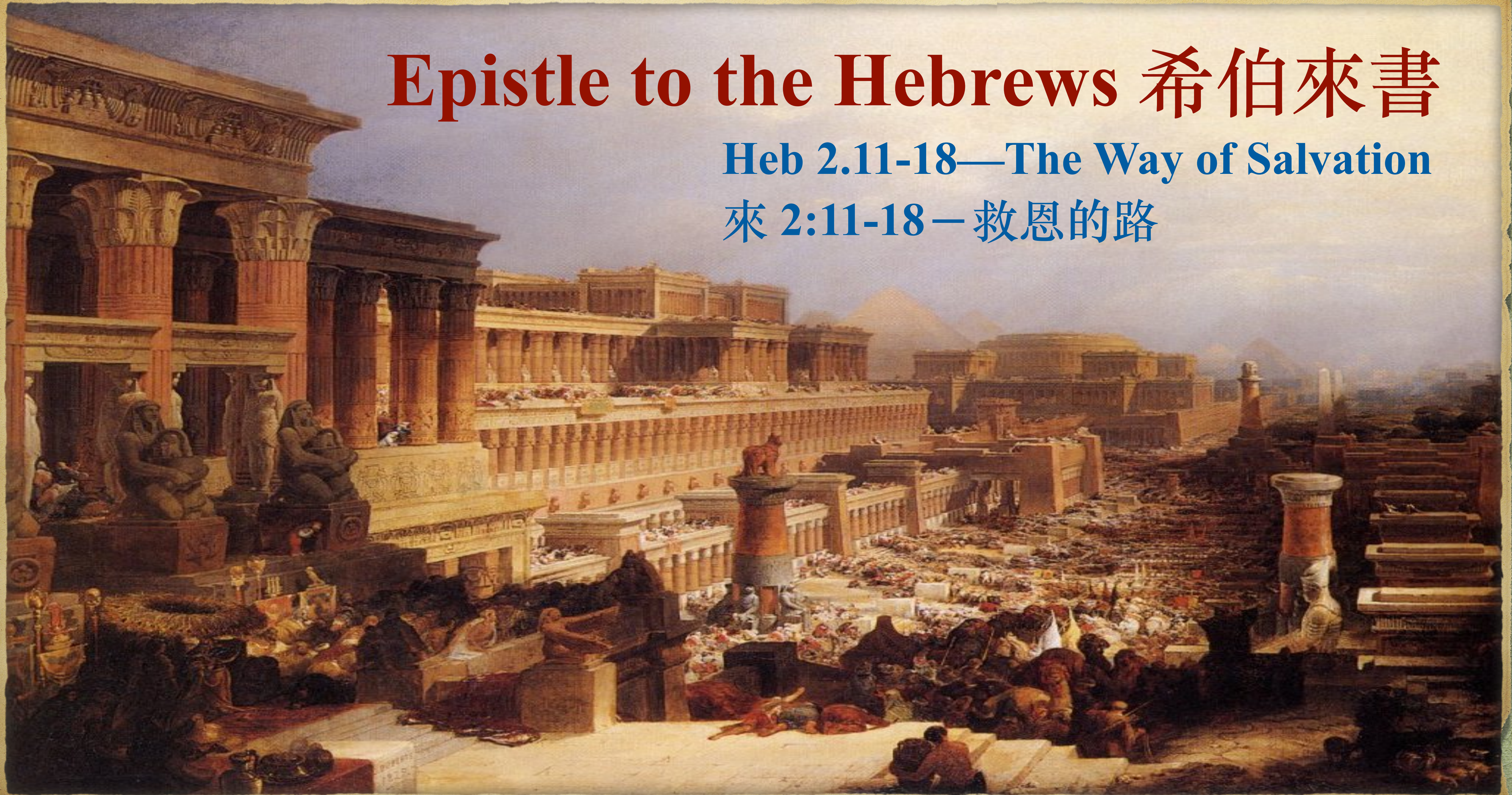


Epistle to the Hebrews 希伯來書

Heb 2.11-18—The Way of Salvation

來 2:11-18—救恩的路



Hebrews 1.1-2.4 HPOV - three emphases

希伯來書1:1-2:14- 三個階段

Hebrews commands us to look up to an open heaven where Jesus stands for you : 希伯來書命令我們仰望一個敞開的天，在那裡有耶穌站在我們這一邊

#1 see Jesus as eternal Son of God who purified your sins and is exalted at the Right Hand of Majesty

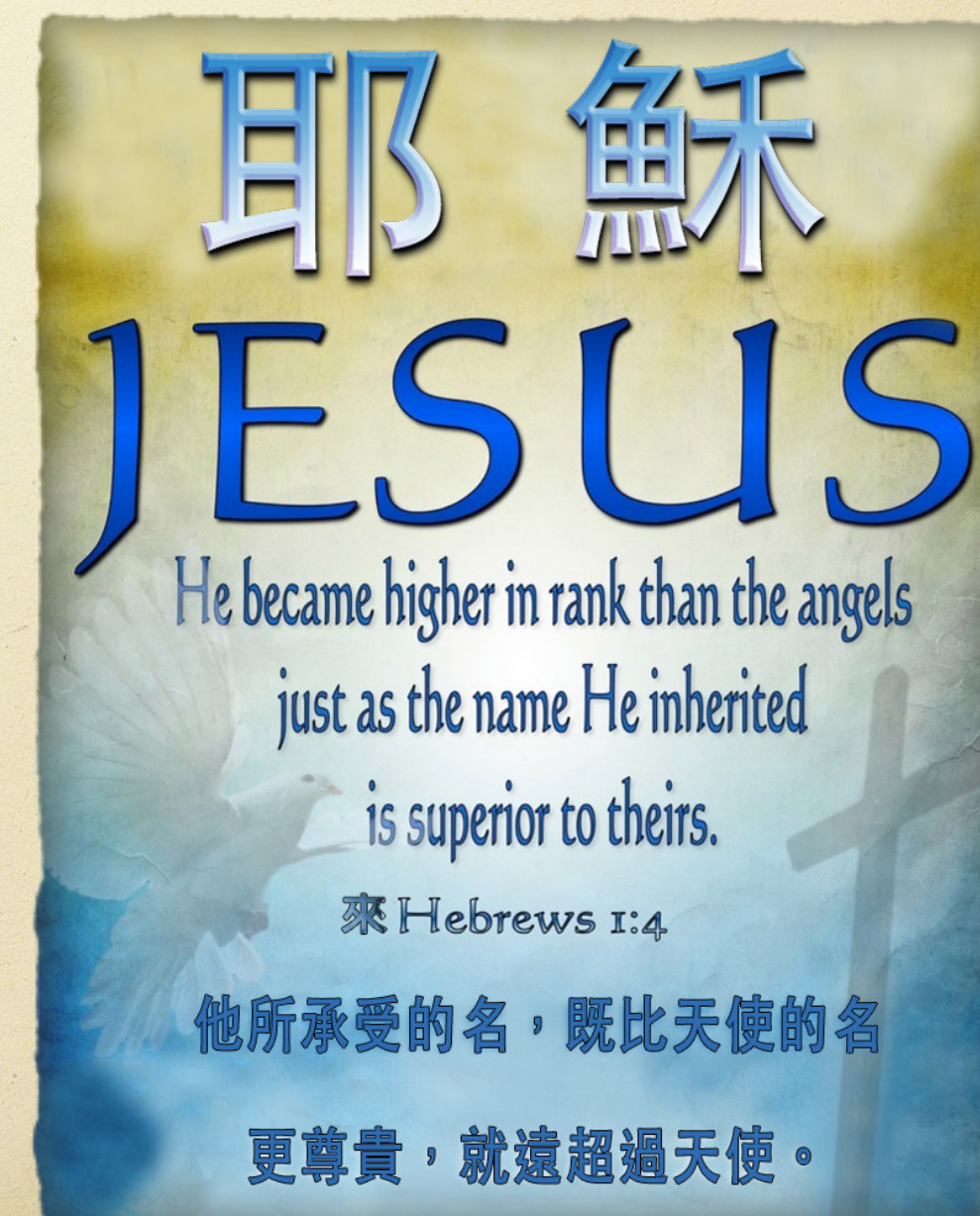
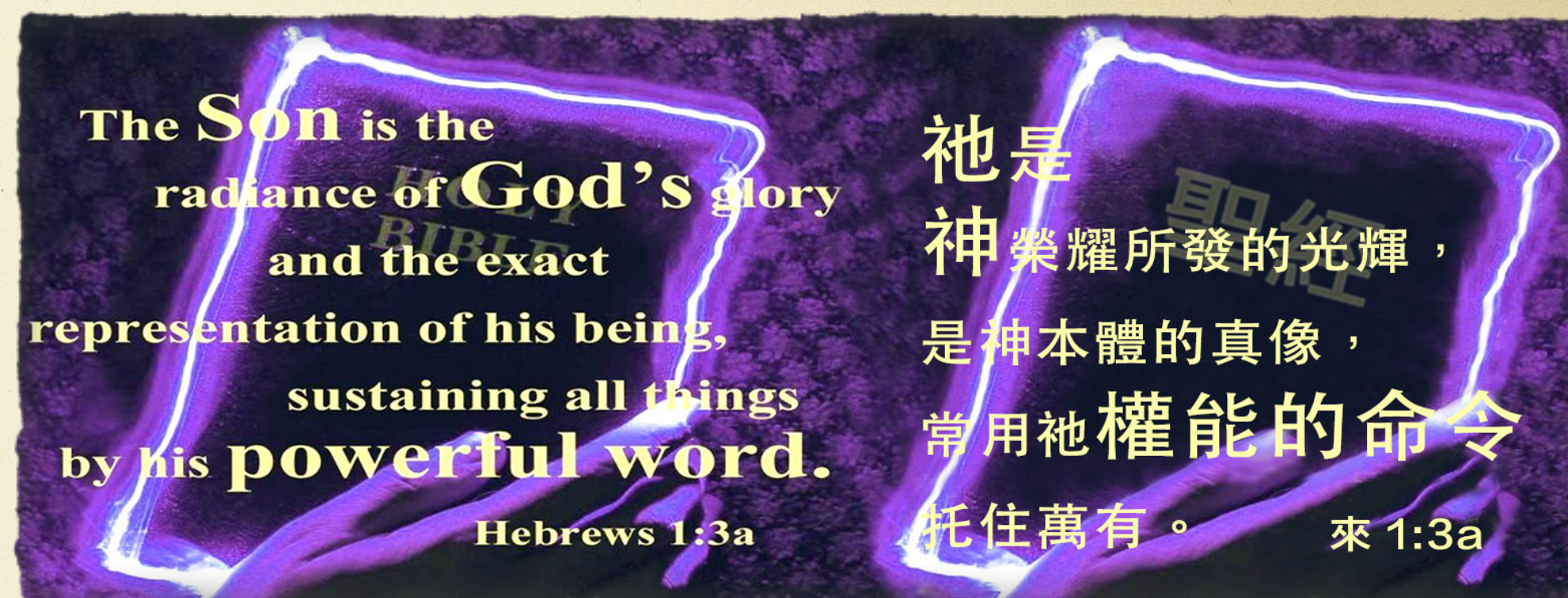
#1 看見耶穌是永遠的神的兒子，祂潔淨了你的罪，已經被高昇在那至高者得右邊

#2 see Jesus, higher than angels who worship and serve Him, as He prepares to rule and reign over the earth

#2 看見耶穌，在天使之上，當祂一面在預備掌管全地時，天使們一面在敬拜並服事祂

#3 The first exhortation: listen to Jesus very carefully as He speaks from Heaven: now He tells us of so great salvation

#3 第一個鼓勵：當耶穌從天上說話時，仔細聽祂說什麼：現在祂要告訴我們關乎極大的救恩的事



He. 2.5-10 The “Son of Man” rules in the “world to come” 來2:5-10 “人子”會在“即將來臨的國度”裡掌權

Psalm 8 reveals the goal of *so great salvation* in the *age to come*
詩8篇啟示了將要來臨的那個世代有個目標是極大的救恩

a. Mankind’s destiny to rule over earth has not fully come to pass yet because sin “*falls short of glory*”,

a. 人類本來被命定該掌管世界，但沒有發生，因為罪，人“虧缺了神的榮耀”

b. BUT *we see Jesus, the first son of man*, who through death was crowned with glory and dominion and is seated at the right hand of Majesty - the first son of man to fulfill man’s created purpose

b. 但是我們看見耶穌，是第一個人子，因著死，祂被冠上榮耀及尊貴，就坐在至高者的右邊—祂是第一個完成 神旨意的人子

JUDAISM 猶太教

OLAM HA - BA 奧蘭哈-巴

“The World to Come” “將要來臨的世代”

Jews believe that there is a world to come in which the Messiah will reign, a world in which the Jewish temple will be rebuilt and the nation of Israel will be fully restored, instituting a world order of justice and compassion. A **“Messianic Age.”**

猶太人相信，有一個世界會來臨，在那裡，彌賽亞會掌權，在那個世界裡，猶太聖殿會重建並且整個以色列國會完全復興，整個世界制度是有公義和憐憫的，那就是 **“彌賽亞的世代”**

He. 2.5-10 The “Son of Man” rules in the “world to come”

來2:5-10 “人子”會在“即將來臨的國度”裡掌權

Psalm 8 reveals the goal of *so great salvation* in the *age to come*
詩8篇啟示了將要來臨的那個世代有個目標是極大的救恩

c. In the “*world to come*,” Jesus will reign in His kingdom which will be literally “*heaven on earth*”:

c.在“即將來臨的國度”裡，耶穌會在祂的國裡掌權，那真就是“天堂在地上”了

- free from Satan’s curse

—沒有撒旦的咒詛

- earth full of God’s glory like His creation intended

—地球會像當初神創造時的目的一樣，充滿了祂的榮耀

- sin and death no more in His reign of Grace and Righteousness

—在祂恩典及公義的統治下，不再有罪與死亡



The Way of
Salvation opened
for us

by our Captain

Hebrews 2:10-18

救恩的路已被我們的
元帥為我們打開了！

希伯來書2:10-18



The Way of Salvation 救恩之路

by Andrea Bonaiuti da Da Firenze 安德烈奔那優提畫

The Way of Salvation opened by our Captain

由我們的元帥所開啟的救恩之路

Captain of our salvation 我們救恩的元帥

Heb. 2.10 ¶ For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author [Captain; Leader] of their salvation through sufferings.

來2:10 原來那為萬物所屬，為萬物所本的，要領許多的兒子進榮耀裡去，使救他們的元帥，因受苦難得以完全，本是合宜的。

a. God the Father always had a comprehensive plan for our salvation: Father needed a captain

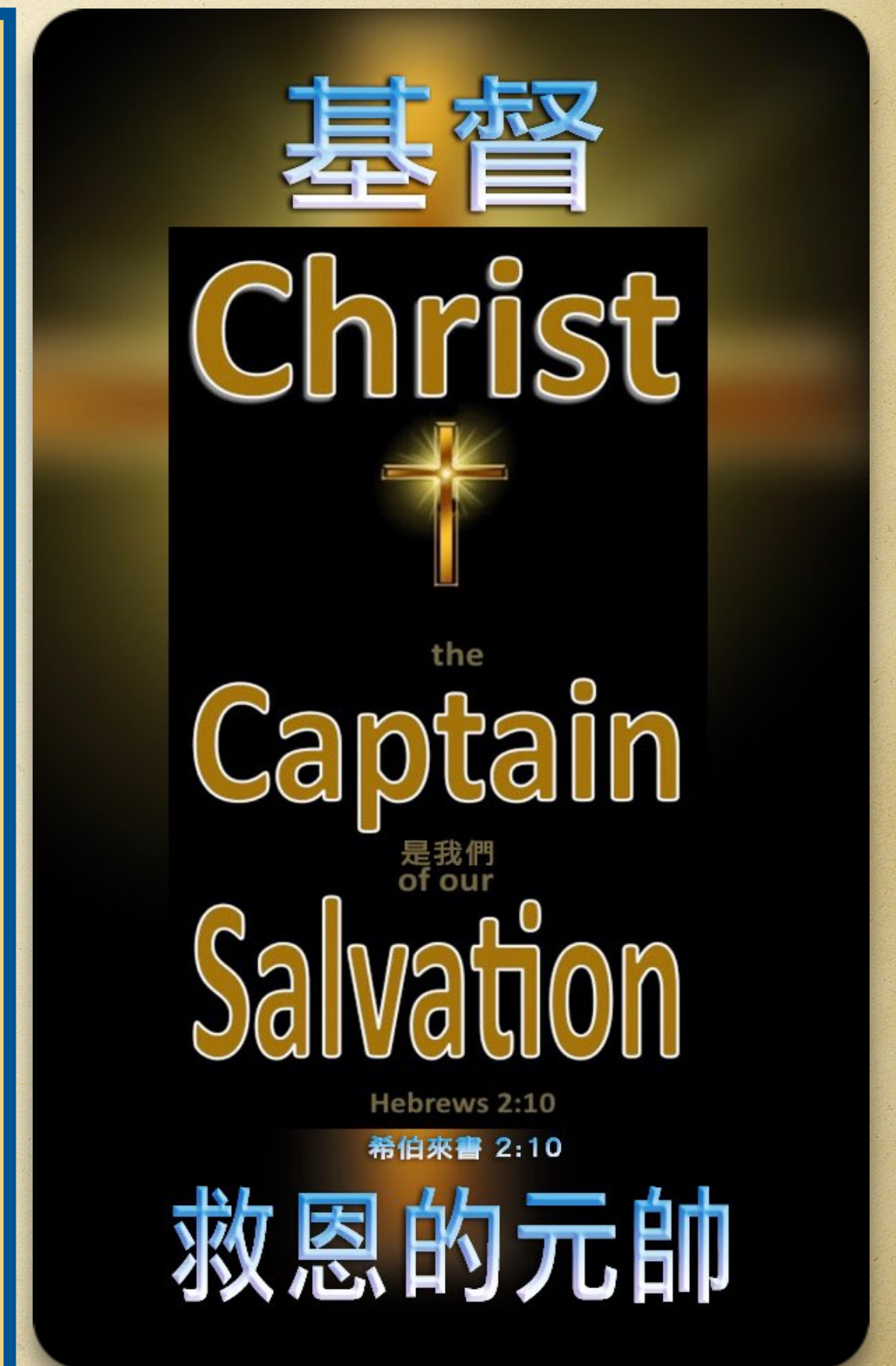
a. 父神為著我們的救恩一直有個全面的計劃：祂需要一個統帥

b. Jesus had to lead the way as our captain through suffering and death because we have sinned and “*come short of the glory of God*”

b. 耶穌是我們的元帥，由於我們“虧缺了神的榮耀”，祂就必須藉著受苦及受死來開路

c. God’s plan of “*so great salvation*” much greater than just saving us from hell- He plans to “*bring many sons to glory*” to live with His Son in the Kingdom

c. 神“極大的救恩”計劃不只是把我們從地獄裡救出來而已，祂更計劃要“帶眾子進入榮耀”，讓他們在國度裡能與祂的兒子同活



Captain now leads the way in present suffering

元帥在今天的苦難裡帶路

Captain of our salvation is with us in our present suffering
我們救恩的元帥在我們今天受苦時與我們同在

Heb. 2.10 ¶ For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author [Captain; Leader] of their salvation through sufferings.

來2:10 原來那為萬物所屬，為萬物所本的，要領許多的兒子進榮耀裡去，使救他們的元帥，因受苦難得以完全，本是合宜的。

a. The picture: Moses the “captain” suffering with Israel as he leads them through wilderness to Promised Land

a. 舊約圖畫：摩西是“元帥”，他帶領以色列人經過曠野到達應許之地時，與他們同受苦難

b. Question: now saved through Red Sea, how to get to Promised Land? (2nd picture of so great salvation in chapter 3 and 4)

b. 問題：現在過了紅海得救之後，要如何進入應許之地？
(何等大的救恩的第二幅圖畫在第3跟4章裡)

c. In the “wilderness of trials” God given us a most understanding captain, like Moses who travels patiently along with his people

c. 在“受試煉的曠野”裡，神給了我們一個最能體恤人的元帥，就如摩西一樣，他有耐心的在曠野裡與他的子民同行

d. Key: Jesus is longsuffering intercessor with us until olam ha-ba

d. 重點：耶穌是長久忍耐的代求者，祂與我們同在直到奧蘭哈巴（國度）來臨



Captain perfected through suffering

元帥藉著受苦得完全

Captain of our salvation perfected through suffering

我們救恩的元帥藉著受苦得以完全

Heb. 2.10 ¶ For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author [Captain; Leader] of their salvation through sufferings.

來2:10來2:10原來那為萬物所屬，為萬物所本的，要領許多的兒子進榮耀裡去，使救他們的元帥，因受苦難得以完全，本是合的。

“Perfecting” the captain done in 4 ways
元帥“得以完全”的四個面

1) He was perfected as a man in moral righteousness by suffering temptations without sin

1) 祂以人的身份得以完全，在道德公義上經歷試探的苦難顯明無罪

2) He was perfected through suffering to qualify as our perfect high Priesthood

2) 祂藉著受苦得以完全，讓祂有資格成為我們完美的大祭司職分

3) He was perfected in mercy as intercessor by His suffering

3) 藉著祂的受苦，祂在憐憫上得以完全，成為我們的代求者

4) He was perfected as son of man for His glorious destiny

4) 祂為了自己榮耀的命運，以人子的身份得以完全



Luke 24.26 “Was it not necessary for the Christ to suffer these things and to enter into His glory?”

路24:26 “基督這樣受害，又進入祂的榮耀，豈不是應當的嗎？”

The Way of So Great Salvation: Sanctification

如此偉大的救恩之路：聖別

The Principle of so
great salvation
如此偉大的救恩之原則

*Heb. 2.11 For both He
who sanctifies and
those who are
sanctified are all from
one;*

來 2:11 因那使人成聖
的，和那些得以成聖
的，都是出於一

a. Question: how can we be made Holy?

a. 問題：我們要如何成聖？

b. Answer: Jesus will become their sanctification "*Christ Jesus ...has become to us sanctification...*" 1Cor 1.30

b. 答案：耶穌會成為他們的聖潔“基督耶穌……成為我們的聖潔”林前 1:30

c. Jesus not only our Captain but also our Sanctifier - (OT picture: only High Priest can sanctify someone)

c. 耶穌不但是我們的元帥，也是讓我們成聖的一
(舊約圖畫：只有大祭司能潔淨人)

d. OT high priest "*sanctified*" his people in 2 ways:

d. 舊約的大祭司有二種方式使人被“聖別”

1) High Priest sanctified his people in moral and ethical purity by the sacrifice of blood to cover their sins

1) 大祭司讓他的子民蒙聖別乃是用祭牲的血遮蓋人的罪，讓人在道德上得潔淨

2) High Priest consecrated his people so they could worship (as a nation of priests)

2) 大祭司獻上他的子民，讓他們（成為祭司的國度）能敬拜神



The Way of So Great Salvation: Sanctification

如此偉大的救恩之路：聖別

The Principle of so great salvation 如此偉大的救恩之原則

*Heb. 2.11 For both
He who sanctifies
and those who are
sanctified are all
from one;*

來 2:11 因那使人成聖的，和那些得以成聖的，都是出於一

a. The key to our sanctification is our union with Christ

a. 我們成聖的主要關鍵乃是與基督聯合

b. Translation here is important:

b. 此處的翻譯很重要：

lit. in Gk. there is no object to verb: = *“both He who sanctifies and those who are sanctified are all from one _____”*

希臘文裡的動詞沒有對象：=“那使人成聖的，和那些得以成聖的，都是出於一_____”

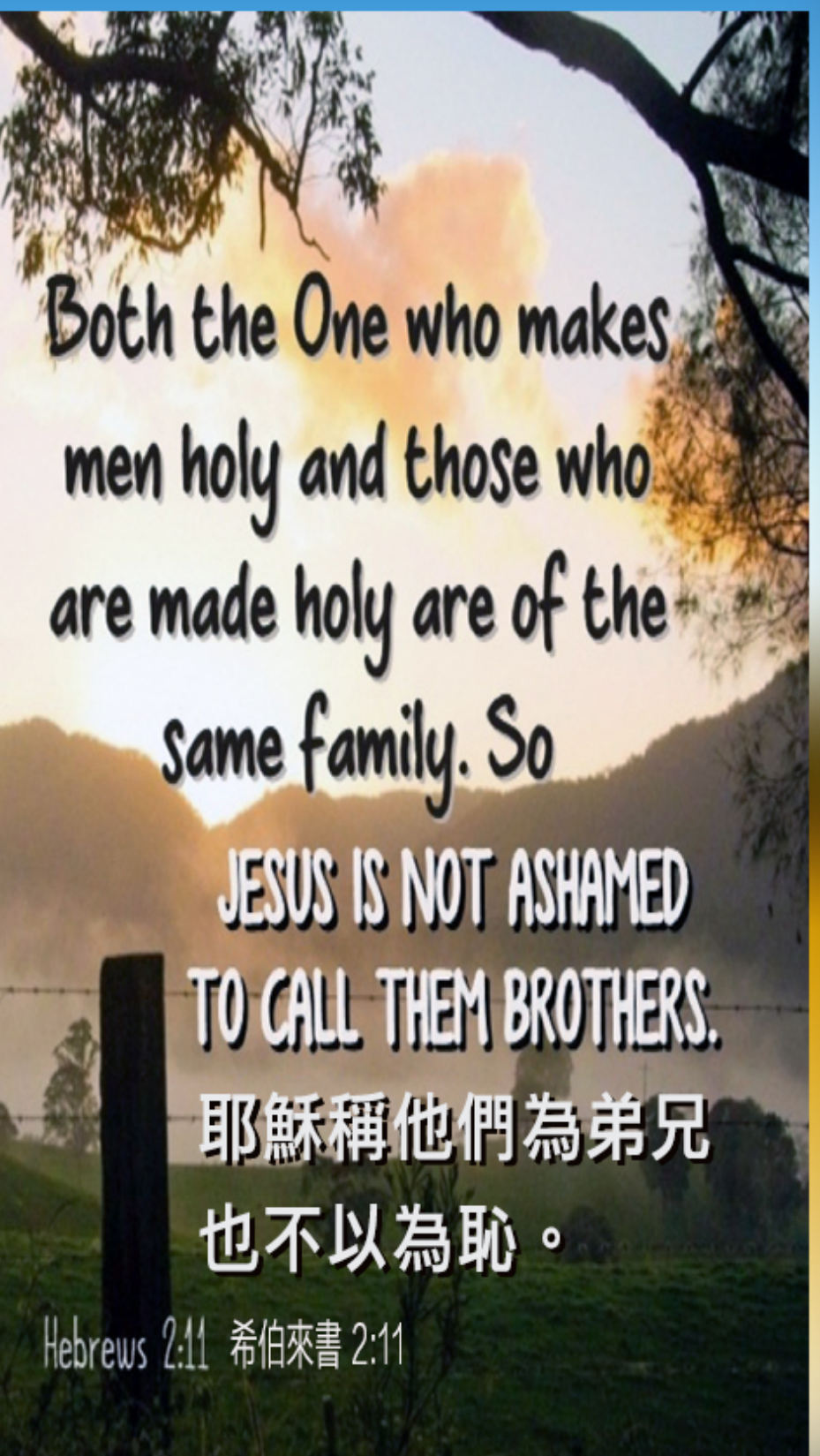
c. English translations add a word to try to interpret: (*“one”* seed, blood, nature; or one Adam, one Abraham, one Race, one Family, one God)

c. 英文翻譯為了解釋而加了一個字：（“一”個種子、血緣、本質；或是一個亞當、一個亞伯拉罕、一個種族、一個家庭、一神）

d. But here Hebrews says that we can be sanctified because Jesus became one with us in nature, essence (= became a man)

d. 但是，在希伯來書裡記載著，我們能蒙聖別是因為耶穌在性情及本質上與我們是一（=成為人）

因那使人成聖的，和那些
得以成聖的，都是出於一；
所以



Our Sanctifier delighted to become one with us 使我們成聖的那一位喜悅與我們是一

Jesus not ashamed to call us
'brothers'

耶穌不恥於稱我們為“弟兄”

Heb. 2.11 For both He who sanctifies and those who are sanctified are all from one [Father]; for which reason He is not ashamed to call them brethren,

Heb. 2.12 saying, "I will proclaim Your name to My brethren,

In the midst of the congregation I will sing Your praise."

來 2:12 說：“我要將你的名傳與我的弟兄，在會中我要頌揚你。”

Hebrews' prophet finds 3 OT verses to show the Messiah's union with Israel

希伯來書的先知發現了3個舊約經文表明了彌賽亞與以色列的聯合

1 Psalm 22 - the suffering Messiah who cries "My God, my God, why have you forsaken me?" (Ps22:1) in Ps. 22.22 delights to stand in the assembly with his holy brethren extolling and praising God's Name

1 詩篇22篇—那受苦呼求“我的神！我的神！為什麼離棄我？”的彌賽亞（詩22：1）在詩篇22:22中，喜悅在會中與祂蒙聖別的弟兄一同頌揚、讚美神的名

Even though we are still not perfect, He stands united and unashamed with us every time we sing praises to God in worship

雖然我們尚未得完全，每當我們在敬拜中向神唱讚美時，祂就不以為恥的與我們站在一起

希伯來書 2:11

耶穌稱他們為弟兄
也不以為恥。

Jesus is not ashamed
to be called your big brother.

HEBREWS 2:11

Our Sanctifier delighted to become one with us 使我們成聖的那一位喜悅與我們是一

Jesus not ashamed to call us
'brothers'

耶穌不以為恥於稱我們為
“弟兄”

Heb. 2.13 And again,
“I will put My trust in Him.”
來 2:13 又說：“我要倚賴他。”

#2 *Isaiah 8.17* is quoted from the LXX

#2 以賽亞8:7引用了七十士譯本的話

a. In Isaiah 8, as Assyria invades Jerusalem, Isaiah waits and trusts Immanuel along with the remnant

a. 在以賽亞8章裡，當亞述進攻耶路撒冷時，以賽亞跟餘民一同等候並相信以馬內利

b. Hebrews sees this verse as Jesus the Messiah standing with his people and as a man and brother putting His trust in God along with them during times of difficulty

b. 希伯來書這節經文以人或弟兄的角度來看彌賽亞耶穌，祂站在祂的子民那邊，在艱難時期，與他們一起將祂的信任交托於神



More than proof texts, these three verses are given to reveal the loving emotions of gladness and fraternity in the heart of our Sanctifier

除了經文的證明之外，這三處經文都顯示，使我們成聖的那一位，祂心中的喜樂及對弟兄s s a們的愛的情感

Our Sanctifier delighted to become one with us

使我們成聖的那一位喜悅與我們是一

Jesus not ashamed to call us
'brothers'

耶穌不以為恥於稱我們為
“弟兄”

Heb. 2.13 ...

And again,

“Behold, I and the children
whom God has given Me.”

來2:13 又說：“看哪！我與
神所給我的兒女。”

#3 *Isa. 8.18* Very next verse where Isaiah stands
“in Immanuel” against all trouble with his two
sons that God has given

#3 賽8:18下一節經文記載，以賽亞“在以馬內利
裡”與神給他的二個兒子一同抵擋所有難處

c. *Hebrews* interprets Jesus standing with His
remnant now and saying, “Look Father, I am
standing right here with the children you gave
me”

c. 希伯來書記載著耶穌現在與祂的餘民同在，並
說：“看哪！父神，我與你所給我的兒女同在”

d. In other words, whatever trouble and dangers
we may go through, Jesus will take care of the
children God has given Him

d. 換句話說，不管我們經歷何等的難處及危險，
耶穌會照顧神所給他的兒女

看哪！我與神給我的兒女

**Behold I and the children
which God has given Me.**

Hebrews 2:13
希伯來書 2:13

More than proof texts,
Not only Jesus identifies
with us, but God the
Father asks Him to be
with us to the end

除了經文的證明之外，不
但耶穌能認同我們，並且
父神要祂與我們同在，
直到末了

Principle of Oneness applied by Jesus in 4 ways

耶穌在四方面所應用的合一原則

1st Application: partook flesh to nullify the devil's power over death

應用一：成為肉身，藉著死，廢掉了魔鬼的勢力

Heb. 2.14 ¶ Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,

來2:14兒女既同有血肉之體，他也照樣親自成了血肉之體；特要藉著死，敗壞那掌死權的，就是魔鬼

a. Uniting with man in *“flesh and blood”* included the necessity of death (*1Cor 15.50 flesh and blood cannot inherit the Kingdom of God*)

a. 在“血與肉”裡與人聯合，包括了死的必要
(林前15:50-血肉之體不能承受 神的國)

b. *“since the children share”* = (koinonia); what all men have in common

b. “兒女既同有” = (koinonia)；所有人的共同點

c. *Jesus partook of the same* and therefore had to face death like us

c. 耶穌也是如此，因此，也要像我們一樣面臨死亡

d. Why? So that *“through death He might nullify him who had the power of death”* - he paid the wages of sin and therefore snatched death out of the devil's hands

d. 為什麼？因為“藉著死，他要敗壞那掌死權的”祂付了罪的代價，因此，從魔鬼的手中奪走了死亡

藉著死，祂敗壞了那
掌死權的
Through
DEATH
He defeated
the power of
DEATH



希伯來書 2:14 Hebrews 2:14

Knowing-Jesus.com

Principle of Oneness applied by Jesus in 4 ways

耶穌在四方面所應用的合一原則

2nd Application of the Principle of unity: By His death as sinless man he took the sting of sin out of death
He. 2.14-18

合一原則應用二：藉著以無罪之人的身份死，祂從死裡除去了罪的毒鉤（來2:14-18）

Heb. 2.15 and might free those who through fear of death were subject to slavery all their lives.
來2:15 並要釋放那些一生怕死而為奴隸的人。

a. We were subject to an angel (devil) by “*fear of death*”

a. 因著“畏懼死亡”，我們受了某個天使（魔鬼）的影響

b. Now as Christians united with Christ in His death and resurrection we can face death without fear of death’s victory or sting (1Cor. 15.55-56)

b. 基督徒若在基督的死與復活上與祂聯合，就能面對死亡而不須畏懼死亡的毒鉤或得勝（林前15:55-56）

c. Now, one with the Sanctifier, sinners can die because the Sinless One has died and yet lives with an indestructible life (Heb. 7.16)

c. 我們現在若與那使我們成聖的合一，罪人能死，因為無罪的那一位已經死過，並且在那不能被毀壞的生命裡活著（來7:16）



God alone holds a man’s death in His Hands; Satan can impart the “sting” of the “second death” only to sinners

只有神自己能掌握人的死；撒旦只能在罪人身上能發放“第二次死”的“毒鉤”

Principle of Oneness applied by Jesus in 4 ways

耶穌在四方面所應用的合一原則

3rd Application of the Principle of unity: Became a son of Abraham

合一原則應用三：成為亞伯拉罕的後嗣

Heb. 2.16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

來2:16 他並不救拔天使，乃是亞伯拉罕的後嗣

Heb. 2.17 Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

來2:17 所以他凡事該與他的弟兄相同，為要在神的事上，成為慈悲忠信的大祭司，為百姓的罪獻上挽回祭。

a. 1st mention of Jesus our High Priest: Hebrews alone reveals Him

a. 第一次提到耶穌是大祭司：希伯來書是唯一這樣啟示祂的

b. Jesus came and united with them to be their perfect High Priest in order “to make propitiation” (lit. in Gk “mercy-doing”) for sins

b. 耶穌來了，並與他們聯合，成為他們完美的大祭司，好讓祂為罪，成為他們的中保（希臘文“憐憫的行動”）

c. Now He serves between earth and heaven:

**- bringing down all good things *pertaining to God*: blessings, grace, strength, counsel, will of God;
- and bringing up before God our weaknesses, petitions, fears, tears, temptations and repentance**

c. 現在祂在天地之間服事—帶來所有跟神有關的事：祝福、恩典、能力、交通、神的旨意；並且把我們的軟弱、請求、恐懼、眼淚、試煉及懺悔帶到神面前

Merciful and
faithful High Priest

Hebrews 2:17; 3:1; 4:14

慈悲忠信的大祭司

希伯來書2:17；3:1；4:14

Principle of Oneness applied by Jesus in 4 ways

耶穌在四方面所應用的合一原則

4th Application of the Principle of unity: by suffering every temptation as a man, He can now really understand and help mankind with full empathy *He. 2.14-18*

合一原則應用三：藉著在人的身份裡經歷了每個試探的苦，祂真的能以完全的同情幫助人（來2:14-18）

Heb. 2.18 For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

來2:18 他自己既然被試探而受苦，就能搭救被試探的人。

a. Jesus as a man suffered with temptations:

a. 耶穌以人的身份經歷了試探的苦：

- by his flesh and its desires 經歷肉體及其慾望
- by the devil's lies and attacks 經歷魔鬼的謊言及攻擊
- by sorrows, grieving, anger, revenge raging within man 經歷憂傷、悲痛、憤怒、人裡面憤怒的報復
- by lonely sense rejection, discouragement, being forsaken 經歷被拒絕的孤獨、沮喪、被遺棄
- by human conditions of poverty, fatigue, impatience, stupidity, criticism, betrayal

經歷人的貧困、疲憊、不耐煩、愚昧、批評、背叛

b. Having faced all temptations common to man, even though He did not sin, He still can perfectly understand the sufferings of *flesh and blood*

b. 面對人類共同經歷過的誘惑，雖然祂無罪，祂仍然能明白血肉之軀所經歷的痛苦



Hebrews chapter 2

希伯來書第二章

First we must see by faith the Son of Man in glory and realize that mankind can be sanctified and glorified

首先我們必須憑信看見在榮耀裡的人子，並且明白人類是可以被聖別並且得榮的

Then we must see by faith that God's plan for Jesus' destiny also included us

接著我們必須憑信看見 神給耶穌的計劃是包括我們的

Jesus became one with us that He might present us sanctified, saved to the uttermost *"in union with Christ"* before His Father
耶穌與我們是一，這樣祂就能將我們聖別的呈現在父神面前、拯救到底並且“與基督聯合”

In the meantime, we must walk in the obedience to His sanctifying Spirit and Word as we march with our Captain, apostle and high priest into *"rest"*

現在，當我們與我們的元帥、使徒及大祭司邁步進入“安息”時，我們必須行走在順服於祂聖別的靈與話之中



Next time :

Epistle to Hebrews:

Hebrews 3: Heavenly Calling

下次：

希伯來書第三章：屬天的呼召