

An aerial photograph of a city, likely Jerusalem, showing a large stone wall in the foreground and a church spire in the middle ground. The city is built on a hillside, and the background shows a valley with more buildings and a distant mountain range under a hazy sky.

Epistle to the Hebrews 希伯來書

Hebrews 7: Melchizedek Part One: Heb 7:1-10

希伯來書第7章：麥基洗德（1）：來 7:1-10

Jesus and Melchizedek: the central revelation in Hebrews

耶穌及麥基洗德 – 希伯來書的中心啟示

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

來5:10 並蒙 神照著 麥基洗德的等次稱他為大祭司。



Famous Melchizedek statue in Rome
在羅馬著名的麥基洗德像

a. Our prophetic apostle and writer of Hebrews has seen a revelation of great spiritual value: Christ has been designated by God as high priest forever according to the order of Melchizedek

a. 我們預言性的使徒及希伯來書的作者看見一個富有極大屬靈價值的啟示：基督被 神安排作永遠的大祭司是照著麥基洗德的等次的

b. This appears to be the central revelation upon which he wrote the whole letter to Hebrews

b. 這顯然是個中心啟示，基於這個，他寫了希伯來書

c. No other mention is made of Melchizedek in the New Testament

c. 在新約的書卷裡，沒有其他的地方提到麥基洗德

Hebrews 7 is divided into three parts

希伯來書被分為三部份

He 7.1-10 The revelation of Melchizedek's superiority to Abraham and thereby the Levitical priesthood

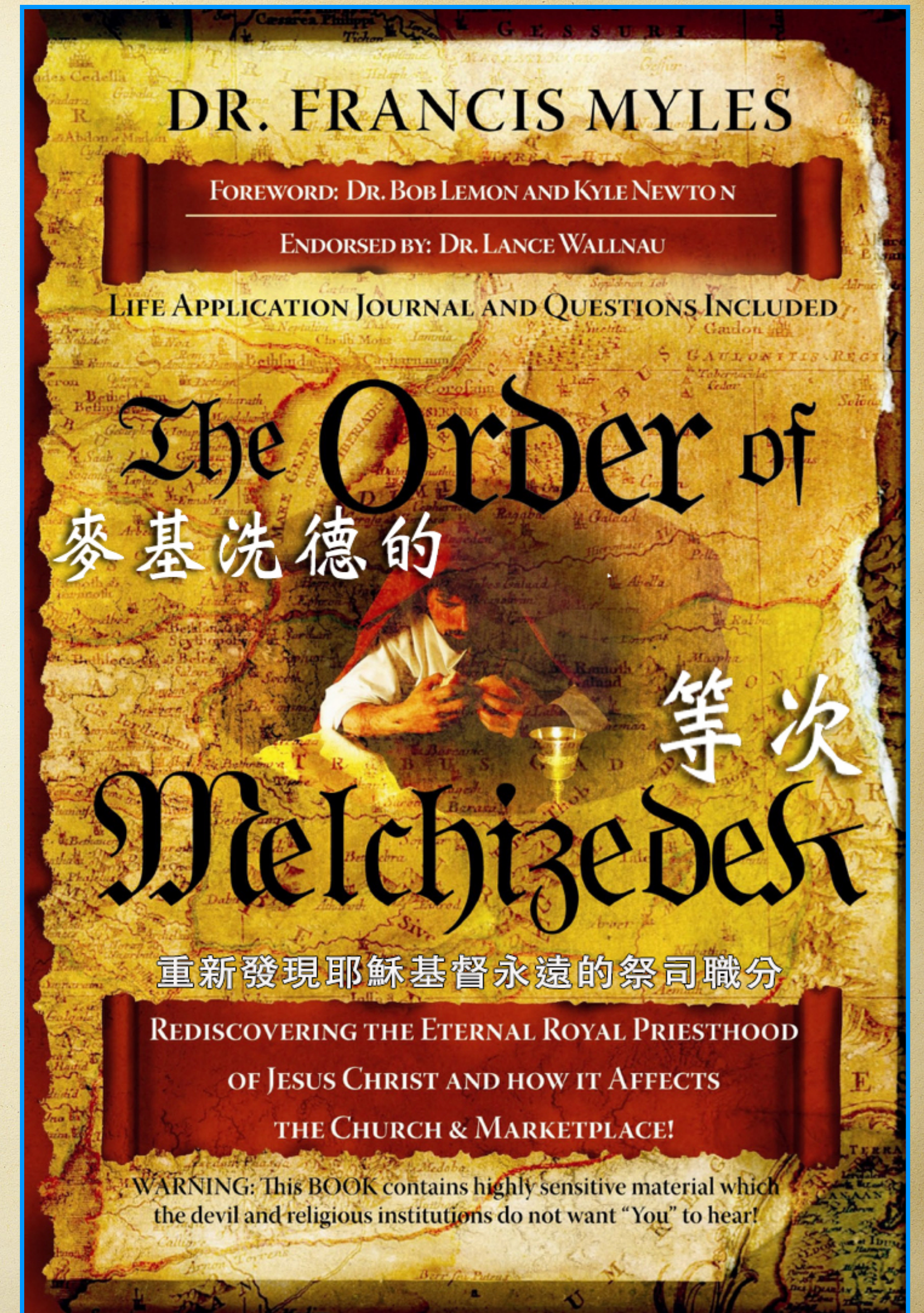
來7:1-10 啟示了麥基洗德比亞伯拉罕更超越，並帶著利未的祭司職分

He 7.11-19 The temporary and imperfect nature of the Levitical Priesthood and the Law itself

來 7:11-19 利未的祭司職分及律法本身是暫時性的，也是不完全的

He 7.20-28 The superior and eternal nature of the Melchizedekan Priesthood

來7:20-28 麥基洗德祭司職分的超越性及永恆的性質



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Tonight we want to carefully introduce this revelation for two reasons:

今晚因著二個原因我們要仔細的介紹這個啟示：

1) It gives us a fuller revelation of the Lord Jesus as He presently intercedes for us in Heaven

1) 它給我們更豐富的關於主耶穌的啟示，現在祂在天上是我們的中保

2) It gives us some insight into how we may also receive revelation by the Holy Spirit as we meditate upon the Living and Abiding Word of God

2) 這給我們一些看見，當我們默想 神活潑及內住的話語時，我們也能藉著聖靈得到啟示

Review of Context 複習前後的關連

Our Melchizedek in heaven is there in order to “bring many sons to glory”

我們的麥基洗德在天上，是為了要“帶領許多兒子進入榮耀裡”

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來5:10 並蒙 神照著麥基洗德的等次稱他為大祭司。



a. The writer interrupted his teaching at the end of chapter 5 just as he introduced this great subject

a.當作者在第5章的末了剛開始介紹這偉大的主題時，他打斷了他的教導

b. He had just stated that Jesus has a present “heavenly” position as our High Priest able to sanctify and perfect us as sons of glory

b.他指明耶穌現在有個“屬天的”職分就是我們的大祭司，祂能聖別我們並使我們得完全，成為榮耀之子

c. He also said Jesus has an Eternal Kingship in Heaven which He will bring to earth in a future millennial Kingdom (“*olam haba*”)

c. 他同時也說，耶穌在天上有個永遠屬天的王位，因此祂會帶入一個未來的千年國度到地上（奧蘭哈巴）

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a. Tonight we will see how the revelation unfolded to the writer

a. 今晚我們要看見這些啟示是如何展現給作者的

b. Where did he find this revelation?

b. 他在哪裡找到這個啟示？

c. What insight did the Spirit of God give him through this revelation?

c. 藉著這個啟示，神的靈給他什麼見解？

d. How does it connect with the Law and the former priesthood?

d. 這如何連上律法及過去的祭司職分？

主對我主說 你坐在我的右邊

詩 篇

110
PSALM

THE LORD SAID TO MY MASTER
SIT AT MY RIGHT HAND

Psalm 110: The revelation comes

詩篇110篇：帶來了啟示

Psalm 110 is written by David from the perspective of overhearing God the Father speaking to His Son

Psa 110.1

詩篇110篇是大衛以聽見父神跟他兒子說話的角度寫的

“Ne’um Yahwéh la Adonai” “內烏姆 耶和華 拉 阿多奈”

1. *“the LORD (Yahweh) said to my Lord (Adonai) = The Father spoke to David’s Master (adonai)*

1. “主(耶和華)對我主(阿多奈)說 = 父神對大衛的主人(阿多奈)說

2. Jesus used this verse to reveal His messianic sonship (Matt22:44; Mk 12:36; Lu 20:42-43)

2. 耶穌用這個經節來揭示祂的彌賽亞兒子名分 (太22:44，可12:36，路20:42-43)

3. This verse was commonly used by christians from the very first sermon on Pentecost (Acts 2:34-35)

3. 這個經節通常是基督徒在五旬節的第一篇講道引用的話 (徒2:34-35)

4. The writer meditated on this verse

4. 作者默想過這段經文

Psa. 110.1 ¶ The Lord [Yahweh] says to my Lord [adonai]:

“Sit at My right hand until I make Your enemies a footstool for Your feet.”

詩110:1 耶和華對我主說：“你坐在我的右邊，等我使你仇敵作你的“腳凳”。

Psa. 110.2 The Lord will stretch forth Your strong scepter from Zion, saying, “Rule in the midst of Your enemies.”

詩110:2 耶和華必使你從錫安伸出能力的杖來，你要在你仇敵中掌權。

Psa. 110.3 Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew.

詩110:3 當你掌權的日子，你的民要以聖潔的裝飾為衣，甘心犧牲自己；你少年時光，耀如清晨的甘露。

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Psalm 110:1-3 詩篇110:1-3

Psa 110.1 “Ne’um Yahwéh la Adonai”

詩篇110:1 “內烏姆 耶和華 拉 阿多奈”（耶和華對我主說）

1. “sit at my right Hand” - seat of highest honor and authority

1. “坐在我的右邊”－最高榮譽及權柄的座位

2. “until your enemies...” = Rest here: Your victory over the enemy is accomplished

2. “使你仇敵...”＝在此安息－你勝過仇敵是已經完成的事了

3. The Father will strengthen your rule out of Zion

3. 父神會從錫安剛強你的掌權

4. Your Kingdom citizens will serve you as free will offerings

4. 你國的民會自願的獻上服事你

5. Your youth will refresh you in worship as priests in holy array

5. 你年少的時光會在敬拜中更新你，如同祭司以聖潔為裝飾



Psalm 110: 4 The revelation comes

詩篇110：4 帶來了啟示

Psa 110.4 詩篇110:4

Nishvá Yahwéh ve lo yináchem 耶和華起了誓，決不後悔，說：

“*Attah Cohen la Olam* “你永遠為祭司

al Dabrati Malchi Zedek” 是照著麥基洗德的等次”

When the writer comes to verse 4, three things arrest his attention

當作者寫到第4節時，有三件事是他關注的

1) YHWH is making an oath: (Nishva)

1) 耶和華起了誓— (Nishva尼施瓦) = 我發誓

2) “priest to the age” (Cohen la Olam)

2) “永遠為祭司” (Cohen la Olam 科恩拉奧蘭)

3) “according to the priestly order of Melchi-zidek”

3) “照著麥基洗德的等次”

Psa. 110.4 ¶ The Lord has sworn and will not change His mind, “You are a priest forever

According to the order of Melchizedek.”

詩110:4 耶和華起了誓，決不後悔。說：“你是照著麥基洗德的等次，永遠為祭司。”



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1) YHWH is making an oath: (Nishva)

1) 耶和華起了一個誓 (Nishva尼施瓦)：

a. Why has YHWH sworn an oath to the Messiah sitting at His right hand?

a. 為什麼耶和華對著坐在祂右邊的彌賽亞起了一個誓？

b. An oath is a “heavy promise” and God will not change His mind

b. 一個誓是個“重大的應許”同時 神不會改變心意

c. There is something more to Jesus than just His Messianic Kingship

c. 耶穌有比祂彌賽亞王權更多的東西



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2) “永遠為祭司” (Cohen la Olam 科恩拉奧蘭)

a. Jesus is also designated our priest both in heaven now and will remain so forever (la Olam in Hebrew means lit. “to the ages”)

a.耶穌不但是今天在天上被指派為我們的祭司，並且也會維持到永遠（拉奧蘭在希伯來文是“直到不同世代”的意思）

b. This meant that Jesus in the Millennium (olam haba) would be a priest in Zion as well as King

b.這表示耶穌在國度（奧蘭哈巴）時，在錫安會是祭司也是王



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3) “according to the priestly order of Melchi-zidek”

3) “照著麥基洗德的等次”

a. What is this new priestly order?

a. 什麼是新的祭司等次？

b. Then he saw the name “Malchi- Zedek” which in Heb. lit. is “Malci” = king + “zedek” = righteousness

b. 然後他看見“Malchi- Zedek 麥基—洗德”，希伯來文的意思是—“Malci 麥基” = 王 + “zedek 洗德” = 正義

c. The writer left these verses in the Psalms and searched the Torah scroll in Genesis to see the only other verses in the OT regarding this

c. 作者離開了這些在詩篇裡的經文，並搜索托拉（摩西五經）裡的創世記，看見這是在舊約裡唯一另外提到這個的經文

Genesis 14 創世記14章

Gen. 14.18 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.

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。

Gen. 14.19-20 He blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand."

創14:19-20 他為亞伯蘭祝福，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裡，是應當稱頌的。



From Genesis 14, the writer gleaned the only facts regarding Melchi-zedek in the Word
從創世記14章，作者只點到話語裡記載關於麥基洗德的事實

1) He was a king from the city of Salem (in Hebr. = Shalom) (later Jerusalem)

1) 他是從撒冷城來的王（希伯來文 = Shalom 沙洛姆）
（後來稱為耶路撒冷）

2) But he was also a priest = “king of righteousness” who brought bread and wine out to Abram as a priest of *El Elyon* = God most high

2) 但是他也是個祭司 = “公義”的王，祂在以羅欣 (*El Elyon* = 至高神) 的祭司身份裡帶餅和酒給亞伯蘭

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3) He blessed Abram by *El Elyon* possessor of both Heaven and Earth

3) 祂是在天、地的擁有者以羅欣（全能的神）的地位來祝福亞伯蘭

4) He blessed *El Elyon* for defeating the enemies for Abram beyond the river

4) 他祝福以羅欣（全能的神）因為祂在河的那邊替亞伯蘭打敗了敵人

Genesis 14 創世記14章

Gen. 14.20b He gave him a tenth of all.

創14:20b 亞伯蘭就把所得的，拿出十分之一來，給麥基洗德。

Gen. 14.21 The king of Sodom said to Abram, "Give the people to me and take the goods for yourself."

創14:21 所多瑪王對亞伯蘭說：“你把人口給我，財物你自己拿去罷！”

Gen. 14.22 Abram said to the king of Sodom, "I have sworn to the Lord God Most High, possessor of heaven and earth,

創14:22 亞伯蘭對所多瑪王說：“我已經向天、地的主，至高的神耶和華起誓：

Gen. 14.23 that I will not take a thread or a sandal thong or anything that is yours, for fear you would say, 'I have made Abram rich.'

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。’

Abram made a covenant with *El Elyon* by giving Melchizedek a tenth of all the spoils of victory

亞伯蘭藉著將得勝的擄物拿出十分之一給麥基洗德而跟以羅欣立約

a. Abram saw a further revelation of God: YHWH = *El Elyon* who possessed heaven and earth

a. 亞伯蘭看見了一個有關神的更遠的啟示：耶和華＝擁有天與地的以羅欣

b. When the King of Sodom wished to give Abram the spoils he refused to accept blessing from man

b. 當所多瑪王要把財物給亞伯蘭時，他拒絕接受來自於人的祝福

c. But two final revelations hid in this scripture were revealed as the writer searched which opened up the truth about Jesus our High Priest

c. 但還有二個最後的啟示隱藏在這段經文裡被啟示出來，當作者尋查時，就開啟了耶穌是大祭司的這個真理

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He saw Jesus in Genesis: Melchizedek was a type of the eternal Son of God now seated upon the throne of God as both Israel's Messiah and high priest

他看見耶穌在創世記裡：麥基洗德是神永遠的兒子的一個預表，祂現在坐在神的寶座上是以色列的彌賽亞及大祭司

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d. Our writer sensed significance in what was not said about him in scripture:

作者感受到經文裡沒有提到他的那部份的重要性

1) The mystery of Melchizedek was that his genealogy, birth and death were not recorded because he represents an eternal and heavenly line of king/priests

1) 麥基洗德的奧秘跟他的家譜有關，他的出生及去世都沒有被記載，因為他代表一個永遠、屬天的王／祭司的譜系

2) The “greater always blesses the lesser” means that Melchizedek was greater than Abram

2) “大的總是祝福小的”，這意味著麥基洗德比亞伯蘭大

Genesis details revealed to the Jewish Christians

創世記裡的細節啟示了猶太基督徒

Heb. 7.1 ¶ For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him,

來7:1 這麥基洗德，就是撒冷王，又是至高神的祭司，本是長遠為祭司的；他當亞伯拉罕殺敗諸王回來的時候，就迎接他，給他祝福。

Heb. 7.2 to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.

來7:2 亞伯拉罕也將自己所得來的，取十分之一給他；他頭一個名繙出來，就是仁義王，他又名撒冷王，就是平安王的意思。

Heb. 7.3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

來7:3 他無父，無母，無族譜，無生之始，無命之終，乃是與神的兒子相似。



Abraham returns in Victory

亞伯拉罕得勝歸回

Genesis details revealed to the Jewish Christians

創世記裡的細節啟示了猶太基督徒

Heb. 7.4 ¶ Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils.

來7:4 你們想一想，先祖亞伯拉罕，將自己所擄來上等之物取十分之一給他，這人是何等尊貴呢！

Heb. 7.5 And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.

來7:5 那得祭司職任的利未子孫，領命照例向百姓取十分之一，這百姓是自己的弟兄，雖是從亞伯拉罕身中生的，還是照例取十分之一；

Heb. 7.6 But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had the promises.

來7:6 獨有麥基洗德，不與他們同譜，倒收納亞伯拉罕的十分之一，為那蒙應許的亞伯拉罕祝福。



Levites receiving tithes
利未祭司接受奉獻

Melchizedek blessed Abram 麥基洗德祝福亞伯蘭

Heb. 7.7 But without any dispute the lesser is blessed by the greater.

來7:7 從來位分大的給位分小的祝福，這是駁不倒的理。

Heb. 7.8 In this case mortal men receive tithes, but in that case one receives them, of whom it is witnessed that he lives on.

來7:8 在這裡收十分之一的都是必死的人；但在那裡收十分之一的，有為他作見證的說，他是活的。

Heb. 7.9 And, so to speak, through Abraham even Levi, who received tithes, paid tithes,

來7:9 並且可說，那受十分之一的利未，也是藉著亞伯拉罕納了十分之一；

Heb. 7.10 for he was still in the loins of his father when Melchizedek met him.

來7:10 因為麥基洗德迎接亞伯拉罕的時候，利未已經在他先祖的身中。



Melchizedek blesses Abram
麥基洗德祝福亞伯蘭

Perspective for us today 我們今天的觀點

Revelation from God's Word is so wonderfully shown us in this
Melchizedekan section

神話語的啟示很奇妙的讓我們看見這麥基洗德的部份

1. Jesus in His days upon earth used the exact same hermeneutical methods of revealing the spirit and truth foreshadowed in types the Torah
 1. 當耶穌在地上的日子，祂用一模一樣的詮釋學方式來啟示托拉（摩西五經）裡預表的靈與真理
2. Paul also came to many of his revelations of the mysteries of Christ by such revelations from OT passages
 2. 保羅也藉著這樣的舊約經文得到了許多跟基督的奧秘有關的啟示

Perspective for us today 我們今天的觀點

Jesus as a “Melchizedekan” priest and king is therefore relevant to our sonship

耶穌是個麥基洗德般的祭司及王因此也跟我們的兒子的名份有關聯

1. In heaven He now “intercedes” as a greater priest blessing the sons of Abraham

1. 在天上他是更大的祭司來“代求”祝福亞伯拉罕的後裔

2. On earth He will reign as King (Messiah) in the coming Kingdom Age

2. 在地上他會在要來的國度時期以王（彌賽亞）的身分掌權

Next time :
Epistle to Hebrews:
Chapter 7b
Comparing the priesthood of
Melchizedek and the Levites

下次：希伯來書第7章下
比較麥基洗德及利未的祭司職分