

Epistle to the Hebrews

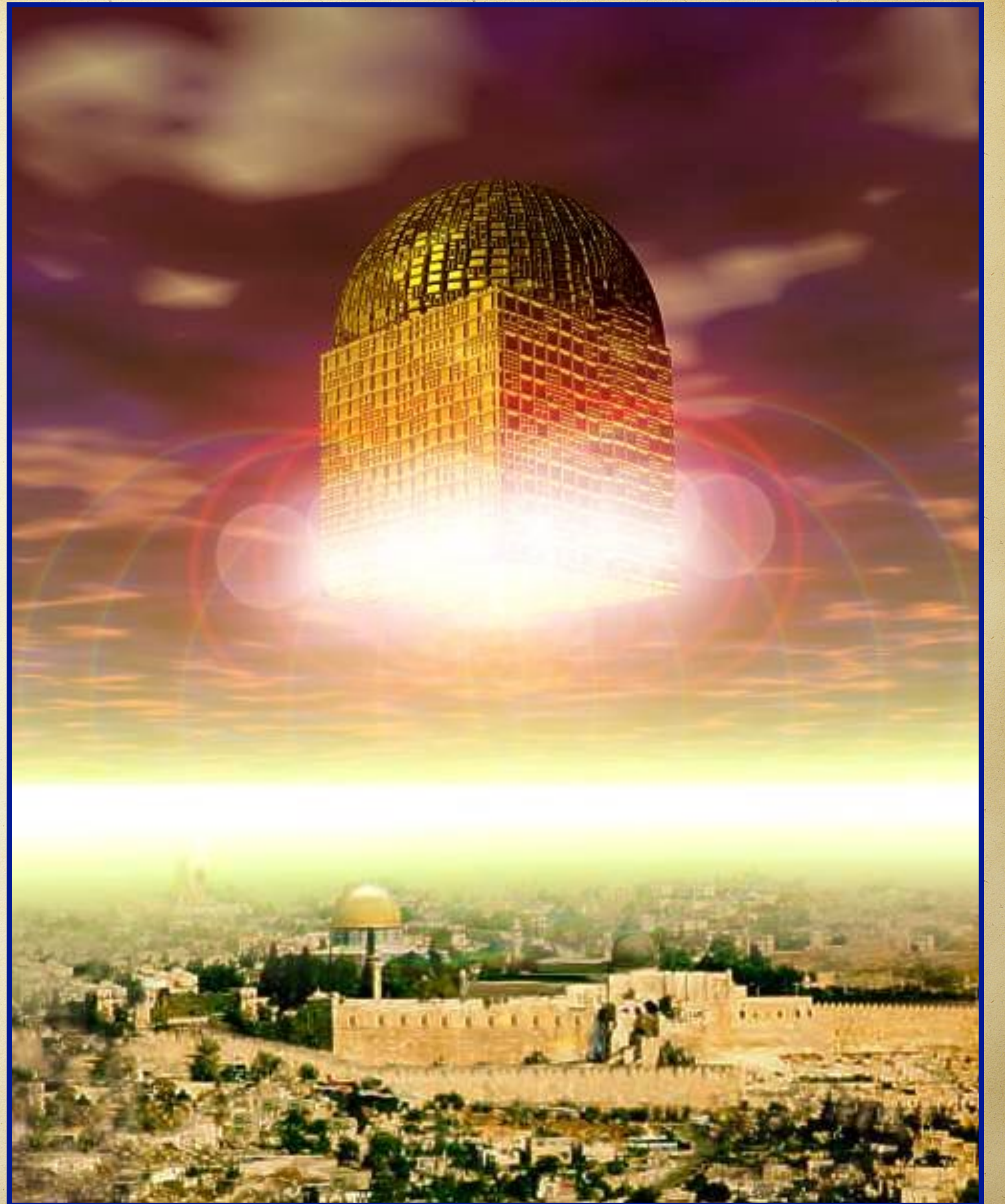
Hebrews 13

希伯來書13章

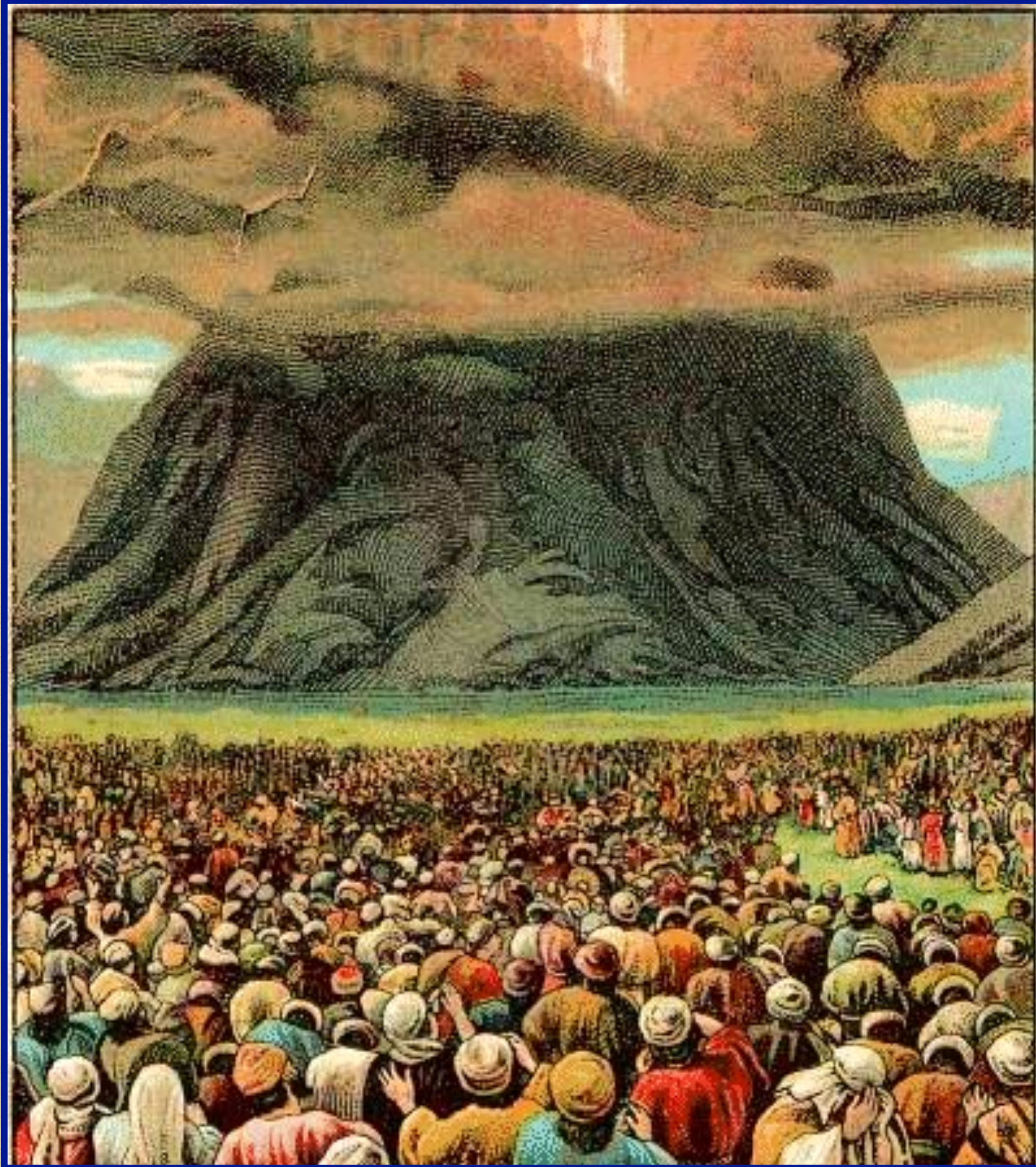
The Testimony of Mt. Zion:
12 exhortations to Holy Living

錫安山的見證：

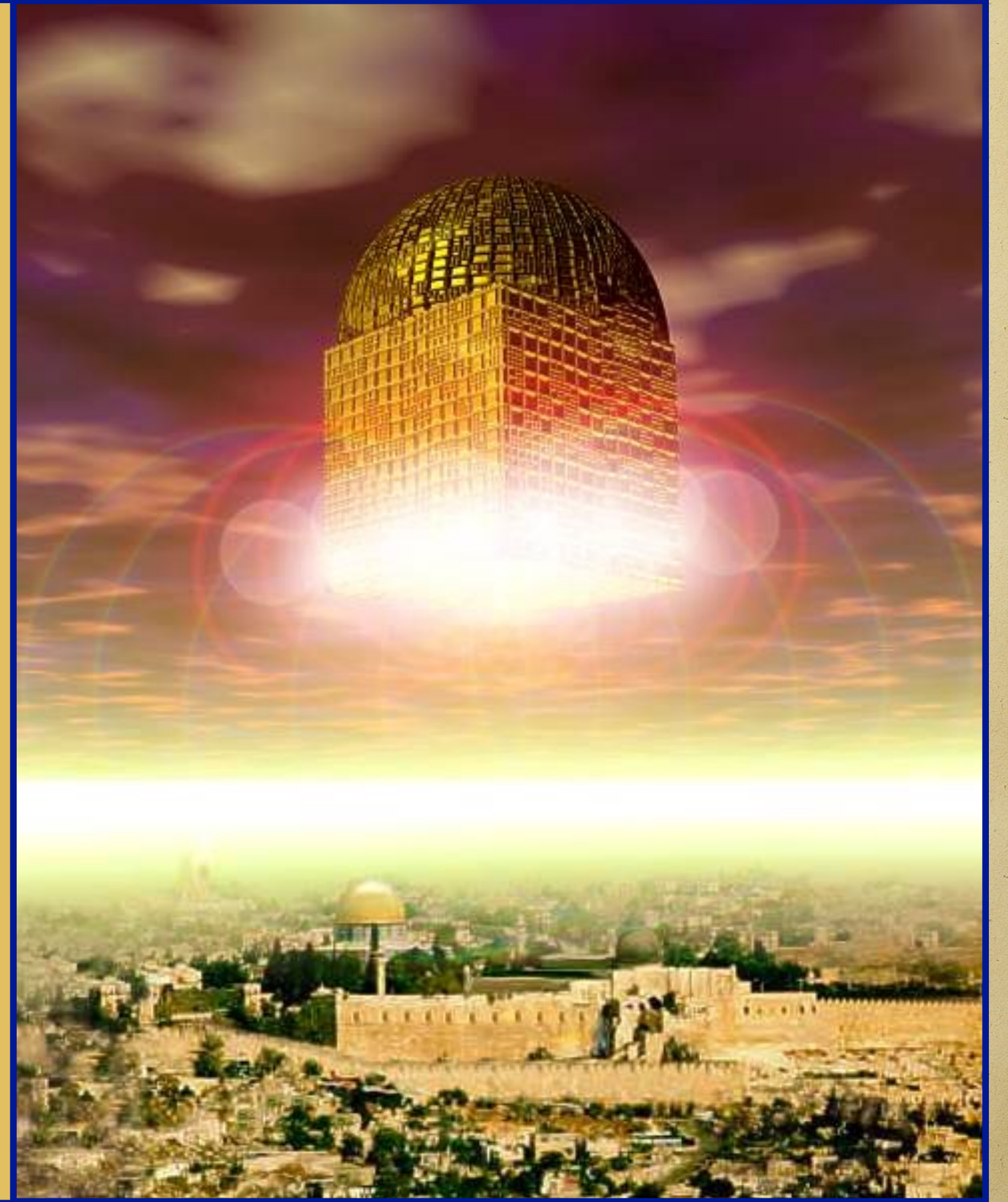
聖潔生活的12個勸勉



Epistle to the Hebrews 希伯來書



**Review
Hebrews**
複習希伯來書
12:18-29
**The Testimony
of Mt. Zion**
錫安山的見證



Contrast of two Mountains: Holiness

二座山的對比－聖潔

1. Christians must see this contrast of two mountains:
the old or new covenant

1. 基督徒必須看見這二座山的對比：舊的或新的約

2. Many Christians live at Mt Sinai bound by outward laws, rituals, liturgies, buildings, hierarchy in ministry, doctrinal positions

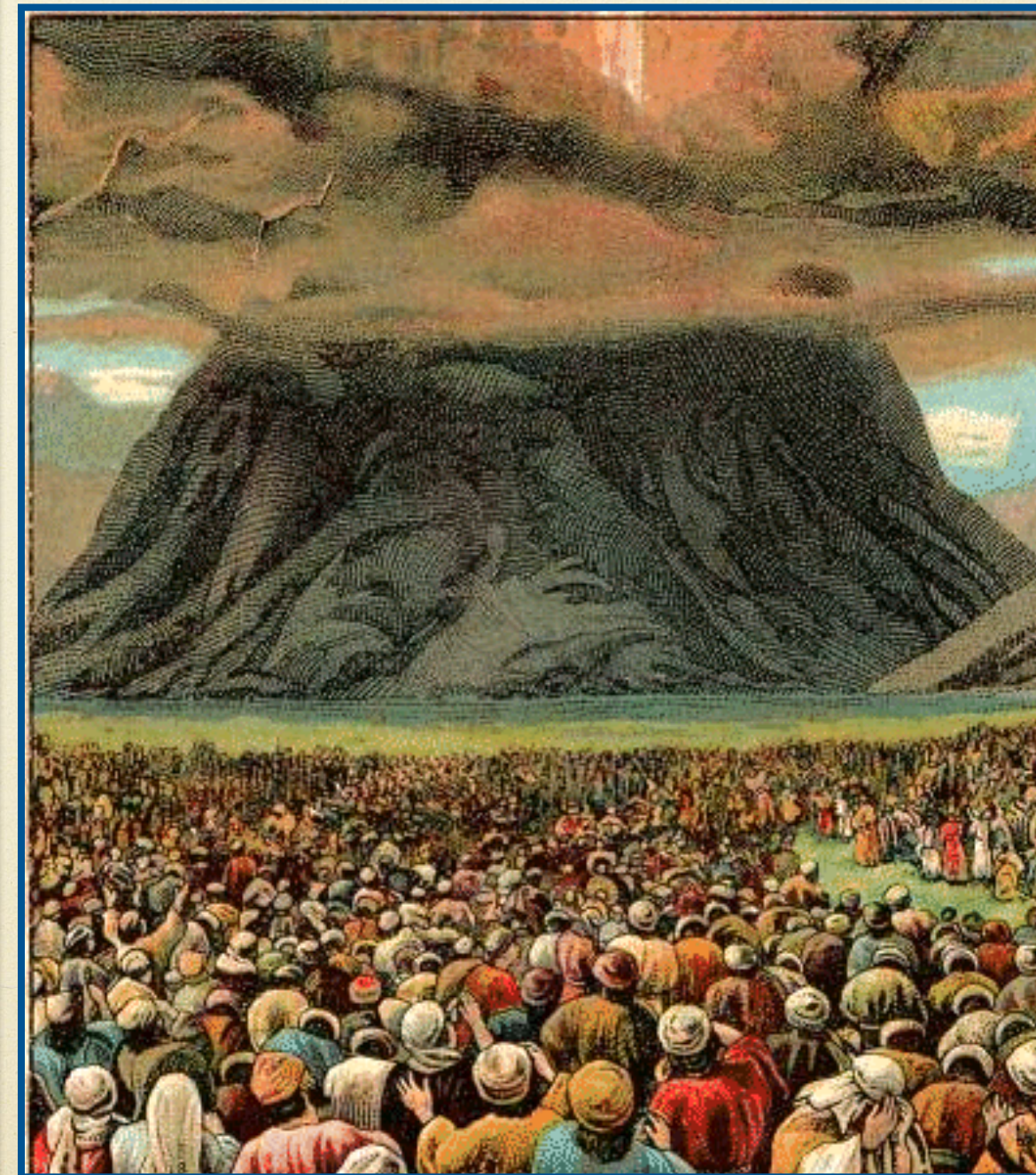
2. 許多基督徒活在西乃山，受外在的律法、儀式、禮節、建築、職事的階級制度以及教義的網綁

3. Without faith's living heavenly life at Zion Christians default to the "shadows" of Sinai

3. 若不活在錫安山的信心屬天生活裡，基督徒就會退回到西乃山的“影子”裡

4. Both mountains depict HOLINESS but the writer contrasts the two mountain experiences in seven ways

4. 這二座山都描繪了聖潔，但作者以七方面來將這二座山做對比



7- fold Holiness on Mt. Sinai 西乃山上的七層聖潔

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，在此用了二次，及在整卷希伯來書裡（來4:16，7:25，10:1，10:22，11:6）特別是指靠近神而言

1. ***“have not come unto that which is touchable”***

1. **“原不是來到那能摸的山”**

2. ***“blazing fire”- Ex 20.18 -***

2. **“火焰”（出20:18）**

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

- **火在聖經中總是聖潔的象徵，它帶著毀滅、淨化和提煉的能力**

3. ***“darkness”***

3. **“黑暗”**

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4. *“gloom”*

4. “密雲”

5. *“whirlwind”*

5. “暴風”

6. *“the blast of a trumpet”*

6. “角聲”

7. *“the sound of words”*

7. “說話的聲音”

7- fold Holiness on Mt. Sinai 西乃山上的七層聖潔



**On Mt Sinai a Holy God was revealed in His
Unique and Awesome Presence**

**在西乃山上，這位聖潔的神以祂獨一無二、
可畏懼的方式來啟示祂自己**

**- As a result the fear of God's Holiness was the motivation
for keeping the Law and doing outward works of
righteousness**

**-畏懼 神的聖潔所帶來的結果就是遵守律法及做外在公
義的工作的動機**

7- fold Holiness on Mt. Sinai 西乃山上的七層聖潔

On Mt Sinai a Holy God was revealed in His Unique and Awesome Presence

在西乃山上，這位聖潔的神以祂獨一無二、可畏懼的方式來啟示祂自己

- **But the testimony of Israel through the years was that this outward fear:**

- **但是多年來，以色列的見證就是這種外在的恐懼**

- **could only restrain sinners temporarily**

- **只能暫時克制罪人**

- **separated Israel from God with guilt rather than causing a drawing near**

- **因著罪惡感讓以色列人與神分開，而不是更靠近神**



**Heb. 12.22 But you have come
to Mount Zion**

來12:22 但是你們來到了錫安山

**For those under the new covenant the
experience of holiness was very different**
在新約之下的人經歷聖潔是很不一樣的

**1. Mt Zion speaks of Jerusalem's joyous feasts
and holy worship at the Temple and obedience
before the throne of David/Ark**

**1.錫安山連於耶路撒冷歡樂的節慶及在聖殿對 神
的神聖敬拜和在約櫃／大衛寶座前的順服**



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**2. This Mt Zion is not geographical and is only
touchable “*in the Spirit*” by faith -
“the conviction of things unseen”**

**2. 這個錫安山不是一個地裡的地方，它是憑信“在
靈裡”才能觸碰到的—“未見之事的確據”**



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**3. Standing on Mt Zion we glorify God, receive
foretastes of glory (“sacred sweets”, “celestial
fruits”), and live and worship under an open
heaven**

**3. 站在錫安山上我們榮耀神、接受預嚐的榮耀
（“神聖的甜蜜”，“屬天的果子”）並且在一個敞開
的天之下生活及敬拜**



Seven-fold Grace of Mount Zion

錫安山的七層恩典

Heb. 12.22 But ye are 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, the Jerusalem of heaven”

第1個恩典：“你們來到了永生神的城城邑，就是天上的耶路撒冷”

2nd grace: myriads of angels in festive assembly”

第2個恩典：“有千萬的天使在慶祝裡聚集”

3rd grace: “assembly of the firstborn enrolled in Heaven”

第3個恩典：“在天上諸長子之會所共聚的總會”

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4th grace: “God, the Judge of all”

第4個恩典：“有審判眾人的神”

5th grace: “spirits of the Righteous made perfect”

第5個恩典：“被成全之義人的靈魂”

6th grace: “Jesus, the mediator of a new covenant”

第6個恩典：“新約的中保耶穌”

7th grace: “the sprinkled blood, which speaks better than the blood of Abel”

第7個恩典：“所灑的血；這血所說的比亞伯的血所說的更美”

7th and final exhortative warning

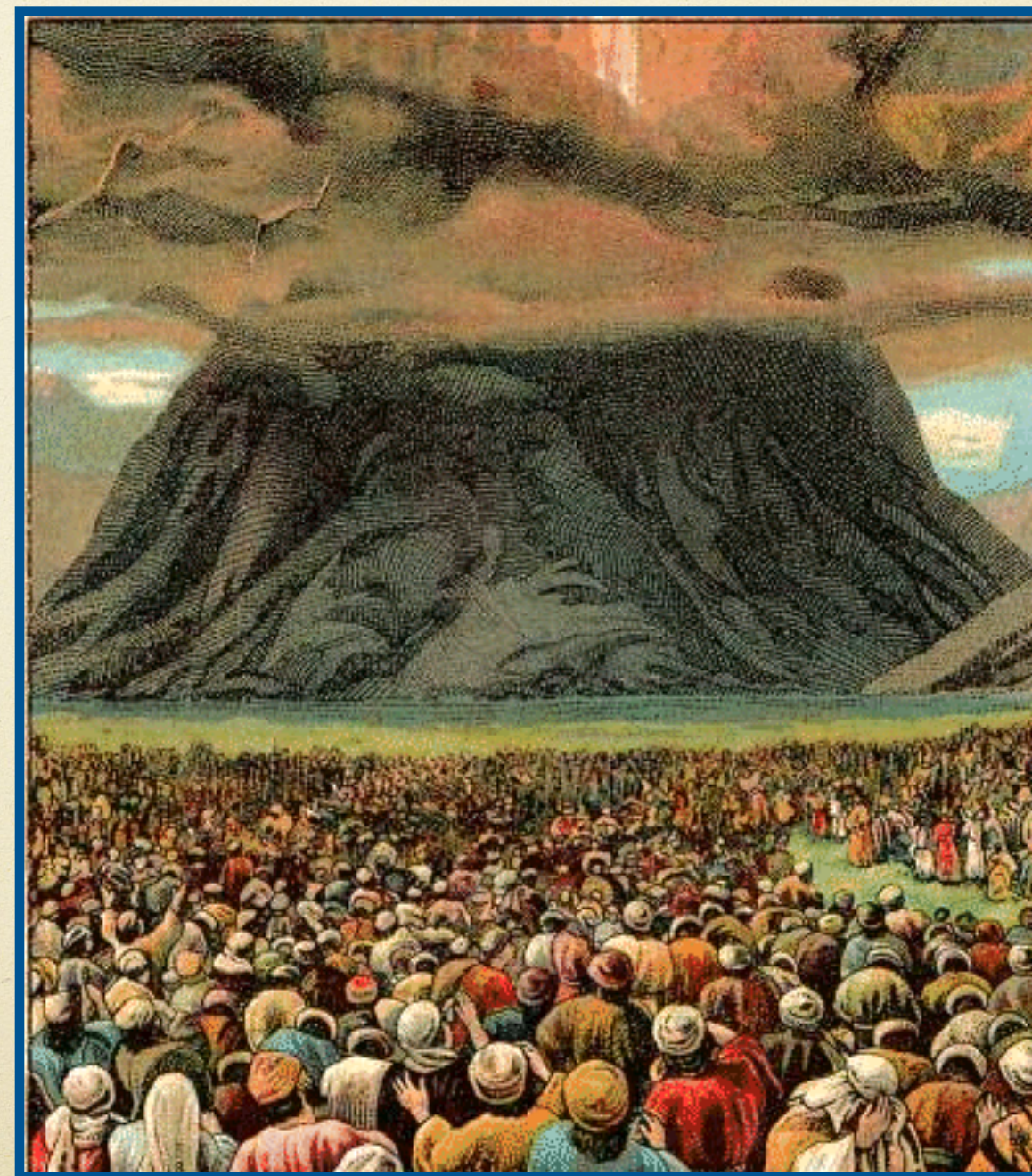
第7個勸勉的警告

1. The great privilege of being a testimony at Mt Zion demands that we heed the voice from Heaven

1. 在錫安山成為見證的極大特權要求我們注意從天上發出的聲音

2. Obedience to God's rhema is how we stand upon Mt Zion

2. 順服 神的“活話語”讓我們能站在錫安山



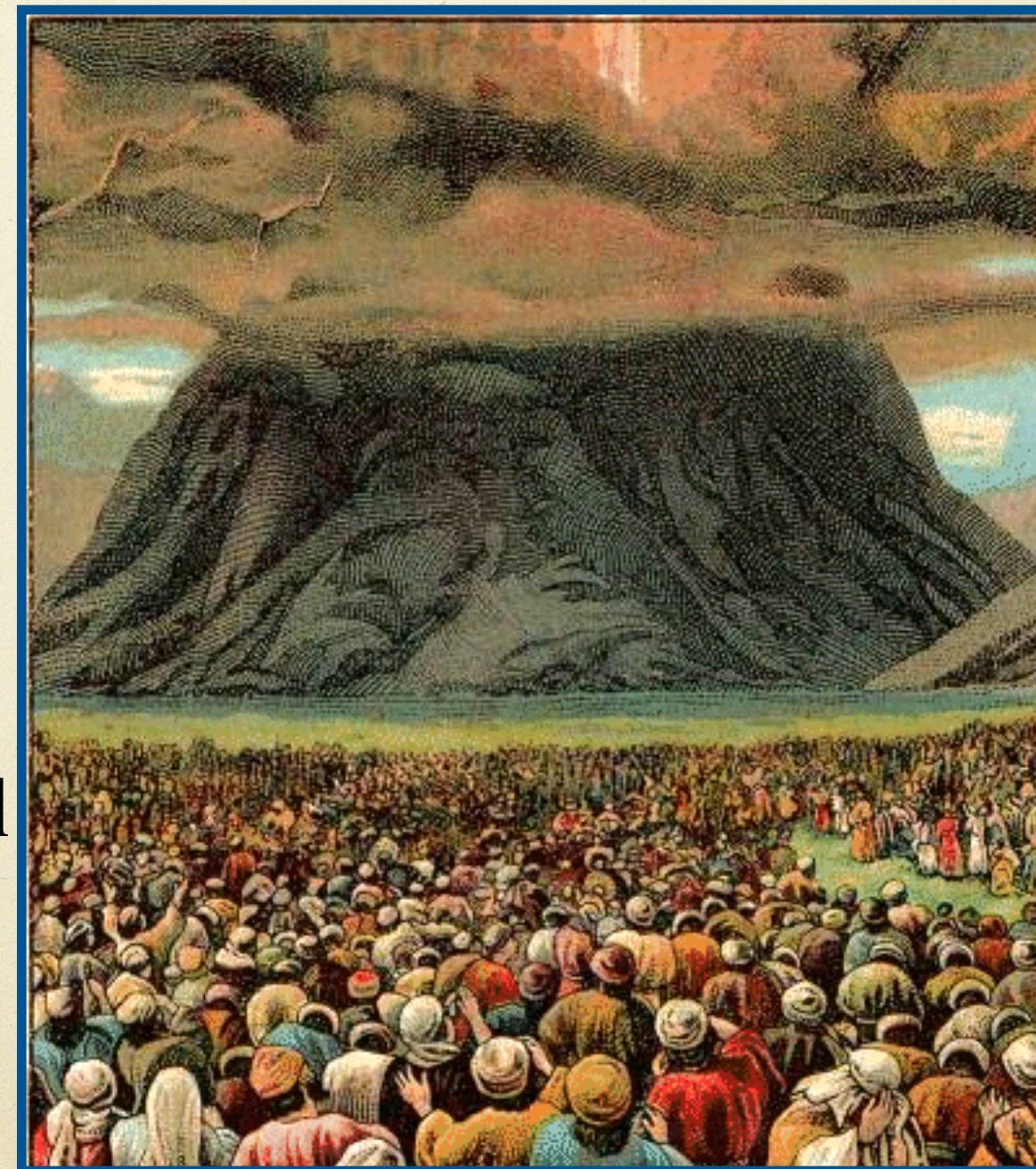
7th and final exhortative warning

第7個勸勉的警告

3. If we “fall back” (into Judaism, outward religion),
the dread and fear returns:

3.如果我們“退步”（回到猶太教、外在的宗教），戰競
和恐懼就會回來

- of missing the grace of God (12.15)
- 會失了神的恩典（來12：15）
- of falling into the hands of the Living God (10.31)
- 會落在永生神的手裡（來10:31）
- of having all your religion shaken away in God’s final shaking (judgment) (12.27)
- 會在神最後的震動裡震掉你所有的宗教（來12:27）
- of experiencing again the God who is a consuming fire (12.29)
- 會再次經歷神是那烈火（來12:29）



The Word Himself is speaking from Heaven

話語本身是從天上說出的

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. 作者最後有力的引用了他剛剛呈現的對比

b. God first spoke to them on earth at Mt Sinai warning of the penalty of disobedience to the old covenant

b. 神首先在地上的西乃山向他們說話，警告他們不順從舊約的懲罰

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c. But now His Word warns “from Heaven” of a final shaking at the end of the age

c.但是現在祂的話語“從天上”警告有關在世界的末了有個最後的震動

d. Again (*He2.2*) he asks the rhetorical question of how one can escape the consequences of refusing His word (it is obviously impossible)

d.再次在（來2:2）他問了修辭性的問題，有關拒絕祂的話要如何逃罪（很明顯的是逃不了的）

This Voice from Heaven precedes a Greater Shaking

在更大的震動之前，天上發出了聲音

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. this voice which shook the earth at Mt Sinai was only a foretaste of what will happen after this final voice

a. 這個在地上震動西乃山的聲音只是預嚐在最後聲音發出之後所要發生的事

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

b. 他引用了哈該書2:6的話，那裡預言了榮耀的國度來到地上之前的最後震動

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c. “yet once more” - a final shaking of all “shakable things” - as of created things - which had been our outward foundation- will collapse leaving worldly christians ruined, devastated

c. “再一次” — 那最後的震動要震掉所有“可震動的” — 如受造之物 — 那是我們外在的基礎 — 將會崩潰，讓屬世界的基督徒被毀壞、摧殘

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

d. 那震動在會後會證明什麼對於祂的國度是震不掉的、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. 在動盪之後，我們會“承受一個不能震動的國”

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

b. 今天我們“有恩典”（希臘文）- 能憑信活在恩典中

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c. The writer sees us as priests who have been qualified by grace to offer to God “pleasing worship/service with reverence and awe”

c. 作者看見我們是祭司，藉著恩典而有資格獻給神“喜悅的敬拜／帶著尊重和敬畏的服事

d. Our experience of God can be either humbling grace or “consuming fire” as was met at Mt Sinai if we fall back to that life

d. 我們對神的經歷是謙卑的恩典或是因著我們在生命中退步而遇見在西乃山的“烈火”

Epistle to the Hebrews

Hebrews 13

希伯來書13章

The Testimony of Mt. Zion:
12 exhortations to Holy Living

錫安山的見證：
聖潔生活的12個勸勉



Connecting He 12 to He 13

連接希伯來書12章到13章

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a. “Let us have Grace” (lit. in Gk) covers our response to all the privilege of Zion

a. “讓我們有恩典”（希臘文）涵蓋了我們對於從錫安山得到所有特權的反應

b. By grace he pictures us as priests upon Zion offering to God “*pleasing worship/service*”

b. 憑著恩典，他看我們如同錫安山上的祭司，獻給神“討喜悅的敬拜／服事

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來12:29 因為我們的神乃是烈火。

c. We serve by grace yet “*with reverence and awe*” never forgetting how majestic and awesome is our Holy God

c. 我們憑著恩典服事並“帶著虔誠和敬畏”－永遠不要忘記我們聖潔的神是何等的雄偉跟可敬畏

d. There are twelve exhortations (most have imperative verbs) given in Hebrews 13 - all practical matters of holiness in the outworking of our sonship

d. 在希伯來書13章裡有十二個勸勉（大部分帶著命令式動詞）－都是為我們預備得到兒子的名份跟聖潔有關的實際事務

Holy Hospitality 聖潔的款待

Heb. 13.1 ¶ Let love of the brethren continue.

來13:1 你們務要常存弟兄相愛的心。

Heb. 13.2 Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.

來13:2 不可忘記用愛心接待客旅；因為曾有接待客旅的，不知不覺就接待了天使。

Heb. 13.3 Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.

來13:3 你們要記念被捆綁的人，好像與他們同受捆綁；也要記念遭苦害的人，想到自己也在肉身之內。

3 matters of holy hospitality which might be neglected in times of difficulty

聖潔款待的三件事

可能在日子艱難時被忽略了

1. “Let philadelphia continue” (lit. in Gk) - “Brethren” is used 7 times in Hebrews and was a reality known among these saints in their early days

1. “讓非拉鐵非（弟兄相愛）繼續”（希臘文）—“弟兄”在希伯來書裡用了7次，這是早期教會聖徒共知的事實

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2. Hospitality was essential in these house churches as traveling ministers moved about and strangers who were fleeing persecution needed shelter (a blessing like unto an angelic visitation was often sensed after being hospitable)

2. 接待在這些家庭教會中是至關重要的，隨著旅行傳道人的移動及逃離逼迫的陌生人需要庇護（時常在接待之後感到如同接待天使般的祝福）

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3 matters of holy hospitality which might be neglected in times of difficulty

聖潔款待的三件事

可能在日子艱難時被忽略了

3. Prisoners for their faith needed to be remembered with prayers and practical care from free members of the Body who would bring food and necessities (risky in times of persecution)

3. 為了信仰被囚的囚犯需要在禱告中被記念，他們的實際需要由自由的基督肢體供給，他們會帶食物及需用品給他們（在逼迫時期這是冒險的）

Holy Matrimony

聖潔的婚姻

Heb. 13.4 Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge.

來13:4 婚姻，人人都當尊重，床也不可污穢；因為苟合行淫的人，神必要審判。



4. holy matrimony

4. 聖潔的婚姻

a. Worldly acts of sexual misconduct had filtered their way even into Jewish marriages dishonoring this first God-given sacrament

a. 世俗的不正當性行為已經滲入了猶太人的婚姻裡，侮辱了神賜予的這第一個聖禮

Holy Matrimony

聖潔的婚姻

Heb. 13.4 Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge.

來13:4 婚姻，人人都當尊重，床也不可污穢；因為苟合行淫的人，神必要審判。

4. holy matrimony

4. 聖潔的婚姻

b. Here both the sacredness and exclusivity of marital sex is stressed as God's condition for a blessed marriage

b. 在此，婚姻裡性行為的神聖性和排他性都被強調為神保佑婚姻的條件

c. Fornicators (lit in Gk = pornos) refers to intercourse outside the grace of marriage and adultery refers to sex outside the marriage

c. 苟合行淫的人（希臘文 = 色情）是指婚姻恩典之外的性交，通姦是指婚姻外的性行為

d. Both are matters which will be judged by God the consuming fire

d. 這兩件事都將被烈火的神審判

Holy Contentment

聖潔的知足

Heb. 13.5 Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake you,"

來13:5 你們存心不可貪愛錢財，要以自己所有的為足；因為主曾說：我總不撇下你，也不丟棄你。

Heb. 13.6 so that we confidently say, "The Lord is my helper, I will not be afraid. What will man do to me?"

來13:6 所以我們可以放膽說：主是幫助我的，我必不懼怕；人能把我怎麼樣呢？

5. Holy Contentment

5. 聖潔的知足

a. *"free from the love of money"* (lit. in Gk a = "not" + phila + "love" + arguros = silver; "not love silver") - notice that holiness is a unique, peaceful "character" which can defiled by covetousness

a. "不可貪愛錢財" (希臘文 a = "不" + phila "愛" + arguros = 銀子；不愛銀子) 注意，聖潔是一個獨特、平安的"特徵"，這可能被貪婪所玷污

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5. Holy Contentment

5. 聖潔的知足

b. *"contentment" is a mark of holy character when your trust in God and His Word has separated you from sin's "black hole" of insecurity*

b. “滿足”是個神聖品格的標誌，當你相信神及祂的話時，這就把你從罪惡、不安全的“黑洞”裡分開

Holy Contentment

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5. Holy Contentment

5. 聖潔的知足

c. Two OT verses are quoted; one roughly paraphrasing Deut 31.6 speaking of a God who is intimately near in our every need and the other our Mt Zion testimony with our mouths from Ps 118.6

c. 二個舊約的經文被引用了；一個大略的提到申命記31:6，講到神與我們的每一所需緊密相連，另外在詩篇118:6提到我們在錫安山以口宣稱的見證

Holy respect for the Word and Holiness of former faithful servants

神聖的敬畏神的話和從前聖潔忠心的僕人

Heb. 13.7 ¶ Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.

來13:7 從前引導你們、傳神之道給你們的人，你們要想念他們，效法他們的信心，留心看他們為人的結局。

Heb. 13.8 Jesus Christ is the same yesterday and today and forever.

來13:8 耶穌基督，昨日、今日、一直到永遠、是一樣的。

6.Holy respect for the word of previous faithful servants

聖潔的尊重從前忠僕們的話語

a. *“the result of their conduct”* (lit. in Gk “the outcome (end) of their conduct”) - this phrase probably refers to those apostles whose gave to all an example of holy conduct

a. “他們為人的結局”（希臘文之意“他們行為的結果（結束）”）—這句話可能是指那些使徒，他們為了聖潔的行為模範而付出一切

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聖潔的尊重從前忠僕們的話語

b. “*who spoke the Word of God to you*” - these apostles carefully laid the foundation of “the faith” of Jesus Christ and their Word spoken, conduct and leadership should be imitated going forward

b. “傳神之道給你們的人”－這些使徒小心的奠定了基督耶穌“信心”的基礎以及他們說出的話、行為及帶領，這些在未來是值得仿效的

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6.Holy respect for the word of previous faithful servants

聖潔的尊重從前忠僕們的話語

c. *“Jesus the same...”* This Word of God they spoke to you is unchanging and therefore should never be exchanged for strange new teachings (13.9)

c. “耶穌...是一樣的” — 他們對你們說出的神的話是不改變的，因此永遠不該以奇怪的新教導作為代替（來13:9）

“THE” Holy Faith

聖潔的信心

Heb. 13.9 Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited.

來13:9 你們不要被那諸般怪異的教訓勾引了去；因為人心靠恩得堅固才是好的，並不是靠飲食。那在飲食上專心的從來沒有得著益處。

7. The Holy “Faith” (*Jude 5, 20*)

7. 聖潔的信心

a. *“Do not be carried away by varied and strange teachings”* - stick with the truth in Jesus who is the same yesterday, today and forever

a. “不要被諸般怪異的教訓勾引了去” — 要堅持在耶穌裡的真理，祂是昨日、今日到永遠都不變的

b. Strange and varied teachings always have a way of weakening a heart full of grace by undermining it with laws - “*foods*” - as mentioned here (rituals, prohibitions, etc.)

b. 怪異和不同的教訓總會使充滿恩典的心因律法的破壞而變弱 — 在此提到了“飲食”（儀式、禁令等等）

“THE” Holy Faith

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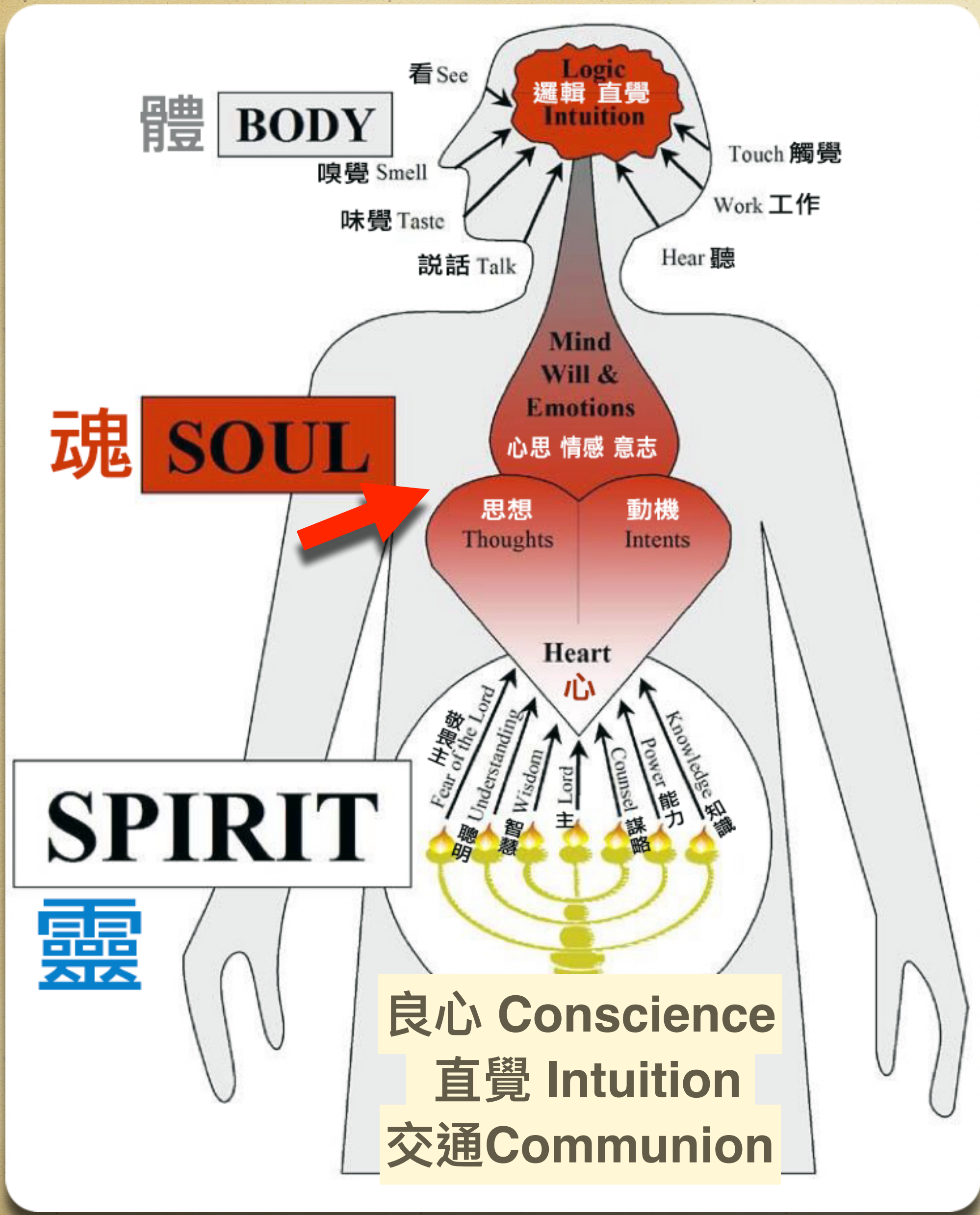
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7. The Holy “Faith” (*Jude 5, 20*)

7. 聖潔的信心

c. Many christians run around distracted by obsessions regarding health, food, exercise and other “secrets” to life which occupy the mind completely and end up not being beneficial

c.許多基督徒奔波分心的注重關於健康、飲食、運動及其他養生的“秘訣”，讓那些事務完全充滿了他們的思想，結果反而沒有得到什麼好處



Sidebar: Heb. 13.9 ... it is good for the heart to be strengthened by grace

邊欄：希伯來書13:9 ... 讓心因恩典而得剛強是好的

According to "biblical anatomy", the heart is at the center and depth of man's being *Prov 4.23* 基於“聖經人體剖析”，心是人的中心點及最深處

- Heart is junction between soul and spirit and all faith actions come out of it (*Rom 10.9-10*)
- 心是魂與靈的交界，因此，所有跟信心有關的行動都是由心發出的（羅10:9-10）
- By the grace of God we are given a "new heart" (*Ezek 36.26*) to be strengthened by the Holy Spirit and the solid Word of God in the inner man (spirit) (*Eph 3.16*)
- 藉著神的恩典，我們被賜與一個“新心”（結36:26），讓聖靈及神的話來剛強我們“裡面的人／靈”（弗3:16）

Sidebar: Heb. 13.9 ... it is good for the heart to be strengthened by grace

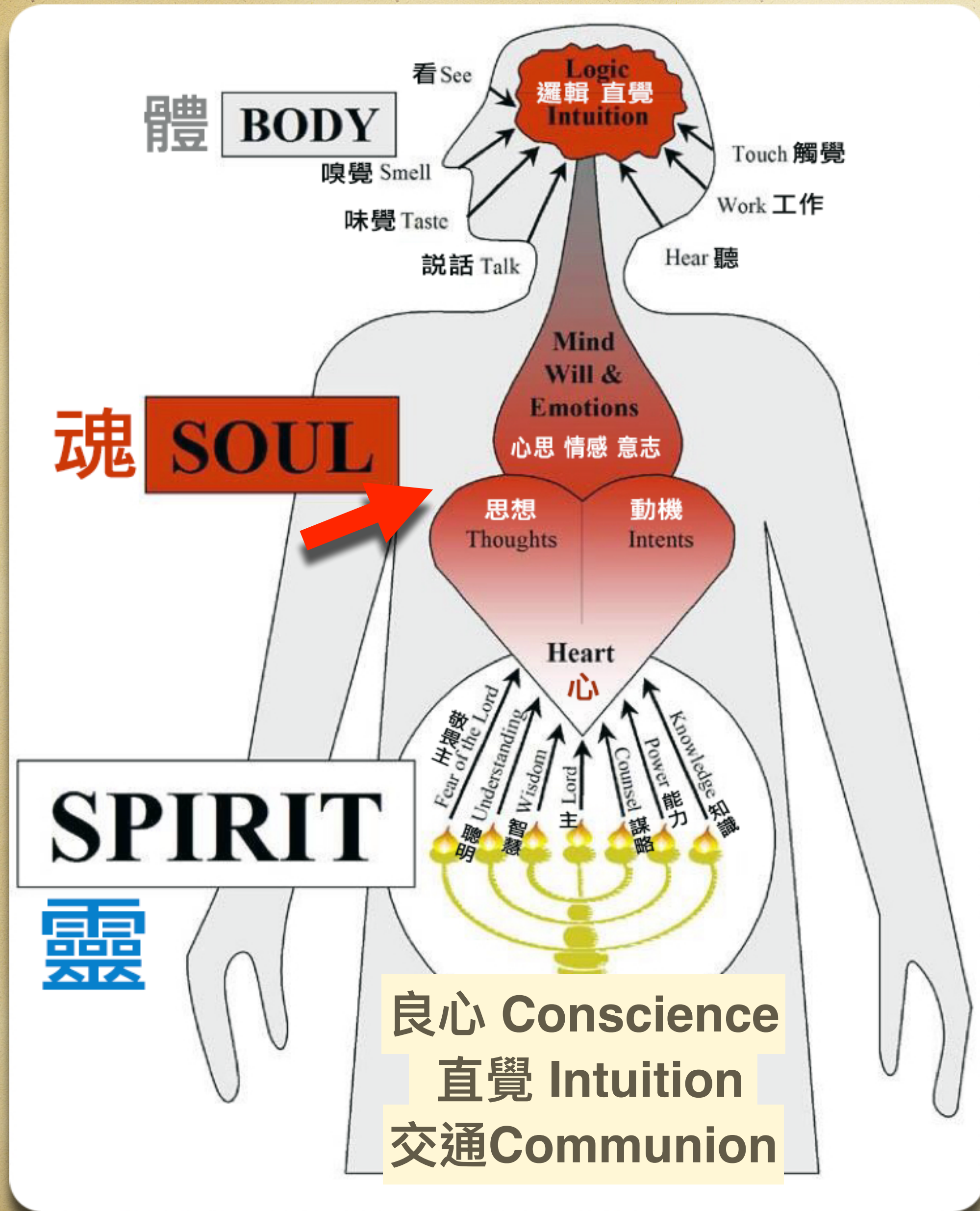
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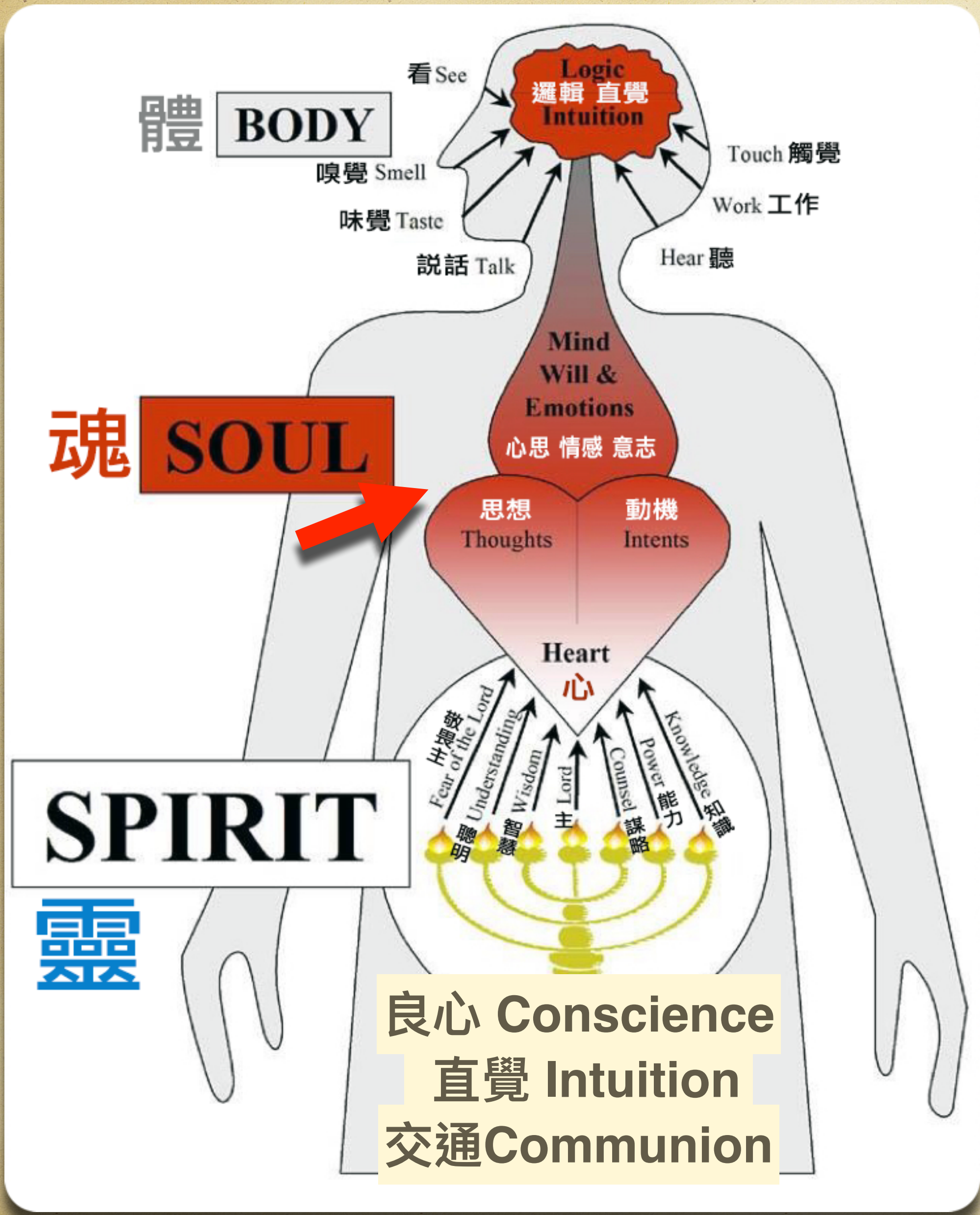
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- The “natural” mind, will or emotions can get our hearts distracted by all sorts of knowledge, experiences, or works “*that do not benefit*” because initiated by “self” (flesh) and not grace

- “天然的”心思、意志跟情感會讓我們的心因各樣的知識、經驗或工作而被打岔，由於是由“己”（肉體）而不是恩典啟動的，因此“從來沒有得著益處”





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- The strengthened heart can illumine the mind, make our emotions steadfast and liberate the will once the spirit rules the heart (that's the saving of the soul in *He. 10.39, Jas 1.21, 1Pet 1.9*)

-得到剛強的心能光照我們的思想，讓我們的情感堅定持續，並且，當靈能掌管心時，意志就能得釋放（那就是魂的救恩—見來10:39，猶1:21，彼前1:9）

Holy Separation

分別為聖

Heb. 13.10 We have an altar from which those who serve the tabernacle have no right to eat.
來13:10 我們有一祭壇，上面的祭物是那些在帳幕中供職的人不可同吃的。

Heb. 13.11 For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp.

來13:11 原來牲畜的血被大祭司帶入聖所作贖罪祭；牲畜的身子被燒在營外。

Heb. 13.12 Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate.

來13:12 所以，耶穌要用自己的血叫百姓成聖，也就在城門外受苦。

8. Holy Separation

8. 分別為聖

a. The altar Christians have is no longer found in Jerusalem but the Lord's Table upon Mt Zion (non geographical betwixt H&E) -

a. 基督徒的祭壇不再是在“耶路撒冷”找到的，而是在錫安山上的主的桌子（不屬於任何地理位置）

b. On the day of Atonement the priests, who usually ate portions of meat from the daily sacrifices, could never eat the meat of the sin offerings burned outside the gates but only brought the blood into the Holy of Holies

b. 在贖罪日，祭司通常吃每日獻祭的肉的一部份，永遠不吃燒在營外的贖罪祭的肉，而是把血帶入至聖所

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8. Holy Separation

8. 分別為聖

c. When Jesus' body was offered up on Calvary outside the gate of Jerusalem for our sanctification, His blood was not brought into the Jerusalem temple but Heaven's

c. 當耶穌將身體在耶路撒冷城門外的加略為我們蒙聖別而獻上時，祂的血不是被帶入耶路撒冷的聖殿，而是天上的聖殿

Holy Separation

分別為聖

Heb. 13.13 So, let us go out to Him outside the camp, bearing His reproach.

來13:13 這樣，我們也當出到營外，就了他去，忍受他所受的凌辱。

Heb. 13.14 For here we do not have a lasting city, but we are seeking the city which is to come.

來13:14 我們在這裡本沒有常存的城，乃是尋求那將來的城。

8. Holy Separation

8. 分別為聖

“As the victim slain for sin on the day of atonement was not eaten by the priests, but removed without the camp and burned, so those who cling to the Levitical system can have no part in the great Christian sacrifice which was offered up on Calvary outside the gate of Jerusalem.

“當祭牲在贖罪日被殺時，那不是給祭司吃的，而是被帶到營外焚燒，因此那些堅持利未制度的人不會有份於為了基督徒的偉大犧牲，那是在耶路撒冷城門外的加略獻上的。

To share in the benefit of that sacrifice you also must go outside, no matter what it may cost.”

若要有份於那犧牲的好處，無論要付何等的代價，你也必須出到營外”

A.B. Bruce, Hebrews

A.B. 布魯斯，希伯來書

Holy Separation

分別為聖

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8. Holy Separation

8. 分別為聖

For the Jewish believers *'going outside the camp'* meant turning their back on the earthly Jerusalem and Judaism which rejected Jesus and bearing His reproach as the *'rejected'* Messiah until He returns to *"the city which is to come"*

對於猶太信徒而言，“出到營外”意味著背向屬地的耶路撒冷及猶太教，他們拒絕耶穌並承受祂的恥辱為“棄絕的”彌賽亞，直等到祂回到“即將來臨的城市”為止

Holy Separation

分別為聖

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8. Holy Separation

8. 分別為聖

For the Christian today *'going outside the camp'* means serving with no compromise: *"Christ is all and in all"*

“出到營外”對於今天的基督徒而言意味著毫不妥協地服事：“基督是一切，又在一切之內”

Christians today will only find Christ in fullness when they have moved outside the institutional, traditional and religious “camp” of Christendom to where Christ can truly be Head and Lord in the midst of a people wholly living for Him

今天的基督徒唯有從基督教世界的制度、傳統和宗教“陣營”出去時，才會完全找到基督，基督在那些完全為祂而活的人中間，才能真的為元首、為主

Holy Worship

聖潔的敬拜

Heb. 13.15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.

來13:15 我們應當靠著耶穌，常常以頌讚為祭獻給神，這就是那承認主名之人嘴唇的果子。

9. Holy Sacrifice of Worship

9. 聖潔敬拜的祭

a. The writer sees so much of our christian life in “priesthood imagery” (Joseph the Levite?)

a. 作者以“祭司的影象”看見了我們基督徒生活裡的許多方面（利未人約瑟？）

b. “*continual*” offerings (*Nu 28*) were the two whole burnt offerings of a lamb made at the day’s start and end and sandwiching all those offerings made in between = “*perpetual*”

b. “持續的”祭（民28章）是二隻完全獻上的燔祭羔羊，在一天的開始及結束獻上，在那二個祭之間祭是“常獻的”祭

c. Once the lamb was sacrificed upon the brazen altar, coals were taken into the Holy place and placed upon the Altar of Incense igniting the incense of prayer/praise wafting up as a sweet odor to God

c. 當羔羊在銅祭壇上被獻上時，碳被帶入了聖所，並放在香壇上，點上的香（禱告／敬拜）往上飄，成了獻給神的香氣

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9. Holy Sacrifice of Worship

9. 聖潔敬拜的祭

d. Our worship has no fragrance except as offered *“through Him”* - that is, beginning from the whole burnt offering of the Lamb of God

d.我們的敬拜沒有香氣，除非是“通過祂”而獻上；那就是一由神的羔羊獻上的整個燔祭開始

e. *“through Him”* we can offer our praise and thanksgiving to God (the Father) as the priests of old at the beginning and end of each day

e.“通過祂”我們能獻上我們的讚美及對父神的感謝，如同古時的祭司在每天的開始及結束時所做的一樣

f. Sacrifices of praise and thanksgiving are offered through our lips *“to His Name”*

f. 頌讚及感恩的祭是從我們的嘴唇“歸給祂的名”

Holy Worship

聖潔的敬拜

Heb. 13.16 And do not neglect doing good and sharing, for with such sacrifices God is pleased.

來13:16 只是不可忘記行善和捐輸的事；因為這樣的祭，是神所喜悅的。

10. Holy Sacrifices of Good Works and sharing

10. 行善和捐輸的聖潔的祭

a. Sandwiched between our morning and evening devotional “sacrifices” the overflow of His magnanimous life should result in doing good to all and “*koinonia*” (*lit in Gk = have all things common*)

a. 夾在我們晨耕跟晚禱之間的“祭”是祂寬宏大量的生命之湧流，結果就是為一切行善—“*koinonia*”（希臘文=凡物共用）

Holy Worship

聖潔的敬拜

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10. Holy Sacrifices of Good Works and sharing

10. 行善和捐輸的聖潔的祭

b. These are seen as “*sacrifices*” just as valuable as our quiet time and worship. The first enables the second: the “offerings to God” and then the “sacrificial giving among men”

b. 這些被視為“祭”，這跟我們與主的安靜時間及敬拜一樣的珍貴。第一個啟動了第二個：有“獻給神的祭”，然後才有“為人犧牲的付出”

c. Our God is well pleased with such holy sacrifices

c. 我們的神非常喜悅這樣聖潔的祭

Holy Submission and Obedience

聖潔的降服及順從

Heb. 13.17 ¶ Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

來13:17 你們要依從那些引導你們的，且要順服；因他們為你們的靈魂時刻警醒，好像那將來交帳的人。你們要使他們交的時候有快樂，不致憂愁；若憂愁就於你們無益了。

11. Holy Submission and Obedience

11. 聖潔的降服及順從

a. Holy order is beautiful to God and necessary for us as separated former rebels

a. 聖潔的秩序對神是美麗的，而對我們這些曾經背叛但現在被分別的人來說是必需的

b. Overseers and Shepherds have a thankless job which becomes onerous when made more difficult by complaints, disobedience, lack of submission

b. 監督及牧者有份不被感謝的工作，當被投訴、不遵守、缺乏順從而變得更加困難時，這就工作就變得十分繁重

Holy Submission and Obedience

聖潔的降服及順從

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11. Holy Submission and Obedience

11. 聖潔的降服及順從

c. All of us are accountable before God for holy order;

c. 我們每個人都要在 神面前為聖潔的秩序負責

- leaders are accountable to keep watch

- 領導者有責任繼續看守

- we sheep are also accountable as those who submit and cause no grief in the assembly

- 我們這些羊也要負責成為順服的人，並且不要給聚會帶來憂愁

Holy Intercession

聖潔的代禱

Heb. 13.18 ¶ Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.

來13:18 請你們為我們禱告，因我們自覺良心無虧，願意凡事按正道而行。

Heb. 13.19 And I urge you all the more to do this, so that I may be restored to you the sooner.

來13:19 我更求你們為我禱告，使我快些回到你們那裡去。

12. Holy Intercession for God's Servants

12. 為了神的僕人們的聖潔代禱

a. There are those traveling and serving and needing prayer and covering

a. 有些為了服事而旅行的人需要代禱及遮蓋

b. Many of God's servants began with a good conscience and a desire to live honorably but fame and fortune too easily can turn them from the living way

b. 有許多神的僕人開始時有好的良心及盼望有光榮的生活，但名利與財富太容易使他們從活的道路上脫離

Holy Intercession

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12. Holy Intercession for God's Servants

12. 為了神的僕人們的聖潔代禱

c. The writer is obviously known to these Jewish saints who have been led and helped by his ministry in the past

c. 作者很明顯的是被那些過去因他的職事曾被帶領及受幫助的猶太聖徒們所認識的

d. Pray for the larger Kingdom work; for workers to heed the call to sacrifice all and for greater unity among various isolated assemblies

d. 為了國度更大的工作禱告；為了注意呼召要犧牲一切的工人禱告，還有為了不同孤立的聚集有更大的合一而代禱

Holy Benediction

聖潔的祝福

Heb. 13.20 ¶ Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord,

來13:20 但願賜平安的神，就是那憑永約之血、使群羊的大牧人—我主耶穌從死裡復活的神，

Heb. 13.21 equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever.

Amen.

來13:21 在各樣善事上成全你們，叫你們遵行他的旨意；又藉著耶穌基督在你們心裡行他所喜悅的事。願榮耀歸給他，直到永永遠遠。阿們！

Holy Benediction 聖潔的祝福

a. Here he mentions some facts that indicate he was fully aware of Paul's full gospel:

a. 在此，他提到了幾個事實，表明了他完全意識到保羅傳的整個福音：

- Jesus' resurrection is only mentioned here in *Hebrews*
- 耶穌的復活只有在希伯來書這裡被提到

- but he has emphasized the heavenly aspects of His ascension and glorification which came after resurrection

- 但是他強調了有關祂升天及得榮耀的屬天部份，那是在復活之後發生的

- He also calls Jesus the great Shepherd of the sheep

- 他並且稱耶穌為群羊的大牧人

- the power of the blood is recognized not only in its saving power but equipping power

- 血的功效不但在得救的能力上被承認，並且也在裝備的能力上被承認

Holy Benediction

聖潔的祝福

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來13:20但願賜平安的神，就是那憑永約之血、使群羊的大牧人—我主耶穌從死裡復活的神，
Heb. 13.21 equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

來13:21 在各樣善事上成全你們，叫你們遵行他的旨意；又藉著耶穌基督在你們心裡行他所喜悅的事。願榮耀歸給他，直到永永遠遠。阿們！

希伯來書 13:20-21

Now may the God of peace

但願賜平安的神

who brought again from the dead our Lord Jesus,

就是那憑永約之血 使群羊的大牧人

the great shepherd of the sheep,

我主耶穌從死裡復活的神

by the blood of the eternal covenant,

在各樣善事上成全你們

equip you with everything good

叫你們遵行

that you may

他的旨意
DO HIS WILL

Hebrews 13:20-21

b. In their turmoil and shaking, it was the “God of Peace” (Shalom) who:

b.在他們的動盪和震動裡，是“平安的神”（沙龍）祂：

- equips us with grace to do His Will

-以恩典裝備我們去行祂的旨意

- is working in us the holiness so pleasing to God

-在我們裡面作工成為聖潔，使神喜悅

- grants all of these resources “through Jesus Christ” and so all glory be to Him

- “藉著耶穌”授予所有這些資源，並且將榮耀完全歸於祂

Holy Greetings

聖潔的問安

Heb. 13.22 ¶ But I urge you, brethren, bear with this word of exhortation, for I have written to you briefly.

來13:22 弟兄們，我略略寫信給你們，望你們聽我勸勉的話。

Heb. 13.23 Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you.

來13:23 你們該知道，我們的兄弟提摩太已經釋放了；他若快來，我必同他去見你們。

Heb. 13.24 Greet all of your leaders and all the saints. Those from Italy greet you.

來13:24 請你們問引導你們的諸位和眾聖徒安。從義大利來的人也問你們安。

Heb. 13.25 ¶ Grace be with you all.

來13:25 願恩惠常與你們眾人同在。阿們！

Holy Greetings 聖潔的問安

a. The writer knows his words were tough but bids them chew upon such meat from the Word

a. 作者知道他的話語很嚴格，但他吩咐他們咀嚼 神話語中像這樣的乾糧

b. From 13.23 we learn that Timothy had been jailed and was now released and hopefully was joining our apostle in travels which meant they would soon visit them (Jerusalem? Diaspora? Galilee? Pella?)

b. 從13:22我們知道提摩太曾被關在監裡，但現在被釋放了，並且他希望參與我們使徒的行程，這表示他們即將探望他們（到耶路撒冷？散居的？加利利？佩拉？）

c. Final greetings included those from Italy (Rome) where the writer had recently visited their many Jewish christian brethren

c. 最後的問安包括了那些從義大利（羅馬）來的人，作者在這不久前才去探望了那邊許多的猶太基督徒弟兄們

The End

全篇完