

Leviticus, Week 18 “Disobedience and Mercy” 利未記第18：“不服從和憐憫”

得勝冠冕	你永遠都顧念著我 失喪的今被尋回 你永遠都不會失敗 得勝冠冕屬於你 耶穌你就是彌賽亞 世界唯一的盼望 你恩典賜我生命 來敬拜你	永活盼望	榮耀清晨裡 祢成就應許 埋葬 的身體開始呼吸 猶大的獅子 打破了沉寂 宣告 墳墓不再轄制祢
你總是為我們爭戰 天使四面圍繞我 我心歡喜因我相信 得勝冠冕屬於你 我的幫助我的盾牌	一切高牆將倒塌 一切營壘都要破碎 得勝冠冕屬你 你已得勝 你已得勝	在祢我之間 有深淵隔絕 有高山阻險無法跨越 在絕望之中 我舉目望天 呼求 祢名直到黑夜	榮耀清晨裡 祢成就應許 埋葬 的身體開始呼吸 猶大的獅子 打破了沉寂 宣告 墳墓不再轄制祢
你恩典賜我生命 來敬拜你	十架上你成就大事 你已戰勝了死亡 陰間權勢不能勝你 得勝冠冕屬於你	在幽暗裡面 祢慈愛彰顯 吸引 我靈到祢面前 恩典已成就 結局已陳寫 主耶 穌永活盼望	主耶穌已經得勝利
主你聖名何等偉大 因你同在不懼怕 俯伏敬畏在你面前 得勝冠冕屬於你 願你榮耀充滿聖殿 願你能力來掌權 你恩典賜我生命 來敬拜你		有誰能想像 這偉大憐憫 有誰 能度量如此恩典 昔今永在神 降卑自高天 背負 我罪擔我羞愧	哈利路亞 讚美主祢釋放我 哈利路亞 死亡不再網綁我
哈利路亞 你勝過一切 你勝過一切 哈利路亞 耶穌你已勝過這世界		藉十架宣告 我已得赦免 萬王 之王將我揀選 榮美的救主 我願永屬祢 主耶 穌永活盼望	祢打破所有鎖鏈 祢名為救贖 恩典 主耶穌永活盼望

Happy Memorial Day Weekend – Have served or Serve 陣亡將士紀念日平安 – 向退役的和正服役的軍人們致敬

We are in our second to last week of the Leviticus Series, “God In Search of Us”. Everything about Leviticus is about God seeking to be with us. 我們這週是在標題為‘神在尋找我們’利未記課程的倒數第二週。利未記中一切所述都在說明神渴求與我們一起。

And this one starts out seemingly, kind of tough. Brad – Blessings for Obedience. 今天這節初看起來，有些嚴苛。布萊德（教會主講牧師）上週講到 對順從的祝福。

“Punishment for Disobedience” 和對不順服的懲罰

There it is. Let’s be honest. When it comes to how we interact with the world around us, the people in our lives, one of the biggest, most difficult pills to swallow is the idea that God would punish people. We don’t like to talk about Hell. Either that, or we feel far too confident about Hell, and we talk about it too much. 又講這個了。說實話，當談及我們怎樣與我們所在的世界，與周圍的人群相處，其中最主要最難以消化的一點就是說到神會懲罰人。我們不願談論地獄。不是避免，就是覺得我們太自信，以致總是說要人下地獄。

But here’s the thing, neither you nor I am the judge of the living and the dead! That’s not our job. I feel a lot of peace when I remember that the judge of all people is the one who died for his enemies, who died for the people who were killing him. 但問題是，既不是你也不是我能審判活的人或死的人。那不是我們能做的。每當我想到真正的審判者是為他的敵人，為將他殺害的人們而死的那位我心中就有極大的平安。

But there is evil in the world that needs to be dealt with. People who take guns with them on freeways and when they have road rage, and shoot at cars killing 6-year-old boys. enraged people who torch their own home, take guns to their workplace, and kill innocent co-workers. There are missiles that get launched civilian populations, killing innocent children and breaking up families. There are people who kidnap and murder and steal and destroy. These things: 然而在這世上有邪惡。有些人帶槍上路，在路上飆車氣急，舉槍射擊恰恰殺死六歲的孩子。有些人急怒攻心一把火燒了自己的房子，或者提著槍去辦公樓打死同事。還有導彈開射向平民百姓的，以致孩子無辜而死，家庭破碎。還有人去綁架，謀殺，搶劫，搞破壞。其實就是這些事：

Hatred	Deception	Murder	Abuse
仇恨	欺騙	謀殺	虐待

These things have no place in the kingdom of God. They will have no place in the new heavens and the new earth, so they need to be dealt with. 這些事在神國裡沒有它們的地方。在將來的新天新地裡也沒有它們的地方，所以我們現在就需要應對邪惡。

A lot of us tend to think about wrath as God enjoying the torture of of lost souls, but God's wrath is always associated with the protection of the good creation. Keeping evil out. Preserving goodness. 我們許多人顧慮神的憤怒/詛咒就好像神很喜歡折磨失落的靈魂，其實神的詛咒更與保護美好的創造相關。防範邪惡的侵襲，保全美好。

Now some of us may think, well, I've never killed, I've never kidnapped, I've never been a pimp, so I'm off the hook. But no no. Revisit the sermon on the mount in Matthew 5-7. Jesus teaches us that the horrible things we witness in the world, those sins are found in each and every one of our hearts. The anger that murders the innocent is found in here, the adultery that destroys families is found in here. So the evil that needs to be dealt with in the most dispicable murderer, needs to be dealt with in each and every one of us as well. 有些人可能會想，我沒殺過人，沒綁架過人，沒做過給壞人牽線搭橋的事，所以我不用擔憂。其實不是的。回想一下馬太福音五章七節，耶穌在山上的講道。他說我們看見或聽到的那些邪惡的事，其中體現的原罪是在我們每一個人的心中存在的。那引發謀殺的憤怒存在在我們心中，那使家庭破碎的不忠存在我們心中。這份邪惡體現在最卑劣的謀殺中，也是在我們每一個人身上必須去解決的。

I don't know about you, but when the heavens and the earth are reborn and Christ brings to fruition the era of peace for all peoples and the resurrection of the dead, I hope that sin will be dealt with. I hope it will have no place in my heart, or in the new order of things. 我不知道你們，當天與地重新造就耶穌再來，他使死人復活所有人與他同享祥和的時候，我希望這罪已經消除，它不會再佔據我心，不會再存於新世界。

So we get to this tough passage in Leviticus 26. 現在我們來學習這有些艱難的利未記第26章。

Punishment for Disobedience 違反誡命受懲罰

14 “But if you will not listen to me and carry out all these commands, and if you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant, then I will do this to you: I will bring on you sudden terror, wasting diseases and fever that will destroy your sight and sap your strength. You will plant seed in vain, because your enemies will eat it. I will set my face against you so that you will be defeated by your enemies; those who hate you will rule over you, and you will flee even when no one is pursuing you. “If after all this you will not listen to me, I will punish you for your sins seven times over. I will break down your stubborn pride and make the sky above you like iron and the ground beneath you like bronze. Your strength will be spent in vain, because your soil will not yield its crops, nor will the trees of your land yield their fruit. “If you remain hostile toward me and refuse to listen to me, I will multiply your afflictions seven times over, as your sins deserve. I will send wild animals against you, and they will rob you of your children, destroy your cattle and make you so few in number that your roads will be deserted. 第14-22節：你們若不聽從我，不遵行我的誡命，厭棄我的律例，厭棄我的典章，不遵行我一切的誡命，背棄我的約，我待你們就要這樣：我必命定驚惶，叫眼目乾癢，精神消耗的癆病熱病轄制你們。你們也要白白地撒種，因為仇敵要吃你們所種的。我要向你們變臉，你們就要敗在仇敵面前。恨惡你們的，必轄管你們；無人追趕，你們卻要逃跑。你們因這些事若還不聽從我，我就要為你們的罪加七倍懲罰你們。我必斷絕你們因勢力而有的驕傲，又要使覆你們的天如鐵，載你們的地如銅。你們要白白地勞力；因為你們的地不出土產，其上的樹木也不結果子。你們行事若與我反對，不肯聽從我，我就要按你們的罪加七倍降災與你們。我也要打發野地的走獸到你們中間，搶吃你們的兒女，吞滅你們的牲畜，使你們的人數減少，道路荒涼。

“But if they will confess their sins and the sins of their ancestors—their unfaithfulness and their hostility toward me, which made me hostile toward them so that I sent them into the land of their enemies—then when their uncircumcised hearts are humbled and they pay for their sin, I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land. For the land will be deserted by them and will enjoy its sabbaths while it lies desolate without them. They will pay for their sins because they rejected my laws and abhorred my decrees. Yet in spite of this, when they are in the land of their enemies, I will not reject them or abhor them so as to destroy them completely, breaking my covenant with them. I am the Lord their God. But for their sake I will remember the covenant with their ancestors whom I brought out of Egypt in the sight of the nations to be their God. I am the Lord.” 第40:45節：他們要承認自己的罪和他們祖宗的罪，就是干犯我的那罪，並且承認自己行事與我反對，我所以行事與他們反對，把他們帶到仇敵之地。那時，他們未受割禮的心若謙卑了，他們也服了罪孽的刑罰，我就要記念我與雅各所立的約，與以撒所立的約，與亞伯拉罕所立的約，並要記念這地。他們離開這地，地在荒廢無人的時候就要享受安息。並且他們要服罪孽的刑罰；因為他們厭棄了我的典章，心中厭惡了我的律例。雖是這樣，他們在仇敵之地，我卻不厭棄他們，也不厭惡他們，將他們盡行滅絕，也不背棄我與他們所立的約，因為我是耶和華——他們的神。我卻要為他們的緣故記念我與他們先祖所立的約。他們的先祖是我在列邦人眼前，從埃及地領出來的，為要做他們的神。我是耶和華。

Leviticus 26. 這就是利未記26章。

You have a choice to go your own way. 你可以選擇自己的道路的。

Reward for Obedience. 順從有獎賞。

Punishment for Disobedience. 違命有懲罰。

Blessings and Curses or Rewards and Punishments were common in Near Eastern Covenants. 祝福和詛咒或說獎賞和懲罰在近東地區的盟約裡是常見的。

And for every blessing or reward that comes with obedience, there is a curse or punishment that is the exact reversal of its parallel blessing. 和隨著順從而來的祝福或獎賞一樣，詛咒或懲罰也跟著順從的反面隨之而至。正如同，

Rain and Fertility V Famine and Defeat 雨水和滋長對應於旱災和破敗

Peace in the Land V Drought and Poor harvest 田地祥和對應於乾癟的收成

Victory over Enemies V Animals that kill children and livestock 戰勝敵人的勝利對應於吞吃兒女和牲畜的野獸

Prosperity Beyond Measure V War Pestilence and Famine 不可限量的繁盛對應於戰爭瘟疫及旱災

God's Presence V Israel in Exile 神的同在對應於以色列的放逐

I will walk among you V No power to stand against enemies 我會在你們中間行走對應於在敵人面前無力對抗

The Israelites are given a distinct choice and the agency to choose. Why do the scriptures paint this dichotomy for us? 神給以色列人明確的選擇及方式。為什麼舊約給我們描畫的這些誠命非黑即白？

Remember We have to ask the question, “What are the scriptures all about? Brad has been teaching us from the beginning that everything in Leviticus is pointing us to a greater reality. What is written and prescribed here, represents a fuller future. The scriptures are about God's plan to save the world, to reconcile all of creation to himself so that we can be his people and he can be our God. Sabbath rest, the Garden of Eden reclaimed. The union of heaven and earth. Our creator and his creation walking, and reigning together in an era of Peace. This is what the whole story is about. So don't lose the plot. Leviticus is tough, but remember, everything we read in this book is a foretaste of the promised reality. 還記得我們問過，“利未記是說什麼的？”布萊德牧師從一開始就教導說利未記中一切所講都告訴我們一個更宏大的現實。這裡所說所講的，應證著一個更完全的未來。經文中講述的是神拯救世界的計劃，讓所造萬物回歸於他，重新成為他的子民，他成為我們的神。安息日休息，伊甸園回歸。天與地再相合。我們的造主與他的所屬同行，在祥和時代到來的時候同治。利未記是很艱澀，但記住，所有我們在這本書裡讀到的都是對應許的將來的預示。

The tabernacle, the place of worship, is a preview of the restored creation, where heaven and earth are not separate but overlap and are unified. But like we've talked about before. The promise of heaven is freedom from death. In the new heavens and the new earth that we glimpse in John's vision in Revelation 21, death, deformity, pain, tears, or sadness of any kind has no place. So sin and evil need to be dealt with. 會幕，祭拜之地，是將被修復的世界的預表，天與地不再分開而是合一。正如我們之前講過的，天堂的應許是把我們從死亡中解放出來。在約翰寫的啟示錄21章中新天新地裡，沒有死亡，扭曲，痛苦，眼淚或悲傷。所以我們需要解決原罪與邪惡。

So. Let's have a conversation about life, about sin, and about death. 那麼我們來談談生命，原罪，還有死亡。

Genesis. Tree of Life or Tree of Knowledge, The tree of obedience or the tree of "do things my own way" 創世紀裡，提到生命樹和知識樹，也可以說是，順服的樹和'我自有主張'的樹。

God is the source of life. 神是生命之源。

We choose God, we choose life 我們選擇神，就是選擇生。

We don't choose God, and we choose death, because God is the source of life, and we cannot have life without its source. That absence of light is darkness, the absence of heat is cold, and the absence of life is death. 我們不選擇神，就是選擇死亡。因為神是生命的源頭，而我們的生命不能離開源頭。缺乏了光就是黑暗，缺乏熱量就會冷，缺乏生命之源就是死亡。

Psalm 14 詩篇14: 1

The fool says in his heart, "There is no God." 愚頑人心裡說：沒有神。

Psalm 14 – "Fool" – a conscious moral choice 詩篇14章中的愚人，就是人有意識的選擇。

Not intellectual and coming to a conclusion, 不是一個在用理智尋求考證的過程中所發出的問題，

but living in a way that, even though I have encountered the living God, rejects God's existence而是願意活在'即使我遇見過永活的真神，我還不承認'的行為方式裡。

Remember the Israelites that are receiving this instruction. They have just seen God do some wild things. Bringing plagues on Egypt. Splitting seas. Manifesting pillars of Fire. Making water come out of rocks! These people have encountered God in magnificent ways, and yet, when things get tough following the manifest presence of God through the desert, they complain that they want to go back into slavery, in fact they assert that they'd prefer it! Moses goes up a mountain for a few weeks to receive further instructions from this amazing God and when he returns, the people have created a golden statue and are worshipping it! 回看這些得到神的誠命的以色列人。他們已見過神行奇事。向埃及降災，分開河海，以火柱顯現，石頭中流出活水！這些人見過神的奇能大事，可還是，明知道神與他們同在曠野，在情形變得艱苦些時，他們就開始抱怨直喊著要回到埃及為奴。而且直白的聲稱那總比在曠野好。摩西登上高山去領受偉大的神的旨意，只幾星期，他會來後就看見民眾已經建造了個金像敬拜。

We tend to judge the Hebrews pretty harshly, but humans have not changed very much. We can have the tree of life right in front of us and then look over and see the tree of "but I wanna do it my way" and choose that tree! We have incredibly short memories and incredible stubborn resolve. 我們都傾向去嚴厲批判以色列人的行徑，可至今人類並沒怎麼改變。即使生命樹立在我們眼前我們還是會遠瞻那棵'我自有主張'的樹並選擇它。我們有難以置信的短暫記憶和難以置信的固執想法。

Proof: My wife and I decided to make some changes to our eating habits this week. We celebrated our 7 year anniversary this last weekend. In our marriage, I have grown, in patience, in love, in commitment, and in pant sizes. 舉個例證：我太太和我決定這星期改變一下我們的飲食習慣。我們上星期剛慶祝完七週年結婚紀念日。通過我們的婚姻，我在忍耐，愛情，守信方面都有長進，不只一點半點啊。

I know what the tree of life is. I can eat a plate of carrots. Carrots are delicious. They have great texture. They are filling. I can choose to enjoy a fresh, cold carrot that apparently will help me see better, give me energy, help me lose fat. Pros all around. 這週我明白了'生命樹'是什麼。我可以說是一盤胡蘿蔔。胡蘿蔔挺好吃。口感很好。還解飽。我可以吃一顆新鮮涼脆的胡蘿蔔讓我明目，增加精神，還幫我減肥，好處多多。

Or I can choose the tree of the knowledge of good and evil. Or the tree of “But I want that.” That tree is in the shape of a doughnut. It’s a beautiful tree. It’s sparkly. It’s warm, glazed with sugar. Maybe this particular doughnut has bacon on it. It’s gonna be sinfully delightful with every single bite. But I know what comes next. I lose energy. My stomach hurts. I feel bloated. My back aches for some reason. I gain fat. I know how it goes. 或者，我還可以選擇那辨別好壞的知識樹。也就是那‘我想要那個’的樹。那棵樹就是甜麵包圈。很美好的樹啊。亮晶晶的，溫熱，甜香。也許還有撒上培根的那種。每咬一口都給予我一種偷吃的快樂。但我明知道後果的。我會失去精神。我的胃也不舒服，還脹氣。我的後背有點痛。我又增重了。我都知道的。

Even though I know that carrots lead to life, and doughnuts lead to death, I choose doughnuts. Because it’s gotten easier and easier to choose it. My brain has forged a neural pathway that leads straight to doughnuts. My heart’s desire steers my actions and those repeated actions become habits. 即使我知道胡蘿蔔意味著生命，甜麵包圈意味著死亡，我還選擇了甜麵包圈。因為選擇它越來越容易。我的腦海中形成一條神經通道直指向甜麵包圈。我心的渴望改變了我的行動而這一遍遍重複的改變就養成了習慣。

And beyond just doing things that aren’t good for us, we willfully do things that wrong other people. Even when we know how our actions will harm someone, we sometimes opt for the selfish option anyway. 而除了我們經常做對自己不好的事情外，我們還有意去做有害於別人的事。即便我們知道會傷害別人，我們有時還是會選擇去做。

Humans have a tendency to know the truth, to see the tree of life and the tree of “my way” and choose my way. And the more and more I choose my way, the more and more consequences, the more and more death I embrace. 人有個傾向就是本知道真理，看見生命樹和那棵‘自我’樹，然後去選擇‘自我’樹。我們越來越多的選擇自我，就累積越來越多的後果，越來越多的走向死亡。

There are also those who are on a journey. Seeking answers, seeking the right questions. I have no doubt that if you pursue the truth, you will find it in Jesus. There are those who have been brought up in other religions and traditions, who remain curious, who continue to seek answers and better questions, who are pursuing Jesus before they even know his name. That’s not what this is. Not psalm 14 有的人是走在人生路上，追尋答案，追尋人生的真正問題。我不懷疑，如果你尋求真理，你會在耶穌裡找到。也有人是在成長在其他宗教傳統裡的，他們探知，也追尋答案，追尋更高的人生問題，他們是在尋求耶穌而不自知。這些都不是我們所談論的。不是詩篇14章所說的愚人。

This is about those who encounter the living God, and yet still want something else. And go their own way. 詩篇14章所說的是那些明明遇見永活的神，卻還是想要其他的。他們走上了自我的道路。

“There are two ways to be fooled, one is to believe what isn’t true: the other is to refuse to accept what is true.” – Soren Kierkegaard

“有兩種方式人會受愚弄，一種是相信了不該相信的，另一種是拒絕相信本該相信的。” – 索倫·基爾凱郭爾

Seeking truth can be really scary. When we look down the journey of facing truth, sometimes we are afraid of what the answer might be. 尋求真理有時會很可怕。當我們向著真理之路望進去，有時我們會害怕知道真相。

A part of the wisdom literature of the Old Testament is the book of Ecclesiastes, and ecclesiastes stares down the barrel of those potentially frightening conclusions. 舊約中一本智慧訓教的書就是傳道書。書中大量表述了會令人膽寒的論說。

When we wake up to this. When we have an existential crisis. “Why am I here?! What does it all mean?” We begin a journey toward the mystery of creation and the origin of goodness. 當我們覺悟到，我們眼前面臨著存在主義危機時，我們會問，‘我為什麼存在?! 這一切的意義是什麼?’ 我們由此開始了尋求創造之妙和美善的由來的歷程。

But there are those of us, who are so terrified by the question, we would rather not ask it in the first place. It feels easier to pretend like what I have is enough than it does to entertain the idea that it might not be. 但也有些人，被這現實嚇倒了。我們寧可不問求。選擇騙自己說我有的/知道的已經足夠了，因為這比起總去追根究底要容易許多。

“When you gaze into the abyss, the abyss also gazes into you.” 當你盯看向深淵時，深淵也在凝視著你。
– Friedrich Nietzsche 弗里德里希·尼采

The abyss is the idea that life is meaningless. And that reality feels too overwhelming to even entertain. So the idea is that when we wake up to these existential thoughts, the harsh reality of meaninglessness stares back into us. 這深淵就是生命毫無意義的思想。這思想道出人生現實的難以考量。所以當我們醒來面對存在主義的問題時，對殘酷現實的無力感向我們襲擊而來。

So get really good at distracting ourselves from the abyss. 所以我們需要訓練把自己從深淵中提拔出來。

But we do not need to fear the abyss. Ecclesiastes acknowledges the abyss apart from God. But in God, there is a wealth of meaning and purpose. 而我們並不用懼怕深淵。傳道書中指出這深淵是遠離神的。而活在神中，就會有意義和目標。

Jesus is not afraid of the abyss. Jesus defeated the abyss. By defeating death. When we go our own way apart from God, we are left with an abyss, but Jesus offers us a way back to God, where the abyss is silenced. 耶穌沒有懼怕深淵。耶穌還戰勝了深淵。戰勝了死亡。一旦我們遠離神走自己的道路時，我們所剩的就只有深淵。而耶穌提供給我們的是遏止深淵的叫囂返回神身邊的道路。

What he offers does not stop at an ethical debate or a philosophical epiphany. What he offers is a deep knowing not just of a concept, but of a person. A person who is in His very nature Love. 耶穌提供給我們的不止是族群間的辯論或者哲學上的頓悟。他提供給我們的不只是一個理念，而是一個人。這個人的根本源於愛。

Jesus is not afraid of our questions. 耶穌不擔心我們的疑問。

**“Seek and you will find. Knock and the door will be opened.” – Jesus.
”尋找，就尋見；叩門，就給你們開門。“ -- 耶穌（馬太福音7:7）(Yun’s part end)**

When we step into this Christian journey, we discover that truth is not limited to an idea, truth in its fullness, is a person. When we survey the person of Christ and the power of the cross, we gaze into the eyes, not of an abyss, but of a loving God who has done everything he has done to redeem creation and to be with us again. 當我們踏入這個基督徒的旅程時，我們會發現真理不僅是一個想法或理論，完全的真理是一個人。當我們審視基督的位格和十字架的大能時，我們凝視的不是深淵，而是慈愛的上帝的眼睛，祂所做的一切都是為了救贖受造之物並再次與我們在一起。

When we encounter this love, when we come face to face with this good God and we turn and go our own way, we choose death. The price, the wages of stepping away from the giver of life is the absence of life. Without light there is darkness, without peace there is chaos, without love there is hate, and without life there is death. 當我們遇到這樣的愛，當我們遇到這位良善的上帝，而我們卻轉身走自己的路時，我們就選擇了死亡。離開生命給予者的代價，就是失去生命。沒有光即是黑暗，沒有和平即是混亂，沒有愛即是恨，沒有生命即是死亡。

A pastor I know reminded me recently that more than anything, our prayer is not that you live your life like Jesus. Our desire is that you live your life like Jesus because you’ve encountered the living God. 我認識的一位牧師最近提醒我，最重要的是，我們的禱告不是人們像耶穌一樣生活。我們的希望是人們因著遇到了這位活著的神而能像耶穌一樣生活。

But like we’ve said, not all who see this good God want want this good God. 但正如我們所說，並不是所有看到這位良善的神的人都想要這位良善的神。

Jesus Raises Lazarus (John 11) 耶穌使拉撒路從死裡復活（約翰福音第11章）

Some see what Jesus has done and believe, 有的人看見耶穌所行的就信了，

Some people see and go to the Pharisees. They aren’t even arguing whether or not resurrection happened, they are looking for reasons to reject him because they like their own way better. (Hardened heart) 有的人看見了就到法利賽人那裡去。他們甚至不爭論死人復活有沒有發生，他們只是找理由來拒絕耶穌因為他們更喜歡自己的道路。

Pharaoh – Sees God and chooses his own way. 法老——看見神卻仍選擇自己的道路。

This is a real human reality. 這在人類是非常真實的。

Matthew 19:21 – Rich Young Man 馬太福音 19:21——富有的少年官

Sell your possession and follow me. The young man went away sorrowful because he had great possessions. Camel and needle. Some people don't want to give up what we have for something better. 把你的財產賣了來跟隨我。少年官憂愁的走了因為他的財產很多。駱駝和針眼。有的人不想放棄我們已經有的，即便是為著更好的。

The Great Divorce. – The only people that fade away into nothingness, the only people that cannot join the heavenly reality of God are those who are unwilling to give up their own way. 《天淵之別》——唯一消失在虛無中的人，唯一不能加入神的天國的人，是那些不願放棄自己道路的人。

The only people that aren't going to be with God for eternity are the people who don't want to be. 唯一不會在永恆裡與上帝同在的人是那些不想與上帝同在的人。

BTW. Sometimes we need to calm down with our determining of who those people are. Some people say things like, “Too bad they're in Hell.” You don't know that. You are not the judge of the living and the dead. That's Jesus' job. You and I are not qualified. I don't know about you, but I'm thankful that the judge of the universe is the God who died for the people who killed him. 順便提一句。有時我們在決定哪些人是這樣的人時需要冷靜下來。有些人可能會說，“太糟糕了，他們會在地獄裡。”你我並不知道。我們不是活人和死人的審判官。那是耶穌的工作。你我都沒有資格。我不知道你會不會也這樣想，但我很感激宇宙的審判者是為那些殺害他的人而死的神。

This is not to say that there are not consequences for choosing to walk away from God. When we encounter God, and behold his goodness and then we walk away, we are using our agency to separate ourselves from the giver of life. This is Sin. The result of sin is death, all sin is choosing to walk away from the giver of life. 這並不是說選擇離開上帝不會有任何後果。當我們遇到上帝，看到他的良善然後我們離開神時，我們正在用我們的力量將自己與生命的賜予者分開。這就是罪。罪的結果是死亡，所有的罪都是選擇離開生命的賜予者。

But let's talk about this turnaround at the end of the chapter. 但是讓我們來討論在本章末尾的這個轉折。

This section that offers forgiveness and mercy even after disobedience. 這部分在即便我們背離神之後也得到寬恕和憐憫。

“Even when Israel languishes in exile, convinced that its sins have effectively canceled every conceivable divine incentive for mercy, God will not abandon the covenant that begins with an inviolable promise– ‘I am the Lord your God’ – and ends with an equally inviolable divine hope– ‘You shall be my people’. When the final word of chapter 26 is spoken, the gift of ‘the statutes of ordinances and laws’ at Sinai should summon Israel to celebrate, not fear, God’s promise not to be bound by God’s own principles of Justice.” – Samuel Balentine “即使以色列在流放中衰弱，深信自己的罪惡已經取消了所有可以想像可以得到上帝憐憫的理由，上帝仍不放棄那以不可違犯的應許開始的盟約——‘我是耶和華你的神’——並以同樣不可違犯的神聖的盼望做為盟約的結束——“你們要做我的子民”。” – 塞繆爾·巴倫丁

當第 26 章的最後一句話說完時，西奈山的‘法令法規’召喚以色列人來歡慶，而不是恐懼，上帝的應許不受上帝自己的公正原則的約束。

The covenants of the ancient near east cultures did not include this turn that God gives at the end. 古近東文化的盟約並不包括上帝最後給予的這個轉折。

It was common to at the end of a covenant state the blessings for adherence and the curse for non-adherence, but At the end of all the warnings, it's as if God extends a completely unexpected and undeserved hand of mercy. “If you walk away from me, this is the hell you are going to bring down on yourselves, but... If you confess your sin, if you come home, I won't hold any of this against you. There may be consequences you have to deal with, but I'll bless you anyway.” 在盟約末了申明遵守盟約的祝福和不遵守盟約的詛咒是很常見的，但上帝在一切的警告之後好像伸出了一隻完全出乎意料且不配的憐憫之手。“如果你離開我，你自己選擇的地獄要臨到你，但是.....如果你認罪，如果你回家，我不會計算你的罪。會有一些後果你需要面對，但我仍會祝福你。”

God is saying. “Even though all of your disobedience and evil is deserving of wrath and punishment, all you need do is acknowledge where you have fallen short, and I will forgive you. You may invite the reality of death to bear down on you, but I will bear it for you, and indeed defeat it for you.” Enter Jesus. 上帝在說。“雖然你所有的悖逆和邪惡都應該受到怒火和懲罰，但你只需要承認你的虧缺，我便會原諒你。你可能邀請了死亡的現實壓在你身上，但我會替你承受，也確實替你戰勝它。”來進入耶穌。

Remember the story. God has done everything He has done, to redeem the world, and be with us again. 記住這個故事。上帝已經完成了他所做的一切，以救贖世界，並再次與我們在一起。

It’s all about his desire for us to be lovingly reconciled to him.這完全是關乎他希望我們在愛中與祂和好。

And anything apart from life with him is death. But death has been defeated. Death is of the old order of things. Death and all things associated must be destroyed. Must be kept out 與祂同活之外，任何事情都是死亡。但是死亡已經被打敗了。死亡是事物的舊秩序。死亡和一切與之相關的都必須被摧毀。被拒之門外。

And that’s where we come back to Hell. 這裡我們要回到地獄。

“Hell” often in Greek is Translated as “Gehenna, Valley of Hinnom, just outside the walls of Jerusalem. – Sacrificing children to the false God Molec. Garbage and waste went to this place. This is the illustration of where anything goes that is not bound to him/life. Jesus references “Gehenna” as Hell this place 11 times in the NT. There is deliberate imagery in this. Things that are vile, offensive, and evil, do not belong inside the walls of the Holy City. Death, sickness, evil, have no place in the new creation. Everything that draws us away from life must not be allowed inside the gates if creation is to flourish. “地獄”在希臘語中經常被翻譯為“Gehenna, Hinnom谷，就在耶路撒冷城牆外。–將孩子獻給假神摩洛。垃圾和廢物都到了這個地方。這是一個任何與神/生命無關之物所去的地方的例子。耶穌在新約中 11 次將“Gehenna”稱為地獄。這裡面有刻意的意象。卑鄙、冒犯、邪惡的東西，不屬於聖城的城牆之內。死亡、疾病、邪惡在新天地中沒有立足之地。如果創造要生氣蓬勃，任何使我們遠離生命的東西都不能進入大門。

So let’s look to Jesus. Remember that everything in Leviticus, everything in the scriptures points to God’s plan to save the world, and And it’s because God loves us, and wants to be with us. 所以讓我們仰望耶穌。請記住，利未記中的一切，聖經中的一切都指向上帝拯救世界的計劃，而這是因為上帝愛我們，希望與我們同在。

This call, this challenge to Obedience. I don’t think this is God flexing his muscles. “Puny, Tiny Humans.” God doesn’t ask us to obey him because he’s insecure. His holy jealousy for us is rooted in the fact that he deeply cares for us. 這個呼召，這個對順服的挑戰。我不認為這是上帝在炫耀他的肌肉。“渺小的人類。”上帝並不是因為祂沒有安全感而要求我們服從祂。祂的忌邪源於祂深切的顧惜我們。

In the new testament, The apostle John, who refers to himself as “the disciple whom Jesus loved”. Which by the way, I don’t think was a humblebrag. A wise man once told me that humility is simply an accurate self-view. I think John was profoundly aware of the fact that he was loved by the creator of the universe. He even documented the famous verse most of us memorized before the age of 7. “For God so loved the world.” 在新約中，使徒約翰稱自己為“耶穌所愛的門徒”。順便說一句，我不認為這是一個謙虛人的誇耀。一位智者曾告訴我，謙卑是一種準確的自我觀。我認為約翰深深地意識到他被宇宙的創造者所愛的事實。他甚至記錄了我們大多數人在 7 歲之前就記住的著名經文。“因為上帝愛世人。”

John documents a conversation that Jesus has with his disciples that very closely parallels this passage in Leviticus. 約翰記錄了耶穌與門徒的一次談話，這與利未記中的這段話非常相似。

John 15 5 “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit;(G) apart from me you can do nothing. 6 If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.(H) 7 If you remain in me(I) and my words remain in you, ask whatever you wish, and it will be done for you.(J) 8 This is to my Father’s glory,(K) that you bear much fruit, showing yourselves to be my disciples.(L) 9 “As the Father has loved me,(M) so have I loved you. Now remain in my love. 10 If you keep my commands,(N) you will remain in my love, just as I have kept my Father’s commands and remain in his love. 11 I have told you this so that my joy may be in you and that your joy may be complete.

- 5 我是葡萄樹，你們是枝子。常在我裡面的，我也常在他裡面，這人就多結果子；因為離了我，你們就不能做甚麼。
- 6 人若不常在我裡面，就像枝子丟在外面枯乾，人拾起來，扔在火裡燒了。
- 7 你們若常在我裡面，我的話也常在你們裡面，凡你們所願意的，祈求，就給你們成就。
- 8 你們多結果子，我父就因此得榮耀，你們也就是我的門徒了。
- 9 我愛你們，正如父愛我一樣；你們要常在我的愛裡。
- 10 你們若遵守我的命令，就常在我的愛裡，正如我遵守了我父的命令，常在他的愛裡。
- 11 這些事我已經對你們說了，是要叫我的喜樂存在你們心裡，並叫你們的喜樂可以滿足。

Why does God ask us to obey him, because he loves us! And he knows that apart from him the branch can have no life, it withers and dies! He wants to call us his friends. He wants to be with us. And he invites us into this love that he and the Father share because he wants us to experience the joy that he experiences. Joy made complete. 上帝為什麼要我們順服祂，因為祂愛我們！祂知道，離開了祂，樹枝就沒有生命，它會枯萎死亡！祂想稱我們為祂的朋友。祂想和我們在一起。祂邀請我們進入祂和天父分享的這樣的愛裡，因為祂希望我們體驗祂所體驗的喜樂。滿足的喜樂。

Maybe you're in a place where you've simply been trying really hard not to break the rules so you don't make God angry. That's not the point. That's not what Leviticus 26 is actually about. God wants you close because he loves you. 也許你在這樣一個地方，你只是一直在努力不打破規則，這樣你就不會讓上帝生氣。這不是重點。這不是利未記 26 所說的。上帝希望你貼近，因為祂愛你。

What good parent simply wants their child to fear them? Don't we want our children to want to be with us because they love us? Not simply because of what we can protect them from or how we can benefit them. 哪個好父母只是想讓他們的孩子害怕他們？難道我們不希望我們的孩子因為愛我們而想和我們在一起嗎？不僅僅是因為我們可以保護他們免什麼樣的傷害，或者是我們可以如何使他們受益。

What if we wanted God, not because we know he can protect us, or benefit us? What if we wanted God simply because we love him? 如果我們渴望上帝，不是因為我們知道祂可以保護我們或使我們受益呢？如果我們僅僅因為愛而渴望上帝呢？

When we cling to Jesus, he takes care of the sin. He takes care of the death. He prunes all that away so that we can experience the fullness of Joy. Not the fear of a bitter tyrant. The Joy of a loving Father. 當我們緊靠耶穌時，祂會處理我們的罪，祂會處理死亡。祂會修剪掉一切不屬神的，使我們能夠體驗到滿足的喜樂。不再在對苦毒暴君的恐懼下，而是在慈愛父親的喜悅裡。

Benediction 祝禱

May you be men and women who are gripped by the love of God, compelled to follow and obey because you love Him. And may you know the deep love of Jesus our Saviour. Amen! 願你的心被神的愛深深的抓住，並因著你對神的愛而願意跟隨且順服神。願你知道且經歷救主耶穌對你長闊高深的愛。阿門！