



2-13-2022 Message 主日信息

得救的確據(上)

羅馬書 8:28-30

希伯來書 6:17-19

講道: 李嘉維 長老

翻譯: 鄧芳艷 姊妹

**This Sunday's Message:
Assurance of Salvation (1)**

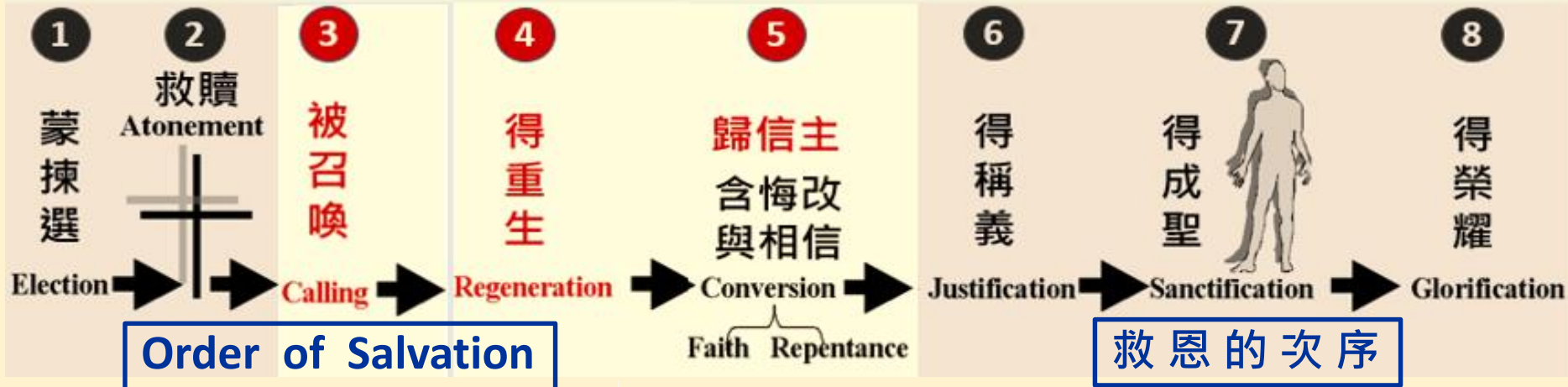
Romans 8:28-30

Hebrews 6:17-19

**Preacher: Elder David Lee
Interpreter: Fangyan Liu**

Foreword

前言



I started out preaching on this salvation series 8 months ago

Message on Regeneration
6-16-21
重生的信息

Message on Conversion (Repentance)
8-15-21
歸信(上):悔改

Message on Justification, Sanctification & Glorification
11-28-21
稱義、成聖和得榮耀 信息

It becomes clear to me God wants me to continue these messages in salvation

Message on Conversion (Faith)
9-27-21
歸信(下):相信

What else should I preach?

Assurance of Salvation (1)

得救的
確據(上)

Romans 羅馬書

8:28-30

Hebrews 希伯來書

6:17-19



Maryland Gospel Church 馬利蘭福音教會 2-13-22

Today's sermon will be theological, controversial & difficult

It is important to preach on this subject because many believers struggle with the assurance of their salvation.

Some are not sure if they are saved or not. Others fear they may have lost their salvation due to failure in their Christian life.

To make matters worse, there are different theological views and Biblical interpretations regarding this subject. Many Christians don't know who to believe.

The word "theology" comes from two Greek words, Theos ("God 神") and Logos ("Word 道"). For those who want to know God, the study of theology is indispensable.

A correct theology gives us a correct view of God and a correct understanding of His plan and will for our Christian life.

Since today's message may be difficult, I pray that listeners will pay close attentions and I pray that everyone can understand today's message. Anyone who has difficulty understanding it, may read the sermon script again afterward.

In the course of preparing this sermon, I came to realize this subject matter is more involved than I thought and cannot be adequately addressed in one sermon.

So, I am dividing this subject into two sermons.

In the first part, I will address the security of our salvation
救恩的穩固.

Namely, Can a Christian loose his salvation?

Or, put it another way, Is “once saved, always saved” true or false.

In the second part, I will deal with how a believer can be sure he has been saved?

I believe God prepared me ahead 3 weeks ago to preach on today's difficult subject through a preaching fellowship meeting led by Rev. Johann Lai 賴若瀚 牧師 (聖言資源中心 SAGOS 會長)

How to Preach on Controversial Biblical Text ?



網上報名

神學具爭議的經文， 怎樣講？

本講座將處理神學具爭議經文的宣講原則，並列舉多個例證闡釋如何宣講。

1月24日2022 週一 (美西時間) 10:00am-12:00pm

講道團契 2022

採用語言：國語



講員：賴若瀚牧師

Monday, January 24, 2022 10 am PST

Should Controversial, Theological Topics be Preached? 應否在講壇上傳講神學上具爭議性的主題?

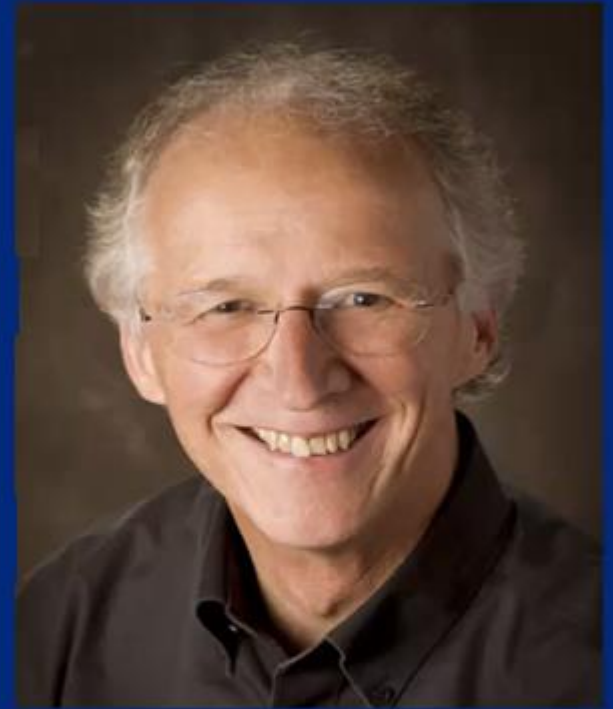


或許有人會認為自己可以站在毫無爭議的真理立場上。那是因為我們並不瞭解歷史或是教會的多樣性。

Perhaps some speakers would rather take a non-controversial stand. That's because they don't understand the history and diversity of the church.

我們是否要讓魔鬼有權決定講台上的屬靈菜單？而拒絕處理任何可能會引起爭議的教義呢？

But are we going to let Satan dictate us what to preach on the pulpit and refuse to pick up controversial topics pertaining to our doctrine?



派博
John Piper

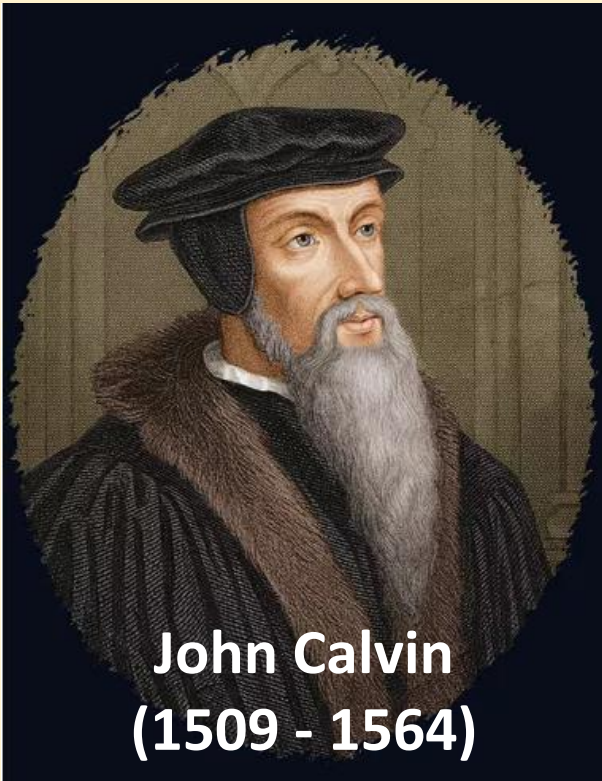


A Controversial Subject 一個具爭議的話題

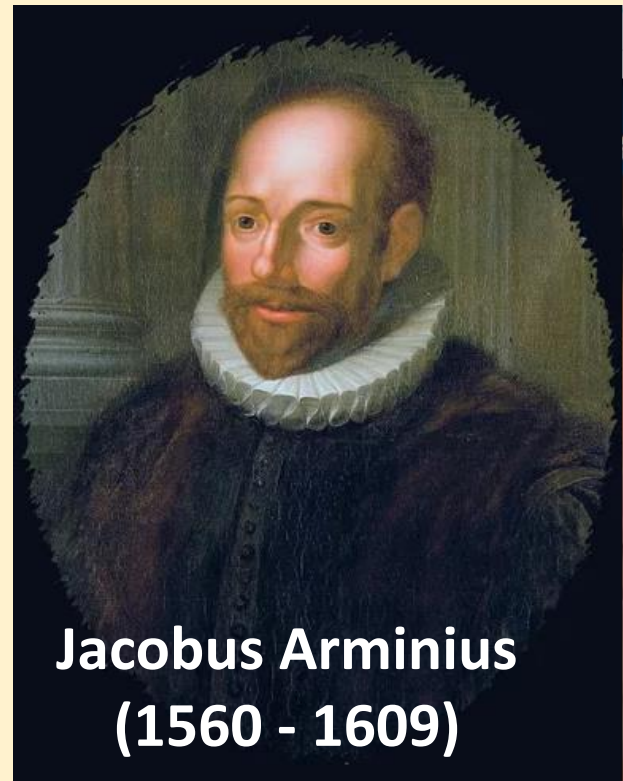
One of the most potentially divisive debates in the history of the church centers around the opposing doctrines of salvation known as Calvinism (加爾文主義) and Arminianism (亞民念主義).

Calvinism is based on the theological beliefs and teaching of John Calvin (約翰 加爾文), a leader of the Reformation.

Arminianism is based on the views of a Dutch theologian Jacobus Arminius (雅各 亞民念).



VS



Calvinism vs Arminianism 加爾文主義 與 亞民念主義

There are five main points in Calvinism, abbreviated by the acronym **TULIP** (加爾文主義有五個要點，英文縮寫為 **TULIP 鬱金香**)

Total depravity of man, 人類全然墮落 (死在罪惡過犯中 – 弗 2:1)
Unconditional election, 神無條件的揀選 (例: 雅各、以掃 羅9:10-21)
Limited atonement, 基督限定的代贖 (賣主的猶大無份於主的救贖)
(Christ died only for the elect 基督只為被揀選的而死)
Irresistible grace, 不可抗拒的恩典 (例: 保羅、奧古士丁 得救)

Perseverance of the saints. 聖徒恆忍蒙保守 (一次得救，永遠得救)

Arminianism takes exactly the opposite views of Calvinism. Its five main points are abbreviated by the acronym **PEARL** (亞民念主義也有五個要點，英文縮寫為 **PEARL 珍珠**)

Prevenient (preceding) grace of God 神先行的恩典
Election per free will of man, 神的揀選基於預知人自由意志的選擇
Atonement for all mankind, 基督為救贖全人類而死
Resistible to God's grace of salvation 人可以抗拒神救贖的恩典

Liabile to loss of salvation. 人可以得救後失去救恩

The last points in Calvinism & Arminianism concern the security of our salvation and is the subject matter of today's sermon

Calvinism vs Arminianism 加爾文主義 與 亞民念主義

Basically Calvinism is a theocentric theology (神本主義神學) while Arminianism is a humanistic & anthropocentric theology (人本主義神學).

Calvinism centers on the supreme sovereignty of God and His predestination of man's salvation. Arminianism takes an opposite view; it centers on the free will of man and God's foreknowledge, (i.e. God makes His decisions and acts (passively) based on man's free will)

Beneath these beliefs lay a different view of the God/man relationship.

Calvinism sees a cause-and-effect relationship. God sovereignly decides who would be saved and **causes** things to work out for the salvation of His "elect" so as **to fulfill His "decree"** (成全祂的聖旨)

Arminianism sees God working with man in an "influence-and-response relationship". God respects man's free will and influence him to respond to His salvation call, but the choice is totally up to man's free will.

Therefore God is not sovereign.

Calvinism's **cause-and-effect relationship** between God & man is clearly laid out in Romans 8:28 :

"And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose." (NASB) 我們也知道，神使萬事都互相效力，使愛神和按着祂旨意被召的人得益處。(中文當代聖經譯本)

How Romans 8 Turned An Arminian to Calvinist

羅馬書第八章把一個亞民念
主義者改變為加爾文主義者

On the Gospel Coalition (福音聯盟) website, There is a good article where the writer explains how he turned from an Arminian to a Calvinist after understanding the passage on Romans 8:28-30.

Original English article: [How Romans 8 Made Me a Calvinist](#) ← link
中文版文章: [羅馬書第8章如何讓我成為加爾文信徒](#) ← 連結

Romans 8 ²⁸ And we know that in all things God works for the good of those who love him, who have been called according to His purpose. ²⁹ For those God foreknew He also predestined to be conformed to the likeness of His Son, that He might be the firstborn among many brothers. ³⁰ And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified.

羅馬書第八章 ²⁸ - 我們曉得萬事都互相效力、叫愛神的人得益處、就是按祂旨意被召的人。²⁹ 因為祂豫先所知道的人、就豫先定下效法祂兒子的模樣使祂兒子在許多弟兄中作長子。³⁰ 豫先所定下的人又召他們來。所召來的人、又稱他們為義。所稱為義的人、又叫他們得榮耀。



THE GOLDEN CHAIN OF REDEMPTION

ROMANS 8:28-30

2 預定

PREDESTINED

4 稱義

JUSTIFIED



FOREKNEW

1 預知

CALLED

3 恩召

GLORIFIED

5 得榮耀

Theologians call Romans 8:28-30 the **Five Links in the Golden Chain of Redemption** (救贖金鍊的五環)

Are regeneration and sanctification missing links in this golden chain ?

No, they are not missing. In this golden chain, regeneration is embedded with calling and sanctification embedded with justification.

THE GOLDEN CHAIN OF REDEMPTION

ROMANS 8:28-30

2 預定

PREDESTINED

4 稱義

JUSTIFIED

FOREKNEW

1 預知

CALLED

3 恩召

GLORIFIED

5 得榮耀

When a person receives a **call from God**, the person **becomes alive** (i.e. **regenerated**) instantly. Lazarus' resurrection is an example. When Jesus **called** Lazarus, he rose from the dead & became alive. Jesus said: "I tell you the truth, a time is coming and has now come when **the dead will hear the voice of the Son of God and those who hear will live**. 我實實在在的告訴你們、時候將到、現在就是了、死人要聽見神兒子的聲音。聽見的人就要活了" (John 約 5: 25)

THE GOLDEN CHAIN OF REDEMPTION

ROMANS 8:28-30

2 預定

PREDESTINED

4 稱義

JUSTIFIED



FOREKNEW

1 預知

CALLED

3 恩召

GLORIFIED

5 得榮耀

Foreknew

Predestined

Called

Justified

Glorified

Those whom
God set His
heart on or
foreloved

He marked out
or ordained

He Calls:
(1) Outwardly
(2) Inwardly by
His Spirit thus
giving them life
and faith

He declares
them righteous
on the ground
of Christ's work

He will glorify
them in the
resurrection at
the last day

The Five Links in the Golden Chain of Redemption

救贖金鍊的五環

5 groups of people are mentioned in Romans 8:29-30:

They are those **foreknew, predestined, called, justified and glorified**

These 2 verses also tell us:

Those who God **foreknew (A)** are also **predestined (B)** and

Those who God **predestined (B)** are also **called (C)** and

Those who God **called (C)** are also **justified (D)** and

Those who God **justified (D)** are also **glorified (E)**

So we are dealing with exactly the **same people in all the 5 groups, i. e. A = B = C = D = E**

That means God ensures those in the group (the elect) will all go thru the entire salvation process (from foreknew to glorified).

Whatever God decrees, He always accomplishes 神命定的祂總會成全

That means salvation in Jesus Christ is eternally secure.

Please also notice the verbs used here : **foreknew, predestined, called, justified & glorified** are **in past perfect tense (過去完成式)**.

In other words, they have been done. Even though we have not reached the end yet, but God has guaranteed the end result for us.

Biblical Basis for Calvinist's View in Election & Predestination

加爾文主義裏神揀選和預定的聖經根據

For He **chose us** in Him before the creation of the world to be holy and blameless in His sight. 就如創立世界以前，神在基督裡揀選了我們，使我們因著愛，在祂面前成為聖潔，沒有瑕疵。 **Eph. 弗 1:4 (It was God's choice, not man's)**

You did not choose me, but I chose you 不是你們揀選了我、是我揀選了你們
John 約 15:16 (Jesus said we did not choose Him, He chose us)

In love He **predestined us** to be adopted as His sons through Jesus Christ, in accordance with His pleasure and will. And He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ.

祂又按著自己旨意所喜悅的，預定我們借著耶穌基督得兒子的名分，祂照著自己在基督裡預先安排的美意，使我們知道祂旨意的奧秘， **Eph. 弗 1:5, 9**

(We are chosen in accordance with God's pleasure and will, not according to our free will and what we like)

In Him we were also **chosen**, having been **predestined** according to the plan of Him who works out everything in conformity with the purpose of His will, in order that we, who were the first to hope in Christ, might be for the praise of His

glory 那憑著自己旨意所計劃而行萬事的，按著祂預先所安排的，預定我們在基督裡得基業....借著我們這在基督裡首先有盼望的人，使祂的榮耀得著頌讚。 **Eph. 弗 1:11,12**

(We are chosen and predestined according to God's will and plan for His glory, not according to ours and for ourselves)

Is Arminianism a Heresy ? 亞民念主義是異端嗎 ?

In this Q&A session, Pastor John MacArthur gave a very fair and accurate assessment of Arminianism

Is Arminianism a Heresy ?

阿民念主義是異端嗎 ?

約翰·麥克阿瑟
(John MacArthur)

Length : 6 minutes 56 seconds

視頻 https://www.youtube.com/watch?v=9yYzQoZ_e6w&t=5s English + 中文字幕

English video extracted from an hour long video (between 10:53 - 17:55 from start)

<https://www.youtube.com/watch?v=3xetkHvadJ0&t=1141s>

As mentioned earlier, Calvinist and Arminian have different views of salvation. One of them regards the security of salvation.

The 5th. Point of Calvinism 加爾文主義第五點 says:

Perseverance of the saints. 聖徒恆忍蒙保守 (一次得救，永遠得救)

The 5th. Point of Arminianism 亞民念第五點 says:

Liabile to loss of salvation. 人可以得救後失去救恩

It is not surprising Arminian believe salvation can be lost. since they believe salvation depends on man's free will. So it is up to man to keep his faith and salvation. If he cannot do it, salvation can be lost.

Please don't count on using your free will to make a decision for your salvation because the first human beings (Adam and Eve) use their free will and choose to believe Satan's word instead of God's, fell into sin and pull the whole human race into damnation.

Calvinist, on the other hand believes God made the decision for man's salvation. Since God is sovereign ,almighty and faithful, He ensures salvation will be safeguarded by His power for His elect.

This doctrine is called: "Perseverance of the Saints" (聖徒的堅忍) or some people prefer to call it "Preservation of the Saints" (聖徒蒙保守)

“亞民念派神學中所呈現的上帝，並不是聖經中所啟示的上帝。這並不是一個寬容不寬容、不同神學觀點的問題，乃是堅守基要真理，不能讓步的問題。”

The God presented in Arminian theology is not the God revealed in the Bible. This is not a question of tolerance and intolerance of different theological viewpoints, but a question of sticking to Biblical truths and not giving in.

“亞民念派錯誤思想之所以危害教會，就是在於它危害信徒對救恩的確據，使信徒總是在「得救」與「未得救」之間掙扎，無法確定自己的地位，從而無法竭盡心力，在上帝所呼召的崗位上克近本分，榮耀上帝。”

The reason why Arminianism is harmful is because it doesn't give believers assurance of salvation, causing them to struggle and unable to establish their identities in Christ; unable to function as a member of the church and unable to glorify God.

“中國教會中，也曾經一度為「一次得救，永遠得救」之類的問題大起爭議。現今亞民念派思想充斥和侵蝕許多教會和神學院。”

At one time there was a great argument within the Chinese churches over the issue of “once saved, always saved”. Today Arminianism floods and erodes many churches and seminaries.

“目前中國教會神學上的主要問題之一，就是在救恩神學上不清楚。如果在救恩神學上沒有清楚的認識，就只能停留在基督道理的開端，無法長大成人，分辨好歹”（來5:11 - 13；6:1 - 2），

One big problem with Chinese churches today is its uncertainty in the doctrine of soteriology. So the church get stuck in elementary doctrines & unable to proceed to maturity (Heb. 5 & 6)

* 取自: [改革宗救恩神學五大要義](#) ← [連結](#)

* Source: 5 Important Doctrines in Reformed Soteriology

Biblical Basis for Preservation of the Saints

聖徒蒙保守 的聖經根據

Perseverance of the saints is the name that is used to summarize what the Bible teaches about the eternal security of the believer. It answers the question, “Once a person is saved, can he lose his salvation?”

This wonderful truth is seen in Ephesians 1:13-14, where we see that believers are “sealed with the Holy Spirit of promise, who is the guarantee of our inheritance.

When we are born again, we receive the promised indwelling presence of the Holy Spirit that is God’s guarantee.

In order for us to lose our salvation after receiving the promised Holy Spirit, God would have to break His promise or renege on His guarantee which He cannot do. Therefore, the believer is eternally secure because God is eternally faithful.

Romans 8:28-39 tells us that

- 1) No one can bring a charge against God’s elect;
- 2) Nothing can separate the elect from the love of Christ;
- 3) God makes everything work together for the good of the elect; and
- 4) All whom God saves will be glorified.

We will now hear Rev. Stephen Tong answer the question “Is it possible for a born again Christian to perish? 一個重生得救的基督徒會滅忘嗎？”.

Can a Born Again Christian Perish ? Rev. Stephen Tong



Video in Chinese only
No English

Length : 4 minutes 3 seconds

一個重生得救的基督徒還會滅亡嗎？唐崇榮牧師

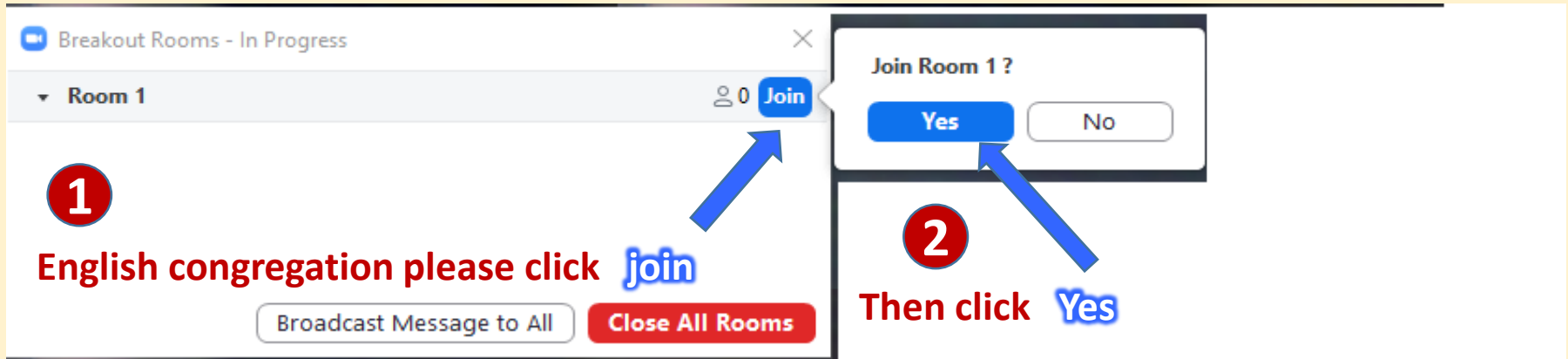
抽錄視頻: <https://www.youtube.com/watch?v=WOHDN28gKGY&t=251s>

時間 4:10 – 8:13

Our second video is on Calvinism's Perseverance of the Saints. This video is a theology class taught by noted reformed theologian R.C. Sproul 改革宗神學家史普羅. The length of the video is 16 minutes.

This video comes in English and Chinese versions. We don't have enough time to show them both. So we will split into 2 sections.

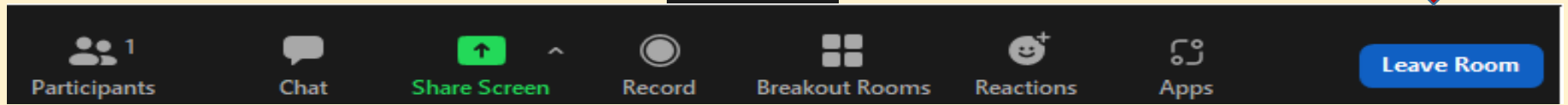
The host will create a breakout room for the English congregation. They will watch the English video there separately.



English congregation please leave the breakout room at the end of the video and return to the main room for the rest of the program

Move your mouse & a menu bar will rise up from the bottom.

Then click **Leave Room** on the menu bar



Chinese congregation don't need to do anything; just remain in the main room to watch the Chinese video

Preservation of the Saints 聖徒蒙保守

R. C. Sproul
史普羅

視頻長度
video length :
15 minutes
51 seconds

也就是「聖徒永蒙保守」

Preservation

English video link: <https://www.youtube.com/watch?v=CK-QdF64yng>

中文視頻連結: <https://www.youtube.com/watch?v=212HAvayeul&t=514s>

Does Hebrews 6:4-8 Say Salvation Can be Lost?

希伯來書六章4-8節是否說救恩會失去？

There is really very little scriptural basis that can be used to argue against the eternal security of the believers. While there are a few verses that, if not considered in their context, might give the impression that one could “fall from grace” or lose his salvation. But when these verses are carefully considered in its context it is clear that is not the case.

Hebrews 6: 4-8 is one of those text that appear to suggest salvation can be lost. This passage is among the most difficult and controversial ones in the Bible. The text is used by Arminian as their best argument that salvation can be lost.

Hebrews 6:4 It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, ⁵ who have tasted the goodness of the word of God and the powers of the coming age, ⁶ if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace. ⁷ Land that drinks in the rain often falling on it and that produces a crop useful to those for whom it is farmed receives the blessing of God. ⁸ But land that produces thorns and thistles is worthless and is in danger of being cursed. In the end it will be burned.



Does Hebrews 6:4-8 Teach Salvation Can be Lost? 希伯來書六章 4-8 節是否教導救恩可以失去？

希伯來書6章⁴ 論到那些已經蒙了光照、嘗過天恩的滋味、又於聖靈有分、⁵ 並嘗過神善道的滋味、覺悟來世權能的人、⁶ 若是離棄道理、就不能叫他們從新懊悔了。因為他們把 神的兒子重釘十字架、明明的羞辱他。⁷ 就如一塊田地、喫過屢次下的雨水、生長菜蔬合乎耕種的人用、就從神得福。⁸ 若長荊棘和蒺藜、必被廢棄、近於咒詛、結局就是焚燒。

This passage **WARNS** about the dangers of falling away from faith for those who:

1) have once been enlightened	已經蒙了光照
2) who have tasted the heavenly gift	嘗過天恩的滋味
3) have shared in the Holy Spirit	又於聖靈有分
4) have tasted the goodness of the word of God	嘗過神善道的滋味
5) have tasted the powers of the age to come	覺悟來世權能

Many reader of the Bible think these descriptions point to genuine Christians; but I have yet to find one Bible commentator I can trust who see this passage definitively point to born again Christians.

In fact Judas Iscariot who betrayed Jesus fits all the descriptions in Heb. 6:4-8, and he was never a true convert & follower of Christ. Jesus called Judas son of destruction 滅亡之子 (John 約 17:12).

Below are a few good articles I found on Hebrews 6: 4-8 for your reference:

[評「救恩失落否？ - 釋《希伯來書》六章四至八節](#) ← 連結

[Commentary on Hebrews Chapter 6 by Ray Stedman](#) ← link

[Hebrews 6 and the Loss of Salvation](#) ← link

[Does Hebrews 6:4-6 mean we can lose our salvation?](#) ← link

Hebrews 6: 4-8 Does not definitively point to born again Christians

Loss of Salvation or Unsaved ? 失去救恩抑或尚未得救 ?

We all know someone who at one time expressed faith in Christ and who might have appeared to be a genuine Christian but later departed from the faith and now wants to have nothing to do with Christ or His church.

We saw many teenagers made profession of faith and got baptized in church. But after they go to college or after they graduated they stop going to church entirely. They may even deny the very existence of God.

For those who do not want to accept what the Bible says about the security of the believer, this is a proof that the doctrine of eternal security cannot be right.

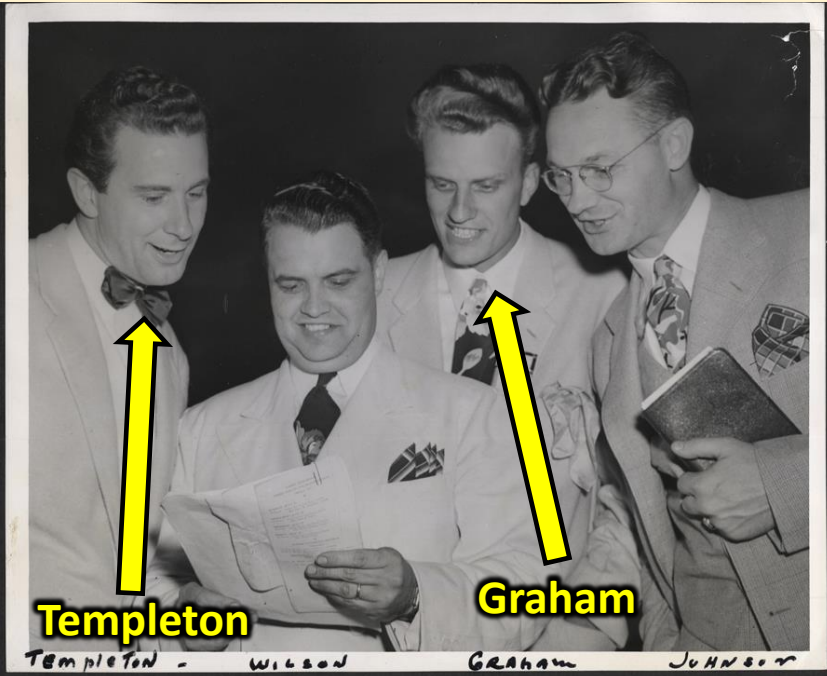
However, the Bible indicates otherwise, it teaches that people who profess Christ as Savior at one time only to walk away later and deny Christ were never truly saved in the first place.

As Reformed Theology says (regarding genuine saving faith): “If you have it, you will never lose it. If you lose it, you never had it 一旦擁有，就永不失去，若是失去，就顯明未曾擁有”

Or as 1 John 約翰壹書 2:19 says, “They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but they went out from us, in order that it might be made manifest that they are not truly of us. 他們從我們中間出去、卻不是屬我們的。若是屬我們的、就必仍舊與我們同在。他們出去、顯明都不是屬我們的。”

How A Famous Evangelist Fell Into Unbelief 一個著名佈道家如何陷入不信

In the 1940s, Charles Templeton was a very popular evangelist. He was a major leader in evangelism for Youth for Christ 少年歸主協會 together with Billy Graham.



THE GOSPEL IN
WORD · SONG · PICTURE

One month ago, WITHOUT A SINGLE MEMBER, this new, aggressive, evangelistic church started. Hundreds attended the opening services, and EVERY WEEK the crowds increase. YOU must visit this church that is making history in Toronto, and hear—

THE TEMPLETONS
PREACH—SING—DRAW
Wm. (Bill) McCaul, Music Director
11 a.m.—Sunday—7 p.m.
Avenue Rd., at Roxborough
(Take a Day car to the door)

YOUNG PEOPLE!
after-church
songs! Come
9:30 P.M.

AVENUE ROAD CHURCH

Templeton was handsome, more charming, talented, and popular than Graham.

His weekend evangelistic rallies were packed with young people coming forward to accept Christ

How A Famous Evangelist Fell Into Unbelief

一個著名佈道家如何陷入不信

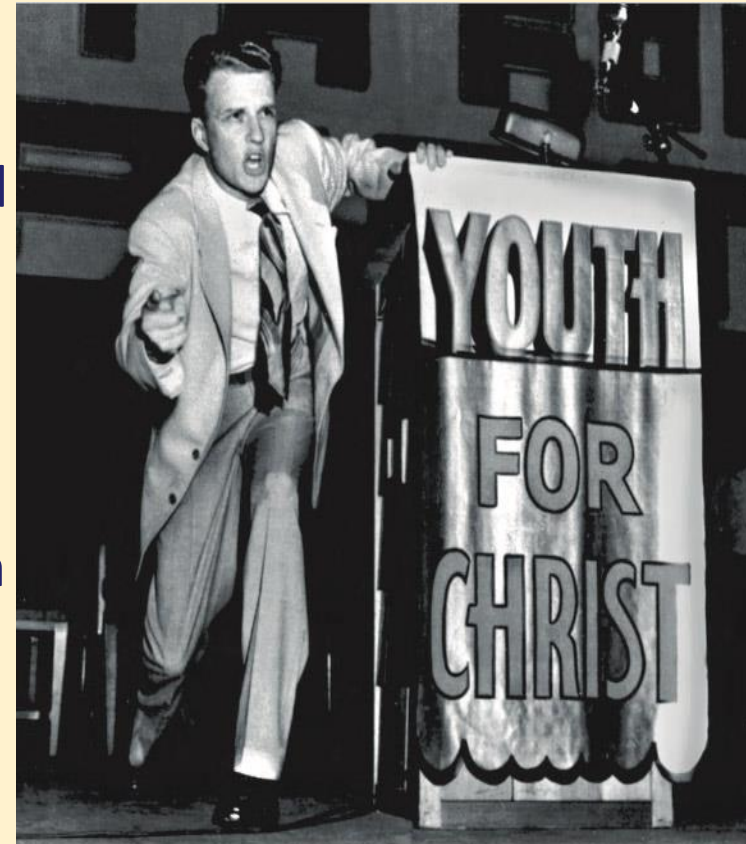
Templeton had many talents and was very successful in many different careers during his lifetime.

At age 21 he professed his Christian faith and without any seminary training he became an evangelist the same year. His talent and charm earned him instant success. In just a few years he became a much sought-after world renowned evangelist.

But Templeton didn't have a solid foundation in his faith. His faith was basically intellectual in nature. He had doubts about the creation account and other Bible stories like the ark and the flood in the book of Genesis.

In the late 1940s Templeton took a break from evangelism and entered a liberal seminary which instead of strengthening and building up his faith, actually weakened it and cast more doubts in his mind about the Bible.

In 1957 Templeton declared himself an agnostic and quitted evangelism for good two years later.



How A Famous Evangelist Fell Into Unbelief 一個著名佈道家如何陷入不信

走上信仰不歸路的佈道家

In 1996, Templeton wrote his autobiography and titled it:

“Farewell to God”
別了！神

Templeton died in 2001 from
Alzheimer's disease

Templeton's faith was only an intellectual assent; he did not have genuine saving faith that comes from regeneration by the Holy Spirit.

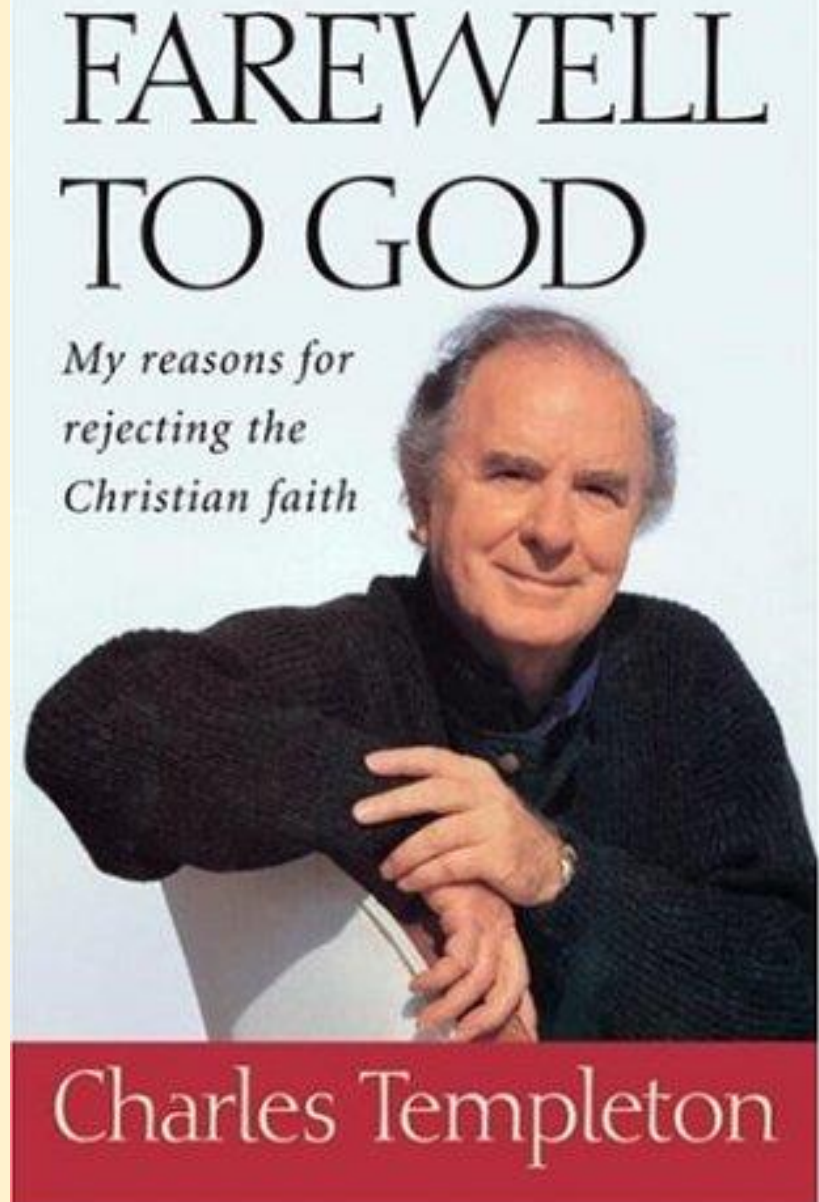
“If he had it, he would never lose it. Since he lose it, it shows he never had it”

References 參考資料：

[The slippery slide to unbelief - A famous evangelist goes from hope to hopelessness](#) ← link

[Charles Templeton \(from Wikipedia\)](#) ← link

[Charles Templeton: Missing Jesus](#) ← link



Salvation with Triple Guarantee

三重保證的救恩

2

My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand.

我父把羊賜給我、祂比萬有都大、誰也不能從我父手裡把他們奪去。

John 約翰福音10; 27-30

1

I give them eternal life, and they shall never perish; no one can snatch them out of my hand.

我又賜給他們永生、他們永不滅亡、誰也不能從我手裡把他們奪去



3

Sealed with the Holy Spirit who is a deposit guaranteeing our inheritance until redemption

受了所應許的聖靈為印記、這聖靈、是我們得基業的憑據、直等到被贖

Ephesians 以弗所書1:13-14

Salvation Firmly Anchored on the Rock

救恩牢牢地錨定在岩石上

After giving a serious warning to the readers in Hebrews 6: 4-8, the writer of Hebrews seek to assure and encourage his readers with hope and promise in Jesus Christ. This appears in Hebrews 6: 17 – 20:

Hebrews 6:¹⁷ Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, He confirmed it with an oath. ¹⁸ God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged. ¹⁹ We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, ²⁰ where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

希伯來書6章¹⁷ 照樣、神願意為那承受應許的人、格外顯明祂的旨意是不更改的、就起誓為證。 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。 ¹⁹ 我們有這指望如同靈魂的錨、又堅固又牢靠、且通入幔內。 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。



Compatibility of Warning and Assurance of Salvation

救恩的警告和保證的兼容性

It may seem confusing why Hebrews 6 assures us of our salvation but also gives us serious warning on the loss of salvation on the same chapter.

The shipwreck story in Acts 27 tells us God's assurances are compatible with His warnings.

In Acts 27, Paul & 275 other people were on a ship which got caught in a violent storm for 14 days. With the exception of Paul, everyone had given up hope for survival. But God appeared to Paul and assured him everyone would survive (Acts 27:22-25)

However, some sailors had no confidence in Paul's assurance and tried to escape the ship by lifeboats. Whereby Paul warned the centurion on the ship, "Unless these men stay with the ship, you cannot be saved."

So the soldiers prevented the sailors from escape and eventually everyone on the ship survived just as God promised Paul.

Why would Paul warn the centurion about the dire consequence of the sailor's escape if God had promised everyone would survive the storm?

Paul's reasoning was: **the warning was the very means by which the promise was secured. The promise did not come to pass apart from the warning but through it.**

The same applies to the promises and warnings in the Bible regarding our salvation. It is by means of taking the warnings seriously that the promise of our salvation is secured.



Will Your Anchor Hold?

你的靈魂錨是否拋牢

<https://www.youtube.com/watch?v=1snJ8xirfYw>

<https://www.youtube.com/watch?v=XCGDhVJ82D8>

Assurance of Salvation (1)

得救的
確據(上)

Romans 羅馬書

8:28-30

Hebrews 希伯來書

6:17-19



Maryland Gospel Church 馬利蘭福音教會 2-13-22