

OUR GREAT HIGH PRIEST

DAILY READINGS:

Monday:	Genesis 14
Tuesday:	Psalms 110
Wednesday:	Hebrews 4
Thursday:	Hebrews 5
Friday:	Hebrews 7
Saturday:	Hebrews 8
Sunday:	1 Corinthians 11:23-34

Hebrews 4:16

**Let us therefore come boldly unto the throne of grace,
that we may obtain mercy, and find grace to help in time of need.**

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，作隨時的幫助。

INTRODUCTION:

Outside of the book of Hebrews, there is very little information in the Bible on Christ's activities in heaven. In five places, elsewhere, we read that He is "seated on the right hand of God," but none of these references speak of His occupation (see [Mk. 16:19](#); [Acts 7:56](#); [Eph. 1:20](#); [Col. 3:1](#); [1 Peter 3:22](#)). In [1 John 2:1](#), Jesus is called our "Advocate with the Father," and in [Romans 8:34](#) we are told He "maketh intercession" for us. In the book of Hebrews, however, we have a great deal of instruction concerning Christ's activities in heaven on our behalf as our great High Priest.

Mark 16:19	So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 主耶穌和他們說完了話，後來被接到天上，坐在神的右邊。
Acts 7:56	And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 就說：我看見天開了，人子站在神的右邊。
Ephesians 1:20	Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 就是照他在基督身上所運行的大能大力，使他從死裡復活，叫他在天上坐在自己的右邊，
Colossians 3:1	If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 所以，你們若真與基督一同復活，就當求在上面的事；那裡有基督坐在神的右邊。
1 Peter 3:22	Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. 耶穌已經進入天堂，在神的右邊；眾天使和有權柄的，並有能力的，都服從了他。
1 John 2:1	My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 我小子們哪，我將這些話寫給你們，是要叫你們不犯罪。若有人犯罪，在父那裡我們有一位中保，就是那義者耶穌基督。

Romans 8:34	Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 誰能定他們的罪呢？有基督耶穌已經死了，而且從死裡復活，現今在神的右邊，也替我們祈求（有基督...或作是已經死了，而且從死裡復活，現今在神的右邊，也替我們祈求的基督耶穌麼）
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LESSON NOTES:

The Order of Melchizedek: Three times Hebrews uses the phrase "a priest after the order of Melchizedek" (5:6,10; 6:20). Who was Melchizedek? What is significant about Christ's being named a priest of Melchizedek's order? To answer these questions, we must look to the reference in the Old Testament concerning this priest.

Hebrews 5:6,10; 6:20	<p>^{5:6}As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 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。</p> <p>^{5:10}Called of God an high priest after the order of Melchisedec. 並蒙神照著麥基洗德的等次稱他為大祭司。</p> <p>^{6:20}Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. 作先鋒的耶穌，既照著麥基洗德的等次成了永遠的大祭司，就為我們進入幔內。</p>
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Melchizedek lived two thousand years before Christ. The only historical event in which he appears is described in [Genesis 14](#). In this story, he plays a relatively minor role, the hero of the story being Abraham. Upon his triumphant return, having defeated the coalition of five kings and rescuing Lot, Abraham stops to visit with the king and priest of Salem, Melchizedek. Three things are mentioned concerning Melchizedek on this visit from Abraham. First, he brought forth bread and wine to refresh Abraham. Next, he pronounced a blessing on Abraham in the name of the most high God. Finally, he received of Abraham a tithe which was freely offered by the great patriarch.

1. he brought forth bread and wine to **refresh** Abraham
2. he pronounced a **blessing** on Abraham in the name of the most high God
3. he **received** of Abraham a tithe which was freely offered by the great patriarch

Absolutely nothing more is said of Melchizedek's life and ministry in the Old Testament. He appears in the sacred record but for a moment and disappears as quickly as he appears. No mention is made of his birth or death or of his family and lineage. The only other Old Testament reference to him was made 1,000 years later (1,000 years before Christ) in [Psalm 110:4](#). Here David prophesies of the Messiah, saying, "Thou art a priest forever after the order of Melchizedek."

Psalm 110:4	The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 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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A Superior Priesthood: The purpose of the lengthy description in Hebrews of the character and nature of Christ's priesthood is to show its superiority to all previous orders of priests. It is in this context that the prophecy of Psalm 110:4 is applied. Melchizedek portrays the true character of our great High Priest, Jesus.

The title and origin of Melchizedek are the first witnesses of Christ's superiority. Melchizedek was both a priest and a king, the only personage in the Bible before Christ who held both offices ([Heb. 7:1,2](#)). Thus

the oath to consecrate the Messiah after the order of Melchizedek was a promise of the kingdom. Melchizedek's name and title speak of two characteristics of Christ's kingdom – righteousness and peace. The fact that no mention is made of Melchizedek's origin is also used as a significant point in Hebrews, for it speaks of independence and perpetuity (Heb. 7:3, 16, 24).

<p>Hebrews 7:1-2</p>	<p>¹For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 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。</p> <p>²To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 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。</p>
<p>Hebrews 7:3, 16, 24</p>	<p>³Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. 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。</p> <p>¹⁶Who is made, not after the law of a carnal commandment, but after the power of an endless life. 他成為祭司，並不是照屬肉體的條例，乃是照無窮（原文是不能毀壞）之生命的大能。</p> <p>²⁴But this man, because he continueth ever, hath an unchangeable priesthood. 這位既是永遠常存的，他祭司的職任就長久不更換。</p>

Both the title which Abraham brought and the benediction which Melchizedek gave speak of the superiority of Christ's priesthood. Here we see the greatest of all Jewish patriarchs, the "father" of this nation, a "friend of God" bringing to the feet of another his tithes – an acknowledgment of Melchizedek's superiority and the priesthood which came from Abraham (Heb. 7:4,5). By the way, note that tithing is here practiced four hundred years before the law and therefore cannot be attributed as something "of the law."

<p>Hebrews 7:4-5</p>	<p>⁴Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 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！</p> <p>⁵And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 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（原文是腰）中生的，還是照例取十分之一；</p>
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Finally, further proof of Melchizedek's superiority is shown in that he blessed Abraham with his benediction. As it is so aptly put in Hebrews, he "blessed him that had the promises" (v. 6). It is a logical conclusion that the "less is blessed of the better" (v. 7).

<p>Hebrews 7:6-7</p>	<p>⁶But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 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。</p>
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⁷And without all contradiction the less is blessed of the better.
從來位分大的給位分小的祝福，這是駁不倒的理。

THE LESSONS:

Practically every religion has its order of priests. This is an acknowledgment on the part of man that he needs someone who will stand between him and the superior powers over which he has no control and which he does not understand. Ever since man's sin put him at variance with God, he has been in need of someone who could act in his behalf and plead his cause before God. This was the origin and function of the priest as God ordained it. God established that certain men would offer sacrifices on behalf of others, intercede for them, and also minister God's blessing to man. A priest of God stands in the gap between God and man.

Christians have a great High Priest – none other than the Lord Jesus Christ, the Creator of all things ([John 1:3](#); [Col. 1:15,16](#)). His attributes and character make Him the only effective intermediary between sinful man and a holy God. A study of His character and attributes would reveal much about the greatness and effectiveness of this great High Priest. Read the designated chapters in Hebrews and list all of the characteristics of our High Priest. Each of the points will yield much instruction. While space does not permit each point to be developed here in detail, suffice it to say說…就夠了 that he is like unto His brethren, tempted as we are, yet without sin. He can therefore sympathize with our weaknesses ([Heb. 2:17](#); [4:14,15](#); [7:26–28](#)). He is a merciful and faithful High Priest ([Heb. 2:17](#); [3:2](#) – see [1 Sam. 2:35](#) for the promise of a faithful High Priest and significance of this statement). Christ was named to His office by an oath of God and is not a priest by any human rules and regulations ([Heb. 5:5,6](#); [7:16](#)). His priesthood, therefore, cannot change ([7:20,21](#)). Furthermore, He is a priest forever by virtue of the Father's oath and Christ's endless life ([7:16](#)). Having passed through the heavenlies, He is a victorious High Priest ([4:14](#)).

THE LORD JESUS CHRIST, THE CREATOR OF ALL THINGS

John 1:3	All things were made by him; and without him was not any thing made that was made. 萬物是藉著他造的；凡被造的，沒有一樣不是藉著他造的。
Colossians 1:15-16	¹⁵ Who is the image of the invisible God, the firstborn of every creature: 愛子是那不能看見之神的像，是首生的，在一切被造的以先。 ¹⁶ For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 因為萬有都是靠他造的，無論是天上的，地上的；能看見的，不能看見的；或是有位的，主治的，執政的，掌權的；一概都是藉著他造的，又是為他造的。

HE IS LIKE UNTO HIS BRETHREN, TEMPTED AS WE ARE, YET WITHOUT SIN. HE CAN THEREFORE SYMPATHIZE WITH OUR WEAKNESSES

Hebrews 2:17	Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 所以，他凡事該與他的弟兄相同，為要在神的事上成為慈悲忠信的大祭司，為百姓的罪獻上挽回祭。
Hebrews 4:14,15	¹⁴ Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (<i>declaration of faith</i>). 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。 ¹⁵ For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 因我們的大祭司並非不能體恤我們的軟弱。他也曾凡事受過試探，與

	我們一樣，只是他沒有犯罪。
Hebrews 7:26-28	<p>²⁶For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 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。</p> <p>²⁷Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 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。</p> <p>²⁸For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. 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。</p>

HE IS A MERCIFUL AND FAITHFUL HIGH PRIEST

Hebrews 2:17; 3:2	1 Samuel 2:35
<p>^{2:17}Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 所以，他凡事該與他的弟兄相同，為要在神的事上成為慈悲忠信的大祭司，為百姓的罪獻上挽回祭。</p> <p>^{3:2}Who was faithful to him that appointed him, as also Moses was faithful in all his house. 他為那設立他的盡忠，如同摩西在神的全家盡忠一樣。</p>	<p>And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. 我要為自己立一個忠心的祭司；他必照我的心意而行。我要為他建立堅固的家；他必永遠行在我的受膏者面前。</p>

CHRIST WAS NAMED TO HIS OFFICE BY AN OATH OF GOD AND IS NOT A PRIEST BY ANY HUMAN RULES AND REGULATIONS

Hebrews 5:5,6	<p>⁵So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 如此，基督也不是自取榮耀作大祭司，乃是在乎向他說你是我的兒子，我今日生你的那一位；</p> <p>⁶As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 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。</p>
Hebrews 7:16	<p>Who is made, not after the law of a carnal commandment, but after the power of an endless life. 他成為祭司，並不是照屬肉體的條例，乃是照無窮（原文是不能毀壞）之生命的大能。</p>

HIS PRIESTHOOD, THEREFORE, CANNOT CHANGE

Hebrews 7:20-21	<p>²⁰And inasmuch as not without an oath he was made priest: 再者，耶穌為祭司，並不是不起誓立的。</p> <p>²¹(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec) 至於那些祭司，原不是起誓立的，只有耶穌是起誓立的；因為那立他的對他說：主起了誓，決不後悔，你是永遠為祭司。</p>
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HE IS A PRIEST FOREVER BY VIRTUE OF THE FATHER'S OATH AND CHRIST'S ENDLESS LIFE

Hebrews 7:16	Who is made, not after the law of a carnal commandment, but after the power of an endless life. 他成為祭司，並不是照屬肉體的條例，乃是照無窮（原文是不能毀壞）之生命的大能。
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HAVING PASSED THROUGH THE HEAVENLIES, HE IS A VICTORIOUS HIGH PRIEST

Hebrews 4:14	Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (<i>declaration of faith</i>). 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。
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What are the activities of our great High Priest and the benefits we derive from His priesthood? First of all, He ministers in the presence of God and ministers on our behalf ([Heb. 4:14; 6:20](#)). Jesus' job, seated at the right hand of the Father is to work for our benefit. Having a deep understanding of our human nature and our needs He is a High Priest perfectly suited to our condition and need and can effectively intercede for us ([Heb. 7:25-28](#)). He lives forever to plead with God for us ([v. 24](#)).

HE MINISTERS IN THE PRESENCE OF GOD AND MINISTERS ON OUR BEHALF

Hebrews 4:14	Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (<i>declaration of faith</i>). 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。
Hebrews 6:20	Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. 作先鋒的耶穌，既照著麥基洗德的等次成了永遠的大祭司，就為我們進入幔內。

HAVING A DEEP UNDERSTANDING OF OUR HUMAN NATURE AND OUR NEEDS HE IS A HIGH PRIEST PERFECTLY SUITED TO OUR CONDITION AND NEED AND CAN EFFECTIVELY INTERCEDE FOR US

Hebrews 7:25-28	<p>²⁵Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 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。</p> <p>²⁶For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 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。</p> <p>²⁷Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 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。</p> <p>²⁸For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. 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。</p>
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HE LIVES FOREVER TO PLEAD WITH GOD FOR US

Hebrews 7:24	But this man, because he continueth ever, hath an unchangeable priesthood. 這位既是永遠常存的，他祭司的職任就長久不更換。
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Because of His victory over death, Christ is able to save to the uttermost ([Heb. 7:25](#)). That means thoroughly and without any additional help. He ministers in the true temple, one that is permanent, not a

copy of the true (Heb. 8:2). He is the source of eternal salvation (Heb. 5:9). And, finally, one of the most practical applications of all the teaching on Christ as our High Priest is that there is constantly available to us a throne of grace, presided over by One who is touched with the feeling of our infirmity. This is a throne of grace to which we are bidden to come boldly, not hesitantly and apprehensively. ***It is up to us to avail ourselves of this benefit which is freely ours to receive His help and comfort in every kind of need.***

BECAUSE OF HIS VICTORY OVER DEATH, CHRIST IS ABLE TO SAVE TO THE UTMOST

Hebrews 7:25	Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 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。
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HE MINISTERS IN THE TRUE TEMPLE, ONE THAT IS PERMANENT, NOT A COPY OF THE TRUE

Hebrews 8:2	A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. 在聖所，就是真帳幕裡，作執事；這帳幕是主所支的，不是人所支的。
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HE IS THE SOURCE OF ETERNAL SALVATION

Hebrews 5:9	And being made perfect, he became the author of eternal salvation unto all them that obey him; 他既得以完全，就為凡順從他的人成了永遠得救的根源、
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Monday: Genesis 14

¹And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

當暗拉非作示拿王，亞略作以拉撒王，基大老瑪作以攔王，提達作戈印王的時候，

²That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

他們都攻打所多瑪王比拉、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。

³All these were joined together in the vale of Siddim, which is the salt sea.

這五王都在西訂谷會合；西訂谷就是鹽海。

⁴Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

他們已經事奉基大老瑪十二年，到十三年就背叛了。

⁵And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

十四年，基大老瑪和同盟的王都來在亞特律加寧，殺敗了利乏音人，在哈麥殺敗了蘇西人，在沙微基列亭殺敗了以米人，

⁶And the Horites in their mount Seir, unto Elparan, which is by the wilderness.

在何利人的西珥山殺敗了何利人，一直殺到靠近曠野的伊勒巴蘭。

⁷And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.

他們回到安密巴，就是加低斯，殺敗了亞瑪力全地的人，以及住在哈洗遜他瑪的亞摩利人。

⁸And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

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，

⁹With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

就是與以攔王基大老瑪、戈印王提達、示拿王暗拉非、以拉撒王亞略交戰；乃是四王與五王交戰。

¹⁰And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

西訂谷有許多石漆坑。所多瑪王和蛾摩拉王逃跑，有掉在坑裡的，其餘的人都往山上逃跑。

¹¹And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

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；

¹²And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

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。

¹³And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

有一個逃出來的人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裡。慢利和以實各並亞乃都是弟兄，曾與亞伯蘭聯盟。

¹⁴And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

亞伯蘭聽見他姪兒（原文作弟兄）被擄去，就率領他家裡生養的精練壯丁三百一十八人，直追到但，

¹⁵And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

便在夜間，自己同僕人分隊殺敗敵人，又追到大馬色左邊的何把，

¹⁶And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

將被擄掠的一切財物奪回來，連他姪兒羅得和他的財物，以及婦女、人民也都奪回來。

¹⁷And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

亞伯蘭殺敗基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。

¹⁸And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

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。

¹⁹And he blessed him, and said, "Blessed be Abram of the most high God, possessor of heaven and earth:

他為亞伯蘭祝福，說：願天地的主、至高的神賜福與亞伯蘭！

²⁰And blessed be the most high God, which hath delivered thine enemies into thy hand." And he gave him tithes of all.

至高的神把敵人交在你手裡，是應當稱頌的！亞伯蘭就把所得的拿出十分之一來，給麥基洗德。

²¹And the king of Sodom said unto Abram, "Give me the persons, and take the goods to thyself."

所多瑪王對亞伯蘭說：你把人口給我，財物你自己拿去罷！

²²And Abram said to the king of Sodom, "I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

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：

²³That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

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！

²⁴Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion."

只有僕人所吃的，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。

Tuesday: Psalm 110

¹The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

(大衛的詩。) 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。

²The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

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。

³Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

當你掌權的日子（或譯：行軍的日子），你的民要以聖潔的妝飾為衣（或譯：以聖潔為妝飾），甘心犧牲自己；你的民多如清晨的甘露（或譯：你少年時光耀如清晨的甘露）。

⁴The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

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。

⁵The Lord at thy right hand shall strike through kings in the day of his wrath.

在你右邊的主，當他發怒的日子，必打傷列王。

⁶He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

他要在列邦中刑罰惡人，屍首就遍滿各處；他要在許多國中打破仇敵的頭。

⁷He shall drink of the brook in the way: therefore shall he lift up the head.

他要喝路旁的河水，因此必抬起頭來。

Notes:

This psalm is a Hebrew acrostic poem; after the introductory note of praise, each line begins with a successive letter of the Hebrew alphabet.

Wednesday: Hebrews 4

PROMISED REST FOR GOD'S PEOPLE

¹Let us therefore **fear**, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

我們既蒙留下，有進入他安息的應許，就當畏懼，免得我們（原文是你們）中間或有人似乎是趕不上了。

God's promise of entering his rest still stands, so we ought to tremble with fear that some of you might fail to experience it. [NLT]

²For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

因為有福音傳給我們，像傳給他們一樣；只是所聽見的道與他們無益，因為他們沒有信心與所聽見的道調和。

For this good news—that God has prepared this rest—has been announced to us just as it was to them. But it did them no good because they didn't share the faith of those who listened to God. (or they didn't combine what they heard with faith) [NLT]

³For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

但我們已經相信的人得以進入那安息，正如神所說：我在怒中起誓說：他們斷不可進入我的安息！其實造物之工，從創世以來已經成全了。

For only we who believe can enter his rest. As for the others, God said, "In my anger I took an oath: "They will never enter my place of rest,"" (Psalm 95:11) even though this rest has been ready since he made the world. [NLT]

Psalm 95:11	Unto whom I swear in my wrath that they should not enter into my rest. 所以，我在怒中起誓，說：他們斷不可進入我的安息！
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⁴For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

論到第七日，有一處說，到第七日神就歇了他一切的工。

We know it is ready because of the place in the Scriptures where it mentions the seventh day: "On the seventh day God rested from all his work." (Genesis 2:2) [NLT]

Genesis 2:2	And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 到第七日，神造物的工已經完畢，就在第七日歇了他一切的工，安息了。
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⁵And in this place again, If they shall enter into my rest.

又有一處說：他們斷不可進入我的安息！

But in the other passage God said, "They will never enter my place of rest." (Psalm 95:11) [NLT]

⁶Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of **unbelief**:

既有必進安息的人，那先前聽見福音的，因為不信從，不得進去。

So God's rest is there for people to enter, but those who first heard this good news failed to enter because they disobeyed God. [NLT]

⁷Again, he limiteth a certain day, saying in David, **To day**, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

所以過了多年，就在大衛的書上，又限定一日，如以上所引的說：你們今日若聽他的話，就不可硬著心。

So God set another time for entering his rest, and that time is today. God announced this through David much later in the words already quoted: "Today when you hear his voice, don't harden your hearts." (Psalm 95:7-8) [NLT]

Psalm 95:7-8	<p>⁷For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, 因為他是我們的神；我們是他草場的羊，是他手下的民。惟願你們今天聽他的話：</p> <p>⁸Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: 你們不可硬著心，像當日在米利巴，就是在曠野的瑪撒。</p>
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⁸For if Jesus (Joshua) had given them rest, then would he not afterward have spoken of another day.

若是約書亞已叫他們享了安息，後來神就不再提別的日子了。

Now if Joshua had succeeded in giving them this rest, God would not have spoken about another day of rest still to come. [NLT]

⁹There remaineth therefore a rest to the people of God.

這樣看來，必另有一安息日的安息為神的子民存留。

So there is a special rest (or a Sabbath rest) still waiting for the people of God. [NLT]

¹⁰For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

因為那進入安息的，乃是歇了自己的工，正如神歇了他的工一樣。

For all who have entered into God's rest have rested from their labors, just as God did after creating the world. [NLT]

¹¹**Let us labour** therefore to enter into that rest, lest any man fall after the same example of unbelief.

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。

So let us do our best to enter that rest. But if we disobey God, as the people of Israel did, we will fall. [NLT]

¹²For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder (*into separate parts*) of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

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。

For the word of God is alive and powerful. It is sharper than the sharpest two-edged sword, cutting between soul and spirit, between joint and marrow. It exposes our innermost thoughts and desires. [NLT]

¹³Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

並且被造的沒有一樣在他面前不顯然的；原來萬物在那與我們有關係的主眼前，都是赤露敞開的。

Nothing in all creation is hidden from God. Everything is naked and exposed before his eyes, and he is the one to whom we are accountable. [NLT]

CHRIST IS OUR HIGH PRIEST

¹⁴Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, **let us hold fast** our profession (*declaration of faith*).

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。

So then, since we have a great High Priest who has entered heaven, Jesus the Son of God, let us hold firmly to what we believe. [NLT]

¹⁵For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.


因我們的大祭司並非不能體恤我們的軟弱。他也曾凡事受過試探，與我們一樣，只是他沒有犯罪。

This High Priest of ours understands our weaknesses, for he faced all of the same testings we do, yet he did not sin. [NLT]


¹⁶**Let us** therefore **come** boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

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，作隨時的幫助。


So let us come boldly to the throne of our gracious God. There we will receive his mercy, and we will find grace to help us when we need it most. [NLT]

 ^{4:1}**Let us** therefore **fear**, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.


我們既蒙留下，有進入他安息的應許，就當畏懼，免得我們(原文是你們)中間或有人似乎是趕不上了。

 ^{4:11}**Let us labour** therefore to enter into that rest, lest any man fall after the same example of unbelief.

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。

 ^{4:14}Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, **let us hold fast** our profession.

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。

 ^{4:16}**Let us** therefore **come** boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

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，作隨時的幫助。

Thursday: Hebrews 5

¹For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

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（或作：要為罪獻上禮物和祭物）。

²Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

他能體諒那愚蒙的和失迷的人，因為他自己也是被軟弱所困。

³And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

故此，他理當為百姓和自己獻祭贖罪。

⁴And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

這大祭司的尊榮，沒有人自取。惟要蒙神所召，像亞倫一樣。

⁵So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. ([Psalm 2:7](#))

如此，基督也不是自取榮耀作大祭司，乃是在乎向他說你是我的兒子，我今日生你的那一位；

Psalm 2:7	I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。
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⁶As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. ([Psalm 110:4](#))

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。

Psalm 110:4	The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 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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⁷Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

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。

⁸Though he were a Son, yet learned he obedience by the things which he suffered;

他雖然為兒子，還是因所受的苦難學了順從。

⁹And being made perfect, he became the author of eternal salvation unto all them that obey him;

他既得以完全，就為凡順從他的人成了永遠得救的根源、

¹⁰Called of God an high priest after the order of Melchisedec.

並蒙神照著麥基洗德的等次稱他為大祭司。

¹¹Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

論到麥基洗德，我們有好些話，並且難以解明，因為你們聽不進去。

¹²For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

看你們學習的工夫，本該作師傅，誰知還得有人將神聖言小學的開端另教導你們，並且成了那必須吃奶，不能吃乾糧的人。

¹³For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

凡只能吃奶的都不熟練仁義的道理，因為他是嬰孩；

¹⁴But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

惟獨長大成人的才能吃乾糧；他們的心竅習練得通達，就能分辨好歹了。

Friday: Hebrews 7

MELCHIZEDEK IS GREATER THAN ABRAHAM

¹For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

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。

This Melchizedek was king of the city of Salem and also a priest of God Most High. When Abraham was returning home after winning a great battle against the kings, Melchizedek met him and blessed him. [NLT]

²To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

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。

Then Abraham took a tenth of all he had captured in battle and gave it to Melchizedek. The name Melchizedek means "king of justice," and king of Salem means "king of peace." [NLT]

³Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

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。

There is no record of his father or mother or any of his ancestors—no beginning or end to his life. He remains a priest forever, resembling the Son of God. [NLT]

⁴Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

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！

Consider then how great this Melchizedek was. Even Abraham, the great patriarch of Israel, recognized this by giving him a tenth of what he had taken in battle. [NLT]

⁵And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

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（原文是腰）中生的，還是照例取十分之一；

Now the law of Moses required that the priests, who are descendants of Levi, must collect a tithe from the rest of the people of Israel, who are also descendants of Abraham. [NLT]

⁶But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

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。

But Melchizedek, who was not a descendant of Levi, collected a tenth from Abraham. And Melchizedek placed a blessing upon Abraham, the one who had already received the promises of God. [NLT]

⁷And without all contradiction the less is blessed of the better.

從來位分大的給位分小的祝福，這是駁不倒的理。

And without question, the person who has the power to give a blessing is greater than the one who is blessed. [NLT]

⁸And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

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；

The priests who collect tithes are men who die, so Melchizedek is greater than they are, because we are told that he lives on. [NLT]

⁹And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

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。

In addition, we might even say that these Levites—the ones who collect the tithe—paid a tithe to Melchizedek when their ancestor Abraham paid a tithe to him. [NLT]

¹⁰For he was yet in the loins of his father, when Melchisedec met him.

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（原文是腰）中。

For although Levi wasn't born yet, the seed from which he came was in Abraham's body when Melchizedek collected the tithe from him. [NLT]

¹¹If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

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？

So if the priesthood of Levi, on which the law was based, could have achieved the perfection God intended, why did God need to establish a different priesthood, with a priest in the order of Melchizedek instead of the order of Levi and Aaron? [NLT]

¹²For the priesthood being changed, there is made of necessity a change also of the law.

祭司的職任既已更改，律法也必須更改。

And if the priesthood is changed, the law must also be changed to permit it. [NLT]

JESUS IS LIKE MELCHIZEDEK

¹³For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

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。

For the priest we are talking about belongs to a different tribe, whose members have never served at the altar as priests. [NLT]

¹⁴For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

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。

What I mean is, our Lord came from the tribe of Judah, and Moses never mentioned priests coming from that tribe.

¹⁵And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

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。

This change has been made very clear since a different priest, who is like Melchizedek, has appeared. [NLT]

¹⁶Who is made, not after the law of a carnal commandment, but after **the power of an endless life.**

他成為祭司，並不是照屬肉體的條例，乃是照無窮（原文是不能毀壞）之生命的大能。

Jesus became a priest, not by meeting the physical requirement of belonging to the tribe of Levi, but by the power of a life that cannot be destroyed. [NLT]

¹⁷For he testifieth, Thou art a priest for ever after the order of Melchisedec. ([Psalm 110:4](#))

因為有給他作見證的說：你是照著麥基洗德的等次永遠為祭司。

And the psalmist pointed this out when he prophesied, "You are a priest forever in the order of Melchizedek." [NLT]

¹⁸For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

先前的條例，因軟弱無益，所以廢掉了，

Yes, the old requirement about the priesthood was set aside because it was weak and useless. [NLT]

¹⁹For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

(律法原來一無所成)就引進了更美的指望；靠這指望，我們便可以進到神面前。
For the law never made anything perfect. But now we have confidence in a better hope, through which we draw near to God. [NLT]

²⁰And inasmuch as not without an oath he was made priest:

再者，耶穌為祭司，並不是不起誓立的。

This new system was established with a solemn oath. Aaron's descendants became priests without such an oath, [NLT]

²¹(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) (*Psalm 110:4*)

至於那些祭司，原不是起誓立的，只有耶穌是起誓立的；因為那立他的對他說：主起了誓，決不後悔，你是永遠為祭司。

but there was an oath regarding Jesus. For God said to him, "The LORD has taken an oath and will not break his vow: 'You are a priest forever.'" [NLT]

²²By so much was Jesus made a surety of a better testament.

既是起誓立的，耶穌就作了更美之約的中保。

Because of this oath, Jesus is the one who guarantees this better covenant with God. [NLT]

²³And they truly were many priests, because they were not suffered to continue by reason of death:

那些成為祭司的，數目本來多，是因為有死阻隔，不能長久。

There were many priests under the old system, for death prevented them from remaining in office. [NLT]

²⁴But this man, because he continueth ever, hath an unchangeable priesthood.

這位既是永遠常存的，他祭司的職任就長久不更換。

But because Jesus lives forever, his priesthood lasts forever. [NLT]

²⁵Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

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。

Therefore he is able, once and forever, to save those who come to God through him. He lives forever to intercede with God on their behalf. (or is able to save completely) [NLT]

²⁶For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

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。

He is the kind of high priest we need because he is holy and blameless, unstained by sin. He has been set apart from sinners and has been given the highest place of honor in heaven. (or has been exalted higher than the heavens) [NLT]

²⁷Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

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。

Unlike those other high priests, he does not need to offer sacrifices every day. They did this for their own sins first and then for the sins of the people. But Jesus did this once for all when he offered himself as the sacrifice for the people's sins. [NLT]

²⁸For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

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。

The law appointed high priests who were limited by human weakness. But after the law was given, God appointed his Son with an oath, and his Son has been made the perfect High Priest forever. [NLT]

Saturday: Hebrews 8

¹Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

我們所講的事，其中第一要緊的，就是我們有這樣的大祭司，已經坐在天上至大者寶座的右邊，

²A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

在聖所，就是真帳幕裡，作執事；這帳幕是主所支的，不是人所支的。

³For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

凡大祭司都是為獻禮物和祭物設立的，所以這位大祭司也必須有所獻的。

⁴For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

他若在地上，必不得為祭司，因為已經有照律法獻禮物的祭司。

⁵Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

他們供奉的事本是天上事的形狀和影像，正如摩西將要造帳幕的時候，蒙神警戒他，說：你要謹慎，作各樣的物件都要照著在山上指示你的樣式。

⁶But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

如今耶穌所得的職任是更美的，正如他作更美之約的中保；這約原是憑更美之應許立的。

⁷For if that first covenant had been faultless, then should no place have been sought for the second.

那前約若沒有瑕疵，就無處尋求後約了。

⁸For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

所以主指責他的百姓說（或作：所以主指前約的缺欠說）：日子將到，我要與以色列家和猶大家另立新約，

⁹Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

不像我拉著他們祖宗的手，領他們出埃及的時候，與他們所立的約。因為他們不恆心守我的約，我也不理他們。這是主說的。

¹⁰For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

主又說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裡面，寫在他們心上；我要作他們的神；他們要作我的子民。

¹¹And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

他們不用各人教導自己的鄉鄰和自己的弟兄，說：你該認識主；因為他們從最小的到至大的，都必認識我。

¹²For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

我要寬恕他們的不義，不再記念他們的罪愆。

¹³In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

既說新約。就以前約為舊了；但那漸舊漸衰的，就必快歸無有了。

Sunday: 1 Corinthians 11:23-34

²³For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:

我當日傳給你們的，原是從主領受的，就是主耶穌被賣的那一夜，拿起餅來，

²⁴And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

祝謝了，就擘開，說：這是我的身體，為你們捨（有古卷：擘開）的，你們應當如此行，為的是記念我。

²⁵After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

飯後，也照樣拿起杯來，說：這杯是用我的血所立的新約，你們每逢喝的時候，要如此行，為的是記念我。

²⁶For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

你們每逢吃這餅，喝這杯，是表明主的死，直等到他來。

²⁷Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

所以，無論何人，不按理吃主的餅，喝主的杯，就是干犯主的身、主的血了。

²⁸But let a man examine himself, and so let him eat of that bread, and drink of that cup.

人應當自己省察，然後吃這餅、喝這杯。

²⁹For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

因為人吃喝，若不分辨是主的身體，就是吃喝自己的罪了。

³⁰For this cause many are weak and sickly among you, and many sleep.

因此，在你們中間有好些軟弱的與患病的，死（原文是睡）的也不少。

³¹For if we would judge ourselves, we should not be judged.

我們若是先分辨自己，就不至於受審。

³²But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

我們受審的時候，乃是被主懲治，免得我們和世人一同定罪。

³³Wherefore, my brethren, when ye come together to eat, tarry one for another.

所以我弟兄們，你們聚會吃的時候，要彼此等待。

³⁴And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

若有人飢餓，可以在家裡先吃，免得你們聚會，自己取罪。其餘的事，我來的時候再安排。

/* Optional Reading */

1. Hebrews 2:17

Wherefore in all things it behoved (*be fitting*) him to be **made like unto his brethren**, that he might be a **merciful** and **faithful high priest** in things pertaining to God, to **make reconciliation** for the sins of the people.

所以他凡事該與他的弟兄相同、為要在 神的事上、成為慈悲忠信的大祭司、為百姓的罪獻上挽回祭。

2. Hebrews 3:1

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and **High Priest** of our profession, Christ Jesus;

同蒙天召的聖潔弟兄阿、你們應當思想我們所認為使者、為大祭司的耶穌。

3. Hebrews 4:14

Seeing then that we have a **great high priest**, that is **passed into the heavens**, Jesus the Son of God, let us hold fast our profession.

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. Hebrews 4:15

For we have not an **high priest** which cannot be **touched with the feeling of our infirmities**; but was in all points **tempted like as we are, yet without sin**.

因我們的大祭司、並非不能體恤我們的軟弱。他也曾凡事受過試探、與我們一樣。只是他沒有犯罪。

5. Hebrews 5:1

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

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。〔或作要為罪獻上禮物和祭物〕

6. Hebrews 5:5

So also Christ **glorified not** himself to be made an **high priest**; but he that said unto him, Thou art my Son, to day have I begotten thee.

這大祭司的尊榮、沒有人自取、惟要蒙 神所召、像亞倫一樣。如此、基督也不是自取榮耀作大祭司、乃是在乎向他說『你是我的兒子、我今日生你。』的那一位。

7. Hebrews 5:10

Called of God an **high priest after the order of Melchisedec**.

並蒙 神照著麥基洗德的等次稱他為大祭司。

8. Hebrews 6:20

Whither the forerunner is for us entered, even Jesus, made an **high priest for ever** after the order of Melchisedec.

作先鋒的耶穌、既照著麥基洗德的等次、成了永遠的大祭司、就為我們進入幔內。

9. Hebrews 7:26

For such an **high priest** became (*suit*) us, who is **holy, harmless, undefiled, separate from sinners**, and **made higher than the heavens**;

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。

10. Hebrews 7:27

Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he **offered up himself**.

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。

11. Hebrews 7:28

For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is **consecrated for evermore**.

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。

12. Hebrews 8:1

Now of the things which we have spoken this is the sum: We have **such** an **high priest**, who **is set on the right hand of the throne of the Majesty in the heavens**;

我們所講的事、其中第一要緊的、就是我們有這樣的大祭司、已經坐在天上至大者寶座的右邊、

13. Hebrews 8:3

For every high priest is ordained to **offer gifts and sacrifices**: wherefore it is of necessity that this man have somewhat also to offer.

凡大祭司都是為獻禮物和祭物設立的。所以這位大祭司也必須有所獻的。

14. Hebrews 9:7

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

至於第二層帳幕、惟有大祭司一年一次獨自進去、沒有不帶著血、為自己和百姓的過錯獻上。

15. Hebrews 9:11

But Christ being come an **high priest** of good things to come, by a **greater and more perfect** tabernacle, not made with hands, that is to say, not of this building;

但現在基督已經來到、作了將來美事的大祭司、經過那更大更全備的帳幕、不是人手所造也不是屬乎這世界的。

16. Hebrews 9:25

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

也不是多次將自己獻上、像那大祭司每年帶著牛羊的血進入聖所。〔牛羊的血原文作不是自己的血〕

17. Hebrews 10:21

And having an high priest over the house of God;

又有一位大祭司治理 神的家。

18. Hebrews 13:11

For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

原來牲畜的血、被大祭司帶入聖所作贖罪祭、牲畜的身子、被燒在營外。