

Leviticus Week 11 “When God Cut a Deal” 利未記第十一周：當神立下血約

詩歌敬拜

名分祢已賜給我 (Who You Say I Am)

我是誰 那至高君王 竟歡迎我
曾失喪祢卻領回我
祢何等愛我
祢何等愛我

聖子釋放的 就得真自由
我是神兒女 這就是我

終自由 祢已贖回我
恩典湧流 當我還做罪人時
耶穌為我死 祢竟為我死

聖子釋放的 就得真自由
我是神兒女 這就是我
在我父家中 必有我居所
我是神兒女 這就是我

祢揀選我 不離棄我
名分祢已賜給我
神幫助我 不敵擋我
名分祢已賜給我

Message 信息

We're studying Leviticus, in this series called, “God in search of us.” And there are two phrases that we've been using throughout this series that not only help us understand what's happening in Leviticus, but also, it helps us understand what is happening in all of the Old Testament. We've been learning about: 在這個“神找尋我們”的系列中，我們在學習利未記這本書。在這個系列中我們常常提到兩點，它們不僅幫助我們了解在利未記中所發生的事情，也幫助我們了解整個舊約。這兩點是：

A God who is not like other gods. 一位不同於別神的神。

A people who are not like other people. 一個不同於別民的民族。

Much of what we see in Leviticus is God, speaking a language – using symbols and practices that the people were familiar with – in order to show them who he is. We've been learning about God's character, God's heart, through these things. 我們在利未記中看到的神用人們所熟悉的符號和儀式的語言來告訴人們祂是怎樣一位神。我們一直從中看到神的性格和神的心。

Today, we are going to move a bit deeper into this second statement: A people who are not like other people. 今天，我們要更深的進入這第二點：一個不同於別民的民族。

Leviticus takes a turn in chapter 17, and stays the course through chapter 20. Beginning in chapter 17, Leviticus

我神真偉大 (How Great is Our God)

尊貴榮耀君王 在全地之上
願萬民都喜樂 全地都喜樂
主祢滿有榮光 黑暗都躲藏
萬民高聲唱 齊來高聲唱

我神 真偉大
歌頌祢聖名 真偉大
全地都看見 我神 真偉大

昔在永在君王 從今直到永遠
祢從不曾改變 永存在天地間
祢是三一真神 父子與聖靈
真神的羔羊 全能神羔羊

祢至聖尊名 配受大讚美
全心歌頌 我神 真偉大

starts to get very detailed around the BEHAVIOR of the people of Israel. 利未記在第17章有了一個轉折，直到第20章。從第17章開始，利未記開始非常細節的交代有關以色列民的行為。

And this is really tricky, especially in light of what we saw LAST week. Last week we saw that God USED religion, but ultimately ended, and then reversed Religion. And religion, we stated, is any system or set of rules that people obey, with the intention of altering God's favor, or earning his love. 這個是有些棘手的，特別對照是我們上週所講到的。上週我們看到神使用宗教，但最終神終結了宗教，並將其逆轉。而且我們說到，宗教是人們為了得到神的恩寵或是贏得神的愛而遵守的系統或是規定。

God ended that. 神結束了這個（宗教）。

So, then, where does the conversation of how people live, or how people behave, intersect with this truth? How do you talk about people's behavior without bending toward religion? How do people become unlike other people, without becoming moralistic or legalistic? And, how does transformation ACTUALLY take place? 那麼，這個有關人們行為或是生活方式的對話如何跟上面所說的真理有何相關呢？我們怎麼來討論人的行為但又不偏往宗教？人們怎樣成為不一樣的民，但又不淪入道德主義或是律法主義？這個轉化的過程到底怎麼發生呢？

So, today's treatment of Leviticus may be a bit of departure. I want to remind you of a few things. Then we are going to summarize these chapters. And THEN, we attempt to answer the questions I just posed. 所以，今天我們講利未記的方式可能與以往有些不同。我想要先提醒你幾件事。然後我們會總結這幾個章節。最後，我們會試圖來回答上面提出來的這些問題。

So first, some key things that we need to be reminded of. 首先，幾件我們需要被提醒的事情

First, the world at the moment in which these people were receiving Leviticus was a dark place. It is a gruesome place. It's a violent world. It is a world of manipulation, and power struggle, a world of unchecked sexuality, incest is common. Child sacrifice is practiced. Genocide is carried out regularly. Brutal slavery is the norm. It is unruly and out of control. It is, in every sense of the word, PRIMITIVE. 第一，接受到利未記的人們當時所在的世界是非常黑暗的。那是一個令人毛骨悚然，充滿暴力，操控，權力鬥爭，性不受限制，亂倫很普遍的世界。孩子被拿來獻祭。種族滅絕的事常常發生。殘酷的奴役是常態。那是一個無法治和混亂的世界，非常野蠻。

This INCLUDES the ancient Hebrews when we begin reading about them in the Exodus. 這也包括古希伯來人，我們從出埃及記里讀到關於他們的故事。

But God is taking them somewhere. While there is a physical destination, he is taking them toward a way of being. He's moving them toward flourishing. He's moving them toward a life like the one he created them for. 但是神正在把他們帶向另一個地方。一方面有一個地理上的目的地，但神也在帶領他們到一種存在的方式。祂在把他們帶向興盛。神在帶領他們過祂起初為他們所創造的生活。

So, what we have in Leviticus is a nation of people; some estimate around a million people, who have just been released from 400 years of captivity, and they have ZERO idea how to conduct themselves. 所以我們在利未記中看到的是一個國的民，有的學者估計大概有一百萬人，從400年之久的奴役中被解放出來。他們完全不知道他們該如何生活。

And, if you have zero idea of how to live life, what do you do? You watch the people around you and do what they do, right? That's the last thing that God wants for them. 如果你完全不知道應該怎樣生活，你會怎麼做？你會觀察你周圍的那些人他們怎麼生活並且照著做，不是嗎？但是這是神最不想要以色列人做的。

Which, brief side-note here, is an ongoing reality for the people of God. We do not have our values and desires shaped by the surrounding society. We are "IN, but not OF" 這裡插一句，這個直到當今一直是神的民的一個實際。我們的價值和渴望不是由周圍的社會所塑造的。我們在這世界里卻不屬於這世界。

What we have in these four chapters of Leviticus is instruction on how to NOT be like the people in the surrounding culture. So, quick summary of these chapters: 在利未記的這四章中給我們知道以色列人如何沒有被同化成像周圍的那些文化中的人。

In Chapter 17, we have specific instructions about what to do when you're out hunting, and you kill an animal. God says, bring it into the camp, and bring it to the altar, so that I can be a part of this. 在第17章中，我們看到關於人們出去打獵和殺死動物仔細的說明。神說，把它帶到帳篷，帶到祭壇，使我成為中間的一部分。

Why you ask? In verse 7, he makes it clear. The people are so primitive, so rudimentary in their understanding, that they might make sacrifices to other gods, while out in the fields. So, God says, don't do that. Bring it to me, so that you can see that I'm a part of providing for you – not these random gods or forces that others worship. 也許你會問為什麼？在第7節中，神表明得很清楚。當時的人們在他們的理解上是那麼的初級和原始，以至於他們可能會在野外把祭物獻給別的神。所以神說，不要這樣做。把它帶到我面前，這樣你好知道我是供應你的神，而不是那些任意而為的其他的民所拜的神或是力量。

Chapter 18 deals with very specific things around sex and sexuality. It's important to note, that for these people, just like for us, there are multiple dimensions to sexuality. 第18章講到有關性和性別的具體的事情。我們要注意到的很重要的一點是，對於當時的以色列百姓性是關係到很多層面的，就像現在性對我們一樣。

In the ancient world, as in the modern world, sex is never simple. It is often connected to other things. Sex can be about power, trust, pleasure, insecurity, intimacy. And it can be about any number of other things 在古時的世界，就像在現代的世界一樣，性並不是一件簡單的事情。它常常與別的事情有聯繫。性可以是關於權力，行人，歡愉，不安全感，或是親密。它也可以跟很多其他別的事情有關。

But sex is always deeply intertwined with our spirituality. The point in chapter 18 is that Hebrew MEN in particular, in their households, need to be different from the Egyptian, the Canaanite men, and the rest of the world when it comes to sex. They need to recognize the complexity and live accordingly. 性也總是深深的和我們的屬靈生活相關聯。在第18章中的要點就是希伯來的男人在他們的家中要與埃及和迦南的男人們不一樣。他們需要認識到性的複雜性並按著神的規定生活。

Chapter 19, God continues. He talks about revering parents and honoring the sabbath. He talks about not worshipping idols. He puts a social system in place that would care for the poor by telling people to leave some of the harvest for others to reap from (Ruth and Boaz). He talks about theft, and wages, and legal processes. He talks about how to reason with your neighbor. 在第19章中，神說到要尊重父母和守安息日。神說到不要拜偶像。神也通過告訴人們要把豐收的一部分留在地里來設立社會系統來照顧貧窮的人。

And it's here that we get the second half of the great commandment: 也是在這裡我們得到神的最大的誡命的第二部分。

Leviticus 19:18 You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord."

18不可報仇，也不可埋怨你本國的子民，卻要愛人如己。我是耶和華。

A bit further on, he extends that to the sojourner or stranger among you. Essentially pointing out that your neighbor isn't limited to the people of your tribe, living next to you, who believe like you do. I think this is good advice for God's people – especially right now. Chapter 19 is filled with all sorts of things, and all of them have to do with how we treat one another. 在後面一些，神把這個誡命擴展到旅居的和陌生人身上。在實質上指出我們的鄰舍不止限於住在我們旁邊和我們有相同信仰的本族人。我認為這對神的民是一個很好的教導，特別是在當今的社會風氣。第19章充滿了各式的事情，它們都跟我們如何對待彼此有關係。

Then, Chapter 20 God addresses child sacrifice and few other things, but then makes an interesting point in verse 22. 然後在第20章，神申明了關於用嬰孩獻祭和其他幾項事情。在第22節中，神指出有意思的一點：

Leviticus 20:22 "You shall therefore keep all my statutes and all my rules and do them, that the land where I am bringing you to live may not vomit you out.

22祭司要用贖愆祭的羊在耶和華面前贖他所犯的罪，他的罪就必蒙赦免。

We need to hear this. He's saying, that this is as much for YOU, as it is for me. If you live like everyone else, you'll be vomited out of the land. 我們需要聽到這個教導。神在說，這些規定並不只是為我，更是為你們自己。如果

你像其他的民一樣的生活，那這地便會把你吐出去。

God wants what is best for them. 神要給以色列人的是最好的。

And couple of verses later, He continues and says something that I think gets to the heart of why and how people experiences transformation, without religiosity. Listen to this: 在幾個經節之後，神繼續說到一點，我認為這是人們為什麼並且如何經歷非宗教化的生命轉化的核心。

Leviticus 20:24 I have said to you, ‘You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey.’ I am the Lord your God, who has separated you from the peoples. 24但第四年所結的果子全要成為聖，用以讚美耶和華。25第五年，你們要吃那樹上的果子，好叫樹給你們結果子更多。我是耶和華－你們的神。

HOW do we become a people who are not like other people? Do we make it about the laws? Do we use guilt? Shame? Fear? Intimidation? Is that what this is about? 我們怎樣成為不同與別民的民？是通過律法嗎，還是通過使用罪咎感，羞恥感，懼怕，恐嚇？轉化是關於這些嗎？

That’s not really that different than anyone else, right? If these are God’s methods, then he’s not different than other gods. And if this is how we are motivated, then we’re not really like other people, are we? 那樣的話就跟任何別的人沒有什麼不一樣了，是嗎？如果神的方法是這樣，那祂跟別的神也就沒什麼不同。如果我們的動機是這樣，那我們跟其他的民也沒什麼不一樣，不是嗎？

The answer to all of this is resolved in what is being quoted when he tells the people that they would inherit a land flowing with milk and honey. Let’s look at Genesis 15. 這一切的答案都與神告訴以色列民他們要承受流奶與蜜之地有關。讓我們來看創世紀第15章。

I want to tell you a little bit about Abram, or Abraham. The history of Abraham starts back in Genesis 12. It starts with God telling Abram to leave his country. “Abraham — get out. Get out of your country. Leave your people. Go. Leave your father’s house. Everything that is familiar with you. Go to a land I will tell you about.” And we know, he did. He leaves, and he’s faithful. 我想告訴你關於亞伯蘭，就是亞伯拉罕，的故事。亞伯拉罕的故事從創世紀第12章開始。故事一開始神要亞伯蘭離開他本族本家世代居住的地方。“耶和華對亞伯蘭說：你要離開本地、本族、父家，往我所要指示你的地去。”我們知道亞伯蘭這樣做了。他忠實的照著神的話離開了。

Then God makes this promise to Abraham, he says, “I will make a great nation of you. And out of your descendants will come one through whom all the people of the world will be blessed. 然後神給亞伯拉罕這樣的應許，他說：“我將使你成為一個大國，從你的子孫中將有一族要成為世界上所有人的祝福”

God comes to Abram, and chooses him. 神臨到亞伯蘭並且揀選了他。

You’re going to make you a great nation. 你將成為一個大國。

And I’m going to bless you. 我將祝福你。

And here’s why: people will see that something about you is different. I’m going to do something through you... everybody everywhere will somehow be blessed. That’s the agreement God made with Abram. We call this agreement a: Covenant 這是為什麼人們會看到關於你的一些事是不一樣的。神要通過你做一些事，萬國萬民都要因此被祝福。這是神與亞伯蘭的協議。我們稱這個協議過程為立約。

The word Covenant literally means “To Cut” Which is why, when you make an agreement with someone, sometimes, we say, “Oh, they CUT A DEAL” • It’s a covenant. “盟約”一詞的字面意思是“切”，這就是為什麼當您與某人達成協議時，有時我們會說：“哦，他們“切斷”了交易”• 這是一個盟約。

God makes a covenant with Abram. He’s been promised a land, and a people, and the fact that the world would be blessed through his offspring. 上帝與亞伯蘭立約。上帝應許他土地和後裔，並且這個世界要被他的後裔祝福。

But then there’s a problem. It’s a problem that many of us face. God has made a promise, but Abram isn’t seeing it fulfilled. And at one point he’s like, “Lord, you say you’re giving me a child who will bless the world. We’ve

been waiting for 25 years. I'm 99". 但是有一個問題。這是我們許多人面臨的問題。上帝給了應許，但亞伯蘭沒看到實現。有一次他會說：“主，你說你是要給我一個孩子，這個孩子會祝福世界。我們已經等待了25年。我都99歲了。

And so, in Genesis 15, he's asking, "Will this ever happen?" He has a face to face meeting with God. It's one of the most significant passages in all of the Old Testament, and yet it's one of the most seldom considered. 因此，在創世記15章中，他問：“這能成嗎？”他與上帝面對面，這是所有舊約中最重要章節之一，但它卻是最鮮為人知的一段。

Because this is where Abram and God, CUT A DEAL. 因為這是亞伯蘭與上帝立約的地方

Genesis 15:1–3 After these things the word of the Lord came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” 2 But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” 3 And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.”

創世記 15:1–3 這事以後，耶和華在異象中有話對亞伯蘭說：亞伯蘭，你不要懼怕！我是你的盾牌，必大大的賞賜你。2 亞伯蘭說：主耶和華阿，我既無子，你還賜我甚麼呢？並且要承受我家業的是大馬色人以利以謝。3 亞伯蘭又說：你沒有給我兒子；那生在我家中的人就是我的後嗣。

God, are you EVER going to fulfill your promises? 上帝，您會履行承諾嗎？

Genesis 15:4 And behold, the word of the Lord came to him: “This man shall not be your heir; your very own son shall be your heir.”

創世記 15:4 4 耶和華又有話對他說：這人必不成為你的後嗣；你本身所生的才成為你的後嗣。

In other words, I'm going to keep my promises. Don't give up. 換句話說，我將信守諾言，你不要放棄。

Then God does something really cool with him. It's a picture. And remember, pictures matter to the Hebrew person. 然後上帝對他做了一件很酷的事情。這是一張圖片。要知道，圖片對希伯來人是很重要的。

Genesis 15:5–6 And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” 6 And he believed the Lord, and he counted it to him as righteousness.

創世記 15:5–6 5 於是領他走到外邊，說：你向天觀看，數算眾星，能數得過來麼？又對他說：你的後裔將要如此。6 亞伯蘭信耶和華，耶和華就以此為他的義

God reminds him of the promise. 上帝提醒他神的應許。

Genesis 15:7–11 And he said to him, “I am the Lord who brought you out from Ur of the Chaldeans to give you this land to possess.” 8 But he said, “O Lord God, how am I to know that I shall possess it?”

創世記 15:7–11 7 耶和華又對他說：我是耶和華，曾領你出了迦勒底的吾珥，為要將這地賜你為業。8 亞伯蘭說：主耶和華阿，我怎能知道必得這地為業呢？9 他說：你為我取一隻三年的母牛，一隻三年的母山羊，一隻三年的公綿羊，一隻斑鳩，一隻雛鴿。10 亞伯蘭就取了這些來，每樣劈開，分成兩半，一半對著一半地擺列，只有鳥沒有劈開。11 有鷲鳥下來，落在那死畜的肉上，亞伯蘭就把他嚇飛了。

Do you see how real this is? I know God. I know what you said, but I don't see it. I don't feel it. I don't understand. How can I know? 你看到這有多真實嗎？我認識上帝 我知道您說的是什麼，但我看不到。我感覺不到，我不明白，我怎麼會知道？

And, then, what happens next is one of the most remarkable things you will ever read in your Bible. And what we're about to see in Genesis 15, is something that we will see throughout the entire story of the Bible. 然後，接

下來發生的事情是您在聖經中讀過的精彩的情節之一。 我們將在創世記15中看到是貫穿聖經整個故事的事物。

Genesis 15:9–10 He said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.” 10 And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half.

創世記 15:9–10 9 他說： 你為我取一隻三年的母牛， 一隻三年的母山羊， 一隻三年的公綿羊， 一隻斑鳩， 一隻雛鴿。10 亞伯蘭就取了這些來， 每樣劈開， 分成兩半， 一半對著一半地擺列， 只有鳥沒有劈開。

There’s something really interesting going on in this passage. 在這段文章中， 發生了一件非常有趣的事情

God said, “bring me these animals.” 上帝說：“帶這些動物來給我。

And Abraham, without being told what to do, starts to cut them in pieces, and he lays them out. 亞伯拉罕沒有被告知該怎麼做， 就開始將動物切成碎片， 然後把動物切片擺置好。

The question is why? 問題是為什麼?

God hadn’t told him to do this. 上帝沒有告訴他這樣做。

God just said, bring the animals. 上帝剛剛說， 帶動物來。

Abraham wasn’t really given instructions. • What is going on? 亞伯拉罕並沒有真正得到指示。 • 到底是怎麼回事?

He was doing something that everyone in those days would have known. 他當時所做的事情是當時每個人都知道的。

Abram lived not in written culture, but in an oral, story telling culture. 亞伯蘭生活的不是書面文化， 而是講故事般口述文化

Today, you’d have a lawyer, and you’d sign on some lines, and there’d be an agreement around accountability. 今天， 您將有一名律師， 並在某些行上簽字， 並且就責任制達成協議

Whenever THEY made a contract and someone says, “You promised me this. How do I know you’ll do it?” 每當他們簽合同時， 有人說：“你答應過我。 我怎麼知道你會做到?”

The way they would do that was by putting themselves in a position where there were consequences for the brokenness of their word. 他們這樣做， 會使自己處於若對言語不忠將會有後果的。

They would act out the consequence of unfaithfulness right in front of everyone. 他們不忠的後果會在所有人面前顯現出來。

SO, You’d bring a bunch of animals. 所以， 您會帶上一堆動物。

And you’d saw them in half. 而且您看到了他們的一半。

And you’d lay the halves on either side... 然後將兩半放在兩邊...

And you’d end up with a walkway in between. 這樣您最終將在兩者之間形成一條走道。

And I’d stand at one end, and you’d stand at the other. 我會站在一端， 而你會站在另一端。

And we would declare our commitment of the covenant. 我們將宣布我們對盟約的承諾。

And then we’d walk between the animals. • WHY? 然後我們在動物之間走來走去。 • 為什麼?

As you walked between the bloody halves of the animals, you'd be reminded that if you don't keep your end, you'd become like these animals. 當您走在切成兩半流血的動物中間，會提醒您，如果不堅持到底，就會變得像這些動物一樣。

If your word is not backed up with your life, then does your word have any weight at all. 如果您的話語不能為您的生活提供支持，那麼您的話語根本沒有任何意義。

So when God says, "Bring some animals" Abraham knows what's about to happen. We are going to make a covenant. 因此，當上帝說“帶些動物”時，亞伯拉罕知道會發生什麼事 – 我們要立約。

• This was the making of a contract. •這是訂立合同。

And God will be at one end. And I'll be at the other end. 上帝將在盡頭，我將在另一端。

“God and I are going to cut a deal “上帝和我要達成協議”

But he didn't see what was coming. 但是他沒有看到即將發生的事情。

He would have never imagined what would actually happened next. 他怎麼也想不到接下來會發生什麼。

This is amazing. • 這真太了不起了。

Genesis 15:17-18 When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. 18 On that day the Lord made a covenant with Abram, saying, “To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates”

創世記 15:17-18 日落天黑，不料有冒煙的爐並燒著的火把從那些肉塊中經過。18 當那日，耶和華與亞伯蘭立約，說：我已賜給你的後裔，從埃及河直到伯拉大河之地，

• Now this smoking pot and blazing torch. It sounds really confusing. 現在又出現了冒煙的鍋灶和熊熊燃燒的火把。聽起來很是玄。

• What is this? 這意味什麼呢？

• People really struggle to translate these words and understand what is happening here. 我們都很難找到恰當的字句真正翻譯出這情境好讓人們知道到底發生了什麼。

• But here's what we know. 但以下是我們知道的。

• Something appeared. 有異象出現了。

• And the words used to describe it are the same words for smoke and blaze used to describe the top of Mt. Sinai when God came down on it years later.

而且描述這異象的字句也正是描述幾年後神從天而降到西奈山頂所用的相同的字句。

• And the same words that were used to describe the pillar of God's presence that led the children of Israel out of Egypt. 也是相同的字句用來描述帶領以色列子民出埃及的雲火柱。

• The fiery cloud of God's presence. 神居留的火雲團。

• So, What Abraham is witnessing is the presence of God! 所以，亞伯蘭親眼所見的正是神的顯現。

• But it's not just the presence of God that astonishes Abraham — it's what the presence of God DOES. 不僅是神的顯現讓亞伯蘭驚訝，他對神的行動更是讚嘆不已。

- It passed between the pieces. 這異象——經過祭肉塊。
- Instead of Abram walking between the pieces, sealing the contract, and showing the consequences of it being broken — we have GOD, walking between the pieces, and taking the consequences of it being broken. 不是亞伯蘭遊走過一塊塊祭肉，簽下契約，展示違約的後果 — 是神，是上帝遊走在一塊塊祭肉間，承擔下了所有違約的後果。
- This is wildly significant!! 這一點是至關重要。
- See, there are always TWO CHALLENGES with living a faith filled life.

由此看來，要選擇過信實充滿的人生有兩個挑戰。

- FIRST, there's the challenge of trusting God. 第一個挑戰是完全信任神。
- Abraham asks, How can I know...? How can I trust? 亞伯蘭曾問，我怎麼知道。。。？我怎麼能信。。。？
- And then God does this amazing thing. 然後神行下這奇妙之事
- Do you know what he's saying to Abraham? 你知道神跟亞伯蘭說了什麼？
- Do you know what he's saying to you? 你知道上帝又在跟你說什麼？
- I have promised to bless you. To be your salvation, and if I don't do what I say,

我允諾賜福給你。成為你的救贖，如果我做不到我承諾的，就讓

- May my immortality suffer mortality. 我的永生遭受朽敗。
- May my infinity suffer limitation. 我的無限遭受限制。
- May my power suffer powerlessness. 我的全能變得無力。
- May the impossible become possible. 我的超凡貶為如常。
- May I be cut off. May I be destroyed, may MY body be ripped to pieces. 讓我被斬斷。讓我被摧毀，讓我的身軀支離破碎。
- God says, "THIS. THIS is how you know you can trust me." 上帝說，“就這樣。這就是你怎麼知道你可以信靠我。”
- But if you think that is amazing, that's not all. 如果你以為這難以置信，這還不是全部。
- Because of the SECOND challenge. 因為還有第二個挑戰。
- The Second, and probably greater challenge to a faith filled life, is ME. 第二個挑戰，也許比過信實充滿的人生的挑戰更大，就是自我。
- “God, you can do your part, but I'm very aware of who is on the other side of this deal.” 我們會說，“神啊，你做你應該做的，但是，我知道在盟約的另一方是誰？
- What if I fail? 如果我不能守約怎麼辦？
- What if I have days when I don't keep up my end of the contract? 如果我有時不能做到我承諾的事怎麼辦呢？
- Then what? 然後呢？
- You HAVE to see this. 你首先要知道以下這一點。

- Remember that the tradition was that the two parties walked through the two halves. 古時立訂盟約的規矩是雙方一起走過被一分為二的祭物。
- He didn't make Abram walk through it with him. 神當時卻沒有讓亞伯蘭和他一起走過。
- He went through it a l o n e. 神獨自一人走遍祭物的。
- In other words, he's saying, if YOU don't do what you say, 換句話說，神是在告訴說，如果你沒有做到你承諾的，
- May my immortality suffer mortality. 我的永生遭受朽敗。
- May my infinity suffer limitation. 我的無限遭受限制。
- May my power suffer powerlessness. 我的全能變得無力。
- May the impossible become possible. 我的超凡貶為如常。
- May I be cut off. May I be destroyed, may MY body be ripped to pieces. 讓我被斬斷。讓我被摧毀，讓我的身軀支離破碎。
- This is amazing. 這真是不可置信的。
- And, it should sound familiar. 而且，這聽起來很耳熟。
- Because THIS is the Gospel. 是的，因為這正是福音。
- Even from the beginning, God has been revealing his unconditional love, and showing us, “THIS is how I operate” 自古至今，神一直在展現他無條件的愛，祂告訴我們，‘這就是我怎樣立約行約。’
- The life that Jesus offers is NOT a cooperative effort. 基督賜給我們的生命從不是需要雙方共同努力的。
- It's NEVER a partnership. 它從不是合作的結果。
- God comes through and says, “I will take on the curse of the covenant for both of us.” 神告訴我們，‘我會為我們兩個承擔毀約的後果和咒詛。’
- Which we see repeated when we fast forward to Mark 14. 這也是我們看到的馬可福音14章里再次強調的。
- It says this: 14章說，

Mark 14:22–24 And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.” 23 And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. 24 And he said to them, “This is my blood of the covenant, which is poured out for many.

馬可福音14:22–24

他們吃的時候，耶穌拿起餅來，祝了福，就擘開，遞給他們，說：“你們拿著吃，這是我的身體”，又拿起杯來，祝謝了，遞給他們，他們都喝了。耶穌說：“這是我立約的血，為多人流出來的。我實在告訴你們，我不再喝這葡萄汁，直到我在神的國里喝新的那日。”

- Jesus says, ‘I’m creating a new covenant.’ 耶穌說，“我在建立一個新的契約。”
- A RENEWED, or the BETTER covenant. 一個更新的，且更好的約。
- But it's STILL ME, who takes the responsibility for both sides. 但這裡還是我，獨自為雙方承擔後果。

- Abraham came, and said, “I need to trust you more.” 亞伯蘭走過來，說：“我需要對你更多的信心。”
- God didn’t say, “How dare you!” 神沒有說，“你怎麼敢這麼說！”， • No. “不”
- He said, Look at my promise. It’s bigger than you. 神說，看一看我給你的承諾，它超乎你的想像。
- When this dad came to Jesus, pleading with him to heal his son, Jesus says, of course, if you believe. 當一位父親走上前，乞求耶穌醫治他的兒子，耶穌說，可以，只要你相信。
- What does the man say? 那父親說什麼？
- I think I believe, but help my unbelief. 我覺得我是信的，但請幫助我的質疑。
- And what did Jesus do? He healed his son. 耶穌做了什麼？祂醫治了那孩子。
- If you go to God and you say, I don’t know if I trust you enough. 如果你向神訴說，我不知道我是不是足夠信靠你。
- Or maybe you say, I don’t trust me enough. 或者你是在說，我其實不完全相信自己。
- What does God say? 神說了什麼？
- He will bring you back to the Gospel, and he will show you. 祂會帶你到福音面前，祂會給你指出，
- You were lost without me. 沒有我你會迷失。
- You were swimming in brokenness without me. 沒有我你會遊蕩在支離破碎中。
- And I rescued you out of that brokenness. 是我把你從破碎中解脫出來。
- So, in Leviticus, when he says that there’s this covenant community, he’s not telling them, DO THIS, or ELSE? 所以，在利未記中，當神說有一個立約的族群，祂不是在告訴以色列人，照我說的做，否則你就慘了。
- He’s reminding them of the promise. 祂是在提醒人們祂的承諾。
- Remember? 記得嗎？
- I made a promise to you, and your fathers before you. 我對你以及你以前的先輩許過承諾。
- That I WOULD CARRY You to this place. 正是那承諾我才帶領你們回到這裡。
- And THAT is HOW we become a people who are not like other people. 這一點正是我們信徒有別於其他人的地方。
- It’s this amazing thing called: 這就是奇妙的 Grace 恩典
- And grace, changes, everything. 恩典改變了人生所有一切。
- It isn’t by white knuckling it. 這改變不是靠恫嚇
- It isn’t by shame, 不是靠羞辱 • or fear, 不是靠害怕 • or guilt. 不是靠愧疚
- When the unconditional love of God and his unwavering grace become the operational motivation in our life, it changes everything. 當神的純全的愛和不可撼動的恩典成為我們日常的信靠時，它改變一切。
- Imagine waking up tomorrow and having a deep, palpable sense of God’s love for you. 想像一下，明天你一起來，就感知到神對你的愛。

- Imagine how differently you might move through your days. 你會與以前有什麼不同的過你這一天。
- Imagine how much easier it would be to forgive? 是不是更容易去原諒別人?
- Imagine how much easier it would be to come to a resolution with a neighbor? 是不是更容易和鄰居和平相處?
- Imagine how much more confident you might be? 你是不是更自信?
- Or how humble you might be? 或是更謙卑?
- Imagine how you would treat people? 你會對待別人有什麼不同?
- If you just knew...deep, deep in your soul, “I am loved by the creator of the universe.” 你靈魂深處清清楚楚地知道, “宇宙萬物的創造者啊, 祂愛著我。”
- When God’s love, and God’s grace, become the operational motivation in our life, it all begins to shift. 當神的愛和恩典成為我們的信靠, 我們的生活就會變化。
- We. Become. Different. People. 我們變為不一樣的子民。
- Maybe even, a people unlike other people. 是與其他人不一樣的子民。
- You know, we live a low-grace environment these days. 你也知道, 現今我們生活在不多恩典的環境。
- There’s so little tolerance for error. 現如今連小過犯也不易原諒。
- Everyone seems to be on pins and needles. 每個人都準備好針尖對麥芒。
- So many people are doing one of two things: 許許多多的人都在做這一兩件事:
 - Either we are trying not to offend, or pointing at other people’s offenses. 不是我們小心翼翼不去招惹別人, 就是在對付別人的招惹。
 - So no wonder, no wonder our perceptions of God get warped. 所以難怪啊, 難怪我們對神的理解是扭曲的。
 - It’s no wonder we lose sight of his loving grace. 難怪我們忘了他的慈愛。
 - Which is why I think we need to hear this. 這也就是我想說的。
 - God keeps his end of the bargain, AND our end of the Bargain. 神保守了他那一方的條件, 也保守了我們這方的條件。
 - He cut deal. 祂立好了盟約。
 - And we win either way. 而我們得到了雙贏。
 - God loves you, unconditionally. 神愛你, 無條件無要求的愛你。
 - God is for you. 神為你計劃。
 - God is with you. 神和你生活。
 - God has you covered. 神為你贖罪。

Benediction 祝禱