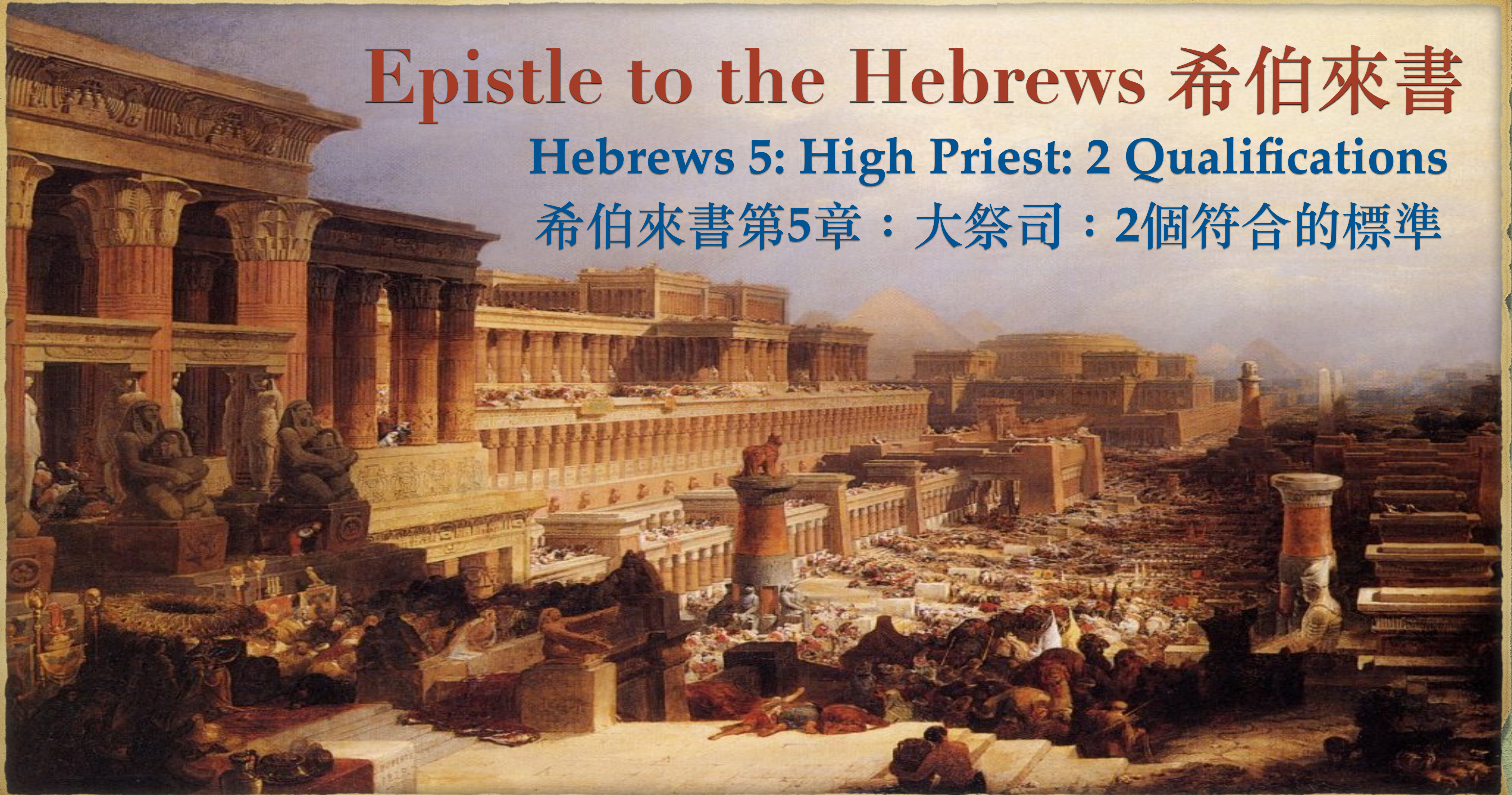


# Epistle to the Hebrews 希伯來書

Hebrews 5: High Priest: 2 Qualifications

希伯來書第5章：大祭司：2個符合的標準





**(Parenthesis: the “Heavenly Vision” of Christ fills the writer’s prophetic horizon)**

**(附帶語：有關基督的“屬天的異象”充滿了作者元的視野)**

**Jesus fills his vision as an all-sufficient savior,  
King at the center of His Kingdom as son of God  
and son of man**

**基督如同全豐全足的救主那樣的充滿了他的異象，  
王如同神之子、也如同人子那樣的在祂的國度裡  
為中心**

**1. God’s plan has Jesus restoring Genesis’ creation  
shabbat in the Garden in the olam Haba for many  
glorious sons of men (Millennium)**

**神的計劃是要讓耶穌在奧蘭哈巴（國度）的園子  
裡為許多榮耀之子恢復創世紀裡創造的安息日（千  
禧年）**

**我並沒有違背那屬天的異象  
...I was not disobedient to  
the heavenly vision.**

**Acts 26:19**

**徒26:19**

**“I write to you fathers...”  
“父老們，我寫信給你們...”**



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2. By looking forward and upward the writer sees the two-fold dimensions of the Kingdom: presently a life of rest in God through Christ on earth and soon a 1000 year shabbat when the Messiah returns

通過向前看和向上看，作者看到了國度的二面空間：現在是藉著基督在地上的生活有了神的安息，當彌賽亞回來時，很快的就會有1000年的安息日

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王如同神之子、也如同人子那樣的在祂的國度裡  
為中心

3. His faith in the present is strengthened by  
confident Hope in the future as he walks upon this  
earth under an open heaven

祂現下的信心是鞏固於對未來有信心的盼望，如  
同祂在一個敞開的天底下在地上行走

我並沒有違背那屬天的異象  
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# Review: Hebrews 4 revealed “so great salvation” as a spiritual Sabbath Rest

複習：希伯來書第4章啟示了“何等大的救恩”乃是屬靈的安息日

Jesus was their present Shabbat  
耶穌是他們同在的安息日

1. Absolute faith and hope in Him  
would bring rest to their souls

在祂裡面完全的信心與盼望會給他們的靈魂帶來安息

安息日的安息  
SABBATH  
REST

"SABBATISMOS" (σαββατισμός)

“SO THEN, THERE REMAINS A **SABBATH REST** FOR THE PEOPLE OF GOD, FOR WHOEVER HAS ENTERED GOD'S REST HAS ALSO RESTED FROM HIS WORKS AS GOD DID FROM HIS (ON THE 7TH DAY). LET US THEREFORE STRIVE TO ENTER THAT REST, SO THAT NO ONE MAY FALL BY THE SAME SORT OF DISOBEDIENCE.” - HEBREWS 4:9-11

“這樣看來，必另有一**安息日的安息**，為神的子民存留。因為那進入安息的，乃是歇了自己的工，正如神歇了祂的工一樣（在第7日）。所以，我們務必竭力進入那安息，免得有人學那不信從的樣子跌倒了。” - 希伯來書 4:9-11



# Review: Hebrews 4 revealed “so great salvation” as a spiritual Sabbath Rest

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Jesus was their present Shabbat  
耶穌是他們同在的安息日

2. A deeper experience of “Christ abiding within” as the Living Word would bring them into *rest* in His life  
更深的經歷“內住的基督”為活的話語會帶他們進入祂生命裡的安息

安息日的安息  
SABBATH  
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Jesus was their present Shabbat  
耶穌是他們同在的安息日

3. But how can we practically *abide in MY rest*? Two provisions in Christ's Life are the keys to rest

但我們要如何實際的住在“我的”安息裡呢？基督生命裡的二面供應就是安息的秘訣

安息日的安息  
SABBATH  
REST

"SABBATISMOS" (σαββατισμός)

“SO THEN, THERE REMAINS A SABBATH REST FOR THE PEOPLE OF GOD, FOR WHOEVER HAS ENTERED GOD'S REST HAS ALSO RESTED FROM HIS WORKS AS GOD DID FROM HIS (ON THE 7TH DAY). LET US THEREFORE STRIVE TO ENTER THAT REST, SO THAT NO ONE MAY FALL BY THE SAME SORT OF DISOBEDIENCE.” - HEBREWS 4:9-11

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**Key #1: Christ as the abiding Living Word within, brings rest to the soul**

**關鍵1: 讓基督成為內住活潑的道，會讓魂得到安息**

*Heb. 4.12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.*

來4:12 神的道是活潑的，是有功效的，比一切兩刃的劍更快，甚至魂與靈、骨節與骨髓，都能刺入剖開，連心中的思念和主意，都能辨明。

*Heb. 4.13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.*

來4:13 並且被造的，沒有一樣在祂面前不顯然的；原來萬物，在那與我們有關係的主眼前，都是赤露敞開的。

**Living Word of God**



**神活潑的道**

**a. Even as our flesh (soulish life) is the enemy of spiritual rest so the fruit of the abiding Spirit within is peace**

**a. 我們的肉體（屬魂的生命）是屬靈安息的敵人，所以內住的聖靈果子就是平安**



# Key #1: Christ as the abiding Living Word within, brings rest to the soul

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### Living Word of God



### 神活潑的道

**b. God's provision for resting in victory is the *living Word* as He deals with the soul:**

**- He cuts to the interior of our life: separating soul and spirit, bones and marrow**

**- He exposes the *thoughts* (mind) and *intents* (will) of the heart by His Light**

**b. 神供應得勝中的安息是在他對付魂的時候的所給的活的話語：**

**—祂切開我們生命的內在：分開魂與靈、骨節與骨髓**

**—祂藉著祂的光來暴露我們的心思（思想）及意圖（意志）**



**Key #1: Christ as the abiding Living Word within, brings rest to the soul**

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來4:13 並且被造的，沒有一樣在祂面前不顯然的；原來萬物，在那與我們有關係的主眼前，都是赤露敞開的。

**Living Word of God**



**神活潑的道**

**c. *He4.13 This Living Word is an indwelling Person who sees all and deals unceasingly with our deceitful flesh to bring rest in our soul***

**c. 來4:13 這個活的話語是一個內住的人，祂能洞察一切，並且不斷的對付我們那欺騙性的肉體，好讓我們的魂能得安息**



**Key #2: When the Word cuts within, then the High Priest heals the wounded soul = so great salvation**

**關鍵2: 當話語在裡面刺入剖開時，大祭司便醫治受傷的魂 = 何等大的救恩**

*Heb. 4.14 ¶ Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.*

來4:14 我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。



a. When the Word exposes our hearts with its convicting power, newer believers sometimes back away (*religious reaction of conscience under the Law - "don't come near..."*)

a. 當神的話語以其定罪的力量暴露我們的心思時，剛得救的信徒有時會退縮（良心在律法之下的宗教反應是—“不要靠近...”）



**Key #2: When the Word cuts within, then the High Priest heals the wounded soul = so great salvation**

**關鍵2: 當話語刺入剖開內在的時候，大祭司便醫治受傷的魂 = 何等大的救恩**

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**b. But Jesus the *living Word* is also Jesus *our Great High Priest* before the Holy Ark in Heaven making atonement:**

- He knows just the right sacrifice to cover and remove our sins - His blood
- He knows just the right intercessory prayers to help us in time of helplessness and need
- He knows how to sanctify us as royal priests unto God

**b. 但是耶穌這“活的道”也是那為我們在天上的祭壇贖罪的大祭司：**

- 祂知道以正確的犧牲來掩蓋和消除我們的罪 - 祂的血
- 祂知道在我們無助和需要時為我們有正確的代禱
- 祂知道如何聖別我們成為 神君尊的祭司



**We have arrived at the central revelation of Hebrews:  
Jesus our Great High Priest (4.14- 10.25)**

**進入希伯來書啟示的中心點：我們的大祭司耶穌（來4:14－10:25）**



**Like Revelation 1, help in the last days begins with the ministry of  
Jesus the high priest**

**正如啟示錄第一章的記載，末日的幫助始於耶穌為大祭司的職事**



# Behold Jesus your “great” high priest 看哪！你的“大”祭司耶穌！

*Heb. 4.14 ¶ Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.*

來4:14 我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。

**From Moses and Aaron to Jesus; the High Priest was needed as Israel’s religious *Father and mediator***

從摩西及亞倫到耶穌；有位大祭司作為以色列宗教的父親及中保是必須的

**a. It’s hard to understand how deep was the Jews’ paternal love for their High Priest**

**a. 猶太人對他們的大祭司懷著難以理解、深厚的對父親的愛**





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來4:14 我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。

**b. The High Priest ideally was Israel’s most humble and approachable man for all who had any religious problems or prayers**

**b. 對於一切有宗教或祈禱問題的人來說，理想的大祭司應該是以以色列最謙卑及平易近人的人**

**c. He was their advocate, their doctor/healer, dealt with all matters of sicknesses, prescribed offerings, the one officiating over occasions with special rituals for home dedications, marriage, birth, death and family matters**

**c. 他是他們的中保、他們的醫生/醫治者，處理所有疾病的問題，指定奉獻、主持特定家庭奉獻的特殊儀式、婚姻、生產、死亡及家庭事務**





# Your “great” high priest: Day of Atonement

## 你的“大”祭司：潔淨日

*Heb. 4.14 ¶ Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.*

來4:14 我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。

**These verses connect with this passage on rest because rest is found in the Day of Atonement: Yom Kippur**  
這些經文將安息連上了這段經文，在潔淨的日子找到了安息－逾越節

**a. In Lev.16.31 and Lev.23.32 the day of Atonement is called the “Sabbath of Sabbaths”**

**a. 在利16:31及利23:32裡的贖罪日稱之為“安息中的安息”**

**b. It was a day of inward rest from sin as well as outward rest where no work was done**

**b. 這一天有內在脫罪的休息，同時有外在不做工的休息**





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**c. This is the most important day of the year for the High Priest who stood before God on behalf of the people**

**c.這是一年中最重要的一天，因為大祭司要代表百姓站在神面前**

**d. Picture of the “Day of Atonement”:**

**Like a champion of the people, once a year the high priest “passed through” the veil into the H of H, shaking with fear (with bells clinging and toe rope attached) lest he make a life-ending mistake before the face with JHVH**

**d.“潔淨日”的圖畫：**

**就像被人民中的冠軍一樣，大祭司一年一次“通入幔內”進入直聖所，因畏懼而顫抖（身上有鈴鐺及繩子綁在腳趾上）唯恐他在耶和華面前犯了致命的錯誤**





# Heavenly high priest: He “passed through...”

## 屬天的大祭司：“祂通入...”

Heb. 4.14 ¶ Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

來4:14 我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。

“a great High Priest”

- Great because he is a fully man *Jesus* and fully divine Son of God (greater than Aaron and the best Levitical priests)

“一位大祭司”-“大”是因為祂是一個完全的人耶穌，也是完全神聖的神的兒子（比亞倫還大，並且是最好的利未祭司）

“passed through” = this is a term used when the High Priest passed through the veil into the Holy of Holies on Yom Kippur

“通入”=這個名稱是用來形容大祭司在贖罪日時穿越幔子而進入至聖所

“the heavens” - Jesus in the same way *passed through* from earth and through the “veil” of the heavens into Highest heaven where our eternal High Priest offered atonement for us at the *heavenly* altar

“諸天”-耶穌以同樣的方式從地球穿越，通過諸天的幔子進入天上的天，在那裡，我們永遠的大祭司在天上的祭壇為我們提供贖罪





# Eternal high priest: Day of Atonement

## 永遠的大祭司：贖罪日

*Heb. 4.14 ¶ Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.*

來4:14 我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。

**e. High Priest's holy ritual on Yom Kippur:**

**e. 大祭司在贖罪日的屬天儀式**

**1) he “passed through” 4 times offering atoning prayers for 3 hours while calling upon YHWH by name (only time His name is spoken)**

**1) 祂四次“穿入”獻上三個鐘頭的贖罪禱告，同時呼求耶和華的名（這是唯一可以提到祂的名的日子）**

**2) He 1st entered to offer incense in Holy Place;**

**2) 祂是第一個進入聖所獻香的人**

**3) 2nd time entered with blood of a bull for himself;**

**3) 第二次進入時，他為自己帶著牛的血進入**





# Eternal high priest: Day of Atonement

## 永遠的大祭司：贖罪日

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來4:14 我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。

4) third time he “passed through” the veil into H of H as he sprinkled the blood of bulls and goats (Heb 10.4) upon the mercy seat and prayed for the sins of all Israel - after this sacrifice he proclaimed, “*It is finished*”

4) 第三次，他在施恩座上灑上牛、羊的血（來10:4）並為全以色列的罪禱告，他就“穿入”幔子進入至聖所—在這個犧牲完成後，他就宣稱“成了！”

5) then he entered one last time after offering a whole burnt offering to sanctify all the people

5) 在他為了潔淨全民、將一個完整的燔祭獻上後，他再最後進入一次

6) finally he came out and told the waiting worshipers, “*The Lord has remembered His mercy and forgiven our sins.*”

6) 最後，他出來，並告訴那些正在等候的敬拜者：“神記得祂的憐憫，並且原諒了我們的罪。”





# Come to your New, Sympathetic High Priest

## 來到你新的、憐憫的大祭司面前

*Heb. 4.15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.*

來4:15 因我們的大祭司，並非不能體恤我們的軟弱；他也曾受過試探，與我們一樣；只是他沒有犯罪。

a. The statement is put negatively (“*we do not have*”) implying that some of them might think that Jesus would not be as sympathetic as the Jewish high priest

a. 這聲明以負面表示（“並非不能”），意味著他們有些人可能覺得耶穌不會像猶太人的大祭司那樣的富有憐憫

b. The divinity of Jesus the heavenly Son of God and Messiah they believed; the implications of Jesus’ frail humanity had not yet been grasped

b. 耶穌的神性—他們所相信屬天、神的兒子及彌賽亞耶穌祂纖細的人性的啟示並沒有被他們掌握到



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c. “sympathize” lit. in Gk sum = with + patheo “suffer”= “suffer along with”

c. “體恤”的希臘文sum = 一同+ patheo “受苦”= “一同受苦”

d. Despite his sinlessness, Jesus still knew as a man the experience of being “*tempted in all things*”

d. 除了祂的無罪之外，耶穌仍然是個經歷過“各樣誘惑”的人

e. The writer has seen more deeply into the human side of Jesus than either Luke or Paul in this tremendous revelation of Jesus as our present High Priest

e. 在耶穌時我們的大祭司的這個偉大的啟示裡，作者所看見耶穌人性的一面比路加或保羅更深



# “Draw Near” 來到

*Heb. 4.16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.*

來4:16 所以我們只管坦然無懼的，來到施恩的寶座前，為要得憐恤、蒙恩惠作隨時得幫助。



a. *“Let us draw near...”*

(subjunctive) - repeated 5 times (*Heb.4:16; 7:19; 7:25; 10:1; 10:25*) throughout Hebrews this is faith's most important step

a. “我們...到”（虛擬語氣）重複了5次  
(來4:16; 7:19; 7:25; 10:1; 10:25)

b. *“Throne of Grace”* - God's Ark = His Throne in H of H

b. “施恩座” - 神的約櫃 = 祂在至聖所的寶座

1) the Jews were terrified of the Holy Ark containing the LAW, manna and Aaron's rod (*Heb.9:4*)

1) 猶太人十分畏懼神聖約櫃—裡面有律法、嗎哪及亞倫的杖 (來9:4)

2) The Writer emphasizes what's on top of the Ark - the *“Mercy Seat”* where they might sense God's love *“drawing”* them by Grace (*“favor”, “mercy”, “love”*)

2) 作者強調在約櫃上有什麼—“施恩座”，藉此他們可以藉著憐憫來感受到神的愛的“吸引” (“恩惠”，“憐憫”，“愛”)





# “Draw Near” 來到

*Heb. 4.16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.*

來4:16 所以我們只管坦然無懼的，來到施恩的寶座前，為要得憐恤、蒙恩惠作隨時得幫助。



c. Here we see how precious our great High Priest can be

c.在此我們可見我們的大祭司有何等地寶貴

He can tell the subtle difference between those who come needing mercy and those who come needing grace

祂可以分辨那些需要得憐恤及需要蒙恩惠的微妙差別

1) “receive mercy” - “receive” is a passive act when someone comes but is too ashamed, weak or needy to cry out for help (from past)

- As priests deal with souls, mercy must often be applied first before grace can be found

1) “得憐恤” - “得”是一個被動的行為，因為有人來了，但因著（過去）覺得太羞愧、軟弱或需要呼求得幫助

—如同祭司處理靈魂一樣，通常需要先施予憐憫才會看到恩典

2) “find grace” “find” is the action of someone with enough faith to ask the Lord for the way going forward (present help)

2) “蒙恩惠的” “蒙”是有足夠信心的行動來尋求主指引前面的道路（應時的幫助）





# Chapter 5: the qualifications of a high priest

## 第5章：大祭司的資格



There are special qualifications for any high priest

任何大祭司都有特別必須符合的資格



## Qualification #1: Jesus had to be a “man” to stand in the gap for men

### 資格1: 耶穌必須是“人”才能為人作中保

*Heb. 5.1 ¶ For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins;*  
來 5:1 凡從人間挑選的大祭司，是奉派替人辦理屬神的事，為要獻上禮物，和贖罪祭；

The awesome responsibility of the high priest was to stand “on behalf of men in things pertaining to God” -

- *Ex 19.6* God’s original purpose was for ALL Israel to be priests *in the gap* for all the nations

- Israel’s single high priest was a provision necessary when all Israel *fell short of the glory of God*

大祭司令人敬畏的責任就是要出面“代表人類辦理屬神的事”  
— 出19:6 神最初的旨意是要全以色列作祭司為列國的中保  
— 當全以色列虧缺了神的榮耀之後，以色列需要一個大祭司就成了必要的預備



# Qualification #1: Jesus had to be a “man” to stand in the gap for men

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來 5:1 凡從人間挑選的大祭司，是奉派替人辦理屬神的事，為要獻上禮物，和贖罪祭；

#1 Any high priest must be “*taken from among men*” or his offerings are not representative and vicarious

#1 任何大祭司必須是“取自人民之間”否則他的獻祭就沒有代表性及替代性

a. “*to offer gifts*” these are offerings of thanks (peace offerings) worship and devotion (whole burnt offerings) at birth, consecration, harvest, victory, feasts

a. “獻上禮物”—這些是感謝的祭（平安祭）、出生時獻上忠誠及敬拜（全部燔祭）、奉獻、收成、得勝、節期

b. “*to offer sacrifices*” refer to the many offerings of blood for sins, trespasses, and making restitution in order to be legally reckoned righteous under the Law

b. “獻上贖罪祭”乃是指許多為罪及過犯而擺上的血祭，並且恢復關係而能在律法之下被承認為義



## Qualification #1: Jesus had to be a “man” to stand in the gap for men

### 資格1: 耶穌必須是“人”才能為人作中保

*Heb. 5.2-3 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness; and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself.*

來5:2-3 他能體諒那愚蒙的、和迷失的人，因為他自己也是被軟弱所困；故此，他理當為百姓和自己獻祭贖罪。

a. A human the high priest can “*deal gently with the ignorant and misguided since he himself also is beset with weakness*”

- [“priest” lit. in He. = “mediator” and lit. in Gk = holy one]

a. 一個人類的大祭司能“平緩的處理愚昧和誤導，因為他自己也被軟弱所困”

-- [“祭司” | 希伯來文 = “中保” 及希臘文 = 聖者]

Because of his holy garments and office people would fear the priest but those who “*drew near*” discovered his gentleness because he must always humbly offer for his own sins before mediating for theirs

由於他的聖衣和職位，人們會害怕祭司，但那些“靠近”的人發現了他的溫柔，因為在為他們的罪成為中保之前，他必須一直謙卑的先為自己的罪獻祭。



## Qualification #1: Jesus had to be a “man” to stand in the gap for men

### 資格1: 耶穌必須是“人”才能為人作中保

*Heb. 5.2-3 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness; and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself.*

來5:2-3 他能體諒那愚蒙的、和迷失的人，因為他自己也是被軟弱所困；故此，他理當為百姓和自己獻祭贖罪。

*“obligated to offer sacrifices for sins”*

- these “weaknesses” are unintended sins done in ignorance, foolishness, yet the Jews knew in their conscience they were sins

“理當獻祭贖罪”

— 這些“軟弱”是在無知、愚蠢、無意中犯的罪，但是猶太人在良心裡知道那些是罪

- Note: only “unintended” sins of weakness and ignorance had offerings in the Law - willful sins of rebellion had no such provision (*He 10.26*)

— 注意：只有“不是故意的”軟弱及無知的罪能在律法之下獻祭- 叛亂而故意犯的罪沒有這樣的供應



## Qualification #2: high priest has to be called/appointed by God

### 資格2: 大祭司必須是由 神所呼召 / 任命的

*Heb. 5.4 And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.*

*Heb. 5.5 ¶ So also Christ did not glorify Himself so as to become a high priest*

來5:4 這大祭司的尊容，沒有人自取，惟要蒙 神所召，像亞倫一樣。

來5:5 如此，基督也不是自取榮耀作大祭司

**a. The idea here is that no one of flesh and blood would dare stand in such a holy position**

**a. 此處的重點乃是一沒有任何血肉之軀膽敢站在如此聖潔的職位上**

**- because he ministers in *things pertaining to God* he could only be deemed “fit” by God, even as Aaron was chosen in Israel**

**—因為在處理與 神有關的事上，只有 神能認為“適合”，就連亞倫也是在以色列被選中的**

**- some OT high priests were neither fit nor sympathetic such as Eli who irritably rebuked Hannah as drunk**

**—有些舊約的祭司既不稱職也沒有憐恤，就如以利急躁地斥責哈拿，說她喝醉了！**



## Qualification #2: high priest has to be called/appointed by God

### 資格2: 大祭司必須是由 神所呼召 / 任命的

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來5:5 如此，基督也不是自取榮耀作大祭司

- this is a principle of all ministry - one must be called by God and not take it up by presumption (Korah, Dathan and Abiram, King Uzziah)

—這是所有職事的原則— 那人必須是神呼召的，而不是自以為的藉著推定來接受（可拉、大坍和亞比蘭、烏西雅王）

b. Notice the contrast of “*honor*” for Aaron and “*glorify*” for Christ as a perfect Son

b.注意給亞倫的形容是“尊榮”及給基督作為一個完美的兒子形容是“榮耀”這二者之間的對比



# Christ was declared high priest by God

## 基督是神宣稱的大祭司

Heb. 5.5 ¶ So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "You are My Son, Today I have begotten You";

Heb. 5.6 just as He says also in another passage, "You are a priest forever According to the order of Melchizedek."

來5:5 如此，基督也不是自取榮耀作大祭司，乃是在乎向祂說：“你是我的兒子，我今日生你”的那一位；

來5:6 就如經上又有一處說：“你是照著麥基洗德的等次永遠為祭司。”

a. *Ps 2:8* Jesus first qualified as King when He was proclaimed "Son of God" after his resurrection *Rom 1.4, Ac. 13.33*

a. 詩2:8 耶穌第一次配稱為王是在祂復活後被宣佈為“神的兒子”（羅1:4，徒13:33）

b. But then He was also designated by God a "priest forever" in *Ps 110.4* after His ascension as He sat upon His Throne in Heaven (cf. Melchizedek *He 7.1*)

b. 但是在詩110:4祂也被神指派為“永遠的祭司”，在祂升天之後，祂坐在祂天上的寶座（來7:1-麥基洗德）

c. Melchizedek was both a king and priest

c. 麥基洗德不但是王，也是祭司



Famous Melchizedek statue in Rome

在羅馬著名的麥基洗德像

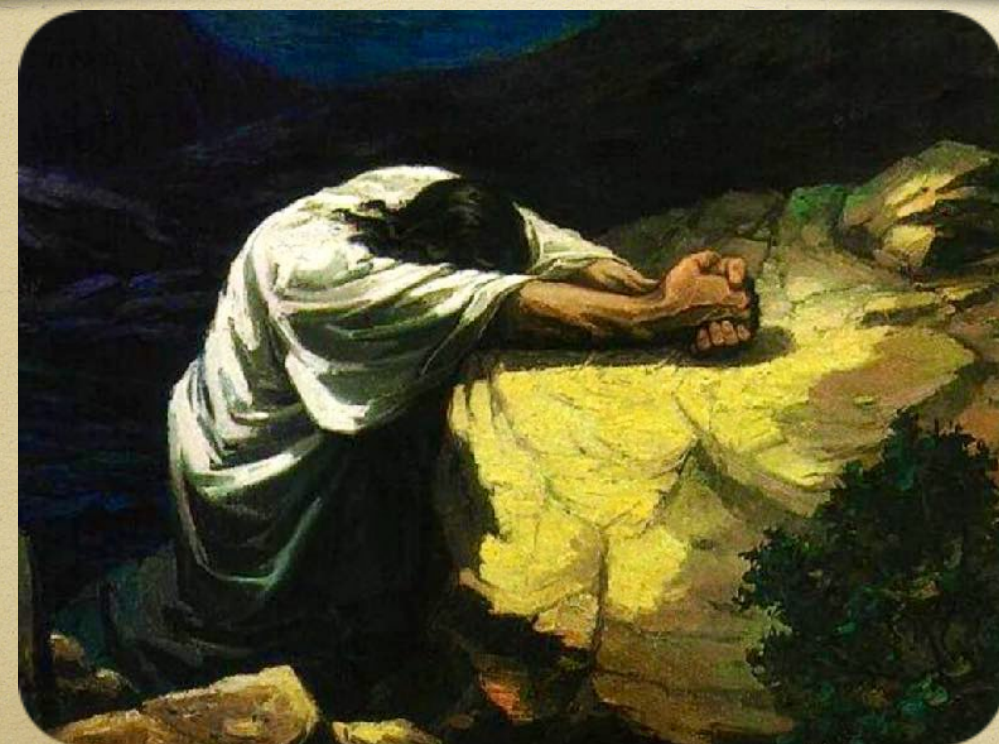


# He entered His calling through great human suffering

## 他經歷極大的人類苦難進入了他的呼召

*Heb. 5.7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death...*

來5:7 基督在肉體的時候，既大聲哀哭，流淚禱告懇求那能救他免死的主...



a. Gethsemane is briefly related here

a. 在這裡略略的提到客西馬尼的經歷

- As a human he offered up “*prayers and supplication*” first for Himself - “*Father, if possible, let this cup pass*”

—作為人，祂首先為自己獻上“祈禱和懇求”- “父啊，若可行，將這杯撤去”

- *with loud crying and tears* - only *Hebrews* gives us this intimate insight into the depth of the agony of Gethsemane

—“大聲哀哭” - 只有希伯來書讓我們親密的看見在客西馬尼園痛苦的深度

- *to the One able to save him from death* - His self’s human instinct for survival grasped and squeezed Jesus’ human soul with all its desperate power

—對那位能夠拯救他免於死亡的—祂自己人類生存的直覺以其絕望的力量抓住並擠壓了耶穌的人的魂



# He entered His calling through great human suffering 他經歷極大的人類苦難進入了他的呼召

*Heb. 5.7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.*

*Heb. 5.8 Although He was a Son, He learned obedience from the things which He suffered.*

來5:7 基督在肉體的時候，既大聲哀哭，流淚禱告懇求那能救他免死的主，就因他的虔誠，蒙了應允。  
來5:8 他雖然為兒子，還是因所受的苦難學了順從；

**b. a secret agony of spirit deeper than the fear of death weighed upon His soul (which the writer does not mention)**

**b. 一種靈裡秘密的痛苦，比畏懼死亡更深的重擔壓在他的魂裡（作者沒有提到這個）**

**c. - He was heard because of his piety -**

**c. -由於祂的虔誠，神聽了祂的禱告**

**- heard, but not answered with deliverance from the bitter cup**

**—聽了，但是沒有回應要將苦杯撤去**

**- heard and answered with comfort as angels were sent to strengthen his soul in anguish**

**—聽了，但是有了安慰的回應，因此天使被差派去剛強祂在痛苦中的魂**

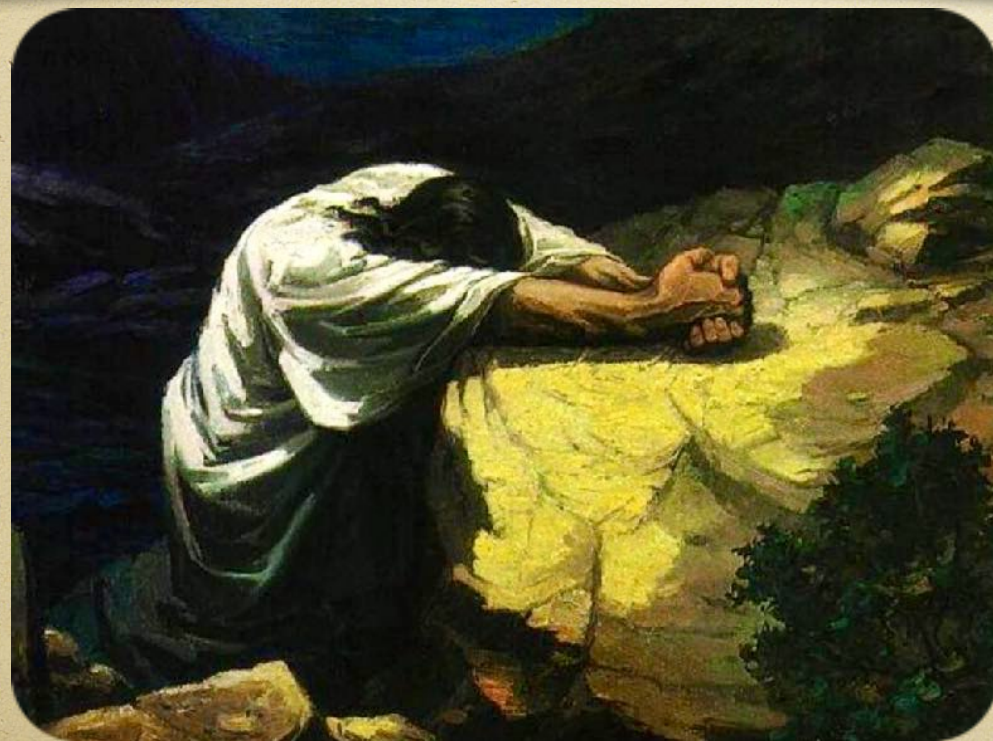


# He entered His calling through great human suffering 他經歷極大的人類苦難進入了他的呼召

*Heb. 5.7 ... and He was heard because of His piety.*

*Heb. 5.8 Although He was a Son, He learned obedience from the things which He suffered.*

來5:7 就因他的虔誠，蒙了應允  
來5:8 他雖然為兒子，還是因所受的苦難學了順從



*d. "He learned obedience from the things which he suffered"*

**d. “他因所受的苦難學了順從”**

**- Obedience of sonship must be proven in suffering as a common man without appealing to a son's rights (*Matt 26:53*)**

**-為了兒子的名份而順從是藉著受苦來證明，就像個普通人那樣，沒有呼籲兒子的權利（太26:53）**

**- When Jesus said, "*Nevertheless, not my will but Thine*" this was the highest moment of obedient suffering in the history of this fallen world**

**—當耶穌說：“然而，不是照著我的意思而是你的意思”這是在這墮落的世界裡因順從受苦的最高時刻**



# He was perfected as High Priest to bring us eternal salvation

## 他是完美的大祭司要帶給我們永遠的救恩

*Heb. 5.9 And having been made perfect,  
He became to all those who obey Him  
the source of eternal salvation,*

*Heb. 5.10 being designated by God as a  
high priest according to the order of  
Melchizedek.*

來5:9 他既得以完全，就為凡順從他的人，成了永遠得救的根源；

來5:10 並蒙 神照著麥基洗德的等次稱他為大祭司

**What a perfection: the son of man tasted death for every man and now is the *source of eternal salvation***

**多麼完美：人子為人人嚐了死味，現在是永遠得救的根源**

**a. “made perfect” refers to His learning obedience which made him perfectly fit as a priest to help mankind**

**a. “得完全”乃是指祂學會了順從，這讓祂使他非常適合作為祭司來幫助人類**

**b. “source of eternal salvation” - first use of “eternal” - a watchword used 6 times in Hebrews usually in contrast to the temporary provisions of the Old Covenant**

**b. “永遠得救的根源”—先用“永遠”—一個暗示語，在希伯來書裡用了6次，通常用來跟舊約暫時的供應作對比**

**Jesus**  
麥基洗德 <sup>ישוע</sup> and 耶穌  
**Melchizedek**  
מלכ־צדק



# He was perfected as High Priest to bring us eternal salvation

## 他是完美的大祭司要帶給我們永遠的救恩

*Heb. 5.9 And having been made perfect, He became to all those who obey Him the source of eternal salvation, Heb. 5.10 being designated by God as a high priest according to the order of Melchizedek.*

來5:9 他既得以完全，就為凡順從他的人，成了永遠得救的根源；  
來5:10 並蒙神照著麥基洗德的等次稱他為大祭司

**Jesus**  
麥基洗德 <sup>יְשׁוּעַ</sup> and 及 耶穌  
**Melchizedek**  
<sup>מֶלְכִי-צֶדֶק</sup>

c. *“to all those who obey Him”*

- The writer has a Kingdom burden and so stresses the *obedience of faith* rather than receiving the *grace of God* which is more popular today

**SECRET:** - the *obedience of faith* in pursuing the kingdom can only be found at the Throne of Mercy and Grace

c. *“為凡順從他的人”*

—作者有國度的負擔因此強調信心的順從而不是像今天普遍所講的接受 神的恩典

秘訣：在追求國度時，信心的順從只能在憐憫及恩典的寶座上找到

d. *“designated by God a high priest according to the order of Melchizedek”* - this will be defined later in Hebrews

d. *“蒙神照著麥基洗德的等次”*—這將在希伯來書後面定義



**Next time :**  
**Epistle to Hebrews:**  
**Hebrews 5.11-6.12:**  
**Pressing On or Falling Away?**

**下次：**  
**希伯來書5:11-6:12**  
**竭力進入或是離棄？**