

纳巴泰人



Dr. Rick Griffith • 新加坡神学学院
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约旦佩特拉市是世界的七大奇观之一



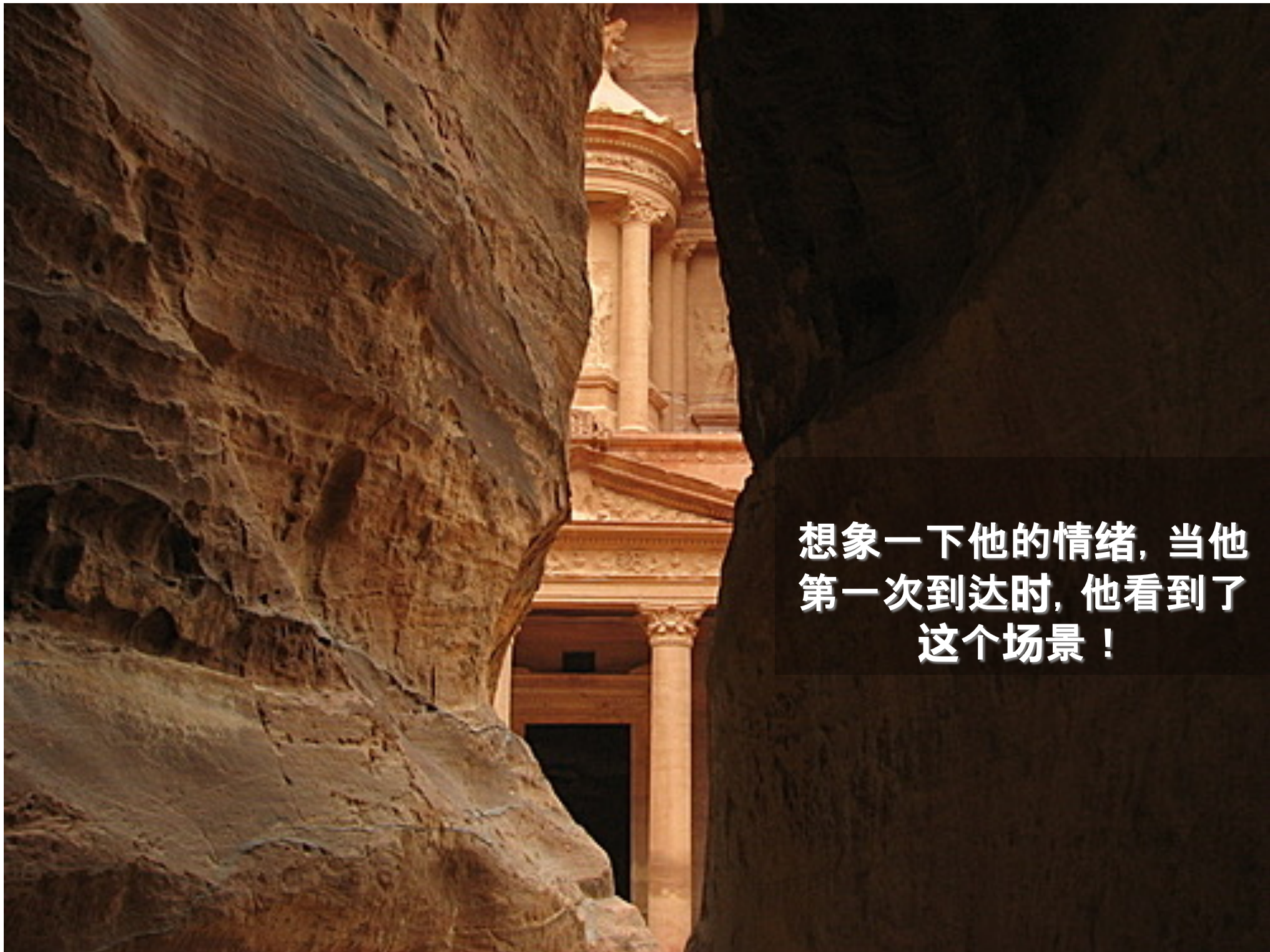
Music: "Helwa Already Baladi" (My Country is Beautiful) Singer: Dalidá

600年来，人们一直认为这座位于约旦沙漠中心的这座城市不是真的，而只是有如亚特兰蒂斯和特洛伊这样的传说



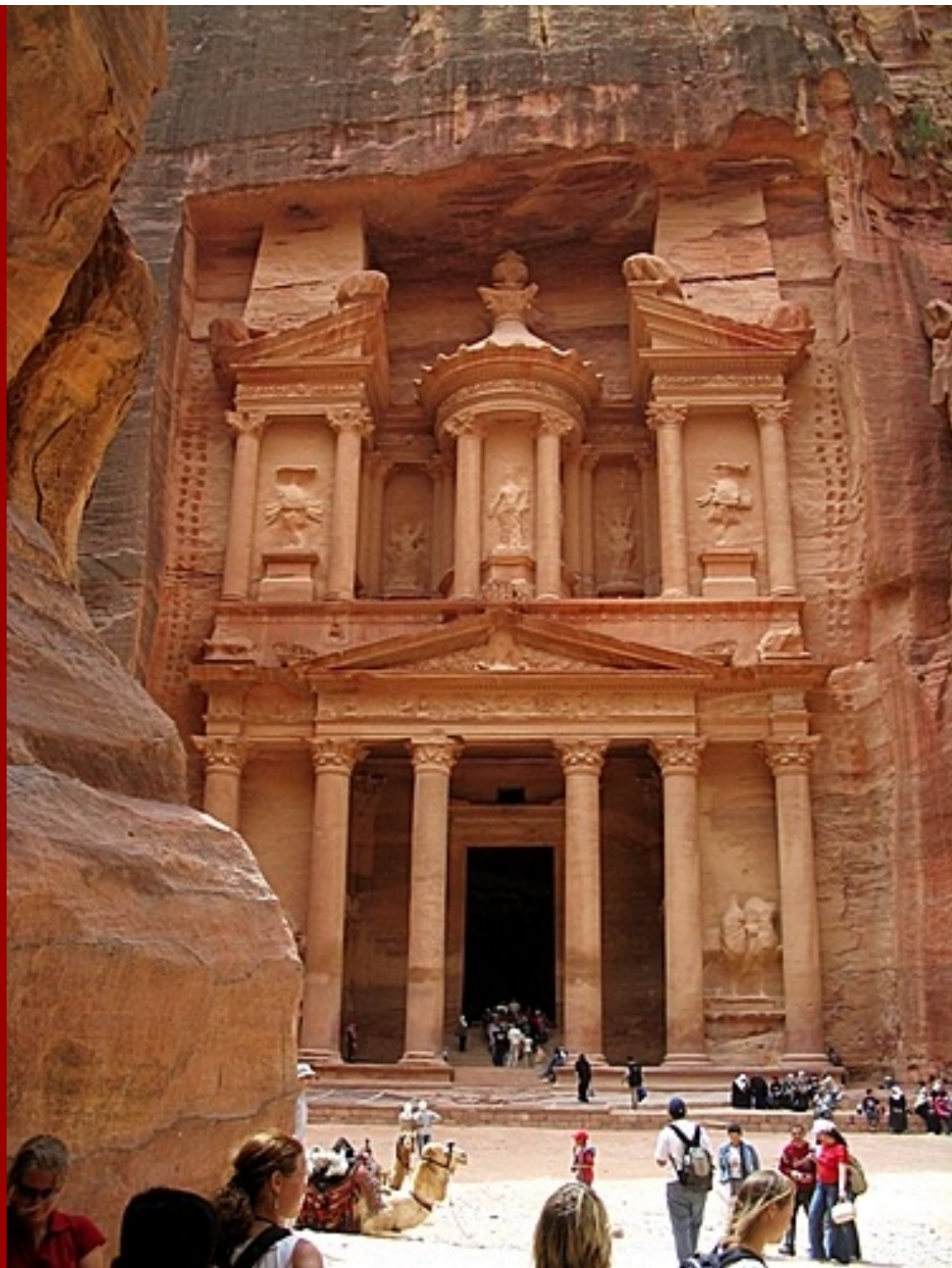
在19世纪设法找到它的瑞士探险家不得不穿越令人印象深刻的道路，
因为这是在山石之间。





**想象一下他的情绪，当他
第一次到达时，他看到了
这个场景！**

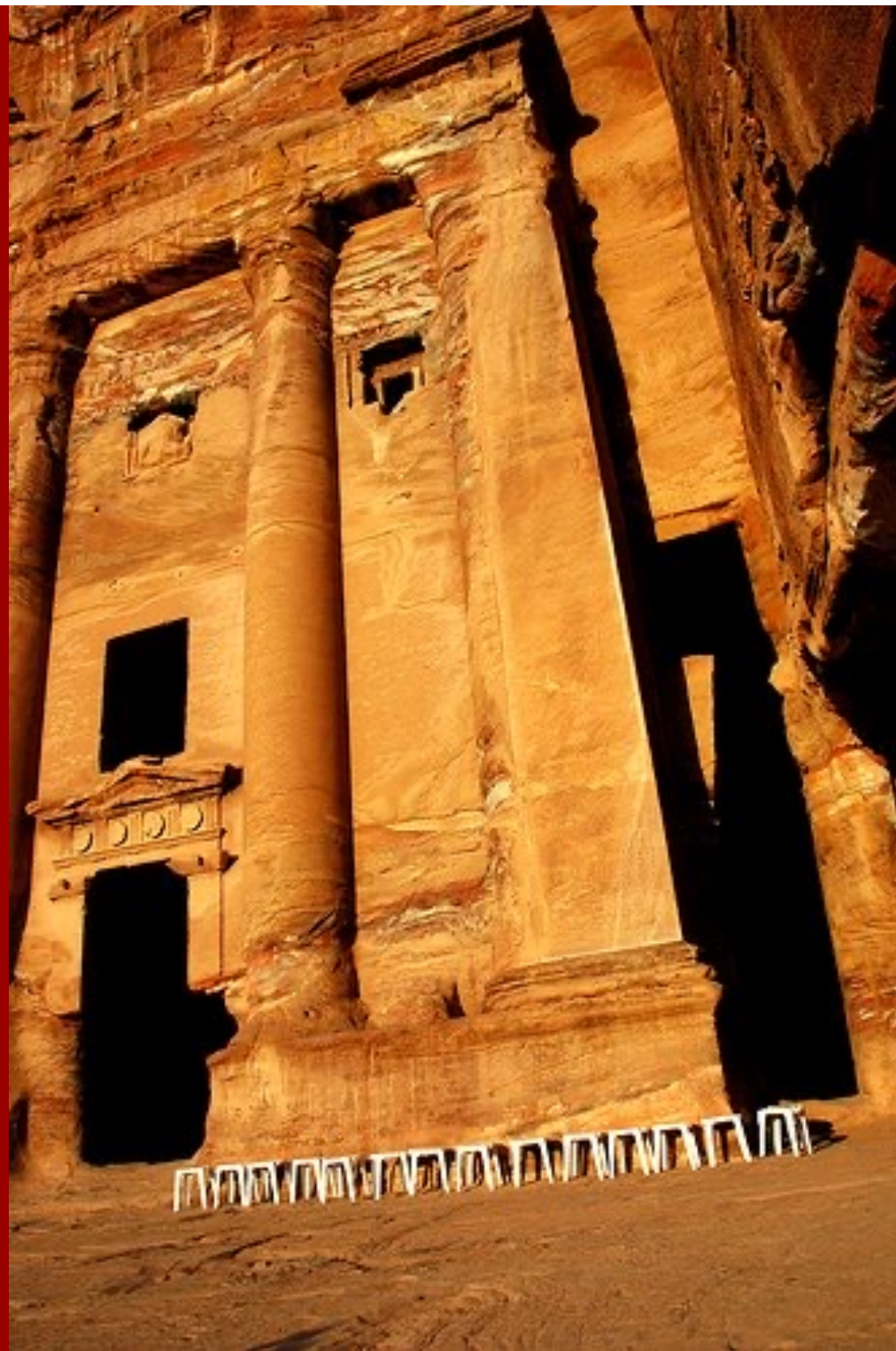
佩特拉宫，
希腊风格的
寺庙(希腊)，
也被称为“财
政部”，
有高42米



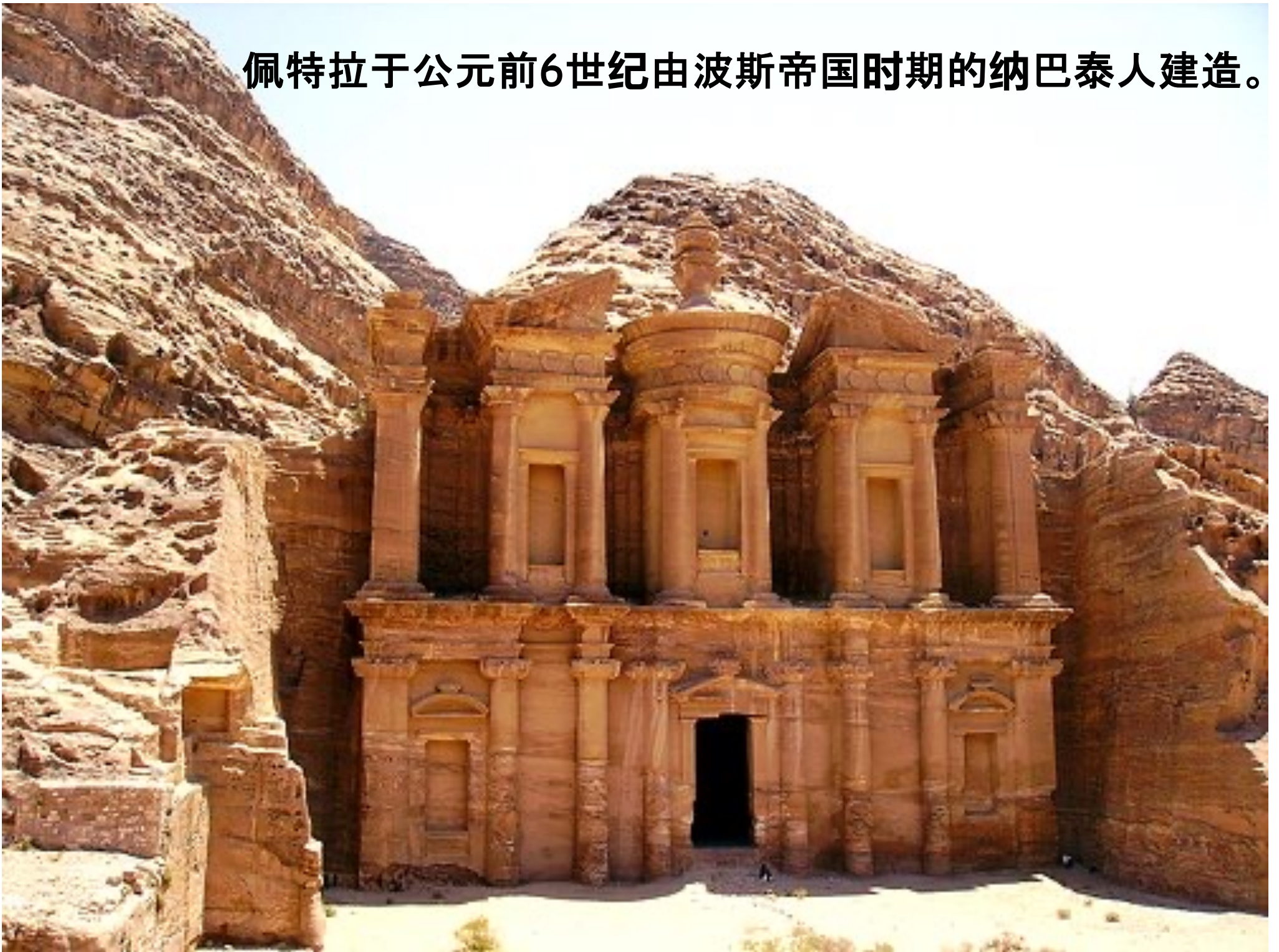


它完全雕刻在
钙质岩石中。

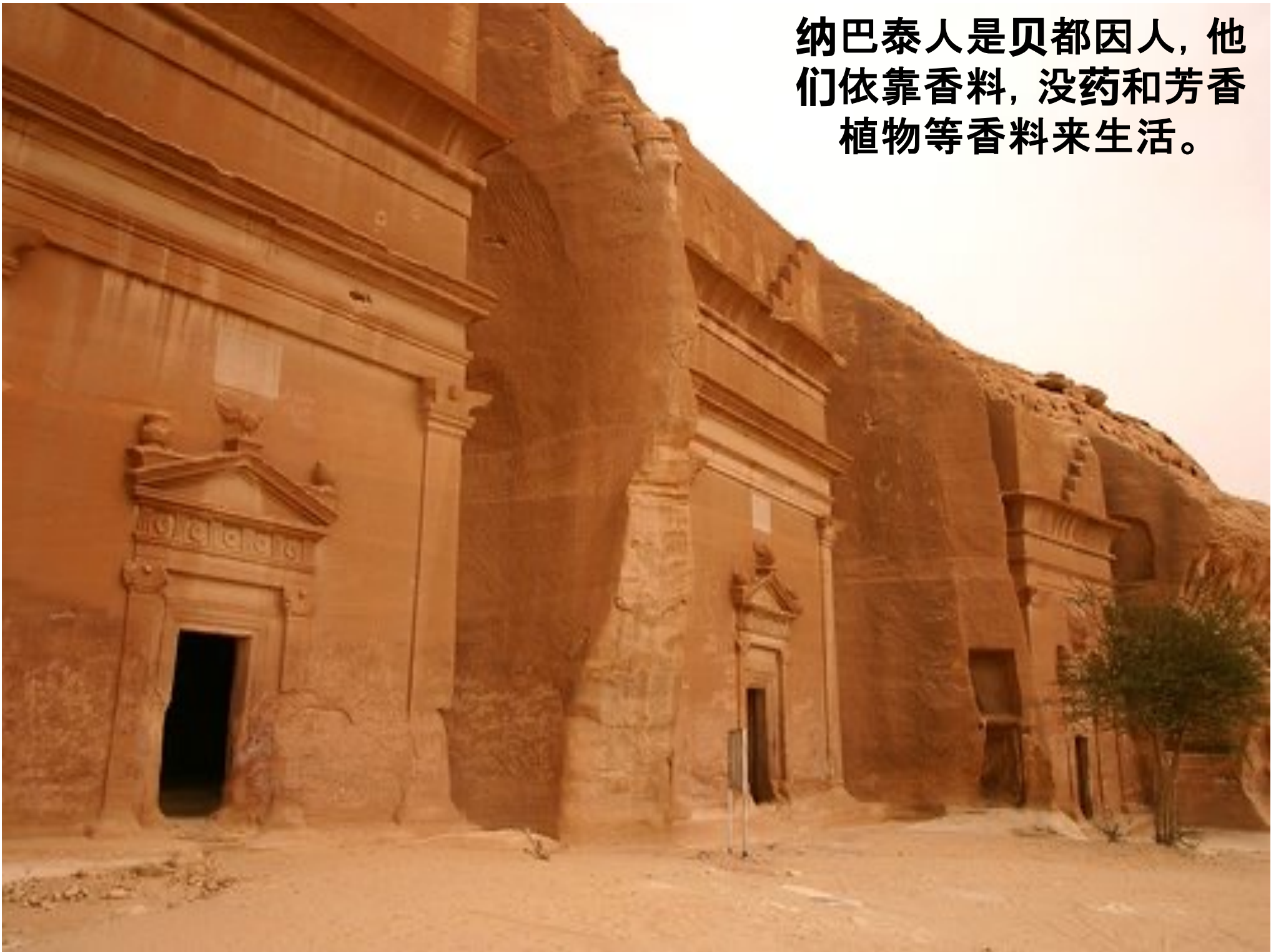
但这座宫殿只是
众多华丽中的一
座 佩特拉的建筑，
全部雕刻在钙质
岩石中。



佩特拉于公元前6世纪由波斯帝国时期的纳巴泰人建造。



纳巴泰人是贝都因人，他们依靠香料，没药和芳香植物等香料来生活。





到公元60年，佩特拉被征服并成为罗马帝国的一部分。

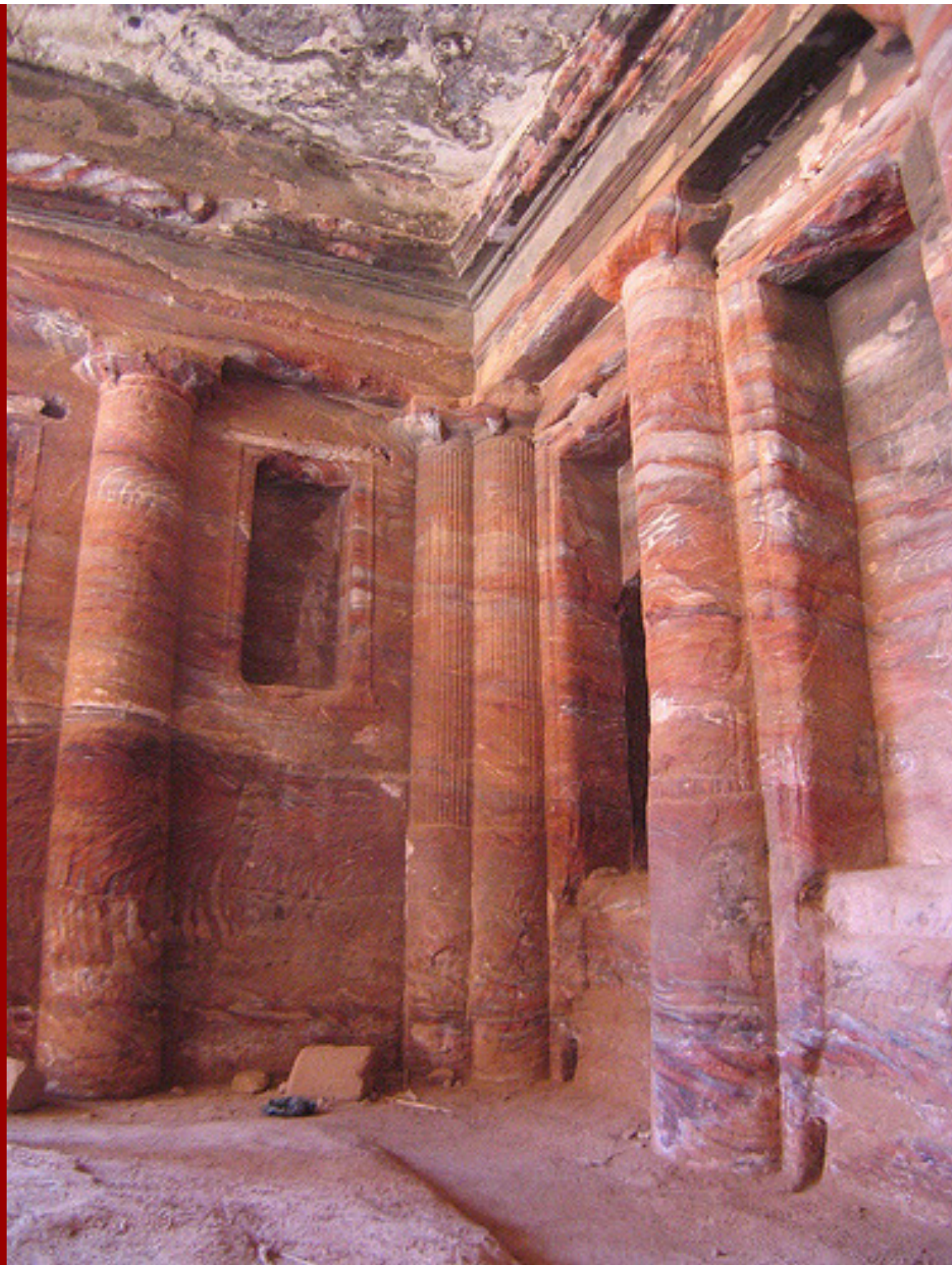
多年来，风为其留下了
贡献，雕刻出了石灰岩
山脉中最美丽的形态。



佩特拉被用于
电影“印第安纳
琼斯”和“最后
的十字军”的最
后一幕



请注意内部雕刻的
细节



石头的颜色是自然的。



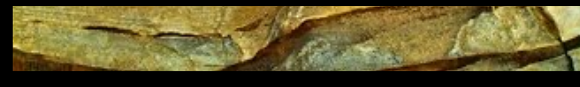


这些沙子的天然彩色地质构成有利创造这些“自然绘画”。





在一些山脉的墙壁上发现的这些地层让人叹为观止！



纳巴泰人还雕刻了一个精密的液压系统，通过隧道和水箱将水带到佩特拉





这座希腊罗马风格的剧院可容纳 4,000 名观众。

公元551年，第二次大地震几乎摧毁了整个城市，因此佩特拉再也没有人居住过。



约旦佩特拉市是世界七大奇观之一



**“主耶和华指着以东这样说：
我们从耶和华那里听见了一个信息，
有一位使者被派往列国去，说：
“起来吧！我们起来与以东争战。”
(俄巴底亚 1b CNV).**



**“看哪！我必使你在列国中成为弱小的，
你必大受藐视。”
(俄巴底亚 2 CNV).**



**“你心中的傲气欺骗了你；
你这住在岩石的隐密处，居所在高处的啊！
你心里说：“谁能把我拉下地呢？”” (俄巴底亚 3)**



444
598d

地理背景



雅各

以色列

以扫

以东



目的

俄巴底亚书有两方面的目的：

- 1. 刻画神对以东的审判，没有对犹太弟兄般的照顾。**
- 2. 对上帝的日子将是最终的胜利。**



DOUBLE MAP SUPPLEMENT

DECEMBER 1998

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NATIONAL GEOGRAPHIC

PETRA Ancient City of Stone ¹¹⁶

- SOUTH CHINA SEA 7
- DINOSAUR EMBRYOS 34
- BARCELONA 42
- NUNATAKS 60
- WINSLOW HOMER 72
- BODY BEASTS 102

OF THE NATIONAL GEOGRAPHIC SOCIETY WASHINGTON, D.C.

An aerial photograph of Petra, Jordan, showing the intricate rock-cut architecture and natural formations. A person in traditional red and white attire is visible on a ledge, providing a sense of scale. The word "PETRA" is written in large, white, serif capital letters at the bottom left.

PETRA

ANCIENT CITY OF STONE

BY DORY BELT PHOTOGRAPHS BY ANNIE GRIFFITHS BELT

*Reclining on a magnificent
terrace two millennia ago,
a Bedouin contemplates
the route of the Nabataeans,
whose ancient capital
has been found in the sands
of southern Jordan. For-
gotten for centuries, Petra
still echoes with mysteries
of the past; this immense
building, Al Deir (the
Monastery), was probably
a Nabataean shrine.*



想像居住在这样的地理环境!

The Siq (窄洞出口)
(pronounced "seek")

佩特拉的唯一
入口

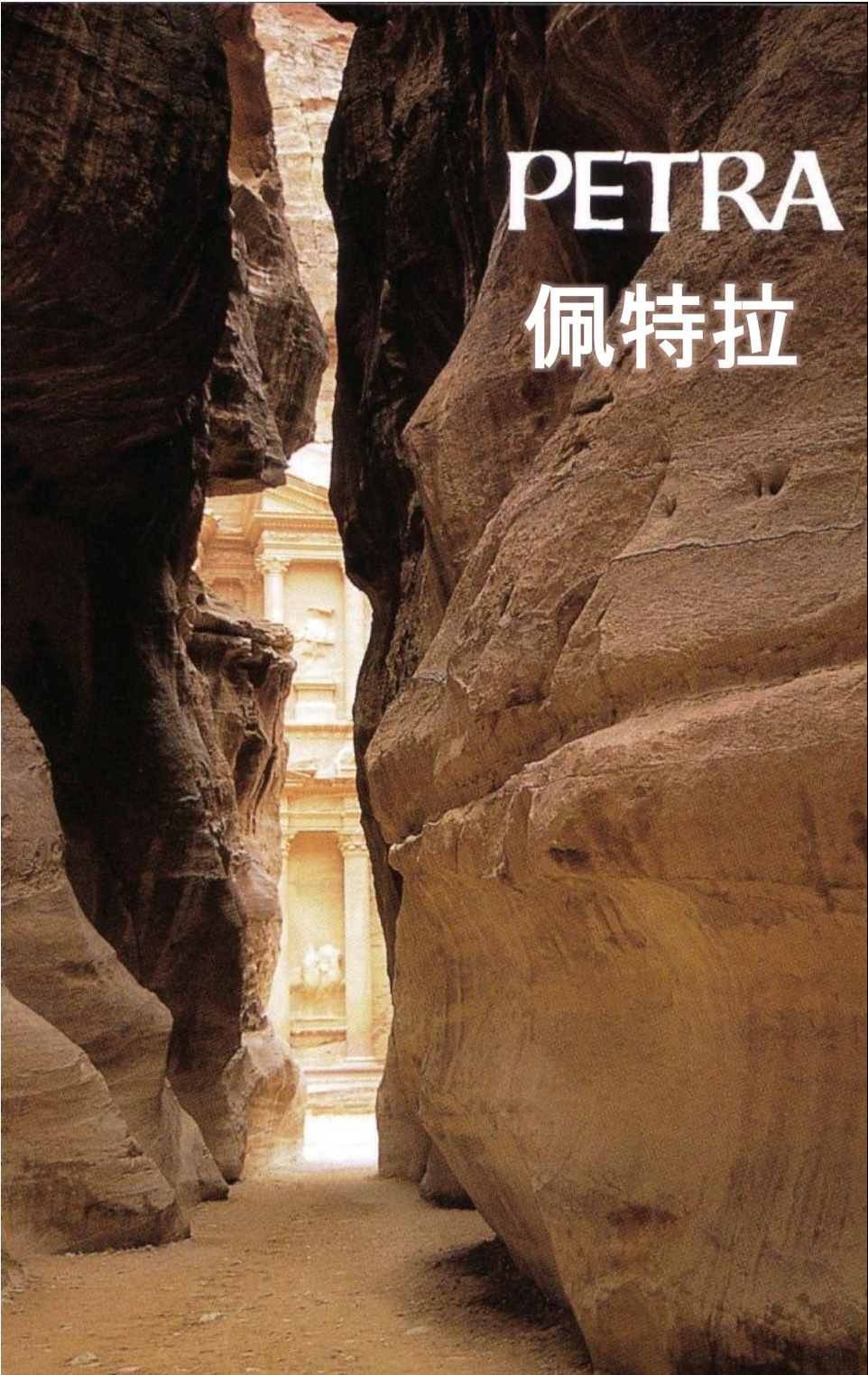
水道





水道被埋了几百年

PETRA
佩特拉



It took 12 women to get here from the freshwater groves of Oman, once the camels were loaded and the campfires stamped out. Then the caravan, single-minded as a line of ants, would set out through the morning mist, guarding its precious cargo from bandits, and pass unawares, single file, through the treachery of Yemen.

Later, if things were going well, the caravan would pause to trade at Medina, drinking from its freshwater wells and gathering strength for the journey ahead. Then it would strike out north across the hellish, flat-strewn sands of western Arabia, living from one water hole to the next all the way to the capital of the Nabataeans, who ruled the lands east of the Jordan River. To the camel driver of two millennia ago, this city, Petra, beckoned like a distant star.

What a relief must have been to see the guards on red sandstone ledges, and to be waded in after paying the toll, and to breathe the cool air inside the Siq (pronounced seck), the 250-foot-high crack in the rock that was, and still is, the main road into Petra.

For the thirsty there was water, lots of it, flowing down sinuous stone channels along the roadway for the grateful and devout. There were carved altars to Dushara, the head Nabataean god, on the dusty sandstone walls. Boys on donkeys would dash by, shouting news of the arrival, the smell of cardamom, cardines, and searing meat promised hospitality just ahead. Finally, the caravan would swing wide around a bend to face Al Khazneh (the Treasury), that towering edifice carved from rose-colored rock, and plunge into the crowded marketplace beyond.

Two thousand years have passed, but shades



of ancient Petra still endure in the desert of southern Jordan. The facades of its buildings peer out from banks of drifted sand, and you can wander freely among them. Fragments of chiseled rock. Delicate bits of Nabataean pottery lie scattered across the land like eggshells, so numerous at times that it's hard to avoid stepping on them. And if you're out early—before the first tourist bus pulls up just past daybreak—you might even hear schools of the ancient city, as I have, in the local Bedouin dialect by on camels in the mid-air or in the murmur of voices over pots of sleeping tea.

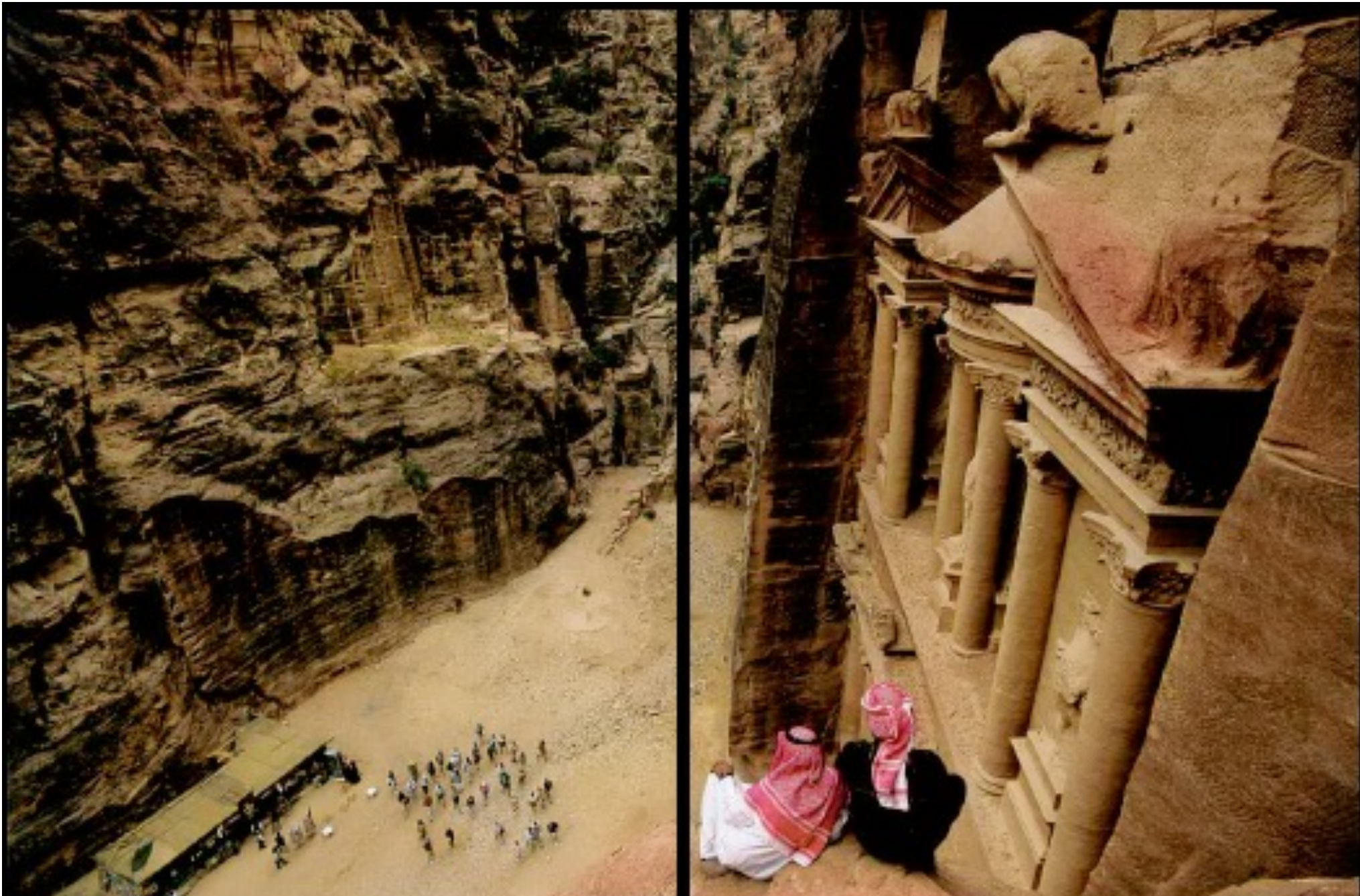
After dozens of visits I've come to recognize this immediacy of the past as Petra's surprising charm. Yet it's also the site's most profound dilemma: A living antiquity presents problems to those who would preserve the past, or uncover its secrets, or package it for mass consumption.

Like other nomadic peoples who wandered through the spotlight of history, the Nabataeans left little behind to explain themselves.

From dawn of the city, the Treasury (left) dazzled the first modern European to see Petra—John Burckhardt, a Swiss scholar who traveled here in 1812 disguised as a Muslim pilgrim. Meeting members of the Bedouin who live here today (above), Burckhardt recognized the ruined city as the Petra of ancient lore, which vanished from most maps in the seventh century.

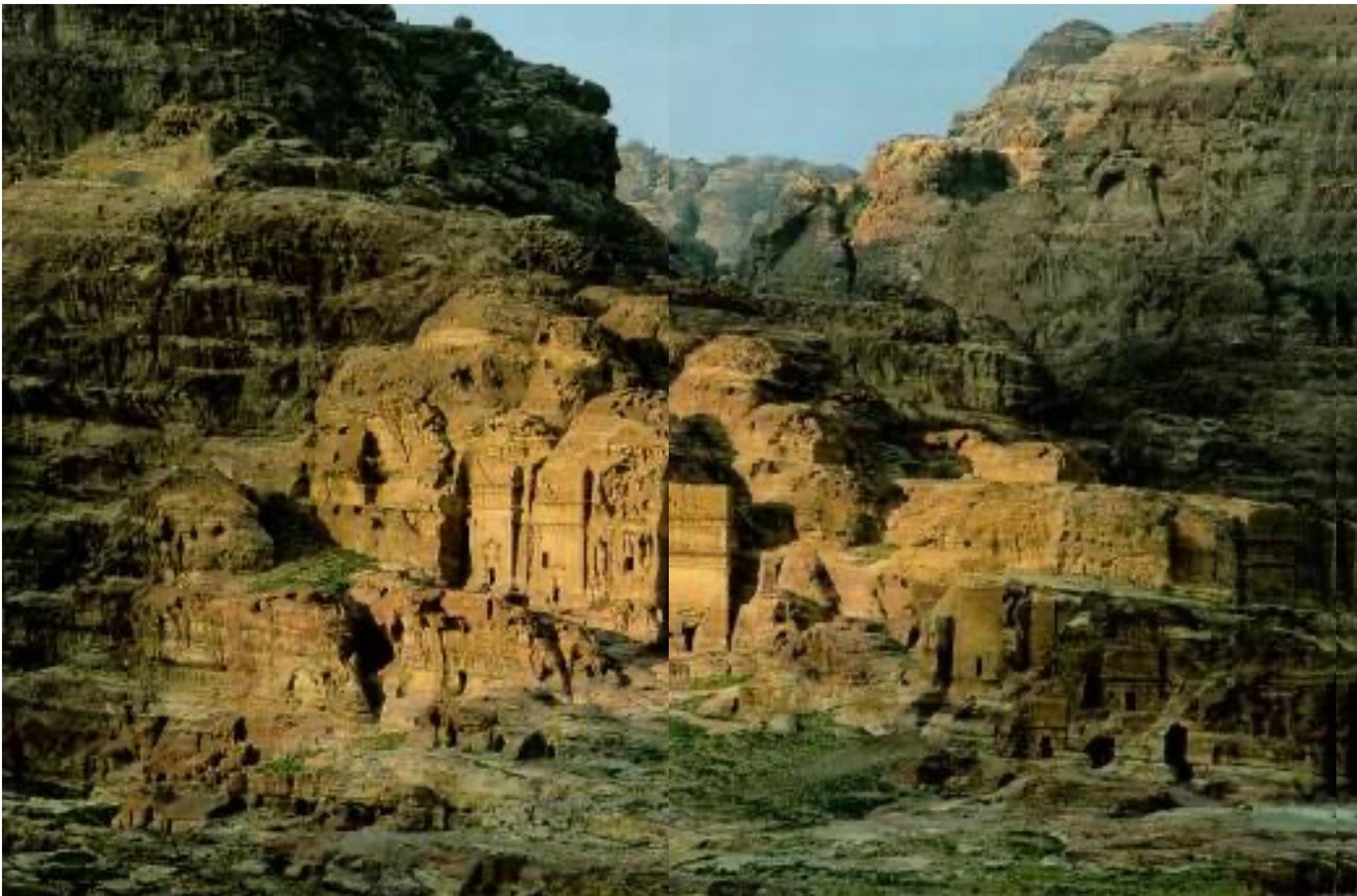


国库



从国库往下看





纳巴泰市区中心东面的坟墓



你心中的傲气欺骗了你； 你这住在巖石的隐密处，
居所在高处的啊！ 你心里说：
“谁能把我拉下地呢？（俄巴底亚书 3）





柱状建筑物旧址

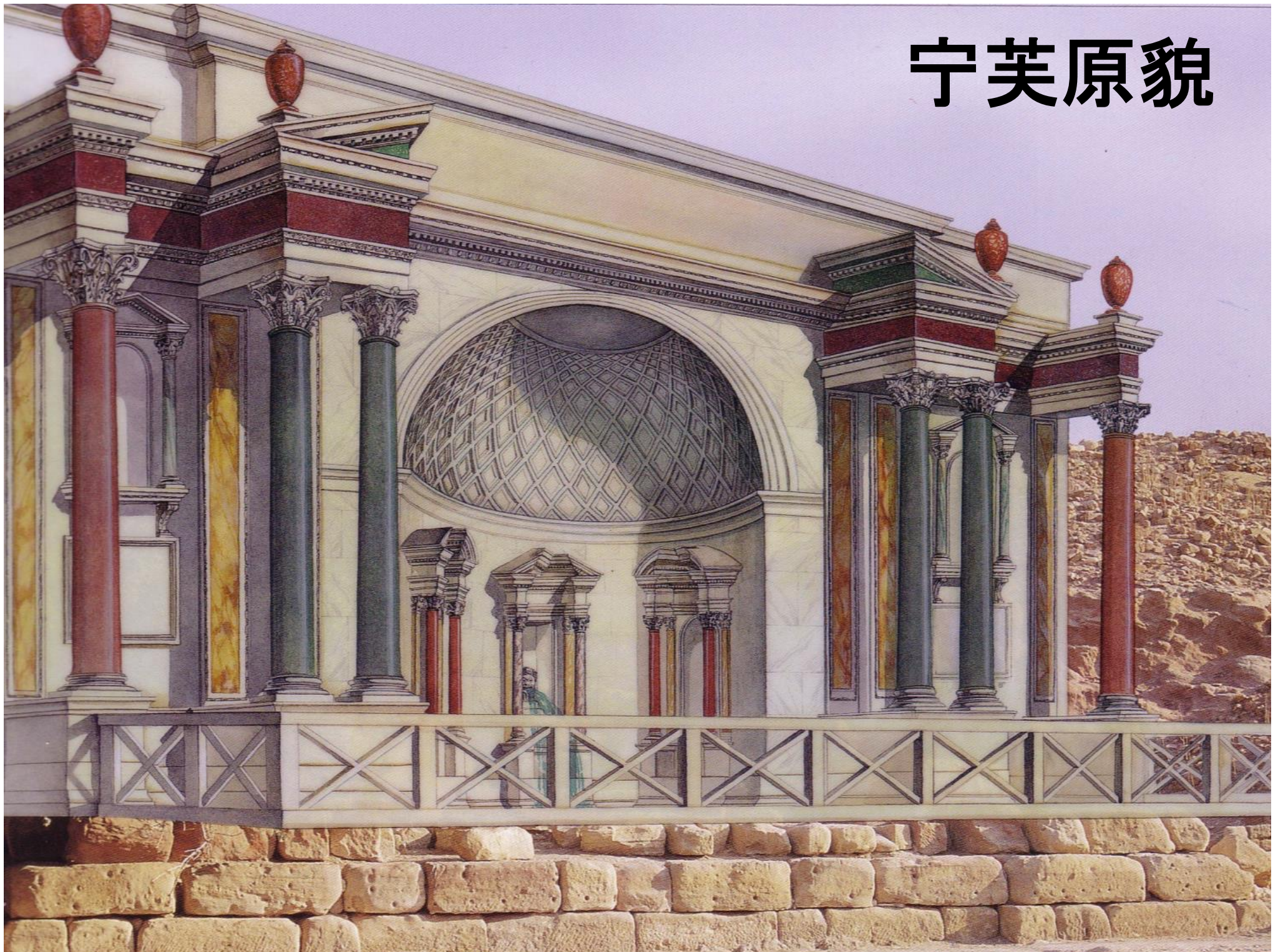


柱状建筑物完成构图

宁芙 (Nymphaeum)



宁芙原貌



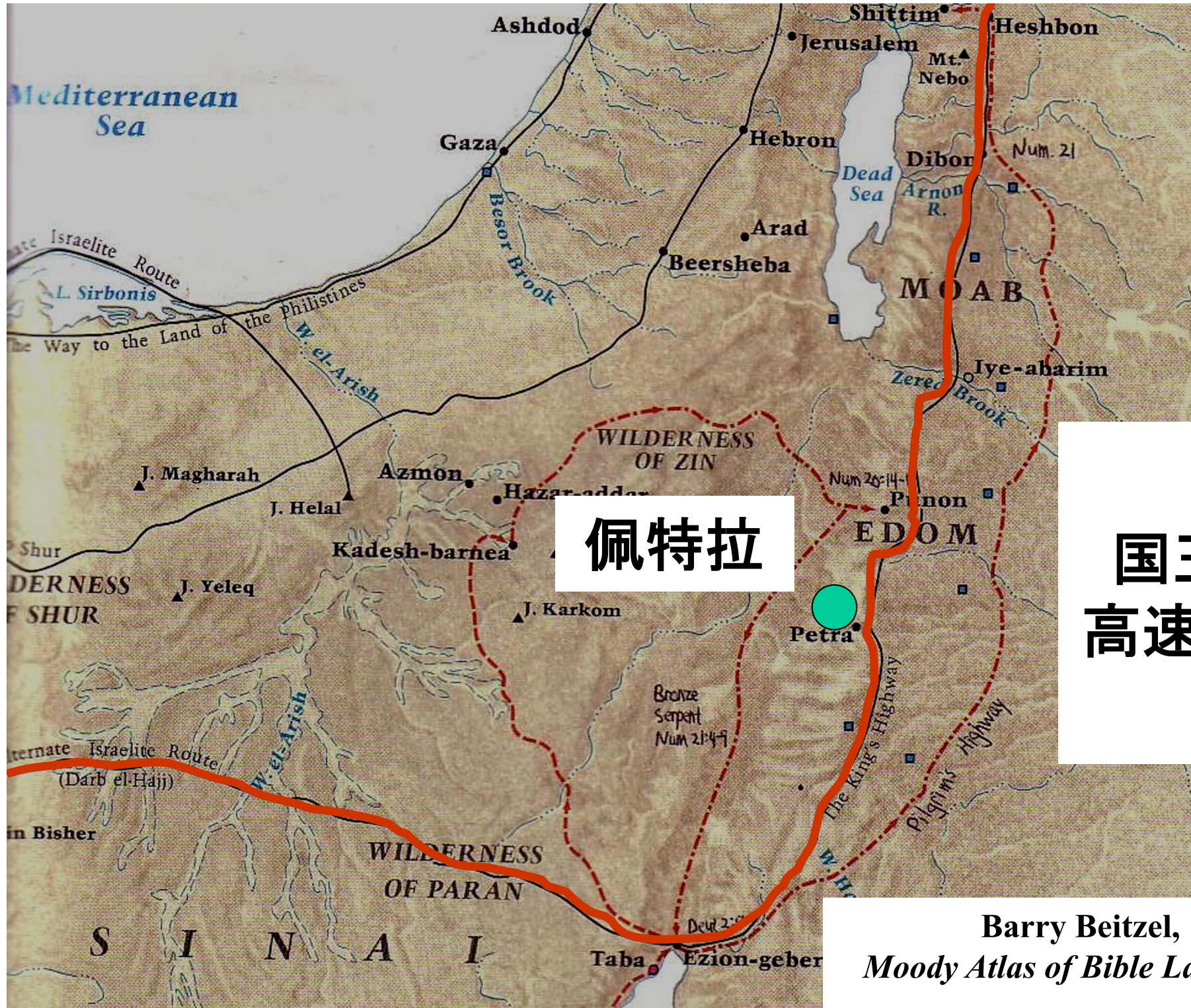
谁居住在佩特拉？

- ❖ **何利人** (创 14:6):
1850之前 (“西珥山”)
- ❖ **以东人** (摩 1:12):
主前 1850-552 (“Sela” Heb. “石头”)
- ❖ **纳巴泰人** (不在圣经里)
主前 552- 主后 106 (“Petra” Gr. “石头”)
- ❖ **罗马人** (新约之后)
Post-AD 106 (“Hadriana”)



埃及 到美索不达米亚贸易





佩特拉

国王的高速公路

Barry Beitzel,
Moody Atlas of Bible Lands, 87

香料贸易

佩特拉



俄巴底亚 4 (CNV)



**“你虽如鹰高飞，
在星宿之间搭窝，
我也必从那里把你拉下来。
这是耶和华的宣告。”**

**“你虽如鹰高飞，
在星宿之间搭窝，
我也必从那里把你拉下来。
这是耶和华的宣告。” (俄巴底亚 4 CNV).**





**“窃贼若来到你那里，
强盗若夜间来到，
岂不会偷窃直到够了呢？
你将会怎样被灭绝！
摘葡萄的若来到你那里，
岂不只剩下几粒葡萄吗？”
(俄巴底亚 5 CNV).**

骄傲

????

俄巴底亚



上帝**惩罚**骄傲的，
却**高举**谦卑的。

— 圣经箴言的启示 —

**"因为万军之耶和华必有一日，
要攻击一切骄傲的、狂妄的，
和所有高抬自己的，他们都要降卑"**

以赛亚 2:12 (CNV)



**凡自己谦卑的，
必被升高。”**

**“凡高抬自己的，
必被降卑**

马太福音 23:12 (CNV)

A photograph showing two hands clasped together in a prayerful or supportive gesture, resting on a wooden surface. The hands are positioned centrally, with fingers interlaced. The wood grain is visible, and the lighting is soft, creating a warm and intimate atmosphere.

**“但 神所赐的恩更大;所以圣经
上说:**

**“ 神抵挡骄傲的人,
赐恩给谦卑的人。””**

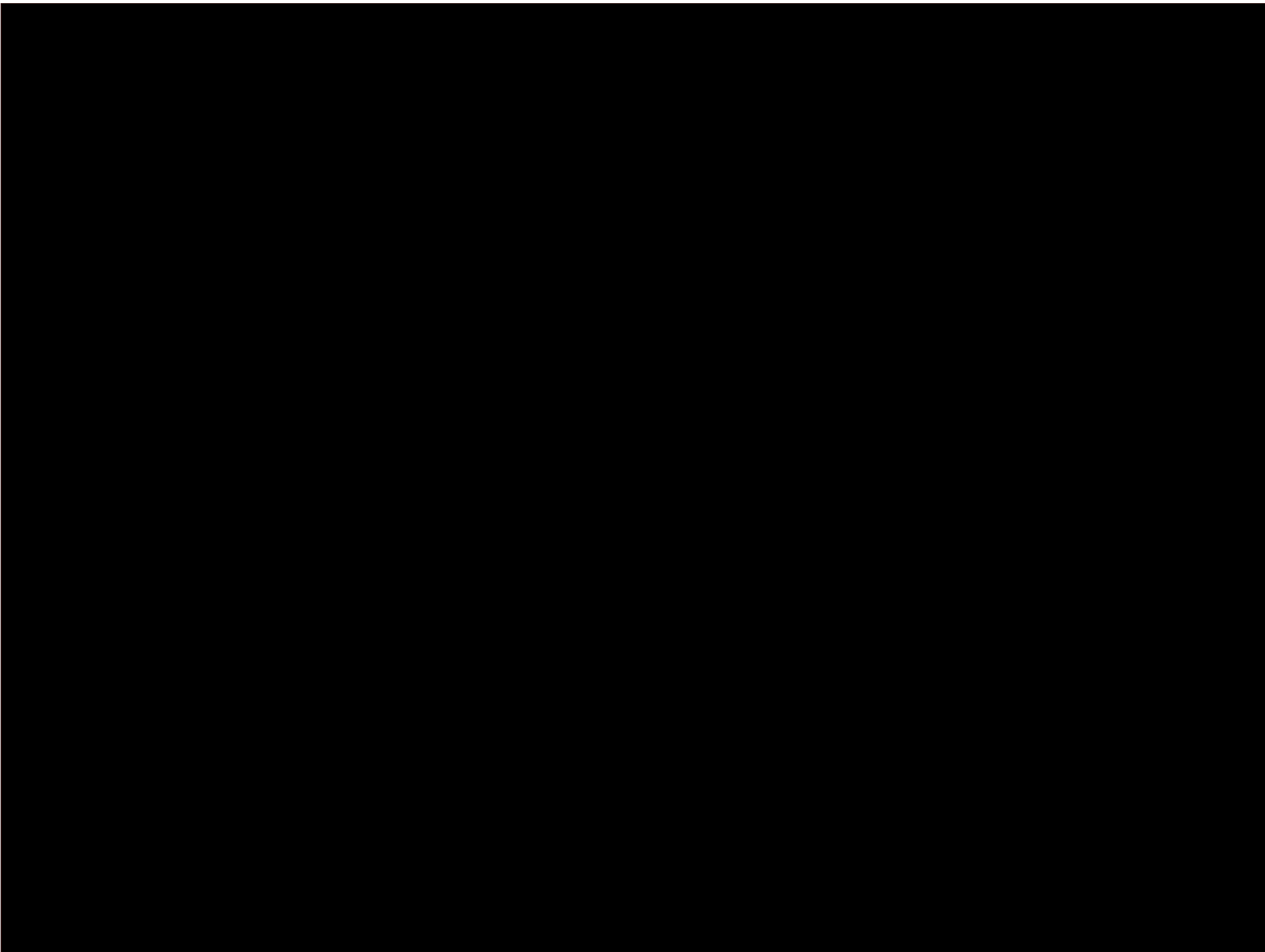
雅各 4:6 (CNV)

谦卑不是小看自己.

而是少看自己.

—Ken Blanchard—





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