

Epistle to the Hebrews 希伯來書

Hebrews 10: The Final Summary

希伯來書第10章：最後總結



Review: Watchman Nee's 'covenant riddles'

複習：倪柝聲的‘約的謎語’

1. Why are we saved by righteousness not saved by grace?

1. 我們為什麼是因義得救而不是因恩典得救？

2. God's grace comes to us three-fold as Promise, Fact and Covenant.

2. 神的恩典從三方面臨到我們，那就是：應許、事實以及約

What is the difference?

這些有什麼不同？

Why is covenant more helpful to us than promise or fact?

為什麼約對我們而言比應許跟事實更有幫助？

Which one of these is 1John 1:9?

這裡其中的哪一個是約一1:9提到的？

3. What are the two meanings of the word 'covenant' both used in Hebrews 9?

‘約’這個字的二個意思是什麼？這二個在希伯來書第9章都有用到

Review: Watchman Nee's 'covenant riddles'

複習：倪柝聲的‘約之謎語’

4. Covenant victory:

4. 約的得勝：

- the knowledge of God's heart clarifies His will for us

— 明白神的心意讓祂的旨意能夠向我們顯明

- the Holy Spirit's creation of a new heart within enables Christ's Life to flow out like living waters Ez 36:26-27

— 聖靈在我們裡面創造一個新的心，讓基督的生命能從我們身上如同活水一般流露出來（結36:26-27）

5. Which is cleansed by the blood of the new covenant: 'sins of our conscience' or 'sins of our heart'? What is the difference? Why is Hebrews stressing this matter?

5. 什麼是藉著新約的血得潔淨的？“我們良心裡的罪”還是“我們心裡的罪”？這二者有什麼差別？為什麼希伯來書要強調這件事？

“The Main Point” 第一要緊的事

Heb. 8.1 ¶ Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

來8:1 我們所講的事，其中第一要緊的，就是我們有這樣的大祭司，已經坐在天上至大者寶座的右邊，

Heb. 8.2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

來8:2 在聖所，就是真帳幕裡，作執事；這帳幕是主所支的，不是人所支的。

耶穌 *Jesus:*
We have SUCHa High Priest!
我們有何等的一位大祭司!
希伯來書8:1-6 Hebrews 8:1-6

1. The writer comes to the main point of his argument: Jesus our high priest is all sufficient to secure our full salvation, sanctification and inheritance

1. 作者來到了他辯論的中心點：我們的大祭司耶穌是全豐全足能夠穩固我們完全的救恩、聖潔及產業的

“The Main Point” 第一要緊的事

Heb. 8.1 ¶ Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

來8:1 我們所講的事，其中第一要緊的，就是我們有這樣的大祭司，已經坐在天上至大者寶座的右邊，

Heb. 8.2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.

來8:2 在聖所，就是真帳幕裡，作執事；這帳幕是主所支的，不是人所支的。



2. His saving work was done not only on earth but eternally in heaven for us

2. 祂拯救的工作不只是在地上完成而已，並且也是永遠在天上為著我們的

3. He has inaugurated a new covenant for us which replaces the former covenant and all its provisions

3. 祂頒布了一個新的約給我們，這代替了原來的約及它的一切供應

In He. 9 the writer compares the old with the new covenant with its two means of communion: Tabernacle and Covenant

作者在希伯來書第9章比較了舊及新約的二個主要與神交通的管道：會幕跟約

Heb. 9.1 ¶ Now even the first covenant had regulations of divine worship and the earthly sanctuary. For there was a tabernacle....

來9:1—2 原來前約有禮拜的條例，和屬世界的聖幕。因為有預備的帳幕....

Heb. 9.11 ¶ But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

來9:11 現在基督已經來到，作了將來美事的大祭司，經過那更大更全備的帳幕，不是人手所造也不是屬乎這世界的；

Heb. 9.12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

來9:12 並不是用山羊和牛犢的血，乃是用自己的血，只一次進入聖所，成了永遠贖罪的事。

#1: Tabernacle #1: 會幕

1. The first vehicle for communion was the Tabernacle constructed in detail as a holy picture of how God desires to “dwell among them” (Ex 25.8; 29.42)

1. 第一個與神交通的媒介是仔細建造的會幕，這是一幅神聖的圖畫，啟示了神如何盼望可以“住在他們中間”（出25:8，29:42）

2. Jesus entered into the “greater and more perfect tabernacle” in heaven as our high priest and with His own blood making any further sacrifices in an earthly Tabernacle unnecessary

2. 耶穌作為我們的大祭司，在天上進入了“更大及更全備的帳幕”，並以祂自己的血獻了長遠的祭，這在地上的會幕本是沒有必要的

3. [He.10 will invite believers to go into this unseen heavenly tabernacle’s holiest place to commune with God eternally]

3. 希伯來書第10章邀請信徒進入這個眼所不能見的屬天會幕的至聖所裡，並與神有永遠的交通

Then in He. 9 the writer began comparing the old with the new covenant as two means of communion: House and Covenant

然後作者在希伯來書第9章比較了舊及新約的二個主要與神交通的管道：家跟約

Heb. 9.15 ¶ For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

來9:15 為此他作了新約的中保；既然受死贖了人在前約之時所犯的罪過，便叫蒙召之人得著所應許永遠的產業。

Heb. 9.16 For where a covenant is, there must of necessity be the death of the one who made it. For a covenant is valid only when men are dead

來9:16 凡有遺命，必須等到留遺命的人死了；

#2: Covenant #2:約

1. The second vehicle for communion was the Covenant itself which allowed man to commune with God through sacrifices of blood

1. 第二個與神交通的管道乃是約的本身，藉著血的獻祭，人可以與神有交通

2. But Jesus is the mediator of a new covenant enabling union not just communion with the living God

2. 由於耶穌是新約的中保，祂不但讓人能與神有交通，並且能與神聯合

3. God's covenant with man was executed (inaugurated) by the death of Christ Whose precious blood made us inheritors of the will and covenant with God

3. 神與人的約是藉著基督的死而發生功效的（啟動），祂的寶血使我們成為神的約與旨意的繼承人

Hebrews 10:1-18

New Covenant “once for all”

希伯來書10：1-18 新的約“一次就好”

Heb. 10.1 ¶ For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.

來10:1 律法既是將來美事的影兒，不是本物的真像，總不能藉著每年常獻一樣的祭物，叫那近前來的人得以完全。

Heb. 10.2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?

來10:2 若不然，獻祭的事豈不早已止住了麼？因為禮拜的人，良心既被潔淨，就不再覺得有罪了。



a. The final summary clarifies the difference between the Law’s temporary sacrifices and Christ’s final and perfect sacrifice effective “*once for all*”

a.最後的總結澄清了律法暫時的獻祭及基督最終完美有效的祭，它“一次就好”

Hebrews 10:1-18

New Covenant “once for all”

希伯來書10：1-18 新的約“一次就好”

Heb. 10.1 ¶ For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.

來10:1 律法既是將來美事的影兒，不是本物的真像，總不能藉著每年常獻一樣的祭物，叫那近前來的人得以完全。

Heb. 10.2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?

來10:2 若不然，獻祭的事豈不早已止住了麼？因為禮拜的人，良心既被潔淨，就不再覺得有罪了。



b. The Law itself was only a shadow of Christ's perfect atonement necessitating their repeating it annually:

b. 律法本身只是基督完美贖罪的影兒，他們必須每年重複的獻祭

- if it were perfect the worshipers would not continue to have a sinful “conscience” (same word in Gk. here in 10.2 as in 9.14 = conscience)

- 如果它是完美的，敬拜者就不會一直有犯罪的“良心”（希臘字在10:2用的字跟9:14的一樣＝良心

一次
就好

ONCE
FOR
ALL

Heb. 10.3 But in those sacrifices there is a reminder of sins year by year.

來10:3 但這些祭物是叫人每年想起罪來。

Heb. 10.4 For it is impossible for the blood of bulls and goats to take away sins.

來10:4 因為公牛和山羊的血，斷不能除罪。

Hebrews 10:1-18
New Covenant "once for all"

希伯來書10：1-18 新的約"一次就好"

b. The Law itself was only a shadow of Christ's perfect atonement necessitating their rehearsing it annually:

b. 律法本身只是基督完美贖罪的影兒，他們必須每年重複的獻祭

- so under the Law Yom Kippur was actually an annual reminder of their sins and guilty consciences (10.3)

-因此在律法之下，贖罪日實際上只是每年的提醒他們的罪及有罪的良心

c. Animal sacrifices "covered" [meaning of "kippur" in He.] sins but could not "take away sins"

c. 動物的獻祭"遮蓋了" [希伯來文"kippur"之意] 罪但是不能"除去罪"

God's desire for man much higher
than receiving sacrifices for sins

神對人的期望遠高過
接受為罪而獻的祭

*Heb. 10.5 Therefore, when He comes
into the world, He says, "Sacrifice
and offering You have not desired,
But a body You have prepared for Me;*

來10:5 所以基督到世上來的時候，就
說：“神阿！祭物和禮物是你不願意的，
你曾給我預備了身體；

*Heb. 10.6 In whole burnt offerings
and sacrifices for sin You have taken
no pleasure.*

來10:6 燔祭和贖罪祭是你不喜歡的；

詩篇 Psalm 40:6-8

- **LXX:** “Sacrifice and offering thou wouldest not, **But a body didst thou prepare for me;** Whole burnt offering and sacrifice for sin thou didst not desire....” (Psa. 39:7-9)
- 七十士譯本：“獻祭和禮物祢不喜悅，**但是祢替我預備了一個身體**；完全的燔祭及為了罪的犧牲祢不渴望…”（詩39:7-9）
- **MT:** “Sacrifice and offering thou hast no delight in; **Mine ears hast thou opened:** Burnt offering and sin offering hast thou not required....” (Psa. 40:6-8)
- 馬索拉版本：“獻祭和禮物祢不喜悅：**祢已經開通我的耳朵**：燔祭和贖罪祭祢不要求…”（詩40：6-8）

a. The writer has prophetically seen Jesus' humanity in another OT Psalm of David's worship and delight (Ps 40:6-8)

a. 作者在另一個舊約大衛敬拜及喜悅的詩篇裡預言性的看見了耶穌的人性（詩40:6-8）

God's desire for man much higher
than receiving sacrifices for sins

神對人的期望遠高過
接受為罪而獻的祭

*Heb. 10.5 Therefore, when He comes
into the world, He says, "Sacrifice
and offering You have not desired,
But a body You have prepared for Me;*

來10:5 所以基督到世上來的時候，就
說：“神阿！祭物和禮物是你不願意
的，你曾給我預備了身體；

*Heb. 10.6 In whole burnt offerings
and sacrifices for sin You have taken
no pleasure.*

來10:6 燔祭和贖罪祭是你不喜歡的；

詩篇 Psalm 40:6-8

- **LXX:** “Sacrifice and offering thou wouldest not, **But a body didst thou prepare for me;** Whole burnt offering and sacrifice for sin thou didst not desire....” (Psa. 39:7-9)
- 七十士譯本：“獻祭和禮物祢不喜悅，**但是祢替我預備了一個身體**；完全的燔祭及為了罪的犧牲祢不渴望...”（詩39:7-9）
- **MT:** “Sacrifice and offering thou hast no delight in; **Mine ears hast thou opened:** Burnt offering and sin offering hast thou not required....” (Psa. 40:6-8)
- 馬索拉版本：“獻祭和禮物祢不喜悅：祢已經開通我的耳朵：燔祭和贖罪祭祢不要求...”（詩40：6-8）

b. Again he uses the LXX where it reveals Christ's preordained purpose in coming in the flesh as a sacrifice to earth

b. 他再次使用七十士譯本，在那裡揭示了基督預定的目的，即道成肉身作為地的贖罪祭

God's desire for man much higher
than receiving sacrifices for sins

神對人的期望遠高過
接受為罪而獻的祭

*Heb. 10.5 Therefore, when He comes
into the world, He says, "Sacrifice
and offering You have not desired,
But a body You have prepared for Me;*

來10:5 所以基督到世上來的時候，就
說：“神阿！祭物和禮物是你不願意
的，你曾給我預備了身體；

*Heb. 10.6 In whole burnt offerings
and sacrifices for sin You have taken
no pleasure.*

來10:6 燔祭和贖罪祭是你不喜歡的；

詩篇 Psalm 40:6-8

- **LXX:** “Sacrifice and offering thou wouldest not, **But a body didst thou prepare for me;** Whole burnt offering and sacrifice for sin thou didst not desire....” (Psa. 39:7-9)
- 七十士譯本：“獻祭和禮物祢不喜悅，**但是祢替我預備了一個身體**；完全的燔祭及為了罪的犧牲祢不渴望…”（詩39:7-9）
- **MT:** “Sacrifice and offering thou hast no delight in; **Mine ears hast thou opened:** Burnt offering and sin offering hast thou not required....” (Psa. 40:6-8)
- 馬索拉版本：“獻祭和禮物祢不喜悅：**祢已經開通我的耳朵**：燔祭和贖罪祭祢不要求…”（詩40：6-8）

c. God in fact has never really desired nor taken pleasure in animal sacrifices as payment for sins; He has always wanted instead a *man who would delight to do all His Will* and without sinning

c.實際上，神從不冀望也不喜悅於動物的獻祭作為贖罪的代價；祂總是盼望人能喜悅於行祂的旨意且不犯罪

God's desire for man much higher
than receiving sacrifices for sins

神對人的期望遠高過
接受為罪而獻的祭

*Heb. 10.7 "Then I said, 'Behold,
I have come
(In the scroll of the book it is
written of Me)
To do Your will, O God.'"*

來10:7 那時我說：'神阿！我來了為要照你的旨意行。'我的事在經卷上已經記載了。

Hebrews 10:1-18 New Covenant "once for all"
希伯來書10:1-18 新約“一次就好”

a. God was satisfied when Jesus came as “son of man” to do His Will

a. 當耶穌以“人子”的身分來行神的旨意時，神得到了滿足

- Jesus came sensing within His heart God's desire for such a man

- 耶穌來了，在祂心中感受到 神對這樣一個人的渴望

- Jesus saw His destiny at Calvary in the scrolls - He was to be that perfect body sacrificed for all mankind

- 耶穌在經卷上看到了他在髑髏地的命運 - 他本命定有那完美身體，為全人類犧牲

Hebrews 10:1-18 New Covenant “once for all”

希伯來書10:1-18 新約“一次就好”

God's desire for man much higher
than receiving sacrifices for sins

神對人的期望遠高過接受為罪
而獻的祭

*Heb. 10.7 “Then I said,
'Behold, I have come
(In the scroll of the book it is
written of Me)
To do Your will, O God.”*

來10:7 那時我說：‘神阿！我來了為要照你的旨意行。’
我的事在經卷上已經記載了。

b. In the LXX we see that the LAW [Word] is both a scroll without and a Word within the heart

b.在七十士譯本裡我們看見律法[神的話]是在心以外也是在心裡的經卷上的話

Ps. 40:7-8 lit in Gk. LXX “Then I said, Behold, I come: in the scroll of the book it is written concerning me, I desire to do thy will, O my God, and thy law in the midst of mine heart.

詩篇40:7-8的希臘文七十士譯本寫到—那時我說：“看哪，我來了！我的事在經卷上已經記載了。”
我的神阿，我樂意照你的旨意行，你的律法在我心裡。

God's desire for man much higher
than receiving sacrifices for sins
神對人的期望遠高過接受為罪
而獻的祭

*Heb. 10.7 "Then I said,
'Behold, I have come
(In the scroll of the book it is
written of Me)*

To do Your will, O God."

來10:7 那時我說：‘神阿！我來了為要照你的旨意行。’我的事在經卷上已經記載了。

Hebrews 10:1-18 New Covenant "once for all"
希伯來書10:1-18 新約“一次就好”

c. But when Jesus the son of man came into this world he not only did God's Will but He added:

"Behold, I delight to do Thy will O God"

c. 但是當人子耶穌來到這世上的時候，祂不但行了 神的旨意，並且祂還加了“神阿，我樂意照你的旨意行”

God's satisfaction with Jesus' body sacrificed to do
His Will supersedes any prior temporary
satisfaction of God through sacrifices
神對於耶穌為了祂的旨意而獻上身體的滿足遠超過
任何先前藉著獻祭所帶來的暫時滿足

Heb. 10.8 After saying above, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin You have not desired, nor have You taken pleasure in them" (which are offered according to the Law),
來10:8 以上說：“祭物和禮物，燔祭和贖罪祭，是你不願意的，也是你不喜歡的（這都是按著律法獻的）。”
Heb. 10.9 then He said, "Behold, I have come to do Your will." He takes away the first in order to establish the second.

來10:9 後又說：“我來了為要照你的旨意行。”可見他是除去在先的，為要立定在後的。

Hebrews 10:1-18 New Covenant "once for all" 希伯來書10:1-18 新約“一次就好”

- a. The writer's argument is very clear: the Old Covenant offerings have now been replaced with the more perfect offering of Christ
a. 作者的論點非常清楚：舊約的獻祭現在由基督更完美的祭而代替了
- b. The sacrifice was infinitely greater in value as well as in venue (Heaven)
b. 獻祭的價值不但無限的比原來的更好，並且場地也更好（天堂）
- c. The New and better covenant now replaces the former covenant as the basis of man's communion with God
c. 更新更美的約現在代替了原有的約作為人與神交通的根基

Hebrews 10:1-18 New Covenant “once for all” 希伯來書10:1-18 新約“一次就好”

Vine的聖經詞彙說明詞典, 445頁

Vine's Expository Dictionary of Biblical Words, p. 445

ONCE (at; for all)

一次 (在; 為了所有)

→ 2. ephapax (ἐφάπαξ, 2178), a strengthened form of No. 1 (*epi*, “upon”), signifies (a) “once for all,” Rom. 6:10; Heb. 7:27, RV (KJV, “once”); 為了所有的”，羅6:10，來7:27 (欽定版，“一次”) 9:12 (ditto); 10:10; (b) “at once,” 1 Cor. 15:6. ¶ 9:12 (同上) ; 10:10 (2) “一次” 林前15:6

Heb. 10.10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

來10:10 我們憑這旨意，靠耶穌基督只一次獻上他的身體，就得以成聖。

The perfect result of Jesus' perfect offering
耶穌獻的完美的祭帶來的完美結果

a. “*this will*” refers back to “*I have come to do thy will*” as Jesus willingly offered his body to make us holy (worshippers)

a. “這旨意”可以追溯到“我來行祢的旨意”，也就是耶穌自願的獻上他的身體來使我們成聖（讚美者）

Hebrews 10:1-18 New Covenant “once for all” 希伯來書10:1-18 新約“一次就好”

Vine的聖經詞彙說明詞典, 445頁

Vine's Expository Dictionary of Biblical Words, p. 445

ONCE (at; for all)

一次 (在; 為了所有)

→ 2. *ephapax* (ἐφάπαξ, 2178), a strengthened form of No. 1 (*epi*, “upon”), signifies (a) “once for all,” Rom. 6:10; Heb. 7:27, RV (KJV, “once”); 為了所有的” , 羅6:10 , 來7:27 (欽定版, “一次”) 9:12 (ditto); 10:10; (b) “at once,” 1 Cor. 15:6. ¶ 9:12 (同上) ; 10:10 (2) “一次” 林前15:6

Heb. 10.10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

來10:10 我們憑這旨意，靠耶穌基督只一次獻上他的身體，就得以成聖。

The perfect result of Jesus' perfect offering
耶穌獻的完美的祭帶來的完美結果

b. The word “*once for all*” [*ephapax* in Gk.] is used 3 times here in Hebrews (7.27, 9.12, 10.10 and in thought in 10.12 and 10.14) to emphasize that the perfect, all sufficient offering of Christ only needed to be done ONCE

b.“只一次”的希臘文是[*ephapax*] 在希伯來書裡用了3次（來7:27，9:12，10:10及10:12和10:14的思想）來強調基督那完美、全豐全足的獻祭只要一次就夠了

Hebrews 10:1-18 New Covenant “once for all” 希伯來書10:1-18 新約“一次就好”

Vine的聖經詞彙說明詞典, 445頁

Vine's Expository Dictionary of Biblical Words, p. 445

ONCE (at; for all)

一次 (在; 為了所有)

→ 2. *ephapax* (ἐφάπαξ, 2178), a strengthened
2.ephapax 第一個解釋的強化形式

form of No. 1 (*epi*, “upon”), signifies (a) “once
(epi, 在...之上) 表示 (1) “一次

for all,” Rom. 6:10; Heb. 7:27, RV (KJV, “once”);
為了所有的”, 羅6:10, 來7:27 (欽定版, “一次”)

9:12 (ditto); 10:10; (b) “at once,” 1 Cor. 15:6. ¶
9:12 (同上); 10:10 (2) “一次” 林前15:6

*Heb. 10.10 By this will we have
been sanctified through the
offering of the body of Jesus Christ
once for all.*

來10:10 我們憑這旨意，靠耶穌基督
只一次獻上他的身體，就得以成聖。

The perfect result of Jesus' perfect offering
耶穌獻的完美的祭帶來的完美結果

c. Here our sanctification is seen as
already finished “*in His Will*”, as if WE
also had done the will of God as man “*in
Him*”

c. 在此我們得以成聖被視為“在祂的旨
意裡”是已經完成的，就如同我們也“在祂
裡面”行了 神的旨意

Hebrews 10:1-18 New Covenant “once for all” 希伯來書10:1-18 新約“一次就好”

Vine的聖經詞彙說明詞典, 445頁

Vine's Expository Dictionary of Biblical Words, p. 445

ONCE (at; for all)

一次 (在; 為了所有)

→ 2. *ephapax* (ἐφάπαξ, 2178), a strengthened form of No. 1 (*epi*, “upon”), signifies (a) “once for all,” Rom. 6:10; Heb. 7:27, RV (KJV, “once”); 為了所有的” , 羅6:10 , 來7:27 (欽定版, “一次”) 9:12 (ditto); 10:10; (b) “at once,” 1 Cor. 15:6. ¶ 9:12 (同上) ; 10:10 (2) “一次” 林前15:6

Heb. 10.10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

來10:10 我們憑這旨意，靠耶穌基督只一次獻上他的身體，就得以成聖。

The perfect result of Jesus' perfect offering
耶穌獻的完美的祭帶來的完美結果

d. This sanctification completely and forever qualifies us to be *holy priests* able to go into the holiest by a new and living way (the main exhortation coming next in Hebrews)

d. 這個分別為聖讓我們完全的也永遠的符合成為聖潔的祭司，能夠藉著又新又活的路進入至聖所（接著是在希伯來書裡的主要勸勉）

Hebrews 10:1-18 New Covenant “once for all”

希伯來書10:1-18 新約“一次就好”

“Once for All” 一次就好

Heb. 10.11 ¶ Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;

來10:11 我們憑這旨意，靠耶穌基督只一次獻上他的身體，就得以成聖。

Heb. 10.12 but He, having offered one sacrifice for sins for all time, sat down at the right hand of God,

來10:12 但基督獻了一次永遠的贖罪祭，就在神的右邊坐下了；

Vine的聖經詞彙說明詞典, 445頁

Vine's Expository Dictionary of Biblical Words, p. 445

ONCE (at; for all)

一次 (在；為了所有)

→ 2. *ephapax* (ἐφάπαξ, 2178), a strengthened form of No. 1 (*epi*, “upon”), signifies (a) “once for all,” Rom. 6:10; Heb. 7:27, RV (KJV, “once”);

9:12 (ditto); 10:10; (b) “at once,” 1 Cor. 15:6. ¶

9:12 (同上) ; 10:10 (2) “一次” 林前15:6

a. Many weary Old Covenant priests stood sacrificing day by day, offering time after time sacrifice after sacrifice the sum of which could never really “take away” sins

a. 許多疲憊的舊約祭司日復一日地面對獻祭，一次又一次的獻完又獻，這總共的獻祭還是不能“除去”罪

Hebrews 10:1-18 New Covenant “once for all”

希伯來書10:1-18 新約“一次就好”

“Once for All” 一次就好

Heb. 10.11 ¶ Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;

來10:11 我們憑這旨意，靠耶穌基督只一次獻上他的身體，就得以成聖。

Heb. 10.12 but He, having offered one sacrifice for sins for all time, sat down at the right hand of God,

來10:12但基督獻了一次永遠的贖罪祭，就在神的右邊坐下了；

Vine的聖經詞彙說明詞典,445頁

Vine's Expository Dictionary of Biblical Words, p. 445

ONCE (at; for all)

一次 (在；為了所有)

→ 2. *ephapax* (ἐφάπαξ, 2178), a strengthened
2.ephapax 第一個解釋的強化形式

form of No. 1 (*epi*, “upon”), signifies (a) “once
(*epi*,在…之上) 表示 (1) “一次

for all,” Rom. 6:10; Heb. 7:27, RV (KJV, “once”);
為了所有的”，羅6:10，來7:27 (欽定版，“一次”)

9:12 (ditto); 10:10; (b) “at once,” 1 Cor. 15:6.¶
9:12 (同上) ; 10:10 (2) “一次” 林前15:6

b. Now we see Jesus the priest, having sacrificed ONE time forever, now sitting at the right hand of God - it was DONE!

b. 我們看見祭司耶穌，祂一次永遠的獻上，現在坐在神寶座的右邊—那工已完成了！

Hebrews 10:1-18 New Covenant “once for all”

希伯來書10:1-18 新約“一次就好”

“Once for All” 一次就好

Heb. 10.13 waiting from that time onward until His enemies be made a footstool for His feet.

來10:13 從此等候他仇敵成了他的腳凳。

Heb. 10.14 For by one offering He has perfected for all time those who are sanctified.

來10:14 因為他一次獻祭，便叫那得以成聖的人永遠完全。

Vine的聖經詞彙說明詞典,445頁

Vine's Expository Dictionary of Biblical Words, p. 445

ONCE (at; for all)

一次 (在; 為了所有)

→ 2. *ephapax* (ἐφάπαξ, 2178), a strengthened
2.ephapax 第一個解釋的強化形式

form of No. 1 (*epi*, “upon”), signifies (a) “once
(*epi*, 在...之上) 表示 (1) “一次

for all,” Rom. 6:10; Heb. 7:27, RV (KJV, “once”);
為了所有的”，羅6:10，來7:27 (欽定版，“一次”)

9:12 (ditto); 10:10; (b) “at once,” 1 Cor. 15:6. ¶
9:12 (同上); 10:10 (2) “一次” 林前15:6

c. Now again we see our Melchizedekian Messiah waiting for His Kingdom until His sanctified brethren (“sons”) bring the defeated enemies under the Messiah’s feet (Ps. 110.1)

c. 再次，我們看見我們的麥基洗德彌賽亞等候祂的國度，直到祂的弟兄（“兒子”）成聖，把祂失敗的仇敵作為腳凳為止（詩110:1）

Hebrews 10:1-18 New Covenant “once for all”

希伯來書10:1-18 新約“一次就好”

“Once for All” 一次就好

Heb. 10.13 waiting from that time onward until His enemies be made a footstool for His feet.

來10:13 從此等候他仇敵成了他的腳凳。

Heb. 10.14 For by one offering He has perfected for all time those who are sanctified.

來10:14 因為他一次獻祭，便叫那得以成聖的人永遠完全。

Vine的聖經詞彙說明詞典, 445頁

Vine's Expository Dictionary of Biblical Words, p. 445

ONCE (at; for all)

一次 (在; 為了所有)

→ 2. *ephapax* (ἐφάπαξ, 2178), a strengthened
2.ephapax 第一個解釋的強化形式

form of No. 1 (*epi*, “upon”), signifies (a) “once
(*epi*, 在...之上) 表示 (1) “一次

for all,” Rom. 6:10; Heb. 7:27, RV (KJV, “once”);
為了所有的”，羅6:10，來7:27 (欽定版，“一次”)

9:12 (ditto); 10:10; (b) “at once,” 1 Cor. 15:6. ¶
9:12 (同上); 10:10 (2) “一次” 林前15:6

d. One final time the One Offering is emphasized: lit. in Gk., : “**ONE OFFERING is perfecting in perpetuity those being sanctified**”

d. 最後再次強調了“一次永遠的祭”：希臘文“一個祭是持續成全那些被聖別的人”

Holy Spirit is emphasizing the New Covenant's bottom line

聖靈正在強調新約的底線

Heb. 10.15 And the Holy Spirit also testifies to us; for after saying,

來10:15 聖靈也對我們作見證；因為他既已說過：

Heb. 10.16 "This is the covenant that I will make with them after those days, says the Lord: I will put My laws upon their heart, and on their mind I will write them," He then says,

來10:16 “主說，那些日子以後，我與他們所立的約乃是這樣，我要將我的律法寫在他們心上，又要放在他們的裏面。

Heb. 10.17 "And their sins and their lawless deeds I will remember no more."

來10:17 以後就說：“我不再記念他們的罪愆，和他們的過犯。”

Heb. 10.18 Now where there is forgiveness of these things, there is no longer any offering for sin.

來10:18 這些罪過既已赦免，就不用再為罪獻祭了。

沒有血，沒有祭壇
No blood, no altar now
Praise of the Lord — His Redemption
讚美主 - 為了祂的救恩

106

(Guitar: Capo 3)

1. No blood, no altar now, The sacrifice is o'er! No
D 沒有血 Bm 沒有祭壇 Em 祭祀已 A7 成過去 D A 沒有
5 flame, no smoke ascends on high, The lamb is slain no more, But
煙冒 D A 沒有火燃 D Bm 犧牲 A 再 E7 無必需 A A7

a. This doctrinal section ends by emphasizing that the Holy Spirit testifies to our hearts we now live in the new covenant

a. 這個教導的部份結束於強調聖靈為我們的心作見證 - 我們現在活在新的約裡

Holy Spirit is emphasizing the New Covenant's bottom line

聖靈正在強調新約的底線

Heb. 10.15 And the Holy Spirit also testifies to us; for after saying,

來10:15 聖靈也對我們作見證；因為他既已說過：

Heb. 10.16 "This is the covenant that I will make with them after those days, says the Lord: I will put My laws upon their heart, and on their mind I will write them," He then says,

來10:16 “主說，那些日子以後，我與他們所立的約乃是這樣，我要將我的律法寫在他們心上，又要放在他們的裏面。

Heb. 10.17 "And their sins and their lawless deeds I will remember no more."

來10:17 以後就說：“我不再記念他們的罪愆，和他們的過犯。”

Heb. 10.18 Now where there is forgiveness of these things, there is no longer any offering for sin.

來10:18 這些罪過既已赦免，就不用再為罪獻祭了。

沒有血，沒有祭壇
No blood, no altar now
Praise of the Lord – His Redemption
讚美主 - 為了祂的救恩

106

(Guitar: Capo 3)

1. No blood, no altar now, The sacrifice is o'er! No
D 沒有血 Bm 沒有祭壇 Em 祭祀已 A7 成過去 D A 沒有
flame, no smoke ascends on high, The lamb is slain no more, But
煙冒 D A 沒有火燃 D Bm 犧牲 A 再 E7 無必需 A A7

b. Because of the gracious “promises” and “facts” of the new covenant, our sins have been forgiven and no more offerings are needed in order to commune with God
b.由於新約這充滿恩典的“應許”和“事實”，我們的罪得了赦免，並且不需要獻更多的祭來與神交通了

Perspective for us today 今天給我們的觀點

1. Do we see how the human Jesus delighted to sacrifice himself for us a free will offering?
How should that effect us?
 - a. Can we as sanctified priests also “*delight*” to do the Will of God with our body (ordained for self denying sacrifice) prepared for us?
1. 我們是否看見那人耶穌喜悅將祂自己為我們獻上而成為甘心祭？這應該如何影響我們？
 - a. 作為蒙聖別的祭司，我們是否也能“喜悅”將預備好的身體獻上（預定捨己的犧牲）而行神的旨意？
2. Why does the writer keep re-emphasizing this better covenant?
 - a. Why not emphasize instead the grace of God in our new union, victory and forgiveness?
 - b. And why re-emphasize the remembrance of sins being removed?
2. 為什麼作者一再重複強調這個更美之約？
 - a. 為什麼反而不強調我們與神聯合、得勝及赦免裡的 神的恩典？
 - b. 還有，為什麼重新強調要記得罪被除去了？

**Next time :
Epistle to Hebrews:
Chapter 10 : 19-39
the Challenge**

**下次：
希伯來書10：19-39
挑戰**