

Epistle to the Hebrews

Hebrews 12:1-17

*The Noble
Testimony of
Sonship*

希伯來書12:1-17

兒子名份的榮耀見證

讓我們

"Let us

RUN

存心忍耐

with Patience

the RACE that is

奔那

set before us."

擺在我們前頭的路程

HEBREWS 12:1

希伯來書12:1

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 finishes his encouragement with 5 testimonies of faithfulness and endurance with reward

作者以5個忠心及忍耐等候獎賞的見證來結束他的鼓勵

1. (He. 10. 32-36) He recalls their own past testimony when their faith stood nobly in difficulties
1. (來10 : 32-36) 他回想他們自己過去信心面臨難處時能忠心持守的見證
2. (He. 11) He presented the noble testimonies of faithful witnesses from former times
2. (來11) 他提到古時忠心的見證人的榮耀見證
3. (He. 12.2-3) He cites the crowning testimony of Jesus' faith as he authored and perfected "*the way to sonship*"
3. (來12:2-3) 他提到耶穌忠心配得冠冕的見證，他創始成終開了“得兒子名份的路”



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4. (He. 12. 5-17) He shares the Father's testimony that He is producing "sons" as they go through discipline

4. (來12:5-17) 他分享了父神的見證- 祂藉著讓人經歷管教而產生出“許多兒子”

5. (He. 12. 18-29) Finally he shares the present testimony of all the saints who've come to Zion and stand by faith awaiting Jesus' coming Kingdom

5. (來12:18-29) 最後，他分享了現在所有來到錫安的聖徒的見證- 他們持守信心並等候著耶穌即將來臨的國度



Review: Three kinds of witnesses testified together in Hebrews 11

複習：三種見證人在希伯來書11章裡共同的見證

Each level manifested higher faith:

每一個層次彰顯了更高的信心：

1. Those who saw great victories through faith and action

1. 那些藉著信心及行動而看見極大勝利的人

2. Those who endured great testing and persecutions with noble faith

2. 那些以高貴的信心忍受了極大試煉及逼迫的人

3. Those whose highest faith faced martyrdom and now rewards

3. 那些有極高信心的人面對了殉道及現在等候獎賞



Faith's Endurance Race

信心的忍耐賽程

Heb. 12.1 ¶ Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us

來12:1 我們既有這許多的見證

人、如同雲彩圍著我們、就當放下各樣的重擔、脫去容易纏累我們的罪、存心忍耐、奔那擺在我們前頭的路程

1. The writer now exhorts the believers to bear the testimony of sonship by running faith's endurance race as did the witnesses before them in chapter 11

1. 作者鼓勵信徒們憑忍耐奔跑信心的賽程來承擔兒子名份的見證，就如在11章裡那些擺在在他們面前的見證一樣

2. Faith continues to refer, not to a single act, but a lifelong enduring faithful pressing toward reward

2. 信心的繼續不只是一個單獨的行動，而是一生之久的憑信心往前，直到得到獎賞為止

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3. “Therefore” connects with the previous chapter in two ways:

3.“因此”我們有二個方法可以跟前面的章節連上：

- “because we are now inspired by all the testimonies we’ve just heard, let us run...”

-“由於我們因聽到各種見證而受到鼓舞，就讓我們奔前面的路吧！”

- “in light of the fact that the promises await our additional faithfulness to bring about a “perfect” conclusion of this age, let us run”

-“鑑於這些承諾等待著我們額外的忠心，好為這世代帶入一個“完美”結局，因此，讓我們奔前面的路吧！

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4. The idea is not that the witnesses are now watching us run our race from heaven but that they have now passed the torch along to us as we near the finish line

4. 重點不是那些見證人現在從天上看我們奔跑我們的路程，而是他們將見證的火炬傳遞了給我們這些快要跑到終點的人

Three requirements for running an endurance race

奔跑忍耐賽程的三個必備條件

Heb. 12.1 ¶ Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

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Heb. 12.2 fixing our eyes on Jesus ..
來12:2 仰望為我們信心創始成終的耶穌



1. *“lay aside every weight”*

1. “放下各樣的重擔”

- not necessarily “sin” but hindering our running

- 不一定是“罪”，而是阻礙我們奔跑的任何事物

- things making us soft, undisciplined, distracted and lacking in endurance

- 讓我們軟弱、不受約束、被打岔及缺少忍耐的事物

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2. *“the sin that so easily entangles”*

2. “容易纏累我們的罪”

- lit. in Gk. *“sin that surrounds or encircles”*

- 希臘文“環繞我們四週的罪”

- like a robe which would tangle the feet of the runner

- 如同一個長袍，會纏住奔跑的人的腳

- *“unbelief”* seems to be the besetting sin

- “不信”是令人被轄制的罪

Three requirements for running an endurance race 奔跑忍耐賽程的三個必備條件

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3. “*fixing our eyes upon Jesus*”

3. “定睛仰望耶穌”

- lit in Gk “*looking away or up to Jesus*”

-希臘文之意“轉眼仰望耶穌”

- whatever held our gaze must be turned away from in order to see Him running just ahead

- 任何會抓住我們視線的，我們都要轉眼不看，好讓我們能注視於在我們前面奔跑的祂

Jesus Author and Finisher of Faith

耶穌是我們信心創始成終的那一位

Heb. 12.2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

來12:2 仰望為我們信心創始成終的耶穌。〔或作仰望那將真道創始成終的耶穌〕他因那擺在前面的喜樂、就輕看羞辱、忍受了十字架的苦難、便坐在神寶座的右邊。

1. The real order in Gk is “*fixing our eyes on faith’s author and finisher, Jesus*”

1. 在希臘文裡真的次序是“我們要定睛於信心的主宰及完成者－耶穌”

- the “*author of faith*” lit in Gk. archegon = originator, founder, leader

- “信心的主宰”希臘文是archegon = 起始人、創始人、領導者

- “*perfecter*” lit in Gk “*completer or finisher*”

- “成全者”的希臘文是“完成者或終結者”

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2. It is not “our” faith but faith itself that He perfectly exemplified without faltering, fainting or getting sidetracked

2.不是“我們的信心”，而是祂完美的以自己為例子，證明了信心本身，沒有猶豫、昏厥或是被打岔

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3. Again Jesus is seen as superior above all men in faith excelling all former acts of imperfect faith:

3.再次看見耶穌的信心比每個人更優越，超越了所有過去不完全的信心的行為

a. because of His perfect trust

a. 因著祂完美的信任

b. because of His endurance in extreme trial

b. 因著祂在極度試煉裡的忍耐

c. because He went right through from beginning to the reward and victory at the end when he sat down at the right hand of God

c.因為當祂坐在父神的右邊時，祂從一開始就直接達到了最終的獎賞及勝利

Jesus' Perfect testimony of Faith 耶穌完美信心的見證

Heb. 12.3 ¶ For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.

來12:3 那忍受罪人這樣頂撞的、你們要思想、免得疲倦灰心。

Heb. 12.4 You have not yet resisted to the point of shedding blood in your striving against sin;

來12:4 你們與罪惡相爭、還沒有抵擋到流血的地步。

1. “consider Him” lit in Gk analogisasthe = “make an analogy”, compare and draw strength from his enduring faith in testing

1. “思想祂”的希臘文是analogisasthe = “做個分析”、比較及從祂在受試煉時的信心裡得到力量

- “for the joy set before Him”: His future reward inspired
- “因那擺在前面的喜樂”: 祂未來的賞賜是個鼓勵
- “endured the cross”: His blessed hope anchored
- “忍受了十字架”: 紮根於祂祝福的盼望裡
- “despising the shame” - His love of the Father made all the shame of his reputation, the dishonor, betrayal, bullying, humiliations, nakedness worth it
- “輕看羞辱”— 祂愛父的心使祂在名聲上的恥辱、羞辱、背叛、欺凌、屈辱、赤裸都成為值得的
- He considered all that less than nothing compared to the reward
- 與獎勵相比，他認為所有這些都不足以為道
- “endured hostility of sinners” (lit “contradictions”)
- “忍受罪人的敵意” (文意“矛盾”)

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2. Application: If He bore so much without faltering, you should not grow weary in your trials

2. 實際應用：如果祂能承受那麼多而沒有猶豫，你在受試煉時也不應該擔憂

3. “resisted to the point of shedding of blood as you strive against sin” - our struggle is not shedding of blood “unto death” but rather fighting against our own unbelief and self life

3.“與罪相爭、還沒有抵擋到流血的地步”－我們的掙扎不是流血“致死”而是對抗自己的不信及『己』的生命

Glorious Sonship is brought back into focus

榮耀的兒子名份重新成為焦點

Heb. 12.5 and you have forgotten the exhortation which is addressed to you as sons, "My son, do not regard lightly the discipline of the Lord, nor faint when you are reprovved by Him;

來12:5 你們又忘了那勸你們如同勸兒子的話、說、『我兒、你不可輕看主的管教、被他責備的時候、也不可灰心。

Heb. 12.6 For those whom the Lord loves He disciplines, and He scourges every son whom He receives."

來12:6 因為主所愛的他必管教、又鞭打凡所收納的兒子。』

兒子的名份
SONSHIP

a. Just like Jesus went through so much as a Son, we also have to endure as we are changed into glorious sons

a. 如同耶穌，以兒子的身份經歷了那麼多！我們在變化成為榮耀之子的過程中也當忍耐

b. They are especially included as sons of Abraham in God's final perfecting of "sons" to glory

b. 在神最後完成“兒子們”進入榮耀裡，他們特別被包括在亞伯拉罕的兒子中

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兒子的名份
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c. The full thought in *He 12.4-6*: Don't grow weary and lose heart:

c. 在希伯來書12:4-6裡面的完全思想是：不要憂心喪志

1. remember how Jesus bore His trials so nobly and faithfully

1. 記得耶穌在祂的試煉裡是如何的高貴及忠心

2. remember that these trials are actually being used by God the Father to discipline unto sonship

2. 記得，這些試煉其實是父神用來訓練得到兒子名份的管道

Higher purpose of trials: Father's Discipline

試煉的更高目的：父神的管教



Heb. 12.5 and you have forgotten the exhortation which is addressed to you as sons, "My son, do not regard lightly the discipline of the Lord, nor faint when you are reprov'd by Him;

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Heb. 12.6 For those whom the Lord loves He disciplines, and He scourges every son whom He receives."

來12:6 因為主所愛的他必管教、又鞭打凡所收納的兒子。』

a. *Prov 3.11* is quoted here where David spoke to young Solomon about the need for fatherly training of his son

a. 箴言3：11引用大衛對年輕的所羅門所說有關父親為了訓練兒子而必須做的事

b. "discipline" lit. in Gk paedeias = "child training" (from the Greek we get paediatrics) Not only corrective measures but also instructive moments

b. “管教”的希臘文是paedeias = “訓練兒童”
(從希臘文而延伸成“小兒科”的英文名稱)
不只是糾正的措施，還有指導性的時刻

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Heb. 12.6 For those whom the Lord loves He disciplines, and He scourges every son whom He receives."

來12:6 因為主所愛的他必管教、又鞭打凡所收納的兒子。』

c. *"do not regard lightly"* In biblical times, when a father finally took charge himself of his child's discipline, it was serious business

c. “不可輕看”－在聖經的年代，如果一個父親真的開始進行管教他的孩子時，那是個很嚴肅的事！

d. *"nor faint when you are reprovved"* -

d. “被責備的時候，也不可灰心”－

- one faints when one reacts with self pity instead of taking responsibility

-一個人的反應如果是自憐而不是擔負起責任，那就是灰心的表現

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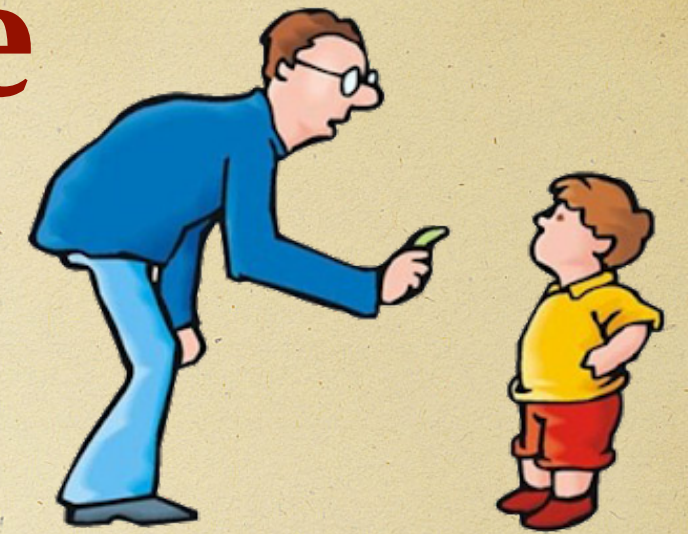
來12:6 因為主所愛的他必管教、又鞭打凡所收納的兒子。』



e. Paternal love may include a whipping at times when child training warrants it - afterwards He receives you into His arms

e. 父親的愛可能保證在訓練兒童時，有時包括的鞭打—在那之後，他把你抱在懷裡

Take a mature look at why you must endure 以成熟的角度看你為什麼必須忍耐



Heb. 12.7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline?

來12:7 你們所忍受的、是 神管教你們、待你們如同待兒子。焉有兒子不被父親管教的呢。

Heb. 12.8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

來12:8 管教原是眾子所共受的、你們若不受管教、就是私子、不是兒子了。

a. Children think discipline means they're always wrong; they sinned and God, who is not pleased, is punishing them

a. 孩子們以為受管教是因為他們總是錯的；他們犯罪了，而神不喜悅，因此管教他們

b. But a mature developing son realizes the Father's discipline means He loves me as a son and has glorious plans for me

b. 但是，一個成熟發展的兒子會明白父親的管教意味著他愛我是兒子，並且有一個榮耀的計畫是為著我的

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來12:8 管教原是眾子所共受的、你們若不受管教、就是私子、不是兒子了。

c. Notice “of which all of you have become partakers” - your discipline proves you are on the way to sonship

c.注意“（你們）是眾子共受的”－你被管教表示你在達到兒子名份的路上

d. In ancient times a man had other sons through servants, concubines, extended family necessities, etc, but only spends time training those he expected to become responsible sons in his trade and family inheritance

d. 在古時，一個男人可以藉著奴僕、妾、延伸的家屬等，而有別的儿子，但是他只花時間管教那些能承擔責任、能繼承他的技能及家產的儿子

God's discipline compared to our earthly fathers

神的管教與我們生身的父親的比較

Heb. 12.9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?

來12:9 再者、我們曾有生身的父管教我們、我們尚且敬重他、何況萬靈的父、我們豈不更當順服他得生麼。

Heb. 12.10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness.

來12:10 生身的父都是暫隨己意管教我們、惟有萬靈的父管教我們、是要我們得益處、使我們在他的聖潔上有分。

Heb. 12.11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

來12:11 凡管教的事、當時不覺得快樂、反覺得愁苦、後來卻為那經練過的人、結出平安的果子、就是義。

a. Respect for a father and his discipline is the basis of society's stability and health

a. 尊重父親及他的管教是社會穩固及健康的基礎

b. "earthly fathers"- lit. fathers of flesh - they are only human and their discipline is outward and brief

b. “生身的父”—意即肉身的父親—他們只不過是人，因此他們的管教是外在及短暫的

c. By comparison the "Father of spirits" disciplines us inside out (spirit, soul and body) with eternity in mind

c. 藉著比較，“靈裡的父親”懷著永遠的目的從內到外管教我們（靈、魂及身體）

God's discipline compared to our earthly fathers

神的管教與我們生身的父親的比較

Heb. 12.9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?

來12:9 再者、我們曾有生身的父管教我們、我們尚且敬重他、何況萬靈的父、我們豈不更當順服他得生麼。

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d. Earthly fathers disciplined imperfectly, perhaps arbitrarily, but our Heavenly Father has a goal for us to share His holiness (a great aspect of our inheritance)

d.肉身的父親管教不完全，可能是任意的，但是天父有個目的是讓我們與祂的聖潔有份（這是我們產業裡重要的一面）

e. Not every believer learns from discipline; but “to those exercised by it” it yields “the peaceful fruit, even of righteousness”

e.並不是每個信徒都能從管教中學到功課，而是“給那些有操練的人”，它會“結出平安的果子，甚至是義”

Discipline among Believers 信徒中的管教

軟弱如何變剛強

HOW THE WEAK
CAN BE STRONG

Heb. 12.12 ¶ Therefore, strengthen the hands that are weak and the knees that are feeble,
來12:12 所以你們要把下垂的手、發酸的腿、挺起來。

Heb. 12.13 and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed.

來12:13 也要為自己的腳把道路修直了、使瘸子不至歪腳、反得痊癒。
〔歪腳或作差路〕

Heb. 12.14 ¶ Pursue peace with all men, and the sanctification without which no one will see the Lord.

來12:14 你們要追求與眾人和睦、並要追求聖潔。非聖潔沒有人能見主。

a. Here a part of *Isa 35.3-6* is quoted from a prophecy of the coming *olam haba* (millennium)

a. 在此有一部份是賽35:3-6的話，引用即將來臨的奧蘭哈巴（國度）的預言

b. Because these verbs are all plural (“*you all strengthen...you all make straight the way*”) the discipline now includes practical corporate training together unto righteousness (straightening) and holiness

b. 由於這些動詞都是複數的（“你們要...挺起來；你們...修直了”）管教包括了團體的實際訓練，一同達到公義（修直）及聖潔

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1 - strengthen hands hanging down when weary and despondent (Ez 7.17)

1 -剛強因憂慮及沮喪而下垂的手 (結7:17)

2- strengthen feeble knees tired from the sojourn

2-剛強因旅程而疲憊的軟弱膝蓋

3 - the leaders themselves must teach saints to walk together in straightforward paths

3 -帶領的人自己必須教導聖徒們一同行走在修直的路上

4 - righteous leadership heals those who had stumbled or were “out of joint” by strengthening and repetition

4 - 公義的領導藉著剛強及重複，能夠治愈那些被絆倒或“脫節”的人

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[歪腳或作差路]

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來12:14 你們要追求與眾人和睦、並要追求聖潔。非聖潔沒有人能見主。

c. “Blessed are the peacemakers: they are the Sons of God”

c.“使人和睦的人有福了；因為他們必稱為 神的兒子”

d. “you all pursue sanctification” because as we are set apart under an “open heaven” we see more and more of the Lord

d.“你們要追求聖潔”，因為我們在一個敞開的天之下被分別出來，我們就能越來越看見主

Warning: don't come short of the grace of God

警告：不要虧缺了 神的榮耀

Heb. 12.15 See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled;

來12:15 又要謹慎、恐怕有人失了 神的恩。恐怕有毒根生出來擾亂你們、因此叫眾人沾染污穢。

Heb. 12.16 that there be no immoral or godless person like Esau, who sold his own birthright for a single meal.

來12:16 恐怕有淫亂的、有貪戀世俗如以掃的。他因一點食物把自己長子的名分賣了。

Heb. 12.17 For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

來12:17 後來想要承受父所祝的福、竟被棄絕、雖然號哭切求、卻得不著門路、使他父親的心意回轉、這是你們知道的。

a. “See to it” lit in Gk. episkopeo = “oversee the flock” - here the elders and leaders must keep watch lest someone’s bitterness causes trouble throughout the whole company

a. “又要謹慎”希臘文 episkopeo = “群羊的監督” - 在此，長老們及帶領的人必須警醒，免得有人的苦毒給團體帶來問題

b. It all starts with coming short of the grace of God

b. 這些都始於虧缺了 神的榮耀

- bitterness springs up in the soul

- 由魂裡產生的苦毒

- as the root wraps around the heart it chokes off grace

- 當毒根纏繞著心，它就咽著了恩典

- this poison from the heart can defile the grace and faith of many other saints

- 這個心裡的毒根會污穢許多其他聖徒的恩典及信心

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c. Esau's example: he was godless because he cared nothing for his inheritance and chose to give it away for momentary satisfaction

c. 以掃的例子：他是無神的，由於他不在乎自己的產業，因此因暫時的滿足而選擇放棄它

d. Later when he desired the blessing he lost his chance - the time to choose had passed

d. 後來他想要祝福時卻失去了機會－選擇的時間已經錯過了

God's Discipline is not Punishment 神的管教不是懲罰

God's divine punishment and divine chastisement are different in three ways

神的神聖懲罰和神聖管教有三方面的不同

1. The character in which God acts:

神行事的特點是：

a In the former God acts as Judge,

在過去，神是審判者的地位

b. in the latter as Father. 到後來，祂是父親

2. The second difference lies in the recipients of each:

第二個不同在於每個接受的人：

a. The former objects are His enemies.

原本的對象是祂的敵人

b. The latter are His children. 後來的是祂的孩子

3. A third distinction is seen in the design of each:

第三個區別在於每個設計：

a. the end of one is retribution, flowing from His anger 一個人的結局是報復，從他的憤怒中流出

b. the end of the other remedial, flowing from His love. 另一種補救的結果是從祂的愛中流出

Next time :

Epistle to Hebrews:

下次：希伯來書12:18-29

Chapter 12:18-29

“Which Mountain?”

“哪一座山？”