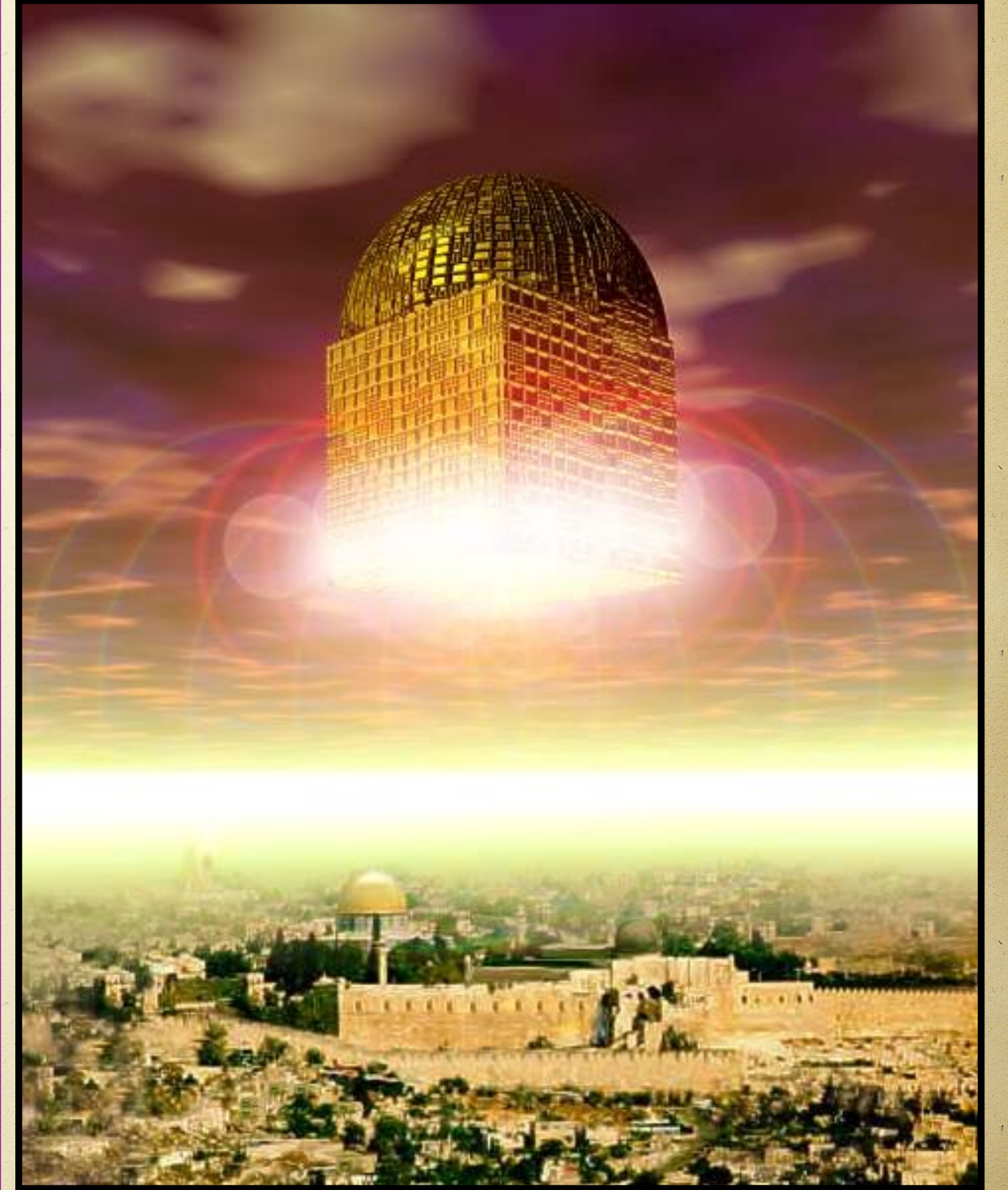


Epistle to the Hebrews 希伯來書

希伯來書 Hebrews
12:18-29

The Testimony
of Mt. Zion
錫安山的見證



Hebrews 10.19- 13.25 Final 5 Testimonies

希伯來書10:19-13:25 最後的5個見證

The writer tries to “provoke” Christians to faith by presenting 5 testimonies of faithfulness
作者試著以5個信心的見證來“激發”基督徒的信心

1. (He. 10. 32-36) Their own past when their faith stood nobly in difficulties

1. 他們自己過去在難處裡持守高尚的信心 (來10:32-36)

2. (He. 11) Noble testimonies of faithful witnesses in former times

2. 古時忠心見證人高尚的見證 (來11章)

3. (He. 12.2-3) The crowning testimony of Jesus’ faith as he authored and perfected “*the way to sonship*”

3. 耶穌值得加冕的信心，祂主宰並成全了“得到兒子名份的路” (來12:2-3)



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希伯來書10:19-13:25 最後5個見證

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4. (He. 12. 5-17) Our Father’s testimony that we are “sons” as we go through discipline

4. 我們父神的見證 — 當我們經歷管教時，我們就成了“兒子” (來12:5-17)

5. (He. 12. 18-29) Our present testimony as we stand upon Zion awaiting Jesus’ Kingdom

5. 我們站在錫安等候耶穌的國度時 — 當前的見證 (來12:18-29)



Faith's Present Race 信心目前的賽程



The writer's prophetic insight now envisions the Christian's present position as "*coming to Mt. Zion*"

作者以預言性的洞察力看到基督徒現有的地位是“來到錫安”

This vision encompasses three aspects of their walk with the Godhead:

這個異象包括了他們與神格同行的三方面：

- by faith they are running an endurance race behind the Lord Jesus who has opened their new and living way under an open heaven

-憑著信，他們跟在主耶穌後面跑一個耐力賽，祂在一個敞開的天之下，已經為他們開了一條又新又活的路



Faith's Present Race 信心目前的賽程



- through discipline they submit to the Father's hands Who is perfecting them in Holiness as they ascend Mt Zion

-藉著管教，他們服從在父神的手裡，在他們登上錫安的路上，祂以聖潔使他們得完全

- "*in the Spirit*" they are sanctified on holy ground betwixt heaven and earth presently enjoying a foretaste of what is to come

-“在靈裡”他們在天與地之間聖潔的地位上蒙聖別，享受及預嚐將要來臨的事



Contrast of two Mountains: Holiness

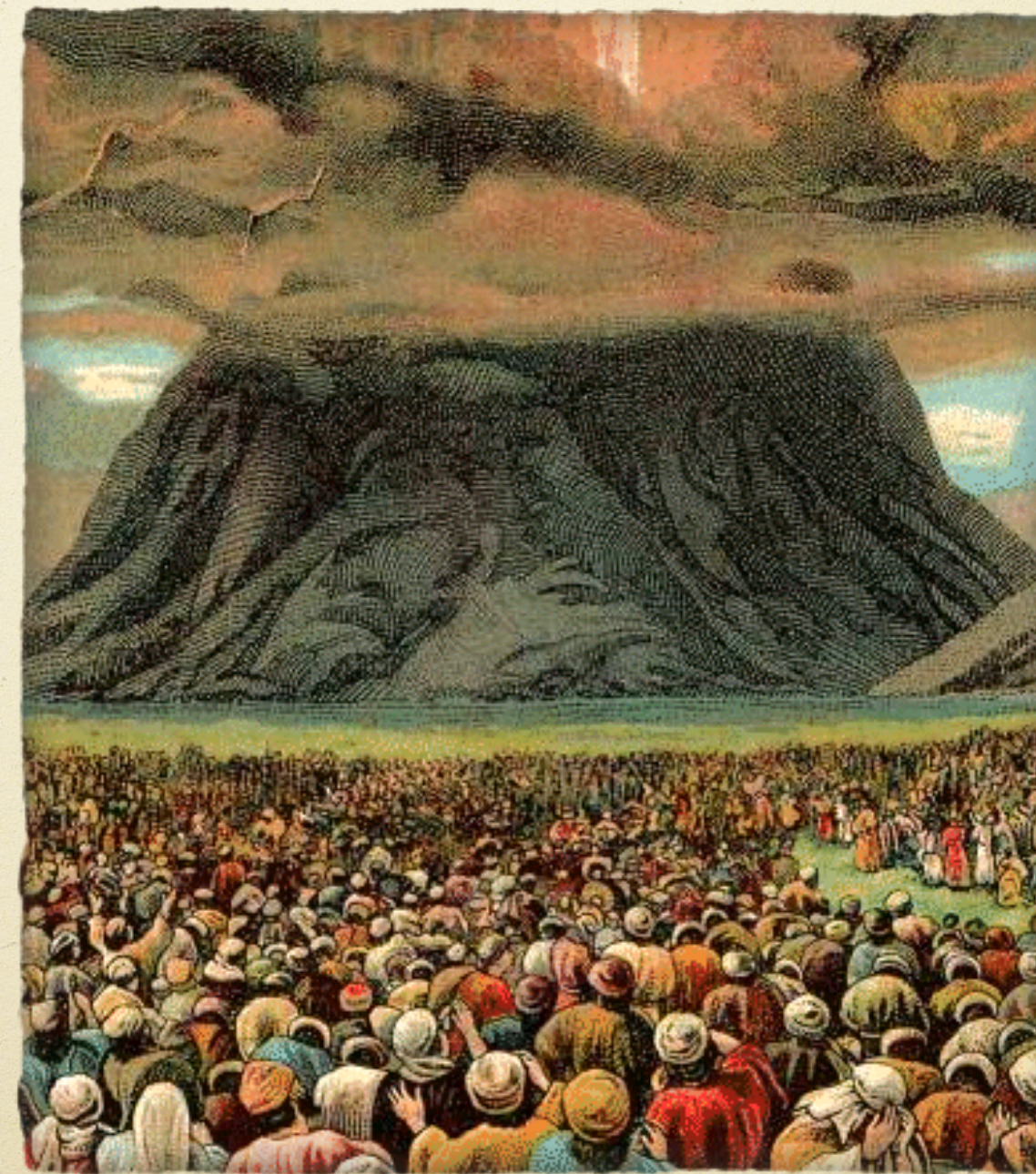
二座山的對比－聖潔

1. The writer here again combines warning and encouragement to stress the importance of their present testimony of faith

1. 作者在此再次將警告連於鼓勵來強調他們目前要有信心見證的重要性

2. For Jewish Christians especially this contrast of two mountains succinctly characterizes the new covenant's superiority and heavenliness compared with the old

2. 給猶太人的基督徒，尤其是這二座山的對比，簡潔地強調了新約的優越及屬天，並與舊約的比較



Contrast of two Mountains: Holiness

二座山的對比：聖潔

3. For all christians the reality of living either under Law or Grace must be clearly understood

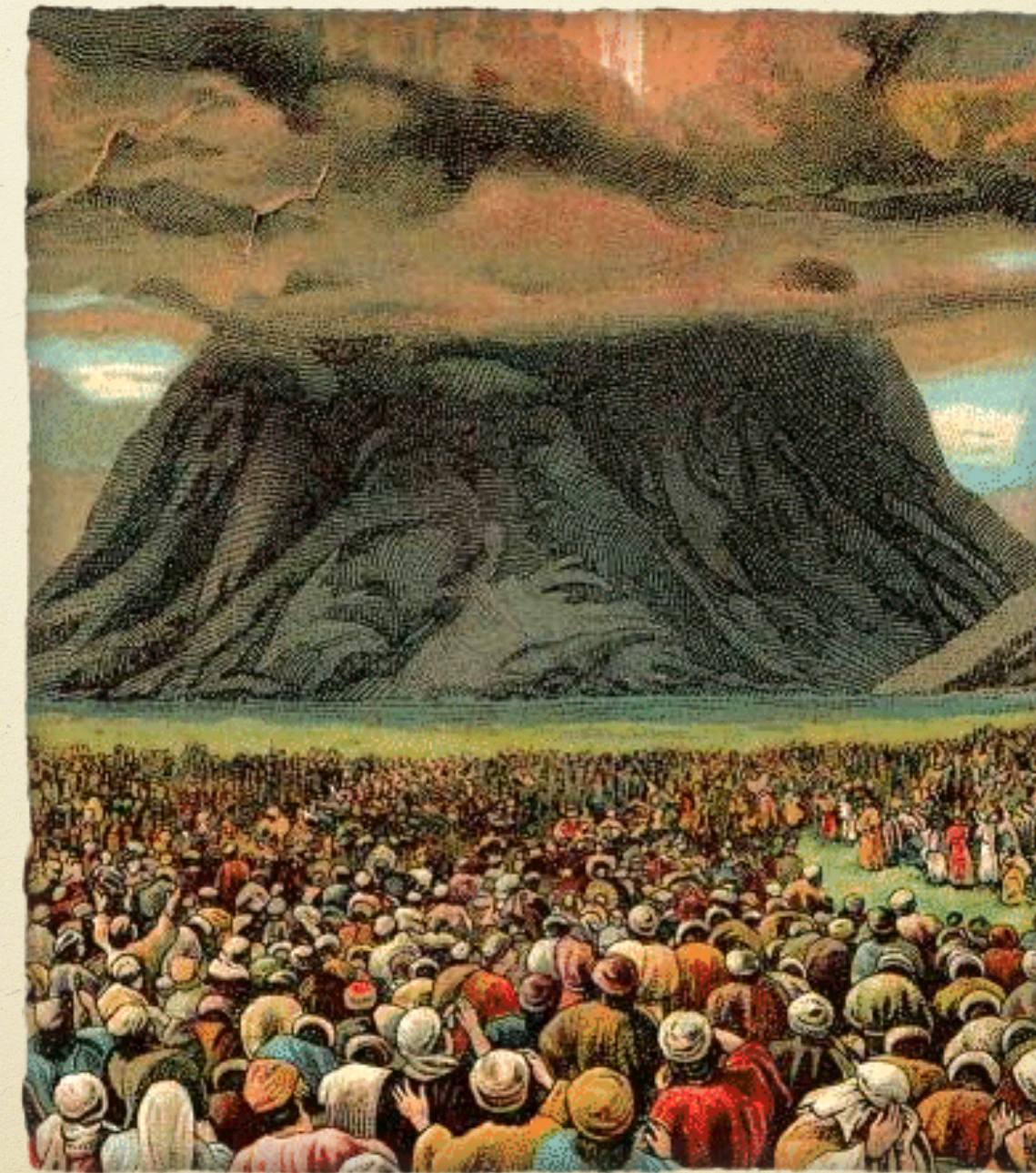
3. 對於所有基督徒來說，活在律法或恩典下的事實是必須清楚明白的

4. Without living faith's correspondence with heaven we default to the "old's" shadows

4. 若沒有活的信心來與天對應，我們就自動退到了“舊的”影子裡

5. Both mountains depict HOLINESS as seen in seven-fold contrasts

5. 兩座山都描繪了聖潔，如同七層對比所提到的一樣



7-fold Holiness on Mt. Sinai 西乃山上的7層聖潔



Heb. 12.18 ¶ For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind,
來12:18 你們原不是來到那能摸的山；此山有火焰、密雲、黑暗、暴風、

“Come unto” is a verb used twice here and throughout Hebrews (4.16, 7.25, 10.1, 10.22, 11.6) exclusively referring to approaching God

“來到”是個動詞，在整卷希伯來書裡提到了二次（來4:16，7:25，10:1，10:22，11:6）這專門是指靠近神而言

1. **“have not come unto that which is touchable” (“mountain” - actually not in Gk. though obvious cf. *He 12.20*)**

1. **“原不是來到那能摸的山”（“山”－實際上不是希臘文，但是很明顯的可見於希伯來書12:20）**

- the writer may be subtly assigning to the old all things “touchable,” i.e, seen and outward

-作者可能巧妙地指出所有“可觸摸”的是舊的，那也是眼可見及外在的

7-fold Holiness on Mt. Sinai 西乃山上的7層聖潔



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- the point is that Sinai was touchable, outward, material
- 重點是：西乃山是可觸摸的、外在的及屬物質的
- approaching the Presence of a holy God was a physically terrifying experience for Israel from which they “drew away”
- 對於以色列人而言，靠近聖潔的神的同在，是身體上可畏懼的經歷，因此他們“退卻”了
- Holiness = any animal or person touching the holy mountain had to be stoned - *He 12.20 cf. Ex 19.10-12*
- 聖潔 = 任何接觸聖山的動物或人都必須被石頭打死（來12:20，出19:10-12）

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2. “blazing fire”- Ex 20.18 - the description has led some to suggest Mt Sinai may been an erupting volcano but this word means “a kindled fire”

2. “有火焰”一出20:18—這個描述導致一些人認為西乃山可能是一座噴發的火山，但這個詞的意思是“被點燃的火燄”

- fire is always a symbol in scripture of holiness with its destructive, purging, refining powers

3,4,5. “darkness, gloom and whirlwind”

-在聖經裡，火總是聖潔的象徵，因為它有毀滅、清除、煉淨的能力—“有火焰、密雲、黑暗、暴風”

7-fold Holiness on Mt. Sinai 西乃山上的7層聖潔



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- Deut 4.11 “darkness, cloud and thick gloom” - the unapproachable holiness of God is depicted as a terrifying, looming storm

-申4:11“火焰沖天，並有昏黑、密雲、幽暗”－那無法靠近、神的聖潔被描繪成一場可怕、緊迫性的風暴

- “whirlwind” or “wind storm” - wherever God “comes down” and touches earth it is often described in OT as causing a whirlwind (cf. Psa 77.18, Job 38.1, Is29.6, Nah1.3)

-“旋風”或“風暴”－當神“降下”並觸及地面時，通常在舊約中都被描述為引起的旋風（見詩77:18，伯38:1，賽29:6，尼1:3）

7-fold Holiness on Mt. Sinai 西乃山上的7層聖潔

Heb. 12.19 and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word be spoken to them.

來12:19 角聲與說話的聲音；那些聽見這聲音的，都求不要再向他們說話；

Heb. 12.20 For they could not bear the command, "IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED."

來12:20 因為他們當不起所命他們的話，說：“靠近這山的，即便是走獸，也要用石頭打死。”

Heb. 12.21 And so terrible was the sight, that Moses said, "I AM FULL OF FEAR and trembling."

來12:21 所見的極其可怕，甚至摩西說：“我甚是恐懼戰兢。”

6. “blast of a trumpet” Ex 19.19, 20.18 -

in OT accounts these trumpets sounds were thought to be angelic forerunners declaring God the King’s arrival

6. “角聲漸漸地高而又高”（出19:19，20:18）— 在舊約裡，這些號角的聲音被認為是作先鋒的天使，宣告作王的神到來

7. “the sound of words” Deut 4.33 - Hearing the direct audible Words of God from heaven was threatening and superstition thought it always meant immediate death and judgment

7. “說話的聲音”（申4:33）— 耳朵聽見神直接從天上說的話是可畏的，迷信認為將有馬上的死亡及審判發生

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來12:21 所見的極其可怕，甚至摩西說：“我甚是恐懼戰兢。”

- so the people, fearing their lives would end in the Presence of such holiness, begged Moses to listen to God for them (mediate)

-由於百姓畏懼他們的性命會在神聖潔的同在中結束，因此他們央求摩西替他們聽神說話（作中保）

- even Moses trembled with fear at a holy God - *Deut 9.19*

-甚至摩西在這位聖潔的神面前都因戰兢而顫抖（申19:9）

- The writer here quotes *Ex 19.12* to underscore the complete otherness and unapproachability of God

-作者在此引用（出19:12）的話來強調神的不可接近及與眾不同

7- fold Holiness on Mt. Sinai 西乃山上的7層聖潔



The writer knew by experience the tremendous fear and reverence of God in the Jewish mind

作者憑經驗知道猶太人心中對於神懷著巨大的恐懼和敬畏

- This fear of God's Presence was in fact the motivation for keeping the Law and doing outward works of righteousness (*Ex 20.20*)

-這種對神同在的恐懼實際上是維持律法和外行義的動力

- As soon as the Jews prospered their fear gave way to using earthly idols for continued "luck"

- 一旦猶太人興旺了，他們的畏懼就成了讓屬地的偶像繼續帶來“好運”的管道

7- fold Holiness on Mt. Sinai 西乃山上的7層聖潔



- so the historic testimony of Israel through the years was that this outward fear:
- 因此歷年來以色列人在歷史上的見證就是這外在的畏懼：
 - could only restrain sinners temporarily
 - 只能暫時抑制罪人
 - sin separated Israel from God with guilt rather than causing a drawing near
 - 罪使以色列人因著內疚而與神分離而不是更親近神

Heb. 12.22 But you have come to Mount Zion 但是你們來到了錫安山

Mount Zion to Israel

對於以色列而言，錫安山是

a. Mt. Zion was once the place of Glory: where the ark of God rested and Glorified the city

a. 錫安山曾經是個榮耀的地方：神的約櫃曾在那裡停放，並且榮耀了那座城

b. Mt. Zion was once the place of God's Throne and of David's throne

b. 錫安山曾經是神寶座的所在地也是大衛的王位所在



Heb. 12.22 But you have come to Mount Zion

但是你們來到了錫安山

Mount Zion to Israel

對於以色列而言，錫安山是

c. Mt. Zion was once the place of worship and the Home of God - the Temple

c. 錫安山曾經是個敬拜的地方也是神的家（聖殿）

d. Ps 24 So Zion also became the future place where the Messiah would return

d. 在詩篇24提到，錫安是將來彌賽亞要回來的地方

e. Is 51.11 The ransomed of the Lord would return to Zion with singing and everlasting joy in the Kingdom to come

e. 以賽亞書51:11提到，耶和華的贖民在要來的國度裡以歌唱及永恆的喜樂回到錫安



Heb. 12.22 But you have come to Mount Zion

但是你們來到了錫安山

By contrast, Mount Zion for Christians is *not*
untouchable

相形之下，錫安山對基督徒而言不是不可觸摸的

a. He is not referring here to the literal, geographic Mt Zion (though it would be the place where the nations will come in olam haba)

a. 他在這裡並不是指字面上、地理性的錫安山（雖然那是將來在國度裡列國要去的地方）

b. Mt. Zion is a present position taken “by faith” while on earth yet seeing “*the substance of things hoped for, the evidence of things unseen*”

b. 錫安山現在的地位是在地上要“憑信心”得到的，要看見的是“所望之事的實底，是未見之事的確據”

c. Mt Zion is the place on earth where in the Spirit we partake of true, real yet unseen and rarified heavenly realities (7 realities mentioned)

c. 錫安山是我們在地上在靈裡參與真實、實際但看不見的、稀有的天國實際的地方（已提到了7個實際）



Heb. 12.22 But you have come to Mount Zion

但是你們來到了錫安山

**By contrast, Mount Zion for Christians is *not*
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相形之下，錫安山對基督徒而言不是不可觸摸的

d. This is the great challenge of living faith:

- we discover Zion when things on earth open up heaven's invisible features: the Word illumined, seeing Christ in a member of the Body, sensing the Spirit's *wind/breath*, the Table, nature's beauty, an earnest of a fuller promise, a *moment of His Presence* in prayer

d.這是對於活的信心的最大挑戰：

**-當地上的事物開啟了屬天的、看不見的特徵，我們就發現了錫安：
話語得到了亮光、看見基督在身體的肢體裡、感覺到聖靈的“風／吹氣”、主的桌子、自然的美、對於更豐滿的應許的懇切、禱告時感到祂的同在**



Heb. 12.22 But you have come to Mount Zion

但是你們來到了錫安山

**By contrast, Mount Zion for Christians is *not*
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相形之下，錫安山對基督徒而言不是不可觸摸的

- these intangible things of heaven are seen with *eyes of the heart*, a fleeting moment of vision when the curtains are drawn open, the heavens open, a dream remains vivid, a *voice* is heard(?)

-這些屬天的、無形的事務可從“心中的眼睛”看見：當幔子打開後的一個短暫異象；天開了；一個仍舊鮮活的夢；聽見聲音（？）

e. As we become those who've quieted their spirit, earthly, tangible things can often leave clues corresponding to Heaven's greater realm

e. 當我們成為那些在靈裡安靜的人，那些屬地的、可觸摸的事務通常可以留下線索來回應屬天、更大境界



Heb. 12.22 But you have come to Mount Zion

但是你們來到了錫安山

Mount Zion to Christians 對於基督徒而言的錫安山

a. This position of faith - “*ye are come to mount Zion*” - is the present privileged position of every christian

a. 這個信心的地位—“你們來到了錫安山”—是每個基督徒目前的特權地位

b. We have come to Mt. Zion where on earth we touch things heavenly - so the christian life includes moments and gradations of super-sensible “glory tastes”

b. 我們來到了錫安山，在那裡，我們可以從地上摸到屬天的事務—因此，基督徒的生活包括了不同時刻及不同層次超感的“榮耀品味”

c. We “*are come*” (lit in Gk “are coming” in the present tense) to Mt. Zion from where we testify to the things of the New Jerusalem above

c. 我們“來到”錫安山（希臘文“正來到”是現在式的），從那裡我們見證與屬天新耶路撒冷有關的事務



Heb. 12.22 But you have come to Mount Zion
但是你們來到了錫安山

Mount Zion to Christians 對於基督徒而言的錫安山

d. Ps 24 is a Messianic picture of saints waiting for the opening of Zion's gates when the Messiah comes to earth as *the king of glory*

d. 詩篇24篇是跟彌賽亞有關的一幅圖畫－聖徒等候錫安的城門打開，彌賽亞以榮耀的王的身份來臨

e. After the Millennium Zion will be swallowed up into the New Jerusalem - the Eternal City - which comes down out of heaven to earth (= heaven and earth joined)

e. 在千禧年之後，錫安會被融入新耶路撒冷（永恆的城）－它會從天降到地上（＝天與地連結）



Seven-fold Grace of Mount Zion 錫安山的七層恩典

Heb. 12.22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels,

來12:22 你們乃是來到錫安山，永生神的城邑，就是天上的耶路撒冷。那裡有千萬的天使，



1st grace. “ye are come to the City of the Living God”

第一個恩典“你們來到永生神的城邑”

a. This phrase *coming to Zion the city of the Living God* conjures up for the Jews joyous ascents to Jerusalem in times of feasting (the highlight of their lives)

a. 這句話“來到錫安山，永生神的城邑”讓人聯想到猶太人在節期時歡樂的上行到耶路撒冷（他們生活的亮點）

b. The phrase “*Living God*” is used throughout Hebrews in contrast to the far off, Holy God of Jewish tradition

b. “永生神”這個名詞貫穿的使用在整卷希伯來書裡，這跟猶太傳統裡遙遠、聖潔的神是個對比

c. “*city of the Living God*” means that this City is His eternal Home - we are welcome in the Father’s Home

c. “永生神的城邑”意指這座城是祂永遠的家—我們在父的家是受歡迎的

Seven-fold Grace of Mount Zion 錫安山的七層恩典

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1st grace. “ye are come to the City of the Living God”

第一個恩典“你們來到永生神的城邑”

d. This is the city sought by Abraham and former sojourners

d. 這是亞伯拉罕跟以往的寄居者所尋求的一座城

e. Always behind the term Mt Zion was an anticipation of the coming Kingdom

e 提起錫安山這個名稱的背後總是帶著對於將要來臨國度的期盼

f. This city is called, lit.in Gk “the Jerusalem of Heaven” somehow come to by faith while still here on earth

f. 這座城的稱謂的希臘文是“天上的耶路撒冷”，還在地上時就可憑信心來到的

g. So, in contrast to Sinai’s sense of “don’t touch,” we draw near to Zion without fear

g. 因此，在與西乃山的“不能碰”對比的是，我們能毫無畏懼的靠近錫安山

Seven-fold Grace of Mount Zion

錫安山的七層恩典

Heb. 12.22 *But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels,*

來12:22 你們乃是來到錫安山，永生神的城邑，就是天上的耶路撒冷。那裡有千萬的天使，



2nd grace: “*come to myriads of angels*”

第二個恩典：“那裡有千萬的天使”

a. “*myriads*”- 1 myriad = 10,000 so this implies an innumerable host

a.“千萬的”（英文是“*myriads*”／無數的）一個 *myriads* = 10,000這表示有數不清的天使

b. Angels who populate the city of God are now among us and surround us

b.充滿神城的天使現在在我們中間也在我們四週

c. “*general assembly*” in *He12.23* is now being translated by modern Gk scholars as referring to the angels:

c.在希伯來書12:23“共聚的總會”以現代希臘文學者的翻譯指的乃是天使：

- meaning “*angels in festive assembly*” (ESV, Message, NIV, RSV)

-意思是“天使在節慶的聚集裡”

Seven-fold Grace of Mount Zion

錫安山的七層恩典

Heb. 12.22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels,

來12:22 你們乃是來到錫安山，永生神的城邑，就是天上的耶路撒冷。那裡有千萬的天使，



2nd grace: “come to myriads of angels”

第二個恩典：“那裡有千萬的天使”

d. Again in contrast to Sinai’s terrifying angel (*Deut 33.2; Act 7.53; Gal 3.19; He 2.2*), we are no longer separated from angels but helped and enabled by them on Mt Zion in gaining our inheritance (*He 1.14*)

d.再次跟西乃山可怕的天使做對比（申33:2，徒7:53，加3:19，來2:2）我們不再與天使分開，而是在錫安山被他們幫助及讓他們促使我們得到我們的產業（來1:14）

Seven-fold Grace of Mount Zion 錫安山的七層恩典

Heb. 12.23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,
來12:23 有名錄在天上諸長子之會所共聚的總會，有審判眾人的神和被成全之義人的靈魂，



3rd Grace: “ye are come to the church of the firstborn enrolled in Heaven”

第三個恩典：“你們來到天上諸長子之會”

a. Three possible interpretations are given:

a. 給了三個有可能的解釋：

- 1) “*firstborn*” can refer to all believers who like Israel whose “first born” were saved by the “blood of the Lamb” from death in Egypt = we meet all the saints (both Jewish and christian)

- 1) “諸長子”可以指所有喜歡以色列人的信徒，他們的“頭生的”都被“羔羊的血”從埃及的死亡裡拯救 = 我們與所有的聖徒聚集（包括了基督徒及猶太人）

- 2) “*firstborn*” refers to Jesus (*Rom 8.29; Col. 1.15; Rev 1.5; He 1.6*) and and could mean all christians who are found in Him and therefore enrolled in the Lamb’s book of life

- 2) “長子”乃是指耶穌（羅8:29，歌1:15，啟1:5，來1:6）也可以是在祂裡面所有的基督徒因此有名錄在羔羊的生命冊上

Seven-fold Grace of Mount Zion

錫安山的七層恩典

Heb. 12.23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,
來12:23 有名錄在天上諸長子之會所共聚的總會，有審判眾人的神和被成全之義人的靈魂，

3rd Grace: “ye are come to the church of the firstborn enrolled in Heaven”

第三個恩典：“你們來到天上諸長子之會”

- 3) most likely in *Hebrews*, “*firstborn*” refers to those who’ve been “*adopted (placed) as sons*” and granted their firstborn inheritance as their reward (*He12.16-17*) = enrolled as heirs and citizens in the Kingdom

- 3)很有可能在希伯來書裡的“長子”是指那些被接納為兒子的人／放在兒子的地位上”並且給他們長子的產業為他們的賞賜（來12:16-17）＝進入成為國度的子民及繼承人

b. “*who are enrolled in heaven*” is the defining emphasis of this grace

b.“有名錄在天上”是這恩典的定義重點



Seven-fold Grace of Mount Zion 錫安山的七層恩典

Heb. 12.23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,

來12:23 有名錄在天上諸長子之會所共聚的總會，有審判眾人的神和被成全之義人的靈魂，



4th Grace: “to God, the Judge of all” 第四個恩典：“有審判眾人的神”

a. For christians, “*God the Judge of all*” has a different meaning than under Sinai’s Law:

a. 為了基督徒，“審判眾人的神”跟西乃的律法相比，有不同的含意

b. “*God the Judge of all*” is a terrifying prospect for all god-fearing mankind *Rev 20.12*

b. “審判眾人的神”對所有敬畏神的人類來說，是個可怕的前景（啟20:12）

c. *All christians* must also appear before the judgment seat of Christ *Rom 14.10; 2Cor 5.10*

c. 所有的基督徒也都要站在基督的審判臺前受審（羅14:10，林後5:10）

Seven-fold Grace of Mount Zion 錫安山的七層恩典

Heb. 12.23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,
來12:23 有名錄在天上諸長子之會所共聚的總會，有審判眾人的神和被成全之義人的靈魂，



4th Grace: “to God, the Judge of all” 第四個恩典：“有審判眾人的神”

d. So our reality at Mt Zion includes a sober anticipation of the judgment seat of Christ

d. 所以我們在錫安山的實際包括了冷靜的期待著基督的審判臺

e. Yet faithful christians have a humble, blessed hope of righteous reward at the judgment bema *Ps 58.11; 2Thes 1.5; 2Tim 4.8*

e. 但是忠心的基督徒有個謙卑、蒙祝福的盼望就是在審判臺前能得到公義的獎賞（詩58:11，貼後1:5，提後4:8）

f. So coming to Zion means we presently know God Himself as the Father of discipline rather than in dread of a future, awful Judge

f. 所以，來到錫安意味著我們寧願現在認識神是管教的父親而不是害怕未來可怕的審判

Seven-fold Grace of Mount Zion 錫安山的七層恩典

Heb. 12.23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,
來12:23 有名錄在天上諸長子之會所共聚的總會，有審判眾人的神和被成全之義人的靈魂，



5th Grace: “ye are come to the spirits of the Righteous made perfect”

第5個恩典：“你們來到了被成全義人的靈魂”行列

a. Those at Zion find themselves in the company of those saints who have died and who await the resurrection of their bodies:

a. 那些在錫安的聖徒們發現那些已死了的、並等候身體復活的聖徒們是他們的同伴

- Following the line of thought within *Hebrews* these spirits include faithful OT saints who gained approval (as in *He 11*) along with christians who have joined them in Heaven awaiting the coming Kingdom

-從希伯來書的思路裡可以看見，這些靈魂包括了忠心的舊約聖徒，他們已經得到了確據（如希伯來書11章提到的）並且有基督徒在天上加入他們的行列，一同等候將要來臨的國度

Seven-fold Grace of Mount Zion

錫安山的七層恩典

Heb. 12.23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,

來12:23 有名錄在天上諸長子之會所共聚的總會，有審判眾人的神和被成全之義人的靈魂，



5th Grace: “ye are come to the spirits of the Righteous made perfect”

第5個恩典：“你們來到了被成全義人的靈魂”行列

b. *“made perfect”* speaks of the completion of their sanctification by the finished work of Jesus

b. “被成全”是指因著耶穌的工作，使他們完全蒙聖別

c. Believers in the Orthodox tradition and Moravians often speak of communing with the spirits of these departed saints

c. 在東正教傳統裡的信徒們以及摩爾維亞的信徒們時常提到與這些已離去的聖徒在靈裡有交流

Take a more mature look at why you must endure

更加成熟地看你為什麼必須忍耐

Heb. 12.24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

來12:24 並新約的中保耶穌，以及所灑的血；這血所說的比亞伯的血所說的更美。



6th and 7th Grace: “come to Jesus, mediator of the new covenant, and to the sprinkled blood”
第6跟7個恩典：“並新約的中保耶穌，以及所灑的血”

a. Ye are come to Mt. Zion to live in the immediate presence of Jesus our High Priest, who mediates the new covenant from Heaven

a. 你們來到了錫安山，是直接地來到我們的大祭司耶穌面前，祂從天上為了新約而成為我們的中保

b. They live in all the good of the new covenant coming to know the Lord intimately as He intercedes and advocates over them

b. 當祂為他們代求及代禱時，他們就活在新約的一切好處裡，親密的認識主

Take a more mature look at why you must endure

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6th and 7th Grace: “come to Jesus, mediator of the new covenant, and to the sprinkled blood”

第6跟7個恩典：“新約的中保耶穌，以及所灑的血”

c. They now live in the effectual sacrifice of His sprinkled blood cleansing the conscience

c.他們現在活在祂寶血犧牲的功效裡，洗淨了他們的良心

d. The testimony of Abel’s blood spoke of justice and vengeance from the ground whereas Jesus’ blood speaks forgiveness and mercy from Heaven

d.亞伯的血從地裡見證了正義與復仇，而耶穌的血從天上說出了寬恕和憐憫

7th and final exhortative warning

第7次也是最後的勸勉警告

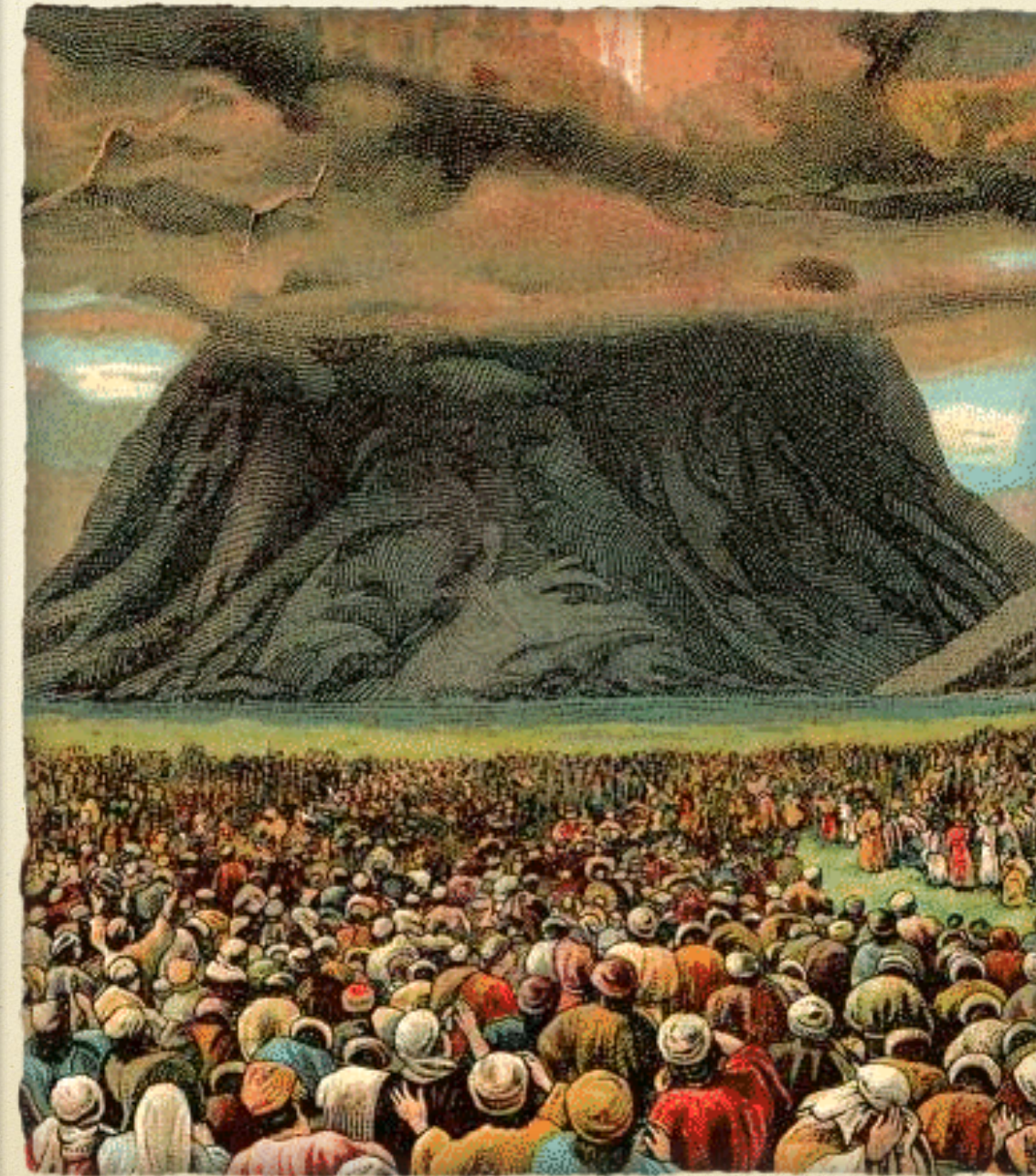
1. The great privilege of standing at Mt Zion demands one thing from us in order to be a testimony: we must heed the voice from Heaven

1. 站在錫安山的最大特權需要我們做一件事來成為見證：我們必須聽從天上來的聲音

2. The writer is warning that after all this grace, if they “fall back” into Judaism, the dread and fear returns:

2. 作者警告，經歷了這麼多恩典之後，如果他們“退縮”回到猶太教裡，恐懼及害怕就會回來：

- of missing the grace of God (12.15)
- 恐怕有人失了神的恩（來12:15）
- falling into the hands of the Living God (10.31)
- 落在永生神的手裡（來10:31）



7th and final exhortative warning

第7次也是最後的勸勉警告

- of being shaken by God's judgment (12.27)

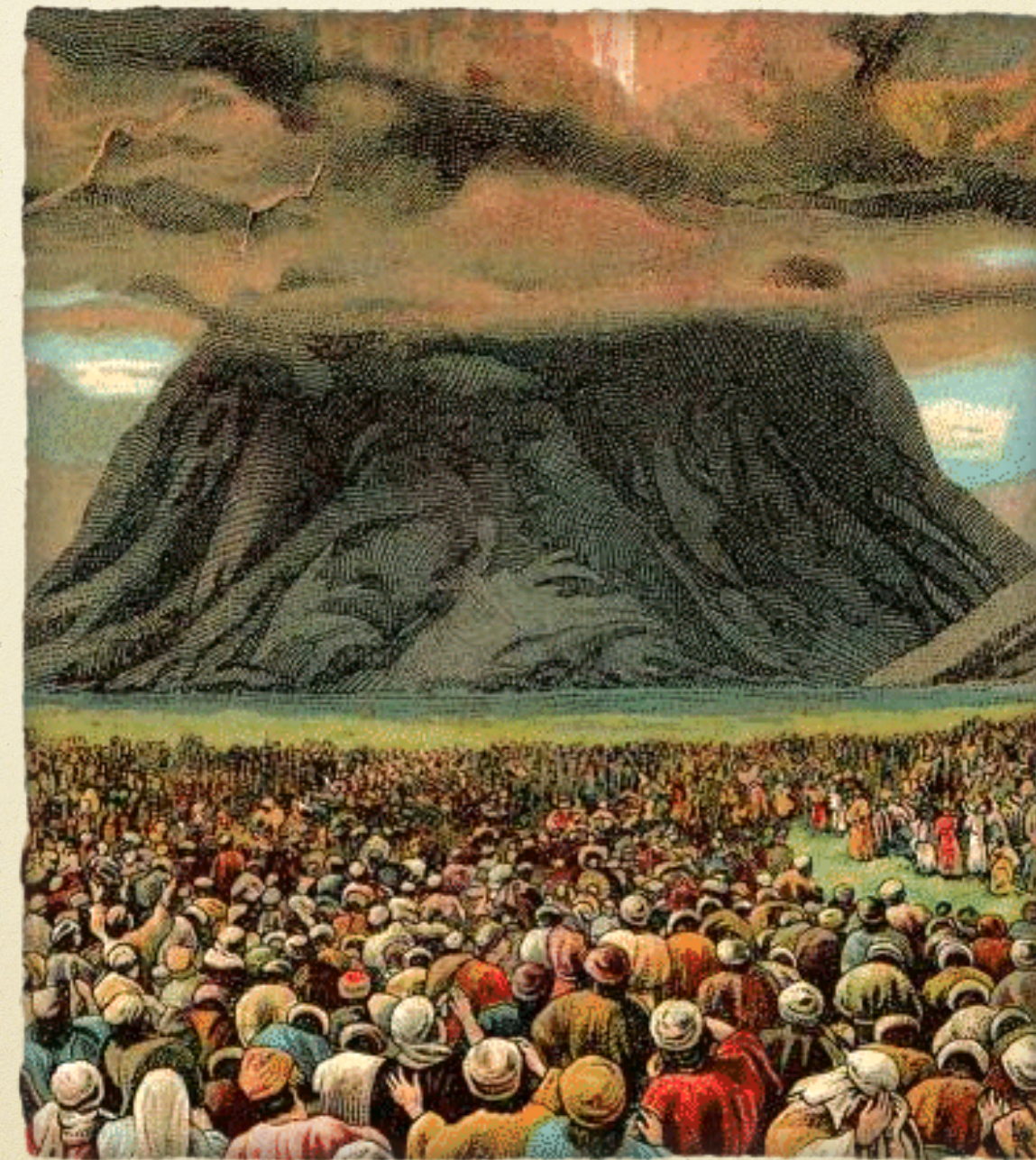
-被神的審判震動（來12:27）

- of experiencing again the God who is a consuming fire (12.29)

-再次經歷神是那烈火

3. The believer must choose in which dimension he wishes to live: faith in intangible, eternal realities or trust in touchable, outward shadows of reality

3. 信徒必須選擇他希望活在什麼層次裡：在無形裡有的信心、永恆的實際或是相信那些可觸摸、外在的、實際的影兒



The Word Himself is speaking from Heaven

神的話語直接從天上說出

Heb. 12.25 ¶ See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, much less will we escape who turn away from Him who warns from heaven.

來12:25 你們總要謹慎，不可棄絕那向你們說話的。因為，那些棄絕在地上警戒他們的尚且不能逃罪，何況我們違背那從天上警戒我們的呢？

a. The writer finally and powerfully applies the contrast he has just presented

a. 作者最後有力地應用了他原本提出的對比

b. On Sinai God first spoke to them on earth and then throughout the old covenant through various agents warning from earth of disobedience

b. 神第一次在地上跟他們說話是在西乃山，然後藉著整個舊約、通過在地上不同的代言人來警告不順服的後果

c. But now His Word speaks “*from Heaven*” (with all its finality and grace clearly before them)

c. 但是，現在祂的話“從天上”說出（在他們面前顯示出所有的終極性和恩典）

d. Again as in *He2.2*, the rhetorical question of how to escape is asked with its obvious and fearful impossibility

d. 再次，在希伯來書2:2裡的修辭問題問了有關如何逃避，同時也明顯的帶著不可能逃避的恐懼性

This Voice from Heaven precedes a Greater Shaking

從天上發出的聲音帶來了更大的震動

Heb. 12.26 And His voice shook the earth then, but now He has promised, saying, "Yet once more I will shake not only the earth, but also the heaven."

來12:26 當時他的聲音震動了地，但如今他應許說：“再一次我不單要震動地，還要震動天。”

Heb. 12.27 This expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.

來12:27 這再一次的話，是指明被震動的，就是受造之物都要挪去，使那不被震動的常存。

a. the voice which shook the earth refers to His voice from Mt Sinai

a. “聲音震動了地”指的是祂從西乃山說話的聲音

b. He then quotes from Haggai 2:6 which prophesies of a future final shaking before the Kingdom of Glory comes to earth

b. 然後他引用了哈該書2:6的話，在那裡預言了將來榮耀國度來到地上之前的最後震動

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來12:27 這再一次的話，是指明被震動的，就是受造之物都要挪去，使那不被震動的常存。

c. He explains “yet once more” as a time when “shakable things” - as of created things - which act as our outward foundations will collapse leaving only unshakable, eternal reality

c.他解釋了“再一次”是個時段，當“可震動的事務”是一受造之物—作為我們外在基礎的東西將會瓦解，留下的是不可動搖的、永恆的實際

d. The shaking will prove at last what is unshakable, substantial, valuable

d. 震動會證明最後有什麼是不可震動的、可存留的、有價值的

Embrace all that pertains to Mt Zion

擁抱所有與錫安山有關的東西

Heb. 12.28 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;

來12:28 所以我們既得了不能震動的國，就當感恩，照神所喜悅的，用虔誠、敬畏的心事奉神。

Heb. 12.29 for our God is a consuming fire.

來12:29 因為我們的神乃是烈火。

a. After the upheaval, we will “*receive an unshakable Kingdom*”

a. 在動蕩之後，我們將“接受一個不可震動的國”

b. So today we “*have Grace*” (lit. in Gk) - live by grace through faith

b. 因此，今天我們“有恩典”（來自希臘文）—憑信活在恩典中

c. By grace as priests we offer to God “*pleasing worship/service with reverence and awe*”

c. 藉著恩典，我們如同祭司獻給神“討神喜悅的敬拜/帶著尊敬和敬畏的服事”

d. We know that our God is that same “*consuming fire*” met at Mt Sinai if we fall back to that life

d. 如果我們在生活中退步，我們必須知道，我們的神是和在西乃山一樣的烈火

Obeying God's Word 順服神的話

“It is the will of God that we live not only as rational beings, but as 'new men' regenerated by the Holy Spirit in Christ.

It is His will that we reach out for our inheritance, that we answer His call to be His sons. We are born men without our consent, but the consent to be sons of God has to be elicited by our own free will.”

“神的旨意是，我們不僅在理性中生存，並且如同‘新人’一樣，在基督裡被聖靈更新。

祂的旨意要我們為了得到產業而伸出援手，並且回應祂對兒子們的呼召。

我們是在沒有得到自己同意的情況下出生的，但是同意成為神的兒子，必須是由我們本身的自由意志發起的”

— Thomas Merton, *No Man Is an Island* / 托馬斯默頓 — “無人是個孤島”

Marching to Zion

**Come, we that love the Lord,
And let our songs abound;
Join in a song with sweet accord,
And thus surround the throne**

Refrain:

**We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful city of God.**

向前直往錫安

愛主的人都來，
將你喜樂宣揚；
甘甜唱著主的奇愛，
同到寶座前來

(副)：

向前直往錫安，
美麗又美麗的錫安；
眾聖昂首齊奔錫安，
直奔神美麗的聖城。

Marching to Zion

向前直往錫安

2. The sorrows of the mind

Be banished from the place;
Religion never was designed
To make our pleasures less.

2. 心靈裡的憂傷，

被逐出這地方；
宗教從未被設計成，
減少我們喜樂

3. Let those refuse to sing,

Who never knew our God;
But favorites of the heav'nly King
May speak their joys abroad.

3. 未識主名的人，

讓他緘默無聲；
我們屬天君王兒女
應當喜樂歡騰

Marching to Zion

4. The men of grace have found
Glory begun below;
Celestial fruits on earthly ground
From faith and hope may grow.

Refrain:

We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful city of God.

向前直往錫安

4. 恩典的人尋到，
榮耀從根開始；
塵世地生天上果實，
靠信與望成長

(副)：

向前直往錫安，
美麗又美麗的錫安；
眾聖昂首齊奔錫安，
直奔神美麗的聖城。

Marching to Zion

5. The hill of Zion yields

A thousand sacred sweets

Before we reach the heav'nly fields,

Or walk the golden streets.

6. Then let our songs abound,

And every tear be dry;

We're marching through

Immanuel's ground

To fairer worlds on high.

向前直往錫安

5. 未入榮耀之城，

未履精金之街，

郇山佳果甜美豐盈，

豫嘗何等喜悅。

6. 故當高聲歌唱，

忘記所有憂傷

經過以馬內利境界，

直達更高天鄉。

Marching to Zion

7. "Yea, and before we rise
To that immortal state,
The thoughts of such amazing bliss,
Should constant joys create."

Refrain:

We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful city of God.

向前直往錫安

7. “我們復甦以前，
要到不朽國度，
思想這驚人的幸福，
產生持續喜樂。”

(副)：

向前直往錫安，
美麗又美麗的錫安；
眾聖昂首齊奔錫安，
直奔神美麗的聖城。

Next time :
Epistle to Hebrews:
Chapter 13
“Outside the Camp”

下次：
希伯來書13章
“出到營外”