

创世记结晶读经（二）

第五篇

在基督天上的职事里 为弟兄争战而享受祂

EM 诗歌 s34

读经：创十四，来七 1 ~ 4、25 ~ 26，八 2

- 创 14:1 当暗拉非作示拿王，亚略作以拉撒王，基大老玛作以拦王，提达作戈印王的时候，
- 创 14:2 他们都攻打所多玛王比锐、蛾摩拉王比沙、押玛王示纳、洗扁王善以别、和比拉王；比拉就是琐珥。
- 创 14:3 这五王都在西订谷会合；西订谷就是盐海。
- 创 14:4 他们已经服事基大老玛十二年，到第十三年就背叛了。
- 创 14:5 第十四年，基大老玛和同盟的王都来在亚特律加宁，击败了利乏音人；在哈麦击败了苏西人，在沙微基列亭击败了以米人，
- 创 14:6 在西珥山击败了何利人，一直追到靠近旷野的伊勒巴兰。
- 创 14:7 他们回到安密巴，就是加低斯，击败了亚玛力全地的人，以及住在哈洗逊他玛的亚摩利人。
- 创 14:8 于是所多玛王、蛾摩拉王、押玛王、洗扁王、和比拉王（比拉就是琐珥）都出来，在西订谷摆阵，与他们交战，
- 创 14:9 就是与以拦王基大老玛、戈印王提达、示拿王暗拉非、以拉撒王亚略交战；乃是四王与五王交战。
- 创 14:10 西订谷有许多石漆坑；所多玛王和蛾摩拉王逃跑，掉在坑里，其余的人都往山地逃跑。
- 创 14:11 四王就把所多玛和蛾摩拉所有的财物，并一切的粮食，都掳掠去了；
- 创 14:12 又把亚伯兰的侄儿罗得和罗得的财物掳掠去了，当时罗得正住在所多玛。
- 创 14:13 有一个逃出来的人，来告诉希伯来人亚伯兰；亚伯兰正住在亚摩利人慢利的橡树那里。慢利和以实各并亚乃都是弟兄，曾与亚伯兰联盟。
- 创 14:14 亚伯兰听见他侄儿被掳去，就率领他家里生养的精练壮丁三百一十八人，直追到但，

Crystallization-Study of Genesis (2)

Message Five

Enjoying Christ in His Heavenly Ministry by Fighting for the Brother

EM Hymns 1130

Scripture Reading: Gen. 14; Heb. 7:1-4, 25-26; 8:2

- Gen 14:1 And in the days of Amraphel the king of Shinar, Arioch the king of Ellasar, Chedorlaomer the king of Elam, and Tidal the king of Goiim,
- Gen 14:2 These kings made war with Bera the king of Sodom and with Birsha the king of Gomorrah, Shinab the king of Admah, and Shemeber the king of Zeboiim, and the king of Bela (that is, Zoar).
- Gen 14:3 All these joined together in the valley of Siddim (that is, the Salt Sea).
- Gen 14:4 Twelve years they had served Chedorlaomer, and in the thirteenth year they rebelled.
- Gen 14:5 And in the fourteenth year Chedorlaomer and the kings who were with him came and struck the Rephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emim in Shaveh-kiriathaim
- Gen 14:6 And the Horites in Mount Seir as far as El-paran, which is by the wilderness.
- Gen 14:7 And they turned back and came to En-mishpat (that is, Kadesh), and struck all the country of the Amalekites and also the Amorites who dwelt in Hazazon-tamar.
- Gen 14:8 And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela (that is, Zoar) went forth and set the battle in array against them in the valley of Siddim,
- Gen 14:9 Against Chedorlaomer the king of Elam and Tidal the king of Goiim and Amraphel the king of Shinar and Arioch the king of Ellasar, four kings against the five.
- Gen 14:10 Now the valley of Siddim was full of tar pits, and the kings of Sodom and Gomorrah fled and fell there; but those who survived fled to the hill country.
- Gen 14:11 And they took all the possessions of Sodom and Gomorrah and all their food and went away.
- Gen 14:12 And they took Lot, Abram's brother's son, and his possessions and departed, for he was dwelling in Sodom.
- Gen 14:13 And one who had escaped came and told Abram the Hebrew. Now he was dwelling by the oaks of Mamre the Amorite, the brother of Eshcol and the brother of Aner; and these were allies of Abram.
- Gen 14:14 And when Abram heard that his brother had been taken captive, he led out his trained men, born in his house, three hundred eighteen of them, and pursued as far as Dan.

创 14:15 便在夜间，自己同仆人分队击败敌人，又追到大马色北边的何把，
创 14:16 将一切财物夺回来，连他侄儿罗得和他的财物，以及妇女、人民也都夺回来。
创 14:17 亚伯兰击败基大老玛和与他同盟的王回来的时候，所多玛王出来，在沙微谷迎接他；沙微谷就是王谷。
创 14:18 又有撒冷王麦基洗德带着饼和酒出来迎接；他是至高神的祭司。
创 14:19 他为亚伯兰祝福，说，愿天地的主、至高的神赐福与亚伯兰；
创 14:20 至高的神把敌人交在你手里，是当受颂赞的。亚伯兰就将所得的一切，拿了十分之一给他。
创 14:21 所多玛王对亚伯兰说，你把人口给我，财物你自己拿去吧。
创 14:22 但亚伯兰对所多玛王说，我已经向天地的主，至高的神耶和华举手起誓；
创 14:23 凡是你的东西，就是一根线、一根鞋带，我都不拿，免得你说，我使亚伯兰富足。
创 14:24 只有仆人们所吃的，并与我同行的亚乃、以实各、幔利所应得的分，可以任凭他们拿去。
来 7:1 这麦基洗德，撒冷王，至高神的祭司，就是那当亚伯拉罕杀败诸王回来的时候，迎接他，并给他祝福的。
来 7:2 亚伯拉罕也将所得的一切，分了十分之一给他。首先，他的名字翻出来是公义王；其次，他又是撒冷王，就是平安王。
来 7:3 他无父，无母，无族谱，既无时日之始，也无生命之终，乃与神的儿子相似，是永久为祭司的。
来 7:4 你们要想想，先祖亚伯拉罕把上等掳物中的十分之一给他，这人是何等尊大！
来 7:25 所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。
来 7:26 象这样圣而无邪恶、无玷污、与罪人分别，并且高过诸天的祭司，原是与祂合宜的；
来 8:2 作了圣所，就是真帐幕的执事；这帐幕是主所支的，不是人所支的。

壹 凭信而活，如同亚伯拉罕所作的，乃是在基督天上的职事里与祂合作，不仅过祭坛和帐棚的生活，也为弟兄争战—创十二7～8，十四，罗四12：

创 12:7 耶和华向亚伯兰显现，说，我要把这地赐给你的后裔。亚伯兰就在那里为向他显现的耶和华筑了一座坛。
创 12:8 从那里他又迁到伯特利东边的山，支搭帐棚；西边是伯特利，东边是艾；他在那里又为耶和华筑了一座坛，并且呼求耶和华的名。

Gen 14:15 And he divided his forces against them by night, he and his servants, and struck them and pursued them to Hobah, which is north of Damascus.
Gen 14:16 And he brought back all the possessions and also brought back Lot his brother and his possessions as well as the women and the people.
Gen 14:17 And after his return from the slaughter of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley).
Gen 14:18 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.
Gen 14:19 And he blessed him and said, Blessed be Abram of God the Most High, / Possessor of heaven and earth;
Gen 14:20 And blessed be God the Most High, / Who has delivered your enemies into your hand. And Abram gave him a tenth of all.
Gen 14:21 And the king of Sodom said to Abram, Give me the people, and take the possessions for yourself.
Gen 14:22 But Abram said to the king of Sodom, I have lifted up my hand to Jehovah, God the Most High, Possessor of heaven and earth,
Gen 14:23 That I will not take a thread or a sandal thong or anything that is yours, lest you say, I have made Abram rich;
Gen 14:24 Except only that which the young men have eaten and the portion of the men who went with me—Aner, Eshcol, and Mamre; let them take their portion.
Heb 7:1 For this Melchizedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,
Heb 7:2 To whom also Abraham apportioned a tenth part of all; first being interpreted king of righteousness, and then also king of Salem, which is king of peace;
Heb 7:3 Being without father, without mother, without genealogy; having neither beginning of days nor end of life, but likened to the Son of God, abides a priest perpetually.
Heb 7:4 And consider how great this one was, to whom the patriarch Abraham gave a tenth of the choice spoils.
Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

I. To live by faith, as Abraham did, is to cooperate with Christ in His heavenly ministry, not only by living a life of the altar and the tent but also by fighting for the brother— Gen. 12:7-8; ch. 14; Rom. 4:12:

Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.
Gen 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.

创 14 (从略。)

罗 4:12 又作受割礼之人的父，就是那些不但受割礼，并且照我们祖宗亚伯拉罕，未受割礼时之信的脚步而行的人。

一 罗得错误的离别亚伯拉罕，渐渐挪移帐棚，直到所多玛 (创十三 5 ~ 12)；“所多玛人在耶和华面前罪大恶极” (13)：

创 13:5 与亚伯兰同行的罗得，也有牛群、羊群、帐棚。

创 13:6 那地容纳不下他们；因为他们的家产甚多，使他们不能同住一起。

创 13:7 当时，迦南人与比利洗人住在那地。牧养亚伯兰牲畜的人和牧养罗得牲畜的人起了争执。

创 13:8 亚伯兰就对罗得说，你我不可相争，你的牧人和我的牧人也不可相争，因为我们是弟兄。

创 13:9 遍地不都在你面前么？请你离开我；你向左，我就向右；你向右，我就向左。

创 13:10 罗得举目看见约但河的全平原，直到琐珥，都是滋润的；那地在耶和华毁灭所多玛、蛾摩拉以前，如同耶和华的园子，也象埃及地。

创 13:11 于是罗得为自己选择约但河的全平原，往东迁移；他们就彼此分离了。

创 13:12 亚伯兰住在迦南地；罗得住平原的城邑，并且渐渐挪移帐棚，直到所多玛。

创 13:13 所多玛人在耶和华面前罪大恶极。

1 离开亚伯拉罕就是离开神的目标和神的保护——参腓三 17，林前四 16 ~ 17，来十三 7。

腓 3:17 弟兄们，你们要一同效法我，你们怎样以我们为榜样，也当留意那些这样行的人。

林前 4:16 所以我恳求你们要效法我。

林前 4:17 因此我已打发提摩太到你们那里去；他在主里是我所亲爱、忠信的孩子；他必提醒你们，我在基督耶稣里怎样行事，正如我在各处各召会中所教导的。

来 13:7 要记念那些带领你们，对你们讲过神话语的人，要效法他们的信心，留心看他们为人的结局。

2 我们需要将自己联于并跟随神经纶中正确的人，好使我们蒙保守在生命的线上和主行动的流中——林前十五 33，箴十三 20，提后一 15 ~ 18，二 22。

林前 15:33 你们不要受迷惑：滥交败坏善行。

Gen 14 (be omitted.)

Rom 4:12 And the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.

A. Lot made the mistake of separating himself from Abraham and moving his tent as far as Sodom (Gen. 13:5-12); “now the men of Sodom were very wicked and sinful toward Jehovah” (v. 13):

Gen 13:5 And Lot, who went with Abram, also had flocks and herds and tents.

Gen 13:6 And the land could not support them that they might dwell together, for their possessions were so great that they could not dwell together.

Gen 13:7 And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. And at that time the Canaanites and the Perizzites dwelt in the land.

Gen 13:8 And Abram said to Lot, Let there please be no strife between me and you and between my herdsmen and your herdsmen, for we are brothers.

Gen 13:9 Is not the whole land before you? Please separate yourself from me. If you go to the left, then I will go to the right. Or if you go to the right, then I will go to the left.

Gen 13:10 And Lot lifted up his eyes and saw the entire plain of the Jordan, that it was well watered everywhere—this was before Jehovah had destroyed Sodom and Gomorrah like the garden of Jehovah, like the land of Egypt, as you go to Zoar.

Gen 13:11 So Lot chose for himself the entire plain of the Jordan, and Lot journeyed east; and they separated themselves from each other.

Gen 13:12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and moved his tent as far as Sodom.

Gen 13:13 Now the men of Sodom were very wicked and sinful toward Jehovah.

1. To leave Abraham was to leave God's goal and God's protection— cf. Phil. 3:17; 1 Cor. 4:16-17; Heb. 13:7.

Phil 3:17 Be imitators together of me, brothers, and observe those who thus walk even as you have us as a pattern.

1 Cor 4:16 I exhort you therefore, Become imitators of me.

1 Cor 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

Heb 13:7 Remember the ones leading you, who have spoken to you the word of God; and considering the issue of their manner of life, imitate their faith.

2. We need to join ourselves to and follow the proper persons in God's economy so that we may be kept in the line of life and the flow of the Lord's move —1 Cor. 15:33; Prov. 13:20; 2 Tim. 1:15-18; 2:22.

1 Cor 15:33 Do not be deceived: Evil companionships corrupt good morals.

箴 13:20 与智慧人同行的，必得智慧；和愚昧人作伴的，必受亏损。
提后 1:15 你知道所有在亚西亚的人都离开了我，其中有腓吉路和黑摩其尼。
提后 1:16 愿主怜悯阿尼色弗一家，因他屡次使我舒畅，且不以我的锁链为耻；
提后 1:17 反倒在罗马的时候，殷勤地寻找我，并且找着了。
提后 1:18 愿主使他在那日从主得着怜悯。他在以弗所怎样多方地服事我，你知道得最清楚。
提后 2:22 你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。

二 因着所多玛周围的土地肥美，罗得就走向所多玛；最终，他迁入那城，住在那里，并且定居在那里；在神的主宰下所多玛被击败，罗得被掳——创十四 12，参耶二 13。

创 14:12 又把亚伯兰的侄儿罗得和罗得的财物掳掠去了，当时罗得正住在所多玛。
耶 2:13 因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。

三 亚伯拉罕不算弟兄的弱点，也不对罗得幸灾乐祸；就亚伯拉罕说，看见弟兄被掳对他乃是羞耻——约壹五 16 上，赛五八 6 ~ 7，箴十 12，雅五 19 ~ 20。

约壹 5:16 上 人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。…
赛 58:6 我所拣选的禁食，岂不是要松开凶恶的绳，解下轭上的索，使被欺压的自由出去，并折断一切的轭么？
赛 58:7 岂不是要把你的饼分给饥饿的人，将飘流的穷人接到你家中；见赤身的，给他衣服遮体；顾恤自己的骨肉而不掩藏么？
箴 10:12 恨能挑启争端；爱能遮掩一切过错。
雅 5:19 我的弟兄们，你们中间若有人受迷惑离开真理，有人使他回转，
雅 5:20 这人该知道，那叫一个罪人从他错谬的路上转回的，必救他的魂脱离死亡，也必遮盖众多的罪。

四 亚伯拉罕得了罗得被掳的消息，就决意要为罗得争战；并且他出去争战以前祷告，向天地的主，至高的神耶和華举手起誓——创十四 14、22，提前二 8。

Prov 13:20 He who walks with wise men will be wise, / But the companion of fools will be troubled.
2 Tim 1:15 This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes.
2 Tim 1:16 May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chain;
2 Tim 1:17 But being in Rome, he sought me out diligently and found me.
2 Tim 1:18 May the Lord grant him to find mercy from the Lord in that day. And in how many things he served me in Ephesus, you know best.
2 Tim 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

B. *Because the land around Sodom was rich, Lot journeyed toward Sodom; eventually, he moved into the city, lived there, and settled there; under God's sovereignty Sodom was conquered, and Lot was taken captive — Gen. 14:12; cf. Jer. 2:13.*

Gen 14:12 And they took Lot, Abram's brother's son, and his possessions and departed, for he was dwelling in Sodom.
Jer 2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.

C. *Abraham did not count the weak point of his brother and did not take pleasure in Lot's suffering and calamity; as far as Abraham was concerned, it was a shame for him to see that his brother had been captured—1 John 5:16a; Isa. 58:6-7; Prov. 10:12; James 5:19-20.*

1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.
Isa 58:6 Is this not the fast that I choose, / To loosen the bonds of wickedness, / To undo the bands of the yoke, / And to let the oppressed go free, / And to break every yoke?
Isa 58:7 Is it not to divide your bread to the hungry, / And to bring the wandering poor home; / When you see the naked, to cover him, / And not to hide yourself from your own flesh?
Prov 10:12 Hatred stirs up strife, / But love covers all transgressions.
James 5:19 My brothers, if any one among you is led astray from the truth and someone turns him back,
James 5:20 Let him know that he who turns a sinner back from the error of his way will save that one's soul from death and will cover a multitude of sins.

D. *When Abraham received the information about Lot's capture, he made a strong decision to fight for Lot; also, before he went out to war, he prayed, lifting up his hand to Jehovah, God the Most High, Possessor of heaven and earth— Gen. 14:14, 22; 1 Tim. 2:8.*

创 14:14 亚伯兰听见他侄儿被掳去，就率领他家里生养的精练壮丁三百一十八人，直追到但，

创 14:22 但亚伯兰对所多玛王说，我已经向天地的主，至高的神耶和华举手起誓；

提前 2:8 所以，我愿男人无忿怒，无争论，举起虔圣的手，随处祷告。

五 亚伯拉罕决定带着他的三百一十八名壮丁，与四王并他们的军队争战，这是由于在景象背后，撒冷王（意思是“平安王”）麦基洗德（意思是“公义王”）为罗得、亚伯拉罕并亚伯拉罕的争战代求——创十四 18 ~ 20，来七 1 ~ 4、25 ~ 26，四 14 ~ 16，罗八 26 ~ 29、34。

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来 7:2 亚伯拉罕也将所得的一切，分了十分之一给他。首先，他的名字翻出来是公义王；其次，他又是撒冷王，就是平安王。

来 7:3 他无父，无母，无族谱，既无时日之始，也无生命之终，乃与神的儿子相似，是永久为祭司的。

来 7:4 你们要想想，先祖亚伯拉罕把上等掳物中的十分之一给他，这人是何等尊大！

来 7:25 所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。

来 7:26 象这样圣而无邪恶、无玷污、与罪人分别，并且高过诸天的 大祭司，原是与 我们合宜的；

来 4:14 所以，我们既有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，便当坚守所承认的。

来 4:15 因我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪。

来 4:16 所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。

罗 8:26 况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自说不出来的叹息，为我们代求。

罗 8:27 那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。

罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是

Gen 14:14 And when Abram heard that his brother had been taken captive, he led out his trained men, born in his house, three hundred eighteen of them, and pursued as far as Dan.

Gen 14:22 But Abram said to the king of Sodom, I have lifted up my hand to Jehovah, God the Most High, Possessor of heaven and earth,

1 Tim 2:8 I desire therefore that men pray in every place, lifting up holy hands, without wrath and reasoning;

E. Abraham decided to take his three hundred eighteen men and fight against the four kings and their armies due to the fact that behind the scene Melchizedek (meaning “king of righteousness”), king of Salem (meaning “peace”), was interceding for Lot, Abraham, and Abraham’s fighting— Gen. 14:18-20; Heb. 7:1-4, 25-26; 4:14-16; Rom. 8:26-29, 34.

Gen 14:18 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.

Gen 14:19 And he blessed him and said, Blessed be Abram of God the Most High, / Possessor of heaven and earth;

Gen 14:20 And blessed be God the Most High, / Who has delivered your enemies into your hand. And Abram gave him a tenth of all.

Heb 7:1 For this Melchizedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,

Heb 7:2 To whom also Abraham apportioned a tenth part of all; first being interpreted king of righteousness, and then also king of Salem, which is king of peace;

Heb 7:3 Being without father, without mother, without genealogy; having neither beginning of days nor end of life, but likened to the Son of God, abides a priest perpetually.

Heb 7:4 And consider how great this one was, to whom the patriarch Abraham gave a tenth of the choice spoils.

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,

Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.

Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.

Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Rom 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.

Rom 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called

按祂旨意被召的人。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。

贰 亚伯拉罕得着胜利后，“有撒冷王麦基洗德带着饼和酒出来迎接；他是至高神的祭司”——创十四 18：

创 14:18 又有撒冷王麦基洗德带着饼和酒出来迎接；他是至高神的祭司。

一 麦基洗德预表基督是君尊的大祭司；亚伯拉罕得着胜利后，麦基洗德出现了一来五 6、10，七 1 ~ 3。

来 5:6 就如神在另一处又说，“你是照着麦基洗德的等次，永远为祭司。”

来 5:10 蒙神照着麦基洗德的等次，称为大祭司。

来 7:1 这麦基洗德，撒冷王，至高神的祭司，就是那当亚伯拉罕杀败诸王回来的时候，迎接他，并给他祝福的。

来 7:2 亚伯拉罕也将所得的一切，分了十分之一给他。首先，他的名字翻出来是公义王；其次，他又是撒冷王，就是平安王。

来 7:3 他无父，无母，无族谱，既无时日之始，也无生命之终，乃与神的儿子相似，是永久为祭司的。

二 麦基洗德是神的祭司，他在出现之前，必定曾为亚伯拉罕代求；亚伯拉罕能杀败四王得着胜利，必是借着麦基洗德的代求——参出十七 8 ~ 13。

出 17:8 那时，亚玛力人来在利非订，和以色列人争战。

出 17:9 摩西对约书亚说，你为我们选出人来，出去和亚玛力人争战。明天我手里要拿着神的杖，站在山顶上。

出 17:10 于是约书亚照着摩西对他所说的话行，和亚玛力人争战。摩西、亚伦与户珥，都上了山顶。

出 17:11 摩西何时举手，以色列人就获胜；何时垂手，亚玛力人就获胜。

出 17:12 但摩西的手发沉，他们就搬一块石头来，放在他以下，他就坐在上面。亚伦与户珥扶着他的手，一个在这边，一个在那边，他的手就稳住，直到日落的时候。

出 17:13 约书亚用刀击败了亚玛力王和他的百姓。

according to His purpose.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

II. After Abraham's victory “Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High”—Gen. 14:18:

Gen 14:18 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.

A. *Melchizedek is a type of Christ as the kingly High Priest; after Abraham gained the victory, Melchizedek appeared—Heb. 5:6, 10; 7:1-3.*

Heb 5:6 Even as also in another place He says, "You are a Priest forever according to the order of Melchizedec."

Heb 5:10 Being addressed by God as a High Priest according to the order of Melchizedec; Heb 7:1 For this Melchizedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,

Heb 7:2 To whom also Abraham apportioned a tenth part of all; first being interpreted king of righteousness, and then also king of Salem, which is king of peace;

Heb 7:3 Being without father, without mother, without genealogy; having neither beginning of days nor end of life, but likened to the Son of God, abides a priest perpetually.

B. *Before his appearing, Melchizedek, a priest of God, must have been interceding for Abraham; it must have been through his intercession that Abraham was able to slaughter the four kings and gain the victory— cf. Exo. 17:8-13.*

Exo 17:8 Then Amalek came and fought with Israel in Rephidim.

Exo 17:9 And Moses said to Joshua, Choose men for us, and go out; fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.

Exo 17:10 So Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.

Exo 17:11 And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.

Exo 17:12 But Moses' hands were heavy, so they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other side. So his hands were steady until the going down of the sun.

Exo 17:13 And Joshua defeated Amalek and his people with the edge of the sword. 41

三 今天我们的大祭司基督，正以隐藏的方式为我们代求（罗八 34，来七 25），使我们成为祂的得胜者，击败神的仇敌，好使基督借着我们的得胜，能在祂第二次来时公开地显现（参太二六 29）：

罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。

来 7:25 所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。

太 26:29 但我告诉你们，从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新的那日子。

- 1 我们都需要回应主的代求；我们若转到我们的灵里接触祂，总会有所回应——参诗二七 8。

诗 27:8 你说，你们当寻求我的面；那时我的心向你诉说，耶和華啊，你的面我正要寻求。

- 2 我们若照着这回应而行，忘掉我们的环境、仇敌、甚至自己，我们就会得着胜利，并且“杀败诸王”（就如己、天然的心思、放肆的情感、顽固的意志和其他的仇敌）。

- 3 在杀败诸王的末了，我们的麦基洗德就会向我们显现；那就是基督的再来；那时全地都要知道神是天地的主。

四 圣经提到照着麦基洗德等次的祭司职分（创十四 18），先于亚伦的祭司职分（出二八 1）；照着麦基洗德等次的祭司职分，高于亚伦的祭司职分——来七：

创 14:18 又有撒冷王麦基洗德带着饼和酒出来迎接；他是至高神的祭司。

出 28:1 你要从以色列人中，使你的哥哥亚伦，和他的儿子拿答、亚比户、以利亚撒、以他玛，一同就近你，可以作祭司事奉我。

来 7:1 这麦基洗德，撒冷王，至高神的祭司，就是那当亚伯拉罕杀败诸王回来的时候，迎接他，并给他祝福的。

来 7:2 亚伯拉罕也将所得的一切，分了十分之一给他。首先，他的名字翻出来是公义王；其次，他又是撒冷王，就是平安王。

C. Today Christ, our High Priest, is interceding for us in a hidden way (Rom. 8:34; Heb. 7:25) that we may be His overcomers to defeat God's enemies, so that through our victory Christ can be manifested openly in His second coming (cf. Matt. 26:29):

Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Matt 26:29 But I say to you, I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father.

1. We all need to echo the Lord's intercession; if we turn to our spirit and contact Him, there will always be some echoing— cf. Ps. 27:8.

Psa 27:8 When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek.

2. If we go according to that echoing, forgetting our environment, enemies, and even ourselves, we shall gain the victory and “slaughter the kings” (such as the self, the natural mind, the wild emotion, the stubborn will, and other enemies).

3. At the end of our slaughter of all the kings, our Melchizedek will appear to us; that will be the second coming of Christ; then all the earth will realize that God is the Possessor of heaven and earth.

D. The priesthood according to the order of Melchizedek is mentioned in the Scriptures (Gen. 14:18) before the priesthood of Aaron (Exo. 28:1); the priesthood according to the order of Melchizedek is higher than the Aaronic priesthood—Heb. 7:

Gen 14:18 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.

Exo 28:1 And bring near to yourself Aaron your brother and his sons with him, from among the children of Israel, that he may serve Me as a priest—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Heb 7:1 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,

Heb 7:2 To whom also Abraham apportioned a tenth part of all; first being interpreted king of righteousness, and then also king of Salem, which is king of peace;

来 7:3 他无父，无母，无族谱，既无时日之始，也无生命之终，乃与神的儿子相似，是永久为祭司的。

来 7:4 你们要想想，先祖亚伯拉罕把上等掳物中的十分之一给他，这人是何等尊大！

来 7:5 那些领受祭司职任的利未子孙，奉命照着律法从百姓，就是从他们的弟兄，收取十分之一，尽管他们的弟兄是从亚伯拉罕腰中出来的；

来 7:6 但那不与他们同谱系的，倒收取亚伯拉罕的十分之一，并为那蒙受应许的祝福。

来 7:7 向来都是卑小的蒙尊优的祝福，这是一无可驳的。

来 7:8 在这里，收取十分之一的，是必死的人；在那里，却是那被证实为活着的。

来 7:9 并且可以这样说，那收取十分之一的利未，也是借着亚伯拉罕纳了十分之一；

来 7:10 因为麦基洗德迎接亚伯拉罕的时候，利未还在他祖宗的腰中。

来 7:11 这样，借着利未人的祭司职分，若真能使人得完全（百姓原是根据这职分领受了律法），又何需另外兴起一位祭司，照着麦基洗德的等次，不照着亚伦的等次来称谓？

来 7:12 祭司的职分既已更换，律法也必须更换。

来 7:13 因为这些话所说到的人，原有分于别的支派，那支派里没有一人伺候过祭坛。

来 7:14 我们的主明显是从犹大支派出来的；论到这支派，摩西并没有讲到祭司的事。

来 7:15 既然照麦基洗德的样式，兴起一位不同的祭司来，我们的话就更是显然的了；

来 7:16 祂成了祭司，不是照着属肉之诫命的律法，乃是照着不能毁坏之生命的大能；

来 7:17 因为有为祂作见证的说，"你是照着麦基洗德的等次，永远为祭司。"

来 7:18 一面是先前的诫命，因其软弱和无益，而被废掉，

来 7:19 （律法原来一无所成，）另一面却在其上引进更美的盼望，借此我们可以亲近神。

来 7:20 再者，耶稣为祭司，既不是不起誓立的，

来 7:21 （那些人为祭司，原不是起誓立的，耶稣却是起誓立的，是借着那对祂说，"主起了誓绝不后悔，你是永远为祭司"的，）

来 7:22 祂就成了更美之约的保证。

来 7:23 那些为祭司的，人数众多，是因为有死拦阻，不能长久；

来 7:24 但耶稣既是永远长存的，祂就有不能更换的祭司职分。

来 7:25 所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。

来 7:26 象这样圣而无邪恶、无玷污、与罪人分别，并且高过诸天的祭司，原是与我们的合宜的；

来 7:27 祂不象那些大祭司，每天必须先为自己的罪，再为百姓的罪

Heb 7:3 Being without father, without mother, without genealogy; having neither beginning of days nor end of life, but likened to the Son of God, abides a priest perpetually.

Heb 7:4 And consider how great this one was, to whom the patriarch Abraham gave a tenth of the choice spoils.

Heb 7:5 And they of the sons of Levi, who received the priestly service, have a commandment to take tithes from the people according to the law, that is, from their brothers, though they have come forth from the loins of Abraham.

Heb 7:6 But he whose genealogy is not counted from them has taken tithes from Abraham and has blessed him who has the promises.

Heb 7:7 But without any dispute the lesser is blessed by the greater.

Heb 7:8 And here men, who die, receive tithes; but there, one of whom it is testified that he lives.

Heb 7:9 And, so to speak, through Abraham, Levi also, he who receives tithes, has been made to pay tithes,

Heb 7:10 For he was still in the loins of his father when Melchizedec met him.

Heb 7:11 If indeed then perfection were through the Levitical priesthood (for under it the people have received the law), what need was there still that a different Priest should arise according to the order of Melchizedec and that He should not be said to be according to the order of Aaron?

Heb 7:12 For since the priesthood is transferred, of necessity there comes into being a transfer of law also.

Heb 7:13 For He of whom these things are said belongs to a different tribe, from which no one has attended to the altar.

Heb 7:14 For it is evident that our Lord has risen out of Judah, concerning which tribe Moses spoke nothing about priests.

Heb 7:15 And it is still more abundantly evident since it is according to the likeness of Melchizedec that a different Priest arises,

Heb 7:16 Who has been appointed not according to the law of a fleshy commandment but according to the power of an indestructible life.

Heb 7:17 For it is testified, "You are a Priest forever according to the order of Melchizedec."

Heb 7:18 For there is, on the one hand, the setting aside of the preceding commandment because of its weakness and unprofitableness

Heb 7:19 (For the law perfected nothing), and, on the other hand, the bringing in thereupon of a better hope, through which we draw near to God.

Heb 7:20 And inasmuch as He was not made a Priest without the taking of an oath

Heb 7:21 (For they are appointed priests without the taking of an oath, but He, with the taking of an oath by Him who said to Him, "The Lord has sworn and will not regret it, You are a Priest forever"),

Heb 7:22 By so much Jesus has also become the surety of a better covenant.

Heb 7:23 And they are appointed priests many in number because death prevents them from continuing;

Heb 7:24 But He, because He abides forever, has His priesthood unalterable.

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,

Heb 7:27 Who does not have daily need, as the high priests do, to offer up sacrifices first for his own sins and then

献上祭物，因为祂献上自己，就把这事一次永远地作成了。

来 7:28 律法本是立软弱的人为大祭司，但在律法以后所起誓的话，却是立儿子为大祭司，乃是成全直到永远的。

1 基督在地上的职事里，乃是照着亚伦的等次为大祭司，为着除掉罪——九 14、26。

来 9:14 何况基督借着永远的灵，将自己无瑕无疵地献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？

来 9:26 如果这样，从创世以来，祂就必须多次受苦了；但如今祂在诸世代的终结显明了一次，好借着献上自己为祭，把罪除掉。

2 然后，基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司（五 6、10），为着胜过罪，不是为着罪献祭，乃是将那经过成为肉体、人性生活、钉十字架和复活之过程的神（由饼和酒所表征——太 二六 26 ~ 28）服事给我们，作我们生命的供应，使我们蒙拯救到底（来七 25）。

来 5:6 就如神在另一处又说，“你是照着麦基洗德的等次，永远为祭司。”

来 5:10 蒙神照着麦基洗德的等次，称为大祭司。

太 26:26 他们吃的时候，耶稣拿起饼来，祝福了，就擘开，递给门徒，说，你们拿着吃，这是我的身体。

太 26:27 又拿起杯来，祝谢了，递给他们，说，你们都喝这个，

太 26:28 因为这是我立约的血，为多人流出来，使罪得赦。

来 7:25 所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。

3 认识基督这位大祭司，在祂的君王职分里是公义王和撒冷王，乃是要在祂的作头和作主之下，让祂这赐生命的灵在我们里面管理我们，使我们成为新耶路撒冷，在其中有公义与平安作王——1 ~ 3 节，赛九 6，三二 1、17，彼后三 13，弗一 10。

来 7:1 这麦基洗德，撒冷王，至高神的祭司，就是那当亚伯拉罕杀败诸王回来的时候，迎接他，并给他祝福的。

来 7:2 亚伯拉罕也将所得的一切，分了十分之一给他。首先，他的名字翻出来是公义王；其次，他又是撒冷王，就是平安王。

来 7:3 他无父，无母，无族谱，既无时日之始，也无生命之终，乃与神的儿子相似，是永久为祭司的。

赛 9:6 因有一婴孩为我们而生，有一子赐给我们；政权必担在祂的肩头

for those of the people; for this He did once for all when He offered up Himself.

Heb 7:28 For the law establishes men as high priests who have weakness, but the word of the oath, which was after the law, establishes the Son, perfected forever.

1. In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin—9:14, 26.

Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

Heb 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.

2. Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (5:6, 10) for the overcoming of sin, not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply that we may be saved to the uttermost (Heb. 7:25).

Heb 5:6 Even as also in another place He says, "You are a Priest forever according to the order of Melchizedec."

Heb 5:10 Being addressed by God as a High Priest according to the order of Melchizedek;

Matt 26:26 And as they were eating, Jesus took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat; this is My body.

Matt 26:27 And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you,

Matt 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

3. To know Christ as the High Priest in His kingship as the King of righteousness and the King of Salem is to be under His headship and lordship, allowing Him as the lifegiving Spirit to rule within us for us to become the New Jerusalem, where both righteousness and peace reign—vv. 1-3; Isa. 9:6; 32:1, 17; 2 Pet. 3:13; Eph. 1:10.

Heb 7:1 For this Melchizedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,

Heb 7:2 To whom also Abraham apportioned a tenth part of all; first being interpreted king of righteousness, and then also king of Salem, which is king of peace;

Heb 7:3 Being without father, without mother, without genealogy; having neither beginning of days nor end of life, but likened to the Son of God, abides a priest perpetually.

Isa 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name

上；祂的名称为奇妙的策士、全能的神、永远的父、和平的君。

赛 32:1 看哪，必有一王凭公义作王，必有首领按公平掌权。

赛 32:17 公义的果效必是平安；公义的效验必是平静稳妥，直到永远。

彼后 3:13 但我们照祂的应许，期待新天新地，有义居住在其中。

弗 1:10 为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下；

4 认识尽属天祭司职分的基督，乃是接触祂，借着进入祂为我们的祷告、祂在神面前顾到我们的案件并祂将经过过程的神作为饼和酒服事给我们，使我们被祂浸透、浸润并与祂调和——太二六 26 ~ 28。

太 26:26 他们吃的时候，耶稣拿起饼来，祝福了，就擘开，递给门徒，说，你们拿着吃，这是我的身体。

太 26:27 又拿起杯来，祝谢了，递给他们，说，你们都喝这个，

太 26:28 因为这是我立约的血，为多人流出来，使罪得赦。

叁 使徒的职事与基督天上的职事合作，“为弟兄争战”，按着神和神的经纶为圣徒代求，并将经过过程的神服事到圣徒里面，作他们得胜的供应和享受——来七 25，八 2，路二二 31 ~ 32，约二一 15 ~ 17，徒六 4，启一 12 ~ 13，参出二八 9 ~ 12、15 ~ 21、29 ~ 30。

来 7:25 所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。

来 8:2 作了圣所，就是真帐幕的执事；这帐幕是主所支的，不是人所支的。

路 22:31 西门，西门，看哪，撒但想要得着你们，好筛你们象麦子一样。

路 22:32 但我已经为你祈求，叫你不至于失了信心，你回转过来，要坚固你的弟兄。

约 21:15 他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。

约 21:16 耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。

约 21:17 耶稣第三次对他说，约翰的儿子西门，你爱我么？彼得因为耶稣第三次对他说，你爱我么？就忧愁，对耶稣说，主啊，你是无所不知的，你知道我爱你。耶稣对他说，你喂养我的羊。

will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.

Isa 32:1 Indeed a King will reign according to righteousness, / And the rulers will rule according to justice.

Isa 32:17 And the work of righteousness will be peace, / And the result of righteousness, quietness and assurance forever.

2 Pet 3:13 But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells.

Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

4. To know Christ in His heavenly priesthood is to contact Him so that we may be saturated, soaked, and mingled with Him by entering into His praying for us, His taking care of our case before God, and His ministering to us the processed God as the bread and the wine —Matt. 26:26-28.

Matt 26:26 And as they were eating, Jesus took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat; this is My body.

Matt 26:27 And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you,

Matt 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.

III. The apostolic ministry in cooperation with Christ's heavenly ministry “fights for the brother” by interceding for the saints according to God and His economy and by ministering the processed God into the saints for their overcoming supply and enjoyment—Heb. 7:25; 8:2; Luke 22:31-32; John 21:15-17; Acts 6:4; Rev. 1:12-13; cf. Exo. 28:9-12, 15-21, 29-30.

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

Luke 22:31 Simon, Simon, behold, Satan has asked to have you all to sift you as wheat.

Luke 22:32 But I have made petition concerning you that your faith would not fail; and you, once you have turned again, establish your brothers.

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

徒 6:4 但我们要坚定持续地祷告，并尽话语的职事。

启 1:12 我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台；

启 1:13 灯台中间，有一位好象人子，身穿长袍，直垂到脚，胸前束着金带。

出 28:9 要取两块红玛瑙，刻上以色列儿子们的名字；

出 28:10 六个名字在这块宝石上，其余六个名字在那块宝石上，都照他们出生的次序。

出 28:11 要用刻宝石的手工，仿佛刻图章，按着以色列儿子们的名字，刻这两块宝石，镶嵌在金框内。

出 28:12 要将这两块宝石安在以弗得的两条肩带上，为以色列人作記念石。亚伦要在两肩上担他们的名字，在耶和華面前作为記念。

出 28:15 你要用巧匠的手工，作一个决断的胸牌；要和以弗得一样的作法，用金线，和蓝色、紫色、朱红色线，并捻的细麻作成。

出 28:16 这胸牌要四方的，叠为两层，长一虎口，宽一虎口。

出 28:17 要在上面镶嵌四行宝石：第一行是红宝石、黄玉、绿宝石，

出 28:18 第二行是红玉、蓝宝石、金钢石，

出 28:19 第三行是紫玛瑙、白玛瑙、紫晶，

出 28:20 第四行是黄璧玺、红玛瑙、碧玉；这些都要镶嵌在金框内。

出 28:21 这些宝石，按着以色列儿子们的名字，要有十二块；每块刻一个名字，仿佛刻图章，代表十二个支派。

出 28:29 亚伦进圣所的时候，要将决断胸牌上以色列儿子们的名字，带在胸前，在耶和華面前常作記念。

出 28:30 你又要将乌陵和土明放在决断的胸牌里；亚伦进到耶和華面前的时候，要带在胸前，在耶和華面前常将以色列人的决断牌带在胸前。

肆 享受基督在祂天上的职事里作君尊大祭司（诗一一〇4）的路，启示于诗篇一百一十篇三节——“当你争战的日子，你的民要以奉献为彩饰，甘心献上自己。你的少年人对你必如清晨的甘露”：

诗 110:4 耶和華起了誓，必不后悔；祂说，你是照着麦基洗德的等次，永远为祭司。

诗 110:3 当你争战的日子，你的民要以奉献为彩饰，甘心献上自己。你的少年人对你必如清晨的甘露。

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

Rev 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,

Rev 1:13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

Exo 28:9 And you shall take two onyx stones and engrave on them the names of the sons of Israel,

Exo 28:10 Six of their names on the one stone, and the names of the remaining six on the other stone, according to their birth.

Exo 28:11 With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones, according to the names of the sons of Israel; you shall make them enclosed in settings of gold.

Exo 28:12 And you shall put the two stones on the shoulder pieces of the ephod as stones of remembrance for the sons of Israel. And Aaron shall bear their names before Jehovah on his two shoulders for a memorial.

Exo 28:15 And you shall make a breastplate of judgment, the work of a skillful workman; like the work of the ephod you shall make it; of gold, of blue and purple and scarlet strands, and of fine twined linen you shall make it.

Exo 28:16 It shall be square and doubled; a span its length and a span its width.

Exo 28:17 And you shall enclose in it enclosures of stones, four rows of stones: the first row shall be a row of a sardius, a topaz, and an emerald;

Exo 28:18 And the second row, a carbuncle, a sapphire, and a diamond;

Exo 28:19 And the third row, a jacinth, an agate, and an amethyst;

Exo 28:20 And the fourth row, a chrysolite, and an onyx, and a jasper; they shall be set in gold in their enclosures.

Exo 28:21 And the stones shall be according to the names of the sons of Israel, twelve, according to their names; they shall be like the engravings of a signet, each according to its name, for the twelve tribes.

Exo 28:29 So Aaron shall bear the names of the sons of Israel in the breastplate of judgment on his heart when he goes into the sanctuary, for a memorial before Jehovah continually.

Exo 28:30 And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron's heart when he goes in before Jehovah, and Aaron shall bear the judgment of the children of Israel on his heart before Jehovah continually.

IV. The way to enjoy Christ in His heavenly ministry as the kingly High Priest (Psa. 110:4) is revealed in Psalm 110:3—“Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn”:

Psa 110:4 Jehovah has sworn, / And He will not change: / You are a Priest forever / According to the order of Melchizedek.

Psa 110:3 Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn.

一 在主眼中，我们甘心的奉献，将自己献给祂，乃是一种彩饰；虽然召会堕落了，历世纪以来仍有一条线，有一班人以奉献为彩饰，为荣美，甘心将自己献给主。

二 “彩饰”也可译为“装饰”；奉献的彩饰乃是一种装饰；我们若甘心将自己献给主，就会有神圣、属天的光彩而显为美丽。

三 照着本诗，使基督得着滋润的甘露来自“清晨”：

- 1 我们需要在清晨被孕育为滋润基督的甘露；这与晨更有关。
- 2 我们若不清早起来接触主，就会失去成为清晨的甘露以滋润基督的机会。
- 3 愿我们回应祂说，“主耶稣，我要作清晨所孕育并产生的甘露，使你得着滋润。”

伍 亚伯拉罕得着胜利后，麦基洗德为他祝福，说，“愿天地的主、至高的神赐福与亚伯兰；至高的神把敌人交在你手里，是当受颂赞的。亚伯兰就将所得的一切，拿了十分之一给他。…亚伯兰对所多玛王说，我已经向天地的主，至高的神耶和华举手起誓；凡是你的东西，就是一根线、一根鞋带，我都不拿，免得你说，我使亚伯兰富足”——创十四 19～20、22～23：

A. *In the eyes of the Lord our willing consecration, our offering ourselves to Him, is a matter of splendor; although the church has become degraded, throughout the centuries there has been a line of those who have offered themselves willingly to the Lord in the splendor, the beauty, of their consecration.*

B. *The word splendor may also be translated “adornment”; the splendor of consecration is an adornment; if we offer ourselves willingly to the Lord, we will be beautified with a divine, heavenly splendor.*

C. *According to the poetry here, the dew with which Christ is watered comes from “the womb of the dawn”:*

1. We need to enter into this womb to be conceived as the dew with which to water Christ; this involves our morning watch.
2. If we do not rise up early in the morning to contact the Lord, we will miss the opportunity to enter into the womb of the dawn to be made dew for Christ’s watering.
3. May we respond to Him by saying, “Lord Jesus, I want to be the dew conceived and produced by the womb of the dawn for You to be watered.”

V. After Abraham’s victory Melchizedek “blessed him and said, Blessed be Abram of God the Most High, / Possessor of heaven and earth; / And blessed be God the Most High, / Who has delivered your enemies into your hand. And Abram gave him a tenth of all…Abram said to the king of Sodom, I have lifted up my hand to Jehovah, God the Most High, Possessor of heaven and earth, that I will not take a thread or a sandal thong or anything that is yours, lest you say, I have made Abram rich”—Gen. 14:19-20, 22-23:

创 14:19 他为亚伯兰祝福，说，愿天地的主、至高的神赐福与亚伯兰；
创 14:20 至高的神把敌人交在你手里，是当受颂赞的。亚伯兰就将所得的一切，拿了十分之一给他。
创 14:22 但亚伯兰对所多玛王说，我已经向天地的主，至高的神耶和华举手起誓；
创 14:23 凡是你的东西，就是一根线、一根鞋带，我都不拿，免得你说，我使亚伯兰富足。

Gen 14:19 And he blessed him and said, Blessed be Abram of God the Most High, / Possessor of heaven and earth;
Gen 14:20 And blessed be God the Most High, / Who has delivered your enemies into your hand. And Abram gave him a tenth of all.
Gen 14:22 But Abram said to the king of Sodom, I have lifted up my hand to Jehovah, God the Most High, Possessor of heaven and earth,
Gen 14:23 That I will not take a thread or a sandal thong or anything that is yours, lest you say, I have made Abram rich;

一 因着亚伯拉罕这得胜者胜过了神的仇敌，在地上与神站在一起，神就能不仅称为天上的神（代下三六 23，尼一 5，二 4、20），也称为天地的主（创十四 19、22）。

A. Because Abraham, an overcomer, had gained the victory over God's enemies and was standing with God on the earth, God could be referred to not only as the God of heaven (2 Chron. 36:23; Neh. 1:5; 2:4, 20) but also as the Possessor of heaven and earth (Gen. 14:19, 22).

代下 36:23 波斯王古列如此说，耶和华中天上的神已将地上万国赐给我，又嘱咐我在犹大的耶路撒冷为祂建造殿宇。你们中间凡作祂子民的，可以上去，愿耶和华中他的神与他同在！
尼 1:5 说，耶和华中天上的神，大而可畏的神啊，你向爱你、守你诫命的人守约并施慈爱；
尼 2:4 王问我说，你要求什么？于是我祷告天上的神。
尼 2:20 我回答他们说，天上的神必亲自使我们亨通；所以我们作祂仆人的，要起来建造。你们却在耶路撒冷无分、无权、无纪念。
创 14:19 他为亚伯兰祝福，说，愿天地的主、至高的神赐福与亚伯兰；
创 14:22 但亚伯兰对所多玛王说，我已经向天地的主，至高的神耶和华举手起誓；

2 Chron 36:23 Thus says Cyrus the king of Persia: All the kingdoms of the earth has Jehovah the God of heaven given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may Jehovah his God be with him, and let him go up!
Neh 1:5 And said, I beseech You, O Jehovah the God of heaven, the great and awesome God, who keeps covenant and lovingkindness with those who love Him and keep His commandments:
Neh 2:4 And the king said to me, What do you request? So I prayed to the God of heaven.
Neh 2:20 And I answered them and said to them, The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem.
Gen 14:19 And he blessed him and said, Blessed be Abram of God the Most High, / Possessor of heaven and earth;
Gen 14:22 But Abram said to the king of Sodom, I have lifted up my hand to Jehovah, God the Most High, Possessor of heaven and earth,

二 亚伯拉罕胜过属地物质的试诱，显出他在这事上的纯洁；我们享受在天上职事里之基督的表显，见于我们对财物的处理方式：

B. Abraham overcame the temptation of earthly substance, displaying his purity in this matter; the manifestation of our enjoyment of Christ in His heavenly ministry is seen in the way we handle our material possessions:

1 为着主在地上的行动，我们需要跟随亚伯拉罕的榜样，用属地的财物尊崇我们升天的主——20 节，来七 2、4，参玛三 8 ~ 10，路六 38。

1. For the Lord's move on earth, we need to follow the pattern of Abraham by honoring our ascended Lord with our earthly substance —v. 20; Heb. 7:2, 4; cf. Mal. 3:8-10; Luke 6:38.

创 14:20 至高的神把敌人交在你手里，是当受颂赞的。亚伯兰就将所得的一切，拿了十分之一给他。
来 7:2 亚伯拉罕也将所得的一切，分了十分之一给他。首先，他的名字翻出来是公义王；其次，他又是撒冷王，就是平安王。
来 7:4 你们要想想，先祖亚伯拉罕把上等掳物中的十分之一给他，这人是何等尊大！

Gen 14:20 And blessed be God the Most High, / Who has delivered your enemies into your hand. And Abram gave him a tenth of all.
Heb 7:2 To whom also Abraham apportioned a tenth part of all; first being interpreted king of righteousness, and then also king of Salem, which is king of peace;
Heb 7:4 And consider how great this one was, to whom the patriarch Abraham gave a tenth of the choice spoils.

玛 3:8 人岂可夺取神之物呢？你们竟夺取我的物，你们却说，我们在何事上夺取你的物呢？你们夺取了当纳的十分之一，和当献的供物。

玛 3:9 你们为咒诅所咒诅，但你们通国的人，仍夺取我的物。

玛 3:10 万军之耶和华说，你们要将当纳的十分之一，全然送入仓库，使我家有粮，以此试试我，是否为你们敞开天上的窗户，倾福与你们，甚至无处可容。

路 6:38 你们要给人，就必有给你们的，用十足的量器，连摇带按，上尖下流的倒在你们怀里；因为你们用什么量器量给人，也必用什么量器量给你们。

2 为着主在地上的行动，我们需要胜过属地财物的试探，享受经过过程之三神之丰富——创十四 21 ~ 24，参王下五 15 ~ 27，约叁 7 ~ 8。

创 14:21 所多玛王对亚伯兰说，你把人口给我，财物你自己拿去。

创 14:22 但亚伯兰对所多玛王说，我已经向天地的主，至高的神耶和华举手起誓；

创 14:23 凡是你的东西，就是一根线、一根鞋带，我都不拿，免得你说，我使亚伯兰富足。

创 14:24 只有仆人们所吃的，并与我同行的亚乃、以实各、慢利所应得的分，可以任凭他们拿去。

王下 5:15 乃缦带着一切跟随他的人，回到神人那里；他进去，站在他面前，说，如今我知道，除了在以色列之外，全地并没有神。现在求你收下仆人的礼物。

王下 5:16 以利沙说，我指着永活的耶和华，就是我侍立在祂面前的那位起誓，我必不接受。乃缦再三地求他，他却不接受。

王下 5:17 乃缦说，你若不肯接受，请将两骡子驮的土赐给你仆人，因你仆人必不再将燔祭或平安祭献与别神，只献给耶和华。

王下 5:18 惟有这件事，愿耶和华饶恕你仆人：我主人进临门庙叩拜的时候，我用手揆他，我在临门庙也就叩拜。我在临门庙叩拜的这事，愿耶和华饶恕仆人。

王下 5:19 以利沙对他说，你平平安安地去吧。乃缦离开他走了不远，

王下 5:20 神人以利沙的仆人基哈西心里说，我主人白白放过这亚兰人乃缦，不从他手里受他带来的礼物，我指着永活的耶和华起誓，我必跑去追上他，向他要些东西。

王下 5:21 于是基哈西追赶乃缦。乃缦看见有人追赶，就急忙下车迎着他，说，都平安么？

王下 5:22 他说，都平安。我主人打发我来说，刚才有两个少年人，是申言者的门徒，从以法莲山地来见我；请你赐他们一他连得银子，两套衣裳。

王下 5:23 乃缦说，请接受二他连得。他再三地促请基哈西，并将二他连得银子包在两个口袋里，连同两套衣裳，交给两个仆

Mal 3:8 Will a man rob God? Yet you have robbed Me. But you say, How have we robbed You? In tithes and offerings.

Mal 3:9 With the curse you are cursed, yet you, even the whole nation, rob Me.

Mal 3:10 Bring the whole tithe to the storehouse that there may be food in My house; and prove Me, if you will, by this, says Jehovah of hosts, whether I will open to you the windows of heaven and pour out blessing for you until there is no room for it.

Luke 6:38 Give, and it will be given to you; a good measure, pressed down, shaken together, and running over, they will give into your bosom. For with what measure you measure, it shall be measured to you in return.

2. For the Lord's move on earth, we need to overcome the temptation of earthly substance by enjoying the riches of the processed Triune God— Gen. 14:21-24; cf. 2 Kings 5:15-27; 3 John 7-8.

Gen 14:21 And the king of Sodom said to Abram, Give me the people, and take the possessions for yourself.

Gen 14:22 But Abram said to the king of Sodom, I have lifted up my hand to Jehovah, God the Most High, Possessor of heaven and earth,

Gen 14:23 That I will not take a thread or a sandal thong or anything that is yours, lest you say, I have made Abram rich;

Gen 14:24 Except only that which the young men have eaten and the portion of the men who went with me—Aner, Eshcol, and Mamre; let them take their portion.

2 Kings 5:15 And he returned to the man of God, he and all his company, and came and stood before him and said, Now I know that there is no God in all the earth except with Israel. And now, please accept a present from your servant.

2 Kings 5:16 But he said, As Jehovah lives, before whom I stand, I will receive nothing. And Naaman urged him to take it, but he refused.

2 Kings 5:17 And Naaman said, Then if not, please let your servant be given two mule-loads of earth, for your servant will no more offer burnt offerings and sacrifices to other gods, but to Jehovah only.

2 Kings 5:18 In this matter may Jehovah pardon your servant: When my master goes into the house of Rimmon to bow down there and leans on my arm, and I bow down in the house of Rimmon, when I bow down in the house of Rimmon, may Jehovah pardon your servant in this matter.

2 Kings 5:19 And he said to him, Go in peace. And when he had gone from him a little way,

2 Kings 5:20 Gehazi, the attendant of Elisha the man of God said, Now my master has spared Naaman this Syrian by not receiving from his hand that which he brought. As Jehovah lives, I will run after him and take something from him.

2 Kings 5:21 So Gehazi pursued Naaman. And when Naaman saw him running after him, he alighted from the chariot to meet him and said, Is all well?

2 Kings 5:22 And he said, All is well. My master has sent me, saying, Now at this moment two young men from among the sons of the prophets have come to me from the hill country of Ephraim; please give them a talent of silver and two changes of clothes.

2 Kings 5:23 And Naaman said, Please take two talents. And he urged him and bound two talents of silver in two bags, with two changes of clothes, and gave them to two of his attendants; and they carried them before

人；他们就在基哈西前头抬着走。

王下 5:24 到了山冈，基哈西从他们手中接过来，存放在屋里；然后打发他们离去，他们就走了。

王下 5:25 基哈西进去，站在他主人面前。以利沙问他说，基哈西，你从哪里来？他说，仆人没有往哪里去。

王下 5:26 以利沙对他说，那人下车转回迎你的时候，我的心岂没有去呢？这岂是接受银子和衣裳，买橄榄园、葡萄园、牛羊、仆婢的时候呢？

王下 5:27 因此，乃缦的麻风必沾附于你和你的后裔，直到永远。基哈西从以利沙面前出去，就患了麻风，象雪那样白。

约叁 7 因他们是为那名出外，对于外邦人一无所取。

约叁 8 所以我们应该款待、供应这样的人，使我们能成为在真理上的同工。

him.

2 Kings 5:24 And when he came to the hill, he took them from their hand and deposited them in the house. And he sent the men away, and they departed.

2 Kings 5:25 And he went in and stood before his master. And Elisha said to him, Where have you come from, Gehazi? And he said, Your servant has not gone anywhere.

2 Kings 5:26 And he said to him, Did not my heart go with you when the man turned from his chariot to meet you? Is it a time to receive silver and to receive clothing and olive groves and vineyards and sheep and oxen and male servants and female servants?

2 Kings 5:27 Therefore the leprosy of Naaman shall cleave to you and to your seed forever. And he went out from his presence a leper as white as snow.

3 John 7 For on behalf of the Name they went out, taking nothing from the Gentiles.

3 John 8 We therefore ought to support such ones that we may become fellow workers in the truth.