



Sacred Writings 神聖的著作:

Hebrew 希伯來文: כְּתוּבִים Kəṭûvîm, “writings 著作”

Ezra, Nehemiah, Daniel

以斯拉記、尼希米記、但以理書

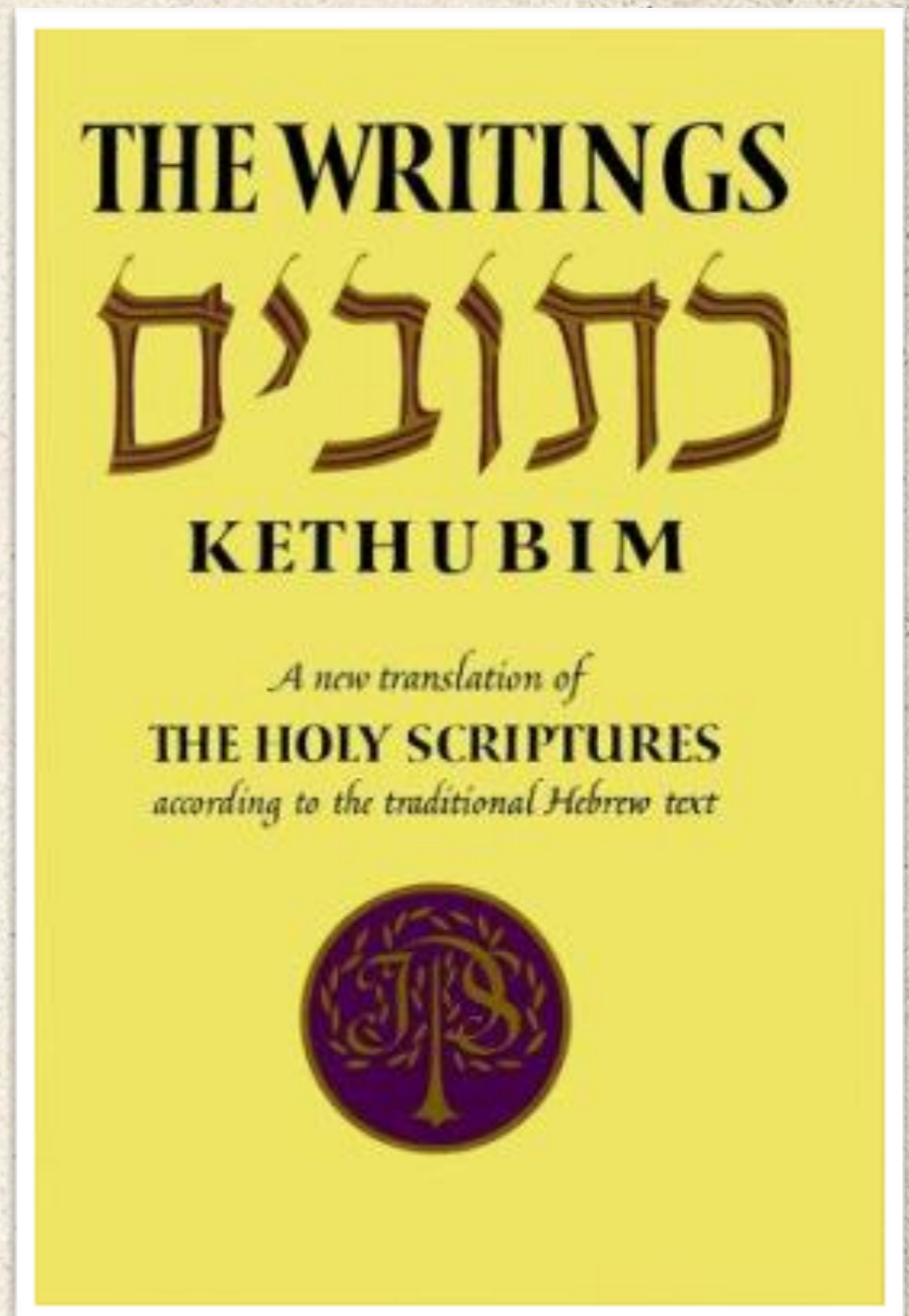
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Hebrew 希伯來文意: כְּתוּבִים Kəṭûvîm

1. 3rd final section in Hebrew Bible called *Sacred Writings* (Heb. כְּתוּבִים Ketuvim).

1. 希伯來文聖經裡的第三個部份，稱為“神聖的著作”

(希伯來文是 כְּתוּבִים Ketuvim).



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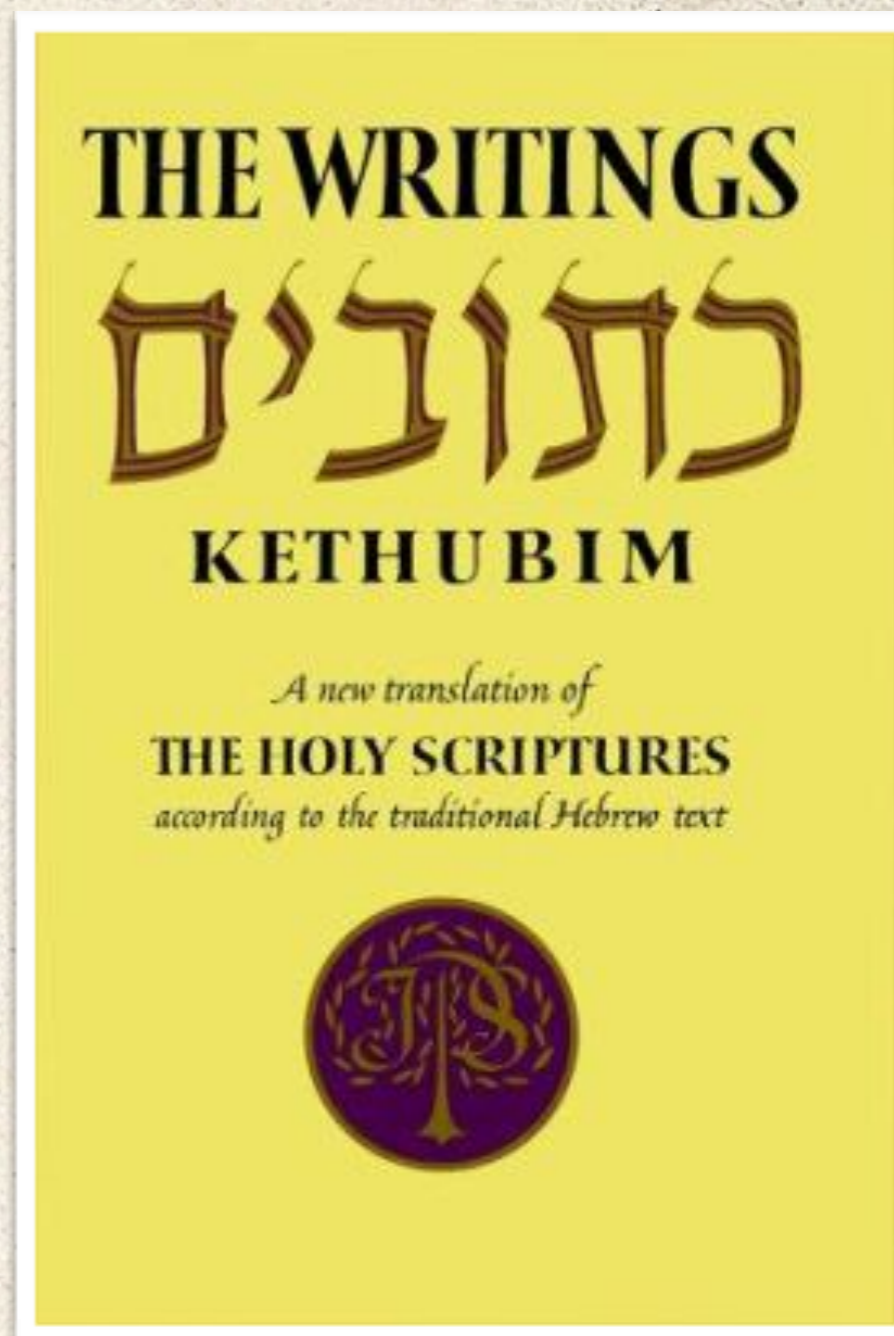
2. *Sacred Writings* has 11 books in Hebrew

(13 in our Bible: *Chronicles* = 2 *Ezra* and *Nehemiah* originally = 1).

2. 神聖的著作在希伯來文裡是由11卷書組成

(13卷在我們用的聖經裡: 歷代志= 2卷,

以斯拉記及尼希米記原本只是 1卷書).



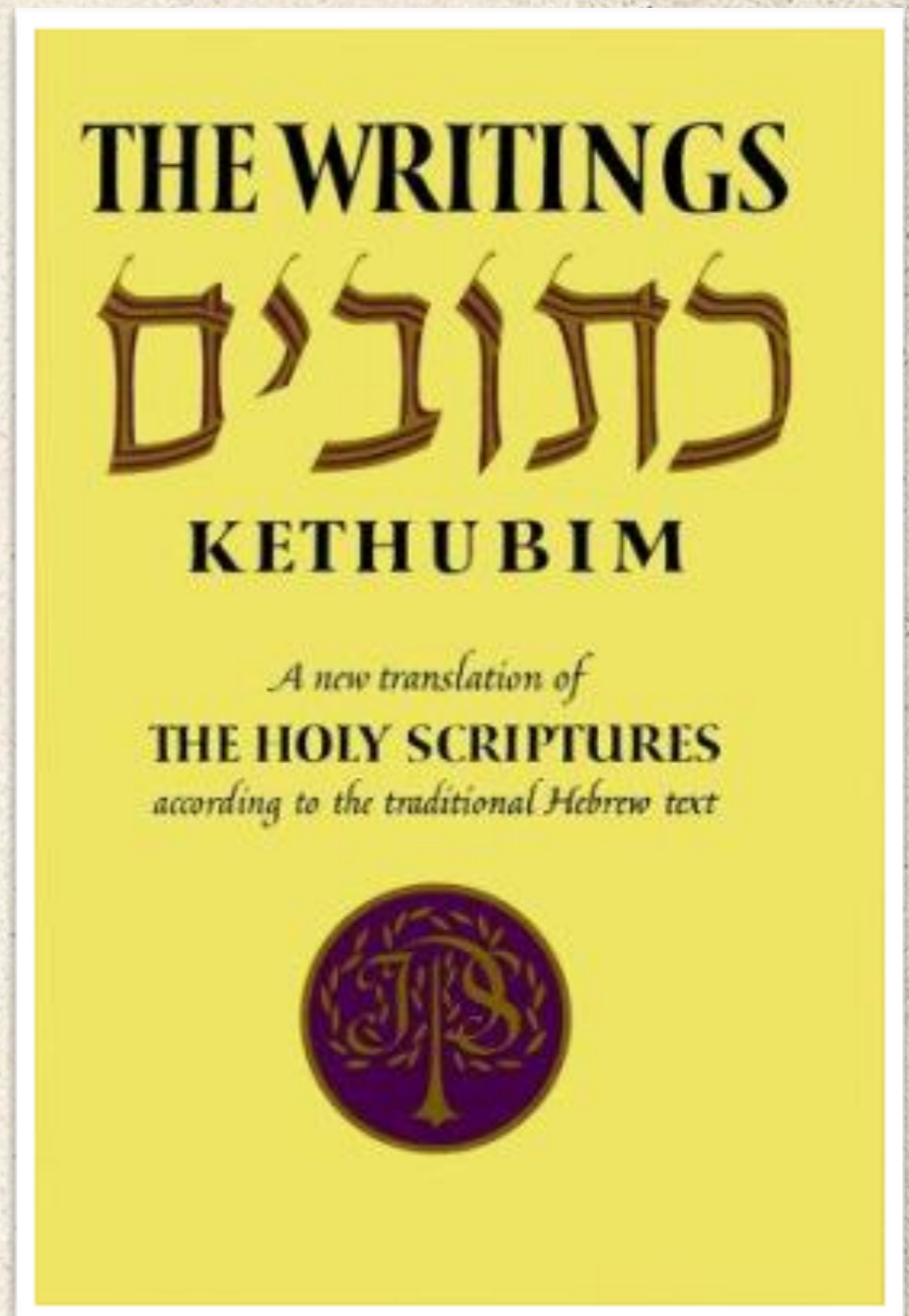
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3. *Writings* generally last scriptures written/collated after Babylon Captivity

3. 這些著作多半是最後的經卷

在被擄於巴比倫之後才撰寫/匯集的



Sacred Writings 神聖的著作

4. Placed last spiritually because rabbis did not give them same importance as *the Law and the Prophets*

4. 這些書在屬靈方面被安排在最後的部份，因為猶太拉比們不認為它們的重要性跟律法書或先知書一樣

Wisdom 智慧書	詩篇 Psalms	תהלים
	箴言 Proverbs	משלי
	約伯記 Job	איוב
Megillo 書卷	雅歌 Song of Songs	שיר השירים
	路得記 Ruth	רות
	哀歌 Lamentations	איכה
	傳道書 Ecclesiastes	קהלת
	以斯帖記 Esther	אסתר
Histories 歷史書	但以理書 Daniel	דניאל
	以斯拉記 Ezra	עזרא
	尼希米記 Nehemiah	נחמיה
	歷代志 Chronicles	דברי הימים

Sacred Writings 神聖的著作

5. Hebrew Bibles divides the *Writings* into three sections: **Wisdom, Megillot (Scrolls), and Histories**

5. 希伯來文的聖經將著作分為三部份：
智慧書、書卷 (捲軸) 及歷史書

Wisdom 智慧書	詩篇 <i>Psalms</i>	תהלים
	箴言 <i>Proverbs</i>	משלי
	約伯記 <i>Job</i>	איוב
Megillo 書卷	雅歌 <i>Song of Songs</i>	שיר השירים
	路得記 <i>Ruth</i>	רות
	哀歌 <i>Lamentations</i>	איכה
	傳道書 <i>Ecclesiastes</i>	קהלת
	以斯帖記 <i>Esther</i>	אסתר
Histories 歷史書	但以理書 <i>Daniel</i>	דניאל
	以斯拉記 <i>Ezra</i>	עזרא
	尼希米記 <i>Nehemiah</i>	נחמיה
	歷代志 <i>Chronicles</i>	דברי הימים

Sacred Writings 神聖的著作

**6. Some authors are known:
Ezra, Daniel, Jeremiah, David
and Solomon
- others anonymous**

**6. 有些作者是為人所知的，如：
以斯拉、但以理、耶利米、大衛及
所羅門；而其他的作者都是匿名的**

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Section 1: Histories of the Kingdom of Heaven

第一部份：屬天國度的歷史

1. *Daniel, Ezra, Nehemiah* and *Chronicles* histories of remnant serving God's Purpose during God's hidden Kingdom of the heavens

1. 但以理書、以斯拉記、尼希米記及 歷代志裡的歷史記載了一群餘民在神隱藏祂的國度時如何服事神的旨意

a. *Chronicles* - Vision: center of the eternal Kingdom is JHVH's Throne in His House

a. 歷代志的異象：
神永遠的國度中心是耶和華的寶座及祂的家



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在神隱藏祂的國度時如何服事
神的旨意

b. *Daniel* - Testimony of a separated life's influence in secular kingdoms of world

b. 但以理書 - 在世俗及無神的國度裡
過一個分別為聖的生活而帶來有影響
的見證



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在神隱藏祂的國度時如何服事
神的旨意

c. *Ezra* - Remnant re-building God's House by the Spirit's inner work

c. 以斯拉記 - 餘民藉著聖靈內在的工作來
重建神的家



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神的旨意

d. *Nehemiah* - Testimony of man of God serving God's Purpose to re-build Jerusalem

d. 尼希米記 - 一個屬神的人的見證，
服事神的旨意而重建耶路撒冷



Section 2: Wisdom discovered in God's Heart

第二部份：在神的心意中找到的智慧

1. *Psalms, Proverbs, and Job* the “wisdom” books (sometimes include *Song of Songs* and *Ecclesiastes*)

1. 詩篇、箴言及約伯記被列為“智慧書”
(有時還包括了歌中之歌及傳道書)

神聖智慧的豐富

The Riches of Divine Wisdom

Psa. 19.1 God's glory is on tour in the skies, God-craftsmanship is on exhibit across the horizon.

詩19:1 諸天述說 神的榮耀·穹蒼傳揚他的手段。

Psa. 19.2 Madame Day holds classes every morning, Professor Night lectures each evening.

詩19:2 這日到那日發出言語·這夜到那夜傳出知識。

Psa. 19.3-4 Their words aren't heard, their voices aren't recorded, but their silence fills the earth: unspoken truth is spoken everywhere.

詩19:3-4 無言無語、也無聲音可聽。它的量帶通遍天下、它的言語傳到地極。

Section 2: Wisdom discovered in God's Heart

第二部份：在神的心意中找到的智慧

2. Revelation of God not central: man's thoughts central as they discover God in these books

2. 神的啟示並不是重點：而人的思想是重點，因為他們在這些書裡找到了神

a. Wisdom literature hears Creation's unspoken voice interpreting God's Will to Man in nature and providence

a. 智慧的文學聽見了萬物沒有說出的聲音，在自然界及神的供應裡解釋了神對人的心意

b. Wisdom books inspired God's people to live godly lives in a godless world

b. 智慧書鼓舞了神的子民在無神的世界裡活出屬神的生活

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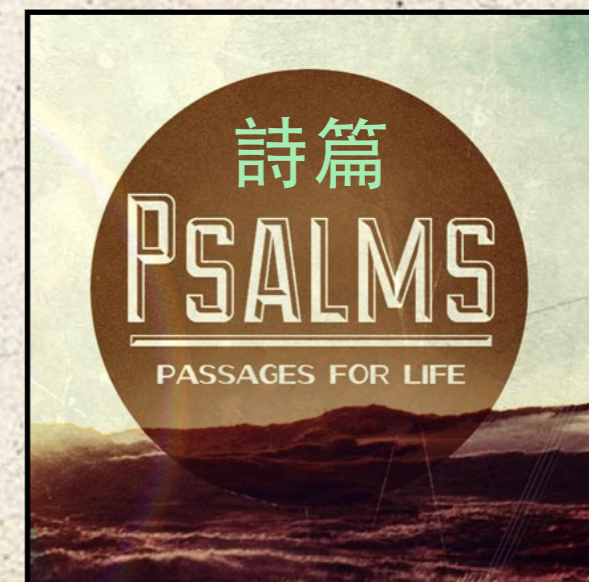
第二部份：在神的心意中找到的智慧

3. Wisdom books are not abstract but practical, down-to-earth wisdom

3. 智慧書並不是抽象的異象，而是實際、腳踏實地的智慧

a. Books are descriptive, rational, objective, and moral

a. 這些書是富有描述性的、合理的、客觀的並且有道德的



Section 2: Wisdom discovered in God's Heart

第二部份：在神的心意中找到的智慧

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b. Wisdom books answer questions:

b. 智慧書給了問題的答案

“*why are we here?*” “我們為什麼在這裡？”

“*what is the point of life?*” “生命的目的是什麼？”

“*how do I get along with other people?*”

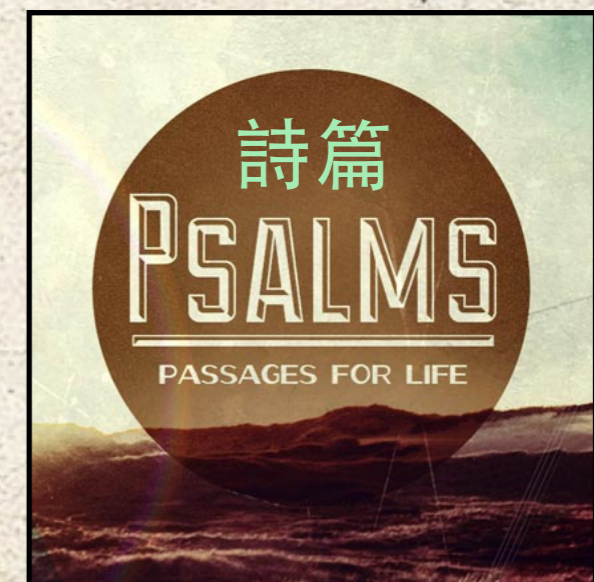
“我要如何與他人相處？”

“*what is the secret to meaningful life?*”

“活得有意義的秘訣是什麼？”

“*What is the right path to walk?*”

“行走的正確道路是什麼？”



Section 3: The Megillot are separate scrolls especially sung at the Feasts

第三部份：書卷是分開的捲軸，特別在節慶時唱的

Books 書	Feasts 節慶
<p>1. <i>Song of Songs</i> 歌中之歌 (Hebrew 希伯來名: Shirah-Shirim; שיר השירים)</p>	<p>1. <i>Passover</i> 逾越節</p>
<p>2. <i>Ruth</i> 路得記 (Hebrew 希伯來名: Rut;</p>	<p>2. <i>Pentecost</i> 五旬節</p>
<p>3. <i>Lamentations</i> 哀歌 (Hebrew 希伯來名: Eikhah; איכה)</p>	<p>3. <i>Tisha (9th) Av</i> 聖殿被毀日 Day of mourning over destruction of 1st & 2nd Temple 紀念第一及第二聖殿被毀</p>
<p>4. <i>Ecclesiastes</i> 傳道書 (Hebrew 希伯來名: Kohelet; קהלת)</p>	<p>4. <i>Tabernacles</i> 住棚節</p>
<p>5. <i>Esther</i> 以斯帖記 (Hebrew 希伯來名 אסתר)</p>	<p>5. <i>Purim</i> 普珥節</p>



The Sacred Writings have a Unique Message

神聖的著作有著獨特的信息

1. *Ketuvim* mostly written or collected after exile in the post-kingdom period

1. 書卷大部分著作或組成在被擄之後在王國之後的時期

a. Not prophetic revelations of Word of God

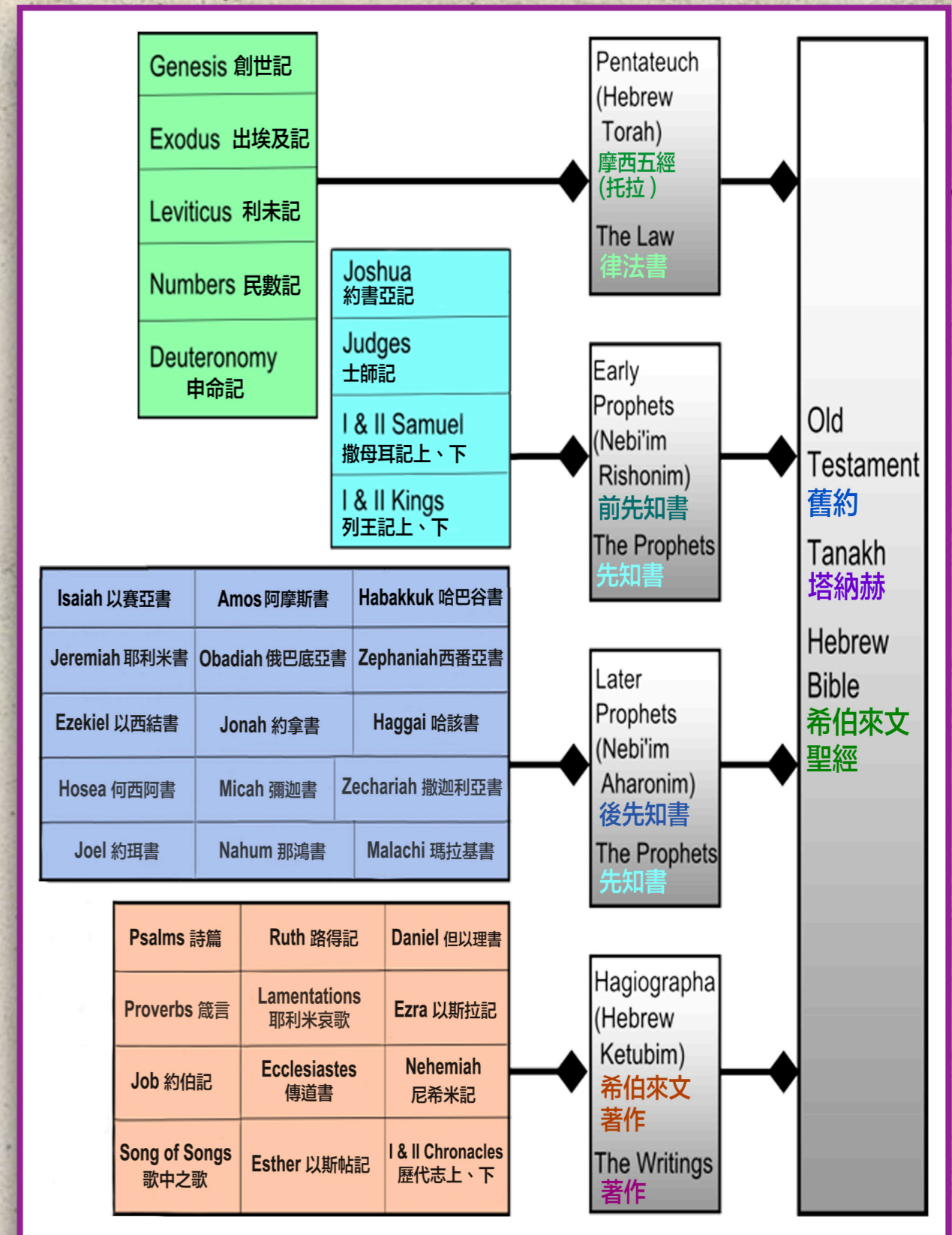
a. 不是預言性的啟示神的話

b. Reveal [God of] Heaven ruling sovereignly in mercy and preserving remnant of holy ones (חַסִּידִים=Chasid) in godless kingdoms

b. 啟示在天上的(神)在憐憫裡公義的掌權並且在一個無神的國度裡保存了聖潔的(חַסִּידִים=Chasid)餘民

c. Not prophetic HPOV - POV of holy ones (קְדוּשָׁה =holy) as discover new mercies every morning

c. 不是從預言性的屬天視角 - 而是來自於聖民們的視角，他們每早晨都發現新鮮的憐憫



The Sacred Writings have a Unique Message

神聖的著作有著獨特的信息

2. *Ketuvim* represents third stage of God's Work among men

2. 書卷表達了神在人中間的工作的第三個階段

a. First stage "redemption" by blood of the Covenant (LAW)

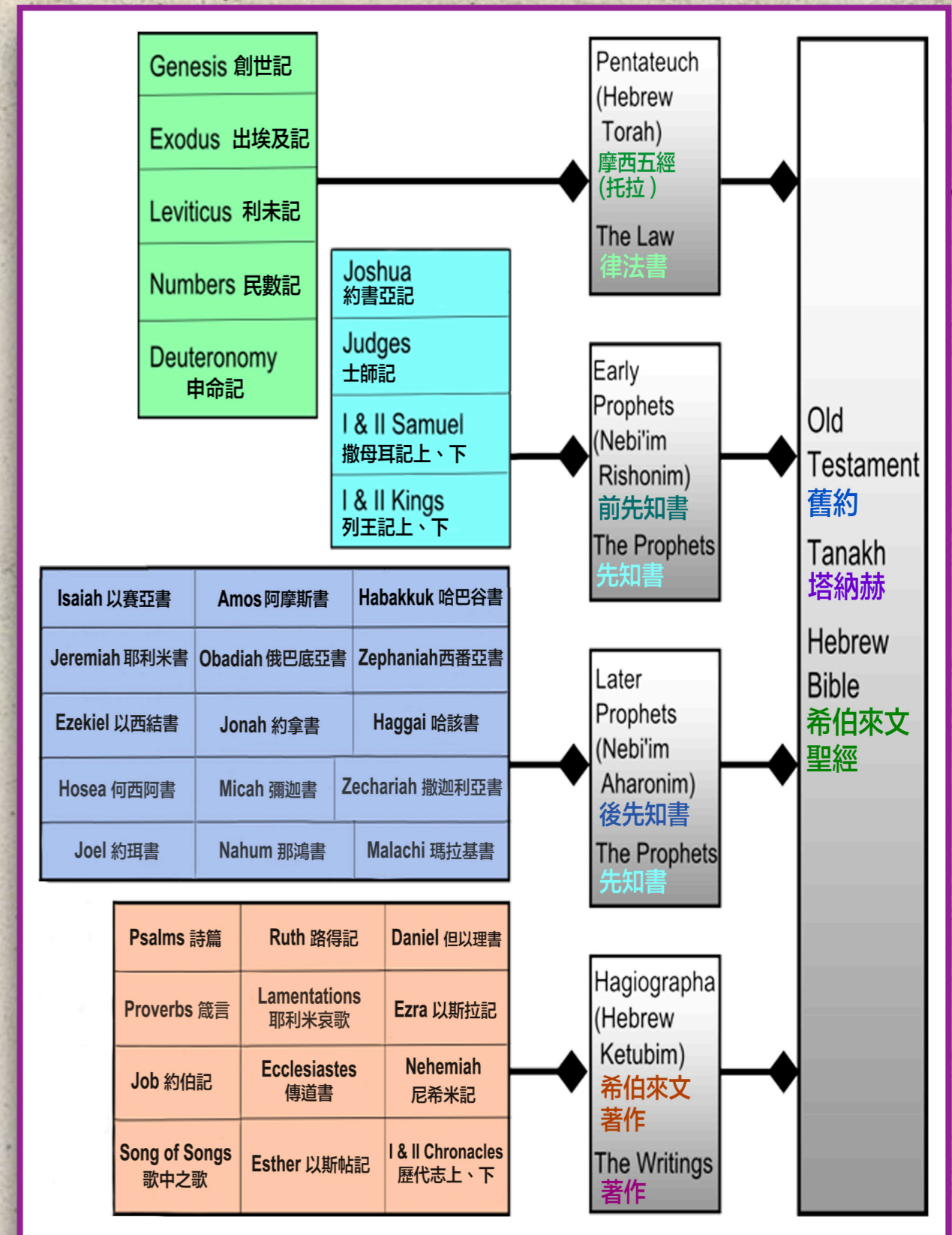
a. 第一個階段- 藉著約(律法)的血帶來的“救贖”

b. Second Stage God revealed by the Word through the prophets (Prophets)

b. 第二個階段- 神藉著先知們的說話來啟示祂自己

c. Third stage "recovery" as God works by His Spirit among His children through sovereign Providence and mercy in times of discipline

c. 第三個階段- 神藉著祂的靈在管教的時候通過掌權的供應及憐憫，在祂的子民中做“恢復”的工作



What happened to make Ketuvim (Sacred Writings) equal in status to Torah and Neviim?

是什麼使書卷(神聖的著作)跟托拉及先知書有著同等的地位?

1. Context: There was real change in Judah's relationship to God after the Captivity

1.背景: 在被擄之後, 猶大跟神的關係有了真正的改變

a. God became remote, transcendent, heavenly

a.神成了遙遠的、超越的、屬天的

b. Prayers were offered to HaShem ("the Name") because His Name too holy to speak

b. 禱告是獻給“哈希姆”(名字) 因為祂的名字聖潔到不能說出來的地步



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c. They prayed but no longer expected God to answer directly (He was in Heaven)

c. 他們禱告, 但是不冀望神會馬上回應 (因為祂在天上)

d. To the rabbis, Word should only be about obeying and worshiping God - man was nothing

d. 對於拉比, 神的道應該只是被遵從及敬拜神- 人算不了什麼



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e. The *Writings* were written after the captivity when emphasis upon obeying the Law in the Jewish religion replaced revelation of a Covenant God

e. 著作寫於被擄之後, 其強調於順服律法, 在猶太教裡它代替了盟約的神的啟示

f. So these "Sacred Writings" generally were not seen as having the same importance as *the Law and the Prophets* since they were considered to be more man's words than God's Word

f. 因此, 這些“神聖的著作”通常就不被認為跟律法書及先知書一樣的重要, 因為它們被看成“人的話”過於“神的道”



What happened to make Ketuvim
(Sacred Writings) equal in status
to Torah and Neviim?

什麼事發生使書卷(神聖的著作)
變得跟托拉及先知書
一樣的重要?

The Incarnation of Christ set these Sacred Writings on equal footing with LAW and Prophets

基督的道成肉身使這些神聖的著作能位於律法書及先知書的同等基礎上

2. The love of God for man was forever sealed by the Incarnation of Christ as *“Son of Man”*

2. 神對人的愛藉著道成肉身的基督成為“人子”而成了永遠的印記

a. When God became man, all the full range of man's thoughts, emotions, will, need, searching obedience, faithfulness and glory became valuable in God's Purpose

a. 因著神成為人，人的所有的思想、情感、意志、需求、追求順從、忠心及榮耀的範圍都在神的旨意裡成了有價值的

b. The revelation of Jesus' life and death as God/Man sanctified human emotions, joy, anger, questions, love and fears as consistent with a man living *“in the image of God”*

b. 基督作為神/人的生與死所帶來的啟示，分別為聖了人的情感、喜樂、憤怒、疑問、愛與恐懼，跟“在神的形象”裡活是一致的



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c. The *Writings* became “God breathed scripture” as men recorded the human drama of how God silently led man through his troubles, thoughts, fears to faith in a loving God

c. 當人記載了人的戲劇，有關神如何安靜的帶領人藉著他的困境、思想、在愛的神裡對信心的畏懼時，著作就成了“神呼出的經文”

d. Now the Word revealed that fully human responses are necessary to bringing *many sons to glory*

d. 既然神的話語被啟示出來了，人類完全的的反應是必須的，就是帶領“眾子進入榮耀裡”

The **Word**
became flesh and made
His dwelling among us.
We have seen
His glory, the
glory of the One and Only,
who came from the **Father,**
full of grace and truth.
~ John 1:14

Spiritual Value of 'The Writings': Full Expression of "Humanness" Cherished by God

“著作”的屬靈價值：神所珍惜的“人性”之完全彰顯

Book 書	Humanity 人性
Psalms 詩篇	Worship and Faith 敬拜及信心
Proverbs 箴言	Wisdom in Living 生活的智慧
Job 約伯記	Dealing with Suffering 對付受苦
Song of Solomon 歌中之歌	Emotions of Love 愛的情感
Ruth 路得記	Faithfulness and Blessing 忠心及祝福
Lamentations 耶利米哀歌	Grief met with Hope 在哀傷中遇見盼望
Ecclesiastes 傳道書	Vanity searching for meaning 在虛空中尋求意義
Esther 以斯帖記	Heroism meets Sovereignty 英雄主義遇見神掌權
Daniel 但以理書	Consecration useful in this World 奉獻在今世有用
Ezra 以斯拉記	Remnant able to serve by Spirit 餘民憑靈服事
Nehemiah 尼希米記	Inspiration of an Upright Man 正直人的啟示
Chronicles 歷代志	Heart after God's House commended 追求神的心得到表揚

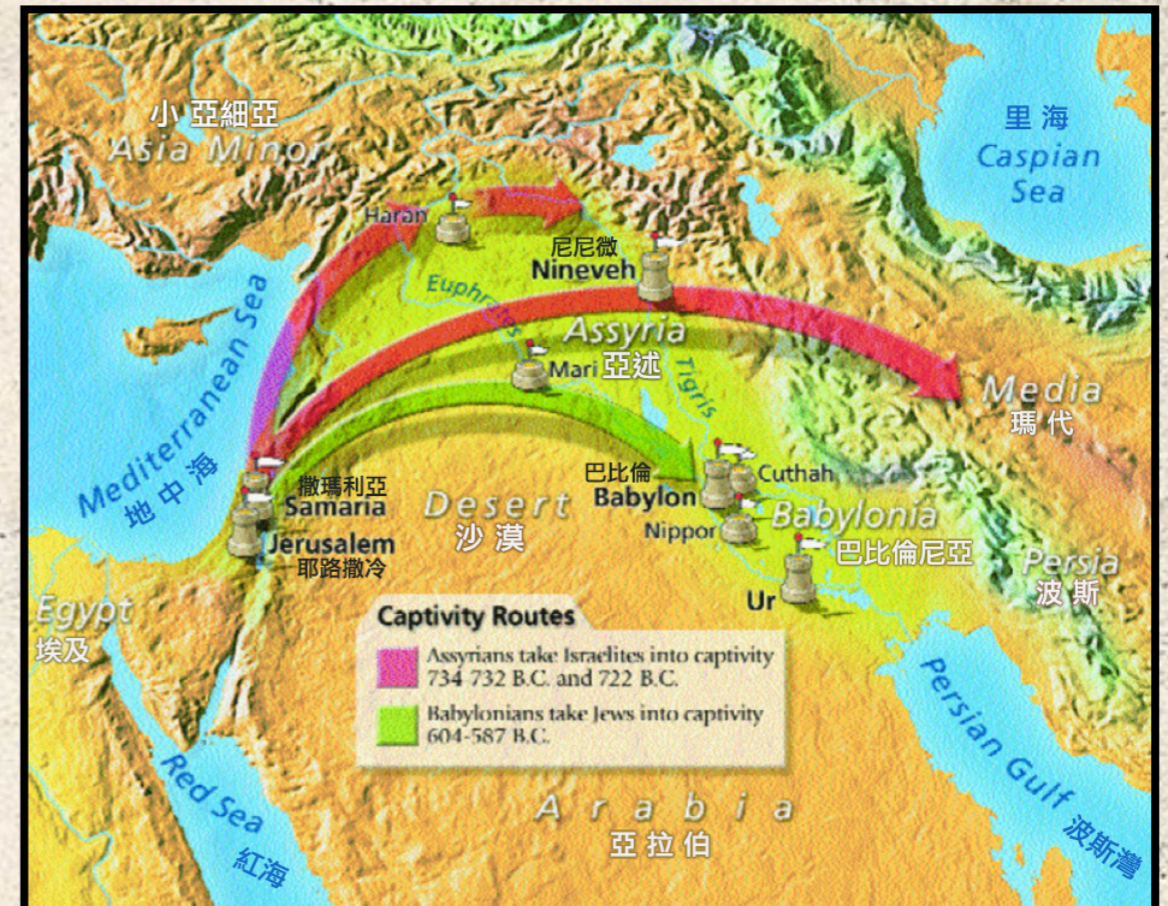
Tonight Section 1: Histories of the Kingdom of Heaven
今晚的第一部份：屬天之國度的歷史



Histories: *Daniel, Ezra, Nehemiah* and *Chronicles* 但以理書、以斯拉記、尼希米記和歷代志的歷史

1. *Daniel, Ezra, Nehemiah* and *Chronicles* histories written during and after the Captivity in Babylon

1. 但以理書、以斯拉記、尼希米記及歷代志的歷史是在被擄到巴比倫的期間或在那之後寫的



Neh. 2.4 Then the king said to me, "What would you request?" So I prayed to the God of heaven.

尼希米記2:4 王問我說、你要求甚麼。於是我默禱天上的神。

Histories: *Daniel, Ezra, Nehemiah* and *Chronicles* 但以理書、以斯拉記、尼希米記和歷代志的歷史

2. Kingdom disappeared on earth

2. 國度在地上消失

a. Saints called upon God by a different name: “*God of Heaven*” *2Chr 36.23, Ezra 1.2;5.11-12; 6.9-10; 7.21,23; Neh 1.4-5; 2.4,20; Dan 2.18-19,37,44*

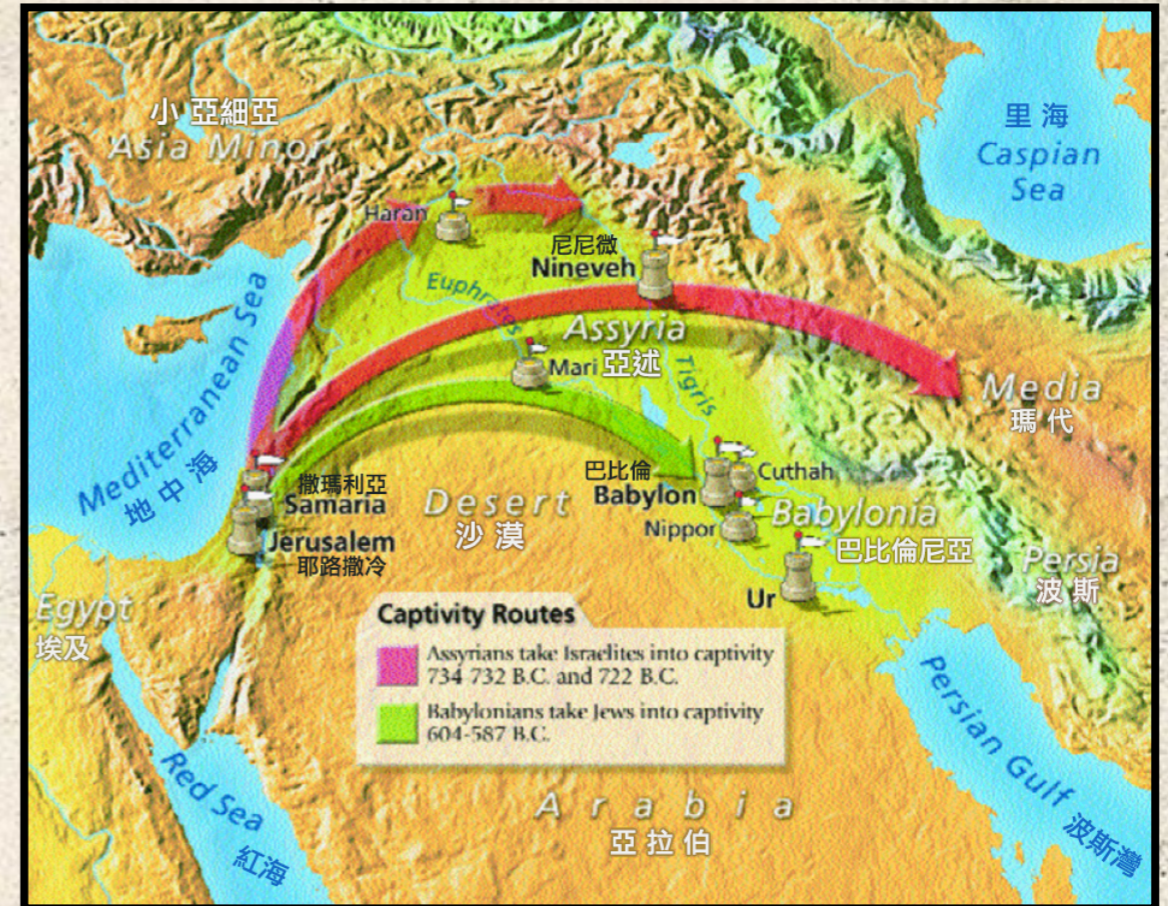
a. 聖徒們開始以不同的名字呼求神：

“天上的神” 歷代志下 36.23, 以斯拉記

1.2;5.11-12; 6.9-10; 7.21,23; 尼希米記 1.4-5; 2.4,20; 但以理記 2.18-19,37,44

b. With Judah and Jerusalem destroyed *Kingdom of God* no longer visible on earth but still ruled on His Throne in Heaven

b. 猶大及耶路撒冷一同被毀，神的國不再彰顯在地上，但祂仍舊在天上的寶座掌權



Neh. 2.4 Then the king said to me, “What would you request?” So I prayed to the God of heaven.

尼希米記2:4 王問我說、你要求甚麼。於是我默禱天上的神。

Histories: *Daniel, Ezra, Nehemiah* and *Chronicles*
但以理書、以斯拉記、尼希米記和歷代志的歷史

3. Histories reveal that Israel's destiny still ruled by an invisible Throne from the heavens

3. 歷史顯示了以色列的命運仍舊是由那眼所不能見的天上寶座掌權



Dan. 4.25 ... till you know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will.
但以理書4:25 等你知道至高者在人的國中掌權、要將國賜與誰、就賜與誰。

Dan. 4.26 ...thy kingdom shall return unto thee, after that thou shalt know that the heavens do rule.
但以理書4:26 等你知道諸天掌權、以後你的國必定歸你。

Histories: *Daniel, Ezra, Nehemiah* and *Chronicles*
但以理書、以斯拉記、尼希米記和歷代志的歷史

4. Remnant comforted by apocalyptic hope of the parousia of the Messiah and His Kingdom to earth

Dan 2.44-45; 7.13-14

4. 餘民因為有了末日彌賽亞在空中顯現及祂的國度降臨在地上的盼望而得到安慰

但以理書2.44-45; 7.13-14



Dan. 4.25 ... till you know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will.
但以理書4:25 等你知道至高者在人的國中掌權、要將國賜與誰、就賜與誰。

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Histories: *Daniel, Ezra, Nehemiah and Chronicles*
但以理書、以斯拉記、尼希米記和歷代志的歷史

5. Until Kingdom comes, a holy remnant keeps testimony of the hidden Kingdom by using His Name to rule in the affairs of men

5. 在神的國度降臨之前，一群聖潔的餘民在祂的名來管理人間的事務，來持守神的隱藏國度的見證



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Section 1: Sacred Histories of God's eternal purpose for the Kingdom of the Heavens

第一段：神永遠的旨意為了屬天之國度的神聖歷史

1. *Daniel, Ezra, Nehemiah* and *Chronicles* 4 sacred histories of a chastened remnant

1. 但以理書、以斯拉記、尼希米記和歷代志是餘民被管教的四卷歷史書

a. *Chronicles* - Recovery of the Kingdom of heavens by restoring JHVH's House at its center

a. 歷代志- 藉著從中心點開始修復神的家而恢復屬天的國度



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b. *Daniel* - vision of Messiah's everlasting Kingdom victory over the 4 great world empires

b. 但以理書 - 彌賽亞永遠的國度勝過了在世界裡的四個大帝國



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c. *Ezra* - a priest's testimony of how God sovereignly re-building His Temple by the Spirit working through Zerubbabel, Jeshua the high priest and the returning remnant

c. 以斯拉記 - 是一個祭司的見證 - 見證了神如何掌權，藉著聖靈運作在所羅巴伯、大祭司約書亞及歸回的少數餘民身上來重裨的聖殿



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d. *Nehemiah* - a priest's testimony of God's Purpose using a holy man to overcome enemy and rebuilding Zion for return of shekinah glory

d. 尼希米記-是一個祭司的見證-見證了神在祂的旨意裡使用一個聖潔的人去勝過仇敵並且為了神同在的榮耀能歸回而重建錫安



Sacred History #1: Chronicles burden: vision of the glory of the House of God

神聖的歷史 1: 歷代志的負擔: 神家榮耀的異象

1 Chronicles
9-29
歷代志上

2 Chronicles
1-9
歷代志下

被擄

Victory over enemies
勝過仇敵

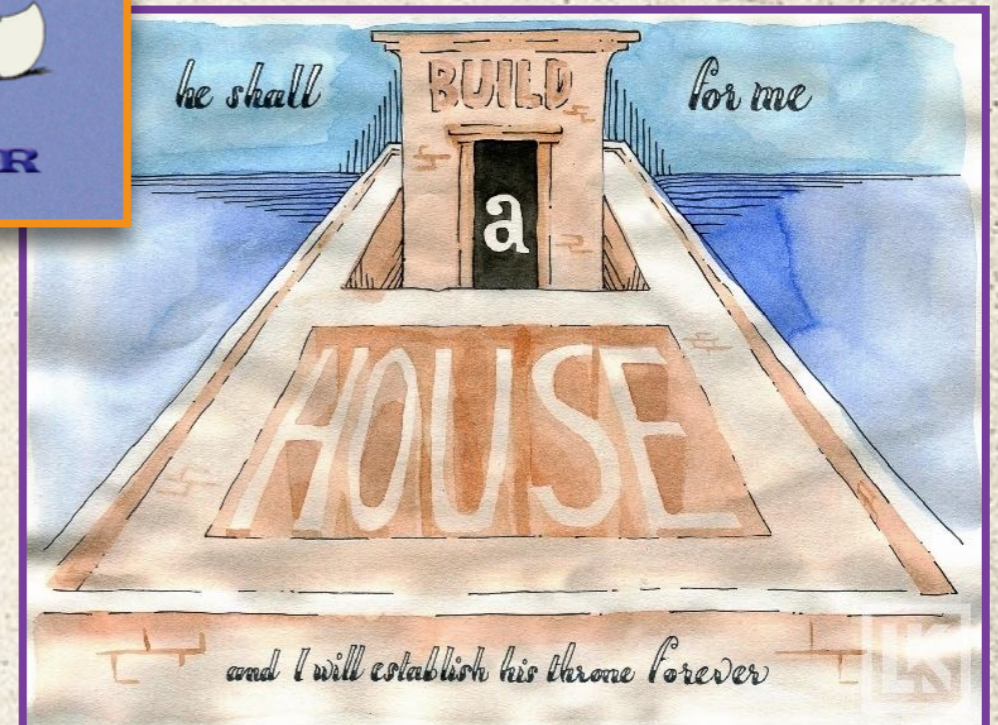
DAVID 大衛
the Mastermind 策劃者

所羅門 SOLOMON
建造者 the Builder

(玫瑰色的眼鏡)
(rose colored glasses)

寶座 Throne 聖殿 Temple

THE CHRONICLER
歷代志作者



Sacred Histories 2: *Daniel*: King JHVH still rules from the Heavens

神聖歷史2: 但以理書: 耶和華王仍舊從天上掌權

1. *Daniel*: sacred history during exile of
God ruling over the kingdoms of this
world

1. 但以理書: 神聖的歷史書- 在被擄時期
神在這個世界的國裡掌權

a. Exiled Jews had no reason to return to
Jerusalem: no Kingdom throne; no Ark; no
Temple; no sacrifices; no glory

a. 被擄的猶太人沒有理由再回到耶路撒冷:
沒有國度的寶座; 沒有約櫃; 沒有聖殿;
沒有聖殿; 沒有獻祭; 沒有榮耀



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神在這個世界的國裡掌權

b. But in God's Purpose a remnant must return:

b. 但是在神的旨意裡，餘民必須歸回

i. more than just His chosen city

i. 不只是祂所揀選的城市

ii. more than because of His everlasting covenant
with David

ii. 不只是祂跟大衛立了永遠的約

iii. more than to show mercy to a faithful remnant

iii. 不只是向忠心的餘民表示憐憫

*c. Most High God preparing way of the Lord Jesus
to come with the Kingdom gospel

*c. 至高之神預備了一條路，讓耶穌能帶著國度的
福音來臨



Sacred Histories 2: *Daniel*: King JHVH still rules from the Heavens

神聖歷史2: 但以理書: 耶和華王仍舊從天上掌權

2. God raises up a remnant (Daniel, Hananiah, Mishael and Azariah) in Babylon who lead separate holy lives through tribulations, persecutions and threat of death

2. 神在巴比倫興起了一班餘民
(但以理、哈拿尼雅、米沙利、亞撒利雅)他們經歷患難、逼迫及死的威脅卻過著分別為聖的生活



Sacred Histories 2: *Daniel*: King JHVH still rules from the Heavens

神聖歷史2: 但以理書: 耶和華王仍舊從天上掌權

3. *Daniel* amazing testimony of Providence

3. 但以理書 神聖供應的驚人見證

a. Jeremiah letter sent from Egypt to the captives in Babylon in 605BC

a. 在主前605年, 耶利米從埃及寫信給在巴比倫被擄的人

b. Jeremiah Scroll miraculously reached Daniel in 536BC (69th yr.) - began to pray toward Jerusalem

b. 耶利米的書卷神奇的在主前536年(第69年)到達了但以理的手中- 他開始向著耶路撒冷禱告



Sacred Histories 2: *Daniel*: King JHVH still rules from the Heavens

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c. Daniel sovereignly kept as prime minister from Babylon to Susa to show Persian King Cyrus his name prophesied in the scrolls of Isaiah (43) 150yrs before

c. 在神的神聖掌權裡，但以理被保守為宰相，從巴比倫到蘇沙，讓波斯王古列看見，他的名字在150年前曾在以賽亞的書卷裡(43章)被提到過

d. JHVH sovereignly stirred Cyrus' spirit with a sense of divine call, destiny and duty to decree the re-building the House of God in Jerusalem in 535BC

d. 耶和華掌權讓古列的靈裡感受到神聖的呼召，在主前535年，命定使命下詔要重建在耶路撒冷的神的家



Sacred Histories 2: *Daniel*: King JHVH still rules from the Heavens

神聖歷史2: 但以理書: 耶和華王仍舊從天上掌權

4. *Daniel* apocalyptic visions of kingdoms of this world:

4. 但以理書有關這世界國度在末世的異象

a. Interpreted dreams of Nebuchadnezzar as history of the four great kingdoms

a. 解尼布甲尼撒王的夢是四個大國的歷史

b. Later apocalyptic revelations of same 4 beastly kingdoms persecuting the saints

b. 後來的末世異象是同樣的四個像野獸般的大國逼迫聖徒

c. Visions climaxed with Son of man coming upon clouds of glory to establish Kingdom of God forever upon the earth

c. 異象的最高峰是人子榮耀的駕雲降臨，並將神的國永遠的建立在地上



**Sacred Histories 2: *Daniel*: King JHVH
still rules from the Heavens**

神聖歷史2: 但以理書: 耶和華王仍舊從天上掌權

5. Sacred history given Daniel to encourage saints through the last days with signs and events marking the Messiah's coming Dan 7.18, 7.22, 7.28

5. 給予但以理的神聖歷史書是要鼓勵經歷末世的聖徒，有徵兆及事件標明了彌賽亞的來臨
但7:18, 7:22, 7:28



Sacred Histories 3: *Ezra*: The Temple of the Kingdom of the Heavens Re-built in Zion

神聖歷史3: 以斯拉記: 天國的聖城重建在錫安

1. *Ezra/Nehemiah* originally one book
1. 以斯拉記/尼希米記原本是同一卷書

2. History was of 2 further stages of recovery of the Kingdom:

2. 這段歷史是國度恢復的兩個進階:



Zerubbabel
所羅巴伯

Jeshua
約書亞

Sacred Histories 3: *Ezra*: The Temple of the Kingdom of the Heavens Re-built in Zion

神聖歷史3: 以斯拉記: 天國的聖城重建在錫安

a. Stage 1: *Ezr 1-6* Remnant re-builds Temple in Jerusalem

a. 第一階段: 以斯拉記1-6章- 餘民在耶路撒冷重建聖殿

1) Zerubbabel anointed with David's covenant authority

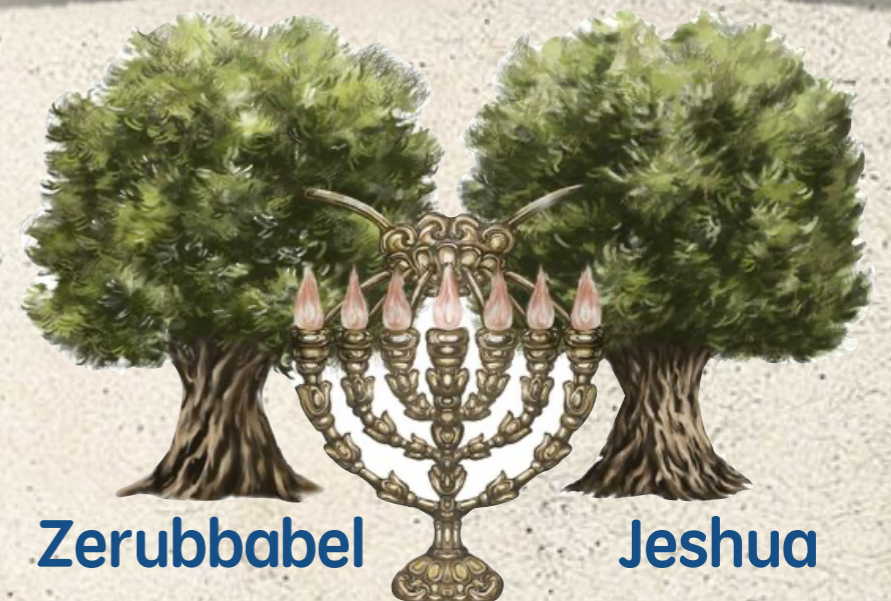
1) 所羅巴伯在大衛之約的權柄下受膏

2) Jeshua the high priest with anointing to recover worship in the House of God

2) 大祭司約書亞帶著恩膏來恢復神家的敬拜

3) Haggai and Zechariah were prophets anointed with the Word of faith to finish the building work

3) 哈該跟撒迦利亞是被信心的道所膏的先知，為了完成建造的工作



Zerubbabel
所羅巴伯

Jeshua
約書亞

Sacred Histories 3: *Ezra*: The Temple of the Kingdom of the Heavens Re-built in Zion

神聖歷史3: 以斯拉記: 天國的聖城重建在錫安

b. stage 2 - *Ezr 7-10* - Ezra the scribe comes to recover “beauty of Holiness”:

b. 第二階段 以斯拉記 7-10章 文士以斯拉 來恢復了“聖潔的美麗”:

1) beautified the Temple with furnishings of gold

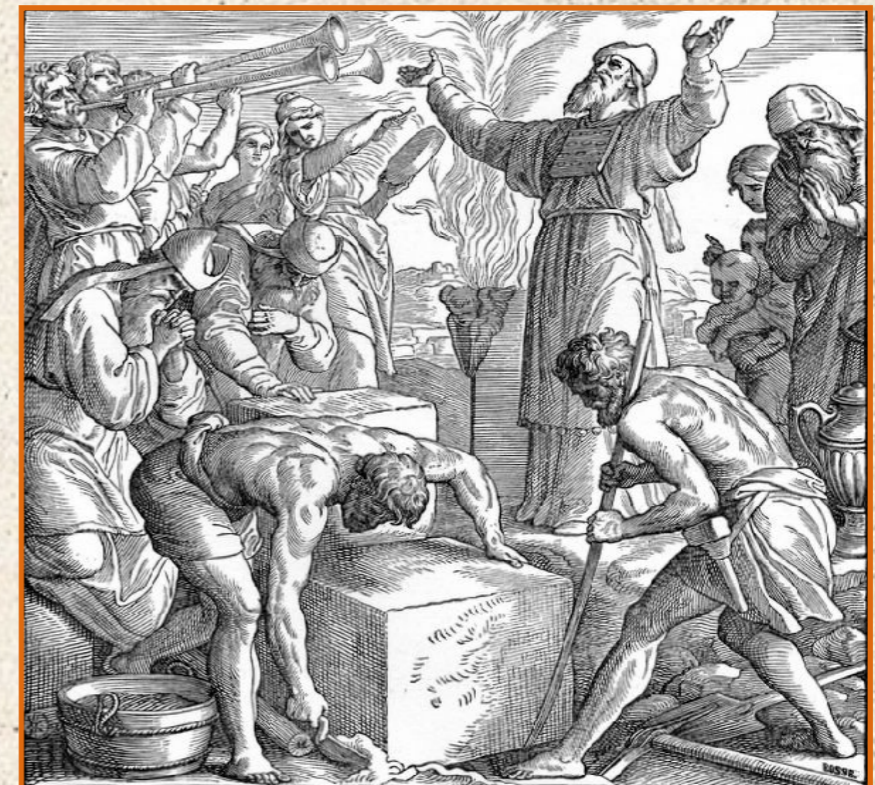
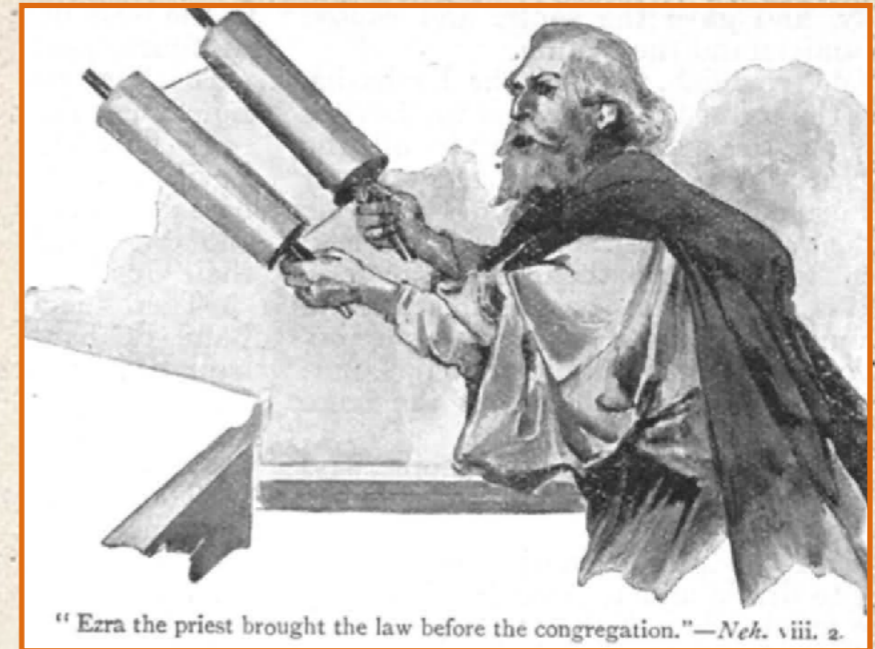
1) 用金子裝飾了聖殿

2) recovered worship by Levites in beauty of holiness

2) 恢復了利未人在聖潔美麗中的敬拜

3) clothed the saints by the holy Word of righteousness

3) 讓聖徒們穿上了神聖潔公義的話語



Sacred Histories 4: *Nehemiah*: City of Zion re- built in the Kingdom of the Heavens

神聖歷史4: 尼希米記: 在屬天的國度裡重建錫安城

1. Ezra finishes Kingdom
history with recovery of Zion as
the remnant is shepherded by
Nehemiah

1. 以斯拉以錫安的恢復，作為國
度歷史的結尾，就是餘民得著尼
希米的牧養



Sacred Histories 4: *Nehemiah*: City of Zion re-built in the Kingdom of the Heavens

神聖歷史4: 尼希米記: 在屬天的國度裡重建錫安城

2. Calling of Nehemiah

2. 尼希米的呼召

a) *Neh 1.3* Calling to return came from his broken heart for God's remnant

a) *尼 1: 3* 歸回的呼召發自於他為了神的餘民而有的破碎的心

b) *Neh 4.19, 6.3* Man of God given a vision of re-building the walls as God's great and noble work

b) *尼 4:19, 6:3* 屬神的人得著重建城牆的異象，是神大而有尊榮的工作

c) Shepherded with both prayer and action

c) 以禱告和行動來牧養



Sacred Histories 4: *Nehemiah*: City of Zion re-built in the Kingdom of the Heavens

神聖歷史4: 尼希米記: 在屬天的國度裡重建錫安城

3. Nehemiah completed testimony of Zion

3. 尼希米完全了錫安的見證

a. Ezra had done all he could spiritually to beautify the Kingdom by the Word of God

a. 以斯拉盡其所能地用神的話語美化了國度

b. Now Nehemiah was needed to re-build the sheep-fold to protect the Lord's Kingdom remnant

b. 現今需要尼希米來重建羊圈以保護神國度的餘民

c. Shepherd's rod (sword) and staff (trowel) used in warfare until the walls were built

c. 牧人的杖(兵器)和竿(工具)用於爭戰直到城牆建成



Sacred Histories 4: *Nehemiah*: City of Zion re- built in the Kingdom of the Heavens

神聖歷史4: 尼希米記: 在屬天的國度裡重建錫安城

4. *Neh 1-13* Nehemiah served God's Purpose by building the City so the Messiah could one day come to his Temple

4. **尼 1-13** 尼希米服侍了神的旨意，因他建造聖城，使得彌賽亞有一天能夠進入祂的殿



These 4 Histories all incomplete, awaiting until final Kingdom Come

這4段歷史都不完全，直等到最終的國度來臨

1. These histories all anticipate the return of the Kingdom in glory

1. 這些歷史都在期待那榮耀國度的歸回

- Temple re-built but no Ark
- 聖殿重建，但沒有約櫃
- Zion re-built but no throne
- 錫安重建，但沒有寶座
- kingdoms of this world ascendent and persecuting the *saints of the most High*
- 這世上的國度興起，逼迫至高者的聖徒

使徒行傳2:29-36, 何西阿書13:9-11
撒8:6-7; 12:12-17, 亞6:12-13, 啟3:21

大衛的寶座

神的寶座 在天上
God's Throne in heaven

Throne of David

Acts 2:29-36, Hosea 13:9-11
1 Sam 8:6-7; 12:12-17
Zech 6:12-13, Rev 3:21

The Premillennial doctrine that Christ will restore the apostate earthly throne ignores the fact that Christ was seated on David's throne in heaven at the resurrection and being a descendant of Coniah, cannot be a king or priest on earth.
Jer 22:29-30 + Mt 1:12
Hebrews 8:4

神的寶座 在天上
God's Throne in heaven

我在氣憤中給你們一個王
I gave you a king in My anger

我在憤怒中把他挪走
I took him away in My wrath

Earthly Throne Extinct
地上不再有寶座

同樣的寶座
神的寶座
大衛的寶座
基督的寶座

前千禧年的教導是基督會恢復背道的地上寶座而不理會其實基督是在天上坐在大衛的寶座上。在復活裡，由於是科尼亞的後裔，祂不會是地上的君王或祭司。

Same Throne:
Throne of God
Throne of David
Throne of Christ

**These 4 Histories all incomplete,
awaiting until final Kingdom Come**
這4段歷史都不完全，直等到最終的國度來臨

**2. Perspective of history: the
mysteries of the *kingdom of
Heavens***

2. 歷史的視角：屬天國度的奧秘-

- Lord is ruling from a throne in Heaven
- 主從天上的寶座統管
- Testimony of this rule can be seen in the church as lamp stand waiting for the Ark
- 這統管的見證在教會中顯現，就如燈台侍立等候約櫃

使徒行傳2:29-36, 何西阿書13:9-11
撒8:6-7; 12:12-17, 亞6:12-13, 啟3:21

神的寶座 在天上
God's Throne in heaven

大衛的寶座
Throne of David

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神的寶座 在天上
God's Throne in heaven

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Earthly Throne Extinct
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Throne of God
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Throne of Christ

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同樣的寶座
神的寶座
大衛的寶座
基督的寶座

These 4 Histories all incomplete,
awaiting until final Kingdom Come
這4段歷史都不完全，直等到最終的國度來臨

3. Kingdom of God will come to earth when messiah returns to Temple *Dan 9.25*

3. 當彌賽亞回到聖殿時，神的國度
就會降臨到地上 *但9: 25*

4. Meanwhile saints must live under an “invisible throne” and testify to an unseen King

4. 與此同時，聖徒們必須活在
“隱藏的寶座”之下，為那隱藏
的神作見證

使徒行傳2:29-36, 何西阿書13:9-11
撒8:6-7; 12:12-17, 亞6:12-13, 啟3:21

神的寶座 在天上
God's Throne in heaven

大衛的寶座 Throne of David

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Same Throne:
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Throne of Christ

前千禧年的教導是基督
會恢復背道的地上寶座
而不理會其實基督是在天上
坐在大衛的寶座上
在復活裡，由於是科尼亞的後裔
祂不會是地上的君王或祭司

同樣的寶座
神的寶座
大衛的寶座
基督的寶座

Old Covenant

舊約

Next time 下次 Ketuvim 著作:

חמש מגילות
The Five Scrolls
(Megillot)
五卷書 (書卷)