



Epistle to the Hebrews 希伯來書

Hebrews 6: God's Oath 希伯來書第6章：神的誓言

Christ's high priesthood after the order of Melchizedek was a heavenly matter

基督在麥基洗德的等次成為大祭司是件屬天的事

Heb. 5.10 being designated by God as a high priest according to the order of Melchizedek.

來5:10 並蒙神照著麥基洗德上等次稱他為大祭司。

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來5:11 論到麥基洗德，我們有好些話，並且難以解明，



a. Our prophetic apostle senses the lack of heavenly perspective necessary to grasp Jesus' greater and eternal king/priesthood according to Melchizedek

a. 我們預言性的使徒感覺缺少了必須以屬天的角度來掌握耶穌是更大、永遠的王／祭司職分是基於麥基洗德的等次的

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b. Their partial (dis)obedience, hesitancy, and even sluggishness in forward [upward] movement have dulled their vision, faith and hope

b. 他們部分的（不）順服、猶豫甚至遲緩的向前[向上]進行使他們的異象、信心及盼望都變得遲鈍了

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c. So he must exhort with vehemence the dangers of falling away from their calling, destiny and reward in Olam haba

c. 所以他必須帶著忿怒來勸勉他們從奧蘭哈巴（國度）的呼召、前途及獎賞中退步的危險性

Pressing on to Maturity was the only option

邁向成熟是唯一的選擇

Heb. 6.1 ¶ Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation...

來6:1 所以我們應當離開基督道理的開端，竭力進到完全的地步；不必再立根基...

Heb. 6.4-5 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, and have tasted the good word of God and the powers of the age to come...

來6:4-5 論到那些已經蒙了光照，嘗過天恩的滋味，又於聖靈有分，並嘗過天恩的滋味，覺悟來世權能的人...



a. Six elementary foundation principles of life in Christ had already been laid: repentance, faith, baptism, laying on hands, resurrection and judgment

a. 六個在基督生命裡基本原則的根基已經打好了：懺悔、信心、受浸、接手、復活及審判

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b. Five gifts of grace have been given for our growth:

b. 五個恩典的恩賜為了我們的成長是已經給了：

- eyes opened to spirituals (revelation)
- 眼睛為了屬靈的事而開啟（異象）
- tasted the heavenly gift (1 Pet 2.3)
- 嚐過屬天恩賜的滋味（彼前2:3）
- the Spirit of the Comforter strengthening within
- 保惠師的靈在內裡剛強
- Word's "good" promises inspiring living hope,
- 神話語“好的”應許激勵活的盼望
- powerful foretastes of life in olam haba
- 預嚐在奧蘭哈巴（國度）裡生活的能力

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c. All of these gifts are totally of grace and given freely to all who believe

c. 這些恩賜全是恩典，白白賜與所有相信的人

d. “let us press on to maturity” is a commitment to use these gifts by God’s grace in pressing toward the heavenly calling and destiny as glorious sons

d. “我們…竭力進到那完全的地步”是承諾要使用這些恩賜，藉著神的恩典來邁向屬天的呼召及目標，好成為榮耀之子

e. Grace enables us to grow up in the “obedience of faith” and the “full assurance of hope” regarding all the future promises

e. 恩典讓我們能夠在“信心的順服”裡長大，並且對於未來的應許能得到“滿有把握的盼望”

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。

a. Here the “falling away” refers to believers who stop moving forward by faith, hope and love toward their rest

a. 在此“離棄”是指信徒不再憑信心、盼望及愛繼續往前得到他們的安息

b. “Impossible... repentance” speaks not of losing salvation but of running out of time to gain the inheritance in the coming Kingdom

b. “不能... 懊悔”指的不是失去救恩，而是失去時間去預備得到將來國度獎賞

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c. Like Israel in the wilderness who “provoked” the Lord’s patience too long at Kadesh Barnea and missed the chance to go in causing God to swear an unchangeable and final oath, “You will never enter My rest”

c. 就如以色列人在曠野“惹動”神的耐心太久，在加低斯巴尼亞錯過了進迦南地機會，使神發了一個永不改變的最後誓言——“你們永遠不能進入我的安息”

d. The Jewish Christian who falls back into Judaism after trusting his life to Christ would make himself an accomplice with those leaders who rejected, afflicted and crucified the Messiah putting him to an open shame

d. 猶太基督徒若已將自己的生命交託給基督，之後又退回到猶太教，這就讓他自己跟那些拒絕、折磨及釘死彌賽亞並公然羞辱他的首領成了共犯

Parable of the worthless field 無用之田的比喻

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，吃過屢次下的雨水，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. The *ground close to being cursed* is referring to both a fruitless life in this fallen world and a fruitless religion of Judaism

a. 田地近於咒詛是指在這個墮落的世界裡不結果子的生活，同時也是指沒有果子的宗教——猶太教

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b. God mercifully cares for all with the expectation of Kingdom fruit but when proven worthless, one is close to being cursed at coming judgment (Isa 5; Matt 13.39f; 1Cor 3.11-15)

b. 神有憐憫的眷顧一切，並期望得到國度的果子，但是若被證明無用，那人就會在要來的審判裡近於咒詛（賽5；太13:39；林前3:11-15）

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c. Seeing this present age is under judgment the worldly believer must repent and fix his heart upon fruitful service and heavenly rewards

c. 看見現今的世代是在審判之下，屬世界的信徒必須悔改並將他的心專注於結果子的服事及屬天的獎賞上

Now the prophet encourages his Brethren 在此先知鼓勵他的弟兄們

“We are all kept securely in Love whether in woe or in weal, by the Goodness of God.”
— Julian of Norwich

“無論是在禍患或富裕中，我們都藉著神的美善被穩固的保守在愛裡”
— 諾里奇的朱利安

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，而且近乎得救。

a. The writer now balances serious prophetic warning with strong and very positive encouragement to his “*beloved brethren*”

a. 作者在此以強烈和非常正面的鼓勵來平衡預言性的警告，用來鼓勵他“親愛的弟兄們”，

b. He is convinced they are remaining faithful even though he is giving them such strong exhortation

b. 雖然他給他們那麼強烈的勸勉，他相信他們仍然保持著信心

c. “*things that accompany salvation*” in Hebrews refers to the future rewards and inheritance promised in the Messiah’s Kingdom

c. “近乎得救”（伴隨著救恩的東西）在希伯來文裡指的是未來的獎賞及在彌賽亞國度裡應許要得到的產業

They hoped in the Covenant memory of God

他們盼望在神記念祂的約

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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，和你們為祂名所顯的愛心，就是先前伺候聖徒，如今還是伺候。

- a. For Israel God's Memory was very important because it brings Him back to His Covenant Promise (*Ex 2.24, Ps 106.45*)
 - a. 對以色列人來說，神記得是很重要的！因為這能帶回祂在約裡的應許（出2:24，詩106:45）
 - b. Even if they went astray Israel could appeal to God to remember His covenant promises
 - b. 就算他們背道，以色列民仍能呼籲神記念祂在約裡的應許
 - c. So the writer is confident that God “remembers” their previous labor and loving service to the saints for His sake (*He. 10:32-34*)
 - c. 因此作者有信心知道神“記念”他們過去因著祂在愛及勞苦裡服事聖徒（來10:32-34）

Three-fold cord of faith, hope and love will hold them

三組一捆的繩子－信、望、愛能持守他們

Heb. 6.11 And we desire that each one of you show the same diligence so as to realize the full assurance of [the] hope until the end,

來6:11 我們願你們個人都顯出這樣的殷勤，使你們有滿足的指望，一直到底。

Heb. 6.12 so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

來6:12 並且不懈怠；總要效法那些憑信心和忍耐承受應許的人。



a. Their “calling and election” are already before them but **diligence** “makes them sure” (cf. 2Pet 1.10)

a.他們的“呼召及揀選”是已經在他們面前的，但是殷勤“使他們堅定不移”（彼後1:10）

b. The *full assurance of hope until the end* - their former “love” and present “*faith*” are strengthened when joined by “hope” (lit, “the hope”)

b.有滿足的指望，一直到底－他們原來的“愛”及現在的“信心”若加上“盼望”（文“指望”）就都被加強了

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c. Hope is not some vague feeling or wish but combines with faith in the “*substantiating of things hoped for*” = it is the substance, the “*heavy*” stuff God promises that faith believes (cf. “*kabob*” in Hebrew = heavy, glory)

c. 盼望不是什麼奇怪的感覺或願望，而是與信心聯合在“所盼望之事的實底”裡＝它是實質，是神應許若有信心相信所得到的“重”東西（希伯來文“*kabob*”＝沈重、榮耀）

Imitate Abraham who was given a double hope in God's Covenant promises gained reward

效法仿亞伯拉罕，在神的約裡給了他雙重的盼望應許會得獎賞

Heb. 6.13 ¶ For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself,

來6:13 當初 神應許亞伯拉罕的時候，因為沒有比自己更大可以指著起誓的，就指著自己起誓

Heb. 6.14 saying, "I will surely bless you and I will surely multiply you."

來6:14 說：“論福，我必賜大福給你；論子孫，我必叫你的子孫多起來。”

Heb. 6:15 And so, having patiently waited, he obtained the promise.

來6:15 這樣，亞伯拉罕既恆久忍耐，就得了所應許的。



a. Question: just how firm are the promises of inheriting the Kingdom?

a. 問題：關於國度產業的應許有多穩固？

b. The prophet now strengthens the believer's faith by showing the dependability of Hope

b. 先知現在藉著指出盼望的可靠性而來剛強信徒的信心

c. When God promised Abraham He made it a "double oath" by swearing by Himself

c. 當 神應許亞伯拉罕時，他指著自己起誓而起了雙重的誓

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Standing on the Promises

站在應許上

d. The writer quotes from Gen 22.16-17 when God made a “double oath” to Abraham:

(lit. both in Hebrew and Gk.) “Blessing I will bless you” and “multiplying I will multiply you”

d. 作者引了創22:16-17當神對亞伯拉罕起誓的話：
(希伯來文及希臘文都有) “論福，我必賜大福給你”及“論子孫，我必叫你的子孫多起來”

The oaths and promises of Man are weak 人的宣誓及應許是脆弱的

Heb. 6:16 For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute.

來6:16 人都是指著比自己大的起誓；並且以起誓為實據，了結各樣的爭論。

It is not the oath that makes us believe the man, but the man the oath.

Aeschylus

不是一個人的誓言讓我們相信他，
而是他讓我們相信他的誓言

埃斯庫羅斯

a. When men swear an oath it is so undependable that they have to promise by something greater to add credibility (swearing by the Temple, the gold, the altar, the offering, heaven, on my life - *Matt 23:16-22*)

a. 人的起誓是不可靠的，他們要指著比自己大的起誓來增加可信度（以會堂、金子、祭壇、獻祭、天堂、自己的性命起誓－太23:16-22）

b. Such oaths by men were seen as binding even at the cost of one's life and honor

b. 人的這種起誓甚至連於某人的性命及聲譽為代價

God's promises were a double oath and will be remembered and kept

神的應許是個雙重誓言並且會被記得及存留

Heb. 6:17 In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath,
來6:17 照樣，神願意為那承受應許的人，格外顯明他的旨意是不更改的，就起誓為證；

Heb. 6:18 so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

來6:18 藉這兩件不更改的事，神決不能說謊，好叫我們這逃往避難所，持定擺在我們前頭指望的人，可以大得勉勵；



a. God has given the heirs of Abraham a double promise in His covenant:

a. 神在祂的約裡給了亞伯拉罕的後嗣雙重的應許

1) he promised Abraham in His covenant with him (Gen.22:16-17)

1) 在祂跟亞伯拉罕的約裡給了他應許（創22:16-17）

2) He “interposed” means “guaranteed” the oath for Abraham’s descendants after him

2) 他“介入”（起誓為證）意思是指“保證”那誓言給亞伯拉罕之後的子孫

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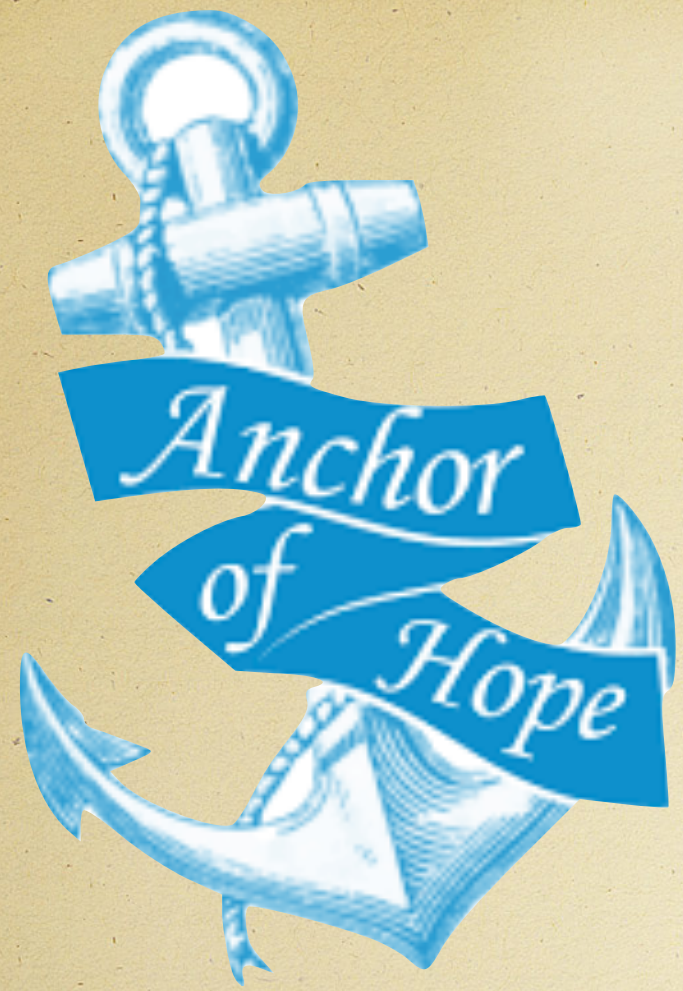


b. It is impossible for God to lie after making such an unchangeable covenant with Abraham's heirs (all the sons of Abraham by faith - Rom 4:16)

b. 神在跟亞伯拉罕的後嗣立了這樣不改變的約之後，祂是不可能撒謊毀約的（羅4:16 效法亞伯拉罕之信的後嗣）

c. The heavy substance of double hope is a strong encouragement for those taking refuge in it

c. 雙重盼望的重要實質是給那些被約護蔽的人的強烈鼓勵



Hope is so sure it anchors the soul

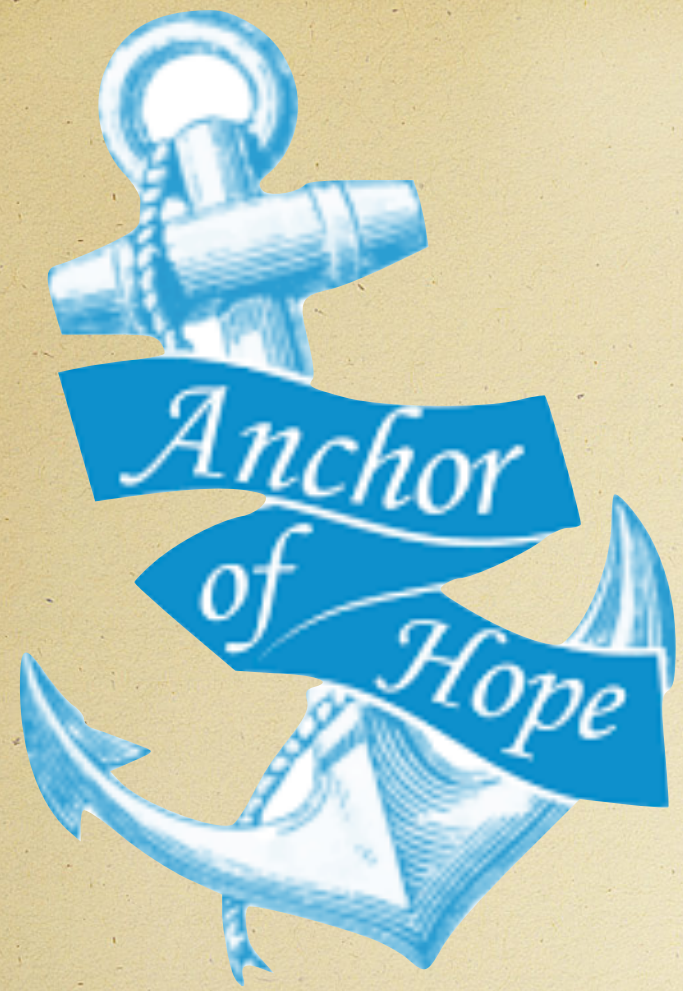
盼望十分肯定，如同靈魂的錨

Faith is our spirit's connection 信心是我們靈的聯繫
Love is our heart's motivation 愛是我們心的動力
Hope is our soul's endurance 盼望是我們魂的忍耐

Heb. 6.19 This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil

來6:19 我們有這指望如同靈魂的錨，又堅固又牢靠，且通入幔內。

- a. this double hope is like a two-pronged anchor:**
- “sure” (unbreakable anchor) and
 - “steadfast” (it fastens firmly upon solid ground)
- a. 這個雙重的盼望如同一個雙管齊下的錨：**
- “肯定”（堅固—不會破裂的錨）及
 - “持續”（牢靠—它牢牢的扣在堅實的地面上）



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- b. we “throw” our anchor of Hope into the depths of the unseen heaven
- b. 我們將我們盼望的錨“拋”在不能看見的天國深處
- c. there the anchor of hope grasps something very solid “within the veil”
- c. 在那裡，盼望的錨抓住一些“在幔內”非常實際的東西
- d. Since it grasps something within the veil, is it the “*Throne of Grace*”?
- d. 既然它抓住一些在幔內的東西，這是不是“恩典的寶座”呢？

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Heb. 6.20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

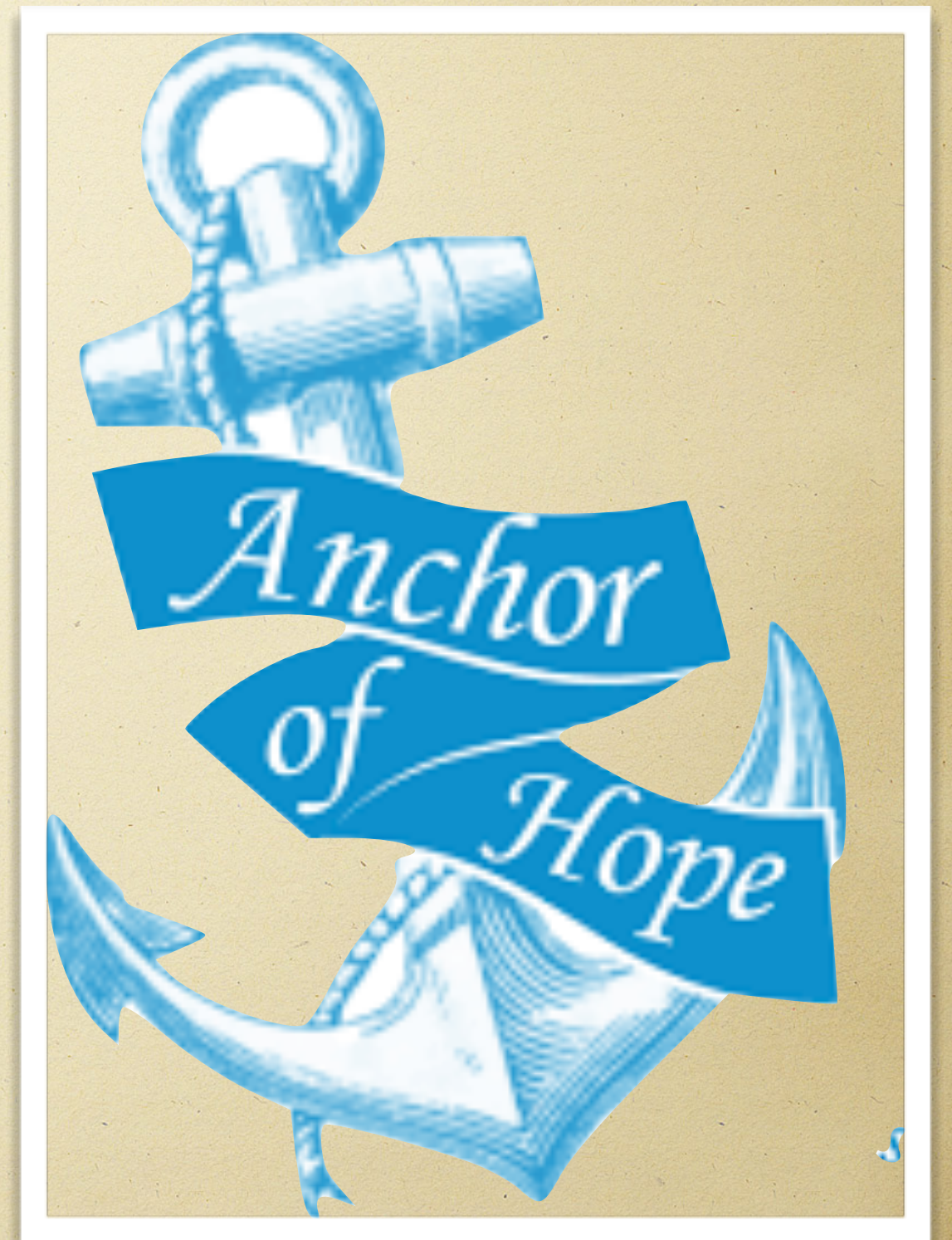
來6:20 作先鋒的耶穌，既照著麥基洗德的等次，成了永遠的大祭司，就為我們進入幔內。

e. Our anchor holds within the veil of Heaven's Holy of Holies because Jesus ran before us as our high Priest

e. 我們在幔內的錨拋在天上的至聖所裡，因為耶穌以我們大祭司的身分是我們的先鋒

f. This anchor will hold us until we are pulled up to heaven's Throne room as royal priests before our God

f. 這個錨會鞏固我們直到我們被提到天上的寶座的地方如同君尊的祭司來到神面前一般



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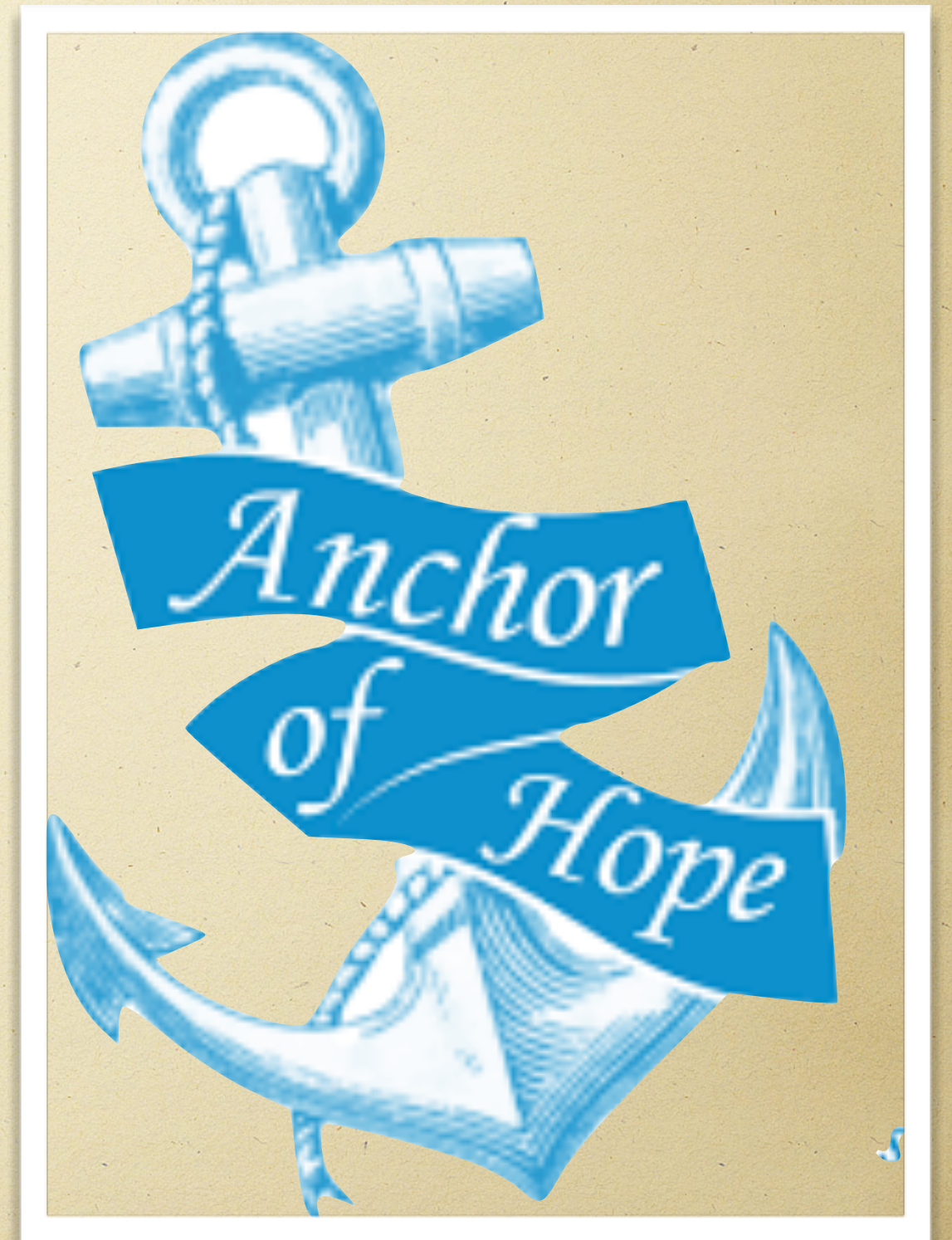
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g. Contrast: levitical high priests were forerunners into the Holiest of the earthly Temple

g. 對比：利未的大祭司是進入地上聖殿至聖所的先鋒

h. But OUR Melchizedek High Priesthood ran before us all the way into Heaven's Eternal Holy of holies

h. 但是我們的麥基洗德大祭司在我們前面奔跑，直到進入天上永遠的至聖所為止



Perspective for us today

我們今天的觀點

A. Living our Kingdom lives today puts us firmly between two realities:

1. the future “age to come” when the Messiah brings in the Kingdom

2. The present reality of our earthly life Hidden with Christ in the Heavens

A. 今天過國度的生活把我們鞏固的放在二個事實裡：

1. 未來是“將要來臨的世代”－那時彌賽亞會帶來國度

2. 現在我們在地上生活的實際是與基督裡一同隱藏在屬天的範圍裡

Perspective for us today

我們今天的觀點

B. Both these realities are referred to by the writer:

1. “rest” is future when we arrive as pilgrims to our Kingdom inheritance

2. but also “rest” is NOW that place of ceasing from our own works as the living Word of the cross (He 4.12) brings us into “His rest”

B. 這二個事實都被作者提到：

1. “安息”是在未來當我們如同寄居的一樣得到我們國度的產業

2. 但同時“安息”也是現在讓我們停止做自己的工，而讓十字架活潑的道帶領我們進入“祂的安息”

Perspective for us today

我們今天的觀點

C. This is also what Jesus refers to as the “mystery of the Kingdom of the heavens” where disciples live in an unseen reality serving an unseen King

1. The final denouément of the Kingdom will only be seen when Messiah returns
2. Yet right now as we live in the Kingdom of the Beloved Son, the Holy Spirit who is our guarantee gives us heavenly foretastes of the “age to come” (*Eph 1:14*)

c. 這也是耶穌所提到的“天國的奧祕”，在那裡，門徒們活在看不見的實際裡服事那看不見的王：

1. 國度最後的結局只有在彌賽亞回來的時候才看得見
2. 但現在活在那愛子的國裡，聖靈是我們的保證，讓我們預嚐“那將要來臨的世代”
(弗1:14)

Next time :
Epistle to Hebrews:
Hebrews 7
Revelation of Mechizedek

下次：
希伯來書7章
麥基洗德的啟示