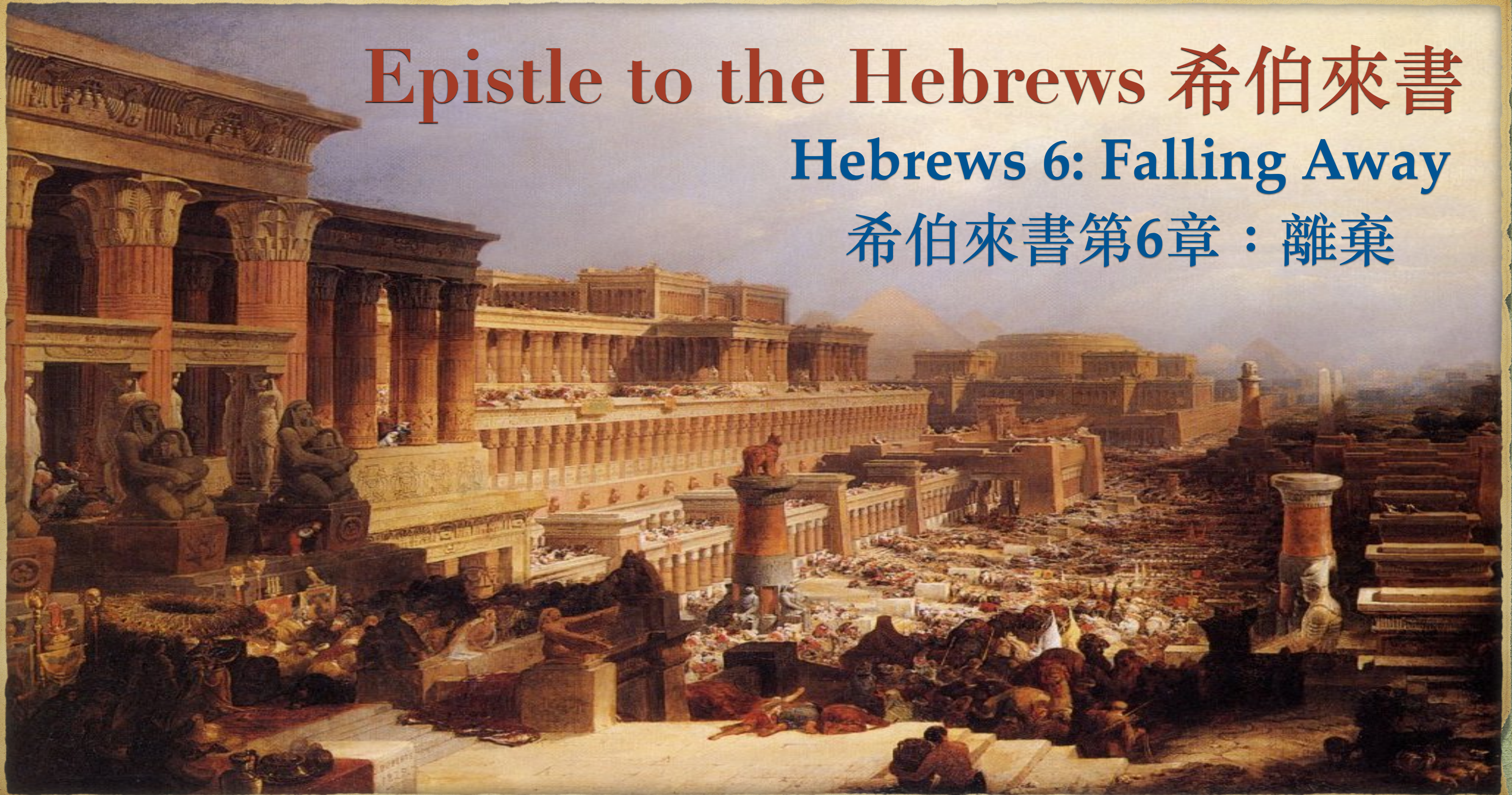


Epistle to the Hebrews 希伯來書

Hebrews 6: Falling Away

希伯來書第6章：離棄



Hebrews 4.14-5.10 reveals the most beautiful truth
about Jesus Christ as our great merciful High Priest
希伯來書4:14-5:10啟示了一個最美的真理，那就是：
耶穌基督是我們偉大又富有憐憫的大祭司



The High Priest wants you to come boldly to the Throne

大祭司要你坦然無懼的來到寶座前

a. *“Throne of Grace”* - the *“Mercy Seat”* in the Holy of Holies represented mercy, atonement and forgiveness to the Jewish believer yet he could never *“draw near”* to it as a sinner except vicariously through the High Priest

a. “恩典的寶座”－在至聖所裡的“施恩座”代表了憐憫、贖罪及原諒，但是對於猶太人來說，他們覺得自己在罪人的地位上永遠不能“靠近”它，除非有大祭司來代替他們

b. Now this Great High Priest has *“passed through”* the veil of the heavens into the real Throne of Grace and Mercy and opened the way to the Throne for us

b. 這位大祭司已經“穿越了”屬天的幔子，到達了真的恩典與憐憫的寶座，並打開了一條到達寶座的路給我們



The High Priest wants you to come boldly to the Throne

大祭司要你坦然無懼的來到寶座前

c. *“draw near with confidence”* whether needing mercy from past sins and infirmity or needing to *“find grace”* to live for the Lord today

c. “坦然無懼的來到”—無論是因著過去的罪或弊病而需要憐憫或是需要“得恩惠”在當下為主而活

d. He is totally sympathetic because he suffered as a man in obeying His Father in this fallen world.

d. 祂是完全富有同情心的，因為祂曾在人的地位上在這個墮落的世界因順服父神而受苦



Jesus suffered through Gethsemane in His mercy for us

耶穌在祂的憐憫裡，在客西馬尼園為我們受苦

Heb. 5.7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.

來5:7 基督在肉體的時候，既大聲哀哭，流淚禱告懇求那能救他免死的主，就因他的虔誠，蒙了應允。

Heb. 5.8 Although He was a Son, He learned obedience from the things which He suffered.

來5:8 他雖然為兒子，還是因所受的苦難學了順從；

a. Gethsemane is briefly related here

a. 在這裡略略的連上了客西馬尼園的經歷

- As any human priest he first offered up prayers and supplication for Himself - “Father, if possible, let this cup pass”

— 就像任何人類的大祭司一樣，祂先為自己獻上禱告 — “父啊！若可行，將這杯撤去”

- with loud crying and tears - the writer gives us an intimate peek into the depth of Gethsemane’ agony

— 大聲哀哭、流淚 — 作者給我們親密的一瞥，讓我們看見在客西馬尼園裡痛苦的深度

Jesus suffered through Gethsemane in His mercy for us

耶穌在祂的憐憫裡，在客西馬尼園為我們受苦

Heb. 5.7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.

來5:7 基督在肉體的時候，既大聲哀哭，流淚禱告懇求那能救他免死的主，就因他的虔誠，蒙了應允。

Heb. 5.8 Although He was a Son, He learned obedience from the things which He suffered.

來5:8 他雖然為兒子，還是因所受的苦難學了順從；

- *to the One able to save him from death* - man's deepest instinct for self survival cries out
— 那能救他免死的主 — 在這裡看見了人類最深處求生本能的呼求

- a secret agony deeper than death's fear was overtaking Him (which the writer does not mention)
— 一種暗處的痛苦，比畏懼死亡更深的感覺充滿了祂（作者沒有特別提到）

b. *He was heard because of his piety* - heard, and immediately answered with angelic comfort but not with deliverance from tasting the cup of death

b. 就因祂的虔誠，蒙了應允 — 聽了，並馬上答應了 — 將天使差派來安慰，但是沒有釋放讓祂不嚐死杯

Christ was declared by God a high priest after the order of Melchizedek

基督被 神宣稱為大祭司是位於麥基洗德的等次

Heb. 5.5 ... but He who said to Him, "You are My Son, Today I have begotten You";

來5:5 ... 乃是在乎向祂說：“你是我的兒子，我今日生你”的那一位；

Heb. 5.6 also said in another passage, "You are a priest forever According to the order of Melchizedek."

來5:6 就如經上又有一處說：“你是照著麥基洗德的等次永遠為祭司。”

a. Jesus was proclaimed Son of God (King after the order of Melchizedek) after His resurrection *Rom 1.4, Ac. 13.33*

a. 耶穌被宣稱為 神的兒子（位於麥基洗德的等次）是在祂復活之後（羅1:4，徒13；33）

b. But He was also designated "*priest forever*" by God in *Ps 110.4* after His ascension and enthronement in Heaven

b. 詩篇110:4提到，當祂升天及在天上登寶座後，祂也被 神指定是“永遠的祭司”

c. So Jesus is now a king and High Priest according to a new order, i.e., not of the order of Aaron, but an eternal calling which lasts "*forever*"

c. 因此，基於新命令，耶穌現在是王，也是大祭司，例：不是基於亞倫的等次，而是一個永恆的呼召，可以存留到“永遠”



The writer stops with a burden about his reader's capacity to understand what he is revealing

作者停在一個負擔上，關乎他的讀者是否有能力了解他所要啟示的事

Heb. 5.11 ¶ Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing.

來5:11 論道麥基洗德，我們有好些話，並且難以解明，因為你們聽不進去。

- a. Here a further reproof and exhortation is given to these believers
a. 在此有更進一步的斥責與勸勉是給這些信徒的
- b. The problem has to do with maturity, chewing and obeying the meat of the Word, understanding deeper things
b. 問題跟成熟有關，要吃與順服 神話語的乾糧，才能明白更深的事
- c. *Without vision the people perish* - to understand his revelation of Jesus' Melchizidek king/priesthood they would need to grasp OT types, spiritual interpretations and even their spiritual relationship to Abraham
c. 若無異象民就放肆 - 若要明白耶穌是麥基洗德王／祭司的相關啟示，他們就必須緊抓舊約的預表、屬靈的解釋，甚至他們與亞伯拉罕的屬靈關係
- d. Religion with its outward practices dull their spirits to revelation truth
d. 宗教與其外在的做法，使他們的靈對於真理的啟示變得遲鈍了

Believers can actually seem to go backward in spiritual development

信徒們的確看來在屬靈的成長上退步

Heb. 5.12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.

來5:12看你們學習的工夫，本該做師傅，誰知還得有人將神聖言小學的開端，另教導你們；並且成了那必須吃奶，不能吃乾糧的人

The Refusal to Grow Up

- ✦ Read **Hebrews 5:11-14**
- ✦ What are the writer's OBSERVATIONS?*
- ✦ **Dull of Hearing** - (Greek nothros- person who has the imperceptive and lethargic nature of a stone)
- ✦ **Should be Teachers** - Read Deut 6:7
- ✦ **Need Milk not Solid Food** - I Cor 3:2
- ✦ **Not Accustomed to the word of righteousness**



不願意長大

- ✦ 讀希伯來書5:11-14
- ✦ 作者觀察到什麼？
- ✦ **聽不進去** - (希臘字 - 指某人天生遲鈍、如石頭般無感覺)
- ✦ **該作師傅** - 讀申命記 6:7
- ✦ **必須吃奶，不能吃乾糧** - 林前 3:2
- ✦ **不熟練仁義的真理**

a. From He 6.10: they have believed in the Messiah for years and should not be babes any longer

a.來6:10-他們已經相信彌賽亞多年，不應該還是在嬰兒階段

b. There is something willful in their circling in the wilderness of elementary teachings rather than being teachers to the nations of the Messiah's kingdom

b. 他們有些是自願的在曠野裡打轉；停留在初步的教導而不是為了彌賽亞的國度成為列國的教師

Believers can actually seem to go backward in spiritual development

信徒們的確看來在屬靈的成長上退步

Heb. 5.12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.

來5:12看你們學習的工夫，本該做師傅，誰知還得有人將神聖言小學的開端，另教導你們；並且成了那必須吃奶，不能吃乾糧的人

The Refusal to Grow Up

- ◆ Read **Hebrews 5:11-14**
- ◆ What are the writer's **OBSERVATIONS**?*
 - **Dull of Hearing** - (Greek nothros- person who has the imperceptive and lethargic nature of a stone)
 - **Should be Teachers** - Read Deut 6:7
 - **Need Milk not Solid Food** - I Cor 3:2
 - **Not Accustomed to the word of righteousness**



不願意長大

- ◆ 讀希伯來書5:11-14
- ◆ 作者觀察到什麼？
 - 聽不進去 - (希臘字 - 指某人天生遲鈍、如石頭般無感覺)
 - 該作師傅 - 讀申命記 6:7
 - 必須吃奶，不能吃乾糧 - 林前 3:2
 - 不熟練仁義的真理

c. Reliance upon the outer *letter of the Law* makes understanding the spiritual meaning of the *new covenant* difficult

c. 倚靠外在律法的字句使明白新約的靈意變得困難

d. Milk isn't adequate to prepare saints for real spiritual battles

d. 靈奶不足以裝備聖徒面臨真正的屬靈爭戰

To know Jesus more deeply takes spiritual exercise of conscience, communion, worship and obedience

若要更深刻的認識耶穌，需要在靈裡操練良心、交通、敬拜及順服

Heb. 5.13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant.

來5:13 凡只能吃乾糧的，都不熟練仁義的道理；因為他是嬰孩。

Heb. 5.14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

來5:14 惟獨長大的人，才能喫乾糧，他們的心竅，習練得通達，就能分辨好歹了。

a. *The word of righteousness* is not initial justification by faith, it is learning to obey the indwelling Word as our senses are trained in spiritual warfare of discerning good and evil

a. 仁義的道理不是基本的因信稱義，而是學習順服內住的話語作為我們的感官，在屬靈的爭戰裡訓練我們能分辨善與惡

b. *Everyone ... is not accustomed to...* - teeth are needed for meat, the solid food chewed in a holy, righteous walk

b. 凡...不熟練...一吃乾糧需要牙齒，在聖潔、公義的路上行走時需要咀嚼（吃）乾糧

c. Again the goal is maturity which is necessary to be a mature bride and useful servants in the Kingdom in olam haba

c. 再次提到目標是成熟，這是成熟的新婦及盡功用的僕人在要來的國度（奧蘭哈巴）裡必須具備的

Let us Press on to Maturity 讓我們邁向成熟

Heb. 6.1 ¶ Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

來6:1 所以我們應當離開基督道理的開端，竭力進到那完全的地步；不必再立根基，就如那懊悔死行、信靠神、

Heb. 6.2 of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.

來6:2 各樣洗禮、按手之禮、死人復活，以及永遠審判，各等教訓。



a. Powerful exhortation (subjunctive) to press beyond the elementary teachings received by new believers at their baptism and unto maturity as “sons”

a. 有力的勸勉（虛擬語氣）去努力超越道理的開端，這些教導讓新信徒在受浸時就學習，一直到成熟成為“兒子”為止

b. The writer mentions six foundational teachings for baby christians which should have already been grasped

b. 作者提到六個基本教導給初信的基督徒裡，這些應該是已經被掌握了

Let us Press on to Maturity 讓我們邁向成熟

Heb. 6.1 ¶ Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

來6:1 所以我們應當離開基督道理的開端，竭力進到那完全的地步；不必再立根基，就如那懊悔死行、信靠神、

Heb. 6.2 of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.

來6:2 各樣洗禮、按手之禮、死人復活，以及永遠審判，各等教訓。



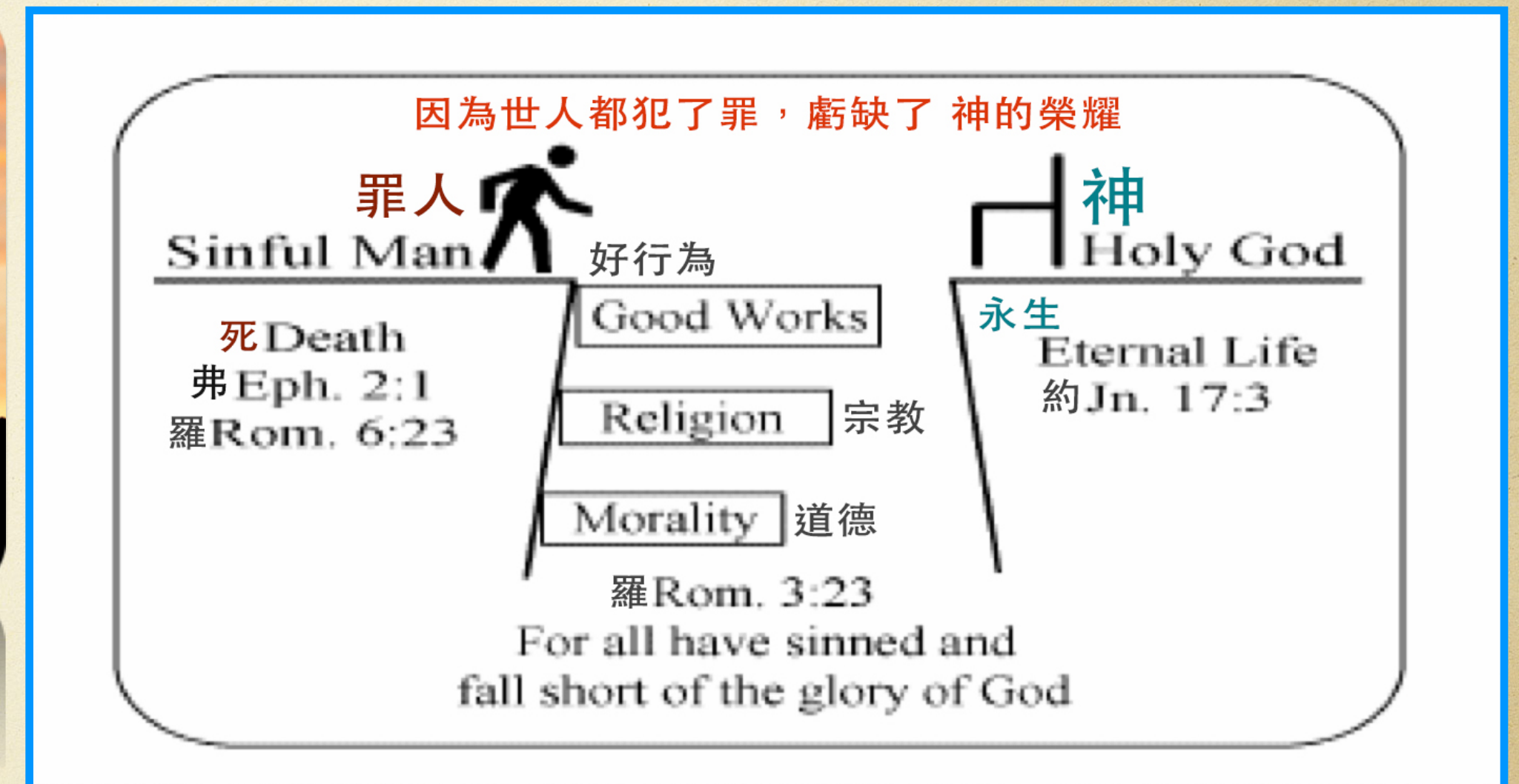
- c. These six foundational teachings are in three obvious pairs:**
- repentance from dead works and faith toward God
 - teaching on baptisms and the laying on of hands
 - resurrection of the dead and eternal judgment

- c. 這六個基本教導成為三組明顯的一對**
- 懊悔死行到及信靠神
 - 受浸的教導及按手之禮
 - 死人復活及永遠的審判

Foundational teaching for early Christians

早期基督徒的最基本教導

Heb. 6.1 ...
repentance from
dead works and of
faith toward God,
來6:1 懊悔死行、
信靠 神



a. True faith is marked by repentance - a turning, a change of mind

a. 真正信心的標記就是懺悔—有個迴轉、改變心思

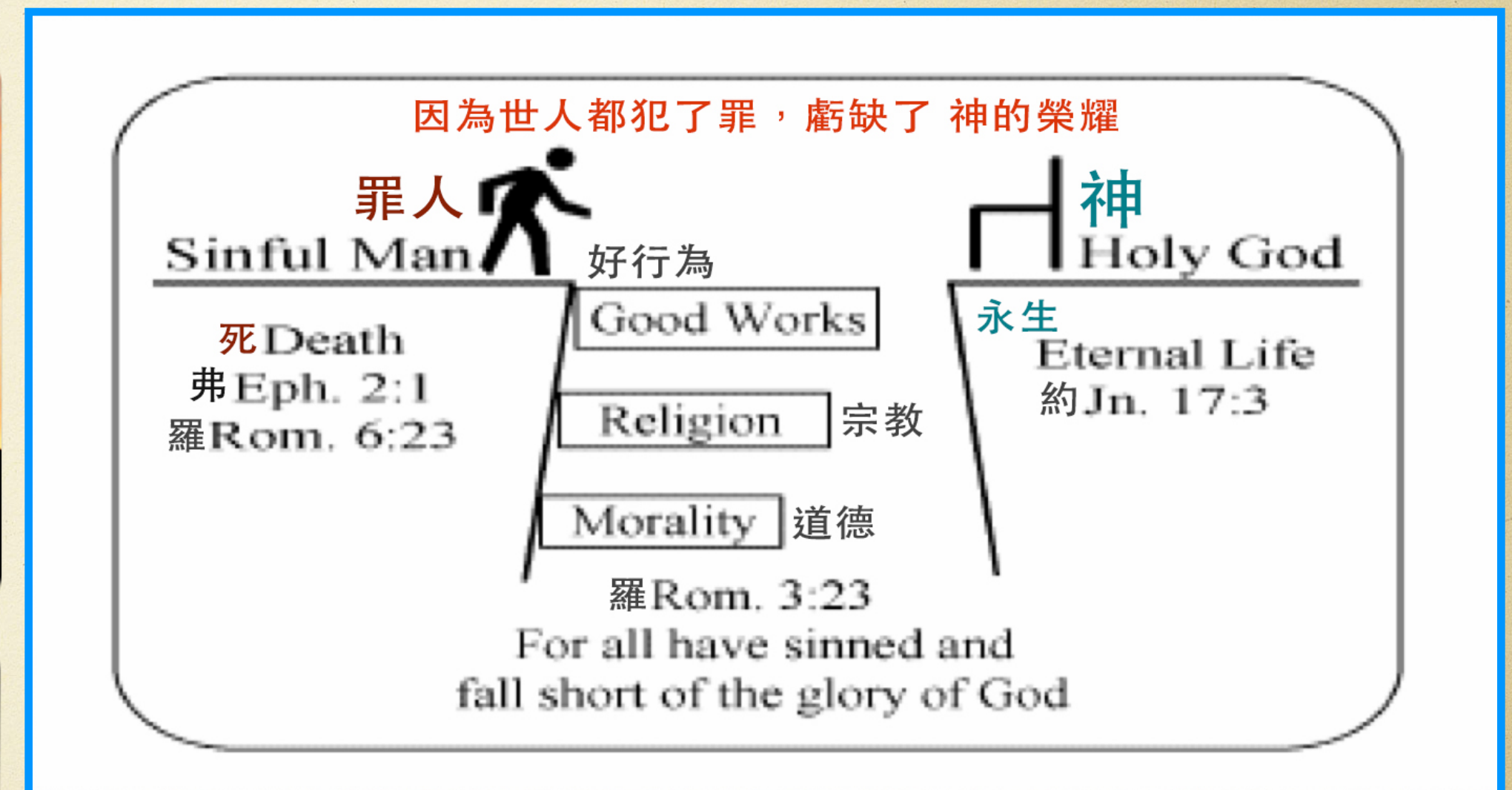
b. *dead works* include works which are useless to gain salvation, eternal life, righteousness, heaven

b. 死行包括了對於救恩、永生、公義、天國沒有幫助的工作

Foundational teaching for early Christians

早期基督徒的最基本教導

Heb. 6.1 ...
repentance from
dead works and of
faith toward God,
來6:1 懊悔死行、信
靠神



c. He 9.14 suggests that these *dead works* actually burden our conscience which need the blood's cleansing before we can truly serve the *Living God*

c. 來9:14 提到了這些死行實際上給我們的良心帶來負擔，這些在我們要服事這位活的神以前，都需要寶血的潔淨

d. *Faith toward God* - God is the only real object of faith: faith in anything other than God (a good life, morality, religion, sacrifices) is not saving faith

d. 信靠神—神是信心唯一的對象：在神以外對任何其他對象的信心（一個好的生活、道德、宗教、獻祭）都不能保證信心

Foundational teaching for early Christians

早期基督徒的基本教導

*Heb. 6.2 of instruction
about washings and
laying on of hands*

來6:2 各樣洗禮、按手
之禮



a. Two interpretations are given about baptisms (“washings”) (because it is in the plural)

a. 在此給了二個有關受浸（“洗禮”）的解釋（因為是複數的）

- one is teaching the difference between jewish purification baptisms, John’s baptism and Christian baptism
— 其中有教導猶太人的潔淨禮、施洗約翰的洗跟基督徒的受浸之不同點

- the other is teaching about water baptism and Spirit Baptism
— 另外是教導水浸跟靈浸的不同

b. The best interpretation would seem to be the latter based upon its connection to the second foundation on *laying on of hands*

b. 最好的解釋看來是後來的，基於它連於第二個基礎，就是按手

Foundational teaching for early Christians

早期基督徒的基本教導

*Heb. 6.2 of instruction
about washings and
laying on of hands*

來6:2 各樣洗禮、按手
之禮



c. Laying on of hands in the early church came immediately after one's baptism in water where the leaders prayed for the Holy Spirit to do 2 things:

c. 早期的按手之禮是在信徒受浸（水浸）之後馬上做的，在那裡，帶領的人祈禱聖靈做二件事：

1) baptize them into the body of Christ

1) 將他們浸入基督的身體

2) fill the new believer with the Holy Spirit and His sovereign gifts

2) 讓聖徒被聖靈及祂屬天的恩賜充滿

Foundational teaching for early Christians

早期基督徒的基本教導

Heb. 6.2 ... the resurrection of the dead and eternal judgment.

來6:2 死人復活，以及永遠審判



a. These two foundational doctrines have to do with the Christian's destiny (in the 1000 yr Kingdom age and beyond)

a. 這二個基本教導跟基督徒的未來有關（千年國度及其之後）

b. A "first resurrection" "out from among the dead" (Phil 3.11) will occur for those ready for the 1000 yrs of the Messiah's reign (Rev. 20.5-6)

b. 在“第一次復活”“從死裡復活”（腓3:11）會發生在那些預備好迎接彌賽亞千年作王的人身上（啟20:5-6）

Foundational teaching for early Christians

早期基督徒的基本教導

Heb. 6.2 ... the resurrection of the dead and eternal judgment.

來6:2 死人復活，以及永遠審判



c. A final resurrection before the *white throne of judgment* when all mankind will be judged according to their works and whether their names are written in the Lamb's book of life

c. 在最末了的復活時，所有人類都會在白色的大寶座前基於他們的工作受到審判，並且看他們的名字是否記在羔羊的生命冊上

d. Although Paul initially only spent 2-3 weeks with the Thessalonians, he had taught them about the resurrection and eternal judgment so these matters are "*elementary teachings*"

d. 雖然保羅最初只花了2-3週跟帖撒羅尼迦的聖徒在一起，他已經教導他們有關復活及永遠的審判的事，所以這些事是“道理的開端”

Question:

If the church today is either ignorant or unbelieving about these foundational things, how can she go on to maturity?

問題：

如果今天的教會不理會或是不相信這些基本的教導，我們要如何達到成熟呢？



Hebrews 6.4-6 The Great “falling away controversy”

希伯來書6:4-6 巨大的“離棄的爭議”

Is the “once saved- always saved” doctrine True?

一個真的得救的人
也會離棄並失落嗎？

**Can A Truly Saved Person
Fall Away And Be Lost?**

希伯來書6:4-8
Hebrews 6:4-8

“一次得救永遠得救”的教義是對的嗎？

These 3 verses in Hebrews divide believers

希伯來書裡的這三段經文把信徒分開了

Heb. 6.4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,

來6:4 論到那些已經蒙了光照，嘗過天恩的滋味，又於聖靈有分，

Heb. 6.5 and have tasted the good word of God and the powers of the age to come,

來6:5 並嘗過 神善道的滋味，覺悟來世權能的人，

Heb. 6.6 and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

來6:6 若是離棄道理，就不能叫他們從新懊悔了；因為他們把 神的兒子重新釘十字架，明明的羞辱他。

The issue: is this talking about the danger of losing one's salvation?

問題：這裡是講到有失去救恩的危險嗎？

Calvinism:

- 1) you cannot lose your salvation
- 2) You can't be "unborn",
- 3) no one can take you out of the Father's hands (*John 10:29*)

加爾文主義相信：

- 1) 你不可能失去你的救恩
- 2) 你得重生之後不能“不重生”
- 3) 沒人可以把從父的手中奪走 (約10：29)

These 3 verses in Hebrews divide believers

希伯來書裡的這三段經文把信徒分開了

Heb. 6.4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,

來6:4 論到那些已經蒙了光照，嘗過天恩的滋味，又於聖靈有分，

Heb. 6.5 and have tasted the good word of God and the powers of the age to come,

來6:5 並嘗過 神善道的滋味，覺悟來世權能的人，

Heb. 6.6 and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

來6:6 若是離棄道理，就不能叫他們從新懊悔了；因為他們把 神的兒子重新釘十字架，明明的羞辱他。

加爾文主義

Calvinism



對 vs



Arminianism

亞米念主義

Therefore: those warned here must be “professing” christians who have tasted, seen some light, felt the Holy Spirit, but never truly been born again

因此加爾文主義相信：在此處警告的人應該是“自稱”的基督徒，他們有些經歷、有些亮光、感受到聖靈，但是沒有真正的得重生

These 3 verses in Hebrews divide believers

希伯來書裡的這三段經文把信徒分開了

Heb. 6.4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,

來6:4 論到那些已經蒙了光照，嘗過天恩的滋味，又於聖靈有分，

Heb. 6.5 and have tasted the good word of God and the powers of the age to come,

來6:5 並嘗過 神善道的滋味，覺悟來世權能的人，

Heb. 6.6 and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

來6:6 若是離棄道理，就不能叫他們從新懊悔了；因為他們把 神的兒子重新釘十字架，明明的羞辱他。

Weakness of Calvinist view: this passage cannot be describing a non believer

加爾文主義的弱點：這段經文不可能形容不是信徒的人

1) one is enlightened when they are born again and see the Kingdom of God

1) 一個人得重生之後就蒙了光照，並且能看見 神的國

2) one who has “tasted of the heavenly gift” is talking about tasting and seeing that the Lord is good

2) 一個人“嘗過天恩的滋味”是指經歷過，也看見過主的美善

3) one who is a partaker of the Holy Spirit is indwelt by the Holy Spirit

3) 與聖靈有分的人是有聖靈住在他／她裡面的

4) only a believer has eaten the Word of God as the Bread of life

4) 只有信徒嘗過神的道是他／她生命的糧

5) Anyone who has tasted the glorifying, sanctifying powers of “olam haba” must be a Christian

5) 任何人嘗過榮耀的、聖別的“奧蘭哈巴（國度）”能力，那人就必定是個基督徒

These 3 verses in Hebrews divide believers

希伯來書裡的這三段經文把信徒分開了

Heb. 6.4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,

來6:4 論到那些已經蒙了光照，嘗過天恩的滋味，又於聖靈有分，

Heb. 6.5 and have tasted the good word of God and the powers of the age to come,

來6:5 並嘗過 神善道的滋味，覺悟來世權能的人，

Heb. 6.6 and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

來6:6 若是離棄道理，就不能叫他們從新懊悔了；因為他們把 神的兒子重新釘十字架，明明的羞辱他。

The issue: is this talking about the danger of losing one's salvation?

問題：這裡是講到有失去救恩的危險嗎？

Arminians 亞米念主義：

1) The ones described must be real believers who have known something of the heavenly reality

1) 在此提到的，應該是真的認識一些屬天實際的信徒

2) But even a believer has a free will which can fall away from the grace of God and become worse than a sinner 2Pet 2:20

2) 但就算是信徒也會有自由意志，這可能會讓他離棄 神的恩典並且變得比不信的人還糟（彼後2:20）

3) It is possible for a believer to deny and blaspheme the Savior and thus fall away of his own free will from salvation

3) 信徒有可能會否認及褻瀆救主而讓他的自由意志使他失去救恩

**Falling away is a very
serious matter**

離棄是十分嚴重的事

Heb. 6.6 and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

來6:6 若是離棄道理，就不能叫他們從新懊悔了；因為他們把神的兒子重新釘十字架，明明的羞辱他。



The issue: if fall away, it is IMPOSSIBLE to be renewed to repentance:

問題：如果離棄了，是不可能重新懊悔的：

- their rejection of the Messiah has crucified "to them" the Son of God

—他們拒絕彌賽亞是讓“他們”重新將 神的兒子釘十字架

- their action has put Messiah to an open shame

—他們的行為是公然的羞辱彌賽亞

So have they lost their salvation?

所以，他們有沒有失去救恩？

This warning is very grave with severe consequences

這個警告非常嚴厲，因為後果十分嚴重

There is a third explanation for this passage

這段經文有第三種解釋

Heb. 6.6 and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

來6:6 若是離棄道理，就不能叫他們從新懊悔了；因為他們把神的兒子重新釘十字架，明明的羞辱他。

The letter to the Hebrews is not burdened about the matter of initial salvation but the “so great salvation” of Kingdom inheritance

希伯來書的負擔不是關於基本救恩，而是有關“何等大的救恩”跟國度的產業有關

1. **Warning: a saved believer can fall away and lose his inheritance in the coming Kingdom**

1. **警告：一個得救的信徒可能因離棄而失去他在國度裡的產業**

2. **Because, once having tasted and seen and “put one’s hand to the kingdom plow”, he might still fall away in disobedience and unbelief making him unfit for the Kingdom (Lu 9.62)**

2. **因為，當人曾經嚐到、看到及“手扶了國度的犁”，他還是有可能因不順服及不信從而離棄，反而不配進入國度（路9:62）**

There is a third explanation for this passage

這段經文有第三種解釋

Heb. 6.6 and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

來6:6 若是離棄道理，就不能叫他們從新懊悔了；因為他們把神的兒子重新釘十字架，明明的羞辱他。

3. The last clause is a judgment specifically for Jewish believers, because going back to their “old Covenant” ways included identifying with those who crucified the Messiah and put Him to an open shame - there is no way back in repentance

3. 最後一句是個審判，是特別給猶太信徒的，因為回到他們“舊約”的路就表示跟那些將釘彌賽亞釘十字架及公然羞辱他的人同類，這是沒有懺悔可以回轉的

An analogy helps us understand this judgment:
a believer's life is like a field in the kingdom

有個比喻可以幫助我們明白這個審判：
一個信徒的一生就好像在國度裡的一塊田

Heb. 6.7 For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God;

來6:7 就如一塊田地，喫過幾次下的雨水，生長菜蔬合乎耕種的人用，就從神得福；

Heb. 6.8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

來6:8 若長荊棘和蒺藜，必被廢棄，近於咒詛，結局就是焚燒。

a. A Christian's life is meant to be fruitful as kingdom ground: one has been mercifully and plentifully watered and prepared by the Master who expects useful kingdom fruit which gains a reward and a blessing from God

a. 一個基督徒的生命應該可以結果子的，就好像是國度的田地：他被憐憫及充足的澆灌，並且被主人預備成為在國度裡有用的果子可以得獎賞及得到神的祝福

An analogy helps us understand this judgment:
a believer's life is like a field in the kingdom

有個比喻可以幫助我們明白這個審判：
一個信徒的一生就好像在國度裡的一塊田

Heb. 6.7 For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God;

來6:7 就如一塊田地，喫過幾次下的雨水，生長菜蔬合乎耕種的人用，就從神得福；

Heb. 6.8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

來6:8 若長荊棘和蒺藜，必被廢棄，近於咒詛，結局就是焚燒。

b. But if the ground of one's life keeps yielding useless thorns, it is worthless in the Kingdom, and is “close to being cursed” by the Master and ends up being burned away at the judgment seat of Christ

b.但是這人一生的田地如果出產的都是無用的荊棘和蒺藜，那在國度裡是無用的，是被主人“近於咒詛”的，其結果是在基督的審判臺前被焚燒

**An analogy helps us understand this judgment:
a believer's life is like a field in the kingdom**

**有個比喻可以幫助我們明白這個審判：
一個信徒的一生就好像在國度裡的一塊田**

*Heb. 6.7 For ground that drinks the rain
which often falls on it and brings forth
vegetation useful to those for whose
sake it is also tilled, receives a blessing
from God;*

來6:7 就如一塊田地，喫過幾次下的雨水，生長菜蔬合乎耕種的人用，就從神得福；

*Heb. 6.8 but if it yields thorns and
thistles, it is worthless and close to
being cursed, and it ends up being
burned.*

來6:8 若長荊棘和蒺藜，必被廢棄，近於咒詛，結局就是焚燒。

c. This analogy is talking about a person's fruit, reward, and judgment within the fields of God's kingdom acreage and makes no sense in either the Calvinist view or the Arminians

c. 這個比喻是講到一個人所結的果子、獎賞及審判，是在神國度的田地裡，所以加爾文及亞米念主義的解釋都沒有意義

Now the prophet encourages faithfulness not condemnation

在此先知的鼓勵是忠心而不是非難

Heb. 6.9 ¶ But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.

來6:9 親愛的弟兄們！我們雖是這樣說，卻深信你們的行為強過這些，並且近乎得救。

Heb. 6.10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

來6:10 因為神並非不公義，竟忘記你們所做的工，和你們為他名所顯的愛心，就是先前伺候聖徒，如今還是伺候。

a. Notice: this warning was to “beloved” which means believers

a.注意：這個警告是給“親愛的”，就意味著是聖徒

b. The seriousness of this warning to those beloved ones going through a very trying time is now tempered with strong encouragement

b.這個警告的嚴重性是給那些親愛的，他們正經歷十分非常艱難時刻的，現在得到了強烈的鼓勵

Next time :
Epistle to Hebrews:
Hebrews 6.13-20
Abraham's Promise

下次：
希伯來書6:13-20
亞伯拉罕的應許