

引言 INTRODUCTION

Restricted area, members only and by invitation all share similar meaning. No one can get in unless permission is granted. People may pay an entrance fee or they are given the privilege to participate. You cannot enjoy the benefits unless you are qualified. I learn that lesson in a silly way. Once I needed a pickup truck to haul a mattress from a furniture store. A retired brother graciously let me use his car. I drove 45 minutes one-way to another city to buy the goods. I noticed something when I sat in the driver's seat: a hangtag for handicapped people. I said to my wife: "Sweet! Now we can park right in front of the store." And I did just that. By God's grace, I did not get into trouble. Later, I realized that card does not give me the right to park in a disabled parking spot. Other than bald and middle-aged, I have a decent health. I could have been punished for breaking the law! There are TV shows capturing people who fake a crippled leg or other health conditions so as to enjoy handicapped privilege. Violating the laws of the land will lead to fine or even jail time. Rebelling God's Law will cause more serious consequences. In the Bible, God only called the priests to offer animal sacrifice. Therefore, only a handful of people were allowed to get near to God's presence. But thanks to our Lord! He bridged the gap and overcame the barrier for us. Through Jesus, we have unlimited access to the Father. We have become recipients of salvation grace instead of spectators in religious rituals.

解釋 EXPLANATION

1. 外在的潔淨 External Cleansing

In this passage, the author compares the effects of animal sacrifice and Jesus' atonement for sins. The old way was ineffective because it could only achieve an external cleansing. The author begins by introducing the key elements of the sanctuary. Let us read **verse 1-5**. Imagine you visit a museum where there is a re-creation of the tabernacle. It has three sections. First is the outer court made of cloth which covers an area about 150 by 75 feet. Think of it like a fence around your house. The second and third elements are two connected rooms with a cover at the top. The total measurements are about 45 feet deep by 15 feet wide by 15 feet tall. The first room is called the Holy Place. The inner room is called the Most Holy Place. There is a veil separating the two rooms. There are three items in the Holy Place. A lampstand on which oil is burned for illumination. Since the room has no window, it will be dark inside. God required the lamp to keep lighting up non-stop. You can also find twelve pieces of bread of Presence on a table in the room. The bread was replaced weekly after it was eaten by the priests. In the Most Holy Place, there are the altar of incense and the ark of the covenant. Three things are stored inside the ark. First, there is a jar of manna. That is the food God gave the Israelites in the wilderness. Moses asked Aaron to save a can of manna to testify God's provision to future generations. The second item is Aaron's staff. It is a proof that God chose Aaron and his male descendants as priests. Thirdly, there are two tablets of

the Ten Commandments. The three things witness God's previous work among the Jewish ancestors. On the lid of the ark are the sculptures of two cherubim, which are angels, that face each other. The spot between the two cherubim is called the mercy seat. That is the location where God meets with His people. That should give you some ideas of the design of the tabernacle. A picture is worth a thousand words. We will watch a two-minute video that shows how everything we just described may look like.

With the accessories in place, the priests would carry out their ministries. We will continue to read **verse 6-10**. There were many regular priests but only one high priest serving at a time. The general priests took care of the common duties at the tabernacle. They presented offerings on the altar, which was in the outer court. They also went into the Holy Place to replace the bread and oil when needed. Only the high priest could enter the Most Holy Place once a year on the Day of Atonement. The author specifies that a high priest had to carry animals' blood as he entered into the inner room. Detail instructions for observing the festival is recorded in Leviticus 16. A high priest had to slaughter a bull to atone for his sins and the sins of his family first. He then took some animal blood into the Most Holy Place and sprinkled it on the mercy seat. After that, he would offer a male goat for his people and repeat the sprinkling of blood. He took some burning coal in a censer as he walked into the Most Holy Place. Leviticus 16:13 tells us that the high priest would: **put the incense on the fire before the Lord, that the cloud of the incense may cover the mercy seat that is over the testimony, so that he does not die**. Here, the "testimony" refers to the ark. The incense would create a thick smoke that obscure visibility. You know how it is like if you have been to a Buddhist temple before. You cannot see clearly when you are surrounded by smoke from incense. That was God's intent here. The Most Holy Place is a forbidden area. The mercy seat symbolizes God's presence. No one could come before God and "see" Him without His permission. Unlike a medieval church, the tabernacle was not a tourist attraction! It was not a fun thing to go into the Most Holy Place. Any high priest would be afraid that God might judge him and knock him dead. There was a Jewish tradition that a high priest would tie a rope to his ankle and wear bells around his waist as he came into the Most Holy Place. Jangling of the bells signals that the high priest was still alive. If it so happened that he dropped dead, then other priests could pull the rope and retrieve his body because no one else could go inside. The whole setup underscores God's holiness. No one can approach God unless his sins are removed. Animals die on behalf of people to purify them temporarily. However, this system can only provide an external cleansing. Verses 9-10 talk about its shortcoming: **9 ...According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, 10 but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation**. Animal sacrifice, together with the dietary laws and ceremonial washing only deal with the outside. People follow certain rules out of obligation. There will be penalties if they miss out some details. Those practices cannot cleanse one's conscience. That was why priests had to present animals repeatedly. The whole system demands a better and more complete removal of sin. The phrase "the time of reformation" points to the salvation grace through Jesus. When we put our trust in Jesus, our sins are forgiven and we are accepted by God. In Jesus, we have a relationship of love with the Father. There should be no fear whenever we think of God and pray to Him. It is like a college student comes back home. Instead, we worship Him with joy.

However, our freedom over sin does not diminish God's holiness. Just like most Christian churches, our sanctuary has a simple design. There is no high ceiling or stained-glass picture. The setting may not create a solemn atmosphere. But God's presence turns this building into a holy ground. It is all because of Jesus' work that we can approach the Father as redeemed sinners. Our weekly service is no longer a ceremony for sin removal but it is a celebration of Christ's victory over sin. We should forever be thankful for what Jesus did on our behalf.

2. 永遠的潔淨 Eternal Cleansing

Animal sacrifice is ineffective because it can only achieve an external cleansing. When Jesus died on the cross, He introduced a complete and eternal cleansing. Let us continue to read **verse 11-15**. Jesus' redemption is superior to animal sacrificial in various ways. First, He did not serve in an earthly tabernacle. Last time we mentioned that the temple was only a copy of the heaven sanctuary. After Jesus' resurrection, He went back to heaven. He is now sitting on the right side of the Father to serve as our superior High Priest. He prays for us continually. Second, Jesus presented a better sacrifice. Earthly high priests carried animals' blood into the Most Holy Place. But Jesus shed His own blood to bring us to the Father. Jesus is the perfect Lamb of God who takes away our sins. Jesus died once and for all to attain eternal cleansing for us. At His last breath, Jesus cried out: "It is finished!" Salvation work was completed. Third, Jesus provided a better cleansing that animal sacrifice could not achieve. It says in verse 14 that Jesus' blood purifies our conscience. Jesus offered a deep cleaning on our inside. As a result, we are freed from our guilt. Jesus fulfilled the prophecy in Ezekiel 36:26-27 – 26 **"And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules."** At that time, Judah had been defeated by Babylon. It was a judgment for their idolatry and rebellion. But God promised that one day He would bring His people back. In the past, they knew God's Law. But they lacked the will to abide by it. God would replace their hearts of stone with a heart of flesh. God's Spirit would live inside them and empower them to obey Him. Chinese say our heart is like a field. After you clear the weed in your yard, you should plant something to fill the void. Otherwise, wild grass will creep up again! Brothers and sisters: we must cultivate our relationship with the Holy Spirit living in us. If we do not yield to Him then the weed of this world will occupy our hearts. It all goes back to a spiritual discipline of daily Bible reading and prayer, and weekly church attendance to study God's Word with fellow believers. In Jesus, our old sinful life is no more. But we must continue to grow in our new life. If not even God holds us accountable for our sins, then nobody can. There was a story about the great church reformer, Martin Luther. He was plagued by his guilt at one time. He went to a monastery to study to become a priest. Just like today's Catholic church, confession was a service at the monastery. Perhaps a monk might say: "Father, forgive me, for I'm jealous that brother Philip can cook than me." As for Luther, confession was his daily routine. He often spent hours to dig up all the sins he could think of. His guilt kept haunting him. He was afraid of God's judgment. Once Luther wrote: "Love God? Sometimes I hate Him." Luther was set free when he read the book of Romans again and finally understood the truth of justification by faith. He realized that he was already

accepted by Jesus. Do we have a similar experience to Luther? We can be crushed in our conscience by recurring sins. We know God can and will forgive us. But we cannot forgive ourselves. Do not fall into Satan's trap of self-pity. When we received Christ, all of our sins have been settled at the cross. Next time we sin, it will affect but it will not cut off our eternal relationship with God. It is like a child who broke a house-rule will not cease to become a family member. But the wrongdoing will grieve parents' hearts. A child at home or a child of God should admit his fault and seek forgiveness. Then the relationship is brought back to harmony. It is actually a humbling process every time we sin. It reminds us that we can never have victory without the help of the Holy Spirit. Christian life is a daily growing process of denying ourselves and submitting to the Lord. Going back to the Hebrews passage. Verse 14 tells us that Jesus cleansed our conscience for an important purpose. He enables us to serve the living God. How can we serve Him? We can get involved in church ministries. Besides, we serve God through our daily activities whether we are a student, an employee, a stay-home mom or a retiree. Paul says in 1 Corinthians 6:19-20 that: **19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, 20 for you were bought with a price. So glorify God in your body.** We still do the same things before and after we became a Christian. The big difference is that now we should do everything for God's glory. Believers have become a mobile temple because the Holy Spirit lives in them. We are like priests representing God and performing a religious service before the world. People need to see what the Bible teaches by observing us. Can they see godly values permeating through our speech and deeds? Before we tell people what we believe, we must practice those beliefs. You see, God's intent has never changed. In the Old Testament times, God made Israel His people. God desired to use the Israelites to reflect His glory to attract other nations to Him. In Jesus, our status as God's children is restored. He intends to use us as children of light to proclaim Jesus to the dark world. Eternal life is not only for us to enjoy. We must also bear witness of it and share it with others. God saves us and He sets us apart for His glory.

結論 CONCLUSION

We have become recipients of salvation grace instead of spectators in religious rituals. The animal sacrificial system creates one restriction after another to hinder people from approaching God. Of all the Israelites, only the Levites could serve in ceremonies. Among the Levites, only Aaron's descendants were eligible to serve as priests. Even the high priests could only enter the Most High Place once a year. But in Jesus, every believer can come before the Father any time in-person. Therefore, we do not observe a religious performance when we come here every Sunday. Instead, each of us should be active participants in worshipping God. The people on the podium are our worship leaders. They guide us in the order of worship. God is the only audience in our meeting. He examines our hearts and motives. He is waiting to receive the praise and thanks from us like fragrant offering that can bring Him joy.

引言 INTRODUCTION

禁區、會員福利和受邀請者都具有類似的含義。除非獲得許可，否則任何人都無法進入。人們可以透過付入場費或被授權來參與。除非你符合資格，否則你無法享受這些福利。這就讓我想到一次搞笑的經歷。有一次我需要一輛卡車到傢具店買床墊。一位退休的弟兄慷慨地讓我用他的車。我開車 45 分鐘單程到另一個城市去購物。當我坐在駕駛座上時，我注意到一樣東西：一個殘障人士的停車證。我跟太太說：「發達了！我們可以把車停在商店門口。」我的確是那樣做了。蒙神的憐憫，我沒有碰到麻煩。後來，我才知到那張卡並沒有賦予我停在殘障人士停車位的權利。除了禿頂和中年之外，我的健康還算不錯。當時我其實是犯法，很可能被抓！我們在電視上看到有些人假裝腿殘廢或是有其他健康狀況來享受殘障特權。違反地上的法律會導致罰款甚至坐牢。違背神的律法會造成更嚴重的後果。在聖經中，神只揀選祭司來獻祭。因此，只有少數人被允許接近神。但感謝我們的主！祂為我們克服了障礙，把我們帶到神面前。靠著耶穌，我們可以毫無攔阻地接近天父。我們已經領受了救贖恩典，不再是宗教儀式的旁觀者。

解釋 EXPLANATION

1. 外在的潔淨 External Cleansing

在這段經文中，作者比較獻動物為祭和耶穌贖罪的功效。舊的方法是不理想的，因為它只能達到外在的潔淨。作者首先介紹聖所的關鍵部份。讓我們讀**第 1-5 節**。假設你參觀一家博物館，裡面有一個按真實尺寸造的會幕模型。它分為三個部份。首先是由布製成的外院，面積約為 150 x 75 英尺。它就像你房子四周的圍欄。另外有兩個相連的房間，上面有一個蓋子。總尺寸約為 45 英尺長、15 英尺寬、15 英尺高。第一個房間叫作聖所，第二個房間稱為至聖所，兩個房間被一塊幔子隔開。聖所裡面有三樣東西。第一是燈臺，上面有燃燒的油用作照明。由於房間沒有窗戶，所以裡面會很暗。神要求這盞燈要不停地點著。房間裡還有一張桌子和上面的十二塊陳設餅。陳設餅是給祭司吃了，每週會更換一次。在至聖所內有香壇和約櫃。約櫃內存放了三樣東西。首先，有一罐嗎哪。那是神在曠野賜給以色列人的食物。摩西要求亞倫保存一罐嗎哪，向後代見證神的供應。其次是亞倫的杖。它是證明神揀選了亞倫和他的後裔作祭司。第三是兩塊刻有十誡的泥版。這三件東西都見證神在猶太人祖先中的作為。約

櫃的蓋子上有兩個相對的基路伯的像，他們是天使。兩個基路伯中間的地方稱為施恩座。那是神與祂的子民會面的地方。你現在應該對會幕的設計有一些概念。所謂一張圖片勝過千言萬語。讓我們來看一段兩分鐘的視頻，展示我們剛才描述的細節。

當一切的配件都準備好之後，祭司便可以執行他們的職務了。我們繼續讀第 6-10 節。有許多一般的祭司，但每次只能有一位大祭司。普通的祭司在會幕中處理常規的職責。他們在外院的祭壇上獻祭。他們還會在需要時進去聖所，更換陳設餅和燈油。但唯有大祭司才能在每年的贖罪日進入至聖所一次。作者指出，大祭司進入至聖所時必須帶著動物的血。利未記 16 章詳細記載了有關守贖罪日的規則。大祭司必須先宰一頭公牛來贖他的罪和他家人的罪。然後他把一些動物的血帶到至聖所，灑在施恩座上。之後，他會為他的同胞獻上一隻公山羊，並重覆灑血的程序。當他走進至聖所時，他要拿一個香爐，裡面放一些香和燃燒的炭。利未記 16:13 告訴我們，大祭司會：**在耶和華面前，把香放在火上，使香的煙雲遮掩法櫃上的施恩座，免得他死亡。**香會產生濃煙，使視線變得模糊。如果你曾經去過寺廟，你能想像是什麼情況。當你被煙霧包圍時，你便看不清楚。那正正是神在這裡的目的。至聖所是禁區，施恩座象徵著神的同在。沒有祂的許可，任何人都不能來到神面前看到祂。與中世紀的教堂不同，會幕不是旅遊景點！進入至聖所並不是一件好玩的事。任何大祭司都會害怕神會審判並擊殺他。根據一個猶太傳統，大祭司進入至聖所時，會在腳跟上綁一根繩子，並在腰間佩戴鈴鐺。當聽到叮噠的聲音時，便表明大祭司還活著。萬一他倒地身亡，其他祭司便可以拉繩子取回他的遺體，因為沒有人能進去。整個設計強調了神的聖潔。除非罪被除去，否則沒有人可以接近神。動物為人而死，暫時除去罪。然而，整個禮儀只能提供外在的潔淨。第 9 至 10 節談到它的缺點：**9 …所獻的禮物和祭物，就著良心說，都不能叫禮拜的人得以完全。10 這些事，連那飲食和諸般洗濯的規矩，都不過是屬肉體的條例，命定到振興的時候為止。**獻動物為祭，連同飲食和洗濯的禮儀，只處理人的外面。人們出於義務遵守那些規條。如果他們忽略一些細節，便會受到懲罰。這些程序無法潔淨一個人的良心。因此祭司必須重覆獻上動物。人們渴望有一個更好、更徹底的方法除去罪。「振興的時候」是指到耶穌的救贖恩典。當我們信靠耶穌時，我們的罪就被赦免了，我們也被神接納。在耶穌裡，我們與天父有愛的關係。每當我們想到神並向祂禱告時都沒有害怕，就像一個大學生回家一樣。相反，我們喜樂地敬拜神。然而，我們在罪中得到釋放並沒有降低神的聖潔。就像大多數基督教會一樣，我們大堂的設計很簡單。這裡沒有很高的天花板或彩色玻璃。簡單的佈置可能無法營造出莊嚴的氣氛。但神的同在把這座建築變成了一個聖潔的地方。因為耶穌的工作，使我們這些蒙恩的罪人能夠接近天父。我們

每週的敬拜不再是贖罪儀式，而是慶祝基督戰勝罪惡。我們應該永遠感謝耶穌為我們所做的一切。

2. 永遠的潔淨 Eternal Cleansing

獻動物為祭的功效是有限的，因為它只能提供外在的潔淨。當耶穌死在十字架上時，祂賜給我們徹底和永遠的潔淨。讓我們繼續讀第 11-15 節。耶穌的救贖在許多方面都比獻動物更好。首先，耶穌不是在地上的帳幕中服事。上次我們提到聖殿只不過是天上聖所的複製品。耶穌復活後，祂回到天堂。祂現在坐在天父的右邊，成為我們超越的大祭司。祂不住地為我們禱告。其次，耶穌獻上更美的祭物。地上的大祭司將動物的血帶進至聖所。但耶穌流出自己的血，把我們帶到天父面前。耶穌是神完美的羔羊，除去我們的罪。耶穌一次受死，賜給我們永遠的潔淨。耶穌在斷氣時喊叫：「成了！」救恩工作已經完成了。第三，耶穌提供更好的潔淨，是動物獻祭無法達到的。第 14 節說耶穌的血潔淨了我們的良心。耶穌徹底地清潔我們的內心。結果，我們從罪疚中釋放出來。耶穌應驗了以西結書 36:26-27 中的預言：26「我也要賜給你們一個新心，將新靈放在你們裡面，又從你們的肉體中除掉石心，賜給你們肉心。27 我必將我的靈放在你們裡面，使你們順從我的律例，謹守遵行我的典章。」那時，猶大已經被巴比倫消滅了。這是對他們拜偶像和背叛神的審判。但神應許有一天祂會把子民帶回來。過去，他們知道神的律法。但他們缺乏遵行的意志。神會用肉心代替他們的石心。神的靈會住在他們裡面，使他們能夠順服祂。中國人說我們的心就像一塊田。清除院子裡的雜草後，你應該種一些東西來填補空間。否則，野草又會長起來！弟兄姐妹：我們必須培養與住在我們裡面的聖靈的關係。如果我們不順服於祂，那麼這個世界的雜草就會佔據我們的心。一切都關乎每天讀聖經和禱告的屬靈操練，以及每週去教會與其他信徒一起學習神的話語。在耶穌裡，我們犯罪的老我已經不存在了。但我們必須在新的生命中繼續成長。如果連神都不追究我們犯罪的責任，那麼就沒有人可以了。有一個關於偉大的宗教改革家馬丁路德的故事。他曾一直被自己的罪疚所困擾。他去修道院學習成為一名神父。就像今天的天主教堂一樣，懺悔是修道院的一項服務。也許一個修士會認罪說：「神父，請饒恕我，因為我嫉妒菲利普弟兄做飯的技術比我好。」至於路德，認罪是他的家常便飯。他經常每天花幾個小時來發掘他能想到的所有罪。他的罪惡感一直困擾著他。他害怕神的審判。有一次路德說：「愛神？有時我恨祂。」直到路德再讀羅馬書時，他終於明白了因信稱義的道理，他便得到自由。他知道他已經被耶穌接納了。我們和路德有類似的經歷嗎？我們的良心會被屢犯的罪所壓倒。我們知道神可以並且願意饒恕我們。但我們卻不能原諒自己。不要落入撒旦自憐的陷阱。當我們接受基督時，我們所有的罪都已經在十字架上得到解決了。下次我們犯罪時，它會影響但不會切

斷我們與神的永恆關係。就像一個破壞家規的孩子不會停止成為家庭成員。但反叛的行為會讓父母心痛。家裡的孩子或神的孩子都必須承認自己的過錯並尋求寬恕。然後關係便恢復正常。每次我們犯罪時，實際上能使我們謙卑下來。那些經歷提醒我們，沒有聖靈的幫助，我們永遠無法過得勝的生活。基督徒的生命就是每天不斷地放下自己、順服主的過程。回到希伯來書的經文。第 14 節告訴我們，耶穌潔淨我們的良心是為了一個重要的目的。祂使我們能夠事奉永生神。我們可以怎樣事奉祂？當然我們可以參與教會事工。此外，無論我們是學生、員工、全職媽媽還是退休人士，我們都可以在日常生活中服事神。保羅在哥林多前書 6:19-20 中說：**19 豈不知你們的身子就是聖靈的殿嗎？這聖靈是從神而來，住在你們裡頭的；並且你們不是自己的人；20 因為你們是重價買來的。所以，要在你們的身子上榮耀神。**在我們成為基督徒之前和之後，我們仍然做同樣的事情。最大的分別是，現在我們應該為神的榮耀而活。信徒成為一所流動的聖殿，因為聖靈住在他們裡面。我們就像代表神的祭司，在世人面前進行宗教服務。人們需要從我們身上看到聖經到底教導些什麼。他們能否從我們的言行中看到敬虔的價值觀？在我們告訴別人我們的信仰之前，我們必須實踐信仰。因此，神的旨意從未改變。在舊約時代，神使以色列人成為祂的子民。神希望使用以色列人來反映祂的榮耀，吸引其他國家歸向祂。在耶穌裡，我們恢復了作為神兒女的地位。祂打算使用我們作為光明的子女向黑暗的世界宣講耶穌。永生不只是讓我們個人享受。我們也必須見證並與他人分享永恆的生命。神拯救了我們，祂為自己榮耀的緣故把我們分別出來。

結論 CONCLUSION

我們已經領受了救贖恩典，不再是宗教儀式的旁觀者。動物獻祭的制度形成了一重又一重的限制，攔阻人接近神。在所有以色列人中，只有利未人可以參與禮儀的服事。在眾多利未人中，只有亞倫的後裔才有資格擔任祭司。就算連大祭司，也只能一年一次進入至聖所。但是在耶穌裡，每一位信徒都可以隨時親自來到天父面前。我們每週日來這裡不是要觀看宗教表演。我們每個人都應該積極參與敬拜神。講台上的同工帶領我們敬拜神。他們按照崇拜的順程序引導我們。神是我們聚會中唯一的觀眾。祂檢視我們的內心和動機。祂等待著接受我們的讚美和感謝，如同馨香的祭物獻上給祂。