但是耶穌所做的只是發起了一場運動，上帝的國度不是由神職人員開始的，而是由窮人開始的。一位學者將馬太福音5–7章中的講道稱為耶穌的就職演說。“虛心的人有福了！因為天國是他們的。”對於活在這種祭司制度文化的人們來說，這是多麼激進的話。

See Leviticus is in the Old Testament, and there’s something really cool that happens in the New Testament around the time of Jesus. The concept of the royal priesthood was being given over to the people. 參見利未記在舊約中，在耶穌時代前後，新約中確實發生了一些非常酷的事情。權威祭司的職份已轉交給人民。

The obligation of priesthood was now being given to all who followed Jesus.現在，所有跟隨耶穌的人都被賦予了祭司的義務。

● 1 Peter 2 – You are a chosen race. A holy priesthood. 你們是被揀選的族類，是有君尊的祭司，

○ What does a priest of Jesus look like? 耶穌的祭司長什麼樣子？

○ Mark 9 – The 12 are arguing about who is the best among them. “Last of all and servant of all.” 當 12 個門徒爭辯說他是其中最好的，耶穌說：「若有人願意作首先的，他必作眾人末後的，作眾人的用人。」

● Mark 10:35–45 : I know about power structures. I know how your society works. I came to give my life as a ransom for many. 我了解權力結構。我知道你的社會如何運作。我來為許多人付出了生命。

We are meant to be the priesthood. There’s this story where Jesus is asked by a woman what mountain we should worship on? And Jesus responds saying that a time is coming and has already come where true worship—pers will worship in Spirit and in Truth. 我們注定要成為祭司：在一個故事中，一個女人問耶穌我們應該在哪個山上敬拜？耶穌回答說，一個真正的敬拜者將在聖靈和真理中敬拜的時代已經來臨。

He’s saying that to dwell in the presence of God will no longer be about geography. We ,though we do not work in the Temple, will be those who dwell in the presence of God 他是說，與上帝同在將不再是與地點有關。儘管我們不在聖殿里工作，但我們將是住在上帝同在中的人

Because that's the whole point of the Tabernacle and later the temple, to draw near to the presence of God as God draws near to us. But Jesus radically changed the nature of how human beings interacted with the presence of God. 會幕和聖殿的要點是當神靠近我們時，我們要被神的同在吸引而靠近神。但是耶穌從根本上改變了人類與上帝同在的方式。

In the Gospel of John, John writes that Jesus came and “dwelled” among us. That word best directly translates as He came and “tabernacled” among us, You have to love the Bible! He brought heaven to earth. 約翰在約翰福音中寫道，耶穌來了，並“居住”在我們中間。“居住”這個詞最佳直譯是“他把天堂帶到了人間”。（聖經很棒對嗎！）

And now, we see the fruition of what God was trying to show us, because of the cleansing power of his life blood, Jesus offered the touch of God to the untouchables. Instead of the unclean making the priests unclean, Jesus Laid hands on the unclean, and rather than their state making Jesus unclean, Jesus made the unclean, clean. Wherever he went, Heaven followed. The temple was wherever he was. Sick became healed, blind could see, lame could walk. The dead became alive. 現在，我們看到了上帝試圖向我們展示的結果，由於他的血的潔淨大能，耶穌把神帶給那無法觸摸到上帝的人。耶穌沒有被不潔的沾染，耶穌按手在不潔的人的身上，反使不潔的人得潔淨了。祂走到哪裡，天堂就跟到哪裡。病人得醫治，瞎子得看見，瘸子可以走路。連死人也復活了。

The same God who proclaimed 7 times in the portion of scripture thousands of years before Jesus walked the Earth, said, I The LORD am making you holy, was following through on this promise through Jesus. And the method Jesus used was service and sacrifice. A perfect and selfless love. 耶穌曾七次宣告那幾千年前聖經中就已經說了：“我，你的主，使你成為聖潔”，通過耶穌，以祂的服事和犧牲，這應許得以成就，一個完美無私的愛情。

When Jesus said, be perfect therefore as your heavenly father is perfect.” He was referring to the act of love for your enemies. 當耶穌說時，要做到完美，因為你的天父就是完美的。”他指的是你對敵人的愛。

We are a priesthood set apart, so that we can be better equipped to lay down our lives for the world, as Jesus did. 我們是分別為聖的祭司，因此我們可以更好地裝備自己，像耶穌那樣為世界犧牲自己的生命。

We are made holy by knowing his love. And loving everyone with the same reckless disregard for their suitability to be in God's Presence. 認識他的愛，我們就成為聖潔。並以同樣的愛去愛每個人，無論他們是否配得與上帝同在。

We set these priests apart to be perfect and beautiful and pure, only to be covered in blood. Laying down their lives for the service of the people. 我們是分別為聖的祭司，使我們完美，美麗，純潔，只被鮮血覆蓋。放下生命服事人。

This idea of self-discipline and righteousness is so much more fulfilling if it's not done for its own sake. When we follow rules for the sake of being good at following rules, we miss out on the full mission of God. 因為不是為了自己而做，使得自律和公義的理念就更加實際。當我們為了善於遵守規則而遵守規則時，就會錯過上帝的全部使命。

Dr. Amy Oden wrote a book about the discipline of Christian Mindfulness and she says this:

“Any spiritual practice, Christian or otherwise, can become perverted by self-absorption. However, the proper telos (ultimate objective) of all Christian spiritual practices, including mindfulness, is not self-improvement. Rather, the proper end is to be transformed into Christlikeness, to participate in God's dream for the world. To be absolutely clear, if mindfulness practice stops at self alone then it fails as a Christian practice. On the other hand, this simple, accessible, adaptable spiritual practice can, through the spirit's power, transform lives and bless the world.” – Dr. Amy G Oden.

艾米·奧登（Amy Oden）博士寫了一本關於基督徒的正念的書，她說：

“無論是基督徒與否，任何精神實踐都可能因自我吸收而變質了。但是，包括正念在內的所有基督教精神實踐的正確目的（最終目標）並不是自我完善。相反，正確的終極目的是要轉變成基督的形象，以參與神對世界的夢想。絕對要明確的是，如果正念練習僅止於自我，那麼作為基督徒的練習就會失敗。另一方面，這種簡單，易取，高適應性的精神實踐可以通過聖靈的能力改變生命並祝福世界。” –Amy G Oden博士。

Jesus brings down a ministry of reconciliation and then charges us with the same mission. 耶穌帶來了與神和好的事工，然後託付我們執行同樣的使命。

Agents of reconciliation – 2 Corinthians 5

Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! 18 All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: 19 that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation. 20 We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. 21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. 17若有人在基督裏，他就是新造的人，舊事已過，都變成新的了。18一切都是出於神；他藉著基督使我們與他和好，又將勸人與他和好的職分賜給我們。19這就是神在基督裏，叫世人與自己和好，不將他們的過犯歸到他們身上，並且將這和好的道理託付了我們。20所以，我們作基督的使者，就好像神藉我們勸你們一般。我們替基督求你們與神和好。21神使那無罪的，替我們成為罪，好叫我們在他裏面成為神的義。

Don't you love the Bible. We are continue the work of reconciliation by bringing heaven with us wherever we go! 你能不愛聖經嗎！我們無論走到哪裡，都將天堂帶到我們身邊，從而繼續進行與人的和解！

Earlier in this same passage Paul writes that “we are to God the pleasing aroma of Christ among those who are being saved” 保羅在同段的起頭寫道：“因為我們在神面前，無論在得救的人身上或滅亡的人身上，都有基督馨香之氣。”

When we are with people, they should be asking, “You've been with Jesus haven't you? You've touched heaven haven't you?” Guess how they smell heaven on us. Not just by being well behaved. They smell heaven on us When we serve them. When we lay down our lives for them. And we get to reply, “Yes, heaven is in my heart because I am loved by Jesus, and I lay down my life for you, because Jesus laid down his life for me. 當我們與人在一起時，他們應該問：“你與耶穌在一起了嗎？你感動了天堂吧？” 猜猜他們如何從我們身上聞到天堂。不僅是行為表現良好。他們在我們身上聞到天堂因為我們服事他們。當我們為他們付出生命時。我們回應：“是的，天堂在我心中，因為我被耶穌愛著，我為你犧牲了生命，因為耶穌為我犧牲了他的生命。”

Jesus set for us an example, and now we are to carry the presence of God to the world. As temples of God's presence, wherever we go, heaven should follow. We should carry with us the aroma of heaven. 耶穌為我們樹立了榜樣，現在我們要把上帝的同在帶到世界上。不論我們走到哪裡，作為神同在的殿宇，天堂都將跟隨。我們應該隨時帶著天堂的香氣。

祝禱