

Leviticus Week 7 “Strange Fire” 神找尋我們 利未記系列 第七周 不尋常的火/凡火

Worship 敬拜

我們讚美祢 原著：Brandon Lake / Matt Redman 中文：門徒敬拜團 (DW)

讓讚美成為武器攻擊一切仇敵；讓讚美成為武器克服一切憂慮；高聲唱，讓讚美升起
我宣告你名在黑暗中被高舉；我宣告你名在全地得著勝利；高聲唱，讓讚美升起
讓讚美宣告聲跨越洶湧的海浪；讓讚美宣告聲平息我內心風暴；高聲唱，讓讚美升起
我看見城牆被倒塌 巨人全被擊退退；懼怕全消散，當敬拜升起；全能神與我肩並肩
他永遠被高舉；全地都當呼喊，高聲敬拜
哦 讚美你 哦

這就是豐盛生命；這就是自由感覺；這就是天堂敬拜；讚美你，讚美你

止不住的讚美 我要大聲歌唱

Way Maker 開路者 Leeland,慕主敬拜

在這裡你正在運行，我敬拜你；在這裡你正在動工，我敬拜你；在這裡觸摸每顆心，我敬拜你；在這裡醫治每顆心，我敬拜你；在這裡旋轉我生命，我敬拜你；在這裡癒合每顆心，我敬拜你
開路者神蹟創造者，持守盟約黑暗中的光，我神你從未改變；你從未改變你從未改變，你從未改變你從未改變
雖然我未看見你在動工，即使我沒感覺你在動工；你不停止你不停止運行，你不停止你不停止運行

Come Thou Thou 萬福恩源

約書亞

全能真神 萬福恩怨 求使我心常讚美；主賜恩典 湧流不斷 應當頌揚主恩惠；求主教我 歌唱不停 如天使歌頌在天；主的恩典 無窮無盡 永遠穩定永不變；
在黑暗中 完全失喪 直到祢來拯救我；在罪惡中 深受綑綁 直到你愛釋放我；我的靈要唱首新歌 你同在是我居所 你的恩典 為我預備 與你同行到永遠
今日主賜恩典無限 負主恩債有萬千；願主恩典 如鍊牽連 繫我心在主身邊；我深知道我心易變 常離主愛行己路；今將身心完全奉獻 從今以後永屬主
來迎接 大君王 高舉祢 全地之上；眾新婦 向祢歌唱 榮耀歸和平君王

Message 信息

Intro: Texts Like This... 導言：像這樣的經文

There is a reality that to our modern sensibilities texts like the one we are reading today are really difficult. Sometimes, if I'm honest, at face value I actually wish they weren't there. But when we wade into it (not simply avoid it), we find something profound that we can easily miss. 我們今天要來讀的經文對於我們現代的感性來說確實是很困難。有時候，如果我說實話，以表面的來看我甚至希望沒有這些經文。但是，當我們深入的涉足其中（而不是簡單地迴避它）時，我們會發現一些我們很容易錯過的深刻的東西。

Before we jump in... 在我們來看今天的經文之前

1. Leviticus is about Jesus– “ If you believed Moses, you would believe me, for he wrote about me.” –John 5:46 利未記是關於耶穌——約翰福音 5:46 46 你們如果信摩西，也必信我，因為他書上有指著我寫的話。
2. AND Jesus is the EXACT representation of God – “ The Son is the radiance of God’s glory and the exact representation of his being...” –Hebrews 1:3 耶穌是神本體的完全的代表——希伯來書 1:3 3 他是神榮耀所發的光輝，是神本體的真像，常用他權能的命令托住萬有。他洗淨了人的罪，就坐在高天至大者的右邊。
3. We are not a good judge of “Good and Evil” (but we think we are). – “ You will not surely die,” the serpent told her. “For God knows that in the day you eat of it, your eyes will be opened and you will be like God, knowing good and evil.” When the woman saw that the tree was good for food and pleasing to the eyes, and that it was desirable for obtaining wisdom, she took the fruit and ate it. She also gave some to her husband who was with her, and he ate it.” Genesis 3:3–6 我們不是善與惡的好的審判官（但我們卻認為我們是）創世記 3:3–6 3 惟有園當中那棵樹上的果子，神曾說：你們不可吃，也不可摸，免得你們死。4 蛇對女人說：你們不一定死；5 因為神知道，你們吃的日子眼睛就明亮了，你們便如神能知道善惡。6 於是女人見那棵樹的果子好作食物，也悅人的眼目，且是可喜愛的，能使人有智慧，就摘下果子來吃了，又給他丈夫，他丈夫也吃了。

“Fire came out from the presence of the LORD and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.” –Leviticus 9:24
利未記 9:24 24 有火從耶和華面前出來，在壇上燒盡燔祭和脂油；眾民一見，就都歡呼，俯伏在地。

Leviticus 10:1–20

1 Aaron’s sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the Lord, contrary to his command. 2 So fire came out from the presence of the Lord and consumed them, and they died before the Lord. 3 Moses then said to Aaron, “This is what the Lord spoke of when he said: “‘Among those who approach me I will be proved holy; in the sight of all the people I will be honored.’” Aaron remained silent. 4 Moses summoned Mishael and Elzaphan, sons of Aaron’s uncle Uzziel, and said to them, “Come here; carry your cousins outside the camp, away from the front of the sanctuary.” 5 So they came and carried them, still in their tunics, outside the camp, as Moses ordered. 6 Then Moses said to Aaron and his sons Eleazar and Ithamar, “Do not let your hair become unkempt[a] and do not tear your clothes, or you will die and the Lord will be angry with the whole community. But your relatives, all the Israelites, may mourn for those the Lord has destroyed by fire. 7 Do not leave the entrance to the tent of meeting or you will die, because the Lord’s anointing oil is on you.” So they did as Moses said. 8 Then the Lord said to Aaron, 9 “You and your sons are not to drink wine or other fermented drink whenever you go into the tent of meeting, or you will die. This is a lasting ordinance for the generations to come, 10 so that you can distinguish between the holy and the common, between the unclean and the clean, 11 and so you can teach the Israelites all the decrees the Lord has given them through Moses.” 12 Moses said to Aaron and his remaining sons, Eleazar and Ithamar, “Take the grain offering left over from the food offerings prepared without yeast and presented to the Lord and eat it beside the altar, for it is most holy. 13 Eat it in the sanctuary area, because it is your share and your sons’ share of the food offerings presented to the Lord; for so I have been commanded. 14 But you and your sons and your daughters may eat the breast that was waved and the thigh that was presented. Eat them in a ceremonially clean place; they have been given to you and your children as your share of the Israelites’ fellowship offerings. 15 The thigh that was presented and the breast that was waved must be brought with the fat portions of the food offerings, to be waved before the Lord as a wave offering. This will be the perpetual share for you and your children, as the Lord has commanded.” 16 When Moses inquired about the goat of the sin offering[b] and found that it had been burned up, he was angry with Eleazar and Ithamar, Aaron’s remaining sons, and asked, 17 “Why didn’t you eat the sin offering in the sanctuary area? It is most holy; it was given to you to take away the guilt of the community by making atonement for them before the Lord. 18 Since its blood was not taken into the Holy Place, you should have eaten the goat in the sanctuary area, as I commanded.” 19 Aaron replied to Moses, “Today they sacrificed their sin offering and their burnt offering before the Lord, but such things as this have happened to me. Would the Lord have been pleased if I had eaten the sin offering today?” 20 When Moses heard this, he was satisfied.

- 1 亞倫的兒子拿答、亞比戶各拿自己的香爐，盛上火，加上香，在耶和華面前獻上凡火，是耶和華沒有吩咐他們的，
- 2 就有火從耶和華面前出來，把他們燒滅，他們就死在耶和華面前。
- 3 於是摩西對亞倫說：這就是耶和華所說：我在親近我的人中要顯為聖；在眾民面前，我要得榮耀。亞倫就默默不言。
- 4 摩西召了亞倫叔父烏薛的兒子米沙利、以利撒反來，對他們說：上前來，把你們的親屬從聖所前抬到營外。
- 5 於是二人上前來，把他們穿著袍子抬到營外，是照摩西所吩咐的。
- 6 摩西對亞倫和他兒子以利亞撒、以他瑪說：不可蓬頭散髮，也不可撕裂衣裳，免得你們死亡，又免得耶和華向會眾發怒；只要你們的弟兄以色列全家為耶和華所發的火哀哭。
- 7 你們也不可出會幕的門，恐怕你們死亡，因為耶和華的膏油在你們的身上。他們就照摩西的話行了。
- 8 耶和華曉諭亞倫說：
- 9 你和你兒子進會幕的時候，清酒、濃酒都不可喝，免得你們死亡；這要作你們世世代代永遠的定例。
- 10 使你們可以將聖的、俗的，潔淨的、不潔淨的，分別出來；
- 11 又使你們可以將耶和華藉摩西曉諭以色列人的一切律例教訓他們。
- 12 摩西對亞倫和他剩下的兒子以利亞撒、以他瑪說：你們獻給耶和華火祭中所剩的素祭，要在壇旁不帶酵而吃，因為是至聖的。
- 13 你們要在聖處吃；因為在獻給耶和華的火祭中，這是你的分和你兒子的分；所吩咐我的本是這樣。
- 14 所搖的胸，所舉的腿，你們要在潔淨地方吃。你和你的兒女都要同吃；因為這些是從以色列人平安祭中給你，當你的分和你兒子的分。
- 15 所舉的腿，所搖的胸，他們要與火祭的脂油一同帶來當搖祭，在耶和華面前搖一搖；這要歸你和你兒子，當作永得的分，都是照耶和華所吩咐的。
- 16 當下摩西急切的尋找作贖罪祭的公山羊，誰知已經焚燒了，便向亞倫剩下的兒子以利亞撒、以他瑪發怒，說：
- 17 這贖罪祭既是至聖的，主又給了你們，為要你們擔當會眾的罪孽，在耶和華面前為他們贖罪，你們為何沒有在聖所吃呢？
- 18 看哪，這祭牲的血並沒有拿到聖所裡去，你們本當照我所吩咐的，在聖所裡吃這祭肉。
- 19 亞倫對摩西說：今天他們在耶和華面前獻上贖罪祭和燔祭，我又遇見這樣的災，若今天吃了贖罪祭，耶和華豈能看為美呢？
- 20 摩西聽見這話，便以為美。

MVMT 1: Fire, Breaking Out, and Rhyming. 火，爆發/擊殺，和重疊押韻

Fire 火

God lights the fire on the Altar, but the Priests are to keep it going. 神點燃祭壇上的火，但是是祭司的職責使火持續燃燒。

“The fire on the altar must be kept burning, it must not go out... The fire must be kept burning on the altar continuously; it must not go out.” Leviticus 6:12-13

利未記 6:12-13 12 壇上的火要在其上常常燒著，不可熄滅。祭司要每日早晨在上面燒柴，並要把燔祭擺在壇上，在其上燒平安祭牲的脂油。13 在壇上必有常常燒著的火，不可熄滅。

The Fire represents the Presence of God. 火代表神的同在

Breaking Out 爆發/擊殺

Story within a broader story (Exodus to Leviticus). 在一個更大背景故事中的故事（出埃及記到利未記）

“Even the priests, who approach the LORD, must consecrate themselves, or the LORD will break out against them.” –Exodus 19:22

出埃及記 19:22 22 又叫親近我的祭司自潔，恐怕我忽然出來擊殺他們。

Rhyming 重疊押韻

Same exact phrase. Repetition, Rhyming is an intentional device to grab our attention. 完全一樣的字句。重複押韻是一個特意的文字修辭來抓住我們的注意力。

“Fire came out from the presence of the LORD and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.” Leviticus 9:24

利未記 9:24 24 有火從耶和華面前出來，在壇上燒盡燔祭和脂油；眾民一見，就都歡呼，俯伏在地。

So fire came out from the presence of the LORD and consumed them, and they died in the presence of the LORD. Leviticus 10:2

利未記 10:2 2 就有火從耶和華面前出來，把他們燒滅，他們就死在耶和華面前。

Did the fire change? Or was it the way that the people approached the fire?

The path to God is made clear, and that path leads to Life. There is another path that leads to death. 是火改變了嗎？還是人們靠近火的方式改變了？通往神的道理是清楚的，這道路通向生命。另有一條道路通向死亡。

This is the story of the OT. Over. And Over. And Over. And Over again. 這是舊約的故事。一次，一次，有一次的重複發生。

MVMT 2: “Strange” Fire 不尋常的火/凡火

“Unauthorized Fire” in the NIV could also be translated as “Strange Fire”

What is “unauthorized/strange fire” and why were they penalized so severely for it. What the text says, what it alludes to, and what it doesn’t say. 在NIV版本中的“未授權的火”也可以翻譯為“不尋常的火/凡火”。這未授權的火或是不尋常的火/凡火究竟是什麼呢？為什麼他們被如此嚴厲的懲罰。經文怎麼說，它暗示了什麼，它又沒有說明什麼。

○ The issue? Drunkenness? Power Play? Were they attempting to duplicate what God did in Ch.9 for their benefit/glory? Astral Deities The text offers hints that point to all of it. 究竟是什麼問題呢？醉酒？權力之爭？他們是不是試圖要重演神在第九章所做的為了他們自己的利益或榮耀？經文暗示了這所有的可能。

Whatever happened, which many have been a combination of all of them. What we do know is that there seems to be no objection that what happened to them was unjust. 不管到底發生了什麼，也許是好幾個原因在一起。我們所知道的是沒有任何反對的聲音說他們所受的是不公平的。

Unauthorized / Not Appropriate – We encounter situations like this all the time. We think nothing of it (I can’t walk into the Federal Reserve Bank and grab a stack of \$20’s. I’m not authorized. My daughter asks why I can’t take her into the womens restroom... Thats not appropriate. There are places we encounter EVERY DAY that if we were to enter or interact with them in a way we shouldn’t there would be consequences. 未經授權/不適當–我們常常遇到這種情況。我們以為沒什麼（我不能走進聯邦儲備銀行去搶一打 20美元的鈔票。我沒有得到授權。我的女兒問為什麼我不能帶她進入女性洗手間...因為那是不適當的。我們每天都會到一些地方是如果我們以我們不應當的方式進入或與之互動，是會要承當後果的。

“There is a way that appears to be right, but in the end it leads to death.” –Proverbs 14:12

箴言 14:12 12 有一條路，人以為正，至終成為死亡之路。

Life and Death are metaphors and realities. Even today we use language like this (This job is killing me, I'm dying here, etc.). What all of these sayings point to is the reality that there is something out there that is life-giving, but what I'm experiencing is not it. 生與死既是隱喻又是現實。即使在今天，我們也常用這樣的說法（這項工作要我的命，我在這裡快死了，等等）。所有這些說法都指向一個現實，那就是存在賦予生命的東西，但我所正在經歷的不是它。

Jesus came and said, 耶穌說

“The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.” –John 10:10

約翰福音 10:10 盜賊來，無非要偷竊，殺害，毀壞；我來了，是要叫羊（或作：人）得生命，並且得的更豐盛。

This can summarize a bit of Nadab and Abihu's story. Chapter 9 shows us that God has a path to himself. To Life. And there is another path, which leads to death. Nadab and Abihu walk that path. 這經文概括了一下拿答和亞比戶的故事。第9章告訴我們神設立了一條通向祂自己的道路，也就是通向生命的道路。還有另一條道路，通向的是死亡。拿答和亞比戶走了那條路。

MVMT 3: A Strange Ending (Grace) 不尋常的結局（恩典）

Between Strange Fire and a Strange Ending there are some clarifications here about how the Priest is supposed to interact with the Fire, with the Sacrifices, and with the people. 在不尋常的火和不尋常的結局之間，有一些澄清說明了祭司應該如何與聖火，祭物，和人們互動。

Remember a priest in the ANE mainly existed to minister to the gods and prevent the forces of order and chaos from unraveling the world. 請記住，在ANE中，有一位神父主要是在侍奉眾神並阻止秩序和混亂勢力破壞世界。

The kind of priesthood that God is creating here are people who represent God to the people. The point the people to right relationship with God. They are not keeping the forces of God at bay from pouring out his wrath, conjuring up his blessing, or stoking up his indifference. 神在這裡所創造的祭司是向人民代表神的人。他們引導人們與神建立對的關係。他們並不是要阻止神傾倒祂憤怒，騙取神的祝福，或者改變神的關心與否。

No. They are here to point people beyond the sacrifices to their meaning about who God is. 不是這樣的。他們是在這裡是要向人們指出超出獻祭之外的意義，即關於神是怎樣一位神。

1. God is Holy. Holy means “other” or “set apart”. It is a reality of God that He is “other” than us. We often think that “Holy” speaks to his moral uprightness and perfection. IT is that too. But this should humble us. God is God. His ways are right, righteous. IF you want to have relationship with God re-established it has to come the way he says it does. (this might not be a surprise to you, or to the people at the time.) 1.神是聖潔的。聖潔的意思是“不一樣”或“分別開來”。事實是神是與我們不同的。我們經常認為“聖潔”是說神的道德正直和完美。確實包含這個方面。但我們當謙卑。神才是神。祂的道路是對的，公義的。如果你想與神重新建立關係，就必須按照祂所說的去做。

2. God is Gracious. This is the unique and strange ending to this story. Aaron is utterly humiliated. He is also likely traumatized all at the exact same time. But he also finds himself in a really strange predicament... Because of what his sons have done, in a way he has all of a sudden interacted with something that sort of breaks the rules. He is kind of frozen, for more reasons than one. And on top of that, his brother is fighting with him because his head isn't in the game. Aaron responds in a way that is so utterly human and essentially says, “Bro... I'm doing the best I can.” And Moses responds with... Ah... your right. Feels strange that the ends is so different from the beginning, but really that is only at first glance. As we dig into it, we see that there is a stark contrast between Aaron and his sons... It's the posture of his heart. Sure he didn't keep the rituals correctly, but alot of that had to do with his grief and sorrow... And God doesn't punish him. He is gracious. 2.神是仁慈的。這是這個故事的獨特而不尋常的結局。亞倫蒙羞了。他也很有可能同時受到創傷。但是他也發現自己處於一個尷尬中.....因為兒子的所做的，他突然之間與某種違反了法令。因為不同的原因，他好像僵住了。還不只如此，他的兄弟因為他的不在狀況而正在批評他。Aaron做出的回應非常人性化，基本上他在說：“兄弟...我在盡力而為。”而摩西回應道...喔...你是對的。感到奇怪的是，故事的結局與開始有很大不同，但實際上這只是乍一看。在深入研究時，我們發現亞倫和他的兒子之間有鮮明的對比.....在於他們內心的姿勢。是的，亞倫沒有正確地遵守禮節，但是其中很多與他的悲傷和哀痛有關.....而神並沒有懲罰他。祂是仁慈的神。

3. God isn't angry in this passage. We actually don't see the author ascribe any ill-intent anywhere here. If we see anything, it is actually quite the opposite. Aaron probably assumed that his job as high priest was over. In our day and age, you would be cancelled right away for something like this. But when we keep reading we see this... 神在這段經文並不是生氣的。實際上，我們在這裡看不到作者指明任何的惡意。如果我們看到一些東西，那實際上是相反的。亞倫可能認為他擔任大祭司的工作已經結束。在我們這個時代，你會因為這樣的事情而立即被取消。但是當我們繼續往下讀時，我們會看到...

“The LORD said to Moses and Aaron, “Say to the Israelites: ‘Of all the animals that live on land, these are the ones you may eat...” –Leviticus 11:1–2

利未記 11:1–2 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：

In other words... “Yes, you made a mess of things. And yes, there were dire consequences. But also, I have a future and a hope for you. Aaron and Moses, I want you to teach the people of God how to thrive and live in the joy of my presence.” 換句話說...“是的，你把事情弄得一團糟。是的，有可怕的後果。但，你末後還是有指望。亞倫和摩西，我要你教導神的子民如何在我同在的喜悅中成長和生活。”

Not cancelled. Not fired. Shown grace and given a future. 沒被取消。沒被解僱。表現出恩典並賦予未來的盼望。

The text ends with an unusual grace. And in that way it points us to Jesus. 經文以不尋常的恩典結尾。這樣就把我們指向了耶穌。

Conclusion: Jesus is the Way 結論：耶穌是道路

Jesus is the pathway to God. 耶穌是通往神的道路

“Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.” –John 14:6

約翰福音 14:6 耶穌說我就是道路、真理、生命；若不藉著我，沒有人能到父那裡去。

There is no other way to experience the joy of God's presence. His never-ending life flowing through your entire being unless you come to Jesus. 沒有其他方法可以使我們經歷神同在的喜樂。唯有當你來到耶穌面前，神永無止境的生命將充滿你的全部。

Jesus is the High Priest and the Sacrifice 耶穌是我們的大祭司和祭物

“15 For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who was tempted in every way that we are, yet was without sin. 16 Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.” –Hebrews 4:15–16

希伯來書 4:15–16 15 因我們的大祭司並非不能體恤我們的軟弱。他也曾凡事受過試探，與我們一樣，只是他沒有犯罪。16 所以，我們只管坦然無懼的來到施恩的寶座前，為要得憐恤，蒙恩惠，作隨時的幫助。

The author of Hebrews calls Jesus our true high priest. He has offered himself as the true and final sacrifice to give us forgiveness and put us in the presence of God. He has made the way known, and he has perfectly ushered people into this place. 希伯來書的作者稱耶穌是我們真正的大祭司。他奉獻了自己，作為賜給我們饒恕的真實而最終的犧牲。他讓人們知道了得救的道路，並將人們完美地帶入這個地方。

Now we are the priesthood of God 現在我們成為神的祭司。

“But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.” –1 Peter 2:9

彼得前書 2:9 9 惟有你們是被揀選的族類，是有君尊的祭司，是聖潔的國度，是屬神的子民，要叫你們宣揚那召你們出黑暗入奇妙光明者的美德。

Benediction 祝禱

May you be a people swimming in the ocean of grace, recognize that every single pathway to God come from one person and His name is Jesus. May you be a people , a priesthood, that represent who God is in His unending love to the ends of the earth. May you be a people that knows that deep within your soul that you are God's special possession, that He is not angry with you, but that He sees you, He loves you, and He moves toward you. We ask this in Jesus' name, Amen!

願你暢遊在神恩典的海洋中，認識到每一條通向神的道路都來自於一個人，祂的名字叫耶穌。願你成為這樣的民，是君尊的祭司，對世界直到地極代表神無止境的愛。願你成為這樣的民，在你靈魂的深處深深的知道你是屬神的子民，神並不是在對你發怒，而是祂看見你，祂愛你，祂向你靠近。禱告奉靠耶穌基督的名，阿門！