

# 旧约圣经 概论

GENESIS

... night; he also made  
... at them in the sky to  
... first<sup>b</sup> a shapeless, chaotic mass, with the  
... Spirit of God brooding over the dark va-  
... pors.<sup>d</sup>  
... Then<sup>b</sup> God said, "Let there be light."  
... And light appeared.  
... pleased with it, and divided the light from  
... the darkness. So he called the light "daytime,"  
... and then there was darkness again. He  
... called the light "daytime," and the darkness  
... "nighttime." Together they formed the first  
... day.<sup>c</sup>  
... And God said, "Let the vapors separate<sup>f</sup>  
... to form the sky above and the ocean below."  
... So God made the sky, dividing the vapor  
... above from the water below. This all  
... happened on the second day.<sup>8</sup>  
... Then God said, "Let the water beneath  
... the sky be gathered into oceans so that the  
... dry land will emerge." And so it was.  
... God called the dry land "earth," and the  
... gathered waters "seas." And God was  
... pleased with what he had done.  
... Then God said, "Let us make a man<sup>h</sup>  
... in our image, to be like ourselves,<sup>i</sup> to be  
... the master of all life upon the earth and  
... in the seas."  
... God blessed them and said, "Be fruitful  
... and multiply, and fill the earth and  
... subdue it. Rule over the fish of the sea  
... and the birds of the air, and over every  
... animal that moves upon the ground."  
... God blessed them and said, "Be fruitful  
... and multiply, and fill the earth and  
... subdue it. Rule over the fish of the sea  
... and the birds of the air, and over every  
... animal that moves upon the ground."  
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... and multiply, and fill the earth and  
... subdue it. Rule over the fish of the sea  
... and the birds of the air, and over every  
... animal that moves upon the ground."

# 你对旧约圣经的认识有多少？

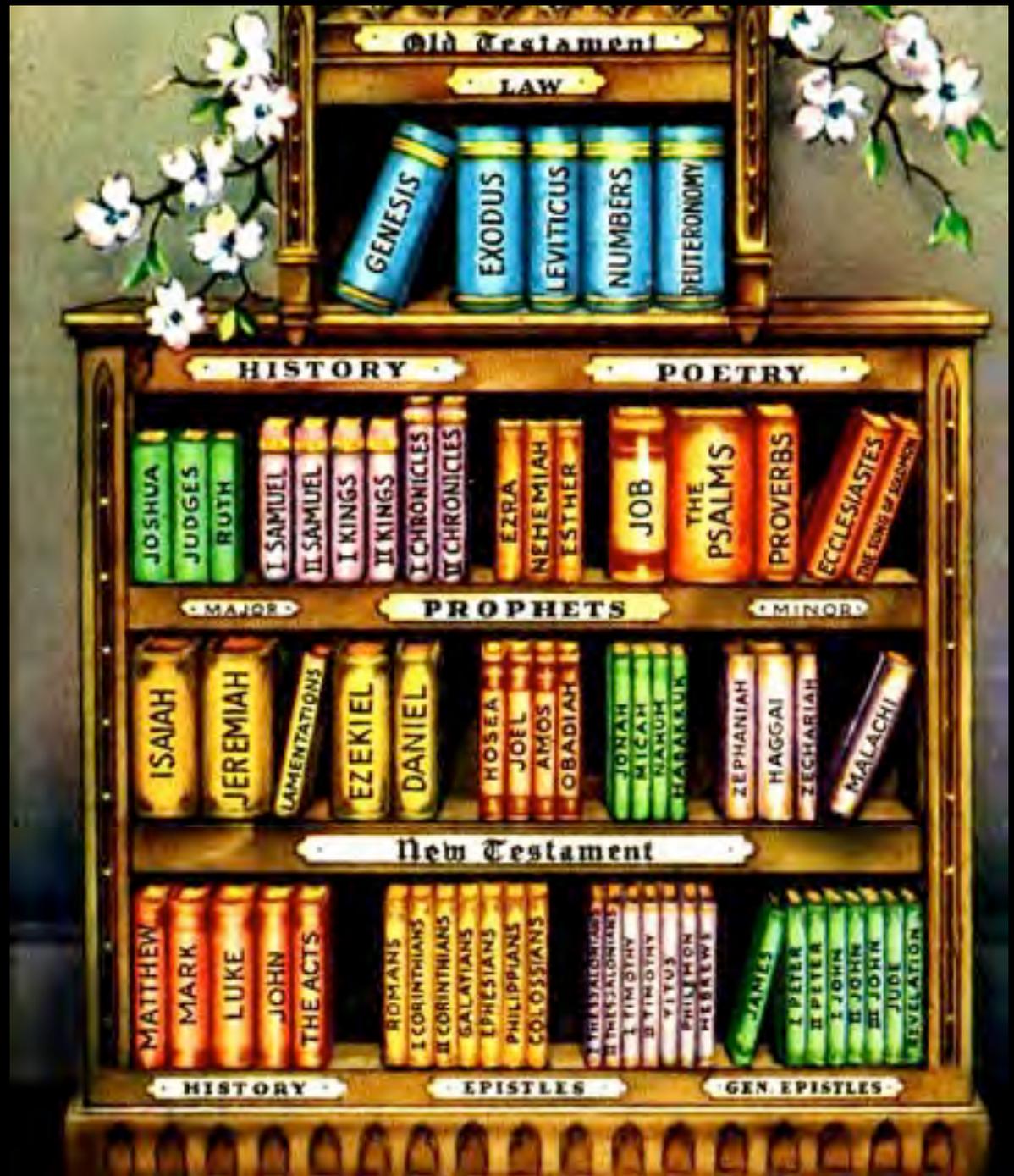
An open scroll of the Old Testament with Hebrew text, flanked by two wooden rollers. The scroll is unrolled in the center, showing two columns of text. The rollers are made of light-colored wood and have a decorative circular pattern on their ends. The background is dark, making the scroll stand out.

- 请拿出一张白纸

- (或用你笔记本子里的空页)

- 依照次序列出旧约圣经的每一本书

你怎么能记住这些书？



# 旧约圣经

# 创世记 - 玛拉基书

律法  
(5)

历史书  
(12)

先知书  
(17)



诗歌 (5)

大先知 5 小先知 12

(这是一本有条有理的书!)

# 圣经...基要<sup>®</sup>

第六部分

“翻开的圣经”

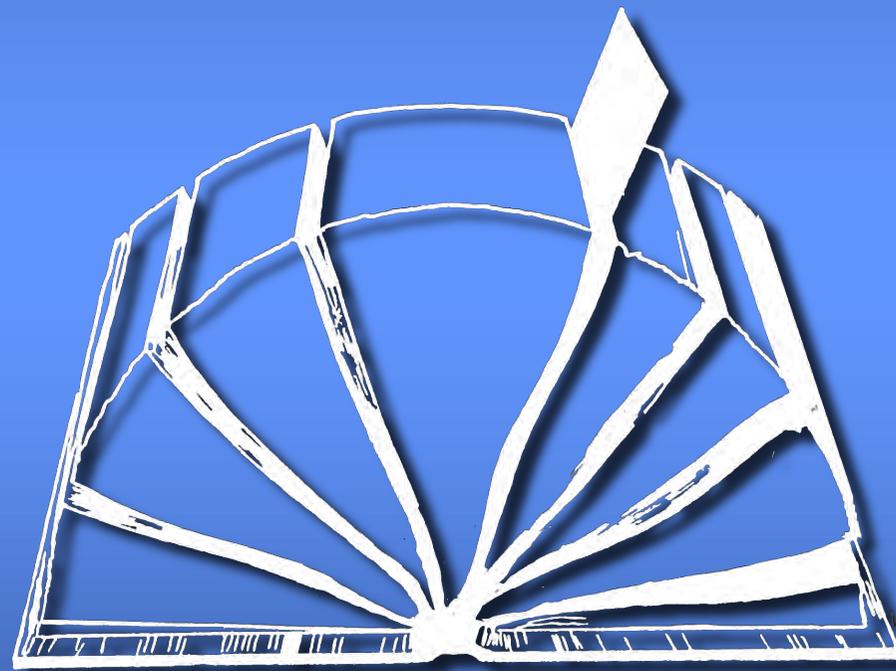
现在  
让我们来分割成块

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# “翻开的” 圣经

各部分  
与  
区域



有条有理...循序渐进...超越时空

A \_\_\_\_\_

B \_\_\_\_\_

D(旧约) “ ” \_\_\_\_\_

C 一个主题: \_\_\_\_\_

D(新约) “ ” \_\_\_\_\_

E(旧约) “ ” \_\_\_\_\_

E(新约) “ ” \_\_\_\_\_

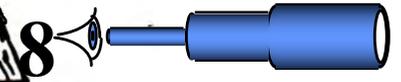
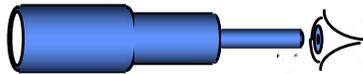
F(旧约) \_\_\_\_\_

F(新约) \_\_\_\_\_

G(旧约) / \_\_\_\_\_

G(新约) / \_\_\_\_\_

**学习帮助 #18**



H(旧约) \_\_\_\_\_

H(新约) \_\_\_\_\_

I(旧约) \_\_\_\_\_



J	2	_____
	1	_____

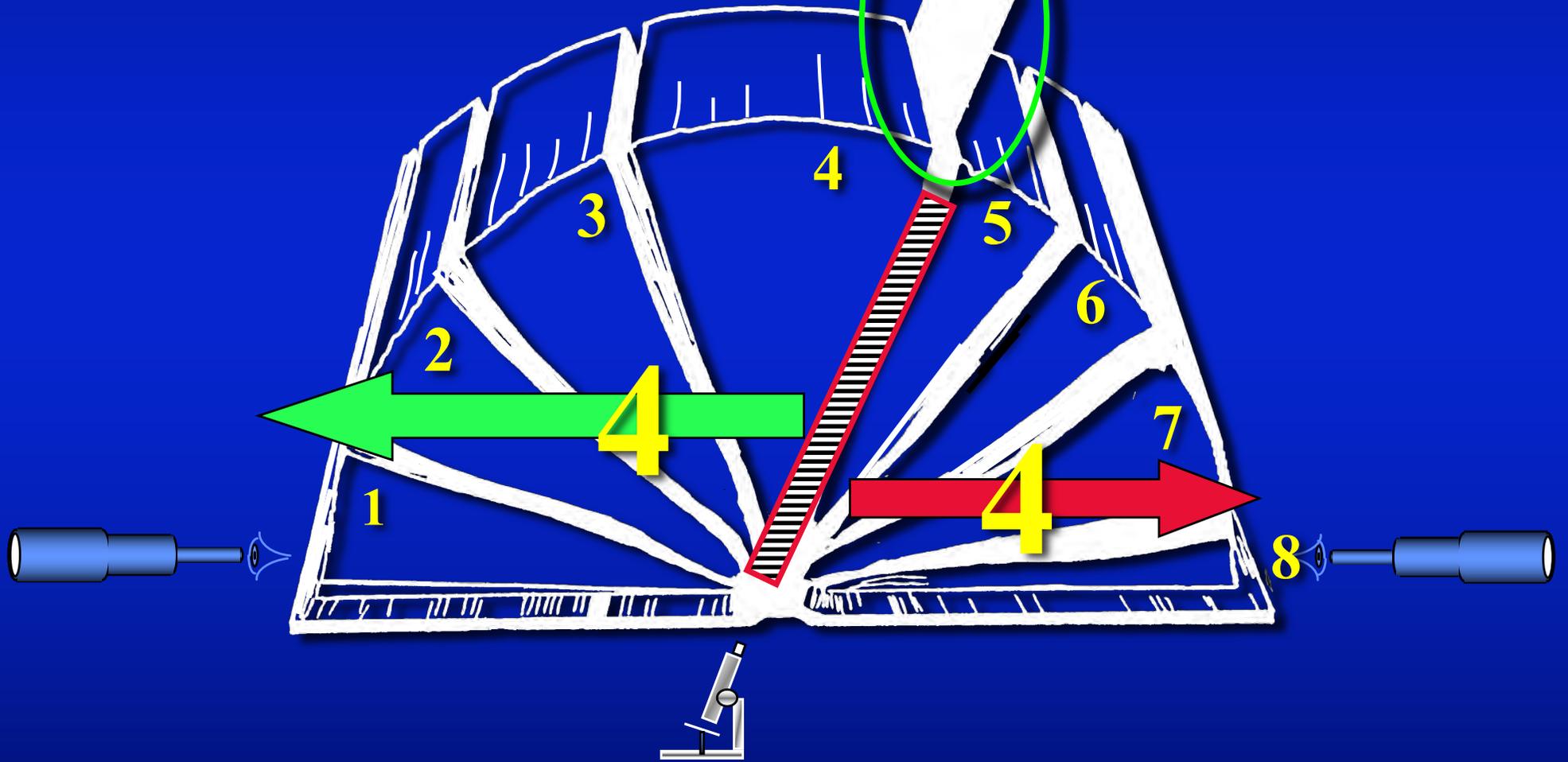
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“翻开”的圣经

略旧的  
历史故事

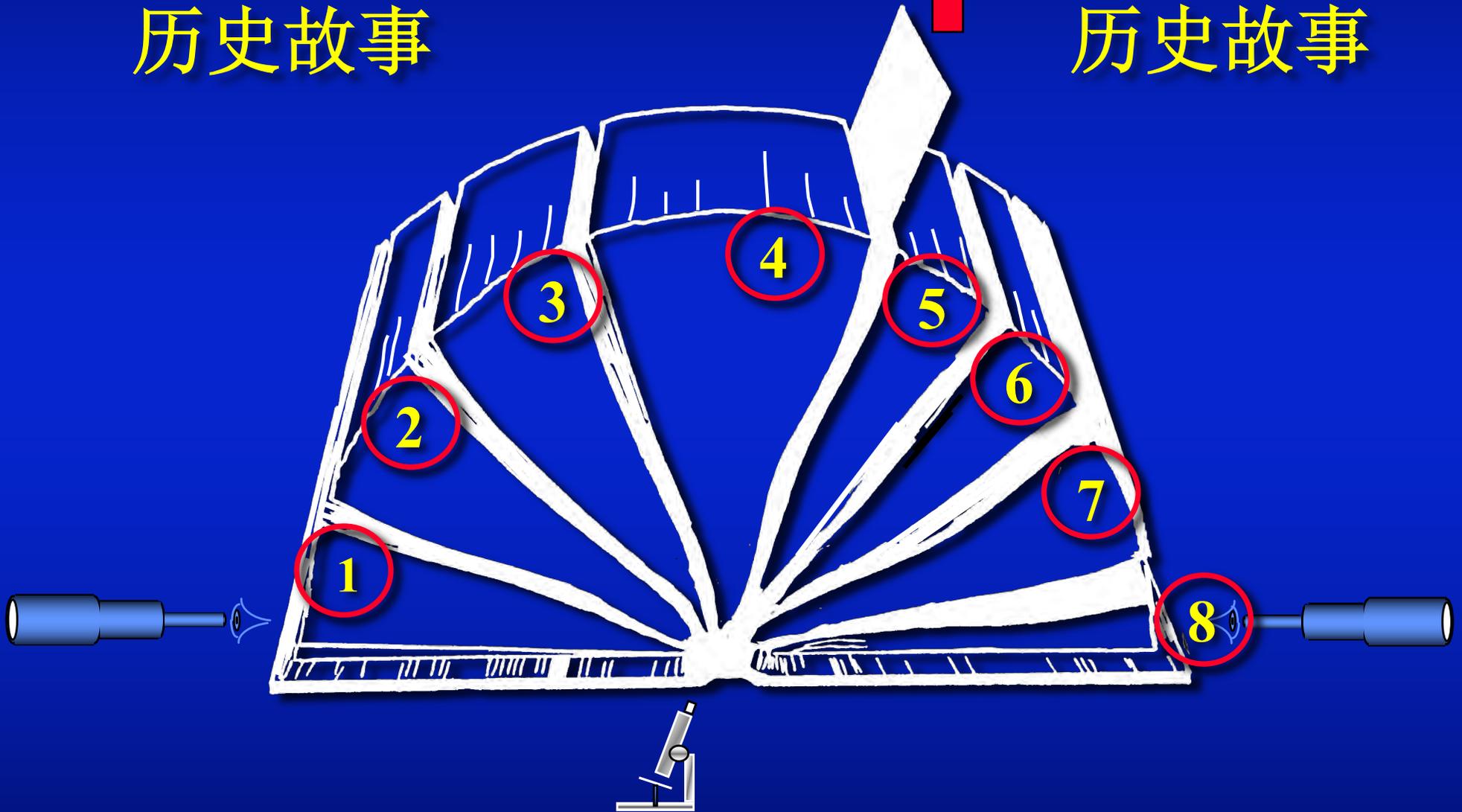
略新的  
历史故事



“翻开”的圣经

略旧的  
历史故事

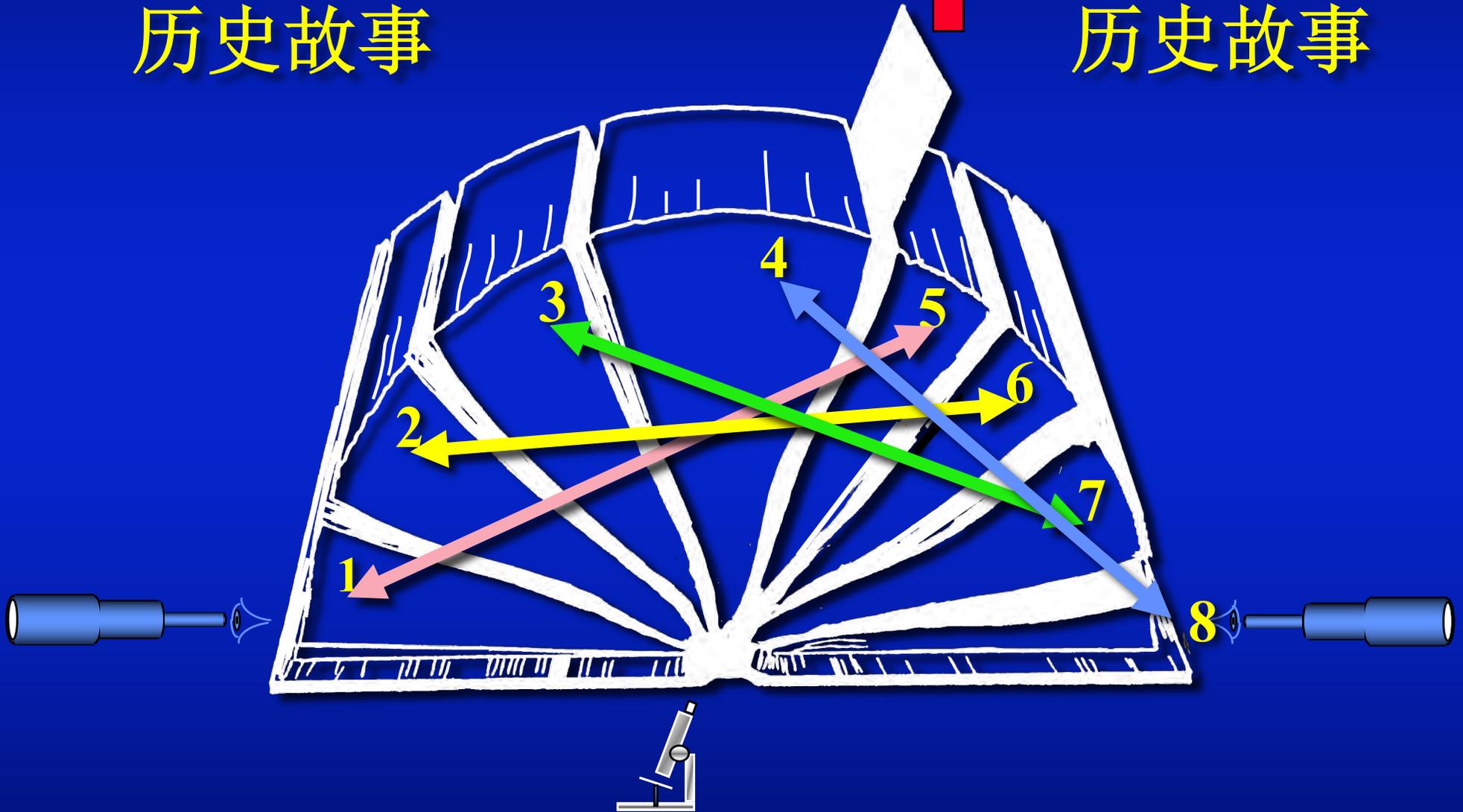
略新的  
历史故事



“翻开”的圣经

略旧的  
历史故事

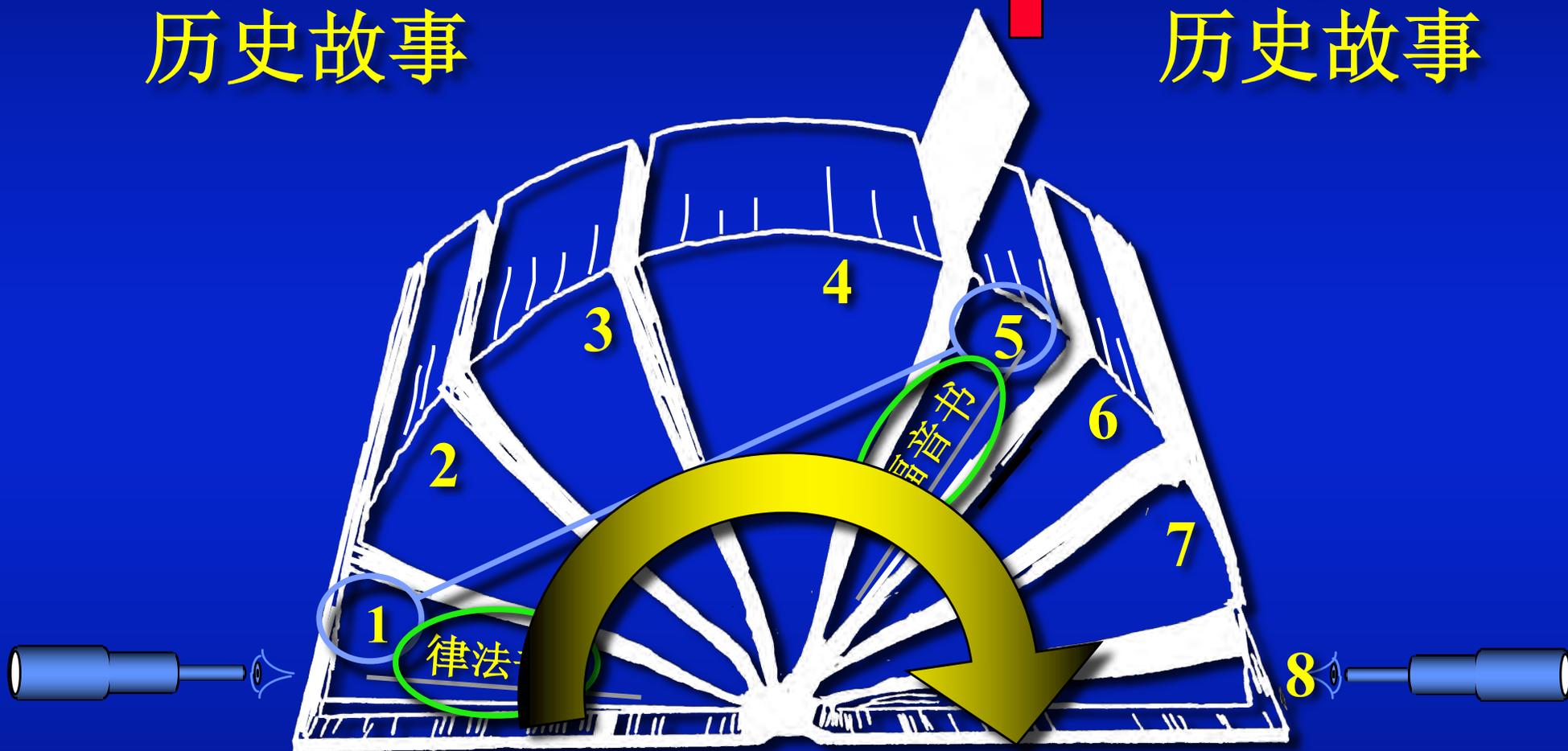
略新的  
历史故事



“翻开”的圣经

略旧的  
历史故事

略新的  
历史故事



书卷的开始

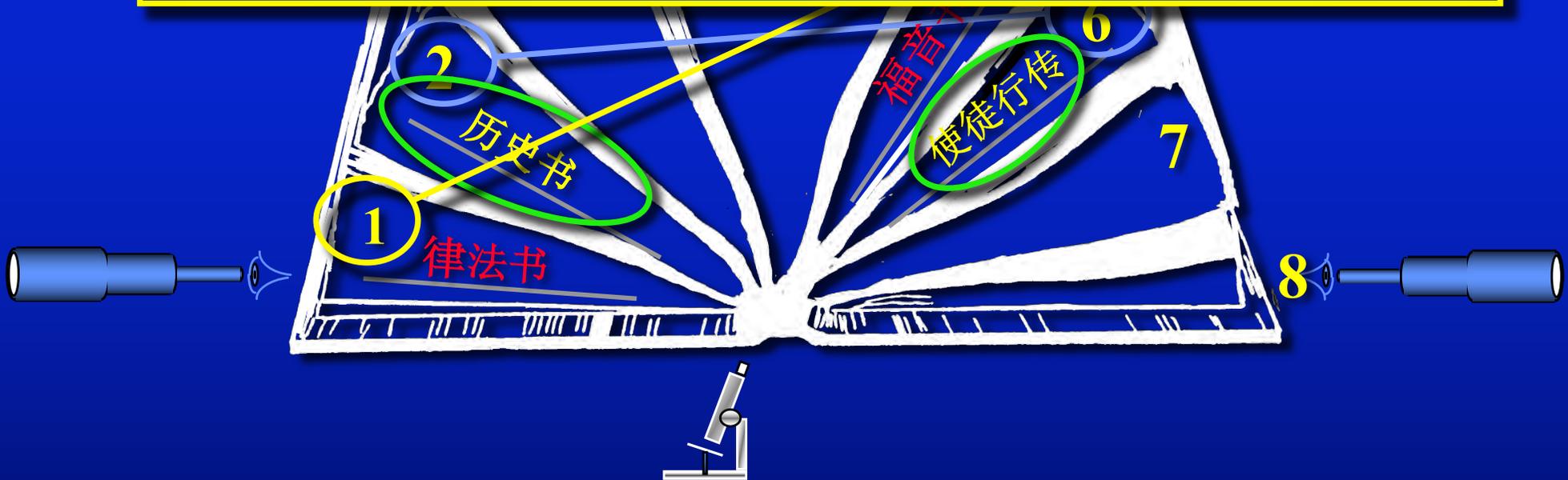
“翻开”的圣经

略旧的  
历史故事

略新的  
历史故事



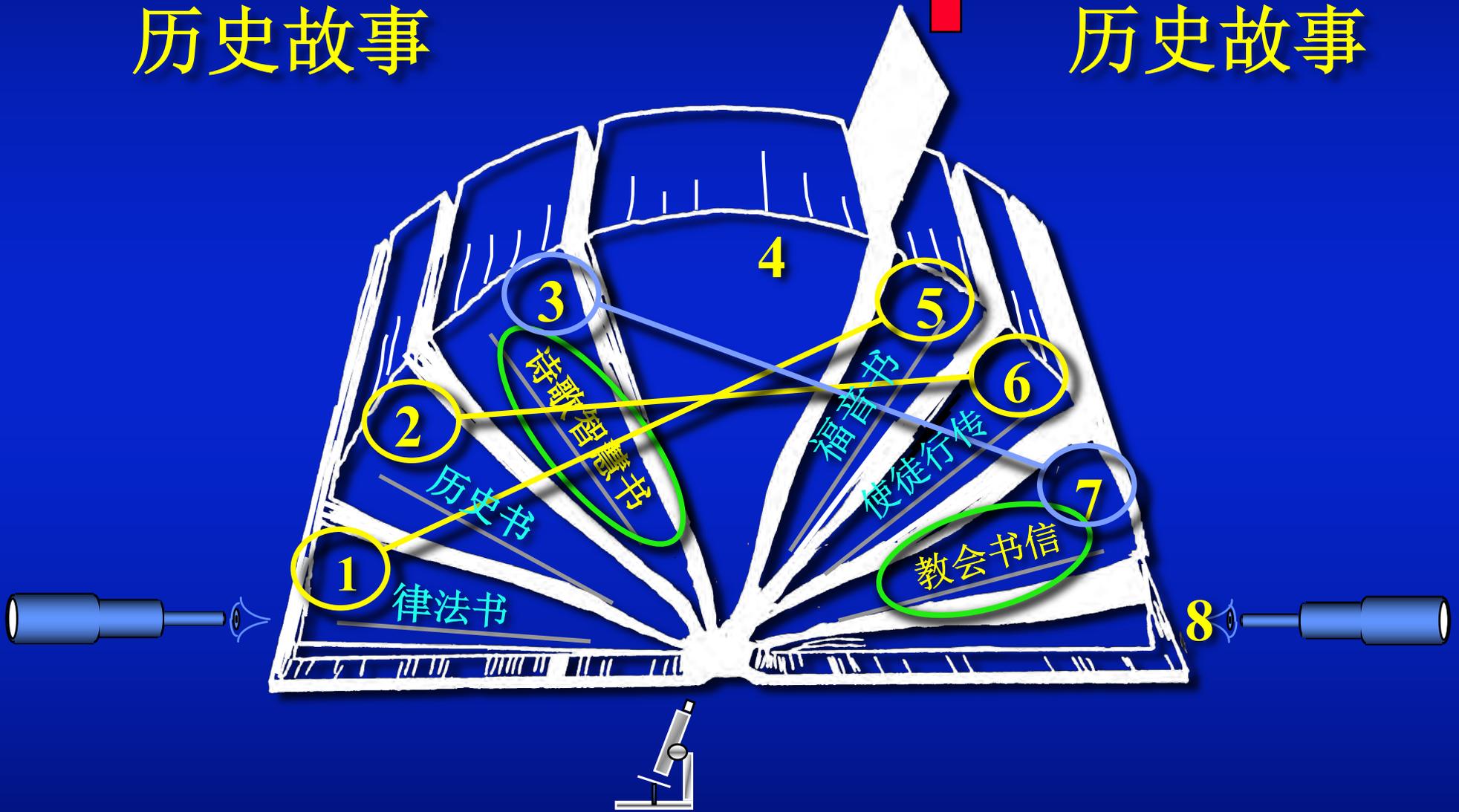
紧随在后的的是什么？一系列的著作！



“翻开”的圣经

略旧的  
历史故事

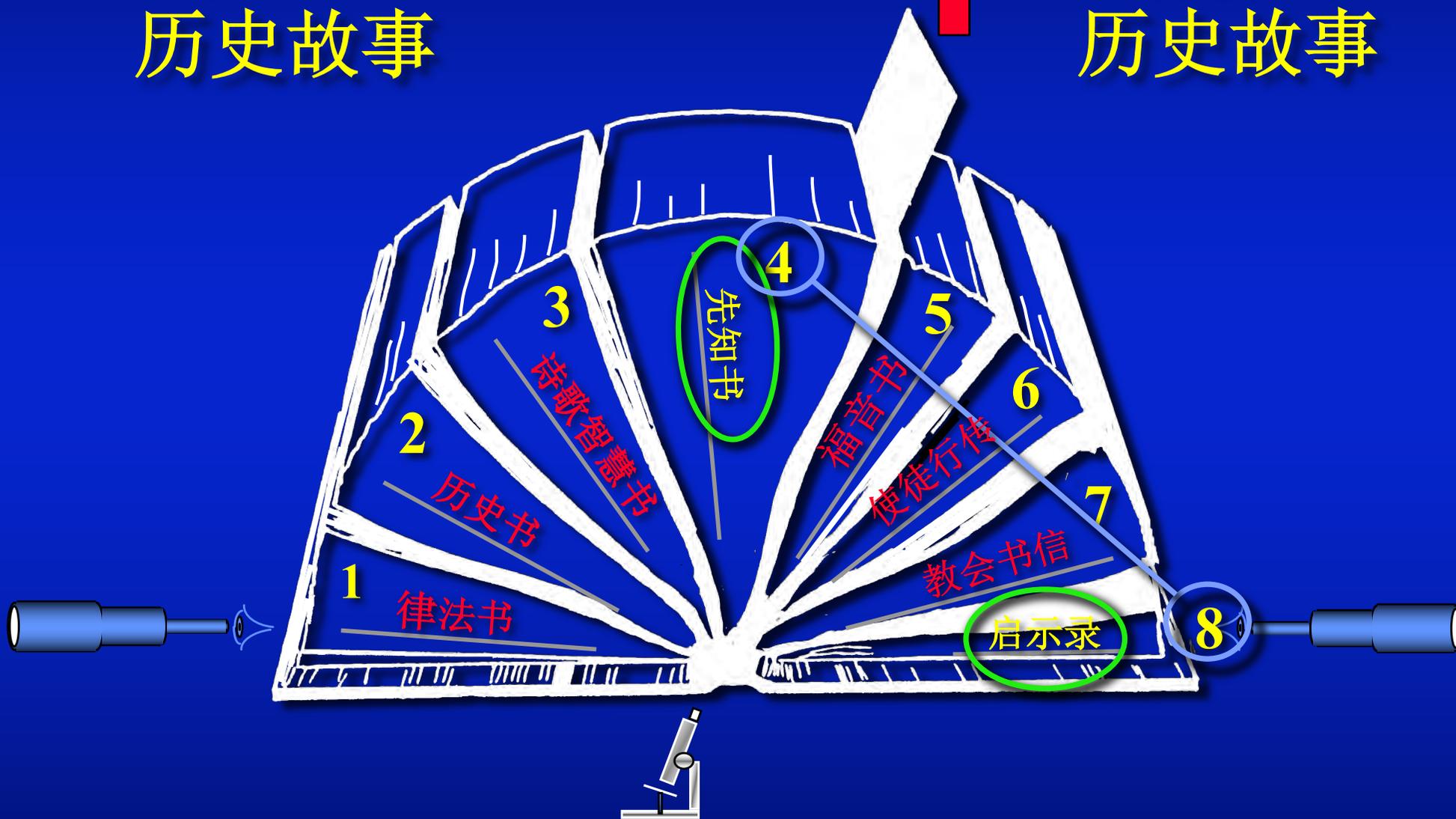
略新的  
历史故事



“翻开”的圣经

略旧的  
历史故事

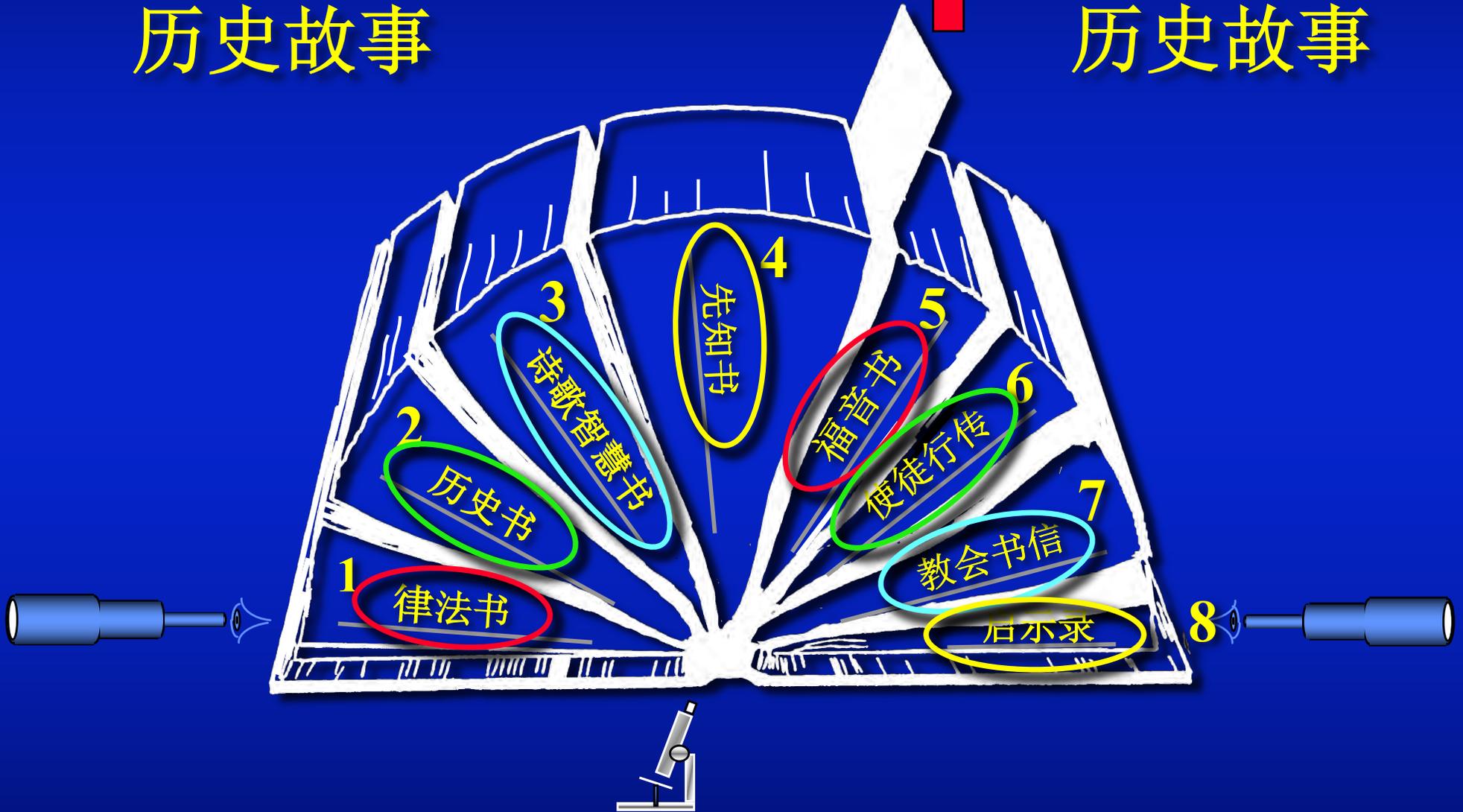
略新的  
历史故事



“翻开”的圣经

略旧的  
历史故事

略新的  
历史故事

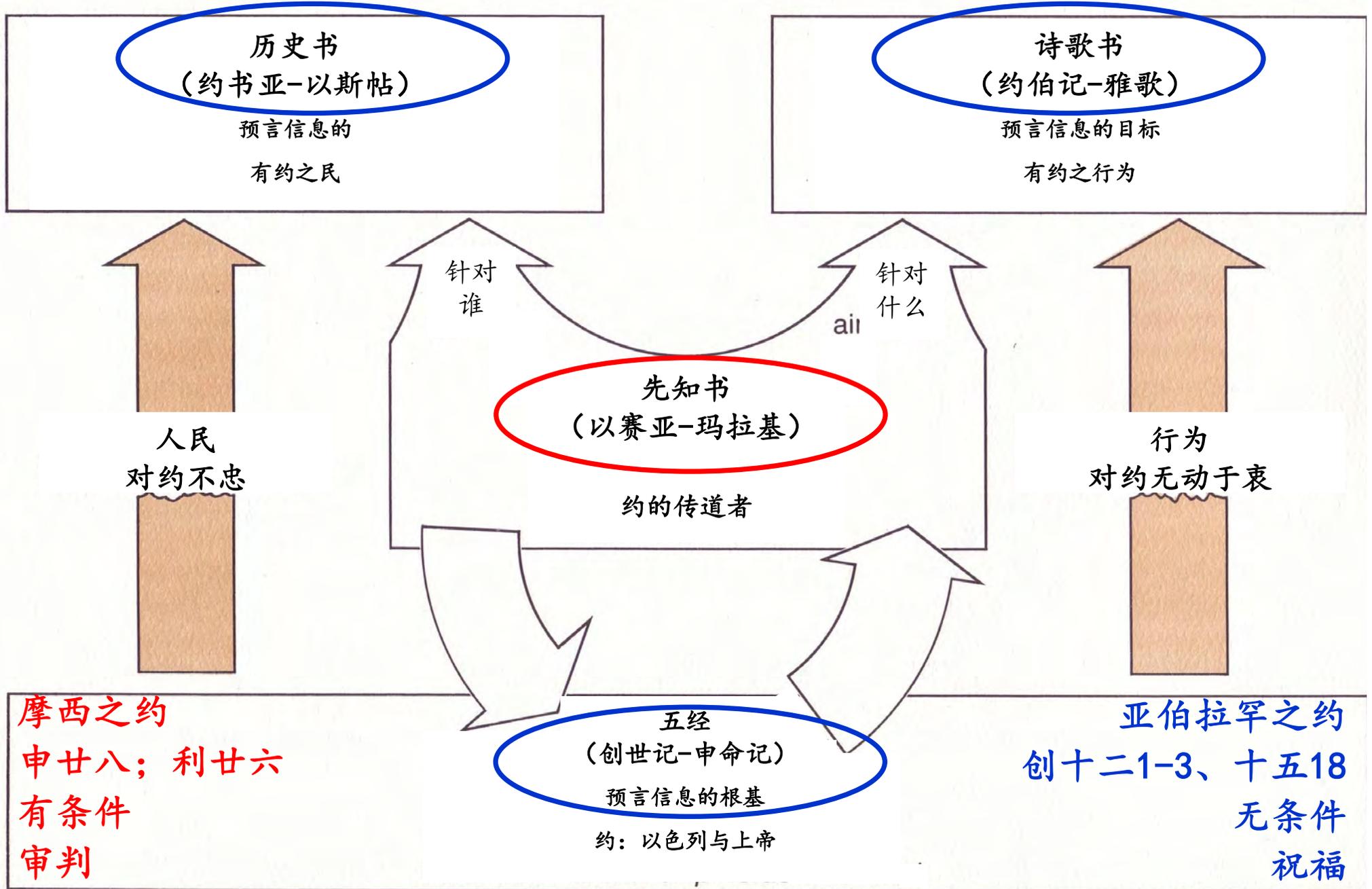


“翻开”的圣经

# 新旧约圣经的平行结构

	基础	过去	现今	将来
旧约	妥拉	历史	智慧	先知
新约	福音	行传	书信	启示

Erich Zenger, *Einleitung in das Alte Testament* (Stuttgart: W. Kohlehammer, 1995), 34; cited in Gregory Goswell, "Two Testaments in Parallel: The Influence of the Old Testament on the Structuring of the New Testament Canon," *JETS* 56 (2013): 461.



**历史书**  
(约书亚-以斯帖)  
预言信息的  
有约之民

**诗歌书**  
(约伯记-雅歌)  
预言信息的目标  
有约之行为

针对谁  
all  
针对什么

**先知书**  
(以赛亚-玛拉基)  
约的传道者

人民  
对约不忠

行为  
对约无动于衷

**摩西之约**  
申廿八；利廿六  
有条件  
审判

**五经**  
(创世记-申命记)  
预言信息的根基  
约：以色列与上帝

**亚伯拉罕之约**  
创十二1-3、十五18  
无条件  
祝福

# 旧约的结构



事件  
行为  
人们作了什么

经历  
公理  
人们的感受是怎样的

期待  
警告  
人们应该做什么



# 综合旧约全书

去以色列

何西阿书  
阿摩司书

去犹大

哈巴谷书  
以赛亚书  
耶利米书  
约珥书  
弥迦书  
西番雅书  
耶利米哀歌

去亚述

约拿书  
那鸿书

去以东

俄巴底亚书

以西结书  
但以理书  
哈该书  
撒迦利亚书

玛拉基书

约伯记

诗篇

箴言

传道书

雅歌

创世记

出埃及记

民数记

约书亚记

士师记

撒母耳记上

撒母耳记下

列王记上

列王记下

以斯拉记

尼希米记

利未记

申命记

路得记

历代志上

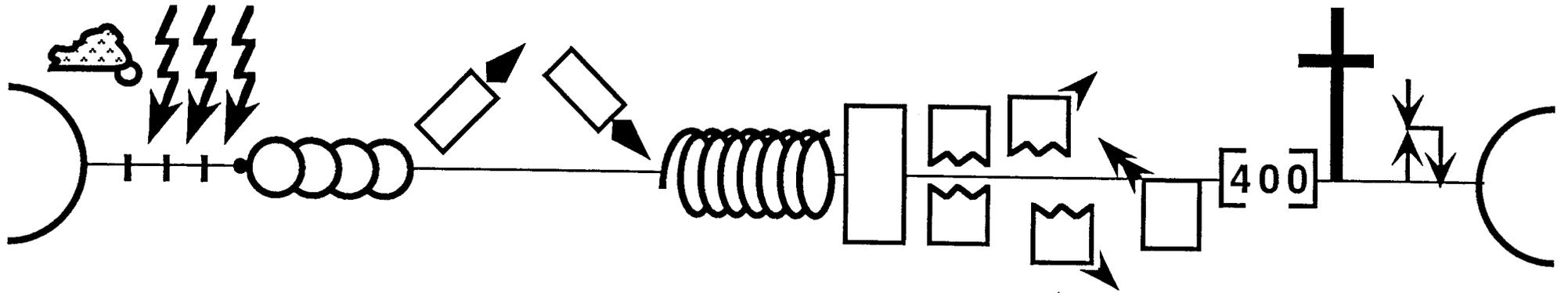
历代志下

以斯帖记

# 历史的七个伟大时代

时期	年数	经文
1. 民族	2,000 +	创一至十一
2. 以色列	2,000	创十二至玛四
3. 静默时期	400	无记录
4. 基督在世	大约 33	太一至徒一
5. 世上的教会	? ?	徒二至启三
6. 患难	7	启四至十九
7. 基督的国度	1,000	启廿至廿二

# 神计划历史的不同阶段



起初

族长

出埃及  
战取迦南

士师

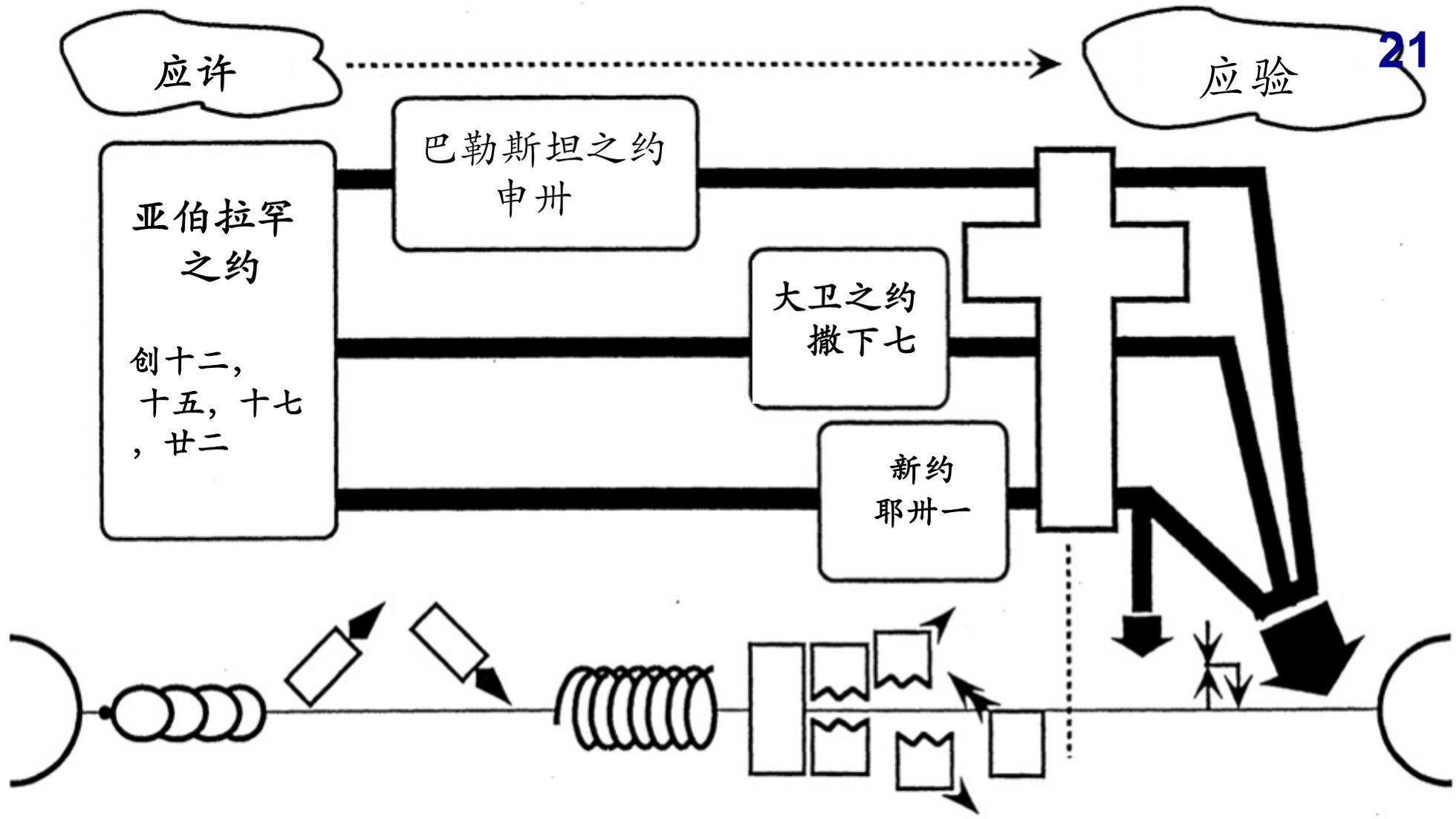
国家统一  
国家分裂

被掳

重建  
安静年

教会

天国



# 亚伯拉罕之约以及它的应验



# 国度与约的时间表

117b

## 国度概念的教导...

亚当与神同掌权 (创. 1:26, 28; 2:19) 撒旦自以为神统治着这个世界 (创. 3:15; 2 Cor. 4:4)

神与亚伯拉罕立约透过以色列成为“祭司的国度”重新建立人的统治权 (创. 12:1-3; 出. 19:6)

以色列失去祭司国度的见证，于是被掳受外邦统治

以色列拒绝弥赛亚国度的邀请 (太. 12:41-42; 23:37-39)

耶稣藉着教会以基督得胜以色列神奇的方式扩展的仇敌，以色列张他的国度 (太全家都要得救 (罗11:26-27) .13)

基督与众圣徒一同掌权 (弗1:9-10; 启20:1-6; 22:5下)

人的堕落 (创3)

亚伯拉罕之约

诺亚之约

创世记 6:18; 9:8-17

土地之约

土地

创世记 15:18 (参：申30:1-10)的应许：  
•从埃及哇地至幼发拉底河流域(赛27:12)  
•被掳归回 / 重建之后，土地永久占有权(创17:8)  
•因着巴勒斯坦地全世界蒙祝福 (赛14:1-2)

以色列民族的焦点)

教会“新人” (弗2:15)

以色列因着拒绝弥赛亚受审判被赶逐出应许之地 长达19世纪 (主后70—1948) 现在部分恢复 (结37:1-7)

弥赛亚国度 千禧年永恒

完全恢复 (结37:8-28) 耶路撒冷世界的首府(赛2:1-5) 新耶路撒冷 (启21)

大卫之约

后裔

撒母耳下7:12-16 永久的应许：  
•儿子 (“家室” 永不遭废弃)  
•国 (政治王朝)  
•宝座 (后裔接续掌权)  
•圣殿 (儿子来建造)

基督是教会的头，教会是属灵的圣殿 (2:19-22; 林后6:16)

基督作王 基督将国度呈递给天父 (林前15:24)

新约

祝福

耶利米书31:31-34 应许：  
•赦免  
•圣灵内住  
•新心，新人，新思想  
•以色列与犹大重新统一  
•不需要传福音

新约前三项取代摩西律法 (路22:20; 林后3:6)

在民族复兴之际，新约的五个内容均得以实现 (亚8) 一切都更新了！ (启21:5)

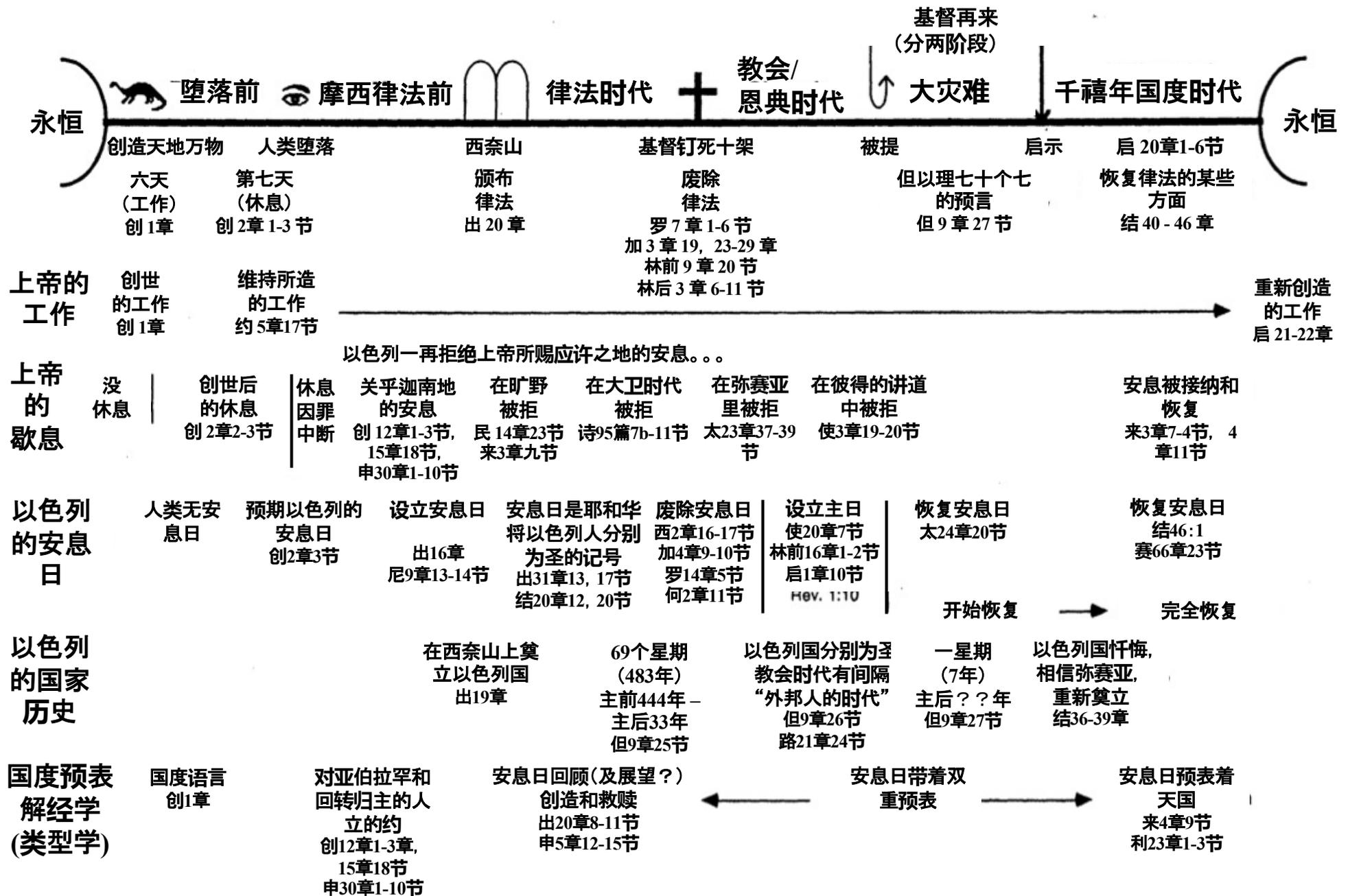
摩西之约

暂时的 (加3:19)、有条件的，显明人的罪 (罗7:7) 并规范以色列人 (加3:23-25)

十字架废除、成就、取代了律法(罗7:1-6; 1林前9:19-21; 希8:13)

第五版 2015年7月17日

经文突出强调双重国度之约。以色列的角色从亚伯拉罕到基督其内涵延伸至教会 (继续中)，而教会并非指“新以色列人” (不连续) 以便取代以色列民族。以色列将在基督第二次降临时信靠基督从而再现其世界显赫地位。



圣经里有许多主题（例如：救赎，社体，应许，约，神的荣耀）。但包罗万象的主题却是神的统管或国度（请参阅第32至33页的讨论）。这个政权在过去曾以不同的形式出现，但在未来将在弥赛亚的统管下达到高潮，并加以合并进入永恒里。

类别	神与人 共 统管	人	神权政治	无政府 的 状态	君王制度	外人统管	君王制度	神与人 共 统管
统治者	神与坠落前的人	人与撒旦	神	士师	以色列和犹大诸王	外邦人的王和元首	弥赛亚与以色列及外邦人信徒	神与被救赎者
统治者的名字	神 亚当 夏娃	亚当 挪亚 亚伯拉罕	摩西的神 约书亚的神	基甸 参孙 撒母耳	扫罗 大卫 何西阿 西底家	尼布迦尼撒 赛勒斯 希律 克林顿(?)	基督	神
附属者	动物	全人类	以色列人	以色列人	以色列人	以色列人	以色列人与外邦人	天使(?)
权威	与神相交	各人的良知	摩西之约(律法)	各人的意见	摩西之约(律法)与王法	外邦统治者的想法	基督里的新约	与神相交
罪	无	退化	掌控	增加	混合	混合	大大减少	无
时间	主前4143	主前4143至1445	主前1445至1390	主前1390至1043	主前1043至586	主前586至基督再来	1000年	永恒
经文	创一至二	创三至出十八	出十九至书廿四	士一至撒上七	撒上八至代下卅六	但九26; 路廿一24	赛十一; 启廿1-6	启廿至廿一

# 圣经的故事

- 创世记
- 出埃及记
- 利未记
- 民数记
- 申命记
- 约书亚记
- 士师记
- 路得记
- 撒母耳记上
- 撒母耳记下
- 列王记上
- 列王记下
- 历代志上
- 历代志下
- 以斯拉记
- 尼希米记
- 以新帖记
- 静默期
- 马太福音
- 马可福音
- 路加福音
- 约翰福音
- 使徒行传

约伯记

注:

- 历史
- 经历
- 预言



诗篇

箴言

- 以赛亚书
- 耶利米书
- 耶利米哀歌
- 以西结书
- 但以理书
- 何西亚书
- 约珥书
- 阿摩司书
- 俄巴底亚书
- 约拿书
- 弥迦书
- 那鸿书
- 哈巴谷书
- 西番亚书
- 哈该书
- 撒迦利亚书
- 玛拉基书

传道书

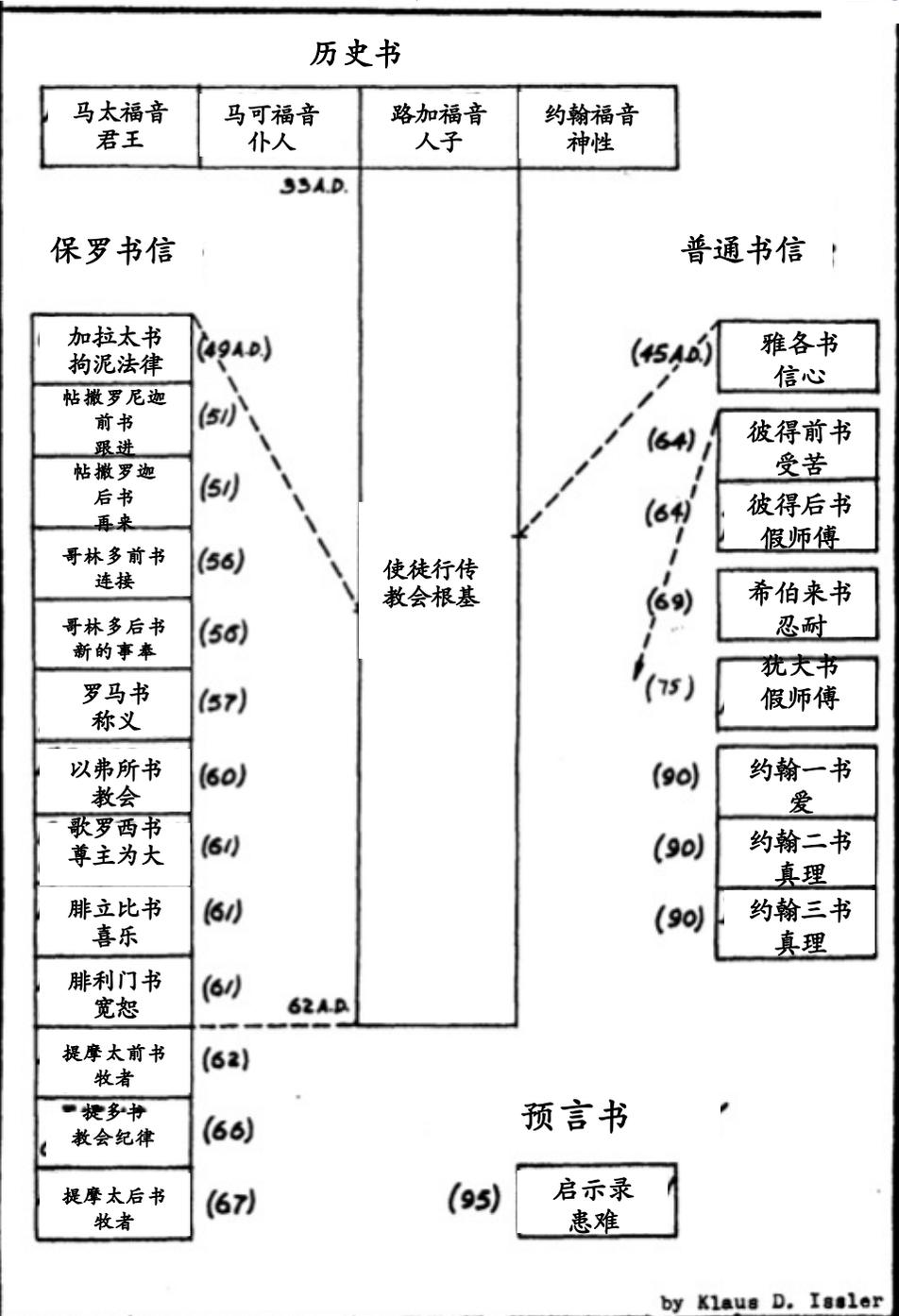
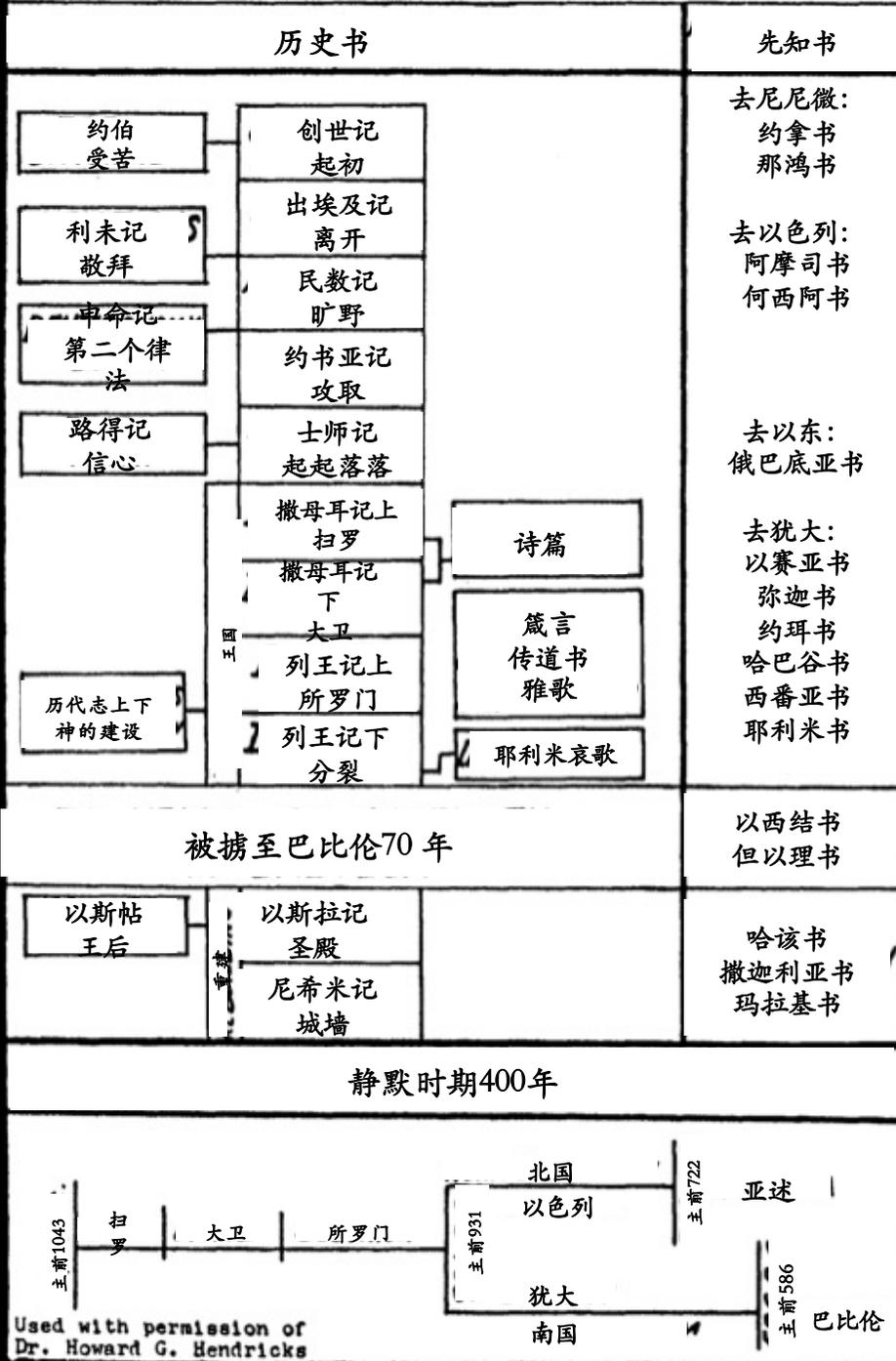
- 雅歌



- 罗马书
- 哥林多前书
- 哥林多后书
- 加拉太书
- 以弗所书
- 腓立比书
- 歌罗西书
- 帖撒罗尼迦前书
- 帖撒罗尼迦后书
- 提摩太前书
- 提摩太后书
- 提多书
- 腓力门书
- 希伯来书
- 雅各书
- 彼得前书
- 彼得后书
- 约翰一书
- 约翰二书
- 约翰三书
- 犹大书
- 启示录

旧约

新约



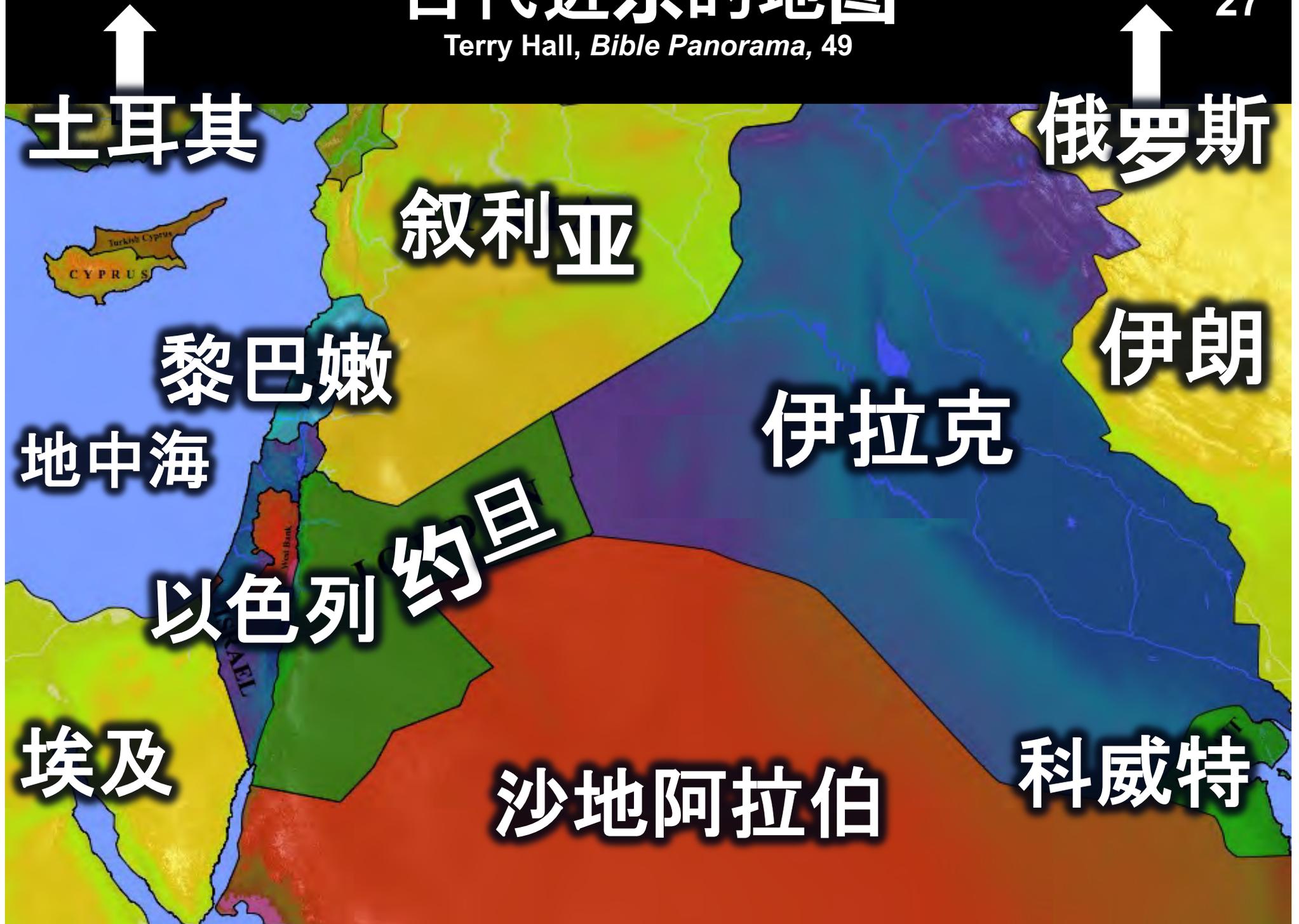
Used with permission of Dr. Howard G. Hendricks

by Klaus D. Issler

# 古代近东的地图

Terry Hall, *Bible Panorama*, 49

27

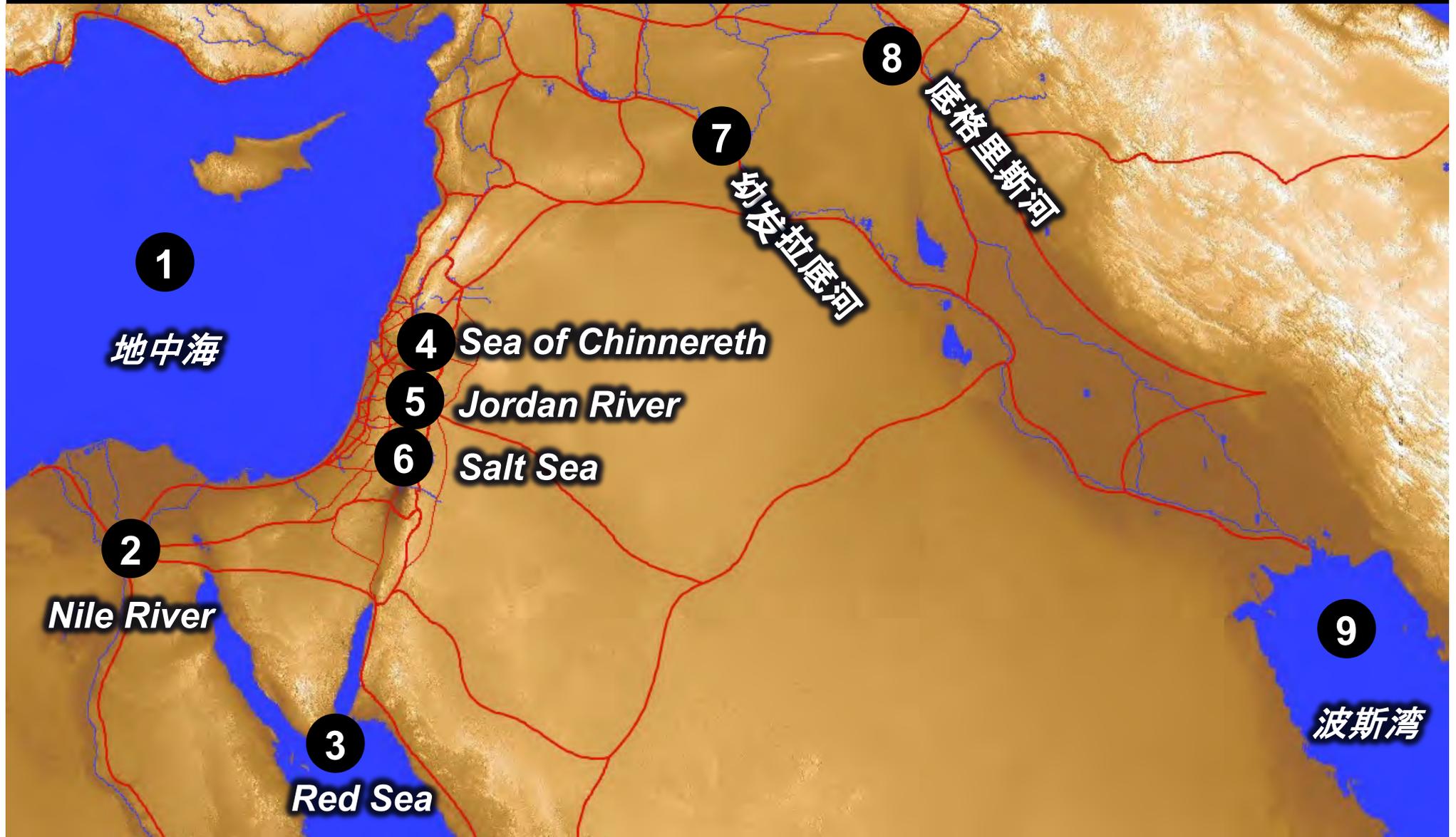


# 古代的近东



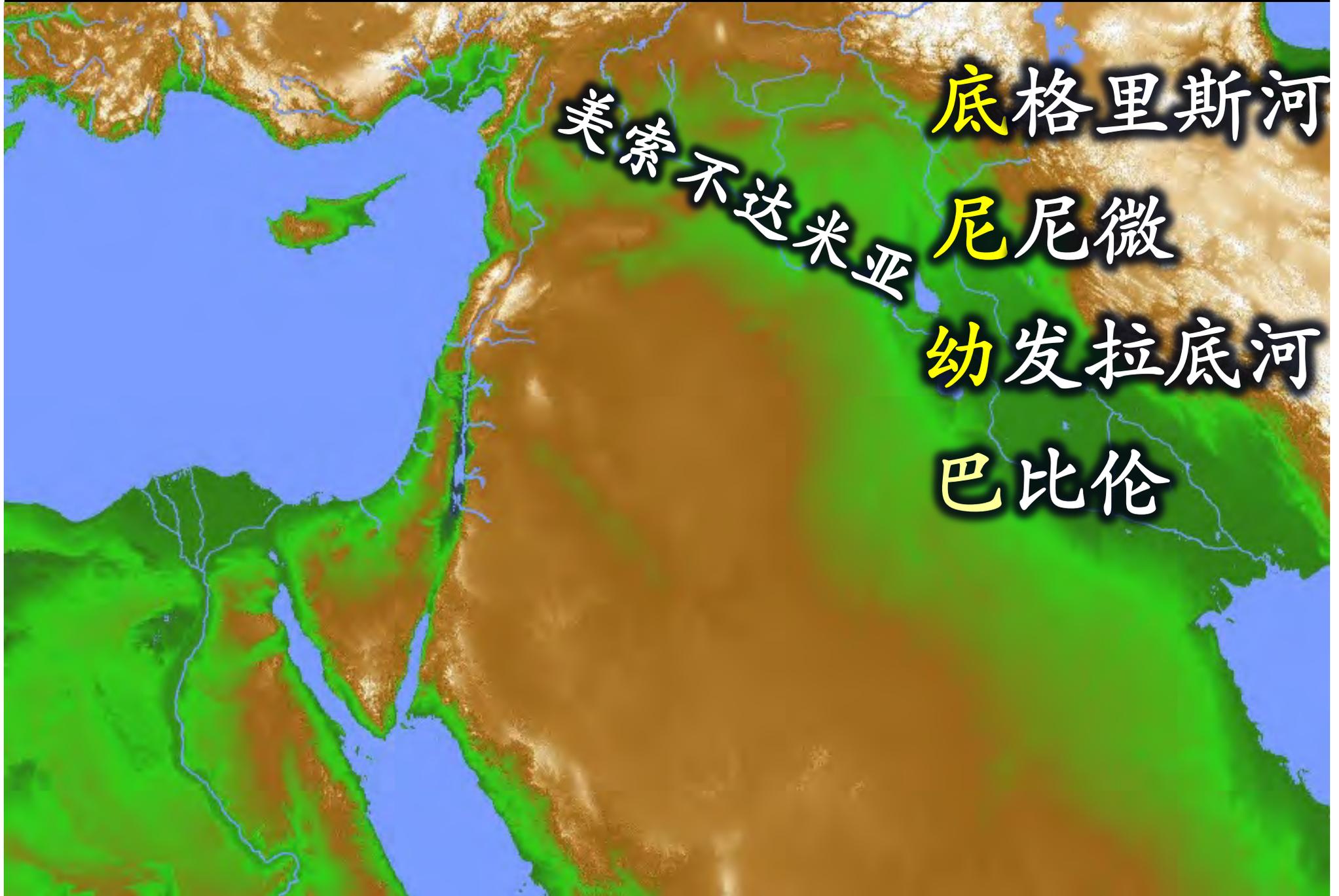
# 旧约时期经商的道路

28



*In your small group...*

1. Name each of the 9 bodies of water
2. Tell how each got its name



美索不达米亚

底格里斯河

尼尼微

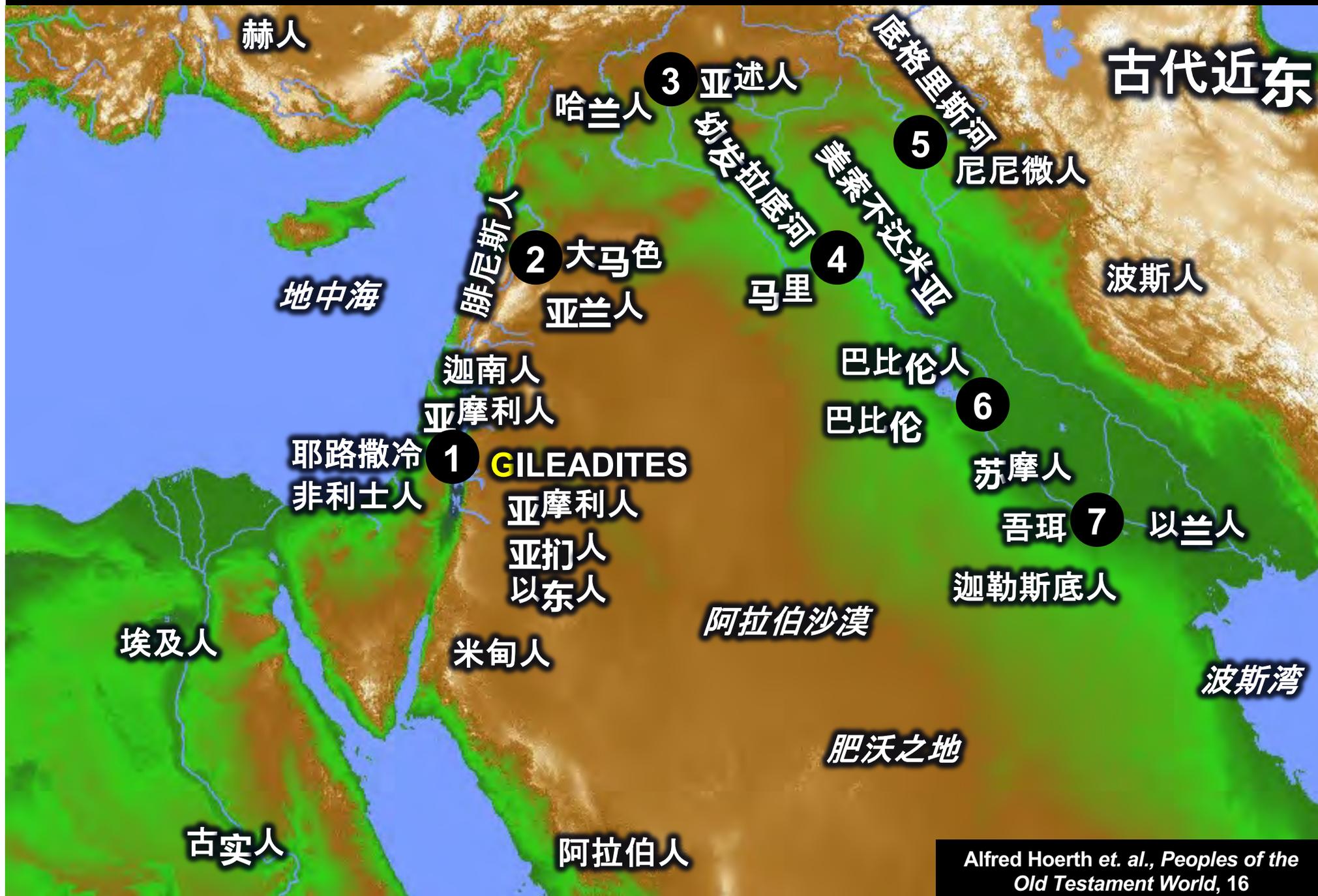
幼发拉底河

巴比伦

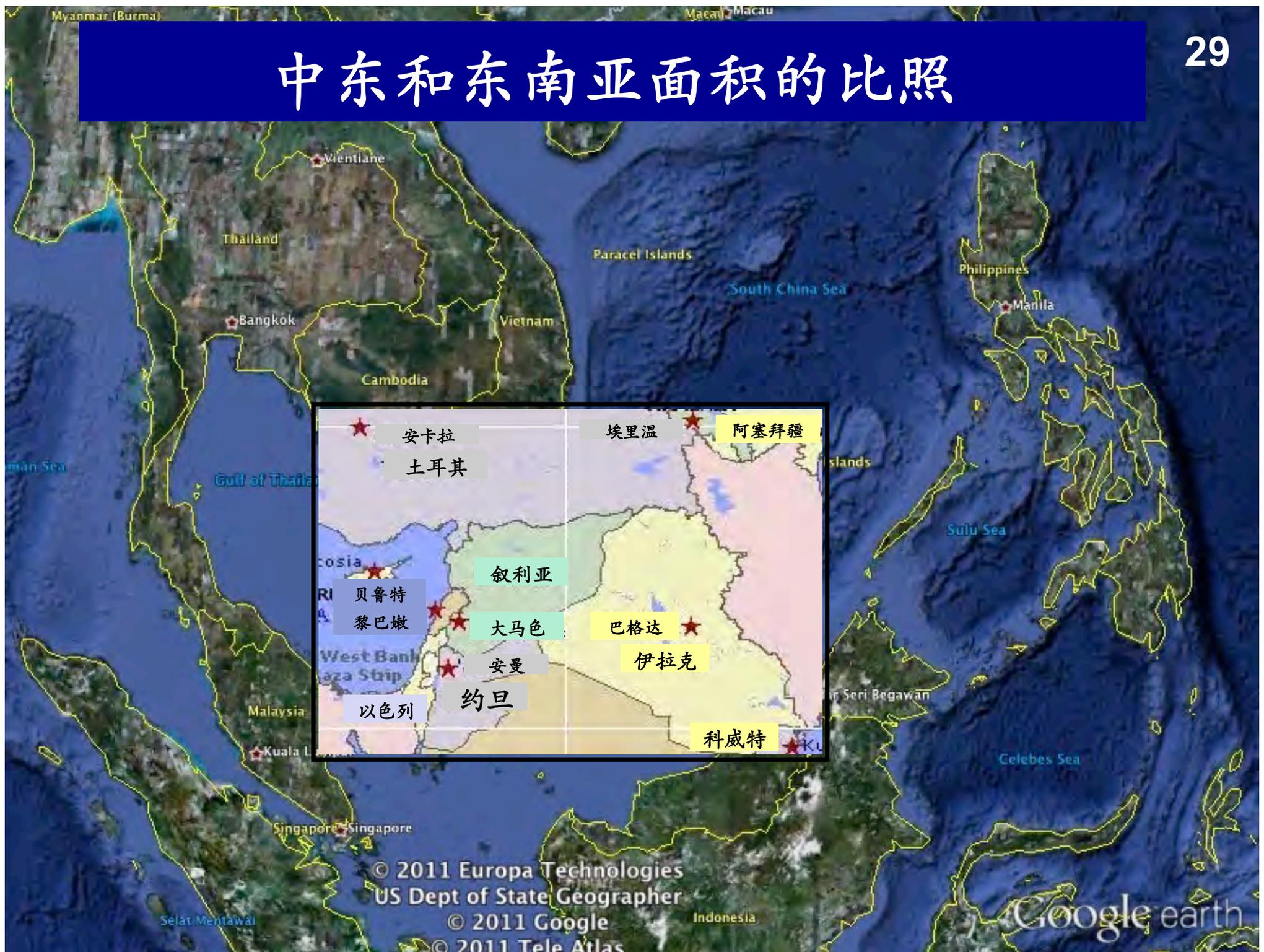
Small Group:  
Name the 7 cities

# 古代近东人的分布图

27



# 中东和东南亚面积的比照



# 以色列战略上的位置

想一想

耶和华让您做什么  
战略上的位置？

“主耶和华这样说：  
“这就是耶路撒冷！我曾  
把她安置在列国中间，万邦  
环绕着她”

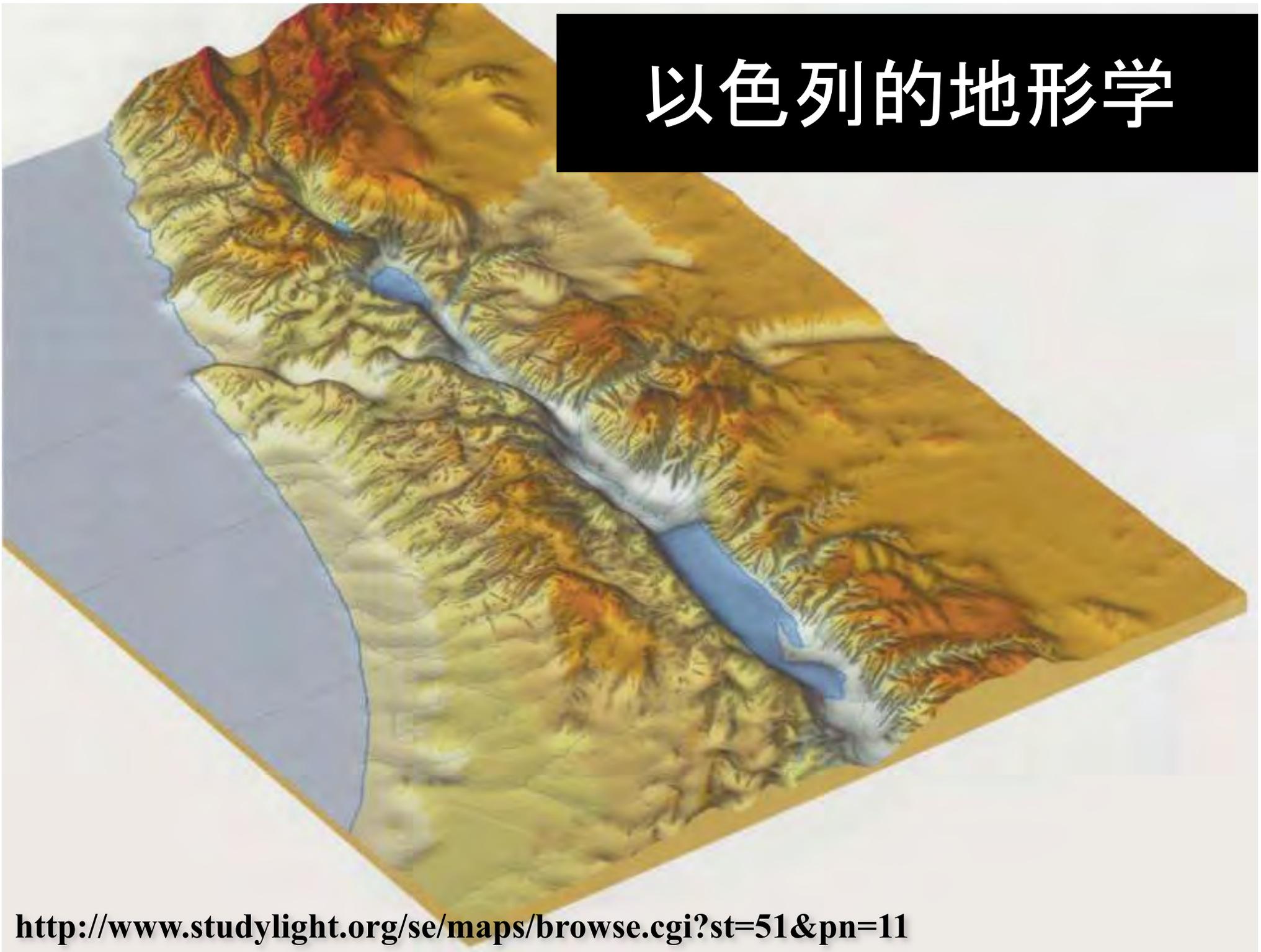
以西结书 5:5



# 以色列的区域 (旧约)

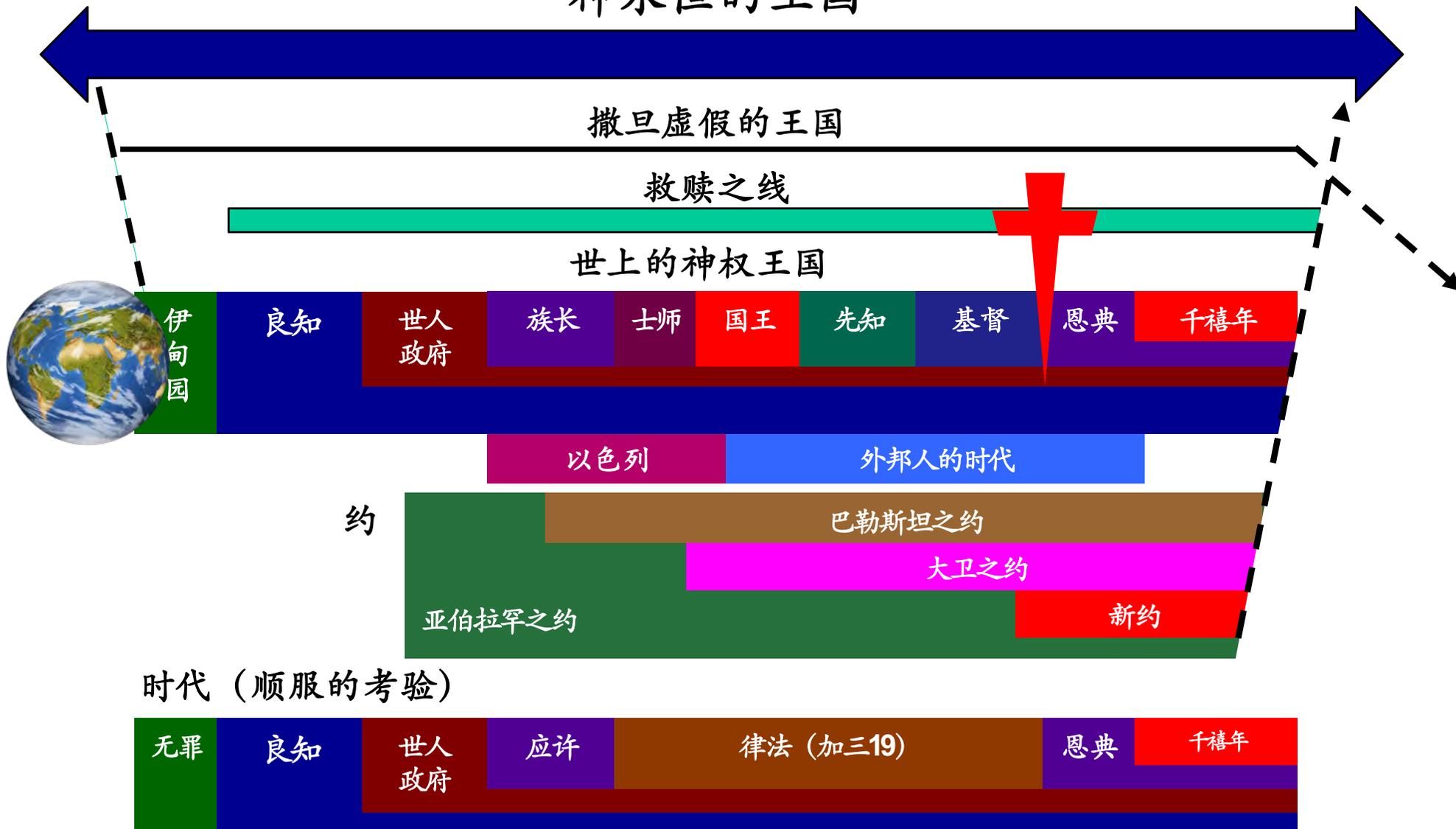


# 以色列的地形学

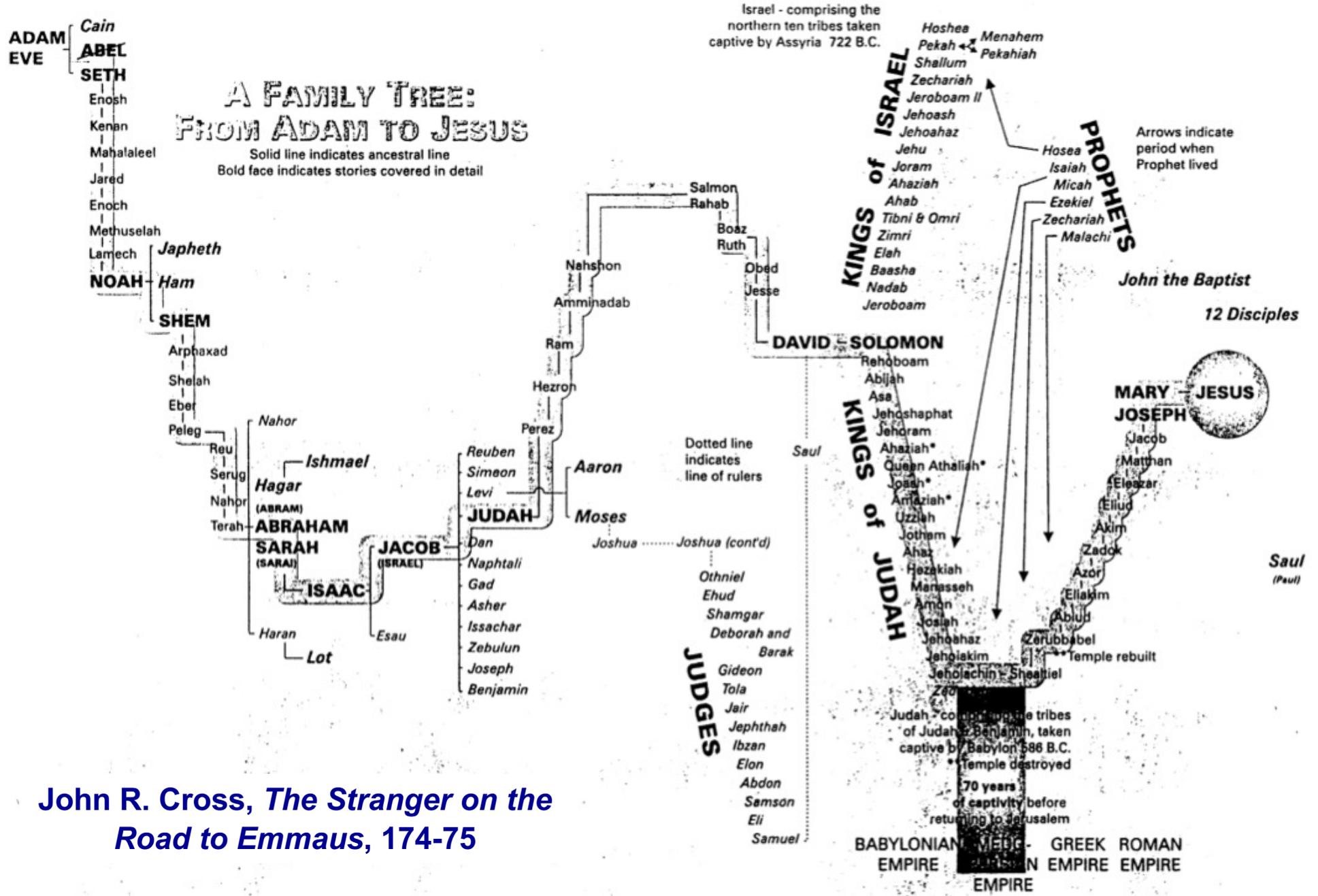


<http://www.studylight.org/se/maps/browse.cgi?st=51&pn=11>

## 神永恒的王国



# 从亚当到耶稣的家谱



John R. Cross, *The Stranger on the Road to Emmaus*, 174-75

# 圣经小知识

篇章

经节

最长

诗篇 一一九 以斯帖记 八 9

最短

在哪里?

## 最长的圣经节…

- 以斯帖记 八 9: “三月，就是西弯月二十三日，将王的书记召来，按着末底改所吩咐的，用各省的文字，各族的方言，并犹大人的文字方言写喻旨，传给那从印度直到古实一百二十七省的犹大人和总督省长首领。”

# 圣经小知识

篇章

经节

最长

诗篇 一一九 以斯帖记 八 9

最短

诗篇 一一七

在哪里?

# 最短的篇章

万国啊，你们都当赞美耶和华！

万民啊，你们都当颂赞他！

因为他向我们大施慈爱；

耶和华的诚实存到永远。

你们要赞美耶和华！

诗篇 一一七

在哪里？

# 英文经节

耶稣哭了。

约翰福音 十一 35

要常常喜乐。

帖撒罗尼迦前书 五 16

在何处?

# 希腊文经节

ἔσδάκρυσεν ὁ Ἰησοῦς

约翰福音 十一 35

Πάντοτε χαίρετε  
χαίρετε

帖撒罗尼迦前书 五16

在何处?

# 圣经小知识

篇章

经节

最长

诗篇 一一九

以斯帖记 八 9

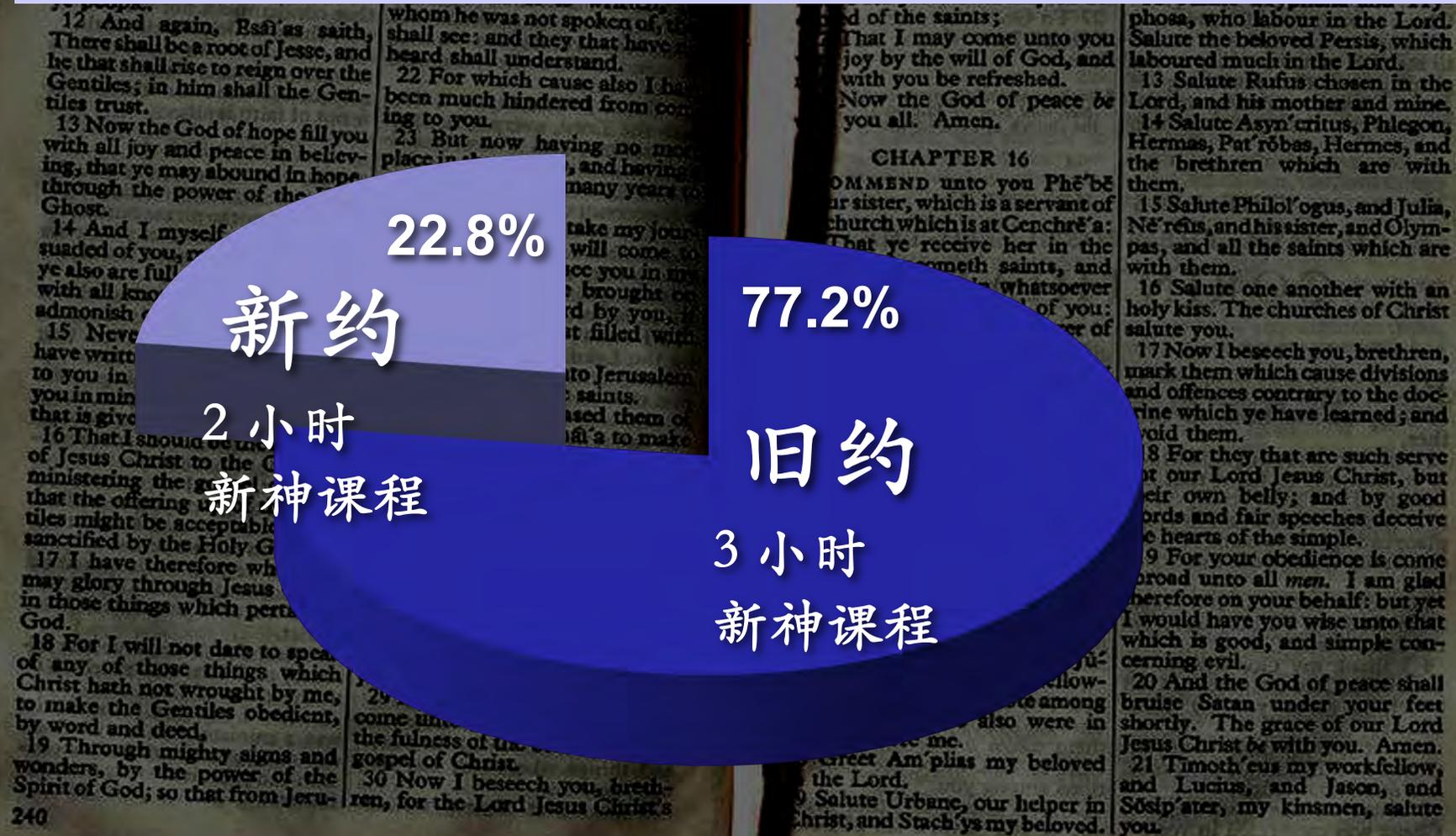
最短

诗篇 一一七

帖前五 16

在哪里?

# 旧约占据了全圣经的多少巴仙?



22.8%

新约

2小时  
新神课程

77.2%

旧约

3小时  
新神课程

# 英文旧约圣经的排列

## 旧约圣经

### 创世记 (17)

### 玛拉基书

### 历史书 (17)

### 诗歌 (5)

### 先知书 (17)

### 大先知书

### 小先知书

基督教

written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esai'as saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless brethren have written unto you in some things, as pertaining to you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed.

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jeru-

my realm, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more in this part, as having a desire to see you many years together, I will depart unto Spain; and whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I shall be somewhat filled with you in company.

24 I know your intent, Jerusalem, to minister unto the saints.

25 For it hath pleased them of Macedonia and Achai'a to make a certain contribution for the poor saints which are at Jerusalem.

26 I had pleased them verily; and the debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

27 I had therefore performed this, and have sealed to them this fruit, I will come by you into Spain.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's

sake, and for the love of the spirit, that ye strive together with me in your prayers to God for me;

That I may be delivered from them that believe in Judaism, and from any service which they may be accused of of the saints;

That I may come unto you with joy by the will of God, and with you be refreshed.

Now the God of peace be with you all. Amen.

CHAPTER  
MARTIN LUTHER'S PHILIPPIANS  
This is what I want  
church which is at Cenchré a:  
That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Greet Priscilla and Aquila my helpers in Christ Jesus:

Who have for my life laid down their own necks: unto whom not only I give thanks, but so all the churches of the Gentiles.

Likewise greet the church that is in their house. Salute my wellbeloved Epēnetus, who is the firstfruits of Achai'a unto Christ.

Greet Mary, who bestowed much labour on us.

Salute Androni'cus and Junia, my kinsmen, and my fellow-prisoners, who are of the same name as the apostles, who also were in prison before me.

Greet Amplias my beloved in the Lord.

Salute Urbane, our helper in Christ, and Stach'ys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobūlus' household.

11 Salute Hērōdion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyn'critus, Phlegon, Hermas, Pat'rōbas, Hermes, and the brethren which are with them.

15 Salute Philol'ogus, and Julia, Nē'reus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

And the God of peace shall tread under your feet Satan. The grace of our Lord Jesus Christ be with you. Amen.

21 Timoth'cus my workfellow, and Lucius, and Jason, and Sōsip'ater, my kinsmen, salute you.

# 希伯来文旧约圣经的排列

glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esai'as saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written more unto you in sorrow, and in many tears, and you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jeru-

Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having more place and more abundance of glory, I will come to you, that I may minister unto the saints.

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if ye be somewhat filled with my company.

25 Now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achai'a to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily, and they are debtors to the Gentiles, if the Gentiles have any partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's

sake, and for the love of the spirit, that ye strive together with me in your prayers to God for me;

That I may be delivered from them that believe in Judaism, and from any service which they may be accused of the saints;

That I may come unto you with joy by the will of God, and with you be refreshed.

Now the God of peace be with you all. Amen.

16

That ye receive her in the church which is at Cenchre'a: that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Greet Priscilla and Aquila my helpers in Christ Jesus:

Who have for my life laid down their own necks: unto whom not only I give thanks, but so all the churches of the Gentiles.

Likewise greet the church that is in their house. Salute my wellbeloved Epēnetus, who is the firstfruits of Achai'a unto Christ.

Greet Mary, who bestowed much labour on us.

Salute Androni'cus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

Greet Amplias my beloved in the Lord.

Salute Urbane, our helper in Christ, and Stach'ys my beloved.

10 Salute Apel'ēs approved in Christ. Salute them which are of Aristōbūlus' household.

11 Salute Hērōdion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyn'critus, Phlegon, Hermas, Pat'rōbas, Hermes, and the brethren which are with them.

15 Salute Philol'ogus, and Julia, Nē'reus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timoth'cus my workfellow, and Lucius, and Jason, and Sōsip'ater, my kinsmen, salute you.

## 旧约圣经

## 创世记 - 历代志

## 律法 (5)

## 先知 (8) 前后

## 书卷 (11)

马索拉

同是旧约圣经...  
别于排列次序!

犹太教:

- 律法

- 先知

- 书卷

(24 本)

基督教:

- 律法

- 历史

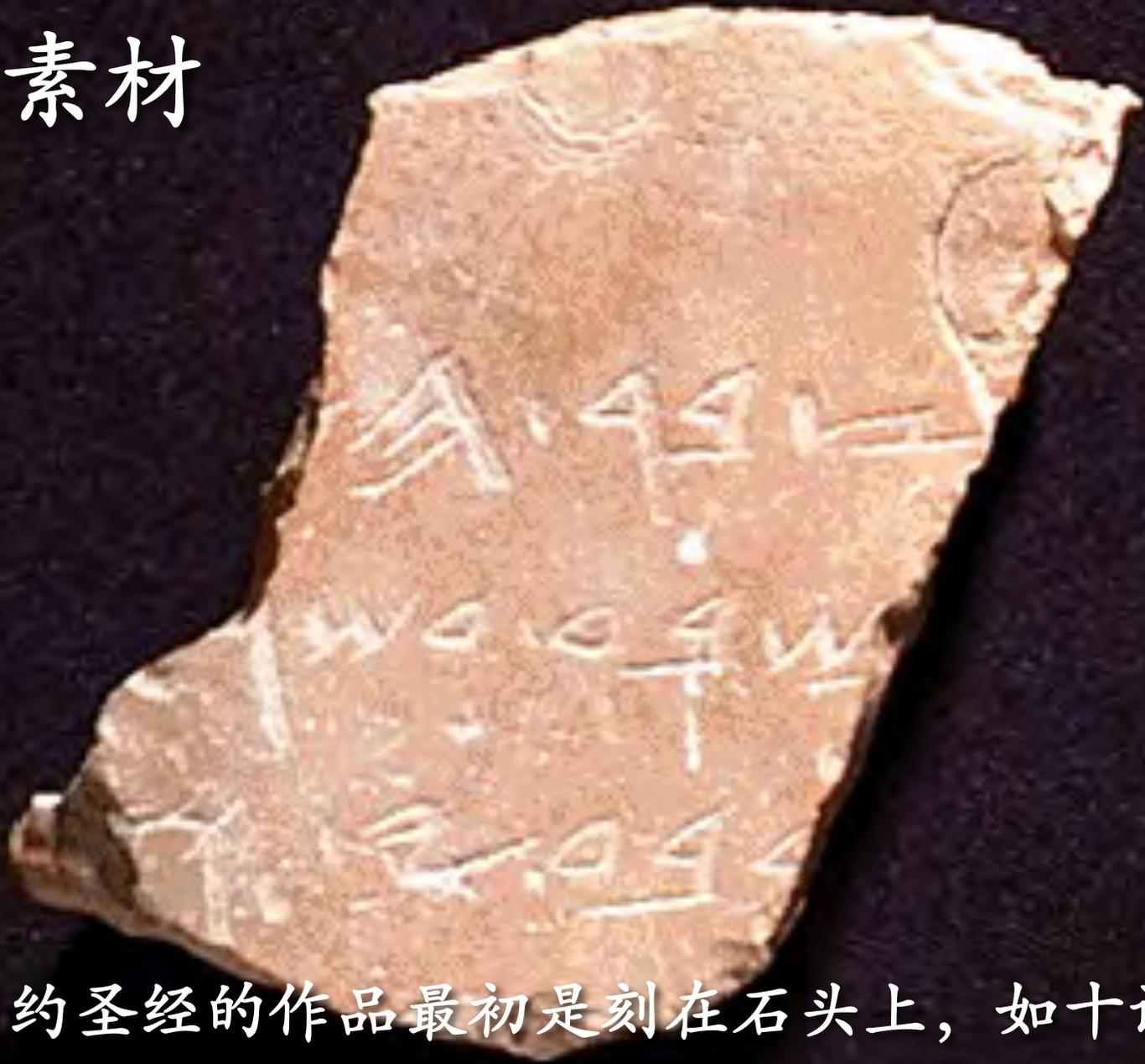
- 先知

(39 本)





# 写作素材



有些旧约圣经的作品最初是刻在石头上，如十诫。

# 蒲草纸



许多原来的题字是写在蒲草纸上和从较旧的正本抄到其他纸莎草上。

如何进行的？



艾赛尼派

如何?

“可以肯定地说，没有其他的古代工作这么仔细地被传送的。”

–William Green, *General Introduction to the Old Testament* (NY: Scribners, 1899), 181

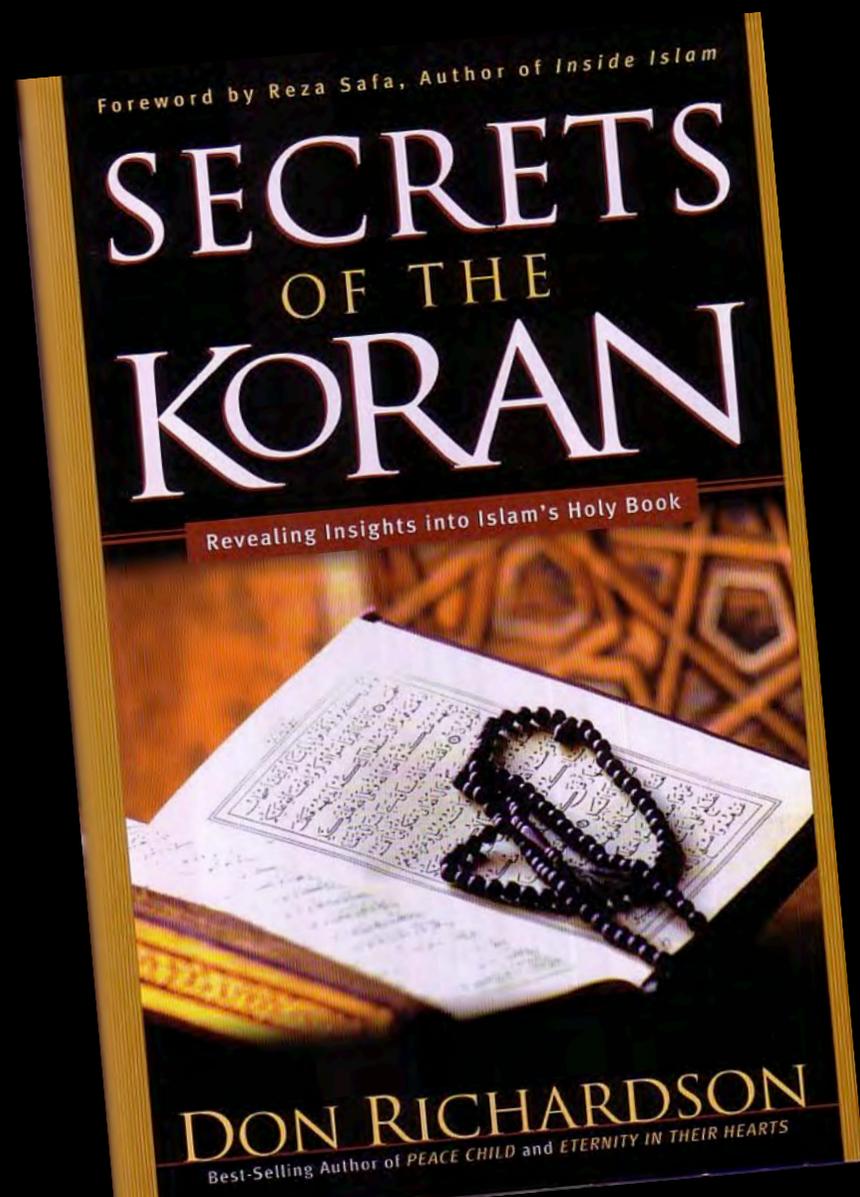
# 圣经是独特的…

在人类历史的书丛里，它是

- 最受广泛阅读的
- 最多译本的
- 最被默记的
- 最高销量的
- 最受学习的
- 最多辩论的
- 最受崇拜的
- 最受厌恶的

…书!

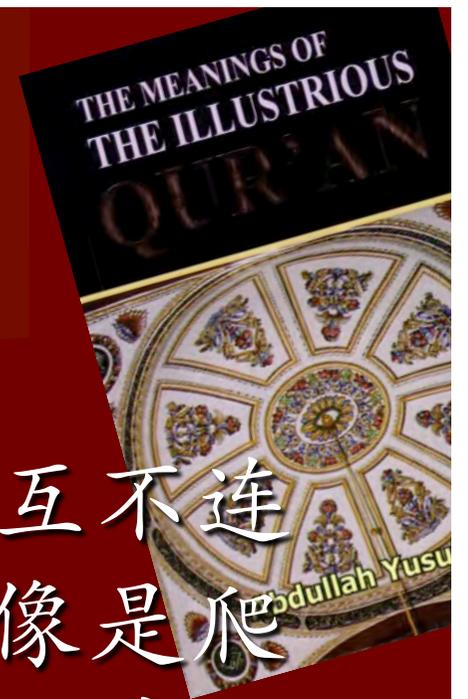
# 让我们将圣经与其他宗教的圣书相比照



- 这本2003年的书透彻精辟地将可兰经和伊斯兰教“实事求是地反映实况。”

# 历史学家眼中的可兰经

“[可兰经是一本]充满无穷无尽，互不连贯的神话和教训；一些概念有时像是爬在身后，有时却像迷失在云雾里，甚少能够激发情绪或想法。。。为了屈从信仰的传播，使用欺诈和背信弃义，残酷和不公正的手法。。。穆罕默德指挥或允准对犹太人和拜偶像的人的屠杀。。。”



# 历史学家眼中的可兰经



- “穆罕默德放纵自己的情欲，也滥用先知的特权。他制定法律管辖人民，自己却以拥有特殊的启示而得豁免。他可以随心所欲地占有任何的女性。”

—Edward Gibbon, *Decline and Fall of the Roman Empire*, vol. 5 (cited in Richardson, *Secrets of the Koran*, 65-66)

阿拉伯文

旧约圣经

创卅 47; 拉四 8-六 18; 七 12-26;

但二 4-七 28; 耶十 10-11

阿拉伯文

וְיִדְבְּרוּ הַכְּפָדִין לְמַלְךְ

אַרְמִית מְלֶכָא לְעַלְמִיךְ טִי

אִמְר טַלְמָא לְעַבְדְּךָ וּפְשָׂרָא נְטוּא

希腊文

# 新约圣经

## 马太福音 - 启示录

### 通用希腊语

Ἡ χάρις τοῦ κυρίου

Ἰησοῦ μετὰ πάντων

启示录 22:21

and sing unto thy name.  
 10 And again he saith, Rejoice, ye Gentiles, with his people.  
 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.  
 12 And again, Esai'as saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.  
 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.  
 14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.  
 15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,  
 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit.  
 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.  
 18 For I will not be ashamed of any of those things which Jesus Christ hath not with me, to make the Gentiles obedient, by word and deed,  
 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jeru-

saalem, and round about unto Illyricum, I have preached the gospel of Christ.  
 20 Yea, so have I strived to preach the gospel, not with glory, lest I should build upon another man's foundation:  
 21 But as it is written, Whom he has not seen, and whom he has not heard, and whom he has not touched, yet he has proclaimed, so have I preached the gospel, that I should bring forth them that were dead, and that I should bring forth them that were dead, and that I should bring forth them that were dead, and that I should bring forth them that were dead.  
 22 For which cause also I have been much hindered from coming to you.  
 23 But now having no more place in these parts, and having great desire these many years to come unto you;  
 24 Whosoever I take me, I will come into Spain, all of which I will do, if it shall be the Lord's will, that I may come to you: for I trust to see you on my journey, and to go on with you my way thitherward by you, if first I be somewhat filled with your company.  
 25 But now I go unto Jerusalem to minister unto the saints.  
 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the saints which are at Jerusalem.  
 27 It hath pleased them therefore, that I should go, and minister unto them in carnal things.  
 28 When therefore I have performed this, and have sealed up the fruit of their liberality, I will come to you, that I may go on with you my way thitherward by you, if first I be somewhat filled with your company.  
 29 I will not be ashamed of any of those things which Jesus Christ hath not with me, to make the Gentiles obedient, by word and deed,  
 30 Now I beseech you, brethren, for the Lord Jesus Christ's

love of the Lord, let us all strive together with me in your prayers to God for me;  
 11 That I may be delivered from them that do not believe in Jesus Christ, and that my service which I have for Jerusalem may be accepted of the saints;  
 12 That I may be refreshed with you, and that I may be refreshed with you, and that I may be refreshed with you, and that I may be refreshed with you.  
 Now the God of peace be with you all. Amen.  
 CHAPTER 16  
 COMMEND unto you Phēbē my sister, which is a servant of the church which is at Cenchrē'a: she hath been a succourer of many, and of myself also.  
 Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.  
 Greet Mary, who bestowed much labour on us.  
 Greet Amplias my beloved in the Lord.  
 Greet Urbane, our helper in Christ, and Stachys my beloved

10 Salute Apel'ēs approved in Christ. Salute them which are of Aristōbū'lus' household.  
 11 Salute Hērō'dion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.  
 12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.  
 13 Salute Rufus chosen in the Lord, and his mother and mine.  
 14 Salute Asyn'critus, Phlegon, Hermas, Pat'robās, Hermes, and the brethren which are with them.  
 15 Salute Philol'ogus, and Julia, Nē'reūs, and his sister, and Olympas, and all the saints which are with them.  
 16 Salute one another with an holy kiss. The churches of Christ salute you.  
 17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.  
 18 For they that are such serve our Lord Jesus Christ, not with sincerity, but with hypocrisy; and by good words they deceive the hearts of the simple.  
 19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.  
 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.  
 21 Timoch'us my workfellow, and Lucius, and Jason, and Sōsip'ater, my kinsmen, salute you.

9 And that the Gentiles might glorify God for his mercies, it is written: For this cause I have less to be among you, and sing unto you.

10 And again he saith: Rejoice, ye Gentiles, with his saints.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Balaam saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not be ashamed of any of those things which Christ hath not been ashamed to make the Gospel of himself, by word and deed.

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jeru-

# 神所选择的语言

saalem, and round about.

21 But, as it is written, whom he was not spoken of, shall see; and they that have heard shall understand.

22 For which cause I have been many times intending to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you, and will pass by you, and will come unto you.

25 But now I go unto Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the saints which are at Jerusalem.

27 It hath pleased them, if I may be allowed to go, that I should minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to my fruit, I will come unto you, shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake,

בראשית ברא :אלהין

את השמין ואת הארך

Ἡ χάρις τοῦ κυρίου

Ἰησοῦ μετὰ πάντων

salute them which are in Rome.

11 Greet them that be of the household of Narcissus, which sit in the Lord.

12 Salute Rufus, chosen in the Lord, and mine.

13 Salute Asyncritus, Philegon, and the brethren which are with them.

14 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with you.

15 Salute one another with an holy kiss. The churches of Christ salute you.

16 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

17 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words they deceive the hearts of simple.

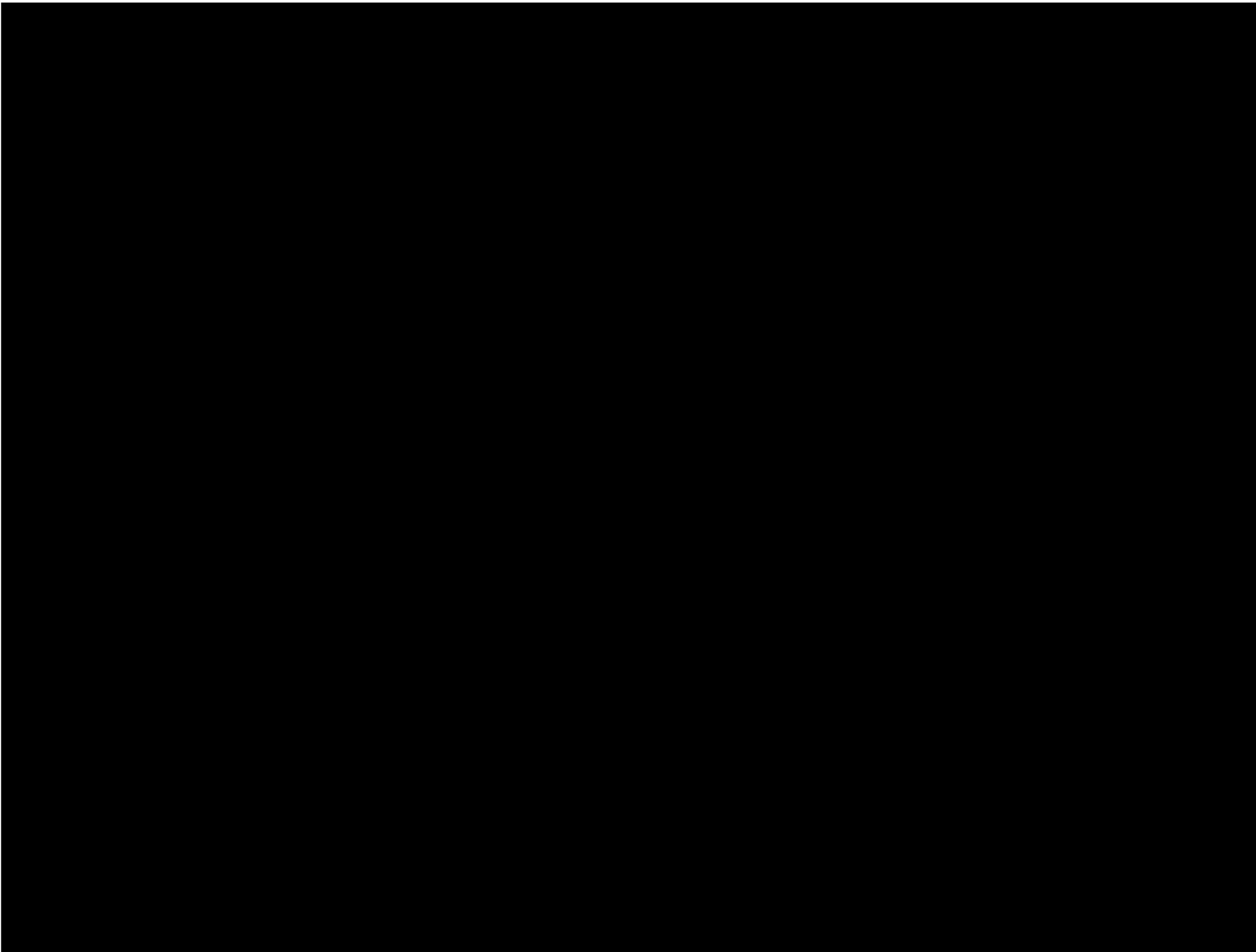
18 Their obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil.

19 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

20 Salute my beloved Lucius, and Jason, and Sosipater, my kinsmen, salute you.

21 Timothy, my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 Salute Urbane, our helper in Christ, and Stachys my beloved.

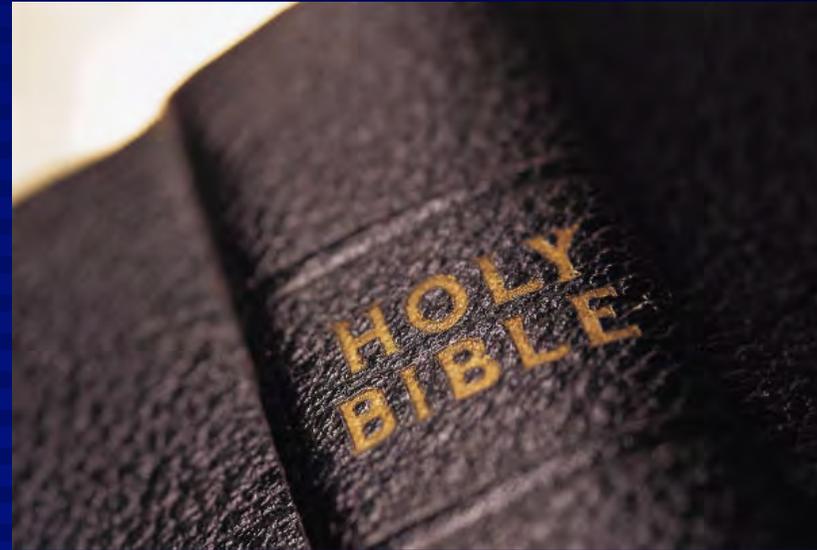


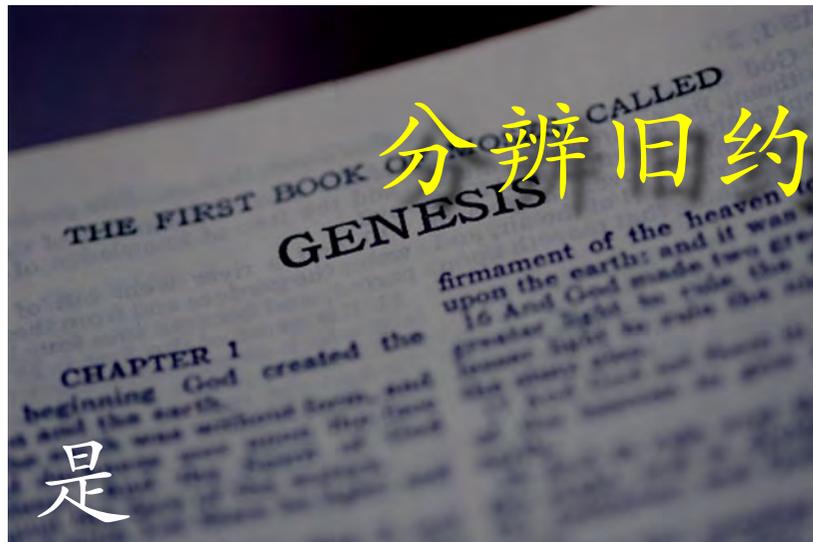
# 旧约圣经的 神学



# 何为旧约圣经的主题?

请用一句话来表达。





# 分辨旧约圣经主题的准则

是

- ☑ 基于文章内容
- ☑ 涵盖整本圣经
- ☑ 缩小范围是有帮助的
- ☑ 以神为中心

不是

- ☑ 不是从系统神学来的
- ☑ 不是零散疏落的
- ☑ 以“生活”为主题太广泛，无法帮助我们
- ☑ 人不是圣经的中心



# 对旧约圣经主题的意见

## A. 人的救赎





救赎意即  
“用赎价赎回”

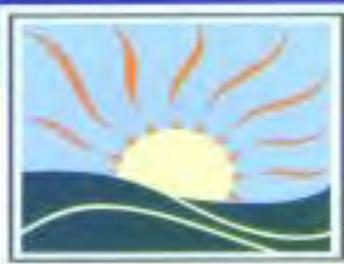
Richard Grieco Cynthia Gibb Cheryl Pollak

# Sin and Redemption

When a night of terror  
becomes a lifetime of fear...

## 媒体所表达的救赎

- 人类内在的意念渴望被救赎



THE  
PROGRESS OF  
REDEMPTION

The Story  
of  
Salvation  
from  
Creation  
to the  
New Jerusalem

WILLEM VANGEMEREN



历史的焦点是  
基督的救赎

是什么?

基督是圣经的中心

第一位

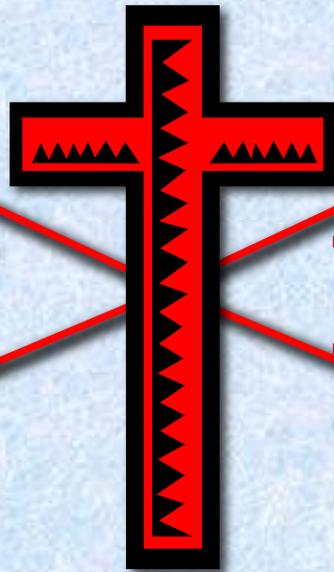
亚当

民

族

部落

家庭



1  
1

1  
2  
0

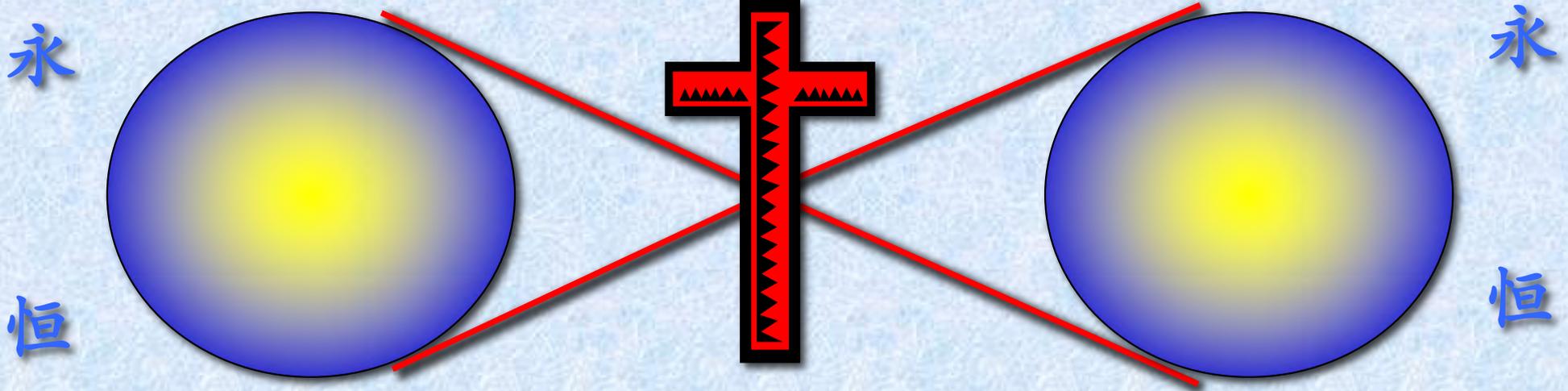
5  
0  
0  
0

第二位

亚当

# 以十字架为中心

30



但以“救赎”为旧约圣经的主题有以下几个问题:

- (a) 它是以系统神学外在的结构来下定义;
- (b) 它过于专注于人, 而非专注于神;
- (c) 基督是圣经的中心人物。但旧约圣经专注于他的王权多过于他救赎主的身份(旧约圣经罕有论及人类的救赎);
- (d) 这个看法没有包括神对天使的救赎计划, 因此非常局限;
- (e) 这个观点也没有在智慧书 (如: 传道书, 箴言等等) 里被提及;
- (f) 它也忽视对物资 (土地) 方面的拥有, 这是在旧约里鲜明的土地之约。



## 对旧约圣经主题的意见

- A. 人的救赎
- B. 神的荣耀





# “旧”约

“39”本书

希伯来文

律法/  
应许

望远镜



永恒的未来

显微镜

1600 多年  
40多位作者  
一个主题：  
上帝的荣耀



# “新”约

“27”本书

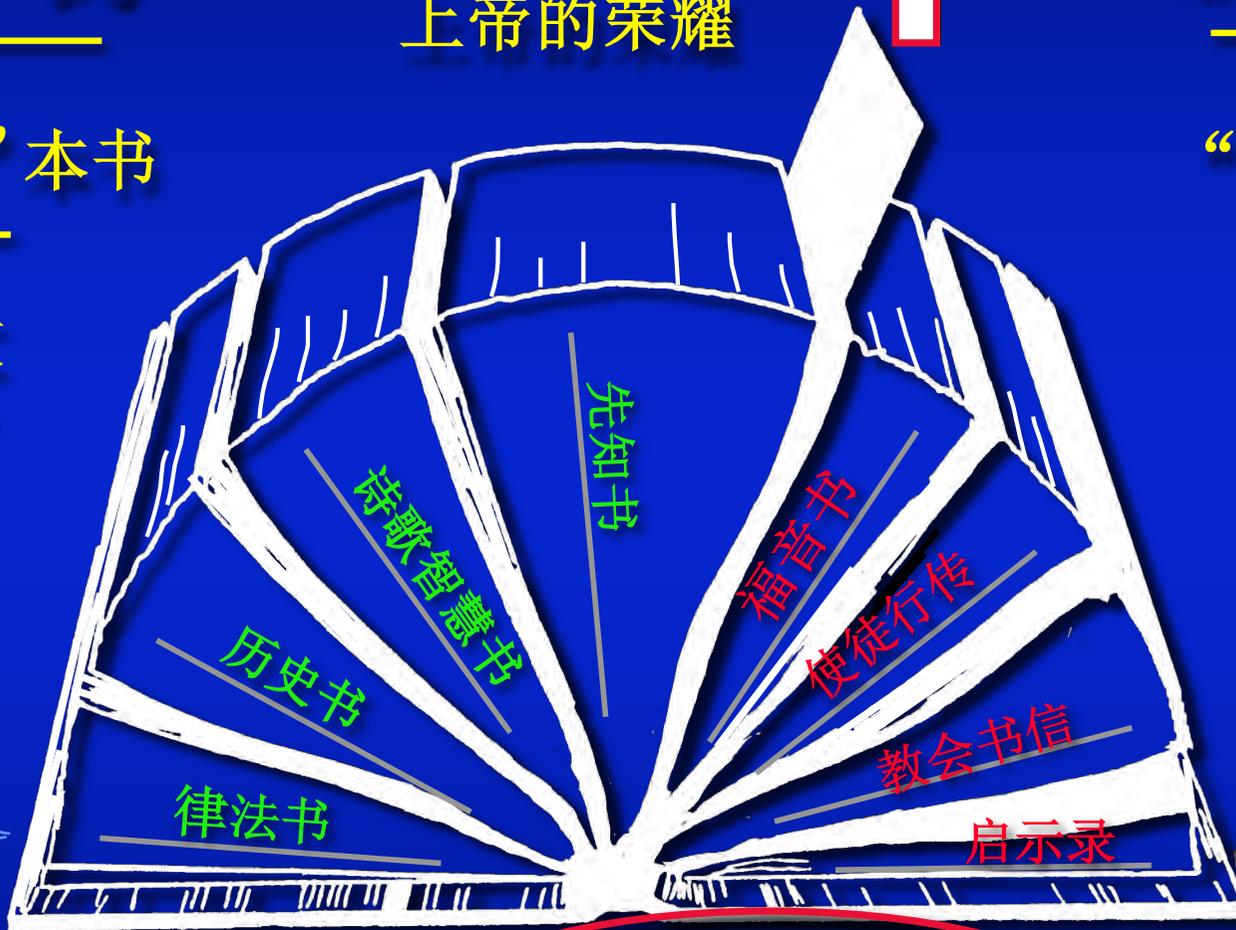
希腊文

恩典/  
成就

望远镜



永恒的未来



两个望远镜  
一个显微镜

“翻开”的圣经

上帝 宋羽  
宋 耀



## 对旧约圣经主题的见解

- A. 人的救赎
- B. 神的荣耀
- C. 神的主权
- D. 神
- E. 创造的信心
- F. 历史的申命神学
- G. 敬拜
- H. 应许 (约)



# 对圣经以及旧约圣经 一个精简的圣经神学 (by Ng Han Lim)

神将人类从咒诅里救赎出来，祝福他们，并要  
他们成为全地的祝福。

(圣经的主题)

神祝福且预备以色列人成为圣洁的子民，并要  
他们为神成为全人类的见证人。

(旧约圣经的主题)

“你们要归我作祭司的国度，为圣洁的国民。”

(出埃及记 十九 6)

你是否有在“圣洁”与“学像基督的样式”上成长？

神所给予人类的任务：恢复神的创造

你有否参与这个伟大的使命？



## 对旧约圣经主题的见解

- A. 人的救赎
- B. 神的荣耀
- C. 神的主权
- D. 神
- E. 创造的信心
- F. 历史的申命神学
- G. 敬拜
- H. 约的应许
- I. 没有全面的主题
- J. 神的法则
- K. 国度与约



# 耶和华作王

耶和华作王，耶和华作王，  
耶和华作王！愿地快乐，  
愿地快乐，愿地快乐，  
愿民欢喜；  
我们的神掌权。  
(重复)

# 耶和华作王

诸天表明他的公义，  
万民看见他的荣耀  
因为你 — 耶和华至高  
超乎全地，  
超乎全地。

# 耶和華作王

耶和華作王，耶和華作王，  
耶和華作王！愿地快乐，

愿地快乐，愿地快乐，

愿民欢喜；

我们的神掌权，

我们的神掌权，

我们的神掌权。

## 神的创造 第六天

创造



神说：“地上要生出活物来，各从其类；牲畜、昆虫和地上的野兽，各从其类！”事就这样成了。于是，神造了地上的野兽，各从其类；牲畜，各从其类；地上的各种昆虫，各从其类。神看这是好的。(24-25).

创造

## 神的创造 第六天

The image is a reproduction of Michelangelo's famous fresco, "The Creation of Adam," depicting the sixth day of creation. On the left, Adam is shown reclining on a rocky ledge, his body perfectly proportioned and muscular. He is looking towards the right with a focused expression. On the right, God is shown reclining on a purple cushion, his body also muscular and aged. He is pointing his right index finger towards Adam's outstretched hand. The space between their hands is a void, emphasizing the tension and divine spark. The background shows a landscape with blue hills and a white sky. The overall composition is dynamic and balanced.

神说：“地上要生出活物来，各从其类；牲畜、昆虫和地上的野兽，各从其类！”事就这样成了。于是，神造了地上的野兽，各从其类；牲畜，各从其类；地上的各种昆虫，各从其类。 神看这是好的。(26).

# 神的创造 第六天

创造

于是，神照着自己的形象创造人；……

就是照着他的形象创造了人；……

……他所创造的有男有女。(27)

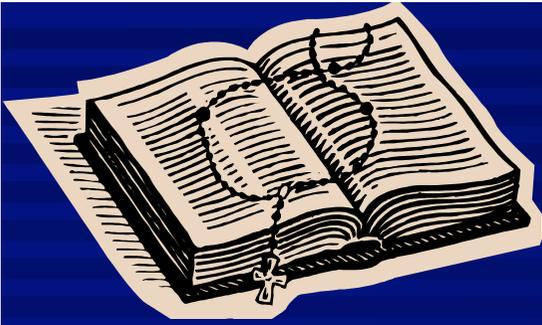
创造

神就赐福给他们，对他们说：“要繁殖增多，充满这地，征服它；”

也要管理海里的鱼、

空中的鸟

和地上爬行的所有生物。” (28)



# 天国：圣经的纲领性主题

创世纪 1:26-28

神说：“我们要照着我们的形象，按着我们的样式造人；使他们管理海里的鱼、空中的鸟、地上的牲畜，以及全地，和地上所有爬行的生物！”于是，神照着自己的形象创造人；就是照着他的形象创造了人；他所创造的有男有女。神就赐福给他们，对他们说：“要繁殖增多，充满这地，征服它；也要管理海里的鱼、空中的鸟和地上爬行的所有生物。”

启示录 22:5

不再有黑夜了，他们也不需要灯光或日光了，因为主神要光照他们。他们要作王，直到永永远远。

圣经主题：神让他的子民与他一同统治

命令



约

完成





# 国度与约的时间表

117b

## 国度概念的教导...

亚当与神同掌权 (创. 1:26; 28; 2:19)

撒旦自以为神统治着这个世界 (创. 3:15; 2 Cor. 4:4)

神与亚伯拉罕立约透过以色列成为“祭司的国度”重新建立人的统治权 (创. 12:1-3; 出. 19:6)

以色列失去祭司国度的见证，于是被掳受外邦统治

以色列拒绝弥赛亚国度的邀请 (太. 12:41-42; 23:37-39)

耶稣藉着教会以神奇的方式扩张他的国度 (太. 13)

基督得胜以色列的仇敌，以色列全家都要得救 (罗11:26-27)

基督与众圣徒一同掌权 (弗1:9-10; 启20:1-6; 22:5下)

人的堕落 (创3)

## 亚伯拉罕之约

创世记 12:1-3

诺亚之约

创世记 6:18; 9:8-17

土地

土地之约

创世记 15:18 (参：申30:1-10)的应许：  
•从埃及哇地至幼发拉底河流域(赛27:12)  
•被掳归回 / 重建之后，土地永久占有权(创17:8)  
•因着巴勒斯坦地全世界蒙祝福 (赛14:1-2)

以色列民族的焦点)

教会“新人” (弗2:15)

以色列因着拒绝弥赛亚受审判被赶逐出应许之地 长达19世纪 (主后70—1948) 现在部分恢复 (结37:1-7)

弥赛亚国度千禧年永恒

完全恢复 (结 37:8-28) 耶路撒冷世界的首府(赛2:1-5) 新耶路撒冷 (启 21)



大卫之约

后裔

撒母耳下7:12-16 永久的应许：  
•儿子 (“家室” 永不遭废弃)  
•国 (政治王朝)  
•宝座 (后裔接续掌权)  
•圣殿 (儿子来建造)

基督是教会的头，教会是属灵的圣殿 (2:19-22; 林后 6:16)

基督作王 基督将国度呈递给天父 (林前15:24) 基督与众圣徒统治全世界

祝福

新约

耶利米书31:31-34 应许：  
•赦免  
•圣灵内住  
•新心，新人，新思想  
•以色列与犹大重新统一  
•不需要传福音

新约前三项取代摩西律法 (路22:20; 林后 3:6)

在民族复兴之际，新约的五个内容均得以实现 (亚8) 一切都更新了！ (启 21:5)

摩西之约

暂时的 (加3:19)、有条件的，显明人的罪 (罗7:7) 并规范以色列人 (加3:23-25)

十字架废除、成就、取代了律法(罗7:1-6; 1林前9:19-21; 希8:13)

第五版 2006年3月14日

经文突出强调双重国度之约。以色列的角色从亚伯拉罕到基督其内涵延伸至教会（继续中），而教会并非指“新以色列人”（不连续）以便取代以色列民族。以色列将在基督第二次降临时信靠基督从而再现其世界显赫地位。

# 我对旧约主题的理解

旧约的主题：

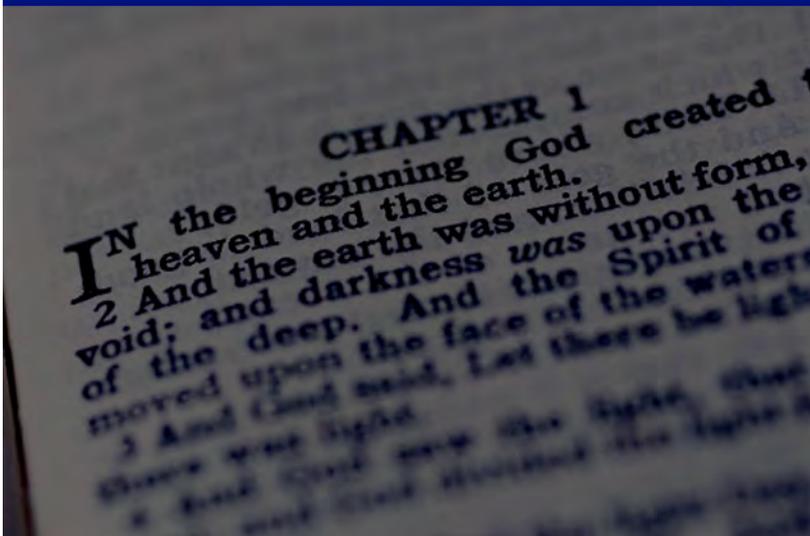
神因着自己的荣耀恢复人类，使之参与对他国度的管理

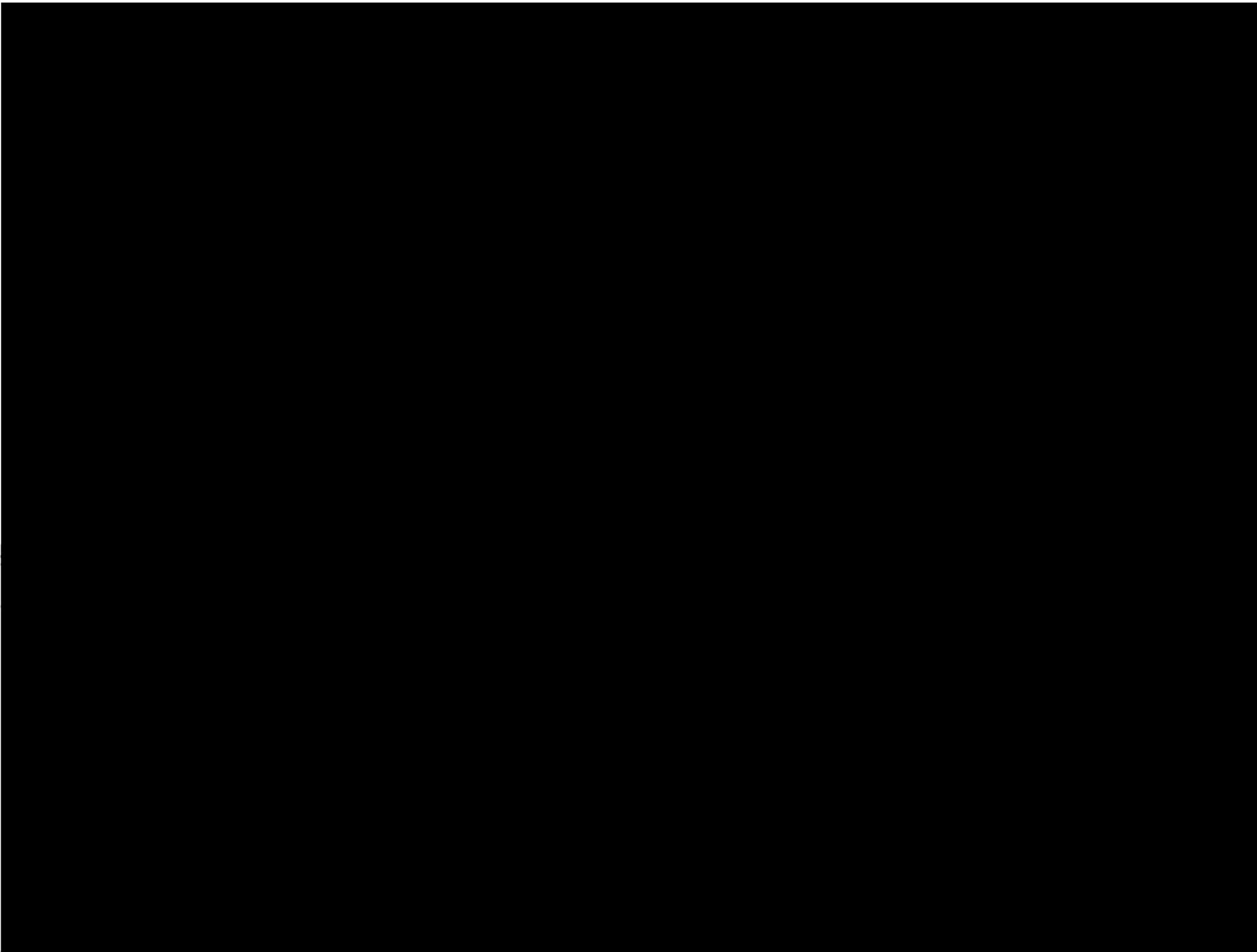
这权力在伊甸园被授与人类；

继而在堕落后失去；

透过“祭司国度”以色列来救赎世人；

最终由弥赛亚的做主做王来完全成就亚伯拉罕之约





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