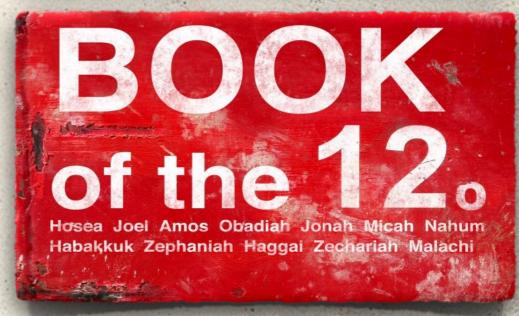


### Nebiim 先知書: The Twelve 十二先知書

- 1. The fourth book of the Latter Prophets is called "the Twelve" collecting into one book what we know as the 12 Minor Prophets
- 1. 後先知書裡的第四卷書 它們被收集成一卷書,就是12小先知書
- 2. Four overarching themes are found within these 12 prophets: the Sovereignty of God, the Day of JHVH, the remnant remembered, and Israel's restoration and blessing
- 2. 在這12卷先知書裡,有四個總體的主題: 神的主權、耶和華的日子、餘民被記念,和 以色列的恢復及祝福





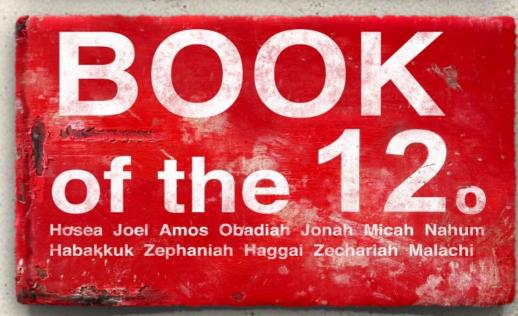
#### 12 先知書

何西阿書、約珥書、阿摩斯書、俄巴底亞書、約拿書彌迦書、那鴻書、哈巴谷書、西番雅書、哈該書、

### Nebiim 先知書: The Twelve 十二先知書

- 3. The Minor Prophets specifically reveal that JHVH's Covenant must be kept by Israel's Covenant people both with Holy Worship and practical social justice and mercy
- 3. 小先知書特別啟示了耶和華的約必須在聖潔的敬拜及實際的社會公義及憐憫方面被以色列守約的子民所遵守
- 4. The Twelve also clearly reveal prophecy's near fulfilment and also its final fulfilment in the Day of the Lord
- 4. 十二先知書同時清楚的啟示了預言的即時應驗及在主的日子的最終應驗





#### 12 先知書

何西阿書、約珥書、阿摩斯書、俄巴底亞書、約拿書彌迦書、那鴻書、哈巴谷書、西番雅書、哈該書、

Tonight we will take a "heaven's eye" overview of

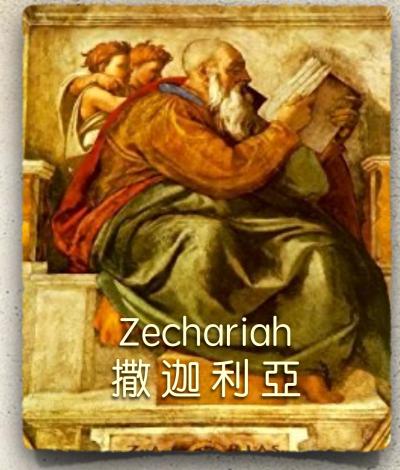
the last four prophets:

今晚,我們要以"屬天的視角"來看最後的

四卷先知書









### Habakkuk 哈巴谷 חֲבַקּוּק Chabaqooq

lit. "Embracer""擁抱者"

- 1. Habakkuk is one of only three among the **Twelve** to actually be recognized in the **office** of **prophet**
- 1. 哈巴谷是在12小先知裡其中三個真正被認可有先知職事的人之一
- 2. Habakkuk was a very righteous, zealous prophet who hated every sin or any evil
- 2. 哈巴谷是個非常正義、熱心的先知,他討厭每一個罪或任何的邪惡
- 3. He prophesied in the days of Josiah as the Chaldeans (Babylon) were overtaking the Assyrian empire
- 3. 他在約西亞作王的期間說預言,當時 迦勒底人(巴比倫)佔領了亞述帝國





### Habakkuk 哈巴谷 חֲבַקוּק Chabaqooq

lit. "Embracer""擁抱者"

- 4. The uniqueness of this prophecy was that it was written in the form of a **dialog** with God over what was going on in Judah
- 4. 這個預言的獨特之處在於它是以與神對話的形式寫成的,是關於猶大的事
- 5. The three chapters easily divide the prophecy:
- 5. 這預言很簡單的以三章分開:
  - 1) Burden from God
  - 1) 來自神的負擔
  - 2) Vision from God
  - 2) 從神而來的異象
  - 3) Prophetic prayer in light of the vision
  - 3) 在異象的亮光中發出的預言性禱告





### Overview of Habakkuk 哈巴谷書綜覽

	Habakkuk's Dia	Habakkuk's Praise to God				
	The Burden 負擔	The Watch 守望	The Vision 異象	哈巴谷對神的敬拜		
	Wrestling with 困惑於: God's silence 神的沈默 Judah's sinfulness 猶大的罪 God's character 神的性情	Waiting for an answer 等候一個答案	Record of the vision 異象的紀錄	Lord, I've heard 耶和華阿, 我聽見		
			Wait for it! 等候它!	I stand in awe 我處戰競		
	Questions 問題: How long 還要多久? Why 為什麼? who 是誰?		Woe to the Babylonians! 巴比倫人有禍了!	… I wait 我…安靜等候 … I praise 我要…歡欣 … 1 rejoice 我…喜樂		
	CHAPTER 章節 1	CHAPTER 章節 2:1	CHAPTER 章節 2:2-20	CHAPTER 章節 3		
Confession 告白	"Lord…you confused me." "主…祢使我困惑"	"Lord… I wait for you" "主…我等候祢"		"Lord… I praise you" "主…我讚美祢"		
Perspective 角度	Horizontal 橫面透視	Vertical 垂直透視				
Direction 方向	Looking around 看環境 and worrying 並擔心	Looking up and liste	Looking ahead 往前看 and believing. 並相信			
Theme 主題	Habakkuk's wrestling with God over His unfathomable ways and the prophet's resulting faith. 哈巴谷為著 神不可思議的道路以及先知自己最終的信心與 神搏鬥。					
Key Verses 關鍵經節	2:4 ; 3:17-19					
Christ in Habakkuk 哈巴谷書裡的基督	Those who had been made righteous in Christ must "live by [their] faith"(2:4). When Christ comes again, "the earth will be filled/ With the knowledge of the glory of the Lord,/ As the waters cover the sea"(2:14). 那些在基督裡稱義的人必須因 [他們的] 信而活(2:4)。當基督再來時,"全地都會充滿耶和華榮耀的知識,好像水充滿洋海一般。"(2:14)					

# Habakkuk - The <u>Burden</u> starts a dialog between a Righteous God and his righteous servant 哈巴谷書- 負擔起於一個公義的神與祂公義僕人的對話

- 6. Questions: Hab 1
- 1.2 How long will you not answer me about this injustice and violence?
- 1.3 Why do you force me to see iniquity?
- 1.13 Why are you favoring Chaldea over Judah?
- 1.13 Why are you allowing evil overwhelms?
- 1.14 Why have you made Judah vulnerable like fish in a net?
- 1.17 Are we all going to die? Is this the end?
- 6. 問題: 哈巴谷書1章
- 1:2 我因強暴哀求你, 祢不應允, 要到幾時呢?
- 1:3 祢為何使我看見罪孽?
- 1:13 祢為何讓迦勒底人比猶大更佔優勢呢?
- 1:13 祢為何允許罪孽猖狂呢?
- 1:14 祢為何使猶大脆弱,如同網中的魚呢?
- 1:17 我們會死嗎? 難道這就是結束嗎?



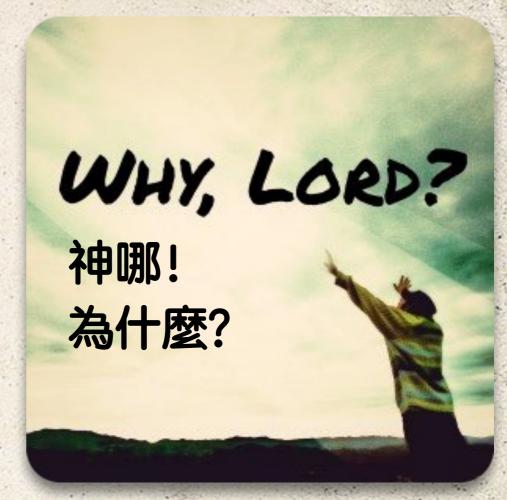
# Habakkuk - The <u>Burden</u> starts a dialog between a Righteous God and his righteous servant 哈巴谷書- 負擔起於一個公義的神與祂公義僕人的對話

#### 7. Problem:

- God raises up Habakkuk by giving him His Heart of holiness, righteousness and mercy as a prophet
- God usually uses him when things need correction
- Now with sin, injustice rampant, God is silent, withdrawn, and leaves prophet on the shelf
- Why are you silent?
- God says He's using a different corrective vessel: the Chaldeans
- "How can you do this? They're worse than Judah.
- God's gone out of His Box.

#### 7. 問題:

- 神興起哈巴谷,賜給他聖潔、公義及仁慈的心作先知
- 神通常是在事情需要被糾正時才用他
- 如今,罪惡、不義之風氾濫,神寂靜無聲,退出了,並把先知放在一邊
- 祢為何靜默不語呢?
- -神說, 祂帶來另一個糾正的器皿-迦勒底人
- 祢豈能這樣做呢? 他們比猶大更糟!
- 神用不可思義的方式行事



# Habakkuk - The dialog ends with a 'time out' for Habakkuk up on the watchtower

#### 哈巴谷書-對話結束於"時間到了"-哈巴谷必須守望

- 8. Hab 1.6-7 "I am doing something wonderful inconceivable to the human mind. I'm using Chaldea as my rod of discipline"
- 8. 哈1:6-7"我必興起迦勒底人,就是那殘忍暴之民,通行遍地,佔據那不屬自己的住處。他威武可畏,判斷和勢力,都任意發出。"
- Habakkuk knows with every fibre of his being that this just isn't right, fair, or normal for JHVH
- 9. 哈巴谷知道他全身上下在耶和華的眼中,沒有一個地方是對的、好的或正常的



Hab. 2.1 ¶ I will stand on my guard post and station myself on the rampart; And I will keep watch to see what He will speak to me, and how I may reply when I am reproved.

哈2:1 我要站在守望所,立在望樓上觀看,看耶和華對我說甚麼話,我可用甚麼話向他訴冤。

# Habakkuk - The dialog ends with a 'time out' for Habakkuk up on the watchtower

#### 哈巴谷書-對話結束於"時間到了"-哈巴谷必須守望

- 10. So after arguing he feels he must be mistaken and needs correction
- 10. 所以,在爭辯之後,他覺得他可能是錯了, 必須被糾正
- 11. The dialog ends in this humble manner "No. No. I must be wrong. I must have gotten this all wrong. I'm a blind and dumb prophet so I must humbly watch and await a coming rebuke"
- 11. 這些對話以這樣的方式結束:

"不! 不! 我應該是錯了! 我看見的應該都是錯的。我是個瞎眼、耳聾的先知,因此我應該謙卑的守望及等候即將來臨的責罰"



Hab. 2.1 ¶ I will stand on my guard post and station myself on the rampart; And I will keep watch to see what He will speak to me, and how I may reply when I am reproved.

哈2:1 我要站在守望所,立在望樓上觀看,看耶和華對我說甚麼話,我可用甚麼話向他訴冤。

### Habakkuk 哈巴谷書- The Vision 異象

12. Hab 2.1-3 The Vision: "You're not wrong. Wait for vision to clarify. I'm still going to use you in a very important way. "wait for it; it's coming; record it as a prophecy before it happens; write it down so those who live in it will keep running"

12.**哈2:1-3 異象:** "你沒有錯。等著異象來解釋。我仍會在重重的使用你。 "等候它;它即將來臨;在它發生之前 記載成預言;記載下來,所以經歷那 些的人就能繼續往前"

13. God shares His Burden by opening Habakkuk's sympathetic eyes to see the wickedness and corruption of Judah -

13. 神分享祂的負擔,藉著開啟哈巴谷 機憫的視角,來看見猶大的邪惡及腐敗

"Write down the revelation."

- Habakkuk 2: 2

"將這默示明明的寫在版上"

-哈巴谷書2:2-

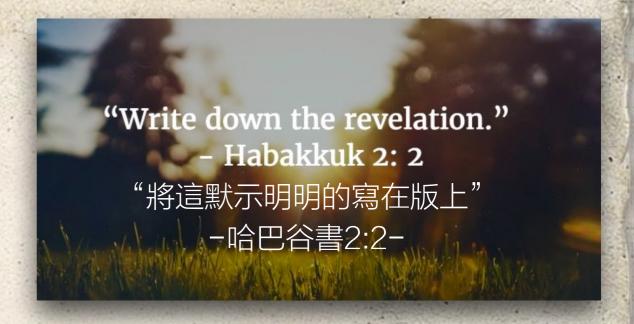


### Habakkuk 哈巴谷書- The Vision 異象

14. The central verse: Hab. 2.4 ¶ "Behold, as for the proud one, His soul is not right within him; But the righteous will live by his faith.

14. 主要經節: 哈2:4 迦勒底人自高自大, 心不正直; 惟義人 因信得生。

- The vision "part A":Babylon's pride will turn them from being God's instrument of discipline into an instrument deserving judgment
- 異象的"第一部份": 巴比倫的驕傲將會使他們從神管教的器皿變為當受審判的器皿
- The vision "part B" a **remnant** will survive by faith through this tribulation and discipline
- 異象的"第二部份": 藉著患難及管教餘民會 因信得生
- 15. The rest of Hab 2 lists 5 woes upon Babylon: for ambition, greed, violence, cruelty and idolatry
- 15. 哈巴谷書第2章其餘的部分列出了巴比倫 因野心、貪婪、暴力、殘酷及拜偶像所 要經歷的5個禍





## Habakkuk 3- Prayer and Song of Worship out of vision

#### 哈巴谷書第三章-從異象中發出的禱告及敬拜詩歌

- 16. *upon shiggianoth*:(see *Ps 7*) either an instrument, a tune or meter; from a root word suggesting "strong emotions"
- 16. **關於流離歌: (見詩篇7**) 是從一個字根延伸出來的字, 是個樂器、曲調或節拍,用來表達"強烈的感情"
- 17. Prayer in 3:2: I see what You are doing and I fear: if this is the cost of reviving Judah, do it; yet please; in wrath remember mercy!
- 17. 在哈3:2的禱告: 我看見了祢的作為,並且害怕 如果這是恢復猶大所必須付出的代價,就做吧! 但是,請在發怒的時候,以憐憫為念!
- 18. *Hab 3.3-16* Song begins slowly by remembering **God's presence** throughout their history rising in a final crescendo when *His* glory will cover the earth
- 18. **哈3:3-16** 歌以慢的方式開始,從記念 神的同在, 貫穿他們整個的歷史,最後漸強,以**祂的榮耀** 要充滿全地作為結束



#### Though the fig tree

May not blossom, nor fruit be on the vine
Though the labor of the olive may fail
And the fields yield no food
Though the flock may be cut off from the fold
And there be no herd in the stalls
Yet I will rejoice in the LORD
I will joy in the God of my salvation

HABAKKUK 3.17-18 NKJV



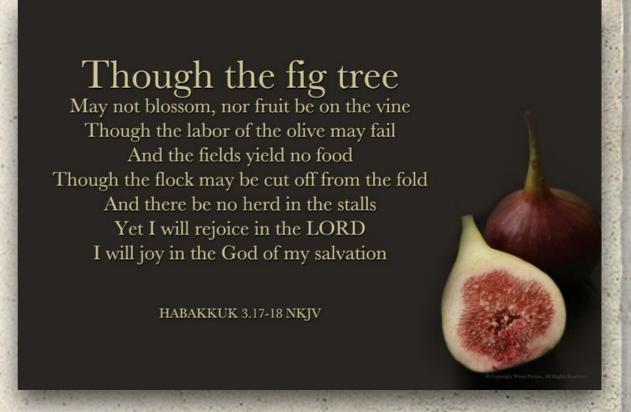
## Habakkuk 3- Prayer and Song of Worship out of vision

#### 哈巴谷書第三章-從異象中發出的禱告及敬拜詩歌

19. Hab 3.17-19 Then the "nigionoth" strums up faith's happier ditty as righteous ones live by total faith:

- 19. 哈巴谷書3:17-19 接著,"弦樂器"彈出信心的快樂短詩,因為義人要完全憑信而活
  - though all external comforts and circumstances **may** fail
  - 雖然所有外在的舒適及環境可能會衰退
  - **by faith** they look away and rejoice in the God of their salvation and strength-
  - 他們**憑著信心**轉移視線,而在他們救恩及力量 源頭的 神面前喜樂
  - they discover the Lord's prepared them for whatever rocky cliffs lay ahead
  - 他們發現,神已經預備了他們,來面對擺在 面前的任何艱難





### Haggai 哈該書 אַח Chaggayee lit. "festive" "喜慶"

- 1. *Haggai*, *Zechariah* and *Malachi* are the last three prophets in the Twelve all written after the remnant's return from Babylon
- 1. 哈該書、撒迦利亞書與瑪拉基書是小先知書裡的最後三卷書,都是從巴比倫歸回之後寫的
- 2. Haggai returned with the remnant from Babylon as an aged prophet who'd seen the glorious days of Solomon's Temple
- 2. 哈該與餘民歸回時已經是個年邁的先知,他曾見過所羅門時期聖殿的榮耀
- 3. After building the Brazen altar and foundation, the Temple work ceased because of the adversarial gov't. in Samaria and a decree from Artaxerxes
- 3. 在建好銅祭壇及打好根基之後,由於撒瑪利亞的政權抵擋,以及亞達薛西王的詔令,興建聖殿的工作就被停止了





### Haggai 哈該書 אַר Chaggayee lit. "festive" "喜慶"

- 4. Though the remnant came back with a heart to build, their faith and strength were so weak they put the work "on hold" for 15 yrs as they eeked out a living and built houses for themselves
- 4. 雖然餘民歸回並且有心建造,但他們的信心 及體力都十分薄弱,他們把工作"擱置"了 15年,因為他們爲自己謀生並為自己建造 房屋
- 5. Through the prophecies of Haggai and Zechariah in tandem the remnant began building again and completed the 2nd Temple in 6 years
- 5. 通過哈該和撒迦利亞聯合的預言,餘民再開始建造,並在6年內建成了第二座聖殿





#### Overview of Haggai 哈該書綜覽

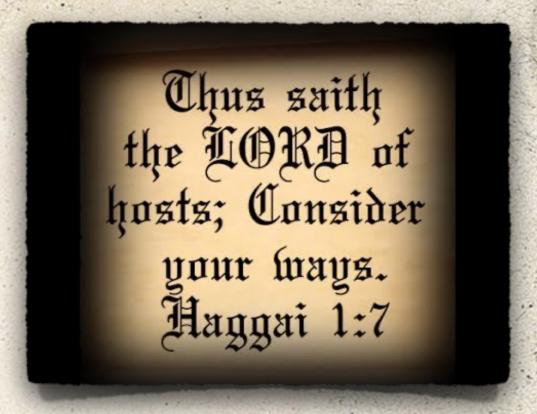
	First Message 第一個信息		Second, Third and Fourth messages 第二、三、四個信息			
	Rebuild God's temple 重建神的殿	Almost	Encouragement and Hope 鼓勵與盼望			
	Rebuke 斥責 Reflection 反思 Divine discipline 神的管教 Repentent response 悔改的反應 "I am with you" "我與你同在" CHAPTER 1/第一章	month of silence 幾 乎 一	"take courage" "當剛強" "I will bless you" "我必賜福與你們" "I have chosen you" "我揀選了你" CHAPTER 2/ 第二章			
Time 時間	: 23 days/ 23天	個月	Over 2 months/ 超過2個月			
Emphasis 重點	Practical, negative, confronting 實際的、負面的、有衝突性的	的沈	Spiritual, positive, comforting 屬靈的、正面的、得安慰的			
Scope 範圍	Present condition of Jerusalem temple 耶路撒冷聖殿當下的光景	默	Future glory of God's house 神的家未來的榮耀			
Theme 主題	We must put God first in order to experience His blessings. 我們必須先把 神放在首位,才能經歷祂的祝福					
Key Verses 關鍵經文	1:4-5; 2:7-9					
Christ in Haggai 哈該書裡的基督	Christ's presence in this temple, which was further expanded and adorned by Herod, is the "latter glory grater than the former"(2:9). Jesus is "our peace" (Ephesians 2:14). His death on the cross has made us at peace with God now, and His future rule in is glorious Kingdom will establish worldwide peace (Haggai 2:9). The righteous leader Zerubbabel is also a type of Christ and part of Jesus's genealogy. 基督的同在在這個聖殿裡,後來它被希律擴建及裝潢了,也就是"這殿後來的榮耀、必大過先前的榮耀"(2:9)。耶穌是我們的"平安"(弗2:14)。祂在十字架上的死,讓我們現在能與 神和好,而祂未來在榮耀的國度裡掌權,會建立世界的和平(該2:9)。公義的王所羅巴伯,是基督的一個預表,他也被列在基督的家譜之中。					

# Haggai - "Consider your ways" 哈該書-"省察你們自己的行為"

Hag 1.5 Now therefore, Thus says the LORD, "Consider your ways"

哈該書1:5 現在萬軍之耶和華如此說: 你們要省察 自己的行為。

- 6. JHVH's prophecies came through Haggai in a very merciful, measured tone (the remnant was suffering) "Consider (1.5; 1.7; 2.15; 2.18)
- 6. 耶和華藉著哈該所說出的預言是一種非常 仁慈、輕柔的語氣(當時餘民仍受苦) "省察"在(1:5;1:7;2:15;2:18)提到過
  - Lit. in Hebrew, "Put your heart above your ways"
  - 希伯來文的意思是"要把你的心放在所行的道上"
  - The primary Kingdom issue is always "Seek first His Kingship and His righteousness"
  - 國度的首要關鍵總是"先尋求祂的國和祂的義"

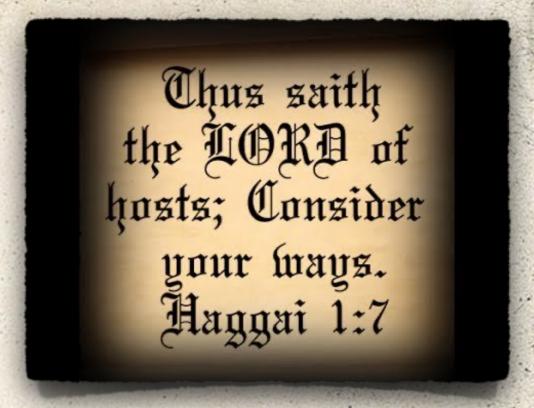


萬軍之耶和華如此說:"你們要省察自己的行為。 ~哈該書 1:7~



# Haggai - "Consider your ways" 哈該書-"省察你們自己的行為"

- On the "worship— social justice continuum,"
  Haggai stresses that the reality of worship involves
  building His House
- 關於"敬拜- 社會公義連續體", 哈該強調, 敬拜的實際包括了建造祂的家
- 7. Haggai shared four prophecies with the remnant all within the span of 4 months as they began to build
- 7. 哈該在開始建造後的4個月內,與餘民分享了四個預言



萬軍之耶和華如此說:"你們要省察自己的行為。 ~哈該書 1:7~



# Haggai - Message #1: Kingdom Priorities tied to souls' prosperity

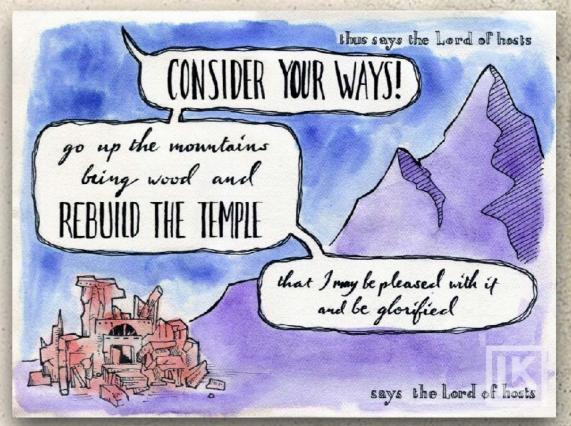
#### 哈該書-信息1:國度的優先與靈魂的豐富息息相關

Hag. 1.5 Now therefore, thus says the Lord of hosts, "Consider your ways!

哈該書1:5 現在萬軍之耶和華如此說:"你們要省察 自己的行為。

Hag. 1.6 "You have sown much, but harvest little; you eat, but there is not enough to be satisfied; you drink, but there is not enough to become drunk; you put on clothing, but no one is warm enough; and he who earns, earns wages to put into a purse with holes."

哈該書1:6 你們撒的種多,收的卻少;你們吃, 卻不得飽;喝,卻不得足;穿衣服, 卻不得暖;得工錢的,將工錢裝在 破漏的囊中。





# Haggai - Message #1: Kingdom Priorities tied to souls' prosperity

哈該書-信息1:國度的優先與靈魂的豐富息息相關

- 8. *Haggai* connects the dots for the remnant:
- 8. 哈該為餘民將關鍵點連起來
  - continued hardship has deeper roots
  - 繼續的苦難有更深的原因
  - harvest is poor despite working overtime
  - 無論工作多辛苦,收穫依然很少
  - never enough clothes, food or drink to satisfy
  - 衣服、食物或飲料總覺得不夠及滿足
  - money earned getting nowhere
  - 賺來的錢不知道跑到哪裡去了

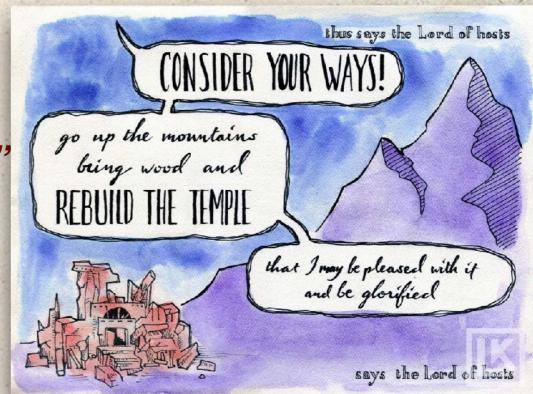


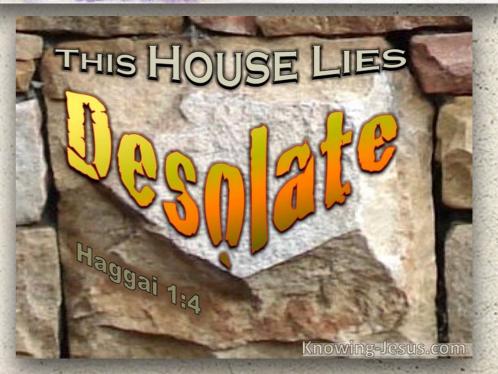


# Haggai - Message #1: Kingdom Priorities tied to souls' prosperity

哈該書-信息1:國度的優先與靈魂的豐富息息相關

- 9. Hag 1.7 "Put heart above your ways!"
- 9. 該1:7 "你們要省察自己的行為"
  - 1.8 Go up..., Bring down..., Build up..., Please and Glorify JHVH
  - 該1:8 上山.., 取.., 建造.., 耶和華就得喜樂及榮耀
  - 1.9-11 JHVH's displeasure behind your problems because **priorities** have **belittled** His Glory
  - 該1:9-11 在你經歷的問題的背後,耶和華不喜悅,因為你安排事情的先後次序,貶低了祂的榮耀





# Haggai 2 - Message #2: "I am with you" 哈該書2-信息2: "我與你同在"

Hag. 2.4 'But now take courage... declares the Lord, 'and work; for I am with you,' declares the Lord of hosts.

該2:4 耶和華說···你當剛強! ··· 這地的百姓,你們都當剛強作工, 因為我與你們同在。這是萬軍之耶和華說的。

- 10. The remnant heard the first message and began to build
- 10. 餘民聽見了第一個信息, 就開始建造
  - this 2nd message came 3 weeks after the first as they were gathering materiele
  - 第二個信息在他們第一天收集材料的三週後臨到
  - I know that to those who saw Solomon's Temple this Temple seems small
  - 對於那些看過所羅門聖殿的人,這個聖殿看來渺小
  - Take courage; I am with you by my Spirit, says JHVH
  - 要剛強;我的靈與你們同在,這是耶和華說的
  - Soon I will shake all the nations and all the gold will be mine
  - 我即將震動列國,所有的金子都是我的
  - The latter glory of My House will be greater than the former glory of Solomon's Temple
  - 這殿後來的榮耀,必大過先前所羅門的殿的榮耀





#### Haggai 2 - Message #3: Parable of Discipline

#### 哈該書3-信息3:"管教的比喻"

Hag. 2.18 'Do consider from this day onward, from the twentyfourth day of the ninth month; from the day when the
temple of the Lord was founded, consider: ... from this
day on I will bless you."

哈該書2:18 你們要追想此日以前,就是從這九月二十四日起,追想到 立耶和華殿根基的日子。 …從今日起,我必賜福與你們。

#### 10. "Put your heart over your ways"

#### "你們要省察自己的行為"

- "I have been disciplining you because all your ways were unclean and defiled by your attitude
- 我一直在管教你,因為你的作為都不潔淨,並且被你的態度所污穢
- You have been building for me but your poverty had already been determined when your present crops were planted
- 你為我而建造,但當你撒種時,你的貧窮已經被決定了
- Consider this and be patient: I have been disciplining your ways to holiness
- 思想這個, 並有耐心, 因為我管教你, 是為了讓你能聖潔
- Now that you have considered your ways, I will bless your endeavors going forward
- 現在你已經省察了自己,從此以後,我會祝福你前面的路





# Haggai 哈該書 2.20-23 - Message #4: When Christ's Glory comes

信息4: 當基督的榮耀來臨時

Hag. 2.23 'On that day,' declares the Lord of hosts, 'I will take you, Zerubbabel, son of Shealtiel, My servant,' declares the Lord, 'and I will make you like a signet ring, for I have chosen you,'" declares the Lord of hosts.

哈該書2:23 萬軍之耶和華說:我僕人撒拉鐵的兒子所羅巴伯阿, 到那日,我必以你為印,因我揀選了你。這是萬軍 之耶和華說的。

- 11. On that same day as the parable, Haggai prophesies the Day of the Lord
- 11. 在說比喻的同一天,哈該預言了主的日子
  - "I am going to shake heaven and earth"
  - "我必再一次震動天地"
  - " I will overthrow all other thrones and kingdoms"
  - "我必傾覆列國的寶座,除滅列邦的勢力"
  - "Zerubbabel's signet ring will stamp everything for my chosen people"
  - 所羅巴伯的印,會印給所有蒙神揀選的子民



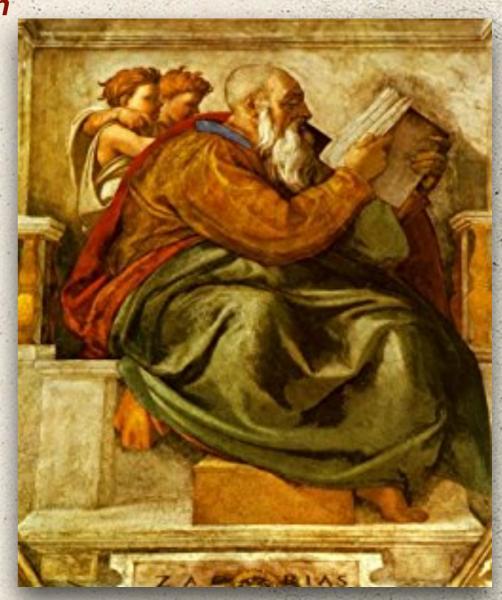


### Zechariah 撒迦利亞書 זְבֵרְיָה Tsekareyah lit. "Yah has remembered""耶和華記得"

Zech. 1.1 ¶ In the eighth month of the second year of Darius, the word of the Lord came to Zechariah the prophet, the son of Berechiah, the son of Iddo saying,

撒迦利亞書1:1 大利烏王第二年八月,耶和華的話臨到易多的孫子比利家的兒子先知撒迦利亞,說,

- 1. Zechariah was born into the high priestly family (Iddo) and came with the first wave of priest back to Jerusalem as a young man. Hebrew tradition attributes *Psa 137, 138* and a few *Hallelujah Psalms* to Zech.
- 1. 撒迦利亞出生在大祭司家族(易多),年輕時 他伴隨著第一批歸回的祭司回到耶路撒冷。 希伯來傳統將詩篇 137、138和一些哈利路亞 詩篇歸於撒迦利亞的著作



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- 2. Though he never saw Solomon's Temple, Zechariah saw visions of a Glorious Temple to immediately encourage the remnant and then later **apocalyptic visions** full of imagination, words and symbols related to the **2nd coming of the Lord Jesus**
- 2. 雖然他從未見過所羅門的聖殿,但撒迦利亞看見了榮耀的聖殿的異象,因而能馬上鼓勵餘民,之後的末世異象充滿了關於主耶穌第二次來臨相關的想像力、文字記載及預表



### Zechariah 撒迦利亞書 זְבֵרְיָה Tsekareyah lit. "Yah has remembered" 耶和華記得"

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- 3. Zechariah divides in to two sections:
- 3. 撒迦利亞書可分為二部分:
  - **Zech 1-8** are 7 dated visions regarding current events but pointing to judgments and preparations by the JHVH who was in control of Judah's recovery
  - 亞1-8章 是7個標明時間的異象,關於當時發生的事件,但也指出了耶和華的審判及預備,祂掌管了猶大的恢復
  - **Zech 9-14** are undated prophecies from Zechariah's later ministry regarding the 2nd coming of the Lord and its effect upon the Middle East and Jerusalem/Judah
  - 亞9-14章是撒迦利亞後來職事所補增的預言,有關 主的再來,及其對於中東及耶路撒冷/猶大的影響



### Overview of Zechariah 撒迦利亞書綜覽

	Call to Repentance 呼召悔改	Encouragement and Motivations 鼓勵與動機		Encouragement and Hope 鼓勵與盼望	
		Visions 異象 Horses & riders 馬與騎馬的 Horns & craftsmen 角與匠人 suyveyor & measuring line準繩與量 priest Joshua & Satan 約書亞與撒旦 Lampstand & 7 lights 燈台與燈 flying scroll & warnig 飛書卷及警告 woman & basket 婦人與量器 Chariots & judgement 戰車與審判	Future of Zion 錫安的未來	Predictions 預測  "First Oracle"第一個預告 Rejection of Messiah 拒絕彌賽亞 Preservation Offsrael 保守以色列 Deception of false prophets 假先知的欺騙  "Second Oracle"第二個預告 Israel's final victory 以色列最終得勝 Missaiah's final victory彌賽亞最終得勝	
	CHAPTER章節 1:1-6	CHAPTERS 章節 1:7- 6:15	CHAPTERS 7-8章		
Time 時間	Written during the building of the temple 著於建殿期間			Written after completion of the temple 著於建殿完工後	
Purpose 目的	To motivate those we crop failures and finant Zecha 為了鼓勵那些建造聖殿撒迦利亞	To give workers hope that there was a better day, a far more glorious day to come. Vivid scenes of Messiah are included. He is revealed as coming, rejected, returning and conquering. 為了鼓勵做工的,給他們榮耀的盼望。其中包括彌賽亞的來鹽、被棄絕、歸回及得勝的鮮活景象。—			
Theme 主題	Build the temple; build your future 建造聖殿;建造你的未來				
Key verses 關鍵經文	4:6 ; 8:3 ; 9:9-10				
Christ in Zechariah 撒迦利亞書裡的基督	references to Christ priest (6:13); the corn pieces of silver (11:4 撒迦利亞書記載彌賽	nd to Isaiah in its number of mes are the angels of the Lord (3:1-2 er stone, tent peg, and bow of b -13): the pierced one (12:10), ar 亞的信息僅次於以賽亞書。撒迦利 3) 君王祭司 (6:13),房角石、釘子 被扎的 (12:10);及將要來的審	2); the righteous Braattle (10:4); the good the coming judge 亞除了明顯的描述基礎 、爭戰的弓 (10:4);	nch (3:8; 6:12-13); the king d shepherd who is sold for 30 and the righteous king (14). S外,就是神的天使(3:1-2); 好牧人被賣三十塊錢(11:4-13)	

# **Zechariah** - 7 Visions to encourage the remnant 撒迦利亞書-7個鼓勵餘民的異象

4. Zech. 1.7-8 ¶ On the twenty-fourth day of the eleventh month...the word of the Lord came to Zechariah the prophet...as follows: I saw at night, and behold, a man was riding on a red horse

亞1:7-8 大利烏第二年十一月...耶和華的話臨到...先知 撒迦利亞,說:"我夜間觀看,見一人騎著紅馬

- #1-4 horsemen patroling the earth = "I am very jealous for Jerusalem and Zion" 1.14
- 1- 4個騎馬的人巡邏世界= "我為耶路撒冷為錫安、心裡極其火熱。"
- #2-4 horns (4 kdms of Daniel)(1.18) to be held in check by 4 craftsmen
- 2-4個角(但以理書裡的四個王國)(1.18)由4個匠人來檢視
- #3 Man measuring Jerusalem with a rod (2.1) for its eventual building
- 3-有人用準繩來度量耶路撒冷,為了最終的建造



撒迦利亞書1:18-21 Zeshariah 1808 - 21

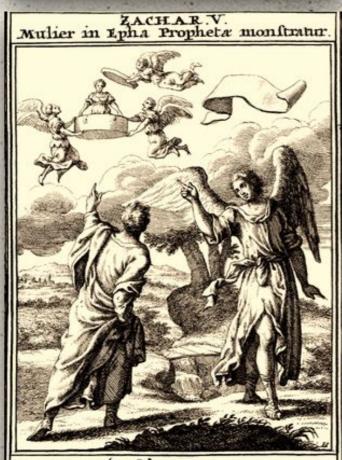


4 Horns vs. 4 Craftsmen 4個角及4個匠人

# **Zechariah** - 7 Visions to encourage the remnant 撒迦利亞書-7個鼓勵餘民的異象

- #4 (**Zech 4**) Restoration of kingdom Priesthood and Kingship as glorious Temple is built by my **Spirit**
- **4-** (亞4) 當榮耀的聖殿被神的靈建造時,恢復了國度的祭司制度及王權
- #5 (5.1) Flying scroll containing curses and judgments as in *Revelation 5*
- 5- (亞5: 1) 飛行的書卷包含著咒詛及審判 如同啟示錄5章一樣
- #6 (5.5) Wickedness as a woman hidden inside an ephah basket being transported to Babylon
- 6-(亞5:5)罪惡如同一個女人躲在量器裡被帶到巴比倫
- #7 (6.1) 4 horses with chariots (**Rev 6**) racing out to judge the world
- 7- (亞6:1) 四匹馬帶著馬車(啟示錄6章) 跑著去審判世界





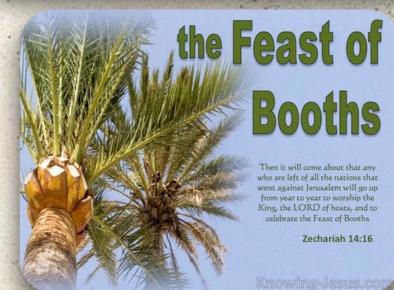
Sachar. V. s. - so. Ser Engel dergt dem Propheter?, ein Enha, darin ein Weib filt, fambt dritber schwebenden Tentiter Blen.

# Zechariah 9-14 - Visions regarding the end times 撒迦利亞書9-14章- 關於末世的異象

- 5. Zech. 9.1, 12.1 ¶ The burden of the word of the Lord... from visions to burdens 亞9:1, 12:1 耶和華的默示...從異象變成的負擔
  - Zech 9-11 deals with prophecies also covered in Daniel regarding the conquests of Alexander the Great, Jerusalem's miraculous sparing and even the Maccabees
  - 亞9-11章 主要是提到預言,同時但以理書也涵蓋了亞歷山大大帝的攻擊、耶路撒冷奇妙的得生存,甚至還提到了馬加比家族的事







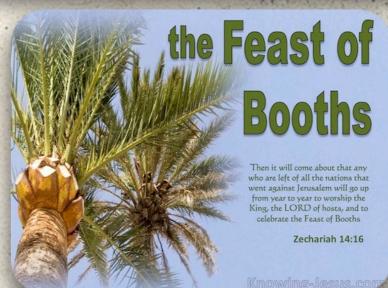
## Zechariah 9-14 - Visions regarding the end times 撒迦利亞書9-14章- 關於末世的異象

Zech 12-14 are visions of the end times regarding Jerusalem 亞12-14章 是末世關於耶路撒冷的異象

- 12.10 the Jews will see the 2nd coming of the Messiah and will repent and mourn
- -12:10 猶太人會看見彌賽亞的第二次來臨, 並會懺悔及哀慟
- 14.2 all the nations will gather for Armageddon and JHVH of hosts will defeat them
- -14:2 列國會為了末日之戰而聚集,而萬君之耶和華會 戰勝他們
- 14.4,8 The messiah's feet shall touch Mt Olives and it will split in two and rivers will flow out of Jerusalem
- -14:4,8 彌賽亞的腳會踏在橄欖山,它會裂成二半,並且 會有活水從耶路撒冷流出
- 14.14 In that day all the wealth of the world will come to Zion and all the families of the earth will be blessed
- -14:14 在那日,全世界所有的財富都會臨到錫安,而地上 所有的家庭都會蒙祝福
- 14.16 Final great feast of Tabernacles and the gathering of the nations
- -14:16 最後住棚節的大慶祝及列國的聚集



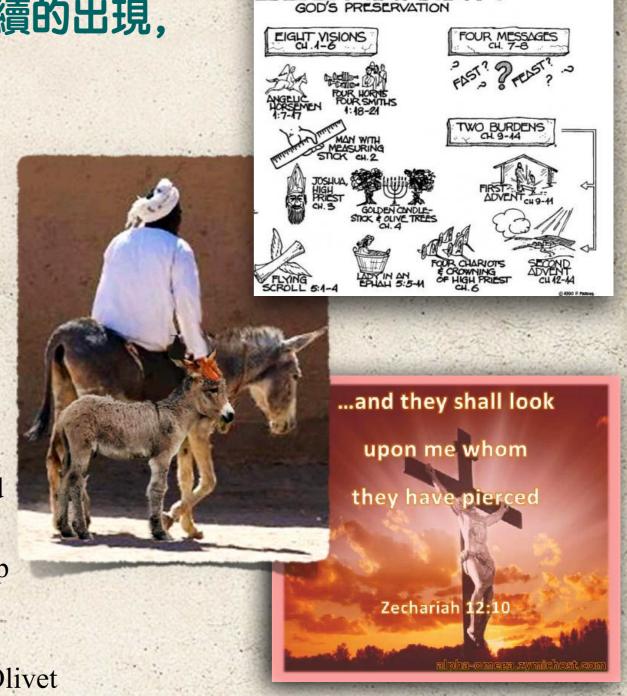




### Zechariah - His Story is "remembered of Jah"

#### 撒迦利亞書 - 他的故事是"記得耶和華"

- 6. In Zechariah we continually see a man appear who is the Messiah
- 6. 在撒迦利亞書裡,我們看見一個人持續的出現,這人像是彌賽亞
  - Zech 3.8-9 the Branch having 7 eyes
  - 亞3:8-9 有個苗裔有7個眼睛
  - Zech 6.12 the Branch will build the Temple first as priest and then sit enthroned as king
  - 亞6:12 那苗裔會先以**祭司**的身分建造殿,然後會成為坐寶座的王
  - **Zech 9.9** one riding a lowly colt into Jerusalem as shouts of joy are heard
  - 亞9:9 有個人在群眾歡呼中,謙謙和和的騎著驢 進入耶路撒冷
  - Zech 12.10 They will see Him whom they have pierced
  - 亞12:10 他們會看見他們所扎的那人
  - Zech 13.7 My shepherd will be struck and all the sheep scattered
  - 亞13:7 我的牧羊人被擊打, 羊就分散了
  - Zech 14.4 He will come whose feet will stand on Mt. Olivet
  - 亞14:4 他會再來, 並且腳會踏在橄欖山上



KEY VS. 9:9-40

# Malachi 瑪拉基書 ユラストン Malawkee lit. "My Messenger" "我的使者"

Mal. 1.1 ¶ The oracle of the word of the Lord to Israel through Malachi. 瑪 1:1 耶和華藉瑪拉基傳給以色列的默示。

- 1. Malachi is the last prophet of the Old Covenant who reveals the hopeless state of Adam even under God's Gracious Covenant
- 1. <u>瑪拉基是舊約裡的最後一位先知,他揭示了</u> 亞當族類無助的光景,甚至在神恩典的約裡 也是這樣
  - the book begins with love and ends with "curse"
  - 這卷書從愛開始,但是結束於"咒詛"
  - the need for a new and better covenant is clear as Malachi sits next to the doorway of the New Covenant (Gospels)
  - 瑪拉基書位於進入新約(福音書)的通道上,需要一個更新、更美之約因此是很明顯的



### Malachi 瑪拉基書 מְלְאָכִי Malawkee lit. "My Messenger" "我的使者"

- 2. He prophesied years after both the Temple and the city of Jerusalem had been built
- 2. 他是在聖殿及耶路撒冷被重建之後的許多年之後才開始說預言的
  - Most of Judah stayed in Babylon, became established in banking, religious scholarship and found synagogs as a convenient way for Judaism to continue on in a man-centered format
  - 大部分的猶大人留在巴比倫,他們在銀行業、宗教學術界中建立起來,並發現猶太會堂是以人為中心的格式來延續猶太教的方便門路
  - With the domination of rabbis and scribes, **Judaism** became theological, intellectual and, as a result, anthropocentric rather than Theocentric: Laws were "debated", interpretation became as important as **the Word**, and rabbis even began "**debating God**"
  - 因著拉比及文士的權威,<u>猶太</u>教成為神學的、知識性的,其結果是以人為本而不是以神為本,律法成為可"爭議"的,解釋變得跟神的道一樣重要,而拉比甚至可以 "與神辯論"



### Overview of Malachi 瑪拉基書綜覽

	Love 愛	Love 愛 Rebuke 斥責		Hope 盼望
	Unconditional 無條件的 Almighty 全能的 soverign 掌權的	Against the priest 反對祭司 Irreverence 不敬虔 Disobedience 不順服 Cynicism 玩世不恭 Hypocricy 假冒為善 Offense 犯罪	Against the people 反對百姓 Intermarriage with pegans 和外邦人通婚 Indiferrence 漠不關心 Robbing God/No tithes 竊取 神的/ 不奉獻 Blasphamy 褻瀆	Fire 火 Healing 醫治 "Elijah" "以利亞" Family 家庭
	CHAPTER 章節 1:1-5	CHAPTERS 章節 1:6 - 2:9	CHAPTERS 章節 2:10 - 3:15	CHAPTERS 章節 3:16 - 4:6
Content 内容	Theological 神學的	Historical 歷史的		Prophetical 預言的
Direction 方向	Looking up 向上看	Looking in 向裡看		Looking ahead 往前看
Theme 主題	God cites the priest and the people with failure to keep His covenent but offers the hope of the Messiah, the messanger of the covenent who will bring justice and salvation. 神援引了祭司和百姓未能遵守他的約,但提供了彌賽亞為希望、盟約的使者,祂將帶來正義和救恩。			
Key Verse 關鍵經文	3:1			
Christ in Malachi 瑪拉基書裡的基督	Malachi anticipates the first and second advents of Christ, who will fulfill God's covenent with the Jews (3:1), judge sinners(3:2-5), and bring healing to those who fear the Lord (4:2). 瑪拉基書預料到基督的第一次和第二次降臨,基督將實現神與猶太人的約(3:1)、審判罪人(3:2-5)、並為那些敬畏耶和華的人帶來醫治(4:2)			

# Malachi - 7 "debates" with JHVH 瑪拉基書- 7個與耶和華的"辯論"

Mal. 1.1 ¶ The oracle of the word of the Lord to Israel through Malachi.

瑪 1:1 耶和華藉瑪拉基傳給以色列的默示。

- 3. Malachi's unique burden was to cast his prophecy in the form of 7 rhetorical debates between JHVH and the remnant
- 3. 瑪拉基書的獨特負擔是將他的預言以耶和華和餘民七次辯論的形式投射出來的

### Big Ideas in MALACHI

God rebukes priests for giving imperfect offerings

God rebukes his people for violating marriage laws and refusing to tithe

God demands his people's best in both their service and their lifestyles

God judges those who practice evil but rewards those who honor him

God will send a messenger who will refine his people and prepare them for the Messiah

Source: The NIV Quickview Bible - www.thequickviewbible.com

# Malachi - 7 "debates" with JHVH 瑪拉基書-7個與耶和華的"辯論"

- 4. By representing the remnant's unspoken thoughts, Malachi exposed their real spiritual condition
- 4. 藉著表答餘民沒有說出的思想,瑪拉基暴露了他們真實的屬靈光景
  - This is to the **Remnant**, unfortunately, who had formerly returned and sacrificed all for JHVH's Glory
  - 很不幸的是,這是那些之前為耶和華的榮耀而犧牲一切 歸回的**餘民**
  - By now Nehemiah's and Ezra's revivals were gone
  - 在此時,尼希米及以斯拉帶來的復興已經沒有了
  - Respect and love had slowly changed leaving the remnant in a cynical and calculating religious state
  - 尊重及愛慢慢的變了,讓餘民處於一種憤世嫉俗、很會計較的宗教狀態
- 5. So Malachi once again was squarely on the "worship / social justice" continuum as they each related to the other
- 5. 因此瑪拉基再次正視"敬拜/社會公義"的連貫性因為它們彼此相關的

### **Big Ideas in MALACHI**

God rebukes priests for giving imperfect offerings

God rebukes his people for violating marriage laws and refusing to tithe

God demands his people's best in both their service and their lifestyles

God judges those who practice evil but rewards those who honor him

God will send a messenger who will refine his people and prepare them for the Messiah

Source: The NIV Quickview Bible - www.thequickviewbible.com

## Malachi 1 - first two debates 瑪拉基書第一章- 頭二個辯論

#1 Mal 1.2 the first and foremost debate revolves around God's love for Israel: "How have you loved us?"

#1 瑪1:2 第一個也是最重要的的辯論,環繞著神對以色列的愛:

#### "你在何事上愛我們呢?"

- to man-centered way of thinking the remnant has every right to ask this legitimate question
- 以人為本的思維方式,餘民有權利提出這個 合理的問題
- To an absolute and loving God the very question is an affront
- 對於一個絕對的和慈愛的 神,這樣的問題是個冒犯
- God truthfully answers by saying that in love **He chose them and loved them** ever since their ancestor Jacob
- 神真實回答說,從他們的祖先雅各以來, 在愛中他選擇了他們並愛他們



## Malachi 1 - first two debates 瑪拉基書第一章- 頭二個辯論

- #2 Mal 1.6 Where is your respect for my Name as your Father or even your fear of me as my servant?
- #2 瑪1:6 我既為父親,尊敬我的在哪裡呢? 我既為主人,敬畏我的在哪裡呢?
  - (1.7) they show disrespect by bringing with sick and lame (blemished) offerings to the *Lord's*Table
  - -(1:7)他們獻上有病的、瘸腿的(有瑕疵的) 祭物給**主的桌子**
  - (1.10) the Lord would prefer the gates be shut to prevent any further displeasing worship
  - -(1: 10)主寧願關上殿門,來防止任何不 討 祂喜悅的敬拜

#### **FATHER AND MASTER**

<u>"Father"</u> reveals to us His affection for us

"Master" reveals His authority over us



YOU'VE FORGOTTEN WHO I AM?

## Malachi 2 - two debates with priests 瑪拉基書第二章 - 二個和祭司的辯論

#3 Mal 2.1 Why have you priests and Levites broken your Covenant calling?

#3 瑪2:1 你們這些祭司及利未人為何破壞了盟約的呼召?

- Mal. 2.8 "But as for you, you have turned aside from the way; you have caused many to stumble by the instruction; you have corrupted the covenant of Levi," says the Lord of hosts.

瑪2:8 你們卻偏離正道,使許多人在律法上跌倒。 你們廢棄我與利未所立的約。這是萬軍之 耶和華說的。

- The hearts of the priests and Levites have been corrupted by unloving professionalism and ritualism
- 祭司及利未人的心因著因沒有愛的職業精神和 儀式主義而被腐敗
- Mal. 2.9 "So I also have made you despised and abased before all the people, just as you are not keeping My ways but are showing partiality in the instruction.

瑪2:9 所以我使你們被眾人藐視,看為下賤,因你們 不守我的道,竟在律法上瞻徇情面。



## Malachi 2 - two debates with priests 瑪拉基書第二章 - 二個和祭司的辯論

#4 Mal 2.13 Your marriages and divorces as priests have caused your prayers to be unheard and unanswered

#4 瑪2:13 你們作為祭司的婚姻及離婚使你們的

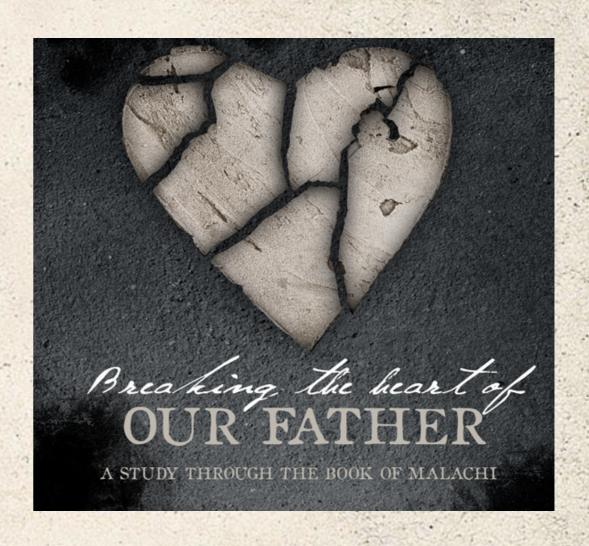
禱告不被聽見也不得回應

- (2.15) Your spiritual heritage should be godly offspring
- -(2:15)你們的屬靈遺產應該是敬虔的後代
- (2.16) Divorce and treachery would not be tolerated by a true covenant priest
- -(2:16)真正的守約祭司不會容忍離婚和背叛



### Malachi 2-3 - two debates on morals 瑪拉基書 2-3章 - 二個關於道德的辯論

- #5 Mal 2.17 Why have you wearied the Lord with your equivocations and excuses?
- #5 瑪2:17 你為何以模棱兩可的藉口而使主 厭煩呢?
  - Mal. 2.17 ¶ You have wearied the Lord with your words. Yet you say, "How have we wearied Him?" In that you say, "Everyone who does evil is good in the sight of the Lord, and He delights in them," or, "Where is the God of justice?"
  - 瑪2:17 你們用言語煩瑣耶和華,你們還說:"我們在何事上煩瑣他呢?"因為你們說:"凡行惡的,耶和華眼看為善,並且他喜悅他們。"或說: "公義的 神在哪裡呢?"
  - You live an impure, careless, sinful life questioning the value of **morality** and **scruples**
  - 你過著不潔、粗心、犯罪的生活,質疑道德和顧忌的價值
  - You question God's goodness and justice
  - 你質疑神的良善與公義



### Malachi 2-3 - two debates on morals 瑪拉基書 2-3章 - 二個關於道德的辯論

#6 Mal 3.8 Do you dare to rob God?

#6 瑪3:8 你竟敢奪取神嗎?

- (3.8-9) The whole nation is robbing me of glory, resources and devoted hearts
- (3:8-9) 整個國家都在搶我的榮耀、資源和 奉獻的心
- (3.9) Your troubles and cursed life began with the heart of a selfish life
- -(3:9) 你的難處及被咒詛的生活都是因著生活裡自私的心所引起的
- (3.10) Bring what you owe to the Temple and you will see that God is a God of blessing and protection
- -(3:10) 把你欠聖殿的東西帶來,你會看到 神是一個祝福及保護的神

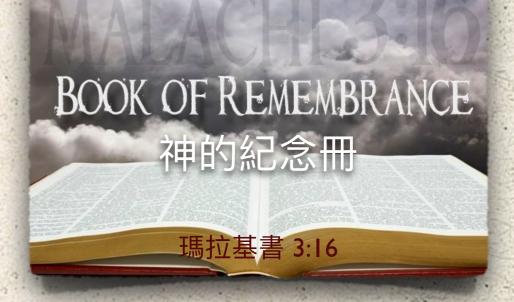


## Malachi 2-3 - final debate on repentance 瑪拉基書 第3章- 最後的辯論與悔改

- **#7 Mal 3.7** When I say return repent
  - you question why and how?
- #7 瑪3:7 當我說轉向我並**悔改**-你們 問為什麼及如何轉?
  - (3.13-15) Your self centered humanistic ways make a virtue out of arrogance
  - (3:13-15) 你們自己-以自我為中心的 人文主義方法傲慢的做出美德
  - (3.1) I warn you when I send my messenger to cleanse the Temple will you not be able to survive such stringent cleansing
  - -(3:1) 我警告你們,當我差派我的使者去 潔淨聖殿時,你們不能倖免於那樣嚴格的煉淨
- (3.16-18) "Yet I note My godly ones (remnant) who fear me and they will be mine"
- (3:16-18)"但是我注意到敬虔的、屬於我的人(餘民)他們敬畏我,並且他們是屬於我的



服事神值得嗎?
Does it Pay to Serve God?
Malachi 3:16
瑪拉基書 3:16

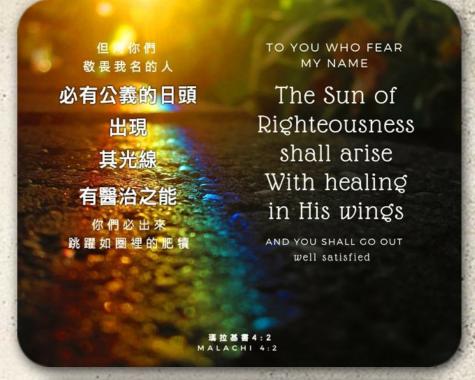


## Malachi 4 - the Day of Judgment Comes 瑪拉基書第4章-審判的日子臨到了

- #8 Mal. 4:1 ¶ "For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze," says the LORD of hosts, "so that it will leave them neither root nor branch."
- #8 瑪4:1 萬軍之耶和華說: "那日臨近,勢如燒著的火爐,凡狂傲的和行惡的,必如碎秸。在那日必被燒盡,根本枝條一無存留。

#### -a day of blessing for the remnant

- 為著餘民的祝福之日
- Mal. 4:2 "But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall.
- 瑪4:2 但向你們敬畏我名的人,必有公義的日頭出現, 其光有醫治之能〔光線原文作翅膀〕你們必出來 跳躍如圈的肥犢。



Behold, I will send you
Elijah the prophet before
the coming of the great
and dreadful day of the
LORD:

瑪拉基書 4:5 — Malachi 4:5
看哪,耶和華大而可畏之日未到以前,
我必差遣先知以利亞到你們那裡去。

# Malachi 4 - the Day of Judgment Comes 瑪拉基書第4章-審判的日子臨到了

- a day of returning just before that day
- 在那日之前,公義歸回的日子
- Mal. 4:5-6 ¶ "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse."
- 瑪4:5-6 看哪,耶和華大而可畏之日未到以前,我必 差遣先知以利亞到你們那裡去。他必使父親的 心轉向兒女,兒女的心轉向父親,免得我來 咒詛遍地。

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

瑪拉基書 4:5 — Malachi 4:5 看哪,耶和華大而可畏之日未到以前,我必差遣先知以利亞到你們那裡去。

### Malachi - the church in Laodicea

### 瑪拉基書-在老底嘉的教會

Malachi and Laodicea are both characteristic of believers at the end of an age before the Lord comes

### 瑪拉基及老底嘉都是在主回來以前 末世信徒的特徵

- Each is thoroughly lukewarm, self-centered and considered rich
- 個個都是完全的不冷不熱、以自我為中心 並自以爲是富足的
- Each is rejected spit out by the Lord who looks for a **remnant** repenting and overcoming
- 每個都是被主拒絕的、吐出來的- 因為 祂在尋找悔改及得勝的餘民
- The church that debates with God's Word and disrespects God's Absolute Truth ends up cursed
- 那些爭論 神的道及不尊重 神完全真理的 教會, 其結局就是被咒詛的

#### Laodícea: The SEVENTH Age

The Church Condition in the Last Days

- † Short age: 1906AD to Present
- t Frequent earthquakes eventually destroyed
- † "Peoples Rights"
- † Rev 3:16 "thou art lukewarm..."
- † Rev 3:17" am rich, and increased with goods..."
- † Rev 3:15 "thou art wretched, and miserable, and poor, and blind, and naked..."

#### **Excellence in Worship**

- Mediocrity is unacceptable
- Malachi 1:6-8, 12-14
- Revelation 3:16-17,
   lukewarm Laodicea
- Matthew 25:26-29, the one talent servant

### The Twelve - overall message 十二小先知書-總體的信息

Reading the Twelve Prophets stirs our hearts for God's Sovereignty, Righteousness and Mercy to come to earth

查考小先知書之,讓我們的心被攪動,願神的主權、公義及憐憫能來到地上

- we see God's people who do not live in the good of the Covenant and their God
- 我們看見,神的子民沒有活在盟約的美善以及他們的 神之下生活
- we see a remnant who stand for all the sons of Jacob by the mercy of God
- 我們看見餘民靠著 神的憐憫為著雅各所有的子孫而站立
- we see evil things storing up for the coming Day of JHVH
- 我們看見為了即將來臨的耶和華的日子, 邪惡的事累積著



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- we see that all the prophecies made about Israel also have their further fulfillment in the church
- 我們看見,所有關於以色列的預言,也在教會裡有其遠期的應驗
- we see that our Sovereign God will soon bring the Kingdom of His beloved Son to a waiting remnant
- 我們看見,我們主宰的神很快的會將祂愛子的國度帶給一群等候的餘民



