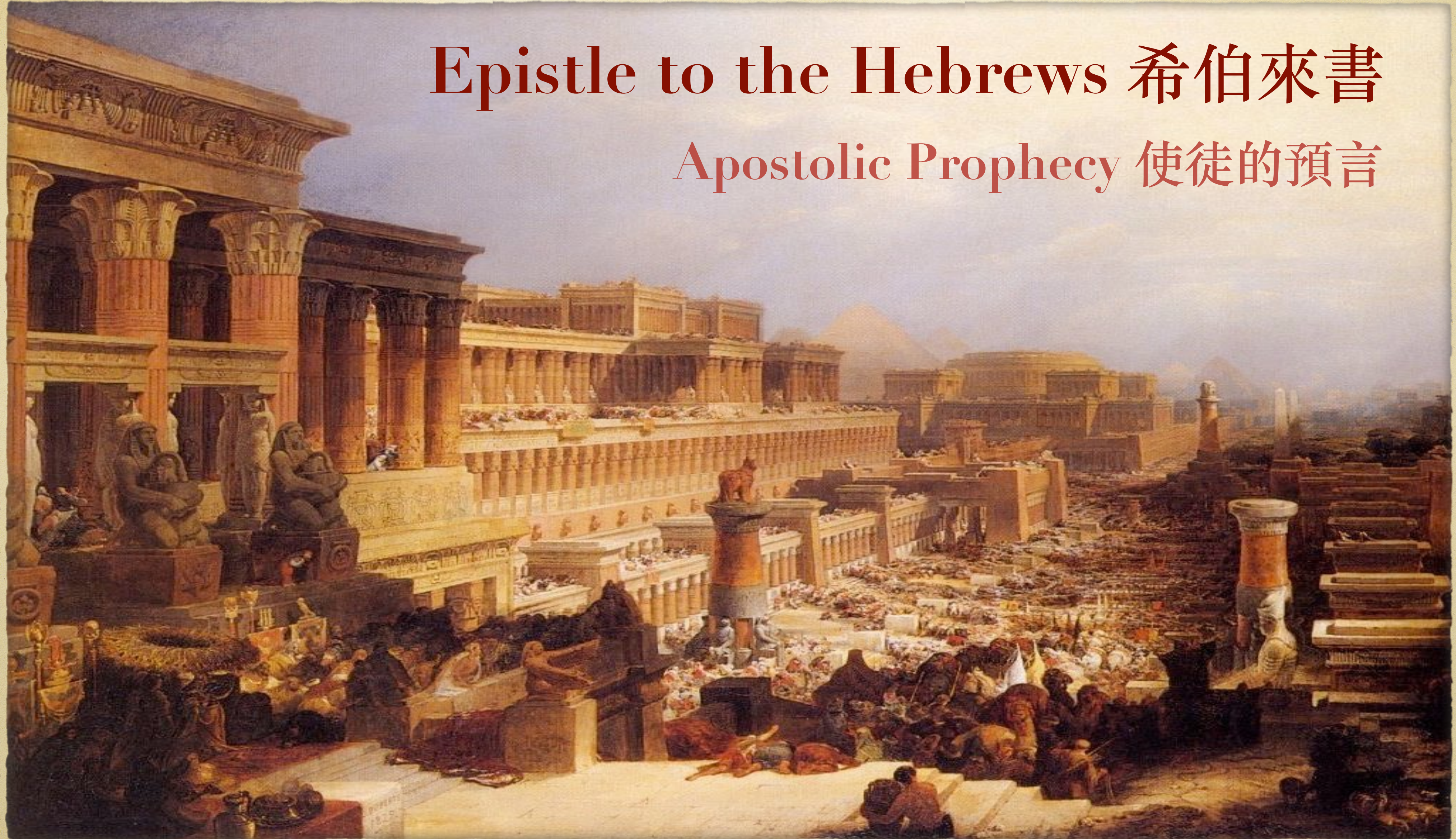


Epistle to the Hebrews 希伯來書

Apostolic Prophecy 使徒的預言



Epistle to Hebrews and prophecy 希伯來書與預言

Hebrews is a prophetic book which is set in a divinely arranged group of 4 books which emphasize the coming Kingdom of the Messiah: Hebrews, James, 1 & 2 Peter

希伯來書是一卷預言書，特別強調即將來臨的彌賽亞國度。它被神聖的安排在四卷一組的書信裡，就是：希伯來書、雅各書、彼得前、後書。

a. Like the Synoptic gospels, Hebrews was a prophecy to prepare Jewish Believers for when Jesus' Kingdom will come upon this earth - Millennium

就如概略福音一樣，希伯來書是個預言書，為猶太信徒預備迎接即將來到地上的耶穌的國度：千年國。

b. There are five characteristics that prophecies of the coming Kingdom have in common

有關即將來臨之國度預言裡有五個共同的特點。



Kingdom Come 即將來臨的國度

Remember from last time that Kingdom teaching emphasizes 5 things

溫習上次有關國度教導所強調的五個點

1. The nearness of the Lord's Coming is the Kingdom burden

國度的負擔就是主即將再來

2. Rewards for Kingdom service are promised

事奉國度所得的獎賞是已經應許好了的

3. The promised inheritance/reward is conditional

應許繼承的產業／獎賞是有條件的

4. Perfection (maturity, fullness) is a present goal

得成全（成熟、完全）是目前的目標

5. "Salvation" of the soul (sanctification) is "saving unto the end" after the initial salvation of the believer is received in Christ

當信徒一接受基督為救主後，魂的「救恩」（成聖）就開始了，並且「拯救到底」



Kingdom Come 即將來臨的國度



Hebrews is written by an apostle and a prophet

希伯來書是由一位使徒及先知寫的

1. There is no conclusive evidence as to who the writer actually was

沒有確鑿的證據證明誰寫了希伯來書

2. We can be sure that he was apostolic for two reasons:

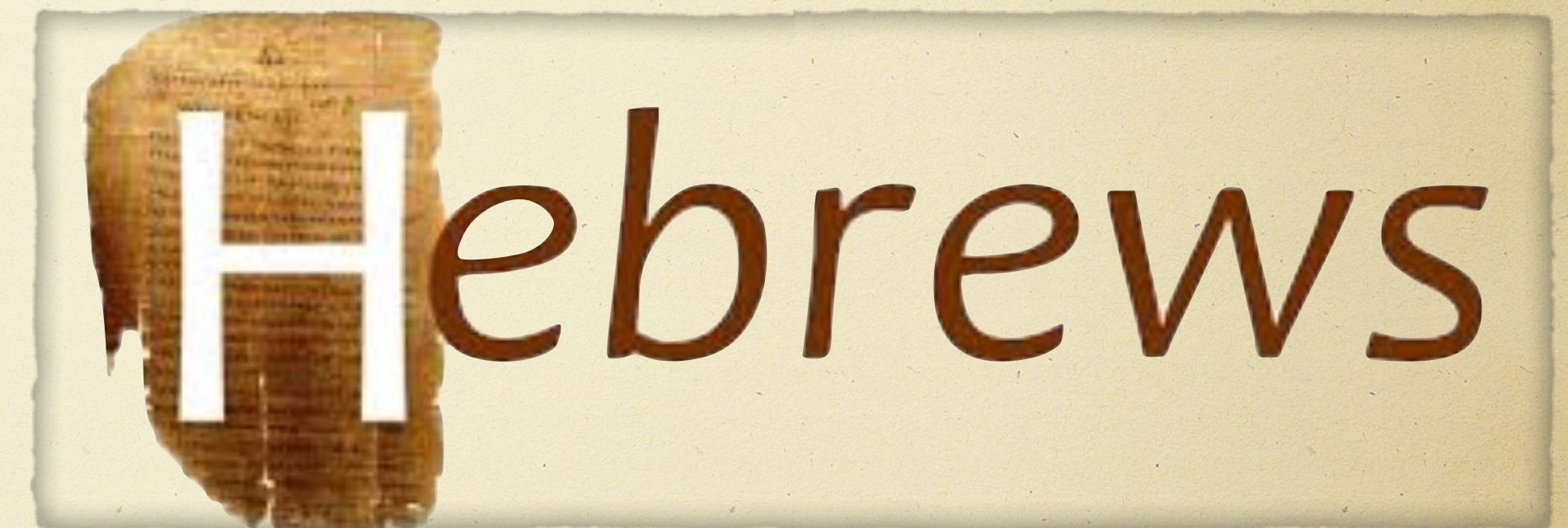
有二個原因讓我們知道作者應該是個使徒：

1) The book is a “foundation building” and prophetic book which was the ministry of apostles (Eph. 2.20)

這卷書是個「建造的根基」及預言書，這原是使徒的職事
(弗2:20)

2) One of the criteria for a book to be accepted into the NT canon was its direct or indirect apostolic origin

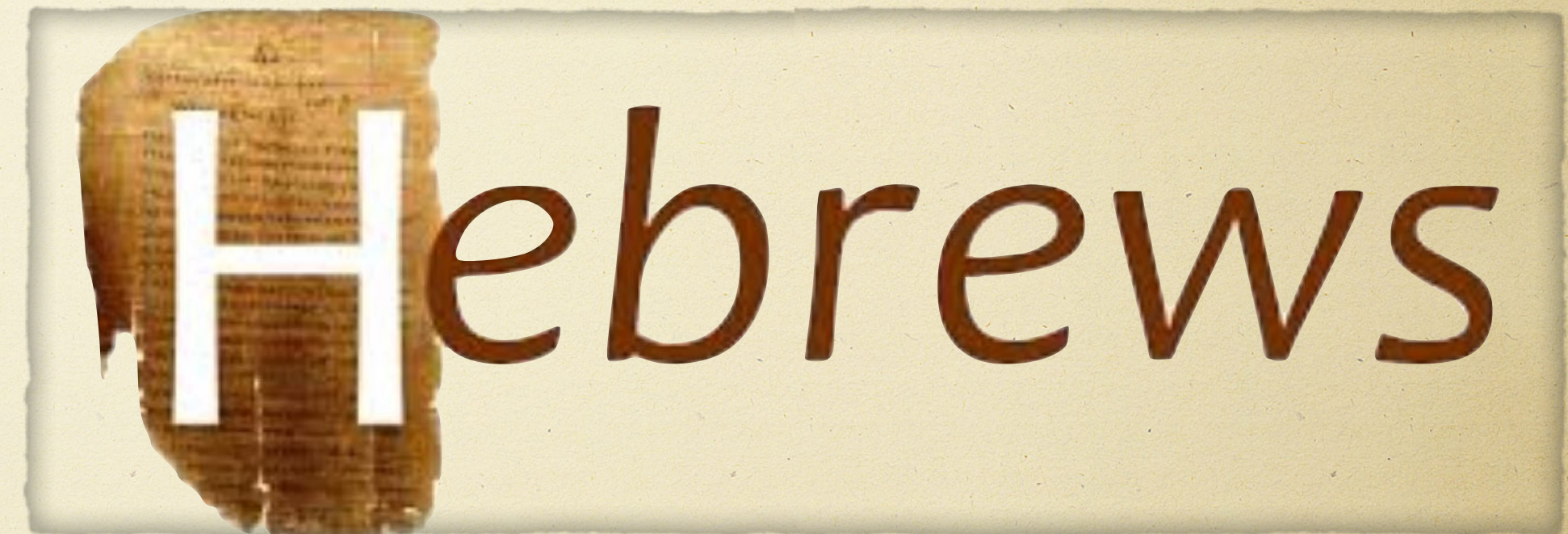
一卷書若能被接納為新約的教規，有個標準，那就是它必須是直接或間接來自於使徒的



Hebrews is written by an apostle and a prophet 希伯來書是由一位使徒及先知寫的

3. The writer mastered the Greek LXX (quoted from LXX not Hebrew), very familiar with Jewish Temple and priesthood, offerings and traditions, and was also trained in the use of rabbinical arguments and reasoning

希伯來書的作者精通希臘文的七十士譯本（他引用七十士譯本而不是希伯來文），他非常熟悉有關猶太聖殿、祭司聖職、獻祭及傳統的事，並且被訓練引用拉比論證及推理

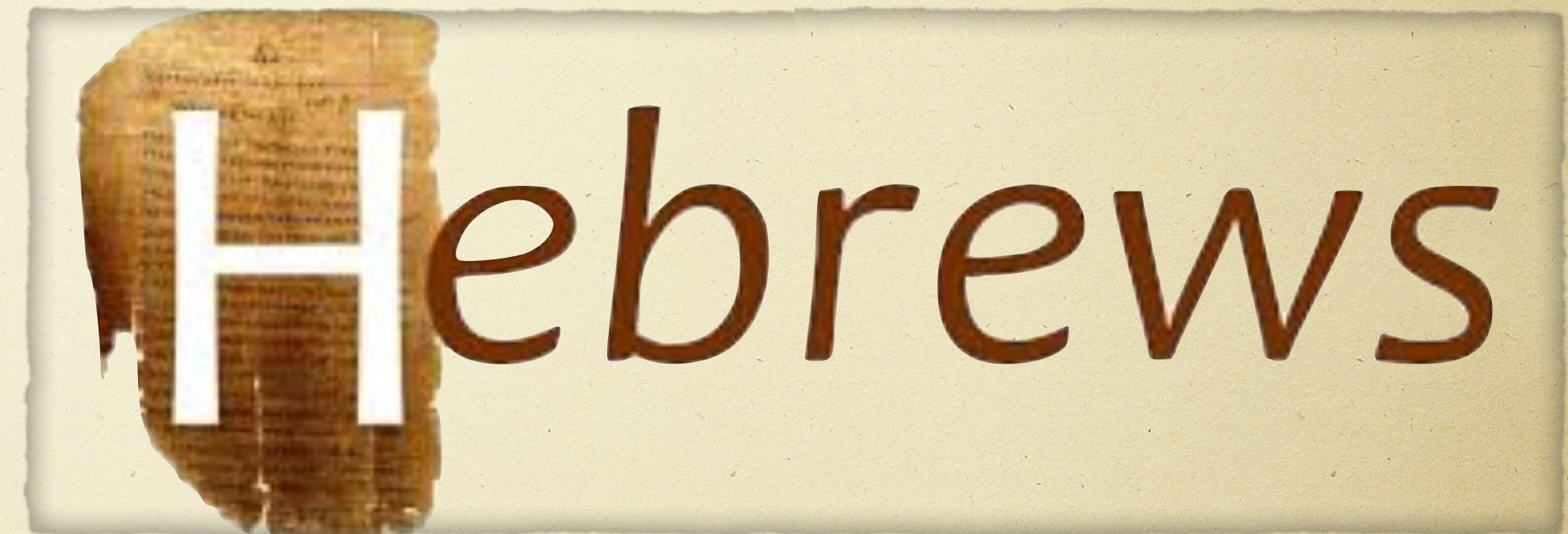


Hebrews is written by an apostle and a prophet

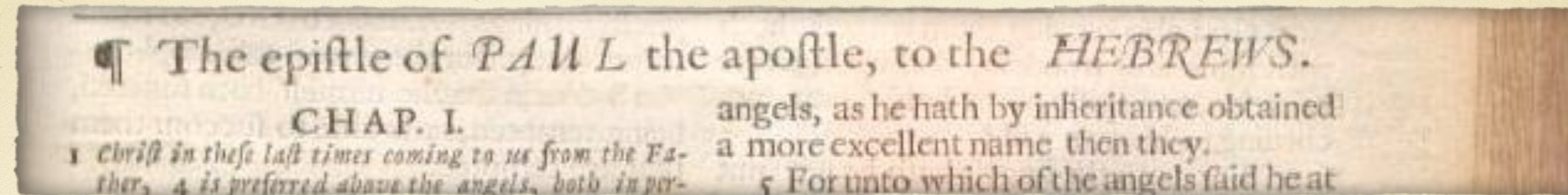
希伯來書是由一位使徒及先知寫的

4. The writer was also a “prophet” who had received a revelation of Jesus Christ enabling him to bring such a strong exhortation to Jewish believers at a crucial moment just before their whole outward religion centered in the Temple and Jerusalem was destroyed
作者同時也是一位「先知」，他得到耶穌基督的啟示，讓他能在猶太聖徒以聖殿及耶路撒冷為中心的整個外在宗教被毀以前的關鍵時刻，給予強而有力的勸誡

5. Several early church fathers gave their opinion as to who the writer might be
有好幾位早期教會的父老們對於誰有可能是這卷書的作者，給了他們的看法



Who wrote Hebrews? 誰寫了希伯來書？



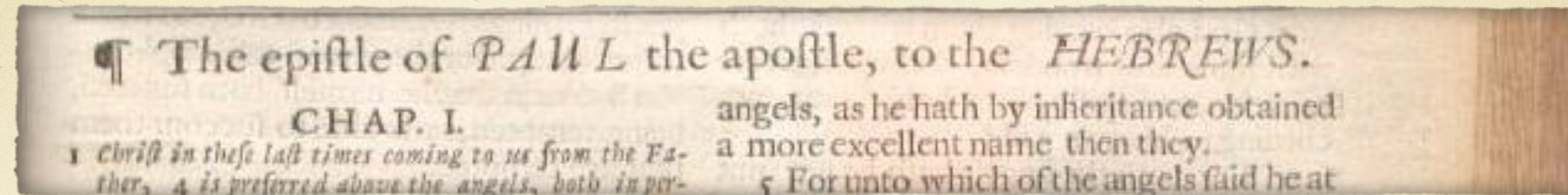
1. Paul - KJV put Paul's name in beginning and end - but his name is not in original Mss
保羅 - 英文欽定版聖經將他的名字放在開始及結尾 - 但在原本的手抄版裡並沒有他的名字

Case for Paul: Paul originally wrote this epistle in Hebrew and it was later translated into Greek by either Timothy or perhaps Luke (Clement of Alexandria - 200AD)

為保羅辯護：保羅最初用希伯來文寫了這卷書信，後來可能是提摩太或路加（主後200年 - 亞歷山大的革利勉）將它翻譯成希臘文

- a. Translation of Hebrew would explain why the vocabulary in Hebrews is different from his epistles
由於是翻譯的希臘文，因此解釋了為什麼希伯來書裡的詞彙跟他其他的書信不一樣
- b. Paul left his name off deliberately to not offend Judaeen Jews and other opponents
為了不觸犯在猶太地的猶太人以及其他反對的人，保羅故意不提自己的名字
- c. Paul had thorough knowledge of Judaism and uses OT passages (some included in his other epistles)
保羅對於猶太教及引用舊約經文有充分的知識（有些也包括在他的其他書信裡）

Who wrote Hebrews? 誰寫了希伯來書？



Problems with Paul as author:

如果保羅是作者的問題癥結：

a. Early church placed Hebrews in the “general” epistles section and not among Paul’s epistles

早期的教會將希伯來書歸類於「一般」書信而不是保羅的書信

b. Gk scholars including Eusebius, Calvin and Luther reject Pauline authorship based on its Gk vocabulary and content

早期學者，包括尤西比烏斯、加爾文以及馬丁路德，基於希臘文的字彙及內容，都不承認作者是保羅

c. Paul’s arguments were more Greek in argument and absolute (cross upon Jewish ways) whereas the approach of Hebrew’s argument starts by accepting the “Judaistic shadows” as God’s temporary provision until the “better covenant” came along

保羅的辯論比較希臘化，並且當（提到猶太人的方式）時，語氣都十分絕對！而希伯來書辯論的方式始於接受「猶太教的影子」為神暫時的供應，直等到「更美之約」的來臨

Who wrote Hebrews? 誰寫了希伯來書？

2- Apollos was thought to be the possible author 亞波羅被認為是有可能的作者

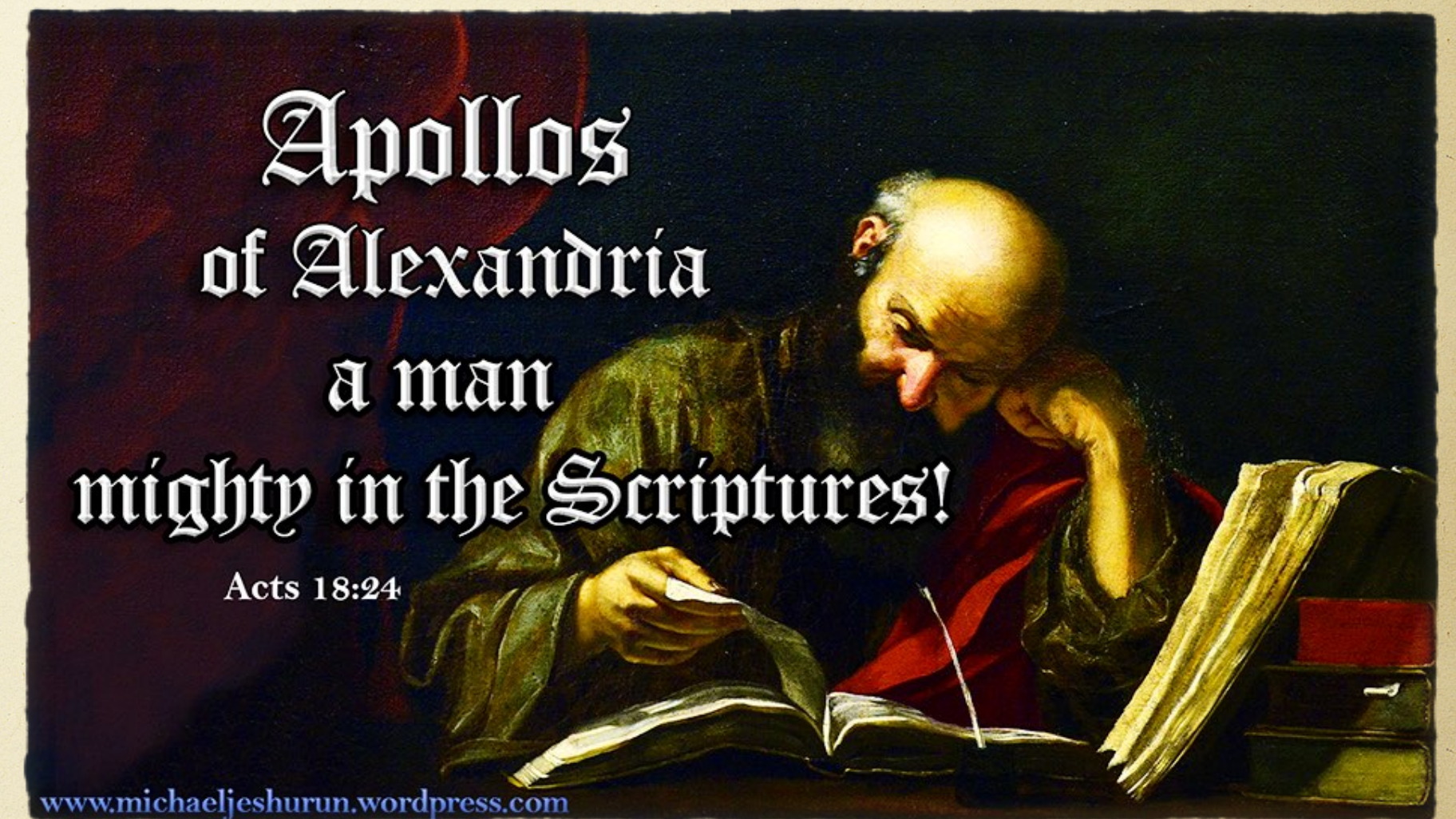
a. He was apostolic and prophetic, thoroughly versed in OT and could powerfully refute the Jews (Acts 18:28)

他是使徒，也是先知，熟悉舊約經文，並能有力的反駁猶太人
(徒18:28)

b. His arguments were scripture based and rhetorical in style
他的辯論是以聖經為根基，並以修辭為風格

c. Origen of Alexandria in 240 AD first suggested Apollos, Luther thought it might be Apollos because he was of the learned Alexandrian Jewish community well trained in rabbinic argument
亞歷山大的俄利根於主後240年首先提議亞波羅是作者。

馬丁路德也認為是亞波羅，因為他在亞歷山大的猶太人圈子裡是個有學問的人，並且在拉比的辯論方面，受過良好的訓練

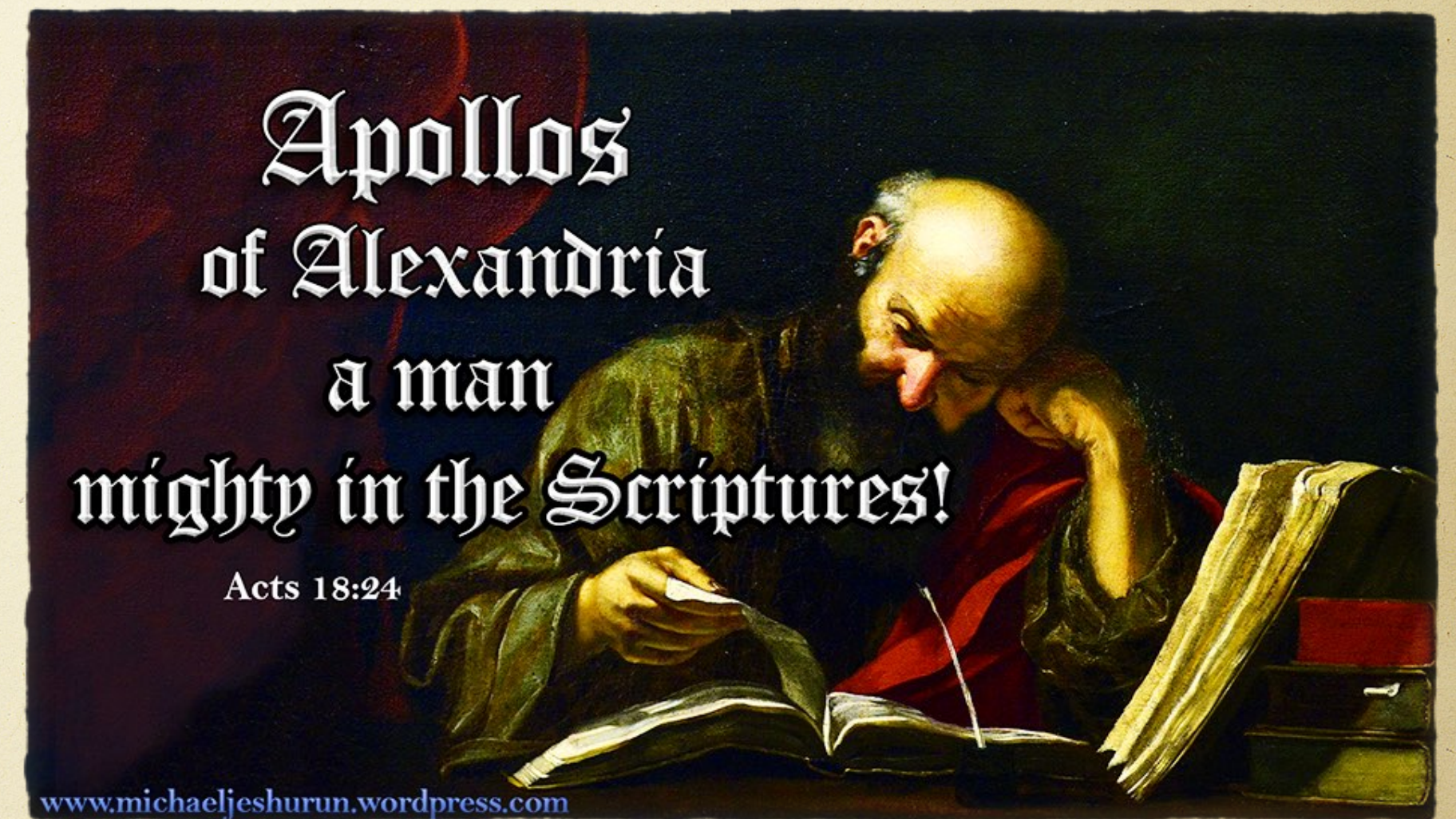


Who wrote Hebrews? 誰寫了希伯來書？

Problem with Apollos to be the possible author
如果亞波羅是作者的問題所在：

Problems: Did he know Timothy (He.13.23)?
問題：他認識提摩太嗎？（來13:23）

Was he closely connected with Rome (He.13.24)?
他是否與羅馬有緊密的聯繫？（來13:24）



Who wrote Hebrews? 誰寫了希伯來書？

3- Barnabas was thought to be the author 巴拿巴也被認為是本書的作者

1. Tertullian in 200 AD wrote that "There exists an Epistle to the Hebrews under the name of Barnabas"

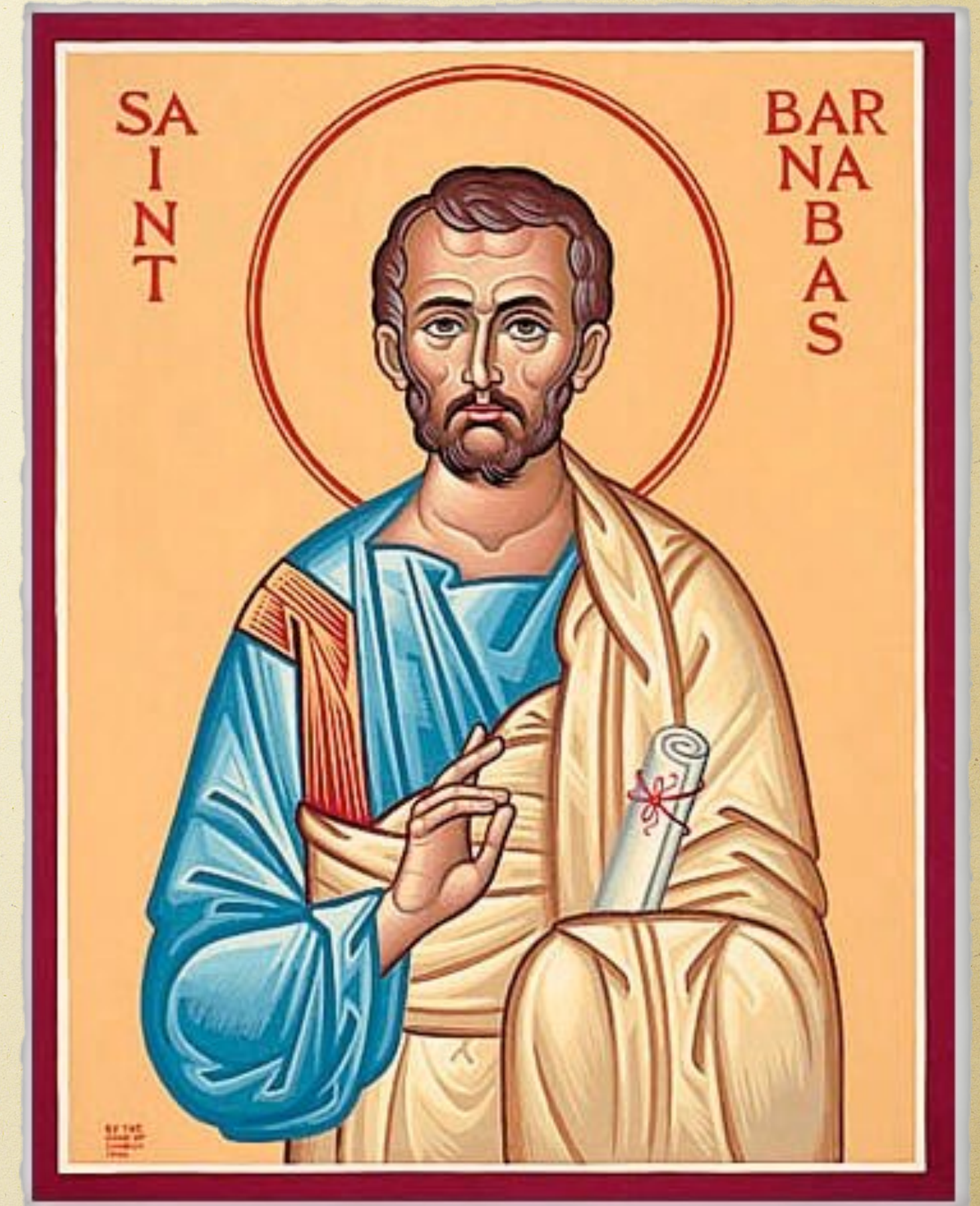
特士良在主後200年寫道：「巴拿巴的名存在於希伯來書的書信中」

2. Barnabas learned how to deal with the Jews not only in Jerusalem but as he traveled with Paul

巴拿巴不但在耶路撒冷，並他與保羅旅行時，學會瞭解如何應對猶太人

3. Grew up as a Levite (Joseph) so intimately familiar with priestly ministry and the "shadows" of Judaism (Gal 2.13)

在利未家庭長大，（約瑟）非常熟悉祭司的職事及猶太教乃是「影兒」（加2:13）



Who wrote Hebrews? 誰寫了希伯來書？

3- Barnabas was thought to be the author
巴拿巴也被認為是本書的作者

4. The Greek style of Hebrews is formal, rhetorical, the Bible used was the LXX (Greek OT), yet the arguments are very Jewish and rabbinical

希臘式希伯來文的詞彙是正式的，而聖經用七十士譯本（希臘文舊約），在辯論上是十分猶太化及偏向拉比的

5. Barnabas in Hebrew means “son of exhortation” (Ac 4.36) suggesting he was a prophet and with an encouraging ministry
巴拿巴這名字的意思在希伯來文乃是「勸慰之子」（徒4:36）
暗示他本是先知，並有鼓勵性的職事

Maybe Origen, in 240AD, gave the best answer when he commented to Eusebius, “Who wrote the epistle of Hebrews?”

In truth, only God knows!”
(Hist. eccl. 6.25.14)

可能俄利根，在主後240年
給了最好的答案
當他對尤西比烏斯辯論時說：
「誰寫了希伯來書？實際上，
只有神知道！」
(歷史。傳道書。14年6月25日)

Apostolic Prophet's Burden and Vision

使徒先知的負擔及異象

Hebrews was written by someone with a prophetic sense of urgency for his people

寫希伯來書的人對於他寫作的對象有著預言性的緊迫感

a. He sensed the coming “shaking” of the Jewish people - perhaps written during the Jewish Wars between Judaea and Rome (66-70AD)

他感覺到即將面臨猶太人的「震動」—可能就在（主後66-70年）猶太地跟羅馬打仗時寫了此書

b. He also saw the shaky spiritual foundation of these Jewish Christians with one foot planted in their traditions and one foot standing upon Christ

他並且看見這些猶太人的基督徒屬靈根基不穩固，一腳站在他們自己的傳統裡，一腳站在基督裡



But it was a Vision of the Lord in Heaven that prompted the epistle 是天上 神的異象驅使出這封書信

Heb. 3.1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession;

同蒙天召的聖潔弟兄啊！你們應當思想我們所認為使者、為大祭司的耶穌；

1. This Vision was the **KEY** to helping these Jewish believers: If they could see Jesus THE MAN who understands human weakness as their merciful high priest presently interceding on their behalf in the Eternal Tabernacle in Heaven made without hands *He 9.11*

這異象是幫助那些猶太信徒的那個**關鍵**：願他們能看見那人耶穌，祂體恤人類的軟弱，作為他們憐憫的大祭司，親自在那不為人手所造、天上永遠的帳幕裡替他們代求（來9:11）

a. Heaven mentioned 10X - so a heavenly vision central

「天上」被提到過10次—因此屬天的異象乃是個中心點

b. Begins with Jesus in His divine Sonship sat *down at right hand of the Majesty on high He 1.3*

以耶穌作為開頭，在祂神聖兒子的名份裡，坐在高天至大者的右邊（來1:3）

c. The writer is burdened to share what Jesus is doing **NOW** in ministry for us as our man in the glory

作者有負擔分享耶穌**現在**的職事：為了我們，祂是那在榮耀裡的人



Apostolic Prophet's Burden and Vision

使徒先知的負擔及異象

2. Gospels showed what Jesus did for us while on earth but Hebrews was only NT book revealing what Jesus is doing NOW in heaven for us (remember: Hebrews was written before Revelation)

福音書表達了耶穌在地上的時候替我們做了什麼，但希伯來書是新約裡唯一的書顯示了耶穌現在在天上為我們所做的事（記得：希伯來書是寫在啟示錄之前的）

a. as they “turned their eyes upon Jesus” they could walk in love under an open heaven

若他們「轉眼仰望耶穌」，他們就能在敞開的天之下在有愛的行動

b. They could anchor their hope upon Jesus in the heavenlies and “run with endurance” undistracted

他們能在屬天的範疇裡將他們的盼望的錨拋給耶穌，並毫無阻攔的「憑耐心奔跑」

c. By such a heavenly vision their faith would be strengthened like those in He.11 who awaited their kingdom inheritance “by faith”

憑著這樣的屬天異象，他們的信心得以堅固，就如希伯來書11章裡那些憑「信心」等候屬天產業的人一樣



The Necessity of Warning 警告的必需性

The writer speaks of several ways their weak spiritual condition was exposed in these times of trouble (and perhaps even convicted some who were not clearly saved)

作者以不同的方式提到他們他們屬靈軟弱的光景，是在他們有麻煩時被暴露的（可能甚至判定他們之間有些人沒有明確得救）

a. (Heb 2) They were slipping away from their “full salvation” having forgotten their supernatural beginnings

（來2）他們從完全的救恩裡漸漸溜走，忘記了他們原有超自然的開始

b. (Heb3-4) Their “lack of rest” betrayed hearts of unbelief and disobedience to God’s Word

（來3-4）他們「缺乏安息」背叛了不信的心並且不順從 神的話

c. (Heb 6) They were in grave danger of “falling away” from their faith and the steadfast testimony they formerly had even in persecutions

（來6）他們處於嚴重的危險中「遠離」他們的信仰以及他們以前在受逼迫時所擁有的堅定的見證

d. (Heb 10.37-38) Their destined Kingdom inheritance was in jeopardy if they “shrink back” from enduring faith in the *little while* just before He comes back

（來10:37-38）如果在 主回來以前的一點點時候，他們從忍耐的信心裡「退縮」，他們命定要得到的國度產業就會有危險！



Prophecy = Strong Encouragement

Heb 6.18, 13.22

預言 = 強烈的鼓勵

來 6:18, 13:22

Heb. 6.17 In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath,

來6:17 這樣，神願意為那承受應許的人，格外顯明祂的旨意是不更改的，就啟示為證

Heb. 6.18 so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

來6:18 藉這二件不更改的事，神決不能說謊，好叫我們這逃往避難所，持定擺在我們前頭指望的人，可以大得勉勵

Heb. 6.19 This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil,

來6:19 我們有這指望如同靈魂的錨，又堅固、又牢靠，且通入幔內

Heb. 6.18 God can't break his word. And because his word cannot change, the promise is likewise unchangeable. ¶ We who have run for our very lives to God have every reason to grab the promised hope with both hands and never let go.

(Message version)

來6:18 神決不打破祂自己的話。由於祂的話不改變，應許也因此不改變。我們為神而活的人，有所有的權利以雙手抓住承諾的希望而不放鬆（信息版聖經）

Prophecy = Strong Encouragement

Heb 6.18, 13.22

預言 = 強烈的鼓勵

來 6:18, 13:22

Heb. 6.20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek
來6:20 **作先鋒的耶穌**，既照著麥基洗德的等次，成了永遠的大祭司，就為我們進入幔內

The writer encourages the saints to “anchor their souls” in the Holy of Holies above where Jesus now intercedes

作者鼓勵聖徒將他們「靈魂的錨」拋在天上的至聖所，在那裡有耶穌替我們代求

a. “Heavenly vision” is the key to an enduring faith through any earthly shaking and trials

「屬天的異象」是在經歷任何世上的震動及苦難時的一個維持信仰的關鍵

b. “Without a vision the people perish”

「若無異象民就放肆」（「若無異象民就滅亡」）

Heb. 6.18 God can't break his word. And because his word cannot change, the promise is likewise unchangeable. ¶ We who have run for our very lives to God have every reason to grab the promised hope with both hands and never let go.
(Message version)

來6:18 神決不打破祂自己的話。由於祂的話不改變，應許也因此不改變。我們為神而活的人，有所有的權利以雙手抓住承諾的希望而不放鬆（信息篇）

Strong Encouragement = “Let us” and “Lest”

強烈的鼓勵 = 「我們應當」以及「免得」

14 times Hebrews commands us to press forward in faith with “Lettuce”

希伯來書有14次用「我們應當」來命令我們以信心向前邁進

1. Heb. 4.1 Let us fear

來4:1 當畏懼

2. Heb. 4.11 Let us be diligent

來4:11 務必竭力

3. Heb. 4.14 Let us hold fast our confession of faith

來4:14 便當持定所承認的道

4. Heb 4.16 Let us draw near the throne

來4:16 我們只管坦然無懼的，來到施恩的寶座前

5. Heb 6.1 Let us go on to perfection

來6:1 我們應當……竭力進到完全的地步

6. Heb 10.22 Let us draw near with heart

來10:22 我們……就當存著誠信，和充足的信心

7. Heb 10.23 Let us hold fast the confession of hope

來10:23 我們……就當存著誠信，和充足的信心

8. Heb. 10.24 Let us stimulate one another

來10:24 又要彼此相顧，激發愛心

9. Heb. 12.1 Let us lay aside every weight

來12:1 就當放下各樣的重擔

10. Heb. 12.1 Let us run with endurance

來12:1 就當……存心忍耐，奔……的路程

11. Heb 12.2 Let us fix our eyes

來12:2 仰望為我們

12. Heb 12.28 Let us take grace

來12:28 就當感恩

13. Heb 13.13 Let us go out to Him outside the camp

來13:13 我們也當出到營外

14. Heb 13.15 Let us offer up a sacrifice of praise

來13:15 我們應當……常常以頌讚為祭

Strong Encouragement = "Let us" and "Lest"

強烈的鼓勵 = 「我們應當」以及「免得」

10 times Hebrews warns against going backward with the word "Lest"

(subjunctive mood ["if"] speaks of a doubtful yet possible condition which could become a reality)

希伯來書有10次用「免得」來警告我們不要後退（虛擬語氣 'if' 是指不確定但有可能成為事實的情形）

1. Heb. 2.1 Lest we let them slip

來2:1 恐怕我們隨流失去

2. Heb. 3.12 Lest there be in any of you

來3:12 免得你們中間，或者有人……

3. Heb. 3.13 Lest any of you be hardened

來3:13 免得你們中間……心裡就剛硬了

4. Heb 4.1 Lest a promise

來4:1 有進入安息地應許……免得我們……

5. Heb 4.11 Lest any man fall

來4:11 免得有人……跌倒了

6. Heb 12.3 Lest ye be weary

來12:3 免得疲倦灰心

7. Heb 12.13 Lest that which is lame

來12:13 使瘸子不歪腳，反得痊癒

8 Heb. 12.15 Lest any man come short...

來12:15 恐怕有人失了……

9. Heb 12.15 lest a root of bitterness spring up

來12:15 恐怕有毒根生出來

10. Heb. 12.16 Lest there be any fornicator or profane person like Esau

來12:15 恐怕有淫亂的，有貪戀世俗的如以掃

Apostolic Prophet's Burden and Vision

使徒先知的負擔及異象

The writer's warnings were not over the possibility of losing their salvation, but the possibility of defaulting their great salvation's Kingdom inheritance *He 6.4-9*

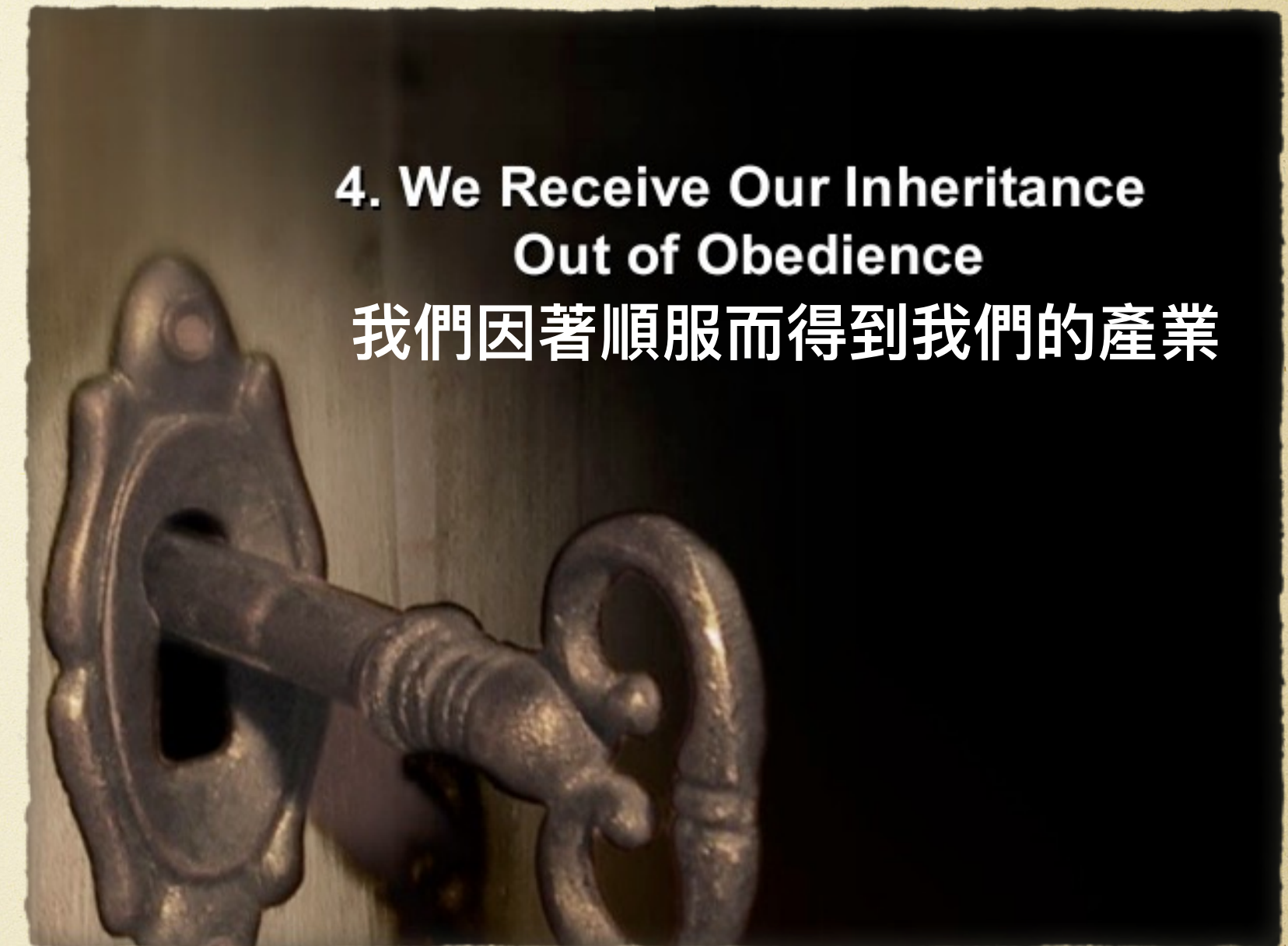
作者的警告不是因為他們有可能失去救恩，而是有可能違背了他們偉大救恩所帶來的國度獎賞（來6:4-9）

a. *Heb. 6.12 so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.*

來6:12 並且不懈怠；總要效法那些憑信心和忍耐承受應許的人

b. *Heb. 1.14; 2.3; 2.10; 5.9; 6.9; 9.28, 11.7 - "salvation" has been eternally settled spiritually; "full salvation" of the soul is presently being worked out as we pursue by grace our kingdom inheritance*
來1:14，2:3，2:10，5:9，6:9，9:28，11:7—

「救恩」在靈裡已經是永遠確定了的；魂的「完全救恩」是要現在操練的；要我們藉著恩典追求國度的產業而得到



4. We Receive Our Inheritance
Out of Obedience

我們因著順服而得到我們的產業

Issue not losing spiritual
“salvation” but forfeiting “so great
salvation” He 2.3

問題不是失去靈魂的「救恩」而是
喪失「偉大的救贖」（來2:3）

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These Jewish Christians were eternally pre-destined to become “*sons in glory*” (*He 2.10*) but they were in danger of forfeiting their being “*adopted as sons*” in the Messiah’s millennial Kingdom

這些猶太信徒已經永遠預定要成為「進入榮耀的兒子」（來2:10）
但是在彌賽亞的千年國裡，他們卻有危險被放棄「接納為兒子」

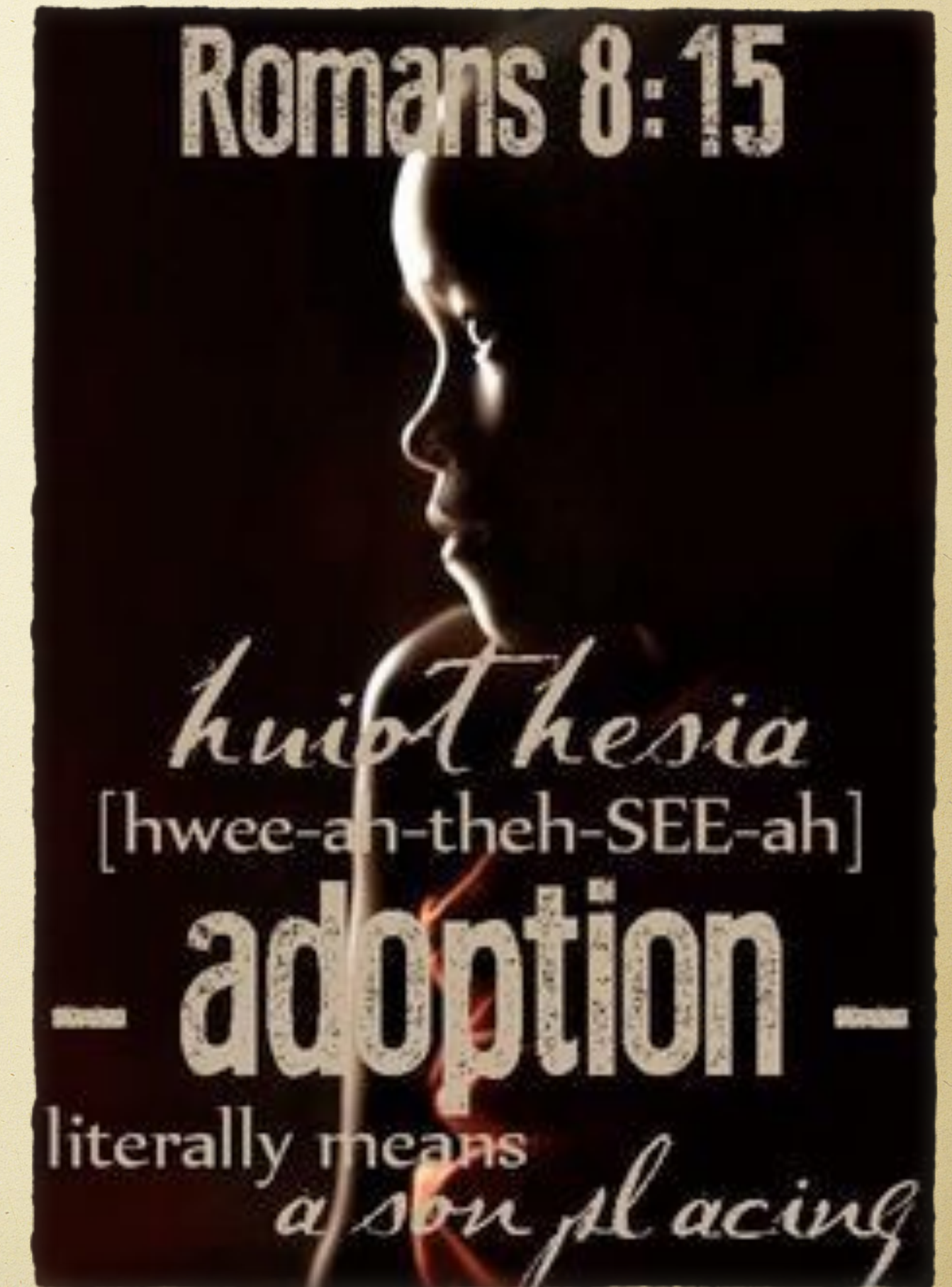
a. “adoption as sons” is literally in Gk huiiothesia:
huios = son + thesia = to place = “son placing”

「被接納為兒子」是希臘字huiiothesia

huios = 兒子 + thesia = 放在 = 「放在兒子的地位上」

b. Placing of sons is a right from birth but gained as a “*child*” is disciplined and trained unto mature sonship as a responsible inheritor *He 12.4-10*

放在兒子的地位上是出生後的權利，但是以「孩子」的地位獲得，是要經過管教及訓練的，直到成為成熟的兒子，作為負責的繼承人（來12:4-10）



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c. So even Jesus was “*placed as a son*” through obedience and then sat down at the right hand of the Father *He 5.8*

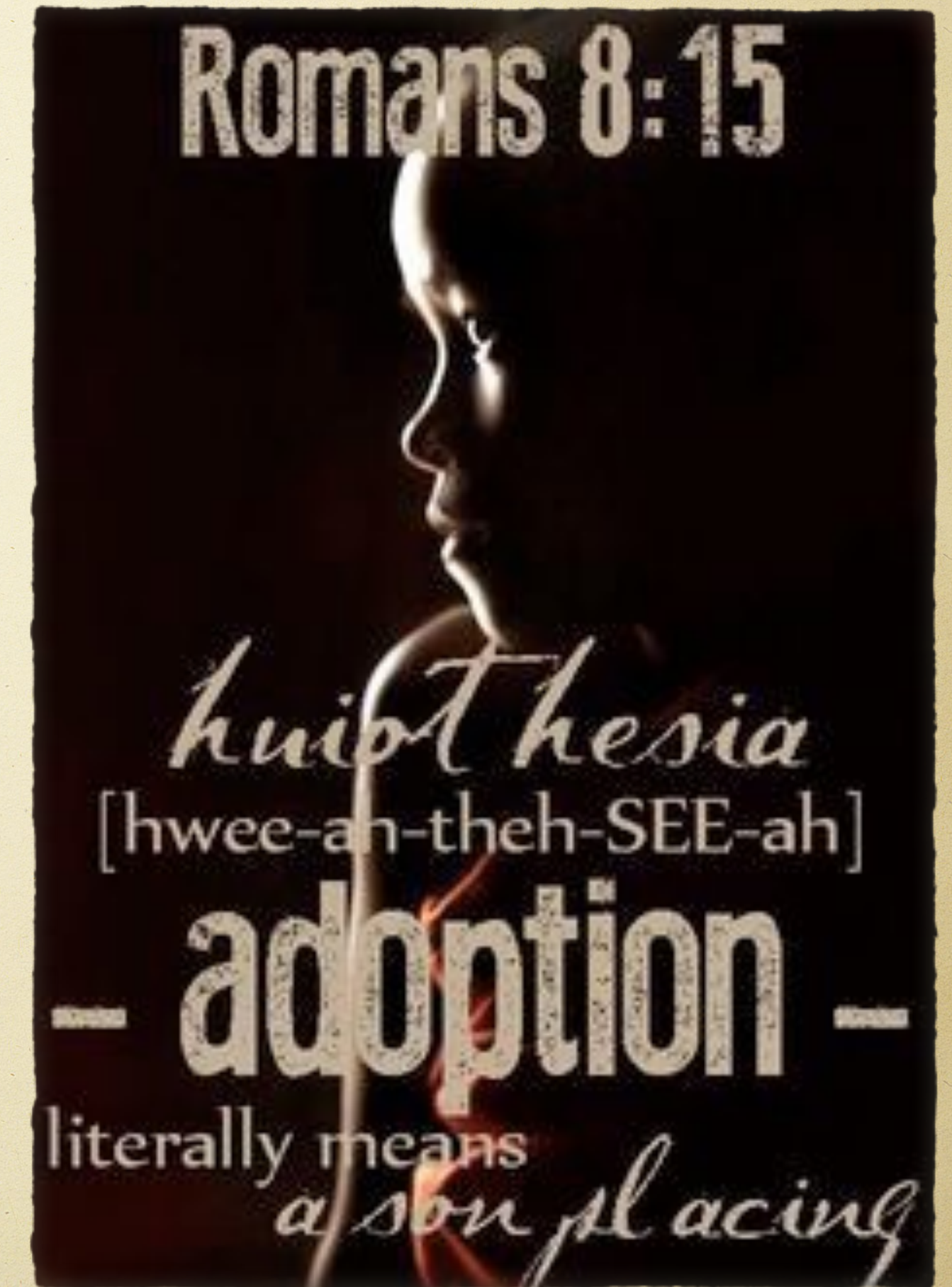
就連耶穌都因順從而被「放在兒子的地位上」，然後祂才坐在父神的右邊（來5:8）

d. Israel was called to the “*placing as sons*” by obedience

以色列因順從而被呼召「作為兒子」

Rom. 9.4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises

羅9:4 他們是以色列人；那兒子的名分、榮耀、諸約、律法、禮儀、應許，都是他們的



Read Hebrews through this week

本週讀透希伯來書

1. Why was this new and living way so hard for the Hebrew Christians?

為什麼這種新跟活的方式對希伯來的信徒而言這麼困難？

2. Why is Hebrews considered so difficult for Christians to read?

為什麼希伯來書對基督徒而言是一卷很難讀的書？

Next time :
Epistle to Hebrews:
The historic background