

Epistle to the Hebrews 希伯來書

Hebrews 10: New Living Way Through the Veil

希伯來書第10章：通過幔子又新又活的路



Review: Hebrews 5.1-10.18

The four-fold doctrinal argument

複習希伯來書5:1-10:18 四重教義論證

For these Jewish Christians the writer is burdened to show through Old Testament scriptures that Jesus fulfilled the requirements of the whole Old Testament way of righteousness and communion and has now inaugurated a New Covenant

為了這些猶太基督徒，作者有負擔藉著舊約的經文給他們看見耶穌應驗了整個舊約對於義以及與神交通的要求，並且現在開啟了一個新的約

1. The first issue was how Jesus legally could be a high priest - the answer: He is a priest (Ps 110) from the Melchizedek priesthood whose requirements transcend family and even earthly origins

1. 第一個問題是耶穌如何能合法的成為一個大祭司—答案：祂是從麥基洗德的祭司等次而成為祭司的（詩110），他符合的要求遠超過了家庭，甚至地球的起源

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2. The second essential truth was for believers to see Jesus' spiritual and human qualifications as their priest (Ps. 8): the answer: He became a "son of man" with all man's temporal, frail, dependent, and suffering characteristics therefore insuring His absolute empathy and compassion as a human priest/intercessor for frail mankind

2. 第二個基本的真理是讓信徒看見耶穌在屬靈及屬人方面的資格能作為他們的祭司（詩8章）—答案：祂成為“人子”，具有所有人類短暫、脆弱、需要依靠及受苦的特徵，因此確保了祂能完全能表同情的為了脆弱的人類作為人的祭司/中保

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3. The third truth to be emphasized was that the Old Covenant had been replaced by a New Covenant: Using Jeremiah's prophecy (Jer. 31) of a better covenant, the heavenly substance and perfection of it has now replaced the Old's earthly shadows of probationary communion experienced within the Tabernacle and sacrifices with a permanent removal of sin's guilt and a "better" unbreakable union.

3. 第三個要被強調的真理乃是舊的約已經被新的約代替了：在耶利米的預言裡記載了（耶31章）一個更美好的約，它的屬天實質及完美，現在已經取代了舊的、屬地的、在會幕裡暫時的交通及獻祭的影兒，並以永遠除去罪的過犯及一個“更好的”、牢不可破的聯合為代替。

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4. The fourth truth emphasized was the perfect offering of Jesus through whom all the regulations of sacrifices and offerings in the Old Covenant were fulfilled when Jesus presented His body as our offering and His blood as our sacrifice once for all (Ps.40). This perfect sacrifice now means no more sacrifice for sins would ever be necessary

4. 第四個要強調的真理乃是耶穌帶來的完美的祭，當耶穌獻上祂的身體成為我們的祭以及祂的血成為我們一次永遠的犧牲時（詩40篇），藉著祂，所有舊約中所有獻祭及犧牲的規條都已經完成了，這個完全的祭表示，現在不再需要有更多的、為罪的犧牲了

Doctrines are valuable only so far as they produce right knowledge and actions in the christian life

只有在基督徒生活中產生正確的知識和行動，教義才有價值

The rest of the letter to Hebrews can be summed up in two exhortations for all believers under the New Covenant:

希伯來書的其餘部分可以用新約的所有信徒的兩個勸誡來概括：

- *“let us draw near unto Him in the Holy of Holies” (He 10.22)*

—“就當存著誠心，和充足的信心，來到神面前”（來10:22）

- *“let us go to Him outside the camp” (He. 13.13)*

—“我們也當出到營外就了他去”（來13:13）

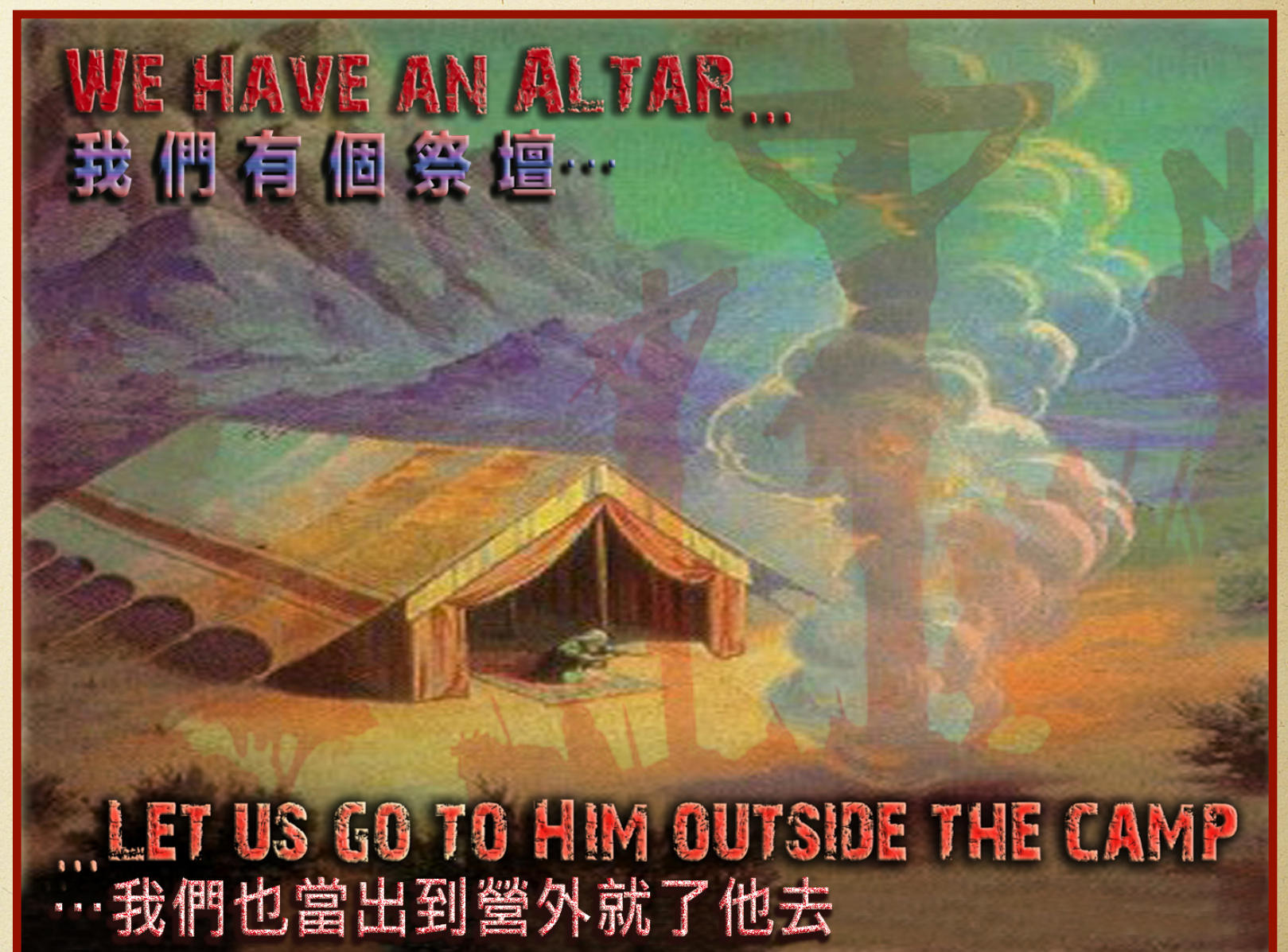
讓我們來到

*LET US
DRAW NIGH*



By: Rev. Andrew Murray
(1828-1917)

幕安得烈 牧師 著



“Let us draw near”: walking by faith

“讓我們來到”：憑信而行

Heb. 10.19 ¶ Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus,

來10:19 弟兄們！我們既因耶穌的血，得以坦然進入至聖所，

Heb. 10.20 by a new and living way which He inaugurated for us through the veil, that is, His flesh,

來10:20 是藉他給我們開了一條又新又活的路從幔子經過，這幔子就是他的身體；

Heb. 10.21 and since we have a great priest over the house of God,

來10:21 又有一位大祭司治理 神的家；

1. Believing the truth re: Jesus' perfect sacrifice gives us confidence/boldness to move “past the brazen altar into the Holy place” (lit. in Gk “holies” or “holy places”)

1.相信真理的原因：耶穌完美的祭給了我們信心／膽量往前“經過銅祭壇而進入聖所”（希臘文“聖所”或“神聖的地方”）

2. This is the highest statement of privilege in the Letter to the Hebrews

- Jesus is now in His heavenly House
- We can enter into His heavenly House

2.這是希伯來書裡最高特權的聲明

- 耶穌現在在祂屬天的家裡
- 因此我們能進入祂屬天的家

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來10:21 又有一位大祭司治理 神的家；

3. lit. in Gk., “by a freshly slain way”

3.希臘文“藉著剛剛被殺的路”

- this way is consecrated “freshly opened for us”

-這條路被獻上“為我們新鮮的打開”

- this way is *living* because it was opened through the “living veil” of Jesus’ human flesh right into our living communion with the Living God

-這條路是活的，因為它藉著“活的幔子”—耶穌的身體讓我們與 神有活的交通

4. So the Moravians saw our life hidden together within the wounds of Jesus’ flesh

4. 因此摩爾維亞的聖徒看見，我們的生命是一同隱藏在基督身體的創傷裡

“Let us draw near”: the Basis

“讓我們來到”：的基礎

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Heb. 10.21 and since we have a great priest over the house of God,

來10:21 又有一位大祭司治理 神的家；

1. *“inaugurated for us through the veil, that is, His flesh”*

1. “通過幔子為我們頒布了，那就是—祂的身體”

- this tremendous picture recalls the “rent veil” torn in the Temple when Jesus died on Calvary

-這幅了不得的圖畫讓我們回想到，當耶穌在加略死時，聖殿裡的“幔子裂開”了

- spiritually it reveals that the way into the Holiest with God is now always freshly opened for us

-在屬靈方面顯示了，那與 神一同進入至聖所的路現在是一直新鮮的為我們打開的

- now that which was outward (flesh) has broken through into the spiritual - “*Holiest*”

-現在那外面的（肉體）已經裂開了，因而進入屬靈的—“至聖所”

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來10:21 又有一位大祭司治理 神的家；

2. Again our two great provisions for communion are underscored:

2. 再次強調了我們與 神交通的兩個重要供應：

- *“by the blood of Jesus”*

- **“藉著耶穌的血”**

- *“since we have a great priest over the House of God”*

- **“我們有一位大祭司治理 神的家”**

3. - does this put us now on earth or in heaven?

3. - 這樣是把我們現在放在地上還是天上？

First encouragement: "Let us draw near"

第一個鼓勵：“讓我們來到”

Heb. 10:22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

來10:22 並我們心中天良的虧欠已經灑去，身體用清水洗淨了，就當存著誠心，和充足的信心，來到神面前；

LET US DRAW NEAR with a

並我們心中天良的虧欠已經灑去，
身體用 **清水** 洗淨了，就當存著
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來到 **神** 面前

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PURE WATER



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Now we must draw near as priests into the holiest with a sincere heart ("true heart" lit in Gk) and confident assurance of faith:

現在我們應當以祭司的身份存著誠心（希臘文“真心”）及充足的信心進入至聖所

1. At the Brasen Altar - As a priest our hearts (consciences) have been sprinkled clean (like sprinkling priests with blood on Ear, Thumb, Toe)

1. 銅祭壇—作為祭司，我們的心（良心）已經被水洗淨了（如同用血抹在祭司的耳垂、拇指及腳趾上）

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2. At the Laver: Our water baptism was as it were an outward washing at the laver to prepare to go into the Holy Place

2. 洗濯盆—我們受水的浸如同在洗濯盆得到外在的洗淨，好預備進入聖所

footnote: : “Let us draw near” into the holies

註解： “讓我們靠近”進入至聖所

What is our perspective? Are we now on earth drawing near through an open heaven into the Holiest, or are we seated with Him in the heavenlies while walking here on earth?

我們的觀點是什麼？我們現在是在地上藉著敞開的天進入至聖所，還是當我們在地上行走時也同時與祂一同坐在天上？

- 1. Which is best for worship? 哪個最適合敬拜？**
- 2. Which is best for prayer? 哪個最適合禱告？**
- 3. Which is best for evangelism? 哪個最適合傳福音？**
- 4. How often do we “draw near”? 我們要多久“靠近”一次？**



Second encouragement based upon the truth of our Covenant

基於我們約的真理的第二個鼓勵

Heb. 10.23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful;

來10：23 也要堅守我們所承認的指望，不至動搖；因為那應許我們的是信實的；



Again the Hebrews writer ties “Faith” to its enduring partner “Hope”:

希伯來書的作者再次將“信心”連於它忍耐的夥伴—“盼望”

1. *This is “mature faith”*

這是“成熟的信心”

2. *Faith apprehends and enters in*

信心是能經歷並進入的

3. *Hope anchors us unwaveringly to our “forerunner” in the Holiest*

信心將我們不動搖的鞏固在至聖所裡我們的“先鋒”身上

4. *The “Forerunner’s faithfulness makes promise fact as He seals us in the new covenant*

當祂給我們印上新約的印記時，“先鋒”的信實就將承諾變成了事實

Third encouragement based upon the truth of our Covenant

基於我們約的真理的第三個鼓勵

愛 與 行 善
love and good deeds.

Hebrews 10:24

希伯來書 10:24

Heb. 10.24 and let us consider how to stimulate one another to love and noble deeds,
來10:24 又要彼此相顧，激發愛心，勉勵行善。

a. Faith and Hope work best with their sister “Love” (living triplets of their mother Grace) so we must “consider” how to live together in the new “atmosphere” of our heavenly House

a.信心及盼望運作最好的時候是有“愛”相伴（活的三胞胎以恩典為母）因此我們必須“相顧”如何在屬天的家庭裡在新的“氣氛”下共同生活

b. “stimulate” quite a strong word (lit. in Gk paroxysm = “sharp poke alongside” - “provoke” (the opposite of tickling)

b.“激發”是個挺強的形容詞（希臘字paroxysm = “在一旁尖銳的戳”-“招惹”（乃是搔癢的相反意思）

c. Of course to provoke another to “love and noble deeds” makes the force and motivation of the provocation entirely worthwhile

c.當然，激發他人去行“愛和高尚的事蹟”讓這個力量及激發的動機完全值得了

Third encouragement based upon the truth of our Covenant

基於我們約的真理的第三個鼓勵

愛與行善
Love and good deeds.

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希伯來書 10:24

Heb. 10.25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.

來10:25 你們不可停止聚會，好像那些停止慣了的人，倒要彼此勸勉；既知道那日子臨近，就更當如此。

d. The opposite of “*drawing near*” in fellowship is “*shrinking back*” which can include “*forsaking our own assembling together*” in times of tribulation

d.在交通裡，“臨近”的相反意思是“退縮”，這也包括了在災難來臨時的“停止聚會”

e. The better way is to encourage or “*come alongside one another*” (*paraklete* is also a strong word which almost implies wrestling one another)

e.比較好的方式是鼓勵或“彼此並肩而行”（*paraklete* 也是一個強而有力的詞，幾乎有“彼此摔角”的意思）

f. You do these things because you have confident Hope anchored and you see the olam ha ba coming very soon so you want to gather everyone into life in the Holiest

f.你會做這些事是因為你確信那盼望已經穩固，並且你看見奧蘭哈巴很快就會來臨，因此你要聚集大家在至聖所裡一同進入生命

Exhortations are both positive and negative:
encouragement and warning

勸告是不但有正面的同時也有負面的：鼓勵和警告

After these 3 strong encouragements,
3 strong exhortations are given
在給了這3個強烈的鼓勵之後，
又給出了3個強烈的警告

1. Don't sin willfully against what you know is true

1. 不要故意犯罪，反對你所知道的那些真實的

2. Don't set aside the better covenant like your relatives did the old covenant

2. 不要把更好的約放在一邊就如同你的親戚對待舊約那樣

來 Heb 10:26-39

Warn us of serious consequences for
faithlessness

警告我們 **沒有信心** 的嚴重後果

來 Heb 11:1-12

Encourage us with inspiring
examples of *faithfulness*

以激勵人的 **忠心** 例子鼓勵我們

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3. Vengeance from heaven will indeed come upon
anyone touching:

3.來自天上的懲罰會的確會臨到那些觸碰這些的
人：

- the Father's Son, 父神的兒子
- the Son's blood or 兒子的血
- the Holy Spirit's gracious ways 聖靈恩典的道路

來 Heb 10:26-39

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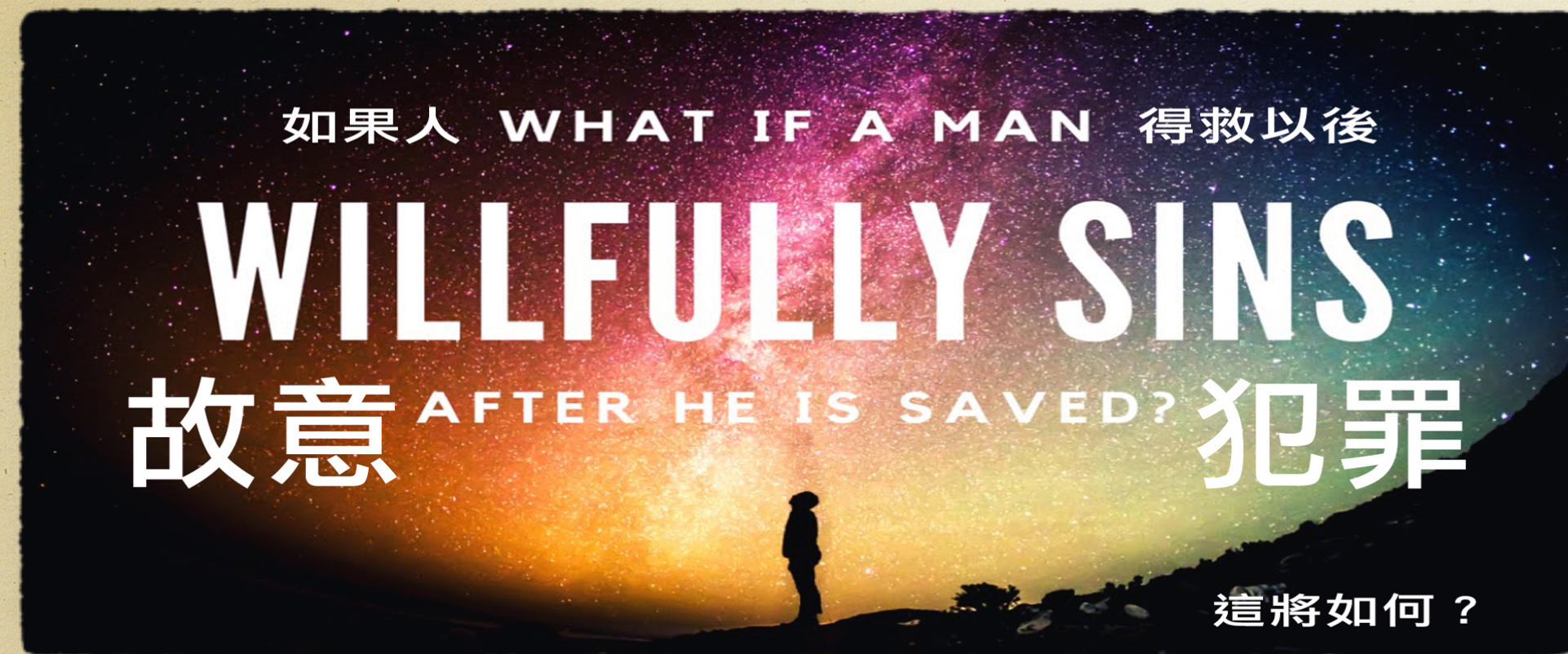
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以激勵人的 **忠心** 例子鼓勵我們

First exhortation: willful sinning against the knowledge of the truth

第一個勸戒：故意犯罪反對真理的知識



Heb. 10.26 ¶ For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

來10:26 因為我們得知真道以後，若故意犯罪，贖罪的祭就再沒有了；

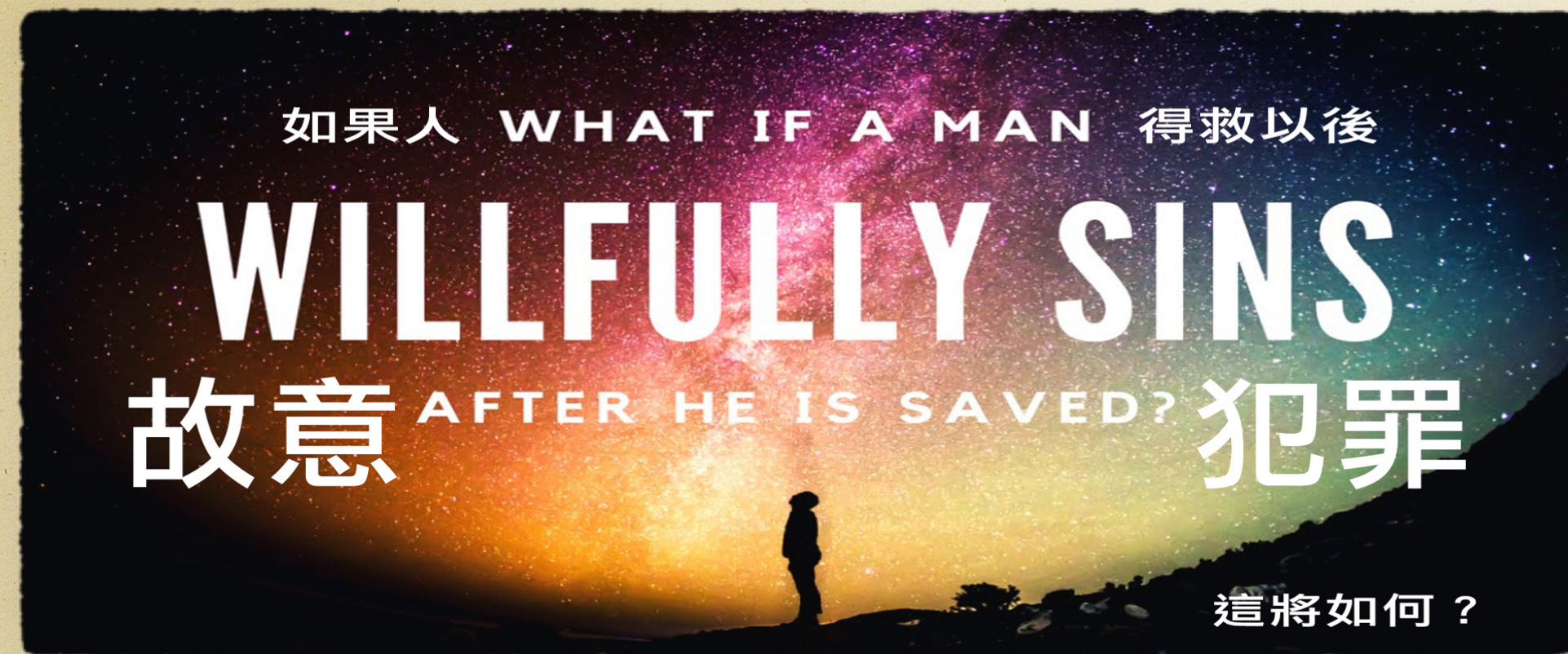
Heb. 10.27 but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries.

來10:27惟有戰懼等候審判和那燒滅眾敵人的烈火。

- a. This warning is to christians
 - a. 這個警告是給基督徒的
 - b. Two OT examples are given when willful sin was punished
 - b. 兩個舊約關於故意犯罪所受到懲罰的例子
 - 1. Num 11.1-3 where a mixed multitude defied the Lord and were consumed with fire
 - 1. 民11:1-3 眾百姓違抗 神因此有火焚燒他們
 - 2. Num 15:30-36 where defiant sin blasphemed the Lord and the sin leads to death
 - 2. 民15:30-36 藐視的罪褻瀆了神而使罪帶來死亡
 - c. Sinning willfully is not an “act” of sin but a “state” of sinful rebellion
 - c. 故意犯罪不是罪的“行為”而是罪惡反叛的“狀態”

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來10:27 惟有戰懼等候審判和那燒滅眾敵人的烈火。

d. Believers who once had received Jesus as Messiah but now seem to despise the new and living way are casting away the covering of their priestly garments

d. 那些曾經接受耶穌為彌賽亞的信徒，而現在似乎藐視那又新又活的路，就如同丟棄他們祭司服飾的遮蓋

e. This not only uncovers them (“*God let them go*”) to Enemy attack, but produces an inward sense of impending condemnation and dreaded judgment which darkens their heart (seat of faith)

e. 這不但使他們被敞開（“神任憑他們”）受仇敵的攻擊，並產生內在即將被定罪的感覺及畏懼審判，這些使他們的心變暗了（信仰的座位）

Second exhortation: if we trample upon the New Covenant

第二個勸戒：如果我們踐踏新約的真理

Heb. 10.28 Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses.

來10:28 人干犯摩西的律法，憑兩三個見證人，尚且不得憐恤而死；

Heb. 10.29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?

來10:29 何況人踐踏 神的兒子，將那使他成聖之約的血當作平常，又褻慢施恩的聖靈，你們想他要受的刑罰該怎樣加重呢？



a. The Law had rules for those who set them aside including death on the testimony of 2 or 3 witnesses

a. 律法有規則給那些將它置於一邊的人，包括憑著2或3個證人的證詞而被判死刑

Second exhortation: if we trample upon the New Covenant

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Heb. 10.28 Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses.

來10:28 人干犯摩西的律法，憑兩三個見證人，尚且不得憐恤而死；

Heb. 10.29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?

來10:29 何況人踐踏 神的兒子，將那使他成聖之約的血當作平常，又褻慢施恩的聖靈，你們想他要受的刑罰該怎樣加重呢？

b. The New Covenant has 3 Heavenly witnesses who will render even greater punishment to violators:

b. 新約有3個天上的見證人，他們將會對違反者施加更大的懲罰

1 - the Father when His Son has been trampled under foot

1 - 父神—當他的兒子被踐踏在腳下時

2 - Jesus when His precious sanctifying blood is abused and dishonored

2 - 耶穌—當祂寶貴、成聖之血被濫用和羞辱時

3 - the Spirit of God when His faithful leading, long suffering, sanctifying, “*coming alongside*” is ignored

3 - 神的靈—當他忠心的領導、長久的忍耐、聖別、“一旁陪伴”被忽視時

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c. “insulted” lit. in Gk enhubriso = “hubris against” - mock, insult, spite

c. “侮辱” - 希臘文是 enhubriso = “狂妄自大” - 嘲笑、侮辱、惡意

Third exhortation if we ignore the truth of our Covenant

第二個勸戒：如果我們忽略我們約的真理

Heb. 10.30 For we know Him who said, "Vengeance is mine, I will repay." And again, "The Lord will judge His people."

來10:30 因為我們知道誰說：“申冤在我，我必報應”；又說：“主必報應他的百姓。”

Heb. 10.31 It is a terrifying thing to fall into the hands of the living God.

來10:31 落在永生神的手裡，真是可怕的。

a. There is *“fire”* in the wrath of God when His love has been spurned

a. 當神的愛被唾棄時，在祂的憤怒中有“火”

b. Three OT verses are included here:

b. 在此包括了三個舊約的經節：

1- Deut 32.35 *“Vengeance is mine, I will repay”* - from Moses' final song as he prophesies of God's discipline

1-申32:35 “申冤在我，我必報應”——是來自摩西最後的詩歌，在那裡他預言了神的管教

2- Deut 32.36 *“The LORD will judge His people”*

2-申32:36 “主必報應他的百姓”

3- Isa 33.14 *“Sinners in Zion are terrified; Trembling has seized the godless. Who among us can live with the consuming fire? Who among us can live with continual burning?”*

3-賽33:14 錫安中的罪人都懼怕，不敬虔的人被戰兢抓住：“我們中間誰能與吞滅的火同住？我們中間誰能與永火同住呢？”

c. How seriously do we take God's discipline?

c. 我們如何認真對待神的管教呢？

God “remembers” your precious faith in the past

神“記念”你以往寶貴的信心

Heb. 10.32 ¶ But remember the former days, when, after being enlightened, you endured a great conflict of sufferings,

來10:32 你們要追念往日，蒙了光照以後，所忍受大爭戰的各樣苦難；

Heb. 10.33 partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated.

來10:33 一面被毀謗，遭患難，成了戲景，叫眾人觀看；一面陪伴那些受這樣苦難的人。

Heb. 10.34 For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one.

來10:34 因為你們體恤了那些被捆鎖的人，並且你們的家業被人搶去，也甘心忍受，知道自己有更美長存的產業。

a. The writer appeals to their past faithfulness when they were first saved

a. 作者呼籲他們過去剛得救時的忠誠

b. What grace, faith, hope and love were seen in the Jerusalem church:

b. 曾在耶路撒冷的教會看見了何等的恩典、信心、盼望及愛：

- endured great conflict of sufferings

- 忍受了巨大苦難的衝突

- they were publicly reproached and

harrassed

- 他們被公開的指責和騷擾

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- they shared (koinonia) with their brethren in their tribulations and mistreatment

- 他們在苦難和被虐待中與弟兄們分享擘餅與交通 (koinonia)

- they showed sympathy with prisoners and martyrs like Stephen

- 他們對像司提反這樣的囚犯和殉道者表示了同情

- they rejoiced even when their earthly property was seized

- 即使他們屬地的財產被奪走，他們也仍舊喜樂

c. They **KNEW** of their Kingdom inheritance and were anchored in Hope

c. 他們知道他們的國度產業並且紮根在希望裡

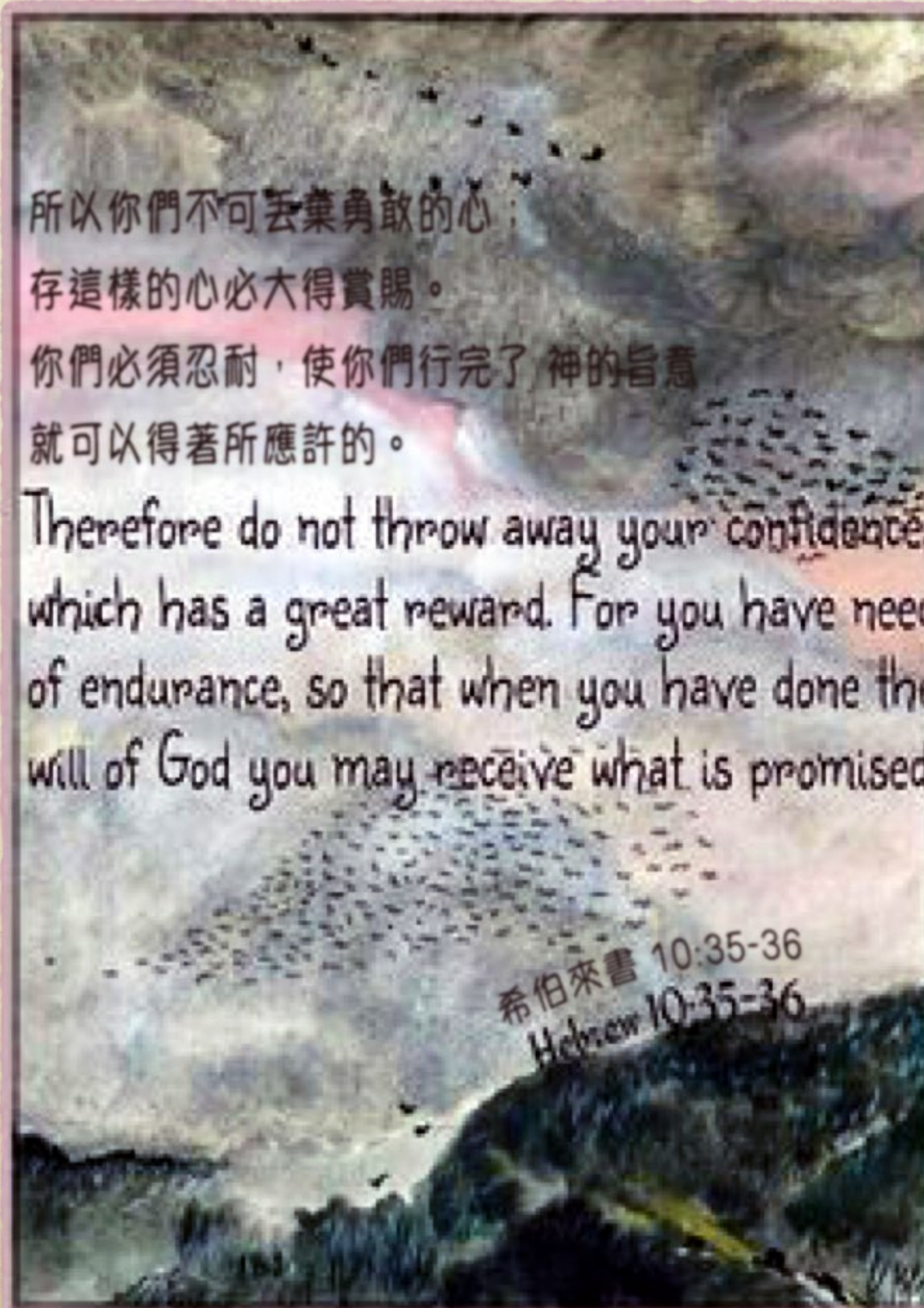
Their faith needs “hope’s endurance” to embrace their great reward 他們的信心需要“希望的忍耐”來接受他們巨大的賞賜

Heb. 10.35 Therefore, do not throw away your confidence, which has a great reward.

來10:35 所以你們不可丟棄勇敢的心；存這樣的心必得大賞賜。

Heb. 10.36 For you have need of endurance, so that when you have done the will of God, you may receive what was promised.

來10:36 你們必須忍耐，使你們行完了神的旨意，就可以得著所應許的。



a. The danger is described as “*casting away*” as Esau did when he threw away his birthright in a moment of trial

a. 這種危險被描述為“丟棄”，如同以掃在患難時撇棄了長子的名份

b. There is a great reward in keeping their confidence = faith appropriated and enduring hope is how “sons” gain their promised inheritance

b. 保持他們的信念有個大的賞賜 = 信心被調適以及忍耐的盼望是“兒子們”如何獲得承諾給他們的產業

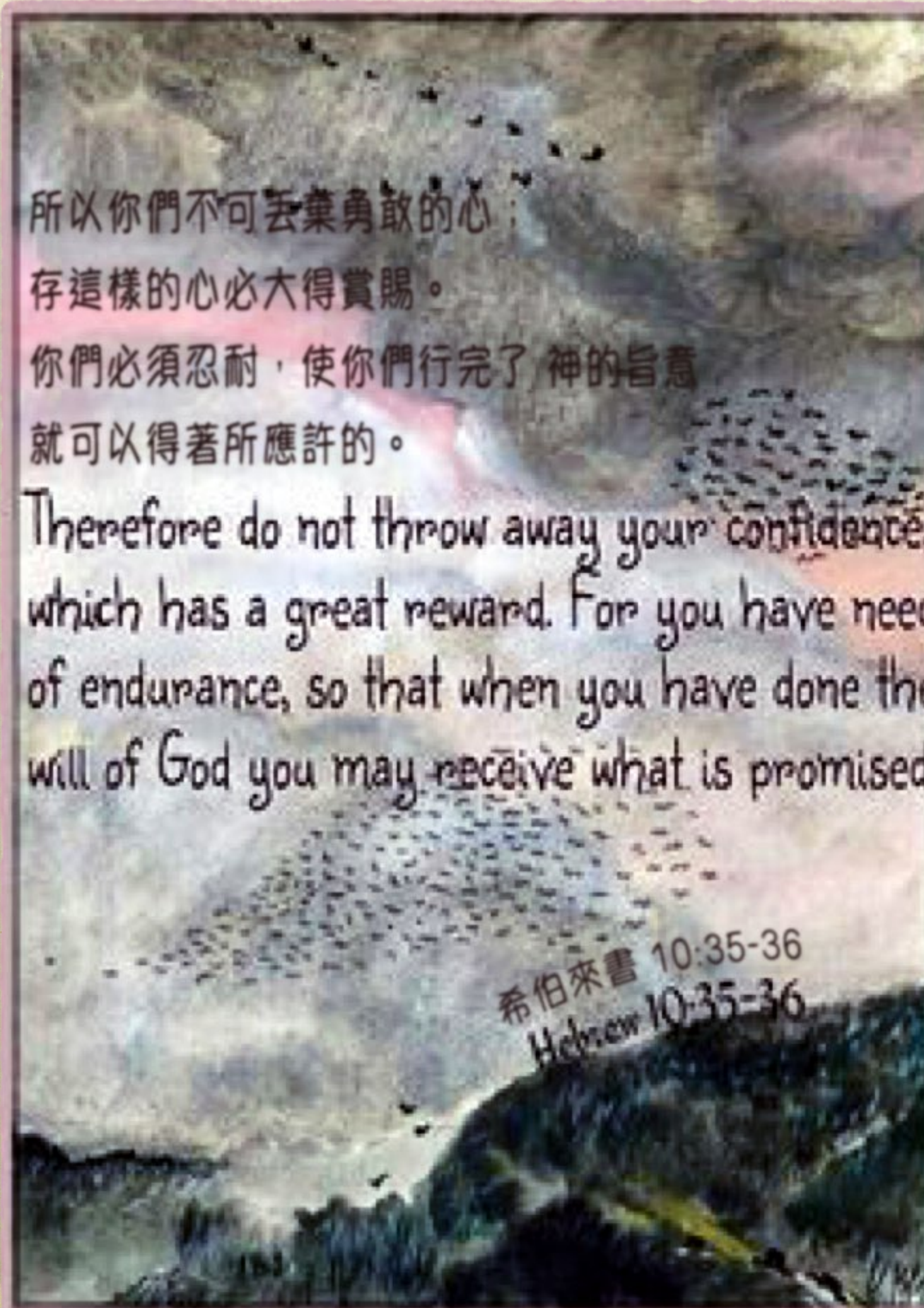
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c. It takes “*endurance*” to do the Will of God

c. 要藉著“忍耐”才能行 神的旨意

- remember when Jesus said, “*Lo, I delight to do Thy will, O my God*”

-記得耶穌曾說：“我的神，我喜悅行你的旨意”

- now in the will of God a “*body has been prepared for us*” - God’s will = the cross unto the crown

-在神的旨意裡，“有個身體為我們預備了” - 神的旨意 = 經過十字架而到達寶座

d. You will receive the promise you laid hold of by faith

d. 你會得到持守的信心所給你的應許

Can your faith endure by the Hope of Glory?

你的信心能藉著榮耀的盼望而忍受苦難嗎？



Heb. 10.37 For yet in a very little while, He who is coming will come, and will not delay.

來10:37 “因為還有一點點時候，那要來的就來，並不延遲。

Heb. 10.38 But My righteous one shall live by faith; And if he shrinks back, My soul has no pleasure in him.

來10:38只是義人必因信得生；他若退後，我心裏就不喜歡他。”

a. The writer strengthens his exhortation with OT verses from Habakkuk 2.3-4

a. 作者藉著舊約哈巴谷書2:3-4的話來加強他的勸勉

1 - notice He changes the coming “vision” (“*it will come*”) to a coming Person “*He who is coming*”

1 - 注意他改變了將要來臨的“異象”（“那要來的”）成為一個人“那要來的 = 祂將要來”（*此處中文沒翻譯出來）

2 - “*the little while*” - Hab 2.3 is where Jesus gets this phrase used by both John and our writer - the wait between the 2 comings of the Messiah

2 - “一點點的時候” - 哈2:3是耶穌引用的話，也是約翰及本書作者引用的 - 在彌賽亞第二次來臨以前的等候時期

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b. Three times Hab 2.4 is used in the NT, each time with a different word emphasized:

b.哈2:4的話在新約裡引用了三次，每一次都有一個不同的字被強調了：

1- Rom 1.17 “the just shall live by FAITH”

1-羅1:17“義人必因信得生”

2- Gal 3.11 “the JUST shall live by faith”

2- 加3:11“義人必因信得生”

3- Heb 10.38 “the just shall LIVE by faith”

3- 來10:38 “義人必因信得生”

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c. Righteous ones must LIVE by faith now in the little while as sons who believe in their soon coming King

c.在現在不多的時候，義人必因信得生，如同兒子們相信他們的王快要回來了



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d. notice the writer reverses the order of phrases in Hab 2.4 which is originally in LXX: “*If he should draw back, my soul has no pleasure in him: but the just shall live by my faith*”

d. 注意作者在來2:4裡將話語的次序對調了，在七十士譯本裡原本的翻譯是：“如果他退縮，我的魂就不喜悅他，但是義人必因信得生”

Surely, 1) knowing the Messiah by faith and 2) the hope of “our” inheritance and 3) how far “we” have already sojourned, “we” cannot shrink back!

當然，1) 憑著信心認識了彌賽亞 2) 有“我們”產業的盼望以及 3) “我們”已經寄居了！“我們”不能退後！

Heb. 10.39 But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.

來10:39 我們卻不是退後入沈淪的那等人，乃是有信心以致靈魂得救的人。

a. “WE” - Now the writer includes himself with them as together they dismiss the thought that they could really shrink back

a.“我們”－現在作者包括了他自己跟他們在一起，如同他們一起摒除退後的思想

b. “to destruction” lit in Gk apoleia = destruction from which is derived Apollyon

b.“入沈淪”的希臘字是apoleia = 來自亞波羅的破壞

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c. The only way forward is faith’s endurance unto the “preserving” of the soul:

c.唯一往前的路是信心的忍耐直到靈魂得救

- this is an important word : lit. in Gk. peripoiésis = “thoroughly made” therefore “preserving” “saving” (Eph 1.14; 1Pet 2.9), “obtaining” (1Thess5.9), “gaining” (2Thess 2.14), “securing”

= fully keeping your soul to the end

-這是個很重要的字：希臘字peripoiésis =“完全做成”因此能“存留”、“保存”（弗1:14，彼前2:9），“得到”（帖前5:9），“得著”（帖後2:14），“穩固”=完全保守你的靈魂直到盡頭

守你的靈魂直到盡頭

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d. Here the Gk. has a stark comparison:

- He 10:39 hupostolé = “shrinking under”

- He 11:1 hupostasis = “standing under” (confidence)

d. 在此，希臘文有個鮮明的對比：

- 來10:39 hupostolé = “縮在下面”

- 來11:1 hupostasis = “站在下面” (確信)

The mystery: the “cross” working in us is not mentioned once in Hebrews but is seen throughout it

**奧秘：希伯來書一次也沒提到過在我們裡面做工的“十字架”
但是在這整卷書裡都看見了“十字架”**

1. It is revealed in every exhortation: there is the positive (encouragement) and the negative (warning)

1.這展現在每一個勸勉裡：有正面的（鼓勵）及負面的（警告）

2. Our experience of Jesus as the “Resurrection and the Life” includes both death and resurrection; but the death always leads to more life

2.我們經歷耶穌為“復活及生命”包括了死以及復活；但是死總會帶入更多的生命

My righteous one 只是義人必因信得生
will live by faith

他若退後，

我心裏就不喜歡他。

and if he draws
back, I have no
pleasure in him.

Hebrews 10:38

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3. Faith “substantiates” what is hoped for (it is done, I receive my inheritance, I am a priest in Christ) and then as “sons” the HS sanctifies us as we “endure the trials”

3.信心是所盼望之事的“確據”（這是完成了！我接受了我的產業，我是在基督裡的祭司）並且作為“兒子們”，當我們“忍受苦難”時，聖靈就讓我們成聖

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4. Whatever “death”, self denial or suffering brings the cross to us on earth, it is ALWAYS more than compensated for by the eternal glory and heavenly life tasted now and soon the full enjoyment to come in the Millennium

4.在地上十字架帶給我們無論是何等的“死”、否定己或是受苦，它總是藉著永遠的榮耀及屬天的生命帶給我們更多的補償，現在可以預嚐並且很快的會在要來的國度裡得到完滿的享受

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Next time :
Epistle to Hebrews:
Chapter 11
“Now Faith”

下次：
希伯來書第11章：“新的信心”