

Epistle to the Hebrews 希伯來書

Hebrews 9: The Better Sacrifice

希伯來書第9章：更好的祭



Better Covenant 更美之約

I must take away the shadow 神必除盡那虛影

to give to you the Sun 帶給我陽光

Take the temporal provisions 除去暫時的供應

to give the Eternal One 給我永恆唯一

“I am making all things New, 神正將全部變新

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 為我啟動

(1) I will put my Word in your mind (1)神將祂話語注我思想

(2) I will write the Lord in your heart (2)神將主刻於我心

(3) I will be your only God forevermore

(3) 神是我唯一的救主 直到永遠

(4) And you will be My people (4)我將會是祂的子民

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

(6) Showing mercy in Your failings (6)當我失敗 供應憐憫

(7) I'll remember your sins no more

(7) 不再 記念我的罪

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“The Main Point” 第一要緊的事

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。

a. The writer stresses the absolute sufficiency and superiority of Jesus their High priest who has passed through the heavens into the real, heavenly Tabernacle

a. 作者特別強調他們的大祭司耶穌完全充足的供應及超越性，祂已經越過諸天，進入了真正屬天的會幕裡

b. The writer's argument progressively sets aside the temporary earthly things of Judaism to make room for Christ to fill these former things with Himself:

b. 作者的辯論逐漸將猶太教暫時的、屬地的事物放在一邊，讓基督有空間將這些原有的事物由祂自己代替：

- in chapters 1-4: Angels, Moses, Joshua

— 在第1-4章裡：天使、摩西、約書亞

- in chapters 5-7: Aaron's Priesthood

— 在5-7章裡：亞倫的職事

- in chapter 8: the Old Covenant and the earthly Tabernacle superseded

— 在第8章裡：超越了舊的約及屬地的會幕

- in chapters 9-10: animal blood sacrifices replaced by Jesus' offering

— 在第9章裡：動物流血的犧牲被耶穌的奉獻代替



Heb. 8.4-5 Jesus the High Priest made His “one time” sacrifice in a better venue: heaven’s true, eternal Tabernacle (where eternal transactions are made)

來8:4-5 大祭司耶穌在一個更好的場地獻上祂“一次”的祭：屬天真實、永恆的會幕（在那裡進行了一個永恆的交易）

He. 8.6-13 Jesus’ Priesthood operates efficaciously under the auspices of a “better covenant”

來8:6-13 耶穌的祭司職事在“更美之約”的鞏固下有效地運作

“The Main Point”: Jesus’ priesthood supersedes all other

“重點”：耶穌的祭司職分超越了其他的一切

a. The Jewish Christian reader must understand that the heavenly exceeds in value the earthly counterparts

a. 猶太基督徒的讀者必須明白那屬天的價值遠超過了它在地上的副本

b. Jesus’ sacrifice of Himself and His own blood was offered in the Holy of holies in heaven and was effectual “once for all”

b. 耶穌犧牲了自己，祂將自己的血獻在屬天的至聖所裡，這是“一次總括”有功效的



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c. Jesus’ priesthood is presently superior because it was based upon the better covenant which He ratified

c.耶穌的祭司職份目前是最優越的，因為它是奠定在祂所批准的更好的約上

d. Unlike the first covenant, there are no “if’s” in its agreement

d.與第一個約不同的是，在這同意中沒有“若是”的情形

Old and New Covenant: Comparing the means of Worship and Communion

舊約和新約：比較敬拜和與神交通的憑藉

Heb. 9.1 ¶ Now even the first covenant had regulations of divine worship and the earthly sanctuary.

來9:1 原來前約有禮拜的條例，和屬世界的聖幕。

Heb. 9.2 For there was a tabernacle....

來9:2 因為有預備的帳幕....

The first means of communion: Earthly Tabernacle

第一個與神交通的管道：地上的會幕

1. The Tabernacle's purpose in construction was so "that I may dwell among them" (Ex 25.8; 29.42)

1. 會幕建造的目的就是“使我可以住在他們中間”（出25:8，29:42）

2. In the Old Covenant JHVH revealed that His eternal desire was to have a people [for God so loved the world] - a people worshiping, communing and dwelling with Him

2. 在舊的約裡，耶和華啟示了祂永遠的願望就是有一班人[神愛世人]—那班人會敬拜、與神交通並與神同住

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3. So the “old covenant” was not just a legal contract but a merciful yet probationary basis of relationship

3. 因此“舊的約”不只是一個法律合同，並且也是一個富有憐憫及帶著供應的關係

4. Each detail of the Tabernacle’s pattern hid some aspect of JHVH’s future dwelling among men when Jesus would “tabernacle among us”

4. 每個有關會幕形狀的細節隱藏了某些方面是有關未來當耶穌“支搭帳幕在我們中間”時，耶和華也會與人同住

1. Heb. 9:1-6 The Venue of worship and Atonement

希伯來書9:1-6 敬拜和獻祭的場地



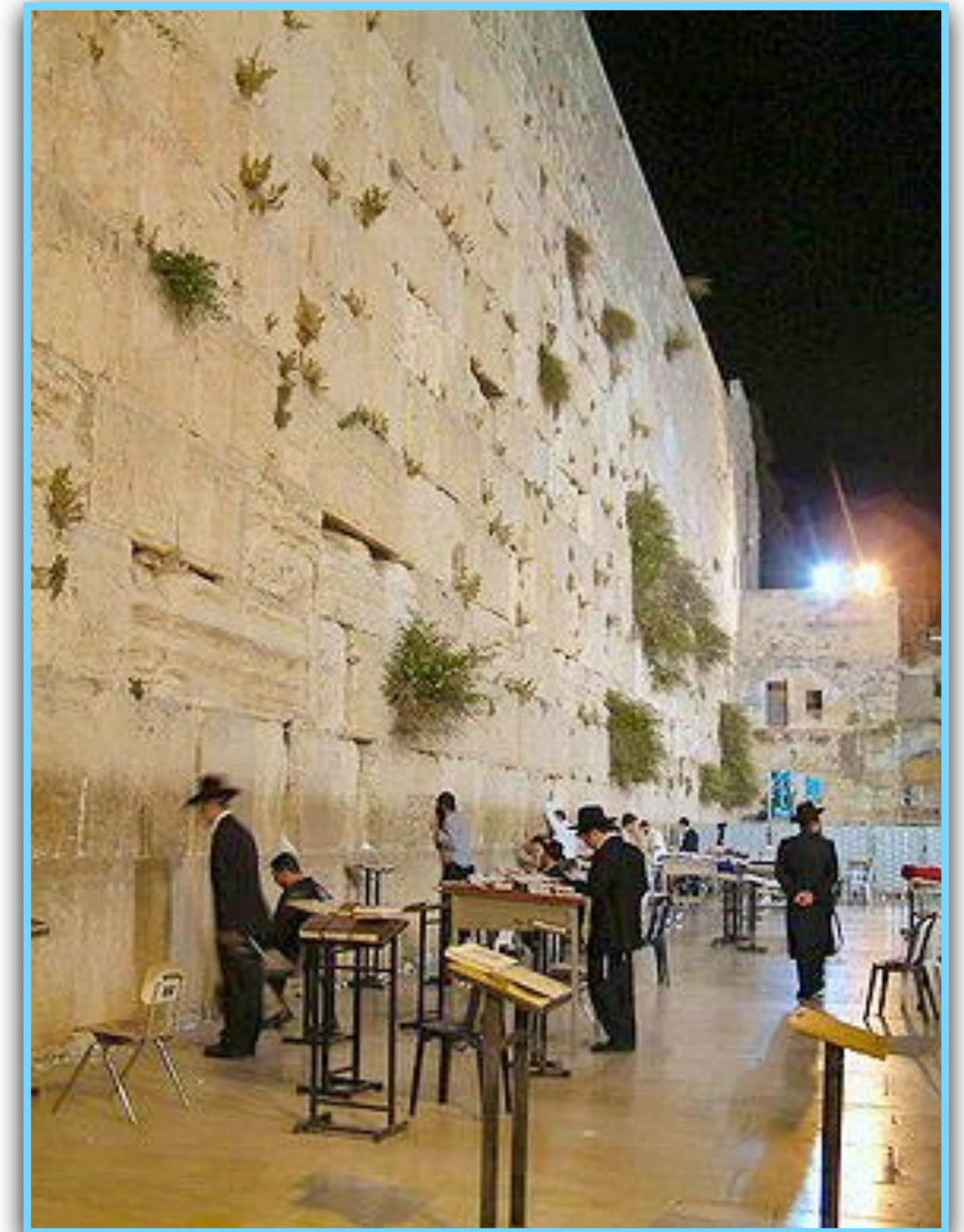
- **Modern Jerusalem has remains of the Temple including the Western (Wailing) Wall**
現在的耶路撒冷留存著聖殿的遺跡，包括了西牆（哭牆）



187ft long 187英呎長

62ft high (+ 43 ft underground = 105 ft)

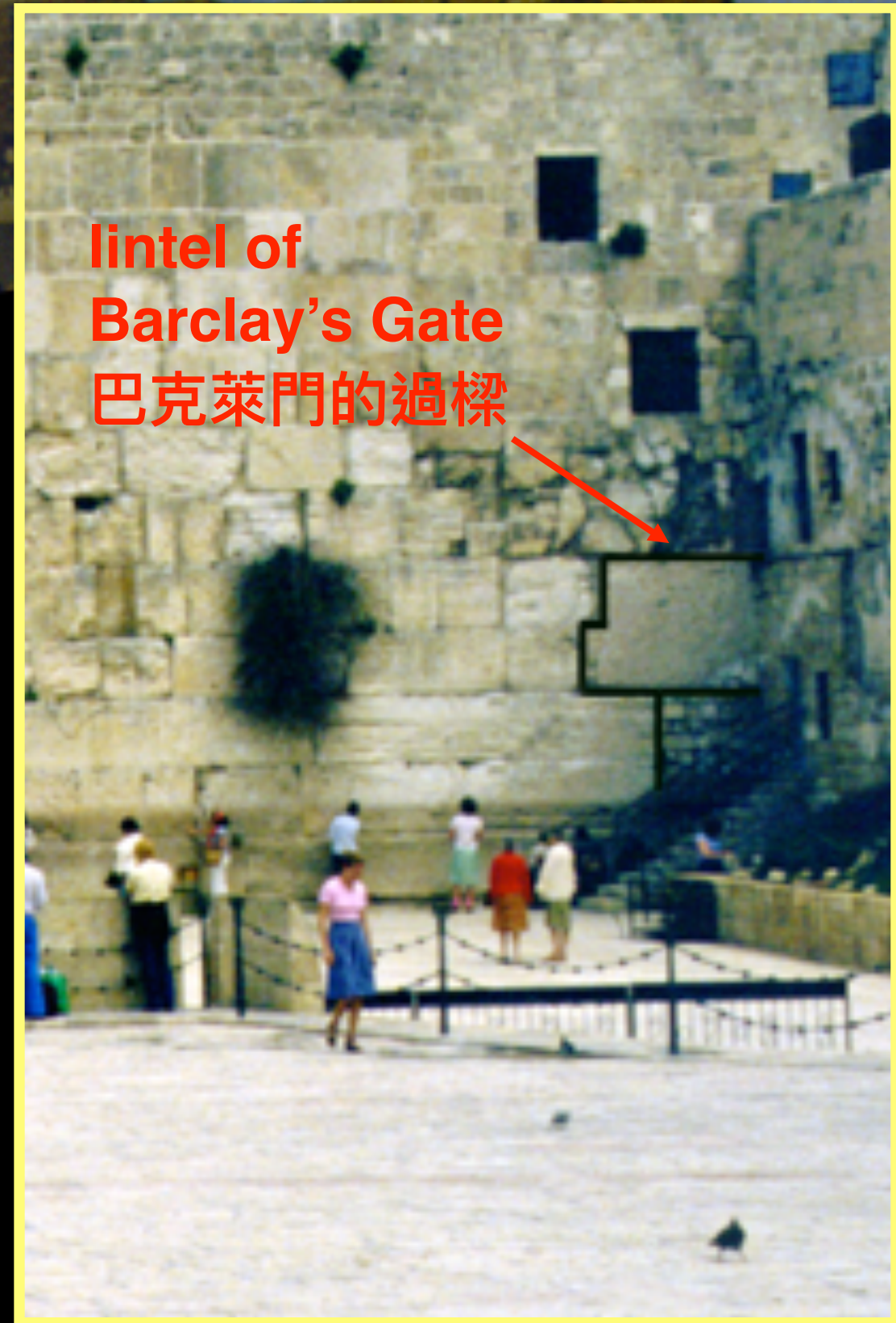
62 英呎高（+43英呎隱藏在地底下=105英呎）



- Where does this Western Wall fit into the Temple? 這個西牆是聖殿的哪一部份？



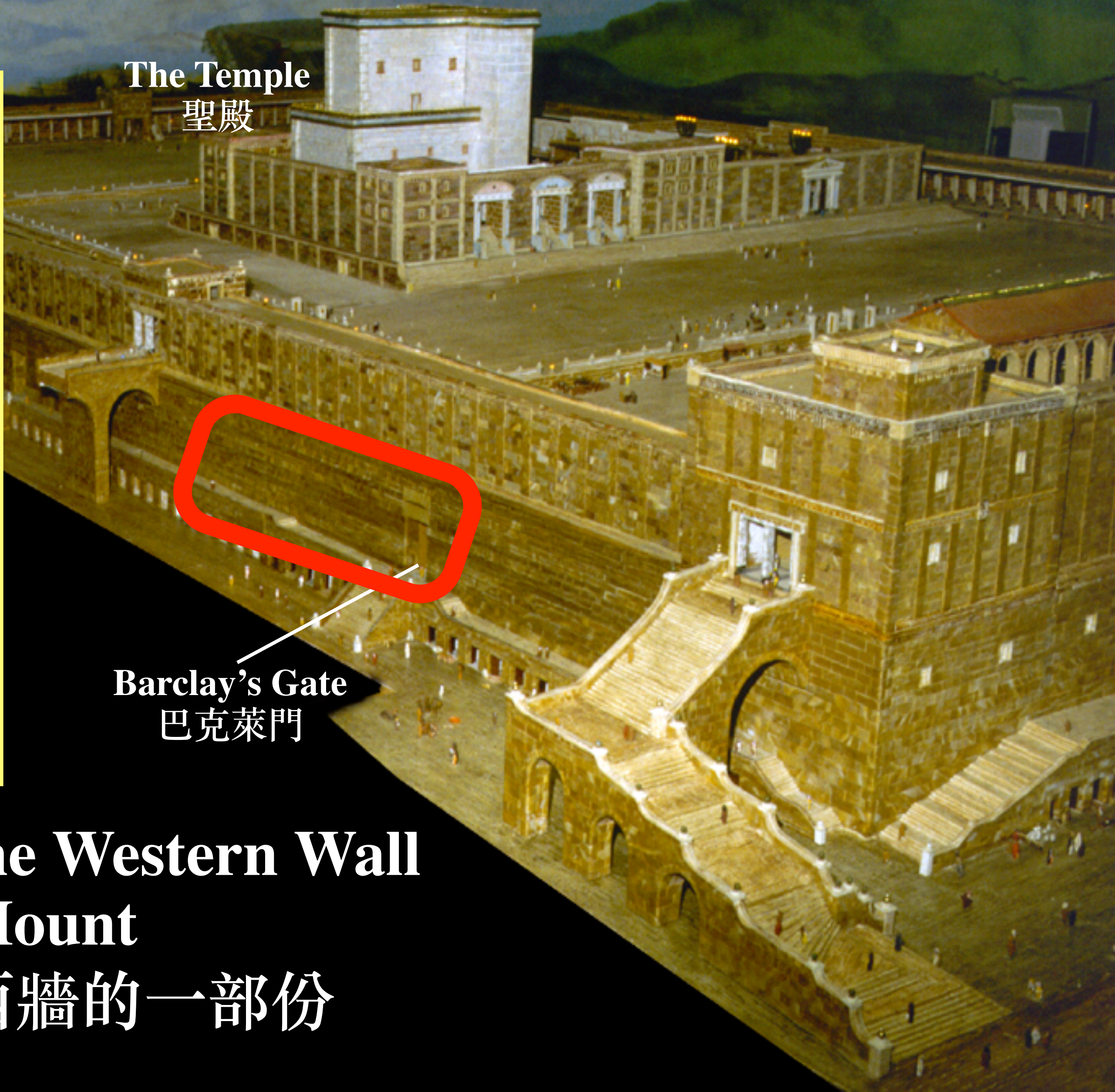
It's part of something originally much bigger
它是原來更大的建築物的其中一部分



The Temple
聖殿

Barclay's Gate
巴克萊門

It was part of the Western Wall
of the Temple Mount
這原是聖殿山西牆的一部份



Modern day Jerusalem 現代的耶路撒冷

The **red** outline shows us where the Temple itself once stood

紅色的外框給我們看見原來聖殿的位置

The **blue** arrows show us where the Temple Mount once was

藍色的箭頭給我們看見原來聖殿的位置

The **green** arrow is where the Dome of the Rock Mosque now stands

綠色的箭頭給我們看見現在的金頂清真寺

The **black circle** is where the wailing Wall is located

黑色的圓圈指出哭牆所在的位置



Moses received the pattern of the Tabernacle on Mt. Sinai

摩西在西乃山上接受了會幕的樣式



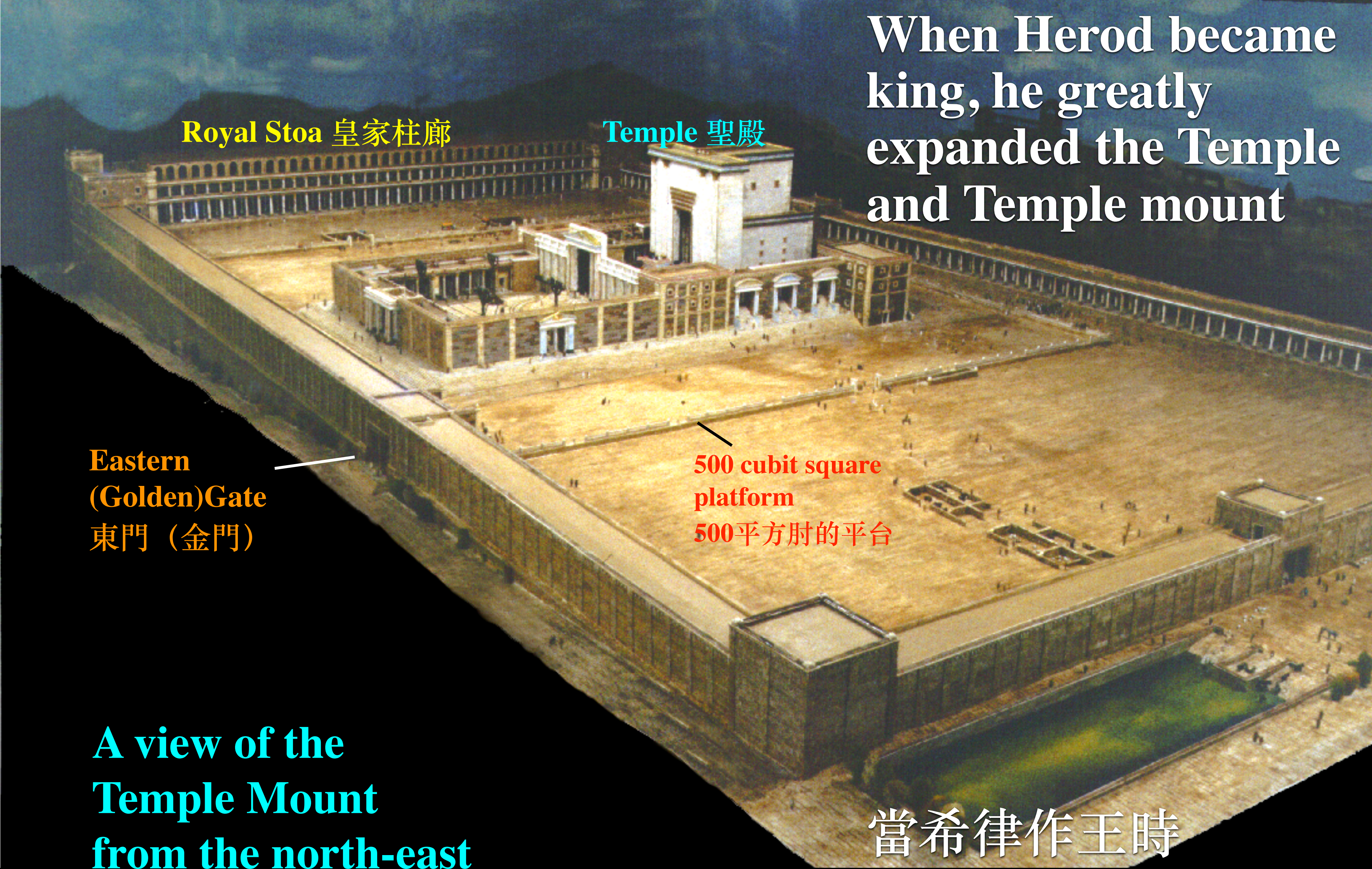
David received the pattern for the First Temple (Solomon's) by revelation
1 Chron. 28.11-12

大衛藉著啟示得到了第一個聖殿（所羅門聖殿）的樣式- 代上28:11-12



After the Babylon Captivity, (Second Temple)
被擄於巴比倫之後（第二個聖殿）





When Herod became king, he greatly expanded the Temple and Temple mount

Royal Stoa 皇家柱廊

Temple 聖殿

Eastern (Golden) Gate 東門 (金門)

500 cubit square platform 500平方肘的平台

A view of the Temple Mount from the north-east 從東北方看聖殿

當希律作王時 他大大的拓展了 聖殿及聖殿山

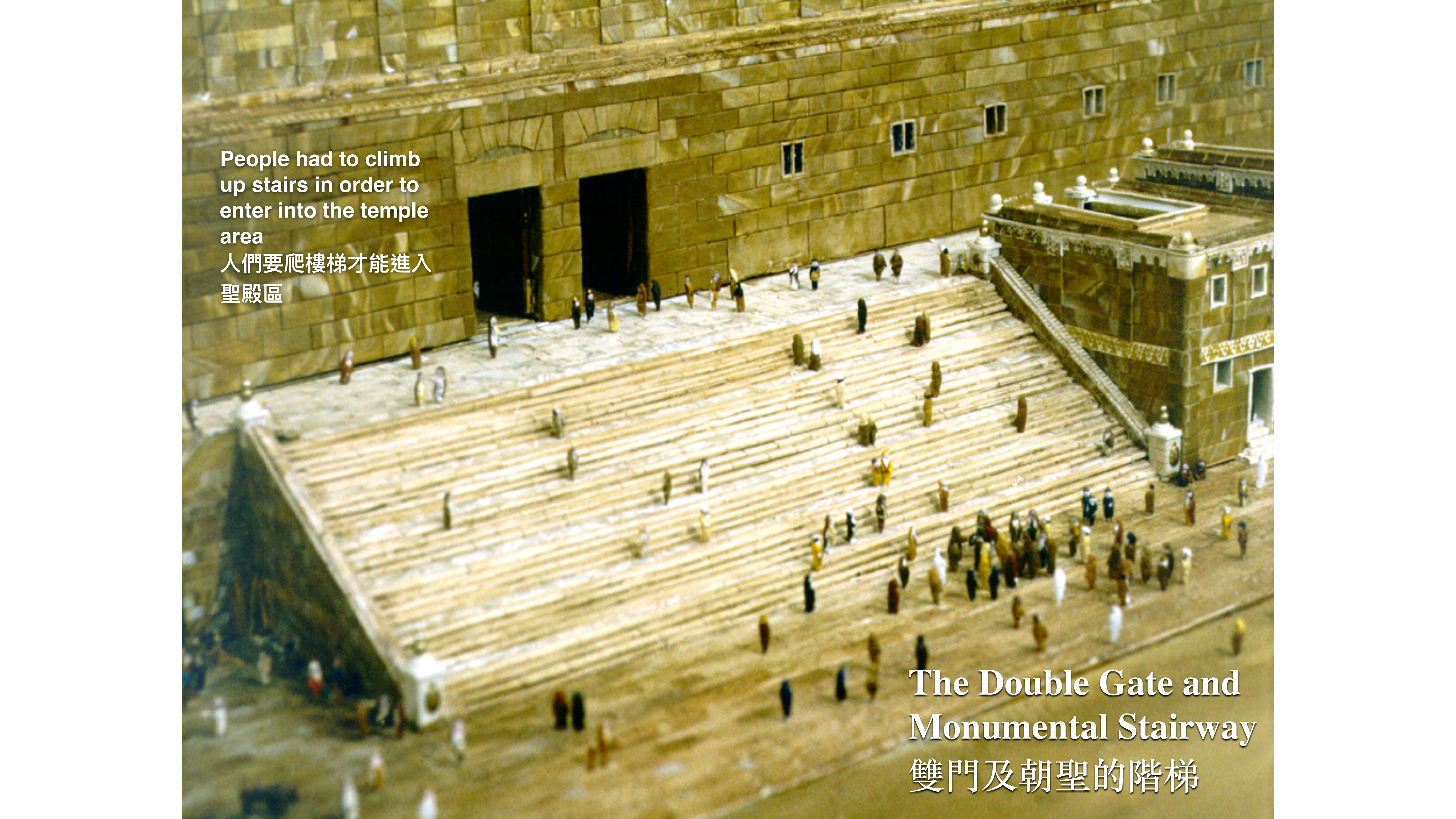
A General View of the Southern Wall from the south-west 從西南方看南牆

Here is the “pinnacle of the Temple” where Satan tempted Jesus to jump off and prove His power (240 ft drop)
這是“殿頂”，撒旦在那裡試探耶穌，要祂從那裡跳下去來證明祂的能力（240英尺高）

Triple Gate 三重門

Double Gate 雙門

The southern wall of the temple mount was 912 foot long and had Double and Triple Gates.
聖殿山的南牆曾經是912英尺長，並且有雙門及三重門

An aerial photograph of the Temple of Solomon, showing the massive stone walls and the monumental double stairway leading to the double gate. The scene is filled with people, illustrating the scale of the structure. The text is overlaid on the left side of the image.

People had to climb
up stairs in order to
enter into the temple
area

人們要爬樓梯才能進入
聖殿區

The Double Gate and
Monumental Stairway
雙門及朝聖的階梯

Inside these columns is where the Sanhedrin met
在這些柱子裡面是公會的人聚集地地方



stairs from
Barclay's Gate
從巴克萊門上來的階梯

stairs from the
Double Gate
從雙門上來的階梯


stairs from the
Triple Gate
從三重門上來的階梯

The stairs outside led up into the Court of the Gentiles
外面的階梯通到外邦人的院



The Sanhedrin

公會

An aerial photograph of the Temple Courtyard in Jerusalem, showing a large paved area with a white stone wall and several gates. A red arrow points to one of the gates. In the background, there is a large rectangular structure, possibly the Temple itself, and various people and animals are scattered throughout the courtyard.

**Here is where the Gentiles are warned
of death if they go through these gates
這是外邦人被警告如果越過就要被處
死刑的門**

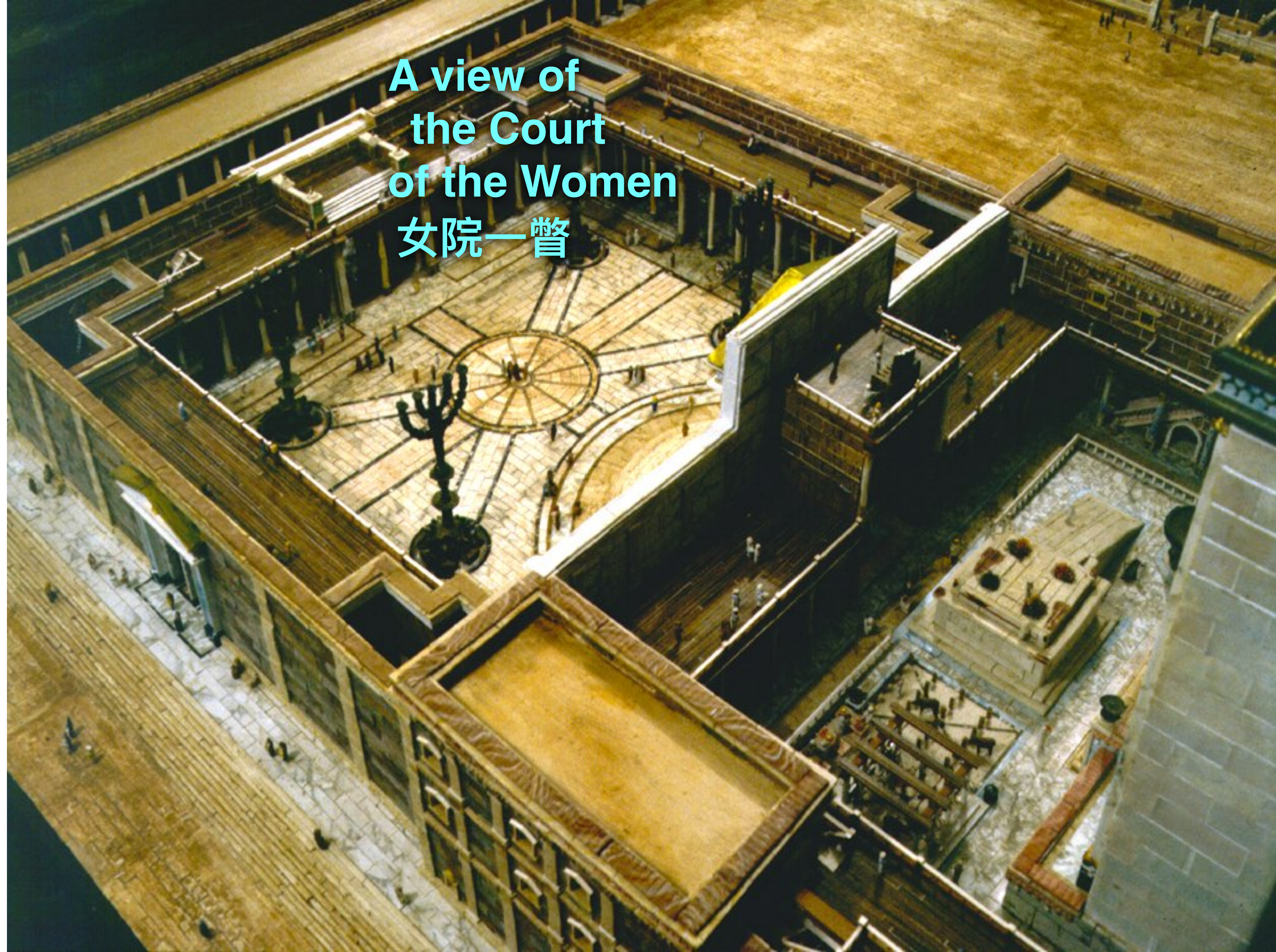
**Here in this Court is where Jesus overthrew
the tables of the moneychangers
耶穌在這裡推翻了兌換銀錢的人的桌子**



Nicanor Gate
尼卡諾門

Gate Beautiful
美門

A view of
the Court
of the Women
女院一瞥



**A close-up
view of the
Court of
the Priests**

祭司院近觀





The Altar of Burnt Sacrifice 燔祭壇

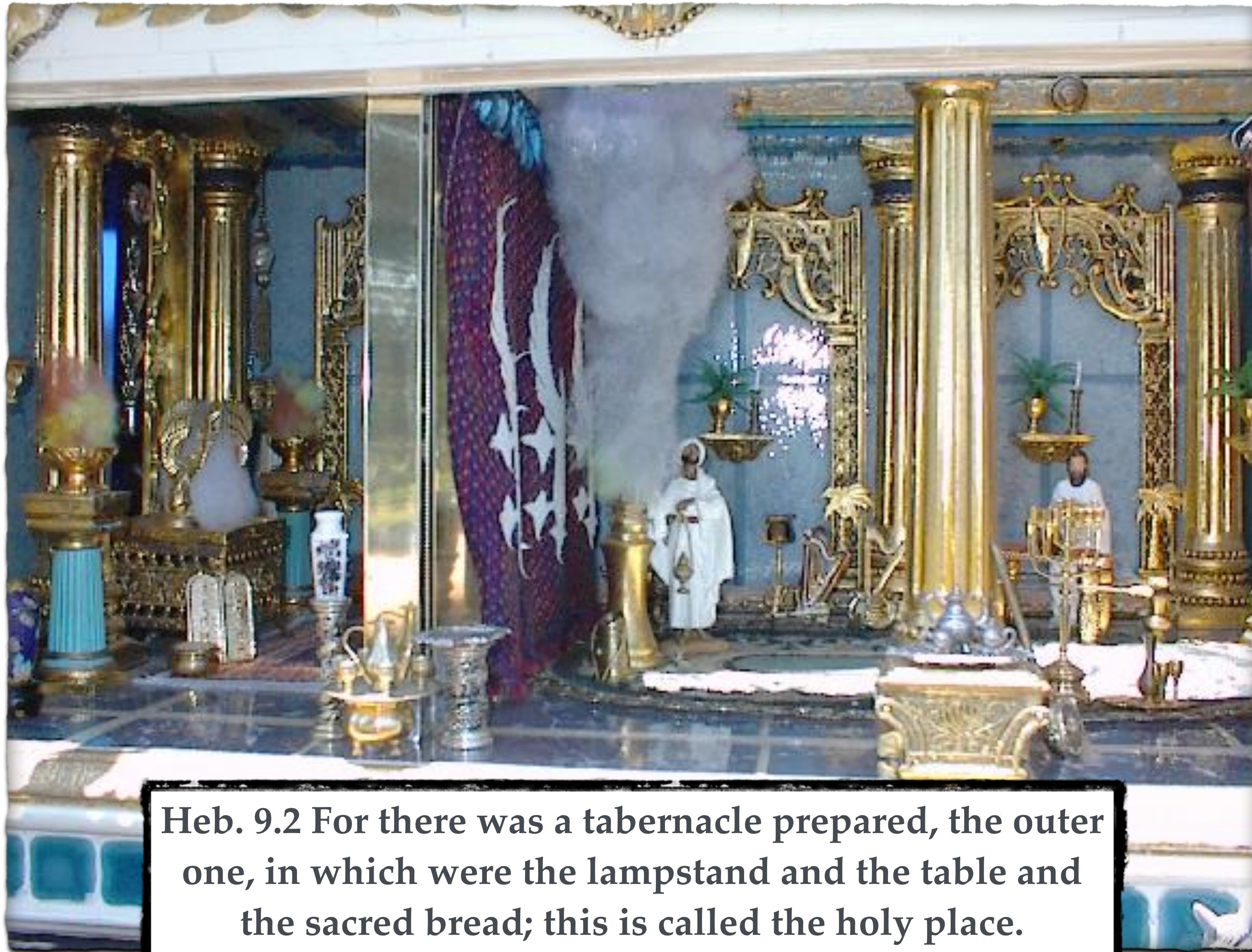
The Golden
Vine over the
door into the
Holy Place

通往聖所
門上的
金葡萄藤

John 15.1
I am the
true vine

約15:1
我是
真葡萄樹



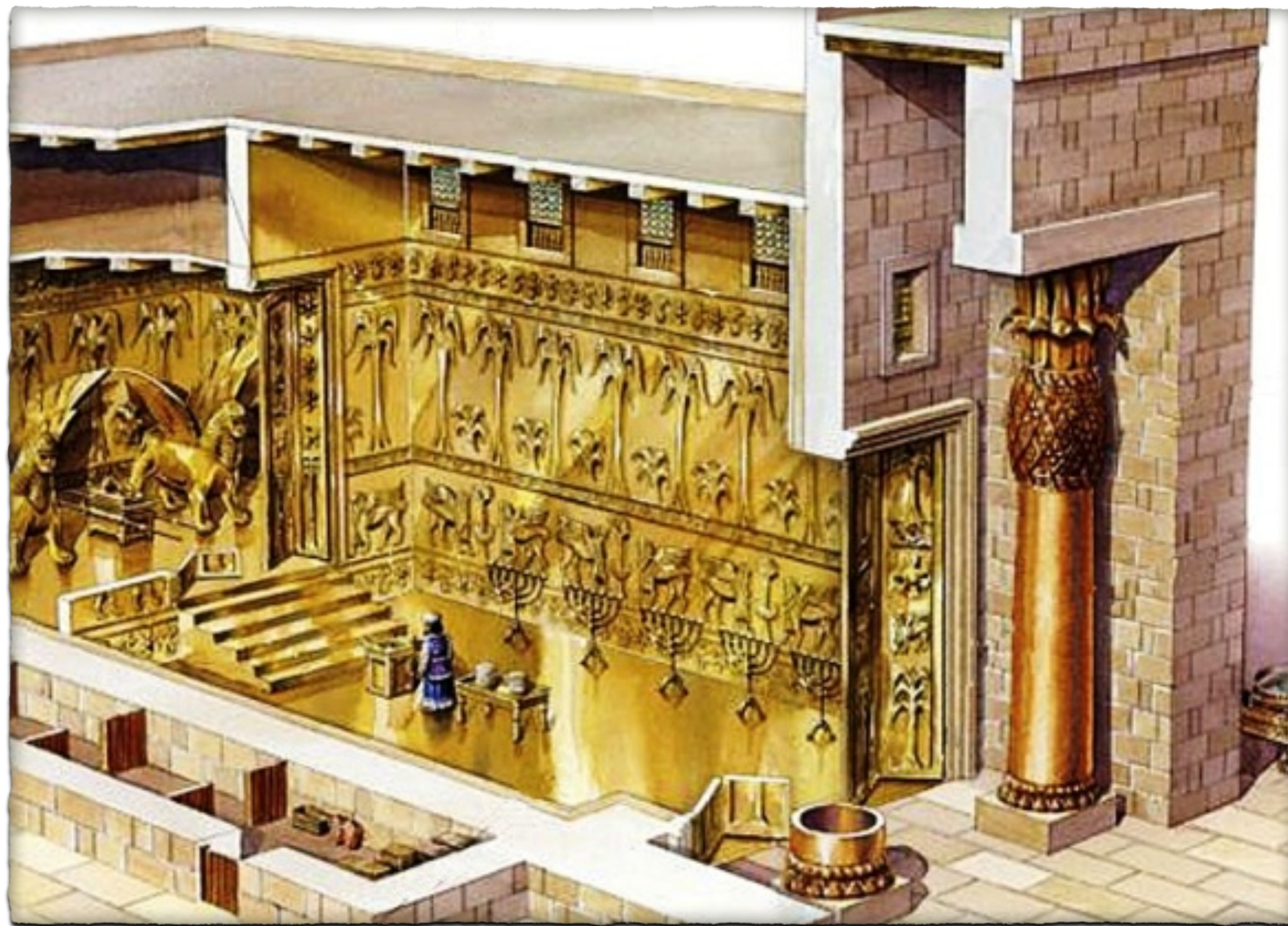


The Holy Place of the Tabernacle

聖殿裡的聖所

Heb. 9.2 For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place.

來9:2因為有預備的帳幕，頭一層叫作聖所；裡面有燈台、桌子，和陳設餅。



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**Ten Lamp stands
in the Temple**
聖殿裡的十個燈台



The Table of Shewbread

陳設餅的桌子

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The Veil 幔子



Heb. 9.3 Behind the second veil there was a tabernacle which is called the Holy of Holies,

來9:3 第二幔子後，又有一層帳幕，叫做至聖所；

Heb. 9.4 having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant;

來9:4 有金香爐，有包金的約櫃，櫃裡有盛嗎哪的金罐，和亞倫發過芽的杖，並二塊約板；

**Where is the altar
of incense?**

香壇在哪裡？

Where is the altar of incense?

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Heb. 9.5 and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

來9:5 櫃上面有榮耀基路伯的影罩著施恩座；這幾件我現在不能一一細說。

Cherubim 基路伯



Ark of Covenant 約櫃

Notice: Hebrews goes back to the simplicity of the Tabernacle

注意：希伯來書回到了會幕的簡單

The Temple in Jerusalem has been rejected but the Tabernacle remains the simple testimony of communion:

耶路撒冷的聖殿已經被拒絕了，但是會幕仍舊保持了與神交通的簡單見證

1. God on His Throne of Mercy

1. 神仍舊在祂的施恩座上

2. Incense: worship/prayer

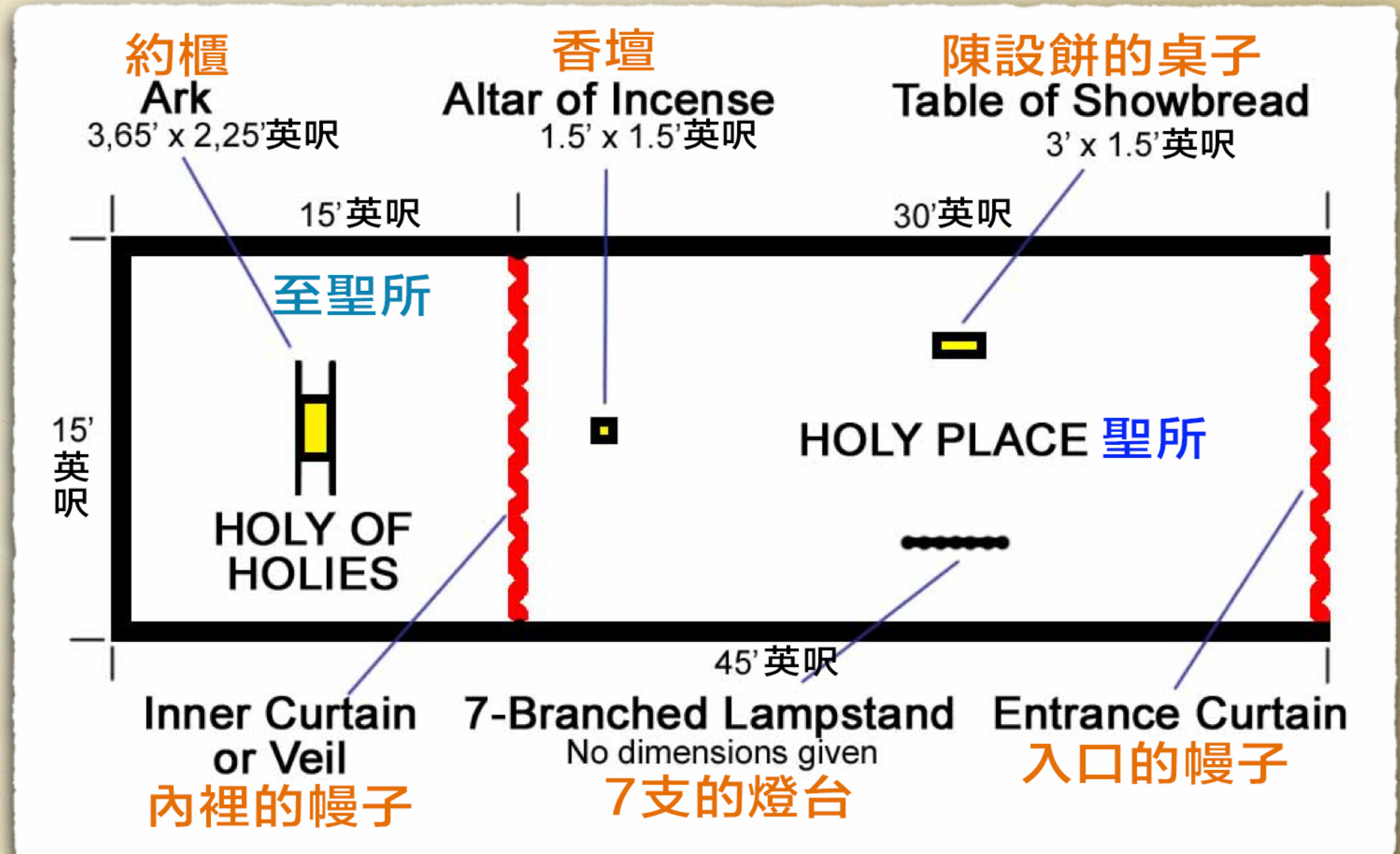
2. 香：敬拜／禱告

3. Lamp stand: Word revealed

3. 燈台：神的話語被啟示

4. Bread of Face: fellowship

4. 餅：交通



Difference: no veil between God talks to all from Throne

不同之處：中間沒有帕子
神可以從寶座跟每個人說話

Present Tabernacle on earth limited because only the high priest could enter communion with God annually

**在地上的會幕是有限的，因為只有大祭司能一年一次進入
並與 神交通**

Heb. 9.6 ¶ Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship,

來9:6 這些物件既如此預備齊了，眾祭司就常進頭一層帳幕，行拜神的禮；

Heb. 9.7 but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.

來9:7 至於第二層帳幕，惟有大祭司一年一次獨自進去，沒有不帶著血，為自己和百姓的過錯獻上；

a. Daily ministering was continually done in the Holy Place and in the outer court

a. 每日的職事都在聖所和外院持續的進行

b. But only on Yom Kippur was the High Priest to enter the Holiest with blood which represents man's sin and God's righteousness

b. 但只有在贖罪日是由大祭司帶著血進入至聖所，這代表著人的罪和 神的公義

c. Notice again how the blood covered only sins "committed in ignorance" (He 10.26)

c. 再次注意，血如何只覆蓋“無知中犯下的罪”（來10:26）

（此處中文沒有翻譯出來）

Heb. 9.8 The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,

來9:8 聖靈用此指明，頭一層帳幕仍存的時候，進入至聖所的路還未顯明；

Heb. 9.9 which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,

來9:9 那頭一層帳幕現今的一個表樣，所獻的禮物和祭物，就著良心說，都不能叫禮拜的人得以完全；

Heb. 9.10 since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.

來9:10 這些事連那飲食和諸般洗濯的規矩，都不過是屬肉體的條例，命定到振興的時候為止。

The spiritual testimony of the earthly Tabernacle's limitations 地上會幕屬靈見證的有限



- a. As long as our focus is upon the outward aspects of worship, the heavenly, spiritual aspects remain hidden
- a. 只要我們還是關注敬拜的外在的事，屬天的、屬靈的事就仍是隱藏的

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b. The outer court symbolizes religious effort which cannot perfect the inward conscience (spirit) but only cover sins temporarily

b. 外院象徵著宗教性的努力，這種努力無法成全內心的良知（靈），但只能暫時性的遮蓋罪

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來9:8 聖靈用此指明，頭一層帳幕仍存的時候，進入至聖所的路還未顯明；

Heb. 9.9 which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,

來9:9 那頭一層帳幕現今的一個表樣，所獻的禮物和祭物，就著良心說，都不能叫禮拜的人得以完全；

Heb. 9.10 since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.

來9:10 這些事連那飲食和諸般洗濯的規矩，都不過是屬肉體的條例，命定到振興的時候為止。

The spiritual testimony of the earthly Tabernacle's limitations 地上會幕屬靈見證的有限



c. Time of reformation = in Gk. dia = thorough + orthos = straight: “re-straightening” in the age to come

**c.振興的時候 = 希臘文dia = 藉著 + orthos (直) :
在要來的國度裡“重新矯正”**

The Messiah as High Priest offered His own blood as a perfect means of eternal redemption in Heaven

作為大祭司的彌賽亞獻上了祂自己的血作為在天上永恆救贖的完美憑藉

Heb. 9.11 ¶ But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

來9:11 現在基督已經來到，作了將來美事的大祭司，經過那更大更全備的帳幕，不是人手所造也不是屬乎這世界的；

Heb. 9.12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

來9:12 並不是用山羊和牛犢的血，乃是用自己的血，只一次進入聖所，成了永遠贖罪的事。

a. The heavenly Tabernacle is once more declared as the reality from which all on earth is a shadow

a. 天上的會幕再次被宣佈為實際，由此看見所有在地上的都是影兒

b. Greater because the dwelling of God

b. 更大是因為有神同住

c. More perfect because eternal

c. 更全備因為是永恆的

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d. Not made by man, not of the creation

d.不是人手所造的，不屬於受造之物

e. He 9.12 reveals the writer's answer as to what Jesus offered for us in Heaven once for all - "His own blood"

e.來9:12啟示了作者對於耶穌為我們在天上一次又永遠獻上了什麼的答案—“祂的血”

f. Eternal redemption - contrast to an annual Atonement

f. 永遠贖罪的事—對比就是每年的贖罪祭

The better sacrifice of our High Priest included offering His own life as a Lamb to cleanse worshipers from within (conscience)

我們大祭司更美的祭包括獻上祂自己的生命作為羔羊好從裡面（良心）潔淨信徒

Heb. 9.13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

來9:13 若山羊和公牛的血，並母牛犢的灰，灑在不潔淨的人身上，尚且叫人成聖，身體潔淨；

Heb. 9.14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

來9:14 何況基督藉著永遠的靈，將自己無瑕無疵獻給神，他的血豈不更能洗淨你們的良心，除去你們的死行，使你們事奉那永生神麼？

得潔淨好使我們能敬拜 Purification Allows Us To Worship

只要想想基督的寶血如何更能從死行
活的神
潔淨我們的良心
好使我們能敬拜那

“Just think how much more the blood of Christ will
purify our consciences

from sinful deeds **so that we**

can worship the living God.

For by the power of the eternal Spirit, Christ offered himself to God as a perfect sacrifice for our sins.” Hebrews 9:14c NLT

何況基督藉著永遠的靈，將自己無瑕無疵的獻給神，他的血豈不更能洗淨你們的心，除去你們的死行，使你們事奉那永生神嗎？

希伯來書 9:14

PrayerThoughts.com



a. The former sacrifices of the heifer’s ashes “*cleansed the flesh*” (outward cleansing) from defilement but did not really open communion with God

a. 原本紅母牛灰的祭從污穢中“潔淨了肉體”（外在的潔淨）但沒有真的開通與神的交通

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得潔淨好使我們能敬拜 *Purification Allows Us To Worship*

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希伯來書 9:14

PrayerThoughts.com



b. Christ as our unblemished Lamb was offered through the eternal Spirit in Heaven as His life exchanged for our life

b. 基督作為我們無瑕疵的羔羊是藉著屬天永恆的靈獻上的，讓祂的生命替換我們的生命

The better sacrifice of our High Priest included offering His own life as a Lamb to cleanse worshipers from within (conscience)

我們大祭司更好的犧牲包括獻上祂自己的生命作為羔羊從裡面（良心）來潔淨信徒

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希伯來書 9:14

PrayerThoughts.com



c. This offering cleanses our very conscience that we might serve/worship (Gk *latreuow* = worship) before a “*Living God*”

c. 這個祭潔淨了我們的良心，使我們可以在“活神”面前服事/敬拜（希臘文 *latreuow* = 敬拜）

He 9.14b “...who through the eternal Spirit offered Himself without blemish to God”

來9：14“...藉著永遠的靈，將自己無瑕無疵獻給 神”

Possible interpretations:

有可能的解釋：

1. This final and greatest offering of Himself the High Priest did by the anointing of the Holy Spirit which rested upon Him

1. 大祭司最終和最偉大的獻上祂自己為祭，是藉著在祂身上的聖靈膏抹祂所做的

2. Jesus' offering of Himself transcended earthly flesh and blood sacrifices; it was the highest offering of an eternal spirit - spiritual and eternal (timeless) in nature

2. 耶穌獻上祂自己，超越地上血與肉的祭；那是永遠的靈的最高獻祭－在性質上是屬靈的（永恆的）

3. The eternal Holy Spirit had to offer the Lamb slain (having died, Jesus could not offer Himself) in heaven after which He raised Him from the dead

3. 永恆的聖靈必須在天上獻上被殺的羔羊（已經死了，耶穌不能自己獻上自己）在那之後，祂讓祂從死裡復活

Returning again to the New Covenant, the writer expands the covenant's meaning to include Jesus as the testator of our eternal inheritance

再次回到新約，作者延伸約的意義來包括耶穌是我們永遠產業的立約人



Heb. 9.15 ¶ For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

來9:15 為此他作了新約的中保；既然受死贖了人在前約之時所犯的罪過，便叫蒙召之人得著所應許永遠的產業。

The same word Covenant also means a “last will and testament”

“約”這個字同時也有“最後的遺囑與見證”的意思

Heb. 9.16-17 For where a covenant is, there must of necessity be the death of the one who made it. For a covenant is valid only when men are dead, for it is never in force while the one who made it lives.

來9:16-17 凡有遺命，必須等到留遺命的人死了；因為人死了，遺命才有效力，若留遺命的尚在，那遺命還有什麼用處？

Heb. 9.18-20 Therefore even the first covenant was not inaugurated without blood. For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, “This is the blood of the covenant which God commanded you.”

來9:18-20 所以前約也不是用血立的。因為摩西當日照著律法，將各樣誡命傳給眾百姓，就拿朱紅色絨和牛膝草，把牛犢山羊的血和水，灑在書上，又灑在眾百姓身上，說：“這血就是神與你們立約的憑據。”

a. Whatever is promised in a will does not take effect until the owner of the inheritance dies

a. 一個遺囑不管在裡面應許的是什麼，那個立遺囑的人若不死，遺囑就不生效

b. The old covenant was “ratified by the death of bulls and goats” whose blood was then sprinkled upon the parties and the book of covenant

b. 舊的約是靠著“牛、羊的死而生效”，然後牠們的血才被撒在立的約及立約人身上

One important principle of covenant is emphasized 在此強調約的一個重要原則

Heb. 9.21 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

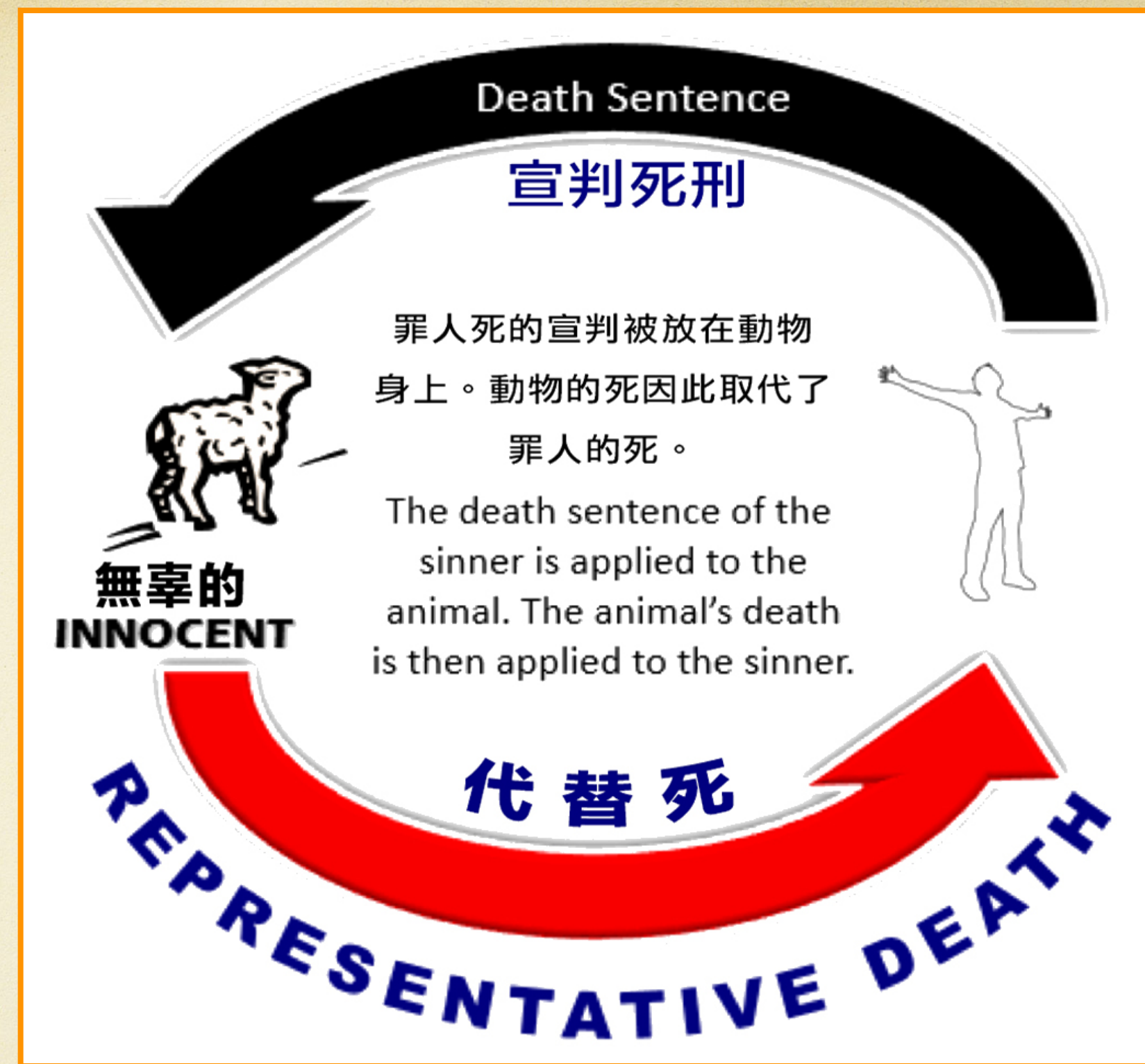
來9:21 他又照樣把血灑在帳幕，和各樣器皿上。

Heb. 9.22 And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

來9:22 按著律法，凡物差不多都是用血潔淨的，若不流血，罪就不得赦免了。

Heb. 9.23 ¶ Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

來9:23 照著天上樣式作的物件，必須用這些祭物去潔淨；但那天上的本物，自然當用更美的祭物去潔淨。



a. It is the necessary for everything being used in ministry in the House of the Lord to be cleansed with blood

a. 在主殿中的職事所使用的每個物件都必須用血來潔淨

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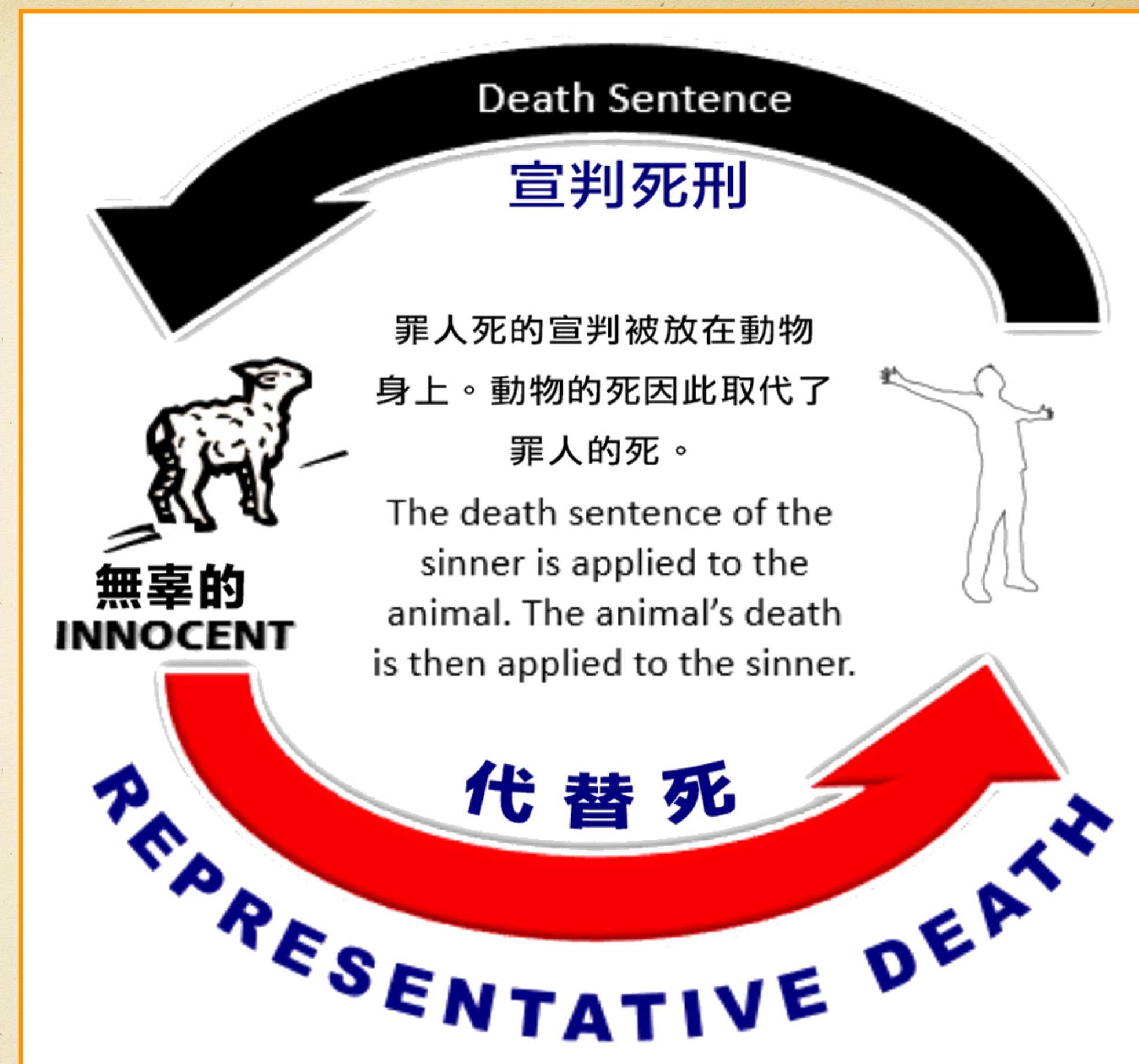
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b. Principle: “without shedding of blood, there is no forgiveness”

b. 原則“若不流血，罪就不得赦免了”

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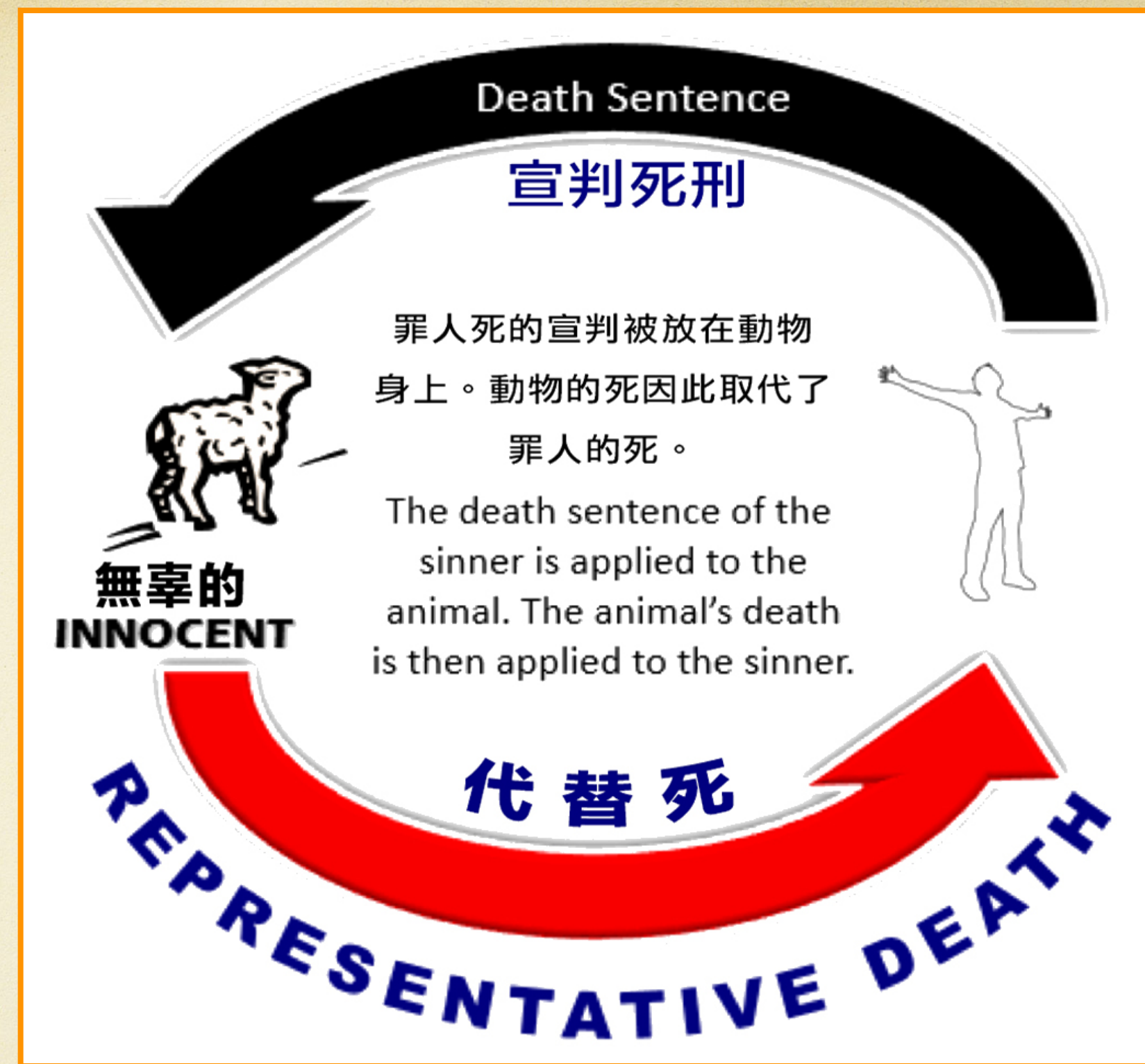
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c. If the copies and shadows needed cleansing with blood, how much more the heavenly service we render?

c. 如果副本和影兒需要用血來潔淨，更何況我們所擺上的屬天服事呢？

Christ's perfect, one time sacrifice in Heaven

基督在天上獻的一次又完全的祭

Heb. 9.24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us;

來9:24 因為基督不是進入了人手所造的聖所，（這不過是真聖所的影像），乃是進了天堂，如今為我們顯在神面前；

Heb. 9.25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.

來9:25 也不是多次將自己獻上，像那大祭司每年帶著牛羊的血進入聖所；

Heb. 9.26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

來9:26 如果這樣，他從創始以來，就必多次受苦了；但如今在這末世顯現一次，把自己獻為祭，好除掉罪。

a. Now the writer declares the eternal efficacy of the offering of Christ was made for us in heaven in the very Presence of God

a.在此，作者宣稱基督所獻的祭乃是永遠有功效的，那是在天上、在神面前獻的

b. There's no more need for an annual atonement for communion

b. 不再需要每年為了與神交通而擺上贖罪祭

c. Once for all Christ has "put away sin by the sacrifice of Himself"

c. 一次總括的，基督已經“把自己獻為祭，好除掉罪”

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d. the “*consummation of the ages*” (Gk sun = with + teleios = complete: “with completion”): this tremendous sacrifice has finished the purpose of this present age

d. “末世”（希臘文sun = 與 + teleios = 完全：“一起得完全”）：這一巨大的犧牲就此達成了這世代的目的是

e. This was the final necessary act of God before olam Haba

e. 這是在奧蘭哈巴（將來的世代）來臨以前，神最後必須做的事

Having brought about the consummation of the ages, Christ will appear a second time as King and Judge in the age to come

為了帶來世代的結束，基督會第二次顯現，成為將來國度的王與審判者

Heb. 9.27 And inasmuch as it is appointed for men to die once and after this comes judgment,

來9:27 按著命定，人人都有一死，死後且有審判；

Heb. 9.28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

來9:28 像這樣，基督既然一次被獻，擔當了多人的罪，將來要向那等候他的人第二次顯現，並與罪無關，乃是為拯救他們。



a. Another principle of life: our life on earth is the time of proving and probation before judgment

a. 另一個生命的宗旨：我們在地上的生命是在審判來臨以前，一個受試煉及緩刑的時段

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- b. Jesus came as a lamb to die for us in His first appearing
- b. 耶穌第一次顯現是為我們的罪而死的羔羊
- c. His second appearing will be as King of Righteousness (Melchizedek) and Priest of Worship and Holiness
- c. 當祂第二次顯現時，祂將是個公義的王（麥基洗德）及敬拜與聖潔的祭司

Perspective for us today 今天給我們的觀點

The Two means of Communion need to be taken seriously by us

我們必須認真的對待與 神交通的二個方式

1. The “Tabernacle” represents all the outward things of our worship- meeting place, songs, liturgies, seating arrangements, ordinances, sacraments. These should neither be idolized nor over emphasized in themselves. Their value is only as they “correspond” to the heavenly Tabernacle; the reality

1. “會幕”代表所有我們敬拜的外在事物－聚會的地方、詩歌、禮儀、座位的安排、條例、擘餅。這些既不應該是偶像，也不應該過分被強調。它們的價值只有在它們與天上的會幕“對應”時才是實際

2. The blood of the Lamb and the Life of our Priest are the only bases of our union and communion with God. We have no right or basis of fellowship and worship with either God or His Holy ones except through blood and life of Jesus Christ.

2. 羔羊的血和我們大祭司的生命是我們與 神合一及交通的唯一基礎。我們沒有與 神或是祂的聖者有任何敬拜的權利或基礎，除非是藉著耶穌基督的寶血及生命

No more props and shadows: only real communion of the New Covenant

不再是道具或影兒：惟有新約的真實交通

Assignment: Read 功課：讀書

The New Covenant by Watchman Nee or in English (CFP - The Better Covenant by W. Nee)

倪柝聲的“更美之約”

1. Why are we saved by righteousness not saved by grace?

1. 我們為什麼是因義得救而不是因恩典得救？

2. God's grace comes to us three-fold as Promise, Fact and Covenant.

What is the difference?

2. 神的恩典從三方面臨到我們，那就是：應許、事實以及約。這有什麼不同？

Why is covenant more helpful to us than promise or fact?

為什麼約對我們而言比應許跟事實更有幫助？

Which one of these is 1John 1:9?

這裡其中的哪一個是約壹1:9提到的？

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3. What are the two meanings of the word ‘covenant’ both used in Hebrews 9?

3.“約”這個字的二個意思是什麼？二個都在希伯來書9章提到了

4. New Covenant victory: what changes in our mind? our heart?

4.新約的得勝：什麼改變了我們的思想？我們的心？

5. Which is cleansed by the blood of the new covenant: ‘sins of our conscience’ or ‘sins of our heart’? What is the difference? Why is Hebrews stressing this matter?

5.什麼是藉著新約的血得潔淨的？“我們良心裡的罪”還是“我們心裡的罪”？這有什麼差別？為什麼希伯來書特別強調這點？

**Next time :
Epistle to Hebrews:
Chapter 10**

**下次：
希伯來書第10章**