



The Torah Pt 1 托拉(摩西五經) -1
Bereshith 起初

God of the Covenant

守約的神

1. God of the covenant,
Triune Jehovah,

Marvels of mercy adoring
we see;

Seeker of souls, in the
counsels eternal

Binding Thy lost ones
forever to Thee.

1. 守約之 神是
三一神耶和華

奇異憐憫，
蒙愛我們看見

靈魂尋找者，
進祂永恆交通

尋回迷失的人，
永遠屬祂

God of the Covenant

守約的神

Chorus:

**God of the covenant,
God of the covenant,
Writ upon Jesus and
sealed in His blood**

**Our God hath sworn by
Himself as our surety
Binding Himself with
an unfailing love.**

副歌:

**神耶和華立約,
神耶和華立約,
授命耶穌
以祂血來承包**

**我們的神
祂是我們的擔保
以永不變的愛
聯結於祂**

God of the Covenant

守約的神

2. No longer words
bringing death to
transgressors,

Grace unto life the new
covenant brings,

Jesus our Surety, our
Kinsman Redeemer,

Round us the robe of His
righteousness flings.

2. 不再有咒詛
帶死亡給罪人

新約以恩典
帶入新生命

耶穌我們的
王、中保、救贖主

在祂的義中
我們得穿義袍

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神耶和華立約,
授命耶穌
以祂血來承包**

**我們的神
宣示為我們擔保
以永不變的愛
聯結於祂**

God of the Covenant

守約的神

3. Blessings on blessings
through ages unending,

Covenant fullness in
glorious flood;

Ours is a hope which no
mortal can measure,

Brought in by Jesus and
sealed in His blood.

3.祝福加祝福
到永世無止境

約的豐富
在榮耀裡湧溢

我們的盼望
無人能夠測度

藉著耶穌帶入
以祂血擔保

God of the Covenant

守約的神

Chorus:

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God of the covenant,
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Himself as our surety
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祂是我們的擔保
以永不變的愛
聯結於祂**

God of the Covenant

守約的神

4. God of the covenant-
changeless, eternal,

Father, Son, Spirit in
blessing agree;

Thine be the glory, our
weakness confessing,

Triune Jehovah, we rest
upon Thee.

4.立約的耶和華
不變並永恆

父、子、聖靈
帶合一的祝福

願神得榮耀
我們的罪得贖

三一神耶和華
讓我安息

God of the Covenant

守約的神

Chorus:

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God of the covenant,
Writ upon Jesus and
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*The Testimony of God's Breath
upon the Old Covenant*

神在舊約裡呼出的見證

Old Covenant's testimony 舊約的見證

But the word of the Lord endureth for ever... 1 Peter 1:25

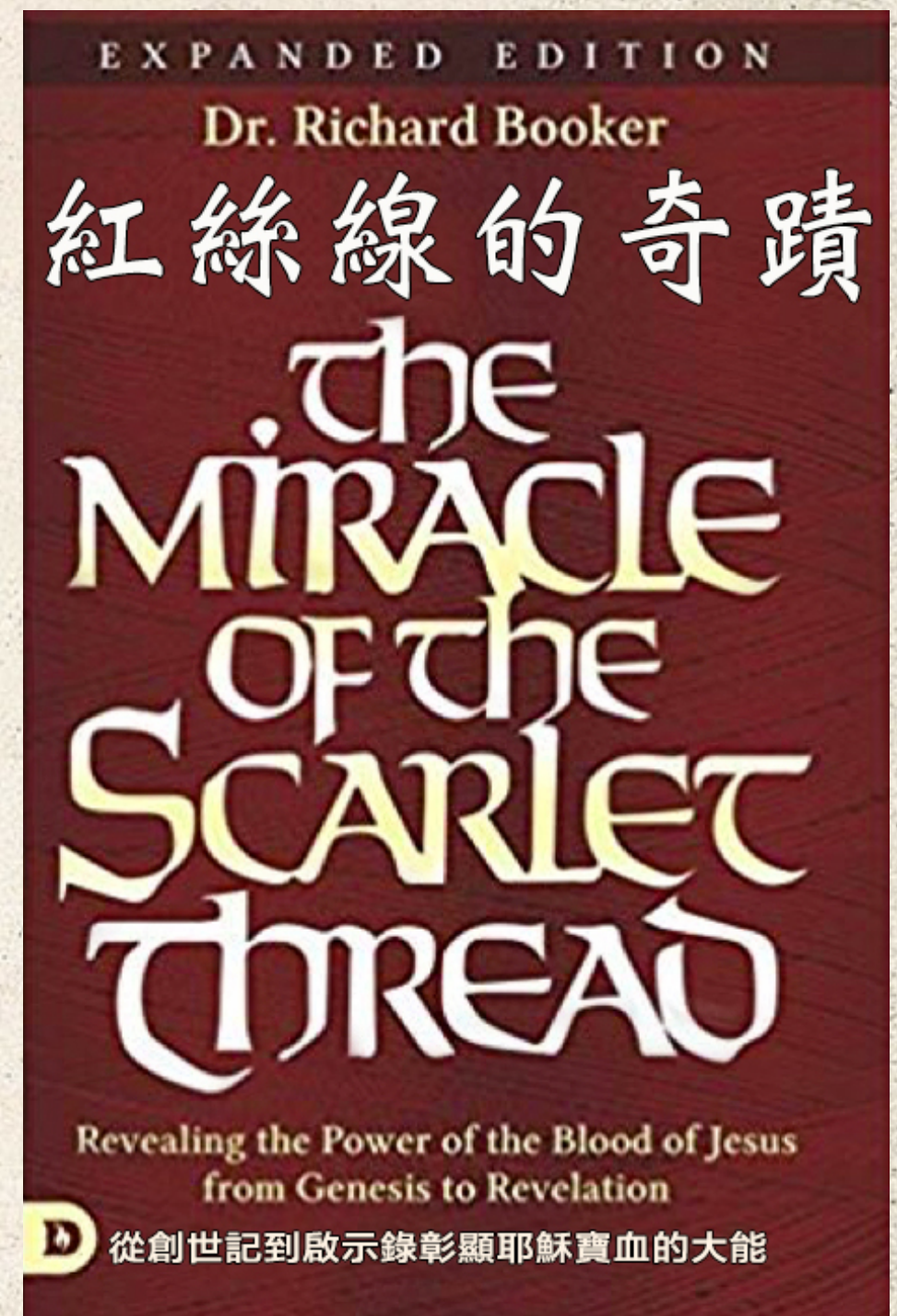
彼前1:25 惟有主的道是永存的

1. The testimony of how the scriptures were recorded, preserved and kept accurate is itself a proof of both God's Hand in keeping and of scripture's value to our faith and salvation

聖經的內容如何正確的被紀錄及保存，這件事發生的本身就證明了，不但 神的手保守了，並且也保存了經文對於我們信心及救恩的價值

a. The gathering together of the book of Genesis around a monotheistic creation account, genealogical records and our Covenant God's dealings with Abraham's family in "salvation history" is one of the most miraculous proofs of scripture inspiration

α. 創世紀這卷書的組成圍繞著一位獨一的造物主，家譜的記載以及我們立約的神如何在“救恩的歷史”裡對付亞伯拉罕的家族，這是最神奇的證明之一，證明了神話語裡的啟示。



Old Covenant's testimony 舊約的見證

But the word of the Lord endureth for ever... 1 Peter 1:25

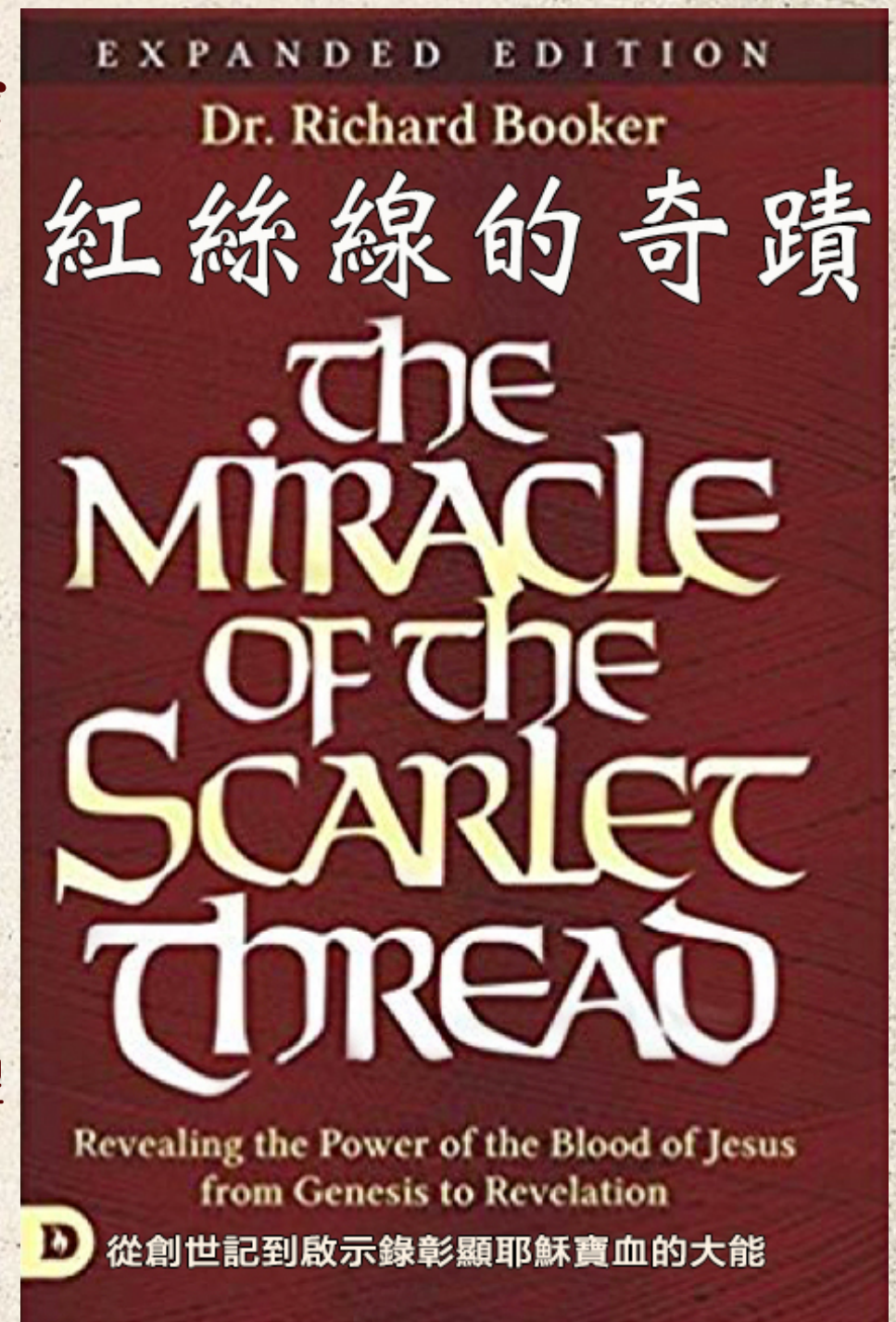
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b. The open acknowledgment of the sins and shortcomings of the "heroes" and tribes of the Old Covenant set it apart from ALL similar contemporary historic accounts - middle eastern, Egyptian, Babylonian, Sumerian, Greek, Roman - and testify of a people with a unique moral code

b. 在舊約裡“列祖們”及族群敞開的承認罪及“罪愆”，凸顯了聖經與當代中東、埃及、巴比倫、蘇美、希臘、羅馬的歷史記載有所不同，並且見證了特別的一班人有著特別的道德準則



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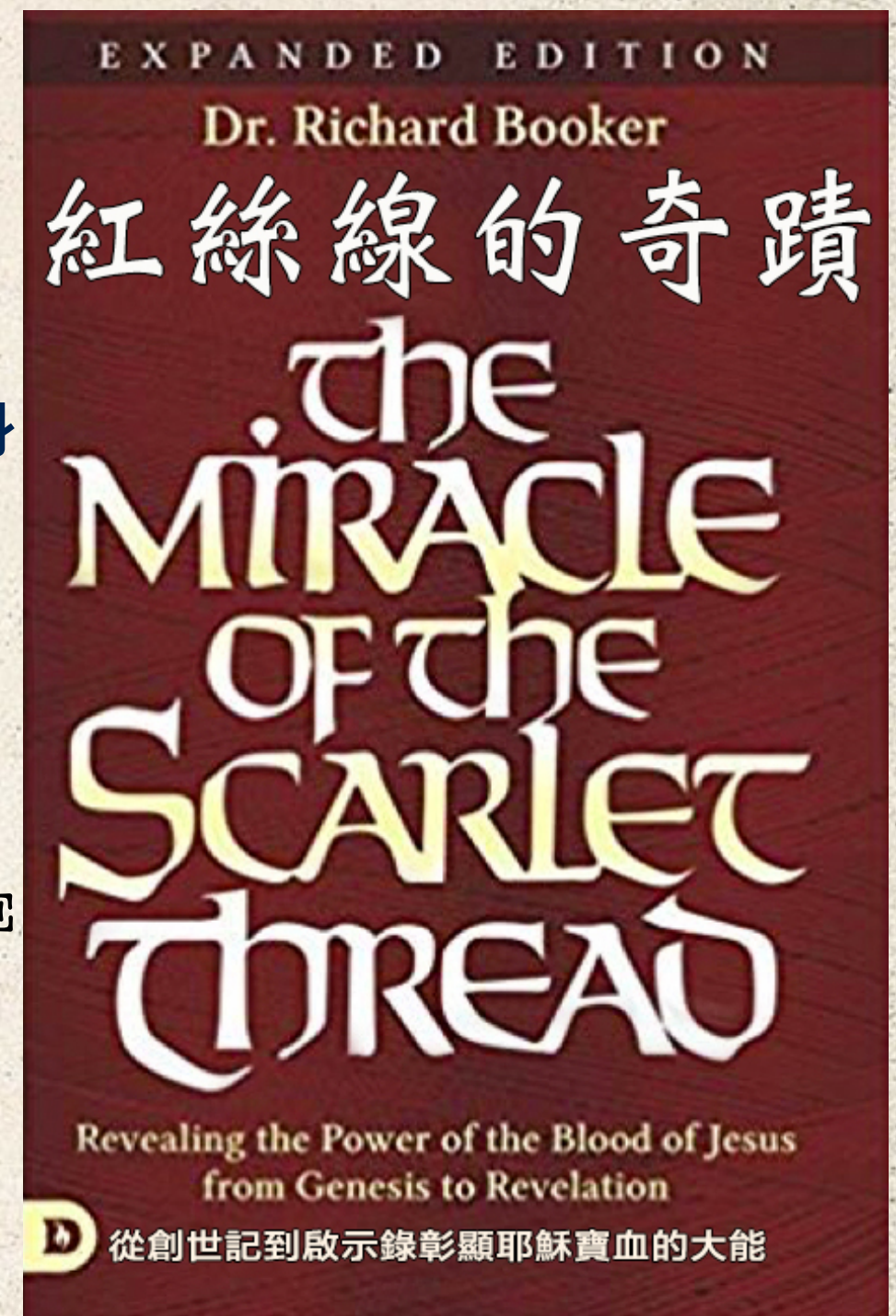
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c. The internal evidence throughout the Old Covenant of their own knowledge of a single history, leaders, and books is a testimony that Israel was ONE PEOPLE and not an array of nomadic tribes federating in the 12-10th centuries

c. 整個舊約由始至終的內在證據證明了，他們認知一個單一的歷史，不同的領導人和書籍都見證了以色列是同樣的民族，而不是在12至10世紀結成聯盟的一系列游牧部落



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2. According to the Jewish Bible perspective, we must re-read our 'history' books as 'prophetic' books and see how God's Word speaks through the events of history themselves

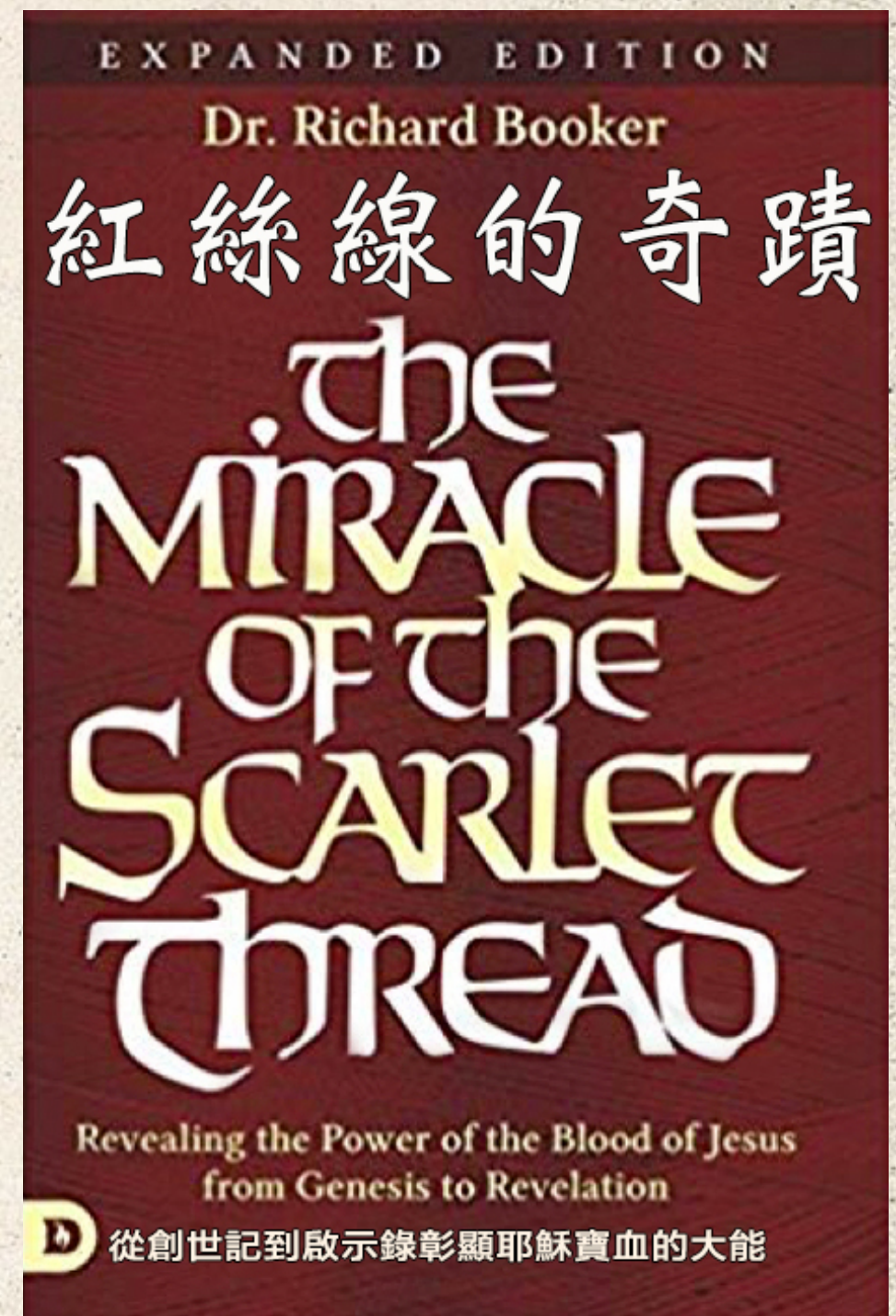
根據猶太人的聖經觀點，我們必須重新讀“歷史”書為“預言”書，並看見神的話語是如何透過歷史事件來說話的

- e.g., Samuel, Kings, Chronicles all are prophetic interpretations of history with a particular burden in view (just like the prophets)

舉例：撒母耳記、列王記、歷代志都是帶著特別的負擔，以預言的方式來解釋歷史（就像先知們一樣）

- e.g., What does it mean to understand Ezra, Nehemiah and Daniel as 'Writings' rather than history or prophecy?

舉例：以“記載”而不是歷史或預言來了解以斯拉記、尼西米記及但以理書有什麼不同？



Old Covenant's testimony 舊約的見證

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3. We should think about why the Apocryphal books were not considered in the canon of scripture either by the Hebrew scholars or by the Reformed protestant scholars as to revealing:

我們應該想想，為什麼希伯來學者或改革宗的信徒都沒有考慮以聖經次經的內容作為啟示：

- e.g., the threshold where the miraculous becomes superstitious

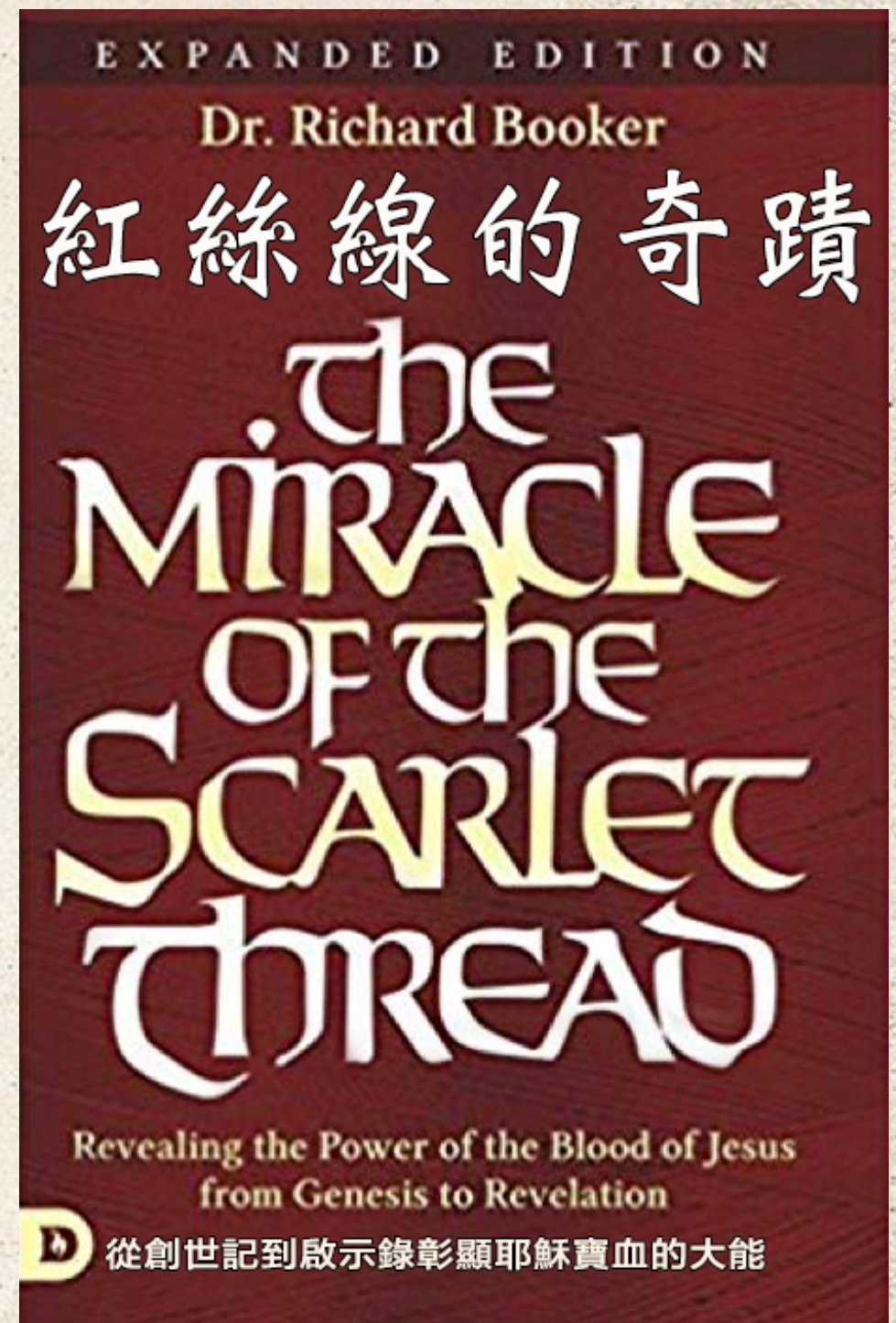
舉例：奇蹟的關鍵成了迷信

- e.g., the threshold where the spiritual becomes religious

舉例：屬靈的關鍵成了宗教

- e.g., the threshold where Kingdom victories become National Exceptionalism

舉例：國度的得勝成了民族例外主義





The Torah Pt 1 托拉(摩西五經) -1

Bereshith 起初

Torah

托拉（摩西五經）

Ex. 24.12 ¶ Now the Lord said to Moses, “Come up to Me on the mountain and remain there, and I will give you the stone tablets with the **law** and the **commandment** which I have written for their instruction.”

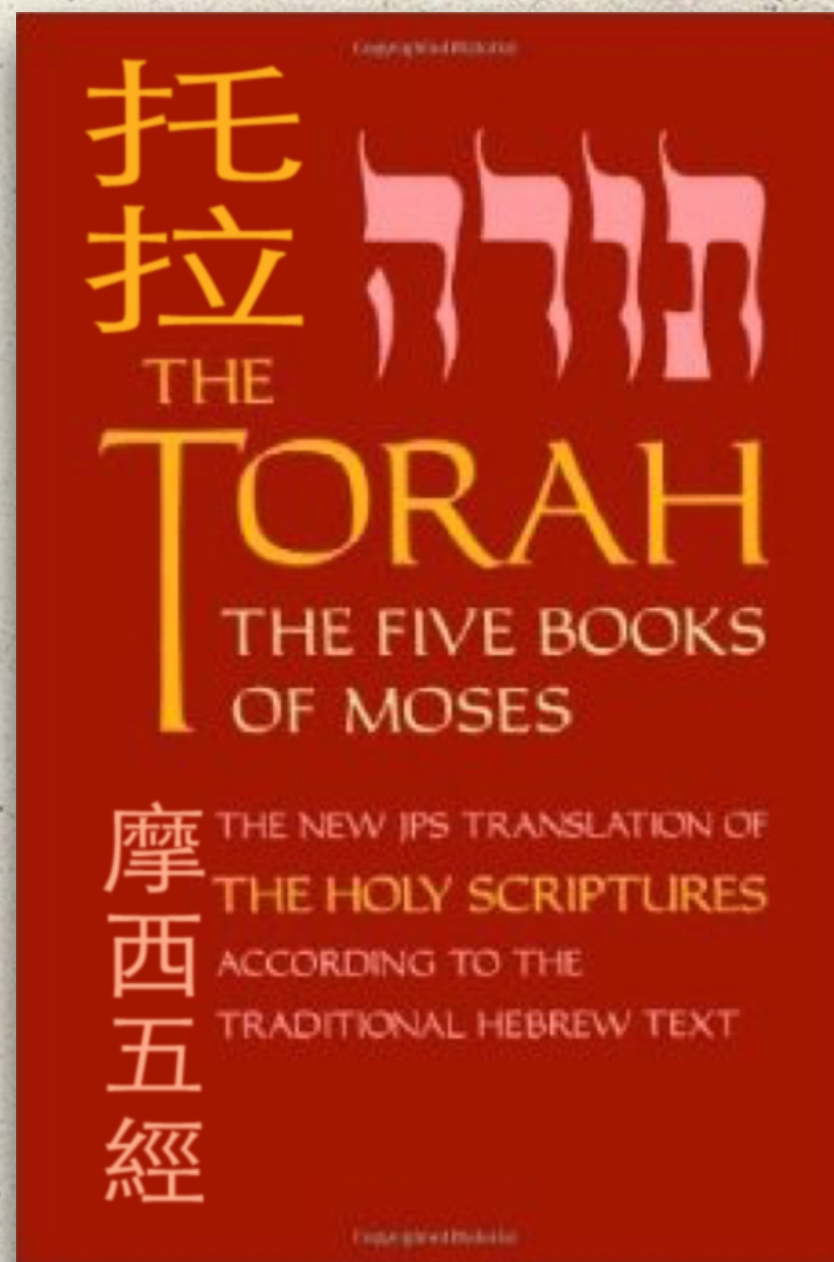
耶和華對摩西說、你上山到我這裡來住在這裡、我要將石版、並我所寫的律法、和誡命、賜給你、使你可以教訓百姓

1. **Torah** in Hebrew literally means “instruction”

1. 托拉在希伯來文裡的字面的意思為“指示”

2. Torah's primary meaning is the first 5 books of the Bible (as a sum total of God's instruction/revelation)

2. 托拉的主要意思是指聖經的頭五卷書
(涵蓋了神的指示/啟示)



Torah

托拉（摩西五經）

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耶和華對摩西說、你上山到我這裡來住在這裡、我要將石版、並我所寫的律法、和誡命、賜給你、使你可以教訓百姓

3. In English bibles several words are translated “law” but in Hebrew there are shades of meaning

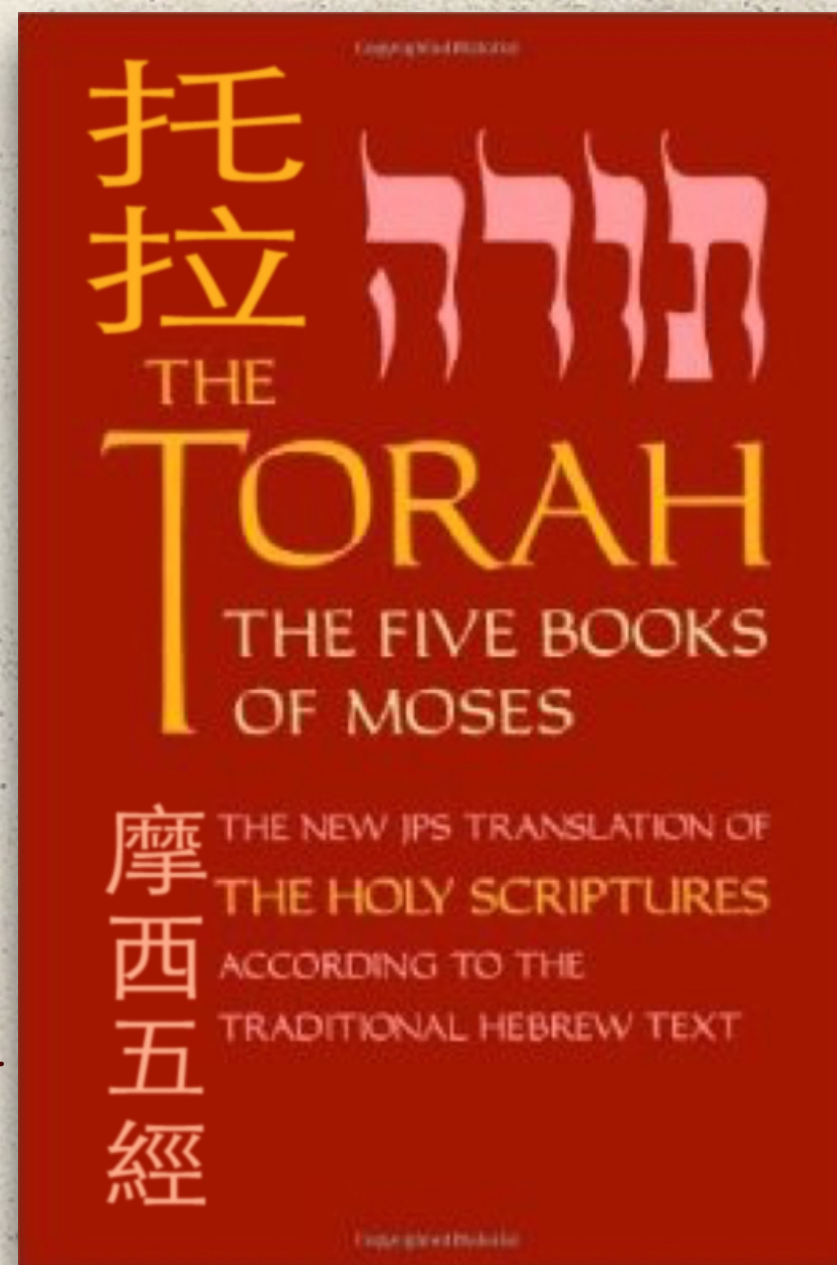
3. 在英文的聖經中，有好幾個不同的字都被翻譯成“律法”，但是在希伯來原文中有微妙的差別

a. Sometimes Law in Hebrew is “Halakha” = lit. “the way to walk” (pedagogy)

a. 有時，希伯來文裡的律法是“Halakha（哈拉卡）” = 字義是“走路的方式”（教育學）

b. Commandment in Hebrew is “**mitzvah**”, lit. do a good work”; there are 613 mitzvoth in the torah

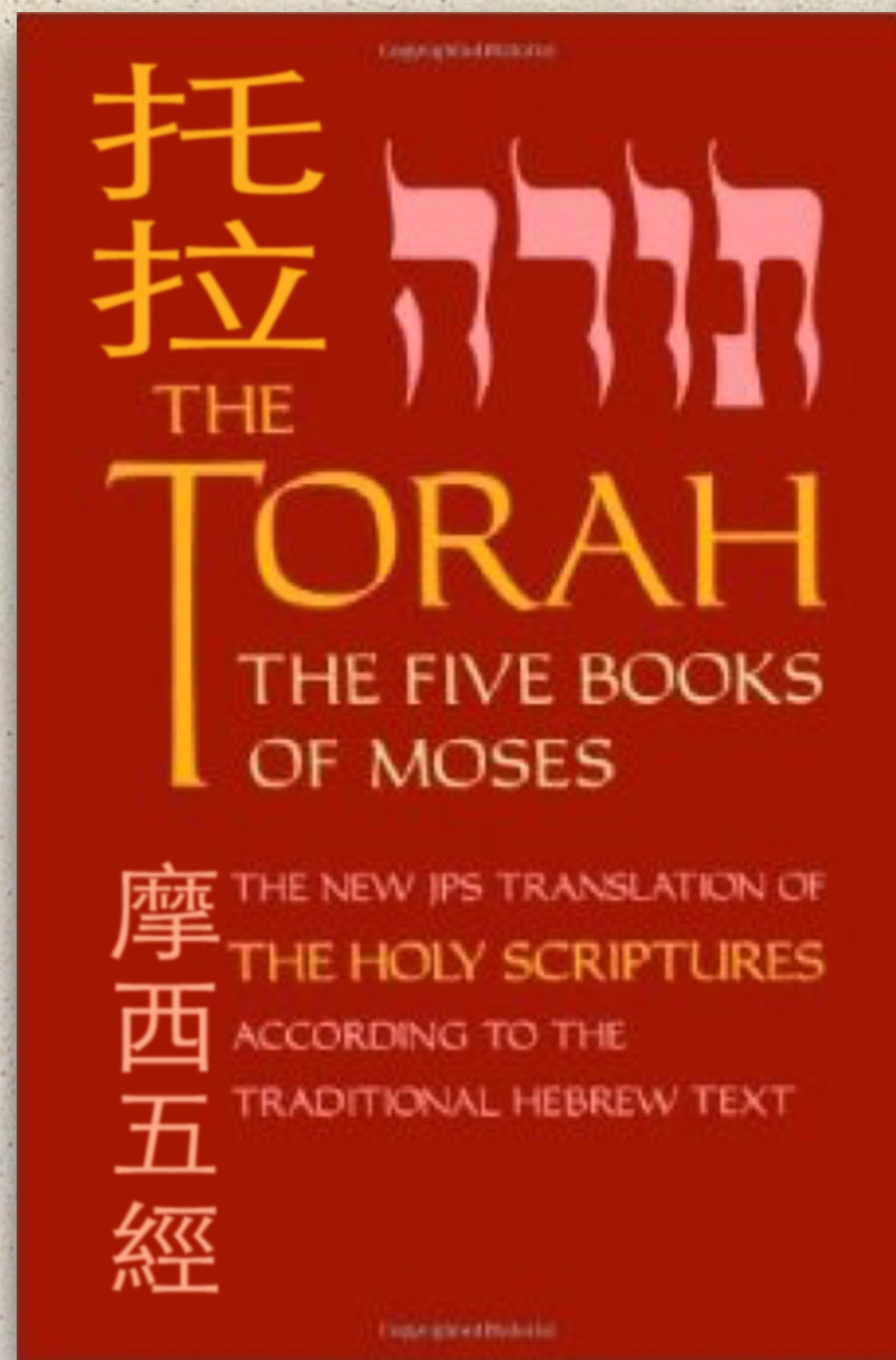
b. 藉命在希伯來文裡的字義是“mitzvah（米茲瓦）” — 做好事；在托拉裡記載了613個mitzvah（米茲瓦）



Torah 托拉（摩西五經）

4. So in Ex 24.12 above,
“**law**” is torah and
“**commandment**” is mitzvah

4.在出埃及記24:12裡的“律法”是
托拉，而“誡命”是mitzvah
（米茲瓦）



Torah 托拉（摩西五經）

5. Other words are synonymous with “law” (Hebrew is a pictorial language)

5. 其他字都是“律法”的同義字（希伯來文是個圖示語言）

a. **Testimony** in Hebrew is “**edut**” = lit. “do it again”

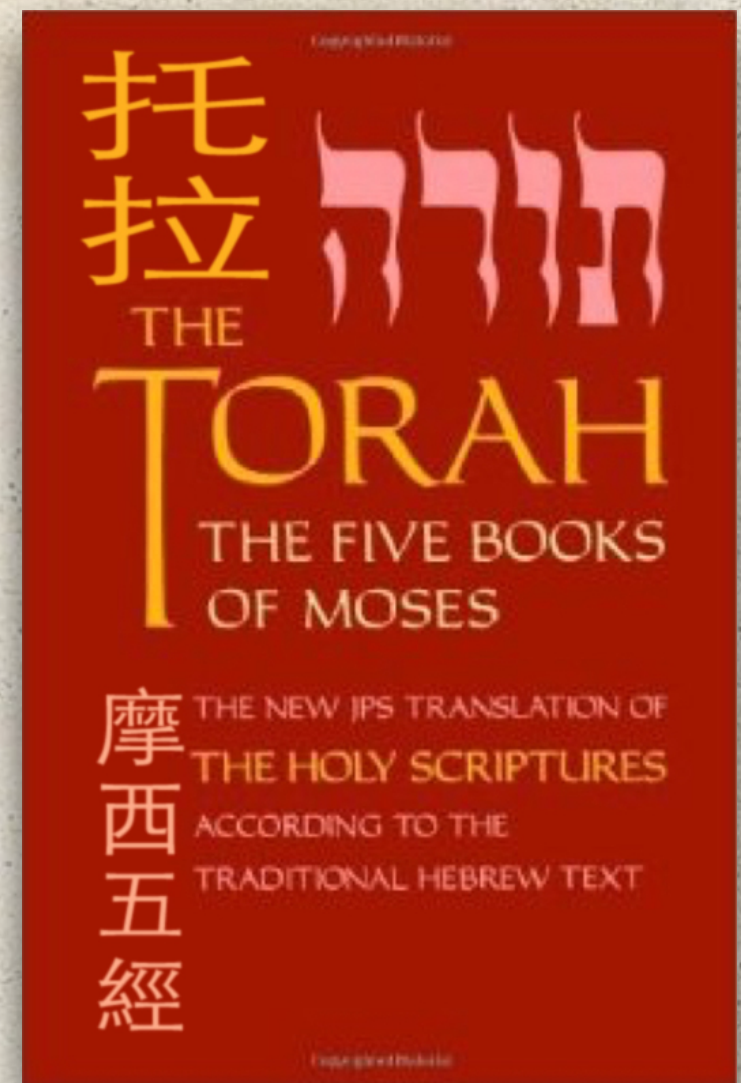
a. 見證在希伯來文裡是“**edut(埃杜特)**”=字義是“再做一次”

b. **Precepts** in Hebrew is “**piqqud**” = lit. “an appointed mandate or prescription”

b. “**誡命／訓詞**”在希伯來文裡是“**piqqud (皮克古德)**”=字義是“委任的命令或處方”

c. **Judgments** in Hebrew “**mishpat**” = lit. decision of a judge (“Shaphat”: Judges)

c. 審判在希伯來文裡是“**mishpat (米甚帕特)**”=字義是“審判官的決定”（“Shaphat(甚帕特)”－ 審判官



Psa. 19.7-9 ¶ The law [TORAH] of the Lord is perfect, restoring the soul; The testimony [EDUTH] of the Lord is sure, making wise the simple. The precepts [PIQQUD] of the Lord are right, rejoicing the heart; The commandment [MITZVAH] of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; The judgments [MISHPAT] of the Lord are true; they are righteous altogether.

詩篇19:7-9 耶和華的**律法(托拉)** 全備、能甦醒人心。耶和華的**法度(埃杜特)** 確定、能使愚人有智慧。

耶和華的**訓詞(皮克古德)** 正直、能快活人的心。耶和華的**命令(米甚帕特)** 清潔、能明亮人的眼目。

耶和華的道理潔淨、存到永遠。耶和華的**典章(米甚帕特)**真實、全然公義。

Bereshith
בראשית
起初

Genesis: bereshith, genésis

創世記 – 貝雷希斯、起初

Gen. 1.1 In the beginning...

創世記 1:1 起初...

1. **bereshith** is the first hebrew word in Genesis and is what Jews call the first book in the Torah: “In the beginning”

1. **bereshith** (貝雷希斯) 是創世記裡的第一個希伯來字，也是猶太人稱托拉裡第一卷書的名稱 – “起初”

2. genesis in Gk (LXX) = “births, “beginnings”, “generatings”, “genealogies” [Mt 1.1]

2. 希臘文七十士譯本 = “出生”、“起初”、“世代”、“家譜” (太1:1)

3. Between the Greek and Hebrew we have a double meaning:

3. 在希臘文及希伯來文之間，我們得到了雙重的含義：

#1. Genesis reveals the “**origins**”, “beginnings” of everything

- created universe, man, marriage, sin, evil, “seed”, manmade religion (Babel), promise of redemption, blood sacrifice, judgment, covenants, languages, nations, Israel, sabbath

創世記揭示了萬物的“**源頭**”及“開始 – 創造宇宙、人類、婚姻、罪、邪惡、“種子”、人造的宗教（巴別）、救贖的應許、流血的祭、審判、約、語言、列國、以色列、安息日

#2. Genesis is a book of genealogies and births (genésis)

- Gen 2.4, 5.1, 10.1, 11.10, 11.27, 25.12, 25.19, 36.1, 37.2

創世記是一卷記家譜及出生的書 – 創2:4, 5:1, 11:10, 11:27, 25:12, 25:19, 36:1, 37:2

Genesis: miracle of its composition

創世記 – 其構成的本身乃是奇蹟

*Deut. 31.24-26 ¶ It came about, when Moses finished **writing** the words of this law in a book until they were complete, that Moses commanded the Levites who carried the ark of the covenant of the Lord, saying, "Take this **book** of the law and place it beside the ark of the covenant of the Lord your God*

申31:24-26 摩西將這律法的話寫在書上、及至寫完了、就吩咐抬耶和華約櫃的利未人說、將這律法書放在耶和華你們 神的約櫃旁、可以在那裡見證以色列人的不是。

The 40 year wilderness was not wasted as during that season Moses wrote down the Torah including this comprehensive book of beginnings (Genesis)

四十年的曠野生活並沒有白費！ 因為就在那段時間裡，摩西寫了托拉 (摩西五經)

Genesis: miracle of its composition

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God breathed upon Moses as he wrote the Torah:

當摩西寫摩西五經時，神的呼出在他身上：

1 - received Divine revelation of creation (Gen 1-3)

1- 他得到了有關創造的神聖的啟示 (創1-3)

2 - Collected the genealogical family records of families going back to earliest days

2- 他收集了不同家族的家譜，一直追溯到起初

3 - Wrote down God-directed biographies from the oral traditions handed down from generation to generation

3- 他寫下神指示的人物記載，從傳統的口傳直到世世代代

Genesis: miracle of its composition

創世記 – 其構成的本身乃是奇蹟

Three vital links give us a clues of how Moses collected the Torah

三條重要的線索讓我們知道摩西如何組成摩西五經

1. We have no specific record of the way these early genealogies and creation records were handed down before Dt 31.24-26

1. 沒有特別的記載讓我們知道這些早期的家譜及創造的紀錄是如何從申命記31:24-26開始傳遞下來的

Genesis: miracle of its composition

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2. **Abraham** seems to be a vital link not only for the genealogies but also for the Creation story revealed to Him by the LORD God

2. 亞伯拉罕似乎是個主要的連結線 – 不但是為了家譜，並且也是為了神啟示給他的、有關創造的事跡

a. his Chaldean education made him literate (read and write)

a. 他所受的迦勒底教育讓他能識字（能讀跟寫）

b. his life in Babylon gave him knowledge of the common ancient non-biblical Sumerian (Mesopotamian) creation myths

b. 他在巴比倫的生活給了他有關一般古代跟聖經無關的蘇美爾人（米索布達米亞人）有關創造神話的知識

Genesis: miracle of its composition

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3. Two things in the Gen 1-2 Creation account point to Abraham as the likely source to this revelation:

3. 在創世紀1-2章裡創造的記載指出亞伯拉罕可能是這個啟示的源頭

i. The Creator is a monotheistic, moral God

i. 造物主是個單一的、有道德的神

ii. God creates “ex nihilo”, i.e., not formed or fashioned out of existing stuff [(He. bara] This is absolutely unique to the Bible’s creation accounts.

ii. 神“使無變有”的創造，例：不是用已經存在的東西來形成或塑造(希伯來文Bara)，這是聖經裡的創造完全獨特之處

Genesis: miracle of its composition

創世記 – 其構成乃是個奇蹟

Three vital links give us a clues of how Moses collected the Torah

三條重要的線索讓我們知道摩西如何組成了摩西五經

1. Moses collected the genealogies evidently going back before Abraham and then forward through the complete numbering of Israel (Numbers census)

1. 摩西匯集的家譜明顯的追溯到亞伯拉罕以前，然後通過往後推進到完全的數點以色列人數（民數記裡的人口統計）

a. a particular Hebrew formula (elleh toledot = “these are the generations”) was used to demarcate each list (e.g., 5.1 (Adam), 6.9 (Noah), 10.1 (Shem), 11.27 (Terah/Abram), 25.19 (Isaac), 37.2 (Jacob))

a. 有個特別的希伯來公式 (elleh toledot 伊萊·托萊多 = “記在下面”) 用來標定每個族譜
(例：創5:1 (亞當)，創6:9 (挪亞)，創10:1 (閃)，創11:27 (他拉／亞伯蘭)，創25:19 (以撒)，創37:2 (雅各))

b. this exact same formula was also used in Gen 2.4 to include creation as a record of God’s “generations”/origins (a revelation from God in itself)

b. 這完全同樣的公式也運用在創世紀2:4，包括受造之物的紀錄乃是神的“世世代代”／源頭（這本身乃是來自於神的啟示）

Genesis: miracle of its composition

創世記 – 其構成乃是個奇蹟

Three vital links seem to give believers a sense of how Moses collated the Torah

三個重要的線索看來可以讓信徒們知道摩西是如何組成了摩西五經

2. Moses then filled out the genealogies with the orally transmitted family narratives (stories passed down) of how God **chose** Israel and then **kept His elect** through the crises of their lives

2. 摩西以家族口傳的記載填上了族譜（從祖宗傳下來的故事）有關神如何揀選了以色列民，並且在他們經歷的危機裡保守了祂所揀選的

a. e.g., in the earliest records were genealogies with only occasional footnotes (Enoch walked with God), (Nimrod was a hunter), (Tubal-Cain started forging bronze instruments)

a. 舉例：早期的族譜紀錄只是偶爾有註解（如：以諾與神同行、寧錄是個獵戶、土八該隱開始製造銅器）

b. After Abraham the genealogies are much more complete with details of events and decisions of spiritual significance revealed to Moses by the LORD in the Tabernacle

b. 在亞伯拉罕之後，族譜開始變得比較完整，其中記載了事情發生的細節與神在會幕中啟示摩西的屬靈重點及決策

c. Jacob's family took their family records down to Egypt and Moses later gathered them while in the wilderness

c. 雅各的家族把他們的族譜帶到埃及，後來當摩西在曠野的時候，他就把這些資料組合在一起

Genesis as Torah (revelation)

創世紀作為托拉（啟示）

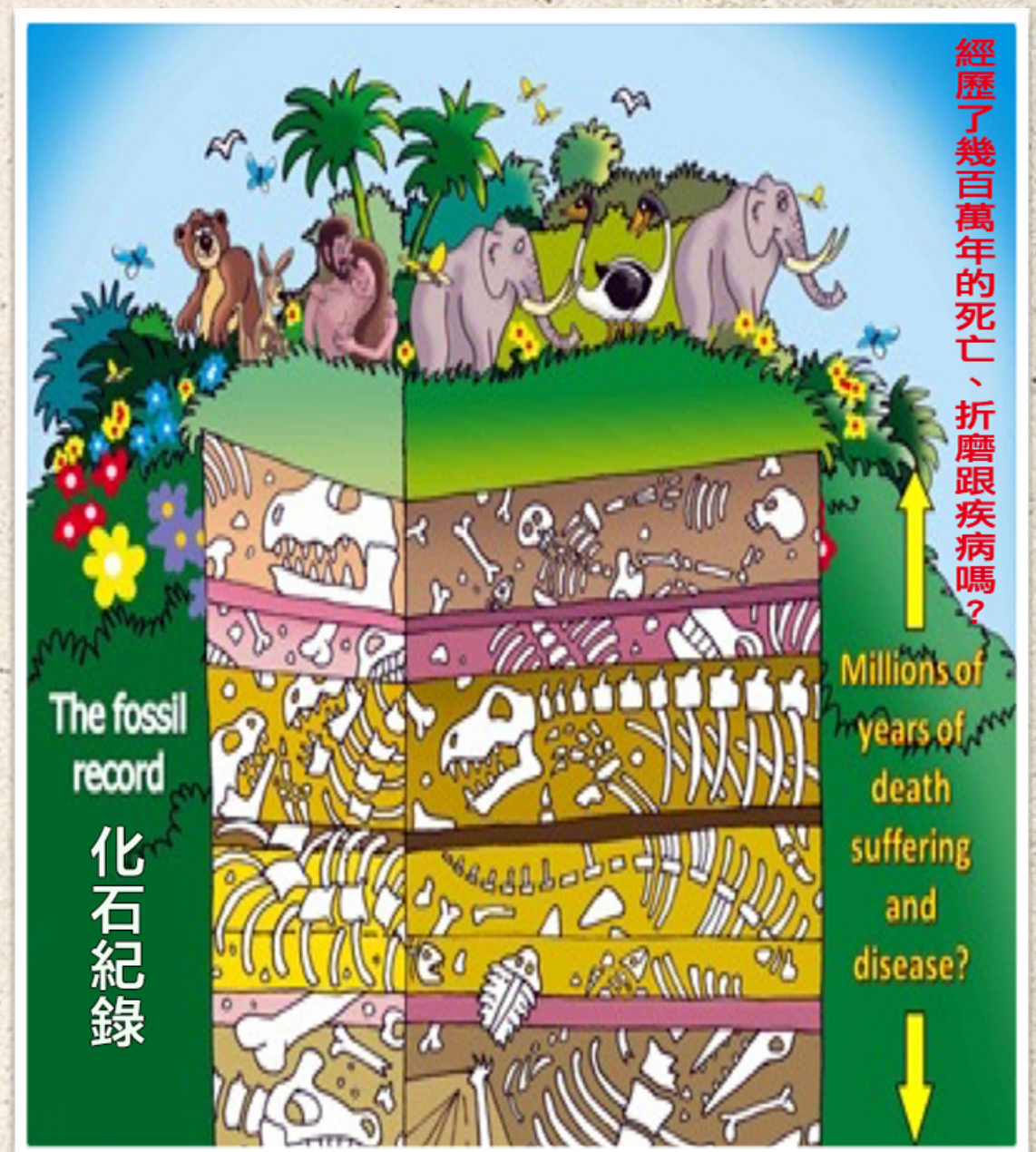
5 reasons Genesis is the most “attacked” book in the Torah
在托拉中，創世紀是最被攻擊的5個原因

1. Because it **reveals Satan's wiles**, strategy and devices (lies, questioning God, deceiving, enticing (lust of eyes, flesh, pride)

1. 因為它揭示了撒旦的詭計，策慮和手段（謊言，詆毀神，欺騙和引誘：眼目的情慾，肉體和驕傲）

2. Because it reveals not only man's true state as an intentional and deceived sinner but God's **promise of salvation** through a seed of the woman

2. 因為它不但啟示了人真實的光景是故意的、欺騙的罪人，並且也啟示了神藉著女人的後裔應許的救贖



Genesis as Torah (revelation)

創世紀作為托拉（啟示）

5 reasons Genesis is the most “attacked” book in the Torah
在托拉中，創世紀是最被攻擊的5個原因

3. Because it reveals the **goodness of God in creation**, and His intention and **definition of holy marriage**

3. 因為它啟示了神在創造中的美善，和神定義聖潔婚姻的旨意

4. Because Creation reveals **His divine nature and power** for all men to see

4. 因為它啟示了神的永能和神性讓世人都能看見

5. Because it humbles and limits the ultimate value of **man’s “knowledge”**

5. 因為它貶低並限制了人類的“知識”最終的有限價值



Genesis: Creation

創世紀裡的創造

1. Genesis 1:1 creation

1. 創世紀1:1-創造

2. Gen 1:2 Mystery of Satanic effect and chaos on earth Isa 45:18

2. 創世紀 1:2 撒旦影響之謎及地上的混亂
(賽45:18)

創世紀第一章裡 造物的日子

DAYS OF CREATION IN GENESIS ONE



Genesis: Creation

創世紀裡的創造

3. Gen 1.3- 26 creation's recovery by re-establishing realms and then filling

3. 創世紀 1:3-26 藉著重新建立領域及充滿，受造之物得到恢復

Day	Realm	Filling
1	Light	
2	Air/Water	
3	Habitable earth	
4		Rulership of lights
5		Fish and birds fill
6		Mammals, Man

**創世紀第一章裡
造物的日子**

**DAYS OF CREATION
IN GENESIS ONE**

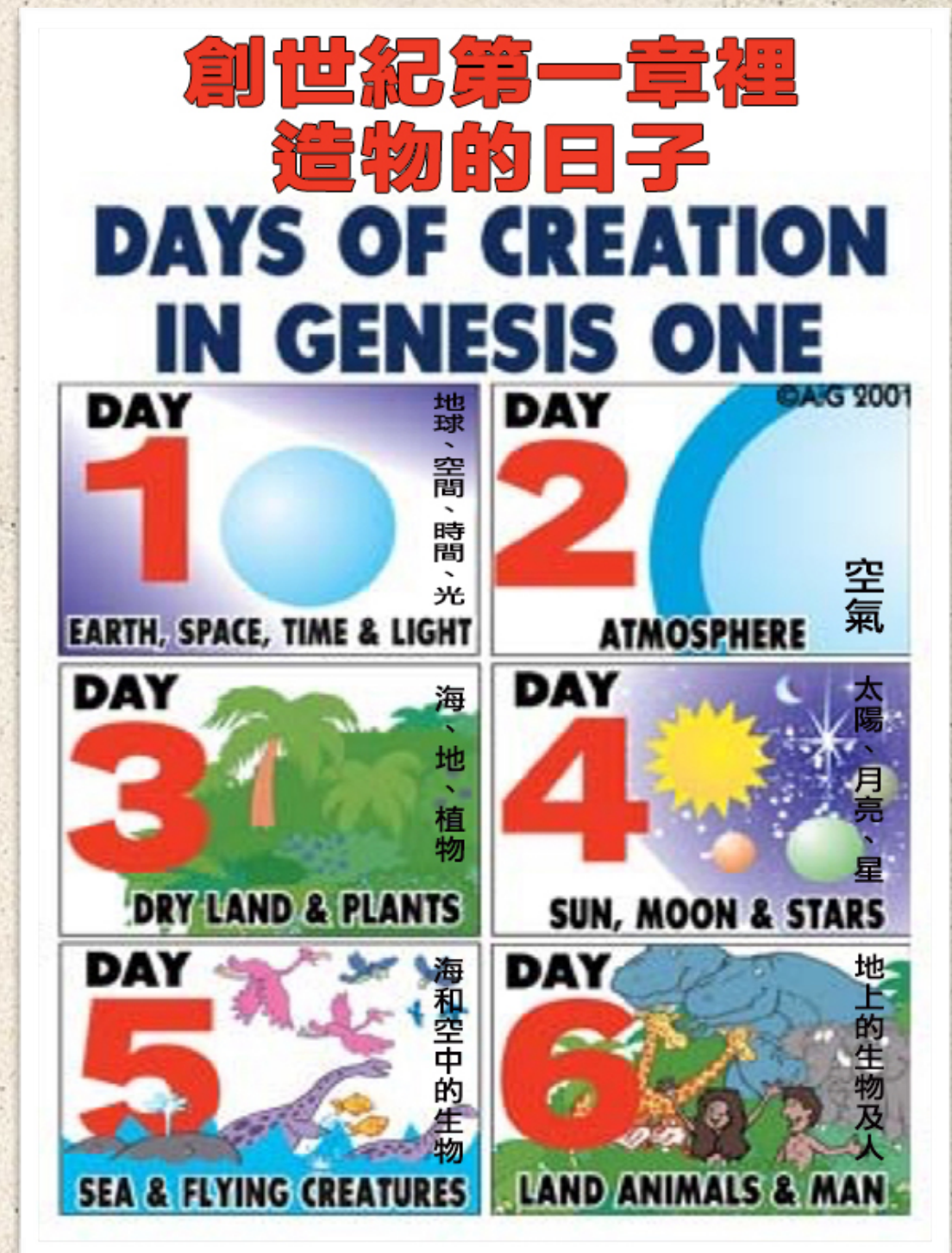
DAY 1 EARTH, SPACE, TIME & LIGHT 地球、空間、時間、光	DAY 2 ATMOSPHERE 空氣
DAY 3 DRY LAND & PLANTS 海、地、植物	DAY 4 SUN, MOON & STARS 太陽、月亮、星
DAY 5 SEA & FLYING CREATURES 海和空中的生物	DAY 6 LAND ANIMALS & MAN 地上的生物及人

Genesis: Creation

創世紀裡的創造

4. Gen 1.27- 2.33 Second creation account revealing the centrality of man in Creation's purpose

4.創世紀 1:27-2:33 的第二個創造紀錄揭示了人在創造目的裡的中心地位



Genesis: Revelation of God in Creation

創世紀：創造中啟示出神

1. God's Will revealed as **“good”** in His creation

1. 神的旨意啟示於祂創造中的“美善”中

2. **Trinity** seen in creation at work (1.1-3) and planning (1.26)

2. 在創造的工作 (1: 1-3) 與計畫 (1:26) 中啟示了三而一的神



Genesis: Revelation of God in Creation

創世紀：創造中啟示出神

3. **Man** created for the Son of God

3. 人是為著神的兒子而被造

- man created in “image of God” for loving communion with God

— 人是按照神的形象而造，與神有愛的交通

- man's chief end is to glorify God and to enjoy Him forever

— 人主要的目的是榮耀神和永遠的享受神

- man's high calling to multiply, replenish and take dominion in order to bring about fullness and God's Glorious victory over Satan

— 人崇高的呼召要生養眾多、補充並取得統治地位，為了帶進神的豐富並榮耀的勝過撒旦



Genesis: Revelation of Mystery of free will and predestination

創世紀：啟示了關於自由意志與神預定的奧秘

1. God's Will includes the vital factor of man's free will as a chooser/initiator

1. 人的自由意志能夠選擇和起意是神的旨意中重要的成份

2. Life's greatest freedom therefore has within it risk and danger

2. 由於是生命中最大的自由，因此包含了風險與危機

- tree of life or tree KG&E?

— 是生命樹 還是知識善惡樹?

- life of abiding or independence?

— 是依靠的生命還是獨立的生命?

If a thing is free to be good, it is also free to be bad. And free will is what has made evil possible. Why, then, did God give them free will? Because free will, though it makes evil possible, is also the only thing that makes possible any love or goodness or joy worth having. -

C.S. Lewis

若一件事物可以自由變好，它也可以自由變壞。自由意志讓邪惡成為可能。這樣，為什麼神還要給他們自由意志？因為自由的意志，雖然可能產生邪惡，但它是唯一能夠產生，任何值得/配得的愛、良善或是喜樂。

- 路易斯 -

Genesis: Revelation of Mystery of free will and predestination

創世紀：啟示了關於自由意志與神預定的奧秘

3. Added to this was another layer involving attacks of Satan

3. 加在這以上的另一個層面是撒旦的攻擊

4. Man's contradictory physical **evolution** vs. spiritual "**devolution**"

4. 人類肉身的進化與屬靈的退化之間的對比

Adam 亞當(950), Seth 塞特 (912),
Methuselah 瑪土撒拉(969), Shem 閃(600),
Eber 希伯 (430), Peleg 法勒 (209), Tera 他拉 (205),
Abram 亞伯蘭(175)

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Genesis: Revelation of the Electing love of a Covenant God

創世記：啟示了一位守約的神揀選的愛

The God of Covenant reveals Himself through covenant
守約的神在整個約裡啟示了祂自己

- He takes the initiative in love — 祂主動的愛
- He promises and keeps — 祂應許，並且也保守了應許
- He gives man commands (responsibility) — 祂給人藉命（責任）

Covenant with Adam 與亞當立的約

Promises 應許

1.29 — Supplies food 供應食物

2.18 Provides a helpmeet 供應配偶

Commands 藉命

1.28 Be fruitful 生養眾多

1.28 Subdue earth 治理這地

1.28 Rule 管理

2.15 Cultivate 修理看守

2.17 Don't eat TKG&E
不可吃分別善惡樹的果子

Revelation 啟示

1.1 Elohim 以羅欣

2.4 Jehovah Elohim
耶和華以羅欣

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Covenant with Noah Gen. 6.18 在創世記6:18裡與挪亞立的約

Promises 應許

9.2-4 Animals will
fear you and be your food w/o blood
走獸、飛鳥都必驚恐懼怕
你們，作你們的食物
但不可吃血

9.16 Will not judge by flood again
Sign - rainbow

不再以洪水作審判-以虹為記號

Commands 藉命

6.14 Build Ark 造方舟

7.1 Bring family and animals in
帶全家及動物方舟

Revelation 啟示

6.1 God is Judge
神是那審判者

8.21 Acceptable sacrifices
蒙神悅納的祭

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Covenant with Abram 與亞伯蘭立的約

Promises 應許

12.1-5 Land 應許之地
 great nation 成為大國
 blessing to world 地上萬族得福
 protection 蒙保守
15.4 Heir promised 應許的後嗣
15.9-17 Covenant cut 立約的攪擾
17.1-12 Son from Sarah 撒拉之子
 Changed names 改名字

Commands 藉命

Go from land to land to be shown
蒙指示從一地遷徙到另一地
Leave ancestors 離開本族本鄉
Do not fear 不要怕
17.1 Walk perfect 作完全人
17.11 Circumcised 行割禮

Revelation 啟示

12.1 Jehovah 耶和華
14.18 El Elyon 撒冷王
15.1 Jehovah Shield
 以耶和華作盾牌
15.1 I am Great Reward
 神必大大的賞賜
17.1 El Shaddai
 伊勒沙代 / 全能的神
22.14 Jehovah Jireh 耶和華以勒

Genesis: Spiritual Decline and Recovery

創世記：屬靈的退步及恢復

Chapters 章節	2-3	4	5	6-11	12-25	25-26	27-36	37-50
Dateline 時間表	4004 BC 主前4004年	3980 BC 主前3980年	3900 BC 主前3900年	3000 BC 主前3000年	2000 BC 主前2000年	1900 BC 主前1900年	1800 BC 主前1800年	1700 BC 主前1700年
Biography 傳記	Adam 亞當	Abel 亞伯	Enoch 以諾	Noah 挪亞	Abram 亞伯蘭	Isaac 以撒	Jacob 雅各	Joseph 約瑟
Righteous 公義	Image 形象	Blood Sac. 流血的祭	Walk w/ God 與神同行	Judgment 審判	Faith 信心	Sonship 兒子的名份	Disci- pline 管教	Overcome 得勝
Spiritual- ometer 屬靈測量表								
福音圖畫 Gospel Pictures	生命樹 Tree of Life	羔羊的血 Blood of Lamb	Rapture 被提	與方舟同在 Abiding Ark	祭壇的敬拜 Altars worship	生命的井 Wells of Life	見證的 柱子 Pillars testimony	Throne 寶座

Old Covenant

舊約

Torah- Exodus-Deuteronomy
托拉 ~ 出埃及記 ~ 申命記