



Sacred Writings 神聖的著作: C

The Five Scrolls
(Megillot)

חמשה מגילות
(khah-MEHSH mə-gee-LOHT)
五 捲 書 (書卷)

The Sacred Writings are unique

神聖的著作是獨特的

1. *Ketuvim* (orange section) are unique because they were mostly written or finally collected late in the **post-kingdom** period of Israel's history

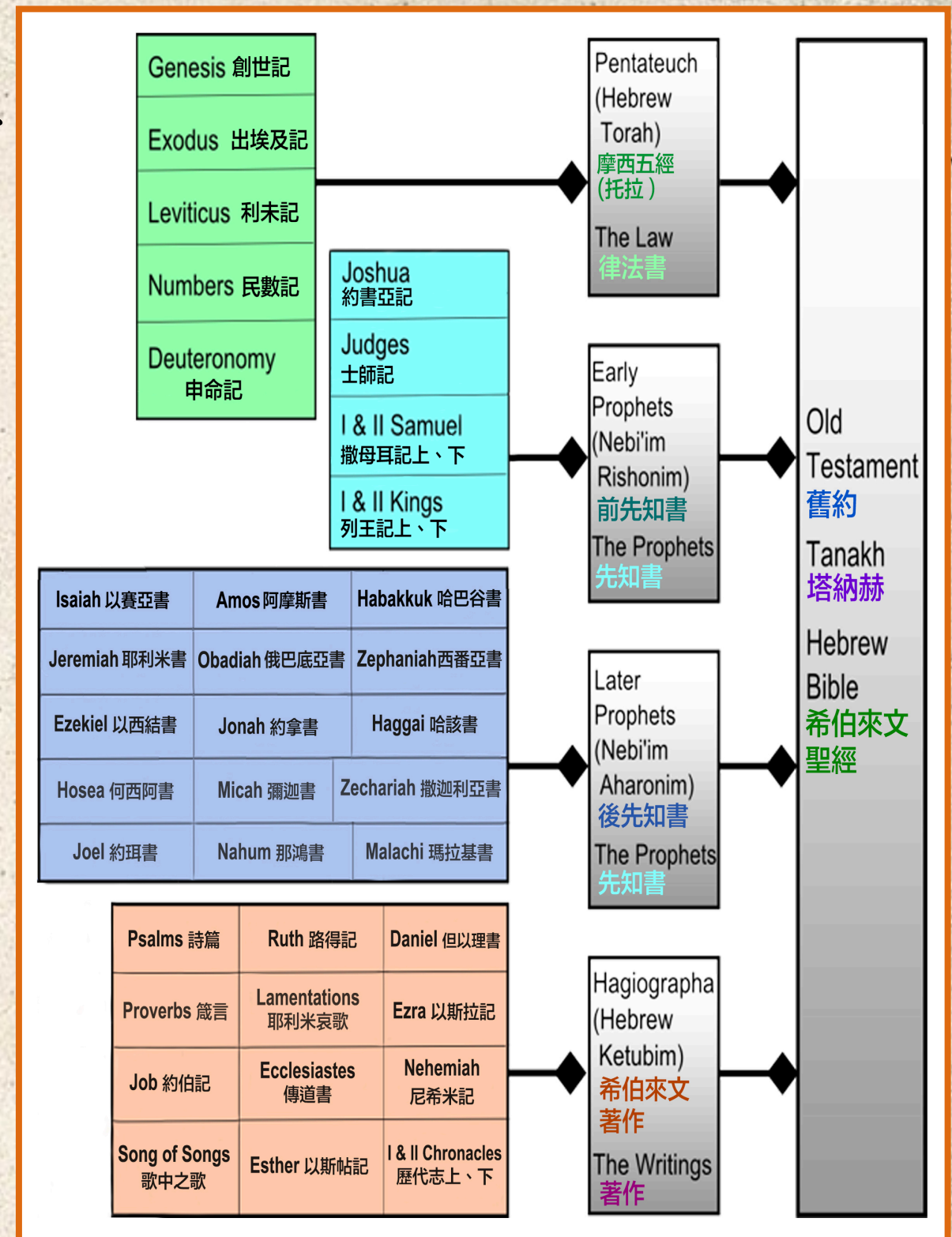
1. 書卷(橘色部分)是獨特的，因為它們大部分是著作或編輯於以色列的後王朝時期

a. **Not** prophetic revelations of the **God of Covenant** leading, blessing, disciplining Israel as Law and Prophets

a. 這些不是像律法書或先知書那樣來自盟約的神預言性的啟示，給以色列帶來領導、祝福及管教

b. They reveal the **sovereign ruling** of the **God of Heaven** in mercy directing and preserving a weak remnant of **holy ones** (חֲסִידִים=Chasid) in godless empires

b. 它們啟示了在天上的神掌權的統治，祂在憐憫裡指示及保守一班軟弱、屬神的餘民如何在無神的帝國裡生存



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

神聖的著作因著道成肉身而有了
跟律法書及先知書同等的地位

2. The Incarnation of Christ gave validity and nobility to **Humanity** in all its full range of thoughts, emotions, will, need, and glory

2. 基督的道成肉身讓人性的思想、情感、意志、需要及榮耀的各方面得到了認可及尊貴

a. Jesus' life as God/Man sanctified and revealed human emotions, joy, anger, questions, love and fears as a **man in the image of God**

α. 耶穌是神/人的生命，分別為聖了、也啟示了人類的情感、喜樂、憤怒、疑問、愛及恐懼，如同一個在神的形像裡的人



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b. The *Writings* journal the **human drama** of man's troubles, thoughts, fears and faith as he is **being transformed** into **full humanity** as created in the image of God (glory)

b. 著作的記載是人在神的形象(榮耀)裡被造，當他在變化著進入完滿的人性的過程中所經歷的有關人類的困難、思想、恐懼及信心的人類戲劇

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。
我們也見過他的榮光，
正是父獨生子的榮光。約翰福音1:14

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**神聖的著作因著道成肉身而有了
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3. The Sacred Writings (Ketuvim) as a unit
therefore add a valuable dimension to the
revelation of our **life in Christ**

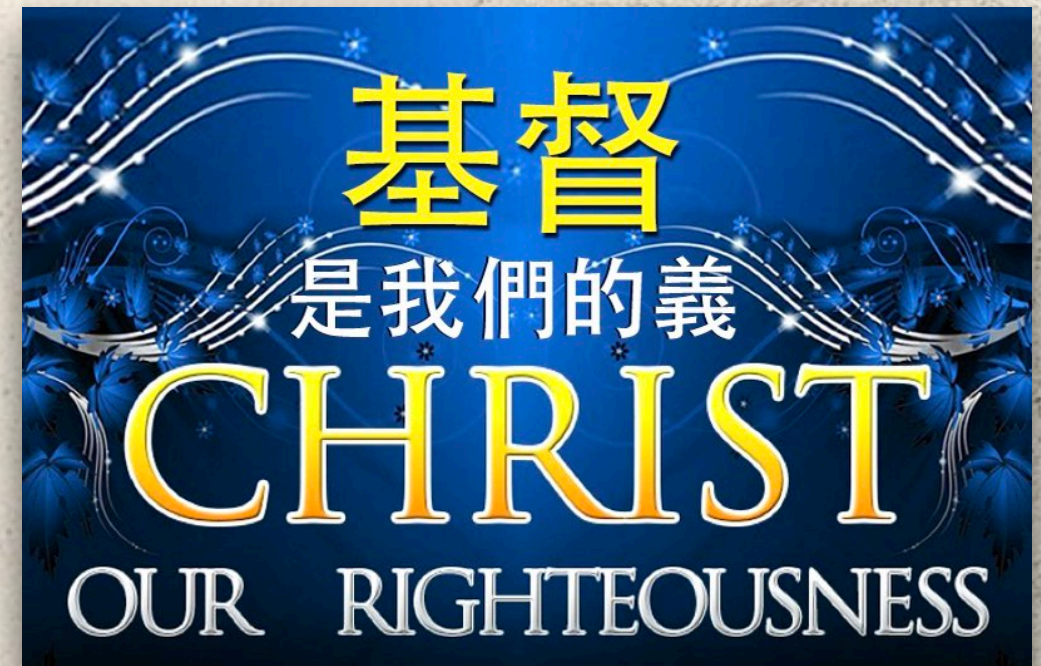
3. 神聖的著作 (Ketuvim) 作為一個單元，
因此對於我們在基督裡的生命啟示
增加了有價值的深度

a. In the LAW **Christ our Righteousness** is revealed

a. 律法啟示了**基督是我們的義**

b. In the Prophets **Christ the Living Word** is revealed

b. 先知書啟示了**基督是活的話語**



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c. In the *Writings* **Christ in You** the Hope of Glory is
revealed as man discovers God within his **earthen
humanity** as Christ becomes his treasure
in experience

c. 著作啟示了基督在你裡面是榮耀的盼望—
人發現了在他如同瓦器的人性裡有神，而在
他的經歷裡，基督成了他的寶貝



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

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

a. 我們在人性上就如同約伯、路得、以斯帖及所羅門一樣

b. Yet in the *Writings* our life as earthen vessels discover Christ in You the Hope of Glory as Christ becomes our beloved, our Father in experience

b. 在著作裡，我們如同瓦器般的生命發現了基督在你裡面，是榮耀的盼望，基督就成了我們的摯愛、我們在經歷裡的父親



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. So Megillot are grouped together in earliest Hebrew Bibles because of their unifying thread: they are worthy human responses to life's sense of Transcendence and Providence on our sojourn through life

1. 在最早期的希伯來文聖經裡，書卷被組合在一起，因為有一條線把它們串在一起：當我們經歷生命的旅程時，生命的超越性及神掌權的安排，配得人類的反應

2. Songs, poems, prose of the soul's human responses as God plucks man's harp strings

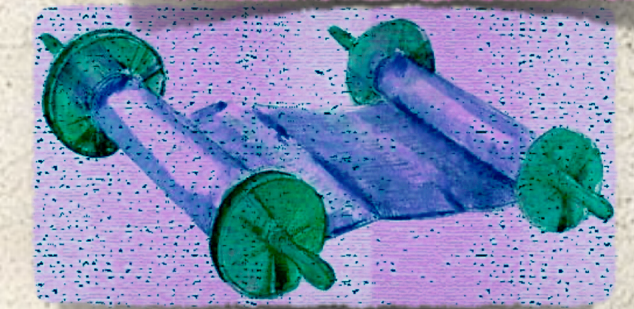
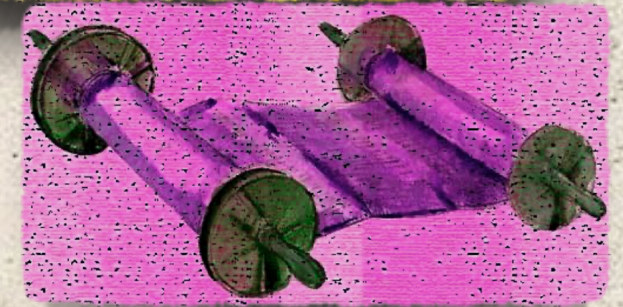
2. 當神撥動人的心玄時，歌曲、詩詞、散文就是人類靈魂的反應

3. Inductive discovery of Divine fingerprints upon earthly life

3. 是發現神聖的指印出現在地上的生活裡的導向

4. Wrestling with our emotions we discover the emotions of Christ in us

4. 當我們在自己的情感裡掙扎時，我們會發現，在我們裡面有著基督的情感



Scroll 1: *Song of Songs*: Love of God Kisses and Pursues

書卷1: 歌中之歌: 神愛的親吻及追求

1. At Passover songs of love helps us understand
God's love shed abroad in our hearts

1. 在逾越節，愛的詩歌幫助我們明白神的愛從遠方
發送到我們心中

2. Three stages as love progresses

2. 愛進展的三個階段

a. Stage 1: *Song 2.16 "My beloved is mine, and I am his"*

Love's first stage: overwhelmed by kisses and **courtship**

a. 第一個階段: 歌2:16 “良人屬我、我也屬他”

愛的第一個階段: 被親吻和追求所淹沒

b. Stage 2: *Song 6.3 "I am my beloved's and my beloved is mine"*

Growing love and **engagement** through abiding in Him, absences, pursuing and seeing

He is the **source and center** of the relationship

b. 第二個階段: 歌6:3 “我屬我的良人，我的良人也屬我”

愛的增長及藉著住在祂裡面、分離、追求及看見祂是關係的源頭及中心而定親

c. Stage 3: *Song 7.10 "I am my beloved's, and his desire is for me."* Marriage Union of King/
lover where His name abides in us bears fruit as we **decrease** and **He increases**

c. 第三個階段: 歌7:10 “我屬我的良人，他也戀慕我。” 與王/良人婚姻的聯合- 當我們減少而
祂增加時，就因祂的名住在我們心裡而結果子



Scroll 2: *Ruth*: God's Grace and Purpose discovered by an 'Outsider'

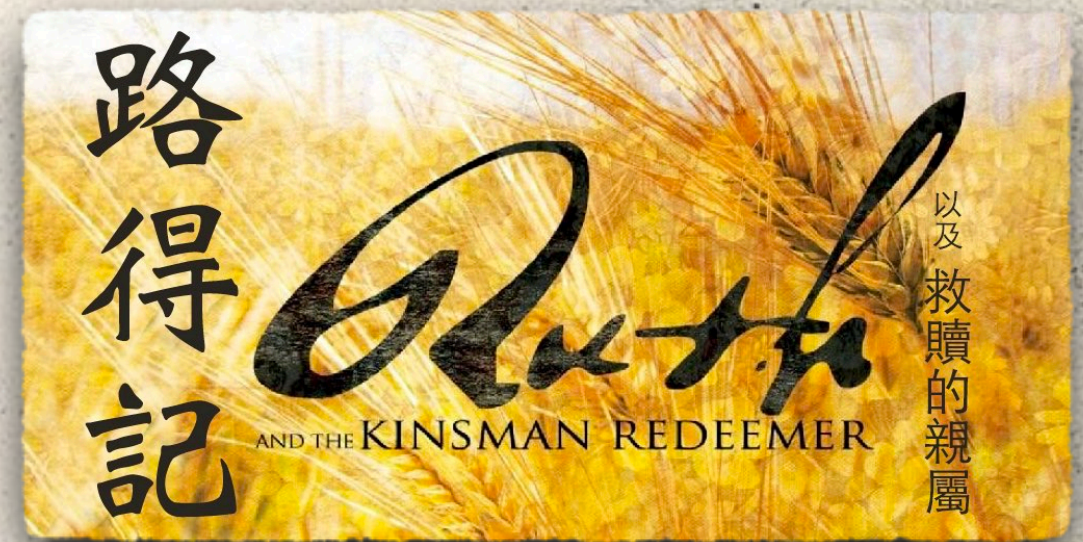
書卷二：路得記：一個“外人”發現了神的恩典及目的

Ruth is read at Pentecost (ingathering)
as God's grace “redeems” outsiders:

路得記是讀於五旬節(聚集)，就如神的
恩典“贖回了”外人：

a. Ruth the Moabitess is drawn to God as she
clings to Naomi whose **life** even in grief and
sorrow is a shining **witness** of ‘transcendent’
Faith and Grace

a. 當摩押人路得堅持跟隨拿俄米時，她被神
吸引，拿俄米的**生命**就算在愁苦及哀傷中
也帶著超越的**信心**及**恩典**的發光見證



How God connects us into His Purpose
神是何等的將我們連於祂的旨意

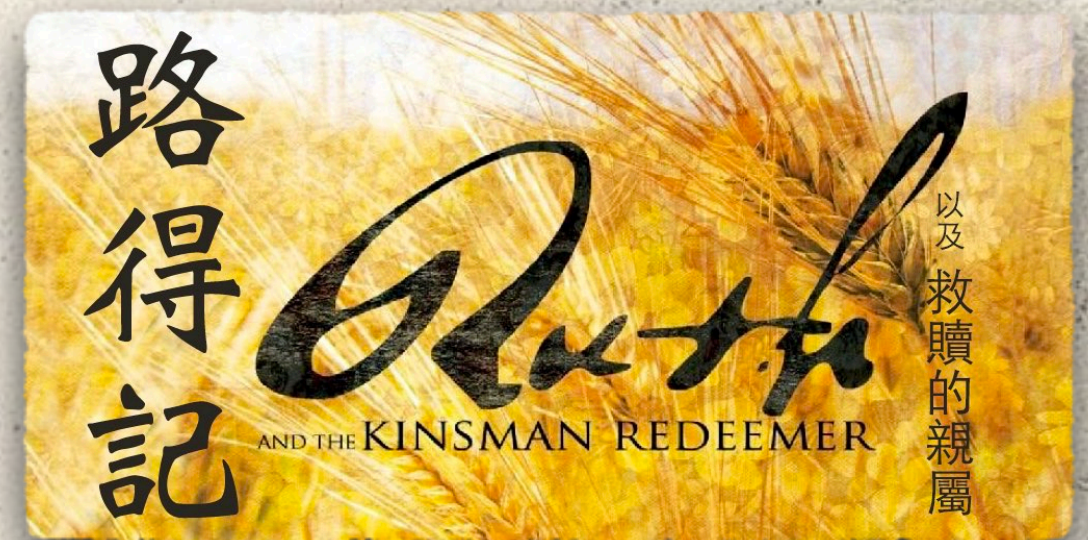
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- b. Ruth's humble devotion leads sovereignly to the fields of her Redeemer
- b. 路得卑微的奉獻引來了神掌權的安排，帶她到救贖她的人的田間
- c. Boaz the Redeemer lays his life down for Naomi bringing Ruth not only into **full inheritance by grace** but into serving God's eternal purpose as a link in the line of David
- c. 救贖者波阿斯為了拿俄米而擺上自己的生命，使路得不但得到了因著恩典而有的豐富產業，並且也進入了服事神永遠的旨意，成了連於大衛家譜的人



How God connects us into His Purpose
神是何等的將我們連於祂的旨意

Scroll 3: *Lamentations*: Mystery of God's Mercy revealed in a 5 Act Drama (Poems)

書卷三：哀歌：神憐憫的奧秘啟示於五段戲劇(詩)

Jews “lament” **Jerusalem's**
destruction uniting with God's Tears
every Tisha b'Av

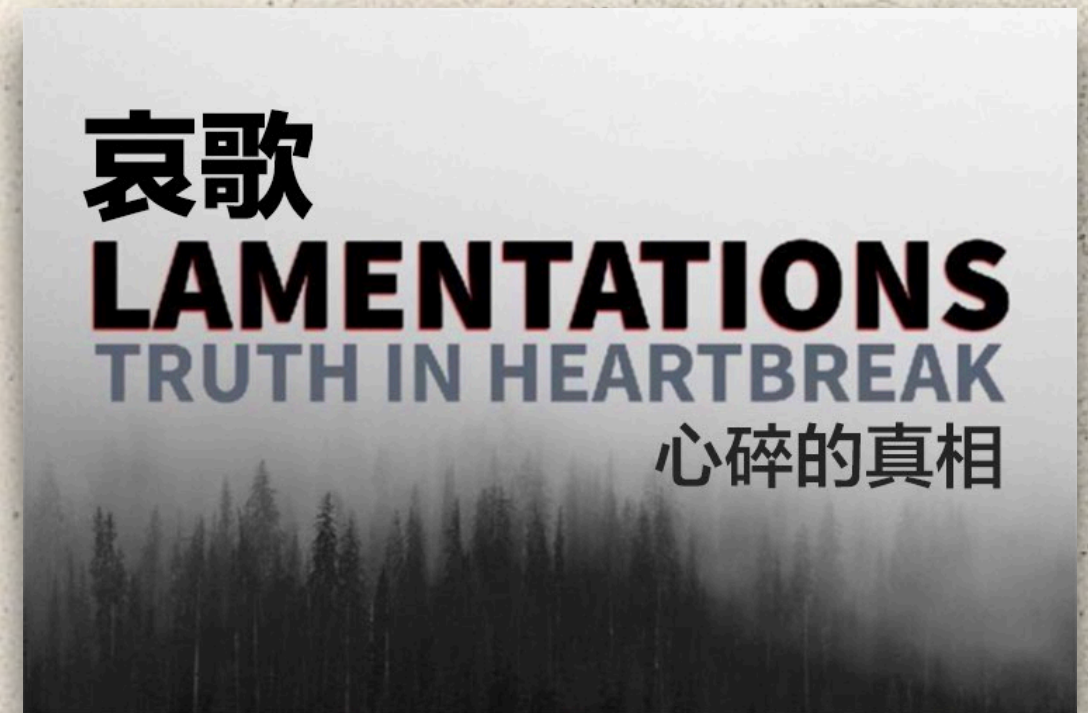
猶太人每次在聖殿被毀日為耶路撒冷
被毀而哀傷，連於神的眼淚

a. Act One: “How” could God do this to us- His own
children now widows?

a.第一幕：神“怎麼可能”對我們做這樣的事？
祂自己的孩子現在成了寡婦

b. Act Two: “How” could your Righteousness be so
devastating to all that you loved and cherished?

b.第二幕：“祢的公義”怎麼可能”對所有祢愛及
珍惜的人那麼具有毀滅性？



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c. Act Three: The Reveal: His Mercy triumphs by
starting all over again

c.第三幕：展現：藉著重新開始，祂的憐憫得勝

d. Act Four: Paradoxically our discipline is preparing
for a victory over the Enemy

d.第四幕：矛盾的是，對我們的管教是為了預備
勝過仇敵

e. Act Five: **Mystery: Brokenness** teaches us how to
pray with prayer; direct, bold prayers *that availeth much*

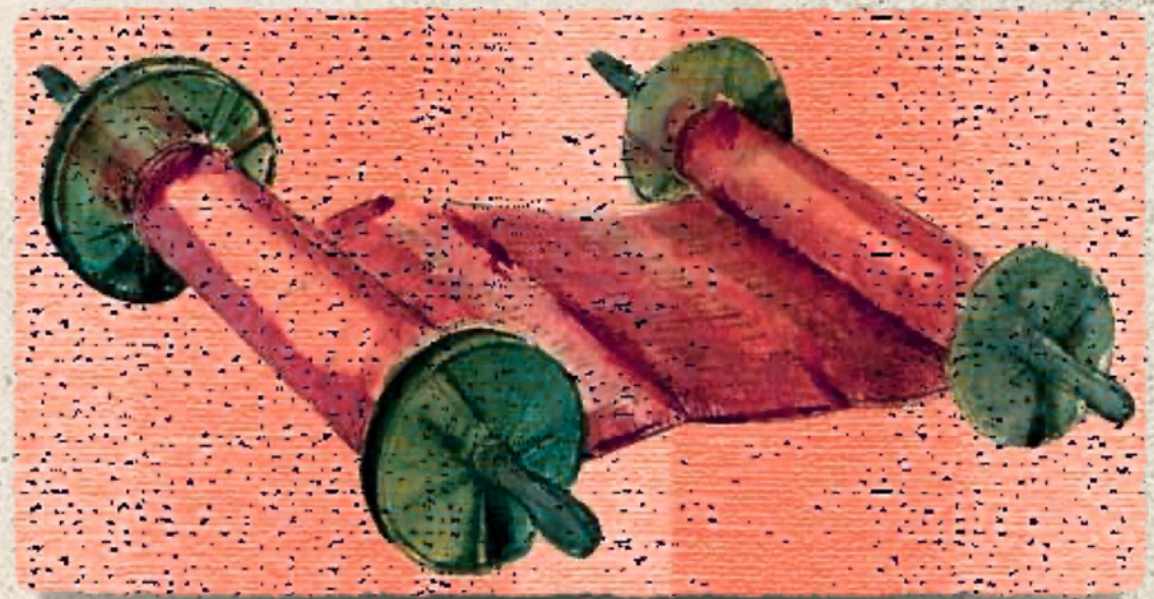
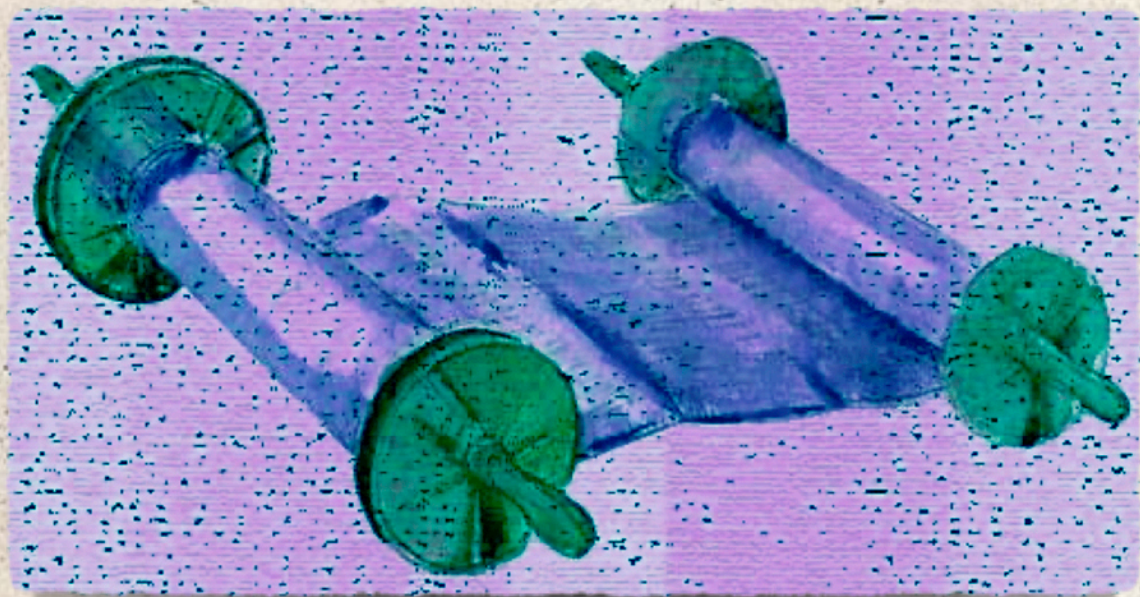
e.第五幕：奧秘：被破碎使我們學會如何以禱告
祈求；直接、放膽的禱告是有功效的

"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。

Tonight: Ecclesiastes and Esther

今晚：傳道書及以斯帖記



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

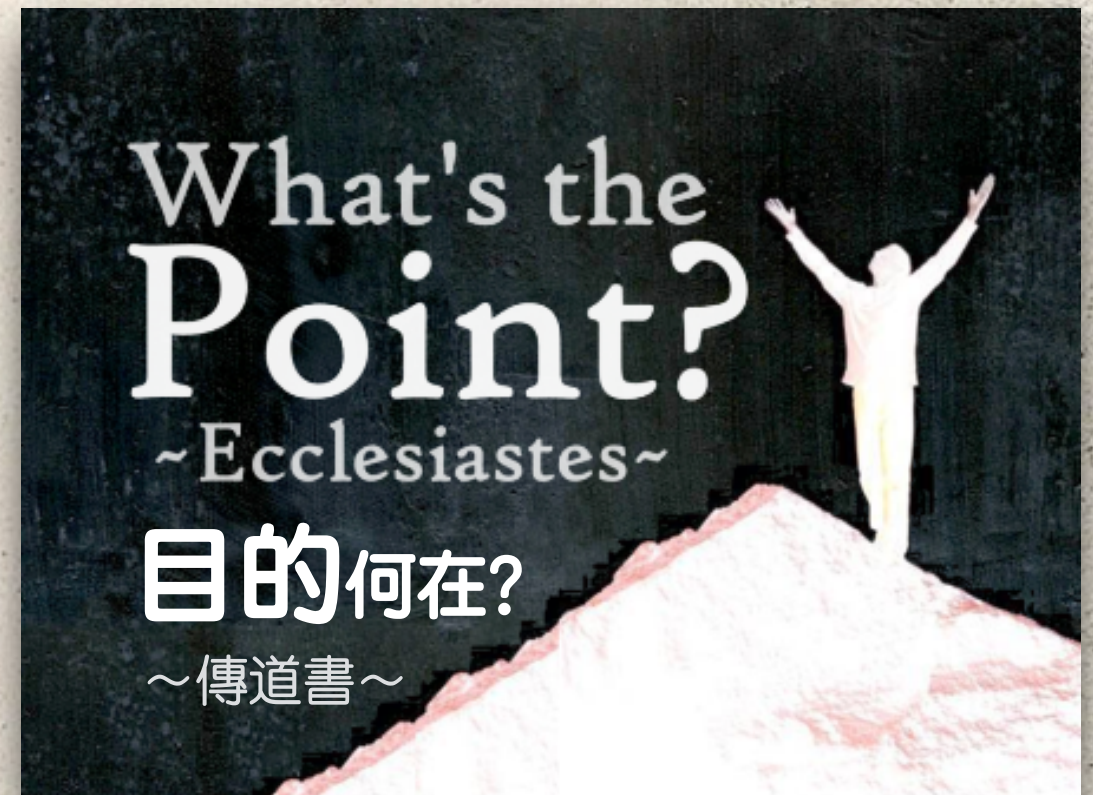
1. Author and circumstance:

1. 作者與環境

- a. Hebrew: קֹהֶלֶת, Kōhelet), lit. “gatherer” -
a pen name of Solomon
- a. 希伯來文直譯“收藏家/聚集者”－所羅門的筆名
- b. Hebrew scholars included this scroll of human
wisdom for all mankind to ponder
- b. 希伯來文的學者將這卷屬人的智慧書卷包括
在聖經中，讓全人類來思想

2. At the end of Solomon’s life he ‘gathers’
up his conclusion about life as Vanity (19
times)

2. 在所羅門生命的終點，他“收集”所有
有關人生的總結，就是虛空（提到19次）



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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)



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2. Human life: between two worlds

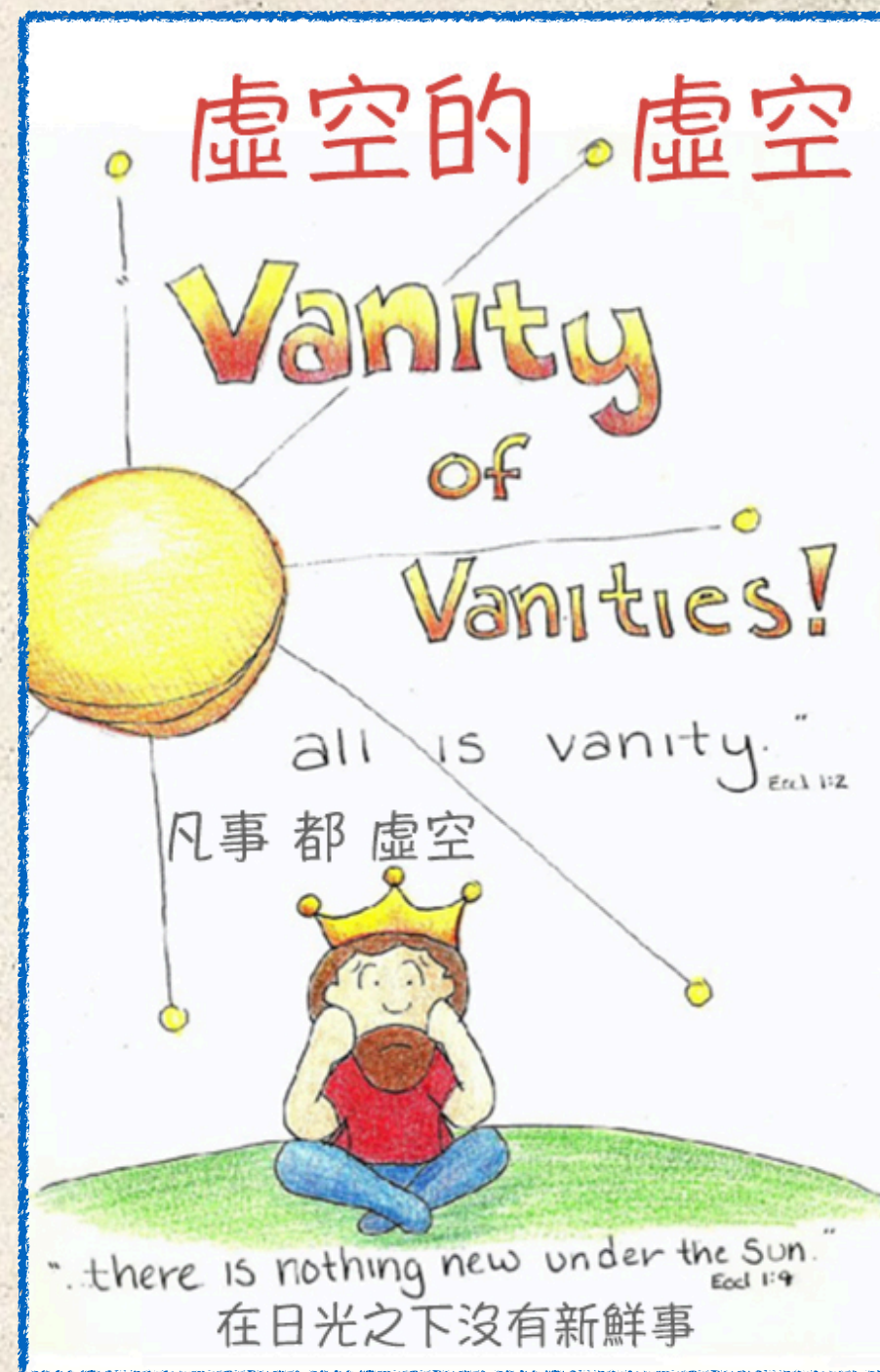
2. 人的生命：在兩個世界之間

a. Man is born "*under the sun*" and strives in vain to be happy, satisfied, fulfilled because the cosmos is in bondage to corruption and death

a. 人生於“日光之下”，卻白白的掙扎，想要得到喜樂、滿足、成就，這是因為整個宇宙都是在敗壞和死亡的綑綁之下

b. Man senses eternity within (3.11) and, if he yields to the "seasons" of life, finds all things are providentially made beautiful and appropriate in its time

b. 人感覺得到心裡的永恆(三章11節)，如果他能順服生命的“季節”，他就會發現，所有的都在神的供應當中，個按其時成為美好



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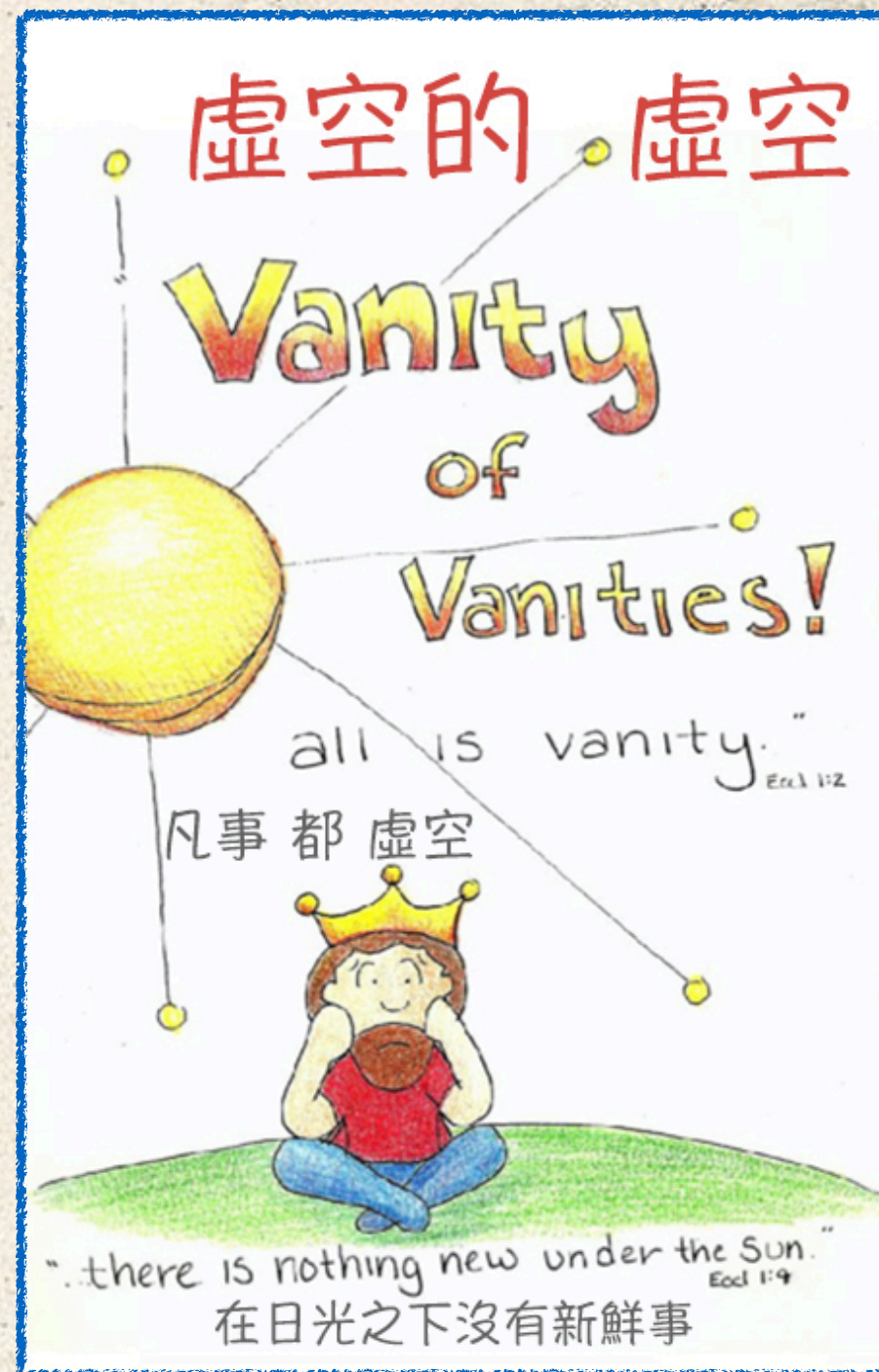
2. 人的生命：在兩個世界之間

c. But every soul of man for a season, like Solomon, foolishly strives after the “lies of this world” which are passing away

c. 但是每個人的靈魂，都會在某個時期，如所羅門一樣，愚蠢地努力追求“世界的謊言”，那些都是會逝去的

d. So it is true: life in Christ is redemptive and life under the Sun is tragic and vain

d. 因此事實是：在基督裡的生命是一個蒙救贖的生命，而在日光之下的生命是悲慘和虛空的



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來自於“日光之下”最有智慧的人- 對於人生的評估與智慧

3. Solomon prescribes an existential wisdom for Humanity to live even under the sun

3. 所羅門寫下了在日光之下人類生活的生存智慧

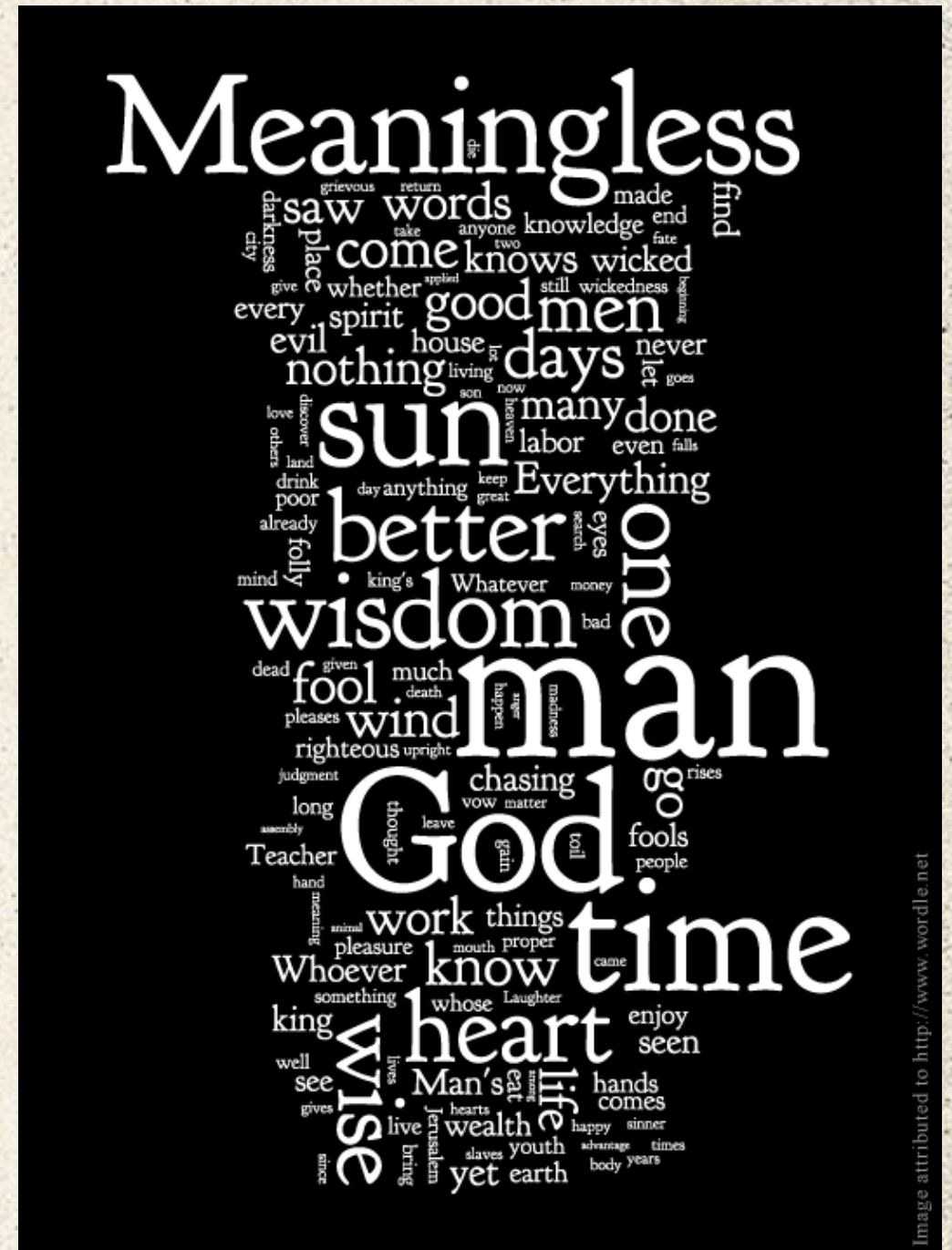
a. Part 1:

a. 第一部分:

Eccles 1.2-7.29 - “I’ve tried and learned, no matter where you start, you’ll come up empty”

傳 1:2-7:29-“我已經試過了，也學到了，無論你如何開始，
你最終的結局總是虛空”

- Strive for knowledge — 追求知識
- Strive for pleasure — 追求快樂
- Strive for possessions — 追求資產
- Strive to balance madness and folly — 追求智慧與愚蠢的平衡
- Strive for great achievements — 追求成就
- Strive in labor for work's sake — 為著工作而努力
- Strive for wisdom — 追求智慧
- Strive for riches — 追求富裕



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來自於“日光之下”最有智慧的人－對於人生的評估與智慧

**3. Solomon prescribes practical wisdom
to live *under the sun***

3. 所羅門寫了在日光之下生活的實際智慧秘方

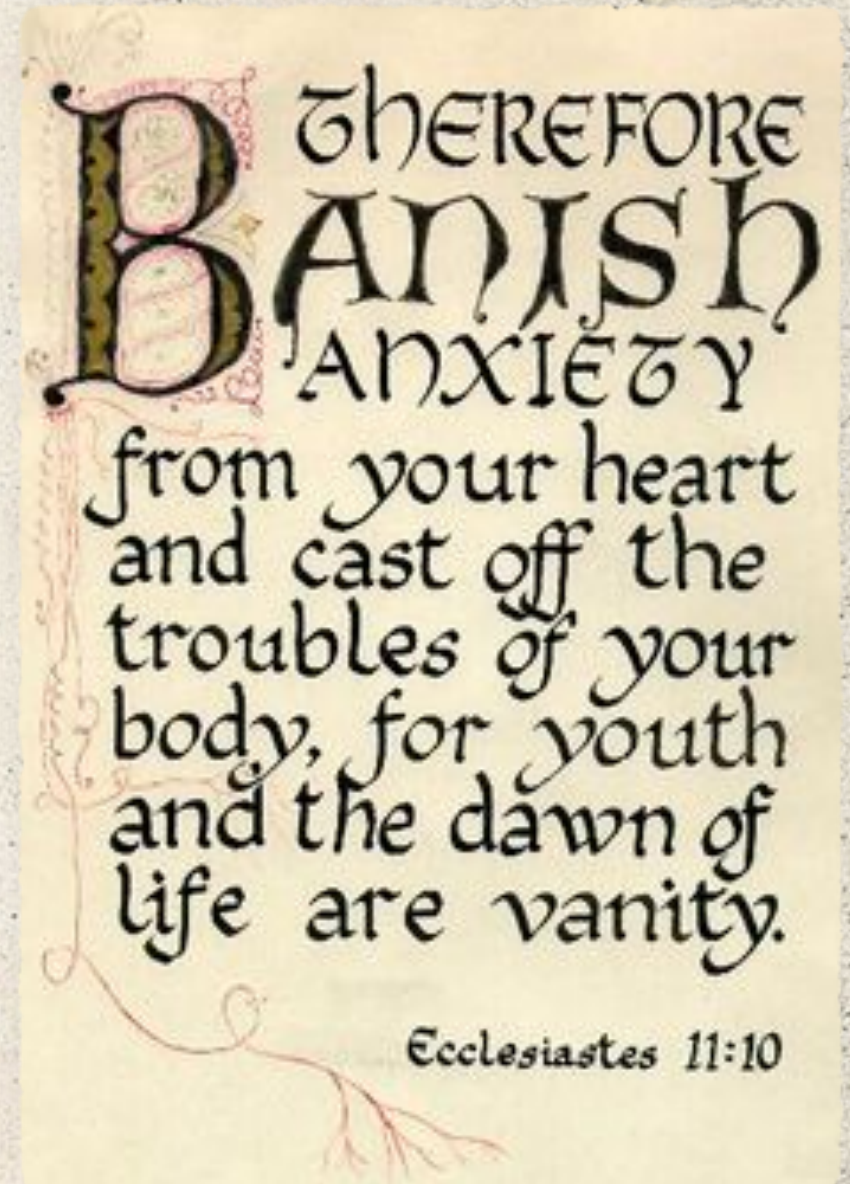
b. Part 2:

b. 第二部分:

*Eccles 8.1-11.8 - “There are ways to master vanity under the sun,
though disappointment awaits either way”*

傳道書8:1-11:8－“在日光之下有方法控制虛空，但是無論如何，
最終等到的還是失望”

- Do everything with modesty, respect for kings and respecting Providence
- 凡事都有節制，尊重君王和神的安排
- By wisdom see God as somehow part of the equation
- 藉著智慧看到神，是方程式中的一部分



所以你當從心中除掉愁煩，從肉體克去邪惡，
因為一生的開端、和幼年之時、都是虛空的。

傳道書11:10

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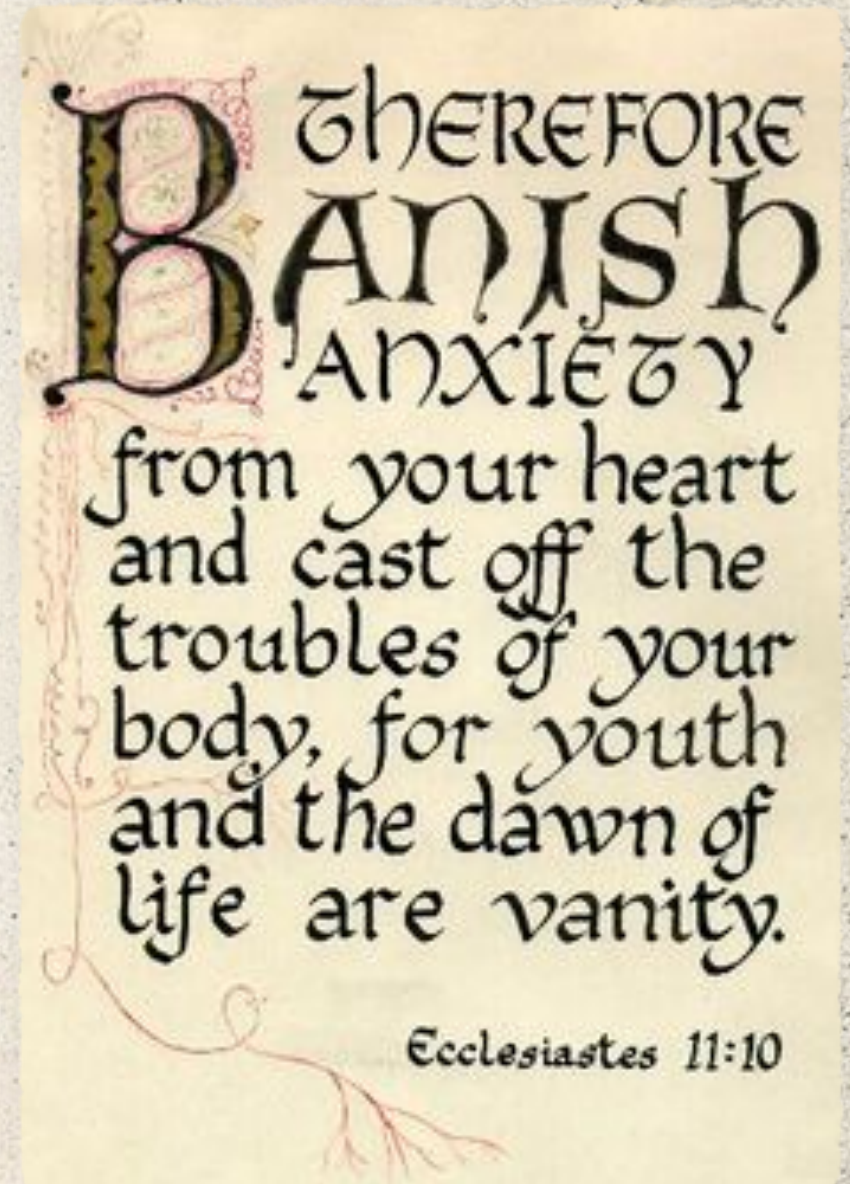
b. Part 2:

b. 第二部分:

Eccl. 9.1 ¶ For I have taken all this to my heart and explain it that righteous men, wise men, and their deeds are in the hand of God. Man does not know whether it will be love or hatred; anything awaits him.

傳道書9:1 “我將這一切事放在心上，詳細考究，就知道義人和智慧人，並他們的作為都在神手中；或是愛，或是恨，都在他們的前面，人不能知道。”

- Choose the better of the two necessities (wisdom or madness; labor or sloth, money or poverty)
- 選擇兩種必要裡的最好的（智慧或瘋狂；努力或懶惰；財富或貧窮）
- Choose justice over injustice - 選擇公義勝過不義
- Choose moderation over indulgence - 選擇節制勝過放縱
(studying, recreating, laboring and partying) （學習，娛樂，勞力與宴樂）
- Choose moderation in religion over fanaticism
- 選擇在宗教上的節制勝過極端主義
- Choose happiness and feasting over remorse - 選擇喜樂和宴席勝過哀痛



所以你當從心中除掉愁煩，從肉體克去邪惡，
因為一生的開端、和幼年之時、都是虛空的。

傳道書11:10

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

**4. *Eccles 12.1-14* Solomon's conclusion:
there is one Shepherd goading you
with wisdom from “above the sun”**

**4. 傳道書12:1-14 所羅門的總結:
在“日光之上”有一位牧者以智慧引領你**

a. *Eccles 12.1-4* The days of your youth and
strength are the best time to remember God

a. 傳12: 1-4 你年少的日子及有力量之時，是記得
神的最好時候

b. *Eccles 12.5-8* One day, when old and weak,
no one will care for you anyway

b. 傳12: 5-8 有一天當你年老體弱的時候，沒有人
會再留意你



智慧人的言語、好像刺棍・會中之師的言語、
又像釘穩的釘子・都是一個牧者所賜的 ° 傳道書12:11

**THE WORDS OF THE
WISE ARE AS GOADS,
AND AS NAILS
FASTENED BY THE
MASTERS OF
ASSEMBLIES, WHICH
ARE GIVEN FROM ONE
SHEPHERD.**

- Ecclesiastes 12:11

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**c. *Eccles 12.9-12* Let these words be goads for you
and not just ideals and theories**

**c. 傳12: 9-12 讓這些話語不只是理想和道理，
而是真的能刺到你**

d. Conclusion:

d. 總結

Eccles. 12.13-14 ¶ The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. For God will bring every act to judgment, everything which is hidden, whether it is good or evil.

傳12:13-14 這些事都已聽見了。總意就是敬畏 神、謹守他的誡命，
這是人所當盡的本分。因為人所作的事，連一切隱藏的事，
無論是善是惡，神都必審問。



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Scroll 4: *Ecclesiastes*: God's conclusion: Do you really think you can understand man's life "under the sun"

書卷4: 傳道書: 神的總結: 你真覺得你能明白人“在日光之下”的生命嗎?

1. The wisest man "under the sun" can only conclude it's all vanity

1. 在日光之下最有智慧的人也只能下定論說- 凡事都是虛空

a. There seems to be no hard and fast rules to life: there seems to be only chance, random luck, and serendipity

a. 生命好像沒有艱難或快速的法則: 看來只有機會、偶然的運氣及機緣巧合

b. Time moves through every season with either good or bad prevailing - go with it

b. 在每個季節的時間都有好或壞的時光- 隨著它去吧



Scroll 4: *Ecclesiastes*: God's conclusion: Do you really think you can understand man's life "under the sun"

書卷4: 傳道書: 神的總結: 你真覺得你能明白人“在日光之下”的生命嗎?

2. *Eccles 3.11* There is in fact a **mystery**: a sense of something eternal in our hearts “above the sun” but it remains beyond our grasp

2. 傳道書3:11 實際上有個奧秘: 在我們心中, 對於永恆有某種感覺是“在日光之上”的, 但它讓我們無法掌握

a. *Eccles 12.11* Follow the mysterious Shepherd who is goading to do good in spite of it all

a. 傳道書12:11 跟隨神秘的牧者, 他會用刺棍引導, 讓人無論如何都要行善

b. *Eccles 12.13-14* Conclusion in times of folly: Fear God, keep the commandments and know there will one day be a **final judgment** of everything beyond the sunset

b. 傳道書12:13-14 在愚昧的時候的結論: 敬畏神、遵守誡命, 並且知道有一天在日落之後, 每件事都會有個最終的審判



Scroll 5 書卷5: *Esther* 以斯帖記:

Providential Mercy even when God's people are dwelling in the wrong place

當神的子民停留在錯誤的環境時，神仍賜下祂主權的憐憫

1. Setting: Susa (Persian) capital at the height of King Xerxes' (Ahasuerus) empire extending from Egypt to India

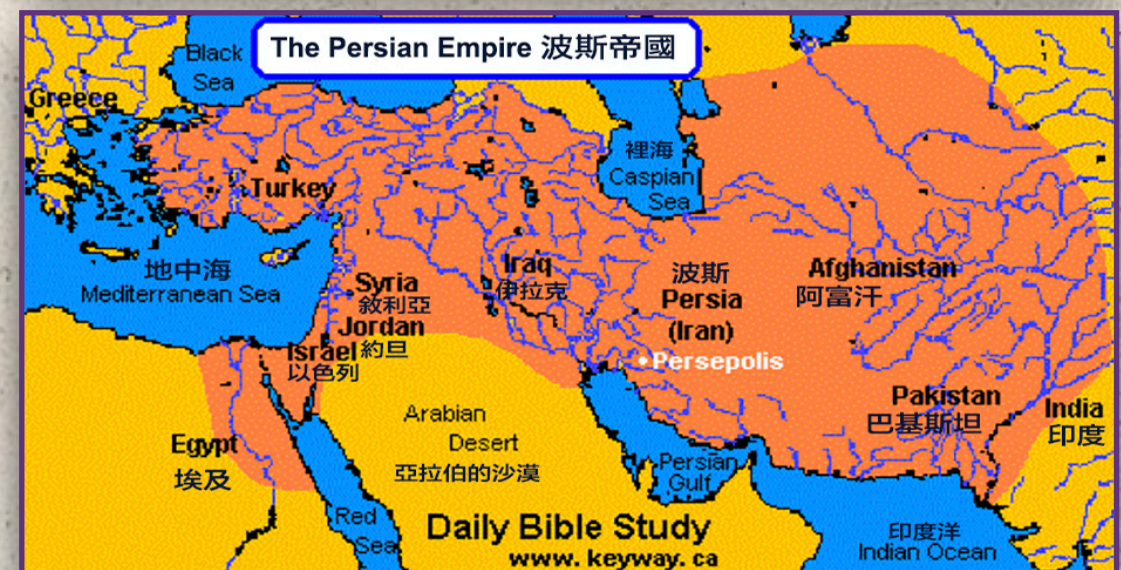
1.背景：波斯的首都書珊城，薛西斯（亞哈隨魯）王朝的頂峰，國土從埃及延申到印度

a. According to history, Xerxes called for a 180 day feast before commencing an attack on Greece in 480BC (Queen Vashti)

a. 基於歷史，亞哈隨魯王在進攻希臘之前，於公元前480年，他設了一個長達180天的宴席

b. Four yrs later it ended in defeat at Thermopylae and on the sea near Salamis

b. 四年後，這個戰役在溫泉關(Thermopylae)和撒萊米(Salamis) 附近的海域以失敗告終



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2. Legendary rise of Esther as queen of Persia came after Xerxes' defeat

2. 在亞哈隨魯戰敗之後，以斯帖傳奇般地
被升為波斯的皇后

3. Esther was born in the exiled Jewish community years after remnant returned (Cyrus' reign) when Jews had forgotten heritage or that *Heaven rules* (God not mentioned once in Esther - only had Jewish traditions)

3. 以斯帖生在被擄餘民回歸之後（古列年間）
仍在流亡的猶太居民中，這時猶太人忘記了
他們產業和天在掌權（在以斯帖記裡，一次
都沒有提到神，只有猶太人的傳統）



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2. Burden: God's worldly children became used to living in exile (the wrong place)

2. 負擔: 神屬世界的兒女習慣了活在被擄的情形裡(在錯誤的地方)

a. Cyrus' decree to "come out" from Babel and return to Zion was 50 yrs ago

a. 在那之前五十年，古列曾下詔“離開”巴比倫並回到錫安

b. Jews left behind gradually adapted to Babel's culture, business, and even invented synagogues for their religious convenience to carry on traditions

b. 留下的猶太人逐漸融入了巴比倫的文化、商業，甚至發明了會堂- 讓他們可以有宗教的便利可以延續他們的傳統



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c. *Esth 2.9* Esther was seen as one among beautiful worldly virgins and selected, dressed and prepared with Babel's cosmetics to be a potential queen marrying this Gentile King Xerxes

c. **以斯帖記 2:9** 以斯帖看起來像是個屬世界的美麗處女，她被揀選、打扮並賜與巴比倫的化妝品，使她有機會成為皇后，可以嫁給外邦的亞哈隨魯王

d. *Esth 2.10* Mordecai even instructed Esther to keep her Jewish identity secret in order to succeed

d. **以斯帖記 2:10:** 莫底改甚至指示以斯帖隱藏她猶太身份的秘密，為了讓她能夠成功



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3. Danger: Haman (a relative of Agag the Amalekite) hated Mordecai and tricked Xerxes into decreeing the genocide of all the Jews in the realm

3. 危險: 哈曼(亞瑪力人亞甲族的親戚) 恨惡末底改，他誘騙亞哈隨魯王要滅盡國內所有的猶太人

- a. Mordecai as a Jew refused to bow down to Haman (man) who began constructing a gallows to hang him
- a. 末底改身為猶太人拒絕向哈曼(人)跪拜，因此哈曼開始建一個絞架想要絞死他
- b. Genocide has always been a part of the world's agenda against God's Chosen throughout Jewish history
- b. 在猶太歷史中，世界的計畫總是要滅絕屬神的種族
- c. Even when saints aren't faithful they still face persecution and even extinction
- c. 就算當聖徒不忠心的時候，他們仍會面對逼迫，甚至被滅絕



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4. Human Drama: Will Esther see her position as Providential and bear testimony of her faith?

4. 戲劇人生: 以斯帖是否意識到她的權位是出於神，並要為她的信仰作見證?

a. Mordecai sees the purpose behind her being queen:

a. 末底改看到她成為皇后背後的目的:

Who knows whether you have not attained royalty for such a time as this?

焉知你得了王后的位分，不是為現今的機會麼?

Our Purpose IN CHRIST



...for such a time as this

我們在基督裡的目的...
就是為了這個時候

A Study in Esther

Esth. 4:13 ¶ Then Mordecai told them to reply to Esther, "Do not imagine that you in the king's palace can escape any more than all the Jews.

斯4:13 末底改託人回覆以斯帖說、你莫想在王宮裡強過一切猶大人、得免這禍。

Esth. 4:14 "For if you remain silent at this time, relief and deliverance will arise for the Jews from another place and you and your father's house will perish. And who knows whether you have not attained royalty for such a time as this?"

斯4:14 此時你若閉口不言、猶大人必從別處得解脫、蒙拯救、和你你父家、必致滅亡。焉知你得了王后的位分、不是為現今的機會麼。

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b. Esther rises to her destiny for the sake of her people *"If I perish, I perish"*

b. 以斯帖為著她的子民承受了她的使命-

“我若死就死吧”

i. Why are you in this position?

i. 你為什麼在現在的地位上?

ii. Are you willing to openly declare who you are?

ii. 你願意公開宣告你是誰嗎?

iii. Do you dare risk losing the position the world has placed you in for your people's sake?

iii. 為著你的子民，你敢失去這世界賦予你的地位嗎?

Our Purpose IN CHRIST



...for such a time as this

我們在基督裡的目的...

就是為了這個時候

A Study in Esther

Esth. 4:15 Then Esther told them to reply to Mordecai,
斯4:15 以斯帖就吩咐人回報末底改說、

Esth. 4:16 "Go, assemble all the Jews who are found in Susa, and fast for me; do not eat or drink for three days, night or day. I and my maidens also will fast in the same way. And thus I will go in to the king, which is not according to the law; and if I perish, I perish."

斯4:16 你當去招聚書珊城所有的猶大人、為我禁食三晝三夜、不喫不喝。我和我的宮女、也要這樣禁食。然後我違例進去見王。我若死就死罷。

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當神的子民停留在錯誤的環境時，神仍賜下祂主權的憐憫

5. Even when we cannot “see” God we can see His Providence in the “happenings” of life

5. 縱然我們不能“看見”神，但從生活“發生”的點滴，我們可以看見神掌權的安排

a. Circumstances of becoming queen

a. 被冠為皇后的環境

b. Haman's run-in with Mordecai

b. 哈曼與末底改的相遇

c. Xerxes' extending sceptre to Esther and her request for a feast with Haman

c. 薛西斯向以斯帖伸出權杖，並應允哈曼赴宴的要求



Through the troubles and trials in the lives of God's children,

雖然困境及患難在神子民的生活中

God's Hidden Hand is ALWAYS providentially

但神隱藏的手總會帶來供應

arranging deliverance - even when they're in the wrong place

甚至他們在錯誤的境地

-也會安排退路

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d. *Esth 6.2* Xerxes's sleeplessness night before the hanging and his request to hear the Kingdom decrees where Mordecai's heroism was noted

d. 斯6:2 行絞刑的前一晚，薛西斯(亞哈隨魯)的失眠與他剛要聽一段記有末底改英勇事蹟的王國發令

e. Xerxes coming in to find Haman pleading and grabbing Esther on her couch

e. 薛西斯(亞哈隨魯)進來時，正巧遇到哈曼在懇求並抓住在榻上的以斯帖



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f. Gallows of Haman's construction become his very judgment

f. 哈曼所建的絞架成為他最終的刑罰

g. *Esth 9.28 Feast of Purim* (lit. in Heb. lots, fates) celebrating the Providential survival of the Jewish people from every attack of the world

g. 斯9:28 普珥節 (按希伯來文簽, 命運) 慶祝猶太人因神的保守，一次次地從世界的攻擊中生還



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甚至他們在錯誤的境地

-也會安排退路

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

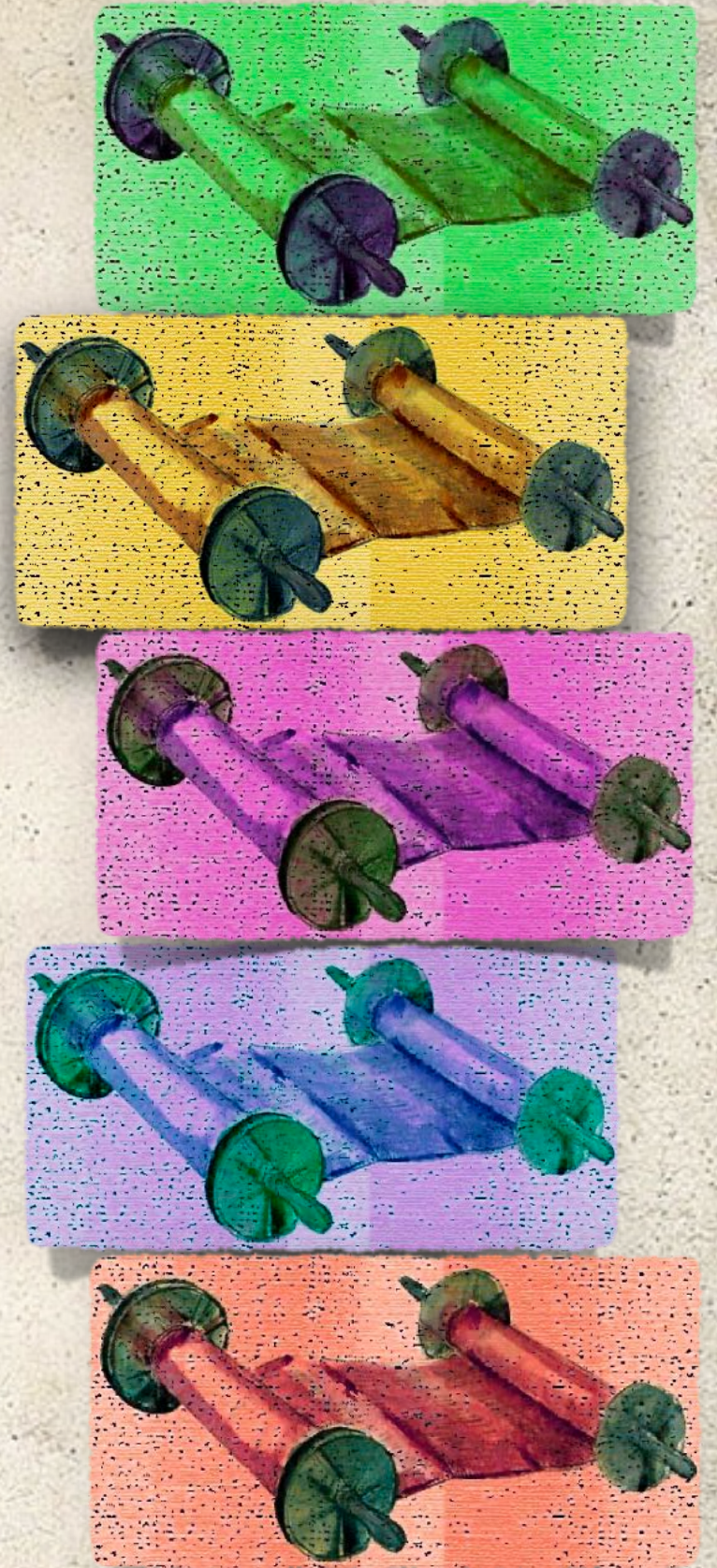
God redeems the human experience
神救贖人類的經歷

4. *Ecclesiastes*: while rejoicing in *booths* during a bountiful harvest, remember that life is still like a vain sojourn in the wilderness *under the sun* until Messiah comes

4. 傳道書：在豐富的收穫，歡樂的慶祝住棚節時，記得生命在日光之下仍舊像是在曠野裡徒勞的漂流，直等到彌賽亞來臨為止

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

5. 以斯帖記 當我們看見神掌權的安排(普珥節)否決了仇敵的計謀，甚至在嚴峻的情況下，祂也會恢復對我們的呼召及命運安排





Old Covenant

舊約

Next time 下次: Ketûbîm C
Wisdom Books 智慧書