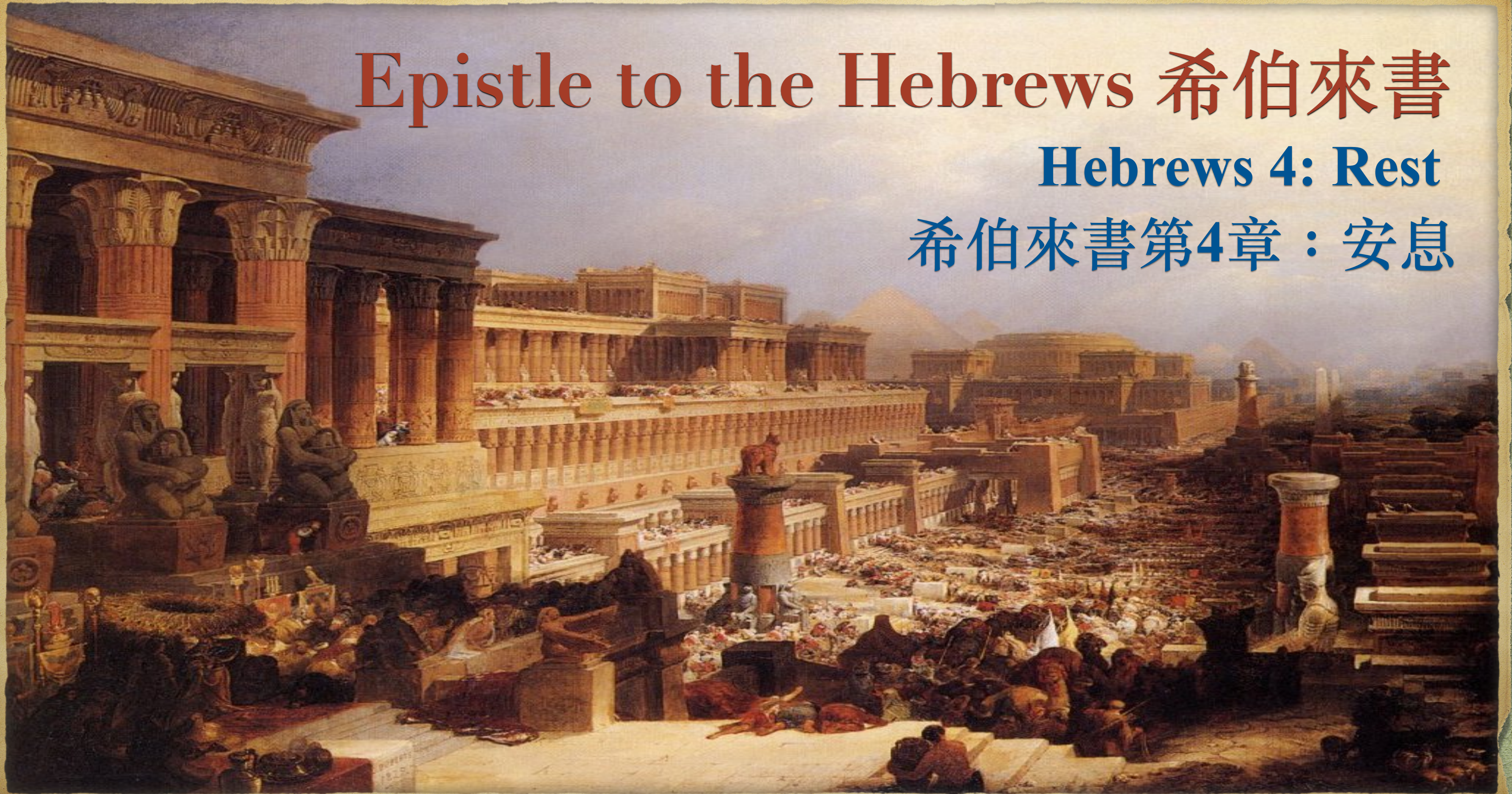


Epistle to the Hebrews 希伯來書

Hebrews 4: Rest

希伯來書第4章：安息



Hebrews 1-3 reveals 2 pictures of Jesus their Messiah

希伯來書1-3章啟示耶穌是彌賽亞的2幅圖畫

These Jewish Christians needed HPOV to strengthen their endurance by the “Blessed Hope,”

這些猶太基督徒若要在忍耐上得到剛強，就需要從屬天的角度看見他們“蒙祝福的盼望”是什麼

a. The “*Son of God*” must be seen in Heaven speaking a final Word which leads to the Kingdom

必須看見“**神的兒子**”從天上說出祂最末了的話

b. The “*Son of man*” must be seen in His glorious humanity as our Apostle, Captain and partner joined with us on earth as we journey toward the Kingdom Rest

當我們進入國度的安息時，我們必須看見“**人子**”在祂榮耀的人性裡是我們的使徒、元帥及夥伴並在地上與我們聯合



Hebrews 1-3 reveals 2 pictures of our “So Great Salvation” 希伯來書1-3章有二幅圖畫啟示我們所擁有的“何等大的救恩”

1. In the “**age to come**” the Messiah will rule His Kingdom with many glorious sons as they live 1000 years on this earth as it was created to be in Genesis 1-2

1. 在“**即將來臨的國度**”裡，彌賽亞會與許多榮耀之子一同在祂的國度裡掌權並在地球上存活1000年，如同創世紀1-2章裡的光景一樣

a. His glory shall cover all the earth as He reigns in righteousness

a. 當祂在公義裡掌權時，祂的榮耀會充滿全地

b. His children will be joint heirs with Him on an earth of peace and light and even the devil will be crushed Genesis 3

b. 祂的子民會在一個平安及光明的地球上與祂一同繼承產業，甚至魔鬼會被壓碎，如同創世紀第3章裡記載的一樣

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”**

Hebrews 1-3 reveals 2 pictures of our “So Great Salvation” 希伯來書1-3章有二幅圖畫啟示我們所擁有的“何等大的救恩”

2. We are saved to the uttermost by our Sanctifying Captain and High Priest over **God’s “Heavenly” Household**

2. 在神“屬天的”家裡，我們被我們成聖的救主及大祭司拯救到底

a. We are kept by heeding His powerful Word “today”

a. 我們藉著“今天”就聽從祂有能力的話來蒙保守

b. We are partners of Christ destined for His Heavenly Kingdom as we keep our hope and faith in our Apostle

b. 我們是基督的同伴，當我們保守我們的盼望及信心在我們的使者身上時，就註定要得到祂的國度



Hebrews 4 now reveals a third picture of “so great salvation” = Sabbath Rest

希伯來書第四章啟示了第三個“何等大的救恩的圖畫” = 安息日的安息

Nothing was more greatly desired by Jews than eternal Shabbat

沒有什麼比永遠的安息日是更令猶太人渴慕的

a. The rabbis had corrupted Sabbath with negative restrictions which Jews were always afraid of breaking

a. 拉比們以負面的限制讓猶太人一直害怕不能遵守，因而腐敗了安息日

b. Hebrews illustrates “so great salvation” by going back to the origins of Sabbath in Genesis

b. 希伯來書藉著回到創世記中安息日的源頭來表明什麼是“何等大的救恩”

安息日的安息
SABBATH
REST

"SABBATISMOS" (σαββατισμὸς)

“SO THEN, THERE REMAINS A **SABBATH REST** FOR THE PEOPLE OF GOD, FOR WHOEVER HAS ENTERED GOD'S REST HAS ALSO RESTED FROM HIS WORKS AS GOD DID FROM HIS (ON THE 7TH DAY). LET US THEREFORE STRIVE TO ENTER THAT REST, SO THAT NO ONE MAY FALL BY THE SAME SORT OF DISOBEDIENCE.” - HEBREWS 4:9-11

“這樣看來，必另有一**安息日的安息**，為神的子民存留。因為那進入安息的，乃是歇了自己的工，正如神歇了祂的工一樣（在第7日）。所以，我們務必竭力進入那安息，免得有人學那不信從的樣子跌倒了。” - 希伯來書 4:9-11

The Writer draws
again from Psalm
95.11 using the word
“rest” to focus on his
next exhortation

作者再次引用詩篇95：
11中“休息”這個詞來關
注他的下一個勸誡

進入
神的安息
Entering
God's
Rest

Heb 4: “so great salvation” - Sabbath Rest

希伯來書4章：“何等大的救恩”－安息日的安息

Exhortation 勸誡

Heb. 4.1

¶ *Therefore, let us fear lest, while a promise remains of entering His rest, any one of you may seem to have come short of it.*

來4:1 我們既蒙留下有進入他安息日的應許，就當畏懼，免得我們中間或有人似乎是趕不上了。

a. “therefore” sums up Hebrews 3 with this exhortation

a. “既”這個字連上了這個勸誡而總結了希伯來書第3章

b. “*Let us fear....lest...may seem to have*” this exhortation is in the subjunctive mood (it is possible but not certain yet)

b. “我們…當畏懼…免得…或是”這個勸誡使用虛擬語氣（有可能但尚未肯定）

c. The argument: c. 辯論

1) Israel missed their chance to enter their “rest” (Promised Land) because of disobedience and unbelief (3.18-19)

由於不順服和不信，以色列人錯過了進入“安息”（應許之地）的機會（3:18-19）

2) You “seem” to be at the same point - the “*promise remains*” open for you right now as it did for them - it is still “today” and so not too late

你“似乎”處於同一點 - 現在“存留的應許”仍對你們開啟，就像對他們一樣 - 它仍是“今天”，所以還不遲

（“*Seem*” is in subj. mood and implies that there is the possibility that coming short could really happen “似乎”乃是虛擬語氣並暗示著即將到來的可能確實會發生）

Heb 4: “so great salvation” - Sabbath Rest

希伯來書4章：“何等大的救恩”－安息日的安息

Some are entering in 有人得以進入

Heb. 4.3 For we who have believed enter that rest, just as He has said, “As I swore in My wrath, they shall not enter My rest,” although His works were finished from the foundation of the world.

來4:3 但我們已相信的人，得以進入那安息，正如神所說：“我在怒氣中起誓說，他們斷不可進入我的安息。”其實造物之工，從創世以來已經成全了。

a. Notice two tenses: “*have believed*” (past- aorist) and “*enter*” (present “are entering”)

a. 注意兩個時態：“已經相信”（過去仍然）和“進入”（現在“正在進入”）

b. The thought now transitions here from “their rest” in *Ps 95.11* to God’s Rest mentioned in *Gen 2.1-3*

b. 現在這個想法從詩篇95:11中“他們的安息”轉變為創世記2:1-3中提到的神的安息

c. *By faith* “*we who have believed*” are entering into a spiritual rest just like the believers Joshua and Caleb

c. 憑著信，“我們這些相信的人”就像信徒約書亞和迦勒一樣的進入屬靈的安息

d. Hebrews will emphasize “*MY rest*” [*God’s rest*] to reveal the christian’s heavenly view of rest

d. 希伯來書將強調“我的休息”[神的休息]，以揭示基督徒對於休息的屬天看法

e. “*since the foundation of the world*” the reward of *so great salvation* has to do with entering “*God’s Rest*” back in the Garden of Eden

e. “自從創立世界以來”，如此偉大的救恩的賞賜跟當時在伊甸園裡進入“神的安息”有關

Heb 4: “so great salvation” - Sabbath Rest

希伯來書4章：“何等大的救恩”－安息日的安息

Key to entering Rest = Word
“mixed” with faith
進入安息的關鍵=
話語“調和”信

Heb. 4.2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

來4:2 因為福音傳給我們，像傳給他們一樣；只是所聽見的道與他們無益，因為他們沒有信心與所聽見的道調和。

- a. “the gospel” is the “full gospel” of “so great salvation”
- a. “這福音”是“何等大的救恩”的“全部福音”
- b. The gospel Word was spoken to Israel [“Wherever you put your feet is given”]
- b. 對以色列人講過的福音的話[“任何你腳掌所踏過的地方”]
- c. But the time was “NOW” and needed faith’s obedience NOW
- c. 但時間是“現在”，現在需要信心的順服
- d. There is a time limit, a “faith moment” - to act after which a specific word’s power to obey is lost
- d. 時間上有個限制，一個“信心得時刻” - 在某一個特別話語的能力喪失前要跟著行
- e. These Jewish believers were hearing a Word as their shaking began. What was the “faith action” necessary before it was too late?
- e. 當震動開始時，這些猶太信徒聽見了話。在為時已晚之前，必要的“信心行動”是什麼？

**PROFITING
FROM GOD’S WORD**
— MIXING FAITH WITH GOD’S WORD —



從神的話語中
得益處
— 將信心調和著神的話 —

Heb 4: “so great salvation” - 3 Sabbath Rests

希伯來書第4章：“何等大的救恩” – 3個安息日的安息

God's 1st Rest: Creation's Sabbath

神的第一個安息：創造的安息日

Heb. 4.4 For He has said somewhere concerning the seventh day: “And God rested on the seventh day from all His works”;

來4:4論到第七日，有一處說：“到第七日 神就歇了他一切的工。”

Heb. 4.5 and again in this passage, “They shall not enter My rest.”

來4:4 又有一處說：“他們斷不可進入我的安息。”



Sabbath Rest of Creation from [HPOV] Gen.2.1-3

從屬天的角度看創造的安息日（創2:1-3）

a. The “*MY rest*” = God's Rest of Gen 2 - Adam/Eve (Ps 8 son of man) invited to live united with Him in His Rest in Paradise

a. “我的安息”=創世紀第2章裡的神的安息 - 亞當/夏娃（詩8篇裡人的子孫）被邀請與他聯合的生活在樂園裡進入祂的安息

b. God's Sabbath is not His cessation of work - not doing anything, sitting down exhausted and sleeping all day

b.神的安息日不是祂停止了工作 - 不做任何事，疲憊地坐著及整天睡覺

Heb 4: “so great salvation” - 3 Sabbath Rests

希伯來書第4章：“何等大的救恩” – 3個安息日的安息

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從屬天的角度看創造的安息日（創2:1-3）

c. God “ZOE” LIFE sustains the Creation by its eternal energy so He is able to sit back and enjoy creation’s “goodness” as His Eternal Purpose unfolds from time to eternity

c. 當神的永遠的目的從時間展開到永恆時，神的“ZOE”生命藉著其永恆的能量維繫著創造物，因此祂能坐下來享受創造的“美善”，

d. Adam’s sabbath was meant to be united with God and serving while resting by eating of the “tree of the zoé”, abiding as a branch in the Vine, and ruling over creation.

d. 亞當的安息日意味著與神聯合，並藉著吃“生命樹”在服事中休息，如同枝子連於與葡萄樹，並統治所有受造物。

e. This “rest” was forfeited when Adam lost Paradise by sin

e. 當亞當因著犯罪而失去樂園時，這種“休息”就被沒收了

Heb 4: “so great salvation” - 3 Sabbath Rests

希伯來書第4章：“何等大的救恩”－3個安息日的安息

God's 2nd Rest: Promised Land 神的第二個安息：應許之地

Heb. 4.6 *Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience,*

來4:6 既有必進安息地人，那先前聽見福音的，因為不信從，不得進去。

Heb. 4.7 *He again fixes a certain day, “Today,” saying through David after so long a time just as has been said before, “Today if you hear His voice, Do not harden your hearts.”*

來4:7 又限定一日，如以上所引的說：“你們今日若聽見他的話，就不可硬著心。”

Heb. 4.8 *For if Joshua had given them rest, He would not have spoken of another day after that.*

來4:8 若約書亞已叫他們停了安息，後來神就不再提別的日子了。

a. The Land was promised to Abraham *by Covenant*

a. 藉著約，那地被應許給了亞伯拉罕

b. Israel refused to believe the Word of Promise at Kadesh and God in wrath refused them **MY Rest**

b. 在加底斯，以色列民拒絕相信神應許的話，神在憤怒中不允許他們進入祂的安息

c. 4.8 When Joshua brought Israel into their rest in Canaan they still had not entered **His Rest**

c. 來4：8當約書亞帶領以色列民進入迦南地得他們的安息時，他們仍然沒有進入祂的安息

Heb 4: “so great salvation” - 3 Sabbath Rests

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來4:8 若約書亞已叫他們停了安息，後來神就不再提別的日子了。

d. So David wrote Ps 95 400 yrs. later telling those in the Land there was yet more to entering God's Rest

d. 所以 400後，大衛寫了詩篇95 篇。他告訴那些在美地的人，還需要更多才能進入神的安息的

- **By Covenant God and His people were meant to rest in one Kingdom**

- 藉著約，神和他的子民應該是在同一個國度中安息的

- **But first God must find His Rest (Ps 132.13-18)**

- 但是神必須先找到他自己的安息（詩132:13-18）

- **God's Ark must find its Home (Temple)**

- 神的約櫃必須找到它的自己家（聖殿）

- **God's King must find his Throne in Kingdom**

- 神的王必須在他的國裡找到他的王位

- **God's people must be a righteous, holy nation**

- 神的子民必須是一個公義、聖潔的國度

e. So God has again “fixed a certain day” in the future

e. 所以神再次在未來“定了某個日子”

Heb 4: “so great salvation” - 3 Sabbath Rests

希伯來書第4章：“何等大的救恩”－3個安息日的安息

What is God's 3rd and final Sabbath?

神的第三個安息也就是最終的安息是什麼？

Heb. 4.9 *So there remains a Sabbath rest for the people of God.*

來4:9 這樣看來，必另有一安息日的安息，為神的子民存留。

Heb. 4.10 *For the one who has entered His rest has himself also rested from his works, as God did from His.*

來4:10 因為那進入安息的，乃是歇了自己的工，正如神歇了他自己的工一樣。

QUESTION: What is “the remaining” Rest?

問題：什麼是“另有一”安息？

1. It is the “so great salvation” in the future “age to come”

1. 這是未來“要來臨的國度”裡的“何等大的救恩”

- but even now those who have believed are already partly entering it

- 但即使是現在，那些已經相信的人已經進入了它的一部分了

- it fulfills all that lies behind the Jewish love of Shabbat- a “Sabbath of Sabbaths” = Jubilee

它實現了猶太人愛安息日的所有背景 - 一個“安息日的安息日”=禧年

2. Defined in 4.10 - It is a place where God has found rest Himself - both in His Creation and in Israel's Kingdom

2. 來4:10的定義 - 這是一個神自己能得到安息的地方 - 在他的創造裡也在以色列的國度裡

3. Where is that place? 那個地方在哪裡？

“Israel said before the Holy One, Blessed Be He: ‘Master of the world, if we observe the commandments, what reward will we have?’ He said to them, ‘The age-to-come.’ [Olam HaBa] They said to him: ‘Show us its likeness.’ He showed them the Sabbath.”

(Midrash of Rabbi Akiva)

“以色列人在聖者面前說，祝福他：‘世界的主人，如果我們遵守誡命，我們會得到什麼獎賞？’祂對他們說，‘將要來臨的國度’「奧蘭哈巴」。他們對祂說：‘給我們看看它的樣子。’祂就給他們看見了安息日。”
(拉比艾吉瓦的米德拉西)

Heb 4: “so great salvation” - 3 Sabbath Rests

希伯來書第4章：“何等大的救恩”－3個安息日的安息

God's Rest 神的安息

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來4:10 因為那進入安息的，乃是歇了自己的工，正如神歇了他自己的工一樣。

a. Twice man's sin aborted entering into God's Rest in Gen.2 Creation and in Num. 14 Promised Land -

a. 在創世紀第二章的創造裡及民數記14章的應許之地，有二次因著人的罪而退出了進入神的安息

b. God can never rest with man because man is unfaithful

b. 神永遠不能與人一同安息，因為人不忠實

c. But God can now “rest” with Jesus the Messiah in His New Creation

c. 但是神現在可以在祂的新造裡與彌賽亞耶穌一同“安息”

MESSIAH

God's Rest
神的安息

彌賽亞

Heb 4: “so great salvation” - 3 Sabbath Rests

希伯來書第4章：“何等大的救恩”－3個安息日的安息

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來4:10 因為那進入安息的，乃是歇了自己的工，正如神歇了他自己的工一樣。

d. God can rest in Jesus the Messiah who satisfies His Kingdom Covenant with David

d. 神可以在彌賽亞耶穌裡安息，祂滿足了祂與大衛的國度之約

e. God can rest in Jesus the Messiah's absolute victory over him who had the power of death

e. 神可以在彌賽亞耶穌完全勝過那掌死權的勝利中安息

f. God can rest in Jesus the Messiah's perfect provision for bringing many sanctified sons into glory

f. 神可以在彌賽亞耶穌為了帶許多分別為聖的兒子進入榮耀的完全供應裡安息

MESSIAH

God's Rest
神的安息

彌賽亞

Heb 4: “so great salvation” - 3 Sabbath Rests

希伯來書第4章：“何等大的救恩”－3個安息日的安息

God's Rest

神的安息

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來4:10 因為那進入安息的，乃是歇了自己的工，正如神歇了他自己的工一樣。

a. Because God rests in Christ, now *“the people of God”* can rest through Christ in God, and God in Christ can rest in them

由於神在基督裡安息，因此現在“神的子民”可以通過基督而在神裡得安息，並且神在基督裡也可以在他們裡面得安息

b. We “enter” His Rest by grace in union with His Life “exchanged” for ours

b. 我們藉著恩典與祂的生命聯合並“替換”為我們的生命而“進入”祂的安息，

c. We enter God's Sabbath rest as we are satisfied along with God in the Messiah's *finished work*

c. 當我們在彌賽亞完成的工作裡與神一同滿足時，我們就進入了神安息日的安息

d. We enjoy the Shabbat of *His working in you the new creation transformation* for Olam HaBa glory

d. 我們為了奧蘭哈巴（國度）的榮耀而享受祂在你這新造裡所做的變化工作

e. This rest is the sanctification Paul speaks of in Gal. 2.20 and Rom 6.6 and John in J 15

e. 這個安息就是保羅在加2:20、羅6:6及約15章裡提到的聖別



竭力 Diligent 形容詞
adjective dil - i - gent
characterized by steady, earnest and energetic effort
以穩定,認真和充滿活力的努力為特徵

Diligent Resting 竭力安息

Heb. 4.11 Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience.

來4:11 所以，我們必竭力進入那安息，免得有人學那不信從的樣子跌倒了。

Heb. 4.12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

來4:12 神的道是活潑的，是有功效的，比一切兩刃的劍更快，甚至魂與靈，骨節與骨髓，都能刺入剖開，連心中的思念和主意，都能辨明。

Heb 4: “so great salvation” - How to Rest 希伯來書4：“何等大的救恩”－如何安息

This is the Gospel of Full Salvation 這是完全的救恩的福音

- a. We diligently enter rest by mixing the Word with faith, obeying God based upon the finished work of the Messiah
a. 我們藉著調和話語與信心而竭力進入那安息，藉著彌賽亞完成的工作而順從 神
- b. We enter His Rest as we “cease” from self-energized attempts at wisdom, righteousness, sanctification and redemption by human effort (under the Law)
b. 當我們“停止”用人的力量（在律法裡）以自我激勵的嘗試得到智慧、公義、聖別及救贖時，我們就進入了祂的安息

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- c. Enjoying the Sabbath of *His working in you* is not passive but faith energized by the Spirit within
- c. 享受祂在你身上工作的安息並不是被動的，而是內在聖靈的充滿供應著信心
- d. Though our “rest” is imperfect - hindered by sin, unbelief and our flesh - yet a metamorphosis is occurring every day we partake of Christ in our heavenly calling
- d. 雖然我們的“安息”並不完美 - 受到罪惡、不信及肉體的阻礙 - 但當我們參與基督屬天國的呼召時，每天蛻變的過程就開始產生了

Heb 4: How “so great salvation” works 希伯來書4：“何等大的救恩”有功效

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Heb. 4.13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

來4:13 並且被造的，沒有一樣在他面前不顯然的；原來萬物，在那與我們有關係的主眼前，都是赤露敞開的。

a. These Jewish believers knew the gospel of “Messiah dying for them” but were lacking the inner “rest” of “Messiah living in them” (Gal 2.20)

a. 這些猶太信徒知道“彌賽亞為他們而死”的福音，但缺乏“彌賽亞活在他們裡面”的內在“安息”（加2：20）

b. They had to leave their deadly wilderness sojourn in the flesh “under the Law” and by Christ crucified “cross the Jordan” into victorious living in Christ on “resurrection ground”

b. 他們必須離開他們致死的曠野，在“律法之下”在肉體裡漂流，並藉著釘十字架的基督“越過約旦河”，在“復活的境地”裡得勝的活在基督裡

c. In the land of our Rest we still fight great enemies of our flesh by the cross (Amalekites of unbelief, Gibeonites of disobedience, uncircumcised flesh of Philistines, etc.)

c. 在我們的安息之地，我們仍然藉著十字架與我們肉體的大敵對抗（不信的亞瑪力人、不順服的基遍人、屬肉體未受割禮的非利士人等等）

Heb 4: How “so great salvation” works

希伯來書4：“何等大的救恩”有功效

Heb. 4.12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

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來4:13 並且被造的，沒有一樣在他面前不顯然的；原來萬物，在那與我們有關係的主眼前，都是赤露敞開的。

d. God’s provision for victory is the *living Word* :

d.神為得勝的供應是祂活潑的道：

- it cuts to the interior of our life

-它將我們的內在刺入剖開

- separates (sanctifies) soul and spirit

-分開（聖別）魂與靈

- exposes the *thoughts and intentions of the heart*

-揭露了內心的想法和意圖

- the cross cuts these off and we enter “*Rest*”

-十字架切斷了這些讓我們進入“安息”

***He4.13 Notice the Word is a Person (*Him*) who sees all and lays bare whatever needs putting to death by the cross**

***注意來4:13，這個字（祂）是一個人，祂看到的所有都是赤露敞開的並且藉著十字架處死需要被解決的**

Next time :

Epistle to Hebrews:

Hebrews 5: High Priesthood

下次：

希伯來書第5章：大祭司