

創世記結晶讀經（二）

第五篇

在基督天上的職事裏 為弟兄爭戰而享受祂

EM 詩歌 s34

讀經：創十四，來七 1 ~ 4、25 ~ 26，八 2

- 創 14:1 當暗拉非作示拿王，亞畧作以拉撒王，基大老瑪作以攔王，提達作戈印王的時候，
- 創 14:2 他們都攻打所多瑪王比銳、蛾摩拉王比沙、押瑪王示納、洗扁王善以別、和比拉王；比拉就是瑣珥。
- 創 14:3 這五王都在西訂谷會合；西訂谷就是鹽海。
- 創 14:4 他們已經服事基大老瑪十二年，到第十三年就背叛了。
- 創 14:5 第十四年，基大老瑪和同盟的王都來在亞特律加寧，擊敗了利乏音人；在哈麥擊敗了蘇西人，在沙微基列亭擊敗了以米人，
- 創 14:6 在西珥山擊敗了何利人，一直追擊到靠近曠野的伊勒巴蘭。
- 創 14:7 他們回到安密巴，就是加低斯，擊敗了亞瑪力全地的人，以及住在哈洗遜他瑪的亞摩利人。
- 創 14:8 於是所多瑪王、蛾摩拉王、押瑪王、洗扁王、和比拉王（比拉就是瑣珥）都出來，在西訂谷擺陣，與他們交戰，
- 創 14:9 就是與以攔王基大老瑪、戈印王提達、示拿王暗拉非、以拉撒王亞畧交戰；乃是四王與五王交戰。
- 創 14:10 西訂谷有許多石漆坑；所多瑪王和蛾摩拉王逃跑，掉在坑裏，其餘的人都往山地逃跑。
- 創 14:11 四王就把所多瑪和蛾摩拉所有的財物，並一切的糧食，都擄掠去了；
- 創 14:12 又把亞伯蘭的姪兒羅得和羅得的財物擄掠去了，當時羅得正住在所多瑪。
- 創 14:13 有一個逃出來的人，來告訴希伯來人亞伯蘭；亞伯蘭正住在亞摩利人慢利的橡樹那裏。慢利和以實各並亞乃都是弟兄，曾與亞伯蘭聯盟。
- 創 14:14 亞伯蘭聽見他姪兒被擄去，就率領他家裏生養的精練壯丁三百一十八人，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.

創 14:15 便在夜間，自己同僕人分隊擊敗敵人，又追到大馬色北邊的何把，
創 14:16 將一切財物奪回來，連他姪兒羅得和他的財物，以及婦女、人民也都奪回來。
創 14:17 亞伯蘭擊敗大老瑪和與他同盟的王回來的時候，所多瑪王出來，在沙微谷迎接他；沙微谷就是王谷。
創 14:18 又有撒冷王麥基洗德帶著餅和酒出來迎接；他是至高神的祭司。
創 14:19 他為亞伯蘭祝福，說，願天地的主、至高的神賜福與亞伯蘭；
創 14:20 至高的神把敵人交在你手裏，是當受頌讚的。亞伯蘭就將所得的一切，拿了十分之一給他。
創 14:21 所多瑪王對亞伯蘭說，你把人口給我，財物你自己拿去。
創 14:22 但亞伯蘭對所多瑪王說，我已經向天地的主，至高的神耶和華舉手起誓；
創 14:23 凡是你的東西，就是一根線、一根鞋帶，我都不拿，免得你說，我使亞伯蘭富足。
創 14:24 只有僕人們所喫的，並與我同行的亞乃、以實各、幔利所應得的分，可以任憑他們拿去。
來 7:1 這麥基洗德，撒冷王，至高神的祭司，就是那當亞伯拉罕殺敗諸王回來的時候，迎接他，並給他祝福的。
來 7:2 亞伯拉罕也將所得的一切，分了十分之一給他。首先，他的名字繙出來是公義王；其次，他又是撒冷王，就是平安王。
來 7:3 他無父，無母，無族譜，既無時日之始，也無生命之終，乃與神的兒子相似，是永久為祭司的。
來 7:4 你們要想想，先祖亞伯拉罕把上等擄物中的十分之一給他，這人是何等尊大！
來 7:25 所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。
來 7:26 像這樣聖而無邪惡、無玷污、與罪人分別，並且高過諸天的祭司，原是與我們合宜的；
來 8:2 作了聖所，就是真帳幕的執事；這帳幕是主所支的，不是人所支的。

壹 憑信而活，如同亞伯拉罕所作的，乃是在基督天上的職事裏與祂合作，不僅過祭壇和帳棚的生活，也為弟兄爭戰—創十二7～8，十四，羅四12：

創 12:7 耶和華向亞伯蘭顯現，說，我要把這地賜給你的後裔。亞伯蘭就在那裏為向他顯現的耶和華築了一座壇。
創 12:8 從那裏他又遷到伯特利東邊的山，支搭帳棚；西邊是伯特利，東邊是艾；他在那裏又為耶和華築了一座壇，並且呼求耶和華的名。

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.

創 14 (從畧。)

羅 4:12 又作受割禮之人的父，就是那些不但受割禮，並且照我們祖
宗亞伯拉罕，未受割禮時之信的腳蹤而行的人。

一 羅得錯誤的離別亞伯拉罕，漸漸挪移帳棚，直到所多瑪 (創十三 5 ~ 12) ; 『所多瑪人在耶和華面前罪大惡極』 (13) :

創 13:5 與亞伯蘭同行的羅得，也有牛羣、羊羣、帳棚。

創 13:6 那地容納不下他們；因為他們的家產甚多，使他們不能同住一起。

創 13:7 當時，迦南人與比利洗人住在那地。牧養亞伯蘭牲畜的人和牧養羅得牲畜的人起了爭執。

創 13:8 亞伯蘭就對羅得說，你我不可相爭，你的牧人和我的牧人也不可相爭，因為我們是弟兄。

創 13:9 遍地不都在你面前麼？請你離開我；你向左，我就向右；你向右，我就向左。

創 13:10 羅得舉目看見約但河的全平原，直到瑣珥，都是滋潤的；那地在耶和華毀滅所多瑪、蛾摩拉以前，如同耶和華的園子，也像埃及地。

創 13:11 於是羅得為自己選擇約但河的全平原，往東遷移；他們彼此分離了。

創 13:12 亞伯蘭住在迦南地；羅得住在平原的城邑，並且漸漸挪移帳棚，直到所多瑪。

創 13:13 所多瑪人在耶和華面前罪大惡極。

1 離開亞伯拉罕就是離開神的目標和神的保護—參腓三 17，林前四 16 ~ 17，來十三 7。

腓 3:17 弟兄們，你們要一同效法我，你們怎樣以我們為榜樣，也當留意那些這樣行的人。

林前 4:16 所以我懇求你們要效法我。

林前 4:17 因此我已打發提摩太到你們那裏去；他在主裏是我所親愛、忠信的孩子；他必題醒你們，我在基督耶穌裏怎樣行事，正如我在各處各召會中所教導的。

來 13:7 要記念那些帶領你們，對你們講過神話語的人，要效法他們的信心，留心看他們為人的結局。

2 我們需要將自己聯於並跟隨神經綸中正確的人，好使我們蒙保守在生命的線上和主行動的流中—林前十五 33，箴十三 20，提後一 15 ~ 18，二 22。

林前 15:33 你們不要受迷惑：濫交敗壞善行。

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 與智慧人同行的，必得智慧；和愚昧人作伴的，必受虧損。
提後 1:15 你知道所有在亞西亞的人都離棄了我，其中有腓吉路和黑摩其尼。
提後 1:16 願主憐憫阿尼色弗一家，因他屢次使我舒爽，且不以我的鎖鏈為恥；
提後 1:17 反倒到羅馬的時候，殷勤的尋找我，並且找着了。
提後 1:18 願主使他在那日從主得着憐憫。他在以弗所怎樣多方的服事我，你知道得最清楚。
提後 2:22 你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。

二 因着所多瑪周圍的土地肥美，羅得就走向所多瑪；最終，他遷入那城，住在那裏，並且定居在那裏；在神的主宰下所多瑪被擊敗，羅得被擄——創十四 12，參耶二 13。

創 14:12 又把亞伯蘭的姪兒羅得和羅得的財物擄掠去了，當時羅得正住在所多瑪。
耶 2:13 因為我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。

三 亞伯拉罕不計算弟兄的弱點，也不對羅得幸災樂禍；就亞伯拉罕說，看見弟兄被擄對他乃是羞恥——約壹五 16 上，賽五八 6 ~ 7，箴十 12，雅五 19 ~ 20。

約壹 5:16 上 人若看見他的弟兄犯了不至於死的罪，就當為他祈求，將生命賜給他，就是給那些犯了不至於死之罪的。…
賽 58:6 我所揀選的禁食，豈不是要鬆開兇惡的繩，解下軛上的索，使被欺壓的自由出去，並折斷一切的軛麼？
賽 58:7 豈不是要把你的餅分給饑餓的人，將飄流的窮人接到你家中；見赤身的，給他衣服遮體；顧恤自己的骨肉而不掩藏麼？
箴 10:12 恨能挑啟爭端；愛能遮掩一切過錯。
雅 5:19 我的弟兄們，你們中間若有人受迷惑離開真理，有人使他回轉，
雅 5:20 這人該知道，那叫一個罪人從他錯謬的路上轉回的，必救他的魂脫離死亡，也必遮蓋眾多的罪。

四 亞伯拉罕得了羅得被擄的消息，就決意要為羅得爭戰；並且他出去爭戰以前禱告，向天地的主，至高的神耶和華舉手起誓——創十四 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.*

創 14:14 亞伯蘭聽見他姪兒被擄去，就率領他家裏生養的精練壯丁三百一十八人，直追到但，

創 14:22 但亞伯蘭對所多瑪王說，我已經向天地的主，至高的神耶和華舉手起誓；

提前 2:8 所以，我願男人無忿怒，無爭論，舉起虔聖的手，隨處禱告。

五 亞伯拉罕決定帶着他的三百一十八名壯丁，與四王並他們的軍隊爭戰，這是由於在景象背後，撒冷王（意思是『平安王』）麥基洗德（意思是『公義王』）為羅得、亞伯拉罕並亞伯拉罕的爭戰代求—創十四 18 ~ 20，來七 1 ~ 4、25 ~ 26，四 14 ~ 16，羅八 26 ~ 29、34。

創 14:18 又有撒冷王麥基洗德帶着餅和酒出來迎接；他是至高神的祭司。

創 14:19 他為亞伯蘭祝福，說，願天地的主、至高的神賜福與亞伯蘭；

創 14:20 至高的神把敵人交在你手裏，是當受頌讚的。亞伯蘭就將所得的一切，拿了十分之一給他。

來 7:1 這麥基洗德，撒冷王，至高神的祭司，就是那當亞伯拉罕殺敗諸王回來的時候，迎接他，並給他祝福的。

來 7:2 亞伯拉罕也將所得的一切，分了十分之一給他。首先，他的名字繙出來是公義王；其次，他又是撒冷王，就是平安王。

來 7:3 他無父，無母，無族譜，既無時日之始，也無生命之終，乃與神的兒子相似，是永久為祭司的。

來 7:4 你們要想想，先祖亞伯拉罕把上等擄物中的十分之一給他，這人是何等尊大！

來 7:25 所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。

來 7:26 像這樣聖而無邪惡、無玷污、與罪人分別，並且高過諸天的 大祭司，原是與我們合宜的；

來 4:14 所以，我們既有一位經過了諸天，尊大的大祭司，就是神的兒子耶穌，便當堅守所承認的。

來 4:15 因我們並非有一位不能同情我們軟弱的大祭司，祂乃是在各方面受過試誘，與我們一樣，只是沒有罪。

來 4:16 所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。

羅 8:26 況且，那靈也照樣幫同擔負我們的軟弱；我們本不曉得當怎樣禱告，只是那靈親自說不出來的歎息，為我們代求。

羅 8:27 那鑒察人心的，曉得那靈的意思，因為祂是照着神為聖徒代求。

羅 8:28 還有，我們曉得萬有都互相効力，叫愛神的人得益處，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。

羅 8:29 因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

羅 8:34 誰能定我們的罪？有基督耶穌已經死了，而且已經復活了，現今在神的右邊，還為我們代求。

貳 亞伯拉罕得着勝利後，『有撒冷王麥基洗德帶着餅和酒出來迎接；他是至高神的祭司』——創十四 18：

創 14:18 又有撒冷王麥基洗德帶着餅和酒出來迎接；他是至高神的祭司。

一 麥基洗德豫表基督是君尊的大祭司；亞伯拉罕得着勝利後，麥基洗德出現了一來五 6、10，七 1 ~ 3。

來 5:6 就如神在另一處又說，『你是照着麥基洗德的等次，永遠為祭司。』

來 5:10 蒙神照着麥基洗德的等次，稱為大祭司。

來 7:1 這麥基洗德，撒冷王，至高神的祭司，就是那當亞伯拉罕殺敗諸王回來的時候，迎接他，並給他祝福的。

來 7:2 亞伯拉罕也將所得的一切，分了十分之一給他。首先，他的名字繙出來是公義王；其次，他又是撒冷王，就是平安王。

來 7:3 他無父，無母，無族譜，既無時日之始，也無生命之終，乃與神的兒子相似，是永久為祭司的。

二 麥基洗德是神的祭司，他在出現之前，必定曾為亞伯拉罕代求；亞伯拉罕能殺敗四王得着勝利，必是藉着麥基洗德的代求——參出十七 8 ~ 13。

出 17:8 那時，亞瑪力人來在利非訂，和以色列人爭戰。

出 17:9 摩西對約書亞說，你為我們選出人來，出去和亞瑪力人爭戰。明天我手裏要拿着神的杖，站在山頂上。

出 17:10 於是約書亞照着摩西對他所說的話行，和亞瑪力人爭戰。摩西、亞倫與戶珥，都上了山頂。

出 17:11 摩西何時舉手，以色列人就勝；何時垂手，亞瑪力人就勝。

出 17:12 但摩西的手發沉，他們就搬一塊石頭來，放在他以下，他就坐在上面。亞倫與戶珥扶着他的手，一個在這邊，一個在那邊，他的手就穩住，直到日落的時候。

出 17:13 約書亞用刀擊敗了亞瑪力王和他的百姓。

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 今天我們的大祭司基督，正以隱藏的方式為我們代求（羅八 34，來七 25），使我們成為祂的得勝者，擊敗神的仇敵，好使基督藉着我們的得勝，能在祂第二次來時公開的顯現（參太二六 29）：

羅 8:34 誰能定我們的罪？有基督耶穌已經死了，而且已經復活了，現今在神的右邊，還為我們代求。

來 7:25 所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。

太 26:29 但我告訴你們，從今以後，我絕不喝這葡萄樹的產品，直到我在我父的國裏，同你們喝新的那日子。

- 1 我們都需要回應主的代求；我們若轉到我們的靈裏接觸祂，總會有所回應——參詩二七 8。

詩 27:8 你說，你們當尋求我的面；那時我的心向你說，耶和華啊，你的面我正要尋求。

- 2 我們若照着這回應而行，忘掉我們的環境、仇敵、甚至自己，我們就會得着勝利，並且『殺敗諸王』（就如己、天然的心思、放肆的情感、頑固的意志和其他的仇敵）。

- 3 在殺敗諸王的末了，我們的麥基洗德就會向我們顯現；那就是基督的再來；那時全地都要知道神是天地的主。

四 聖經題到照着麥基洗德等次的祭司職分（創十四 18），先於亞倫的祭司職分（出二八 1）；照着麥基洗德等次的祭司職分，高於亞倫的祭司職分——來七：

創 14:18 又有撒冷王麥基洗德帶着餅和酒出來迎接；他是至高神的祭司。

出 28:1 你要從以色列人中，使你的哥哥亞倫，和他的兒子拿答、亞比戶、以利亞撒、以他瑪，一同就近你，可以作祭司事奉我。

來 7:1 這麥基洗德，撒冷王，至高神的祭司，就是那當亞伯拉罕殺敗諸王回來的時候，迎接他，並給他祝福的。

來 7:2 亞伯拉罕也將所得的一切，分了十分之一給他。首先，他的名字繙出來是公義王；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;

來 7:3 他無父，無母，無族譜，既無時日之始，也無生命之終，乃與神的兒子相似，是永久為祭司的。

來 7:4 你們要想想，先祖亞伯拉罕把上等擄物中的十分之一給他，這人是何等尊大！

來 7:5 那些領受祭司職任的利未子孫，奉命照着律法從百姓，就是從他們的弟兄，收取十分之一，儘管他們的弟兄是從亞伯拉罕腰中出來的；

來 7:6 但那不與他們同譜系的，倒收取亞伯拉罕的十分之一，並為那蒙受應許的祝福。

來 7:7 向來都是卑小的蒙尊優的祝福，這是一無可駁的。

來 7:8 在這裏，收取十分之一的，是必死的人；在那裏，卻是那被證實為活着的。

來 7:9 並且可以這樣說，那收取十分之一的利未，也是藉着亞伯拉罕納了十分之一；

來 7:10 因為麥基洗德迎接亞伯拉罕的時候，利未還在他祖宗的腰中。

來 7:11 這樣，藉着利未人的祭司職分，若真能使人得完全（百姓原是根據這職分領受了律法），又何需另外興起一位祭司，照着麥基洗德的等次，不照着亞倫的等次來稱謂？

來 7:12 祭司的職分既已更換，律法也必須更換。

來 7:13 因為這些話所說到的人，原有分於別的支派，那支派裏沒有一人伺候過祭壇。

來 7:14 我們的主明顯是從猶大支派出來的；論到這支派，摩西並沒有講到祭司的事。

來 7:15 既然照麥基洗德的樣式，興起一位不同的祭司來，我們的話就更是顯然的了；

來 7:16 祂成了祭司，不是照着屬肉之誠命的律法，乃是照着不能毀壞之生命的大能；

來 7:17 因為有為祂作見證的說，『你是照着麥基洗德的等次，永遠為祭司。』

來 7:18 一面是先前的誠命，因其軟弱和無益，而被廢掉，

來 7:19 （律法原來一無所成，）另一面卻在其上引進更美的盼望，藉此我們可以親近神。

來 7:20 再者，耶穌為祭司，既不是不起誓立的，

來 7:21 （那些人為祭司，原不是起誓立的，耶穌卻是起誓立的，是藉着那對祂說，『主起了誓絕不後悔，你是永遠為祭司』的，）

來 7:22 祂就成了更美之約的保證。

來 7:23 那些為祭司的，人數眾多，是因為有死攔阻，不能長久；

來 7:24 但耶穌既是永遠長存的，祂就有不能更換的祭司職分。

來 7:25 所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。

來 7:26 像這樣聖而無邪惡、無玷污、與罪人分別，並且高過諸天的祭司，原是與我們合宜的；

來 7:27 祂不像那些大祭司，每天必須先為自己的罪，再為百姓的罪

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

獻上祭物，因為祂獻上自己，就把這事一次永遠的作成了。

來 7:28 律法本是立軟弱的人為大祭司，但在律法以後所起誓的話，卻是立兒子為大祭司，乃是成全直到永遠的。

1 基督在地上的職事裏，乃是照着亞倫的等次為大祭司，為着除掉罪—九 14、26。

來 9:14 何況基督藉着永遠的靈，將自己無瑕無疵的獻給神，祂的血豈不更潔淨我們的良心，使其脫離死行，叫我們事奉活神麼？

來 9:26 如果這樣，從創世以來，祂就必須多次受苦了；但如今祂在諸世代的終結顯明了一次，好藉着獻上自己為祭，把罪除掉。

2 然後，基督在天上的職事裏，乃是照着麥基洗德的等次標出為大祭司（五 6、10），為着勝過罪，不是為着罪獻祭，乃是將那經過成為肉體、人性生活、釘十字架和復活之過程的神（由餅和酒所表徵—太 二六 26～28）服事給我們，作我們生命的供應，使我們蒙拯救到底（來七 25）。

來 5:6 就如神在另一處又說，『你是照着麥基洗德的等次，永遠為祭司。』

來 5:10 蒙神照着麥基洗德的等次，稱為大祭司。

太 26:26 他們喫的時候，耶穌拿起餅來，祝福了，就擘開，遞給門徒，說，你們拿着喫，這是我的身體。

太 26:27 又拿起杯來，祝謝了，遞給他們，說，你們都喝這個，

太 26:28 因為這是我立約的血，為多人流出來，使罪得赦。

來 7:25 所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。

3 認識基督這位大祭司，在祂的君王職分裏是公義王和撒冷王，乃是要在祂的作頭和作主之下，讓祂這賜生命的靈在我們裏面管理我們，使我們成為新耶路撒冷，在其中有公義與平安作王—1～3 節，賽 九 6，三二 1、17，彼後三 13，弗一 10。

來 7:1 這麥基洗德，撒冷王，至高神的祭司，就是那當亞伯拉罕殺敗諸王回來的時候，迎接他，並給他祝福的。

來 7:2 亞伯拉罕也將所得的一切，分了十分之一給他。首先，他的名字繙出來是公義王；其次，他又是撒冷王，就是平安王。

來 7:3 他無父，無母，無族譜，既無時日之始，也無生命之終，乃與神的兒子相似，是永久為祭司的。

賽 9:6 因有一嬰孩為我們而生，有一子賜給我們；政權必擔在祂的肩頭

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 Melchizedec;

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；祂的名稱為奇妙的策士、全能的神、永遠的父、和平的君。

賽 32:1 看哪，必有一王憑公義作王，必有首領按公平掌權。

賽 32:17 公義的果效必是平安；公義的效驗必是平靜穩妥，直到永遠。

彼後 3:13 但我們照祂的應許，期待新天新地，有義居住在其中。

弗 1:10 為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；

- 4 認識盡屬天祭司職分的基督，乃是接觸祂，藉着進入祂為我們的禱告、祂在神面前顧到我們的案件並祂將經過過程的神作為餅和酒服事給我們，使我們被祂浸透、浸潤並與祂調和——太二六 26 ~ 28。

太 26:26 他們喫的時候，耶穌拿起餅來，祝福了，就擘開，遞給門徒，說，你們拿着喫，這是我的身體。

太 26:27 又拿起杯來，祝謝了，遞給他們，說，你們都喝這個，

太 26:28 因為這是我立約的血，為多人流出來，使罪得赦。

三 使徒的職事與基督天上的職事合作，『為弟兄爭戰』，按着神和神的經綸為聖徒代求，並將經過過程的神服事到聖徒裏面，作他們得勝的供應和享受——來七 25，八 2，路二二 31 ~ 32，約二一 15 ~ 17，徒六 4，啓一 12 ~ 13，參出二八 9 ~ 12、15 ~ 21、29 ~ 30。

來 7:25 所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。

來 8:2 作了聖所，就是真帳幕的執事；這帳幕是主所支的，不是人所支的。

路 22:31 西門，西門，看哪，撒但想要得着你們，好篩你們像麥子一樣。

路 22:32 但我已經為你祈求，叫你不至於失了信心，你回轉過來，要堅固你的弟兄。

約 21:15 他們喫完了早飯，耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對祂說，主啊，是的，你知道我愛你。耶穌對他說，你餵養我的小羊。

約 21:16 耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主啊，是的，你知道我愛你。耶穌對他說，你牧養我的羊。

約 21:17 耶穌第三次對他說，約翰的兒子西門，你愛我麼？彼得因為耶穌第三次對他說，你愛我麼？就憂愁，對耶穌說，主啊，你是無所不知的，你知道我愛你。耶穌對他說，你餵養我的羊。

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 但我們要堅定持續的禱告，並盡話語的職事。

啓 1:12 我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺；

啓 1:13 燈臺中間，有一位好像人子，身穿長袍，直垂到腳，胸間束着金帶。

出 28:9 要取兩塊紅瑪瑙，刻上以色列兒子們的名字；

出 28:10 六個名字在這塊寶石上，其餘六個名字在那塊寶石上，都照他們出生的次序。

出 28:11 要用刻寶石的手工，彷彿刻圖章，按着以色列兒子們的名字，刻這兩塊寶石，鑲嵌在金框內。

出 28:12 要將這兩塊寶石安在以弗得的兩條肩帶上，為以色列人作記念石。亞倫要在兩肩上擔他們的名字，在耶和華面前作為記念。

出 28:15 你要用巧匠的手工，作一個決斷的胸牌；要和以弗得一樣的作法，用金線，和藍色、紫色、朱紅色線，並撚的細麻作成。

出 28:16 這胸牌要四方的，疊為兩層，長一虎口，寬一虎口。

出 28:17 要在上面鑲嵌四行寶石：第一行是紅寶石、黃玉、綠寶石，

出 28:18 第二行是紅玉、藍寶石、金鋼石，

出 28:19 第三行是紫瑪瑙、白瑪瑙、紫晶，

出 28:20 第四行是黃璧璽、紅瑪瑙、碧玉；這些都要鑲嵌在金框內。

出 28:21 這些寶石，按着以色列兒子們的名字，要有十二塊；每塊刻一個名字，彷彿刻圖章，代表十二個支派。

出 28:29 亞倫進聖所的時候，要將決斷胸牌上以色列兒子們的名字，帶在胸前，在耶和華面前常作記念。

出 28:30 你又要將烏陵和土明放在決斷的胸牌裏；亞倫進到耶和華面前的時候，要帶在胸前，在耶和華面前常將以色列人的決斷牌帶在胸前。

肆 享受基督在祂天上的職事裏作君尊大祭司（詩一一〇4）的路，啓示於詩篇一百一十篇三節—『當你爭戰的日子，你的民要以奉獻為彩飾，甘心獻上自己。你的少年人對你必如清晨的甘露』：

詩 110:4 耶和華起了誓，必不後悔；祂說，你是照着麥基洗德的等次，永遠為祭司。

詩 110:3 當你爭戰的日子，你的民要以奉獻為彩飾，甘心獻上自己。你的少年人對你必如清晨的甘露。

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，我們甘心的奉獻，將自己獻給祂，乃是一種彩飾；雖然召會墮落了，歷世紀以來仍有一條線，有一班人以奉獻為彩飾，為榮美，甘心將自己獻給主。

二 『彩飾』也可譯為『裝飾』；奉獻的彩飾乃是一種裝飾；我們若甘心將自己獻給主，就會有神聖、屬天的光彩而顯為美麗。

三 照着本詩，使基督得着滋潤的甘露來自『清晨』：

- 1 我們需要在清晨被孕育為滋潤基督的甘露；這與晨更有關。
- 2 我們若不清早起來接觸主，就會失去成為清晨的甘露以滋潤基督的機會。
- 3 願我們回應祂說，『主耶穌，我要作清晨所孕育並產生的甘露，使你得着滋潤。』

伍 亞伯拉罕得着勝利後，麥基洗德為他祝福，說，『願天地的主、至高的神賜福與亞伯蘭；至高的神把敵人交在你手裏，是當受頌讚的。亞伯蘭就將所得的一切，拿了十分之一給他。…亞伯蘭對所多瑪王說，我已經向天地的主，至高的神耶和華舉手起誓；凡是你的東西，就是一根線、一根鞋帶，我都不拿，免得你說，我使亞伯蘭富足』—創十四 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:

創 14:19 他為亞伯蘭祝福，說，願天地的主、至高的神賜福與亞伯蘭；
創 14:20 至高的神把敵人交在你手裏，是當受頌讚的。亞伯蘭就將所得的一切，拿了十分之一給他。
創 14:22 但亞伯蘭對所多瑪王說，我已經向天地的主，至高的神耶和華舉手起誓；
創 14:23 凡是你的東西，就是一根線、一根鞋帶，我都不拿，免得你說，我使亞伯蘭富足。

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 因着亞伯拉罕這得勝者勝過了神的仇敵，在地上與神站在一起，神就能不僅稱為天上的神（代下三六 23，尼一 5，二 4、20），也稱為天地的主（創十四 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 波斯王古列如此說，耶和華天上的神已將地上萬國賜給我，又囑咐我在猶大的耶路撒冷為祂建造殿宇。你們中間凡作祂子民的，可以上去，願耶和華他的神與祂同在！
尼 1:5 說，耶和華天上的神，大而可畏的神啊，你向愛你、守你誠命的人守約並施慈愛；
尼 2:4 王問我說，你要求甚麼？於是我禱告天上的神。
尼 2:20 我回答他們說，天上的神必親自使我們亨通；所以我們作祂僕人的，要起來建造。你們卻在耶路撒冷無分、無權、無記念。
創 14:19 他為亞伯蘭祝福，說，願天地的主、至高的神賜福與亞伯蘭；
創 14:22 但亞伯蘭對所多瑪王說，我已經向天地的主，至高的神耶和華舉手起誓；

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 亞伯拉罕勝過屬地物質的試誘，顯出他在這事上的純潔；我們享受在天上職事裏之基督的表顯，見於我們對財物的處理方式：

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 為着主在地上的行動，我們需要跟隨亞伯拉罕的榜樣，用屬地的財物尊崇我們升天的主——20 節，來七 2、4，參瑪三 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.

創 14:20 至高的神把敵人交在你手裏，是當受頌讚的。亞伯蘭就將所得的一切，拿了十分之一給他。
來 7:2 亞伯拉罕也將所得的一切，分了十分之一給他。首先，他的名字繙出來是公義王；其次，他又是撒冷王，就是平安王。
來 7:4 你們要想想，先祖亞伯拉罕把上等擄物中的十分之一給他，這人是何等尊大！

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.

瑪 3:8 人豈可奪取神之物呢？你們竟奪取我的物，你們卻說，我們在何事上奪取你的物呢？你們奪取了當納的十分之一，和當獻的供物。

瑪 3:9 你們為咒詛所咒詛，但你們通國的人，仍奪取我的物。

瑪 3:10 萬軍之耶和華說，你們要將當納的十分之一，全然送入倉庫，使我家有糧，以此試試我，是否為你們敞開天上的窗戶，傾福與你們，甚至無處可容。

路 6:38 你們要給人，就必有給你們的，用十足的量器，連搖帶按，上尖下流的倒在你們懷裏；因為你們用甚麼量器量給人，也必用甚麼量器量給你們。

2 為着主在地上的行動，我們需要勝過屬地財物的試誘，享受經過過程之三一神的豐富—創十四 21 ~ 24，參王下五 15 ~ 27，約三 7 ~ 8。

創 14:21 所多瑪王對亞伯蘭說，你把人口給我，財物你自己拿去。

創 14:22 但亞伯蘭對所多瑪王說，我已經向天地的主，至高的神耶和華舉手起誓；

創 14:23 凡是你的東西，就是一根線、一根鞋帶，我都不拿，免得你說，我使亞伯蘭富足。

創 14:24 只有僕人們所喫的，並與我同行的亞乃、以實各、慢利所應得的分，可以任憑他們拿去。

王下 5:15 乃縵帶着一切跟隨他的人，回到神人那裏；他進去，站在他面前，說，如今我知道，除了在以色列之外，全地並沒有神。現在求你收下僕人的禮物。

王下 5:16 以利沙說，我指着永活的耶和華，就是我侍立在祂面前的那位起誓，我必不接受。乃縵再三的求他，他卻不接受。

王下 5:17 乃縵說，你若不肯接受，請將兩驢子馱的土賜給你僕人，因你僕人必不再將燔祭或平安祭獻與別神，只獻給耶和華。

王下 5:18 惟有這件事，願耶和華饒恕你僕人：我主人進臨門廟叩拜的時候，我用手攙他，我在臨門廟也就叩拜。我在臨門廟叩拜的這事，願耶和華饒恕僕人。

王下 5:19 以利沙對他說，你平平安安的去吧。乃縵離開他走了不遠，

王下 5:20 神人以利沙的僕人基哈西心裏說，我主人白白放過這亞蘭人乃縵，不從他手裏受他帶來的禮物，我指着永活的耶和華起誓，我必跑去追上他，向他耍些東西。

王下 5:21 於是基哈西追趕乃縵。乃縵看見有人追趕，就急忙下車迎着他，說，都平安麼？

王下 5:22 他說，都平安。我主人打發我來說，剛纔有兩個少年人，是申言者的門徒，從以法蓮山地來見我；請你賜他們一他連得銀子，兩套衣裳。

王下 5:23 乃縵說，請接受二他連得。他再三的促請基哈西，並將二他連得銀子包在兩個口袋裏，連同兩套衣裳，交給兩個僕

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；他們就在基哈西前頭擡着走。

王下 5:24 到了山岡，基哈西從他們手中接過來，存放在屋裏；然後打發他們離去，他們就走了。

王下 5:25 基哈西進去，站在他主人面前。以利沙問他說，基哈西，你從那裏來？他說，僕人沒有往那裏去。

王下 5:26 以利沙對他說，那人下車轉回迎你的時候，我的心豈沒有去呢？這豈是接受銀子和衣裳，買橄欖園、葡萄園、牛羊、僕婢的時候呢？

王下 5:27 因此，乃縵的癩瘋必沾附於你和你的後裔，直到永遠。基哈西從以利沙面前出去，就患了癩瘋，像雪那樣白。

約三 7 因他們是為那名出外，對於外邦人一無所取。

約三 8 所以我們應該款待、供應這樣的人，使我們能成為在真理上的同工。

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.