

Epistle to the Hebrews 希伯來書

Hebrews 7: Melchizedek Part Two: Heb 7:11-28

希伯來書第7章：麥基洗德（2）：來 7:11-28



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

Jesus and Melchizedek: the central revelation in Hebrews

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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。



We studied this revelation for two reasons:

我們研習這個是因著二個原因：

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，現在祂在天上為我們代求

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) 這給我們一些內裡的看見，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

Hebrews 7 is divided into three parts

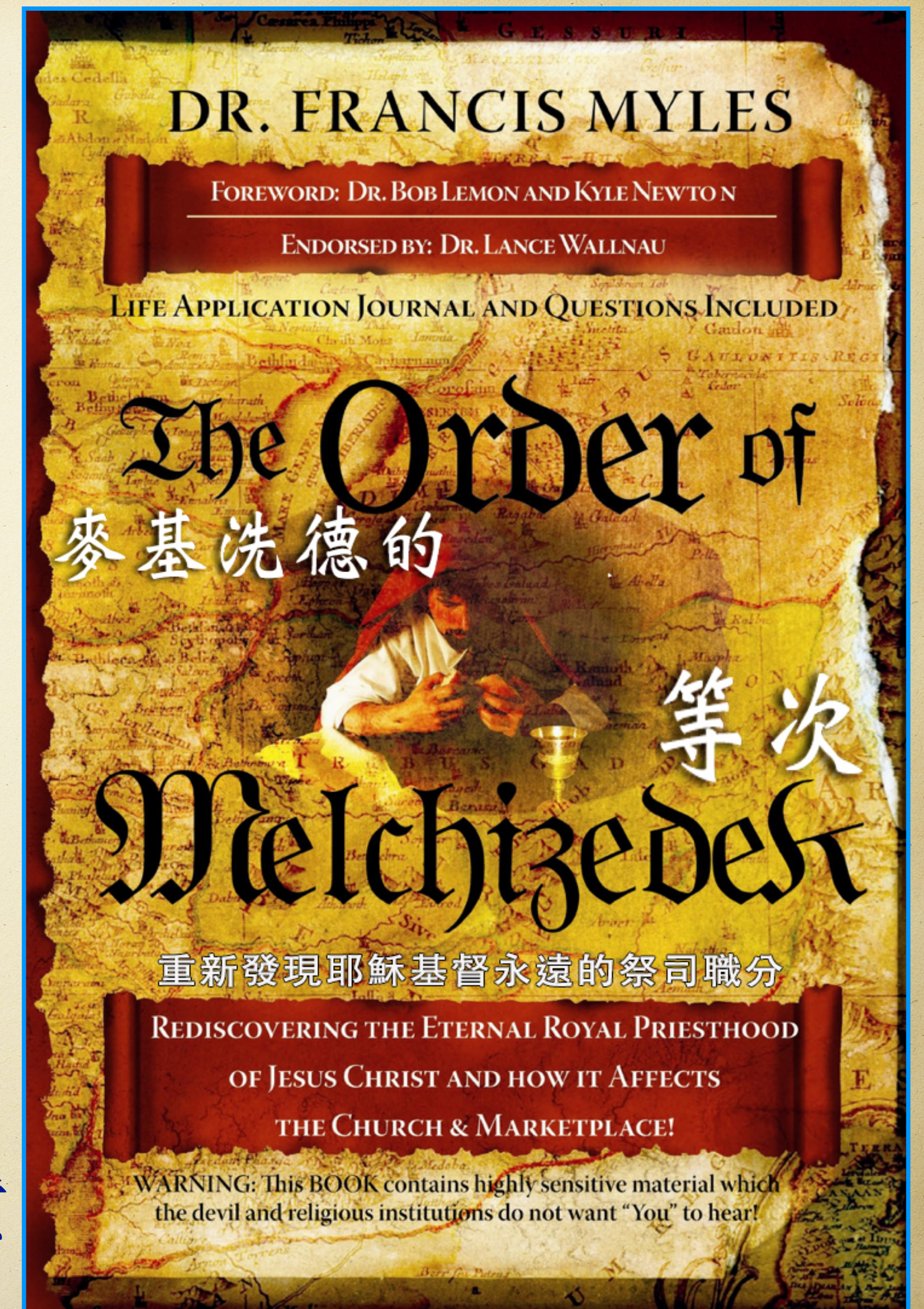
希伯來書被分為三部份

He 7.1-10 The revelation of Melchizedek's superiority to Abraham and thereby Levi
來7:1-10 啟示了麥基洗德比亞伯拉罕及利未更超越

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 麥基洗德祭司職分有更超越及永恆的本質



Last time: Hebrews 7:1-10 we looked at
the Revelation of Melchizedek

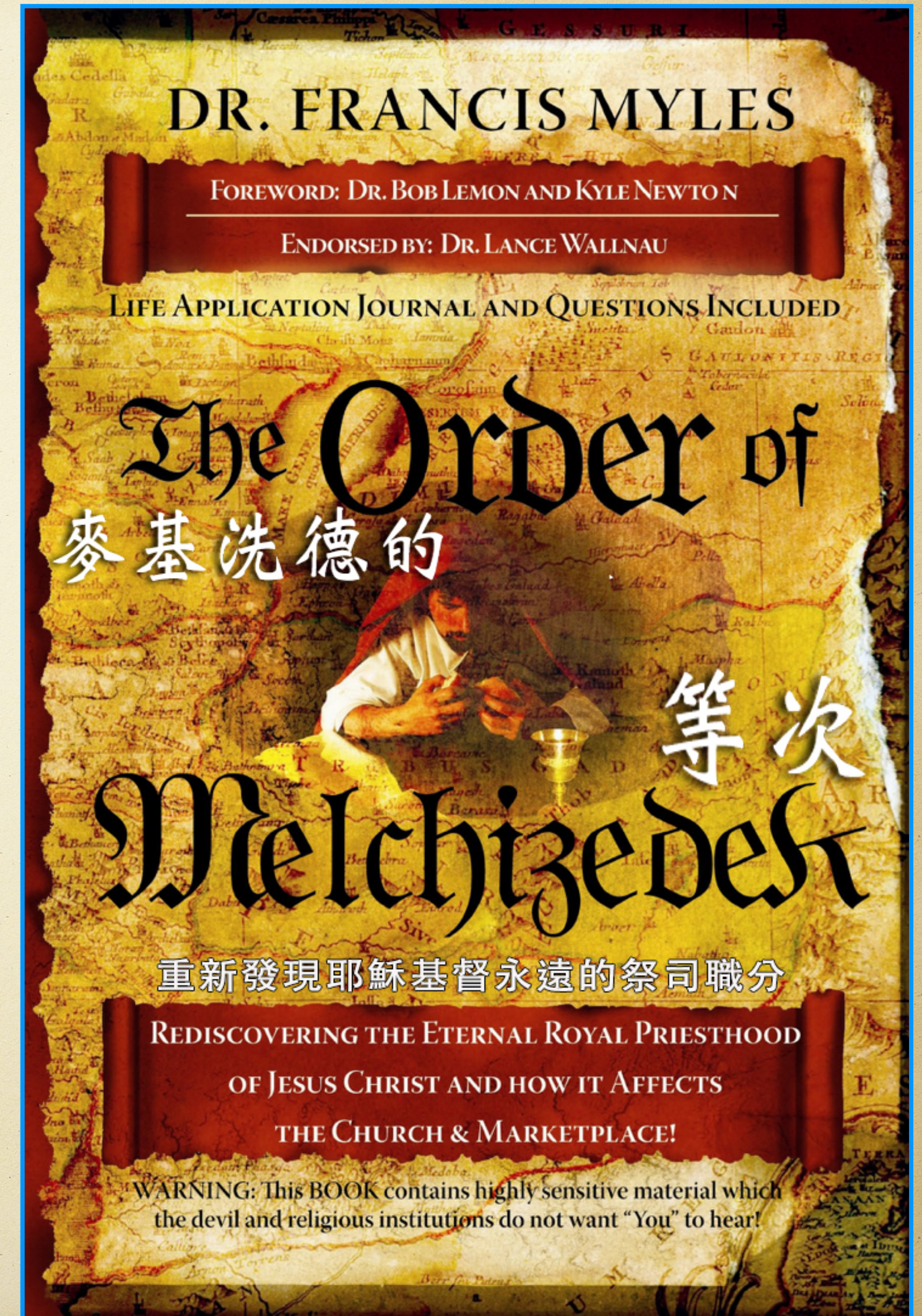
上次：在希伯來書7:1-10裡，我們看見了
有關麥基洗德的啟示

In the whole OT there are only 2 references
to Melchizedek

在整卷舊約裡，只有二個地方提到了麥基洗德

1. Psalm 110:4 詩篇110:4

2. Gen. 14:18-23 創世記14:18-23





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。

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祂兒子說話的角度寫的

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）



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。”

But from Psalm 110:4 came a new revelation
但是有個新的啟示來自於詩篇110：4

Three parts of verse 4 arrested his attention
第4節有三個部份抓住了他的注意力

- 1) YHWH is making an oath: (Nishva)
- 1) 耶和華起了一個誓 (尼示瓦)
- 2) “priest to the age” (Cohen la Olam)
- 2) “直到世代的祭司” (科恩拉 奧蘭)
- 3) “according to the priestly order of Melchi-zidek”
- 3) “照著麥基洗德的祭司等次”



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- 1) **YHWH is making an oath: (Nishva)**
 - 1) **耶和華起了一個誓 (尼示瓦)**
 - a. An oath does not have to be made for a King and Messiah sitting at His right hand
 - a. 不需要為了坐在祂的右邊的王及彌賽亞而起這個誓
 - b. But an oath is necessary to stand as a Priest before God on behalf of His people
 - b. 但是一個祭司若為了他的子民而站立在 神面前，誓言就是必須的



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

2) “直到世代的祭司” (科恩拉 奧蘭)

a. Jesus is not only King but has been designated a priest now in heaven on our behalf

a. 耶穌不單是王，並也被指定為祭司，如今在天上代表我們

b. But He will still be our priest in Olam haba - a priest “to the ages”

b. 祂在國度 (奧蘭哈巴) 裡仍舊是我們的祭司—“世世代代”的祭司

c. This would mean that in the Millennium (olam haba) there would still be a Temple and priests in Zion with Jesus mediating

c. 這表示在千年國 (奧蘭哈巴) 裡，在錫安還會有聖殿及祭司，有耶穌為中保



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

3) “照著麥基洗德的祭司等次”

a. What is this new priestly order?

a. 新的祭司的等次是什麼？

b. Under what Covenant would this priesthood function?

b. 要在什麼樣的約之下這個祭司的職分才有作用？

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. 作者將這些經文留在詩篇中，並搜索托拉捲軸裡的創世記，看見舊約裡其他唯一提到這個的經文。

In Genesis 14 the writer discovered Jesus in Melchizedek

作者發現了創世記14章在麥基洗德裡的耶穌

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 of righteousness*” from the city of Salem (in Hebr. = Shalom) (later Jerusalem Ps 76.2)

1) 他是個“公義的王”，來自撒冷城（希伯來文 = 沙洛姆）（後稱耶路撒冷—見詩76:2）

2) He was sent by El Elyon as a priest with bread and wine out to make a covenant with Abram

2) 他是由全能的神差派為祭司的，帶著餅和酒出來，為了要跟亞伯蘭立約

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3) When Abram heard that El Elyon who ruled over earth had defeated the enemy Abram blessed *El Elyon* and gave him a tenth

3) 當亞伯蘭聽見了掌管全地的全能神戰勝了敵人，亞伯蘭祝福全能的神，並且將十分之一獻給祂

4) This means all sons of Abraham are under this covenant and priest with whom Abram covenanted

4) 這表示亞伯拉罕的後裔都在這個約之下，並且以跟亞伯蘭立約的那人為祭司

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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

1) Because the Word made no mention of Melchizedek's genealogy, ordination, birth and death he represented an eternal and heavenly line of king/priests

1) 由於經上沒有記載麥基洗德的家譜、按立、出生及去世，因此他代表一個永遠、屬天的王／祭司的譜系

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2) And because Jesus was raised from the dead to live eternally God had designated Him as a priest according to this eternal priesthood
2) 由於耶穌從死裡復活，並永遠活著，因此神就安排祂以這永遠祭司的等次為祭司

Tonight: Whose priesthood do Jewish Christians serve under?

今晚：猶太基督徒所服事的是在誰之下的祭司職任？

1. These believers knew a lot about the levitical priesthood under Aaron, of their offerings, atonement and intercession

1. 這些信徒知道許多有關在亞倫之下利未祭司職任的獻祭、贖罪及代求

2. But little was known to the readers about Melchizedek

2. 但是讀者對於麥基洗德知道得很少

a. it was necessary to “reveal” to them that through Abraham they came under the priesthood of Melchizedek

a. 有必要“啟示”讓他們看見藉著亞伯拉罕，他們是在麥基洗德的祭司職任下服事

b. and so they were under this priesthood before they were under the Levitical priesthood under the LAW

b. 因此，在他們有律法之下的利未祭司職分以前，他們就已經在這個祭司職分裡了



“祭司的職分”

“THE PRIESTHOOD”

亞倫的等次
The Order of Aaron

與 VS

The Order of Melchizedek
麥基洗德的等次

Tonight: Whose priesthood do Jewish Christians serve under?

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Two matters were of utmost importance to these Jewish Believers:

對於這些猶太基督徒，有二件事是十分重要的：

1. Under what covenant do they now live and how does the Son of God now minister as priest to them?

1. 他們現在活在什麼約之下？並且，神的兒子現在如何以祭司的身份餵養他們？

2. How does Jesus' heavenly Melchizedek priesthood compare with the Levitical priesthood?

2. 耶穌的屬天麥基洗德祭司職任如何與利未的祭司職任比較？

In Heb. 7:11-28 the writer carefully compares these two priesthoods

在來7:11-28 作者仔細的比較了這二個祭司的職任



“祭司的職分”

“THE PRIESTHOOD”

亞倫的等次
The Order of Aaron

與 VS

The Order of Melchizedek
麥基洗德的等次

The writer carefully formulates the problem 作者仔細的舉出問題來

Heb. 7.11 ¶ Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?

來7:11 從前百姓在利未人祭司職任以下受律法，倘若藉這職任能得完全，又何用另外興起一位祭司，照麥基洗德的等次，不照亞倫的等次呢？

Heb. 7.12 For when the priesthood is changed, of necessity there takes place a change of law also.

來7:12 祭司的職任即已更改，律法也必須更改。

耶穌的祭司職分

Jesus' priesthood

利未的祭司職分

The Levitical priesthood

Question #1: Did the Levitical priesthood make us perfect?

If so, there is no need of another priesthood

問題 1: 利未的祭司職任能讓我們得完全嗎？

如果能，我們就不需要另一個祭司的職分了

Question #2 (implied): What new Covenant and Law must be followed if we were to exchange priesthoods?

And what must be done to change the rules?

問題 2: (應用) 如果我們要交換祭司職分，我們必須遵守哪個新的約及律法？還有什麼需要做的才能改變規條？

The writer carefully formulates the problem

作者仔細的舉出問題來

Heb. 7.13 For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar.

來7:13 因為這話所指的人，本屬別的支派，那支派裡從來沒有一人伺候祭壇。

Heb. 7.14 For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

來7:14 我們的主分明是從猶大出來的；但這支派，摩西並沒有提到祭司。

耶穌的祭司職分
Jesus' priesthood

利未的祭司職分
The Levitical priesthood

Question #3: How can Jesus be our priest if He is descended from the tribe of Judah?

問題3: 如果耶穌是猶大支派的後裔，祂如何成為我們的祭司？

Question #4 How can Jesus be a priest when Moses did not appoint any of the tribe of Judah to be priests??

問題4: 如果摩西沒有指派任何猶大支派的人作祭司，耶穌如何可以成為祭司？

The writer carefully formulates the problem 作者仔細的舉出問題來

Heb. 7.15 And this is clearer still, if another priest arises according to the likeness of Melchizedek,
來7:15 倘若照麥基洗德的樣式，另外興起一位祭司來，我的話更是顯而易見的了。

Heb. 7.16 who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life.

來7:16 他成為祭司，並不是照肉體的條例，乃是照無窮生命的大能；

*Heb. 7.17 For it is attested of Him,
“You are a priest forever*

According to the order of Melchizedek.”

來7:17 因為有給他作見證的說：“你是照麥基洗德的等次永遠為祭司。”

耶穌的祭司職分
Jesus' priesthood

利未的祭司職分
The Levitical priesthood

Question #5 : What is the new basis of Jesus' priesthood since it is not based upon the old genealogy or physical requirement but upon the basis of an “indestructible Life” ?

“You are a priest forever...”

問題5: 耶穌祭司職分的新基礎是什麼？由於那不是基於舊的族譜或是肉體的條例，而是基於“無窮生命的大能”為基礎—“你是長遠為祭司的...”

Four Convincing Comparisons of Priesthoods

四個有說服性的比較祭司的職分

Heb. 7.18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness

來7:18 先前的條例，因軟弱無益，所以廢掉了。

Heb. 7.19 (for the Law made nothing perfect),

來7:19 (律法原來一無所成)

耶穌的祭司職分
Jesus' priesthood

利未的祭司職分
The Levitical priesthood

Comparison #1: The Law could not perfect the believer
比較1:律法不能成全信徒

1. The Law made nothing perfect (it can prescribe Laws but it cannot sanctify spirit, soul and body)
1.律法原來一無所成（它可以規定法則，但是不能聖別靈、魂與身體）
2. The Law was weak and useless when it came to enabling inner holiness
2. 對於使內心聖潔，律法是軟弱及無益的
3. Gal 3:19 says the Law was given because of transgression until the seed promised should come
3. 加3:19 講到，律法是為了過犯添加的，等候那蒙應許的子孫來到

Four Convincing Comparisons of Priesthoods

四個有說服性的比較祭司的職分

Heb. 7.19 ... and on the other hand there is a bringing in of a better hope, through which we draw near to God.

來7:19 就引進了更美的指望，靠這指望我們便可以進到神面前。

耶穌的祭司職分
Jesus' priesthood

利未的祭司職分
The Levitical priesthood

Comparison #2: The New Covenant brings in a “Better Hope”

比較2: 新的約帶來了“更美的指望”

1. The New Covenant ushered in by Jesus enables us to “draw near” to God
1. 由耶穌帶進的新的約讓我們能夠更“靠近”神
2. The Law kept them far from the Holy of Holies because of our sins
2. 由於罪，律法讓他們遠離了至聖所
3. By Jeremiah’s prophecy of a new covenant the Word spoke to the insufficiency of the Old
3. 藉著耶利米預言的一個更美之約，神的話就提到了舊的約的不足

Four Convincing Comparisons of Priesthoods

四個有說服性的比較祭司的職分

Heb. 7.20 And inasmuch as it was not without an oath

來7:20 再者，耶穌為祭司，並不是起誓立的。

Heb. 7.21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "The Lord has sworn And will not change His mind, 'You are a priest forever'");

來7:21 至於那些祭司，原不是起誓立的，只有耶穌是起誓立的；因為那立它的對他說：“主起了誓決不後悔，你是永遠為祭司。”

Heb. 7.22 so much the more also Jesus has become the guarantee of a better covenant.

來7:22 既是起誓立的，耶穌就作了更美之約的中保。

耶穌的祭司職分

Jesus' priesthood

利未的祭司職分

The Levitical priesthood

Comparison #3: Only Jesus was “sworn in” by an eternal oath from JHVH

比較3: 只有耶穌是耶和華以一個永遠的誓“被宣誓”的

1. Levitical priests were ordained without an oath based on genealogy
1. 利未的祭司是照著家譜被指派而沒有宣誓的
2. Jesus was ordained by an eternal oath meaning His office would be valid forever
2. 耶穌被指派是基於一個永遠的誓言，這表示祂的職位會永遠有效
3. Because He effectively serves forever Jesus has become a guarantor of a better covenant
3. 由於祂有效的永遠服事，耶穌因此成了一個更美之約的中保

Four Convincing Comparisons of Priesthoods

四個有說服性的比較祭司的職分

Heb. 7.23 ¶ The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing,

來7:23 那些成為祭司的，數日本來多，是因為有死阻隔不能長久；

Heb. 7.24 but Jesus, on the other hand, because He continues forever, holds His priesthood permanently.

來7:24 這位既是永遠常存的，他祭司的職任就長久不更換。

耶穌的祭司職分

Jesus' priesthood

利未的祭司職分

The Levitical priesthood

Comparison #4: Levitical priests were temporary because of death but Jesus continues forever

比較4: 利未的祭司由於死，是暫時的，但耶穌是永遠常存的

1. This is valuable because that everlasting priest knows the believer very well

1. 這是非常寶貴的！因為那永遠常存的祭司非常瞭解祂的信徒

2. Jesus' death in fact marked the beginning of his priesthood when He offered up Himself

2. 當祂將自己獻上時，耶穌的死，就成了祂祭司職分的開始

3. Here the emphasis is not on a perpetual priesthood but on a perpetual caring for His subjects

3. 在此強調的不是祂持續的祭司職分，而是祂持續的照顧祂的子民

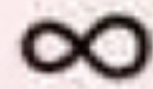
A Summary Chart of Comparison 一個總結的比較圖表

耶穌的祭司職事 Jesus' priesthood

Only one priest (Heb 7:23-24)
只有一位祭司 (來7:23-24)



An eternal priest 是個永遠長存的祭司
(Heb 7:23-24; 9:12)(來7:23-24 ; 9-12)



He sacrificed once for all 祂總括一次的犧牲
(Heb 7:27; 9:12)(來7:27 ; 9:12)



He is holy (Heb 7:26-27)
祂是聖潔的 (來7:26-27)



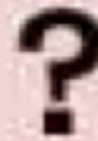
He offered sacrifices only 祂只為別人獻祭
for others (Heb 7:26-27) (來7:26-27)



He offered up himself 祂將祂自己獻上
(Heb 7:27; 9:11-14) (來7:27 ; 9:11-14)



He entered a greater and more
perfect tent (Heb 9:11-12)



祂進入了更大、更全備的帳幕 (來9:11-12)

He entered by means of his
own blood (Heb 9:11-12) 祂用自己的血進入
(來9:11-12)



利未的祭司職事

The Levitical priesthood

Many priests
有許多祭司



Temporary priests
是暫時的祭司



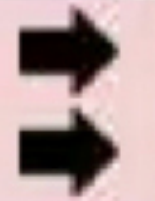
They sacrificed daily
他們天天要獻祭



They were sinners
他們也是罪人



They offered sacrifices also
for themselves 他們也要為自己獻祭



They offered sacrificial
animals 他們獻上祭牲



They entered a man-made tent
他們進入的是人手所做的帳幕



They entered by means of
blood of goats and calves
他們是靠著牛羊的血進入的



Summary: The overwhelming Excellency of the priesthood of the Son of God

總結：神兒子超越性的美好祭司職分

耶穌基督

JESUS CHRIST
OUR GREAT HIGH PRIEST

我們的大祭司

Heb. 7.25 Therefore He is able also to save forever [completely] those who draw near to God through Him, since He always lives to make intercession for them.

來7:25 凡靠著他進到神面前的人，他都能拯救到底；因為他是長遠活著，替他們祈求。

a. This “saving” again is not referring to “eternally” (forever) but about His power to completely prepare “sons” spirit, soul and body for the glory of olam haba

a. 這個“拯救”不是指“永恆”（永遠）而是指祂的能力能預備“兒子們”的靈、魂及身體得到完國度（奧蘭哈巴）的榮耀

b. Again note perspective: it is God whose Throne we draw near with Jesus as the Mediator/priest who brings us into the Holiest

b. 在此注意這個角度：我們要靠近的是神的寶座，藉著耶穌為我們的中保／祭司，祂帶領我們進入至聖之處

Summary: The overwhelming Excellency of the priesthood of the Son of God

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耶穌基督

JESUS CHRIST

OUR GREAT HIGH PRIEST

我們的大祭司

Heb. 7.26 ¶ For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

來7:26 像這樣聖潔，無邪惡，無玷污，遠離罪人，高過諸天的大祭司，原是與我們合宜的。

Heb. 7.27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.

來7:27 他不像那些大祭司，每日必須先為自己的罪，後為百姓的罪獻祭，因為他只一次將自己獻上，就把這事成全了。

c. *“it was fitting”* (necessary, appropriate, perfect) that such a high priest be holy, innocent, undefiled, separate from sinners, exalted ABOVE the heavens

c. 像這樣的大祭司是聖潔、無瑕疵、無玷污、從罪人中被分別出來，被高舉超過諸天的，這“本是合宜的”（必要、恰當、完美的）

d. These qualities refer to His perfect, exceptional care toward those for whom He is interceding

d. 這些品質指的是祂完美、特殊的關懷供應給那些祂介入眷顧的人

Summary: The overwhelming Excellency of the priesthood of the Son of God

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耶穌基督

JESUS CHRIST

OUR GREAT HIGH PRIEST

我們的大祭司

e. Jesus' sacrifice was made "*once for all*" for our sins

e. 為了我們的罪，耶穌的犧牲是“一次總括”的

f. He sacrificed Himself *for us* and needed no sacrifice for his own sins

f. 祂為了我們而犧牲自己，但不需要為自己的罪而犧牲

Heb. 7.26 ¶ *For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;*

來7:26 像這樣聖潔，無邪惡，無玷污，遠離罪人，高過諸天的大祭司，原是與我們合宜的。

Heb. 7.27 *who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.*

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Summary: The overwhelming Excellency of the priesthood of the Son of God

總結：神兒子超越性的美好祭司職分

耶穌基督

JESUS CHRIST

OUR GREAT HIGH PRIEST

我們的大祭司

Heb. 7.28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.

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

a. The Law was also imperfect because it could only appoint weak and sinful men to be priests

a. 律法也不完善，因為它只能任命軟弱及有罪的人為祭司

b. But Jesus was appointed a Son made perfect forever by God's oath after the Law had been in effect (that is, after Jesus fulfilled/kept the Law as a basis of His oath)

b. 耶穌被任命為兒子，藉著神在律法生效之後的誓言永遠完美（也就是一在耶穌履行/保持律法後作為祂誓言的根基）

Perspective for us today 我們今天的觀點

Hebrews emphasizes the excellency of Jesus' Priesthood more than the actual details of the Melchizedek priesthood itself

希伯來書強調耶穌祭司職份的優越性更多於麥基洗德祭司職份本身的實際細節

— For the Jews these religious matters filled the messages of the rabbis and scribes who examined the Torah in minute detail

— 對於猶太人來說，這些宗教事務充滿了拉比和文士們的信息—他們仔細的檢查了托拉（摩西五經）裡的細節

From the writer's details and careful argument we gain further insight into our author
從作者寫的細節和仔細的論證，我們進一步了解了本書的作者

— Probably our writer was one of four writers of scripture from priestly backgrounds: Ezekiel, Ezra, Levi and the writer to Hebrews (Barnabas?)

可能本書的作者是四位來自祭司背景的經文作家之一：以西結、以斯拉、利未和希伯來書的作者（巴拿巴？）

Perspective for us today 我們今天的觀點

a. The trademark of writers from a Levitical background is: Detail

a. 作者有利未背景的特點是：注重細節

b. Though this chapter might seem to deal with minute details and arguments, these kinds of details are the delight of one who knows all the furnishings, feasts, ways to cut an offering and prayers to be said through the Temple worship

b. 雖然這一章看來像是涉及微小的細節和論點，但這些細節對於一個知道所有器具、節慶、切割祭牲方式以及聖殿敬拜過程該做的禱告的人來說是可喜悅的。

c. If the details seem unnecessary to you, with time a deeper appreciation of the beauty of holiness will at least appeal to you as a picture of Jesus

c. 如果細節對你來說似乎沒有必要，隨著時間的進展，對聖潔之美的更深理解起碼會吸引你要與耶穌相似

Next time :
Epistle to Hebrews:
Chapter 8
Inaugurating a Better Covenant

下次：希伯來書第8章

帶入一個更美之約