

Epistle to the Hebrews 希伯來書

Hebrews 8: The Main Point

希伯來書第8章：重點



Better Covenant 更美之約

I must take away the shadow 我必除盡那虛影

to give to you the Sun 帶給你陽光

Take the temporal provisions 除去暫時的供應

to give the Eternal One 給你永恆唯一

“I am making all things New, 我正將全部變新

As the “old” departs from view “陳舊”消失無蹤

And a better covenant's working in you

有個更美好的約 為你啟動

(1) I will put my Word in your mind (1)要將我話語注你思想

(2) I will write the Lord in your heart (2)我將主刻於你心

(3) I will be your only God forevermore

(3) 我是你唯一的救主 直到永遠

(4) And you will be My people (4)你將會是我的子民

(5) I'll be known by great and small (5)大小都要認識我

(6) Showing mercy in Your failings (6)當你失敗 供應憐憫

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耶穌 Jesus:
We have SUCHa High Priest!
我們有何等的一位大祭司!
希伯來書8:1-6 Hebrews 8:1-6

Heb. 8.1 ¶ Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

來8:1 我們所講的事，其中第一要緊的，就是我們有這樣的大祭司，已經坐在天上至大者寶座的右邊，

Heb. 8.2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

來8:2 在聖所，就是真帳幕裡，作執事；這帳幕是主所支的，不是人所支的。

“The Main Point”重點

a. The writer summarizes the whole previous doctrinal section and revelation by extolling Jesus as the absolutely sufficient priest for our daily needs

a. 作者總結了前面全部的教義及啟示部分，稱讚耶穌是完全充足供應我們每日所需的的祭司

b. The writer is progressively setting aside the temporary things of Judaism to make room for Christ to fill with Himself:

- Angels, Moses, Priesthood, the Old Covenant and the earthly Tabernacle, animal blood sacrifices

b. 作者逐步的將猶太教暫時的事物放在一邊，讓基督有空間來充滿祂自己：

— 天使、摩西、祭司制度、舊的約及地上的帳幕、祭牲流血的獻祭

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來8:2 在聖所，就是真帳幕裡，作執事；這帳幕是主所支的，不是人所支的。



c. HPOV: There was a “true tabernacle” pitched by the Lord in Heaven long before Moses received the pattern on the Mount

c.屬天的角度：比摩西在山上接受建造的樣式更早以前，神就已經支好了一個“真帳幕”在天上

**“The Main Point”：Jesus’
priesthood not earthly**
**“重點”：耶穌的祭司職分
不是屬地的**

Heb. 8.3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.

來8:3 凡大祭司都是為獻禮物和祭物設立的；所以這位大祭司也必須有所獻的。

Heb. 8.4 Now if He [Jesus] were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;

來8:4 他若在地上，必不得為祭司，因為已經有照律法獻禮物的祭司。



a. The writer again makes a comparison/contrast with the levitical priests regarding where the ministries are rendered

a. 作者再次跟利未的祭司在有關職事供應的地方做比較／對比

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b. Gifts are free will offerings presented to God and sacrifices are for specific sins, trespasses, rituals

b. 禮物是自願獻給 神的而祭牲是為了特別的罪、過犯及儀式獻的

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c. On earth, Jesus could not be a priest because the Law apportions this to the Levites alone

c. 在地上，耶穌不可能是祭司，因為律法只把這項職事給了利未支派

**Levitical priests serve in a tabernacle
which is a 'shadow' of the heavenly antitype**
利未的祭司在帳幕裡服事，那只是屬天會幕的影兒

Heb. 8.5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "See," He says, "That you make all things according to the pattern which was shown you on the mountain."

來8:5 他們供奉的事，本是天上事的形狀和影像，正如摩西將要造帳幕的時候，蒙神警戒他說：“你要謹慎，作各樣的物件，都要照著在山上指示你的樣式。”

a. The writer continues his comparison/contrast regarding the venue and services rendered - Jesus ministers in the heavenlies

a. 作者繼續做有關場地和服事的比較／對比－耶穌是在屬天的範圍裡進行職事的

b. Moses built the Tabernacle from the “pattern” he saw in a vision of the real, heavenly Tabernacle

b. 摩西建造的會幕是基於他在異象裡看見的真的、屬天的會幕的“樣子”造的

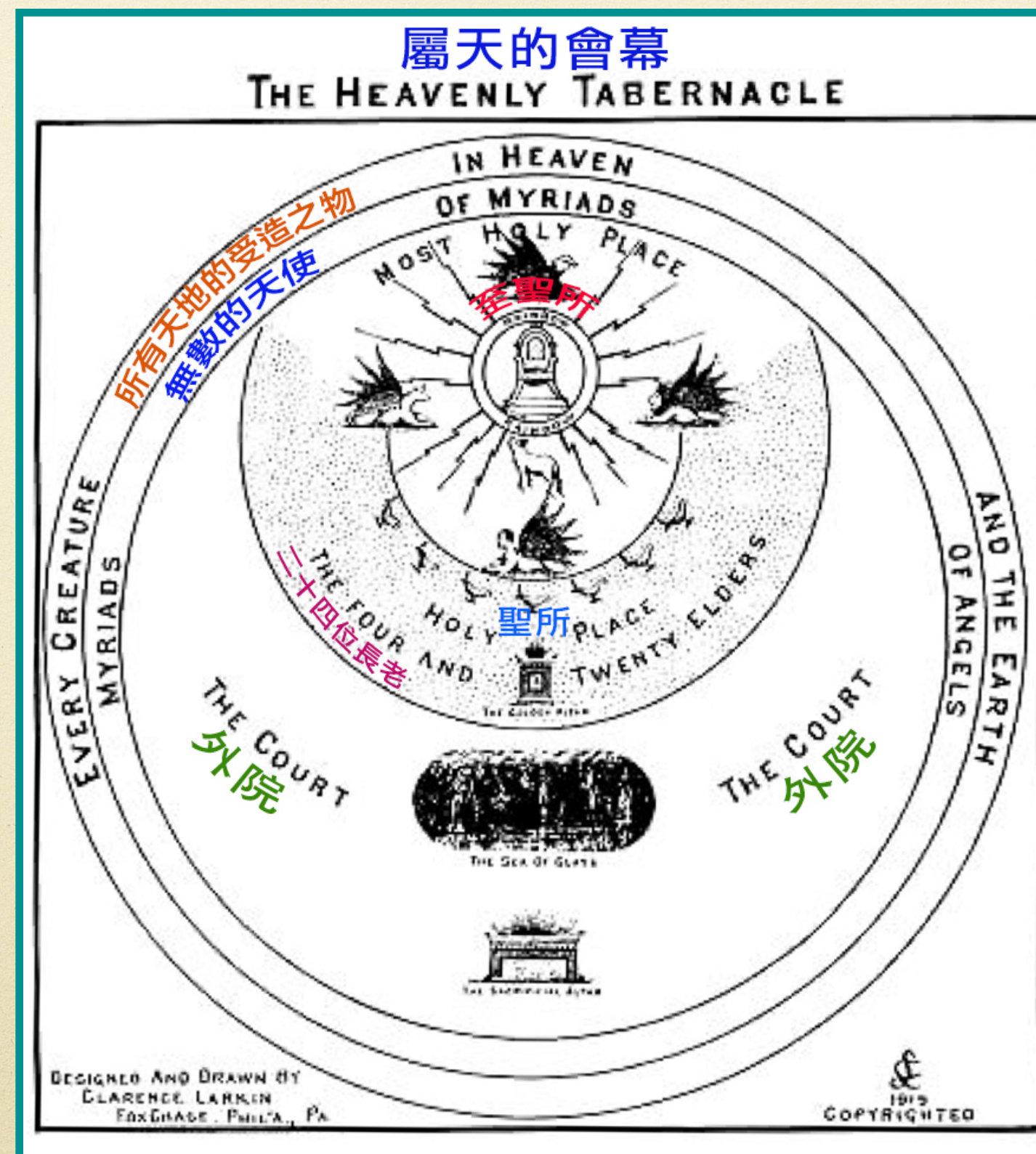
c. He was warned 7 times to make it just like pattern he saw - this was because it's details are a type of Jesus

c. 他被警告了7次，要照著他所看見的樣式建造－這是因為所有的相關細節都是耶穌的預表

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d. Through John's later vision in Revelation of the heavenly Temple is more glorious, here the writer describes the similarities of the Heavenly and their more familiar earthly Tabernacle

d. 藉著約翰後來在啟示錄裡看見的異象，天上的會幕是更榮耀的，在此，作者形容屬天的類似之處，以及他們比較熟悉的地上的會幕

Jesus' priestly ministry is more excellent because He mediates a "Better Covenant"

耶穌的祭司職任是更好的，因為祂是那“更美之約”的中保

Heb. 8.6 But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

來8:6 如今耶穌所得的職任是更美的，正如他作更美之約的中保；這約原是憑更美的應許立的。

Heb. 8.7 For if that first covenant had been faultless, there would have been no occasion sought for a second.

來8:7 那前約若沒有瑕疵，就無處尋求後約了。

更 A BETTER
更美 COVENANT 之約

a. In Heb 7.12 the writer mentioned an important matter he now explains

Heb. 7.12 “For when the priesthood is changed, of necessity there takes place a change of law also.”

a. 在希伯來書7:12裡，作者提到了一個很重要的事，現在他的解釋是

來7:12 “祭司的職任既已更改，律法也必須因著需要而更改。”

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b. Fault was found in the Old Covenant because it could not perfect "Sons"

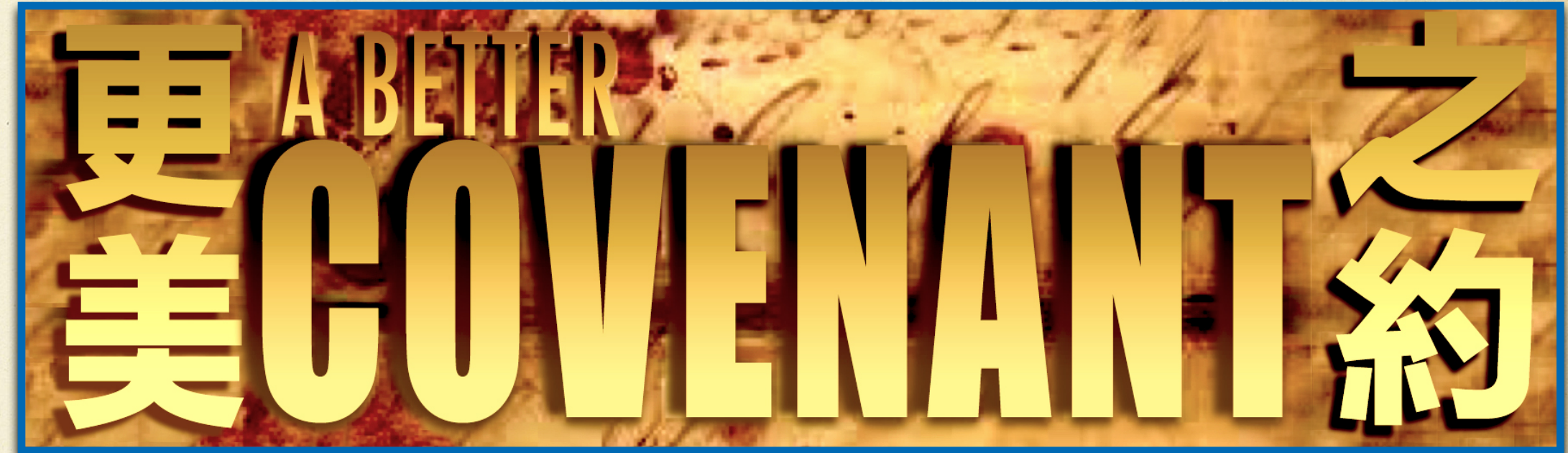
b. 在舊的約裡找到短處，因為它不能讓“兒子們”得完全

c. Jesus' more excellent priesthood is now be explained in more detail for the reader

c. 耶穌更完美的祭司職任現在為了讀者們而被更仔細的解釋了

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d. Jesus the Priest has a more excellent ministry because it is based upon a better covenant

d.以耶穌為祭司是更美的職事，因為它是基於一個更美的約上

- Levitical Priests mediated the former covenant between God and Israel by using animal's blood to cover sins

-利未祭司是前約的中保，介於神與以色列人之間，以動物的血來遮蓋罪

- but Israel's unfaithfulness to keep covenant on their side nullified their promises of inheritance in the kingdom

- 由於以色列人不忠心守約，因此他們要得到國度產業的應許失效了

Jeremiah prophesied of a “new” covenant God would make 耶利米預言了神要另立一個“新的”約

Heb. 8.8 For finding fault with them, He says, “Behold, days are coming, says the Lord, When I will effect a new covenant With the house of Israel and with the house of Judah; 來8:8 所以主指責他的百姓說：“日子將到，我要與以色列家，和猶大家，另立新約；



- a. Notice here the new covenant is to be made with Israel and Judah
 - a. 注意在此有個新的約是要與以色列家跟猶大家立的
 - b. Jeremiah prophesied that this would happen after the Babylon Captivity
 - b. 耶利米預言了這個會在被巴比倫擄掠之後發生
 - c. We as Christians would be brought into this covenant's promises through our union with the Messiah
 - c. 基督徒藉著與彌賽亞聯合，也能被帶入這個約的應許裡

Jeremiah prophesied of a “new” covenant God would make 耶利米預言了神要另立一個“新的”約

Heb. 8.9 Not like the covenant which I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in My covenant, and I did not care for them, says the Lord.

來8:9不像我拉著他們祖宗的手，領他們出埃及的時候，與他們所立的約；因為他們不恆心守我的約，我也不理他們。這是主說的。



d. The former covenant was at Sinai after God led them out of Egypt:

d. 舊的約是神帶領他們出埃及後在西乃立的

Ex. 24.7 Then he took the book of the covenant and read it in the hearing of the people; and they said, “All that the Lord has spoken we will do, and we will be obedient!”

出24:7 又將約書唸給百姓聽。他們說：“耶和華所吩咐的，我們都必遵行。”

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e. Interesting textual variation in Jer. 31.32 where the Hebrew says “*My covenant which they broke, although I was a husband to them,*” (but the LXX reads as in Hebrews)

e. 耶利米書31:32的記載在文字上跟希伯來書有著有意思的變化，希伯來書說：“我雖作他們的丈夫，他們卻背了我的約。”（但是七十士譯本讀的跟希伯來書裡的一樣）

New Covenant relationship more intimate

新的約的關係更親密



Heb. 8.10 “For this is the covenant that I will make with the house of Israel After those days, says the Lord: I will put My laws into their minds, And I will write them on their hearts. And I will be their God, And they shall be My people.

來8:10 主又說：“那些日子以後，我與以色列家所立的約乃是這樣；我要將我的律法放在他們裡面，寫在他們心上，我要作他們的神，他們要作我的子民；

The Seven Promises 七個應許

1. Laws once worn externally will then abide within the enlightened mind

1.原本外在的律法會住在蒙光照之人的腦海裡

2. This will be a living Word engrafted upon willing hearts (quickened spirit)

2.這將是個活的話語，灌輸給願意接受的心（被點醒的靈）

3. “I will be their God” implies He will be recognized by everyone as the ONLY God of His people (no more idols)

3.“我要作他們的神”意味著祂會被所有屬於祂的人承認是唯一的神（不再有偶像）

4. “they shall be My people” means Israel will be recognized by all as the exclusive possession of God

4.“他們會是我的子民”意味著以色列會被大家公認是神專有的產業

All New Covenant people will know God both in relationship and personal experience

所有新約的子民會在關係上及個人的經歷上認識神



Heb. 8.11 "And they shall not teach everyone his fellow citizen, And everyone his brother, saying, 'Know the Lord,' For all will know Me, From the least to the greatest of them.

來8:11 他們不用各人教導自己的鄉鄰，和自己的弟兄，說：'你該認識主。'因為他們從最小的到至大的，都必認識我。

Heb. 8.12 "For I will be merciful to their iniquities, And I will remember their sins no more."

來8:12 我要寬恕他們的不義，不再記念他們的罪愆。"

The Seven Promises 七個應許

5. The New covenant will teach everyone great or small to know God personally from within and not by others second hand

5. 新的約將教導每個人，從大到小都能個人從內心認識神，而不需要別人間接的幫助

6. Mercy will be the response to iniquities

6. 對於罪愆的反應乃是憐憫

7. Sins will be remembered no more

- The point: intimacy and love between God and His people will become permanent

7. 不再記念罪—重點：神跟祂的子民之間親密及愛的關係會維持到永遠

Jeremiah's prophecy means the "new" has replaced the Old 耶利米的預言表示“新的”會代替舊的

Heb. 8.13 When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

來8:13 既說新約，就以前約為舊了。但那漸舊漸衰的，就必快歸無有了。



Quiz question: which of the 7 new covenant promises of Jeremiah 31 are you truly experiencing?

小考問題：耶利米書31章裡提到的7個新的約裡的應許，有哪幾個是你真正在經歷的？

Are you a New Covenanter? 你是新的立約人嗎？

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(2) I will write the Lord in your heart (2)我將主刻於你心

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(7) I'll remember your sins no more

(7) 不再 記念你的罪

Hebrews annuls the old to re-build a better covenant

希伯來書廢除了舊的，為了重建一個更好的約

Most of our difficulties are misinterpretations of God:

我們大部分的難處是把神認識錯了：

1. Inwardly -we always feel we are being punished for our sins

1. 內在－我們總覺得自己被罪所懲罰

2. Outwardly - We always feel we are being persecuted by the unrighteous actions of others

2. 外在－我們總覺得我們被別人不義的行為所逼迫

舊的約 OLD Covenant

RIGHTEOUSNESS
律法的義 of LAW

1. Blood of animals 動物的血
2. Written on stone 刻在石板上
3. Shadow 影兒
4. Glorious 榮耀
5. Had an end 有止境
6. Law of Moses 摩西的律法
7. Law of works 做工的律
8. Law of sin and death 罪與死的律
9. Many sacrifices 許多獻祭
10. Powerless to save 無力拯救
11. Annual atonement 每年贖罪
12. Earthly tabernacle 屬地的會幕
13. Ministry of death 死的職事
14. Outer form - flesh 外在的－肉體
15. Ministry of condemnation 定罪的職事

1st Covenant 第一個約

那前約若
沒有瑕疵
就無處
尋求後約了

For
if the first
covenant had
been faultless
then should
no place have
been sought
for the second.

希伯來書 8:7
Hebrews 8:7

NEW 新的約 Covenant

RIGHTEOUSNESS
of CHRIST 基督的義

1. Blood of Christ 基督的血
2. Written on hearts 寫在心板上
3. Substance 實質
4. More Glorious 更榮耀
5. Has no end 無止境
6. Law of Messiah 彌賽亞的律法
7. Law of faith 信心的律
8. Law of Sprit of Life 生命之靈的律
9. One Sacrifices 一次獻祭
10. Powerful to save 有能力拯救
11. Eternal atonement 永遠贖罪
12. Heavenly tabernacle 屬天的會幕
13. Ministry of life 生命的職事
14. Inner reality - spirit 內在的實際－靈
15. Ministry of reconciliation 和好的職事

2nd Covenant 第二個約

Hebrews annuls the old to re-build a better covenant

希伯來書廢除了舊的，為了重建一個更好的約

But really most of our difficulties are God's working to rid us of the indwelling "Old":

但實際上我們大部分的難處是神在做工—要除去我們內在的“老舊”

1. We still live in the the Old covenant instead of the New (Paul's condition in Romans 7)

1. 我們還是活在舊的而不是新的約裡（保羅在羅馬書第7章裡的情形）

2. Like these Jewish Christians, even as gentiles we have laws within which bind our conscience to religious dead works

2. 就像這些猶太基督徒一樣，甚至我們這些外邦人也有內在的律法，綑綁我們的良知，而去做宗教性的、死的工作

舊的約 OLD Covenant	那前約若 沒有瑕疵 就無處 尋求後約了	NEW 新的約 Covenant
<p>RIGHTEOUSNESS 律法的義 of LAW</p> <ol style="list-style-type: none"> 1. Blood of animals 動物的血 2. Written on stone 刻在石板上 3. Shadow 影兒 4. Glorious 榮耀 5. Had an end 有止境 6. Law of Moses 摩西的律法 7. Law of works 做工的律 8. Law of sin and death 罪與死的律 9. Many sacrifices 許多獻祭 10. Powerless to save 無力拯救 11. Annual atonement 每年贖罪 12. Earthly tabernacle 屬地的會幕 13. Ministry of death 死的職事 14. Outer form - flesh 外在的 - 肉體 15. Ministry of condemnation 定罪的職事 	<p>For if the first covenant had been faultless then should no place have been sought for the second.</p>	<p>RIGHTEOUSNESS of CHRIST 基督的義</p> <ol style="list-style-type: none"> 1. Blood of Christ 基督的血 2. Written on hearts 寫在心板上 3. Substance 實質 4. More Glorious 更榮耀 5. Has no end 無止境 6. Law of Messiah 彌賽亞的律法 7. Law of faith 信心的律 8. Law of Sprit of Life 生命之靈的律 9. One Sacrifices 一次獻祭 10. Powerful to save 有能力拯救 11. Eternal atonement 永遠贖罪 12. Heavenly tabernacle 屬天的會幕 13. Ministry of life 生命的職事 14. Inner reality - spirit 內在的實際 - 靈 15. Ministry of reconciliation 和好的職事
1 st Covenant 第一個約	希伯來書 8:7 Hebrews 8:7	2 nd Covenant 第二個約

“10 Commandments [LIES] of religious flesh”

“宗教的肉體裡的十誡[謊言]”

1. I feel I am completely separated from God and far away
1. 我覺得我完全與神隔絕並且離神很遠
2. God is always looking for an excuse to disown me
2. 神總是在找藉口不要我
3. If I act outwardly righteous I may satisfy God
3. 如果我外在表現得正義，我就能滿足神
4. If I hurt, sacrifice or abuse myself it may placate His anger and disapproval
4. 如果我受傷、犧牲或虐待我自己，那就能安撫祂的怒氣及祂的不認同
5. I ought to prove myself worthy by more good works
5. 我必須藉著多做好事來證明我是配的

重要：

IMPORTANT:

不是律法的結束

NOT THE END OF THE LAW

而 BUT 是

**THE END OF TRYING TO BECOME RIGHTEOUS
THROUGH THE LAW**

結束試著通過律法而變為公義的

羅10:4 ...律法的總結就是基督使凡信他的都得著義

Rom 10:4 ... *Christ is the end of the law for righteousness to everyone who believes.*

“10 Commandments [LIES] of religious flesh”

“宗教的肉體裡的十誡[謊言]”

6. I must keep the New Covenant by trying harder

6. 我必須藉著更努力來守新的約

7. As a self-loathing wretch I must prostitute myself for love by always trying to please others

7. 我是個恨自己的罪人，我該為愛而作踐自己並一直努力討好他人

8. Others will be impressed by my self-abasement and false humility

8. 別人對於我的自我貶低及假謙卑會有好的印象

9. I must work hard to hide who I really am because I would be totally rejected by others if they really knew me

9. 我必須努力遮掩真的我，因為如果別人真認識我是怎樣的人，他們就會完全不接納我

10. I will try to be humble and righteous by honoring others with my lips

10. 我必須藉著用言語捧人來試著保持謙卑及公義

重要：

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Hebrews annuls the old to re-build a better covenant

希伯來書廢除了舊的，為了重建一個更好的約

What about God's discipline in our lives?

神在我們這一生中如何管教我們？

1. The cross's power keeps nullifying and mortifying all the Old man/flesh/as the natural carnal man keeps trying unsuccessfully to exert his will power

1. 當自然的、屬肉體的人繼續不成功的試著運作他的意志力時，十字架的力量就一直保持著讓舊人／肉體被廢止及置於死地

2. As long as we remain alive to the Law on the pre-cross side we are causing our own problems and frustrations - not God - His life's only found on the resurrection side

2. 只要我們在被釘十字架以前對律法還是活的，我們就會給自己帶來麻煩及沮喪－不是神－祂的生命只能在復活的那頭被找到

舊的約 OLD Covenant

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1st Covenant 第一個約

那前約若
沒有瑕疵
就無處
尋求後約了

For
if the first
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希伯來書 8:7
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NEW 新的約 Covenant

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2nd Covenant 第二個約

Hebrews annuls the old to re-build a better covenant

希伯來書廢除了舊的，為了重建一個更好的約

God of the New Covenant
never punishes His own

新約的神從不懲罰屬於祂的人

*The only other reason for our difficulties is that
God is using your suffering for others*

我們經歷難處的唯一原因是神要用你的苦難來成全別人

1. Your life is a testimony

1. 你的生命是個見證

2. Your suffering is an intercession for others

2. 你的受苦是為他人的代求

*3. When trouble comes, ask, "God what are you
up to and how can I stand for you here?"*

3. 當難處來臨時，問“神，祢現在要做什麼？我
要如何站在祢這邊？”

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2nd Covenant 第二個約

Perspective for us today 今天給我們的觀點

The New Covenant is full of Grace and Life 新的約充滿了恩典及生命

1. The Holy Spirit must spend a tremendous amount of energy to break the hold of the “old” so that saints may enter the “new”

1. 聖靈要花許多的力量來破碎“舊的”網綁，這樣聖徒才能進入“新的”裡面

2. The New Covenant is enacted primarily from within as the Lord reveals Himself

2. 新約的啟動主要是主從內在啟示祂自己

3. This is when our destined sonship is revealed in Him

3. 這就是我們被命定的兒子名份從祂那裡彰顯出來

Why is truly living in the good of this covenant so difficult for today's saints?

為什麼真的活在這個約的好處裡對於今天的聖徒而言那麼難？

Next time :

Epistle to Hebrews:

Chapter 9

Levitical offerings vs. Jesus' offering

下次：

希伯來書第9章：

比較利未的獻祭及耶穌的獻祭