

<p>1. When in Israel's history did Malachi live? To whom is this book written?</p> <p>2. Remember in Ezra and Nehemiah when the Israelites first returned from exile their hopes were high: they would return and rebuild _____ and all of the great promises of the prophets would come true. _____ would come and set up _____ over a unified Israel and over the nations and bring _____ and _____ for all. But that is not what happened. The Israelites who repopulated the city proved to be just as unfaithful to God as their ancestors, resulting in _____ and _____. So in Malachi we find out just how _____ this new generation has become. (now explain this again using picture #2)</p> <p>3. How is the book structured? The book is designed as a series of _____ which happen 6 times: Most sections begin with God saying something making a claim or an accusation and then Israel will disagree or question God's statement. In the first three disputes God exposes Israel's _____ and in the final three disputes he _____ their _____. From these 6 disputes you see that the exile fundamentally didn't change anything in the people. Israel's hearts are _____.</p>	<p>1. 瑪拉基所身處的是什麼時代？這書的信息是要針對什麼？</p> <p>2. 從以斯拉記和尼希米記中的記載，當以色列第一次從流亡後回歸，他們有很高的期望：希望回去重建_____，然後所有先知的偉大的應許都會成真、_____會來到，在合一的以色列和列國之上建立_____，帶來_____和_____給所有人，但這不是那時發生的事，以色列人重新居住在城中被證實就如他們的先祖般不忠信，導致_____，_____，所以在瑪拉基書中我們可以見到這一代的人究竟變得有多_____。（再次使用圖片 2 來解釋）</p> <p>3. 整卷書的記敘設計是怎樣的？整卷書設計成一系列的_____，共有六次。而大多數的部分都是以神說了一些東西開始，提出一些主張或是指責而以以色列接著就會反對或是質疑神的說法，跟著神會回應和給出最後的定論。在頭三個爭論，神揭示了_____，而在最後的三個爭論，祂_____。</p> <p>4. 第一個爭論神說祂怎樣？而以以色列人的回應是什麼？所以神提醒他們祂怎樣慈愛的揀選了他們的先祖雅各，去成為_____。而不是他的兄弟以掃和他的後裔，而他們最後滅亡了。所以</p>	<p>1. Wanneer leefde Maleachi in de geschiedenis van Israël? Voor wie is het boek geschreven?</p> <p>2. Herinner je je nog dat in de tijd van Ezra en Nehemia, toen de Israëlieten voor het eerst uit ballingschap terugkeerden, hun verwachtingen hooggespannen waren: ze zouden terugkeren en _____ herbouwen en alle grote beloften van de profeten zouden uitkomen. De _____ zou komen en _____ oprichten over een verenigd Israël en over de naties en zou _____ en _____ brengen voor allen. Maar dat is niet gebeurd. De Israëlieten die de stad opnieuw bevolkten, bleken net zo ontrouw aan God te zijn als hun voorouders, wat resulteerde in _____ en _____. Dus in Maleachi ontdekken we hoe _____ deze nieuwe generatie is geworden. (leg dit nu nogmaals uit met afbeelding 2).</p> <p>3. Hoe is het boek opgebouwd? Het boek is ontworpen als een serie van _____ die 6 keer voorkomen: de meeste secties beginnen met God die iets zegt dat een claim of een beschuldiging is, en dan zal Israël het oneens zijn of Gods verklaring in twijfel trekken. In de eerste drie geschillen stelt God Israëls _____ aan de kaak en in de laatste 3 geschillen _____ hun _____. Uit deze 6 geschillen zie je dat de ballingschap fundamenteel niets aan de mensen heeft veranderd. De harten van de Israëlieten zijn _____.</p>
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4. What does God claim in the first dispute? What is the people's response? So God reminds them of how he graciously chose the family of Jacob their ancestor to become \_\_\_\_\_; and not Esau, his brother, and the family that came from him, who eventually came to ruin.

So right from this first dispute, Israel is exposed as suspicious, doubting God's \_\_\_\_\_ and \_\_\_\_\_.

5. What problem does God expose in the second dispute? How do the people respond? So God then responds by focusing on the people, how they are bringing \_\_\_\_\_ that show that they \_\_\_\_\_. But it is not just the people. It is the \_\_\_\_\_, too, who run the temple. Not only do they tolerate but \_\_\_\_\_.

From top to bottom, God's people have proven f \_\_\_\_\_.

6. What does God accuse the Israelite men of in the third dispute? How do they respond? God exposes the \_\_\_\_\_ and \_\_\_\_\_ taking place. You have Israelite men marrying non-Israelite women and then adopting the worship of their wives' ancestral gods into their homes. Remember Nehemiah chapter 13.

So Malachi connects this to a wave of men divorcing their

就在第一個的爭論中，以色列就被揭示了是多疑的，懷疑神的\_\_\_\_\_和\_\_\_\_\_。

5. 第二個爭論揭示了什麼問題？以色列人的回應又是什麼？所以神集中回應在百姓中，他們怎樣帶\_\_\_\_\_獻祭，而這反映他們\_\_\_\_\_。但這不只是百姓的做法，連打理聖殿的\_\_\_\_\_也這樣做，他們不單容忍，也是參與在\_\_\_\_\_。可以說是由上到下，神的子民都證實了\_\_\_\_\_。

6. 在第三個爭論中，神指責以色列什麼？他們的回應又是什麼？神揭示了\_\_\_\_\_和\_\_\_\_\_正在發生。以色列的男人娶不是以色列人的女人，然後就在家中跟從他們妻子和外邦神去敬拜。這與尼希米記第十三章的記載相同，以色列的男人在沒有\_\_\_\_\_合和妻子離婚。瑪拉基說這是一個對神的\_\_\_\_\_。

7. 第四個爭論由以色列指控神什麼？神的回應是什麼？祂會差遣\_\_\_\_\_、祂會預備\_\_\_\_\_、祂會像\_\_\_\_\_，除去\_\_\_\_\_、\_\_\_\_\_和\_\_\_\_\_，所以只有\_\_\_\_\_會剩下作子民。

8. 第五個爭論，神呼召祂的子民

4. Wat claimt God in het eerste geschil? Wat is de reactie van de mensen? God herinnert hen er dus aan, hoe genadig hij de familie van Jakob, hun voorvader, uitkoos om \_\_\_\_\_ te worden; en niet Esau, zijn broer en de familie die uit hem voortkwam, die uiteindelijk ten onder gingen. Dus vanaf het eerste geschil wordt Israël aan de kaak gesteld als achterdochtig, twijfelende aan Gods \_\_\_\_\_ en \_\_\_\_\_.

5. Welk probleem laat God in het tweede geschil zien? Hoe reageren de mensen daarop? God reageert dan dus, door te focussen op de mensen, en wel op hoe ze \_\_\_\_\_ brengen. Dit laat zien dat ze \_\_\_\_\_. Maar het zijn niet alleen de mensen. Het zijn ook de \_\_\_\_\_ die in de tempel werken. Ze tolereren niet alleen, maar \_\_\_\_\_. Van top tot bodem, heeft Gods volk bewezen \_\_\_\_\_ te zijn.

6. Waarvan beschuldigt God de Israëlitische mannen in het derde geschil? Hoe reageren ze? God laat de \_\_\_\_\_ en de \_\_\_\_\_ zien die plaatsvinden. Je hebt Israëlitische mannen die met niet-Israëlitische vrouwen trouwen en die dan de aanbidding van de voorouderlijke goden van hun echtgenotes in hun huizen overnemen. Denk aan Nehemia hoofdstuk 13. Maleachi brengt dit in verband met een golf van mannen die van hun vrouwen scheiden zonder \_\_\_\_\_. De vinden vinden het allemaal prima. Maar Maleachi zegt:

wives \_\_\_\_\_. The people are all fine with this but Malachi says, "No, it is a \_\_\_\_\_ with God."

7. What do the people accuse God of in the 4<sup>th</sup> dispute? God responds by saying that he will send \_\_\_\_\_ who will prepare the people for \_\_\_\_\_, He will come like \_\_\_\_\_ to \_\_\_\_\_ and to remove \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_ so that only the \_\_\_\_\_ is left to become his people.

8. In the fifth dispute, God calls the people to \_\_\_\_\_, to which the people say, "How can we turn back?" So God confronts their \_\_\_\_\_. He shows how they have stopped offering \_\_\_\_\_. What does the word "tithe" mean? The practice is laid out in different parts of the Torah. But the people were neglecting this responsibility for the temple was falling into disrepair. So God confronts them. He says he wants to bless them with abundance, but only if \_\_\_\_\_.

9. What do the people accuse God of in the final dispute? God's response, for the first time in the book, is not a speech. Rather, it is a short story about the faithful remnant in Israel. God orders that a scroll of remembrance be written for these people so that they can read the scroll

\_\_\_\_\_。  
神對付他們的\_\_\_\_\_, 祂指出他們停止了\_\_\_\_\_。  
十分之一奉獻的意思是什麼?  
這個慣例在妥拉中的不同地方也有提到  
但以色列人卻無視這個責任, 所以聖殿就在一個失修的境況之中。  
神說祂想用豐盛祝福他們, 但只會在他們\_\_\_\_\_。

9. 在第六個爭論中, 百姓指責神什麼?  
神在本書中第一次沒有用一段言論去回應, 而是講述一群忠信的以色列餘民的小敘述。神命令有一本紀念冊去記錄這些人, 從這本紀念冊, 可以紀念神的\_\_\_\_\_和\_\_\_\_\_。這指向我們記得過去, 神成就了什麼事, 以去啟示\_\_\_\_\_。

10. 本書的結論重新提到和發展第四個爭論的畫面, 就是關於主的日子。神說祂已指定一日去作\_\_\_\_\_, 這會使惡人\_\_\_\_\_。但結論裏又加忠信的餘民的未來, 對他們來說, 主的日子不是\_\_\_\_\_, 而是\_\_\_\_\_。這會像日頭的光線, 會替未來帶來\_\_\_\_\_, \_\_\_\_\_和\_\_\_\_\_。

11. 本書最後的三節, 不單給瑪拉基書作結, 也替整個\_\_\_\_\_作結語。  
首先, 提醒讀者要記得神的僕人\_\_\_\_\_, 回想在聖經中頭五本

"Nee, het is een \_\_\_\_\_ met God."

7. Waar beschuldigen de mensen God van in het vierde geschil? God antwoordt door te zeggen dat Hij \_\_\_\_\_ zal sturen die de mensen zal voorbereiden op \_\_\_\_\_, Hij zal komen zoals \_\_\_\_\_ naar \_\_\_\_\_ en om \_\_\_\_\_ en \_\_\_\_\_ en \_\_\_\_\_ te verwijderen, zodat alleen de \_\_\_\_\_ overblijft om zijn volk te worden.

8. In het vijfde geschil roept God de mensen op tot \_\_\_\_\_, Waarop de mensen zeggen: "Hoe kunnen we terugkeren?" Daarom confronteert God hen met hun \_\_\_\_\_. Hij laat zien hoe ze zijn gestopt met het aanbieden van \_\_\_\_\_. Wat betekent het woord 'tiende'? In verschillende delen van de torah is het geven van tienden beschreven. Maar de mensen verwaarloosden deze verantwoordelijkheid, waardoor de tempel in verval raakte. God confronteert hen hiermee. Hij zegt dat hij ze met overvloed wil zegenen, maar alleen als \_\_\_\_\_.

9. Waar beschuldigden de mensen God van in het laatste geschil? Gods antwoord is, voor de eerste keer in het boek, geen toespraak. Het lijkt meer een kort verhaal over het getrouwe overblijfsel in Israël. God beveelt dat er voor deze mensen een herinneringsrol geschreven moet worden, zodat ze de boekrol kunnen lezen en zich Gods \_\_\_\_\_ en \_\_\_\_\_ kunnen herinneren. Maleachi wijst hier op

and remember God's \_\_\_\_\_ and \_\_\_\_\_. Malachi is reflecting here on God's gift of the OT Scriptures, how they point us to the past to remember what God has done in order to inspire f\_\_\_\_\_ and h\_\_\_\_\_ for the future

10. The conclusion of the book develops the imagery of the fourth dispute about the coming day of the Lord further. God says that he has appointed a day of \_\_\_\_\_ that will \_\_\_\_\_ the wicked from among his people. But what the conclusion adds is the future of the faithful remnant because for them, the day of the Lord is not \_\_\_\_\_, it is a \_\_\_\_\_. It will be like the rays of the rising sun that bring \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ for the future.

11. The final three verses are not part of the disputes. Actually, they function like a concluding appendix bringing closure, not just to Malachi, but to the whole \_\_\_\_\_. First, the reader is called to remember \_\_\_\_\_ of God's servant Moses, which recall the events and the laws of the covenant that you find in the first five books of the Bible. Then we hear this summary of \_\_\_\_\_: I will send the prophet Elijah before the day of the Lord who will \_\_\_\_\_ of God's people. Israel was redeemed by God and then they betrayed him through r\_\_\_\_\_ and h\_\_\_\_\_, breaking the laws of the Torah. But the Scriptures anticipate a future day

書中的記述和約的律法。  
接著，是\_\_\_\_\_的概要，耶和華的日子未到以前，必差遣先知以利亞，他必會使神的子民\_\_\_\_\_。  
以色列被神所救贖，然而他們透過\_\_\_\_\_和\_\_\_\_\_去違背妥拉的律法去背叛神，但聖經預表一個未來的日子，那時，神會差遣一位新\_\_\_\_\_和\_\_\_\_\_，去回復\_\_\_\_\_。  
這就是所有在申命記、耶利米書、以斯拉記中的應許。  
所以總結說出了人類的\_\_\_\_\_和\_\_\_\_\_的真實情況，但也宣告了神的應許：有一日，祂會差遣一個使者，對付\_\_\_\_\_。  
瑪拉基書，妥拉和所有的先知書就是關於這個未來的盼望。

12. 你對神最深刻的是什麼？  
瑪 4:1-6

Gods geschenk van de OTische boeken, en hoe ze ons naar het verleden wijzen. Dit alles om te onthouden wat God heeft gedaan om zo de mensen aan te moedigen tot t \_\_\_\_\_ en h \_\_\_\_\_ voor de toekomst.

10. De conclusie van het boek ontwikkelt de beeldspraak van het vierde **geschil** over de komende dag des Heren verder. God zegt dat hij een \_\_\_\_\_ dag heeft ingesteld waarop de goddelozen uit zijn volk zullen **worden** \_\_\_\_\_. Maar wat de conclusie toevoegt, is de toekomst van het getrouwe overblijfsel, want voor hen is de dag des Heren niet **een** \_\_\_\_\_, maar een \_\_\_\_\_. Het zal zijn als de stralen van de rijzende zon die \_\_\_\_\_, \_\_\_\_\_ en \_\_\_\_\_ voor de toekomst brengen.

11. De laatste drie verzen maken geen deel uit van de geschillen. Eigenlijk functioneren ze als een concluderende bijlage om afsluiting te brengen, niet alleen voor Maleachi, maar voor de hele \_\_\_\_\_. Ten eerste wordt de lezer **opgeroepen** om \_\_\_\_\_ van Gods dienstknecht Mozes te gedenken, die herinneren aan de gebeurtenissen en de wetten van het verbond die je in de eerste vijf boeken van de Bijbel vindt. Dan horen we deze samenvatting van \_\_\_\_\_: Ik zal de profeet Elia zenden vóór de dag van de Heer die \_\_\_\_\_ van Gods volk zal \_\_\_\_\_. Israël werd door God verlost en daarna **verraadden** ze hem door middel van r\_\_\_\_\_ en h\_\_\_\_\_, waarbij ze de wetten van de Thora

<p>when God is going to send a new _____, and a new _____, who will restore _____ and heal their _____. Remember all of the promises from Deuteronomy, in Jeremiah and Ezekiel. So, this concluding appendix presents the scriptures as a divine gift to read and to ponder and to pray over. They tell the truth about _____, about our _____. But they also announced God's promise that one day he would send a messenger and then show up personally to confront _____, to restore _____, and bring _____.</p> <p>12. What have you learned here about God?</p> <p>Scripture reading: Mal 4:1-5</p>		<p><b>overtraden</b>. Maar de Schrift <b>kijkt vooruit naar</b> een toekomstige dag waarop God een nieuwe _____ zal sturen, en een nieuwe _____, die _____ zullen herstellen en hun _____ zullen genezen. Onthoud alle beloften uit Deuteronomium, in Jeremia en Ezechiël. In dit afsluitende aanhangsel worden de Schriften daarom voorgesteld als een goddelijke <b>geschenk</b> om te lezen, <b>over</b> na te denken en om over te bidden. Ze vertellen de waarheid over _____, over onze _____. Maar ze kondigden ook Gods belofte aan dat <b>Hij</b> op een dag een boodschapper zou sturen en dan persoonlijk zou verschijnen om _____ te confronteren, _____ te herstellen en _____ te brengen.</p> <p>12. Wat heb je hier over God geleerd?</p> <p>Schriftlezing: Mal 4: 1-5</p>
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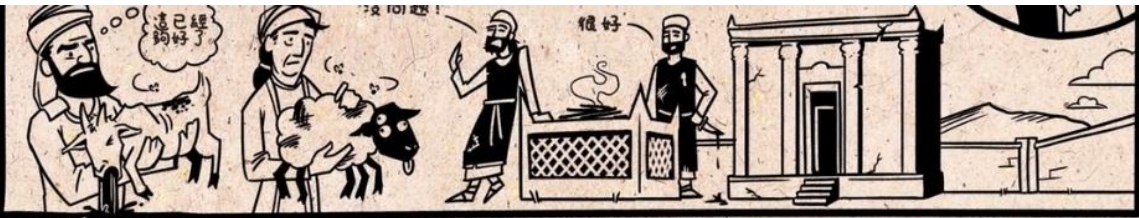
English : <https://www.youtube.com/watch?v=HPGShWZ4Jvk>

國語 : <https://www.youtube.com/watch?v=8T57vKj-lx8>

粵語 : <https://www.youtube.com/watch?v=Wv2ypgfsuRQ>









# 3

## 處理以色列的敗壞 & 耶和華的日子

2:17-3:5

爭議 #4

你忽視我們，公義的神，在哪裡呢？ (2:17)

我派我的使者在我面前預備道路... 我必臨近你們施行審判。 (3:1,5)

燻淨的火

中心的餘民



7

3:38 / 7:09



3:6-12

爭議 #5

(番尼希米記 13:10-11)

回轉歸向我 (3:7)

怎樣？

再次奉獻當納的十分之一 (3:10)

年收入的  $\frac{1}{10}$  奉獻支持聖殿的運作 → (馬利未記 27:30) ←



8

4:16 / 7:09



9



10

# 瑪拉基書

## 4:4-6 律法書&先知書的最後附錄

律法書  
先知書

你們中誰能取個人華白的鬚髮  
耶和華大而可畏的國宇  
我必差遣先知以利到你們中間去，也差遣神子民的先知

· 總結：律法書&先知書是指向未來的一個統一的故事。  
· 神會差派一位新的摩西&以利亞，讓神的百姓回歸  
並醫治他們的心 (見申命記30章、耶利米書31章、以西結書36章)

一系列的爭辯  
聲明 異議 回應

### 1-2 揭露以色列的敗壞

12-17 爭議#1

我仍然愛你  
你怎樣愛了我們呢？

我揀選誰各家來承接我立約的應許  
卻沒揀選以色列

我揀選誰各家來承接我立約的應許  
以色列

16-24 爭議#2

你厭棄我&厭棄了我的聖殿  
我們怎麼厭棄你了？

你們怎麼厭棄我了？

24-30 爭議#3

你們對我和你們的妻子不忠  
什麼？怎麼會？

假像與神與離棄

### 3 處理以色列的敗壞 & 耶和華的日子

27-35 爭議#4

你忽視我們公義的神在壇裡呢？

最這我的從者在司祭壇裡燒燔——  
——必顯明你們進行權利。

4:6-12 爭議#5

回轉歸向我  
怎樣？

再次奉獻當納的十分之一

年收入的十分之一奉獻支持聖殿的運作  
——利未記27:30-

3:13-16 爭議#6

神回應：一個裡故事

忠心的臨民

### 4:1-3 結語

對你們敬畏我者的人，必有公義的太陽升起來；它的光線有醫治的功能 (4:2)

救民的未来

→ 忠心的人閱讀記錄就能想起神的屬性與應許  
→ 神的話語是祂的恩賜引導我們紀念神在過去所做的，並鼓勵未來的盼望

00:03 [Q1]

The book of the prophet Malachi.

00:05

He lived about a hundred years after the Israelites had returned from their Babylonian exile.

00:10

His message was directed to the people who had been living in Jerusalem for some time.

00:14

The temple had been rebuilt a while ago and things were not going well.

00:19 [Q2]

Just remember the stories from Ezra and Nehemiah.

00:21

When the Israelites first returned from exile their hopes were high

00:25

they would return and rebuild their lives and the temple all of the great promises of the prophets would come true.

00:31

The Messiah would come and set up God's kingdom over a unified Israel and over the nations

00:36

and bring justice and peace for all.

00:38

But that is not what happened.

00:40

The Israelites who repopulated the city proved to be just as unfaithful to God

00:44

as their ancestors, resulting in poverty and injustice.

00:48

So in Malachi we find out just how corrupt this new generation has become.

00:53 [Q3]

The book is designed as a series of disputes.

00:55

Most sections begin with God saying something making a claim or an accusation

01:00

and then Israel will disagree or question God's statement.

01:03

Then God will respond and offer the last word.

01:06

This happens six times.

01:08

In the first three disputes.

00:03 [ 1 ]

先知書瑪拉基書

00:05

他住在以色列從巴比倫流亡回歸後的大約 100 年之後

00:10

而這裏的信息是針對在耶路撒冷已經住了一段時間的人

00:15

現在聖殿已經重建了一段時間, 但事情好像發展得不太對勁

00:19 [ 2 ]

想想在斯拉記和尼希米記中的記載

00:21

當以色列第一次從流亡後回歸

00:24

他們有很高的期望

00:25

他們回去, 重建他們的生活和聖殿

00:27

所有先知的偉大的應許都會成真

00:31

彌賽亞會來到, 在合一的以色列和列國之上建立神的國度,

00:36

帶來公義和平安給所有人,

00:38

但這不是那時發生的事

00:40

重新居住在城中的以色列人被證實就如他們的先祖般不忠信

00:45

導致貧窮, 不公義

00:48

所以在瑪拉基書中我們可以見到這一代的人究竟變得有多腐敗

00:52 [ 3 ]

書卷設計成一系列的爭論

00:55

而大多數的部分都是以神說了一些東西開始,

00:58

提出一些主張或是指責

01:00

而以以色列接著就會反對或是質疑神的說法

01:03

跟著神會回應和給出最後的定論

01:06

這發生了六次

01:08

在頭三個爭論, 神揭示了以色列的腐敗

01:12

而在最後的三個爭論, 祂對付他們的腐敗

01:15

而你能在這些辯論和爭論中可以得到的整體的印象

01:19

就是流亡基本上沒有改變百姓的任何方面

01:23

01:10

God exposes Israel's corruption and in the final three disputes he confronts their corruption.

01:15

The overall impression you get from these arguments

01:18

and disputes is that the exile fundamentally didn't change anything in the people.

01:23

Israel's hearts are as hard as ever.

01:26 [ Q4]

The first dispute starts when God says that he still loves his covenant people, despite their failures.

01:31

Israel rudely objects saying, "How have you shown us any love?"

01:35

So God reminds them of how he graciously chose the family of Jacob their ancestor to become the carrier

01:41

of God's covenant promises instead of Esau, his brother,

01:45

and the family that came from him, who eventually came to ruin.

01:49

Remember the stories from Genesis and the book of Obadiah.

01:52

So right from this first dispute, Israel is exposed as suspicious,

01:56

doubting God's love and faithfulness.

01:58 [ Q5 ]

The second dispute exposes a problem with Israel's Second Temple.

02:02

God accuses the people of despising and defiling the temple

02:05

The people fire back, "How have we despised you?"

02:08

So God responds by focusing on the people,

02:10

how they are bringing shamefully lame offerings of these sick blemished animals

02:15

that show that they do not value or honor their God.

以色列的心就如以往的刚硬

01:26 [ 4 ]

第一個爭論由神說祂還是愛祂約的子民開始, 縱然他們有失敗

01:31

以色列猛然的反對, 說: 祢在何事上顯出祢的愛給我們?

01:35

所以神提醒他們祂怎樣慈愛的揀選了他們的先祖雅各

01:40

去成為祂約的應許的承托人

01:42

而不是他的兄弟以掃和他的後裔

01:47

而他們最後滅亡了

01:49

想想在創世記和俄巴底亞書的記載

01:52

所以就在第一個的爭論中

01:53

以色列就被揭示了是多疑的, 懷疑神的慈愛和信實

01:58 [ 5 ]

第二個爭論揭示了以色列第二個聖殿的一個問題

02:01

神指責百姓藐視和污穢了聖殿

02:05

而百姓就還擊說: 我們怎樣藐視了祢?

02:08

所以神集中回應在百姓中

02:10

他們怎樣帶不體面的殘疾的祭物, 或是這些有病的, 瞎眼的動物來

02:15

而這反映他們不重視去榮耀他們的神

02:18

但這不只是百姓的做法

02:20

也是打理聖殿的祭司的做法

02:22

他們不單容忍, 也是參與在這些腐敗的敬拜方式中

02:26

由上到下, 神的子民都證實了他們的不忠信

02:29 [6]

在第三個爭論中, 神指責以色列的男人背叛了祂和他們的妻子

02:35

當然, 他們否認了.

02:37

而神揭示了偶像崇拜和離婚的惡性組合正在發生

02:42

以色列的男人娶不是以色列人的女人

02:45

然後就在家中跟從他們妻子和外邦神去敬拜

02:18

But it is not just the people. It is the priests, too, who run the temple.

02:22

Not only do they tolerate but participate in these corrupt forms of worship.

02:26

From top to bottom, God's people have proven faithless.

02:30 [ Q6 ]

In the third dispute God accuses the Israelite men of treachery against him and their wives,

02:35

which, of course, they deny.

02:37

God exposes the toxic combination of idolatry and divorce taking place.

02:42

You have Israelite men marrying non-Israelite women and then adopting the worship of their wives' ancestral gods into their homes.

02:50

Remember the story from Nehemiah chapter 13.

02:53

So Malachi connects this to a wave of men divorcing their wives for no good reason.

02:59

The people are all fine with this.

03:01

Malachi says, "No, it is a betrayal of your covenant with God."

03:05

So Malachi transitions into the second set of disputes that confront Israel's rebellion.

03:10 [ Q7 ]

The fourth dispute begins with the Israelites accusing God of neglect saying, where is the God of justice?

03:16

They see injustice and corruption abounding and God seems to do nothing.

03:20

God responds by saying that he will send a messenger who will prepare the people for God's personal return

03:26

in the day of the Lord. He will come like fire to purify his people

03:31

and to remove idolatry and sexual immorality and injustice

02:50

想想在尼希米記第十三章的記載

02:52

所以瑪拉基把這兩個男人的問題連接起來

02:55

在沒有合宜的理由下和妻子離婚

02:59

但百姓對這感到沒有問題

03:01

瑪拉基說不是的, 這是一個你對神的約的背叛

03:05

瑪拉基就過渡到第二組對付以色列的背叛的爭論

03:10 [ 7 ]

第四個爭論由以色列指控神的無視開始

03:14

說公義的神在哪裏呢?

03:16

他們看見不公義和 XX 腐敗, 但神好像沒有做什麼

03:20

所以神回應說祂會差遣一個使者來到, 祂會預備百姓在主的日子向神回轉

03:27

祂會像火一般來到去煉淨百姓

03:31

除去偶像崇拜, 淫亂和不公義

03:35

所以只有忠信的餘民會剩下作子民

03:39 [ 8 ]

在第五個爭論, 神呼召祂的子民回轉向祂

03:42

而對此, 祂的子民說: 我們如何可以轉向

03:45

所以神對付他們的自私, 他指出他們怎樣停止了對聖殿的什一收入奉獻

03:52

什一就是指十分之一的意思

03:54

這是他們從前會每年捐給作支持聖殿和祭司的收入和出產的數量

04:01

這個慣例在妥拉中的不同地方也有提到

04:04

而現在我們從瑪拉基和尼希米記中知道

04:07

百姓是在無視這個責任

04:09

所以聖殿就在一個失修的境況之中

04:12

所以神對付他們, 祂說祂想用豐盛祝福他們

04:15

03:34

so that only the faithful remnant is left to become his people.

03:39 [ Q8 ]

In the fifth dispute, God calls the people to turn back to him,

03:42

to which the people say, "How can we turn back?"

03:45

So God confronts their selfishness.

03:47

He shows how they have stopped offering a tithe of their income to the temple.

03:52

That word "tithe" just means "one-tenth".

03:55

It is the amount of their income and produce that Israelites were to annually donate to support the temple and its priests.

04:01

The practice is laid out in different parts of the Torah.

04:04

We know from Malachi and from the book of Nehemiah that the people were neglecting this responsibility.

04:09

So the temple was falling into disrepair.

04:12

So God confronts them. He says he wants to bless them with abundance, but only if they are going to be faithful.

04:18 [ Q9 ]

In the final dispute that people accuse God and say that it is pointless to serve Him.

04:22

They observe wicked, prideful people succeeding in life and God does nothing.

04:27

God's response, for the first time in the book, is not a speech.

04:32

Rather, it is a short story about the faithful remnant in Israel, people who fear the Lord.

04:37

They love to get together and talk about how to honor God and serve Him.

04:42

So God orders that a scroll of remembrance be written for these people

04:46

so that they can read the scroll and remember

但只會在他們變得忠信的情況下

04:18 [ 9 ]

在第六個爭論中，百姓指責神，說事奉祂是沒有意義的

04:22

他們觀察到又惡又驕傲的人的生命很成功

04:26

但神沒有做任何事

04:27

而神在本書中第一次沒有用一段言論去回應

04:31

卻是用一個關於忠信的以色列餘民的小敘述

04:36

敬畏神的子民

04:38

他們喜歡聚在一處和討論如何榮耀神和事奉祂

04:42

所以神命令有一本紀念冊去記錄這些人

04:46

所以他們可以看這本紀念冊去紀念神的屬性和應許

04:50

瑪拉基在這裏是在反映聖經中神聖的禮物

04:54

它們怎樣指向我們到過去，讓我們記得神成就了什麼事，以去啟示對未來的信心和盼望

05:01 [ 10 ]

而這引申到本書的結論

05:04

這裏重新提到和發展第四個爭論的畫面，就是關於主的日子

05:08

但這裏再擴展多一點

05:10

神說祂已指定一日去作潔淨的審判，這會使惡人從神的子民除滅

05:16

但結論裏加上的是忠信的餘民的未來

05:20

因對他們來說，主的日子不是一個威脅

05:23

而是一個喜樂的原因

05:25

這會像日頭的光線

05:27

會替未來帶來醫治，生命和盼望

05:30

所以，瑪拉基的爭論來到結尾

05:33

但這本書還有多一點東西

05:36 [ 11 ]

God's character and promises.

04:50

Malachi is reflecting here on the divine gift of the scriptures,

04:54

how they point us to the past to remember what God has done

04:58

in order to inspire faithfulness and hope for the future

05:01 [Q10]

which leads to the conclusion of the book.

05:04

It picks up and develops the imagery of the fourth dispute

05:07

about the coming day of the Lord, but it develops it further.

05:10

God says that he has appointed a day of purifying judgment that will consume the wicked from among his people.

05:16

But what the conclusion adds is the future of the faithful remnant

05:20

because for them, the day of the Lord is not a threat;

05:23

it is a cause for joy. It will be like the rays of the rising sun that bring healing, life and hope for the future.

05:31

So Malachi's disputes come to a close but there is still a little bit more to this book.

05:36 [Q11]

The final three verses are not part of the disputes.

05:39

Actually, they function like a concluding appendix

05:42

bringing closure, not just to Malachi, but to the whole collection of the Torah and the Prophets.

05:48

First, the reader is called to remember the law or the Torah of my servant Moses.

05:54

This recalls the story and the laws of the covenant that you find in the first five books of the Bible.

05:59

最後的三節, 它們不是爭論的一部分

05:39

而實際上, 它們的功用就像一個總結附錄

05:42

不單給瑪拉基書作結

05:44

但也替整個系列的妥拉和先知書作結

05:47

所以首先, 讀者被提醒要去記得祂的僕人摩西所傳的妥拉的律法

05:54

回想在聖經中頭五本書中的記述和約的律法

05:59

但接著我們聽見先知書的概要

06:02

耶和華的日子未剽到以前, 我必差遣先知以利亞

06:05

他必會使神的子民的心回轉

06:08

所以, 這個總結概括了妥拉和先知, 成為一個指向未來的合一記載

06:14

以色列被神所救贖

06:16

然後他們透過叛逆和硬心去違背妥拉的律法去背叛祂,

06:21

但聖經預見一個未來的日子

06:24

那時, 神會差遣一位新的摩西和新的以利亞去回復神的子民和醫治他們的硬心.

06:32

記得所有在申命記中, 耶利米書中, 以斯拉記中的應許

06:36

所以這個總結附錄展示了聖經是一個神聖的禮物, 去讓人閱讀, 反思和禱告.

06:43

它們說出了人類的自私和罪惡的真實情況

06:48

但它們也宣告了神的應許: 有一日, 祂會差遣一個使者

06:53

然後自己出現去對付魔鬼去使祂的子民回復和帶來祂醫治的公義

06:59

瑪拉基書, 妥拉和所有的先知書就是關於這個這樣的未來盼望



Then we hear this summary of the books of the prophets:

06:02

I will send the prophet Elijah before the day of the Lord who will restore the hearts of God's people.

06:08

This conclusion summarizes the Torah and the prophets as a unified story that points to the future.

06:14

Israel was redeemed by God and then they betrayed him through the rebellion and hard hearts,

06:20

breaking the laws of the Torah.

06:21

But the Scriptures anticipate a future day when God is going to send a new prophet Moses, a new Elijah,

06:28

who will restore God's people and heal their hard hearts

06:32

Remember all of the promises from Deuteronomy, in Jeremiah and Ezekiel.

06:36

So, this concluding appendix presents the scriptures as a divine gift to read and to ponder and to pray over.

06:43

They tell the truth about the human condition, about our selfishness in our sin.

06:48

But they also announced God's promise that one day he would send a messenger

06:53

and then show up personally to confront evil, to restore his people, and bring his healing justice.

07:00

It is that future hope that Malachi and the Torah and all of the prophets are about.