

1. 00:02-01:18 Picture 1. The letter to the Hebrews: The author of this letter is anonymous. Use picture 1 to explain the backstory of this letter. First, list the things we **do not** know about this letter, and second, list the things we **do** know about this letter.

2. 01:20-01:59 Picture 2. First there's a short introduction which is followed by four sections where the author compares and contrasts Jesus with key people and events from Israel's history. (A) Use picture 2 to mention these four (4) key people/events. (B) What were the two goals of these contrasts (use picture 2).

3. 02:04-02:54 Picture 3. The elevation of Jesus begins in the opening sentence of the introduction. In the past, God spoke to our ancestors in many _____ ways but in these _____ days, he has spoken to us in his _____. So the author is saying that Jesus is _____ to all of the _____ ways that God has revealed _____ to Israel. He then makes this astounding claim that Jesus is the _____ of God's glory and the exact _____ of God's nature. These metaphors are making the closest possible identification between _____ and _____. So Jesus is what the rays of light are to the _____. Where Jesus is what the _____ impression is to the signet ring. For this author there is no God apart from _____. Jesus is _____ became _____ as the Son and it's this elevated view of Jesus that's then explored throughout the rest of letter.

4. 02:59-03:54 Picture 4. In the first section the author compares Jesus with _____ which might strike you kind of odd, like why angels? In _____ tradition it was taught based on Deuteronomy chapter 33 verse 2 that the Torah and the word of God were delivered to Moses at mount Sinai by _____. And so by saying Jesus is _____ to angels the author is claiming that Jesus and his _____ of good news are superior to all _____ messengers of God's word. And so the first warning flows from this great point. If Israel was called to pay attention to the _____ that was delivered by _____ how much more should we pay attention to the

1. 图片 1。《希伯来书》是一封写给希伯来教会的信，作者是匿名的。使用图片 1 解释这封信的背景。首先，列出我们对这封信所不知道的事情，然后，列出我们对这封信所知道的事情。

2. 图片 2。先是简短的序言，然后，作者用 4 个部分将耶稣与以色列历史上的关键人物和事件做了对比。(A) 使用图片 2 讲解这四个关键人物和事件。(B) 这些对比的两个目标是什么(使用图片 2)。

3. 图片 3。书信开篇的第一句话，就讲到耶稣被高举：“神在古时候，曾经多次用_____方法，向我们的祖先说话；在这_____的日子，却借着祂的_____向我们说话。”作者的意思是，跟神_____以色列民的所有方式相比，耶稣是神_____。接着，作者做出一个惊人的宣告，说耶稣是“神荣耀的_____”，是“神本质的_____”。这些比喻形象地说明了_____和_____之间的关系：耶稣就是_____所发出的光辉，或者是印章戒指所压出的_____。对作者而言，除了_____，别无他神；耶稣就是神_____的人子。信中，以耶稣为至高的观点贯穿了全文。

4. 图片 4。本书第一部分把耶稣和_____做了对比：这可能会让你感觉奇怪，为什么要把耶稣和天使做对比呢？根据_____传统的教导，摩西在西奈山上所领受的律法和神的话，是由_____传递的。因此，这里讲到耶稣_____天使之上，作者是要宣告，耶稣和祂的_____高过_____所有传递神话语的使者。从这个关键点，引出了第一个警告：如果神呼召以色列人要留意自己藉着_____所传达的_____，那么，神藉着自己的_____宣告的_____，我们不是更应该重视吗？！不但如此，耶稣本身的地位既高过众天使，祂_____的身份，成为_____的样式，_____直到_____。

_____ that was announced by the _____ of God? And not only that. Given Jesus' status high above angels how remarkable is it that he _____ up that _____ status to become _____ to _____ and to _____.

5. 03:58-04:46 Picture 4. In chapters 3 and 4 the author moves on to argue that Jesus is superior to _____

who led the people of Israel through the _____ and built the _____. Jesus is also the leader of God's people but in Him we see not the builder of just a tent but of all _____. Then the author retells the story of how the Israelites _____ against Moses in the wilderness and they lost their chance to enter into the rest that God offered them in the _____ and so here comes the second _____. If Jesus is greater than Moses how much higher are the stakes if we _____ against him? We also are in a _____ environment where we have to trust God for the future rest in God's new _____. So let's make sure that we don't _____ like Israel did in the _____ and lose out on God's gracious offer to _____ his new creation.

6. 04:49-06:03 Picture 6. In chapters 5 - 7 the author then compares Jesus with Israel's _____ that come from the line of _____. Their role was to _____ Israel before God and to offer sacrifices that atoned for or covered over for the _____ of the people. But he points out, the priests were themselves morally flawed people and so they constantly had to offer sacrifices for their own _____ as well as for everybody else's. Something _____ was needed, and so he then argues that _____ was that something more. He's the ultimate _____. But Jesus did not come from the line of Aaron, rather Jesus was a priest in the order of _____, that mysterious priest king from ancient Jerusalem and he appears in the stories about _____. We also find in Psalm 110 that the messianic _____ from the line of _____ will be a priest in the order of Melchizedek. So the authors whole point is this, Jesus is the ultimate _____ King, He's morally _____, He's _____ available for his people, and so He's _____ to any other _____ between God and humans. And thus comes his warning in this section. To reject Jesus is to reject one's best and only chance to be fully _____ to God, so

5. 图片 5。接着，作者在第 3-4 章中说，耶稣高过带领以色列人走出____、建造____的____。耶稣同样是带领神百姓的领袖，但祂不是会幕的建造者，而是天地万有的_____。因此，作者重述了以色列人在旷野中____摩西，导致他们无法进入神所赐的_____享受安息的故事。而后，作者说出第二个_____：如果耶稣高过摩西，那么，我们____耶稣所付出的代价岂不是更加沉重吗？今天，我们同样处在_____一样的环境中，相信神已经为新的____预备了将来的安息。因此，我们要确保自己不要____当初____中的以色列百姓，以致失去神赐给我们____新天新地的恩典。

6. 图片 6。在 5-7 章中，作者把耶稣和从____一支而出的以色列____做对比。这些祭司在神面前____以色列百姓，献祭遮盖并赦免了百姓的__。但是作者指出，这些祭司自身在道德上也是有缺陷的，所以，他们必须不间断地为自己和会众的__献祭。这样，以色列百姓的救赎还需要____的东西来补足；接着，作者解释说，____正是这样一位可以做弥补的人。祂是末后的_____，却不是出自亚伦的后裔。更确切地说，耶稣是按照_____时代，古耶路撒冷的神秘祭司和君王_____一支而出的。从《诗篇》110 篇可知，____后裔所生的弥赛亚____，将照着麦基洗德的体系来做祭司。这个重点在于：耶稣是终极的_____，祂完全____，祂为子民献上的祭____有效。因此，耶稣____所有神与人之间的____。在这一节中，作者警告说：选择拒绝耶稣，就是拒绝人生中唯一一次与神____的机会。所以，千万不要这么做！

7. 06: 08-06: 40 图片 7。作者指出，耶稣在十字架上的牺牲是最后的____，它的意义远远超过人在

don't do that.

7. 06:08-06:40 Picture 7. The author shows how Jesus' death on the cross was the ultimate _____, superior to all the _____ sacrifices offered in the _____. Those sacrifices had to be offered _____, both _____ but also _____ on the Day of Atonement. Jesus offered his life _____ and for all, and was sufficient to _____ the _____ world. And so the author warns the audience from _____ away from _____, it's like turning your _____ on a gracious offer of God's _____, why would you do that? Jesus' sacrifice is _____ he says, and it's the _____ for the new covenant spoken of in the prophets were all sins are _____.

8. 06:45-07:19 Picture 8. So, now that the author has elevated Jesus through all of these contrasts, this final section is one big _____ to follow _____. So think big picture; In Jesus they have found God's very _____, in Jesus they have hope for the _____ creation, Jesus is their eternal _____, He's the perfect _____, and so now they should follow all the great _____ of faith found throughout the story of the scriptures and they should remain faithful to _____ trusting that despite whatever hardship of _____, God will not _____ his people.

9. 07:24-08:08 Picture 9. In this last section the speaker mentions a couple of tips for reading this letter. Use picture 9 to mention and explain these tips. 10. Use 1 picture to share 1 thing you have learned from this lesson about God the Father/Son/Holy Spirit.

Scripture reading:

Gen. 14:17-24

Ps. 110:4

Heb. 10:32-34

Heb. 13:7-8

_____用_____献燔祭。那些燔祭必须_____地献上，_____, _____, 罪孽才能被赦免。然而，耶稣只需_____献上自己为祭物，就完成了这一切，足以_____世人_____的罪孽。于是，作者转而警告信徒，_____就是_____神_____的恩典，你为什么还要这么做呢？他说，耶稣的献祭是_____有效的，这就是旧约先知所说的新约的_____，所有的罪都因此被_____了。

8. 图片 8。作者通过前面这些对比高举了耶稣。在书卷最后一部分，他向人发出巨大的_____来跟随耶稣：在耶稣里，人已经找到神的_____, 并对_____的世界充满盼望；耶稣是人类永恒的_____, 也是完美的_____; 因此，人应当学习圣经故事中那些信心_____, 忠实于_____, 坚信尽管面临苦难和_____, 神绝不会_____自己的百姓。

9. 图片 9。在最后一部分中，作者提到了阅读这封信的一些技巧。使用图片 9 来提及和解释这些技巧。

10. 用 1 张图片分享您从本课程中学到的关于父神/儿子/圣灵的 1 件事。

经文阅读:

创 14: 17-24

诗篇 110: 4

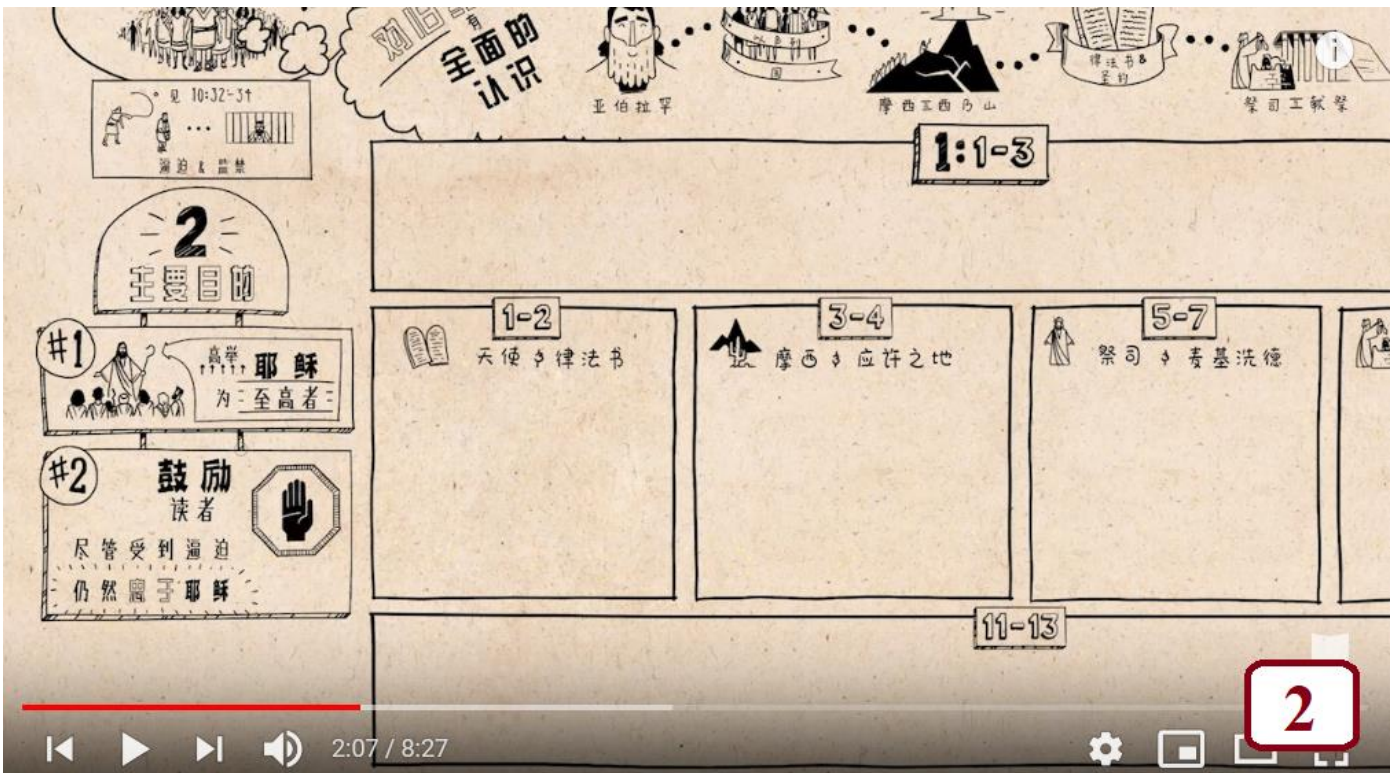
来 10: 32-34

来 13: 7-8

Englis: <https://www.youtube.com/watch?v=1fNWTZZwgbs>

國語: <https://www.youtube.com/watch?v=rigsTqypZ7w>

粵語: <https://www.youtube.com/watch?v=c7sUkjDM7ol>



逼迫 & 监禁

2 主要目的

高举 耶稣 为至高者

神 耶稣 这些比喻形象地说明了耶稣和父神之间的关系

“神 荣耀 的光辉” “神本质的 真象”

1-2 天使与律法书

3- 摩西与应

鼓励 读者

3

3:02 / 8:27

高举 耶稣 为至高者

1-2 天使与律法书

3 摩西与应

神的谦卑 VS 神的荣耀

福音

见申命记 33:2

警告

以色列 我们

福音

4

4:02 / 8:27

2 律法书

神的荣耀

神的谦卑

福音

3-4 摩西 & 应许之地

以色列

应许之地

警告

新天新地

5 祭司

4:54 / 8:27

5

4 应许之地

应许之地

新天新地

5-7 祭司 & 麦基洗德

神

神

警告

拒绝 耶稣 = 拒绝与 神 和好

8 献祭

6:06 / 8:27

6

5-7

祭司 & 麦基洗德

敬告

耶稣 拒绝与神和好

8-10

献祭 & 圣约

敬告

给予赦免

7

全面的认识

圣伯拉罕

摩西在西乃山

摩西工献祭

旷野

1:1-3

神在古时候，曾经多次用种种方法，
借着先知向我们的祖宗说话；
在这末后的日子，却借着祂的儿子向我们说话。

1-2

天使 & 律法书

神的道

3-4

摩西 & 应许之地

新天新地的盼望

5-7

祭司 & 麦基洗德

敬告

耶稣 拒绝与神和好

8-10

献祭 & 圣约

敬告

给予赦免

耶稣是所信...

信心

11-13

敬告

完美的祭物

圣伯

以诺

诺亚

圣伯拉罕

撒拉

以撒

雅各

约瑟

摩西

大卫

8

致希伯来人的书



1:1-3 神在古时候，曾经多次用种种方法，借着先知向我们的祖宗说话；在这末后的日子，却借着祂的儿子向我们说话。

额外的提示

神本质的奥秘
耶稣 = 父神

2 律法书
神的律法

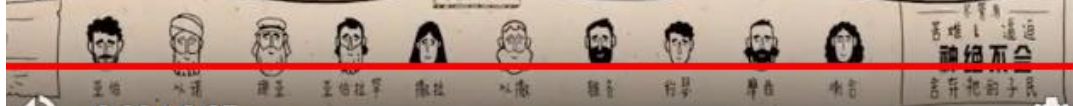
3-4 摩西与应许之地
新天新地的盼望

5-7 祭司与圣约
耶稣 = 祭司

8-10 献祭与圣约
完美的祭物

#1 查看旧约经文的引用 (有许多)

#2 这封信有意令人感到不安但不需惧怕



苦难与逼迫 神绝不会舍弃祂的子民

<p>[Q1] 00:02 The letter to the Hebrews: The author of this letter is anonymous and people have wondered 00:06 for long time whether Paul wrote it maybe one of his 00:09 co-workers like Barnabas or Apollos but really we just don't know. 00:13 In chapter 2, we discover that the author had a 00:15 first-hand relationship with the disciples 00:17 who were themselves around Jesus. So, we know 00:20 that this letter is anchored in the teaching of the apostles. 00:23 We also don't know who the audience of this letter was 00:26 or even where they lived. The author knows them really well 00:27 and he assumes that they have a thorough knowledge of the Old testament scriptures, 00:32 especially the storyline of the first 5 books of the bible or the Torah. 00:36 About how Abraham's family became the nation of Israel, 00:38 about how Moses led them out of slavery in Egypt 00:41 to mount Sinai where they received the Torah 00:44 and they made a covenant with God where they built 00:46 the tabernacle, where the priests offered sacrifices 00:50</p>	<p>[Q1] 《希伯来书》是一封写给希伯来教会的信，作者是匿名的。长期以来，人们一直猜想，这封书信是否出自保罗之手，还是由他的某一位同工写的，比如，巴拿巴或者亚波罗，但是这些都无法证实。在本书第 2 章可以找到一些迹象，表明这封信的作者跟耶稣身边的门徒有过直接的接触。因此，可以推论，这卷书信的内容是基于使徒的教导。</p> <p>同样，我们也不知道收信的读者是谁，甚至不知道他们住在哪里。但作者对他们却很熟悉，并认为他们对旧约圣经，尤其是对摩西五经里的故事应该了如指掌。这些内容包括：亚伯拉罕家族如何发展成为以色列国；摩西如何带领以色列人离开埃及</p>	<p>[Q1] 00:02 De brief aan de Hebreëen. De schrijver van deze brief is anoniem. 00:06 Mensen hebben zich lang afgevraagd of het Paulus was of één van zijn medewerkers, zoals Barnabas of Appollos 00:11 maar we weten het niet. 00:13 In hoofdstuk 2 ontdekken we dat de schrijver een directe relatie had met de discipelen, 00:18 die zelf Jezus hadden gekend. De brief is dus geworteld in het onderwijs van de apostelen. 00:23 We weten ook niet aan wie de brief gericht was of waar ze woonden. De schrijver kent ze heel goed. 00:28 Hij gaat uit van een grondige kennis van het Oude Testamentische geschriften, 00:31 vooral de verhalenlijn uit de eerste vijf boeken van de Bijbel, de Torah; 00:36 over hoe Abrahams familie het volk Israel werd, over hoe Mozes hen uit de slavernij uit Egypte leidde, 00:41 naar de berg Sinai waar ze de Torah kregen en ze een verbond met God sloten, 00:46 een tabernakel bouwde waar priesters offers brachten, 00:50 en hoe ze door de woestijn doolden op weg naar het beloofde land. 00:54 De schrijver gaat ervan uit dat de lezers al de details uit deze</p>
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and also about how they wandered through the wilderness

00:53

on their way to the Promised Land.

00:54

The author just expects that the readers know all of the details about these stories

00:59

and so most likely the audience is made up of

01:00

Jewish Christians that's where the name of the letter comes from.

01:04

We also have clues from chapter 10 that this church

01:07

community was facing persecution and even

01:10

imprisonment because of their association with Jesus.

01:12

Some in the community were walking away from Jesus

01:16

and abandoning the faith all together and

01:18

this explains the purpose and the structure of this letter.

[Q2]

01:20

First there's a short introduction which is followed by four sections where the author compares and contrasts Jesus

01:28

with key people and events from Israel's history. Jesus is first compared with angels in the Torah,

01:33

second with Moses and the Promised Land.

01:36

Third with priests and Melchizedek

01:39

and lastly with the sacrifices in the covenant

01:42

and the author has two main goals in all of these contrasts.

01:45

The first goal is to elevate Jesus as

为奴之家，在西奈山领受律法，与神立约，又建造会幕，让祭司在那里献祭；以及以色列人如何一路穿越旷野，进入应许之地。正因为作者知道读者非常熟悉摩西五经的所有细节，所以，收信人很有可能是犹太基督徒。本书也因此命名为“希伯来书”。

从第 10 章可以看到，这个地区的信徒因基督信仰而遭到逼迫和监禁。有些人迫于压力，选择离弃信仰。

这些都解释了这封信的写作目的和结构安排：

[Q2]

先是简短的序言，然后，作者用 4 个部分将耶稣与以色列历史上的关键人物和事件做了对比：天使和律法书、摩西和应许之地、祭司和麦基洗德、献祭和圣

verhalen kennen.

00:59

Dus het meest waarschijnlijke is dat deze brief gericht is aan de Joodse gelovigen, dat is dan waar de naam van deze brief vandaan komt.

01:04

We hebben ook aanwijzingen uit hoofdstuk 10 dat deze kerkgemeenschap werden vervolgd

01:09

en zelfs gevangen werden genomen omdat ze werden geassocieerd met Jezus.

01:13

Sommigen liepen van Jezus weg en verloren hun geloof helemaal.

01:18

Dit verklaart het doel en de opbouw van deze brief.

[Q2]

01:21

Eerst is er een korte inleiding, gevolgd door vier delen waar de schrijver overeenkomsten en verschillen

01:27

tussen Jezus en belangrijke mensen en gebeurtenissen uit de geschiedenis van Israel laat zien.

01:31

Jezus wordt eerst vergeleken met engelen in de Torah; ten tweede met Mozes en het beloofde land;

01:36

ten derde met priesters en Melchisedek; ten slotte met de offers en het verbond.

01:42

De schrijver heeft twee belangrijke doelen met al deze contrasten:

01:45

Het eerste doel is om Jezus te verheffen boven alles en iedereen, tonen dat hij al hun geloof en toewijding waard is.

01:53

Maar het tweede doel is dit, het daagt de lezers uit om trouw te blijven aan Jezus ondanks de vervolging.

02:00

Dus in elk deel staat een sterke

superior to anyone or anything else.

01:50

Showing that Jesus is worthy of all their trust and devotion,

01:54

But the second goal is this, is to challenge the readers to remain faithful to Jesus despite persecution.

01:59

So in every section he includes a strong warning, not to abandon Jesus.

[Q3]

02:04

So let's dive in now and see how this all unfolded.

02:07

The elevation of Jesus begins in the opening sentence of the introduction. In the past

02:11

God spoke to our ancestors in many different ways but in these last days, he has spoken to us in his Son.

02:19

So the author is saying that Jesus is superior to all of the previous ways that God has revealed himself

02:25

to Israel. He then makes this astounding claim that Jesus is the radiance of God's glory and the exact

02:32

imprint of God's nature. These metaphors are making the closest possible identification between Jesus and God

02:39

So Jesus is what the rays of light are to the sun. Where Jesus is what the wax impression is to the signet ring.

02:47

For this author there is no God apart from Jesus. Jesus is God become human as the Son

02:54

and it's this elevated view of Jesus that's then explored throughout the rest of the letter.

[Q4]

02:59

In the first section the author compares Jesus with angels which

约。

在这里，作者有两个主要目的：第一就是高举耶稣为至高的君王，超乎万民和万有，显明祂配得我们全身心的信靠和奉献；第二就是鼓励身在逼迫中的信徒继续持守信心。因此，在本书的每一部分中，作者都发出强有力的警告，呼吁信徒不要离弃耶稣。

[Q3]

下面，一起来看看这一切是如何展开的。书信开篇的第一句话，就讲到耶稣被高举：“神在古时候，曾经多次用种种方法，借着先知向我们的祖先说话；在这末后的日子，却借着祂的儿子向我们说话。”作者的意思是，跟神从前启示以色列民的所有方式相比，耶稣是神最高的启示。

接着，作者做出一个

waarschuwing om Jezus niet te verlaten.

[Q3]

02:04

Zo laten we erin duiken en kijken hoe dit zich allemaal ontwikkelt:

02:07

De verhoging van Jezus begint in de openingszin van de inleiding.

02:11

'In het verleden sprak God tot onze voorouders op allerlei manieren,

02:15

maar in de laatste dagen heeft hij tot ons gesproken door zijn Zoon.'

02:19

Dus de schrijver zegt dat Jezus beter is dan alle voorgaande wijzen waarop Hij zich geopenbaard heeft aan Israel.

02:27

Dan doet hij de verbijsterende uitspraak dat 'in Jezus Gods luister schittert' en 'zijn exacte evenbeeld' is.

02:34

Deze beeldspraak maakt de sterkst mogelijke vereenzelvinging tussen Jezus en God.

02:40

Dus Jezus is wat de lichtstralen zijn voor de zon, of wat de wasafdruk is voor de zegelring.

02:47

Voor deze schrijver bestaat er geen God zonder Jezus, Jezus is God die mens is geworden als de Zoon.

02:54

Het is deze verheven kijk op Jezus die wordt uitgewerkt in de rest van de brief.

[Q4]

02:59

In het eerste deel vergelijkt de schrijver Jezus met engelen. Dat klinkt een beetje vreemd zovan waarom engelen?

03:04

In de Joodse traditie werd geleerd, in Deuteronomium 33:2, dat de Torah en de Woorden van God

03:12

might strike you kind of odd,
03:03
like why angels? In Jewish tradition it
was taught based on deuteronomy
chapter 33 verse 2
03:09
that the Torah and the word of God
were delivered to Moses at mount
Sinai by angels.
03:15
And so by saying Jesus is superior to
angels the author is claiming that
Jesus and his message of good news
03:21
are superior to all previous
messengers of God word.
03:25
And so the first warning flows from
this great point. If Israel was called to
pay attention to the Torah that was
03:31
delivered by angels how much more
should we pay attention
03:34
to the message that was announced
by the Son of God? And not only that.
03:39
Given Jesus' status high above
angels how remarkable is it that he
gave up that high status
03:45
to become human to suffer and to
die.
03:49
in Jesus we see God's greatest glory
and God's great humility
03:54
as Jesus sympathetically joined
himself to humanity's tragic fate.

[Q5]

03:58
In chapters 3 and 4 the author moves
on to argue that Jesus is superior to
Moses
04:04
who led the people of Israel through
the wilderness and built the
tabernacle.
04:07
Jesus is also the leader of God's
people but in Him we see not the
builder of just a tent but of all
creation.
04:15

惊人的宣告，说耶稣是
“神荣耀的光辉”，是
“神本质的真象”。这
些比喻形象地说明了耶
稣和父神之间的关系：
耶稣就是太阳所发出的
光辉，或者是印章戒指
所压出的蜡印。对作者
而言，除了耶稣，别无
他神；耶稣就是神道成
肉身的人子。信中，以
耶稣为至高的观点贯穿
了全文。

[Q4]

本书第一部分把耶稣
和天使做了对比：这可
能会让你感觉奇怪，为
什么要把耶稣和天使做
对比呢？根据犹太传统
的教导，摩西在西奈山
上所领受的律法和神的
话，是由天使传递的。
因此，这里讲到耶稣超
乎天使之上，作者是要
宣告，耶稣和祂的福音
高过以往所有传递神话
语的使者。

从这个关键点，引出

aan Mozes werden gegeven op de
berg Sinai door engelen.
03:15
Dus door te zeggen dat Jezus
meer is engelen, claimt de
schrijver dat Jezus en zijn
Boodschap van het Goede
Nieuws
03:22
beter is dan alle voorgaande
boodschappers van Gods Woord.
03:25
De eerste waarschuwing heeft
hiermee te maken: als Israël zich
al moest houden aan de Torah,
03:31
wat is geleverd door de engelen,
hoeveel te meer moeten wij dan
wel rekening houden met
03:35
de Boodschap dat is
aangekondigd door de Zoon van
God.
03:38
Dat niet alleen. Gegeven zijn
verheven positie boven de
engelen is het extra opmerkelijk
dat Hij die hoge status opgaf
03:46
om mens te worden, te lijden en te
sterven.
03:49
In Jezus zien we Gods grootste
glorie én Gods grote nederigheid,
03:54
doordat Hij meeleeft en zich
verbindt met het tragische lot van
mensen.

[Q5]

03:59
In hoofdstuk 3 en 4 zegt de auteur
dat Jezus meer is dan Mozes, die
het volk van Israel door de
woestijn leidde
04:06
en de tabernakel bouwde. Jezus
is ook de leider van Gods volk,
04:10
maar in hem zien we niet alleen
een bouwer van tenten maar van
de hele schepping.
04:15
Dan vertelt de schrijver hoe de
Israelieten in opstand kwamen

then the author retells the story of how the israelites rebelled against Moses in the wilderness
04:20
and they lost their chance to enter into the rest that God offered them in the Promised Land
04:26
and so here comes the second warning.
04:28
If Jesus is greater than Moses how much higher are the stakes if we rebel against him?
04:34
We also are in a wilderness-like environment where we have to trust God
04:38
for the future rest in God's new creation.
04:41
So let's make sure that we don't rebel like Israel did in the wilderness
04:46
and lose out on God's gracious offer to enter his new creation.

[Q6]

04:49
in chapters 5 through 7 the author then compares Jesus with Israel's priests that come from the line of Aaron.
04:56
Their role was to represent Israel before God and to offer sacrifices that atoned for or covered over for the sins
05:02
the sins of the people but he points out, the priests were themselves morally flawed people and so they
05:09
constantly had to offer sacrifices for their own sins as well as for everybody else's.
05:13
Something more was needed, and so he then argues that Jesus was that something more.
05:18
He's the ultimate priest. But Jesus did not come from the line of Aaron,
05:24

了第一个警告：如果神呼召以色列人要注意自己藉着天使所传达的律法，那么，神藉着自己的儿子宣告的信息，我们不是更应该重视吗？！不但如此，耶稣本身的地位既高过众天使，祂舍弃高贵的身份，成为人的样式，受难直到死亡，这又是何等不同凡响的事！我们在耶稣身上，可以看到神极大的荣耀和谦卑，祂因着心中的怜悯，甘愿跟人类共同承担悲惨的命运。

[Q5]

接着，作者在第 3-4 章中说，耶稣高过带领以色列人走出旷野、建造会幕的摩西。耶稣同样是带领神百姓的领袖，但祂不是会幕的建造者，而是天地万有的创造者。因此，作者重述了以色列人在旷野中悖逆摩西，导致他们无

tegen Mozes in de woestijn,
04:21
en zo hun kans verspeelden om de rust van het beloofde land binnen te gaan.
04:26
En hier is de tweede waarschuwing: als Jezus groter is dan Mozes, dan is het dus des te erger..
04:32
om tegen Hem in opstand te komen.
04:34
Ook wij zijn in een woestijnachtige omgeving waarin we op God moeten vertrouwen
04:38
voor de komende rust in Gods nieuwe schepping.
04:41
Dus laten we vooral niet rebelleren zoals Israel in de woestijn deed
04:45
en zo onze kans verspelen op Gods genadige aanbod om de rust in zijn nieuwe schepping in te gaan.

[Q6]

04:50
In hoofdstuk 5 tot 7 vergelijkt de schrijver Jezus met de priesters uit de stam van Aaron.
04:56
Zij moesten Israel vertegenwoordigen voor God en offers brengen om de zonden van de mensen te bedekken.
05:03
Maar zo bleek, deze priesters waren zelf zondige mensen en dus moesten ze telkens offeren
05:11
voor hun eigen zonden én voor die van alle anderen.
05:13
Er was iets meer nodig. En dan betoogt hij dat Jezus dat 'iets meer' was.
05:19
Jezus is de ultieme priester. Maar niet uit de lijn van Aaron, maar uit die van Melchisedek,

rather Jesus was a priest in the order of Melchizedec,

05:27

that mysterious priest king from ancient Jerusalem and he appears in the stories about Abraham.

05:33

We also find in Psalm 110 that the messianic King from the line of David

05:38

will be a priest in the order of Melchizedek.

05:41

So the authors whole point is this, Jesus is the ultimate priest King,

05:46

He's morally flawless, He's eternal available for his people, and so He's superior

05:51

to any other mediator between God and humans. And thus comes his warning in this section.

05:56

To reject Jesus is to reject one's best and only chance to be fully reconciled to God,

06:03

so don't do that. Which transitions us into the last comparison in chapters 8 through 10.

[Q7]

06:08

The author shows how Jesus' death on the cross was the ultimate sacrifice,

06:13

superior to all the animal sacrifices offered in the temple.

06:16

Those sacrifices had to be offered constantly, both daily but also yearly on the Day of Atonement.

06:22

Jesus offered his life once and for all, and was sufficient to cover the whole world.

06:28

And so the author warns the audience from walking away from Jesus,

06:32

it's like turning your back on a gracious offer of God's forgiveness,

06:36

法进入神所赐的应许之地享受安息的故事。

而后，作者说出第二个警告：如果耶稣高过摩西，那么，我们悖逆耶稣所付出的代价岂不是更加沉重吗？今天，我们同样处在旷野一样的环境中，相信神已经为新的创造预备了将来的安息。因此，我们要确保自己不要效法当初旷野中的以色列百姓，以致失去神赐给我们进入新天新地的恩典。

[Q6]

在 5-7 章中，作者把耶稣和从亚伦一支而出的以色列祭司做了对比。这些祭司在神面前代表以色列百姓，献祭遮盖并赦免了百姓的罪。但是作者指出，这些祭司自身在道德上也是有缺陷的，所以，他们必须不间断地为自己和会众的罪献祭。

05:27

die mysterieuze priester-koning uit Jeruzalem die in het verhaal van Abraham voorkomt.

05:33

In psalm 110 lezen we ook dat de Messias een priester-koning in de orde van Melchisedek zal zijn.

05:41

Dus het punt van de schrijver is dat Jezus de ware priester-koning is, Hij is zonder zonde,

05:47

eeuwig beschikbaar voor zijn volk, en dus meer en beter dan elke andere bemiddelaar tussen God en mensen.

05:54

En dan komt de waarschuwing in deze sectie: Jezus afwijzen is je beste en enige kans afwijzen

06:01

om volledige verzoend te worden met God. Doe dat niet.

06:05

En dan de laatste vergelijking in hoofdstuk 8 tot 10.

[Q7]

06:08

De schrijver laat zien hoe Jezus' kruisdood het ultieme offer was, veel beter dan alle dierenoffers in de tempel.

06:16

Die offers moesten telkens opnieuw gebracht worden, dagelijks en jaarlijks op de Grote Verzoendag.

06:22

Jezus gaf Zijn leven eens en voor altijd, en het was genoeg om alle zonden van de hele wereld te bedekken.

06:29

En dus waarschuwt de schrijver om niet weg te lopen van Jezus,

06:33

dat betekent namelijk het geweldige aanbod van vergeving de rug toekeren.

06:36

Waarom zou je dat doen? Jezus' offer is permanent en het fundament

why would you do that? Jesus' sacrifice is permanent he says, 06:40 and it's the foundation for the new covenant spoken of in the prophets where all sins are forgiven.

[Q8]

06:45

So, now that the author has elevated Jesus through all of these contrasts, 06:49

this final section is one big challenge to follow Jesus. So think big picture; 06:55

In Jesus they have found God's very word, in Jesus they have hope for the new creation, 07:01

Jesus is their eternal priest, He's the perfect sacrifice, and so now they should follow all the great models of 07:08

faith found throughout the story of the scriptures and they should remain faithful to Jesus 07:13

trusting that despite whatever hardship of persecution, God will not abandon his people. 07:19

That's the basic flow of thought throughout the letter which the author call right here at the very end

[Q9]

07:24

"a brief word of exhortation." Here a couple of extra tips for reading this letter. 07:28

Whenever the author quotes from the Old Testament scriptures, which is like every other sentence 07:33

stop, and go look up the reference and read that quotation in its original context 07:38

and sometimes you'll be puzzled but more often you'll see all kinds of extra, cool connections 07:43

that you would never notice otherwise, it's totally worth the effort.

这样，以色列百姓的救赎还需要其他的东西来补足；接着，作者解释说，耶稣正是这样一位可以做弥补的人。祂是末后的大祭司，却不是出自亚伦的后裔。更确切地说，耶稣是按照亚伯拉罕时代，古耶路撒冷的神秘祭司和君王麦基洗德一支而出的。从《诗篇》110 篇可知，大卫后裔所生的弥赛亚君王，将照着麦基洗德的体系来做祭司。

这个重点在于：耶稣是终极的大祭司，祂完全无罪，祂为子民献上的祭永远有效。因此，耶稣高过所有神与人之间的中保。在这一节中，作者警告说：选择拒绝耶稣，就是拒绝人生中唯一一次与神和好的机会。所以，千万不要这么做！

[Q7]

从这里，进入第 8-

06:41

voor het nieuwe verbond waar de profeten het over hadden, waarin alle zonden vergeven zijn.

[Q8]

06:46

Nu de schrijver Jezus heeft verhoogd door al die tegenstellingen, 06:50

is dit laatste deel als één grote uitdaging om Jezus te volgen. 06:54

Dus, het grote plaatje: in Jezus hebben ze Gods Woord gevonden. 06:58

In Jezus hebben ze hoop op de nieuwe schepping. 07:01

En Jezus is hun eeuwige priester, hun volmaakte offer. 07:05

En dus moeten ze nu alle grote geloofsvoorbeelden volgen 07:09

die door de hele bijbel heen te vinden zijn, 07:11

en ze moeten bij Jezus blijven en erop vertrouwen dat, ondanks moeite en vervolging, 07:16

God zijn mensen nooit zal loslaten. 07:19

Dat is de grote lijn in deze brief, die de schrijver hier 'een korte vermaning' noemt ;).

[Q9]

07:26

Nog een paar tips voor het lezen van deze brief: 07:29

als de schrijver het Oude Testament aanhaalt (wat nogal vaak is), stop en lees dat stuk dan zelf in context. 07:38

Soms is dat lastig, maar vaker zul je allerlei nieuwe verbanden zien die je anders nooit zult zien. 07:44

<p>07:46 You should also just know that these warning passages, 07:50 they're going to make you uncomfortable and that's kind of the point. 07:53 They are not there to make you afraid, they are there to show you that rejecting Jesus is foolish 07:58 because He's so awesome. These warning all serve the larger purposes of the letter; 08:03 To show that Jesus is the ultimate revelation of God's love and mercy. 08:08 And that's what the letter to the Hebrews is all about.</p>	<p>10 章的最后一个对比： 作者指出，耶稣在十字架上的牺牲是最后的献祭，它的意义远远超过人在圣殿用动物献燔祭。那些燔祭必须不断地献上，日复一日、年复一年，罪孽才能被赦免。然而，耶稣只需一次献上自己为祭物，就完成了这一切，足以遮盖世人所有的罪孽。</p> <p>于是，作者转而警告信徒，离弃耶稣就是离弃神赦罪的恩典，你为什么要这么做呢？他说，耶稣的献祭是永远有效的，这就是旧约先知所说的新约的根基，所有的罪都因此被赦免了。</p> <p>[Q8]</p> <p>作者通过前面这些对比高举了耶稣。在书卷最后一部分，他向人发出巨大的挑战来跟随耶稣：在耶稣里，人已经找到神的道，并对新造</p>	<p>Het is echt de moeite waard. 07:46 Ook zul je merken dat die waarschuwingen je wat ongemakkelijk maken. 07:52 Dat is precies de bedoeling. Niet om je bang te maken, maar om je te laten zien dat het afwijzen van Jezus... 07:57 ...nogal dom is, omdat hij zo geweldig is. 08:00 De waarschuwingen dienen het grotere doel van de brief: 08:03 te laten zien dat Jezus de ultieme openbaring is van Gods liefde en genade. 08:09 Dat is waar het in de brief aan de Hebreëen om gaat.</p>
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的世界充满盼望；耶稣是人类永恒的大祭司，也是完美的祭物；因此，人应当学习圣经故事中那些信心伟人，忠实于耶稣，坚信尽管面临苦难和逼迫，神绝不会弃绝自己的百姓。

以上就是希伯来书的基本思路，作者最后称这封信为一篇“简略的劝勉”。

[Q9]

信中有几个特别需要注意的细节：作者几乎每隔一句话，就会引用旧约经文，所以我们可以停下来翻阅解经资料，在原文的上下文中阅读这句引文。有时，你可能会感到有些困惑，但更多的时候，你会发现之前自己忽略的关联信息，这样下功夫细查是很值得的。

另外，读到这些警告的经文会让你感到不

安，这也是这封信的写作目的。但这卷书信不是为了吓唬你，而是要说明，弃绝耶稣是愚昧的，因为神何等令人敬畏。所有的警告都是为了达到一个更大的目标，就是让人知道，耶稣是神的终极启示。

这就是《希伯来书》的精义