

Lesson 8 Unfolding Eschatology

第八课 末世的呈现

[*eschatology* = the study of last things/end times]

[末世论 = 对最后的事物/末后世代的研究]

I. Mosaic Eschatology 摩西末世论

A. Covenant Cycles 约的循环

1. Judgment 审判

- a. War 战争
- b. Nature 大自然

2. Blessing 祝福

- a. War 战争
- b. Nature 大自然

B. Covenant Culmination 约的高峰

1. Judgment: exile 审判：被掳

2. Response: repentance and forgiveness 回应：悔改和赦免

3. Blessing: restoration in the latter days 祝福：末日的复兴

a. latter days in the OT: Is. 2:2; Mi. 4:1; Ho. 3:5

旧约中的末日：以赛亚书2:2；弥迦书4:1；何西阿书3:5

b. latter days in the NT: Ac. 2:17; Hb. 1:2; Ja. 5:3

新约中的末日：使徒行传2:17；希伯来书1:2；雅各书5:3

II. Early Prophetic Eschatology 早期先知末世论

A. Similarities to Moses 与摩西末世论的相似之处

1. Judgment: exile 审判：被掳

2. Response: repentance and forgiveness 回应：悔改和赦免

3. Blessing: restoration in the latter days 祝福：末日的复兴

B. Additions to Moses 在摩西末世论上的加添

1. Kingship 王权

- a. judgment: throne deserted 审判：王权的废弃
- b. blessing: glorious throne 祝福：王位的荣耀

2. Temple 圣殿

- a. judgment: temple destroyed 审判：圣殿的被毁
- b. blessing: glorious temple 祝福：圣殿的荣耀

3. Gentiles 外邦

- a. day of the Lord 耶和华的日子
- b. defeat of God's enemies 击败神的敌人
- c. blessing of Israel 以色列的祝福
- d. ingrafting into Israel 进入以色列

III. Later Prophetic Eschatology 晚期先知末世论

A. Jeremiah's Expectation 耶利米的期望

- 1. Agreed with Moses and early prophets 认可摩西和早期先知
- 2. Exile will be 70 years 将被掳70年

B. Daniel's Insight 但以理的看法

- 1. Little repentance after exile of 70 years 被掳70年后没有悔改
- 2. Exile extended to 490 years 被掳延长到490年

C. Final Outlooks 最终观点

1. Initial hopes 原有盼望

- a. 539-515 B.C. 公元前539-公元前515年
- b. groups of returnees 回归的人群
- c. hopes 希望
 - i. throne restored 王位的复兴
 - ii. victory in war 战争的胜利

- iii. temple restored 圣殿的重建
- iv. nature renewed 大自然的更新

2. Final hopes 最终盼望

- a. 450 B.C. 公元前450年
- b. intermarriage 通婚
- c. widespread apostasy 广泛性的悖逆
- d. hope of future blessing 将来祝福的盼望

IV. New Testament Eschatology 新约末世论

A. Terminology 术语

- 1. Gospel 福音
- 2. Kingdom 天国
- 3. Latter days 末日

B. Structure 结构

- 1. John the Baptist 施洗约翰
 - a. immediate blessings 立刻的祝福
 - b. immediate judgment 立刻的审判
- 2. Jesus 耶稣
 - a. Inauguration 启奠
 - b. Continuation 延续
 - c. Consummation 成就

C. Themes 主题

- 1. Exile 被掳
 - a. inauguration: warns against turning from Messiah
启奠：警告不要背离弥赛亚
 - b. continuation: church discipline
延续：教会的纪律
 - c. consummation: God's wrath against apostasy
成就：神对背叛者的愤怒

2. Restoration 复兴

- a. **inauguration: Jesus is king, Jesus is temple, Jesus began victory, Jesus sent Holy Spirit as downpayment of inheritance, Jesus performed miracles as restoration of nature**
启奠：耶稣是王，耶稣是神的殿，耶稣开始了胜利的过程，耶稣差遣圣灵来作继承的首期款，耶稣施行了神迹作为大自然的复兴
- b. **continuation: inaugurated blessings continue**
延续：已启奠的祝福的延续
- c. **consummation: inaugurated/continued blessings ultimately fulfilled**
成就：已启奠的/延续的祝福完全地成就

Lesson 8 Teacher's Guide 第八课 教师手册

Objective: This lesson gives an overview of the ways in which eschatology developed in the Old Testament and into the New Testament.

目标: 这节课给出了有关末世论在旧约中形成并进入新约的一个概要。

Main Ideas: 主要思想:

1. The eschatology of the Bible (it's view of history as culminating in Christ's second coming) developed from Moses' basic covenant pattern of exile and return from exile.
圣经的末世论（从历史上来看，在基督的第二次再来时达到高潮）的形成，来自于摩西的被掳和从被掳中回归这一约的基本模式。
2. Moses' basic covenant pattern (exile and restoration) was endorsed by the early prophets. The later prophets, however, elaborated on this pattern in that they saw a delay of the latter days until an extended exile was complete for some 490 years.
摩西的约的基本模式（被掳和复兴）被早期先知所支持，然而，后来的先知详尽阐述了这个模式，他们在其中看到了末世的延迟，直到延长至490年的被掳完成。
3. The New Testament affirmed that Jesus was the fulfillment of the latter days hope of restoration and salvation for God's people. Yet, the New Testament also teaches that Christ fulfills these hopes in three stages: the inauguration, continuation, and consummation of the kingdom.
新约肯定，耶稣是神子民复兴和救赎盼望的实现，但是新约也教导我们，基督以三个阶段成就这些盼望：天国的启奠，延续，和成就。

Suggested Lesson Plan: 建议的教学计划:

1. Review previous lessons. 复习前面的课程。
2. Display (on a board or overhead) and explain the main ways in which eschatology developed from Moses, to early prophets, to later prophets, to the New Testament.
显示（在黑板或投影片上）并解释末世论形成的主线，从摩西到早期先知，后期先知直到新约
3. Play video of Lesson 8 as participants take notes on outlines.
播放第八课的录像，让听课人记下要点
4. Discuss the main ideas of the video. 讨论录像的主要思想。

Discussion Items: 讨论题目:

1. Make a chart explaining how Moses, early prophets, later prophets and New Testament writers all believed that the world would come to the latter (final) days, but that their concept of this developed as God's people reacted to the prophetic word.
做一张图表解释摩西，早期先知，后期先知和新约作者都是如何相信世界会有末(终)日，但是他们的这种观念因神子民对先知预言的回应而发展。

2. Focus especially on the way Daniel 9 explained the fulfillment of Jeremiah's 70 years of exile.
特别注意但以理书第9章解释耶利米的被掳70年预言的应验。
3. Explain how the New Testament says that Christ's kingdom (the latter days) comes in three stages of inauguration, continuation, and consummation.
解释新约是怎样认为基督天国（末日）以三个阶段的方式来临，启奠，延续，和成就。
4. Choose four themes which appear in the Old Testament vision of the latter days (e.g. war, prosperity, peace, etc.) and show how the New Testament applies these themes to the inauguration, continuation, and consummation of the kingdom of Christ. Explain how this helps us understand how to use the prophets today during the continuation of the kingdom.
选出四个出现在旧约中有关末日异象的题材（例如：战争，繁荣，和平等等），并且说明新约是怎样把这些题材应用到基督天国的启奠，延续，和成就。阐述这些是怎样帮助我们明白在今天的天国延续期间如何应用先知预言