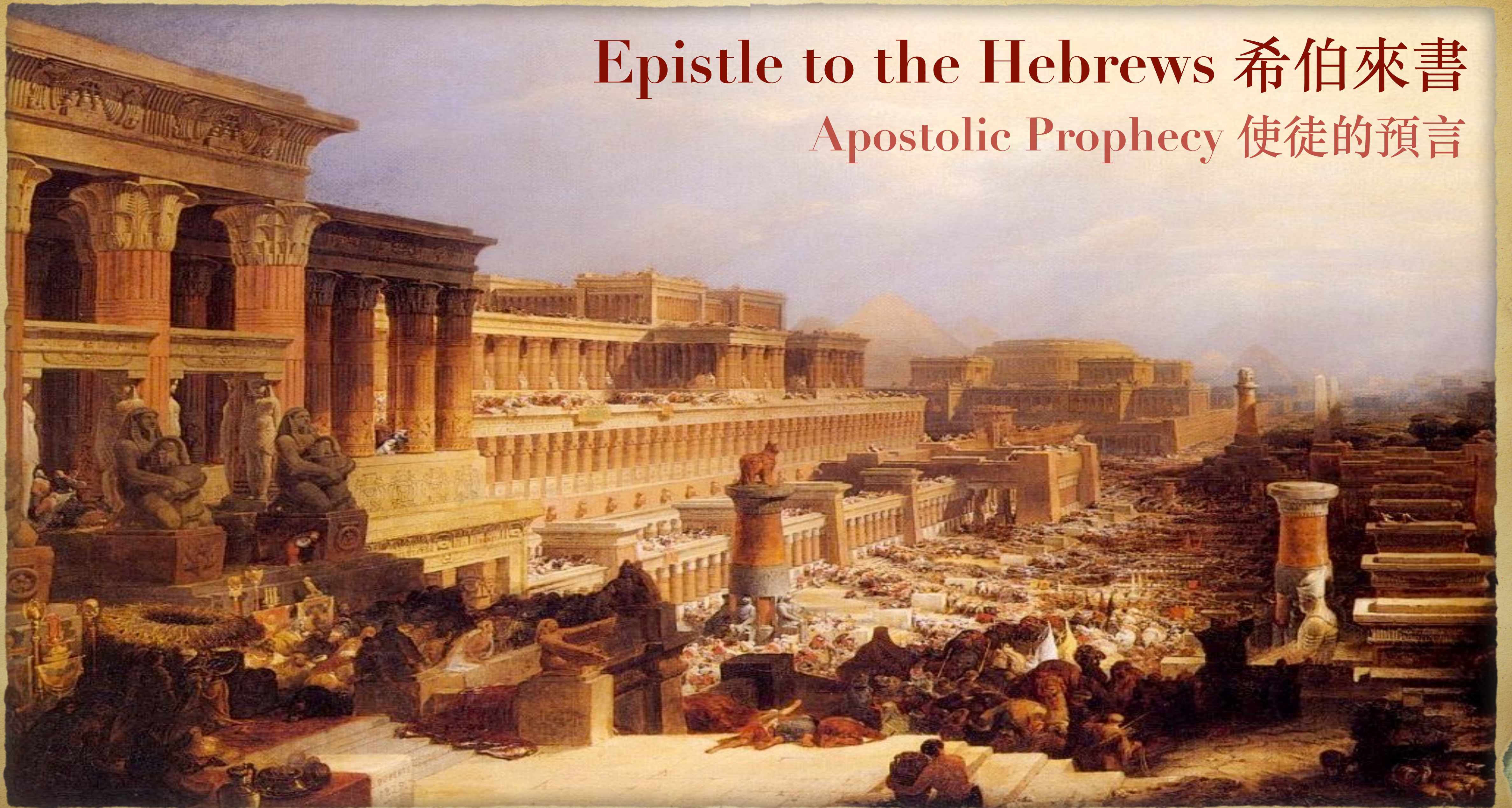


Epistle to the Hebrews 希伯來書
Apostolic Prophecy 使徒的預言



In 30AD Jesus predicted the destruction 耶穌在主後30年預言了將要發生的毀滅

Matt. 23.37 ¶ “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.

太23:37 耶路撒冷阿！耶路撒冷阿！

你常殺害先知，又用石頭打死那奉差遣到你這裡來的人；我多次願意聚集你的兒女，好像母雞把小雞聚集在翅膀底下，只是你們不願意。

Matt. 23.38 “Behold, your house is being left to you desolate!

太23:38 看哪！你們的家成為荒場，留給你們。

Matt. 23.39 “For I say to you, from now on you will not see Me until you say, ‘Blessed is He who comes in the name of the Lord!’”

太23:39 我告訴你們，從今以後，你們不得再見我，直等到你們說：‘奉主名來的，是應當稱頌的。’

Matt. 24.1 ¶ Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him.

太24:1 耶穌出了聖殿，正走的時候，門徒進前來，把殿宇指給他看。

Matt. 24.2 And He said to them, “Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.”

太24:2 耶穌對他們說：“你們不是看見這殿宇嗎？我實在告訴你們，將來在這裡，沒有一塊石頭留在石頭上，不被拆毀了。”



Apostolic Prophet's Burden was the soon coming Kingdom of Christ

使徒先知的負擔乃是即將來臨的基督的國

The writer of Hebrews saw the “*handwriting on the wall*”
希伯來書的作者看到了“手寫在牆上的字”

a. Perhaps it was written during the Jewish Wars between
Judaea and Rome (66-70AD)

a. 它可能是在猶太戰役時期（主後66-70年）猶大跟羅馬打仗時的寫的

b. Any Jew could see the chaos caused by Jewish sects:
Pharisaic radicals, Sadducees protecting the Temple, the
coming Roman army mad for revenge upon the rebellious Jews

b. 任何猶太人都看得出猶太宗派所帶來的混亂：
法利賽人的激進派、撒都該人護衛聖殿、入侵的羅馬軍兵瘋狂的向反抗的猶太人報復

c. He also saw these Jewish Christians with one foot planted in
their traditions and one foot standing upon Christ

c. 他同時也看見猶太基督徒一腳踏在他們的傳統裡，
而另一腳踏在基督裡



In 68-69AD as the shaking of Jerusalem and Judaism became extreme,
Jewish Christians were greatly troubled

當耶路撒冷及猶太教的震動在主後68-69年變得厲害時，
猶太的基督徒感到十分困惑

1. What will these Jewish Christians do when there is no more Jerusalem? No Temple? No Sacrifices? No Offerings? No Pascal Lamb? No Priests? No Wailing wall?

1. 如果耶路撒冷沒有了、聖殿沒有了、獻祭沒有了、奉獻沒有了、逾越節的羊羔沒有了、祭司沒有了、哭牆沒有了……這些猶太基督徒該怎麼辦呢？

2. 1st Analogy: what if you were Catholic and suddenly there was no more Rome, Vatican, Mother church, Pope, confession, rosary, confirmation, Latin mass, Saints? - (Jews would be worse because they also had a “racial” identity)

2. 類似比喻 1：如果你是天主教徒，突然沒有羅馬了、沒有梵蒂岡、沒有主要教會、沒有教皇、沒有懺悔、沒有唸珠、沒有證實禮，沒有拉丁彌撒、沒有聖人……你會怎麼做？
(這若是猶太人會更糟糕！因為他們同時還有“極端份子”的身份)

3. 2nd Analogy: what if you were Chinese and suddenly there was no more China, Chinese culture, literature, worship, language, Beijing, Shanghai, Hong Kong - (Jews would be worse because also had lived under Old Religious Covenant for 1500 years)

3. 類似比喻 2：如果你是中國人，忽然沒有中國了、沒有中國文化、沒有文學、沒有敬拜、沒有語言、沒有北京、沒有上海、沒有香港……你會怎麼做？
(這若是猶太人會更糟糕！因為他們活在舊的宗教約束底下已經有1500年了！)

4. If Jesus isn't “all sufficient” their lives will be ruined

4. 如果耶穌不是“全豐全足”的，他們的生命就會被毀了！



Problem: why is Hebrews so hard for Christians to understand today?

問題：為什麼今天的基督徒這麼難明白希伯來書？

1. Problem goes deeper than knowing all the Jewish religious terms (35 OT quotes, 34 OT allusions, 13 OT names, 19 OT summary doctrines)

1. 這問題比知道所有猶太的宗教術語還要深！（35條引用舊約的話、34個舊約典故、13個舊約的名字、19個舊約的摘要教義）

2. Problem deeper than just the many hard, negative, severe passages that warn Christians about their salvation and falling short of grace

2. 這問題比許多艱難、負面、嚴重警告基督徒有關失去恩典及救恩的信息還要深！

3. Problem: the 1st century belief in a coming Kingdom with Jesus reigning as Messiah from Jerusalem is foreign to today's Christianity

3. 難處：今天的基督徒對於第一世紀相信將要來臨的國度，以及耶穌是要在耶路撒冷掌權的那位彌賽亞的這個理念感覺十分陌生



Today the “Kingdom Mountain” is missing 如今，「國度的山峰」不見了！

Because there is no “kingdom burden” the church can only look forward to going to the “Heaven Mountain”

由於沒有「國度的負擔」，教會就只能往前看「天堂的山峰」

a. Many christians today are “*amillennial*” (there is no millennium)

a. 許多今天的基督徒是「無千禧年派」（沒有千年國）

b. Most reformed Christians are “*postmillennial* (Jesus will come back after the millennium which they are now in)

b. 大部分的更正派基督徒是「千禧年後派」（耶穌會在千禧年後回來，而現在就是千禧年）

c. Either way, Jesus coming for His Kingdom is not their hope

c. 無論如何，耶穌的再來不是他們的盼望

d. Christians talk about the future as “*going to heaven*”, “*living with God and Jesus in a mansion prepared for us in heaven*”

d. 基督徒提到未來就是指「上天堂」；「在天上跟神和耶穌同住在祂們為我們預備的豪宅裡

Heaven Mountain
天堂的山峰



有國度的山峰嗎？
Kingdom Come?

Hebrew Christians were “kingdom centered”

希伯來的基督徒是「以國度為中心」的

1. These Jews Christians believed the gospel of Jesus as their Messiah and eagerly awaited His promised 2nd coming in glory to restore the national Kingdom of Israel in Jerusalem by His spiritual and political power

1. 這些猶太基督徒相信福音書裡的耶穌就是他們的彌賽亞，並且熱切的期待祂所應許的第二次榮耀的來臨，到時，祂會在耶路撒冷以祂屬靈及政治的力量恢復以色列國

2. They faithfully maintained their Jewish forms of worship, feasts and rituals in Jerusalem as a visible testimony to the Kingdom of God on earth until the Messiah returned to restore its Glory

2. 他們忠心的在耶路撒冷維持他們猶太式的敬拜、節期跟儀式作為他們在地上明顯的為神國所做的見證，直等到彌賽亞回來恢復祂的榮耀為止

3. They understood the Messiah's imminent return as a “restoration” of Jerusalem as the center of God's Kingdom on earth from which all nations would be ruled in righteousness according to the OT prophets

3. 他們明白彌賽亞的即將再來是要「恢復」耶路撒冷作為神的國度在地上的中心，在那裡，列國會被公義掌管，就如舊約的先知預言的一樣

1. In contrast to Christians today, the millennial Kingdom was their highest hope - they would get “rewards” and their inheritance before Messiah's judgment seat.

跟今天的基督徒的對比就是，千年國是他們最高的盼望－在彌賽亞的審判臺前，他們會得到「獎賞」跟他們的產業

2. What's wrong about their thinking in statement number 2?

在第二點的聲明裡，他們的想法有哪些是錯的？

3. Were these Jewish Christians right about this millennial kingdom?

這些猶太基督徒對於千年國的看法是對的嗎？

Hebrew Christians were “kingdom centered”

希伯來的基督徒是「以國度為中心」的

4. Jewish Christians in Jerusalem and other centers remained separate from the gentiles churches while believing gentiles were an added remnant (Ac 15.14).

4. 在耶路撒冷以及其他中心的基督徒繼續保持著與外邦教會的距離，因為他們相信外邦信徒是加進來的餘數（徒15:14）

5. They remained thoroughly Jewish Christians keeping the Law, circumcision, offering sacrifices, celebrating feasts and remaining Jewish in culture and language

5. 他們完全保持著猶太基督徒的風格：守律法、行割禮、獻祭、慶祝節期以及其他猶太人的文化及語言

6. Now after a generation of waiting for the Messiah to “suddenly come to His temple,” (Malachi 3) Jerusalem and all the “earthly” elements of their Jewish Kingdom were being shaken and threatened with extinction by the Romans

6. 經過一代人的等候彌賽亞將要「忽然進入祂的殿」（瑪拉基三章），由於羅馬帶來的滅絕，耶路撒冷及所有猶太人國度的「屬地」元素都受到了震動及威脅

4. Gentile churches in time became disconnected from this Jewish Kingdom concept and gradually replaced this with their own doctrines of the Church as the kingdom of Heaven on earth (Holy Roman Empire)

外邦教會及時的斷開了猶太人的國度觀念，並且漸漸的以教會作為神的國（神聖羅馬帝國）並成為他們替代的教導

5. Christian holidays replaced Jewish feasts and the church developed a gentile theology and culture
基督徒的節日代替了猶太人的節慶，並且教會開始了外邦的神學觀及文化

6. Hebrews was a prophecy to recover a Christ-centered, heavenly focus on the coming Kingdom and a goal of Kingdom inheritance and sonship that transcended any Jewish racial and national conception

希伯來書是個預言書，為了恢復以基督為中心、天國為即將來臨的國度焦點和以國度的產業及兒子的名份為目標，這些超越了任何猶太種族和民族的觀念

Hebrew Cosmology in the first century

第一世紀希伯來人的宇宙觀

1. Jews believed at Creation, Heaven and Earth were interconnected and interactive - God in Garden

1. 猶太人相信神創造了天地，天與地是相連並相通的一神跟伊甸園

2. Sin separated Heaven and Earth and only occasionally did Heaven connect with earth (Ladder of angels) - religion is man's efforts to re-connect with Heaven (Sun, Moon, Nature, Babel tower, etc)

2. 罪將天與地隔絕了，天跟地只是偶爾相通而已（天梯跟天使）－宗教乃是人用自己的力量重新與天連結（太陽、月亮、大自然、巴別塔等等）

3. God brought Heaven's Kingdom to Israel connecting H&E by the Ark, Tabernacle, Temple and God's Throne in Zion

3. 神將屬天的國度帶給以色列，藉著方舟、會幕、聖殿跟神在錫安的寶座將天與地連結

4. In captivity, with Ark and kingdom gone, H&E disconnected again (God's title changed to the God of the heavens)

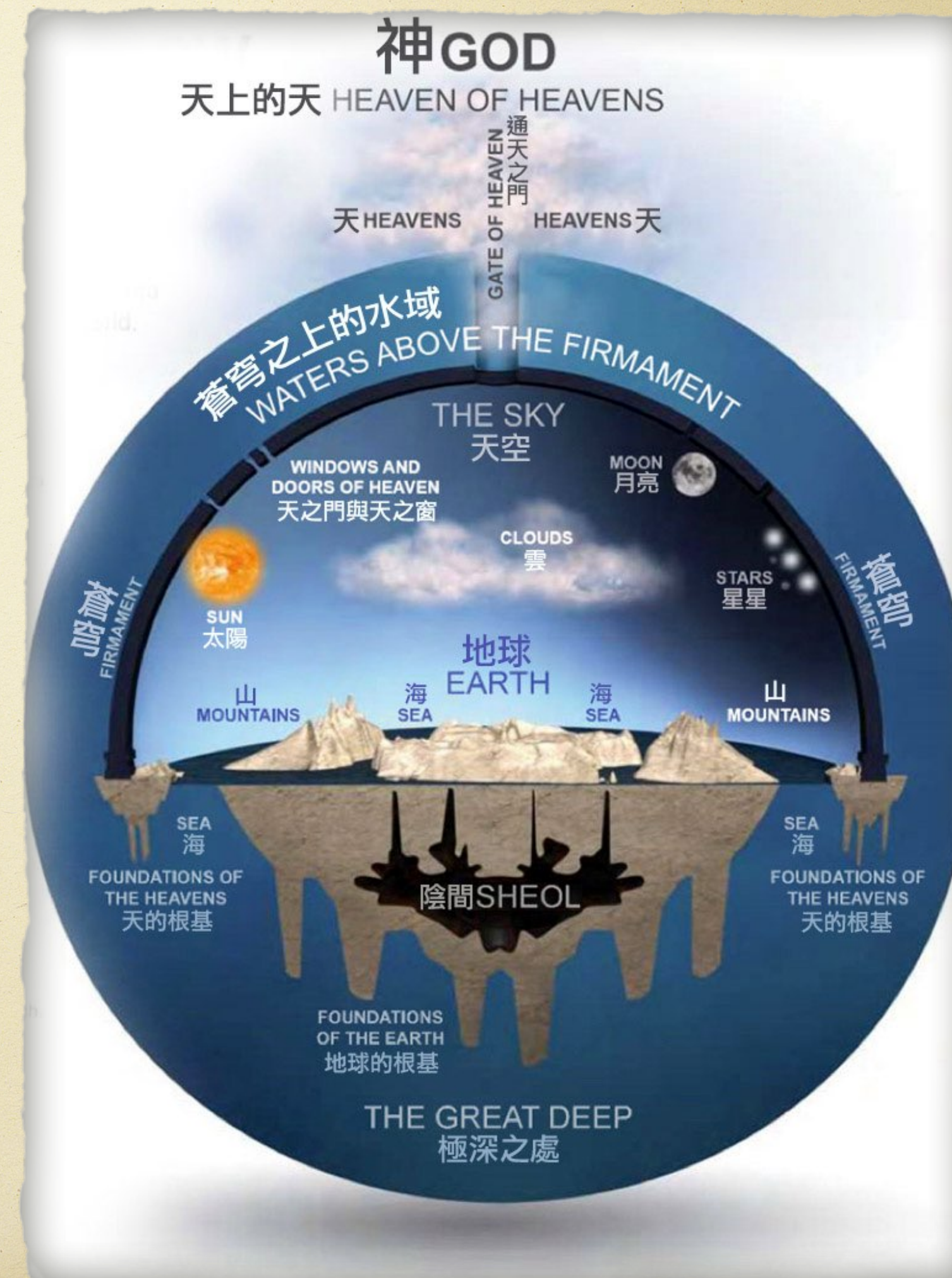
4. 在被擄時，因著沒有了約櫃跟國度，天跟地又互不相通了（神的頭銜被改成天上的神）

5. Angels (12X in Hebrews) became the most frequent connection from Heaven and even God's name became too holy to speak

5. 天使（希伯來書提到了12次）成了最常與天連繫的仲介，甚至因神的名太神聖而不敢被提起

6. The messianic hope shifted from historical to apocalyptic because coming to his throne would restore connection with Heaven and begin a new age where Heaven's Glory would cover the earth "as the waters cover the sea"

6. 對於彌賽亞的盼望從歷史的角度轉換成預言的角度，因為，來到祂的寶座前可以恢復與天的連結，並可開始一個時期，在那裡，天的榮耀會充滿全地，就如水充滿了海洋



Christian Cosmology different from Jews

基督徒的宇宙觀跟猶太人的人不同

1. Jews believed at Creation, Heaven and Earth were interconnected and interactive - God in Garden

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6. 對於彌賽亞的盼望從歷史的角度轉換成末世論的角度，因為，來到祂的寶座前可以恢復與天的連結，並可開始一個時期，在那裡，天的榮耀會充滿全地，就如水充滿了海洋

1. Christians today have a very fuzzy view of what "partakers of a heavenly calling" means

今天的基督徒對於「有份於屬天的呼召」這個觀點並不清楚

2. The common Christian concept of "going to heaven up in the sky" was absolutely foreign to Jewish Christians as they fervently desired a "life on earth with Heavenly glory"

一般基督徒抱著「上天堂」觀念，這對於猶太人的基督徒是十分陌生的，因為他們熱切等待的是「在地上的生活有屬天的榮耀」

3. The church began as a testimony to "heaven on earth" but by the time of Rev. 2-3 the church's lamp stand of testimony was fading and the church was becoming "earthly"

教會成了「在地如同在天」的見證，但是到了啟示錄2-3章的時候，教會燈台的見證開始減弱，並且教會變成「屬地」的

4. Angels lost prominence as connectors with Heaven and were replaced by praying to saints and Mary in Heaven

天使失去了主要與天連結的仲介地位，取而代之的是向聖人以及天上的馬利亞禱告

5. Christian Cosmology lost its "Life under an open heaven" and most believe the afterlife = going to Heaven

基督徒失去了「活在敞開的天之下」的宇宙觀，並且大部分都相信死後的生命 = 上天堂

The three main stumbling blocks for Hebrew Christians coming into a better Kingdom

三個主要的絆腳石阻擋希伯來基督徒不能進入更好的國度

1. Their former worship, feasts and ancient traditions were so woven into their very corporate Hebrew identity that they struggled to release these outward “comforts”

1. 他們努力脫離那些外在習以為常的敬拜、節慶以及古老傳統，但這些已經深深的植入他們團體希伯來人的特性裡

- By contrast, this “new and living way” placed faith solely upon Jesus Messiah without any outward religious props

相對的，那「又新又活的路」是將信心單單的放在彌賽亞耶穌身上，不需要任何外在的宗教道具

2. Their prior Jewish hope in an apocalyptic, victorious, glorious, kingdom Messiah was easier to believe than the christian Jesus who came as a suffering messiah in humiliation and died upon the cross and was coming a second time as a victorious king

2. 他們比較容易相信原來猶太人所盼望的末世、得勝、榮耀的彌賽亞國，這比相信基督徒的耶穌是以受苦的彌賽亞屈辱的死在十字架上，但會以榮耀的王的身份回來容易

3. The Hebrews’ life depended so largely upon their “father figure” High Priest and his sacrifices to remove their sin on Yom Kippur and, used to “works” salvation, didn’t see how they could be atoned simply by Jesus’ blood without paying any sacrifice

3. 希伯來人的生活主要依靠他們有「父親的形象」的大祭司，並他在贖罪日的獻祭來除掉他們的罪；他們習慣「工作」的救恩，而無法明白他們如何只是靠耶穌的寶血得潔淨，而不需要付任何犧牲的代價



The Argument presented to the Hebrews

呈現給希伯來人的論點

Overview of method: Word plus “spirit of prophecy”

方法概述：神的話加上「預言的靈」

The author used the Word as a double edged sword in making his case

作者讓神的話成為二刃的利劍來解釋他的論點

a. The author showed in the OT Word that their Jewish religious beliefs and sentiments were temporary shadows which could never bring salvation

a. 作者以舊約的話指出，他們的猶太宗教信仰以及情操只不過是暫時的影兒，並從來就不能帶來救恩

b. Then the writer presented Jesus as the Fulfillment of all the types and shadows in the OT

b. 作者然後指出，耶穌是舊約裡各種預表及影兒的真實應驗

c. Each clear presentation of a doctrine would be followed by a strong prophetic exhortation and warning

c. 每個明確的教導呈現後，緊接著是強烈的、預言性的勸勉及警告

d. By using Jewish rabbinical methods of arguing, his prophecies pricked their hearts and consciences of their disobedience

d. 藉著使用猶太拉比式的辯論，他的預言出刺痛了他們不順服的心跟良心

e. Hebrews is therefore the most apologetic and dogmatic book in the NT whose prophetic vision produces wisdom and revelation

e. 因此，希伯來書是新約裡最武斷的護教書，它預言性的異象產生出智慧及啟示



The Argument presented to the Hebrews

呈現給希伯來人的論點

The Author's view of Christianity

作者對於基督教的看法

1. The author sees Christ as the final Word, the perfect substance and end of all religion hopes

1. 作者視基督為最末了的話，最完美的物質，也是所有宗教結束的盼望

a. Christ superseded all religion by virtue of His unique position as Son of God and His perfect work

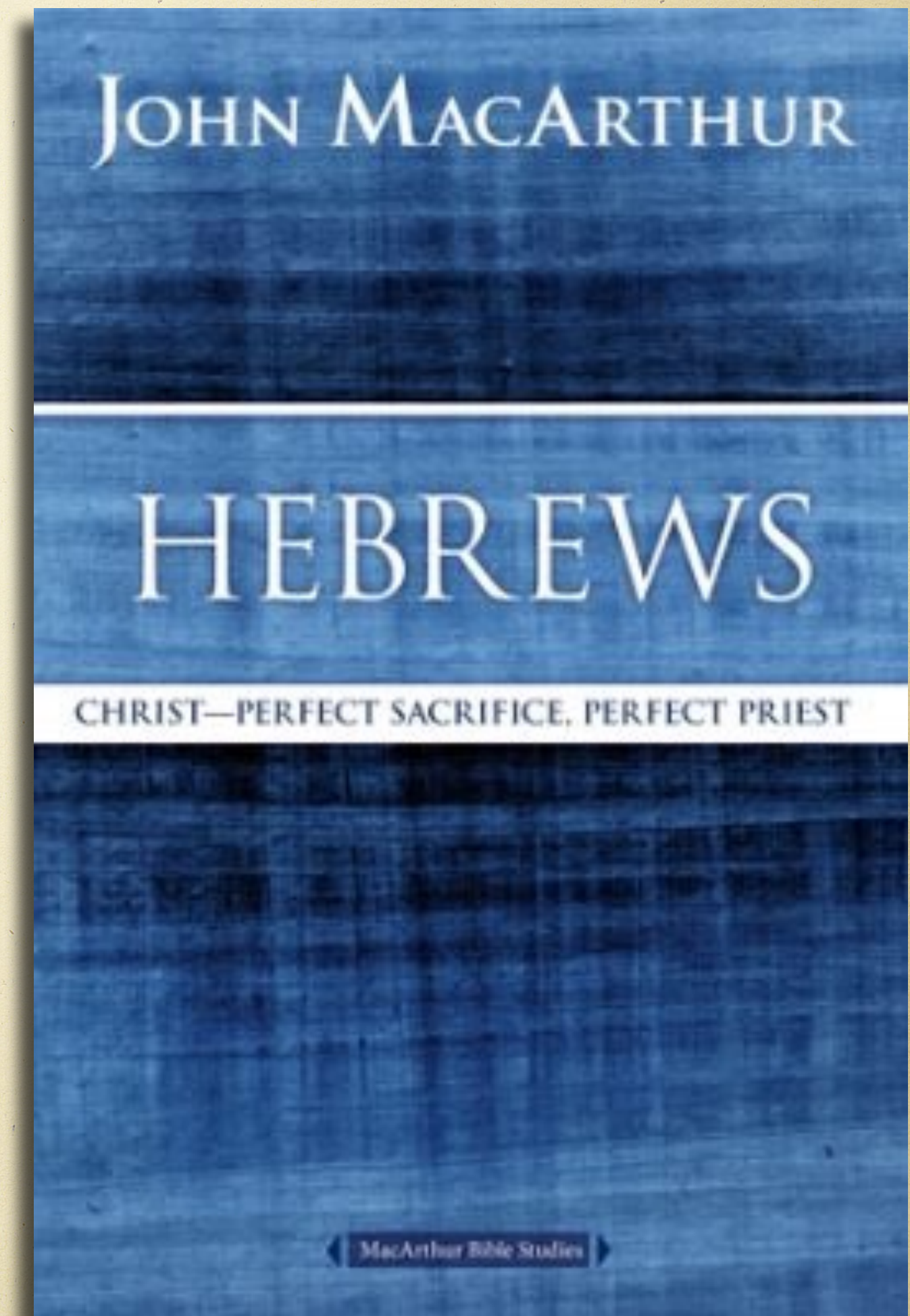
a. 基督超越所有宗教，是藉著祂是神兒子的身份及祂完美工作的美德

b. Not only is man brought nigh to God but now has freedom and unrestricted access to Him in the Holy of Holies in heaven

b. 不但人可以被帶到神面前，並且可以自由、沒有束縛的在天上的至聖所裡接觸到祂

c. A better covenant has now been ratified in His blood which dealt “once for all” with sin and conscience and produces eternal sons of God

c. 藉著祂的血，一個更美之約已經被批准了，這「一次永遠的」對付了罪與良心，並且產生了神永遠的兒子



The Argument presented to the Hebrews

呈現給希伯來人的論點

The Author's view of Christianity

作者對於基督教的想法

2. Christ is the Perfect High Priest

2. 基督是完美的大祭司

a. His unique argument from Ps 110 that God declared Jesus a heavenly high priest forever in the line of Melchizedek enables his sacrifices, salvation, intercessions and new covenant to be effectual forever

a. 他藉著詩篇110的獨特論點，提到神宣稱耶穌是屬天的大祭司直到永遠，藉著麥基洗德的等次讓祂的獻祭、救贖、代求及新的約永遠有效！

b. Jesus' being a MAN qualified him to be our unique, two- fold provision: the perfect, sinless offering on earth and also the priest offering Himself as the sacrifice in heaven

b. 耶穌是人，讓祂符合標準成為我們獨特的雙面供應者：在地上獻上的完美、無罪的祭；且又是祭司，獻上祂自己作為在天上的祭牲

c. Jesus' suffering and temptations on earth uniquely enables him NOW to understand our weaknesses and intercede faithfully

c. 耶穌在地上受的苦以及經歷的試探，獨特的讓祂現在就可以明白我們的軟弱，並忠心的替我們代求

d. In heaven He has removed the veil separating H&E so man can now commune with Him in the Holiest

d. 在天上，祂除去了阻擋天與地之間的幔子，這樣，人可以在至聖所裡與祂交通



The Argument presented to the Hebrews

呈現給希伯來人的論點

The Author's view of Christianity

作者對於基督教的想法

3. The Jewish religion and Christianity

3. 猶太人的宗教和基督教

a. Jewish rituals and Law were God's provision for a time; Christ's salvation has superseded and replaced all OT rituals

a. 猶太人的宗教儀式及律法是神暫時的供應；基督的救恩已經超越並取代了所有舊約的宗教儀式

b. Jewish sacrifices and atonement temporarily helped; Christian graces last forever: salvation, eternal priesthood, power of an endless life, our eternal inheritance

b. 猶太人的獻祭及贖罪暫時有效；基督的恩典永遠有功效：救恩、永遠的祭司、無盡的生命的力量、我們永遠的產業

c. That which was "good" in the former religion was made "better" in Christ ("better" is used 12 times in Hebrews comparing the "new and living way")

c. 在原先的宗教裡「好」的，現在在基督裡成了「更美」的（與「又新又活的」比較，「更美的」在希伯來書裡被提到了12次）

d. Those outward buildings, sacrifices, furnishings and laws so valuable to Israel were but shadows and temporal types of their heavenly reality

d. 那些以色列人認為寶貴的外在的建造、獻祭、器具和律法只不過是天上實際的影兒及暫時放人預表

e. The new covenant has superseded the old covenant making it "obsolete" (He 8.13)

e. 新的約已經超越了舊的約，並且讓它被「歸於無有」了（來8:13）



The Argument presented to the Hebrews

呈現給希伯來人的論點

Jesus Better than Three Great Beings:

耶穌勝過三個偉大的：

1. **Moses** was the great apostle who brought Israel through the Red Sea and **out of Egypt** - Jesus is a better apostle because He brought us **into** the land of Rest - Moses was a faithful "*servant in God's House*" - Jesus is given more glory as the *Son* and also *builder of the House* (He 3.3)

1. 摩西是個偉大的使徒，他帶領以色列人過紅海並離開埃及- 耶穌是個更好的使徒，因為他帶我們進入安息之地- 摩西是個忠心的“神家中的僕人”- 耶穌作為神的兒子，被賦予更多的榮耀，並且祂也是神家的建造者（來3：3）

2. **Aaron**: The **High Priest** entered once a year to cover and cleanse the external pollution of sin but which could never remove sins (10.4,11); he was subject to death himself holding office temporarily - Jesus lives forever as our priest in the Holiest in heaven removing all our sins "once and for all" and also saving us to the uttermost

2. 亞倫：大祭司每年一次進入會幕，以掩蓋和潔淨罪所帶來的外在污穢，但這卻無法永遠除罪（10：4，11）；他只是暫時任職，但自己也會死- 耶穌永遠活著作為我們在地上聖所的祭司，「一次且永遠的」除去我們所有的罪孽，並且拯救我們到底

3. **Angels** were the highest beings in creation and brought the Word (Law) to Israel - the eternal Son of God created angels and therefore has higher rank, then was made lower than angels as son of man, and now rules over angels at the right hand of God

3. 天使是最高的受造物，並將神的話（律法）帶給以色列人- 神永遠的兒子造了天使，因此，祂在更高的等次上，但作為人子時，祂被放在比天使更低的地位上，如今，祂坐在神的右邊掌管天使

THE BETTER
CHOICE
JESUS
CHRIST
更好的選擇
耶穌基督

出自於希伯來書的鼓勵
ENCOURAGEMENT FROM THE BOOK OF HEBREWS

Three spiritual pictures from OT

舊約的屬靈圖畫

1. The first OT image of eternity is “the age to come”

Heb. 2:5 ¶ For He did not subject to angels the age to come” (cf. He 6:5, Matt 12:32, Mk 10:30, Lu 18:30)

1. 舊約的第一幅有關永恆的影像乃是「將來的世界」（將要來臨的世代）

來2:5 我們所說將來的世界，神原沒有交給天使管轄（來6:5，太12:32，可10:30，路18:30）

a. The Jews in the time of Jesus often referred to the future as olam Haba, (literally in Hebrew, “age to come”) referring to a coming Messianic Age on earth

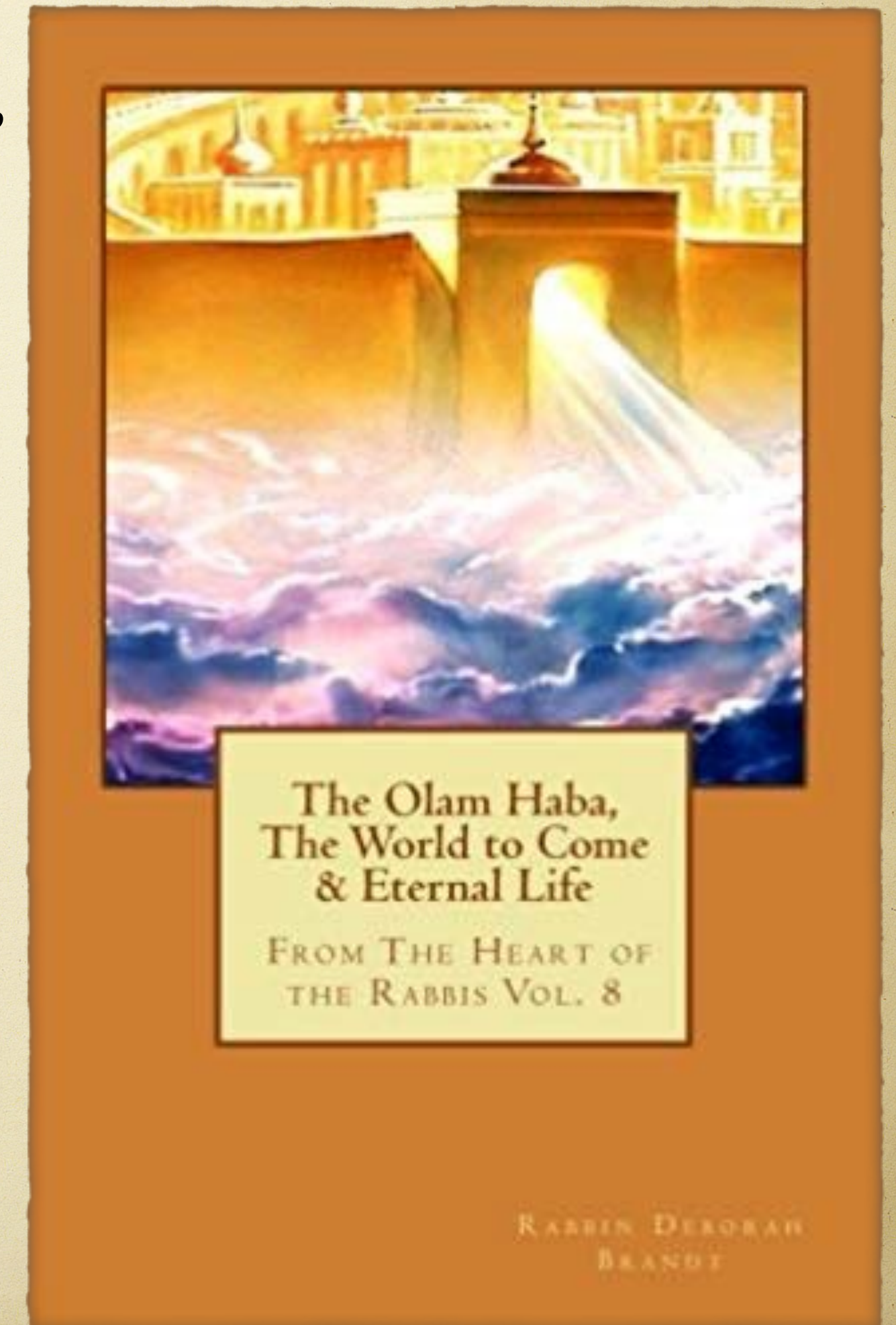
a. 在耶穌時代的以色列人通常稱將來為“奧拉姆哈巴”（希伯來文字面上的意思就是「將來的世界」）也就是指將要來到地上的彌賽亞國度

b. As Jews later gave up on a literal kingdom, Olam Haba (“coming age”) became more a more general expression of “the after life”, Paradise, and even “Heaven”

b. 當以色列人放棄了字面上的國度“奧拉姆哈巴”後，（「將來的世界」）就越來越成為一般表達的「死後的世界」、樂園、甚至「天堂」

c. In Hebrews this “age to come” is seen as a return to a restored Creation in the Garden of Eden, where Jesus the Messiah reigns according to God’s created purpose as Son of man along with “many sons of glory”

c. 在希伯來文裡，這個「將來的世界」被視為回到一個被修復的伊甸園，在那裡，彌賽亞耶穌在人子的地位上，藉著當初神創造的目的和許多「榮耀之子」一同統治



Three spiritual pictures from OT

舊約的屬靈圖畫

2. The 2nd OT image: **“the promise land of Rest”** He 4.9

2. 第二幅舊約的圖畫：「應許的安息之地」（來4:9）

a. God redeemed Israel to bring them into a “land of rest” from Egypt’s slavery and their wanderings in the wilderness - Canaan

a. 神救贖了以色列人，把他們從埃及的為奴之地以及他們在曠野的飄流之地帶到了「安息之地」—迦南

b. Hebrews exhorts these Christians by faith to enter into “HIS” rest spiritually (He 3.11)

b. 希伯來書鼓勵這些基督徒要藉著信心，在靈裡進入「祂的」安息（來3:11）

c. This spiritual rest in Hebrews is two-fold:

c. 這個屬靈的安息在希伯來書裡提到的有二面：

1) spiritual rest now by abiding in the Lord’s Sabbath rest as a new creation

1) 現在的屬靈安息是藉著在新造的地位上住在主的安息日裡的安息

2) Obeying His Word of His Kingdom rest when the Messiah would soon restore Israel

2) 當彌賽亞即將恢復以色列，順服祂有關國度的安息的話



Three spiritual pictures from OT

舊約的屬靈圖畫

3. The 3rd OT image: David taking rulership on “Mt Zion”

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

3. 第三幅舊約的圖畫：大衛在「錫安山」採取統治權

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

a. Israel looked for the Messiah to return to Jerusalem to set up His Kingdom here on earth

以色列人期待彌賽亞回到耶路撒冷，來建立祂在地上的國度

b. Hebrews reveals that Jesus Christ (Messiah) already rules from Mt. Zion in spiritual reality and this is now to be our present eternal dwelling

希伯來書指出耶穌基督（彌賽亞）在屬靈的實際裡已經在錫安山統治了，這將是我們現在的永恆住所

c. This Mt. Zion is not the geographical Jerusalem but their present position where they touch Heavenly realms while living on earth

這個錫安山不是地理上的耶路撒冷，而是他們現有的地位，在這個地位上，他們雖住在地上，卻進入天的範圍



A prophetic exhortation today from Hebrews: T Austin-Sparks

希伯來書今天帶給我們的預言性鼓勵：史百克弟兄

Come out of her, My people, so that you don't participate in her sins and also suffer from her diseases. (Revelation 18:4 ISV)

“你們要從那城出來，免得與她一同有罪，受她所受的災殃”（啟18:4）

What is the spiritual life in the matter of worship? Oh, it is not ecclesiastical architecture, it is not vestments, it is not ordinances, and it is not rites. They pass out with Calvary; the perpetuating of anything like that is a contradiction of Calvary. See where we are today. The maintenance of that sort of thing is because of a failure to perceive what the Lord Jesus has brought in....

有關敬拜的屬靈生活是什麼？噢！它不是教會式的建築，它不是教袍、不是條例、也不是儀式。它們與加略一同消逝；這些事的長期存在是與加略相對的。看看我們今天在那裡。保持那類的東西是因為沒有察覺到主耶穌所帶來的.....

Why, then, perpetuate a thing which God has dismissed in the Cross and, by keeping to the lower, fail to reach the higher? Do you see where things are astray today? I know how sweeping this is, but all this has to do with worship.

那麼，為什麼要延續神在十字架上所摒棄的東西，藉著保持低層的而不能達到更高的？你看到今天哪些是走偏的嗎？我知道這是多麼的徹底，但這一切都與敬拜有關。

Now note that when there is a failure to recognize the spiritual meaning of all this and to enter into it... and a maintaining of the old thing... you are still on a soul level, and you are open to deception; the whole thing may be a ghastly deception.

現在注意，當這一切的屬靈含義無法被識別並還進入它.....還保持舊有的.....你就仍處於魂的層面，並且你給欺騙開了扇門；這全部都可能是個可怕的欺騙

And how does that deception work? In this way: that so many good Christian people are absolutely in bondage to a traditional system which is cutting clean across Divine revelation for them.

那個欺騙如何發生作用？就是這樣：有許多好的基督徒完全受到傳統系統的束縛，那些反而阻擋了要給他們的神聖啟示。

It is their traditional system which is simply barring the way to spiritual revelation, whereas the Cross of the Lord Jesus represents the liberty in the spirit for God to lead into the fullness of His Life and Light.

就是他們傳統的系統把他們完全關在神聖的啟示之外，而主耶穌的十字架代表著在靈裡的自由，讓神來帶領進入祂的生命及光的豐滿。

A prophetic exhortation today from Hebrews: T Austin-Sparks

希伯來書今天帶給我們的預言性鼓勵：史百克弟兄

That is the whole purpose of the Letter to the Hebrews. It was for that very purpose. 那就是整卷希伯來書的目的。就是為著那個特別的目的。Here were a people that had received light concerning the true nature of fellowship with God in Christ – that the Lord Jesus had taken the place of the Temple and the priesthood and the sacrifices and the ordinances... and even the Sabbath. 在這裡，有一群人在得到了亮光，是有關真實的在基督裡與神相交 - 主耶穌取代了聖殿和祭司，祭祀和條例.....甚至安息日的位子。Now it is no longer a matter of form, ceremony, external rites, buildings, priests, sacrifices; it is all Christ. They had seen that. The writer had called upon them to go outside the religious, formal, historic, traditional camp, and that brought persecution, ostracism, isolation, loneliness, and all manner of things. The official religious people made it very hard for them because of that. 現在不再是形式、禮儀、外部儀式、建築、祭司、獻祭；那些都是基督。他們已經看到了。作者曾呼籲他們走出宗教的、正式的、歷史的，傳統的營地，而那卻帶來迫害、排斥、孤立、孤獨和各樣的事。正式的宗教人員因著這些，讓他們的處境十分艱難。

The price to be paid for what is truly spiritual and heavenly was... and is... great, and they were dangerously in peril of going back to the old thing. The Letter to the Hebrews was written just to save them from that peril and to tell them more fully about the great change that had come about in the Cross – the work of the Lord Jesus... to tell them that one system, the earthly representation, had passed and the other, the heavenly reality, had come in.... To know the Lord in Life, we must be free from the grave clothes of outward systems. Why, then, perpetuate a system? The Lord Jesus put all that away in His Cross; it is all gone.

要為真正的屬靈及屬天所付的代價是... 及... 大，他們有極大的危險會回到舊的事情上。希伯來書寫出來的目的是要救他們不進入那種危險，並更完全的告訴他們，在十字架裡所帶來的大改變 - 主耶穌的工作... 告訴他們那一個系統、地上的代表，已經過去了，但是其他的、天國的實際，已經來到了... 在生活裡認識主，我們必須從外面系統的壽衣裡被釋放自由。為什麼要持續一個系統？主耶穌已經在祂的十字架上把那些挪走了；全部挪走了。

By T. Austin-Sparks from: Christ the Power of God - Chapter 4 “基督是神的大能”第4章 - 史百克著

Next time :

Epistle to Hebrews:

Hebrews 1: God has Spoken

下次：

希伯來書第一章：神說話了