

GBI Course #106
恩典圣经学院课程 #106
ABRAHAM: THE FATHER OF BELIEVERS
亚伯拉罕：信徒之父
A Study of Genesis 12-25
创 12-25 研经

LESSON 3
第三课
ABRAM RESCUES LOT – GENESIS 14
亚伯兰营救罗得——创 14

INTRODUCTION

简介

In chapter 13 we read that Lot and his family moved near Sodom, a very wicked city. Eventually, Lot and his family moved into Sodom itself and were living among the unbelievers.

我们在第十三章读到，罗得和家人迁移到了邪恶之城所多玛附近。最终，罗得和家人搬进了所多玛城，和不信的人住在了一起。

The king of Sodom had made an alliance with four other kings in the area. For 12 years all five of those city-kings had been under the rule of a powerful king from the north named Kedorlaomer. The political tension of this situation resulted in warfare that would involve both Lot and Abram.

所多玛王和当地的其他四个王结盟。十二年来，这五个城的王都要事奉北方一个强大的王，名叫基大老玛。这一情况导致的政治紧张局势最终发展成了战争，使得罗得和亚伯兰都牵涉其中。

The historical event described in this chapter would become an example of the ways that God was keeping his promises to Abram. It will also introduce us to a new king who would become a pattern of Jesus himself.

本章所描述的历史事件成为神向亚伯兰守信的例子。这次事件也向我们介绍了一个新的王，他预示了耶稣自己。

READ GENESIS 14:1-12

阅读创 14:1-12

The four Canaanite kings mentioned here were on a rampage across the territory that is now within the nation of Jordan, on the east side of the Jordan River valley. They swept south and defeated ...

此处所提及的四个横冲直撞的迦南地的王，他们的领地在今天约旦国境内，在约旦河谷地的东岸。他们横扫南部，并且打败了.....

- the Rephaites 利乏音人
- the Zuzites 苏西人
- the Emites 以米人
- the Horites 何利人
- the Amalekites 亚玛力人
- the Amorites 亚摩利人
- the five kings in the valley of Siddim 西订谷的五王

The sweeping military victories of these 4 kings indicate that their combined armies were a formidable force, able to overpower one tribe of people after another.

四王压倒性的军事胜利表明，他们的联军是一股强大的力量，能够征服一个又一个部族。

In order to escape capture or death at the hands of Kedorlaomer's army, the kings of Sodom and Gomorrah and some of the other leaders of those cities fled to the tar pits and the hills bordering the valley (v.10). The Hebrew word translated as "fell" into the tar pits may also indicate that they "jumped" into the tar pits in order to escape the invading army. The picture is one of desperation. Thus, even though their cities were captured and the inhabitants led away as prisoners of war, the kings themselves survived by running and hiding.

为了逃避被基大老玛俘获或者死亡的命运，所多玛王和蛾摩拉王以及其他几个城的王逃到了石漆坑和山谷附近的山上（第 10 节）。被翻译为“掉”在坑里的希伯来文词语可能也意味着他们是“跳进”石漆坑，以此来逃避追兵。这是一幅绝望的画面。因此，尽管他们的城被占领，居民被掳为战俘，君王自己却因着逃跑和躲藏幸存了下来。



READ GENESIS 14:13-16

阅读创 14:13-16

1. This is the first time that the term "Hebrew" is used in the Bible (verse 13). Why was Abram called "the Hebrew"?
这是圣经当中第一次出现“希伯来人”这个词（第 13 节）。亚伯兰为什么被称为“希伯来人”？
2. How did Abram come to be an ally of three Amorites (Mamre, Eshcol, Aner)?
亚伯兰为什么会和三个亚摩利人（幔利，以实各，亚乃）联盟？

Verse 14 says that Abram had 318 trained men born in his household. This would indicate that these men had all been trained in warfare and knew how to fight. This also indicates how large Abram's group was. He had his own private army, so to speak. These men were a significant force, able to defend Abram's group against any who would attack them. It must have taken a large amount of food and drink to sustain a group so large. This is an indication of Abram's great wealth.

第 14 节提到，亚伯兰有在他家里生养的精壮丁三百一十八人。这暗示着这些人都受过军事训练，并且知道如何打仗。这也表明亚伯兰的队伍很壮大。可以说，他有自己的私人军队。这些人是一股很强的力量，能够在有人想要攻击他们的时候护卫亚伯兰的军队。他们可能带着大量的食物和水来供养这么大的军队。这也表明了亚伯兰拥有巨大财富。

Abram's group was able to do what the five kings of the Valley of Siddim could not do, and they defeated the army of four kings and recovered all of the people and possessions that had been taken. This was a testimony to the power of Abram's group. But even more than that, it was a testimony to the Lord's blessing upon Abram. Abram had already become a great nation blessed by God, just as the Lord had promised.

亚伯兰的军队能够完成西订谷五王无法完成的事情，他们打败了四王的军队，夺回了被掳去的人和财物。这也证明了亚伯兰军队的力量。然而更为重要的是，这证明了耶和华对亚伯兰的祝福。亚伯兰已经因着神的祝福而成为大国，就像耶和华所应许的那样。

3. What were the factors that led to Abram's victory over the four Canaanite kings?
是哪些原因让亚伯兰赢了迦南的四个王？

4. What is the lesson of this event?
这次事件让我们学到什么功课？

READ GENESIS 14:17-24

阅读创 14:17-24

As Abram's group returned from defeating the four kings and rescuing all of the captives including Lot and his family, we read that the king of Sodom had crawled back out of the tar pit in which he had taken refuge (v.10) and came north to meet Abram's victorious group. They met in the Valley of Shaveh (v.17 which was also known as "the King's

Valley.” The exact location of this valley is unknown, but many believe that it was somewhere near Salem (another name for the city of Jerusalem (see Psalm 76:2).

亚伯兰打败四王，把被掳掠的人都夺了回来，包括罗得及其家人。我们读到所多玛王从他躲藏的石漆坑（第 10 节）里爬了上来，并且到北方来迎接亚伯兰胜利回归。他们在沙微谷（第 17 节，沙微谷也称为“王谷”。我们不清楚这个谷的准确位置，但是很多人相信其在撒冷[耶路撒冷的另一个名字<见诗 76:2>]附近）。

In addition to the king of Sodom, we read that the king of Salem also came to meet Abram in that valley. The king of Salem was Melchizedek, a beautiful name that in Hebrew means “king of righteousness.”

除了所多玛王，撒冷王也到谷里来迎接亚伯兰。撒冷王是麦基洗德，这是一个很美的名字，在希伯来文当中的意思是“公义之王”。



5. How is Melchizedek described in verse 18? What two roles did he have?

第 18 节所描述的麦基洗德是怎么样的？他有哪些两个角色？

6. How is Melchizedek described in Hebrews 7:1-3?

来 7:1-3 如何描述麦基洗德？

There are several important things that the Bible teaches us about this man. First of all, we read in verse 18 that he was a “priest of God Most High.” This is the same thing that Abram called the Lord in verse 22: “the LORD, God Most High, Creator of heaven and earth.” Thus, both he and Abram believed in the one true God, in contrast to all of the other Canaanites. The fact that Melchizedek was a priest of the Lord and that he offered sacrifices to the Lord as an act of worship, meant that he practiced his faith in the city of Salem where he was king. How did Melchizedek come to know and worship the one true God? We do not know. But it is noteworthy that here in the middle of all of the Canaanite idolatry was a man who knew the Lord and openly worshiped Him.

关于这个人，圣经教导了我们很重要的几件事。首先，在第 18 节当中，他是“至高神的祭司”。而第 22 节当中，亚伯兰正是如此称呼耶和华“天地的主至高的神耶和华”。所以，麦基洗德和亚伯兰都相信独一的神，和其他的迦南人不同。麦基洗德是耶和华的祭司并且他献祭给耶和华作为敬拜的形式，这表示他在自己做王的城里践行他的信仰。麦基洗德如何认识独一真神并且敬拜他的呢？我们不知道。但是值得注意的是，在迦南地拜偶像的风气当中，有一个人认识耶和华，并且公开敬拜他。

7. What two things did Melchizedek do to honor Abram? (verses 18-19)

麦基洗德做了哪两件事表示对亚伯兰的尊敬？（第 18-19 节）

8. What did Melchizedek's blessing (verses 19-20) teach Abram (and everyone else who heard the blessing)?

麦基洗德的祝福（第 19-20 节）教给亚伯兰（以及所有听到这个祝福的人）什么？

9. Why did Abram give Melchizedek a tenth of everything (v. 20)? See Hebrews 7:6-7 for the answer.

亚伯兰把所得的十分之一给麦基洗德（第 20 节），为什么？回答见来 7:6-7。

In his promises to Abram in Genesis 12:2-3, God had said, "I will bless those who bless you." God richly blessed Melchizedek by designating this man as a picture or type of Jesus Christ. In Psalm 110:4 we read that the Messiah would be "a priest forever, in the order of Melchizedek." And in Hebrews 5:10 we read that Jesus "was designated by God to be high priest in the order of Melchizedek."

在创 12:2-3 给亚伯兰的应许当中，神说：“为你祝福的，我必赐福给你。”神大大祝福了麦基洗德，以他作为耶稣基督的预表。在诗 110:4 里面我们知道，弥赛亚会“照着麦基洗德的等次，永远为祭司。”在来 5:10 当中我们知道，耶稣“照着麦基洗德的等次称他为大祭司。”

Melchizedek was not like the other priests of Israel, who were all descended from Aaron and inherited a priesthood by virtue of their lineage. Melchizedek was also different from all the other Old Testament priests in that he was also a king. Kings were descended from the tribe of Judah. Priests were descended from the tribe of Levi. But Melchizedek was both a king and priest, and in that sense he was like Jesus.

麦基洗德与其他的以色列祭司不同，其他祭司都是来自亚伦家族，是因着血缘继承成为祭司。麦基洗德同旧约当中其他的祭司也不一样，因为他也是君王。君王是来自

犹大支派。祭司来自利未支派。但是麦基洗德既是君王又是祭司，所以从这一点来说，他像耶稣一样。

The writer to the Hebrews explains this. He writes: “For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests. And what we have said is even more clear if another priest like Melchizedek appears, one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life. For it is declared: “You are a priest forever, in the order of Melchizedek.” (Hebrews 7:14–17)

给希伯来人写信的作者对此做出了解释。他写到：“我们的主分明是从犹大出来的。但这支派，摩西并没有提到祭司。倘若照麦基洗德的样式，另外兴起一位祭司来，我的话更是显而易见的了。他成为祭司，并不是照属肉体的条例，乃是照无穷之生命的大能。因为有给他作见证的说，你是照着麦基洗德的等次永远为祭司”（来 7:14-17）。

We are not told why the king of Sodom made the extremely generous offer to let Abram keep all of Sodom’s property that he had recovered. Most likely, the offer was not because the king of Sodom was a generous man but because he wanted to sort of bribe Abram into making an alliance with him. He obviously recognized Abram’s power and capabilities.

经文没有告诉我们为什么所多玛王那么大方，让亚伯兰把夺回来的财物都收着。很有可能，把这些给亚伯兰不是因为他大方，而是想以此贿赂亚伯兰和他结盟。显然，他知道了亚伯兰的军力和能力有多强大。

In his response to the king of Sodom Abram used the same terms for the Lord (“God Most High, Creator of heaven and earth”) that Melchizedek had used. Abram was now acknowledging the truth that Melchizedek had spoken about in his blessing: The Lord had blessed Abram with this victory and the recovery of all the people and goods. Thus Abram was giving testimony to the king of Sodom regarding his faith in the one true God.

在回复所多玛王的时候，亚伯兰使用了耶和华的同一个称呼（“天地的主至高的神耶和华”），和麦基洗德一样。亚伯兰现在明白麦基洗德对他的祝福：耶和华祝福亚伯兰，让他得胜，并且夺回了被掳的人和财物。所以，亚伯兰在此是在为相信独一的神而向所多玛王做见证。

10. What parts of God’s promise to Abram in Genesis 12:2-3 were kept in this chapter?
在本章当中，创 12:2-3 当中神对亚伯兰的应许有哪些部分得以成就？

This chapter illustrates that God is faithfully keeping his promises. Abram would experience this and learn that he could trust in all that God had told him. We can believe that the event described in this chapter must have strengthened Abram’s confidence in the Lord’s promises to him. And as we study this chapter, we pray that the events described here will strengthen our trust in the Lord, God Most High, who keeps his promises to us.

本章表明，神信守承诺。亚伯兰经历了这些，他知道自己可以相信神对他所说的一切话。我们相信，本章所描述的事件增强了亚伯兰对耶和华应许的信心。学习本章的时候，我们祷告，此处所描述的事件也能够增强我们对主的信心，至高的神恪守他的应许。