

Leviticus, Week 16 “This is Just the Womb.”  
利未記第十六：“這僅是母腹”

求主復興	天國降臨 天國降臨	求你將我帶臂上 Set a seal upon my arm	遙望當年 From the old days
第1段： 平安如江河來澆灌我 如深水的海洋將我全浸沒 被擁抱醫治被祢愛遮蓋 平安如江河來澆灌我	歸回 Come Home	愛情如死之堅強 For love is as strong as death	你的恩手牽引我 Your gracious hands lead me
合唱： 當我敬拜祢至高主 我敬拜祢的聖名 耶穌是我一切 我完全屬於你	歸回 哦！以色列 歸回 Come home! Oh Israel come home!	嫉恨何殘忍 Jealousy as cruel as grave	躡山越嶺 Over the hills
第2節： 親愛的聖靈來澆灌我 讓眾天堂敞開將一切浸透 祢同在降臨我心湧出讚美 親愛的聖靈主祢掌權	我所愛的 歸回 我心呼喚 My beloved, come home, My heart cries out!	眾水不能息滅 Many waters can not quench	雲柱火柱引領 pillars of fire, cloud, You guides
求祢來敞開天上的門 用憐憫充滿人心 讚美為寶座祢同在降臨 我高呼聖潔聖潔	我已為祢受死 只等祢心意回轉 For you, I have died just to wait for you to turn back	大水不能淹沒 Nor can the floods drown it	求你將我印心上 Set a seal upon my heart
噢噢 我高呼聖潔聖潔 我高呼聖潔聖潔	我親愛的 歸回 我仍期盼 My love, come home, I'm waiting for you	所發的電光 是耶和華的烈焰 It burns like a blazing fire like a mighty flame	求你將我帶臂上 Set a seal upon my arm
讓復興來臨 求主興起 當祢聖靈運行 天國降臨 讓祢的大能 遮蓋全地 求祢再次彰顯 祢的奇妙能力	遙望當年 From the old days	聽我呼喚 Hear my calling	愛情如死之堅強 For love is as strong as death.
	你幼年的愛情 The love you have in your youth	耶穌 是你在呼喚我？ 哦 主 Jesus, is it you who's calling me?	嫉恨何殘忍 Jealousy as cruel as grave
	茫茫曠野 Endless wilderness	我怎能忘記你 我心呼喚 How can I forget you! My heart cries out,	眾水不能息滅 Many waters can not quench
	你仍緊緊跟隨 you've been following closely	我渴望再回到 你愛的溫柔胸懷 I've been longing To come back to your warm embrace	大水不能淹沒 Nor can the floods drown it
	求你將我印心上 Set a seal upon my heart	我親愛的耶穌 我仍期待 My love, Jesus, I am still yearning	所發的電光 是耶和華的烈焰 It burns like a blazing fire like a mighty flame

Message 信息

- So, as we dive into Leviticus, I want to first talk about Baptism. 因此，當我們深入利未記時，我想首先談談洗禮。
- Because what we just witnessed, helps us understand what we're about to see in Leviticus. 因為我們剛剛見證的內容，可以幫助我們了解在利未記中將要看到的事物。
- We regularly refer to baptism as a public expression or declaration of a private decision. It's something we do to tell people about our decision to follow Jesus. 我們通常將洗禮稱為公開表達或對私人決定的聲明。•我們這樣做是要告訴人們我們決定跟隨耶穌。
- But think about his declaration. •但是想想這個聲明。

- We could do so many things to make this statement. 我們也可以做很多別的事情來發表這一聲明。
- Why isn't it a dance? 為什麼不跳舞?
- Why doesn't a person give a speech? 一個人為什麼不發表演講?
- Or hold a sign of some sort? 是舉著某種牌子?
- Instead, you get into water, and you have someone lay you down, and then lift you up. And THAT tells us that you've been chosen to follow Jesus? 相反，您進入水中，然後有人將您躺下，然後將您抬起。那告訴我們您已選擇跟隨耶穌嗎?
- Now, most of us know, it's a symbol, right? 現在，我們大多數人都知道，這是一個符號，對嗎
- You're buried with Christ. 你與基督同死。
- And, you are raised to new life in him. 並且，你在基督內復活。
- It's a metaphor. It's a symbol. 這是一個隱喻。這是一個象徵。
- But it's also a promise. 但這也是一個承諾。
- See, on one hand, it's like saying, "Hey, this old person, the person I was before Jesus" 一方面看起來像是在說：“嘿，這個舊人，在認識耶穌之前的這個人
- That person is dead. ••這個人死了。
- And now I'm a new person. 現在我是一個新造的人。
- I have a different kind of life. 我有不一樣的生命。
- The old has passed. 舊的過去了。
- The new has come. 新的到來了。
- But it doesn't end there. 但是還不止於此。
- It's also speaking to our future, right? 也在對我們的未來說話，對嗎?
- It says, there's a day coming when my mortality will get the best of me, and this body will fail me, and I'll be gone. 它說，有一天，死亡會追趕上我，這個身體會使我失望，而我將不復存在。
- But when that day comes, there is a resurrection. 但是，那天到了，就復活了。
- There life, after death. 死後有生命。
- So, the symbol speaks to something in the present. 所以，象徵符號指向現在。
- And it speaks to something in the future. 這象徵符號也指向未來。
- And it turns out, we aren't that different that the ancient Hebrews. 事實是，我們與古代以色列人並沒有那麼不同。
- Because the rites and rituals of the Jewish people did the same thing as our symbols today. 因為這些猶太人的儀式在今天也是我們的符號和象徵。
- They spoke to something in the moment. 它們指向現在這個時刻。

- AND, they pointed to something in the future. 它們也指向未來。
- And that's especially true with what we are looking at today. 我們今天要看的經文尤其如此。
- Today we are looking at Leviticus chapter 25 今天我們要來看利未記第25章。
- And Leviticus 25 reveals SO much to us about who God is, AND, who we are, in relationship with him. 利未記25章給我們如此重要的啟示，關於神的所是，和我們在與神的關係中的真實位分。
- There are two big ideas, or two big things, presented in Leviticus 25. 在利未記第25章中有兩個大的主題。• But I want to begin by reading. 讓我們先一起來讀
- And THEN, we will talk about them. 然後，我們來談談這段經文。
- Let's read, starting in verse 1. 讓我們從第一節開始讀。

**Leviticus 25:1-7 The Lord spoke to Moses on Mount Sinai, saying, 2 “Speak to the people of Israel and say to them, When you come into the land that I give you, the land shall keep a Sabbath to the Lord. 3 For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its fruits, 4 but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to the Lord. You shall not sow your field or prune your vineyard. 5 You shall not reap what grows of itself in your harvest, or gather the grapes of your undressed vine. It shall be a year of solemn rest for the land. 6 The Sabbath of the land shall provide food for you, for yourself and for your male and female slaves and for your hired worker and the sojourner who lives with you, 7 and for your cattle and for the wild animals that are in your land: all its yield shall be for food.**

#### 利未記 25:1-7

1 耶和華在西乃山對摩西說：

2 你曉諭以色列人說：你們到了我所賜你們那地的時候，地就要向耶和華守安息。

3 六年要耕種田地，也要修理葡萄園，收藏地的出產。

4 第七年，地要守聖安息，就是向耶和華守的安息，不可耕種田地，也不可修理葡萄園。

5 遺落自長的莊稼不可收割；沒有修理的葡萄樹也不可摘取葡萄。這年，地要守聖安息。

6 地在安息年所出的，要給你和你的僕人、婢女、雇工人，並寄居的外人當食物。

7 這年的土產也要給你的牲畜和你地上的走獸當食物。

- So this institutes something called “the Sabbath year”. 這裡神設立了安息年/聖安息。
- Which means that every seventh year, the people are supposed to take a break. 也就是說每七年，人們要休息一年。
- Like the one you take on on the seventh day of each week. 就像每週的第七天我們守安息日一樣。
- Now, you do THAT, but ALL. YEAR. L O N G. 你就是這樣做，但是這個安息是一年之久的。
- Can you imagine this? 你可以想像嗎？
- Until a few years ago, I'd never taken two weeks off. 直到幾年前，我從來沒有請兩週的假。
- Imagine your boss walking into your office in January and saying, “Hey, why don't you take the rest of year off – paid.” 想像一下你的老闆在一月走進你的辦公室對你說：“嘿，你今年接下來的時間就放假吧，帶薪的。”
- That's what God puts in place here. 神在這裡就是這樣安排的。
- Let the land sit fallow. 田地要休耕。
- Don't work it like the previous six years. 不要再像前六年那樣的耕作它。

- And if you thought taking one day a week would help you see that God would provide, imagine how taking an entire year, OFF, would impact your trust in God. 如果你覺得一週休息一天可以幫助你看見神的供應，想像一下一整年安息會怎樣影響你對神的信任。

- But then, we keep reading in verse 8, and we see something else. 我們繼續讀第8節會看見另一件事。

### Leviticus 25:8–13

You shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall give you forty–nine years. 9 Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. 10 And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan. 11 That fiftieth year shall be a jubilee for you; in it you shall neither sow nor reap what grows of itself nor gather the grapes from the undressed vines. 12 For it is a jubilee. It shall be holy to you. You may eat the produce of the field. 13 In this year of jubilee each of you shall return to his property.

### 利未記 25:8–13

8 你要計算七個安息年，就是七七年。這便為你成了七個安息年，共是四十九年。

9 當年七月初十日，你要大發角聲；這日就是贖罪日，要在遍地發出角聲。

10 第五十年，你們要當作聖年，在遍地給一切的居民宣告自由。這年必為你們的禧年，各人要歸自己的產業，各歸本家。

11 第五十年要作為你們的禧年。這年不可耕種；地中自長的，不可收割；沒有修理的葡萄樹也不可摘取葡萄。

12 因為這是禧年，你們要當作聖年，吃地中自出的土產。

13 這禧年，你們各人要歸自己的地業。

- So this; this is called, 所以，這被稱為

### The Year of Jubilee 禧年

- And if you were to keep reading, the rest of the chapter deals with the fine print in the year of Jubilee. 如果你繼續讀，本章接下來的篇幅都是有關禧年的細節的。

- And what you discover, is that the 50th year is like a super sabbath year, where the whole nation does a hard reset. 你會發現，第五十年就好像一個超級安息年，整個國家都經歷一個硬性重置。

- All the same stuff applies as a normal Sabbath year. 所有安息年的規定都適用。

- But, in the Jubilee Year, debts are forgiven and land is returned to those who originally possessed it. 但是在禧年，債被免除並且土地要歸還給最初的所有者。

- So if you'd fallen on hard times, you may have sold your land. 所以如果你經歷了苦難的時候，賣了你的田地。

- And the deal was that you sold the land for the value of the crops that could be grown on it, from THAT point in time, until the year of Jubilee. 這個買賣是你賣田地所得的價錢是在這田地上能夠出產的莊稼的價值，從那個時候直到禧年。

- So, if you had 12 years until the year of Jubilee, you'd sell the land for the value of 12 crops. 所以，如果還有12年到禧年，你就會賣田地來得12年莊稼的價錢。

- But THEN, on the year of Jubilee, you get your land back, and, make sure you hold on to this phrase, 然後，在禧年到來的時候，你就把田地拿回來，並且，你一定要注意這句話，

“Your debts are forgiven.” “你的債被免了。”

- So the year of Jubilee is like God's Control+Alt+Delete. 所以禧年就好像神的Control+Alt+Delete。

- It's his hard reset. 是祂的硬性重啟。
- Imagine a nation, or a people, that operated like this? 想像一個國家，或是人民，他們這樣運作。
- There's something beautiful about this, isn't there? 這其中有些很美的東西，不是嗎？
- I mean, it's a little hard to conceive of. 我知道，這個有點難以想像。
- But there's something remarkable at the root of this. 但是在這件事的根基裡有令人驚嘆的東西。
- Because this telling us something about God, isn't it? 因為這告訴我們一些關於神的事，不是嗎？
- It's not just revealing his care and his provision, but it's also revealing his desire for justice. 這不僅告訴我們神的供應和顧惜，這也告訴我們神對於公正的重視。
- And when I say justice, I mean Biblical Justice. 我說的公正，是聖經的公正。
- Which is the idea that everything is set right. 就是一切都在對的位置上。
- Everything is as it should be, as defined by God, not by men. 一切都是按神所定義的，而不是人所定義的。
- See, in God's justice, there is a deep sense of fairness and dignity offered to everyone. 在神的公正中，每個人都得著公平和尊嚴。
- Because he sees his image in everyone. 因為祂在每個人中看見祂自己的形象。
- And, it is his hope for humanity. 這就是人類的希望。
- The problem, is, that what frequently bubbles out of OUR hearts is the desire to grab all we can, at the expense of others. 問題是，從我們心中常常冒出的想法是想要抓住一切我們所能抓住的，甚至以別人的損失為代價。
- Which is why God says, "Listen, if you are going to be people, who are not like other people, then we need to address this proclivity that seems to exist in the human heart." 這就是為什麼神說，“你們要聽，如果你們想要成為不同於別民的民，那我們要先解決在人類心中的這種傾向。”
- So, we have, the year of Jubilee. 所以，我們就有了禧年。
- But remember, everything in Leviticus is symbol, or a signpost, pointing to something ELSE. 但是我們要記得，一切在利未記中的都是一個象徵符號，或者是路標，指向另外的事。
- It has meaning in the moment, like Baptism. 它在這個時刻有意義，就像是受洗。
- But also points to something in the future, right? 但是它也指向未來，是嗎？
- So yes, God wants us to think about justice, and economics in a way that is unique from the rest of society, BUT, he also wants us to see something else. 所以，神要我們用一種與社會其他人不一樣的角度來看公正和經濟，但是，祂也要我們看見另一件事。
- And what IS that something else? 這事是什麼呢？
- Now. I want you to recall that at this point in time, when the people of Israel receive Leviticus, they are wandering in the desert. 現在，我想提醒大家在當以色列人接受利未記時，他們還在曠野遊蕩。
- And in their wandering, they had a portable structure, that we would call a tent. 他們遊蕩期間，他們會提帶著拆裝方便的構架，就是一個帳篷。
- That they called a tabernacle. 他們也稱之為聖所會幕。

- And this tabernacle was where God met with the people. 而在會幕裡神會與人會面。
- And because this was set up in the middle of the camp, it was said that, 而正因為會幕建立在營地的中間，書中稱，
- “God DWELLED among his people.” 神住在他的子民之中。
- But eventually, the wandering came to an end. 而最終，曠野的遊蕩結束了。
- And they possessed the land that was promised to them. 以色列人佔領了應許之地。
- And Jerusalem would become the capital city, if you will. 耶路撒冷可以說成為了首府。
- And IN, that, city, they built a permanent Tabernacle, or TEMPLE. 而在城中，他們建造了一個永久的會幕，也就是神殿。
- But here’s what’s interesting: 但有意思的是：
- The temple was finished in the seventh year, and the seventh month, and it coincided with the Fall Harvest. 這神殿在建造第七年的第七個月才完工，正好和秋收的時間相合。
- And if you were to rewind a few weeks, you might recall that there were festivals that coincided with the Spring Harvest and there were festivals that coincided with the FALL harvest. 如果你還記得前幾週，我們講到過神的節慶日的規定，其中有跟春收相關的節日，也有跟秋收相關的節日。
- And we saw that the Spring festivals pointed to events that had happened. 而我們知道由春收的慶典預示的事情已經發生了。
- And the Fall festivals pointed to events that seemed to have not happened yet. 秋收的慶典寓含的事情還沒有發生。
- And what became clear was that the Spring festivals were pointing to the first coming of Christ. 很明顯春收的慶典指示的是基督的第一次來臨。
- And the Fall festivals seem to point to, or indicate a SECOND coming of Christ. 秋收的慶典應該也是指示著基督的第二次的到來。
- So. We have a temporary tabernacle that the people wander with. 所以，我們現在有一個臨時的會幕跟著人們一起遊蕩。
- But then, on the seventh day, of the seventh month, or, in the THE FALL, we have a PERMANENT Temple that gets completed. 然後，在第七個月的第七天，也就是秋季時，一個永久的殿宇會被建造好。
- Hold on to that. 記得這一點。
- The permanent temple gets completed in the Fall. 永久的殿宇是在秋季建造好的。
- If you go back to the festivals. 如果再回頭看這些慶典。
- You’ll remember that the Fall festivals begin with the Feast of Trumpets, followed by the Day of Atonement. 你會記得秋季慶典一開始是吹角節，也是新年，隨後是贖罪日。
- So, they blow the Trumpet. 所以人們要吹號角。
- And then celebrate the Day of Atonement, or Yom Kippur. 然後恪守贖罪日，猶太人稱‘Yom Kippur’。
- Now I want you to notice something about the Year of Jubilee. 現在我提醒大家一些在禧年要做的事。

- Let's go back to the text: 我們翻回到這段經文。

### Leviticus 25:8-13

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13 這禧年，你們各人要歸自己的地業。

- So, the year of Jubilee coincides with the FALL FESTIVALS. 所以禧年正好和秋收慶典一起。
- The building of the temple coincides with the FALL FESTIVALS. 聖殿的建成也是在秋收慶典的時間。
- And we've already established that the FALL FESTIVALS are pointing to the future coming of the Christ. 而我們已說明秋收的慶典預示著基督的再來。
- What does this mean? 這些連結在一起說明什麼呢？
- Well, every indication is that God is once again dividing time. 其實每一個暗示都表明了神一次又一次的給出他的時間。
- He's saying, "THIS HERE" has to do with "THAT" 他說，這裏這件事跟那件事相關。
- And THIS, OVER HERE, has to do with THIS OTHER thing. 而那裏那件事跟另一件事相關。
- We have past. 我們得到了過去的。
- And we have future. 我們還會有將來的。
- So the year of Jubilee, is pointing to the future coming of Christ, and a future temple. 所以禧年，指向了基督的再來，將來永久的神殿。
- Which means that the Sabbath year is pointing to the first, coming of Christ, and the wandering wilderness temple. 也就是說安息年表明了基督的第一次來臨，和臨時的遊蕩曠野中的會幕。
- So then, if you fast forward to this moment in the Gospel of John, certain things begin to click together. 然後我們掠過歷史來到約翰福音的年代，隻言片語漸漸拼接在一起。
- There's this moment where the Jewish leaders hear about John the Baptist, and so they send some people to question him. 在當猶太教領袖聽說施洗約翰時，他們曾派人去質問約翰。
- And in John 1 we read this: 在約翰福音第一章裡，我們讀到：

## John 1:19–23 約翰福音1:19—23

19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” 20 He confessed, and did not deny, but confessed, “I am not the Christ.” 21 And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.” 22 So they said to him, “Who are you? We need to give an answer to those who sent us. What do you say about yourself?” 23 He said, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord,’ as the prophet Isaiah said.” 約翰所作的見證記在下面：猶太人從耶路撒冷差祭司和利未人到約翰那裡，問他說：‘你是誰？’他就明說，並不隱瞞，明說：‘我不是基督。’他們又問他說：‘這樣，你是誰呢？是以利亞嗎？’他說：‘我不是。’‘那是先知嗎？’他回答說：‘不是。’於是他們說：‘你到底是誰，叫我們好回復差我們來的人？你自己說，你是誰？’他說：‘我就是那在曠野有人聲喊著說：【修直主的道路】，正如先知以賽亞所說的。’

- Where is he crying out from? 他在那裡大聲喊的？
- The wilderness. 在曠野。
- And who is he making way for? 他在給誰鋪直道路？
- The Lord. 給救主。
- What’s also interesting. 更有意思的是，
- Remember it was said during the wandering temple days that God dwelt among his people? 還記得當時會幕遊蕩的日子我們說神居留在他的子民之中？
- Listen the language of: 聽聽這段經文：

## John 1:14 約翰福音 1:14

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. 道成了肉身，住在我們中間，充充滿滿地有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。

- So the Sabbath year is a reflection of the first coming of Jesus, and the first tabernacle. 安息年象徵著耶穌的第一次來臨，也是第一個會幕。
- God says, “It will be like this.” 神說，‘當年就像這樣。’
- And during the Sabbath year, you rested. 在安息年，你必須休息安歇。
- And you let God provide. 而依靠神為你提供所需。
- Look at what Jesus said in Matthew 6? 那看看耶穌是怎麼說的。

## Matthew 6:25 馬太福音 6:25

Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? 所以我告訴你們，不要為生命憂慮吃甚麼，喝什麼，為身體憂慮穿甚麼。生命不勝於飲食嗎？身體不勝於衣裳嗎？

- Doesn’t that sound like the Sabbath year? 這聽起來像不像安息年？
- Or what about this. 再看看這段。
- Jesus is arguing with the Jewish leaders, when drops this on them: 這是當時耶穌正與猶太人領袖辯論，他說的這段話。

## John 6:49–51 約翰福音6:49–51

Your fathers ate the manna in the wilderness, and they died. 50 This is the bread that comes down from heaven, so that one may eat of it and not die. 51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh. 你們的祖宗在曠野吃過瑪那，還是死了。這是從天上降下來的糧，叫人吃了就不死。我是從天上降下來的生命的糧，人若吃這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。

- He's connecting himself, again, to the wilderness years. 這裏耶穌在把他自己和那些在曠野遊蕩的日子聯繫起來。
- And later in another debate he says: 而之後在另一次辯論中耶穌又說：

## John 2:19 約翰福音2:19

**Destroy this temple, and in three days I will raise it up. ‘你們拆毀這殿，我三日內要再建立起來。**

- He's connecting himself to the language of the tabernacle. 耶穌把自己和會幕的語言聯繫在一起。
- So all of this indicates, that what Jesus ushered in, in his first coming was a Sabbath year. 這一切都表明，耶穌第一次到來的時候所帶給我們的是安息年。
- Which means, right now, We are living IN, the Sabbath year, when we are living, WITH Jesus. 也就是說，現在，我們正在安息年中和耶穌同住。
- And the Sabbath year is G O O D. 安息年是很好的。
- Amen? 是不是？
- But if the sabbath year is associated with the wandering temple, there's ALSO as sense of the temporary. 但如果安息年是與遊蕩的聖殿相聯繫的，這同時也有一種暫時的感覺。
- Like this is GOOD. 就像說，這不錯。
- But it's not as good as it's going to get. 但是這還是比不上將來要成就的。
- Like, we KNOW that this isn't, or can't be, ALL THAT IS. 就像說，我知道這不是，或是不可能是全部。
- Side note: 順便說一下：
- I think this is a really healthy perspective to hold as a person of faith. 我認為這是作為一個有信仰的人的一個很健康的看事情的角度。
- Because aren't there times, 因為，確實有這樣的時候
- When things take a bad turn; 當事情發展急轉直下
- When you get unexpected results; 當你得到沒有想到的結果
- When you lose someone; 當你失去你愛的人
- And it FEELS LIKE Jesus has some unfinished business? 這感覺就好像耶穌還有沒有做完的事
- See, we can walk in the joy and the grace and the peace, of Jesus, right now. 是的，我們可以現在就在耶穌的喜樂，恩典，和平安中行。
  - But we also have a sense that this is just a taste. 但同時我們也有一個感覺就是這只是讓我們試嚐滋味。
- It's an appetizer, before the main course. 是主菜前的開胃菜。
- He's with us. 祂與我們同在。

- But we're still in the wilderness. 但我們仍在曠野。
- And there's some wilderness stuff that happens. 且有在曠野中發生的事情發生。
- But THIS. Isn't all that there is. 但這，並不是全部。
- The sabbath year points to the first tabernacle, the first coming. 安息年指向第一個聖殿，主第一次到來。
- But the Jubilee points to the second tabernacle, the second coming. 但禧年指向第二個聖殿，和主第二次到來。
- It points to a future where those things that feel like unfinished business, will be completed. 它指向一個未來，在那裡那些感覺未完成的事情要被完成。
- It's sabbath year on steroids. 那個就像一個打了激素的安息年。
- It's a hard-reset. 是一個硬性的重置。
- Where everything and everyone will be made whole in Christ. 一切事和一切人都在基督裡成為完全。
- I love this one moment where Jesus is, again, debating with the Jewish religious leaders, and he says this: 我很喜歡這個 耶穌與猶太宗教領袖辯論的故事：

**Matthew 12:42 The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.**

#### 馬太福音 12:42

42 當審判的時候，南方的女王要起來定這世代的罪，因為他從地極而來，要聽所羅門的智慧話。看哪！在這裡有一人比所羅門更大。

- Something greater than Solomon is a really stirring comment. “這裡有一人比所羅門更大”是一句攪動人心的話。
- Why? 為什麼？
- Well, first, he was known as the wisest man in history. 因為，所羅門是歷史上最智慧的人。
- He was known as the wealthiest man in history. 也是歷史上最富有的人。
- He improved lives of his people. 他改善了他人民的生活。
- But most importantly, it was SOLOMON, who built the permanent

**Temple. 更重要的是，是所羅門修建了永久的聖殿。**

- Jesus says, remember all that Solomon was? 耶穌說，記得所羅門和他的一切作為嗎？
- Yep. 是的。
- I'm going to do all of that, and then some. 我將做一切他做了的，還要更多。
- If you were with us two weeks ago, when I talked about the feasts, you'll also recall that I ended the message by pointing out how the feasts aligned with gestational development of a child, prior to being born. 如果你兩週前也聽了我們的主題關於節期的講道，你會記得我在講道的末位指出了這些節期怎樣與胎兒出生前的妊娠發育是相吻合的。
- But only one person asked me about something I didn't say, and was saving for this week. 但是只有一個人問了我關於我還沒有說的一件事，是要保留到今天來說的。

- They came to me and said, “You left out the best part – the BIRTH!” 他們過來問我說，“你忘了最好的那部分——生產！”
- But I left it out on purpose, and here’s why. 但是我是故意沒有說的，原因是這個。
- I just want you to think about this. 我就是想讓你來想想這件事。
- Remember the Fall feasts are describing the first and second coming, AND, they are describing the development of LIFE, in the WOMB. 記得節期與主的第一次和第二次到來相對應，並且它們也在描述一個生命在腹中被孕育的過程。
- If we place ourselves into that timeline, it means we place ourselves IN THE WOMB. 如果我們把自己放在那個時間線中，也就是意味這我們把自己放回母腹中。• Which means there’s a BIRTH, someplace in our future. 這也就是說，在未來的某個時候會有生命出生。
- It reminds me of something Henri Nouwen wrote in a book called “Our Greatest Gift” 這提醒我盧雲神父在他的《最大的禮物》一書中寫道
- He tells the story of two twins, in their mother’s womb, debating the existence of life after birth. 他說了一個關於一對雙胞胎在媽媽腹中爭論再生產之後有沒有生命存在的故事。
- The brother insists there’s no such thing as a mother, because they’ve never seen her. 哥哥堅持並沒有母親這樣一個東西，因為它們從來沒有見過她。
- The sister says she’s a faint voice that makes her believe. 妹妹說她曾聽到微弱的聲音讓她相信（有母親的存在）
- At one point this sister addresses the pressure, they start feeling. 某個時候妹妹指出他們所正開始感到的壓力。
- “Do you feel that squeezing?” “你感受到了那個擠壓了嗎？”
- “Of course!” The brother answers. “當然！”哥哥回答說。
- “I think that pressure is getting us ready for another place.” “我想那個壓力是要幫助我們準備好到另外一個地方。”
- Is there life after birth? 出生後有生命嗎？
- Could all of this, THIS, be the womb? 有沒有可能，這一切事情，是一個在母腹中的經歷。
- One day, Jesus is sitting with his disciples having a private conversation, and they ask him, when will this all happen. 有一天，耶穌與祂的門徒們聊天，門徒們問祂，這一切將什麼時候發生呢？
- And Jesus tells them, “There are going to be all sorts of things that take place. Wars, Famine, Natural Disasters. These are going to happen.” 耶穌告訴他們，“會有許多的事情發生。戰爭”，飢荒，自然災害。這些都要發生。
- And then he says this: 然後祂這樣說：

**Matthew 24:8 All these are but the beginning of the birth pains.**

**馬太福音 24:8 這都是災難（災難：原文是生產之難）的起頭。**

- This stuff that happens, that gives you the sense that there’s some unfinished business, those are just contractions, preparing you for the place that comes next. 這些讓你感覺有未盡之事的一切事情，它們只是生產前的宮縮，要是你準備好進入將要來到的下一個地方。
- As I sat with this text this week I couldn’t help but see a massive takeaway for people like us, living in times like this. 當我這週讀這些經文，我不能不想到這對於生活在這個時候的我們所有的極大的啟示。

- You can put this in the doggie bag and take it home to chew on. 你可以把這些帶回家慢慢咀嚼。

- A question: 一個問題：

**How much of my frustration, anxiety, or anger is formed from forgetting about future jubilee? 我的那些沮喪，焦慮，憤怒有多少是因為忘記了未來的禧年而產生的？**

- What if this is just the womb? 如果這一切只是因為是在母腹中，會怎樣呢？

- When I think about that? 當我這樣想的時候，

- Loss doesn't look like loss. 失去不再像失去。

- Pain doesn't feel quite the same. 痛苦也感覺不一樣了。

- Stuff doesn't look that important. 東西看起來沒那麼重要了。

- The Past doesn't seem to haunt me quite as much. 過去也沒那麼纏累我不放。

- You know how that vacation you plan gets you through a few bad days between now and then? 日曆上你計畫好的假期總是可以鼓勵你挺過從現在到度假的時候中間的一些糟糕的日子，是嗎？

- Imagine if we all put “Jubilee” on our calendar. 想像一下，如果我們把“禧年”放在我們的日曆上。

- What if put up some pictures of that future vacation spot on our computer monitor or our bathroom mirror, just to remind us of where this is headed? 如果我們把一些那個將來的度假地的照片放在我們電腦的顯示屏上或是洗手間的鏡子上來提醒我們我們所要去的地方，會怎麼樣呢？

- God worked, into the rhythm of life, an entire year, that would remind people in the most profound way, “THIS is not all there is.” 神的工作在生命的節奏中，一年從始到終來用最深刻的方式來提醒人們。

- The year of Jubilee is a picture of our FUTURE. 禧年是我們未來的圖畫。

- It is our HOPE. 是我們的希望。

- All the debts get paid. 一切債都還清了。

- Amen? 阿門？

## **Benediction 祝禱**

**May you be men and women who live in the present, with the knowledge and understanding of your future. May you wander in this wildness time with a deep sense that there is a day coming that is permanent and full of life. May you lean toward the birth that we have in Jesus. In His name, Amen!**

**願你們帶著對未來的知識和瞭解活在現在這個時刻。願你們在這個曠野的時刻裡有一個深深的相信，未來那永久的和充滿生命的終將到來。願你們深深的進入在耶穌裡我們有的新生。靠耶穌基督的名，阿門！**