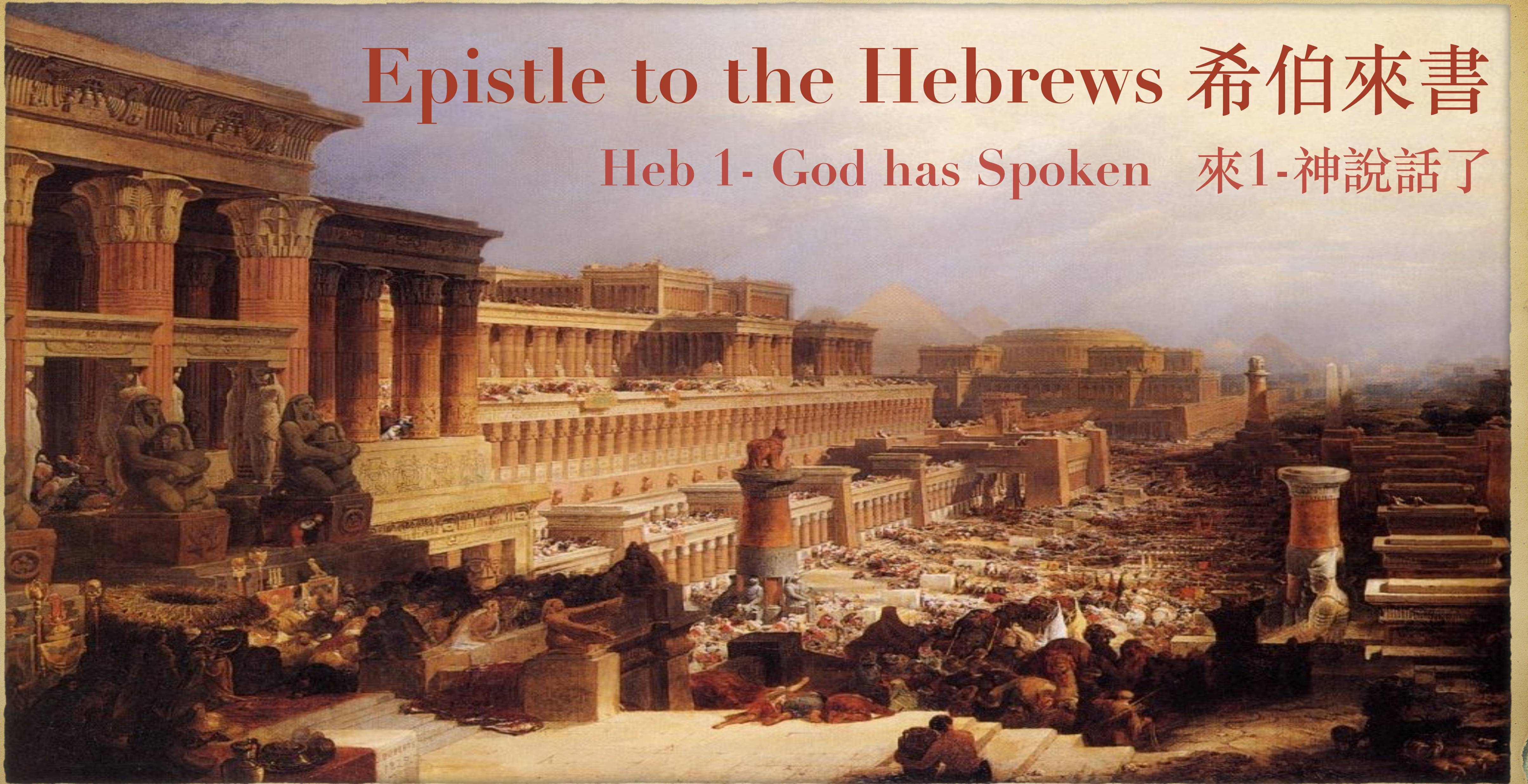


Epistle to the Hebrews 希伯來書

Heb 1- God has Spoken 來1-神說話了



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

in the Son that made the earth.

Now upholder by His power

Bringing glorious sons to birth.

God has spoken, God has spoken:

Praise God for the living word.

感謝神 祂話已說出

在祂子裡 創造地

現在持守 藉祂能力

產生榮耀的眾子

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

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

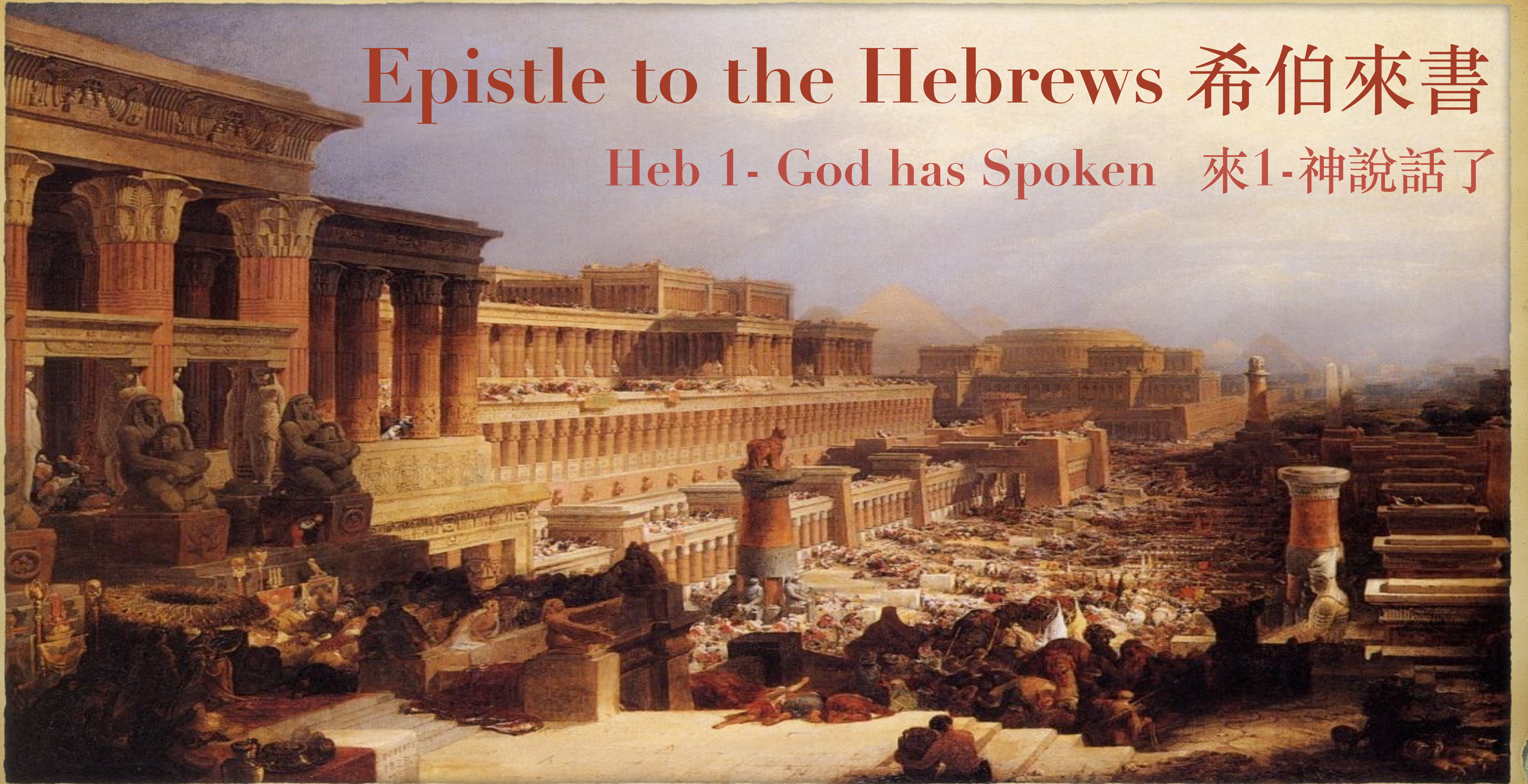
完美祭牲 乃是祂

神說話了 神說話了

因活話語讚美 神

Epistle to the Hebrews 希伯來書

Heb 1- God has Spoken 來1-神說話了



Context of Hebrews 希伯來書的上下文

1. Waiting for a Messianic “Kingdom,” these Jewish Christians lost heavenly vision and the kingdom became “earthbound”-focused upon Israel, Jerusalem, buildings, furnishings, sacrifices, Law

由於等候一個彌賽亞的“國度”，這些猶太基督徒失去了屬天的異象，而國度變成“屬地”的—專注於以色列、耶路撒冷、建造、器具、獻祭、律法

2. With a closed, transcendent Heaven and feeling separate from their Holy God, their faith was based upon being a people bound by tradition and nation

天國成了封閉、超然的，感覺與他們神聖的神分開了，他們的信心的根基乃是成為接受傳統及國家束縛的人

3. Their initial experience of salvation and spiritual life eroded through unbelief as they fell back to depending upon old religious patterns

他們最初得救的經歷及屬靈生活因著不信及回到倚靠過去舊宗教的模式而腐敗了



Understanding Hebrews for today's Christian

為著今天的基督徒而明白希伯來書

Hebrews' Prophecy is for us: Life or traditions?

希伯來書對我們而言：是生命還是傳統？

1. Our vision can become too earthbound, concerned with treasures on earth, focusing on traditions, crosses, liturgies, sacraments, preachers and going to church

我們的異象變得十分屬地，讓我們在乎地上的財富，關注傳統、十字架、禮儀、聖餐、傳道人以及去教會

2. Our pursuit of the Kingdom of Heaven can become based more upon outward doctrine than spiritual revelation, tradition more than obedience, and our decisions regarding jobs and homes based upon comfort more than following a heavenly calling

我們對於神國的追求有可能變得更基於外在的教導而不是屬靈的啟示；注重傳統過於順服，我們對於找工作、買房子的決定基於舒適更勝於順從屬天的呼召

3. Our early real experiences of God are dimmed by worldly wisdom, a heart of unbelief, and disobedience in taking our cross

我們在地上對神真正的經歷因著屬世的智慧而黯淡了，有著不信的心並且不順服背自己的十字架

The Traditions of Men 人的傳統

- Other passages: 其他經文：
- **Galatians 1:14** - tradition of my fathers 加1:14 - 我祖宗的傳統
- **Col. 2:8-9** – traditions of men 西2:8-9 - 人間的遺傳
- **1 Pet. 1:17-19** – traditions from your fathers (one word) 彼前1:17-19 - 你們祖宗所傳流的

Hebrews 1.1-2.4 HPOV

希伯來書 1:1- 2:4

Statement One: Without greeting or introduction, he points immediately to what is NOW going on in Heaven:

陳明1: 作者沒有問候或介紹，他馬上指出現在在天上發生的事：

1. God is speaking from Heaven again

神在天上又開始說話了

Heb. 1.1-2 ¶ God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

來1:1-2 神既在古時藉著眾先知，多次多方的曉諭列祖，就在這末世，藉著祂兒子曉諭我們，又早已立祂為承受萬有的，也曾藉著祂創造諸世界。



a. God spoke His Word in the past through various ways and people

神在以往用不同的人及不同的方法說話

b. Now in the last days He is speaking His final Word through His Son

如今在這末時，祂藉著祂兒子說出最末了的話

c. God's Living Word today is connected with His word of old"

今天神活的話語乃連於祂舊時的話

d. But this last Word is profoundly fuller and final because of the stature of the One speaking because He is "heir of all things"

但是這最後的話更加豐富，因為說話者的份量乃是“萬有的繼承者”

God is always Speaking 神永遠在說話

What a statement 何等的聲明

God speaks from Heaven because He loves us 神從天上說話，因為祂愛我們

a. He spoke in creation “with love” but man refused to hear

a. 祂在創造中“用愛”說話，但是人拒絕聽

b. He spoke to Abraham “in promise” but faith became pride which heaven resists

b. 祂跟亞伯拉罕“在應許裡”說話，但是信心變成驕傲，這是天不能接受的

c. He spoke His Will “in the Law” at Sinai but man feared God yet broke the Law

c. 在西乃山，祂“在律法裡”將祂的旨意說出來，但是人畏懼神，卻又不遵守律法

d. He spoke “through the prophets” to try and bring men back to His covenant and faith

d. 祂“藉著眾先知”說話，試著挽回人的信心並遵守祂的約

e. After 400 yrs of silence God has broken His silence with a Word from Heaven as He unites Heaven and earth through His Son

e. 經過400年的沈默，神藉著祂兒子將天連於地，祂用天上的話打破了自己的靜默



Hebrews 1.1-2.4 HPOV

希伯來書 1:1- 2:4

2. Look up to Heaven and see Who is sitting now at the Right Hand of Majesty - Jesus your Messiah!

舉目望天，看看誰現在坐在至大的神的右邊——那就是耶穌，我們的彌賽亞！

Heb. 1.2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

Heb. 1.3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high

來1:2 就在這末世，藉著祂兒子曉諭我們，又早已立祂為承受萬有的，也曾藉著祂創造諸世界；

來1:3 祂是神榮耀所發的光輝，是神本體的真相，常用祂權能的命令托住萬有，祂洗淨了人的罪，就坐在高天至大者的右邊；



a. LOOK: Son of God who made the world is now the heir of Heaven and earth

a.看：神的兒子是創造世界的那位，祂現在乃是天地的繼承者

b. LOOK: He fully radiates God's glory

b.看：祂完全發出神的榮耀

c. LOOK: His is the exact expression (lit. in Gk "Character" "engraving") of God's Nature

b.看：祂完完全全彰顯（希臘文意“性格”、“雕刻”）神本性

d. LOOK: He holds Heaven and earth together by His Word

d.看：祂藉著自己的話讓天連於地

e. LOOK: Having purified us once for all from sin, He sat down - finished - at the right hand of Majesty

e.看：祂一次永遠的將我們從罪中洗淨，祂在至高者的右邊坐下——完成了

LOOK: Jesus is the Son of God

看：耶穌是神的兒子

What a statement 何等的聲明

Our Messiah is also Heaven's Glorious Eternal Son of God

我們的彌賽亞也是天上榮耀、永遠的 神的兒子

a. LOOK at Jesus in heaven so worthy of worship

仰望耶穌在天上是何等的配得敬拜

b. LOOK: He is just what God is like: same in glory and same in being, substance (lit. Gk Hupo = under + Stasis= stand)

看：祂就是 神的樣子：相同的榮耀跟相同的所是、實質
(希臘文Hupo = 之下 + Stasis=站立)

c. LOOK: No More sacrifice needed: Jesus is our High priest, who purified our sins by His offering once for all and forever

看：不再需要獻祭：耶穌是我們的大祭司，藉著祂一次永遠的為全部獻上，祂潔淨了我們的罪

祂是神榮耀

所發的光輝

The Son is the
radiance of
God's glory.

Hebrews 1:3

來 1:3

faith

faithradio.com

Hebrews 1.1-2.4 HPOV

希伯來書 1:1- 2:4

Part two: Jesus is higher than the angels of heaven in every way

第二部份：耶穌在各方面都比天上的天使更高、更尊貴：

1. Look up to Heaven and see that the Son is higher than the angels 舉目望天，看那人子比天使更尊貴

Heb. 1.4 having become as much better than the angels, as He has inherited a more excellent name than they.

來1:4 祂所承受的名，既比天使的名更尊貴，就遠超過天使。



a. Since God was so high in Heaven, 1st century Jewish Christians prayed for angels to visit them (angel used in Gk. = messenger 54X in Apocrypha)

由於 神在天上很高的地位，所以第一世紀的猶太基督徒就禱告祈求天使來找他們（希臘文的天使 = 使者，在偽經裡提到了54次）

b. In the gospel transition angels brought Heavenly messages to men

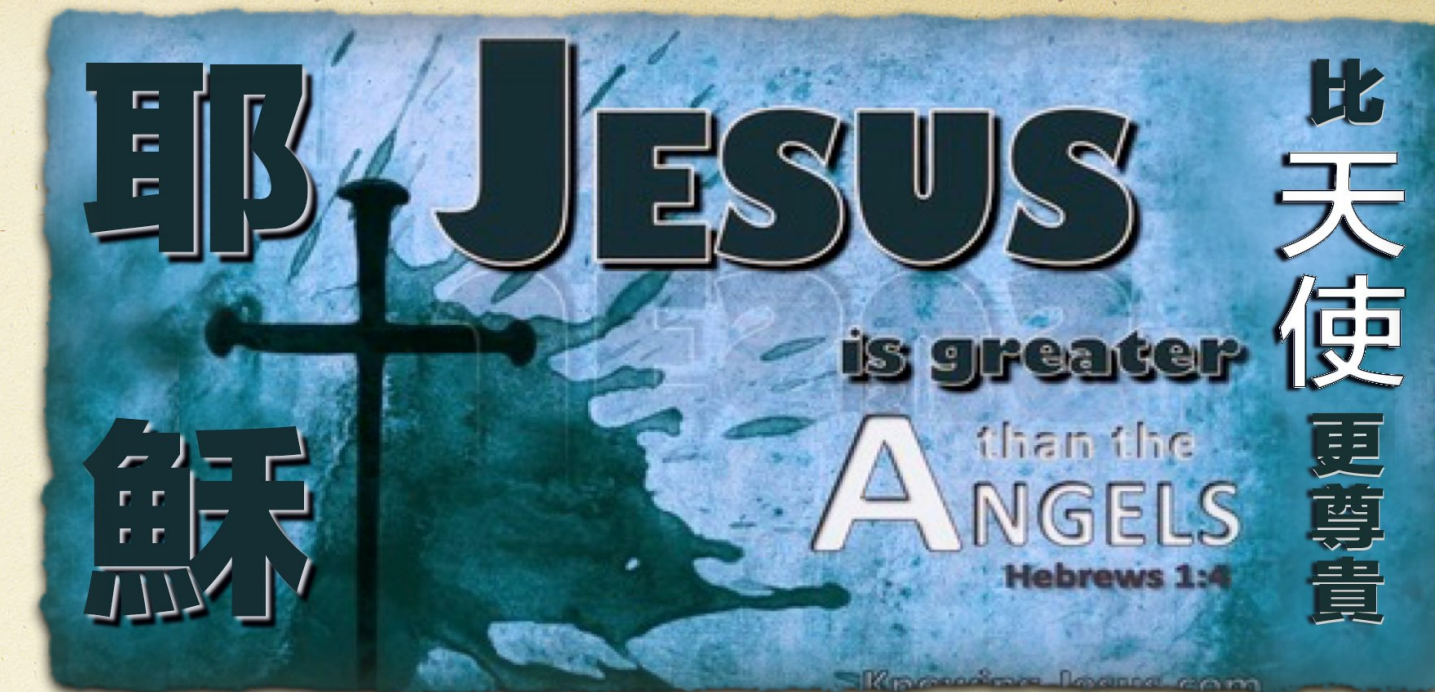
在福音書的過渡時期，天使將天上的信息帶給人

c. Now the Holy Spirit brings to us Jesus as God's better and final Word

現在聖靈把我們帶到耶穌面前，祂是 神最終的也是更好的道

Hebrews 1.1-2.4 HPOV

希伯來書 1:1- 2:4



Part two: Jesus is higher and better than the angels:

第二部份：耶穌在各方面都比天上的天使更高、更尊貴：

The writer uses seven scripture verses where God's Word proclaims the superiority of Jesus over angels (this is a "rabbinical argument")

作者用了7句聖經裡神的話宣稱耶穌更超越了天使
(這是個拉比式的辯論)

Scripture proof # 1 and 2 經文證明 1 和 2

Heb. 1.5 For to which of the angels did He ever say, "You are My Son, Today I have begotten You"? And again, "I will be a Father to Him, And He shall be a Son to Me"?

來1:5 所有的天使，神從來對哪一個說：“你是我的兒子，我今日生了你”？又指著哪一個說：“我要作他的父，他要作我的子”？

a. #1 No angel has ever had God call him a "Son"

a. #1 神從來沒有稱任何天使為兒子

b. #1 argument based upon messianic Psalm 2.7 where God is speaking directly to His Son

b. #1 的論點是基於有關彌賽亞的詩篇2:7—在那裡，神直接跟祂的兒子說話

c. #2 From 2Sam 7.14, the writer uses God's promise to David's son Solomon as a prophecy where God declares that the coming son of David (the messiah) will be His son

c. #2 從撒下7:14 可見，作者以神向大衛應許兒子所羅門為預言，藉此，神宣告那將要來臨的大衛之子（彌賽亞）將是神的兒子

Hebrews 1.1-2.4 HPOV

希伯來書 1:1- 2:4

Part two: Jesus is higher and better than the angels:

第二部份：耶穌在各方面都比天上的天使更高、更尊貴：

The writer uses seven scripture verses where God's Word proclaims the superiority of Jesus over angels (this is a "rabbinical argument")

作者用了7句聖經裡神的話宣稱耶穌更超越了天使
(這是個拉比式的辯論)

Scripture proof # 3 經文證明 3

Heb. 1.6 And when He again brings the firstborn into the world, He says,

"And let all the angels of God worship Him."

來1:6 再者，神長子到世上來的時候，就說：
“神的使者都要拜祂。”

a. The writer interprets Psalm 97.7 as God commanding angels to worship His firstborn Son Jesus when he was born

a. 作者解釋詩篇97:7—神命今天使
在祂首生的兒子耶穌出生時要敬拜祂

b. Here we see an example of why the writer must have written this Epistle originally in Greek

a. 在這裡有個例子讓我們看見作者最初用希臘文寫了這封書信

i. Ps 97.7 in the Hebrew bible says, "Worship him, all you gods" (lit. in Hebrew Elohim)

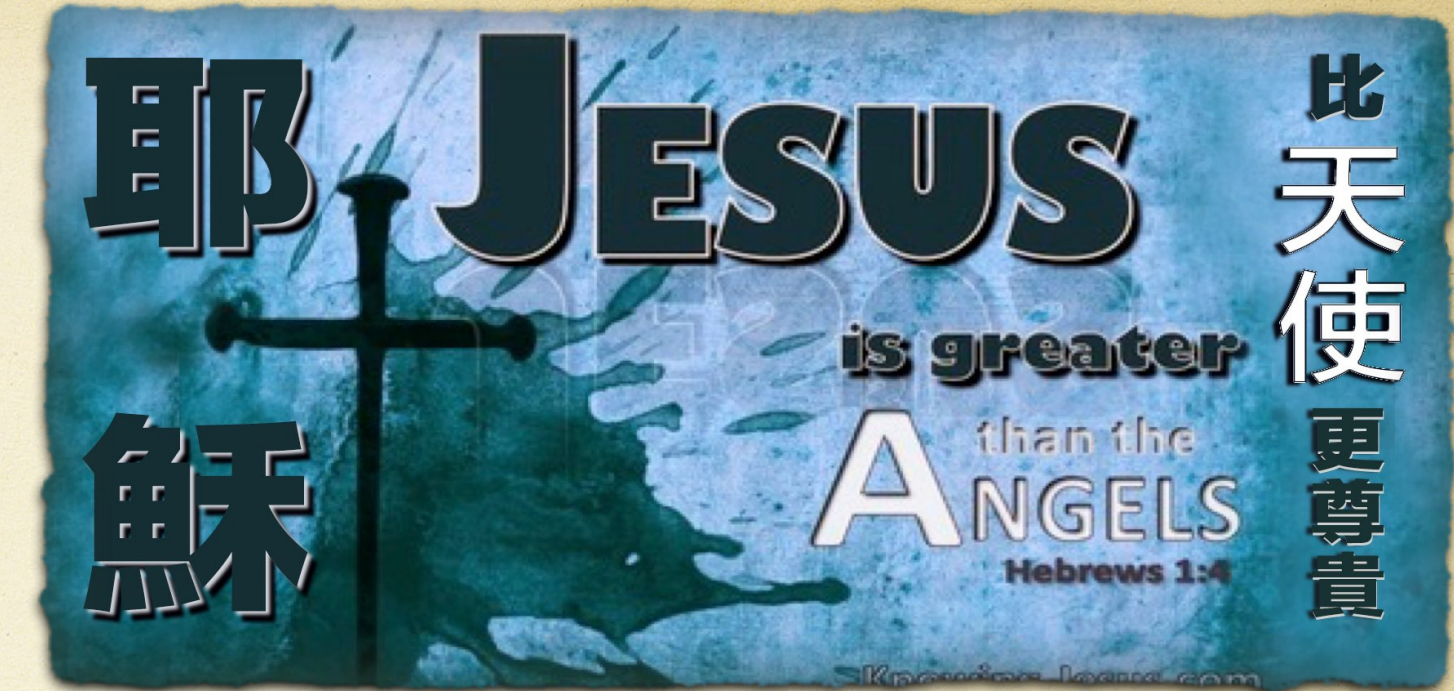
i. 詩97:7的希伯來聖經寫道：“萬神哪，你們都當敬拜他”（希伯來文名稱以羅欣）

ii. But in the Greek LXX it says, "Worship him, all His angels (aggeloi, plural of aggelos (angel))

ii. 但是在希臘文的七十士譯本裡寫道：“所有的天使都當敬拜他”（aggeloi的複數是aggelos，就是天使）

Hebrews 1.1-2.4 HPOV

希伯來書 1:1- 2:4



Part two: Jesus is higher and better than the angels:
第二部份：耶穌在各方面都比天上的天使更高、更尊貴：

The writer uses seven scripture verses where God's Word proclaims the superiority of Jesus over angels (this is a "rabbinical argument")

作者用了7句聖經裡神的話宣稱耶穌更超越了天使
(這是個拉比式的辯論)

Scripture proof # 4 經文證明 4

Heb. 1.7 And of the angels He says, "Who makes His angels winds, and His ministers a flame of fire."

來1:7 論到使者，又說：“神以風為使者，以火焰為僕役。”

The next three OT scriptures compare the ministries of Jesus to angels

以下三個舊約的經文將耶穌的職事與天使比較

4. Ps. 104.4 Angels have two ministries in this verse:

4.在詩104:4提到了天使的二個職事

a. They are God's messengers as swift as the wind

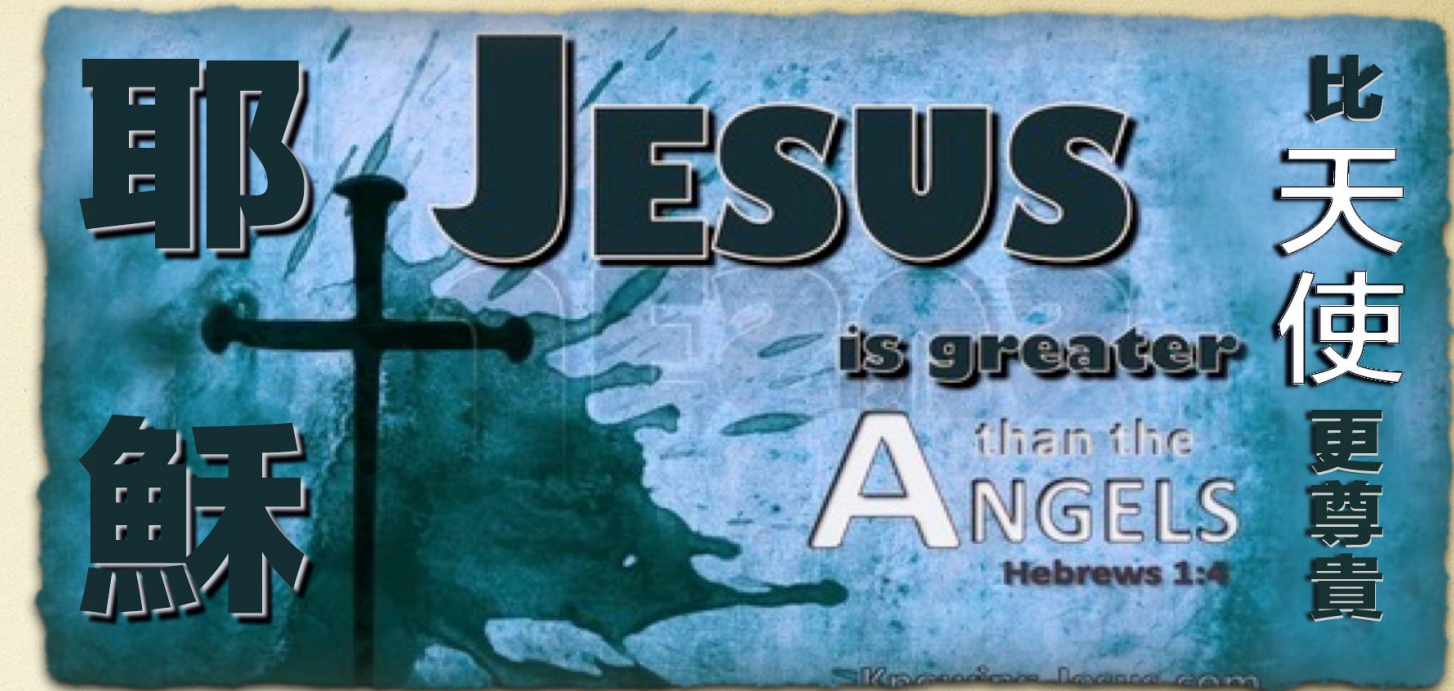
a.他們是神的使者，像風一樣快

b. Ps 104.4 They are God's ministers sent out with messages burning with holy flames of fire

b. 詩104:4他們是神的僕役，發出神聖火焰的信息

Hebrews 1.1-2.4 HPOV

希伯來書 1:1- 2:4



Part two: Jesus is higher and better than the angels:
第二部份：耶穌在各方面都比天上的天使更高、更尊貴：

Scripture proof # 5 經文證明 5

Heb. 1.8-9 But of the Son He says, "Your throne, o God, is forever and ever, And the righteous scepter is the scepter of His kingdom. You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness above Your companions."

來1:8-9 論到子卻說：“神阿！你的寶座是永永遠遠的，你的國權是正直的。你喜愛公義，很惡罪惡；所以神，就是你的神，用喜樂油膏你，勝過膏你的同伴。”

Angels are servants, but God declares His Son anointed King upon His Throne

天使是僕役，但是神宣告祂的兒子是在寶座上受膏的王

a. *Ps 45.6-7*, a messianic Psalm, describes the Messiah's glory ("Your throne O God") as referring to Jesus

a. 詩45:6-7 是個有關彌賽亞的詩篇，形容彌賽亞的榮耀（神阿，你的寶座）乃是指耶穌而言

b. "God" has anointed (meshiach) "you" refers to the antecedent "God" who sits upon the throne forever and ever

b. “神”膏了（彌賽亞）“你”乃是指在“神”前來的，祂坐在寶座上直到永遠

c. Jesus is not a servant like the angels but an exalted King

c. 耶穌不是像天使那樣的僕役，而祂是個被高舉的王

Hebrews 1.1-2.4 HPOV

希伯來書 1:1- 2:4

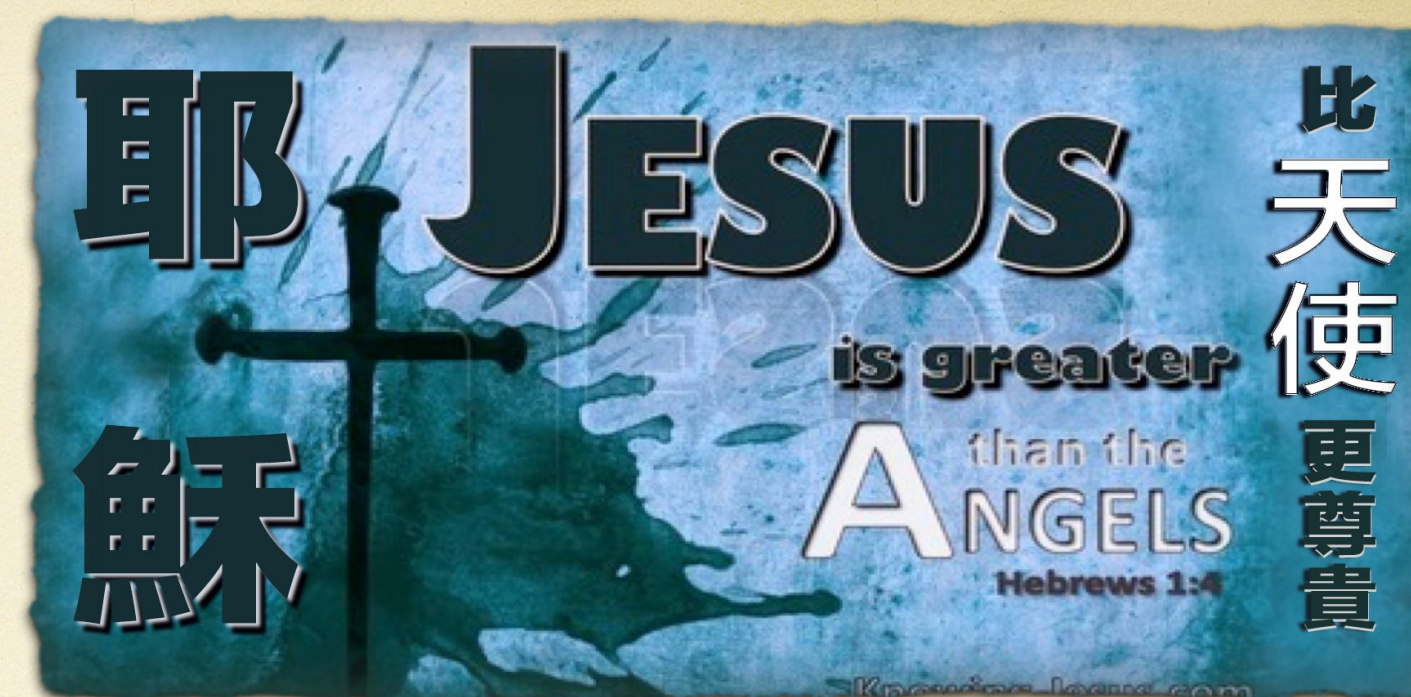
Part two: Jesus is higher and better than the angels: He is the Eternal Creator

第二部份：耶穌在各方面都比天上的天使更高、更尊貴：
祂是那永遠的創造者

Scripture proof # 6 經文證明 6

Heb. 1.10-13 And, "You, Lord, in the beginning laid the foundation of the earth, And the heavens are the works of Your hands; They will perish, but You remain; And they all will become old like a garment, And like a mantle You will roll them up; Like a garment they will also be changed. But You are the same, And Your years will not come to an end."

來1:10-13 又說：“主阿！你起初立了地的根基，天也是你手所造的；天地都要滅沒，你卻要長存；天地都要像衣服漸漸舊了；你要將天地捲起來，像一件外衣，天地就都改變了；惟有你永不改變，你的年數沒有窮盡。”



Notice “And”: the writer continues his comparison by scripture of Jesus as the Creator and the eternal Son of God

注意“也是、卻要、要、惟有”：作者藉著經文繼續比較耶穌是創造者，也是神永遠的兒子

a. Ps 102.25-27 describes the LORD as creating both heaven and earth by His Hands; the creation is finite - it gets old, perishes - but the LORD remains the same eternally

a. 詩102:25-27 形容神用手創造了天跟地；被創造的是有限的一它會變老、殞滅—但是 神永遠不變

b. Here again he is using the LXX Greek OT, where “LORD...”, has been added (lit. in Gk kurios) whereas in the Hebrew there is no “Lord”, only “you”

b. 在此，他再次引用希臘文舊約的七十士譯本，將“神”這個字加進去，但是在希伯來文裡沒有“神”這個字，只有“你”

Hebrews 1.1-2.4 HPOV

希伯來書 1:1- 2:4

Part two: Jesus is higher and better than the angels:
no angel ever sat at God's right hand

第二部份：耶穌在各方面都比天上的天使更高、更尊貴：
從來就沒有天使坐在 神的右邊

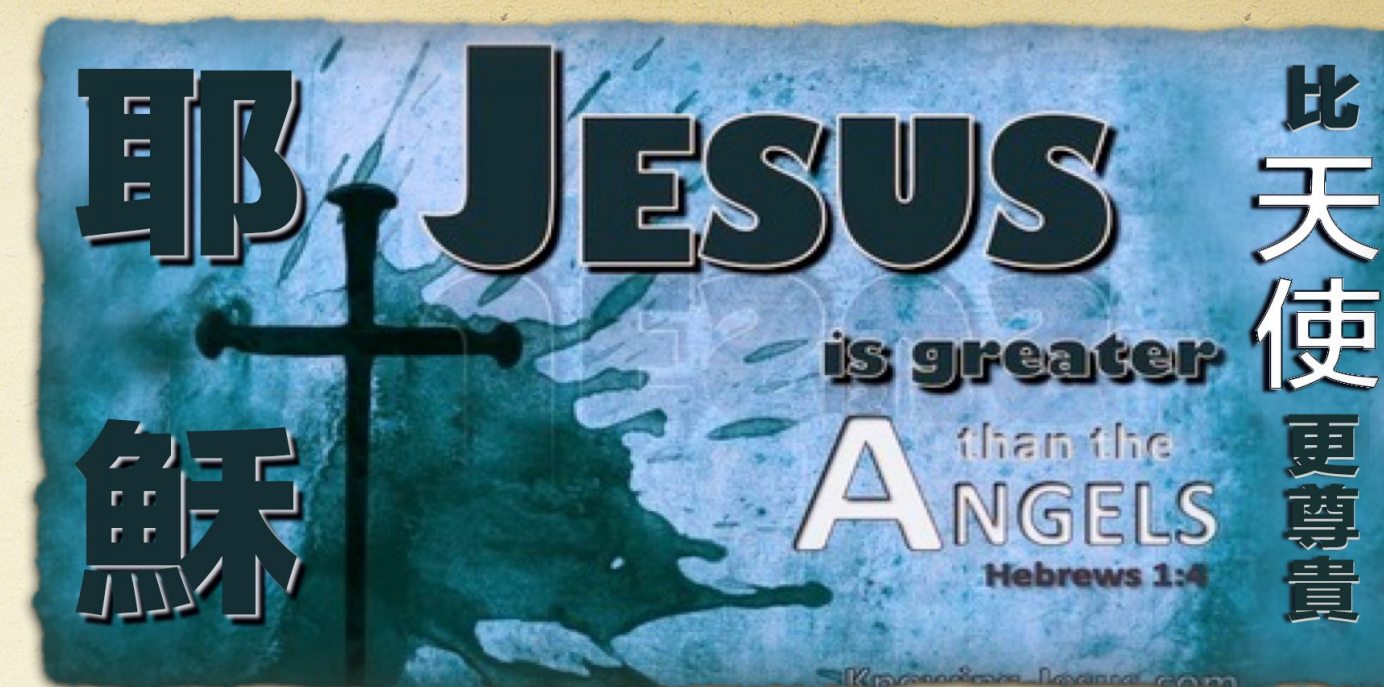
Scripture proof # 7 經文證明 7

Heb. 1.13 But to which of the angels has He ever said, "Sit at My right hand, Until I make Your enemies A footstool for Your feet"?

來1:13 所有的天使，神從來對哪一個說：“你坐在我的右邊，等我使你仇敵作你的腳凳？”

Heb. 1.14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

來1:14 天使豈不都是服役的靈，奉差遣為那將要承受救恩的人效力麼？”



a. In the messianic Ps. 110.2 - Jesus is invited by God to sit at His right hand

a. 在彌賽亞詩篇110:2-神邀請耶穌坐在祂的右邊

b. When Jews speak this Psalm, they always say, "the LORD says to my Lord" (in He. bible "JHVH says to my adonai") - "JHVH" is God and "adonai" is His Son and messiah

b. 當猶太人提到這個詩篇時，他們總是說：“主對我主說”（在希伯來文聖經寫的是JHVH跟我的“阿多奈”說）—“JHVH”是神，而“阿多奈”是祂的兒子，也就是彌賽亞

c. In Heb 1.14 the writer concludes: angels are but messengers to serve the Kingdom saints but they have no Kingdom inheritance or position like Jesus the Son of JHVH.

c. 在來1:14，作者的總結是：天使只不過是服侍國度聖徒的使者，但是他們不能繼承國度的產業，或是有耶穌是神的兒子的那種地位。

Hebrews 2.1-4 First Warning 希伯來書 2:1-4 的第一個警告



Part three: He 2.1-4 Jesus is God and His Word of salvation must be heeded even more than former “words” delivered by angels

第三部份：來2:1-4 耶穌是神，對待祂救恩的話必須比對待原來天使傳遞的“話”還要慎重

Heb. 2.1 For this reason we must pay much closer attention to what we have heard, so that we do not drift away from it.

Heb. 2.2-3 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, how will we escape if we neglect so great a salvation?

來2:1 所以我們當越發鄭重所聽見的道理，恐怕我們隨流失去。

來2:2-3 那隨著天使所傳的話，既是確定的，凡干犯悖逆的，都受了該受的報應；我們若忽略這麼大的救恩，怎能逃罪呢？

a. *“For this reason...”* Because Jesus is superior to angels and God has spoken His final Word through Him, we are warned to heed His Word and not drift away from it

a. “所以...當...”因為耶穌比天使更超越，並且神已藉著祂說出末了的話。我們被警告要對祂的話鄭重而不要隨流失去

b. Drift away is a nautical term for a boat drifting away from its mooring

b. 隨流失去是航海術語，表示船從停泊之處漸行漸遠

c. *“If the word spoken through angels...”* Jews came to believe the LAW on Mt Sinai was written by angels

(cf. Acts 7.38, 53; Dt 33.2; Gal 3.19)

c. “那隨著天使所傳的話...”猶太人開始相信在西乃山的律法乃是天使寫的（徒7:38、53；申33:2；加3:19）

d. the LAW had terrible penalties for disobedience

d. 律法對於不順服有很可怕的懲罰

Hebrews 2.1-4 First Warning

希伯來書 2:1-4 的第一個警告

Part three: He 2.1-4 Jesus is God and His Word of salvation must be heeded even more than former “words” delivered by angels

第三部份：來2:1-4 耶穌是神，對待祂救恩的話必須比對待原來天使傳遞的“話”還要慎重

Heb. 2.3 how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,

Heb. 2.4 God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

來2:3 我們若忽略這麼大的救恩，怎能逃罪呢？這救恩起先是主親自講的，後來是聽見的人給我們證實了；

來2:4 神又按自己的旨意，用神蹟奇事，和百般的異能，並聖靈的恩賜，同他們作見證。

- a. “if” is used here the first two of 24 times in Hebrews referring to the believers conditional relationship to their inheritance and Kingdom reward
- a. 在這裡用“若”這個字，在英文裡提到了24次，這表示信徒得到國度產業及獎賞的條件關係
- b. “so great salvation” refers not to initial salvation but to full, abundant entrance into the kingdom at the appearing of Jesus Christ (2Pet 1.11)
- b. “這麼大的救恩”指的不是最基本的救恩，而是當耶穌來臨時能豐豐富富的進入國度（彼後1:11）
- c. “How shall we escape..?”
- c. “怎能逃罪呢...？”
- d. The Word of great salvation has come -
 - i. was first spoken by the Lord
 - ii. then it was confirmed by apostles who were eyewitnesses
 - iii. then God confirmed this Word by signs, miracles, wonders, gifts of the HS
- d. 莫大救恩的話已經來臨了—
 - i. 這是神說的
 - ii. 然後使徒藉著聖靈帶來的徵兆、神蹟奇事、異能、恩賜確認了這個話

Hebrews' relevance today 希伯來書跟今天的關連

Without a heavenly vision of our Lord in Heaven upon His Throne, we lose sight of our goal of the Kingdom and His Throne

若沒有屬天的異象讓我們看見我們的主坐在祂天上的寶座上，我們就會失去對於國度及祂寶座目標的看見

Is God speaking through His Son today? What is he saying?

神今天有藉著祂的兒子說話嗎？祂說了什麼？

Are there “angels” (messengers) today whose word we heed more than Jesus’ salvation and coming Kingdom?

今天有沒有“天使”（使者）讓我們看重他的話更勝於耶穌的救恩及要來的國度？

Do we heed the Word of the Kingdom or let it slip away?

我們是否鄭重的看待國度的話？還是讓它隨流失去？

Do we remember how the Lord confirmed His Word to us at the beginning?

我們是否記得主如何在開始時向我們確認祂的話？

Next time :

Epistle to Hebrews:

Hebrews 2: Man's Destiny

下次：

希伯來書 2: 人的命運