



The Prophets: Hebrew: נְבִיאִים
from Nabî, lit. “to bubble up”

先知書~ 希伯來文：נְבִיאִים
“冒出泡”

Old Covenant Overview 舊約縱覽

The Hebrew Bible breaks the “prophets” up into only two sections: Former and Latter

希伯來聖經只將“先知書”分為二部分：“前書”及“後書”

The Canon of the Hebrew Bible

希伯來聖經的教規

Torah 托拉	Prophets 先知書		Writings 著作
	Former 前	Latter 後	
<ul style="list-style-type: none">• Genesis 創世記• Exodus 出埃及記• Leviticus 利未記• Numbers 民數記• Deuteronomy 申命記	<ul style="list-style-type: none">• Joshua 約書亞記• Judges 士師記• Samuel 撒母爾記• Kings 列王記	<ul style="list-style-type: none">• Isaiah 以賽亞書• Jeremiah 耶利米書• Ezekiel 以西結書• The Twelve 十二書	<ul style="list-style-type: none">• Psalm 詩篇• Job 約伯記• Proverbs 箴言• Ruth 路得記• Song of Songs 歌中之歌• Ecclesiastes 傳道書• Lamentation 耶利米哀歌• Esther 以斯帖記• Daniel 但以理書• Ezra-Nehemiah 以斯拉至尼希米記• Chronicles 歷代誌

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1. The Hebrew OT has only 24 books

1. 希伯來文舊約聖經只有24卷書

2. Torah has 5

2. 托拉有5卷

3. Prophets have 8

3. 先知書有8卷

4. Writings have 11

4. 著作有11卷

5. With “Joshua” the Former Prophets begin

5. 先知前書包括了“約書亞書”

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希伯來聖經只將“先知書”分為二部分：“前書”及“後書”

6. The Former

Prophets speak the Word of the Lord through His actions in the history of Israel

6.先知前書藉著神在以色列歷史的行動，說出了祂的話

7. They deal with:

- possessing Canaan
- Judges in Israel
- Saul. David Solomon
- Kings up to the exile

7.他們要應付:

- 得到迦南地
- 以色列的士師
- 掃羅、大衛、所羅門
- 列王一直到被擄

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Nebiim: The Prophets 先知書

1. God first spoke through
Covenant Love in the LAW -
the Torah

神起初藉著摩西五經（托拉）中
愛的約裡的律法說話

2. Now in the Hebrew Bible God
began to speak in a new section
called “Nebi’im = The Prophets
現在，在希伯來文聖經裡，神開始在
新的層面裡說話- 那稱為“Nebi’im的=
先知們

律法 LAW		先知書 PROPHETS
創 Genesis 出 Exodus 利 Leviticus 民 Numbers 申 Deuteronomy	Former Prophets 前先知書	Joshua 書 Judges 士 1-2 Samuel 撒下、撒下 1-2 Kings 王上、王下
	Latter Prophets 後先知書	Isaiah 賽 Jeremiah 耶 Ezekiel 結 The Twelve 十二先知

前先知書

THE FORMER PROPHETS

The Prophetic History of Israel
以色列預言性的歷史

Nebiim: The Prophets 先知書

3. In the Hebrew bible the “Prophets” are divided into **Former** and **Latter** 在希伯來文的聖經裡，“先知書”被分為前先知書跟後先知書

a. **Former** prophets were Joshua, Judges, Samuel, Kings (Nathan, Gad)

a. 前先知書是：約書亞記、士師記、撒母耳記及列王紀（拿單跟迦得）

b. **Latter** prophets were Isaiah, Jeremiah, Ezekiel, and **The Twelve**

b. 後先知書是：以賽亞書、耶利米書、以西結書及十二先知書

c. **The Twelve** collected into **one book** what the English Bible calls the **Minor** Prophets

c. 十二先知書被組合成一卷書，英文聖經稱它為“小先知書”

律法 LAW	先知書 PROPHETS
創 Genesis 出 Exodus 利 Leviticus 民 Numbers 申 Deuteronomy	<div>Former Prophets 前先知書</div> <div>Joshua 書 Judges 士 1-2 Samuel 撒母耳上、撒母耳下 1-2 Kings 列王紀上、列王紀下</div>
	<div>Latter Prophets 後先知書</div> <div>Isaiah 賽 Jeremiah 耶 Ezekiel 結 The Twelve 十二先知書</div>



Nebiim: The Prophets 先知書

4. What our Bibles call “the history books” are called “the former prophets” in the Hebrew Bible

4. 我們用的聖經所稱為的“歷史書”，在希伯來文聖經裡被稱為“前先知書”

律法 LAW	先知書 PROPHETS
創 Genesis 出 Exodus 利 Leviticus 民 Numbers 申 Deuteronomy	<div>Former Prophets 前先知書</div> <div>Joshua 書 Judges 士 1-2 Samuel 撒_上、撒_下 1-2 Kings 王_上、王_下</div> <div>Latter Prophets 後先知書</div> <div>Isaiah 賽 Jeremiah 耶 Ezekiel 結 The Twelve 十二先知</div>



Nebiim: God speaks through man 神藉著人說話

1. The very roots of the **prophet** are found in the **second person** of the **Trinity**

1. 先知的根源起自於三一神的第二個位格

a. God's [Father] **Life, and thought** are expressed as **Logos**(speech) enabling His **Spirit** [ruach] to **create** Life

a. 神（父神）的生命及思想表達在道（說話）中，讓祂的靈能創造生命

b. Prophecy is an extension of the intermediate **Logos** which goes forth through a prophet's mouth

b. 預言乃是作為中介的道（婁格斯）的延伸，由先知的口中說出

c. So the prophet reveals God's **Logos** (Word) to his people

c. 因此先知將神的道（婁格斯）啟示給祂的子民



Nebiim: God speaks through man

神藉著人說話

In the first division - God is revealed in the Torah (Law)

在第一個部分- 神啟示在托拉(律法)裡

a. Logos (Christ) spoken as a **Covenant of Life**

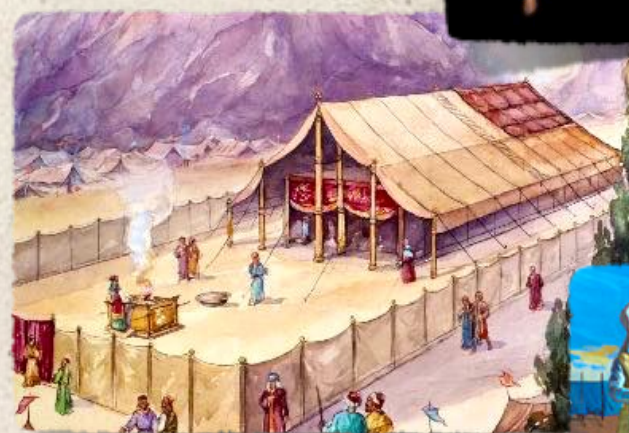
a. 道 (基督) 說出, 如同生命之約

b. The **Covenant** revealed God through its emblems of grace: **feasts, Laws, Tabernacle, Ark, sacrifices, Priests, Sabbath**

b. 約, 藉著恩典的標誌啟示了神: 節期、律法、會幕、約櫃、獻祭、祭司、安息日

c. Under the **Torah** Logos sometimes appeared as the **angel of JHVH** (pre-incarnate Christ) to certain chosen vessels within the Old Covenant

c. 在托拉 (摩西五經) 裡, 道 (婁格斯) 有些時候呈現為耶和華的使者 (道成肉身前的基督) 給某些在舊約裡被揀選的器皿看見



Nebiim: God speaks through man 神藉著人說話

In this second division - God is revealed in the **Nebiim** (Prophets)

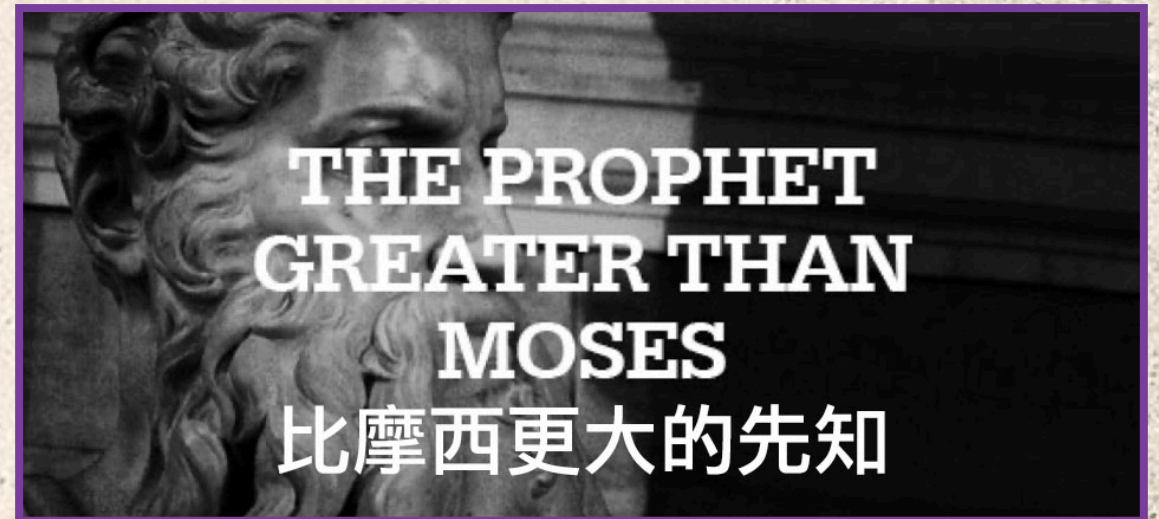
在第二個部分- 神啟示在
Nebiim(先知)裡

a. Logos (Christ) becomes **Emmanuel** as God is revealed through human vessels

a. 當神藉著人作為器皿來啟示時，道(基督)就成為以馬內利

b. The **gift of prophecy** had been manifest in various ways and parts in *Abraham, Moses, Joshua, Elijah, Nathan, Samuel, Saul, David*

b. 說預言的恩賜彰顯在不同的方式裡，有些在亞伯拉罕、摩西、約書亞、以利亞、拿單、撒母耳、掃羅及大衛身上



Nebiim: God speaks through man 神藉著人說話

In this second division - God is revealed in the **Nebiim** (Prophets)

在第二個部分- 神啟示在
Nebiim(先知)裡

c. Now in *Nebiim* the **Logos** is revealed through the **Prophet himself** both in his **character** and his **words**

c.在先知書**Nebiim**裡，道呈現在先知本身的身上，不但在他的性情裡，也在他的話裡

d. The **Spirit** anoints the **prophet** so that God's Word becomes **rema** to the hearer

d. 聖靈恩膏了先知，因此神的道能成為聽的人聽到的活的道(rema)



Nebiim: God speaks through man 神藉著人說話

In the third division - God is revealed in the Ketuvim (Writings)

在第三個部分- 神啟示在Ketuvim(著作)裡

a. Logos (Christ) speaks silently through Providence

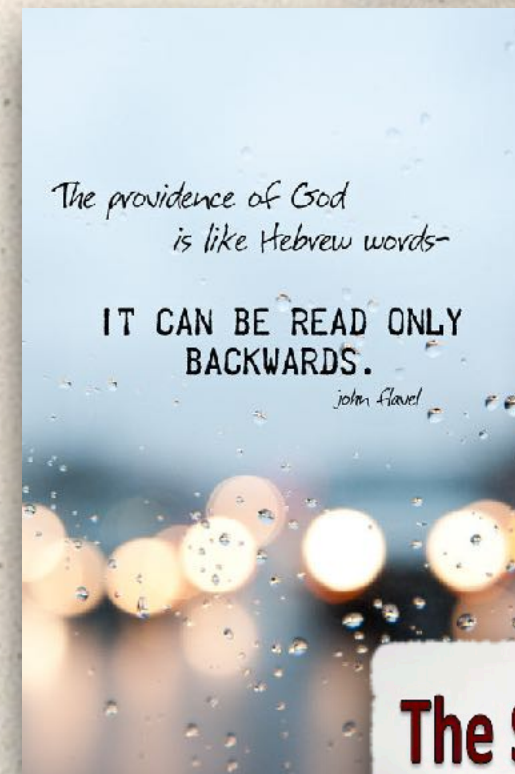
a. 道(基督)安靜的藉著祂保護的能力說話

b. Since the Writings journal man's earthly drama, God's Sovereignty proves "*heaven rules*" by arranging the "circumstances" of Life as in *Daniel*, *Job*, *Esther*, *Ruth*

b. 著作記載了人在地上戲劇般的生活，神的主權證明了“屬天的掌權”，藉著安排“環境”，就如在但以理書、約伯記、以斯帖記及路得記所見的一樣

c. The Spirit manifests as wisdom gained in Life as in *Job*, *Proverbs*, *Psalms*, *Ecclesiastes*

c. 聖靈如智慧一樣的彰顯而得到生命，如同在約伯記、箴言、詩篇、傳道書所記載的一樣



Nebiim Transcendant Seers

先知書- 神秘的先知

2. *Roeh* (seers) were generally known throughout human history - not as revealers of Logos - but as diviners of spirits, both human (*psuché*) and angelic

1. *Roeh* (先見)通常在人類歷史中是人們曉得的-他們不是啟示神的道(婁格斯), 而是能與靈界溝通- 包括了人的心理及天使

a. In ancient history these special seers came under a trance with supposedly great psychic powers

a. 在古老的歷史裡, 這些特別的“先見”在極大的靈界力量裡, 進入半意識狀態

b. Every religion had such mystic shamans, witch doctors, and seers who often prevailed over their superstitious kings and emperors

b. 每一種宗教都有這樣的神秘巫師、巫婆、醫師及先見, 他們經常戰勝迷信的王和皇帝



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能與靈界溝通- 包括了人的心理及天使

c. Also as seers they could be healers, necromancers, fortune tellers, conjurors of curses and mediums for demons

c. 作為先見，他們可能是醫士、靈媒、算命師、詛咒的魔術師和惡魔的媒介

d. All such were strictly forbidden and punishable by death in Israel *Lev 20.27*

d. 在以色列嚴格禁止所有此類行為，並處以死刑
利20:27



I Sam. 9:9 (Formerly in Israel, when a man went to inquire of God, he used to say, "Come, and let us go to the seer"(roeh); for he who is called a prophet (nabi) now was formerly called a seer (roeh)

撒下9:9 (從前以色列中、若有人去問 神、就說、我們問先見(roeh)去罷。現在稱為先知的、從前稱為先見(roeh))

Nebiim: Recovering a Lost Truth:

Words have Intrinsic Power

先知書- 恢復失落的真理：話語具有內在的力量

3. **Prophecy** releases **word power** which initiates a creative/corrective process unstoppable by man and which also therefore cannot be taken back *Isa 55.11*

3. 預言釋放了話語的能力，它能啟動人類無法阻止的創新/糾正過程，因此也無法收回

賽55:11

a. Even **man's words** when released as an **oath** could not afterward be broken or undone (except by curse removers)

a. 甚至人在宣誓時，他的話也不會被破壞或撤消（除了咒詛者除外）

b. **Prophetic prayer** binds and looses because it is connected to God's Trinitarian chain of Life

b. 先知性的禱告能綑綁及釋放，因為是連於神三一的生命鎖鏈

Is. 55.11 So will My word be which goes forth from My mouth; It will not return to me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it.

賽55:11 我口所出的話、也必如此、決不徒然返回、卻要成就我所喜悅的，在我發他去成就的事上〔發他去成就或作所命定〕必然亨通。

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c. **True** prophetic words release light, blessing, salvation, healing, mercy, opens doors, seals victory, begins judgment, exposes lies, sets warning

c. 真實的預言釋放亮光、祝福、救恩、醫治、憐憫、敞開的門、封印勝利、開始審判、揭露謊言、發出警告

1Kings 17.1 ¶ Now Elijah the Tishbite, who was of the settlers of Gilead, said to Ahab, "As the LORD, the God of Israel lives, before whom I stand, surely there shall be neither dew nor rain these years, except by my word."

王上17:1 基列寄居的提斯比人以利亞、對亞哈說、我指著所事奉永生耶和華以色列的神起誓、這幾年我若不禱告、必不降露不下雨。

Nebiim: Recovering a Lost Truth: Words have Intrinsic Power

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賽55:11

d. **Angry, foolish vows and words** uncover the heart so the enemy can use it against you
d. 憤怒、愚蠢的誓言和言語揭示了內心，所以敵人可以用它來對付你

Judg. 11.30-31 Jephthah made a vow to the LORD and said, "If You will indeed give the sons of Ammon into my hand, then it shall be that whatever comes out of the doors of my house to meet me when I return in peace from the sons of Ammon, it shall be the LORD'S, and I will offer it up as a burnt offering."

士 11:30-31 耶弗他就向耶和華許願、說、你若將亞捫人交在我手中、我從亞捫人那裡平平安安回來的時候、無論甚麼人、先從我家門出來迎接我、就必歸你、我也必將他獻上為燔祭。

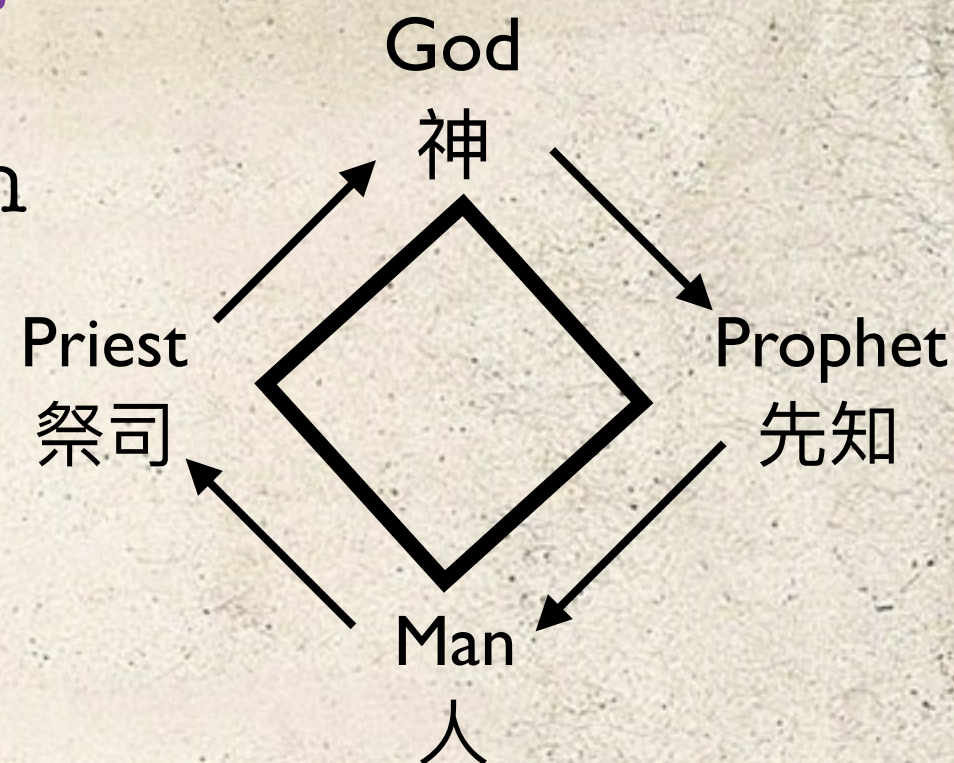
Nebiim: God speaks through man 神藉著人說話

4. **Prophets** are raised up by God when there is a problem with His people in relation to His Purpose

4. 先知被神興起，是因為神的子民在明白神的旨意的事上有問題

a. When **His Covenant = word bound by blood-** was broken by Israel's sin, the prophet was sent to **call them back to Life**

a. 神的約=話語藉著血所立的，這被以色列人的罪所破壞，先知因此被差遣呼召他們回到生命裡



Priest and Prophet
Two Intercessors
祭司和先知
二位代禱者



Nebiim: God speaks through man

神藉著人說話

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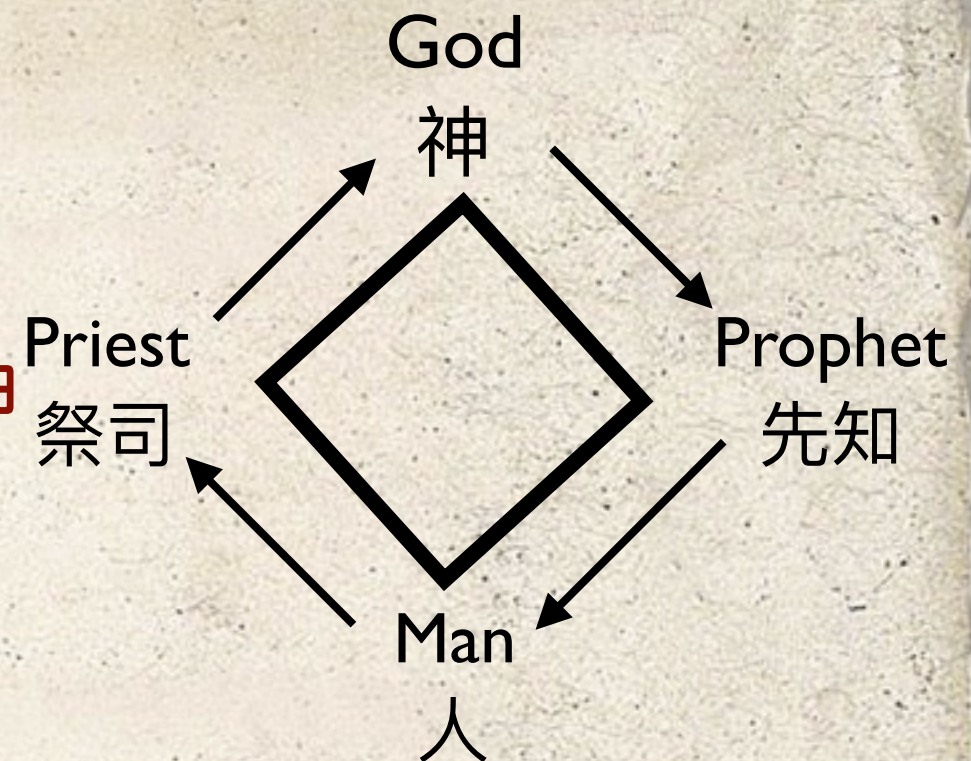
b. Contrast 對比:

- **Anointed priests** were intercessors appointed to take **man's words** and present them "properly" before God

- 受膏的祭司被任命為代禱人，將人的話“得體的”帶到神面前

- **Anointed prophets** were also intercessors appointed to bring **God's Word** and present them before man

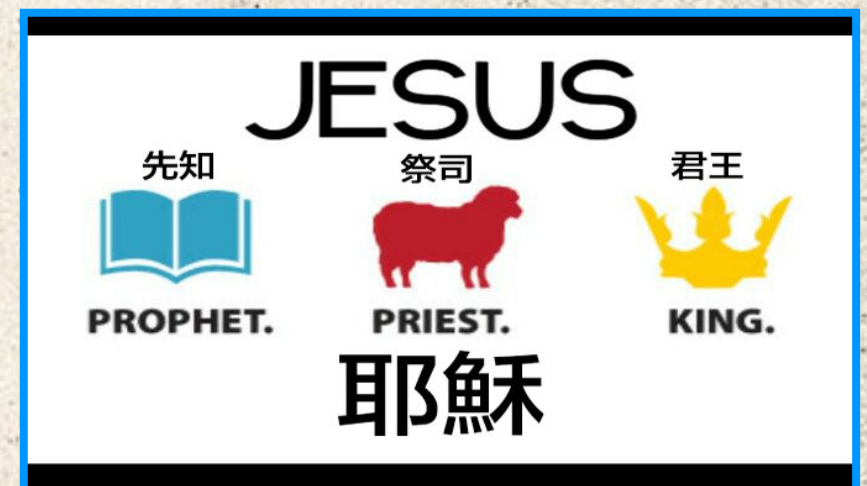
- 受膏的祭司也被任命為代言人，將神的話語呈現給人



Priest and Prophet
Two Intercessors

祭司和先知

二位代禱者



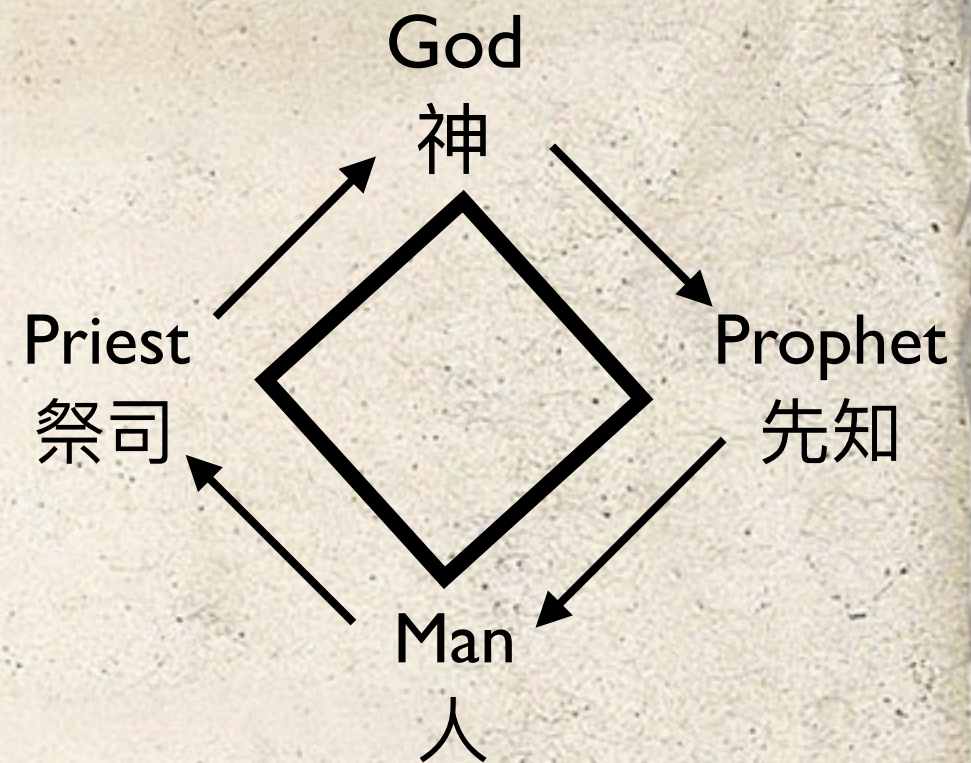
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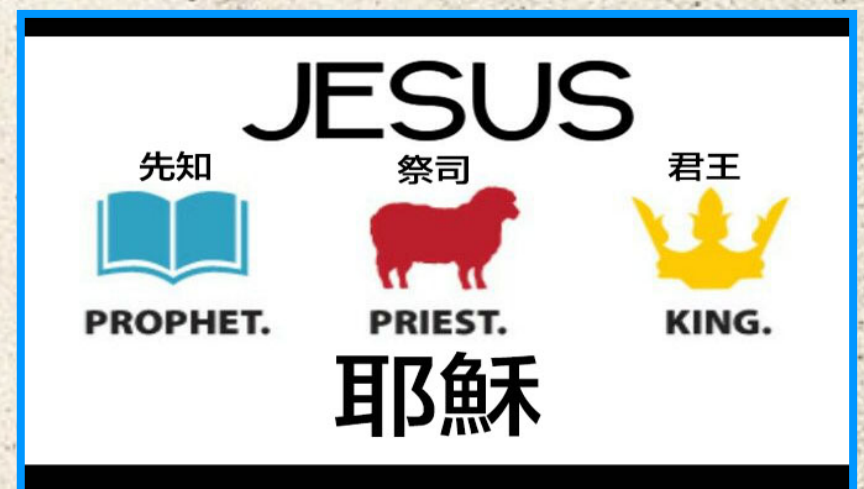
4. 先知被神興起，是因為神的子民在明白神的旨意的事上有問題

c. Jesus came as the anointed **prophet- Messiah** as the **final Word**- enabling **God's Torah** to become flesh with saving power

c. 耶穌來了，如同受膏的祭司- 彌賽亞作為最末了的話- 讓神的托拉（摩西五經）帶著拯救的能力成為肉身



Priest and Prophet
Two Intercessors
祭司和先知
二位代禱者



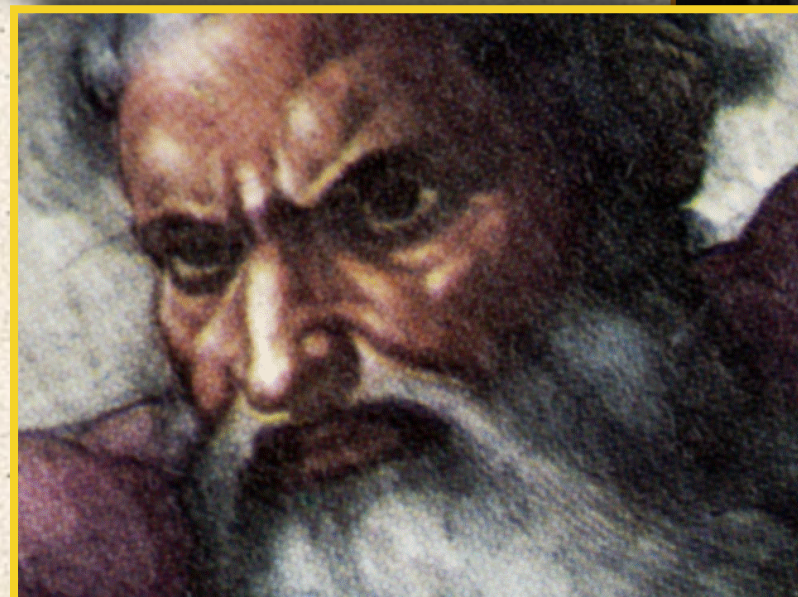
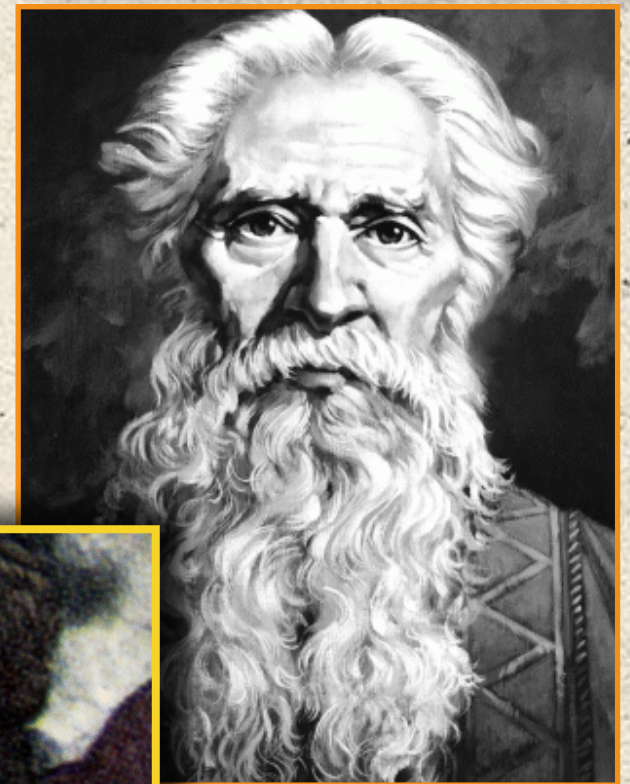
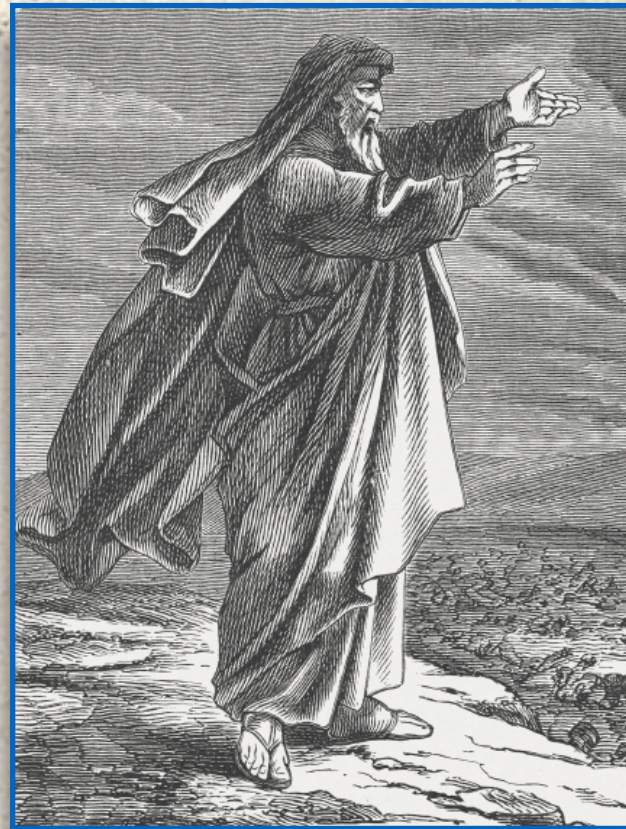
Nebiim: **Very Human** 滿了人性

1. The Prophets uniquely dramatize the character of God more than the Law or the Writings

1. 先知獨特的以戲劇化的表達神的性情，遠超過律法和書信

The emotions of God are embodied and reflected in the prophet himself as the Word becomes flesh

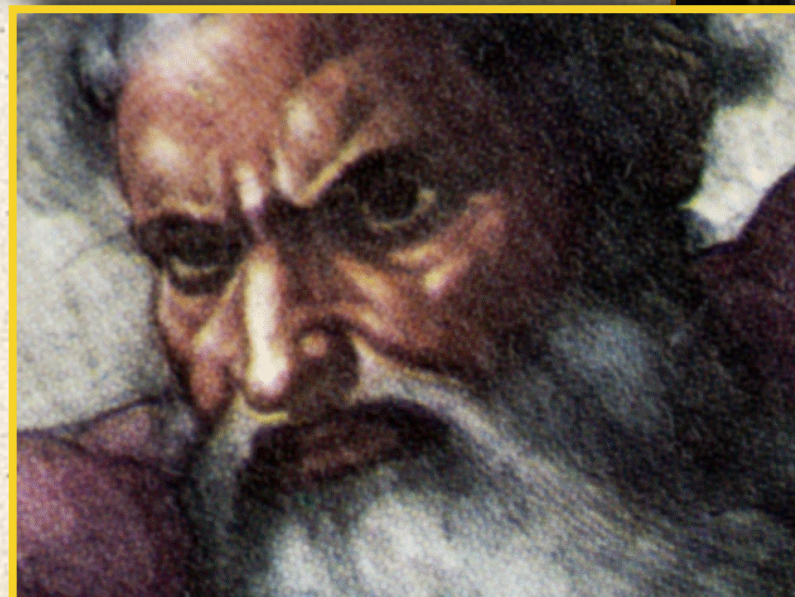
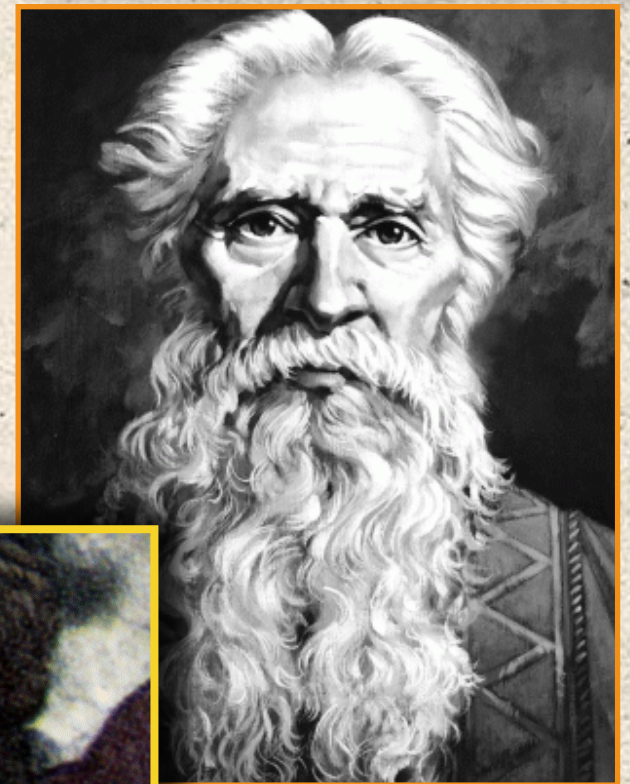
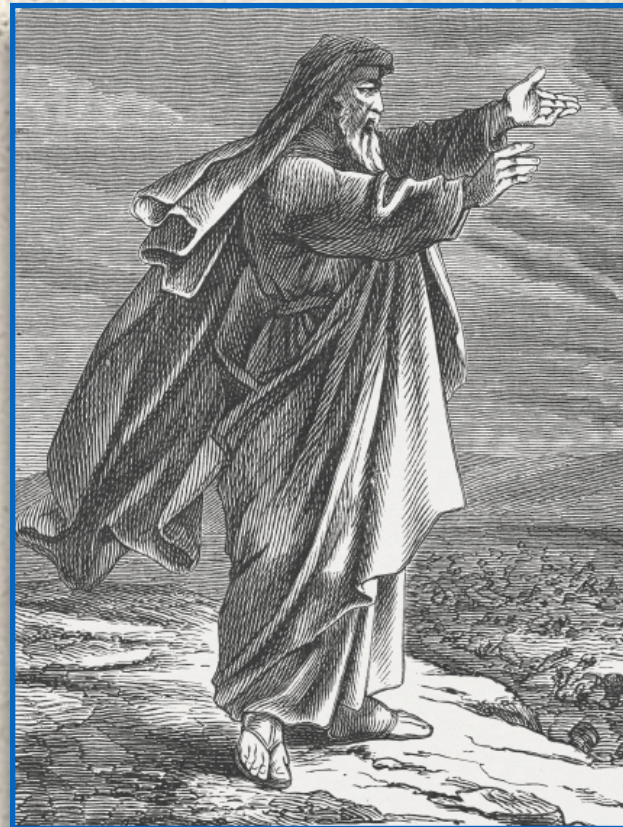
2. 如同道成肉身一樣，先知植於神的性情，反應在先知自己身上



Nebiim: **Very Human** 滿了人性

3. The specific, deep feelings and burdens of the prophet are not meant to be balanced but powerful, evocative, riveting in order to bring God's heart to His children

3. 先知特別的、深邃的感覺及負擔，並不是要帶來平衡，而是要且要有力的、引發的、令人注意，好把神的心意表達給神的兒女們



Nebiim: Three particular characteristics of God are revealed through the prophets 先知書- 神的三個特別屬性通過先知啟示出來

#1 Directness: The Prophets, *when read “in the Spirit”*, brings God’s Voice directly to us

**#1 直接性：當先知書“在靈裡”讀出來的時候，
能將神話直接的傳遞給我們**

a. They reveal **God’s Sovereign Word** as a **sonic boom** shaking awake

a. 他們證明了**神主權的話語如同聲波震動**，能震醒人

b. The **Former** Prophets reveal **God is enthroned** but through the **filter of history**

b. 前先知書藉著歷史的過濾，啟示神是坐在寶座上的

Immanence of God
means God is very near
to us in the universe;
His omnipresence

神的內住
表示神離我們很近
對於在宇宙中的我們；
他是無所不在的

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#1 Directness: The Prophets, *when read “in the Spirit”*, brings God’s Voice directly to us
第一點直接的：當先知書“在靈裡”讀出來的時候，能將神話直接的傳遞給我們

c. The **Latter** Prophets break through **secondary causation to expose** the hearers as sinning **NOW as God’s Hands are seen micro managing our life**

c. 後先知書突破了次要的因果關係，暴露了聽見的人當下的罪，如同神的手在微觀管理我們的生活

The Prophets release an **immanent, animated, existential, direct, living rema** rushing at us like a mighty wind

先知們釋放了內在的、生動的、存在的、直接的、活的應時話語，如同強風一樣的沖向我們

Secondary Causation means God created everything with their independent potential according to natural law

次要因果關係
意味著神根據自然法則創造了具有獨立潛能的一切

Nebiim: Three particular characteristics of God are revealed through the prophets 先知書- 神的三個特別屬性通過先知啟示出來

#2 Fire of Holiness: The Prophets reveal the Word, *when read "in the Spirit"*, hot with the Presence of holiness, expressing His strong feelings of jealousy, wrath, derision, separation and judgment

#2 聖潔的火：先知揭示了聖言，當“在靈裡”讀的時候，有聖潔同在的火熱，表達了祂強烈的嫉妒、憤怒、嘲笑、分離及審判

1. **Sin** is exposed as **offensive** to God and not as some minor trespass to be overlooked

1. **罪**被揭示出來是對神的冒犯，而不只是一些小的過錯可以忽略的

Heb. 4.12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

來4:12 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。

Heb. 4.13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

來4:13 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。

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2. **Repentance** is pressed upon the hearer as the **living rema** lays bare our hidden iniquities

2. 當神活的話語暴露出我們隱藏的過犯時，聽見的人的心中就會產生悔改的印象

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Nebiim: Three particular characteristics of God are revealed through the prophets

先知書- 神的三個特別屬性通過先知啟示出來

#3 Passion of Heseb: The Prophets reveal the Word, *when read "in the Spirit"*, as His Heart's confession of love, passion, vulnerability, and longing

#3 憐憫之神的熱情：當“在靈裡”讀的時候，先知揭示了話語，表白了神心中的愛、熱情、脆弱性及渴望

1. Only God loves with both His arms of *love* and *justice* grasping us by His living rema

1. 只有神以祂活的話語的愛，用祂愛和公義的雙臂，抓住了我們

2. The Prophets are the proof JHVH wants Heseb to triumph over judgment *James 2.13*

2. 先知書是個證明，耶和華要以憐憫來勝過審判 (雅2:13)

Hos. 11.8-9 ¶ How can I give you up, O Ephraim? How can I hand you over, O Israel?...

何11:8-9 以法蓮哪、我怎能捨棄你、以色列阿、我怎能棄絕你...

My heart recoils within me; my compassion grows warm and tender. I will not execute my burning anger; I will not again destroy Ephraim; for I am God and not a man, the Holy One in your midst, and I will not come in wrath.

我的心在我裡畏縮；我的同情更加溫暖及溫柔。我不會執行我燃燒的怒氣；我不會再摧毀以法蓮。因為我是神而不是人，我是在你中間那位聖潔的，我不會帶著怒氣而來。

Nebiim: God revealed to us 先知書- 神啟示了我們

The “scandal” of *Nebiim* (prophets) :
can we hear God speak through imperfect human vessels?

先知書的“醜聞”：

我們能通過不完全的人作為器皿，而聽見神的話嗎？

a. The prophets were often persecuted, ignored, rejected:
How can a mere man dare say, “*Thus saith the Lord...*”?

a. 先知通常會被逼迫、忽略、棄絕；一個人怎能膽敢說：“神是這樣說的”？

b. They could only speak *in various portions and in many ways* because they too were sinners limiting how much of JHVH could be seen in them

b. 他們只能用不同的方式說出不同的部分，因為他們自己也是罪人，限制了耶和華能夠在他們裡面彰顯的程度



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c. Yet ironically it was their powerful prophesying that provoked a reaction as **rema** touched the **consciencences** of the hearers

c. 很諷刺的是，就是因為他們有力的預言能激起人的反應，就如同神活的話語觸碰了聽見的人的良心

d. Prophets prepared man for a deeper, preparatory **scandal**:
God would come in the humanity of God; Emmanuel;
Torah made flesh

d. 先知們為了一個更深的、預備好的“醜聞”而預備人：
神會在人性中來到；以馬內利；托拉(道)成肉身



Nebiim: Does God speak to us? 先知書- 神對我們說話嗎?

The “scandal” of *Nebiim* (prophets) :
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先知書的“醜聞”：

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a. Does “*Thus saith the Lord...*” come through
without filters as **living rema** speaking to us **NOW**?

a. “耶和華如此說...” 這樣活的話語，現在沒有濾過
直接對我們說麼？

1Th. 5.19 Quench not the Spirit.

1Th. 5.20 Despise not prophesyings.

1Th. 5.21 Prove all things; hold fast that which is good.

貼前5:19 不要銷滅聖靈的感動。

貼前5:20 不要藐視先知的講論。

貼前5:21 但要凡事察驗。善美的要持守。

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先知書的“醜聞”：

我們能通過不完全的人作為器皿，而
聽見神的話嗎？

b. Now that we have Jesus as the final Word, does
that re-interpret and clarify the Word since *the
testimony of Jesus is the spirit of prophecy*?

b.現在我們有耶穌作為最終的道，既然“耶穌的
見證是先知的靈”，我們能重新理解和澄清神的話
語呢？

*Acts 13.27 “For those who
live in Jerusalem, and their
rulers, recognizing neither
Him nor the utterances of
the prophets which are read
every Sabbath, fulfilled
these by condemning Him*

徒13:27

耶路撒冷居住的人、和他
們的官長、因為不認識基
督、也不明白每安息日所
讀眾先知的書、就把基督
定了死罪、正應了先知的
預言。

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先知書的“醜聞”：
我們能通過不完全的人作為器皿，
而聽見神的話嗎？

c. We must ask the Holy Spirit to anoint **Nebiim** so
they can speak to us with the same original force as
before

c. 我們必須求聖靈來膏油塗抹先知書**Nebiim**，這
樣，他們也能以同樣的能力對我們說話，就像以
前一樣

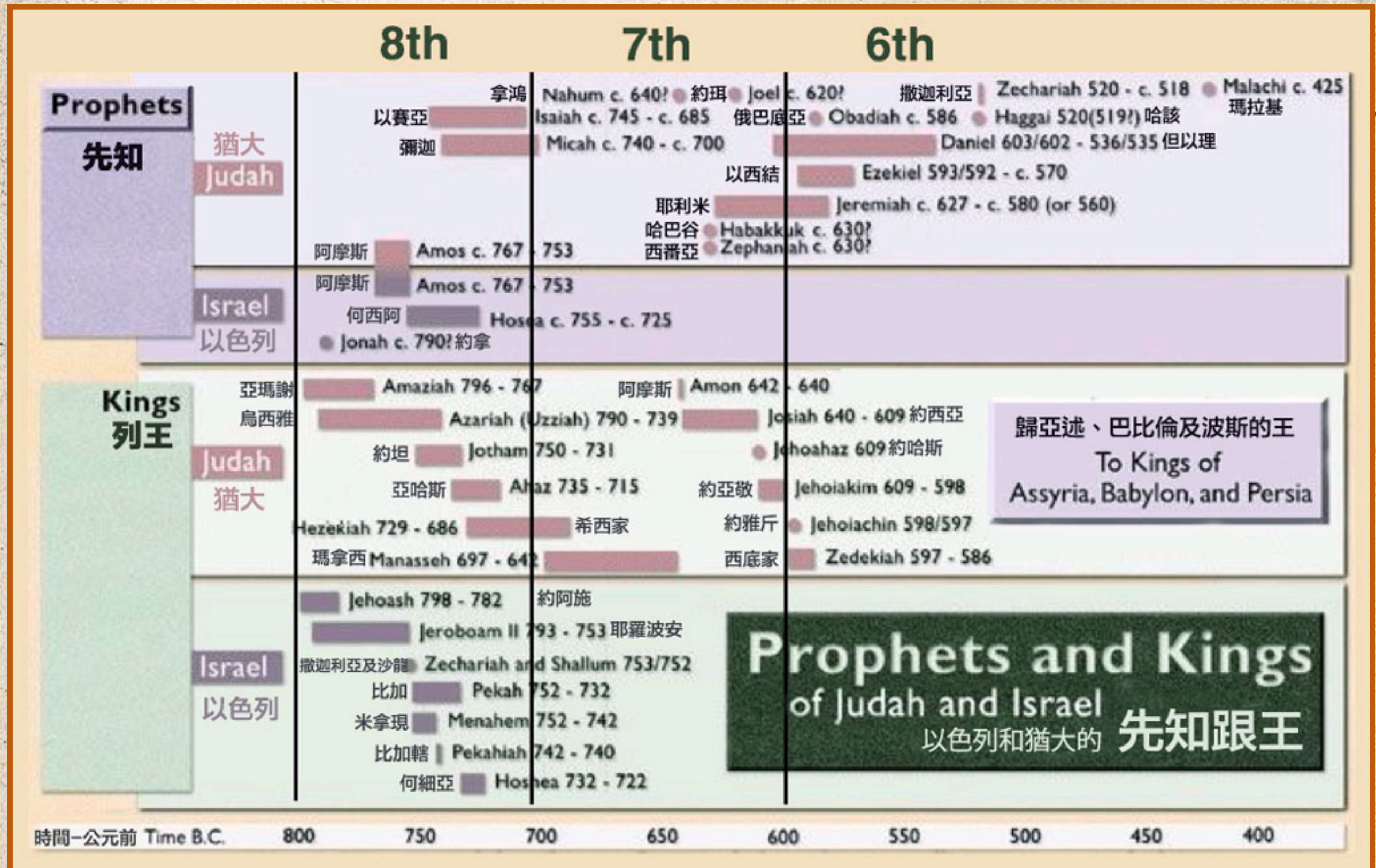
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Neviim: Chronology in History

先知書：歷史的時間表



Old Covenant

舊約

Next time 下次 ~
Joshua 約書亞記