

- Sacrificial systems basically worked like this: If I get something, and I give something back to the forces, to the gods, then the gods will be more inclined to give me more, the next time. And there are different gods in different places, that are responsible for these different things. These gods are moody, distant, unpredictable, and a bit narcissistic. And SO, The natural outcome of the sacrificial system is that it keeps getting bigger and bigger. The more you make, you more you give. The less you get, the more you SHOULD have given. 獻祭系統基本上是這樣工作的：如果我得到了一些東西，而我又把一些東西還給了“力量”，又給了諸神，那麼諸神在下次會更傾向於給我更多。在不同地方有不同的神負責這些不同的事情。這些神是喜怒無常，遙遠，不可預測且自戀的。因此，獻祭系統的自然結果就是它越來越大。您賺得越多，您就付出越多。您得到的越少，您更應該付出的就更多。

- It keeps escalating, more quantity, more value. And eventually, this turns barbaric. There is historical evidence, in cultures all over the world, that this led to civilizations, humans, moms and dads, sacrificing their children, in an effort to keep these forces happy. 它不斷升級，更多數量，更多價值。最終，這變成野蠻的。世界各地的文化都有歷史證據表明，這導致了文明，人類，母親和父親犧牲他們的孩子，以使這些力量感到高興。

- In the Hebrew Scriptures we read about the god Molech. He was hated and despised, because what only seemed to appease this god was the sacrifice of a child. That's the problem with religion. You have to keep, offering, more. And so, deep in the collective conscience of humanity, is this primal sense of fear, of worry, of, "I don't know where I stand." with these forces, these gods, who are 'out there'. 在希伯來經文中，我們讀到了關於摩洛神的信息。他被仇恨和鄙視，因為似乎只有孩子的犧牲才能安撫這位神。這就是宗教的問題。您必須不斷的提供更多。因此，在人類的集體良知深處，有種原始的恐懼和擔憂：“我不知道自己有沒有得罪這些遙遠的諸神”。

- People lived with guilt, and insecurity. Not peace. And certainly not peace with God. That is, in a nutshell, the birth of religion. 人們過著內疚和不安的生活。沒有平安。當然更沒有與神之間的平安。簡而言之，就是宗教如何誕生的。

What do we do with this? 對於宗教的情形，我們該怎麼辦呢？

Some continue on in these behaviors. Some try to adapt it, form it, mold it, into something more palatable. Some reject it. They see the primitive nature of it; they see it for what it is; and they discard it. Others, simply ignore it, hoping the confusion, the fear, the worry – will just, go, away. 有的人選擇繼續在這些行為中。有些人試圖將其改編，塑形，模壓成更可口的東西。有些人拒絕宗教。他們看到了它的原始性質；他們將其丟棄。其他的人，選擇簡單的忽略它，希望混亂，恐懼，憂慮，都會因此消失。

But very few people stop to hear the other story that history tells. Something happened, and everything changed: 但是很少有人停下來聽歷史講述的另一個故事。發生了一些事，把一切都改變了：

We read, in history, and in the bible, another story that emerges out of this story. It's not some detached, far away fantasy. It emerges, right from the middle of all of this confusion of religion and sacrifice. 我們在歷史和聖經中都讀到了另一個故事。這不是一些遙不可及的傳說。它在宗教和犧牲的所有混亂之中出現了。

And we discover it in the pages of Leviticus. Leviticus, for so many of us, seems so barbaric, so blood thirsty, so backwards. But for the people who first heard Leviticus, this was unbelievably progressive. 我們在利未記的頁面中發現了它。對我們許多人而言，利未記似乎如此野蠻，如此血腥，如此倒退。但是對於那些當時初次聽到利未記的人們來說，這是令人難以置信的進步。

- No one had ever proposed ideas like this. Which leads us our first text for today. We are continuing through our series, and we intentionally planned on landing on Leviticus 16 today, because there's something very interesting found in LEVITICUS 16. 在此之前，沒有人曾提出過這樣的想法。這帶我們來到今天的第一段經文。我們將繼續進行我們的利未記系列，我們有意計劃今天要來講利未記16章，因為在利未記16章我們會發現了一些非常有趣的東西。

- If you've been with us at all these past few weeks, you've discovered that Leviticus is a fascinating book. It's in the Old Testament and it outlines the various rituals and festivals of the Hebrew God worshippers. And the life of any good Jew, including Jesus, revolved around the Hebrew calendar of Festivals. These Festivals pointed to something – they were not just rituals. They were PICTURES, telling a story. In Leviticus 16, we learn about one of these festivals called: 如果您在過去的數周中一直與我們在一起，您會發現《利未記》是一本令人著迷的書。它在舊約中，概述了希伯來神信徒的各種儀式和節日。任何好猶太人，包括耶穌在內的，的生活都圍繞著希伯來節日的日曆。這

些節日指出了一些東西–它們不僅僅是儀式，它們也是圖畫，它們講述一個故事。在利未記16節中，我們了解了其中的一個節日：

The Day of Atonement – Yom Kippur 贖罪日

The Day of Atonement comes 10 days into the Jewish New Year, known as Rosh Hashanah. 贖罪日是猶太新年（猶太新年）的10天。

For a month, leading up to Rosh Hashanah, the people would blow the Shofar, this ram’s horn. 在通向猶太新年之前的一個月裡，人們會吹羊角號，是羊角做的。

- They did it to ‘awaken the people’ to the start of the new year. And then, when it did, they would start by examining and re-evaluating their lives. So for ten days, they would be introspective, considering their life, before God. • This process had name. 他們這樣做是為了“喚醒人們”新年的開始。然後，當這樣做時，他們將從省察和重新評估他們的生活開始。因此，在十天之內，他們在神面前內省自己的生活。該過程有一個名字：

- It’s called T’Shuvah – or Repentance. 它被稱為T’Shuvah–或悔改。

- It’s a returning of our souls to the place they belong. Now, on the TENTH day, they had Yom Kippur, or the day of Atonement. And Leviticus 16 gives very specific instructions about how this was supposed to go down. First, it was very specific about the Priest. In Leviticus 16, it says that the priest would clean himself, and put on specific clothes, and then he would go into ‘the holy place’ and he would sacrifice a bull and a ram – to cover his own sinfulness. Then, he would choose TWO of one of our recent favorite animals around here. He would take two GOATS, and now, listen to what it says about these goats: 這是我們的靈魂回到他們所屬的地方的一個時間。現在，在第十天，他們有贖罪日。利未記16章給出了關於該如何做的非常具體的說明。首先，它是關於祭司的非常具體的。在利未記16章中說，祭司要洗淨自己，穿上特定的衣服，然後他將進入“聖所”，他將獻一頭公牛和一隻公羊–以遮蓋自己的罪惡。然後，他將在這裡選擇我們最近最喜歡這種動物的兩個。祭司要拿兩個山羊，現在，聽聽關於這些山羊的話：

Leviticus 16:7–10 7 Then he shall take the two goats and set them before the Lord at the entrance of the tent of meeting. 8 And Aaron shall cast lots over the two goats, one lot for the Lord and the other lot for Azazel. 9 And Aaron shall present the goat on which the lot fell for the Lord and use it as a sin offering, 10 but the goat on which the lot fell for Azazel shall be presented alive before the Lord to make atonement over it, that it may be sent away into the wilderness to Azazel.

利未記 16:7–10 7 也要把兩隻公山羊安置在會幕門口、耶和華面前，8 為那兩隻羊拈鬮，一鬮歸與耶和華，一鬮歸與阿撒瀉勒。9 亞倫要把那拈鬮歸與耶和華的羊獻為贖罪祭，10 但那拈鬮歸與阿撒瀉勒的羊要活著安置在耶和華面前，用以贖罪，打發人送到曠野去，歸與阿撒瀉勒。

So he sacrifices one goat. But then there’s this other goat... Azazel祭司會獻一隻山羊。但還有另一隻山羊... 阿撒瀉勒。

Which literally means, The Scapegoat. So check out what happens next:

字面意思是替罪羊。來看接下來會發生什麼：

Leviticus 16:21 21 And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness.

利未記 16:21 21 兩手按在羊頭上，承認以色列人諸般的罪孽過犯，就是他們一切的罪愆，把這罪都歸在羊的頭上，藉著所派之人的手，送到曠野去。

The people have just spent ten days examining their souls, considering their brokenness. 人們剛花了十天時間省察他們的靈魂，認識到他們的破碎。

There's something about us; about humanity. We have these things we wrestle with: Shame. Things no one knows. Guilt. Things we wish we could change. Insecurity. Why do I act this way. Anxiety. How can I make it go away. We literally have no way of dealing with this. And yet everything in us, wants something to be done. 我們人類一直跟一些事情掙角) 羞恥。沒人知道的事情。2) 罪疚。我們希望我們可以改變的事情。3) 不安全感。我為什麼要這樣行事。4) 焦慮。我怎樣才能使它消失。我們實在無法處理這些問題；然而，所有人都希望能做些什麼。

So a way gets presented. And then, in this symbolic act – in this PICTURE – the priest puts his hands on the goat, confessing the sins of the people. So, depending on what kind of year this was, it could take a while, right? 因此這裡提出了一個方式。然後，在這個象徵性的行為中（在該圖畫中），祭司將他的手放在山羊身上，承認了人們的罪過。因此，根據今年年份的好與壞，這可能需要花一段時間的，對嗎？

- Traditional Jewish literature teaches that when he did this, he would put a RED CORD, or Ribbon, on the head of the goat. And then, when he was done, he would take a portion of that cord and he would place it on the altar. Jewish Tradition says that this cord would mysteriously turn white, so that when the people re-visited the next year, it was no longer red. This is a well-known Jewish tradition. 傳統的猶太文學教導說，當祭司這樣做時，他會在山羊的頭上戴上紅繩。然後，當他完成後，他會拿走那根繩子的一部分，然後將其放在壇上。猶太傳統說，這根線會神秘地變成白色，因此當人們在第二年再次訪問時，它不再是紅色。這是眾所周知的猶太傳統。

- There's No direct biblical reference to this. BUT Isaiah begins his book by talking about our sins as scarlet being turned white as snow, and most scholars believe that's a reference to this cord. 這個沒有直接的聖經參考。但是以賽亞書的開頭說到我們的罪過，就像硃紅必變成雪白。大多數學者認為這是說道對這條繩子。

Back to the Goat. This goat would be taken out into the wilderness. The tradition became that the person who was appointed to do this WASN'T a Jew – because no Jew wanted to be associated with this. So they'd get a Gentile, and he'd take this loaded goat into the wilderness. 回到山羊。這只山羊將被帶到曠野。傳統的做法是，被任命負責此事的人不是猶太人–因為沒有猶太人希望與之相關。這樣他們就使用外邦人，而他會把這只山羊帶到曠野。

- WAY out into the wilderness. Why way out? Well, the symbolism kind of fell apart if you woke up the next morning and the goat was grazing in your backyard. 帶到曠野。為什麼帶到曠野去？試想，如果您第二天早上醒來，那隻山羊在你後院吃草，那這個象徵意義就瓦解了。

- And now we have is this picture. • This imagery. This symbolism. After this week of examining their hearts, there would be this solemn moment as they watched the goat leave, carrying all of that guilt and shame and sin, away. And there was this washing. This relief. Because they literally believed God was capable of removing their sins. • They believed that when that goat left town, SO did their sin. IT carried the sin, not you. 現在我們有了這張圖畫。這個象徵符號。在省察了他們的心靈的一周之後，將有一個莊嚴的時刻，他們看著山羊離開，將所有的罪疚，羞愧和罪帶走。他們經歷這種洗滌，這種釋放。因為他們確實相信神有能力除去自己的罪過。•他們認為，當那隻山羊離開城鎮時，他們的罪也離開了。山羊承擔了罪，而不是你。

- Now, this whole system in Leviticus got traction. People started realizing, “Wait, we don't have to live this way anymore.” Come, do these things and then you and God will be ok. So eventually, this giant alter was built in Jerusalem. Alter had thousands of priests, who took turns. Assist as you entered to offer your sacrifice. Because, ‘This, is how you know God.’ 現在，這整個系統在利未記的得引申。人們開始意識到，“等等，我們不必再這樣生活了。”來，做這些事，然後你和神之間就沒事了。因此，最終，有巨大的祭壇在耶路撒冷建成。祭壇有成千上萬的牧師，他們輪流擔任，在人們在進入獻祭時提供幫助。因為，‘這就是你認識/靠近神的方式。’

THAT, is how God USED Religion. 這，就是神如何使用宗教。

Now let's talk about how God ENDED religion. 現在，讓我們談談神如何結束宗教。

See, there was drift. Slowly, over time, they turned it back into religion. They re-created the insecurity, the fear, the anxiety. What was meant to show peace with God, eventually got turned back into religion. 看，隨著時間，事情在慢慢地改變。他們將其重新變成了宗教。他們重新製造了不安全感，恐懼感和焦慮感。本是為了與神重修和平的，最終又變成了宗教。

There were even systems and authorities who protected it by violence and propagated fear. There was this whole group of people, called the Sadducees that ran this whole alter system. The Sadducees made lots and lots of money off of religious fear and guilt. And, we – humanity, WE, are, right, back, where, we started. Everything that God had done, had been turned back into religion. 甚至有系統和權威機構通過暴力保護宗教並傳播恐懼。有一整群人，叫做撒都該人，運行著這整個獻祭系統。撒都該教徒從宗教，恐懼，罪咎而賺了很多錢。而，我們一人類，重新回到原點。神所做的一切，都已被轉變為宗教。

Then, one day, this Jewish rabbi named Jesus arrives on the scene. He turns the water into wine – and, intentionally desecrates a religious icon. He heals on the Sabbath, infuriating the religious authorities. He hangs out with people he's not supposed to. Violates Religious laws. Gathers unconventional disciples. And for three years he challenges the religious establishment. 一天，這位叫耶穌的猶太拉比到達現場。他把水變成酒–並有意不敬一些宗教標誌。他在安息日醫治人，激怒了宗教權威。他和他不應該去的人在一起。違反宗教規定。召集非常規的門徒。三年來，他向宗教機構發起挑戰。

Then, one day Jesus, stormed into the temple sacrifice area and announced: “One greater than the temple is here.” Jesus insists that whatever was happening through him, was greater and better than this whole alter temple thing. It's an outstanding claim. 然後，有一天，耶穌衝進聖殿祭祀區，宣布：“在這裡有一人比殿更大。”耶穌堅持認為，通過他發生的事情，都比這整個聖殿更大，更好。這是一項顛覆性的主張。

- Then, he makes a whip of chords and drives out people who were making a profit off of selling sacrificial animals at inflated prices and high monetary exchange rates. He's making a point. Jesus is condemning this whole thing. This is whole system is over, and irrelevant. 然後，他揮舞著鞭子，趕走了那些以高價和高貨幣匯率出售犧牲性動物而獲利的人。耶穌明確申明他的觀點。他譴責這件事，這是整個系統已經結束，並且無關緊要了。

There are four accounts of Jesus' life, we call them the Gospels, and in one of these, he says, “Destroy this temple and in three days, I will rebuild it.” Now, John tells us this to point out that the crowd doesn't understand. But Jesus isn't talking about the temple, he's talking about himself. 關於耶穌一生的記載有四個，我們稱其為福音，在這四福音之一中，他說道：“你們拆毀這殿，我三日內要再建立起來。。”現在，約翰告訴我們人群所不理解的。耶穌不是在談論聖殿，而是在談論自己。

- Something greater is on the scene. God has come near. Religion is dead and empty. The sacrifice is about to be made obsolete. Those protecting the system falsely accuse Jesus. • Sentence him to death, by crucifixion. 更大的事情正在現場。神近了。宗教是死去且空虛。獻祭將被淘汰。那些保護系統的人錯誤地指責耶穌。•通過釘十字架將他判處死刑。

- And, their actions actually make the very thing they are protecting obsolete. When it appears that God has caved to the whole system of religion – he eradicates it. 然而，正是他們的行為使他們所保護的東西成為過去。當表面上看起來神似乎屈服於整個宗教體系時，他將其拔除了。

Jesus is arrested. He's beaten. And he's taken to an alter of sorts, called the cross. • There, he breaths his last. He's buried in a tomb. But on the third day.

- Mary Magdalene returns to the tomb. And he's, not, there. 耶穌被捕了。他被毆打。然後他被帶到了另一種祭壇，也就是十字架上。•在那兒，他吐出最後一口氣。他被埋葬在墳墓裡。但是在第三天。•抹大拉的馬利亞回到墳墓。而且耶穌不在那里。

You read about this in all three of the narratives of the life of Jesus. All three accounts, and all of his followers proclaim, that he ROSE from the dead.

Death, sin, and RELIGION have been defeated. 您在敘述耶穌生平的所有三本書中都會讀到這一點。這三個故事以及他的所有追隨者都宣稱他從死裡復活。死亡，罪惡和宗教都已被擊潰。

Certainly, anyone and everyone must have remembered that moment we read about in the book of John, when John the Baptist sees Jesus walking in the Galilean wilderness: 當然，任何人都會記得我們在約翰的書中讀到的那一刻，當施洗約翰看到耶穌在加利利曠野中行走時：

John 1:29 “Behold, the Lamb of God, who takes away the sin of the world!”

約翰福音 1:29 29 次日，約翰看見耶穌來到他那裡，就說：「看哪，神的羔羊，除去（或譯：背負）世人罪孽的！」

Later in the New Testament, the writer of Hebrews, who is putting all of these Levitical rites and rituals into perspective says this: 在新約聖經的後面，希伯來書的作者給我們一個新的角度來看這些利未記的儀式和禮節，他這樣說：

Hebrews 10:5–6 5 Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body have you prepared for me; 6 in burnt offerings and sin offerings you have taken no pleasure.

希伯來書 10:5–6 5 所以基督到世上來的時候，就說：神阿，祭物和禮物是你不願意的；你曾給我預備了身體。6 燔祭和贖罪祭是你不喜歡的。

What is this talking about? He goes on in Verse 12: 這是在說什麼呢？他繼續在12節中說道

Hebrews 10:12 12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God

希伯來書 10:12 12 但基督獻了一次永遠的贖罪祭，就在神的右邊坐下了。

Do you see what this is saying? Jesus is our scapegoat. He takes AWAY our sins! 你明白這是在說什麼嗎？耶穌是我們的替罪羊。他帶走了我們的罪！

That’s what that picture, hundreds of years earlier was pointing to. Instead of giving us bullet points, and explanations, God says, “Do you want to know what forgiveness looks like?” 那就是那張數百年前的圖畫所指的。神不是給我們要點和解釋，而是說：“你想知道寬恕是什麼樣嗎？”

- In fact, a couple of crazy things, remember earlier, I mentioned this RED CORD. 實際上，有兩個實在特別的事情，請記住，我之前提到過這個紅線。
- Well, the Mishnah, one of the key rabbinical texts describes this phenomenon that is mind–blowing. This book, written by the very people who opposed Jesus, rejected Jesus, the people behind his crucifixion, in their OWN book, you can read that this red cord, that had turned white every year for hundreds of years, stopped doing this. They actually wrote it down. Like, THIS year, the chord quit doing this. 好吧，密西拿（Mishnah）是主要的猶太教記載之一，描述了這個令人震驚的現象。這本書是由反對耶穌的人寫的，也就是拒絕了耶穌，把他釘在十字架上的人。在他們自己的書中，您可以讀到，這條在過去數百年每年變成白色的紅繩停止了變白。他們實際上紀錄下來了一今年，紅繩不再這樣做了。
- When was it you ask? This happened, according to the Mishnah, 40 years prior to the destruction of the temple in Jerusalem. 您可能會問什麼時候發生的？據密西拿記載說，這是在耶路撒冷聖殿被毀之前40年發生的。
- When was that? Well Titus, the Roman General destroyed the temple in AD 70. So, 40 years before that, is when this phenomenon stopped. • This is my my kind of math. 那是又是什麼時候呢？羅馬將軍提多斯（Titus）在公元70年摧毀了這座聖殿。因此，在此之前40年，這一現象停止了。下面是我的數學。

70AD–40年= 30AD 公元後70年 – 公元後40年 = 公元後30年

- Well what happened around that same time?
- THE CRUCIFIXION of Jesus! 那麼在同一時間發生了什麼？ •耶穌被釘十字架！

Jesus is crucified, and this thing that’s been going on for hundreds of years, it just stops. And could it be that this red cord, on the goats head, was pointing to the ring of blood that would have been around the brow of Jesus after having a crown of thorns pressed on him? Oh, and remember the person assigned to take the goat

into the wilderness? Remember it was a gentile. Do you know that the crucifixion took place OUTSIDE the city, in the wilderness. And who was it that led Jesus into the wilderness? It wasn't the Jews. • It was the Gentiles! The Romans! 耶穌被釘在十字架，而這已經持續發生了數百年的事情，停止了。難道這條在山羊頭上的紅線指向的是在荊棘冠上壓過耶穌的額頭上的那圈鮮血？哦，還記得指定將山羊帶到曠野的人嗎？記住那是一個外邦人。您知道釘在十字架上的事發生在城市之外，在曠野嗎？是誰帶領耶穌進入曠野？不是猶太人•是外邦人！是羅馬人！

Why? Because Jesus is the AZAZEL!! 為什麼？因為耶穌是我們的阿撒瀉勒（替罪羊）！

Why is this so powerful, so meaningful? If you keep reading in Hebrews 10, it says this: 這是極有能力，極有意義的？如果您繼續閱讀希伯來書10章，會讀到：

Hebrews 10:16–18 16 “This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds,” 17 then he adds, “I will remember their sins and their lawless deeds no more.” 18 Where there is forgiveness of these, there is no longer any offering for sin.

希伯來書 10:16–18 16 主說：那些日子以後，我與他們所立的約乃是這樣：我要將我的律法寫在他們心上，又要放在他們的裡面。17 以後就說：我不再記念他們的罪愆和他們的過犯。18 這些罪過既已赦免，就不用再為罪獻祭了。

This is the end of the sacrificial system. This is the END of RELIGION. The whole idea of God needing blood, this whole concept of a God who is angry and needing to be appeased – it's eradicated from the landscape. Those days are done. 這是獻祭系統的終結。這是宗教的終結。那個關於神需要血，神是憤怒的和需要被安撫的想法/概念，從整個視野中根除了。那些日子已經過去了。

• And so is a human existence that is lived in bondage to those same ideas. • It's O V E R! And in it's place we have a life changing reality, this thing called: 依附於這些觀念的人類存在也是如此——它結束了！在那個地方，我們有一個有改變生命能力的新的現實，它叫做：

Forgiveness 饒恕

• Deliverance. Freedom. Liberty. 釋放。自由。

People everywhere, different nationalities, speaking different languages, with different stories, and pasts, and backgrounds, they carry the symbol of the cross. They hang in homes, around necks, from rearview mirrors. The cross is everywhere. The strangest thing is this: It's an ancient execution device. Why do we do this with a brutal instrument of death? 世界各地的人們，不同的民族，說不同的語言，有著不同的故事，歷史和背景，都帶著象徵的十字架——在家中，頸項上，後視鏡上。十字架無處不在。最奇怪的是：這是一個古老的刑罰工具。為什麼我們要展示一種死亡酷刑的工具呢？

• Because it's more than that. The cross, is a symbol, a picture, that is worth, a thousand words. When we look to the cross we EXPERIENCE forgiveness. It's like watching the goat, leave the village. WE are washed. It says you aren't who you were. • You aren't what you've done. 因為十字架不僅限於此。十字架是像徵，是一幅圖畫，一幅勝過一千個文字的圖畫。當我們仰望十字架時，我們會經歷到饒恕。就像看著山羊離開村莊。我們被潔淨了。它述說著你不再是過去的你。•你不是你曾做過的那些事。

God is presenting a whole new, upside down, alternate reality. In THIS, God doesn't just END religion, he reverses. 神正在呈現一個全新的，顛覆性的現實。在這裡，神不只是結束宗教，祂逆轉宗教。

How? Well, let think about forgiveness. 神怎樣逆轉宗教呢？然我們來想想饒恕。

• When there's forgiveness between two people, what gets restored? • Relationship, right? 當兩個人之間有饒恕時，什麼得著恢復？關係，對嗎？

• Do you realize that at the heart of EVERY religious system is this idea, that I have to do something, YOU, have to do something to make God happy? They are ALL like that. • Except Jesus. 您是否意識到每個宗教制度的核心是這個觀念—我必須做些什麼事情，來使神滿意？所有宗教都是那樣。除了耶穌。

With Jesus, religion is reversed, and the opposite of religion is relationship. 在耶穌裡，宗教被逆轉了，而宗教的反面就是關係。

And all of that becomes painstakingly clear when we consider one of the most memorable stories of Jesus. There are three stories in Luke 15. 當我們思想耶穌最難忘的故事時，所有這些都變得十分清晰。路加福音15章中有三個故事。

• There's a story of a man who has 100 sheep, but when one gets lost, he leaves the 99, to find the one. And when he finds it, he lifts it to shoulders and cries out, "Rejoice with me, I've found the sheep I lost." 有一個男人有100隻羊的故事，但是當一隻羊迷路時，他離開了99只，去找那隻迷失的羊。當他找到它時，他將它舉到肩膀上並大喊：“與我一同歡喜罷，我找到了那迷失的羊。”

Then there's a story of a woman, who loses coin and she searches through the night to find it. And when she does, she calls her friends over and they celebrate. She says, "Rejoice with me, for I have found the coin that I lost!" 然後是一個女人的故事，她丟了硬幣，她整夜搜尋硬幣。當她找到的時候，她叫她的朋友過來慶祝。“我失落的那塊錢已經找著了，你們和我一同歡喜罷”

And then, then, there's this final story. It's the story of a father. And he has two sons. And right now, I want you watch this, with me: 然後是最後一個故事。這是一個父親的故事。他有兩個兒子。現在，我希望您和我一起觀看：

Video: Prodigal Son 影片：浪子的故事

There's this moment, after the father embraces the son. When the father throws a party. And he announces, "this son of mine who was dead, is alive. He was lost, but he's been found." • AND THEY CELEBRATE. 這裡有個時刻，當父親擁抱兒子之後，父親開派對慶祝。他宣布：“我的兒子是死而復活、失而又得的，所以我們理當歡喜快樂。。”他們一起慶祝。

Relationship is restored. And all the son had to do was come home. • The forgiveness of the father is instant. 關係被恢復。兒子唯一需要做的就是回家。父親的寬恕是瞬間的。

Do you realize the reversal that God wants to do in your life? 您是否意識到神要在您的生活中做的逆轉？

From the beginning of time, God has been trying to open our eyes, so that we could see, in this life, what he's done; who he is; so that WE, could discover life, with HIM. 從一開始，神就一直試圖打開我們的眼睛，使我們在地上的日子可以看到祂的作為，祂的所是；以致於我們可以與祂一起發現生命。

Today is a day, when many of us renew our commitment to Jesus. 在這個日子，我們許多人要重新確立我們對耶穌的承諾。

It's a day when we're reminded and refocused. 這個日子，我們要被提醒和重新聚焦。

It's a day when we return to Jesus. 在這個日子，我們要重新回到耶穌那裡。

It's also a day, when Jesus might make sense to you for the first time. 在這個日子，也許你第一次了解耶穌。

There were hundreds of people who were confused by Jesus – but not after Easter. Maybe that's you. And maybe today, you need to come home to the father by simply saying yes to Jesus. 有成百上千的對耶穌所做的非常的困惑——但是這些困惑在復活節之後都消失了。也許那就是你。也許今天，你需要簡單地對耶穌說“是”，回到天父那裡。

But no matter who you are, or where you come from, together, we are a community of people who are learning what it looks like to be unconditionally loved, by our father in heaven. 但是，無論你是誰，你在哪裡，我們在一起是這樣一個社區，要來學習和經歷被我們天上的父親無條件地愛著的生活。

Benediction 祝禱

- And now, on this day of celebration, May you see the scapegoat carrying your guilt and shame. May you experience a death, that leads to a resurrection. May you know Jesus Christ and the power of his resurrection. Amen.
今天，在這個慶祝的日子，願你看到那替罪的羔羊帶走了你的罪咎和羞恥。願你經歷一個死亡，引你向重生。願你認識耶穌基督，並祂重生的大能。阿門！