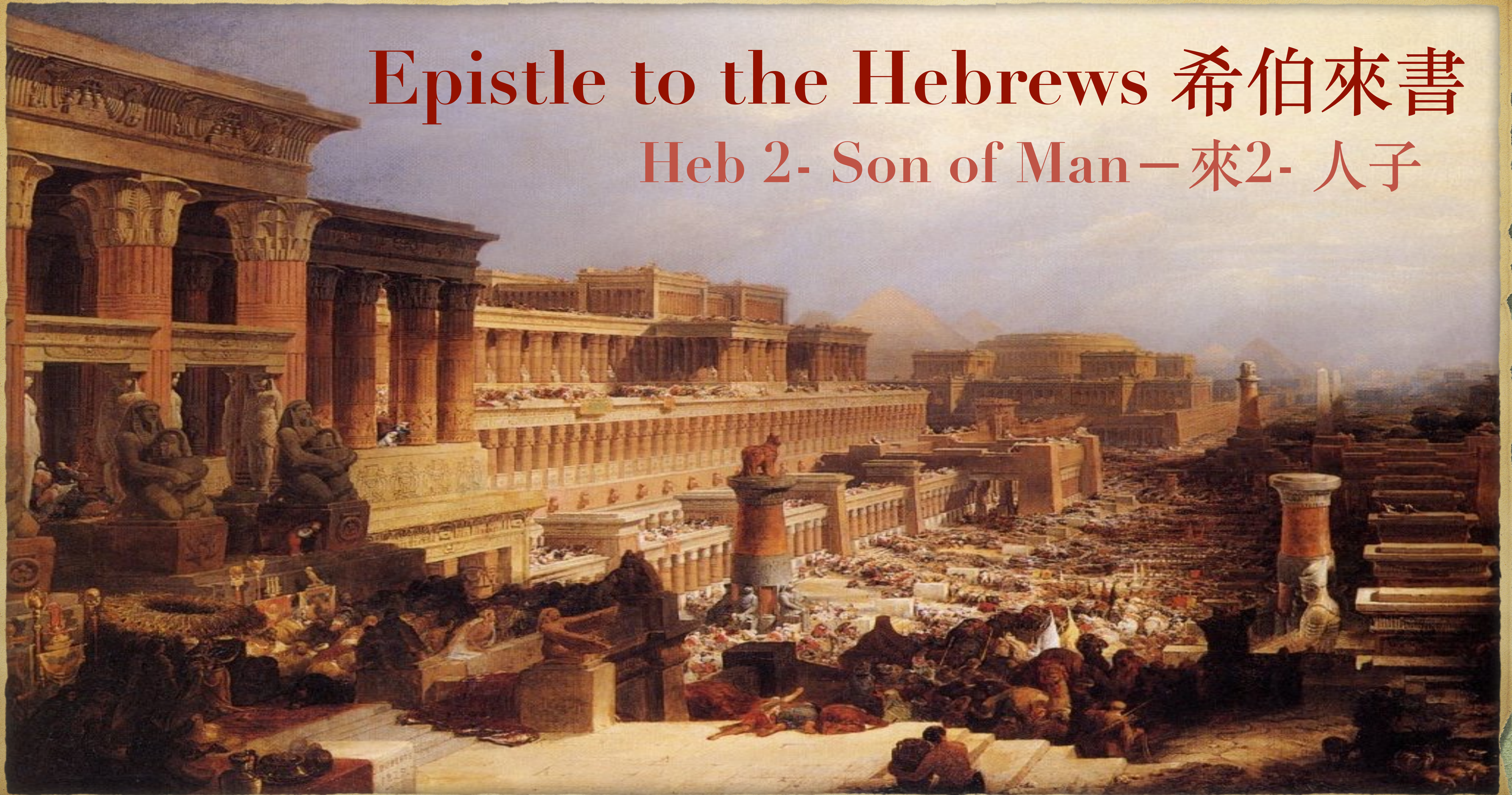


# Epistle to the Hebrews 希伯來書

Heb 2- Son of Man — 來2- 人子





# Thanks to God whose Word 感謝神跟祂的話

to the tune of “look ye saints”

調用“119 看哪聖徒 榮耀光景”

1. Thanks to God whose Word was spoken      感謝神 祂話已說出  
in the Son that made the earth.              在祂子裡 創造地  
Now upholder by His power                      現在持守 藉祂能力  
Bringing glorious sons to birth.                產生榮耀的眾子  
God has spoken, God has spoken:                神說話了 神說話了  
Praise God for the living word.                 因活話語讚美 神



# Thanks to God whose Word 感謝神跟祂的話

2. Thanks to God whose Word Incarnate

感謝神 祂道成肉身

as the Son hath God displayed,

在祂子裡 彰顯祂

Perfect image of His glory,

有祂榮耀 完美形象

Radiance of the heavens made.

屬天榮耀 成光芒

God has spoken, God has spoken:

神說話了 神說話了

Praise God for the living word.

因活話語讚美神



# Thanks to God whose Word 感謝 神跟祂的話

3. Thanks to God whose Word Eternal  
speaks the last Word to our ears.

Gathered words of all the prophets,

“It is finished” now is heard.

God has spoken, God has spoken:

Praise God for the living word.

感謝神 祂話語永恆

對我們說最終話

匯集所有先知話語

聽見祂說 “完成了”

神說話了 神說話了

因活話語讚美 神



# Thanks to God whose Word 感謝 神跟祂的話

4. Thanks to God whose word by angels  
on the Mount was writ in stone.

Now the Son's inscribing better  
words on hearts of those He owns.

God has spoken, God has spoken:

Praise God for the living word.

感謝神 藉天使說話

已在那山 刻石上

由祂兒子 寫得更好

祂擁有者 刻心上

神說話了 神說話了

因活話語讚美 神



# Thanks to God whose Word 感謝 神跟祂的話

5. Thanks to God whose Word is seated  
on the throne of Majesty.

Once made low by death and suffering

Perfect sacrifice was He.

God has spoken, God has spoken:

Praise God for the living word.

感謝神 祂話已掌權

在那至高寶座上

曾被降卑受苦致死

完美祭牲 乃是祂

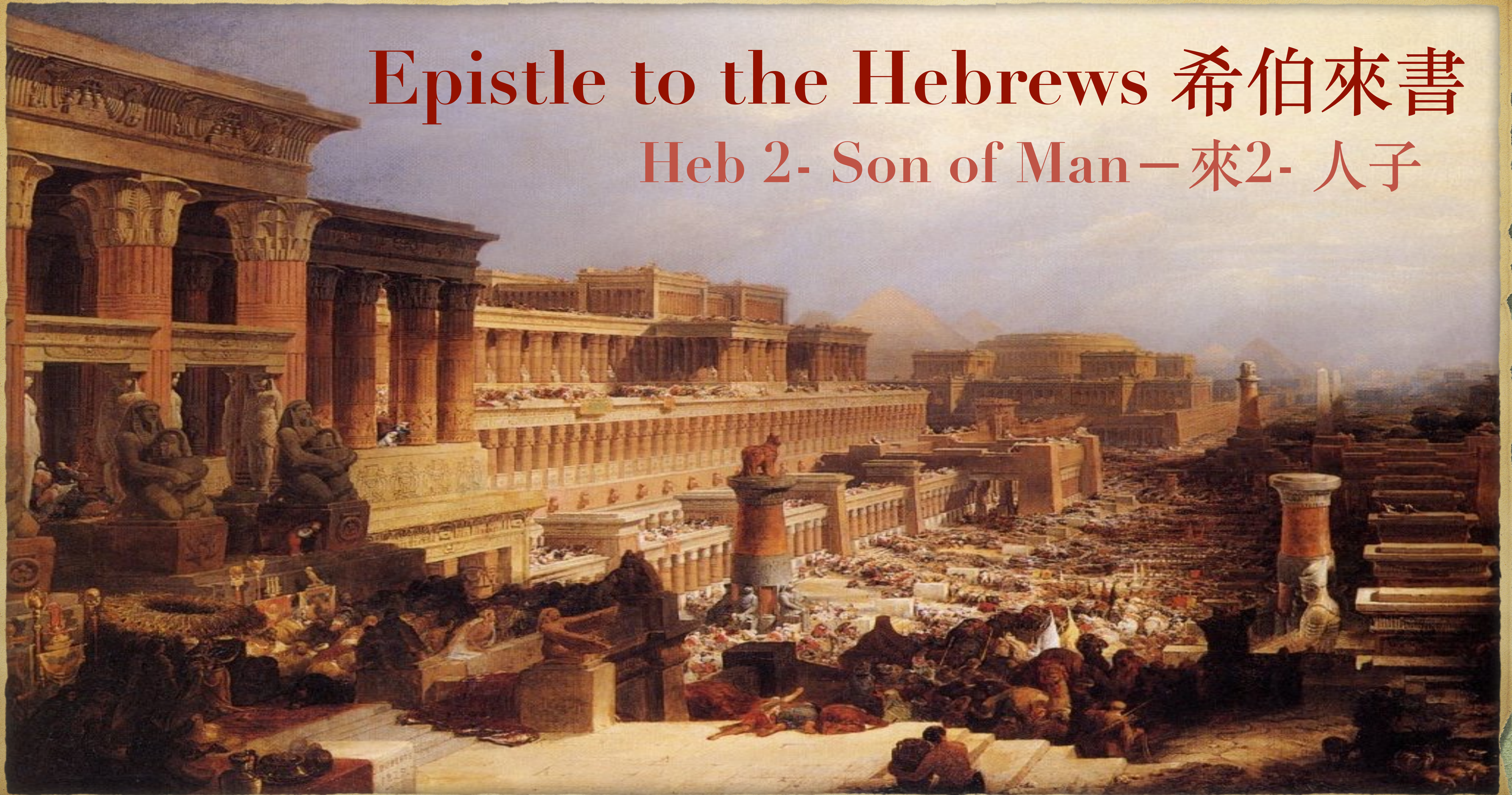
神說話了 神說話了

因活話語讚美 神



# Epistle to the Hebrews 希伯來書

Heb 2- Son of Man 一 來 2- 人子





## Review Quiz 複習小考

What would “so great salvation” probably mean...

“何等大的救恩”有可能的意思是……

a. To the Jewish Christians first reading this?

a. 是寫給第一次讀到這些的猶太基督徒嗎？

b. To most Christians hearing this today?

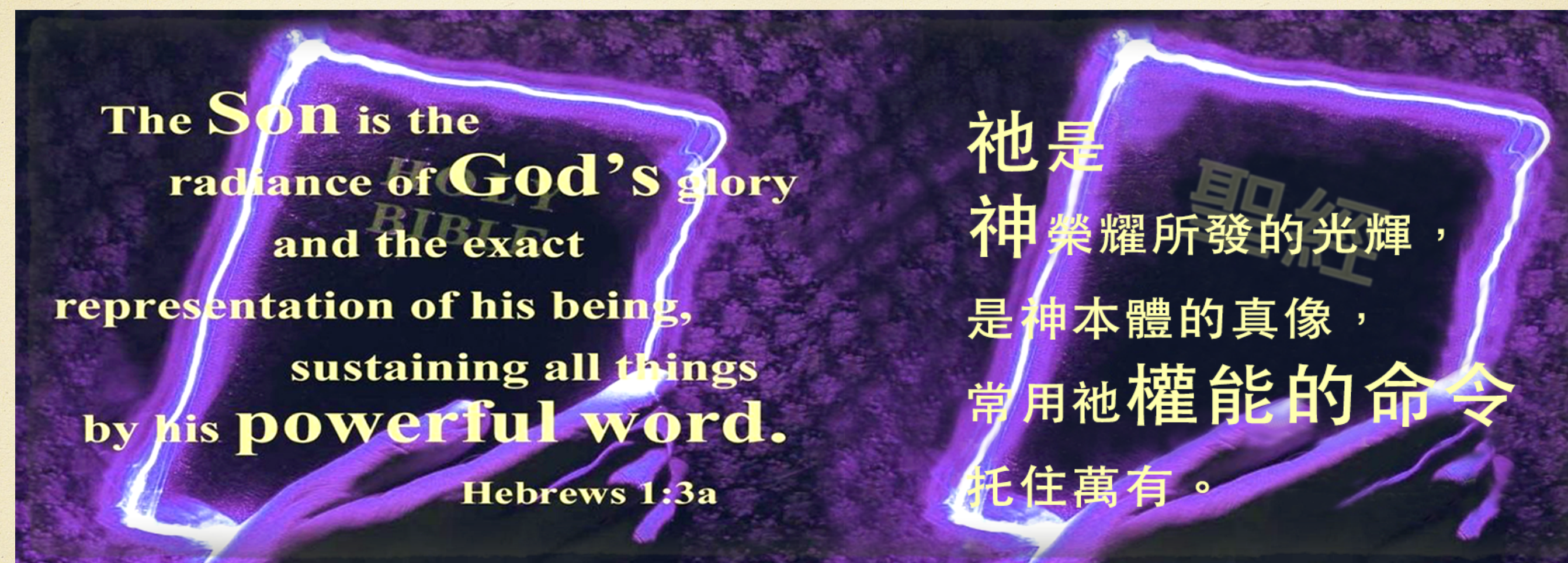
b. 是寫給今天聽見的大部分基督徒嗎？

c. What phrase in Heb.2 is the writer’s definition of “so great salvation”?

c. 作者在希伯來書第二章裡用什麼樣的話來定義“何等大的救恩”？



## Review Hebrews 1.1-2.4 HPOV - three emphases 複習希伯來書 1:1-2:4 – 三個重點



**“look away” unto Jesus as He currently exists NOW in Heaven:  
“轉眼”仰望耶穌，因為祂現在就在天上**

**#1 see Him as Son of God #1 看祂是神的兒子**

**a. He sits at the Right Hand of Majesty a. 祂坐在至高者的右邊**

**b. He is the eternal Son of God - b. 祂是那永遠的 神的兒子**

**c. He is the image of God both in character and in glory c. 祂在性格及榮耀上都有 神的形象**



# Review Hebrews 1.1-2.4 HPOV - three emphases

## 複習希伯來書 1:1-2:4 - 三個重點

“Look away” unto Jesus in Heaven high  
over angels

“轉眼”仰望在天上的耶穌，祂遠超過天使

### #2- Above Angels #2-祂比天使更高

a. Higher than angels who worship and serve Him

a. 祂比天使更尊貴，天使要拜祂並服事祂

b. His Word is better than the word of angels because  
He is God's final Word -

b. 祂的話比天使的話更優越，因為祂是神最終了的話

c. Only Son called to sit upon God's Throne in victory

c. 只有兒子才會被呼召坐在神得勝的寶座上

耶穌

JESUS

He became higher in rank than the angels  
just as the name He inherited  
is superior to theirs.

來 Hebrews 1:4

他所承受的名，既比天使的名

更尊貴，就遠超過天使。



# Review Hebrews 1.1-2.4 HPOV - three emphases

## 複習希伯來書 1:1-2:4 – 三個重點

#3 The first exhortation: listen carefully to Jesus' Word from Heaven:

# 3 第一個勸勉：仔細聽耶穌從天上說出的話：

a. He spoke this Word when he came to earth, confirmed His word through apostles and then confirmed it again by the Holy Spirit's miracles and gifts

a. 當祂在地上的時候講了這些話，藉著使徒們確認了祂的話，又藉著聖靈的神蹟及恩賜重新應證

b. Don't drift away from these Words of so great salvation

b. 不要偏離了這麼偉大救恩的教導

c. No escape from judgment if neglect His Word

c. 如果忽略了祂的話就難逃審判





# Perspective: Walk under open Heaven

## 遠景：在敞開的天之下行走

Heaven open to you so earthly walk must be connected to Jesus in Heaven

天已向你敞開了，因此在地上的行動必須連於在天上的耶穌

1. Walk as Israel under Bethel's prayer ladder

1. 要像以色列一樣，在伯特利的禱告天梯之下行走

2. Start our walk from victory as we live under the victorious reign of our King

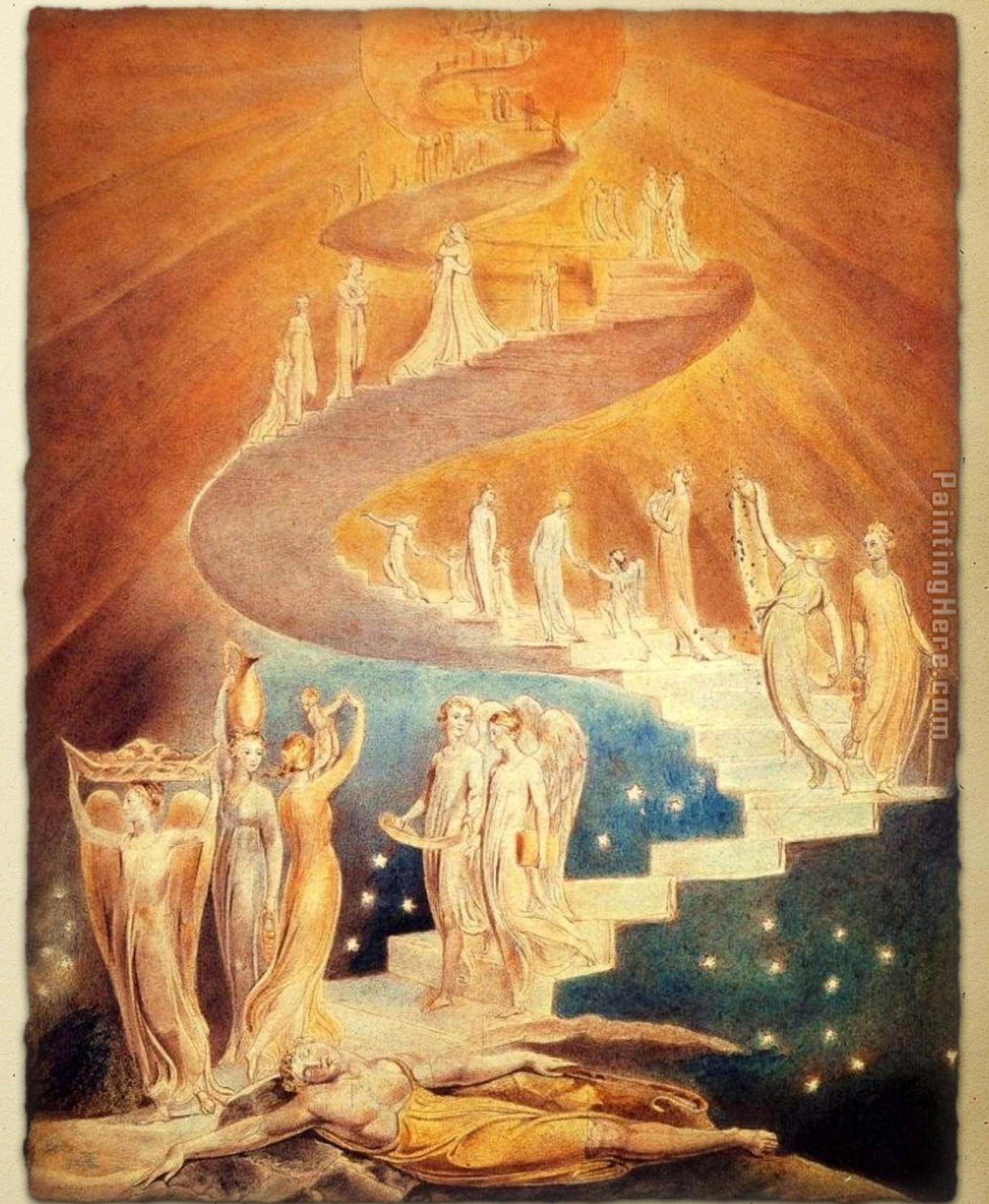
2. 我們在得勝的王的統治下，因此我們的行走必須從得勝開始

3. Keep our hope securely anchored in Jesus

3. 保持將我們希望的錨拋在耶穌身上

4. Draw our inspiration from former witnesses who've sojourned this heavenly way

4. 從過去的見證人身上得到鼓舞，他們以屬天的方式過著寄居的生活





# Perspective: Walk under open Heaven

## 遠景：在敞開的天之下行走

**Our prayer as we walk : Thy Kingdom come on earth as it is in heaven**

**我們行走時的禱告：願你的國降臨，在地上如同在天上**

**1. Our immediate goal is not heaven but the millennial kingdom - heaven on earth**

**1. 我們即時的目標不是天堂而是千年國一天堂在地上**

**2. Our promises, inheritance, rewards and position in that Kingdom are being determined right now**

**2. 我們在國度要得的應許、產業、獎賞以及地位是從現在被鑒定的**

**3. Fulfilling our calling as royal priests prepares us now to be the bride in the coming Kingdom**

**3. 完成我們的呼召成為君尊的祭司乃是為了預備我們在將要來臨的國度裡成為新婦**

**4. Hope, faith, and love during suffering are very important to “*pressing on*” as for a little while longer**

**4. 在受苦時，信心、盼望跟愛是很重要的，這讓我們能“繼續往前”久一點**

以天為目標  
你會額外的  
得到地；  
以地為目標  
你就  
什麼都  
得不到！

Aim at  
heaven and  
you will get  
earth thrown  
in. Aim at  
earth and  
you get  
neither.

C.S. 路易斯 — C.S. Lewis



## Two important phrases in Chapter 2 在第二章裡2句重要的話

1. *He.2.5-10* The “son of man” has a greater future than angels being destined to rule and reign in the “Age to Come”

1. 來2:5-10 “人子”的未來比天使更偉大，因祂被命定要在“將要來臨的世代”掌權

2. The Hebrew concept of “olam Ha-Ba”- the “*world to come*”- will soon be fulfilled when “many sons in glory” rule and reign on earth

2. 當“許多榮耀之子”在地上掌權時，希伯來觀念裡的“奧蘭哈巴”－“將要來臨的世界”很快的就會應驗了



**OLAM HABABA 奧蘭哈巴**  
THE WORLD TO COME 將要來臨的國度



# Son of Man: defined four ways 人子：四種定義

1. OT *Son of man* (lit. in He. ben-adam) - is a simple way of defining all mankind as born of men = *a man* (Ezekiel called *son of man* 93 times)

舊約裡的人子（希伯來文裡的本—亞當）—是以一個簡單的方式來定義所有的人類乃是由人生出=一個人而出（在以西結書裡稱呼人子93次）

2. *Son of man* used in the OT to define mankind according to God's thought and created purpose (*Ps 8*)

舊約裡所稱呼的人子是以神造人的目的及思想來定義的（詩8）

3. After the exile *Son of man* became a term for the messiah at the end of the Roman age coming in the clouds to set up His Kingdom (*Dan 7.13-14*)

在被擄之後，人子成為後期羅馬時代對彌賽亞的代稱，祂會駕雲降臨來建立祂的國度（但7:13-14）

4. NT- Jesus preferred to call himself son of man, the hidden messiah who came as a man but soon to be revealed in glory (*Matt 26.63-64 + 81X in gospels*)

在新約裡，耶穌喜歡稱祂為人子，這隱藏的彌賽亞以人的的身份來臨，並即將在榮耀中顯現！（太26:63-64 + 福音書裡提過81次）





# “The World to come”

# “將要來臨的世代”

“*the world to come*” (lit. in He. olam ha-ba = “ages coming”) an important Jewish term to define the “afterlife” (although the term is not in the Hebrew Bible)

“將要來臨的世界”（希伯來文裡稱為奧蘭哈巴 = “將要來臨的世代”）

這是希伯來文裡的一個重要名稱，指的是“死後的世界”（但是這個名稱沒有寫在希伯來文的聖經裡）

a. Theologically the term was used to define the destinies of Jewish afterlife: heaven, paradise, hades and Gehenna

以神學的角度而言，這個名詞是用來形容猶太人對死後世界的稱呼：天堂、樂園、陰間、地獄

b. Messianic Jews define olam haba as the messianic world to come when the messiah would come to Jerusalem bringing millennial peace to the whole world  
彌賽亞派的猶太人稱奧蘭哈巴為將要來臨的彌賽亞國，是指彌賽亞會來到耶路撒冷，帶給全世界千年的和平

c. Today’s liberal Jews use “*the world to come*” to refer not to heaven’s afterlife as to the coming “golden age” : worldwide peace, righteousness, beauty, prosperity and goodness (Reformed Judaism summarizes its religious hopes into one word: SHALOM)

今天的自由派猶太人所謂的“將要來臨的世界”指的不是死後的天堂為要來臨的“黃金時期”：世界和平、公義、美麗、富裕及美善（更正派的猶太教總括他們的宗教盼望為一個字：沙洛母（和平））

## JUDAISM 猶太教

### OLAM HA - BA 奧蘭哈-巴

“The World to Come” “將要來臨的世代”

Jews believe that there is a world to come in which the Messiah will reign, a world in which the Jewish temple will be rebuilt and the nation of Israel will be fully restored, instituting a world order of justice and compassion. A **“Messianic Age.”**

猶太人相信，有一個世界會來臨，在那裡，彌賽亞會掌權，在那個世界裡，猶太聖殿會重建並且整個以色列國會完全復興，整個世界制度是有公義和憐憫的，那就是**“彌賽亞的世代”**

### **OLAM HABA** 奧蘭哈巴

THE WORLD TO COME

將要來臨的國度



# The world to come brought in by the Son of Man

## 由人子所帶入的將來的世界

Hebrews uses Psalm 8 to reveal a true Christian picture of olam ha-ba  
希伯來人以詩篇第8篇來展現基督徒“奧蘭哈巴”的真實圖畫

a. Psalm 8 is a “*creation psalm*,” and it reveals the “*world to come*,” not as life in heaven but a life on earth when the whole earth will be full of Glory

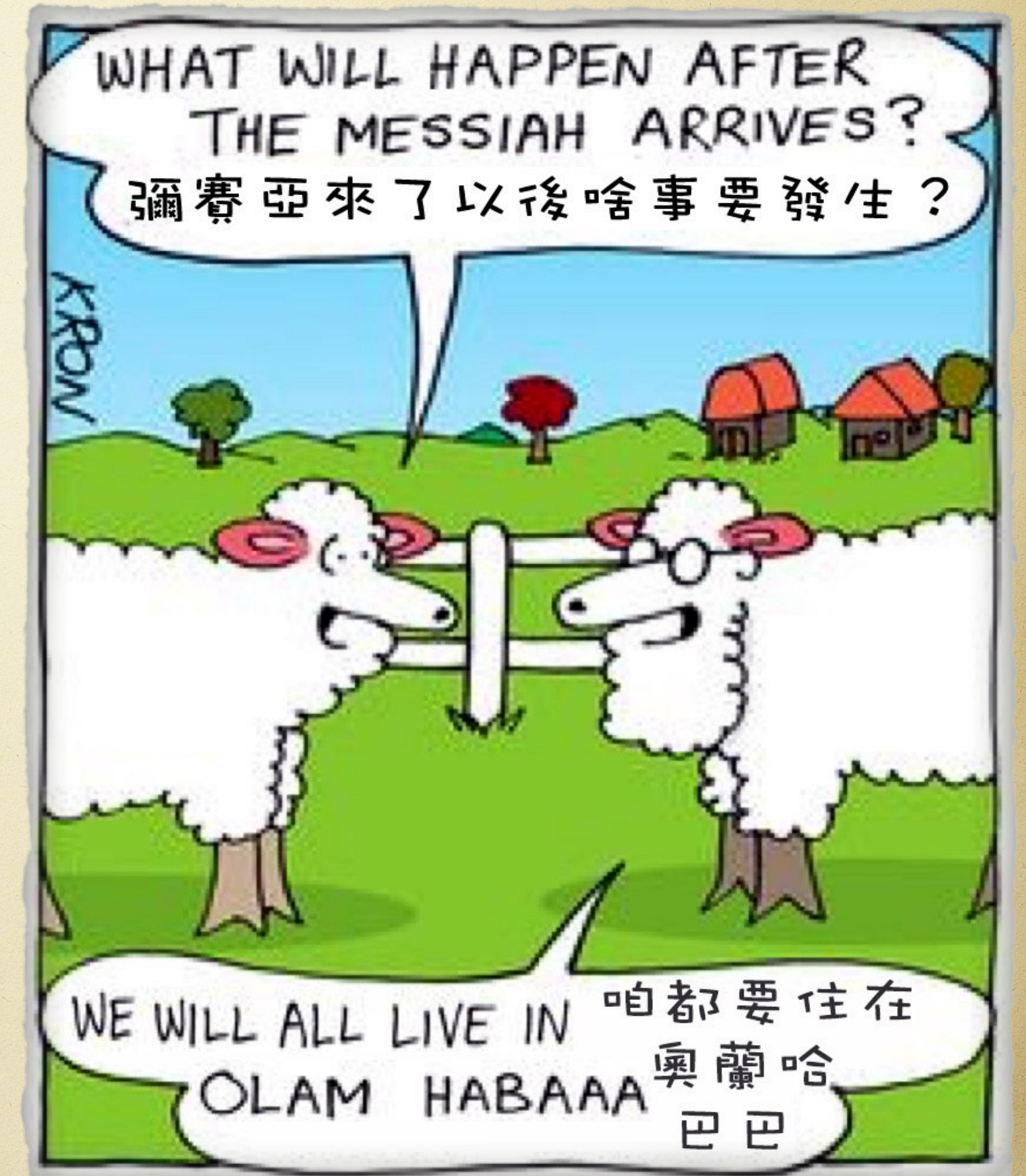
a. 詩8篇是個“創造的詩篇”，它展現了“將要來臨的世界”；那不是天堂的生活，而是全地充滿了榮耀

b. This age to come is what Matt. 19.28 calls THE Regeneration when Jesus sits upon the throne and the world is free from the curse of Satan and restored to its created purpose

b. 這個要來臨的世代乃是太19:28所稱的“復興的時候”；那時，耶穌要坐在寶座上，世界不再有撒旦的咒詛，並且被恢復到起初被神創造的目的

c. Jesus the Son of Man will reign along with all the “*many sons*” he brought to glory and all mankind will rule and have dominion over all the earth according to God’s will in Genesis 1, reigning in love, holiness and godliness, meekly inheriting the earth and delighting themselves in the abundance of peace.

c. 人子耶穌會與被他帶入榮耀的“眾子”一同統治，並且全人類將會基於神在創世紀第一章裡的目的掌管並有全地，在愛、聖潔、神性裡統治，謙和的承受地為產業，並因豐富的和平而讓自己喜悅。





# The world to come brought in by the Son of Man

## 由人子所帶入的將來的世界

### Son of man 人子

Heb. 2.5-6 ¶ For He did not subject to angels the world to come, concerning which we are speaking.

來2:5-6 我們所說將來的世界，神原沒有交給天使管轄

*But one has testified somewhere, saying, “What is man, that You remember him? Or the son of man, that You are concerned about him?”*

但有人在經上某處證明說：“人算什麼，你竟顧念他，世人算什麼，你竟眷顧他？”

a. Hebrews quotes Ps 8.4, David’s song of creation written under the stars, wondering why man has such an important place in such a vast creation

a. 希伯來書引用詩篇8:4大衛在星空下寫的有關創造的詩，他想知道為什麼人類在這麼浩瀚的創造裡有如此重要的地位

b. Here David uses “*son of man*” in poetic Hebrew parallelism with “man” to describe all mankind in its relative frailty, smallness and insignificance

b. 在此，大衛用希伯來文詩詞的“世人”來形容“人”，藉此形容全人類相對的脆弱、渺小及微不足道



# The world to come to be ruled by the Son of Man

## 由人子統治的將來的世界

### Incredible destiny of the Son of man

### 人子不可思議的前途

*Heb. 2.7 “You have made him for a little while lower than the angels; You have crowned him with glory and honor, And have appointed him over the works of Your hands;*

來2:7 “你叫他比天使微小一點，賜他榮耀尊貴為冠冕，並將你手所造的都派他管理

*Heb. 2.8 You have put all things in subjection under his feet.”*

來2:8 叫萬物都服在他的腳下 。”

#### Man's Worth as God Made Him

人的價值如同 神造他時那樣

- A. Made a little lower than “elohim”  
造得比「以羅欣」低一點
- B. Crowned him with glory and honor  
以榮耀及尊貴冠他
- C. We are kings: everything is under our feet.  
我們都是王：萬物都在我們的腳下

- a. “a little lower than angels...” because Angels were spirit beings and mankind is limited in time and space by flesh and blood
  - a. “比天使微小一點”因為天使是屬靈界的而人類是血肉之軀，並且受時間及空間的限制
  - b. Incredible: even though lower than angels, God’s eternal destiny for man is to be crowned with glory and honor over earth Gen 1.26-31
  - b. 不可思議：雖比天使還小，神給人永遠的目的是要人在全地得到榮耀及尊貴的冠冕（創1:26-31）
  - c. “appointed him over” and “put all things in subjection..” - God’s will is for man to rule the earth as His glorious servants over creation
  - c. “派他管理”及“叫萬物都服在他的腳下” 神的旨意乃是要人類以祂榮耀的僕人的身份治理全地及受造物



# The world to come to be ruled by the Son of Man

## 由人子統治的將來的世界

The tragic reality of sinful man today

今天人類可悲的實際光景

*Heb. 2.8 You have put all things in subjection under his feet.”*

*For in subjecting all things to him, He left nothing that is not subject to him.*

*But now we do not yet see all things subjected to him.*

來2:8 叫萬物都服在他的腳下。“既叫萬物都服他，就沒有剩下一樣不服他的。只是如今我們還不見萬物都服他。

a. God's eternal purpose for mankind has not yet been realized yet 神為人類定的永遠旨意還沒有實現

- the Kingdom of righteousness not here 公義的國不在這裡

- olam HaBa not arrived 奧蘭哈巴尚未來臨

b. Fall of man, sin, and failure of Jews to keep covenant made Satan usurping “ruler of this world”

人的墮落、罪及猶太人的不守約讓撒旦篡奪了“世界的統治者”

c. Gospel Question: How can mankind ever come to glorious destiny? Can he evolve into it? Can he perfect himself? Overcome his pride, avarice, sins?

福音問題：人要如何達到榮耀的前途呢？他可以演變得嗎？

他可以成全自己嗎？勝過自己的驕傲、貪心、罪？

d. Jewish question: will mankind somehow magically change when the Messiah comes and brings in the olam ha-ba??

猶太人的問題：當彌賽亞來到，帶入奧蘭哈巴時，人類會神奇的改變嗎？？



# The world to come to be ruled by the Son of Man

## 由人子統治的將來的世界

**But one Son of Man has broken through and come into His Destiny**  
**但是人子突破了，並成就了祂被命定的使命**

*Heb. 2.9 But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.*

來2:9 惟獨見那成為比天使小一點的耶穌，因為受死的苦，就得了尊貴榮耀為冠冕，叫他因著神的恩，為人人嚐了死味。

a. 2 ways of translating “made a little lower”

“比……小一點”的二種解釋法

- either as in Ps 8 emphasizing man made lower

-有如詩8篇強調的讓人被造得微小一點

- or “for a little while lower” Jesus humbled and made lower by the suffering of death

-或是“暫時微小”耶穌卑微，因受苦致死而顯得降卑了

b. Jesus - first time in Hebrews his name mentioned emphasizing his humanity

耶穌－這是希伯來書第一次提到他的名，強調祂的人性

c. Notice “son of man” subtly re-defined not only as “man” but Son of man “messiah”

注意“人子”巧妙地被重新定義，不但是“人”並且是人子“彌賽亞”

d. by the grace of God tasted death for every man

因著神的恩典，為人人嚐了死味

e. “But” is the greatest intervention in human history - writer is saying “Look at Jesus - a man is now crowned in heaven”

“惟獨”是人類歷史中最偉大的介入－作者要說“仰望耶穌－這人現在已在天上被冠”



# The world to come to be ruled by the Son of Man

## 由人子統治的將來的世界

Captain of our salvation was perfected through suffering

我們救恩的元帥因著受苦而得完全

*Heb. 2.10 ¶ For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.*

來2：10 原來那為萬物所屬，為萬物所本的，要領許多的兒子進榮耀裡去，使救他們的元帥，因受苦得以完全，本是合宜的。

a. God the Father is the author of this plan:

父神乃是這整個計劃的主宰

i. “it was fitting for Him” - “Him” is God the Father - “本是合宜的”乃是指祂—父神而言

ii. Father is here again meant “for whom are all things and through Whom are all things”

“為萬物所屬，為萬物所本”也是指父而言

iii. God Himself ordained Jesus’ perfection through suffering (Most Jews were blind to their suffering Messiah - Isa 53)

神自己命定耶穌藉著受苦而得完全（大部分的猶太人對於受苦的彌賽亞是視而不見的—賽53）

b. “author” or “captain” lit. in Gk arché = “high” + ago = “to lead” = “high leader”

“元帥”是希臘文arché = “高” + ago = “帶領” = 最高元帥

c. So Jesus became the first man, made perfect through suffering and death, and now is both Lord and Messiah

耶穌成了因著受苦而得完全的第一個人，現在祂是主，也是彌賽亞

d. Why Jesus not perfect before cross?

為什麼耶穌在上十字架以前不是完全的？



## Seeing the point of Hebrews 2.5-10

### 從希伯來書2:5-10的觀點看

**1. Jesus is the first man in the glory and the hope of olam ha-ba is now very real: Jesus, now rules over angels, will soon return to earth to take dominion over all things in olam ha-ba**

耶穌是第一個在榮耀裡的人，奧蘭哈巴（國度）的盼望現已十分真實：耶穌現在在天使之上掌權，祂很快就會回到地球，在奧蘭哈巴（國度）裡取回所有的統治權

**2. So the two great works of creation and salvation have been completed by Jesus the son of man in glory. In olam ha-ba saved sons of man will live “heaven on earth” as they finally rule and fulfill their destiny (for 1000 years?)**

創造及救贖這二件大事已經被那在榮耀裡的人子耶穌完成。在奧蘭哈巴裡（國度），得救的人類子孫會在“地上的天堂”存活，至終統治並實現他們被命定的路（一千年之久？）



## Seeing the point of Hebrews 2.5-10

### 從希伯來書2:5-10的觀點看

3. So the writer bids the saints, "Open your hearts and get ready for olam ha-ba to be ushered in by Christ"; this is mankind's highest hope. The "age to come" will be ruled entirely by man, not angels.

所以作者吩咐聖徒們“敞開你們的心，並預備迎接由基督引進的奧蘭哈巴（國度）”；這是人類最高的盼望。“將要來臨的國度”完全是由人類掌管的，不是天使。

4. This scriptural view of the future reveals God's love for His creation and His promise to fulfill all His promises to Israel in a future regeneration of earth before creating a "*new heaven and earth*" for all eternity

從這個經文對於未來的觀點裡揭示了神對祂創造的愛，祂應許在未來永遠的“新天新地”之前，要在重生的地球上履行祂對以色列的所有承諾



**Next time : 下次**

**Epistle to Hebrews: 希伯來書**

**Hebrews 2: Son of man is  
now a perfect High Priest**

**希伯來書第二章：**

**人子現在是完美的大祭司**