

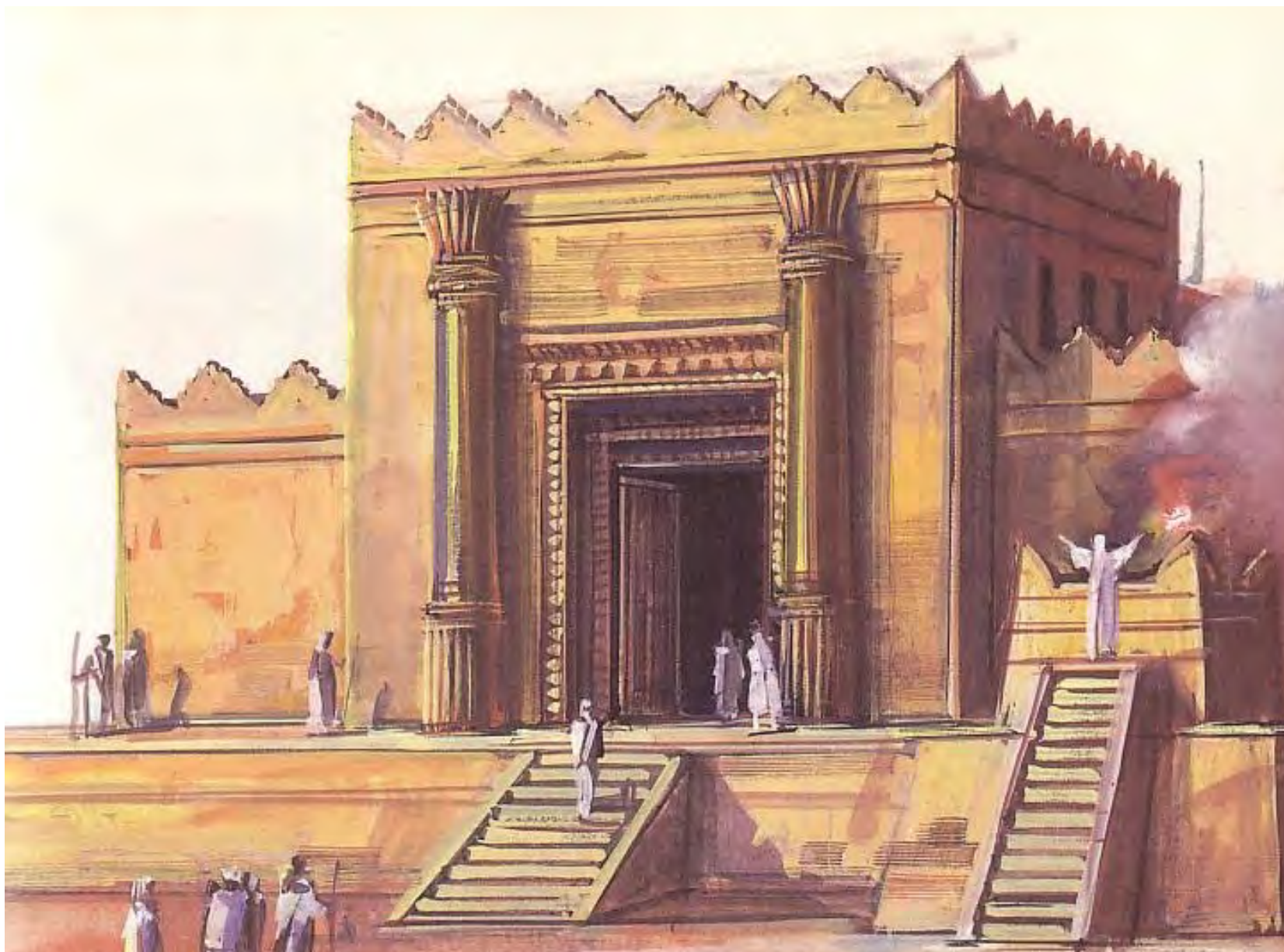


国度和千禧年主义

末世论

穹顶的未来会是什么呢？





犹太人400年来的生活都是围绕在所罗门王的
圣殿（主前959-586）

The background is a painting of the Temple of Solomon. It shows a large, ornate doorway with two golden columns topped with pinnacles. The architecture is made of stone blocks. In the foreground, there are several figures in traditional Jewish attire, including long robes and head coverings, standing in a courtyard. A large, semi-transparent red banner is overlaid diagonally across the center of the image, containing white text.

犹太人维持圣洁
在于

主前586年：
圣殿被毁！

圣殿重建之后，
新约圣经记载
在逾越节有

100

主后70：圣殿 又再被毁！



回教徒的控制



欧玛(Omar)会教堂
(岩石穹顶)

雅押克斯(Al-Aksa)回
教堂

回教徒 在穹顶的 祈祷



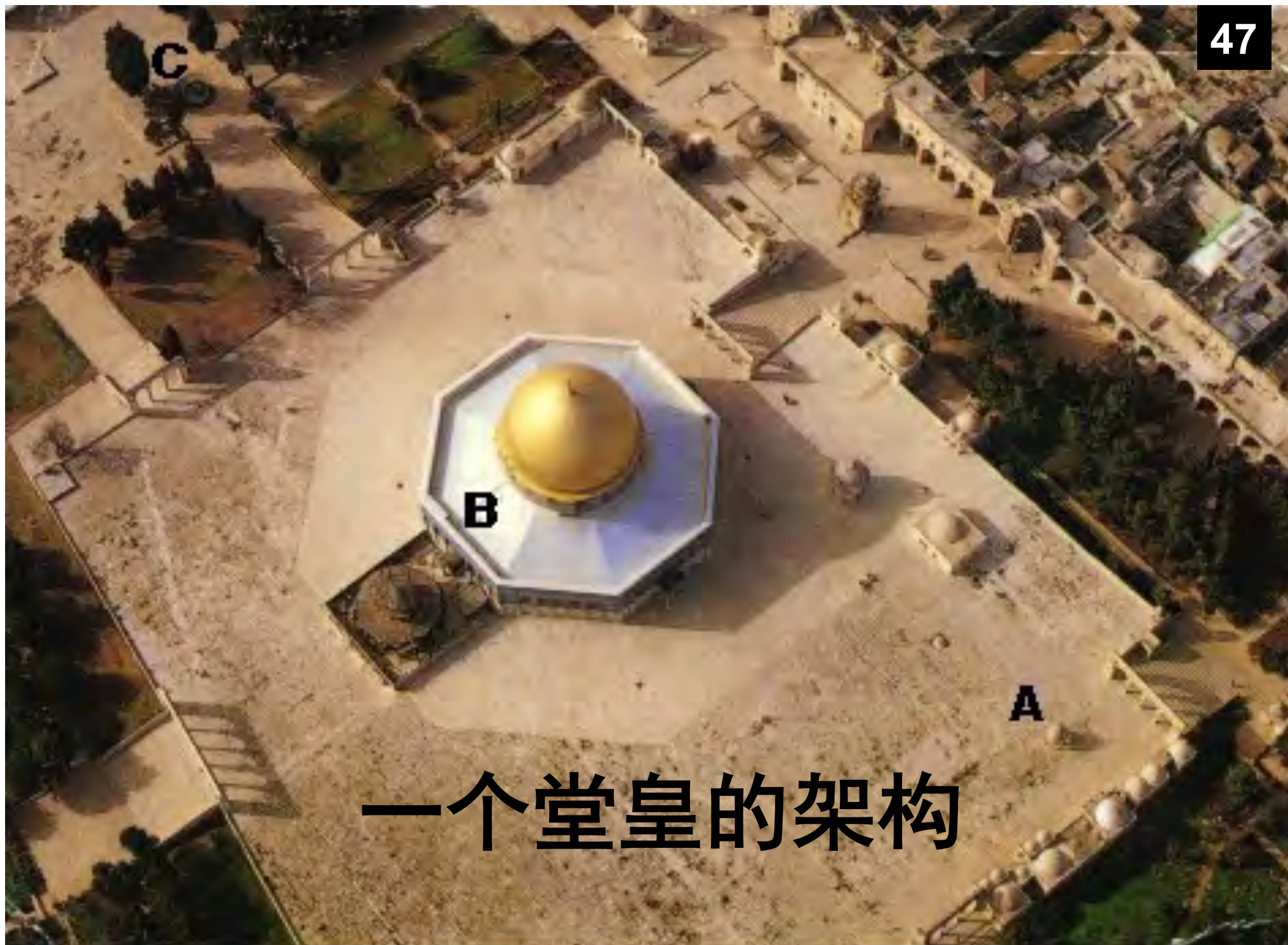
这穹顶比那
原有的穹顶
更为耀眼



SACRED STONE:
The Dome of the
Rock celebrates a
union with God

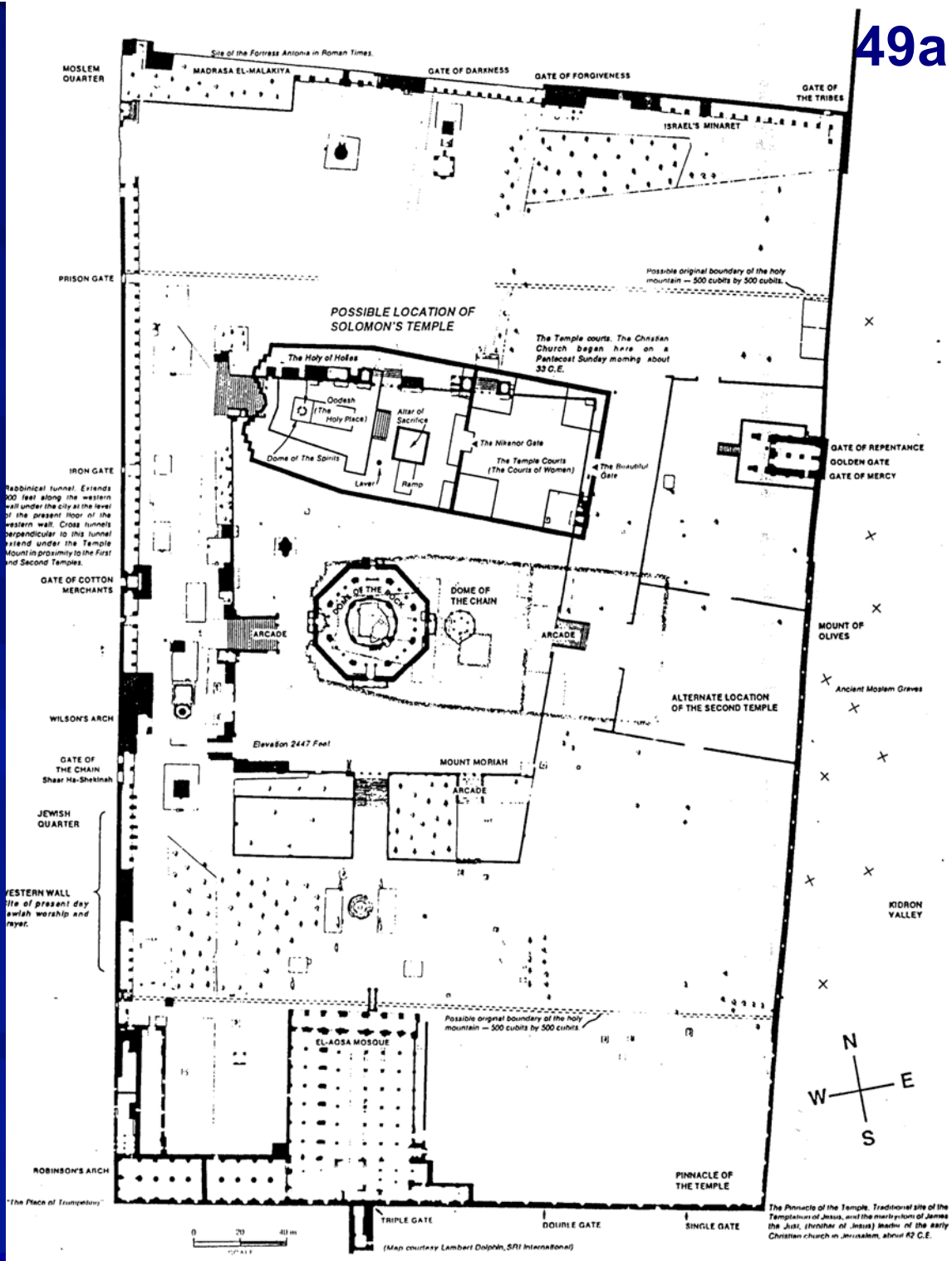


里面的石头



一个堂皇的架构

现代的神殿



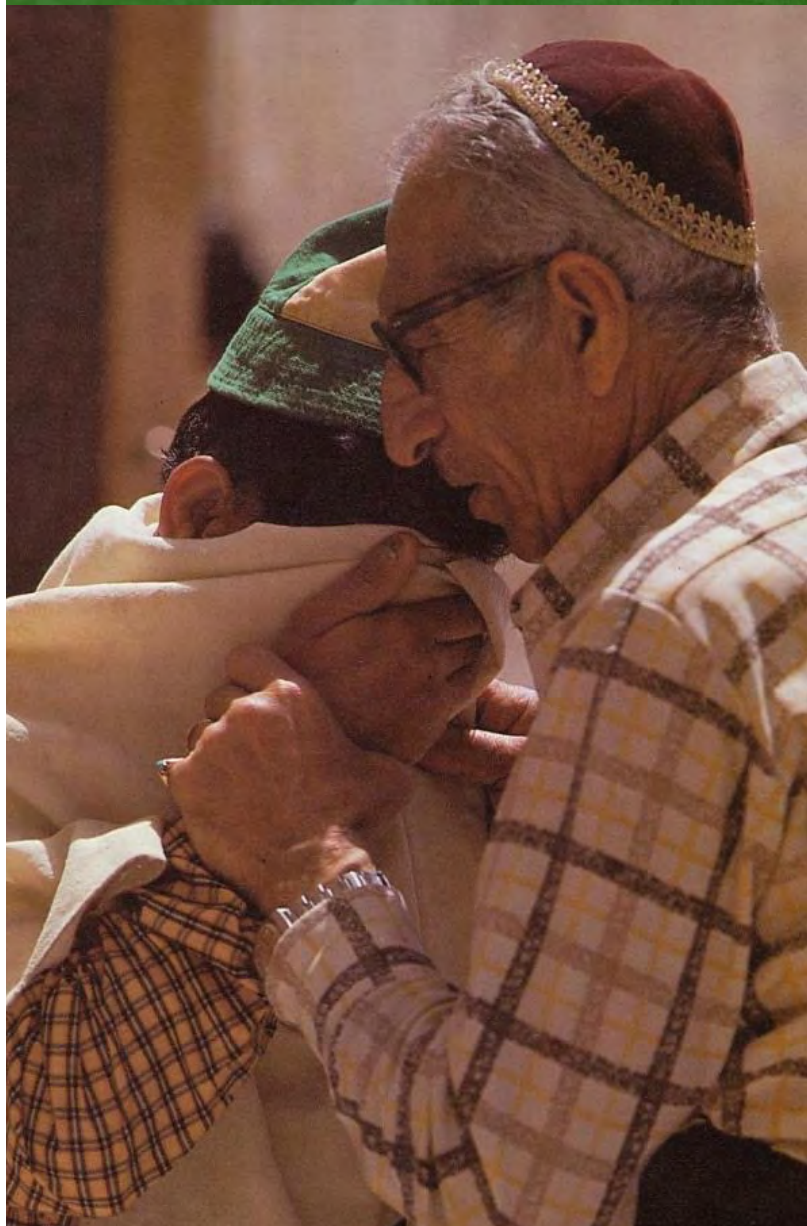
犹太西墙



西墙



为第三座圣殿 祈祷

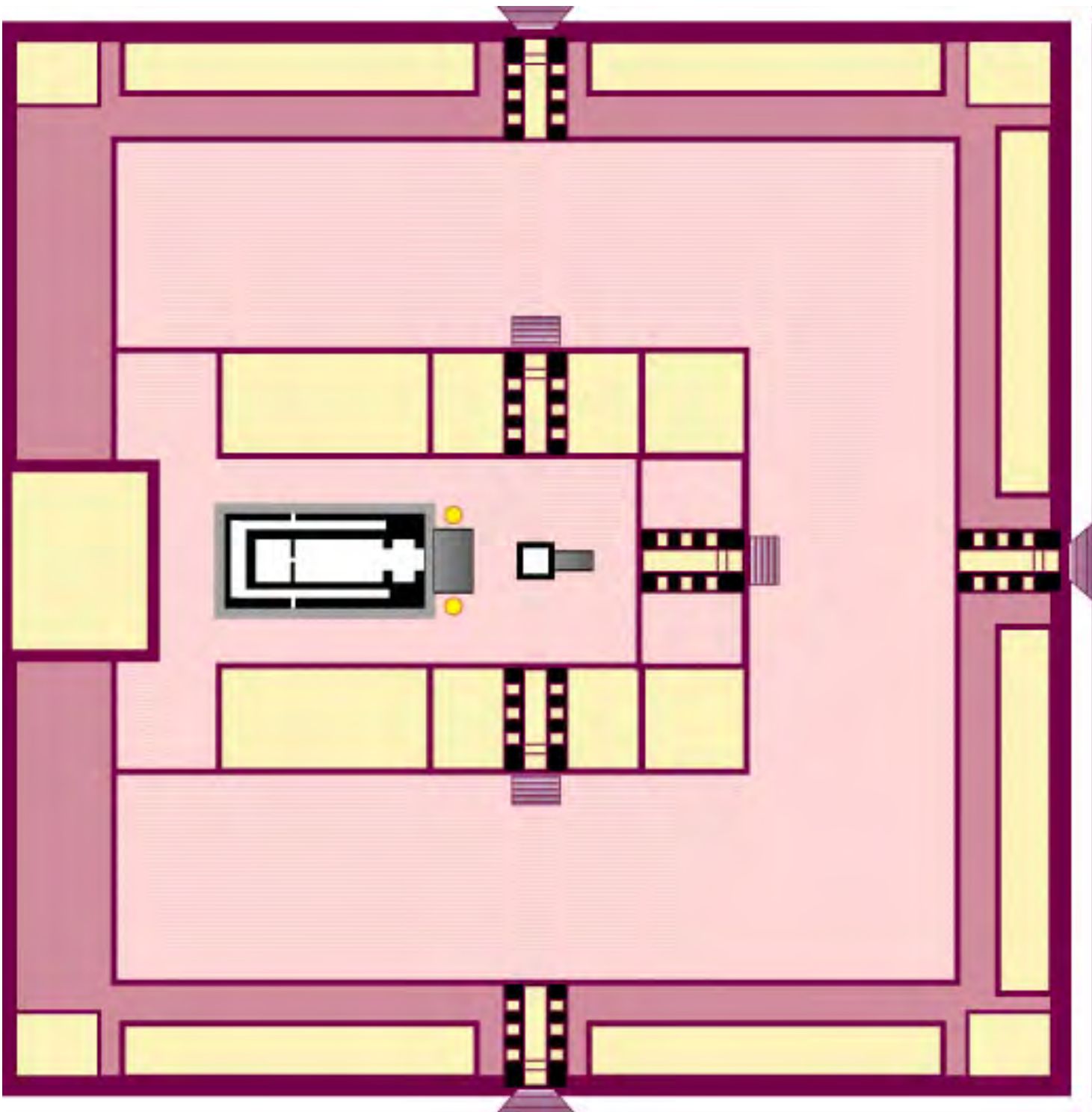


反基督者将与以色列签7年的合约



这可能有助于重建耶路撒冷的圣殿（第三间圣殿的时代）。

**但是在灾难期间，圣殿将被毁并在
千禧年由以西结的圣殿取代。
(第四间圣殿的时代)**



以西结书
里的圣殿

五个部份

1. 外院 - 40:17-19
2. 内院 - 40:44-47
3. 殿或帐莫 - 41:1-26
4. 殿四围的墙 - 40:5 (42:15-20; 45:2)
5. 五十肘为郊野之地 - 45:2



6. 外院朝北的门 - 40:20-23

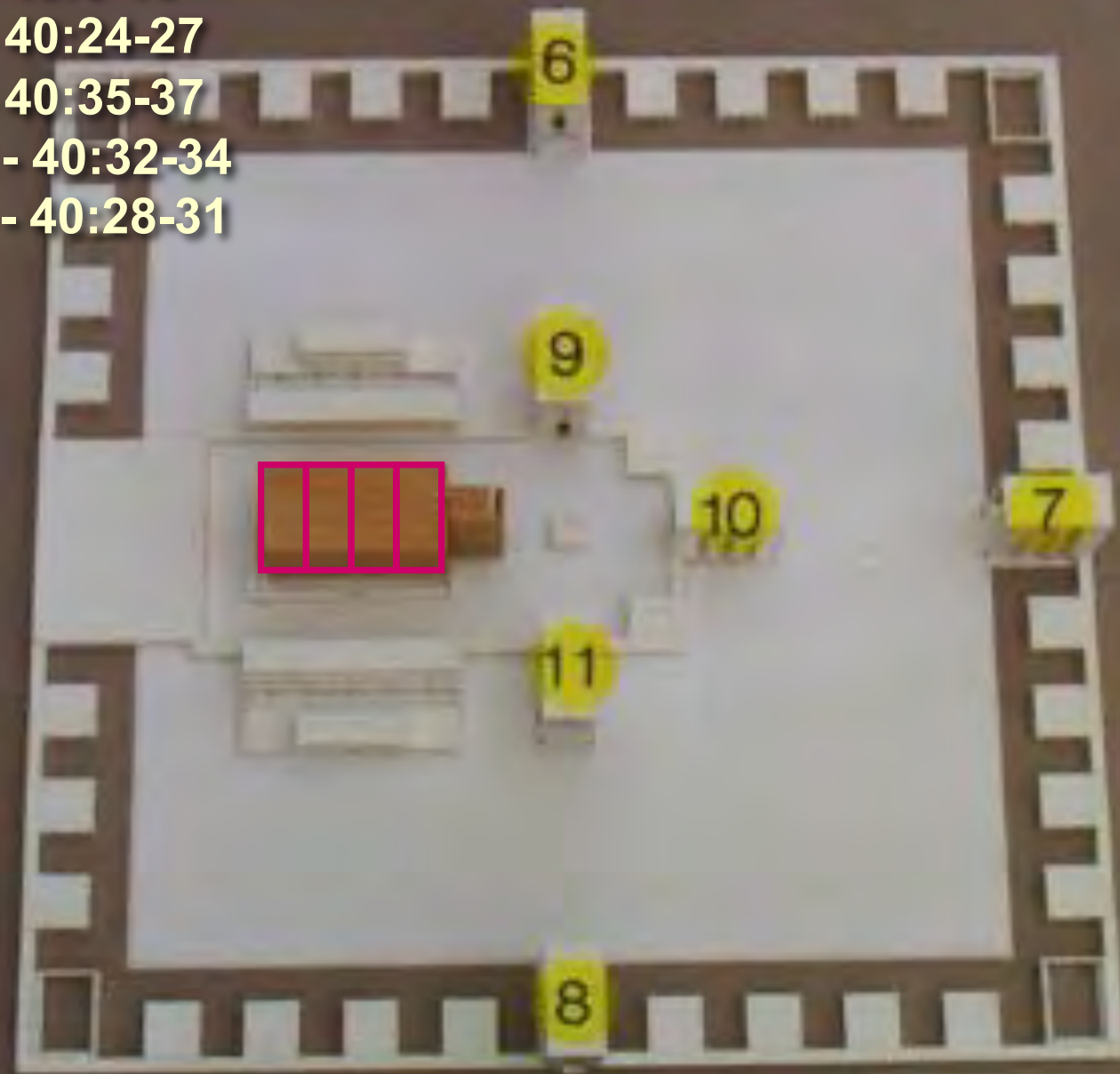
7. 外院朝东的门 - 40:6-16

8. 外院朝南的门 - 40:24-27

9. 内院朝北的门 - 40:35-37

10. 内院朝东的门 - 40:32-34

11. 内院朝南的门 - 40:28-31





www.antipas.org/.../以西结书s_temple/以西结书s_temple.html

VIEW OF THE SANCTUARY (Ezekiel 40-47)

圣殿的外院

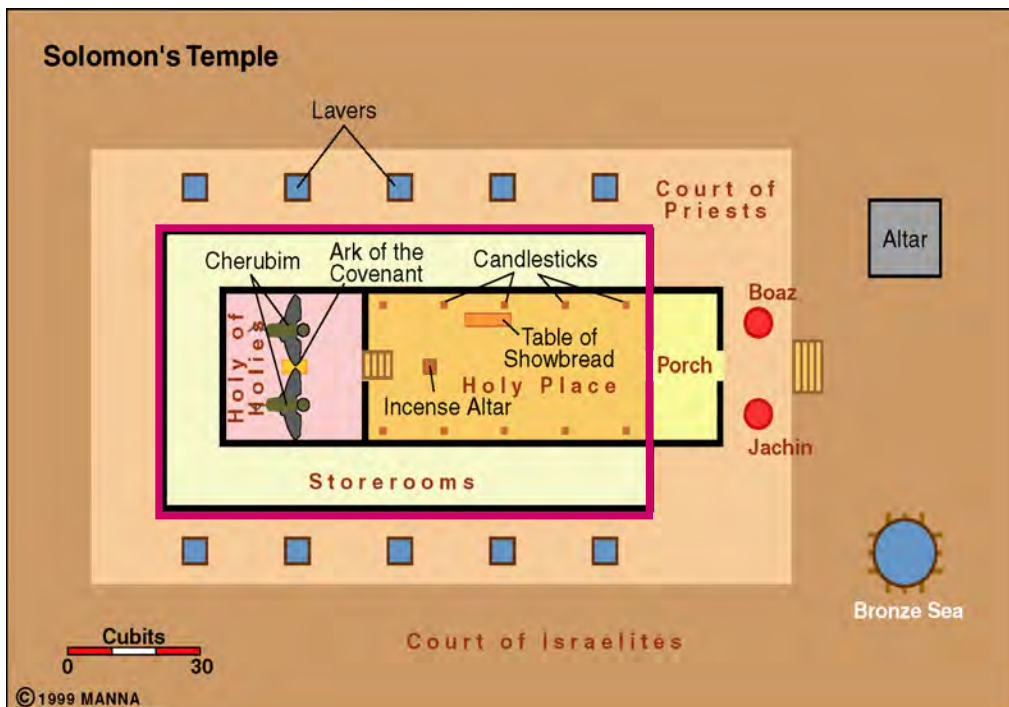




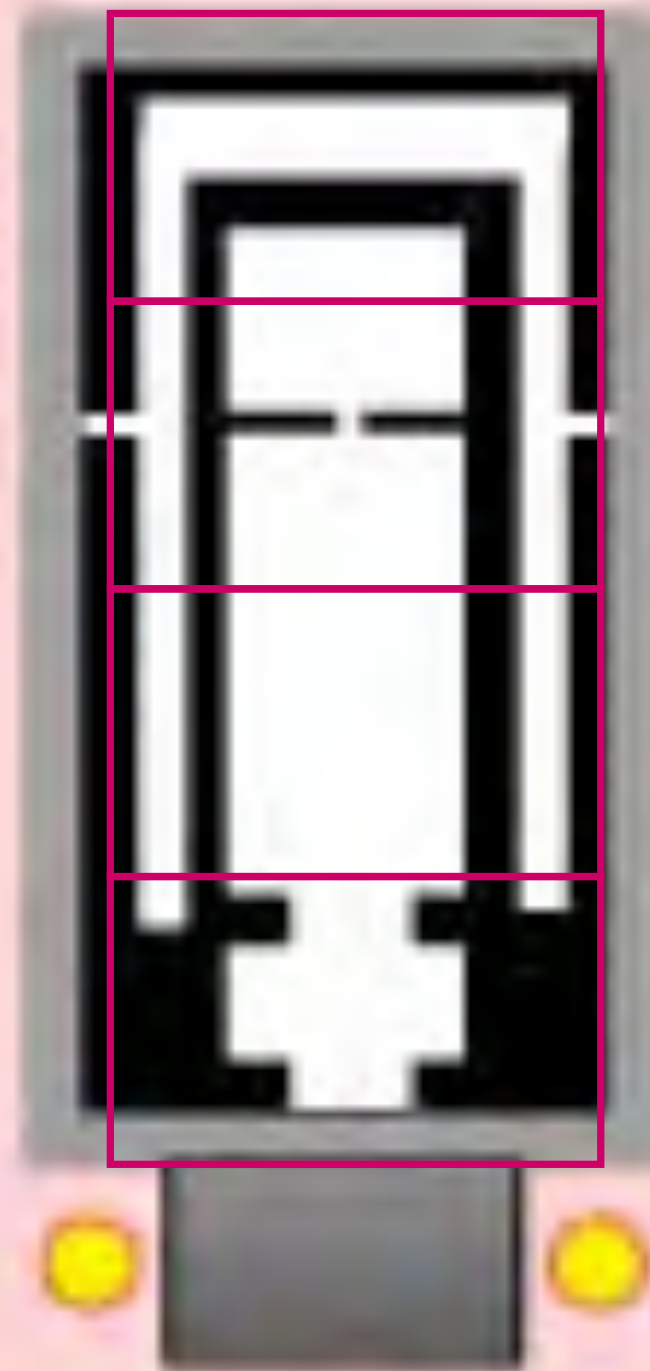
EXTERIOR VIEW OF THE INNER TEMPLE

NOTE: The foliage should completely obscure the Lattice work, but a portion is omitted in order to show the construction.

从外看内殿



所罗门和以西
结书里的圣殿
的比较。。。。



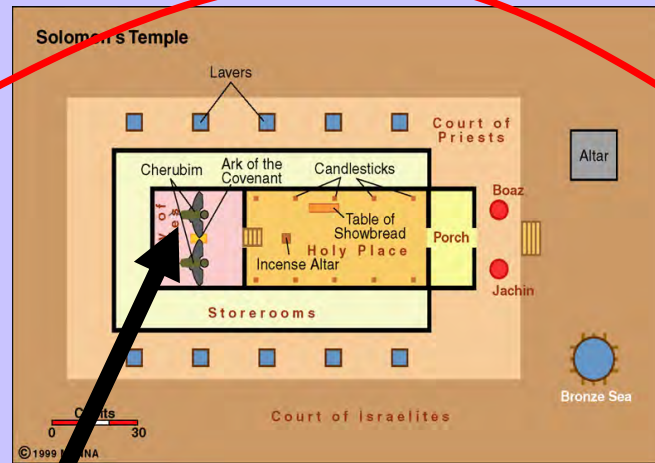
用具的比较

144a

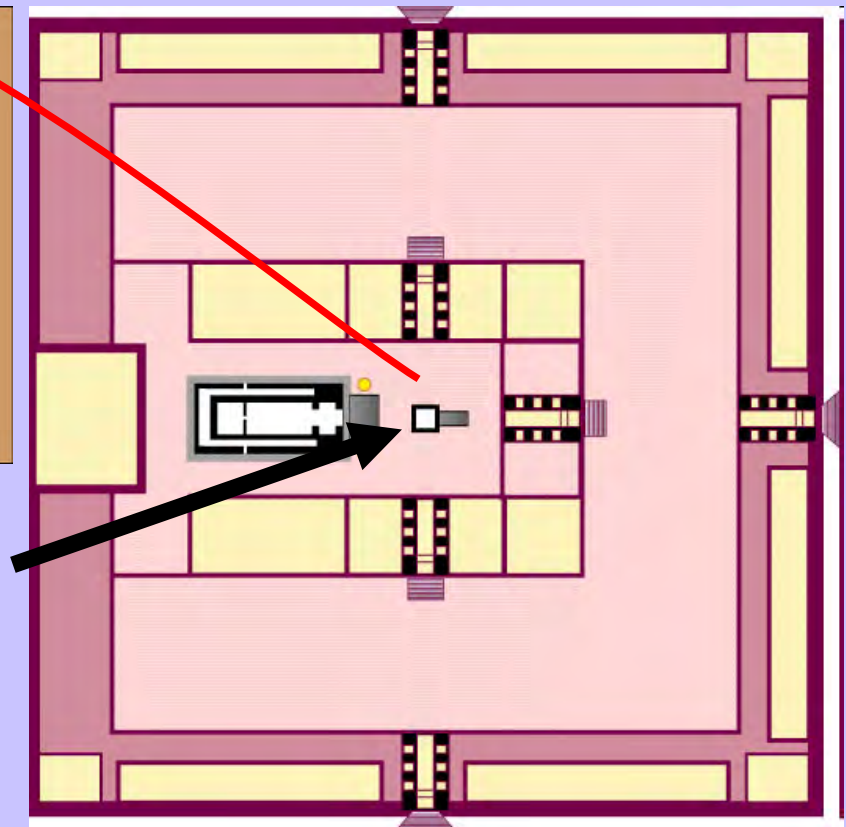
摩西的
会幕



扫罗门的
圣殿



以西结的
圣殿



约柜
(出. 40:34)

约柜
(王上 8:21)

燔祭坛
(西 43:13-27)

崇拜中心的对照:

搬移千禧年时代的用具:

燔祭坛: 从外院 (出 40:6) 移到内院 (西 43:13)

遗失的千禧年时代用具:

约柜 (出 25:22), 帐幕, 灯台, 桌子, & 洗滌盆

6. 外院朝北的门 - 40:20-23

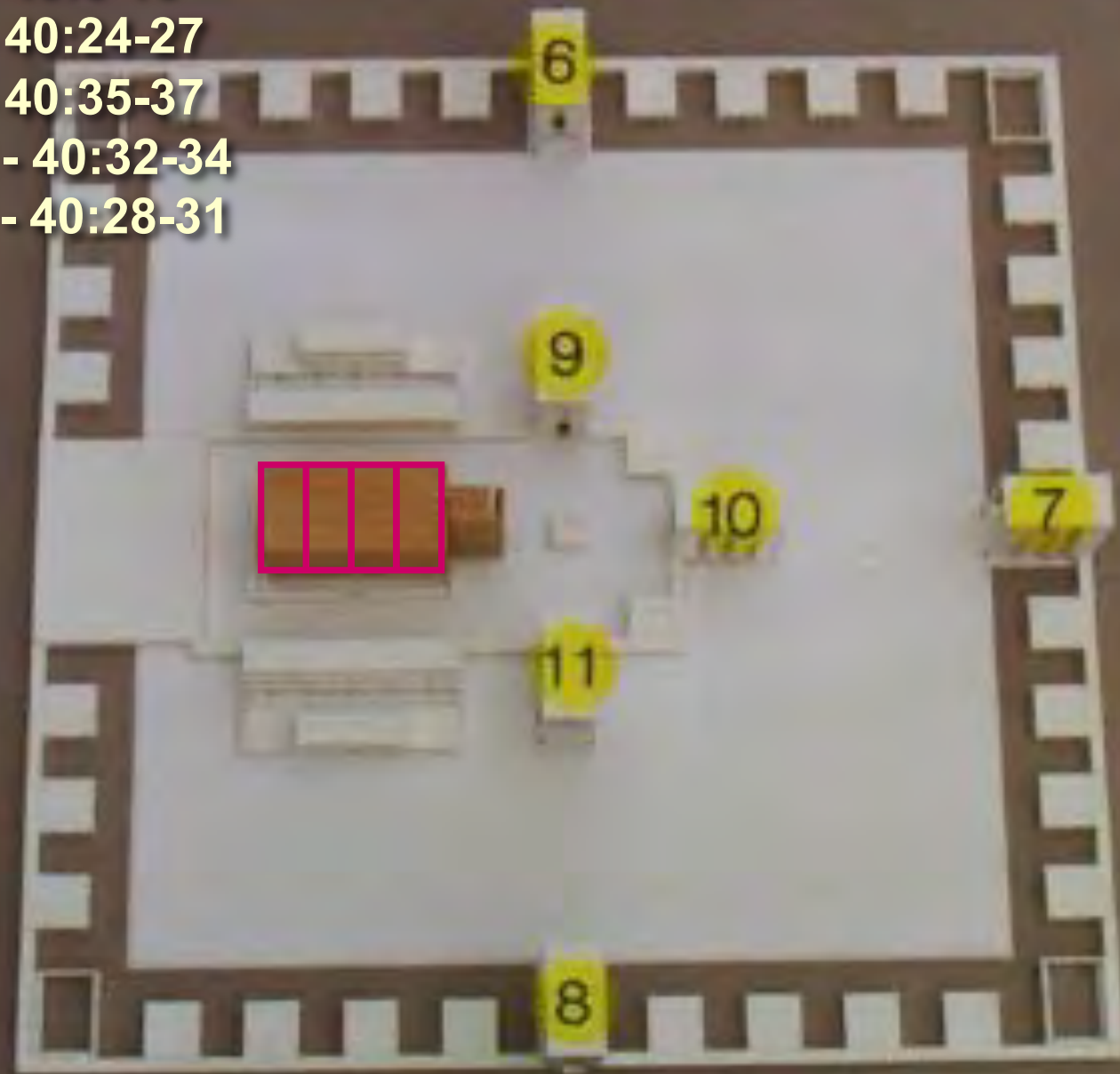
7. 外院朝东的门 - 40:6-16

8. 外院朝南的门 - 40:24-27

9. 内院朝北的门 - 40:35-37

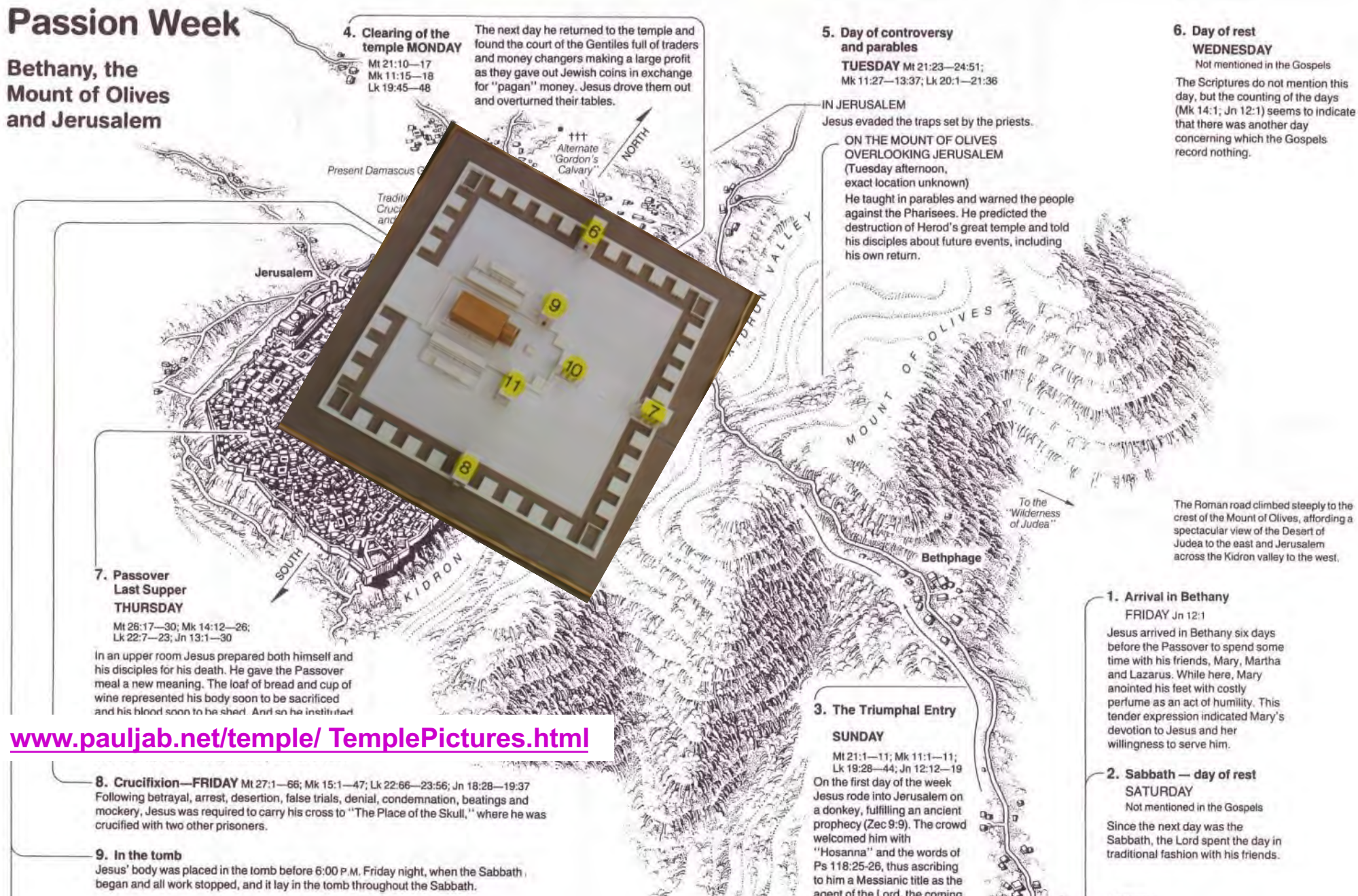
10. 内院朝东的门 - 40:32-34

11. 内院朝南的门 - 40:28-31



Passion Week

Bethany, the Mount of Olives and Jerusalem



4. Clearing of the temple MONDAY

Mt 21:10—17
Mk 11:15—18
Lk 19:45—48

The next day he returned to the temple and found the court of the Gentiles full of traders and money changers making a large profit as they gave out Jewish coins in exchange for "pagan" money. Jesus drove them out and overturned their tables.

5. Day of controversy and parables

TUESDAY Mt 21:23—24:51;
Mk 11:27—13:37; Lk 20:1—21:36

IN JERUSALEM

Jesus evaded the traps set by the priests.

ON THE MOUNT OF OLIVES
OVERLOOKING JERUSALEM
(Tuesday afternoon,
exact location unknown)

He taught in parables and warned the people against the Pharisees. He predicted the destruction of Herod's great temple and told his disciples about future events, including his own return.

6. Day of rest WEDNESDAY

Not mentioned in the Gospels

The Scriptures do not mention this day, but the counting of the days (Mk 14:1; Jn 12:1) seems to indicate that there was another day concerning which the Gospels record nothing.

7. Passover Last Supper THURSDAY

Mt 26:17—30; Mk 14:12—26;
Lk 22:7—23; Jn 13:1—30

In an upper room Jesus prepared both himself and his disciples for his death. He gave the Passover meal a new meaning. The loaf of bread and cup of wine represented his body soon to be sacrificed and his blood soon to be shed. And so he instituted

www.pauljab.net/temple/TemplePictures.html

8. Crucifixion—FRIDAY Mt 27:1—66; Mk 15:1—47; Lk 22:66—23:56; Jn 18:28—19:37

Following betrayal, arrest, desertion, false trials, denial, condemnation, beatings and mockery, Jesus was required to carry his cross to "The Place of the Skull," where he was crucified with two other prisoners.

9. In the tomb

Jesus' body was placed in the tomb before 6:00 P.M. Friday night, when the Sabbath began and all work stopped, and it lay in the tomb throughout the Sabbath.

3. The Triumphal Entry SUNDAY

Mt 21:1—11; Mk 11:1—11;
Lk 19:28—44; Jn 12:12—19

On the first day of the week Jesus rode into Jerusalem on a donkey, fulfilling an ancient prophecy (Zec 9:9). The crowd welcomed him with "Hosanna" and the words of Ps 118:25-26, thus ascribing to him a Messianic title as the agent of the Lord, the coming

1. Arrival in Bethany FRIDAY Jn 12:1

FRIDAY Jn 12:1

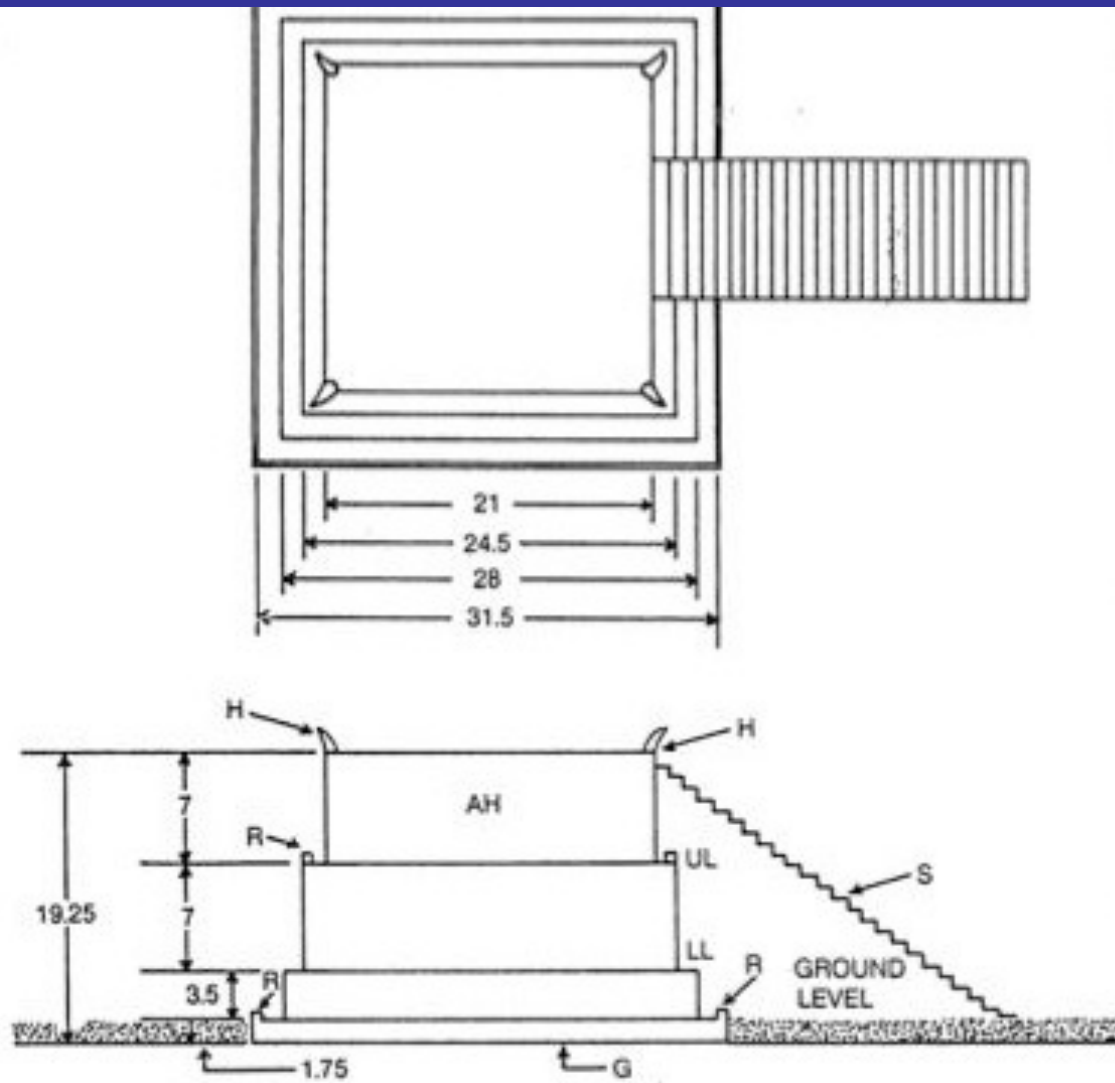
Jesus arrived in Bethany six days before the Passover to spend some time with his friends, Mary, Martha and Lazarus. While here, Mary anointed his feet with costly perfume as an act of humility. This tender expression indicated Mary's devotion to Jesus and her willingness to serve him.

2. Sabbath—day of rest SATURDAY

Not mentioned in the Gospels

Since the next day was the Sabbath, the Lord spent the day in traditional fashion with his friends.

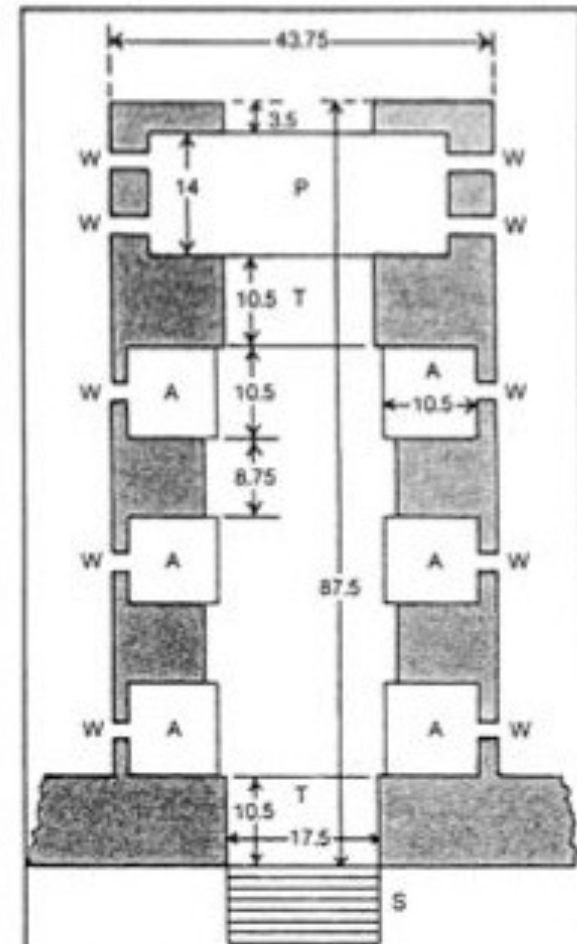
今日的圣山不足以建以西结书里所提的圣殿



THE MILLENNIAL ALTAR
(Dimensions are in feet.)

- AH Altar hearth (43:16)
- G Gutter (43:13-14)
- H Horns (43:15)
- LL Lower ledge (43:14)
- R Rims (43:13, 17)
- S Steps (43:17b)
- UL Upper ledge (43:17)

Fig. 100/101 © 1988, 1991



THE GATE TO THE MILLENNIAL TEMPLE
(Dimensions are in feet.)

- A Alcoves for the guards (40:7a, 10, 12)
- P Portico (40:8-9)
- S Steps (40:6a)
- T Thresholds (40:6b, 7b)
- W Windows (41:16)

Fig. 100/102 © 1988, 1991

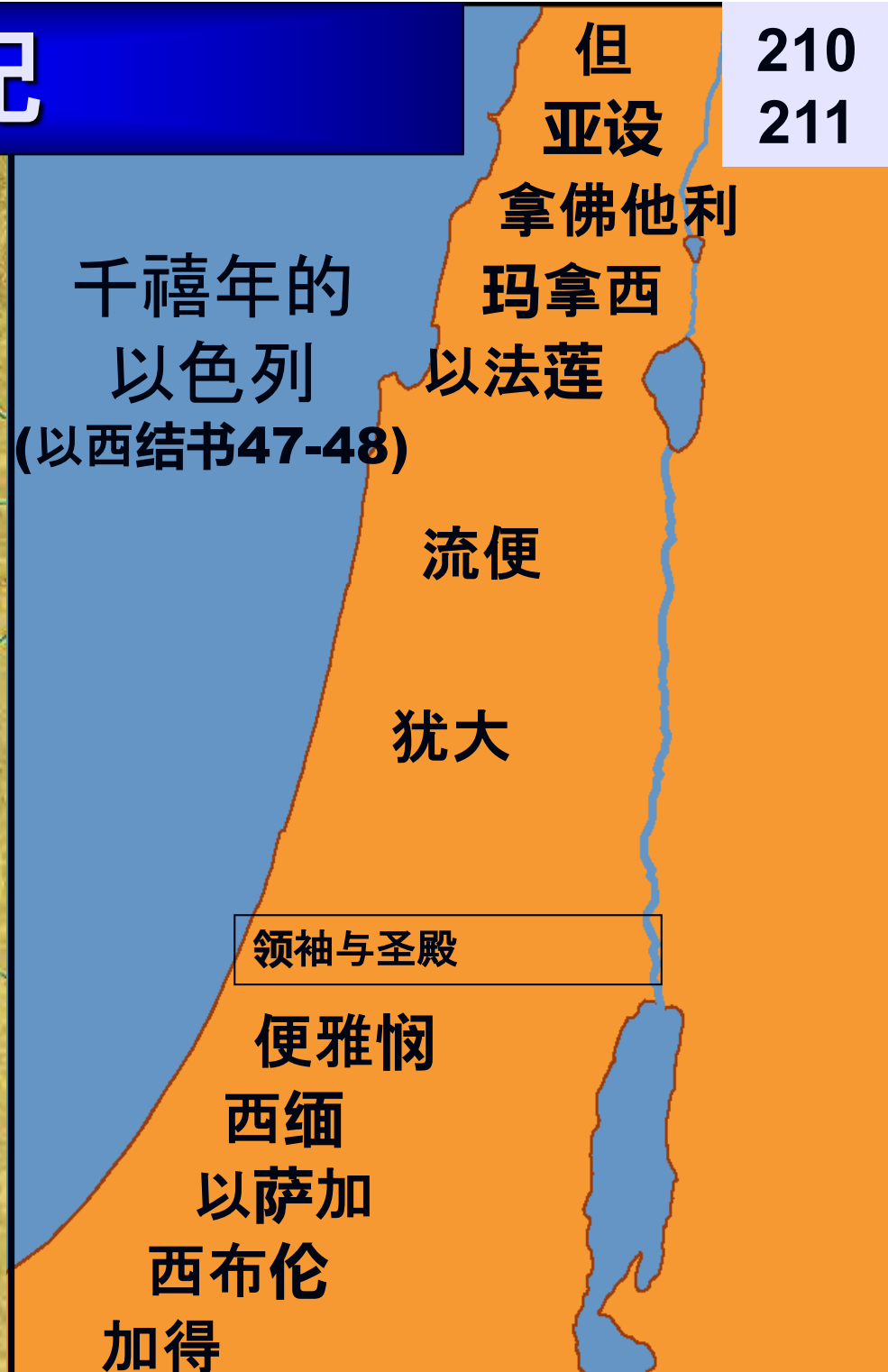
支派重分配

210
211

战胜后
(约书亚记13)
Great Sea



千禧年的
以色列
(以西结书47-48)

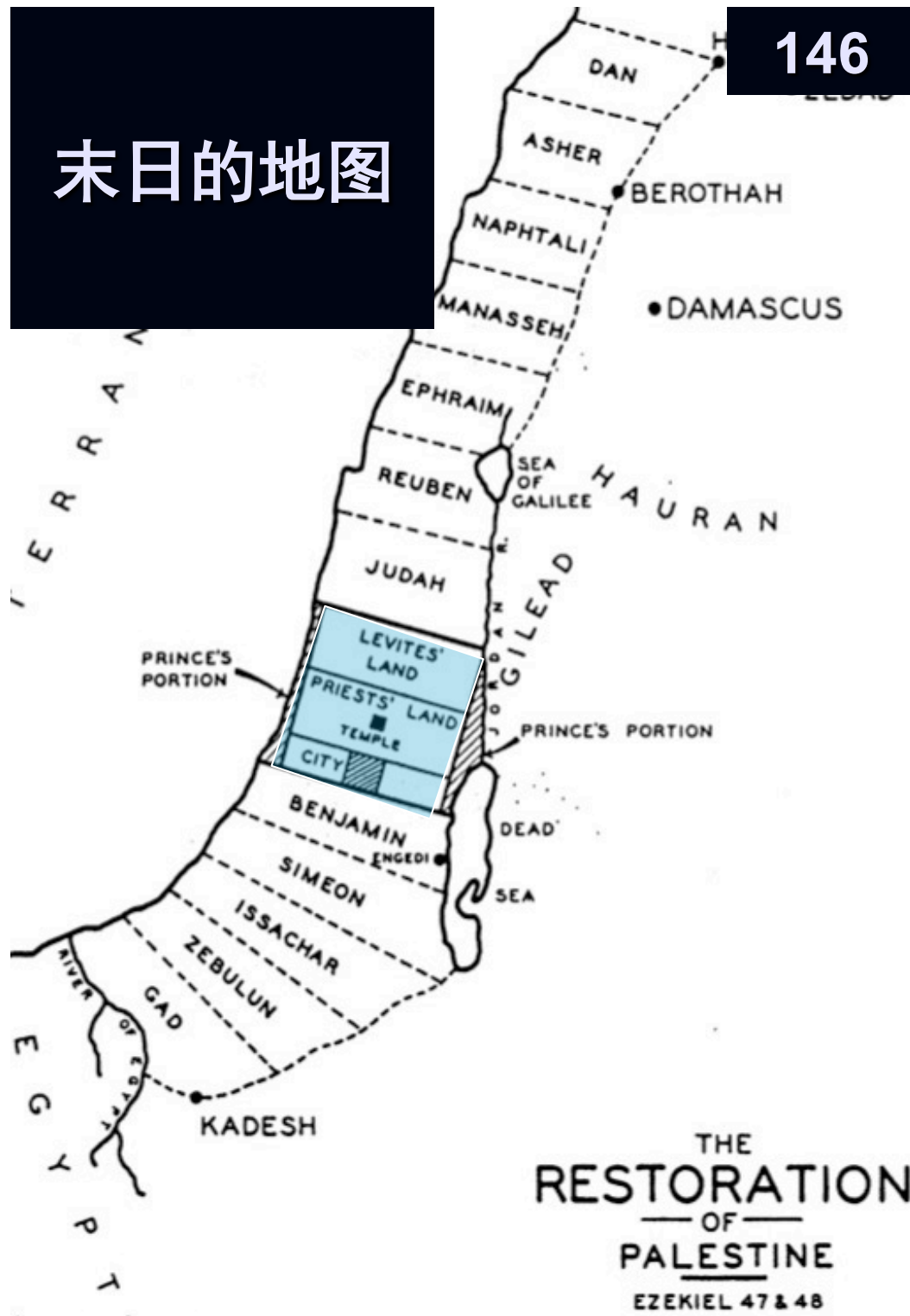


但
亚设
拿佛他利
玛拿西
以法莲
流便
犹大
便雅悯
西缅
以萨加
西布伦
加得

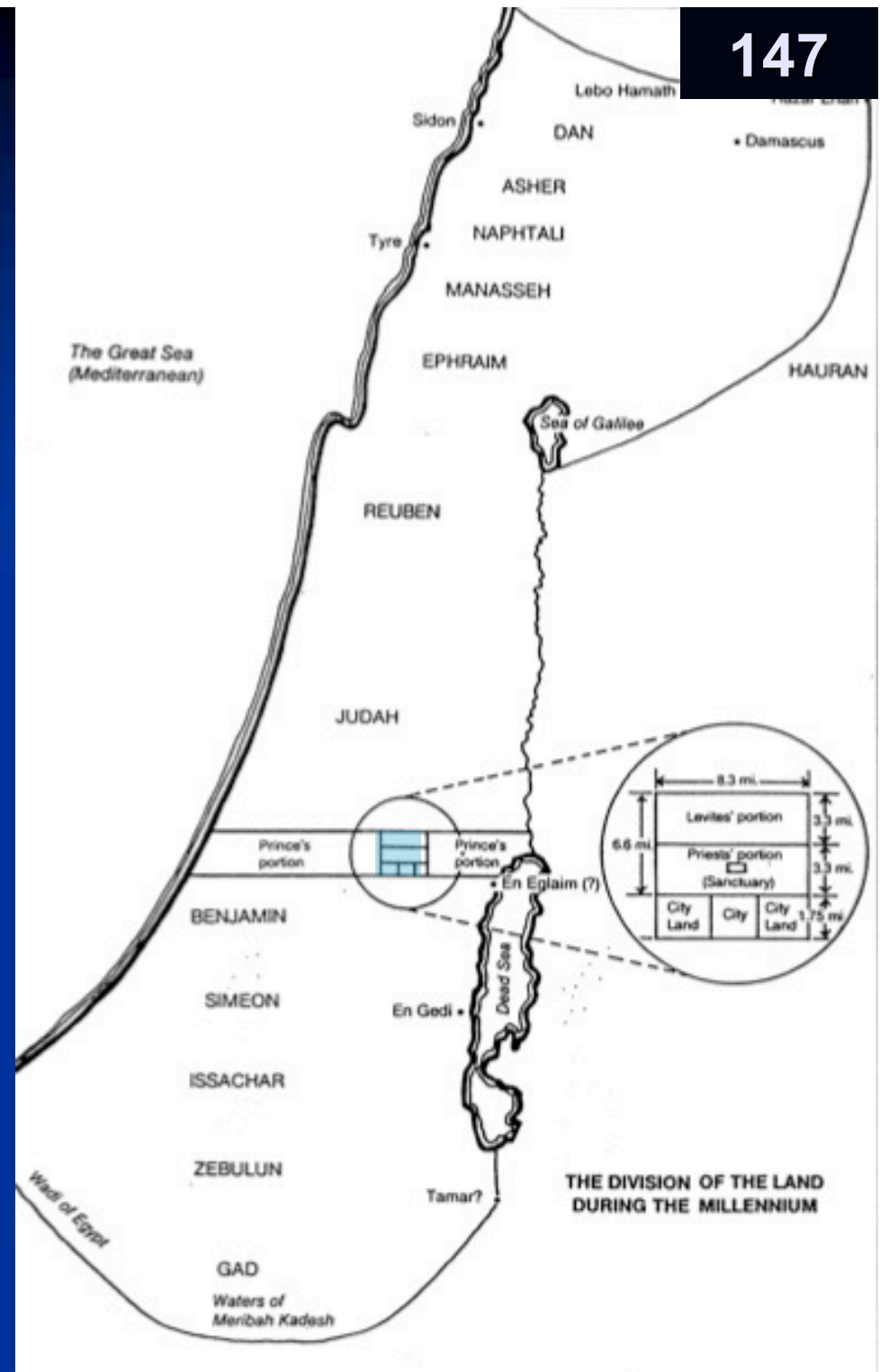
领袖与圣殿

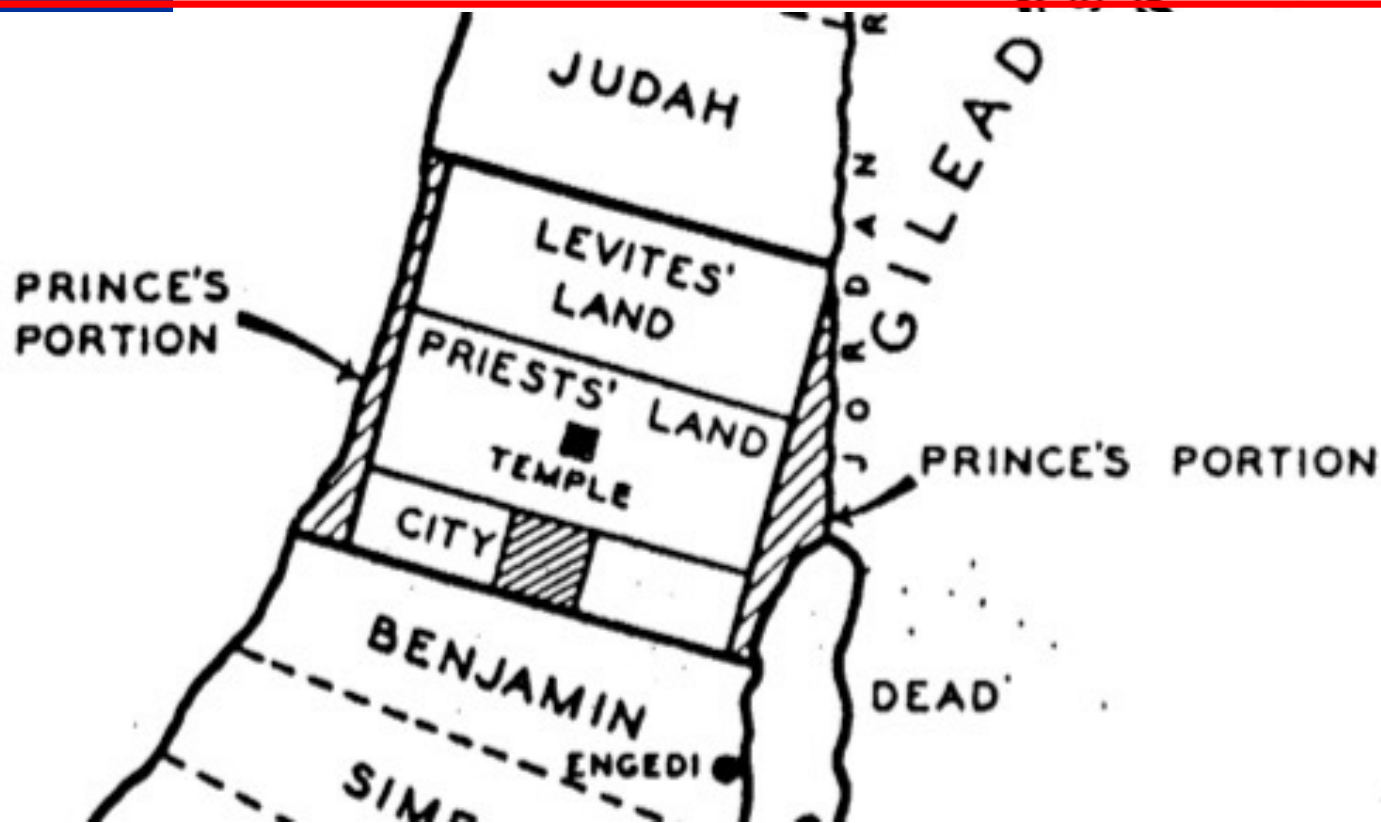
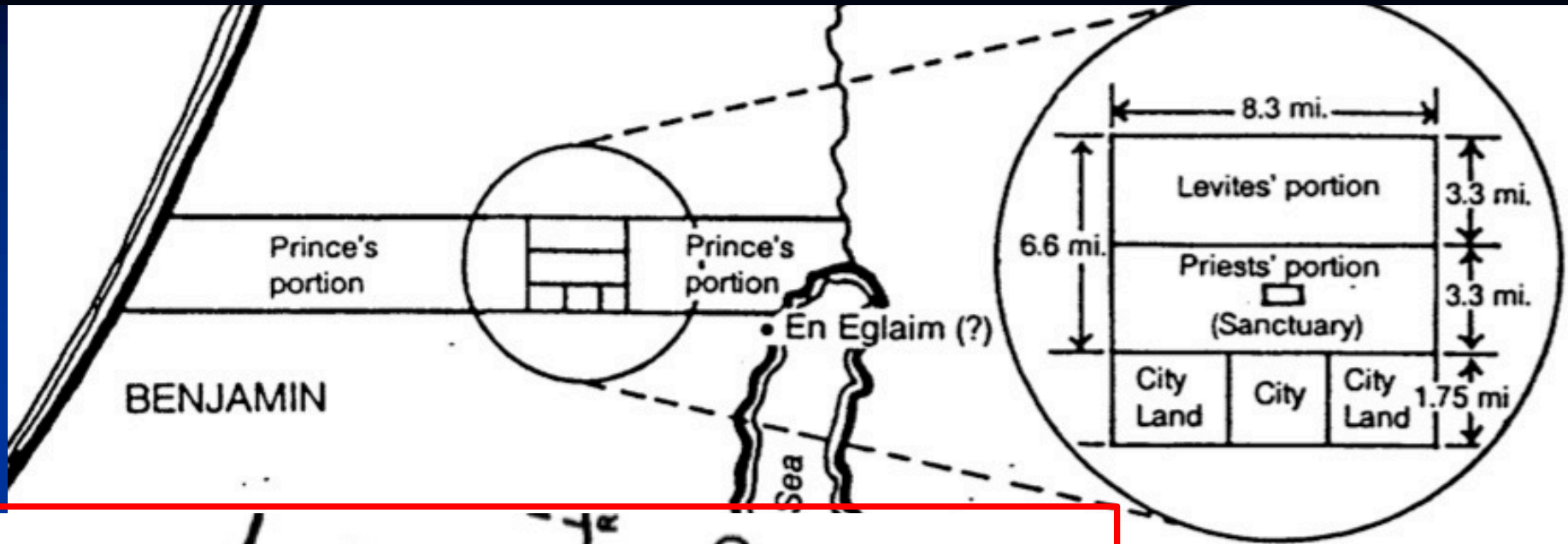
末日的地图

146



147





以西结书 47:10



从淡水绿洲收割的庄稼

支派重分配

210
211

战胜后
(约书亚记13)
Great Sea



千禧年的
以色列
(以西结书47-48)

但
亚设
拿佛他利
玛拿西
以法莲
流便
犹大
领袖与圣殿
便雅悯
西缅
以萨加
西布伦
加得

千年耶路撒冷（以赛亚）



“训诲必出于锡安，耶和华的言语，必出于耶路撒冷。”

- 以赛亚书 2:3

那一间圣殿是属于以西结的？



所罗门



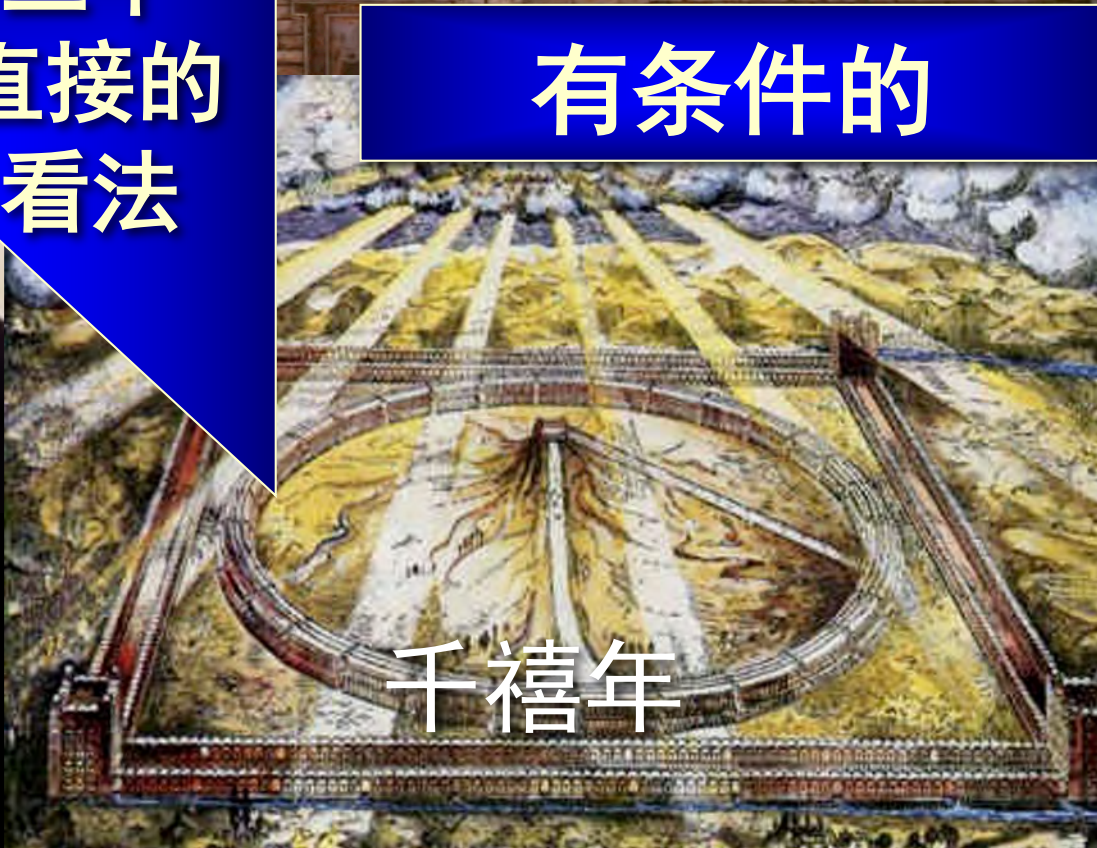
所罗巴伯/希律

三个
直接的
看法

有条件的



教会



千禧年

第40-48章的诠释

- 字义/历史性: 第一个圣殿
- 字义/历史性: 所罗巴伯的殿
- 字义/历史性: 希律的殿
- 象征性/现在: 教会
- 预言/现在: 理想的圣殿
- 字义/未来: 千禧年的圣殿
- 字义/永恒性: 神的国

任何一个看法都有疑问



千禧年前论：
因基督受死
为罪而献祭
(40:39)



千禧年前论：
放弃一般为以西结
书 40-48的解经。

为什么为千禧年而牺牲？

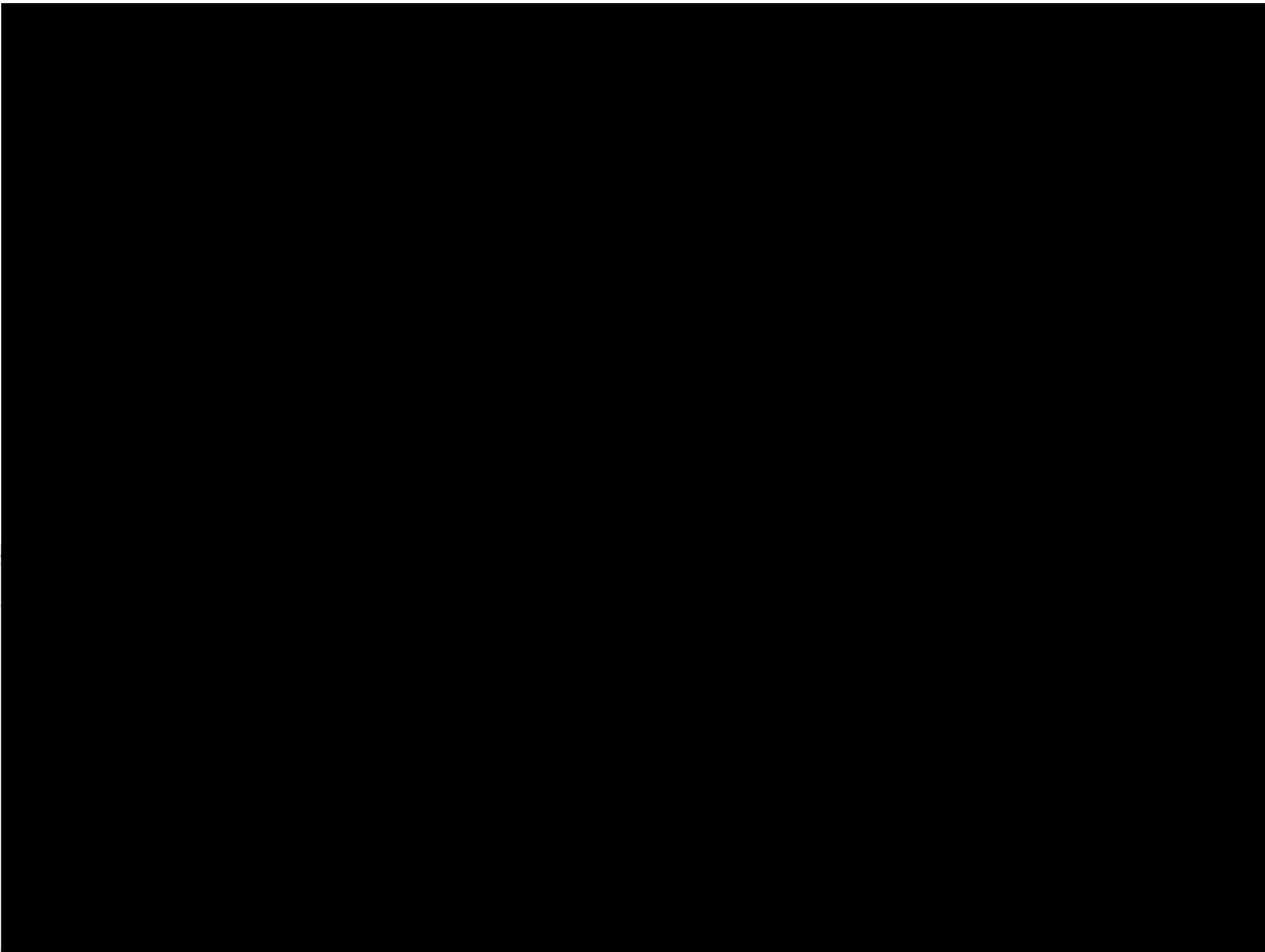
139



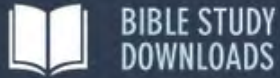
十字架之前：
关注基督的死亡

十字架之后：
回首基督的死亡

- 神主权：如认罪（约一 1:9）
- 纪念：如圣餐时回想
- 保罗在主后57年在圣殿献祭（使 21:26）却无“脱轨的问题”。



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