



Sacred Writings 神聖的著作:

The Five Scrolls
(Megillot)

חמֵשׁ מְגִלּוֹת
(khah-MEHSHEH mə-gee-LOHT)
五 捲 書 (書 卷)

Sacred Writings 神聖的著作:

Hebrew 希伯來文意: כְּתוּבִים Kəṭûvîm

1. 3rd final section: *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）。

2. *Sacred Writings* 11 books in Hebrew Bible

2. 神聖的著作在希伯來文裡是由11卷書組成

3. *Writings* 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

4. Rabbis did not give *Writings* same importance as *the Law and the Prophets*

4. 猶太的拉比們不認為著作的重要性
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

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* are sacred histories of remnant recovering Kingdom of the heavens

1. 但以理書、以斯拉記、尼希米記及
歷代志是餘民恢復屬天國度的神聖歷史

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

a. 歷代志- 國度的異象：耶和華的寶座
是在祂的家中

b. *Daniel* - Kingdoms of this world
become Kingdom of the Son of Man

b. 但以理書- 這個世界的國度成為人子的
國度



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c. *Ezra* - Recovering God's House

c. 以斯拉記 - 恢復神的家

d. *Nehemiah* - Recovering Zion as
Testimony of coming New Jerusalem

d. 尼希米記 - 恢復錫安作為即將來臨的
新耶路撒冷的見證



Section 2: Wisdom discovered in God's Heart

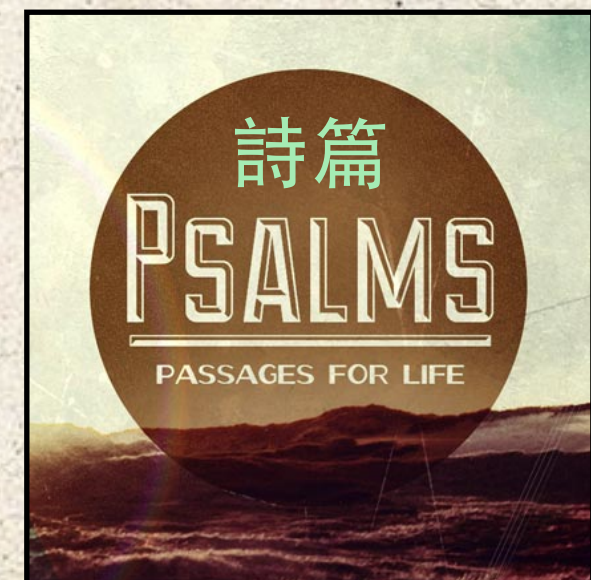
第二部份：在神的心意中找到的智慧

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

1. 詩篇、箴言及約伯記這些“智慧書”
(有時還包括了歌中之歌及傳道書)

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

2. 神的啟示並不是核心：而人的思想是核心，他們在人類的經歷裡找到了神



Section 2: Wisdom discovered in God's Heart

第二部份：在神的心意中找到的智慧

3. Wisdom books are not religious but practical, descriptive, rational, objective, and moral down-to-earth wisdom

3. 智慧書並不是宗教性的，而是實際的、富有描述性的、合理的、客觀的並且有道德的、腳踏實地的智慧

4. Wisdom books answer questions:

4..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?*”

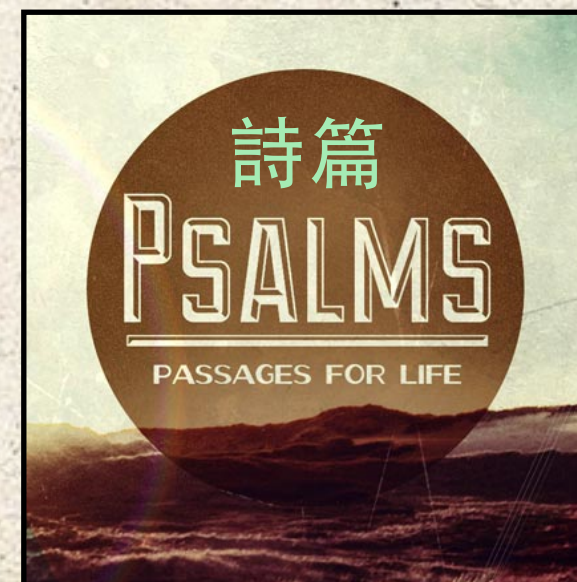
“我要如何與他人和睦相處？”

“*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
1. <i>Song of Songs</i> 歌中之歌 (Hebrew 希伯來名: Shirah-Shirim; שיר השירים)	1. <i>Passover</i> 逾越節
2. <i>Ruth</i> 路得記 (Hebrew 希伯來名: Rut;	2. <i>Pentecost</i> 五旬節
3. <i>Lamentations</i> 哀歌 (Hebrew 希伯來名: Eikhah; איכה)	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
4. <i>Ecclesiastes</i> 傳道書 (Hebrew 希伯來名: Kohelet; קהלת)	4. <i>Tabernacles</i> 住棚節
5. <i>Esther</i> 以斯帖記 (Hebrew 希伯來名 אסתר)	5. <i>Purim</i> 普珥節



The Sacred Writings have a Unique Message of “recovery”

神聖的著作有個特別有關“恢復”的信息

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

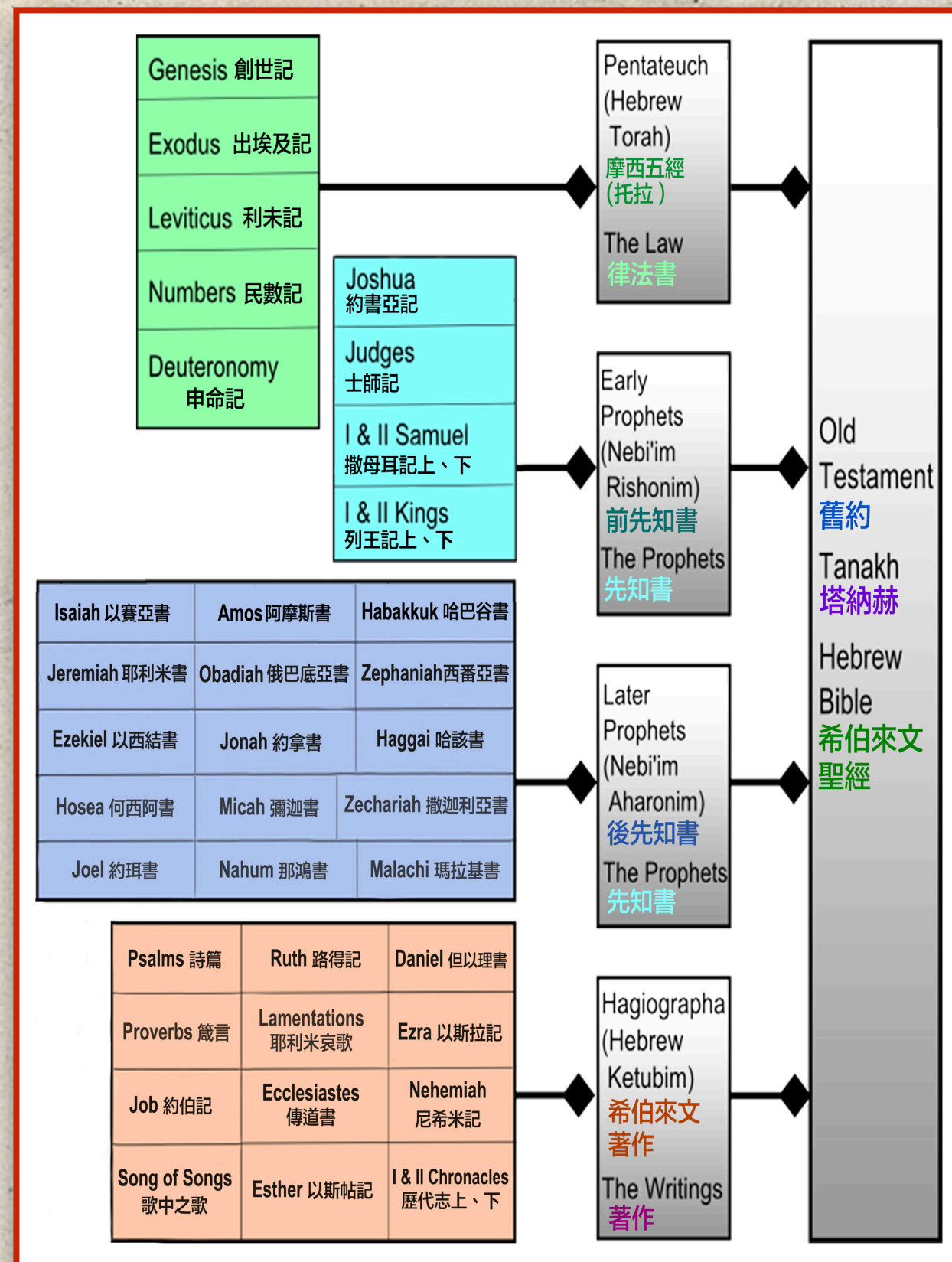
1. 書卷大部分著作或組成在被擄之後在王國之後的時期

a. Reveal [God of] Heaven ruling sovereignly in mercy and preserving remnant of holy ones

a. 啟示在天上的(神)在憐憫裡公義的掌權並保守了聖潔的那一位的餘民

b. Not prophetic HPOV - *Sacred* POV of holy saints as discover new mercies every morning

b. 不是預言性的屬天視角- 而是來自於聖民們的視角，他們每天早晨都發現新鮮的憐憫



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2. *Ketuvim* represents third phase 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” God revealed by blood of the Covenant (LAW)

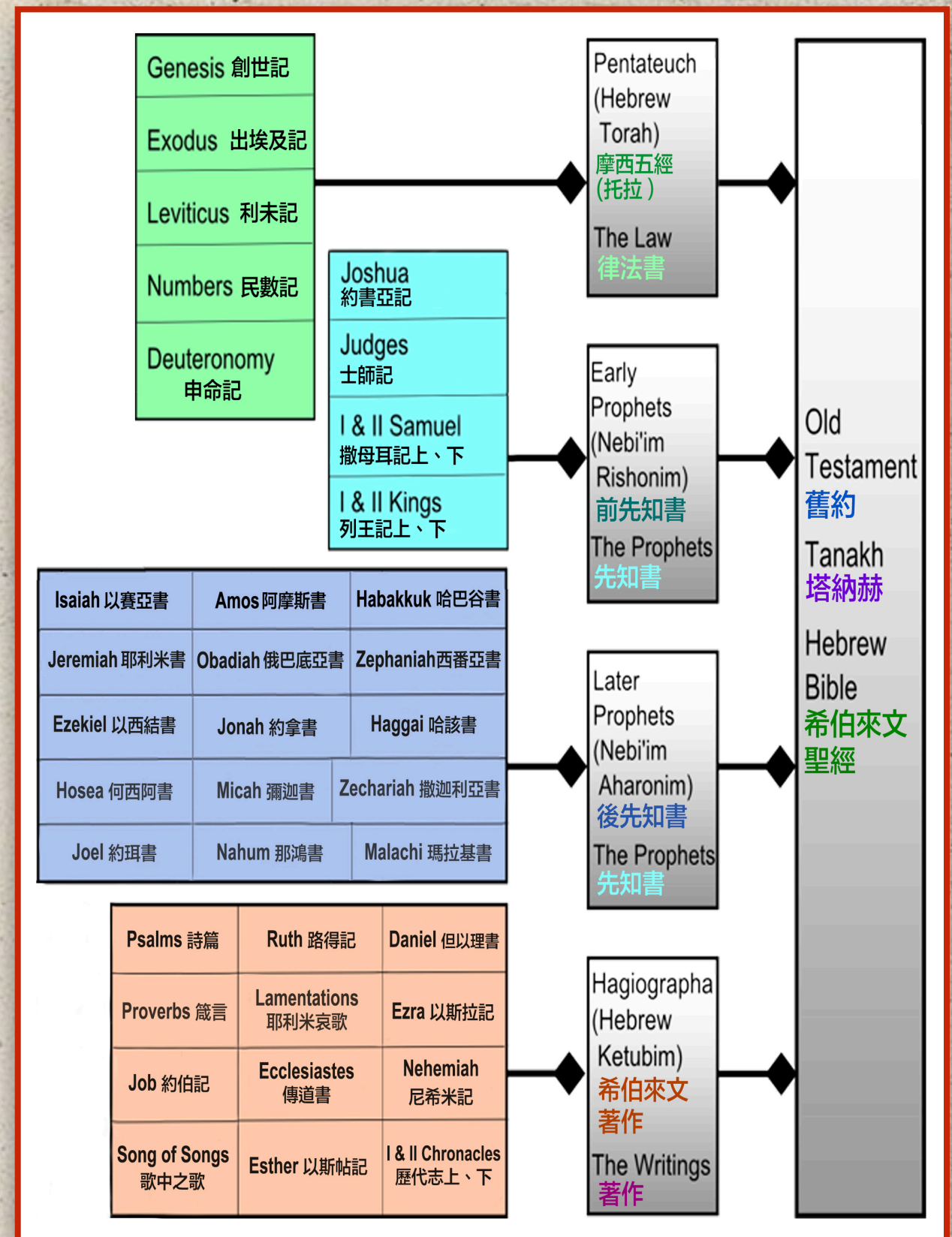
a. 第一個階段是“救贖”，神藉著血啟示了約（律法）

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

b. 在第二個階段- 神藉著先知們的說話來啟示祂自己

c. Third stage God works by His Spirit to recover His children through sovereign Providence and mercy in times of discipline

c. 第三個階段- 神藉著祂的靈做工，在管教的時候通過掌權的供應及憐憫，來恢復祂的子民



Third phase: after exile these Sacred Writings written to inspire in the day of God's "Silence"

第三階段：在被擄之後，這些神聖的著作的記載是為了在神“沈默”的時候帶來啟發

There was real change in Judah's relationship to God after the Captivity
在被擄之後，猶大與神之間的關係有了真實的改變

**a. God became remote, transcendent, heavenly
(God silent between Testaments)**

**a. 神成了遙遠的、超越的、屬天的
(神在二約之間沈默安靜)**

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

b. 禱告是獻給“哈希姆”(名字) 因為祂的名字聖潔得不能說出來



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

**c. 他們禱告，但是不再冀望神會馬上回應
(因為祂在天上)**

d. To the rabbis, emphasized worshiping and obeying God's Word - man was nothing

**d. 對於拉比而言，他們強調敬拜及順服神的道
-因為人算不了什麼**



What happened to make Ketuvím
(Sacred Writings) equal in status
to Torah and Nevíím?

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

c. 當人記載了人的戲劇，有關聖靈如何安靜的帶領人藉著他的困境、思想、對愛的神信心產生的畏懼時，著作就成了“神的呼出”

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，人類完全的反應是必須的，那就是帶領“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

道成了肉身，住在我們中間，
充充滿滿的有恩典有真理。

The Sacred Writings are put on equal footing with LAW and Prophets by the Incarnation

藉著道成肉身，神聖的著作就被安排與律法及先知書一樣在同等的地位上

The Sacred Writings (Ketuvim) as a unit therefore add a valuable dimension to the revelation of our life in Christ

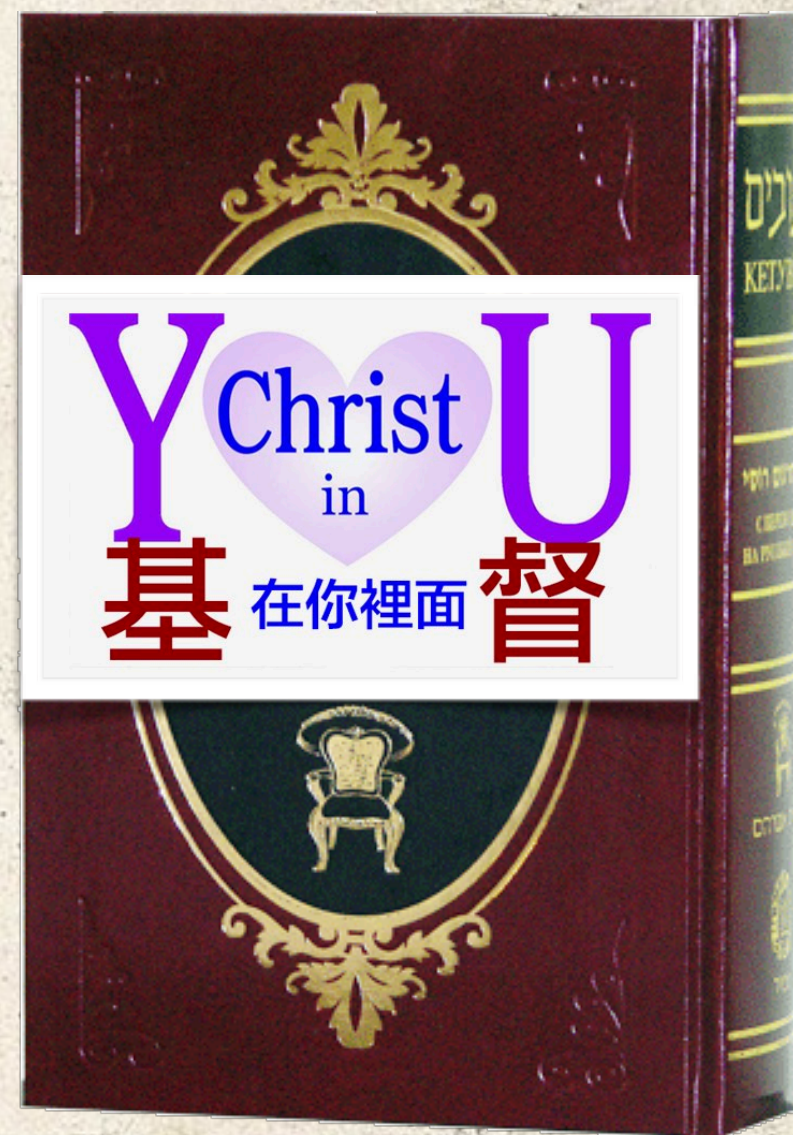
神聖的著作 (Ketuvim)成了一個單元，因此就增加了我們在基督裡生命的啟示的價值及深度

a. We are just like Job, Ruth, Esther, Solomon in our humanity

a. 我們在人性裡就如同約伯、路得、以斯帖及所羅門一樣

b. Yet in the *Writings* our life as earthen vessels discovers its meaning when **Christ in You** the Hope of Glory becomes our **higher life**, our knowledge of the Father in experience

b. 但是在著作裡，我們的生命就如同瓦器，因著基督在你裡面是榮耀的盼望而成了我們更高的生命、是我們在經歷裡對父神的認識



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

We will look at the five Megillot (scrolls) which are sung at Feasts

讓我們看看五書卷 (卷軸)- 這些在節慶時被吟唱

Books 書	Feasts 節慶
1. <i>Song of Songs</i> 歌中之歌 (Hebrew 希伯來名: Shirah-Shirim; שיר השירים)	1. <i>Passover</i> 逾越節 Bride's response to Redemptive love 新婦對救贖之愛的回應
2. <i>Ruth</i> 路得記 (Hebrew 希伯來名: Rut;	2. <i>Pentecost</i> 五旬節 (Barley connection) 大麥連接
3. <i>Lamentations</i> 哀歌 (Hebrew 希伯來名: Eikhah; איכה)	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
4. <i>Ecclesiastes</i> 傳道書 (Hebrew 希伯來名: Kohelet; קהלת)	4. <i>Tabernacles</i> 住棚節 Reflecting on life's sojourn 回顧生命的旅程
5. <i>Esther</i> 以斯帖記 (Hebrew 希伯來名 אסתר)	5. <i>Purim</i> 普珥節



The five Megillot (scrolls) are sung at Feasts because we express life's emotions at them

五書卷(卷軸)在節期時吟唱- 為了對其表達生命情感

1. Grouped together by one unifying thread: they are worthy human responses to life's sense of Transcendence and Providence

1. 由一條合一的線將它們組合在一起：
它們配得人類在生命裡感受到神的超越
與供應的回應

2. Songs, poems, prose of soul's human emotions as God plucks man's harp (heart) strings

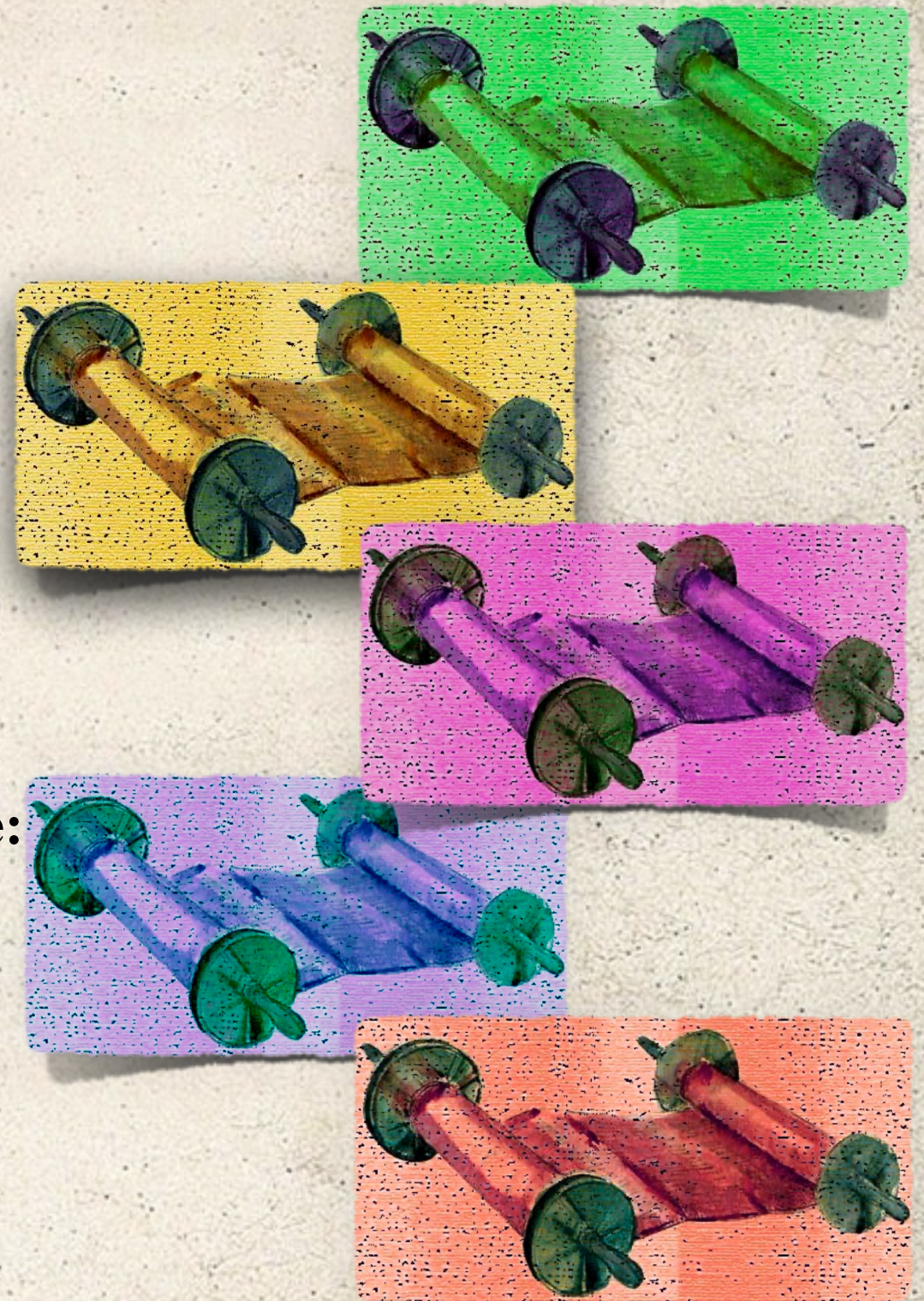
2. 當神觸動人的心弦時，出自生命中人性情感的
歌曲、詩篇及散文

3. As human responses they all deal with the paradoxes and mysteries of our two dimensional life: earthly and heavenly

3. 作為人的反應，他們全都要應付人類二維
空間生活的不合邏輯及奧秘：屬地的及屬天的

4. Inductive discovery of Divine fingerprints upon earthly life

4. 引發在地上的生活中發現神的手印



Scroll 1 書卷1: *Song of Songs* 歌中之歌:

God elevates human love which responds as a humble
maid kissed and pursued by a King

神提昇了人的愛，其回應如同一個低下的婢女被王親吻及追求

1. Human love poem or Divine love story?

1. 人類的愛情之詩 還是神聖的愛情故事

a. Jewish and christian Scholars consider *Songs* of secondary importance as a love song written by Solomon on marriage (God not mentioned)

a. 猶太和基督徒的學者認為歌中之歌，是次重要的，因為它是所羅門寫的有關婚姻的愛情詩（其中並沒有提到神）

b. The coming of Jesus was key opening the value of *Songs* as a story of Divine romance between a King and his bride

b. 耶穌的再來是開啟此詩歌價值的鑰匙：如同一個王與祂的新婦的神聖羅曼史



Song 2.16 "My beloved is mine, and I am his;

歌2:16 良人屬我、我也屬他。

Song 6.3 "I am my beloved's and my beloved is mine,

歌6:3 我屬我的良人、我的良人也屬我

Song 7.10 "I am my beloved's, and his desire is for me.

歌7:10 我屬我的良人。他也戀慕我。

Scroll 1 書卷1: *Song of Songs* 歌中之歌:

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c. Human passions, romance, and her growing discovery of all the details of His greatness become a metaphor of the even greater Love between Christ and His Bride

c. 人的激情、浪漫，和她漸進的發現所有祂偉大的細節，就預表了基督和祂新婦之間更大的愛

d. The human steps of the Shulamite's love changing from romantic longings to satisfied union speak of the individual saint's being *perfected in love*

d. 書拉密女的愛像是人類的腳步，從羅曼蒂克的嚮往到聯合的滿足，講出聖徒個人在愛中得以完全（成全）的經歷



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Scroll 1 書卷一: *Song of Songs* 歌中之歌: God's human and passionate love for His Bride 神對祂的新婦人性且熱烈的愛

2. Stage 1:

Song 2.16 "My beloved is mine, and I am his"

Love's first stage: kisses and courtship

2. 第一階段:

歌2:16 “良人屬我，我也屬他”

愛的第一階段：親吻與追求

a. *Song 1.2* The savior's kiss at salvation has captured the bride's heart with a lovesick longing for His Presence

a. 歌1:2 救主在拯救時的親吻抓住了新婦心，使她思念渴慕祂的同在

b. *Song 1.4* As the king draws her, she joyfully runs after him into his House

b. 歌1:4 當王吸引她，她就喜樂的快跑跟隨祂，進入祂的家。



*Song 1.2 "Let him kiss me with the kisses of his mouth!
For your love is better than wine."*

歌1:2 願他用口與我親嘴·因你的愛情比酒更美。

*Song 1.4 "Draw me after you and let us run together!
We will rejoice in you and be glad."*

The king has brought me into his chambers."

歌1:4 願你吸引我、我們就快跑跟隨你·王帶我進了內室·

*Song 2.4 "He has brought me to his banquet hall, and
his banner over me is love."*

歌2:4 他帶我入筵宴所、以愛為旗在我以上。

*Song 2.5 "Sustain me with raisin cakes, refresh me with
apples, because I am lovesick."*

歌2:5 求你們給我葡萄乾增補我力、給我蘋果暢快我心·因我思愛成病。

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c. *Song 2.4* For the first time the beloved experiences a banquet of grace set just for her and sips of something sweeter than the world's best wine

c. 歌2:4 佳偶第一次嚐到了為她所預備的恩典宴席，並嚐到了比世界上最好的酒更甜美的酒

d. *Song 2.16* Yet the beloved is “young in her love,” seeing herself as the central object and her lover as the giver

d. 歌2:16 然而佳偶還是在她“愛情的初期”，她還是以自己為中心，以她的良人為供應者



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Song 2.4 "He has brought me to his banquet hall, and his banner over me is love."

歌2:4 他帶我入筵宴所、以愛為旗在我以上。

Song 2.5 "Sustain me with raisin cakes, refresh me with apples, because I am lovesick."

歌2:5 求你們給我葡萄乾增補我力、給我蘋果暢快我心·因我思愛成病。

Scroll 1 書卷一: *Song of Songs* 歌中之歌:

The bride's human and passionate love for her King

新婦對她的王人性且熱烈的愛

3. Stage 2:

Song 6.3 "I am my beloved's and my beloved is mine"

Growing love and engagement

3. 第二階段:

歌6:3 “我屬我的良人、我的良人也屬我”
在愛裡增長及定親

a. *Song 3.1-4* The beloved now must confess and declare her love and desperation for him to others

a. 歌3:1-4 佳偶現在必須跟別人承認及宣告她的愛以及她絕望的需要他(良人/王)

b. *Song 5.2-6* Love grows deeper through seasons of separation, absence and longing

b. 歌5:2-6 經過不同季節的分散、離別及渴慕，愛情增長得更深



Song 3.1 ¶ "On my bed night after night I sought him whom my soul loves; I sought him but did not find him."

歌3:1 我夜間躺臥在床上、尋找我心所愛的。我尋找他、卻尋不見。

Song 3.2 'I must arise now and go about the city; In the streets and in the squares

I must seek him whom my soul loves.'

I sought him but did not find him."

歌3:2 我說、我要起來、遊行城中。在街市上、在寬闊處、尋找我心所愛的。我尋找他、卻尋不見。

Song 3.4 "Scarcely had I left them when I found him whom my soul loves; I held on to him and would not let him go Until I had brought him to my mother's house, and into the room of her who conceived me."

歌3:4 我剛離開他們、就遇見我心所愛的。我拉住他、不容他走、領他入我母家、到懷我者的內室。

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在愛裡增長及定親**

c. Obedience and self denial deepen and strengthen her pursuit

c. 順服及否定己，加深及鞏固了她的追求

d. *Song 6.3* Love is now centered in her Beloved King as his beauty, strength and virtues are detailed

d. 歌6:3 現在愛的中心點是她心愛的王，可見於對他的美麗、力量、及美德的仔細描述



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Scroll 1 書卷一 : *Song of Songs* 歌中之歌 :

“My how they love one another”

“哇！看他們如何的彼此相愛！”

4. Stage 3:

Song 7.10 “I am my beloved’s, and his desire is for me.”

Marriage Union of King/bride

4. 第三階段:

歌7:10 “我屬我的良人。他也戀慕我”
王與新婦的婚姻聯合

a. *Song 8.6-7* Love is sealed upon her heart and stronger than death

a. 歌 8:6-7 愛在她心上如印記，比死還堅強

b. *Song 7.10* Her love is focused on him amazed that He would desire her

b. 歌 7:10 她的愛專注於他(良人/王) 並且訝異於他會戀慕她

I have found 我心
我遇見 THE ONE 所愛的
Whom my soul Loves
雅歌3:4 SONG OF SOLOMON 3:4

Song 8.6 “Put me like a seal over your heart, Like a seal on your arm.

*For love is as strong as death,
Jealousy is as severe as Sheol;
Its flashes are flashes of fire,
The very flame of the Lord.*

歌8:6 求你將我放在你心上如印記、帶在你臂上如戳記。因為愛情如死之堅強。嫉恨如陰間之殘忍。所發的電光、是火焰的電光、是耶和華的烈焰。

Song 8.7 “Many waters cannot quench love, Nor will rivers overflow it; If a man were to give all the riches of his house for love,

It would be utterly despised.”

歌8:7 愛情、眾水不能息滅、大水也不能淹沒。若有人拿家中所有的財寶要換愛情、就全被藐視。

Song 8.8 “We have a little sister, and she has no breasts; What shall we do for our sister on the day when she is spoken for?

歌8:8 我們有一小妹、他的兩乳尚未長成。人來提親的日子、我們當為他怎樣辦理。

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c. *Song 6.13* The beloved’s name revealed:
Shulammite (feminine of Shlomo) as she is
conformed by her union into Solomon’s image

c. 歌 6:13 佳偶的名字被啟示出來了- 書拉密
(所羅門的女性稱呼)好比她因著與所羅門的
聯合而被模成他的形象

d. *Song 8.8* Love now satisfied in Him looks around
and finds others needing such love and care

d. 歌 8:8 因著在祂裡面的愛得到滿足，就開始
環顧是否有其他人也需要這樣的愛與照顧

I have found 我心
我遇見 THE ONE 所愛的
Whom my soul Loves
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Scroll 2 卷2: *Ruth* 路得記 :

God's Grace and Purpose discovered by an 'Outsider' 神的恩典和旨意被一個“外邦人”發現

1. Setting: Famine, deep distress and discipline in the time of *Judges* (Gideon)

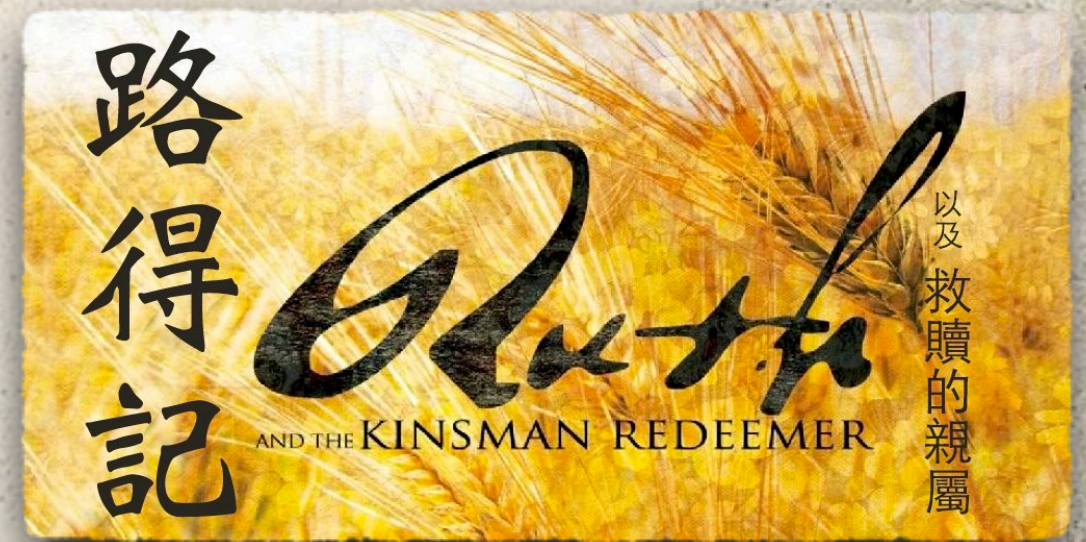
1. 背景：在士師（基甸）時期的飢荒、痛苦和神的管教

a. Israel going through dark cycles in the time of the *Judges* : idolatry, independence, unfaithfulness, famine

a. 在士師時代，以色列人經歷黑暗的循環：拜偶像、向神獨立、不忠心、飢荒

b. Naomi's husband and his family fled from Bethlehem to Moab to escape Israel's discipline from God

b. 拿俄米的丈夫和家人從伯利恆逃往摩押地以逃避神對以色列的管教



Ruth 1.20 She said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me."

路得記1:20 拿俄米對他們說、不要叫我拿俄米、〔拿俄米就是甜的意思〕要叫我瑪拉、〔瑪拉就是苦的意思〕因為全能者使我受了大苦。

Ruth 1.21 "I went out full, but the Lord has brought me back empty. Why do you call me Naomi, since the Lord has witnessed against me and the Almighty has afflicted me?"

路得記1:21 我滿滿的出去、耶和華使我空空的回來、耶和華降禍與我、全能者使我受苦、既是這樣、你們為何還叫我拿俄米呢。

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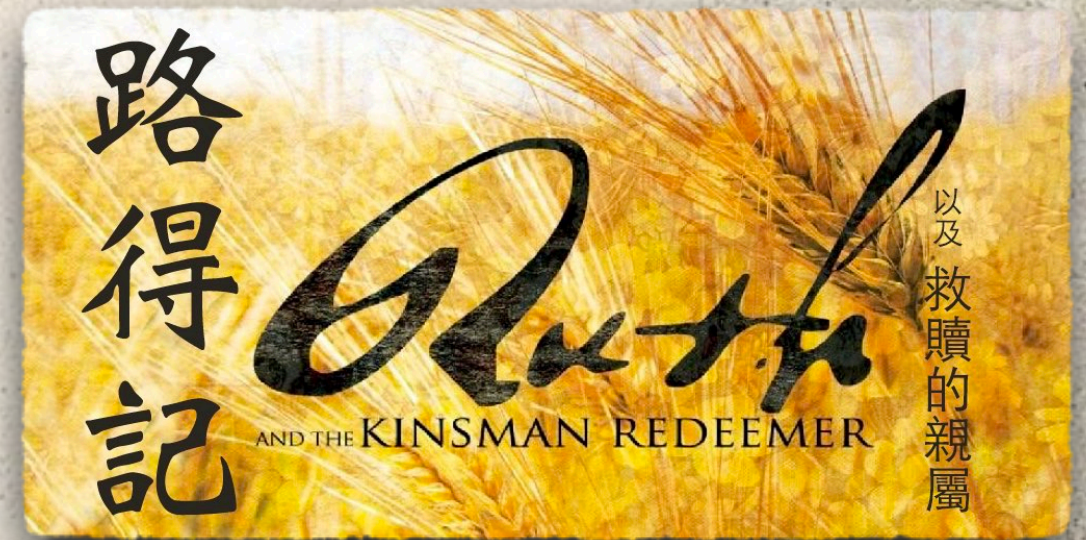
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c. Father and his 2 sons died leaving Naomi and her two Moabitess widows bereft of husband and inheritance

c. 父親和兩個兒子都死了，留下拿俄米和兩位摩押的寡婦，既沒有丈夫也沒有產業

d. Submitting to God's affliction, Naomi decided to return to Israel and face her distress even as a beggar

d. 順服來自於神的苦楚，拿俄米決定回到以色列，像一個乞丐一樣去面對艱難困苦



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Scroll 2 卷2: *Ruth* 路得記 :

God's Grace and Purpose discovered by an 'Outsider' 神的恩典和旨意被一個“外邦人”發現

2. Sacred testimony: Ruth the Moabitess is drawn to God through the 'testimony' of Naomi's godly life (prevenient Grace)

2. 神聖的見證：摩押女子路得被拿俄米敬虔生活的見證所吸引，願意來親近神（起初的恩典）

a. Even under discipline there was something in Naomi's soul that attracted Ruth even as she brought her bitterness to God in faith

a. 即使是在神的管教下，當拿俄米在信心裡把她的痛苦帶到神的面前時，在她靈魂裡一些特別的生命就吸引了路得

b. Seeing 'something' different caused Ruth to rise with noble human devotion

b. 當看到拿俄米生命中這一點的不同，路得就被興起，並帶來人性尊貴的奉獻



Ruth 1.16-17

But Ruth said, "Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge.

Your people shall be my people, and your God, my God. Where you die, I will die, and there I will be buried. Thus may the Lord do to me, and worse, if anything but death parts you and me."

路得記1：16-17

路得說，不要催我回去不跟隨你，你往那裡去，我也往那裡去。你在哪裡住宿、我也在那裡住宿。你的國就是我的國、你的神就是我的神。你在那裡死、我也在那裡死、也葬在那裡。除非死能使你我相離、不然、願耶和華重重地降罰與我。

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c. Ruth “vowed” to cling to Naomi and her people and her God even knowing that a Moabite had no inheritance or portion in Israel

c. 雖然路得知道一個摩押女子在以色列中既無產業也無份，但她”起誓“要緊跟拿俄米以及她的百姓和她的神

d. Ruth found human comfort in serving such a human as Naomi her mother-in-law

d. 路得在服侍她的婆婆拿俄米的時候感受到了屬人的安慰



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God's Grace and Purpose discovered by an 'Outsider'
神的恩典和旨意被一個“外邦人”發現

3. By Sovereign Grace Ruth is led to Boaz her Kinsman Redeemer:

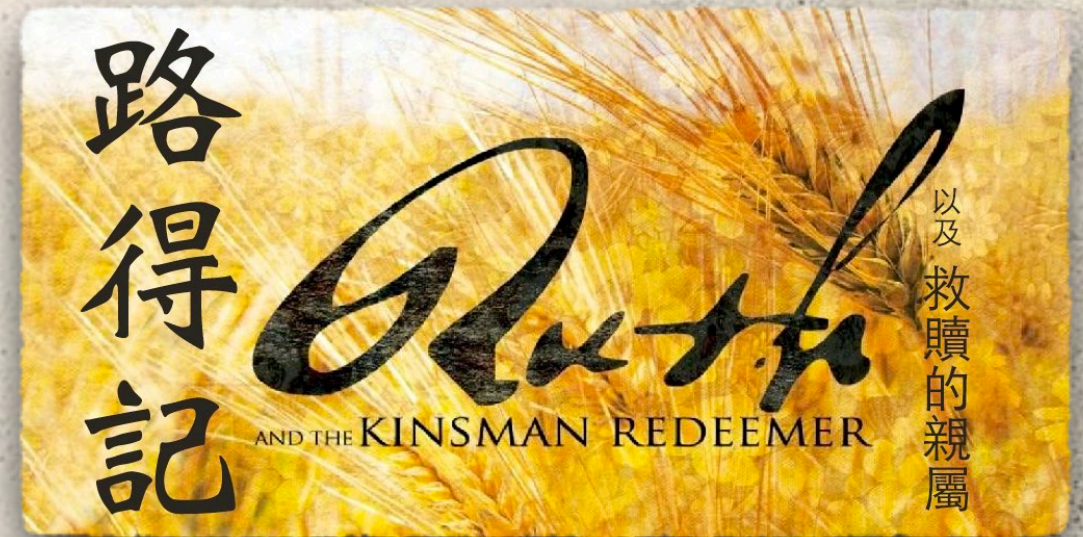
3. 在神主宰的恩典下，路得被引到了她的至親、她的救贖者波阿斯那裡：

a. Providence is always forefront in the *ketuvim* as Ruth “**just happens**” to glean in Boaz’s fields (*Lu 11.10*)

a. 在著作中，神的保守總是預先安排了，好比路得“**恰巧**”到了波阿斯的田裡拾取麥穗(*路 11:10*)

b. Now it is Boaz’s human kindness and gracious protection that brings God’s sovereign “*grace*” into Ruth’s cursed life

b. 由於波阿斯人性裡的善良和恩惠的保護，把神主宰的“**恩典**”帶入路得被咒詛的生命裡



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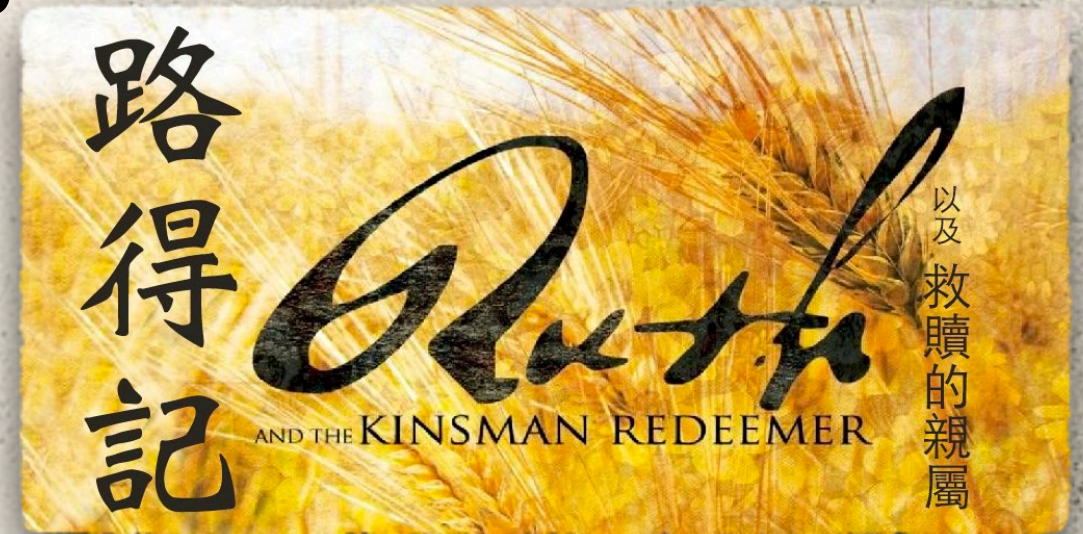
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c. Naomi's wisdom sent Ruth to lay down her life at threshing floor of Boaz (cross)

c. 拿俄米的智慧安排路得放下她的生命在波阿斯的禾場裡（十字架）

d. One more great “human” sacrifice of love must be made by Boaz in order to redeem Ruth from a nearer kinsman (the Law)

d. 還需要波阿斯再一次“在人性裡的”偉大的愛的犧牲，才能夠將路得從那更近的親屬（律法）手中贖出來



Scroll 2 卷2: *Ruth* 路得記 :

God's Grace and Purpose discovered by an 'Outsider' 神的恩典和旨意被一個“外邦人”發現

4. Grace: God includes Ruth, the outsider, in his eternal purpose

4. 恩典：神包括了路得- 一個外邦人在祂永遠的旨意中

a. The seeking 'outsider' is brought into the lineage of David and Jesus by God's sovereign grace

a. 一個正在尋求的“局外人”，憑著神主權的恩典，被帶入大衛和耶穌的家譜中

b. Now Ruth returns “*human kindness*” to Naomi as her bitterness is replaced with the joy of her inheritance and offspring

b. 現在路得以“**人的恩慈**”回報拿俄米；使繼承產業和後裔的喜樂取代了她的愁苦

Ruth 4.15 “May he also be to you a restorer of life and a sustainer of your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him.”

路得記4：15

他必提起你的精神、奉養你的老、因為是愛慕你的那兒婦所生的、有這兒婦比有七個兒子還好。

Ruth 4.16-17 Then Naomi took the child and laid him in her lap, and became his nurse. The neighbor women gave him a name, saying, “A son has been born to Naomi!” So they named him Obed. He is the father of Jesse, the father of David.

路得記4：16-17

拿俄米就把孩子抱在懷中、作他的養母。鄰舍的婦人說、拿俄米得孩子了、就給孩子起名叫俄備得、這俄備得是耶西的父、耶西是大衛的父。

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c. Ruth's human “devotion” (philadelphia) ministered grace, inheritance and blessing to all Israel even during Israel's discipline

c. 藉著路得屬人類的“奉獻”（弟兄相愛）給以色列帶來了恩典、產業和祝福，甚至也在他們在受管教的時候

d. God saves and fulfills His purpose as the human, earthly love of Ruth for Naomi is lifted to agape love of her Redeemer

d. 神拯救並成就了祂的旨意：路德對拿俄米屬人性的、屬地的愛，被提升到跟她的救主一樣的大愛/弟兄相愛

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Scroll 3 書卷三: *Lamentations* 耶利米哀歌:

Tears and heart break a human portal to God's Mercy

眼淚和心碎是人通往神憐憫的門戶

1. Jeremiah's human tears brings the saints before God's tears

1. 耶利米人性的眼淚把聖徒帶到神的眼淚前

a. Heart break and tears are part of the human experience (from Lat. lamenta = to wail, cry)

a. 心碎和眼淚是人類經歷的一部分
(源自拉丁文 lamenta = 哀號、哭泣)

b. A "lamentation" is a literary form: an ode or poem written in ancient days when someone died or there was a great tragedy **2Chron 35.25**

b. “哀歌”是一種文學形式：在古代某人死亡或發生巨大悲劇時所寫的頌詞或詩歌 **代下 35章25節**

哀歌

LAMENTATIONS

TRUTH IN HEARTBREAK

心碎的真相

ARISE, CRY OUT IN THE NIGHT.

as the watches of the night begin.

POUR OUT YOUR HEART LIKE WATER

IN THE PRESENCE OF THE LORD.

LAMENTATIONS 2:19

夜間，每逢交更的時候要起來呼喊，
在主面前傾心如水。 哀歌2:19

Scroll 3 書卷三: *Lamentations* 耶利米哀歌:

Tears and heart break a human portal to God's Mercy

眼淚和心碎是人通往神憐憫的門戶

1. Jeremiah's human tears brings the saints before God's tears

1. 耶利米人性的眼淚把聖徒帶到流淚的神面前

c. This book of *Lamentations* elevates tears and deep sorrow by bringing them into God's heart for healing

c. 這篇哀歌, 提昇了眼淚與深刻的悲傷。它們因著被帶進神的心中, 而得到了醫治

d. When human hearts beat in sympathy to God's heart you discover why Jesus was a *man of sorrows*

d. 當人的心能在憐恤中跳動到神的心中, 你就會發現為什麼耶穌是個憂患之子

哀歌

LAMENTATIONS

TRUTH IN HEARTBREAK

心碎的真相

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Scroll 3 書卷三: *Lamentations* 耶利米哀歌 : Tears and heart break a human portal to God's Mercy 眼淚和心碎是人通往神憐憫的門戶

2. Arrangement: *Lamentations* are 5 poems written by Jeremiah

編排: 耶利米哀歌是耶利米寫的五首詩

a. Each poem carefully written in 22 verses by starting each verse with the next letter of the Hebrew alphabet (“aleph” to “tav” = 22 letters)

a. 每首詩精心的撰寫成22節, 而每節的開頭則以希伯來字母的下一個字母為起頭 (“aleph”到 “tav” = 22 字母)

b. The third poem (chapter 3) is the key poem of 66 verses using each alphabet letter 3 times in a row at the beginning of each verse

b. 第三首詩(第三章)是最關鍵的, 共66節。這首詩是以每個字母連續三次開頭而寫成的

c. Jeremiah's devastated heart strings (the 'weeping prophet') were “plucked by God” producing beautiful and inspiring songs using his tears as ink

c. 耶利米飽受摧殘的心弦(哭泣的先知)“被神所彈拔”後, 以他的淚水為墨水, 寫出了那些美麗及鼓舞人心的詩歌



Scroll 3 書卷三: *Lamentations* 耶利米哀歌:

Tears and heart break a human portal to God's Mercy

眼淚和心碎是人通往神憐憫的門戶

3. Poem 1: Jeremiah weeps for *Jerusalem* as she weeps like a desolate widow overcome with miseries

**3. 第一首詩: 耶利米為耶路撒冷哭泣,
如同一位淒涼的寡婦充滿了愁苦**

a. *Lam. 1.1 ¶ How lonely sits the city
That was full of people!*

She has become like a widow

Who was once great among the nations!

Lam. 1.2 She weeps bitterly in the night...

a. 哀歌1:1 先前滿有人民的城，現在何竟獨坐。
先前在列國中為大的，現在竟如寡婦。

哀歌1:2 她夜間痛哭

b. She hears her streets mourning, gates crumbling, her
priests groaning in bitterness (*1.4*) as Jerusalem falls

b. 當耶路撒冷淪陷時，她聽到街上的悲傷、
城門倒塌、她的祭司在苦毒中嘆息 (哀1章4節)

Psa. 137.1 By the rivers of Babylon,
There we sat down and wept,
when we remembered Zion.

詩137:1 我們曾在巴比倫的河邊坐下、
一追想錫安就哭了。

Do we weep for the Church?
我們曾為教會而哭嗎？



Scroll 3 書卷三: *Lamentations* 耶利米哀歌:

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c. She [the City] remembers her glory, recalls her sins, and feels shame as enemy hands grope and defile her (*1.7,8,10*)

c. 當敵人伸手凌辱及毀壞她(城)時, 她回憶到以往的榮耀, 回顧她的罪行, 因而感到羞愧 (1章7, 8, 10節)

d. Jesus wept for Jerusalem and her widows in *Lu 19.41*

d. 在路加十九章41節中, 耶穌為耶路撒冷並其中的寡婦而哭泣

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詩137:1 我們曾在巴比倫的河邊坐下、
一追想錫安就哭了。

Do we weep for the Church?
我們曾為教會而哭嗎?



Scroll 3 書卷三: *Lamentations* 耶利米哀歌:

Tears and heart break a human portal to God's Mercy

眼淚和心碎是人通往神憐憫的門戶

4. Poem 2: Jeremiah as a prophet must stand up for his Righteous God and prophesy judgment as His children are cast away from His Presence

4. 第二首詩: 當神的兒女被丟棄於神同在外, 作為先知的耶利米必須為他公義的神站立並預言審判

a. *Lam. 2.1 ¶ How the Lord has covered the daughter of Zion with a cloud in His anger! He has cast from heaven to earth
The glory of Israel*

a. 哀 1:1 主何竟發怒, 使黑雲遮蔽錫安城。
他將以色列的華美, 從天扔在地上

Lam. 2.17

*The Lord has done what He purposed;
He has accomplished His word which He
commanded from days of old.*

*He has thrown down without sparing, and
He has caused the enemy to rejoice over
you;*

哀2:17 耶和華成就了他所定的; 應驗了他古時所命定的。他傾覆了, 並不顧惜, 使你的仇敵向你誇耀, 使你敵人的角也被高舉。

Are there any who will stand with
the Lord in His Righteousness and
say "It is right!"?

有誰願意與主一同在他的
公義上說: "這才是對的!"?

Scroll 3 書卷三: *Lamentations* 耶利米哀歌:

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b. Jeremiah watched as the Lord threw down his own tent (2.6), his Altar and feasts (2.8), his gates and walls (2.9), his priests, prophets, elders (2.10), his widows and even the praying daughters of Zion

b. 耶利米目睹主如何摧毀祂的帳幕(2:6)、祂的祭壇與節日(2:8)、祂的城門與城牆(2:9)、祂的祭司、先知、長老(2:10)、寡婦, 甚至在禱告中的錫安女兒們

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c. *Lam 2.11* God's righteous judgments are almost too much for the human Jeremiah to bear even though he knows they are right

c. 哀 2:11 雖然耶利米知道神公義的審判是對的, 但對在他這個人來說, 幾乎是受不了

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He has accomplished His word which He
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He has thrown down without sparing, and
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Scroll 3 書卷三: *Lamentations* 耶利米哀歌:

Tears and heart break a human portal to God's Mercy

眼淚和心碎是人通往神憐憫的門戶

5. Poem 3 (*Lam 3*): Jeremiah's tears washes his eyes so he can see God's broken heart and multiplied mercies around him

5. 第三首詩 (哀 3): 耶利米的淚水洗滌他的眼睛使他看到神那破碎的心與神在他身旁諸般的憐憫

a. *Lam 3.1-20* There must first be a season of darkness and humiliation that brings those broken hearted to their knees

a. 哀 3:1-20 必須先有一段黑暗與羞辱的時節才可以將那些心碎的人帶到屈膝的地步

b. Then Hope is born out of a heart of devastation

b. 而希望卻從一顆被摧殘的心孕育出來

Lam. 3.21-24 This I recall to my mind, therefore I have hope. The Lord's mercies indeed never cease, for His compassions never fail. They are new every morning; Great is Your faithfulness. The Lord is my portion," says my soul, "Therefore I have hope in Him."

哀 3:21-24 我想起這事，心裡就有指望。我們不至消滅，是出於耶和華諸般的慈愛。是因他的憐憫，不致斷絕。每早晨，這都是新的。你的誠實極其廣大。我心裡說，耶和華是我的分，因此，我要仰望他。

哀歌

LAMENTATIONS

TRUTH IN HEARTBREAK

心碎的真相

"The Lord is my portion," says my soul, therefore I will hope in him."

Lamentations 3:24

哀歌3:24 我心裡說、耶和華是我的分。因此、我要仰望他。

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c. *Lam 3.32-33* The Lord's compassion never willingly afflicts his children

c. 哀 3:32-33 主的憐憫斷不甘心讓祂的兒女受苦

d. *Lam 3.39-40* Let all who see the reason for their distress return to the Lord

d. 哀 3:39-40 讓所有能看到自己受困苦緣由的人回轉到主那裏

Lam. 3.58 O Lord, You have pleaded my soul's cause; You have redeemed my life.

哀 3:58 主阿，你伸明了我的冤。你救贖了我的命。

哀歌

LAMENTATIONS

TRUTH IN HEARTBREAK

心碎的真相

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因此、我要仰望他。

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Tears and heart break a human portal to God's Mercy

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5. Poem 4 (*Lam 4*): Jeremiah sorrows over how the Enemy was allowed to defile the City of God

5. 第四首詩 (哀 4) 耶利米為著敵人如何被容許玷污神的城而悲哀

a. There is further sorrow, regret and shame as Jeremiah watches the work of the enemy

a. 當耶利米目睹敵人的工作時, 他有了更進一步的悲哀、懊悔與羞辱

b. The enemies of Judah could not believe the holy things could be destroyed

b. 猶大的敵人不敢相信聖物居然可以被毀。

Lam. 4.12 The kings of the earth did not believe, Nor did any of the inhabitants of the world, That the adversary and the enemy Could enter the gates of Jerusalem.

哀 4:12 地上的君王, 和世上的居民, 都不信敵人和仇敵能進耶路撒冷的城門。

哀歌

LAMENTATIONS

TRUTH IN HEARTBREAK

心碎的真相

耶和華發怒成就他所定的,
倒出他的烈怒,
在錫安使火燃起,
燒燬錫安的根基。

w3ace.com/stardust

哀歌

Lamentations

4:11

JEHOVAH HATH ACCOMPLISHED HIS WRATH, HE HATH
POURED OUT HIS FIERCE ANGER; AND HE HATH
KINDLED A FIRE IN ZION, WHICH HATH DEVoured
THE FOUNDATIONS THEREOF.

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c. *Lam 4.13-15* The prophets are blinded and the holy priests have become lepers

c. 哀 4:13-15 先知是瞎眼的, 聖潔的祭司成了癩瘋病人

d. *Lam 4.21-22* Soon the enemy's drunken human boasting will turn upon them when the Lord completes Zion's discipline

d. 哀 4:21-22 當主讓錫安受足刑罰後, 敵人如醉酒般的狂言會返回到他們自己身上

哀歌

LAMENTATIONS

TRUTH IN HEARTBREAK

心碎的真相

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5. Poem 5 (*Lam 5*): Through human suffering and discipline Jeremiah finds real faith to pray to His compassionate, merciful Lord

**5. 第五首詩 (哀 4) 藉著人的苦難與管教,
耶利米找到真正的信心來向那體恤、憐憫的
主禱告**

a. This prayer/poem is different: not alphabetic order but simply in doublets of poetic parallelism

a. 這禱告/詩是不同的: 不是照字母順序而是
單純有著雙重詩意平衡性的

b. *Lam. 5.1 ¶ Remember, O Lord, what has befallen us; Look, and see our reproach!*

b. 哀 5: 1 耶和華阿，求你記念我們所遭遇的事，
觀看我們所受的凌辱。

Remember O Lord, we cry out of our human frailty and suffering

哦主！求你記念！我們在人的脆弱與苦難中求告祢！

哀歌
LAMENTATIONS
TRUTH IN HEARTBREAK
心碎的真相

*But you, O Lord, reign forever;
your throne endures to all generations*
Lamentations 5:19

耶和華阿、你存到永遠、你的寶座、存到萬代
christianrep.com 哀歌5:19

Scroll 3 書卷三: *Lamentations* 耶利米哀歌:

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c. You rule

c. 祢掌權

Lam. 5.19-20 ¶ You, O Lord, rule forever; Your throne is from generation to generation. Why do You forget us forever? Why do You forsake us so long?

哀 5: 19-20 耶和華阿，你存到永遠。你的寶座存到萬代。
你為何永遠忘記我們，為何許久離棄我們

d. We want only you

d. 我們只要祢

*Lam. 5.21 Restore us to You, O Lord, that we may be restored;
Renew our days as of old (turn us and we will be turned)*

哀 5: 21 耶和華阿，求你使我們向你回轉，我們便得回轉。
求你復新我們的日子，像古時一樣。(轉我們使我們能回轉)

哀歌

LAMENTATIONS

TRUTH IN HEARTBREAK

心碎的真相

*But you, O Lord, reign forever;
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耶和華阿、你存到永遠、你的寶座、存到萬代

christianrep.com

哀歌5:19

Scroll 4 書卷4: *Ecclesiastes* 傳道書:
Human assessment and wisdom
from the wisest man “under the sun”

來自於“日光之下”最有智慧的人－對於人生的評估與智慧

3. Old, backslidden Solomon's gift of wisdom still functioned but it's horizon had become limited to “*under the sun*”

3. 年老退步的所羅門擁有的智慧恩賜，仍有作用，但是他的層面已經被侷限在“**日光之下**”了

a. Related to an ‘impersonal’ God [*Elohim*] unlike *Proverbs* where he knew *JHVH*

a. 他提到了一個不親密的、神的字眼[以羅欣]
不像在箴言裡他所認識的耶和華

b. *Proverbs* life begins with “*fear of JHVH*” whereas in *Eccles.* it ends in *fear of Elohim* (*Eccles 12.13-14*)

b. 在箴言裡，生命開始於“敬畏耶和華”，而在傳道書裡，他結束於“敬畏以羅欣”
(傳道書12章13-14節)



The Value of “the Scrolls”

“書卷”的價值

God redeems the human experience

神救贖人類的經歷

1. *Song of Songs* Every *Passover* remember their Redeemer's love in the Song of Songs

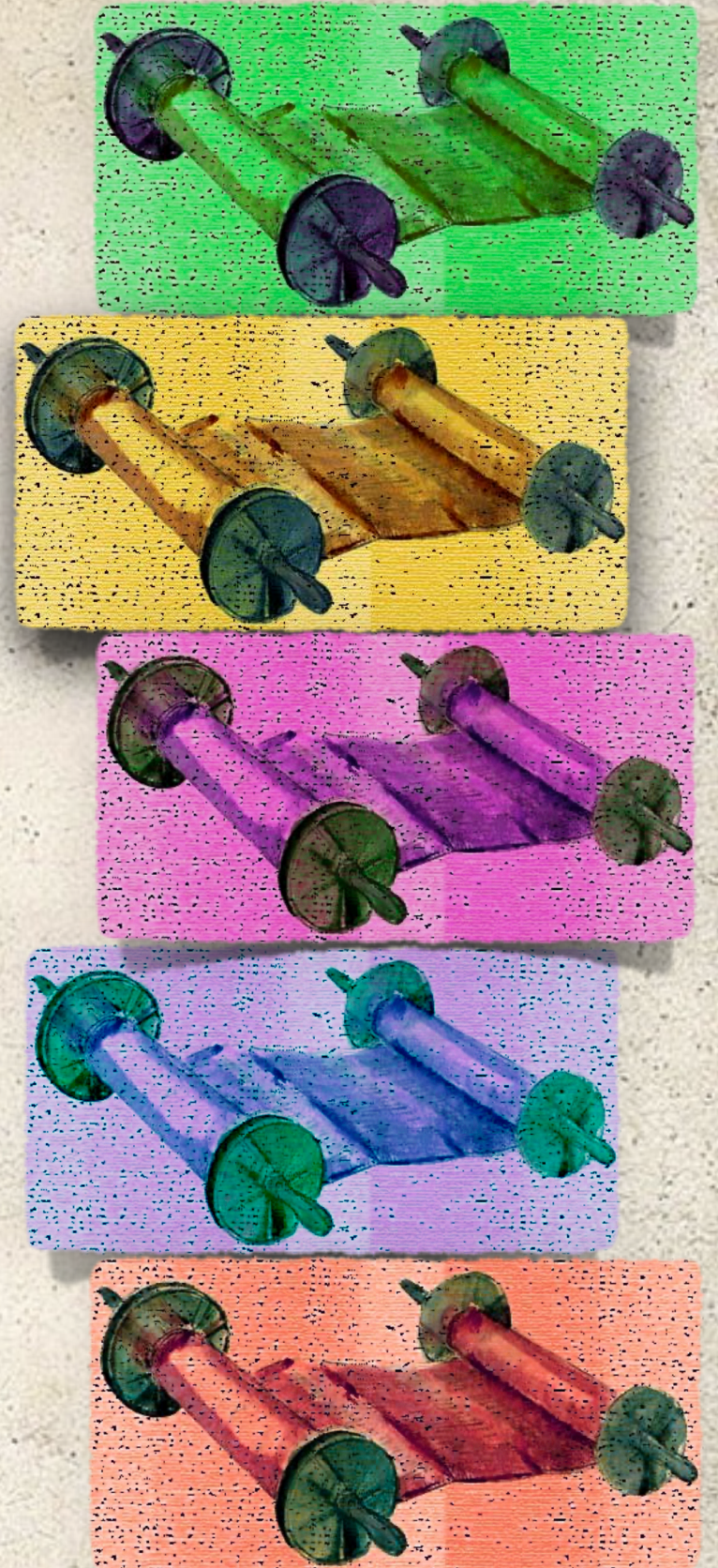
1. 歌中之歌 每一次的逾越節都可從歌中之歌裏想起救贖主的愛

2. *Ruth* At *Pentecost* the barley harvest reminds us the way the Spirit harvested gentiles through the fields to our kinsman redeemer

2. 路得記 在五旬節時, 大麥的收割提醒我們聖靈從田間收獲外邦人, 歸到我們至親的救贖主面前

3. *Lamentations* When we lament over the church's condition (*Tisha Av*) the remnant discovers God's mercy and finds hope of recovery

3. 哀歌 當我們為教會光景 (*Tisha Av*)而悲哀時, 餘民就會發現神的憐憫與被挽回的希望



The Value of “the Scrolls” “書卷”的價值

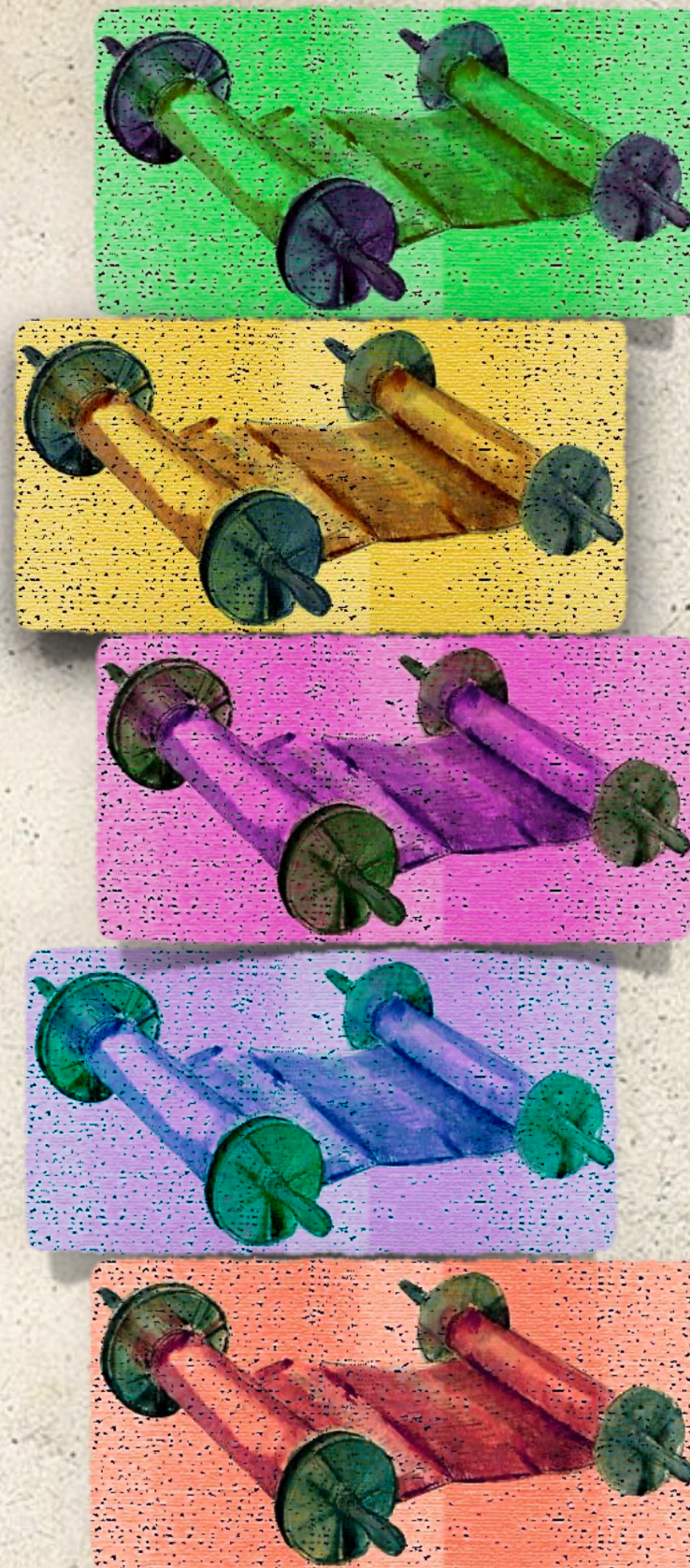
God redeems the human experience
神救贖人類的經歷

4. *Ecclesiastes* Rejoicing in bountiful harvest of *booths*
remember that life until Messiah comes is just a
wilderness of *vanity under the sun*

4. 傳道書 住棚節時豐收的歡欣，會令我們想起生命在
彌賽亞來臨之前，只是日光之下曠野裡的虛空

5. *Esther* God recovers our calling and destiny in dire
circumstances as we see His Providential overruling
(*Purim*) the enemy's plans

5. 以斯帖記 當我們看見祂冥冥中否決了(普珥日)敵人的
計謀，神就從危困裏挽回我們的呼召與命運





Old Covenant

舊約

Next time 下次: Ketûvîm 著作
Wisdom Books 智慧書