

## 希伯來書淺談

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第五課: 尊榮的大祭司  
Great High Priest (4:14-6:20)

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## 堅持 + 竭力

- Hold original conviction firmly (3:14)
  - 把起初的信念堅持到底
  - Be faithful
- Make every effort to enter that rest (4:11)
  - 竭力進入那安息
  - Secure your salvation
- Fix your thoughts on Jesus (3:1) – The Faithful Son
  - 該想想耶穌…
  - 像摩西在神的全家盡忠
- From 4:14, the focal point shift from Sonship to High Priesthood
  - Son of God (1:1-2:18), Faithful Son (3:1-4:13)
  - Great High Priest (4:14-10:25)
    - Pt.1 - 4:14-6:20

## 尊榮的大祭司

### Jesus the Great High Priest

- 我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。因我們的大祭司並非不能體恤我們的軟弱，他也曾凡事受過試探，與我們一樣，只是他沒有犯罪。所以我們只管坦然無懼地來到施恩的寶座前，為要得憐恤，蒙恩惠，做隨時的幫助。(4:14-16)
- Hold firmly to the faith we profess (4:14b)
  - 當持定所承認的道
  - Don't forget our commitment in God
  - Make every effort, with helps from our high priest
- The one who sympathizes (同情, 體恤) with our weakness
- The one has been tempted just as us – yet was without sin (4:15)

## High Priesthood in Old Covenant

- Oversaw the ritual worship of God
- Functioned as the main representative between the nation and Yahweh
- Hereditary 世襲 (Ex. 29:29-30; Lev. 16:32)
  - 亞倫的聖衣要留給他的子孫，可以穿著受膏，又穿著承接聖職
- Normally for life (Num. 35:25,28)
- Share duties with other priests
- Only high priest entered the Most Holy Place
  - On annual Day of Atonement (Lev.16:1-25)
  - Holiest day of the year
  - Focus on atonement and repentance

## High Priesthood in Old Covenant

- 每一個大祭司都是從人間選出來，奉派替人辦理與 神有關的事，為的是要獻上禮物和贖罪的祭物。他能夠溫和地對待那些無知和迷誤的人，因為他自己也被軟弱所困。因此，他怎樣為人民的罪獻祭，也應該怎樣為自己的罪獻祭。沒有人可以自己取得這大祭司的尊榮，只有像亞倫一樣，蒙 神選召的才可以。(5:1-4)
- Originates from among people (5:1)
- Represent people in matters related to God (5:1-2)
  - On behalf of people, making atonement for their sin (Lev.16:5-22)
- Subject to weakness, enables the high priest to deal gently with people (5:2-3)
- Appointed by God (5:4)

## Christ as High Priest

- 照樣，基督也沒有自己爭取作大祭司的尊榮，而是曾經對他說：「你是我的兒子，我今日生了你」的 神榮耀了他；就像他在另一處說：「你是照著麥基洗德的體系，永遠作祭司的。」(5:5-6)
- Quotes Psalm 2:7, 110:4
- Jesus is also appointed by God
- Also originates from among people – incarnation
- Also make atonement on behalf of people
- Also subject to weakness – yet without sin (4:15)

## 永遠救恩

### Eternal Salvation

- 基督在世的時候，曾經流淚大聲禱告懇求那位能救他脫離死亡的神；因著他的敬虔，就蒙了應允。他雖然是兒子，還是因著所受的苦難學會了順從。他既然順從到底（或譯：「他既然達到完全」），就成了所有順從他的人得到永遠救恩的根源；而且蒙神照著麥基洗德的體系，稱他為大祭司。(5:7-10)
- Called to walk a path of obedience
  - A path of suffering
- Learned obedience 學會了順從
  - The Son arrived “at a new stage of experience”
  - Passed through the school of suffering – as a human being
- Made perfect 然達到完全
  - “graduated” from that school
- Became the “source of eternal salvation”
  - 成了所有順從他的人得到永遠救恩的根源
- Prime example on obedience
  - Submitting divine will

## Draw Near to God

- 我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。因我們的大祭司並非不能體恤我們的軟弱，他也曾凡事受過試探，與我們一樣，只是他沒有犯罪。所以我們只管坦然無懼地來到施恩的寶座前，為要得憐恤，蒙恩惠，做隨時的幫助。(4:14-16)
- Draw near to God through the sacrifice
  - 管坦然無懼地來到施恩的寶座前
- Make intimacy with God possible
- Won Divine forgiveness
- Have access to God's mercy and grace 得憐恤，蒙恩惠
- In a timely fashion 做隨時的幫助

## 勸勉信徒要長大成人

- 論到這些事，我們有很多話要說，可是很難解釋；因為你們已經遲鈍了，聽不進去。到這個時候，你們應該已經作老師了；可是你們還需要有人再把神道理的初步教導你們。你們成了只能吃奶而不能吃乾糧的人！凡是吃奶的，還是個嬰孩，對公義的道理沒有經歷；只有長大成人的，才能吃乾糧，他們的官能因為操練純熟，就能分辨是非了。所以，我們應當離開基督初步的道理，努力進到成熟的地步，不必在懊悔致死的行為，信靠 神，洗禮，按手禮，死人復活，和永遠審判的教訓上再立根基。(5:11-15)
- Why did the author suddenly switched topic?
  - 麥基洗德 -> Issue on spiritually immature
  - Author returned to 麥基洗德 in chapter 7

## 聽不進去

### Hard of Hearing

- 因為你們已經遲鈍了，聽不進去 (5:11b)
- It is hard to make it clear to you, because you no longer try to understand (NIV)
- Greek word - *nothros*
  - Sluggish 遲緩
  - Dull 鈍
  - Dimwit 愚蠢
  - Negligent 不在意
  - Lazy 懶洋洋
- 到這個時候，你們應該已經作老師了；可是你們還需要有人再把神道理的初步教導你們。(5:12)
  - Spiritually immature

- Spiritually, the hearers are acting like babies
- Even the hearers have long-term involvement in church
  - 到這個時候，你們應該已經作老師了 (5:12)
- Can't distinguish good from evil 不能分辨是非
  - Don't know how to make right choice
- Need to relearn basic teaching of Christianity
  - 需要有人再把神道理的初步教導你們 (5:12)
  - Christianity 101
  - 信靠神，洗禮，按手禮，死人復活，和永遠審判 (6:1b-2)

- Don't forget the hearers are facing persecution
  - Having difficulties to make the right choices at difficult time
  - Difficult to live out their faith...
- 所以，我們應當離開基督初步的道理，努力進到成熟的地步 (6:1)
  - The author pushes the hearers to leave the fundamental teachings
- No need to relearn from the basic
  - But move forward to live out the fundamental teachings
  - 信靠神，洗禮，按手禮，死人復活，和永遠審判 (6:1b-2)

## The Most Controversial

- 因為那些曾經蒙了光照，嘗過屬天的恩賜的滋味，與聖靈有分，並且嘗過神美善的道和來世的權能的人，如果偏離了正道，就不可能再使他們重新悔改了。因為他們親自把神的兒子再釘在十字架上，公然羞辱他。這就像一塊地，吸收了常常下在它上面的雨水，如果長出對種植的人有用的菜蔬，就從神那裡得福。但如果這塊地長出荊棘和蒺藜來，就被廢棄，近於咒詛，結局就是焚燒。(6:4-8)
- **The issue on apostasy 背叛基督**
  - 如果偏離了正道，就不可能再使他們重新悔改了
  - It is impossible for those... to be renew to repentance
- **Can a person lose their salvation?**

- **Been enlightened 曾經蒙了光照**
  - Heard of the gospel
- **Tasted the heavenly gift 嘗過屬天的恩賜**
  - The blessings of God
- **Have shared in the Holy Spirit 與聖靈有分**
  - Have close association with the Holy Spirit
  - Have been “companions of” the Holy Spirit
- **Tasted the goodness of the word of God and the powers of the coming age 嘗過神美善的道和來世的權能**
  - Have hard the voice of God and his mighty acts
- **Fall away – rejecting Christ 偏離了正道**
  - A serious sin
  - 不可能再重新悔改

## Theological debate

- A true Christian can lose salvation (Arminian position 阿民念主義)
  - True Christian can lose salvation
  - 信徒仍然可能因為疏忽、離棄基督而失落救恩。
- Real Christians who had not lost salvation but were under judgment
- The “Fallen” were never true believers in the first place
- ...
- Author’s intention as a warning, not a theological teaching

## The Fact

- Those fall away are in deep trouble and under the judgment of God
  - Have reason of fear
- Participation in Christian community does not necessarily equal salvation
- True spirituality reflects in fruitfulness in life
  - 這就像一塊地，吸收了常常下在它上面的雨水，如果長出對種植的人有用的菜蔬，就從 神那裡得福。但如果這塊地長出荊棘和蒺藜來，就被廢棄，近於咒詛，結局就是焚燒。(6:7-8)
- Can a person lose their salvation?
  - Anyone comes in your mind?