



The Prophets 先知書:  
Hosea 何西阿書, Joel 約珥書,  
Amos 阿摩斯書,  
Obadiah 俄巴底亞書



# *Nebiim* 先知書: **The Twelve** 十二先知書

1. The **Prophets** are divided in Hebrew Bibles into **Former** and **Latter**

1. 希伯來文聖經的先知書，被分為前先知書及後先知書

- **Former** prophets were Joshua, Judges, Samuel, Kings

- 前先知書是：約書亞記、士師記、撒母耳記及列王記

- **Latter** prophets were Isaiah, Jeremiah, Ezekiel, and **The Twelve** (תרי עשר, Trei Asar)

- 後先知書是：以賽亞書、耶利米書、以西結書及十二卷書

2. **The Twelve** collected into **one book** what the English Bible calls the **Minor** Prophets - so called based solely upon the **size** of the books and not their **content**

2. 這十二卷書被組合成一卷書，英文稱之為小先知書 - 這個名稱是基於量的長短而不是它們的內容





# *Nebiim* 先知書: **The Twelve** 十二先知書

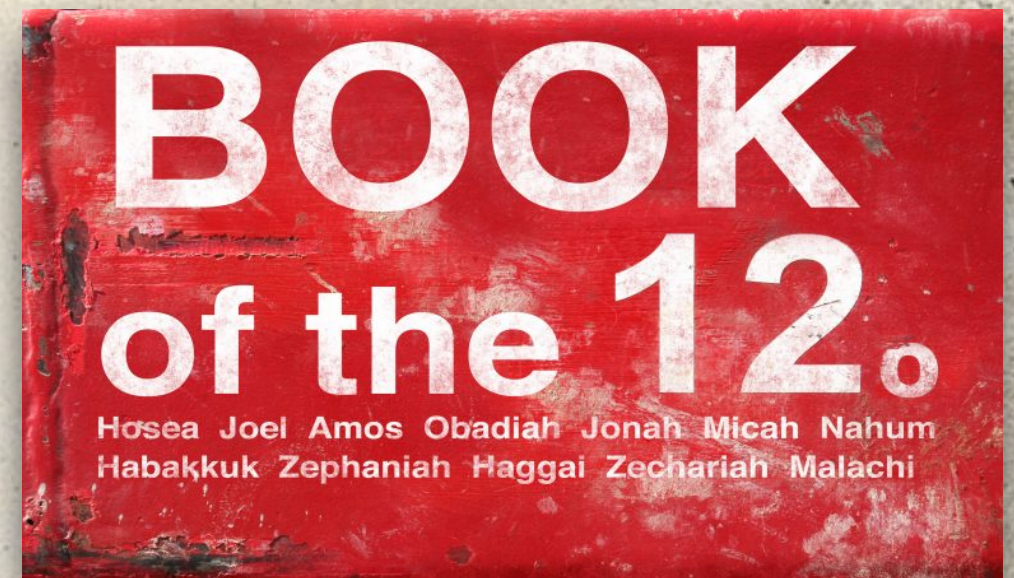
3. **Chronologically**, *Hosea* - *Nahum* prophesied before No. Israel's captivity, *Habakkuk* - *Zephaniah* during the Babylonian conquest of Judah, and *Haggai*, *Zechariah* and *Malachi* in the post-exilic period.

3. 按照時間順序，何西阿書-那鴻書是在以色列被擄之前預言的；哈巴谷書-西番雅書是發生在巴比倫進攻猶大時，而哈該書、撒迦利亞書及瑪拉基書是在被擄之後的預言

4. Their **messages** often **pre-date** the **Major Prophets** and are quoted by them

- *Isaiah* quotes from *Micah* and *Joel*; *Jeremiah* quotes *Obadiah*; *Ezekiel* quotes *Joel*

4. 這些信息通常是在大先知書之前寫的，而且其中的內容被引用：以賽亞書引用彌迦書及約珥書的話；耶利米書引用俄巴底亞書；以西結書引用約珥書





# *Nebiim* 先知書: **The Twelve** 十二先知書

**The Minor Prophets** have a very powerful uniting theme for God's People: **Worship AND Justice** must be bound inseparably together in a valid testimony of the saints

小先知書為了 神的子民而有著連結大能的主題：  
敬拜與公義在聖徒有效的見證中，是緊密不可分的

- This message was at the heart of Jesus' Kingdom gospel

- 這個信息是耶穌國度福音的核心主題

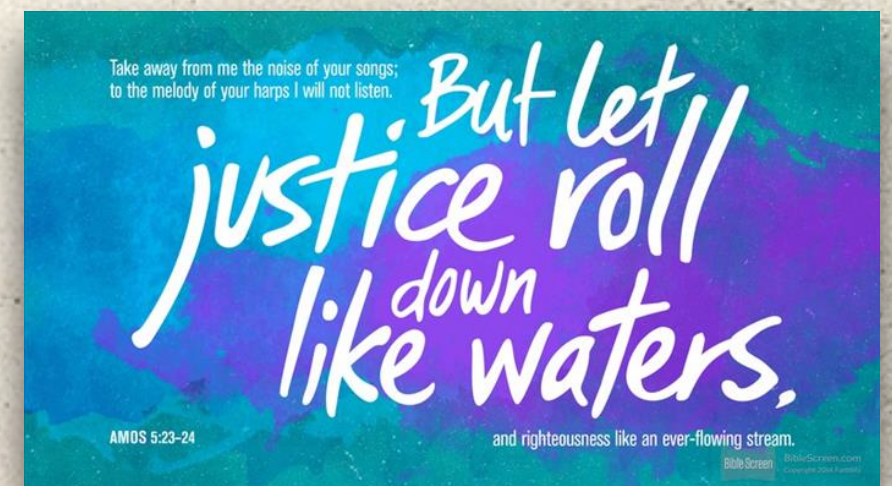
- **John 4.23** has this truth in the background of its meaning

- **約4:23** 在其含義的背景下有這個真理



謹守仁愛、公平

-何西阿書12:6-



惟願公平如大水滾滾，  
使公義如江河滔滔。

-阿摩斯書5:23-24-



# *Nebiim* 先知書: **The Twelve** 十二先知書

**The Twelve** therefore give us one of the vital **signs of declining spiritual reality**: when worship and ethics/justice separate. These Prophets and their **practical message** are therefore necessary to bring the full Testimony of the **Old Covenant** to its conclusion.

十二先知書因此給了我們實際屬靈衰退的一個明顯的徵兆：

就是敬拜及倫理/公義分開了，因此，先知們及他們實際的信息就成了帶來舊約總結的必須話語。

What does the Lord require of you?  
to do justice,  
and to love mercy,  
and to walk humbly  
with your God.

Micah 6:8

他向你所要的是甚麼呢？  
只要你行公義、好憐憫、  
存謙卑的心，與你的神同行。

—彌迦書6:8—



**Tonight we will take a “heaven’s eye”  
overview of the first four prophets:**  
**今晚，我們要以“屬天的角度”來看這四位先知**





# Hosea 何西阿書 הוֹשֵׁעַ Hoshea

lit. “Salvation” “救恩”

1. “Hoshea” in Hebrew, means “salvation” or “deliverance.” (same root name for Joshua and Yeshua).

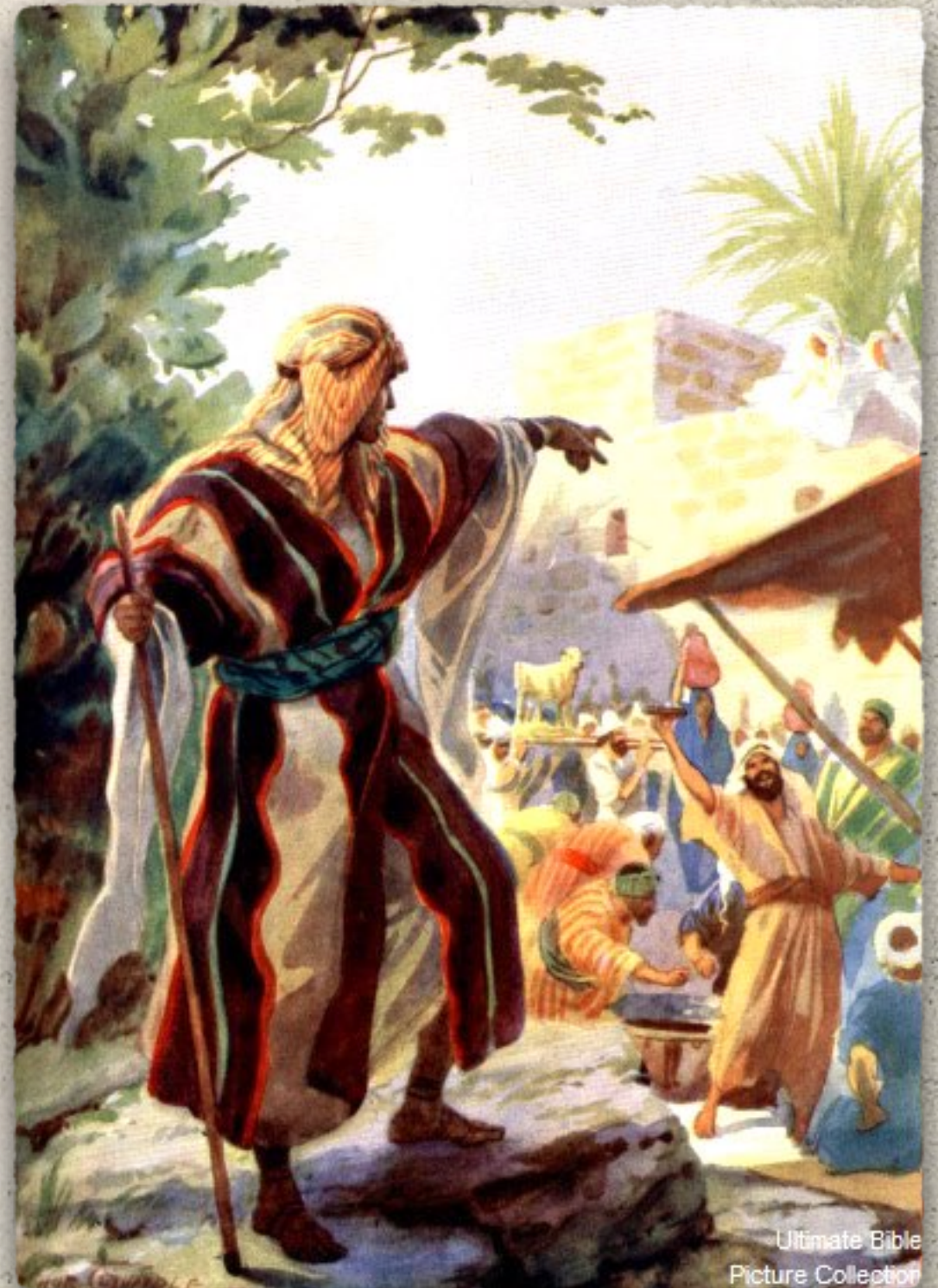
1. “何西阿”的希伯來文意思是“救恩”或“釋放”（字根和約書亞及耶穌一樣）

2. He lived and prophesied in (No.) Israel during the prosperous and idolatrous times of King Jeroboam II (786-746BC) and Judah’s kings Uzziah, Jotham, Ahaz and Hezekiah.

2. 在耶羅波安二世統治的富足拜偶像時期，也是南國猶大的烏西亞、約坦、亞哈斯及希西家當政時，他住在以色列北國，並在那裡說預言

3. His prophecy was the last message from God to (No.) Israel before being taken into captivity by Assyria

3. 他的預言是以色列被擄到亞述以前，神給以色列北國的最後信息





# Hosea 何西阿書 הוֹשֵׁעַ Hoshea

lit. “Salvation” “救恩”

4. Hosea was the first prophet whose personal life was used as a **metaphor** to express God’s heart

4. 何西阿是第一個私生活被用來隱喻 神內心感覺的先知

5. **Marry a harlot- and love her!**

Hos. 1:2-3 ¶ When the LORD first spoke through Hosea, the LORD said to Hosea, “Go, take to yourself a wife of harlotry and have children of harlotry; for the land commits flagrant harlotry, forsaking the LORD.” So he went and took Gomer.

5. 跟一個淫婦結婚- 並且愛她

何1:2-3 耶和華初次與何西阿說話，對他說：“你去娶淫婦為妻，也收那從淫亂所生的兒女，因為這地大行淫亂，離棄耶和華。於是何西阿去娶了滴拉音的女兒歌篋。



Hosea 2.19 Hosea is the first prophet used to reveal God’s marriage to His people

何西阿2:19 何西阿是第一個啟示 神與祂子民之間婚姻關係的先知



# Hosea 何西阿書 הוֹשֵׁעַ Hoshea

## lit. “Salvation” “救恩”

6. 3 children born: Jəzrəʔl (he will scatter), Lo-Ruhamah (no mercy), Lo-ami (not my people)

6. 他們生了三個小孩：耶斯列（祂會分散）、羅路哈瑪（不蒙憐憫）、羅阿米（非我民）

7. After the kids were born and she went back and became a whore/slave again, God told Hosea to **find** her, **buy** her back, and **keep** her until the day her children's names would be reversed under **One king ruling over all Israel (1.11)**

7. 當這些孩子出生後，她又回去當淫婦/奴隸，神吩咐何西阿去找她，將她買回，保留她，直等到在一個統治以色列全地的首領之下(1:11)，她孩子們的名字變成相反的意思



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# Overview of Hosea 何西阿書縱覽

	Personal 個人的 The Agony of an Unfaithful Mate 配偶不貞的痛苦		National 國家的 The Tragedy of an Unfaithful People 百姓不忠的悲劇		
	<ul style="list-style-type: none"> <li>* Marriage 婚姻</li> <li>* Children 兒女</li> <li>* Separation 分離</li> <li>* Reunion 重聚</li> </ul>		<ul style="list-style-type: none"> <li>* Series of Sermons declaring the sin of the people and the character of God 一系列宣講人民罪孽和上帝品格的講道</li> <li>* Model of the message as Hosea remains true to his wife in spite of her infidelity 儘管妻子不忠，但何西阿仍然忠於她，這也是他傳達信息的榜樣</li> </ul>		
	Chapters 1-3 章		Chapters 4-14 章		
	Adulterous wife yet faithful husband 不貞的妻子卻有忠心的丈夫		Adulterous nation yet faithful God 不忠心的國民卻有忠心的神		
	(1:2) God: "Go, take to yourself a wife of harlotry and have children of harlotry." 你去娶淫婦為妻、也收那從淫亂所生的兒女	(3:1) God: "Go again, love a woman who is loved by her husband, yet an adulteress." 你再去愛一個淫婦，就是他情人所愛的	Nation is guilty. 國家有罪 God is holy. 神是聖潔的	Nation needs judgement. 國家須被審判 God is just. 神是公義的	Nation has hope. 國家有盼望 God is love. 神是愛
Theme 主題	God's faithful love towards His unfaithful people 神對祂不忠心的子民仍有忠心的愛				
Key Verses 關鍵經節	2:19-20; 3:1; 11:1-2				
Christ in Hosea 何西阿書裡的基督	Christ being "called out" from hiding in Egypt as a child is pictured in Hosea's record of Israel's exodus from Egypt (11:1; see also Matthew 2:15). In Hosea's redemption of Gomer from the slave market, Christ is pictured as the loving, faithful Redeemer of sinful humanity. 何西阿書裡記載以色列人出埃及，是基督在孩提時代被呼召出埃及的預表（11:1，見太2:15）何西阿將歌篋從被奴役的環境贖出，就如同基督是為了罪人的忠心又有愛心的救贖主				



# Hosea - Idolatrous Worship

## 何西阿書- 對偶像的敬拜

8. Hosea's burden: whoredom, primarily related to her worshipping idols, leads to immorality/injustice

8. 何西阿的負擔：妓女- 主要跟她拜偶像所導致的道德敗壞/不公義有關

- Jeroboam II's kingdom centered in Samaria and JHVH worship was held at the altars of **two golden bulls** set then in the north in Dan and in the south at Bethel, one of the ancient Israeli worship sites

- 耶羅波安二世的王國中心在撒瑪利亞，他們敬拜耶和華的祭壇位於但以北及伯特利以南的二座金牛犢那邊，是最古老的以色列敬拜地點之一

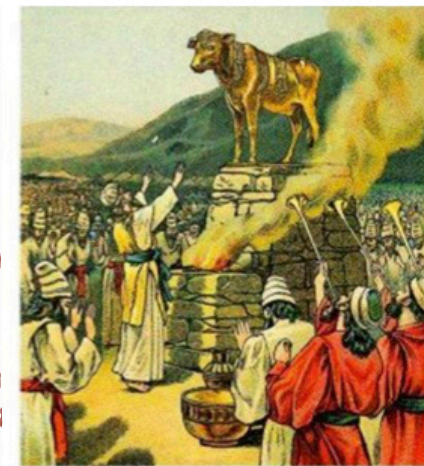
- **Non-levitical** priests were set up with counterfeit worship mimicking the worship in Jerusalem

- 不屬於利未支派的祭司被安排進行類似的敬拜，模仿在耶路撒冷的敬拜



### THE IDOLS WE WORSHIP

### 我們所拜的偶像



Canaan  
ca 1300 BCE  
迦南



Wall Street  
ca 2000 CE  
華爾街



# Hosea - Idolatrous Worship

## 何西阿書- 對偶像的敬拜

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- Baal was worshiped since Ahab and was seen as the reason for their agricultural prosperity
- 自從亞哈以來，他們為了得到農作物的豐收，就開始拜巴力
- Depending upon alliances with Assyria and Egypt was also seen by God as Israel's whoredom
- 他們倚靠與亞述及埃及的聯合，這在 神的眼中也就是以色列犯了淫亂





# Hosea - Idolatrous Worship

## 何西阿書- 對偶像的敬拜

9. Hos 4.2 The break with JHVH's **worship** and **covenant morality** corrupted the people's morals until lying, cheating, murder, violence, drinking, and debauchery was commonplace (Baals were immoral gods).

9. 何4:2 不遵守對耶和華的敬拜及盟約的道德導致百姓的道德敗壞，直等到謊言、欺騙、謀殺、暴力、醉酒及放蕩普遍（巴力是個敗壞道德的偶像）

10. God declared His judgment

10. 神宣佈了祂的審判

Hos. 3:4 For the sons of Israel will remain for many days without king or prince, without sacrifice or sacred pillar and without ephod or household idols.

何3:4 以色列人也必多日獨居、無君王、無首領、無祭祀、無柱像、無以弗得、無家中的神像。





# Hosea - Main message

## 何西阿書- 主要信息

### 11. God's unconditional love for His people

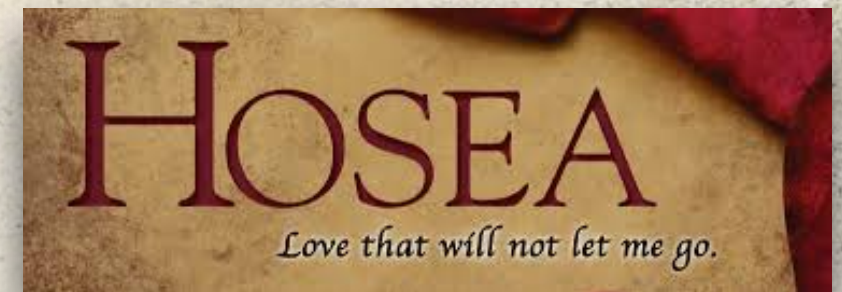
- Though Ephraim [Israel] is identified as a harlot/whore 16 times, God's love for her is unconditional and everlasting

### 11. 神對祂子民無條件的愛-

- 雖然以法蓮[以色列]被視為淫婦/妓女，但有16次，神表達對她無條件的愛

- Hos. 11:8-9 ¶ How can I give you up, O Ephraim? How can I surrender you, O Israel? ...My heart is turned over within Me, All My compassions are kindled. I will not execute My fierce anger; I will not destroy Ephraim again. For I am God and not man, the Holy One in your midst, And I will not come in wrath.

何11:8-9 以法蓮哪！我怎能捨棄你？以色列阿！我怎能棄絕你？我怎能使你如押瑪？怎能使你如洗扁？我回心轉意，我的憐愛大大發動。我必不發猛烈的怒氣，也不再毀滅以法蓮，因我是神，並非世人，是你們中間的聖者，我必不在怒中臨到你們。



何西阿書- 那不能放過我的愛



我必聘你永遠歸我為妻

-何西阿書2:19-



# Hosea - Main message

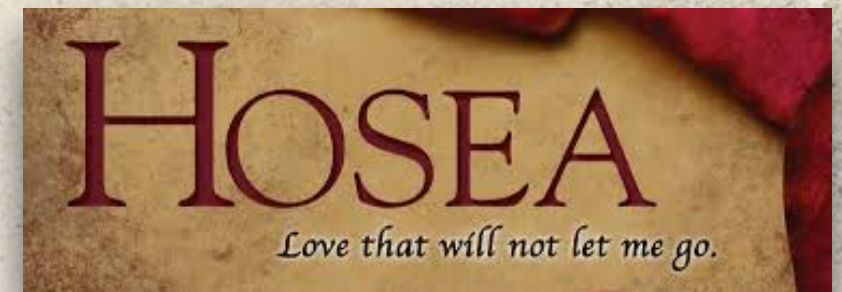
## 何西阿書- 主要信息

12. Only a man who went through Hosea's pain in love can **prophecy** the **depths of Grace and Mercy in God's heart**

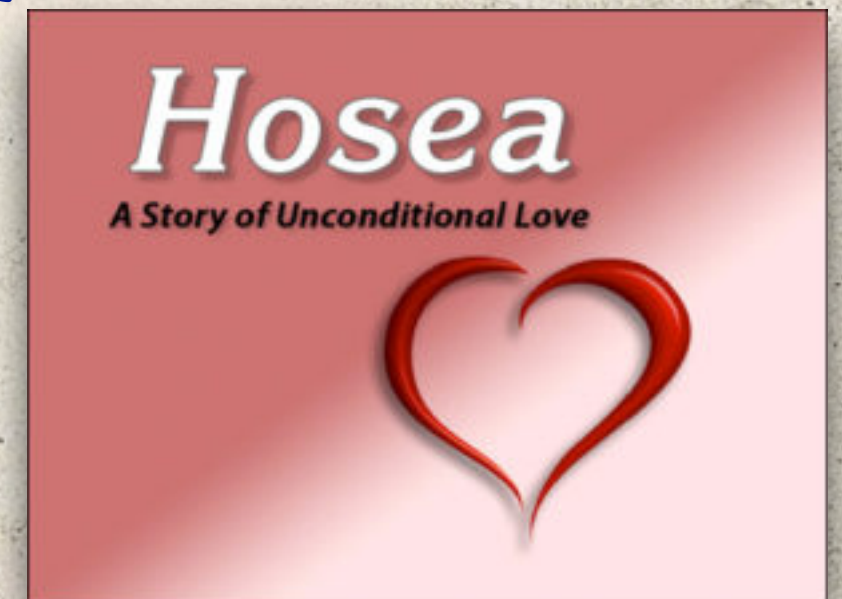
12. 只有當人經歷了像何西阿那樣在愛裡的痛苦之後，才能預言出 神內心恩典及憐憫的深度

13. Hos 14 - the last chapter reveals God's Heart to restore and return to Israel after she learns her lesson

13. 何14章- 最後一章啟示了，當以色列學到了她該學的功課之後，神要恢復及讓她歸回的心意



何西阿書- 那不能放過我的愛





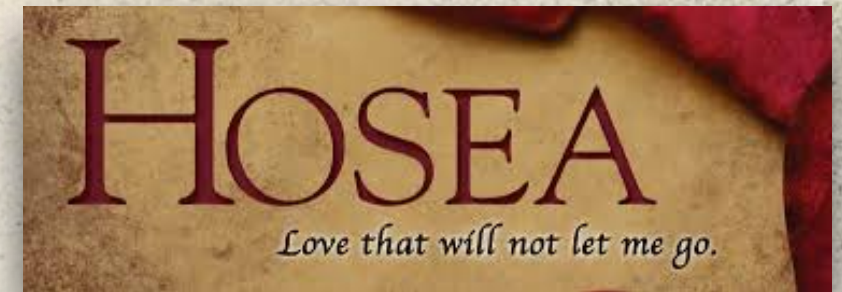
# Hosea - Main message

## 何西阿書- 主要信息

14. Hosea used in NT:

14. 在新約裡引用何西阿書的部份:

- Rom 9.24-25 uses 2.23 & 1.10 to prove gentiles are loved as well as Jews
  - 羅馬書9:24-25 引用了何西亞書2:23 & 1:10來證明神愛外邦人是跟愛以色列人一樣的
- 2Cor, 6.17-18 uses 1.10 to encourage us to depart from sin that we might be blessed as his children
  - 林後6:17-18引用了何西亞書1:10來鼓勵我們脫離罪，這樣我們才能成為祂蒙祝福的兒女
- 1Pet 2.10 uses 1.10, 2.23 to exalt God's chosen grace in making unworthy ones royal priests
  - 彼前2:10引用了何西亞書1:10 & 2:23來高舉神揀選的恩典，讓不配的人能成為君尊的祭司



何西阿書- 那不能放過我的愛



我必聘你永遠歸我為妻

-何西阿書2:19-



# Hosea : Noteworthy verses

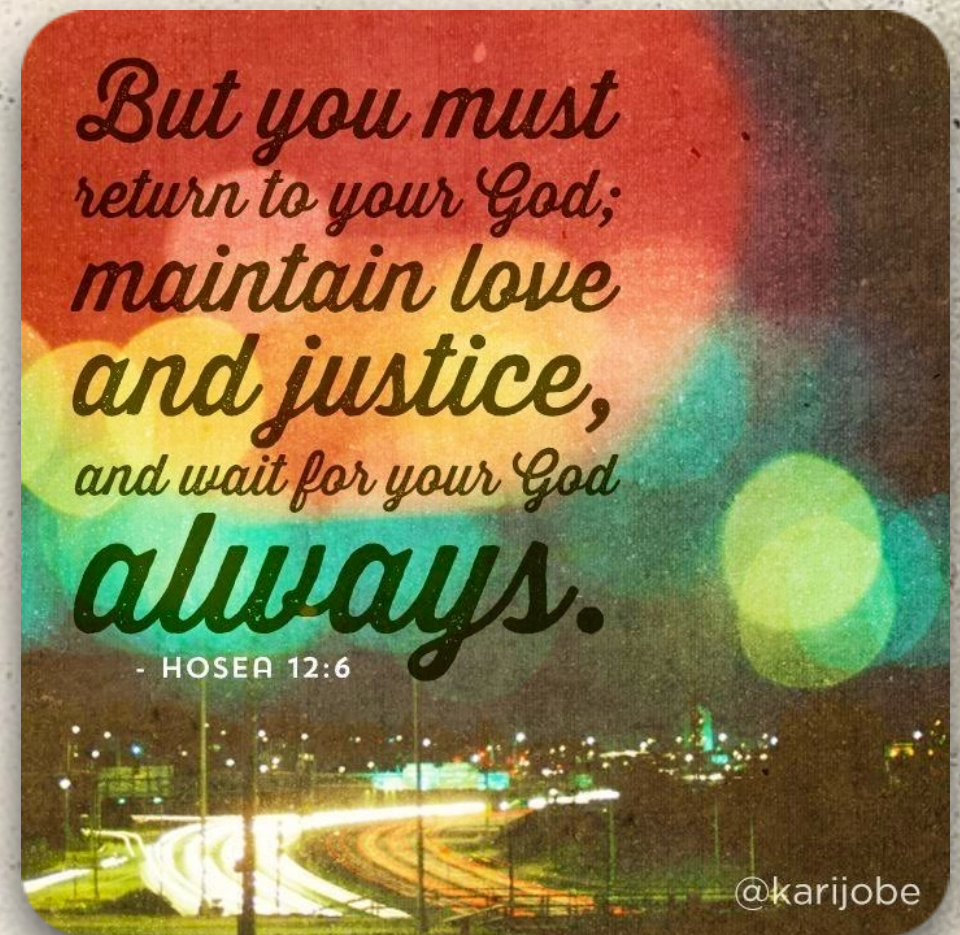
## 何西阿書：值得注意的經文

1. Hos. 2:19-20 "I will betroth you to Me forever; Yes, I will betroth you to Me in righteousness and in justice, in lovingkindness and in compassion, and I will betroth you to Me in faithfulness. Then you will know the LORD.

1.何2:19-20 我必聘你永遠歸我為妻，以仁義、公平、慈愛、憐憫聘你歸我，也以誠實聘你歸我，你就必認識我耶和華。

2. Hos. 4:6 My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children.

2.何4:6 我的民因無知識而滅亡。· 你棄掉知識，我也必棄掉你，使你不再給我作祭司。你既忘了你 神的律法，我也必忘記你的兒女。



所以你當歸向你的 神；  
謹守仁愛、公平，  
常常等候你的 神。  
-何西阿書12:6-



# Hosea : Noteworthy verses

## 何西阿書：值得注意的經文

3. Hos. 6:3 "So let us know, let us press on to know the LORD. His going forth is as certain as the dawn; And He will come to us like the rain, Like the spring rain watering the earth."

3. 何6:3 我們務要認識耶和華，竭力追求認識他。他出現確如晨光，他必臨到我們像甘雨，像滋潤田地的春雨。

4. Hos. 6:6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

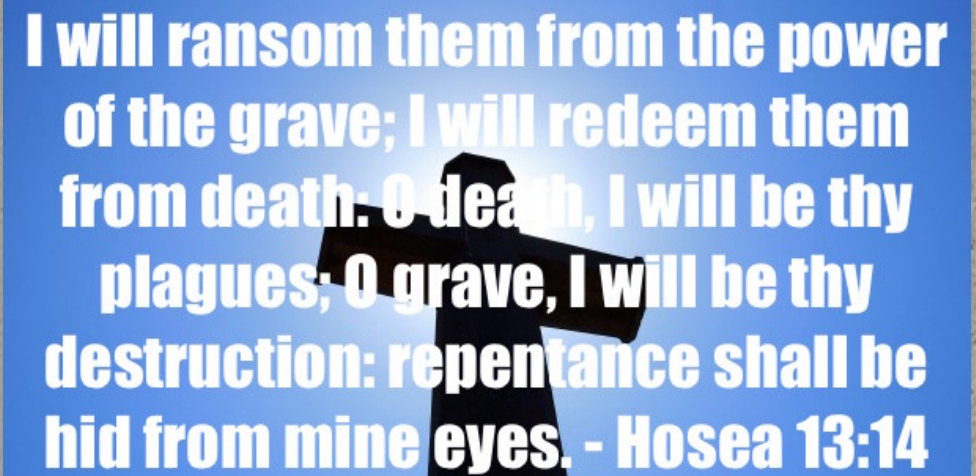
4. 何6:6 我喜愛良善，〔或作憐恤〕不喜愛祭祀，喜愛認識神，勝於燔祭。

5. Hos. 11:1 ¶ When Israel was a youth I loved him, and out of Egypt I called My son.

5. 何11:1 以色列年幼的時候我愛他，就從埃及召出我的兒子來。

6. Hos. 14:4 ¶ I will heal their apostasy, I will love them freely, For My anger has turned away from them.

6. 何14:4 我必醫治他們背道的病，甘心愛他們，因為我的怒氣向他們轉消。



I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. - Hosea 13:14

我必救贖他們脫離陰間，  
救贖他們脫離死亡。  
死亡阿！你的災害在哪裡呢？  
陰間哪！你的毀滅在哪裡呢？  
在我眼前絕無後悔之事。  
-何西阿書13:14-



# Amos 阿摩斯書 דִּמְיָ אַוְמוֹס lit. “burdensome” “帶著負擔的”

Amos 7.14-15 Then answered Amos, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore figs: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.

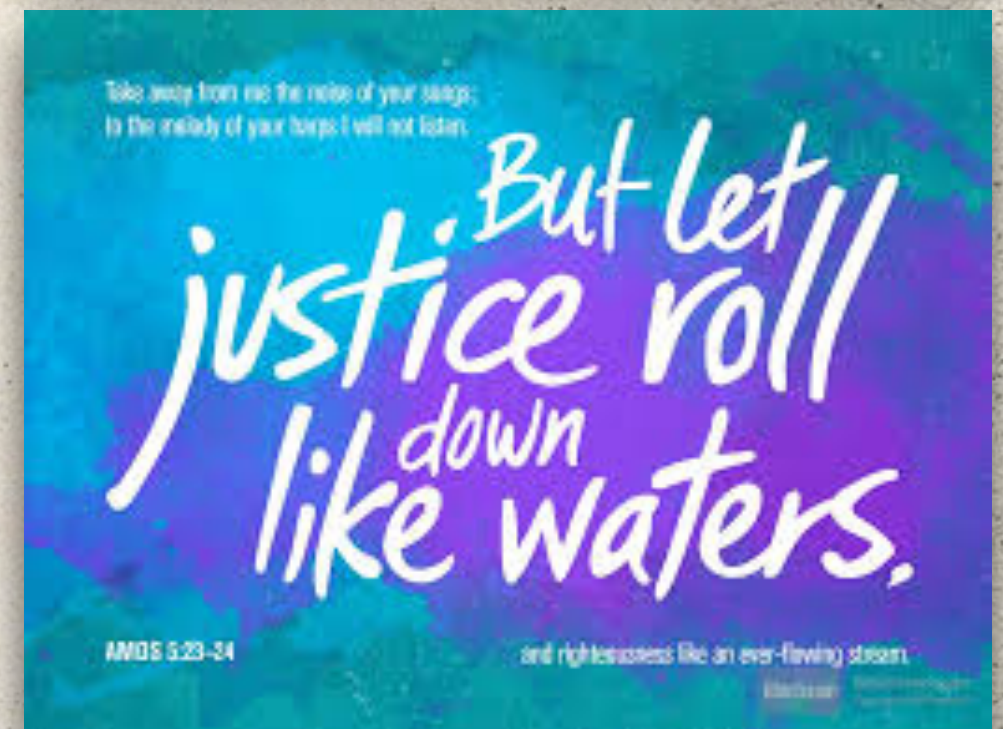
阿摩斯書7:14-15 阿摩司對亞瑪謝說：‘我原不是先知，也不是先知的門徒〔原文作兒子〕我是牧人，又是修理桑樹的，耶和華選召我，使我不跟從羊群，對我說：“‘你去向我民以色列說預言。’”

1. Amos in Hebrew means “burden”: he bore the burden of the Lord

1. 阿摩斯的希伯來文意思是“負擔”- 他擔負神的負擔

2. Some older Hebrew texts place Amos next among the Twelve because of message and chronology

2. 有些古老的希伯來文文本將阿摩斯書列為十二先知書中的第二本，是因為他的信息及年代





# Amos 阿摩斯書 דִּמְיִ אַוְמוֹס lit. “burdensome” “帶著負擔的”

3. He lived in Tekoa in the southern Judaeen wilderness as a shepherd and grower of fruit trees

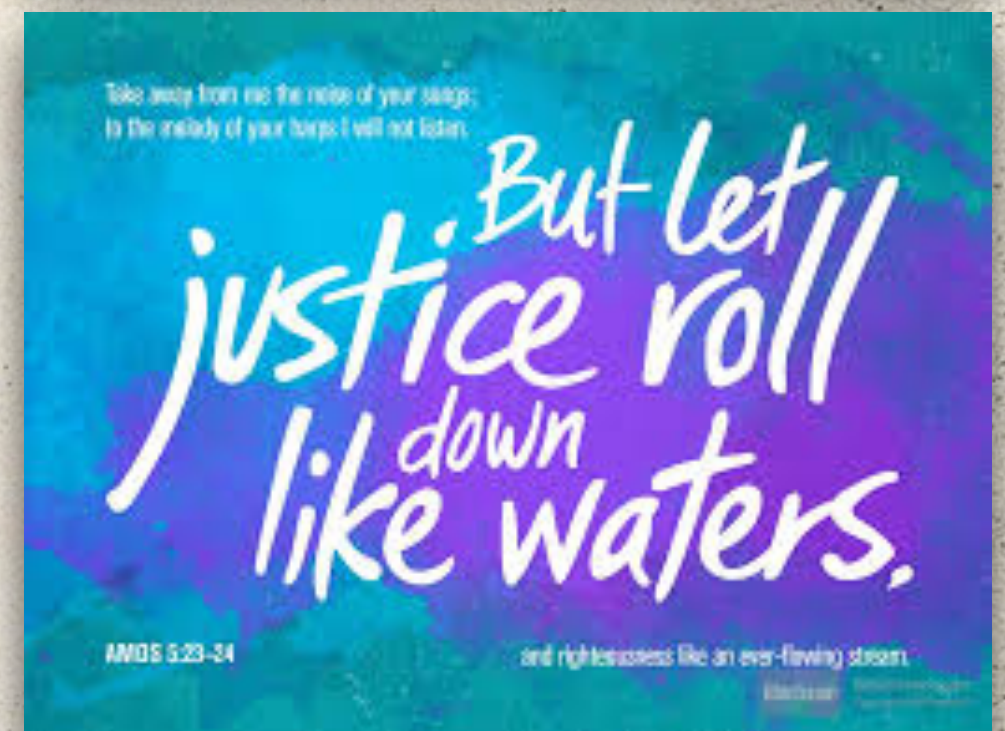
3. 他住在猶大曠野南邊的提哥亞，以牧羊以及種果樹為業

4. His simple, modest, righteous life gave him a peculiar forcefulness and rural freshness

4. 他簡單、謙卑、公義的生活給了他一種獨特的力量及農村的新鮮氣息

5. His message was given to [No.] Israel about the same time that Hosea was prophesying

5. 他的信息是給以色列的北國，大概跟何西阿說預言是同一時候





# Amos - the Roaring Lion

## 阿摩斯書- 吼叫的獅子

Amos 1:2 And he said, The LORD will roar from Zion  
阿摩斯書 1:2 他說、耶和華必從錫安吼叫

5. **Amos 1.2; 3.4;3.8** God roared like a lion  
through Amos

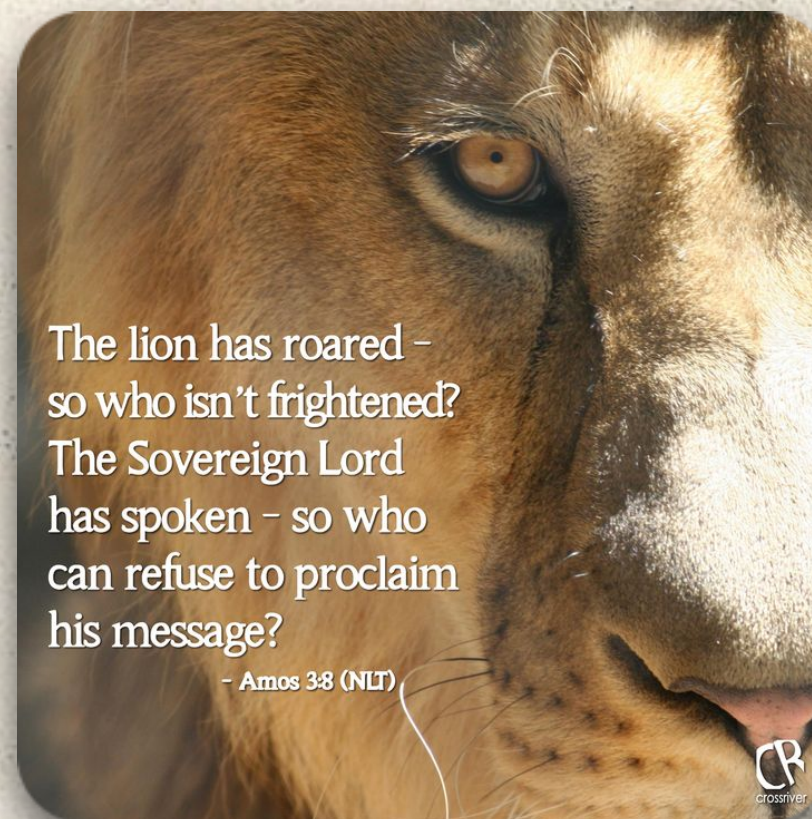
5. 阿摩斯書1:2； 3:4； 3:8 神藉著阿摩斯  
吼叫如獅子

- God roars from **Zion**: that is the legitimate seat of  
His Kingdom

- 神從錫安吼叫：那是祂國度合法的席位

- God called Amos from his vocation in Judah to go to  
**Bethel** - capital of “JHVH the Bull ” worship - to roar  
for Him

- 神在阿摩斯位於猶大的職業裡呼召他去伯特利-  
“公牛耶和華”的敬拜首都- 去替祂吼叫



獅子吼叫，誰不懼怕呢？  
主耶和華發命，誰能不說預言呢？  
-阿摩斯書3:8-



# Amos - the Roaring Lion

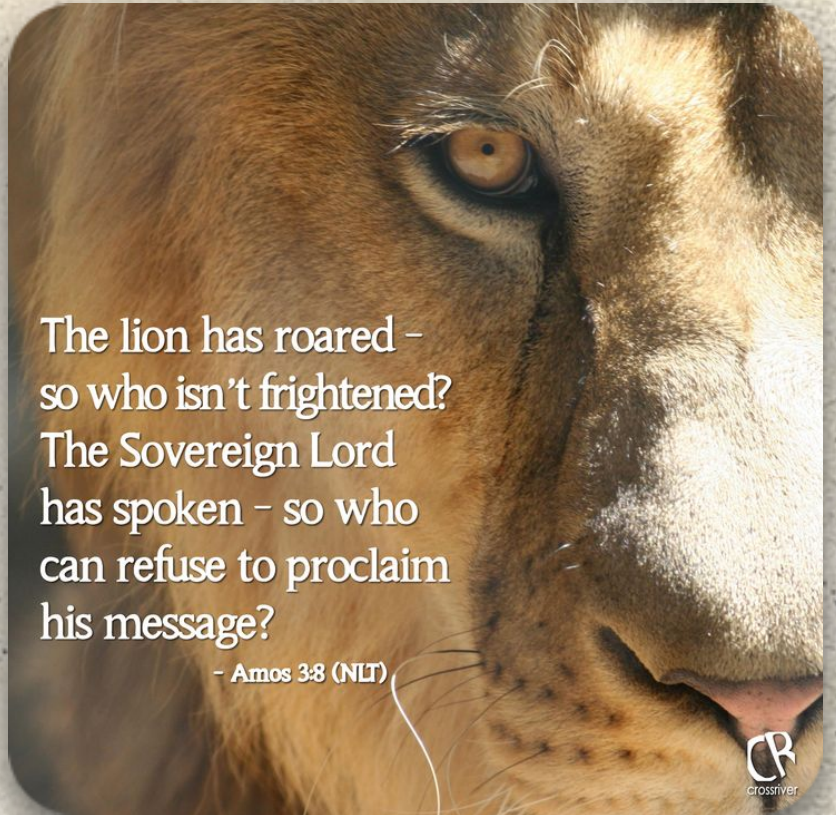
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5. 阿摩斯書1:2； 3:4； 3:8 神藉著阿摩斯  
吼叫如獅子

- Amos bore the burden of **roaring** the severity of the Judgment of God (**Hosea** bore the burden of drawing Israel back by cords of the Love of God **Hos 11.4**)
- 阿摩斯承擔神以吼叫警告嚴重審判的負擔 (何西亞承擔 神以慈繩愛鎖牽引以色列回頭的負擔- 何11:4)
- **Jesus** was both the faithful husband of mercy and the roaring Lion of Judah
- 耶穌不但是忠心、有憐憫的丈夫，同時也是猶大的  
吼叫獅子



The lion has roared -  
so who isn't frightened?  
The Sovereign Lord  
has spoken - so who  
can refuse to proclaim  
his message?

- Amos 3:8 (NLT)

獅子吼叫，誰不懼怕呢？  
主耶和華發命，誰能不說預言呢？  
-阿摩斯書3:8-

Hosea 何西阿書 11:4

I drew them with gentle  
cords, with bands of love...

我用慈繩愛索牽引他們



# Amos - Message of Judgment

## 阿摩斯書- 審判的信息

6. Amos 1.3 ¶ Thus says the Lord, "For three transgressions of \_\_\_\_\_ and for four I will not revoke (lit. "turn"), because they have \_\_\_\_\_ (something evil toward Israel) "

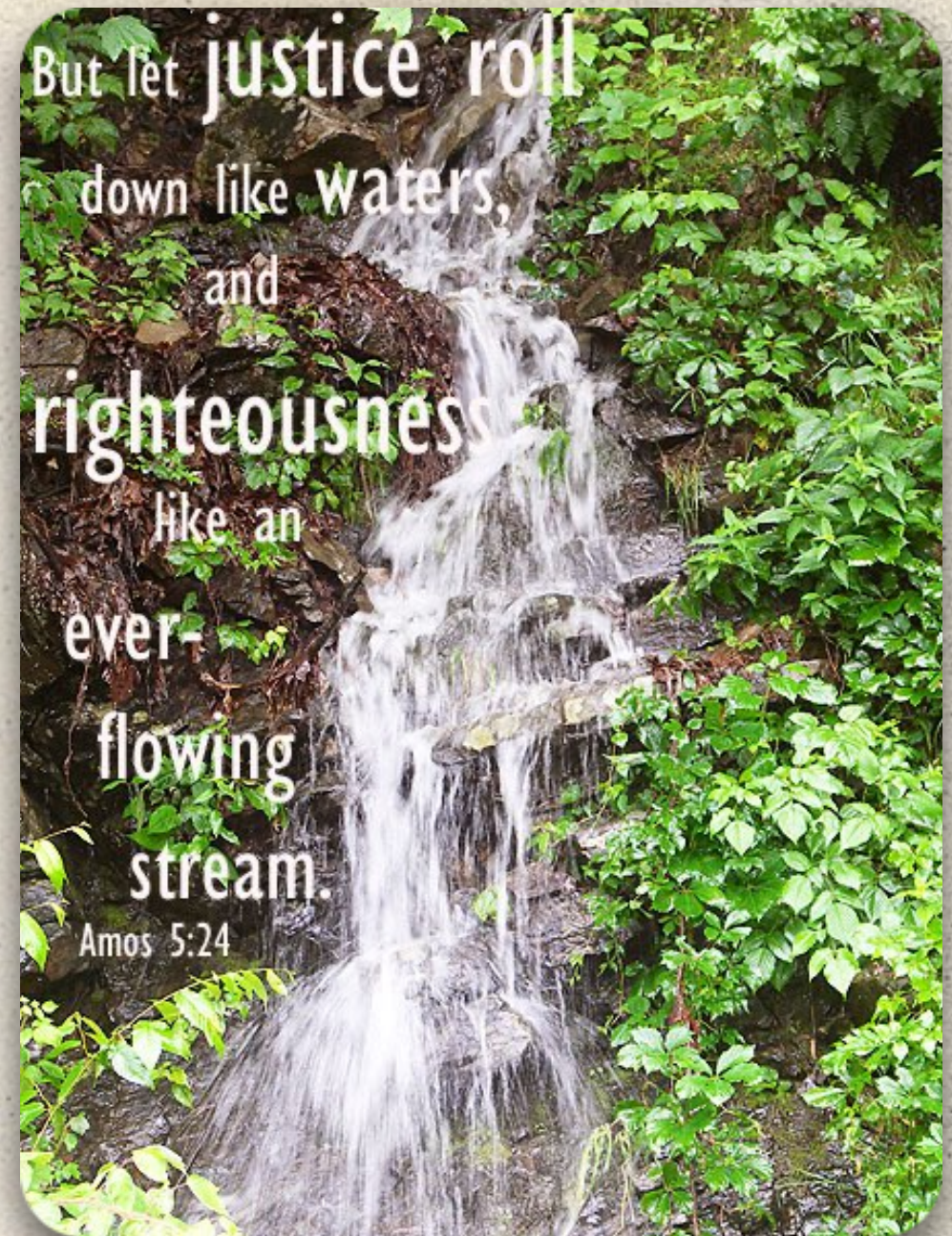
6. 阿摩斯書1:3 耶和華如此說：“大馬色三番四次的\_\_\_\_，我必不免去他的刑罰（文意：“轉”），因為他們\_\_\_\_\_（對以色列做邪惡的事）。

- Amos indicts 7 countries for their transgressions: Damascus (Syria), Gaza (Philistines), Tyre, Edom, Ammon, Moab, Judah and finally zeroes in on Israel

Amos 1.6; 1.9; 1.11; 1.13; 2.1; 2.4; 2.6

- 阿摩斯指責7個國家的罪愆：大馬色（敘利亞）、迦薩（非利士）、推羅、以東、亞捫、摩押、猶大，最終對準了以色列

阿摩斯書 1:6; 1:9; 1:11; 1:13; 2:1; 2:4; 2:6



惟願公平如大水滾滾，  
使公義如江河滔滔。—阿摩斯書5:24—



# Amos - Message of Judgment

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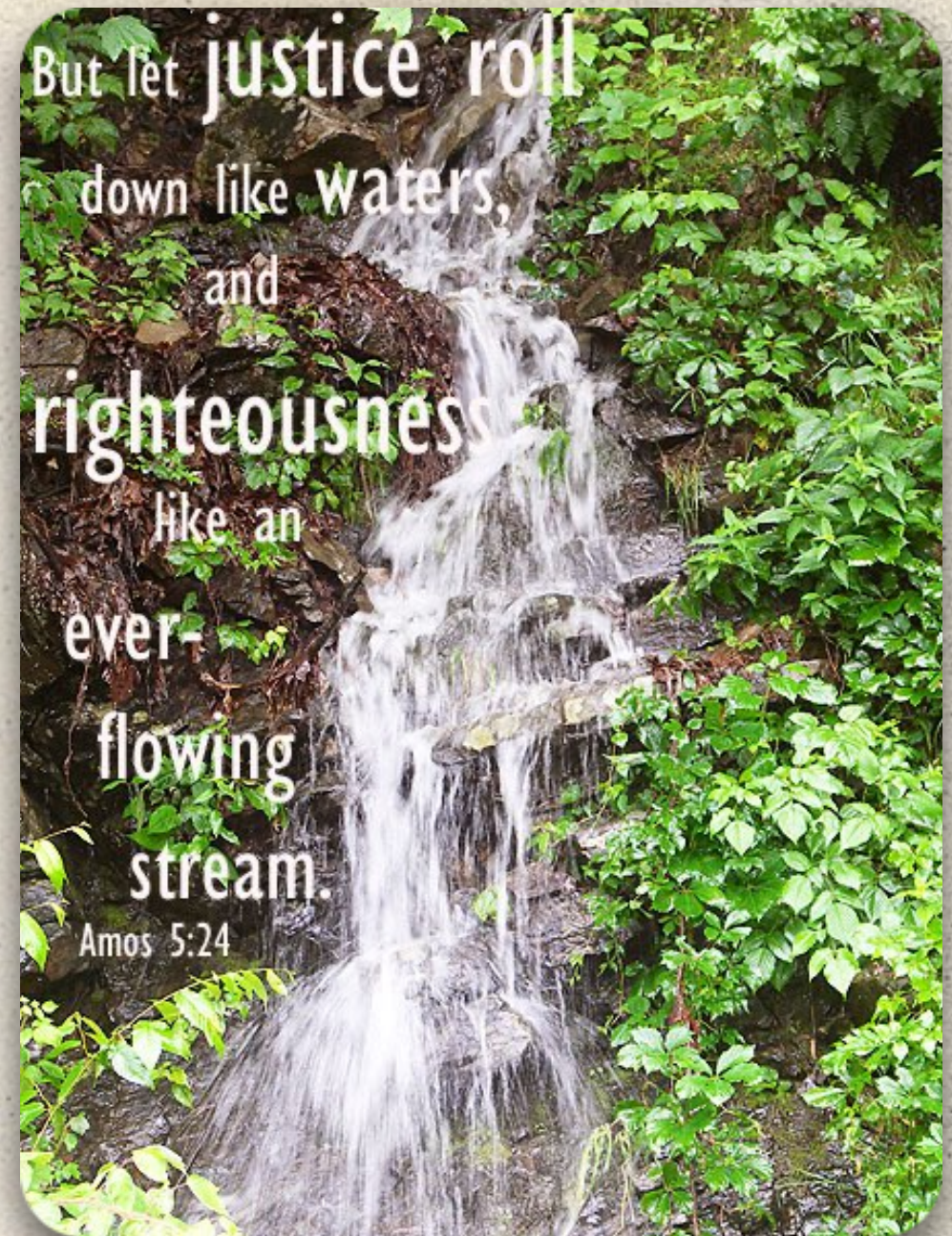
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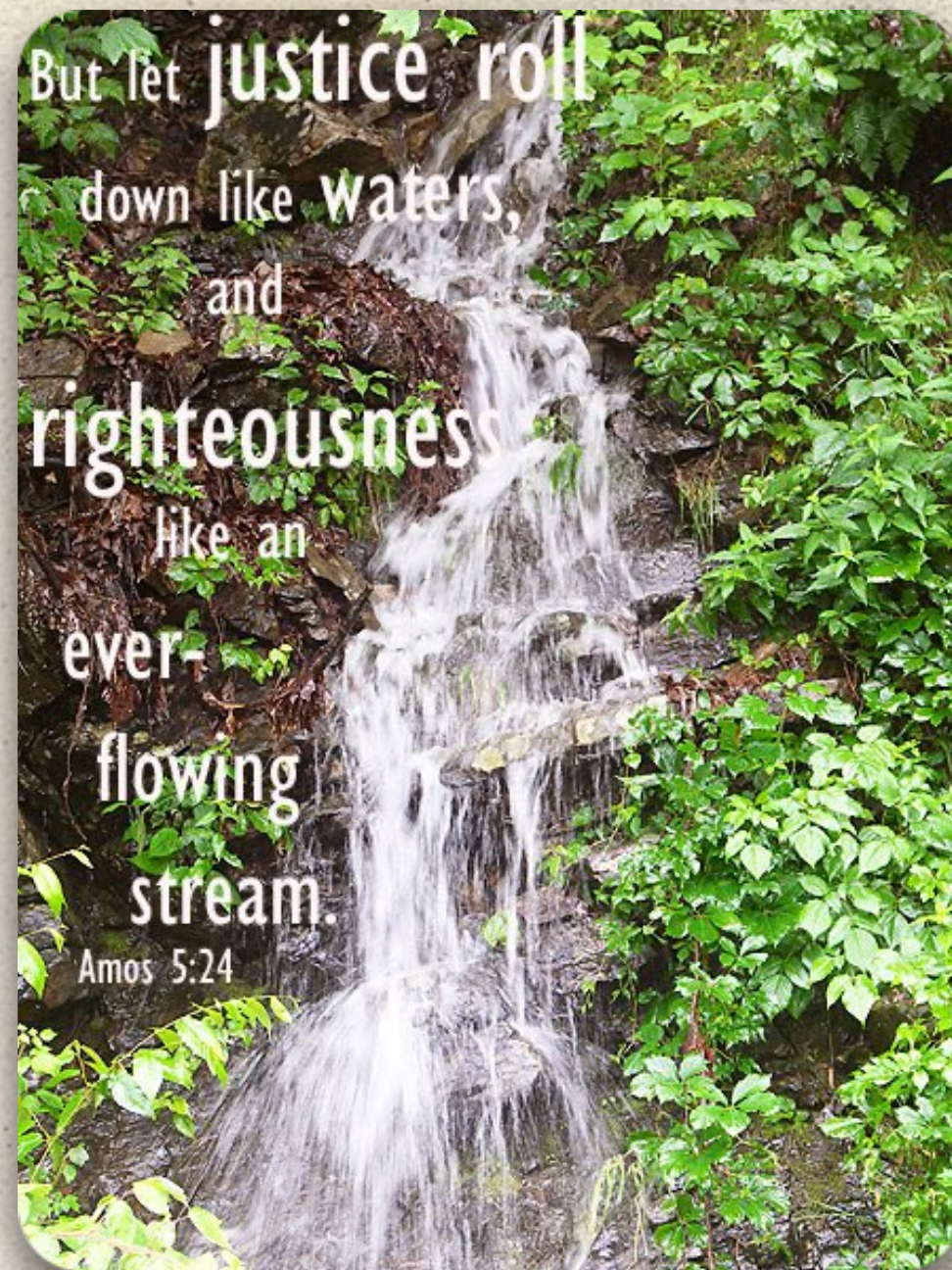
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# Amos - Message of Judgment

## 阿摩斯書- 審判的信息

- “For three transgressions and four” is a phrase that roughly means, “*I’d had enough at three. The fourth transgression is over the top and has forced me to act in judgment.*”
- “三番四次的犯罪” 是一段用語，大概的意思是“三次就夠了，第四次犯罪是超過了最高的限度，因此逼著我要審判”
- There is a limit to God’s **forbearance** (waits until iniquities are complete - **Gen 15.16**)
- 神的寬容是有限度的（等到惡貫滿盈時創15:16）
- The Righteous God rules over all nations by the **same righteous standard** and will also judge nations by their **treatment of Israel** (**Matt 25**)
- 公義的神以同樣的公義標準掌管列國，並且也會以列國對待以色列的態度來審判他們（太25章）



惟願公平如大水滾滾，  
使公義如江河滔滔。—阿摩斯書5:24—



# Overview of Amos 阿摩斯書縱覽

	<b>Introductions</b> 引言	<b>Oracles against the Nations</b> 反對列國的神諭	<b>Sermon against Nation of Israel</b> 反對以色列國的道	<b>Vision of Judgement</b> 審判的異象	<b>Promise of Hope</b> 應許的盼望
	A Shepherd's Vision 一個牧羊人的異象  <b>CHAPTER 1:1-2 章</b>	*Damascus大馬色 *Gaza 迦薩 *Tyre 推羅 *Edom 以東 *Ammon 亞捫 *Moab 摩押 *Judah 猶大 *Israel 以色列  <b>CHAPTERS 1:3- 2:16章</b>	Hear this word... sons of Israel (3:1) 以色列人哪... 當聽..話 (摩3:1) ...you cows of Bashan...(4:1) 你們... 巴珊母牛的阿 (摩4:1) House of Israel (5:1) 以色列家阿  <b>CHAPTERS 3-6 章</b>	*locust 蝗蟲 *Fire 火 *Plumb line 準繩 *Ripe fruit 熟了的果子 *The Lord by the altar 在祭壇旁的神  <b>CHAPTERS 7:1- 9:10 章</b>	"In that day I will rise up the fallen booth of David... I will also plant them on their land" (9:11,15) “到那日,我必建立大衛倒塌的帳幕... 將他們栽於本地” (摩9:11,15)  <b>CHAPTERS 9:11- 15 章</b>
<b>Theme 主題</b>	Israel's coming judgement for treating others with injustice. 以色列因對待他人的不公而要面對即將面臨的審判				
<b>Key Verses 關鍵經節</b>	3:1-2; 4:12; 5:15,24				
<b>Christ in Amos 阿摩斯書裡的基督</b>	Jesus Christ who has authority to judge, is also the one who restores His people. 耶穌基督有權柄審判, 也是能恢復祂子民的那一位				



# Amos - Social Injustice: righteousness is horizontal as well as vertical

## 阿摩斯書-社會的不公：公義是水平的也是垂直的

7. Amos 5.7 Ye who turn judgment to wormwood, and leave off righteousness in the earth

7. 阿摩斯書5:7 你們這使公平變為茵陳，將公義丟棄於地的

1) **2.6-7 Cycle of poverty:** Selling the poor into slavery over a pair of sandals

1) 摩 2:6-7 貧窮的循環：為了一雙鞋而將貧困的賣為奴隸

2) **5.10, 12 Corrupt Justice:** Accepting bribes in the gates of justice (court)

2) 摩 5:10, 12 公義的腐敗：在公義的城門口接受賄絡

3) **5.11 Taxation without social welfare:** Taxing the poor to benefit the rich

3) 摩 5:11 徵稅而不給社會福利：跟窮人徵稅而讓富人得利



你當預備迎見你的 神 -阿摩斯書4:12-





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4) **4.1; 6.4-7 Plutocracy:** The fat cows of Bashan living in haute couture, cosmetic luxury, drunkenness, gluttony and sensual music while oppressing the “am h’aretz”

4) **摩4:1; 6:4-7 富豪:** 巴珊的肥牛穿著高級、裝扮奢華、醉酒、暴食享受消閑的歌曲而同時欺壓“那地的居民”

5) **5.21-24 Grievous Worship:** acts of worship devoid of social conscience are hated as hypocrisy

5) **摩5:21-24 令人悲傷的敬拜:** 敬拜的舉動缺乏社會的良知，是令人憎惡的假冒為善



你當預備迎見你的 神 -阿摩斯書4:12-





# Amos- God must Judge His Chosen people

## 阿摩斯書-神必須審判祂的選民

8. Amos 3.2 "You only have I chosen among all the families of the earth; Therefore I will punish you for all your iniquities."

阿摩斯書3:2 “在地上萬族中，我只認識你們，因此，我必追討你們的一切罪孽。”

The Lord shows Amos 5 visions of judgment which Amos intercedes be overruled in mercy  
神啟示阿摩斯5個審判的異象，而阿摩斯的代求使憐憫掌權

1) 7.1-3 Locust swarm:

1) 摩7:1-3 成群的蝗蟲

2) 7.4-6 Fire destroying the crops

2) 摩7:4-6 火燒滅了農作物

3) 7.7 Plumb line to set the standard for judgment upon the sanctuaries and idols of Israel

3) 摩7:7 準繩設了審判的標準在以色列的聖所和偶像上

Amos's Visions Amos 7-9		阿摩斯的異象 阿摩斯書7-9章	
異象 Vision		Outcome 結果	
蝗蟲- 神安排成群蝗蟲推毀以色列的農作物 Locusts— God sends swarms of locusts that devastate Israel's crops		Amos prays and God relents on sending judgment 7:1-3	阿摩斯禱告神延緩了審判 7:1-3
火- 神降火燒乾了水及以色列地 Fire— God sends fire that dries up the water and devours Israel's land		Amos prays and God relents on sending judgment 7:4-6	阿摩斯禱告神延緩了審判 7:4-6
準繩- 神以準繩蓋的牆衡量以色列；神的子民達不到神的標準 Plumb line— God compares Israel to a wall built true to plumb; God's people fail to meet his standards		God destroys Israel's high places and sanctuaries 7:7-9	神摧毀以色列高處拜偶像的地方 7:7-9
一筐熟果子- 神宣佈以色列的罪已滿盈必須審判 Basket of ripe fruit— God declares that Israel is ripe for judgment		God sends death, destruction and darkness to Israel; God refuses to answer his people 8:1-14	神降死亡、毀滅及黑暗到以色列；神拒絕回答祂的子民
祭壇旁的神- 神吩咐阿摩斯擊打殿頂的柱子 The Lord by the altar— God tells Amos to strike the tops of the temple pillars		God destroys the Israelites, who are crushed by the collapsing temple or killed by the sword 9:1-10	神以坍塌的殿及刀劍摧毀以色列民 9:1-10



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4) 8.1 Basket of Summer fruit predicting the ripeness of their evil commerce for judgment

4) 摩8:1 一筐夏天的果子預測了他們罪惡的買賣滿盈而招致審判

5) 9.1 JHVH standing by Bethel's altars to raze their temple with its Bull to the ground

5) 摩9:1 耶和華站在伯特利的祭壇，要將那殿及其中的牛犢偶像除去

Amos's Visions Amos 7-9		阿摩斯的異象 阿摩斯書7-9章	
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# Amos : Noteworthy verses

## 阿摩斯書：值得注意的經節

1. Amos 3.7 ¶ Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets.

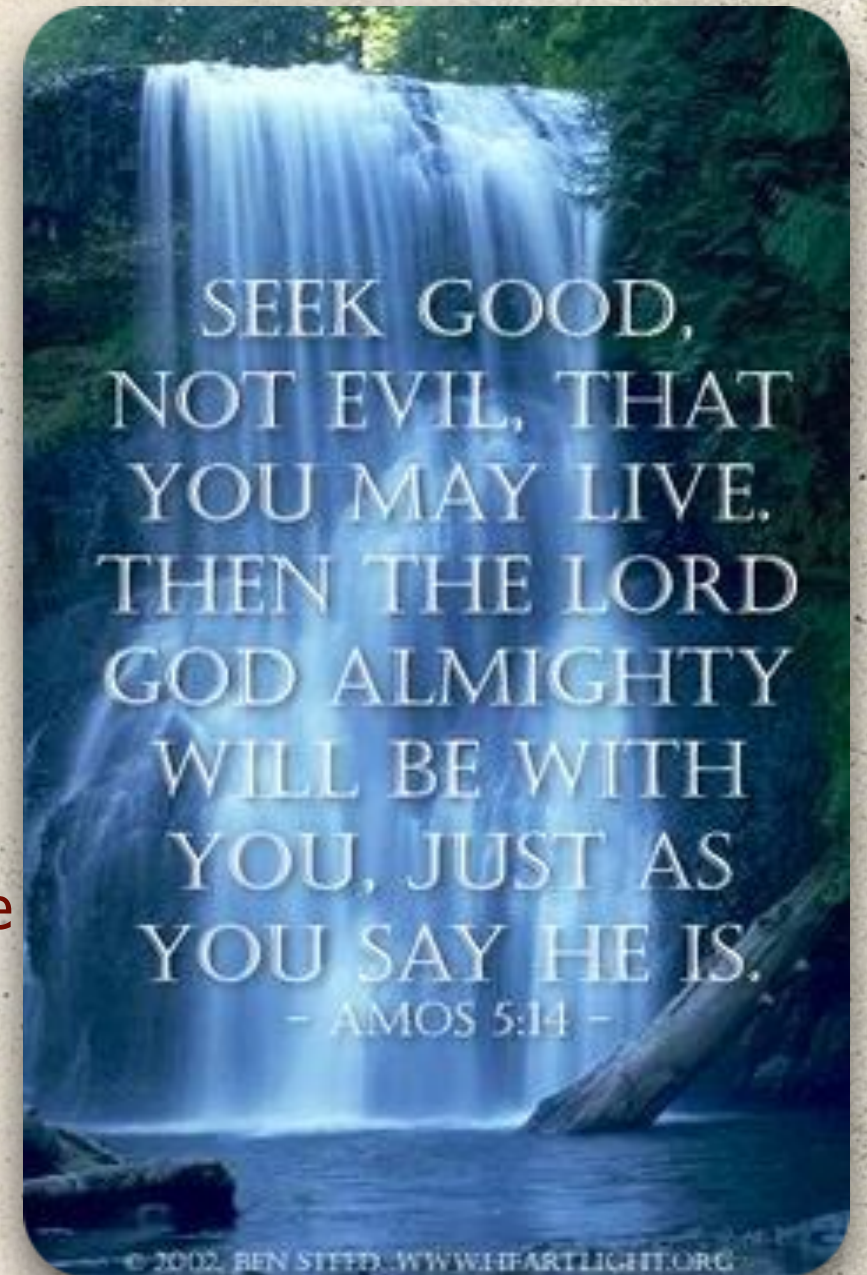
1. 摩3:7 主耶和華若不將奧秘指示他的僕人眾先知，就一無所行。

2. Amos 4:1 Hear this word, you cows of Bashan on Mount Samaria, you women who oppress the poor and crush the needy and say to your husbands, "Bring us some drinks!"

2. 摩4:1 你們住撒瑪利亞山如巴珊母牛的阿，當聽我的話。你們欺負貧寒的，壓碎窮乏的；對家主說：“拿酒來、我們喝罷！”

3. Amos 8.11 "The days are coming," declares the Sovereign LORD, "when I will send a famine through the land – not a famine of food or a thirst for water, but a famine of hearing the words of the LORD."

3. 摩8:11 主耶和華說：“日子將到，我必命飢荒降在地上。人飢餓非因無餅，乾渴非因無水，乃因不聽耶和華的話。



你們要求善，不要求惡，就必存活。  
這樣，耶和華萬軍之神必照你們所說的，  
與你們同在。 -阿摩斯書 5:14-



# Amos : Noteworthy verses

## 阿摩斯書：值得注意的經節

4. Amos 3.3 Do two walk together unless they be agreed?

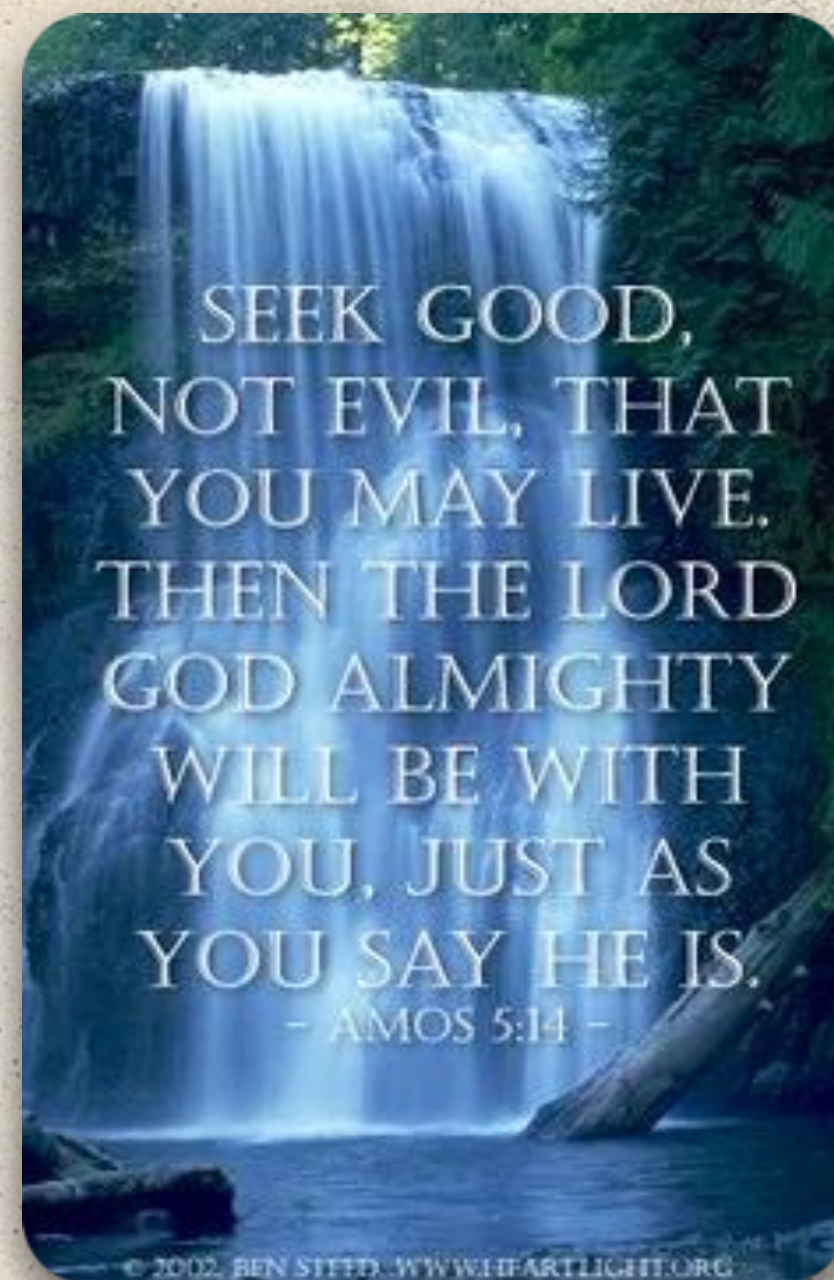
4. 摩3：3 二人若不同心，豈能同行呢？

5. Amos 9.11 "In that day I will restore David's fallen tabernacle – I will repair its broken walls and restore its ruins – and will rebuild it as it used to be,"

5. 摩9：11 “到那日，我必建立大衛倒塌的帳幕，堵住其中的破口；把那破壞的建立起來，重新修造，像古時一樣。

6. Amos 9.14 "Also I will restore the captivity of My people Israel, and they will rebuild the ruined cities and live in them; They will also plant vineyards and drink their wine, and make gardens and eat their fruit.

6. 摩9：14 “我必使我民以色列被擄的歸回，他們必重修荒廢的城邑居住，栽種葡萄園，喝其中所出的酒；修造果木園，喫其中的果子。



你們要求善，不要求惡，就必存活。  
這樣，耶和華萬軍之神必照你們所說的，  
與你們同在。 -阿摩斯書 5:14-



# Joel 約珥書 יוֹאֵל Yoel [Yah + el] lit. “the LORD is God” “耶和華是神”

1. Joel, son of Pethuel, became a prophet to Zion and Judah in the 9th century BC

1. 約珥是毗土珥的兒子，他在公元前9世紀成了錫安與猶大的先知

2. His prophetic career began when he **realized** that the Lord’s Hand was behind a devastating locust plague Judah was experiencing

2. 他的預言生涯始於當他意識到神的手在猶大所經歷的一場毀滅性的蝗災瘟疫背後

3. He saw this plague as a warning precursor to the **Day of the Lord** when a swarming army would sweep through the land in **Judgment**

3. 他看見這個瘟疫是主的日子來臨前的警告先兆，有一群軍隊將在審判中席捲整個土地

4. This was probably the earliest use of the term “Day of JHVH” among the prophets as referring to a time when JHVH would render terrible judgment upon Zion and Judah

4. 這可能是所有預言裡最早用“耶和華的日子”這個術語來形容耶和華會給錫安與猶大可怕審判的時候





# Overview of Joel 約珥書縱覽

	The plagues of Locusts 蝗災	The Call to Repentance 呼召悔改	The Future of Judah 猶大的未來
	<ul style="list-style-type: none"> <li>* The past plague 以往的瘟疫</li> <li>* The future innovation 未來的攻擊</li> <li>* Historic Day of the Lord 歷史上的主的日子</li> <li>* Imminent Day of the Lord 即將來臨的主的日子</li> </ul> <p><b>CHPATTERS</b> 1:1-2:11 章</p>	<p>"Return to Me" "回到我這裡"</p> <ul style="list-style-type: none"> <li>* The character of God KEY: 2:13 神的性情- 2:13</li> <li>* The Universal appeal 普遍呼籲</li> </ul> <p><b>CHPATTERS</b> 2:12-17 章</p>	<p>One of the greatest promises of hope in all the Old Testament 整個舊約裡最大的應許盼望之一</p> <ul style="list-style-type: none"> <li>* Concerning the Spirit of God 有關神的靈</li> <li>* Concerning the judgement of God 有關神的審判</li> <li>* Concerning the Kingdom of God 有關神的國</li> <li>* Ultimate Day of the Lord 末日主的日子</li> </ul> <p><b>CHPATTERS</b>   <b>CHPATTERS</b> 2:18-27 章   2:28- 3:21 章</p>
Emphasis 重點	Desolation 荒涼的	Exhortation 勸勉	Restoration 恢復
Emotion 情緒	Mourning now 現在哀傷 → Rejoicing later 將來歡呼		
Parallel Verse 平行經節	<p>"For his anger is but a moment, His favor is for a life time; / weeping may last for the night, / But shout of joy comes in the morning" (Psalm 30:5) "因為他的怒氣不過是轉眼之間. 他的恩典乃是一生之久. 一宿雖然有哭泣、早晨便必歡呼。"(詩30:5)</p>		
Theme 主題	Repent, for the day of the Lord is near. 應當悔改，因為主的日子近了		
Key Verses 關鍵經節	2:12-14, 18, 25-27		
Christ in Joel 約珥書裡的基督	<p>The coming of the Holy Spirit, who applies Christ's redemption, is predicted in 2:28. Jesus Christ is the one that judges the nations but who also restores His people. 在約珥書2：28預言了將要來臨的聖靈，那也應用了基督的救贖。 耶穌基督是將要審判列國的那一位，祂也會恢復祂的子民。</p>		



# Joel - The Day of the Lord

## 約珥書- 主的日子

Joel 2.1-2 Blow the trumpet in Zion; sound the alarm on my holy hill. Let all who live in the land tremble, for the day of the Lord is coming. It is close at hand—a day of darkness and gloom, a day of clouds and blackness. Like dawn spreading across the mountains a large and mighty army comes, such as never was of old nor ever will be in ages to come.

珥2:1-2 你們要在錫安吹角，在我聖山吹出大聲，國中的居民，都要發顫；因為耶和華的日子將到，已經臨近。那日是黑暗、幽冥、密雲、烏黑的日子，好像晨光鋪滿山嶺。有一隊蝗蟲〔原文作民〕又大又強；從來沒有這樣的，以後直到萬代，也必沒有。

5. Joel revealed that the **Day of the Lord** would be a time of judgment and not blessed as Judah thought

5. 約珥啟示了主的日子將會是個審判的時間，而不是猶大以為的祝福



## The Day of the Lord

### 耶和華的日子

- (1:15) – Alas for the day! For the day of the LORD is near, and as destruction from the Almighty it comes  
哀哉、耶和華的日子臨近了，這日來到、好像毀滅從全能者來到
- (2:1) – ...Let all the inhabitants of the land tremble, for the day of the LORD is coming; it is near  
國中的居民，都要發顫，因為耶和華的日子將到，已經臨近。
- (2:11) – ...For the day of the LORD is great and very awesome; who can endure it?  
因為耶和華的日子大而可畏，誰能當得起呢？
- (2:31) – The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes  
日頭要變為黑暗，月亮要變為血，這都在耶和華大而可畏的日子未到以前。
- (3:14) – ...For the day of the LORD is near in the valley of decision  
許多許多的人在斷定谷，因為耶和華的日子臨近斷定谷。



# Joel - The Day of the Lord

## 約珥書- 主的日子

6. Joel's prophecy had great depth of clarity because he saw JHVH leading these attacks through **three moments in history**:

6. 約珥的預言有很深的清晰度，因為他看見耶和華藉著歷史上的三個時段帶出這些攻擊：

1) Judah's **immediate** judgment for being unfaithful as **Assyrian locusts** swarmed even to Zion

1) 亞述蝗蟲般的大軍湧進錫安，給猶大因著不忠而得到的立即審判

2) Judah's **eventual** destruction by **Babylonian locusts** for her unceasing sins of idolatry

2) 猶大至終受到巴比倫如同蝗蟲般的進攻而被毀滅，是因她不能停止拜偶像的罪

3) The **final** Day of the Lord when **antichrist locusts** meet JHVH in battle in the Valley of Jehoshaphat

3) 末日主的日子，在約沙法谷，敵基督如蝗蟲般的軍隊會與耶和華爭戰



## The Day of the Lord

### 耶和華的日子

- (1:15) – Alas for the day! For the day of the LORD is near, and as destruction from the Almighty it comes  
哀哉、耶和華的日子臨近了，這日來到、好像毀滅從全能者來到
- (2:1) – ...Let all the inhabitants of the land tremble, for the day of the LORD is coming; it is near  
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- (2:11) – ...For the day of the LORD is great and very awesome; who can endure it?  
因為耶和華的日子大而可畏，誰能當得起呢？
- (2:31) – The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes  
日頭要變為黑暗，月亮要變為血，這都在耶和華大而可畏的日子未到以前。
- (3:14) – ...For the day of the LORD is near in the valley of decision  
許多許多的人在斷定谷，因為耶和華的日子臨近斷定谷。



# Joel - Still time to Repent!

## 約珥書- 還有悔改的時間

Joel 2.12-14 "Even now," declares the Lord, "return to me with all your heart, with fasting and weeping and mourning." Rend your heart and not your garments. Return to the Lord your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity. Who knows? He may turn and have pity and leave behind a blessing—

約珥書2:12-14 耶和華說：“雖然如此，你們應當禁食，哭泣，悲哀，一心歸向我。你們要撕裂心腸，不撕裂衣服，歸向耶和華你們的神。因為他有恩典，有憐憫，不輕易發怒，有豐盛的慈愛，並且後悔不降所說的災。

7. Joel 2.15-18 Joel's blowing the trumpet was to call a sacred assembly to rend the heart and fast before their merciful JHVH.

7. 約珥書2:15-18 約珥吹號，是為了呼召神聖的聚集，要在他們憐憫的神面前撕裂心腸並禁食





# Joel - JHVH will Restore

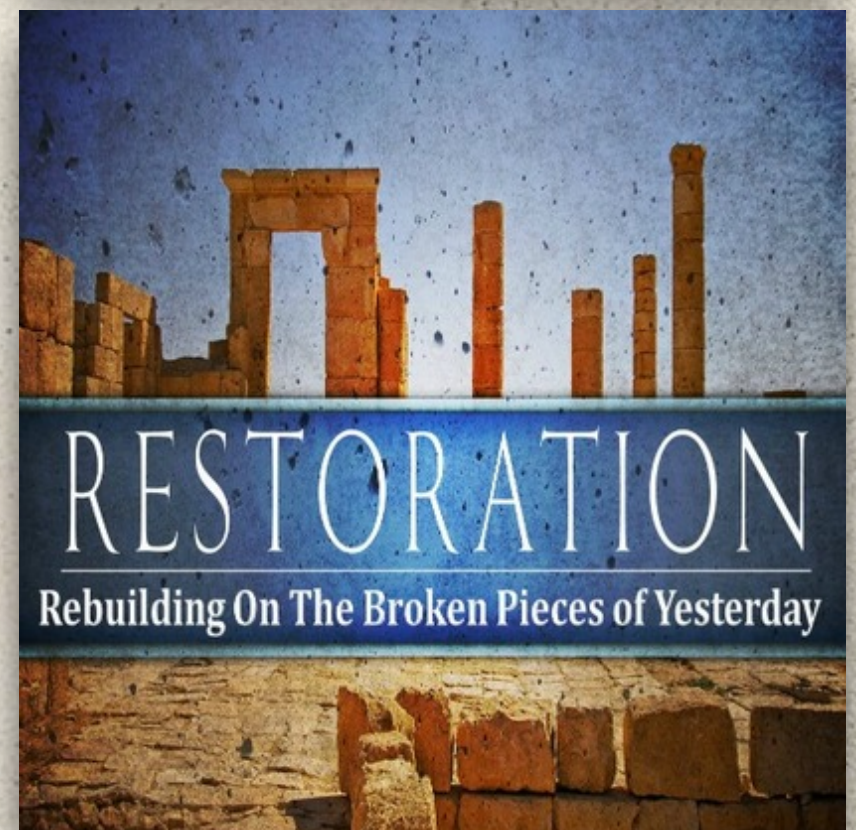
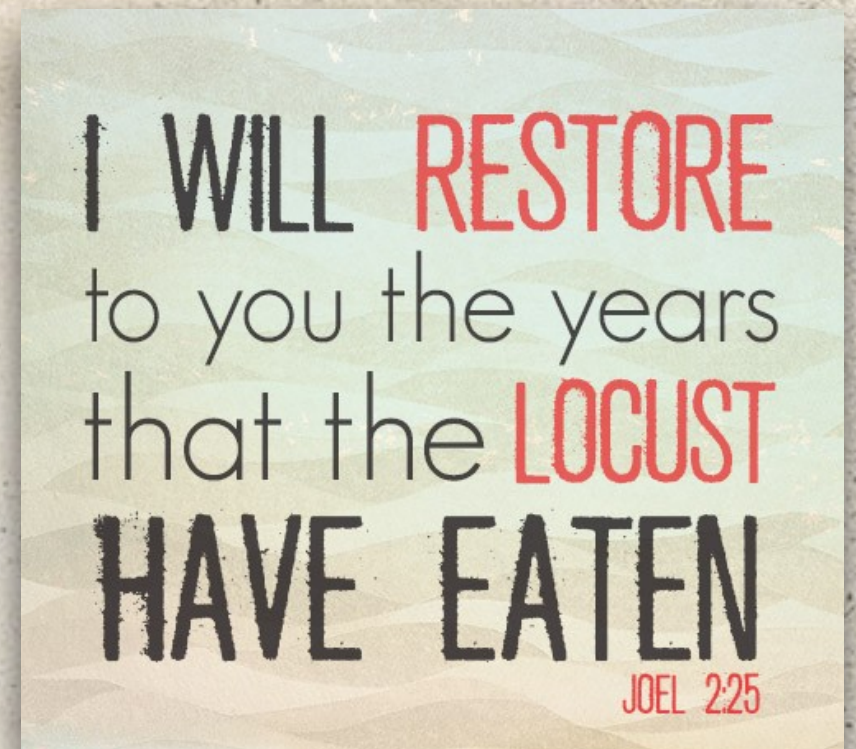
## 約珥書- 耶和華會恢復

Joel 2.23-25 Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rains; and he will cause to come down ... the former rain and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten...

約珥書2:23-25 錫安的民哪！你們要快樂，為耶和華你們的神歡喜。因他賜給你們合宜的秋雨，為你們降下甘霖，就是秋雨、春雨，和先前一樣。禾場必滿了麥子，酒醡與油醡必有新酒和油盈溢。我打發到你們中間的大軍隊，就是蝗蟲、蝻子、螞蚱、剪蟲，那些年所喫的，我要補還你們。

8. Joel prophesies the **mercies of JHVH** who will usher in a **restoration** of the losses of revenue and blessing incurred during wilderness, **wasted years**

8. 約珥預言了耶和華的憐憫，祂會恢復那些在曠野，浪費的日子裡失去的收成及祝福





# Joel - The prophetic “afterward”

## 約珥書- 預言了“以後”

Joel 2.28-32 ¶ And it shall come to pass afterward, that I will pour out my spirit upon all flesh...And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

約珥書2:28-32 以後，我要將我的靈澆灌凡有血氣的… 到那時候，凡求告耶和華名的就必得救。因為照耶和華所說的，在錫安山耶路撒冷必有逃脫的人，在剩下的人中必有耶和華所召的。

9. Between Israel's **restoration** and the **final Day of JHVH** will come an **intermediate age of the Spirit** upon **all flesh**

9. 在以色列的恢復及末了耶和華的日子之間，會有一段時間，聖靈會降在有血氣的人身上

- “**all flesh**,” “**servants**” **speaks of a remnant beyond just Israel**

- “凡有血氣的”、“僕人”指的是餘民，並不只是以色列人而已

- “**whosoever calls upon the name shall be saved**” opens up to a Kingdom without borders

- “凡求告耶和華名的就必得救”-開啟了一個沒有疆界的國度

- astronomical signs and wonders will appear just before **the great and terrible Day of the Lord comes**

- 在神大而可畏的日子來臨之前，會有天上的徵兆及異象

I Will  
Pour Out  
My Spirit  
Upon All Flesh

Joel 2:28

Knowing-Jesus.com

以後，我要將我的靈澆灌凡有血氣的。

-約珥書2:28-

Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. 你們的兒女要說預言。

你們的老年人要作異夢，少年人要見異象。

Bible

meetville.com



# Joel 3 - The Day of JHVH = Weal and Woe

## 約珥書- 耶和華的日子= 福與禍

Joel 3.14-16 Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion...

約珥書3:14-16 許多許多的人在斷定谷，因為耶和華的日子臨近斷定谷。日月昏暗，星宿無光。耶和華必從錫安吼叫...

10. In the Valley of Decision Israel's Kingdom will be restored

### 10. 在斷定谷，以色列的國度會被恢復

- Gentiles will be gathered there and be judged according to their treatment of Israel

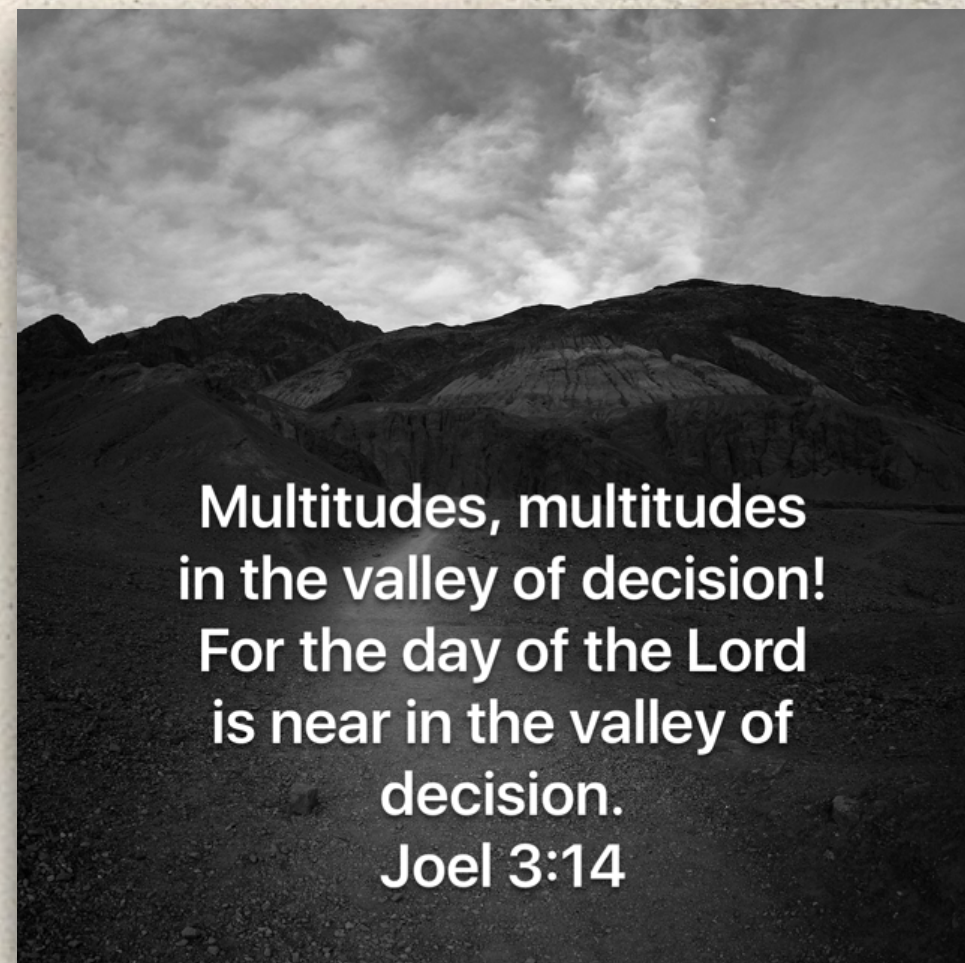
- 列國會被聚集在那裡，並且以他們如何對待以色列而受到審判

- Messiah JHVH will rule from Zion

*Joel 3.17 So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.*

- 彌賽亞耶和華會在錫安掌權

約珥書3:17 你們就知道我是耶和華你們的神，且又住在錫安我的聖山。那時，耶路撒冷必成為聖，外邦人不再從其中經過。



Multitudes, multitudes  
in the valley of decision!  
For the day of the Lord  
is near in the valley of  
decision.  
Joel 3:14

許多許多的人在斷定谷。  
因為耶和華的日子臨近斷定谷。

-約珥書 3; 14-



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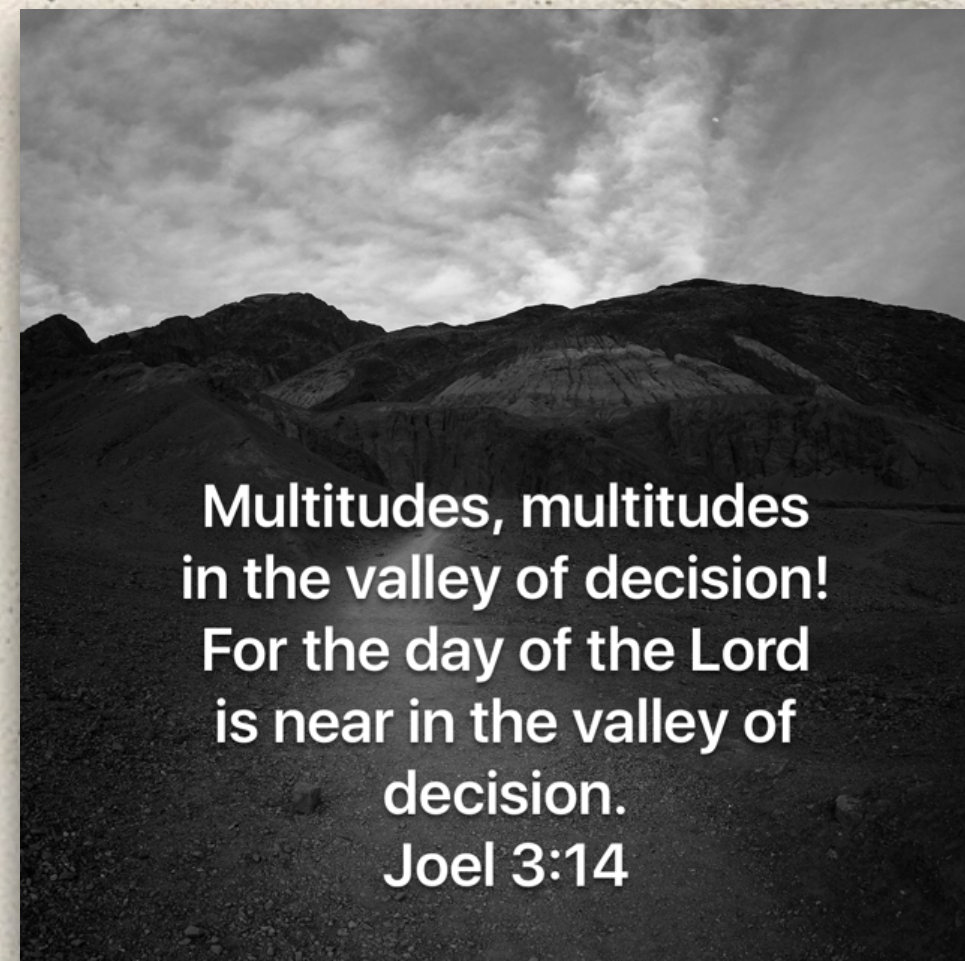
10. 在斷定谷，以色列的國度會被恢復

- An abundant life of millennial blessing will proceed out of Zion

- 千年國的豐富生命祝福，會從錫安發出

Joel 3.18 ¶ And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

約珥書3:18 到那日，大山要滴甜酒，小山要流奶子，猶大溪河、都有水流。必有泉源從耶和華的殿中流出來，滋潤什亭谷。



許多許多的人在斷定谷。  
因為耶和華的日子臨近斷定谷。

-約珥書 3； 14-



# *Obadiah* 俄巴底亞書 עִבְדֵיָהּ [obadyah]

lit. “worshiper/servant of YAH” “耶和華的敬拜者/僕人”

1. Shortest book in the OT

1. 是舊約裡最短的一卷書

2. Obadiah received a vision regarding the judgment of Edom

2. 俄巴底亞得到了審判以東的異象

3. Obadiah most likely prophesied as Babylon began invading Judah, looting Jerusalem and taking away 1st captives

3. 俄巴底亞很有可能是在巴比倫開始攻打猶大、掠奪耶路撒冷及帶走第一批被擄的人時發出了預言





# Obadiah 俄巴底亞書 עִבְדֵי יְהוָה [obadyah]

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4. Jeremiah uses Obadiah and expands on his prophecies regarding Edom in Jer 49.7-22

4. 耶利米引用了俄巴底亞的話，並且延伸了他對以東的預言（見耶49:7-22）

5. Though the focus of Obadiah seems narrow, its value for us revolves around three immediate and important spiritual principles:

5. 雖然俄巴底亞的視角比較窄，但它給我們的價值環繞在三個即時並重要的屬靈宗旨上：

◆ Sovereignty of God; 神的公義

◆ Israel's Hatred by the Arab/Palestinian people

阿拉伯/巴勒斯坦對以色列的恨

(= Ishmaelites + Edomites) （以實瑪利人+以東人）

◆ Judgment of the Flesh 對肉體的審判





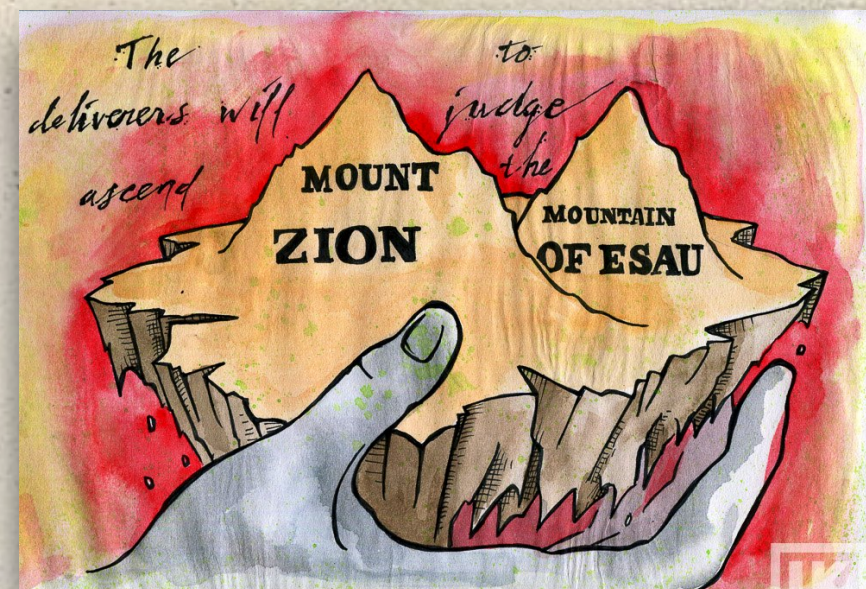
# Obadiah - Edom's History

## 俄巴底亞書- 以東的歷史

6. Edom = Esau's descendents who settled around Mt Seir in Arabia

### 6. 以東= 住在西珥山的以掃後裔

- **Gen 25.23** - because God made Esau subservient to Jacob, this “twin” of Jacob has wanted revenge
- **創25:23**- 由於神安排以掃要服侍雅各，因此雅各的這個“孿生兄弟”要報仇
- **Gen 27.40**: Edomites took advantage in times of Israel's weakness to steal land from Judah
- **創27:40**- 以東人趁著以色列軟弱的時候，乘機竊取猶大的土地
- **Obad 10-11** During Babylon's besieging Judah and Jerusalem, Edomites took over much of Southern Judah (Hebron, Beersheba), joined in pillaging Jerusalem during its destruction, and cheered and gloated over the captivity of his brother
- **俄10-11章** 當巴比倫圍攻猶大及耶路撒冷時，以東人佔領了猶大南部大部分的地（希伯崙、別示巴），在耶路撒冷被毀時，聯合掠奪並歡呼高興他的兄弟被擄





# Obadiah - v.15 Poetic Justice for Edom

## 俄巴底亞書：15節- 給以東詩裡的公義

7. The burden of the “servant of Yah” is that the Lord’s Sovereign Kingdom will prevail

7. “耶和華的僕人”的負擔就是- 耶和華公義的國度會得勝

- Obad 17 Because JHVH has sovereignly chosen Israel, He will deliver her and deal with anyone who stands against her

- 俄17 由於耶和華公義的揀選了以色列，祂會拯救她並對付所有敵對她的

- Because Edom’s pride (3), unforgiveness, jealousy (Ez 35.10-11) and violence (10) has vexed Israel, Edom will receive “poetic Justice”

- 由於以東的驕傲(俄3)、不饒恕、嫉妒(結35:10-11)及暴力使以色列苦惱，因此以東會得到“詩裡的公義”

Obad 15 As you have done, it will be done to you. Your dealings will return on your own head.

俄15 耶和華降罰的日子臨近萬國。你怎樣行，他也必照樣向你行。你的報應必歸到你頭上。





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- Obad 21- Deliverance will ascend unto Mount Zion and then descend in judgment upon Edom

Obad. 21 “And the kingdom will be the Lord’s”.

- 俄21- 拯救會升到錫安山，而降審判到以東

俄 21 必有拯救者上到錫安山，審判以掃山。國度就歸耶和華了。





# Overview of Obadiah 俄巴底亞書縱覽

	Edom's Humiliation and destruction 以東的羞辱和毀壞	Edom's Cruelty and Crimes 以東的殘忍及犯罪	Edom and the Day of the Lord 以東與主的日子
	VERSES 1-9 節	VERSES 10-14 節	VERSES 15-21 節
Portent 預兆	Prediction 預測	Denunciation 譴責	Consummation 終結
Event 事件	What will happen 會發生什麼事	Why it will happen 為什麼會發生	How it will happen 會怎麼發生
Content 內容	"The arrogance of your heart has decived you... I will bring you down. (1:3-4) “你因狂傲自欺...我必 從那裡拉下你來”(1:3-4)	"Because violence to your brother Jacob."(1:10) “因你向兄弟雅各行強暴” (1:10)	"As you have done, it,will be done to you."(1:15) “你怎樣行,他也必照樣向你行” (1:15)
Theme 主題	The coming judgement of Edom 即將臨到以東的審判		
Key Verse 關鍵經節	1:10		
Christ in Obadiah 俄巴底亞書裡的基督	God's judgement of Edom and deliverance of Israel prefigure Christ's salvation and end-times judgement. 神給以東的審判及給以色列的拯救預表了基督的救恩及末日的審判		



# Obadiah - Modern day Conflict

## 俄巴底亞書- 近代的衝突

8. Obadiah 15 The **Day of the Lord** bringing judgment to Edom gives this prophecy **present and apocalyptic ramifications**

8. 俄巴底亞書15節 主的日子帶給以東審判，讓這個預言帶來當今及末世的後果

- Edom seems to represent all the Semitic families related to Israel who harass and want to “take revenge” upon Israel
  - 以東如同代表所有要騷擾以色列及“報仇”的相關閃族家庭
- Isa 34.8, Amos 1.11, Obad 3, and Ps 137.7 all concur that **pride** and **haughtiness** would bring about Edom’s downfall
  - 賽34:8，摩1:11，俄3及詩137:7 的發生，都因著驕傲及傲氣，帶來了以東的毀滅





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- Many attribute Edom to modern day Palestinians (Philistines), but Jordanians, and Saudi Arabia (Amalekites) are also ancestors
- 許多人將以東歸於現代的巴勒斯坦人（非利士人），而約旦人和沙烏地阿拉伯人（亞瑪力人）也是祖先
- Is. 63.1 ¶ Who is this who comes from Edom, with garments of glowing colors from Bozrah? - Edom will see the vengeance of the messiah first in the sequence of restoring Zion as He heads toward Armageddon
- 賽63:1 這從以東的波斯拉來，穿紅衣服，裝扮華美，能力廣大，大步行走的是誰呢？就是我，是憑公義說話，以大能施行拯救。
- 以東會看見彌賽亞的復仇先要在祂的憐憫中恢復錫安，然後才朝向哈米吉多頓的大戰





# Obadiah - Enmity of Flesh and Spirit

## 俄巴底亞書- 屬血氣的與屬靈的爭戰

9. Worship cannot be pleasing to God when the proud fleshly actions of mind and body invade

9. 當身心驕傲的肉體行為入侵時，敬拜神也不會討神的喜悅

- Flesh and spirit are like Esau and Jacob - they are twins continually vying for mastery

- 肉體與靈有如以掃與雅各- 他們是不斷爭奪作主的雙胞胎

- Flesh despises its birthright but cries with remorse for its blessing

- 肉體鄙視自己的長子權利，但為了祝福而悔恨呼求

- Esau is the older as the stronger, aggressive hunter filled with **pride, unforgiveness, jealousy, and hatred**

- 作為年長的以掃，是個更強大、好鬥的獵人，充滿驕傲、不饒恕、嫉妒和仇恨。



肉體與靈的爭戰



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- Esau is natural, religious, outward, street-smart, achiever though a renegade within
- 以掃是一個天然的、宗教性的、外在的、有小聰明的成功者，但是個內在的叛徒
- The flesh is a squatter of the Lord's territory who quenches the spirit of worship
- 肉體佔據主的領土，它會消滅敬拜的靈
- The Lord must judge the flesh for its deleterious effects upon true worship
- 主必須審判肉體，因為它對真正的敬拜是有害的



雅各奪得以掃長子的名份  
他拿走了什麼？



# Old Covenant

## 舊約

Next time 下次: Nebiim 先知書:  
The Twelve 十二先知書 (2) - pt.2