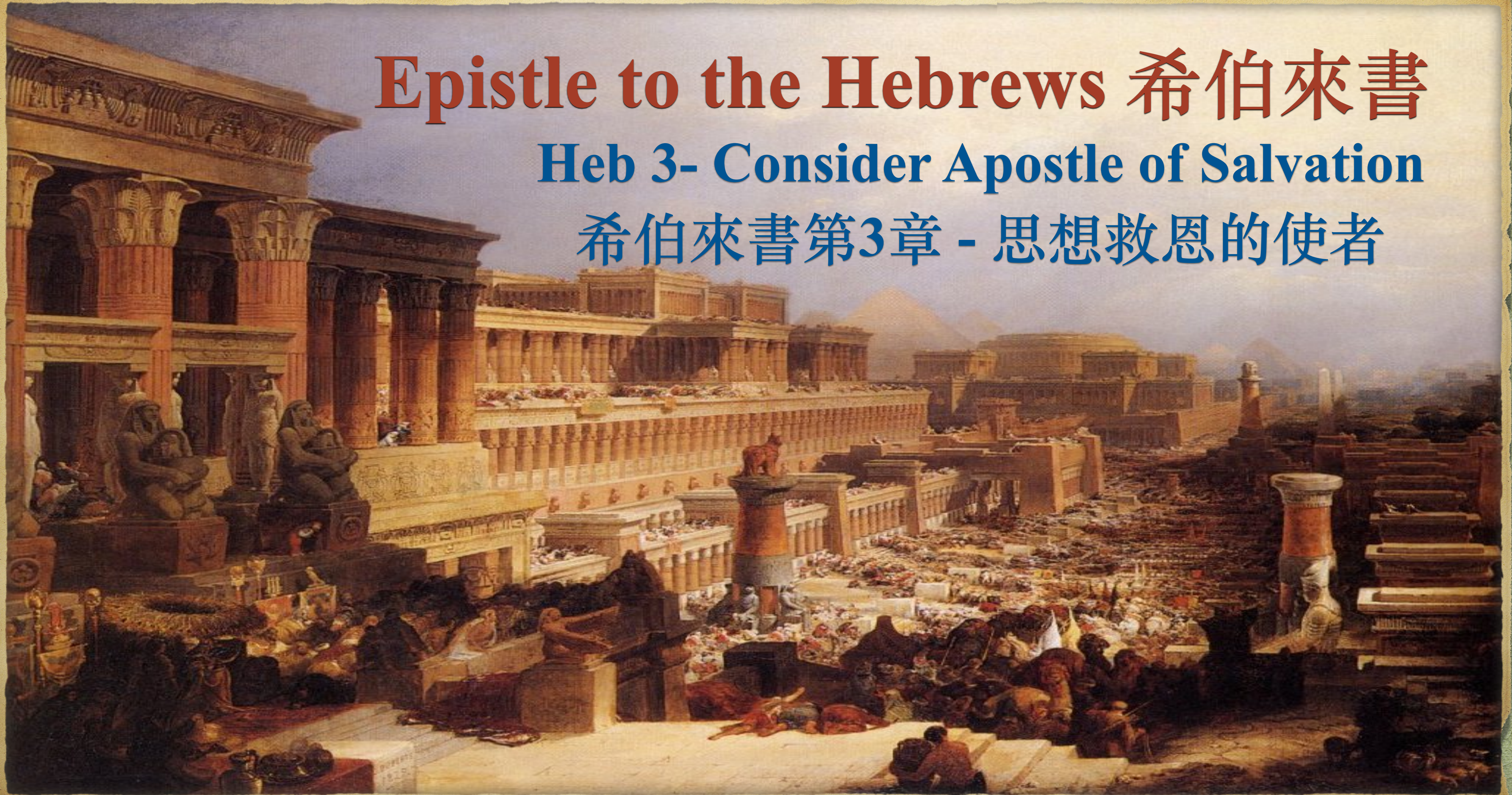


# Epistle to the Hebrews 希伯來書

Heb 3- Consider Apostle of Salvation

希伯來書第3章 - 思想救恩的使者





# Hebrews 1-2 Writer reveals Son of God and Son of Man 作者在希伯來書1-2章裡啟示了 神的兒子跟人子

**In times of trouble it is necessary to look up to Jesus our heavenly resource**

經歷艱難時，我們必須仰望耶穌為我們屬天的資源

**A personal intimacy with the Lord frees the soul from every weight**

個人與主親密的關係幫助我們卸下魂裡一切的負擔

**When old foundations start shaking, time to firmly hold to the unshakable King**

當我們舊的根基開始動搖時，應當及時緊抓我們不會動搖的王

**Rest is not found through going backward but by pressing forward in full confidence in Jesus' finished work**

我們在退步的路上不能找到安息，而是在耶穌完成的工作裡充滿信心的勇往直前才能找到





# Hebrews 1.1-2.4 HPOV - Jesus in Glory

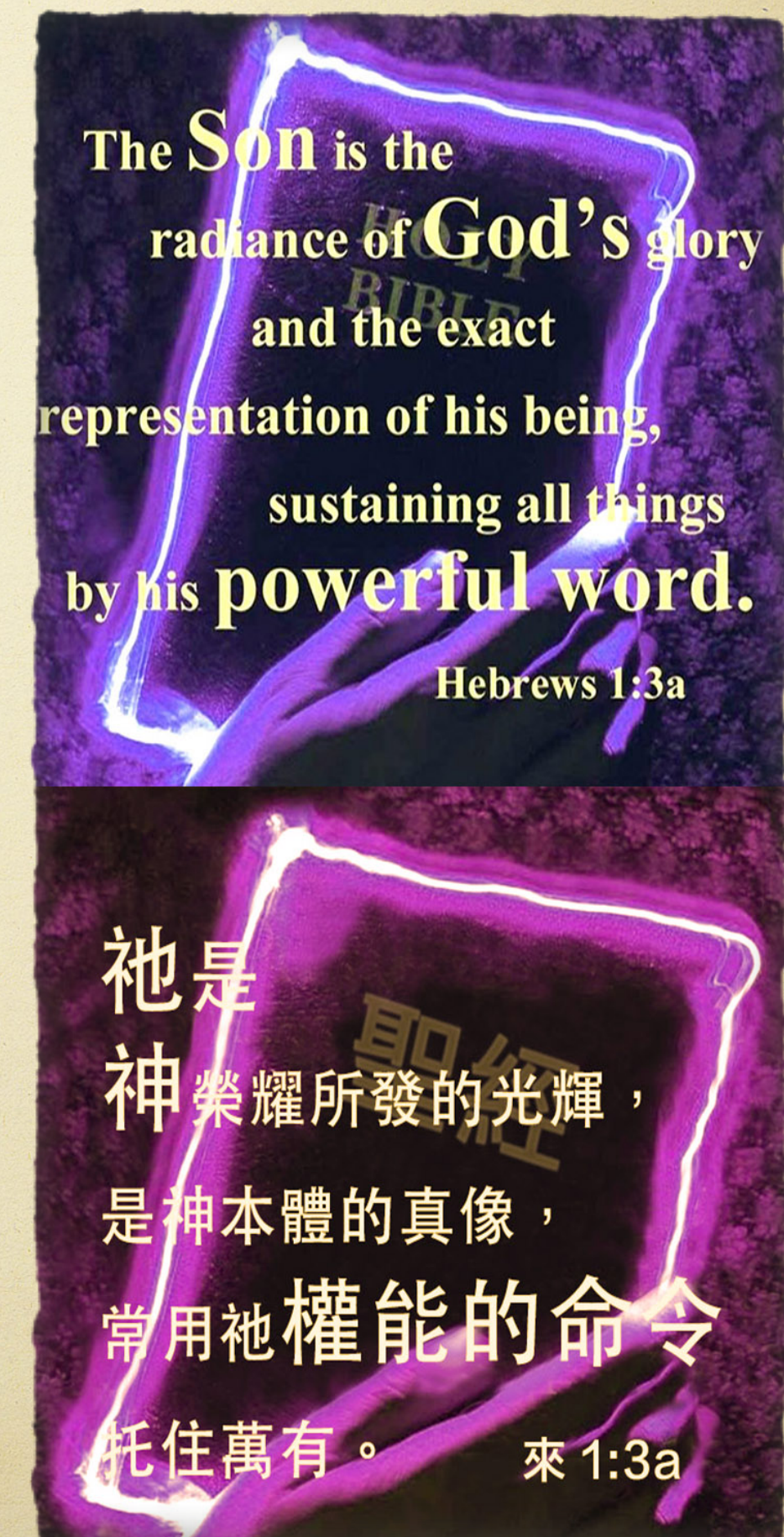
## 希伯來書1:1-2:4 – 在榮耀裡的耶穌

The writer begins under an open heaven  
where Jesus sits enthroned:

作者在一個敞開的天底下啟示坐寶座的耶穌

#1 see Him as eternal Son of God in both nature and  
glory and exalted at the Right Hand of Majesty

#1 看見祂在本質及榮耀上是永遠的 神的兒子，並且  
已被高昇在 神的右邊





## Hebrews 1.1-2.4 HPOV - Jesus in Glory

### 希伯來書1:1-2:4 – 在榮耀裡的耶穌

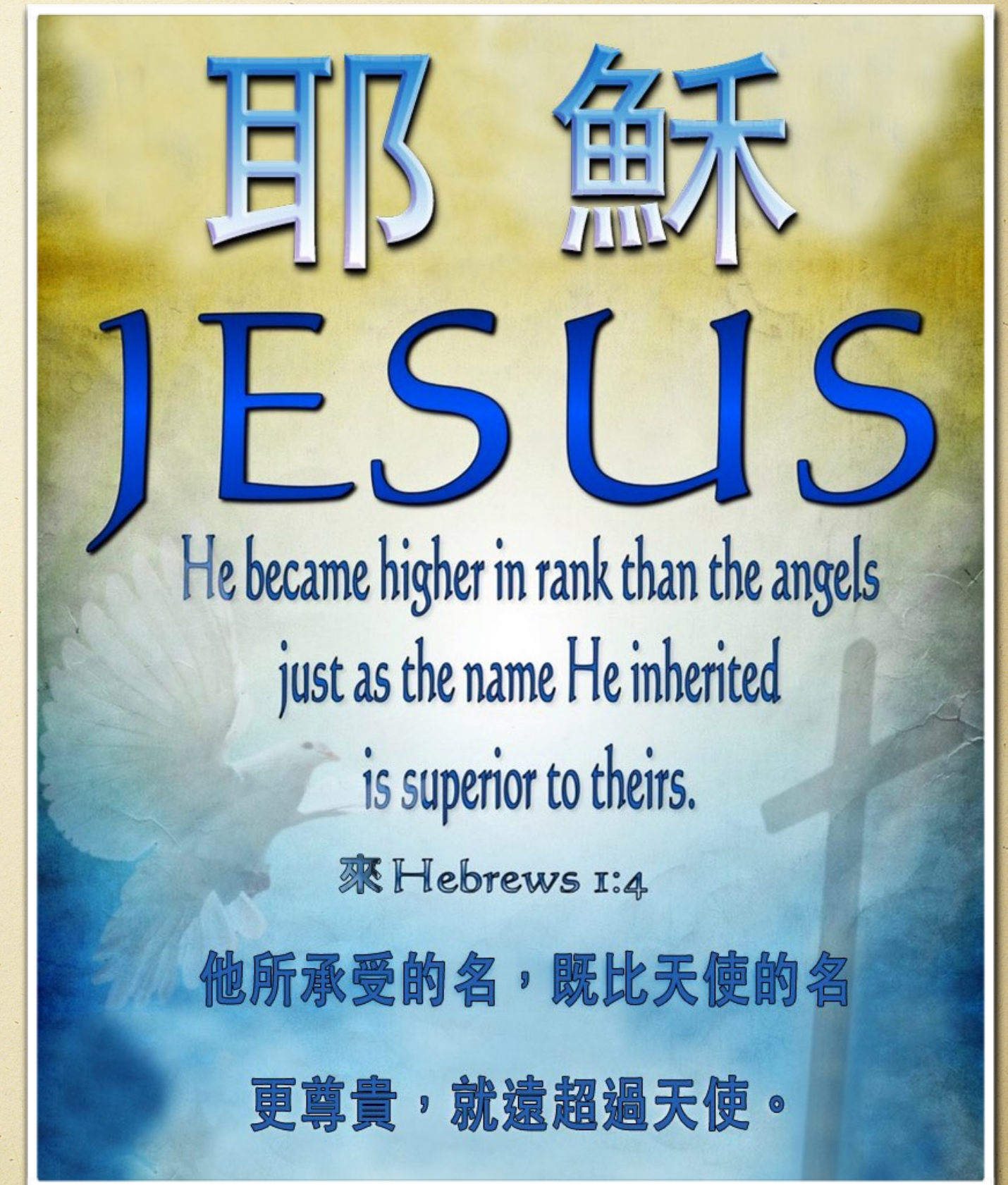
The writer begins under an open heaven where Jesus sits enthroned:

作者在一個敞開的天底下啟示坐寶座的耶穌

#2- He is higher than angels who worship and serve Him, higher in Name, and Higher than the angel's word as the final Word

#2- 祂比天使更高，天使敬拜並服事 祂；

祂在名裡及話語裡都比天使高，因祂是最末了的話





# Hebrews 1.1-2.4 HPOV - Jesus in Glory


## 希伯來書1:1-2:4 – 在榮耀裡的耶穌

The writer begins under an open heaven where Jesus sits enthroned:

作者在一個敞開的天底下啟示坐寶座的耶穌

#3 The first exhortation: listen very carefully to Jesus' Word from Heaven: it alone will bring you into so great salvation

#3 第一個鼓勵：仔細聽耶穌從天上講出的話：光是這話就足夠帶你進入莫大的救恩裡



SO WE MUST  
LISTEN VERY  
CAREFULLY TO  
THE TRUTH  
WE HAVE  
HEARD, OR WE  
MAY DRIFT  
AWAY FROM IT.

KLOVE

HEBREWS 2:1 NLT  
希伯來書 2:1

所以我們當  
越發鄭重所  
所聽見的道理，  
恐怕我們隨波失去



# He. 2.5-10 The “world to come” and the “Son of Man”

## 希伯來書2:5-10 “將要來臨的世代”及“人子”

Hebrews 2 uses Psalm 8 to reveal our destiny in the *so great salvation* to come

希伯來書第二章用詩篇第8篇啟示我們在何等大的救恩裡的前途

a. The “*world to come*” [*olam haba*] is life on earth lived by sons of man ruling over all along with Jesus according to God’s design

a. 那“將要來臨的世代”[奧蘭 哈巴] 乃是基於 神的計劃讓人類的子孫在地上生活，並與耶穌一同掌權

### 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 “world to come” and the “Son of Man” 希伯來書2:5-10 – “將要來臨的世代”及“人子”

Hebrews 2 uses Psalm 8 to reveal our destiny  
in the *so great salvation* to come

希伯來書第二章用詩篇第8篇啟示我們在  
何等大的救恩裡的前途

b. Mankind’s destiny became our great hope when *we saw Jesus* who after death was crowned with glory and dominion and sat down as the first man in glory

b. 當我們看見耶穌死後被冠上榮耀及權柄，並且以第一個在榮耀裡的人的身份坐下，人類的命運就成了我們最大的盼望





# He. 2.5-10 The “world to come” and the “Son of Man” 希伯來書2:5-10 – “將要來臨的世代”及“人子”

Hebrews 2 uses Psalm 8 to reveal our destiny  
in the *so great salvation* to come

希伯來書第二章用詩篇第8篇啟示我們在  
何等大的救恩裡的前途

c. He is now the Captain of our salvation and is  
*bringing many sons to glory* to reign with Him in Olam  
Ha-Ba

c. 祂現在是我們救恩的元帥，並且要帶許多兒子進入榮  
耀，在奧蘭哈巴裡（將要來臨的國度）與祂一同掌權





**He. 2.10-18 Jesus became the perfect Captain of our salvation**

**希伯來書2:10-8 耶穌成為我們救恩的完美元帥**

**God's plan was to perfect Jesus through suffering all the temptations of humanity so He could help us**

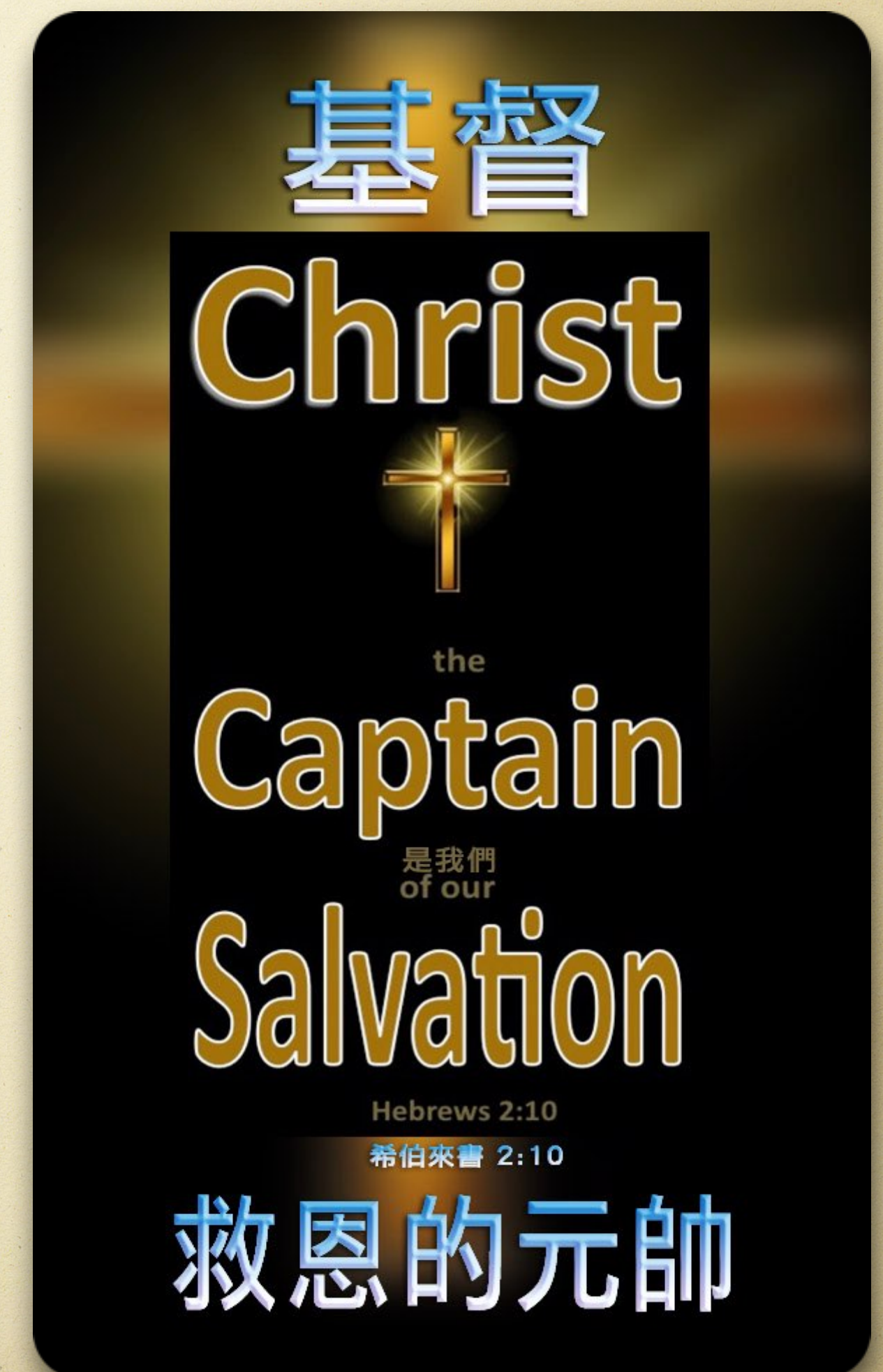
**神的計劃是要耶穌經歷人類試探裡所有的苦，這樣祂才能幫助我們**

**a. He partook flesh and blood to be like us in facing limitation, temptation and even death**

**a. 祂像我們一樣成為血肉之軀，面臨限制、試探甚至死亡**

**b. He became Sanctifier by giving His life for those being sanctified sons of man**

**b. 祂將自己的生命賜給人類那些被祂聖別的子孫，而成為成聖者**





# He. 2.10-18 Jesus became the perfect Captain of our salvation 希伯來書2:10-8 耶穌成為我們救恩的完美元帥

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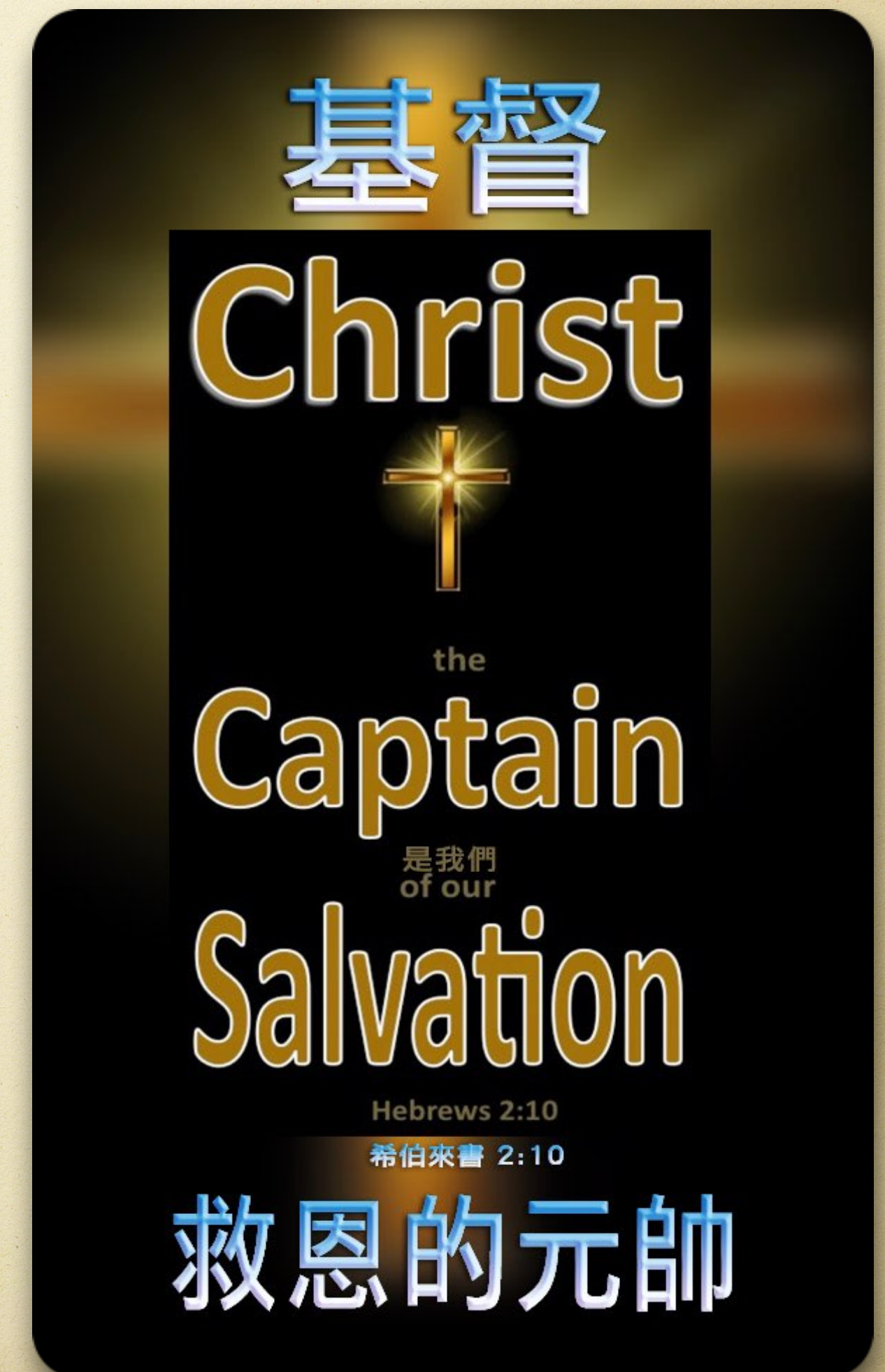
神的計劃是要耶穌經歷人類試探裡所有的苦，這樣祂才能幫助我們

c. Now He stands united with us in worship, trust and intercession as perfect priest before God

c.現在祂在 神面前以完美祭司的身份站在我們這邊，與我們一同敬拜、信賴並代求

d. He took the 'sting' of death out of the Devil's grip and set us free to face life with hope

d. 祂將死亡的“毒鉤”從魔鬼的掌控中奪走，並釋放我們自由，讓我們有盼望的面對生命



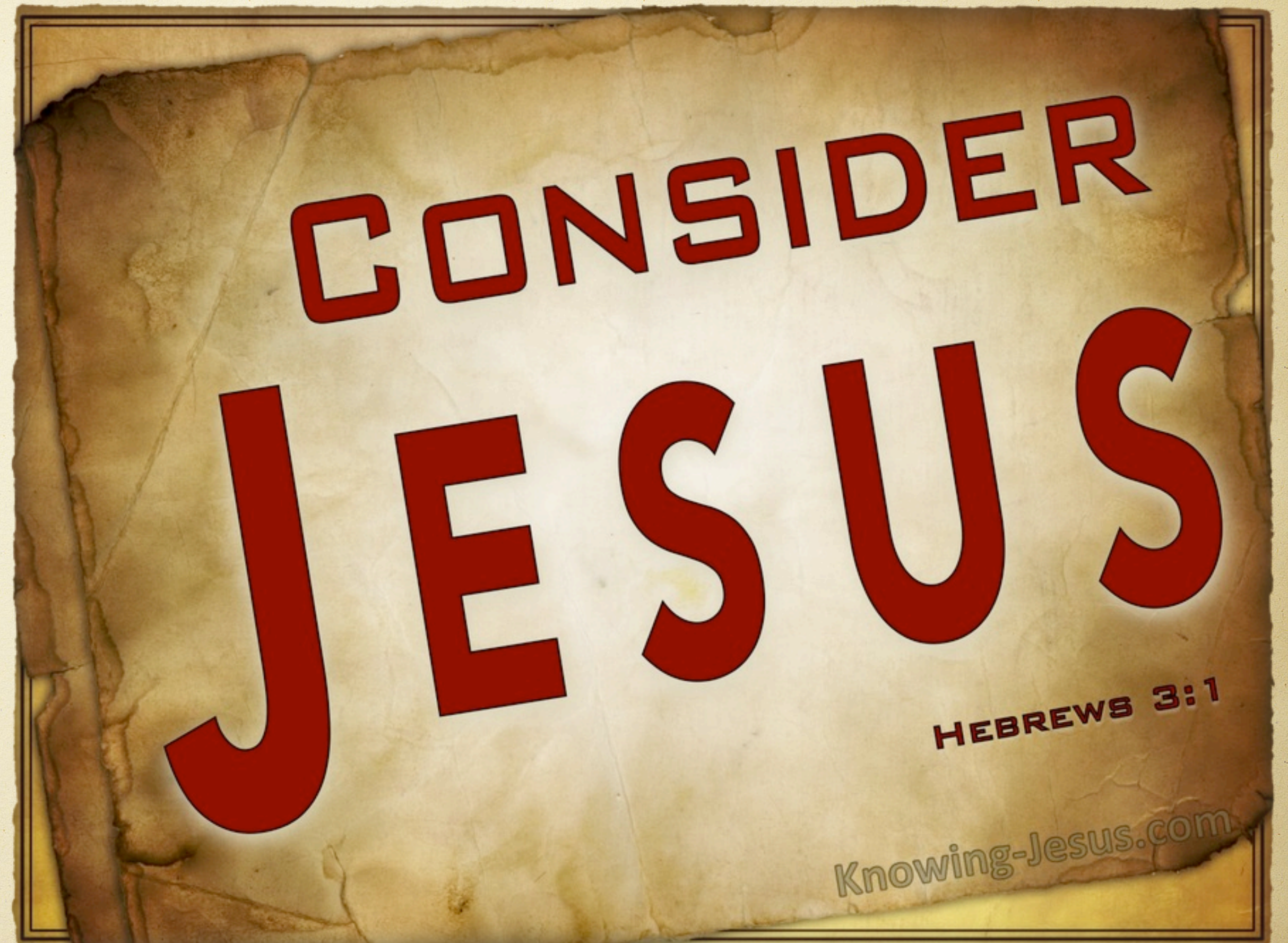


**The Apostle  
of our confession is  
our partner in our  
heavenly calling**

**Hebrews 3:1-19**

**我們承認的使者是我  
們屬天呼召的同伴**

**希伯來書3:1-19**





# The Apostle of our heavenly calling

## 我們屬天呼召的使者

### Exhortation 勸勉

Heb. 3.1 ¶

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

來3:1

同蒙天召的聖潔弟兄阿！  
你們應當思想我們所認為  
使者，為大祭司的耶穌；

a. “therefore” connects chapter 3 with all he shared in Hebrews 1-2

a. “因此”（英文版以此開始）將希伯來書1-2章所提到的連於第三章

b. *holy brethren* -called to holiness

b. 聖潔弟兄—被呼召得聖潔

c. “Partakers” is better translated partners (united) with Jesus in our heavenly calling

- destined to be glorious sons of man

- soon fulfilled in the *age to come*

c. “同蒙”的更好翻譯乃是同伴（聯合）與耶穌一同進入屬天的呼召

—命定成為榮耀的人子

—即將在要來的世代裡得應驗

3353 metochos { met'-okh-os }

“partakers” lit. in Gk

“meta” = together

“echo” = “to hold”

homologias

“confession”

lit. in Gk

“homo” = same

“logos” = word



# The Apostle of our heavenly calling 我們屬天呼召的使者

## Exhortation 勸勉

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使者，為大祭司的耶穌；

d. *Heaven* is used 15X in Hebrews and is vital to the writer's revelation

d. 在希伯來書裡，天被引用了15次，這跟作者所要啟示的是十分重要的

e. *“OUR confession”* = all that we confess and believe about Jesus and our new and living way

e. *“我們所認為”* = 所有跟我們相信並承認耶穌是我們又新、又活的路有關的

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# Heaven in Hebrews 希伯來書裡的天

## Hebrews' contrast of Heaven and earth:

### 希伯來書裡天跟地的對比

#### Heaven                  and                  Earth 天                                  與                                  地

1. true & abiding 真實的 / 有神的同在 / temporal & transient 暫時並短暫的
2. Perfect reality 完美的事實 / copies, shadows 模仿的、影兒(9.23-24)
3. True Tabernacle 真實的會幕(8.2) / Temple shadow 聖殿的影兒(8.5)
4. Better sacrifice 更美的祭(9.23) / Sacrifices shadow 祭物的影兒 (10.1)
5. City with foundations 有根基的城(11.10) / No Home 無歸所
6. Heavenly Jerusalem 天上的耶路撒冷(12.22)
7. Unshakable Kingdom 不能震動的國(12.27-8)
8. Better country of Patriarch's sojourn 列祖漂流後更好的國(11.16)
9. The destination of our forerunner 我們先鋒的目標(6.20)
10. The home of Jesus and God 耶穌與神的家(4.14, 9.24)

Yet even now there is vital connection between heaven and earth experienced by the faithful because Jesus there

那些忠心的人因著耶穌，現在就能經歷天與地的重要連結

a. We have tasted of the heavenly gift (6.4)

a. 我們嚐到了天恩的滋味 (來6:4)

b. We have already come to Mt Zion (12.22) and Heavenly Jerusalem while still on earth

b. 當我們還在地上時就已經來到了錫安山及屬天的耶路撒冷 (來12:22)

c. Enrolled now in assembly of first born in heaven (12.23)

c. 現在就加入天上諸長子的行列 (來12:23)

d. We can hear the voice speaking from Heaven (12.25)

d. 我們能聽見從天上警戒我們的聲音 (來12:25)

e. Olam haba will be when Heaven and earth are one

e. 當天與地是一的時候，就是奧蘭哈巴 (國度) 了



# The Apostle of our heavenly calling 我們屬天呼召的使者

## Moses and Jesus Compared 摩西與耶穌相比

*Heb. 3.2 He was faithful to Him who appointed Him, as Moses also was in all His house.*

來3:2 他為那設立他的盡忠，如同摩西在神的全家盡忠一樣

*Heb. 3.3 For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house.*

來3:3 他比摩西算是更配多得榮耀，好像建造房屋的比房屋更尊榮

a. *“Consider”* that Jesus the apostle was greater than the OT apostle Moses- the writer continues his revelation of the *all-sufficiency of Christ*

a. “思想”使者耶穌比舊約裡的使徒摩西更大—作者繼續啟示他所看見的全豐全足的基督

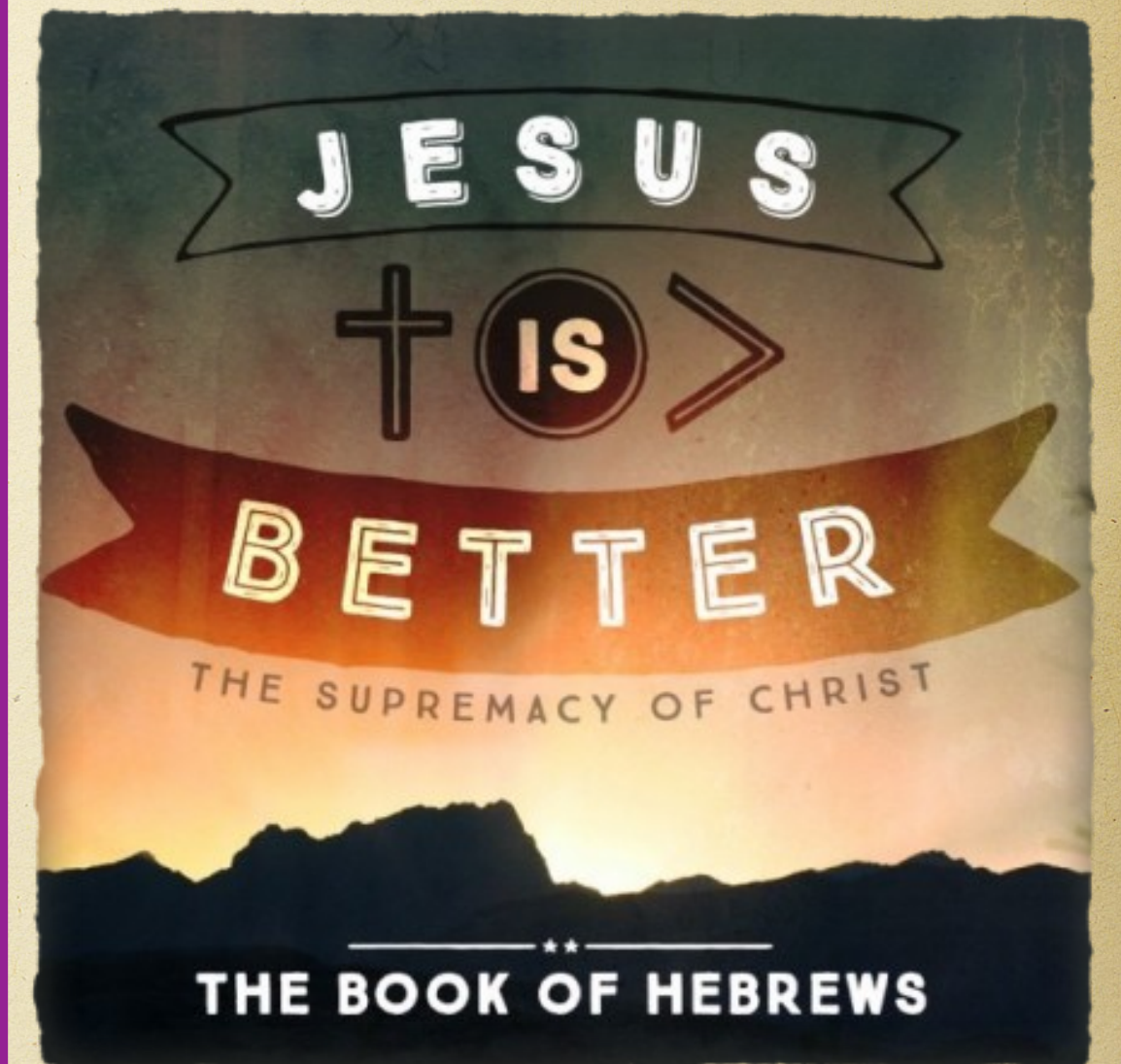
b. Indeed Moses was originally both Apostle and the high priest in God’s Tabernacle until Aaron was consecrated

b. 實際上，摩西原來在神的會幕裡既是使徒又是大祭司，直到亞倫的奉獻為止

c. *“He was”* lit. in Gk. *“being faithful”* = Jesus is NOW being faithful as A&HP

c. “祂為”的希臘文—“是忠心的”=耶穌現在是忠心的大祭司  
d. *“House”* here means God’s *“household”* of children throughout time (the Tabernacle and Church are there in the background of *“God’s House”*)

d. “家”在此是指神歷世歷代的“家族”成員（“神的家”的背景就是會幕及教會）





# The Apostle of our heavenly calling

## 我們屬天呼召的使者

Jesus is worthy of more glory:  
Moses a Servant and Jesus a Son

**耶穌比摩西更配得榮耀：  
摩西是僕人而耶穌是兒子**

*Heb. 3.3 For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house.*

來3:3 他比摩西算是更配多得榮耀，好像建造房屋的比房屋更尊榮

*Heb. 3.4 For every house is built by someone, but the builder of all things is God.*  
來3:4 因為房屋必都有人建造；但建造萬物的就是神。

*Heb. 3.5-6 Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; but Christ was faithful as a Son over His house*  
來3:5-6 摩西為僕人，在神的全家誠然盡忠，為要證明將來必傳說的事；但基督為兒子，治理神的家

a. Both faithful; Jesus more worthy

a. 二個都忠心，但是耶穌更配得

b. Moses as a servant within the house (household); Jesus greater as “son over” His [God’s] Household

b. 摩西是神家（家族）裡的僕人；耶穌更大，因為祂是在神家“掌管”的兒子

c. Jesus also greater apostle as the ‘builder’ of God’s House by His blood

c. 耶穌藉著祂的血，成為“建造”神家更大的使者

d. He 3.5 Moses a faithful servant who stood as a “testimony” of Jesus who would come as Head of God’s House

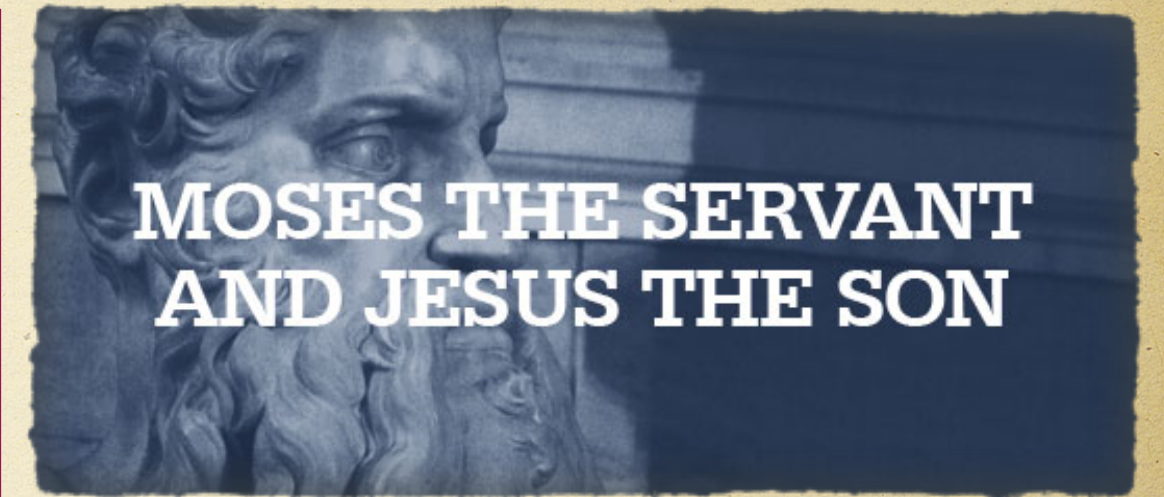
來3:5 摩西是忠心的僕人，他成為那要來作神家元首的耶穌的“見證”

e. Moses “appointed” an apostle to lead God’s Household to the Promised Land

e. 摩西是“被指派”帶領神家成員進入迦南美地的人

f. Jesus “appointed” an apostle to lead the sons in glory to their Promise Land in the age to come

f. 耶穌是“被指派”在要來臨的國度裡帶領榮耀裡的兒子進入應許之地的使者



MOSES THE SERVANT  
AND JESUS THE SON

Num. 12.7 “Not so, with My servant Moses, He is faithful in all My household;

民數記12:7 “我的僕人摩西不是這樣，他是在我全家盡忠的。

Num. 12.8 With him I speak mouth to mouth, Even openly, and not in dark sayings, And he beholds the form of the Lord.

民數記12:8 我要與他面對面說話，乃是明說，不用謎語，並且他必見我的形像。



# The Apostle of our heavenly calling

## 我們屬天呼召的使者

The third “if” exhortation warning these Jewish Christians (3/24)

三個“若”的勸戒  
警告這些猶太基督徒

*Heb. 3.6 but Christ was faithful as a Son over His house — whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.*

來3:6 但基督為兒子，治理神的家；我們若將可誇的盼望和膽量，堅持到底，便是他的家了。

a. “*We are God’s House IF...*”

If the christian life is all “predestined grace”, how can there be any “if” regarding our life and destiny?

a. “我們若是 神的家...”

如果基督徒的生命全是“預定的恩典”，那對於我們生命及前途的解釋怎們還要用“若是”來形容？

b. Why all these “if’s” (24)? Are these just for the Jewish christians in the first century?

b. 為什麼要有這麼多的“若是”？這些只是給第一世紀的猶太基督徒嗎？

c. Are all these warnings hypothetical but won’t really happen (like a parent’s idle threats)?

c. 這些警告都是假想而不會發生嗎？（就像父母給兒女的假威脅一樣）

d. Since this is about God’s House, does this make our church’s testimony and destiny conditional?

d. 既然是有關 神的家，這會不會讓我們教會的見證及前途成為有條件的呢？



When intellectual theology blunts the Word’s spiritual impact, theology must submit

當知識神學削弱了神話語的靈性影響時，神學就必須順從



# Warning for Household of God 給神家中的警告

**Third warning:  
the Household of God  
must exercise faith, hope  
and love for the Lord**

**第三個警告：  
神的家必須為主操練  
信、望、愛**

*Heb. 3.6 but Christ was  
faithful as a Son over His  
house — whose house we  
are, if we hold fast our  
confidence and the boast of  
our hope firm until the end.*

來3:6 但基督為兒子，治理  
神的家；我們若將可誇的盼  
望和膽量，堅持到底，便是  
他的家了。

- a. The writer sees David's prophetic warning from Psa 95.7-11 of the generation who failed to "obey" and died in the wilderness
- a. 作者看見大衛在詩篇95:7-11對某個時代不能“遵守”及死在曠的預言性警告
- b. Picture: Our Apostle is walking with us like Moses through wilderness to the Promised Land
- b. 圖畫：我們的使者與我們同行，就有如摩西經過曠野而進入迦南美地
- c. "confidence" - We must keep stating our confidence by faith in the Lord to lead us
- c. “信心”－我們必須憑著相信主的帶領來表明我們的信心
- d. "boast of our hope" - We must keep glorying in our blessed hope of full salvation
- d. “我們可誇的盼望”－我們必須持續的將我們蒙祝福的完全救恩的盼望保持在榮耀裡
- e. "firm to the end" This warning has the future in mind, i.e., it takes endurance now as the household marches together toward the future hope of the Promise Land
- e. “堅持到底”這個警告有個未來的目標，例如：現在需要耐心與家族一同往前進入未來盼望的應許之地



**parresia**  
“confidence”  
lit. in Gk  
“par” = all  
“rheo” = to speak





## “Today”今天

*Heb. 3.7-9 ¶ Therefore, just as the Holy Spirit says, “Today if you hear His voice, Do not harden your hearts as when they provoked Me, as in the day of trial in the wilderness, where your fathers tried Me by testing Me, and saw My works for forty years.*

來3:7-9 聖靈有話說：“你們今日若聽他的話，就不可硬著心，像在曠野惹他發怒、試探他的時候一樣；在那裡，你們的祖宗試探我，並且觀看我的作為，有四十年之久。

# Warning to listen to Holy Spirit: Ps 95.7-11

## 詩篇95:7-11 警告要聽從聖靈的話

a. Ps 95 one of the “Royal Psalms” (Ps 93-99) where worship and obedience to the King are required (written by David *He. 4.7*)

a. 詩篇95篇是“皇家詩篇”(詩93-99)之一，在其中，敬拜及順從是必須的(來4:7引用大衛寫的話)

b. The Holy Spirit is always speaking to God’s Household to keep us abiding in our heavenly calling

b. 聖靈總是向 神的家說話，讓我們持守我們屬天的呼召

c. “Today” the key word: there is a limited time when there is grace to obey God’s Word as we are tested by difficult circumstances *in the wilderness*

c. 關鍵字“今天”：當我們在曠野經歷艱難的環境時，給我們恩典來順從 神的話的時間是有限的

d. God’s patience was provoked by Israel after showing His mercies for 40 yrs.

d. 神向以色列民施憐憫40年之久，他們至終觸發了 神的怒氣

e. Now these Jewish christians were being severely tested: would they listen to the Holy Spirit or fall away and miss “*their rest*” because of unbelief?

e. 現在這些猶太基督徒開始經歷厲害的試煉：他們會聽從聖靈還是因著不信而隨流失去，並錯過“他們的安息”？



# Warning to listen to Holy Spirit: Ps 95.7-11

## 詩篇95:7-11 警告要聽從聖靈的話

### “God’s Wrath”

### “神的忿怒”

*Heb. 3.10 “Therefore I was angry with this generation, and said, ‘They always go astray in their heart, and they did not know My ways’;*

來3:10 所以我厭煩那世代的人，說，他們心裡常常迷糊，竟不曉得我的作為；

*Heb. 3.11 As I swore in My wrath, ‘They shall not enter My rest.’”*

來3:11 我就在怒中起誓說，他們斷不可進入我的安息。”

a. After 40 yrs. of mighty works- the fire and cloud, manna, water, quail, victories, mercy, and patience - Israel’s heart continually went astray and they never understood His love

a. 經過40年強大的作為—雲柱與火柱、嗎哪、鶴鶉、得勝、憐憫及忍耐—以色列人的心繼續走偏，並且他們一直不明白 神的愛

b. Our destination is the Land of Rest but we must obey the Holy Spirit as he leads us forward/upward toward our heavenly calling

b. 我們的目標是安息之地，但是當聖靈帶領我們往前／往上進入我們屬天的呼召時，我們必須順從

c. We must come to really “Know the Lord” and keep His Word with first love in our hearts - this is our rest even while sojourning the wilderness

c. 我們必須真的“認識 主”並以起初的愛將祂的話存在心中—就算行走在曠野中，這就是我們的安息

### Massah, and Meribah

And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?



Traditional site of rock in Horeb

Wrath is God’s love  
spurned

憤怒是 神的愛被唾棄了



# When God speaks “Today” 當神講到“今天”

**What were the actual words referred to in Psalm 95?**

詩篇95裡的話真正的意思是什麼？

**“Go in and take the Land! It’s yours.” This was a promise since Abraham - and now it was time**

“進去佔領那地！那是你們的。”這是從亞伯拉罕以來的應許－現在就是時候了

**The “Word” was to walk in their calling**

那“話”就是行走在他們被呼召的路上

**The fact is, their hardness of heart was because they didn’t trust JHVH’s gracious, positive command to go into their inheritance, not because the Word was hard**

實際上，他們的心硬是因為他們不相信耶和華的恩典及積極的吩咐

進入他們的產業，並不是因為這話難辦到

**Point: our unbelief and disobedience are rooted in a refusal to believe who we are as heirs - we fight the Holy Spirit and choose to remain slaves**

重點：我們的不信及不順從是基於拒絕相信我們是產業的繼承人－我們與聖靈對抗並選擇繼續當奴隸

Today, if you will  
hear His voice,  
do not harden your

**HEART**



Hebrews 3:15



# Warning to listen to Holy Spirit 警告要聽聖靈的話

## Guard your Heart 保守你的心

*Heb. 3.12 Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God.*

來3:12 弟兄們！你們要謹慎，免得你們中間，或有人存著不信的惡心，把永生神棄絕了。

*Heb. 3.13 But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin.*

來3:13 總要趁著有今日，天天彼此相勸，免得你們中間，有人被罪迷惑，心裡就剛硬了。

a. The "living God" is mentioned 4 important times in Hebrews: each time our God is very alive and wrestling, dealing, speaking, blessing His children

a. 希伯來書的四個重要時刻裡提到了“活的神”：每一次，我們的神都是十分活躍的與祂的孩子摔角、對付、說話及祝福

b. First line of defense from falling away: the saint must take care to watch his own evil heart

b. 墮落的第一道防線：聖徒必須小心並觀察自己邪惡的心

c. Second line is corporate: let us encourage one another  
Listen to our brothers "Today", i.e, while we can hear His voice still ringing in our hearts

c. 第二道防線是團體的：我們要彼此激勵，聽我們弟兄提到的“今天”，例子：當祂的聲音還在我們心中響起時，我們就應當聽

d. Deceitfulness of sin slowly hardens the heart

d. 罪的欺騙會讓心漸漸變硬



**Do not follow  
your heart.  
Follow the conviction  
of the Holy Spirit**

"The heart is deceitful above all things" - Jeremiah 17:9



# Follow The Apostle of our heavenly calling

## 跟從我們屬天呼召的使者

Partners in destiny require  
abiding and endurance  
命運的同伴需要持久和耐力

*Heb. 3.14 For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end,*

來3：14 我們若將起初確實的信心，堅持到底，就在基督裡有分了。

*Heb. 3.15 while it is said, "Today if you hear His voice, Do not harden your hearts, as when they provoked Me."*

來3：15 經上說：“你們今日若聽他的話，就不可硬著心，像惹他發怒的日子一樣。”

a. *"Partakers of Christ"* is a tremendous privilege - just as Joshua and Caleb were partners with Moses as obedient servants

a. “在基督裡有分”是個非常大的特權—就如同約書亞與加勒是順從的僕人，就成了摩西的同伴

b. In this wilderness we become “Partners” as sons of man with the Son of Man who leads us as our Apostle, Captain, Sanctifier

b. 在這曠野裡，當人子是我們的使者、元帥、成聖者帶領我們時，我們這些人的後裔，就成了祂的同伴

c. *hold fast the beginning of our assurance firm until the end - they began well by faith but now were losing assurance, confidence*

c. 將起初確實的信心，堅持到底—他們憑著信心的起頭是好的，但現在失去了確信及勇氣

d. By grace we can live “Today,” where our waywardness can be repented of and confidence restored by our Captain

d. 藉著恩典，我們能活在“今天”裡，我們的任性可以悔改，而我們的元帥會恢復我們的信心



# Warning to listen to Holy Spirit

## 警告要聽聖靈的話

3 pairs of questions and answers which reveal how the generation of Israel lost their inheritance  
3對問題與答案顯示了當時的以色列人如何失去了他們的產業

### #1 Q&A 問答1

*Heb. 3.16 For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses?*

來3:16 那時聽見他話惹他發怒的是誰呢？豈不是跟著摩西從埃及出來的眾人嗎？



- a. *“who provoked Him?”* The first question has to do with our “hearing” but not “listening”  
a. “誰惹了他？”第一個問題是跟我們“聽了”但“沒聽進去”有關  
b. Answer: All who were saved and came out of Egypt led by Moses heard the Lord’s Promise  
b. 答案：所有被拯救並跟隨摩西帶領出埃及的人都聽到了 主的應許  
c. So the Word and Command of God was plain and Moses told them the promise many times as they traveled  
c. 神的話語和命令是明白的，並且摩西在他們的旅途中多次的告訴了他們所應許的話



# Warning to listen to Holy Spirit

## 警告要聽聖靈的話

3 pairs of questions and answers  
which reveal how the generation of  
Israel lost their inheritance  
3對問題與答案顯示了當時的以色列  
人如何失去了他們的產業

### #2 第2

Heb. 3.17 And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

來3:17 神四十年之久，又厭煩誰呢？  
豈不是那些犯罪屍首倒在曠野的人嗎？



a. Question #2 “with whom was He angry for forty years?”

a. 問題2:“祂生誰的氣四十年？”

b. Answer: Those who heard and refused to obey the Word willfully sinned which aborted their entry into their destined inheritance and left them outside as carcasses in the wilderness

b. 答案：那些聽到並拒絕服從這句話的人故意犯了罪，這使他們不能進入命定給他們的產業，並且他們被留在外面，像是曠野裡的屍首一樣



# Warning to listen to Holy Spirit

## 警告要聽聖靈的話

# Obedience

3 pairs of questions and answers which reveal how the generation of Israel lost their inheritance

**3對問題與答案顯示了當時的以色列人如何失去了他們的產業**

#3 第3

*Heb. 3.18 And to whom did He swear that they would not enter His rest, but to those who were disobedient?*

來3:18 又向誰起誓，不容他們進入他的安息呢？豈不是向那些不順從的人麼？

Q: To whom did God swear?

問：神向誰起誓？

A: To the disobedient

答：向那些不順從的人

“Does it make sense to pray for guidance about the future if we are not obeying in the matter that lies before us today? How many momentous events in Scripture depended on one person's seemingly small act of obedience! Rest assured: Do what God tells you to do now, and, depend upon it, you will be shown what to do next.”

“如果我們不順服今天擺在我們面前的事，那我們禱告求指引未來是否有意義？聖經中有多少重大的事是取決於一個人看似微不足道的服從行為！請放心：做神告訴你現在要做的事，依靠它，你就會被指引下一步該做什麼。”

— Elisabeth Elliot, *Quest for Love: True Stories of Passion and Purity*

伊麗莎白艾略特，尋求愛情：情與純潔的真實故事



unbelief

**Disobedience = Unbelief**

**不順服 = 不信**

*Heb. 3.19 So we see that they were not able to enter because of unbelief.*

來3:19 這樣看來，他們不能進入安息，是因為不信的緣故了。

Unbelief is lit in Gk: “a” = not + “pistis” = faith = “not faith” meaning, not doubt, but willful rejection of something seen or heard in the heart  
不信的希臘文：“a”= 不是 +“pistis”= 信 =“not faith”（不信）的意思，不是懷疑，而是故意拒絕  
在心中看到或聽到的事物

## Warning to listen to Holy Spirit 警告要聽聖靈的話

"Unbelief is criminal because it is a moral act, an act of the whole nature. Belief or unbelief is a test of a man's whole spiritual condition, because it is the whole being, affections, will, conscience, as well as the understanding, all residing in the heart of man."

“不信是犯罪，因為它是一種道德行為，是一整個的自然行為。信或不信是對一個人全部屬靈狀況的考驗，因為它是整個的存在，感情、意志、良心、以及理解，全都在人的心裡面。”

Alexander MacLaren

亞歷山大麥克拉倫



Next time :

Epistle to Hebrews:

Hebrews 4: Entering His Rest

下次：

希伯來書第四章：

進入祂的安息