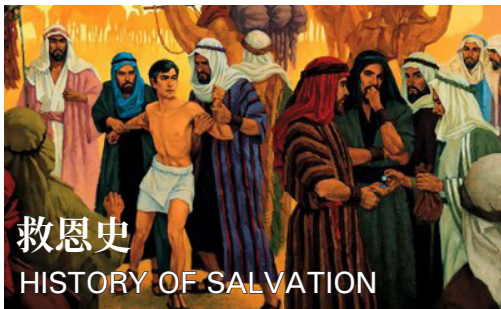




救恩史

HISTORY OF SALVATION

FAITH & LIFE | PAGES 6 & 7

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Pope: Remember Christians of Mosul in Prayer

(Zenit.org & Rome Reports) - Pope Francis has called on all the faithful to remember in prayer Christians fleeing the Iraqi city of Mosul, and to continue praying for others caught up in conflicts around the world, especially in the Middle East and Ukraine.

The Holy Father made the appeal after reciting the Angelus prayer in St. Peter's Square today.

He was responding to news on Saturday that the last of Mosul's Christians have left the city, driven out by Islamist militants. Until now, the city, which had 60,000 Christians before the Iraq War began, had not been without a Christian presence for 1,600 years.

The few Iraqi Christians that remained in Mosul received a threatening letter, posted online at Assyrian/Chaldean news site ankawa.com. Sunni militants from the Islamic State issued the text, an ultimatum for Christians: either convert to Islam, or pay the equivalent of \$750 per adult male, as a sort of "protection fee." But it's not just Christians, Sunni extremists also targeted Shia Muslims. According to the letter, by Saturday, militants will confiscate the homes of those that haven't made a decision.

The Pope said he had learned of the news "with concern" and recalled that in Mosul and in other parts of the Middle East, Chris-

tians from the very beginning of Christianity "lived with their fellow citizens, offering a significant contribution to the good of society." "I invite you to remember them in prayer," the Pope said. "I also urge you to persevere in prayer for situations of tension and conflict that persist in different parts of the world, especially in the Middle East and Ukraine. "May the God of peace inspire in all a genuine desire for dialogue and reconciliation. Violence will not be overcome with violence. Violence is overcome with peace!" The Holy Father then paused for a moment of silence before praying for the intercession of Mary, Queen of Peace.

Photo: ANKAWA.COM

THE PONTIFF TO A GROUP OF ECONOMISTS

Enough throwing away

(L'Osservatore Romano) - ON SATURDAY, 12 July, Pope Francis met with the participants of an international conference which took place in the Casina Pio IV at the Vatican, on the theme of "For an ever more inclusive economy," which was proposed in his Apostolic Exhortation, *Evangelii gaudium*. In his off-the-cuff address, the Pontiff criticized the reigning "anthropological reductionism." "I believe that this moment is the most powerful time of anthropological reductionism," he stated and then asked: When man loses his

humanity, what awaits us? The answer elicits a theme dear to the magisterium of Pope Bergoglio, who said that what happens can be called "throwaway" politics, sociology, attitude: "what isn't needed is thrown away, because man is not at the centre. And when man is not at the centre, something else is at the centre and man is at the service of that other thing." The conference participants met to study new modalities "to save man, so that he returns to the centre: the centre of society, the centre of thoughts, the centre of reflection.



tion. To bring man, once again to the centre".

Cardinal Peter Kodwo Appiah Turk-

son, President of the Pontifical Council for Justice and Peace, also spoke, explaining to the Pontiff the significance of the meeting of 70 representatives of the public sector and of business, economics, and academia meeting for two days at the Vatican. The objective, he indicated, is to "respond to the challenge of fostering an economic and social system adapted to the challenges of the 21st century". And "the will", he added, "is that of making a contribution to the construction of a more just and equal society". ■

SISTINE CHAPEL CHOIR

Reverberating Heavenly Tunes in Greater China

THE SISTINE Chapel Choir will hold a concert in Macau on the 19th of September at 8:00 PM in the Cathedral of Macau. Mr. Young Lam and Mr. João Ng, President and Maestro of Coro Perosi, together with Mgr. Massimo Palombella (Choir Master) and Dr. Michelangelo Nardella (Administrator of the Sistine Chapel Choir) attended the press conference held at the Bishop's House on 17 July.

A Delegation of 70 from the Sistine Chapel Choir will visit Asia for the very first time in September, and perform in Macau, Hong Kong, and Taipei. The tour performance is organized and promoted by The Hong Kong Institute for Promotion of Chinese Culture. The concert in Macau is organized by Coro Perosi.



The Sistine Chapel Choir sings at all the liturgical celebrations of the Pope. Its origins can be traced back to the early centuries of the church, and was re-organised in the fifteenth century and became the Pope's personal choir, carrying the name "Sistine Chapel" (Capella Musicale Pontificia "Sistina"). This is historically the Choir's first visit in Asia.

Young Lam noted that "of the three concerts, only the one in Macau will be presented in a world heritage site, namely, the Cathedral of Macau."

Dr. Michelangelo Nardella mentioned that the choir had planned to present in Greater China since last year, and the Pope had totally agreed with the idea.

João Ng, maestro of Coro

Perosi said that it's a precious opportunity for Coro Perosi to learn from the Sistine Chapel Choir.

Tickets are needed for admission to the concert in Macau. Free admission tickets will be distributed from 6 September at Livraria S. Paulo. Each person may collect a maximum of two tickets. The concert is sponsored by the Cultural Affairs Bureau and the Macau Government Tourist Office, and fully supported by the Bishop's House of Macau.

Rev. Fr. Pedro Chung, the Vicar General of the Diocese of Macau, and Rev. Dr. Chan Kim-kwong, JP (Secretary of the Organizing Committee of 'Reverberating Heavenly Tunes in Greater China') also attended the press conference. ■

FORMER HK GOVERNOR'S NEW POST

Chris Patten appointed to oversee Vatican Communications

(Vatican Radio) AT A PRESS conference on Wednesday [July 9], the head of the Vatican's Secretariat for the Economy, Cardinal George Pell, announced that British life peer, Lord Patten, has been appointed to oversee Vatican Communications.

Former Chairman of the BBC Trust and current Chancellor of Oxford University, Christopher Francis Patten is a British Conservative politician and administrator who served as the last Governor of Hong Kong prior to the handover to Chinese rule.

Patten was a Member of Par-

liament for Bath in the south of England, before becoming a cabinet minister and party chairman. He accepted the post of Governor and Commander-in-Chief of Hong Kong, and oversaw its handover to the People's Republic of China in July 1997.

From 1999 to 2004 he served as one of the United Kingdom's two members of the European Commission. After leaving that post, he returned to the UK to become the Chancellor of the University of Oxford in 2003, and he was made a Life Peer in 2005.



Lord Patten is a Catholic and oversaw Pope Benedict XVI's visit to the United Kingdom in

September 2010. From April 2011 to May 2014, he served as Chairman of the BBC Trust, the

governing body of the British Broadcasting Corporation.

During his most recent visit to Vatican in February this year, he was part of the British Government Delegation to the Consistory where Archbishop Vincent Nichols was raised to the rank of cardinal. Just before attending that Consistory, Lord Patten came to Vatican Radio to share insights into the role of the Catholic community in the UK, the place of Britain within the European Union and to recall the hugely successful visit of Pope Benedict to the United Kingdom. ■

REMEDIOS FRONTERAS SALAMANES, LIBRARIAN OF THE SACRED HEART CANOSSIAN COLLEGE

*“There is creativity in teaching Chinese”*PEDRO DANIEL OLIVEIRA
pedrodanielhk@hotmail.com

Mother of three children, Remedios Fronteras Salamanes is not sorry to bet on the Chinese education system, to the detriment of the schools of Western influence. To the Filipino librarian at Sacred Heart Canossian College, “there is creativity in teaching Chinese.”

O CLARIM – Tell us a little about yourself...

REMEDIOS FRONTERAS SALAMANES - I'm from Bohol, in the Philippines, and I started working in Canossian College, in July 1989. They call me “Mrs. Mimi” because it's easier to pronounce [for Chinese speakers], unlike my real name...

CL – You have two daughters studying in the English section of the Canossian College and a son in the Chinese section of Yuet Wah College. What perception have you got about Chinese education system? Is it so strict, in fact?

R.F.S. - On the contrary! For example, the children are very creative in Canossian College. From early on, the teachers instilled in my daughters the taste for drawing and music.

CL – But there is a lot of competitiveness...

R.F.S. - Yes, there is. But it is also a good way to learn how to survive. Parents are also very involved in the educa-



tion of their children, because they have to sign the communications sent by the school to the students. Besides, if they miss doing their homework often they get demerits. In extreme cases, they will have to change school.

CL – Is it a good policy to make the education system strict as a way to promote a sense of responsibility among students?

R.F.S. - Not exactly. It's all about both, parents and students, to work together. It is very good, because if parents do not comply with school policies, for example, by not signing the communications, the children not having done their homework or always arriving late in class, the authorities of the Canossian College are then aware about their lack of monitoring.

CL – You are integrated into a culture with a very different mindset from your country of origin. How is this reflected in the education of your children?

R.F.S. - They were born in Macau and love living here. They tell me, they are Chinese, but to me they will always be Filipinos because the father is also a Filipino. However, they like the Philippines because they speak the regional dialect Visayas, beside Tagalog and English ... By the way, they also speak Cantonese, Mandarin and someone is learning Portuguese.

CL – What difference do you find between Chinese and Western schools?

R.F.S. - In Yuet Wah College I don't need to pay fees, while in Canossian College they are not very high, considering what I have to pay and the government subsidy that helps defray this expense. I like the way they educate and lead my children. I'm happy, because they speak, read and write fluent Cantonese. Already in a certain school of Western influence – I don't need to say the name because people should know – the fees are exaggerated...

CL – What will be their future about?

R.F.S. - If all goes well, they may consider, for example, to join the University of Macau and do the master degrees in Europe or in America.

CL – Do you believe that the Chinese education system is outdated in Macau and students are constantly overloaded with homework and have little free time for themselves?

R.F.S. - I think not. I see it from my children, who are creative and know what is right.

CL – They attend two schools of Catholic inspiration. How do they embrace the word of Jesus Christ?

R.F.S. - In Canossian College there is a group of young apostles directed by a teacher. My two daughters love to be

part of this group because Catholicism is a religion of Macau.

CL – Are the unisex schools, as is the case of these two colleges, an obstacle to the integration of young people in society?

R.F.S. - I think not, because my children mingle with other people. Sometimes they are invited by the parents of other children to spend time with them and their children.

CL – Is it essential for the Filipino community to study in schools in Macau?

R.F.S. - It depends. There are parents working in the hotels-casinos who have children studying in local schools, whose policies are not as strict. Therefore, they don't assimilate well the Chinese language and they are then sent to the Philippines, where they attend university and when the age comes they return to try work in Macau. For me, I prefer my children to learn Chinese well, so they can have good opportunities in the future.

CL – Let us turn now to other issues. It seems that the Philippines and China are not in good terms because of territorial issues...

R.F.S. - I'm not too worried. I believe that everything will resolve itself peacefully. Indeed, there are Filipinos who are university teachers in Mainland China. And there are even those who have bought apartments in the country. On the other hand, it's the Chinese [mostly local] who control at least 40% of the businesses in the Philippines. The Chinese are business people, but many Filipinos are afraid to take risks because they can lose money. ■

BEYOND FEELING

How do you know?

THERE ARE three possible ways by which we can get to know something.

The first way can be shown by asking a series of questions like: “Is it daytime, or is it nighttime?” “Is it cold or is it hot?” “Is there someone with you or are you alone?” We can quickly answer these questions. It is easy to tell night from day, heat from cold. It is easy to find out whether someone is with us or not.

If someone follows up with the question, “How do you know?” the answer is simple. “I can see it.” “I can feel it.” In short, we can know things by observing them using our senses.

We use our senses everyday. If we didn't have them, we would not survi-

ve. We will not be able to react to our environment. Knowing by way of observation is necessary. It is important. But this does not seem to be the only way by which we know. Sense knowledge is a valid way of knowing certain things, but there are things that simply cannot be observed. However, there are certain people who insist that they will only believe what they can see or touch.

For example, let me ask you, “Do you think I have a brain? Do you think I have a mind?” You probably will (and I hope you will) say yes. Let me ask further, “How do you know? Can you see my brain? Can you hear me thinking?” Hmmm, no. You can't possibly see my

brain right now. But what you might see are signs or manifestations of rational activity. From there, you reason out and conclude that I must have some kind of brain, yes? Thank you.

Another example (thanks to Pope Benedict XVI): is there electricity in the place where you are right now? How do you know? Can you see electricity? Can you feel it? Can you smell it? Touch it? So how do you know there is electricity? Oh, yeah, the lights are on. Or the air-conditioner is working, etc.

So here is another way of knowing something. Not by direct observation, because in this case, direct observation would be impossible. Nonetheless, it still

begins with observation but goes beyond it. We call it reason. Through reason we discover things that the senses cannot directly perceive, the causes of the effects we observe. Through reason, we can appreciate the order and regularity around us, and express them in mathematical formulas. By using reason, we can discover the rules governing the universe, the design that is imprinted in nature. Hmmm, did you ever wonder who the designer is? This requires reason as well!

Reason opens us to a world that is wider than that of the senses. It makes us

A GUY'S PERSPECTIVE ON MODESTY

Help me to heaven

RYAN O'CONNELL

IN ALL MY YEARS I have seen nothing come close to the visual beauty of the female form... not the Grand Canyon, an Irish castle, a Ferrari F50, or a bald eagle with a butterfly halo riding a gazelle through a vast meadow of lilies at dawn, (although tweeting that pic would certainly get more likes than my sister's last bathroom selfie).

It's safe to say that most guys feel the same way. You, women are so breathtakingly beautiful that it can be very difficult to pay attention to anything else when you're in the general vicinity. I, once, slammed my car into the garage door because I was mindlessly gazing at my beautiful neighbor on her mountain bike.

Is that clear enough ladies? You're beautiful.

BEAUTY IS POWER

It is commonly known that, on average, guys are more easily, visually stimulated than women. And if a woman provides the pinnacle of visual stimulation for us guys, it's easy to see just how much power you ladies actually possess.

Physical beauty is a powerful force. But with great power comes... great responsibility (and another irresponsible Spiderman sequel).

That's where modesty comes into play.

Because of our fallen and sinful nature, bodily beauty and lust often get intertwined in the male mind. This means that women have the power to make men weak. While this may be an exciting idea for woman in a male-dominated society, a weak man is not a godly man. A weak man does not make a good leader, husband, father, or priest. The world needs strong, virtuous men. And while we, men, must cultivate our own virtue, women have so much power to help us along by practicing modesty.

KNOWLEDGE LEADS TO VIRTUE

All men and women should dress and conduct themselves with modesty because, most importantly, modesty reflects the dignity of person who is created and loved by God.

The *Catechism of the Catholic Church* states: "The forms taken by modesty vary from one culture to another. Everywhere, however, modesty exists as an intuition of the spiritual dignity proper to man." (CCC 2524)

But that doesn't mean modesty is easy or alluring in our hyper-sexualized culture.

Sister Helena Burns writes: "Men's temptation is to lust after women, and women's temptation is to want to/let themselves be lusted after." This is a simple, but profound, truth. And it means that women can be drawn to dress immodestly to receive wrong attention; and

men can be drawn to encourage this, to receive wrong gratification.

If men and women are actually aware of our inherent weaknesses, we can not only help ourselves, but also help each other in love. In fact, we have a Christian duty to lead each other to greater virtue. Real love cares about the eternal destiny of our neighbor. So it encourages the practice of virtue to keep each other on the path to Heaven.

Jesus says, "Greater love has no one than this: to lay down one's life for one's friends" (John 15:13). Christ made the ultimate sacrifice of love for His friends by dying on the cross, but we can "lay down our lives" for others in smaller ways by giving up comforts, conveniences, time, money, and even the latest fashion trends.

"Modesty inspires a way of life which makes it possible to resist the allurements of fashion and the pressures of prevailing ideologies." (CCC 2523)

SERIOUSLY, MEN NEED SOME HELP

For many guys, modesty can be the difference between thinking, "wow, she looks amazing right now" and, "wow, I want to see her wearing nothing." As a woman, how would you rather have a man view you?

But let me be clear that women are not responsible for the sexual sins of men. All women deserve to be treated with love and respect no matter how

they dress or act because they are daughters of God. A woman can tempt a man, certainly, but if that man sins it's his fault and responsibility.

That being said, I want to love the women in my life well enough to lead them to greater virtue. And I hope, the women in my life would love me enough to lead me to greater virtue as well.

Knowing that we, guys, are weak, and choosing to love us, means being conscious of your beauty's tremendous power in our fallen world. Asking the simple question, "am I helping the men in my life by how I'm dressed today?" could do a lot of good in helping both sexes grow in virtue.

Men, we should be asking that question daily about the women in our lives as well – and also include speech, and action. Because modesty is not just about clothing:

"Modesty is decency... It keeps silence or reserve where there is evident risk of unhealthy curiosity. It is discreet." (CCC 2522)

Living a virtuous life is not easy, and we can all use a little help for our fellow brothers and sisters. Ladies, you have the power to help us become better, more virtuous men... even if you can't save us from denting garage doors.

(This piece was originally published on LifeTeen.com and was used with permission.) ■

MASS SCHEDULE IN MACAU

SATURDAY (Anticipated Mass)

5:30 PM – St Francis Xavier (Mong Ha)

6:30 PM – Our Lady of Mt. Carmel (Taipa)

SUNDAY

10:00 AM – St Francis Xavier (Coloane)

10:00 AM – Our Lady of Mt Carmel (Taipa)

11:15 AM – Salesian Institute

12:00 NN – Our Lady of Fatima

4:30 PM – St Augustine

5:30 PM – St Joseph the Worker

6:00 PM – Cathedral

TAGALOG MASS

10:30 AM – St Augustine

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*SUNDAY JULY 27, 2014 – 17TH SUNDAY IN ORDINARY TIME

Are we sure that there is a treasure?

1 Kgs 3:5,7-12; Rom 8:28-30; Mt 13:44-52

JESUS SAYS that the Kingdom of Heaven is like a man who found a treasure in the field and goes out and sells everything to buy that field. He makes a similar comparison with the merchant in search for fine pearls. Both the man finding the treasure and the merchant finding the pearl, were looking for something. The question we can ask ourselves is: Are we looking for something? Do we really believe that there is a hidden treasure or a fine pearl? Or, in other words, are we ready to sell everything to get that treasure or that fine pearl?

We often hear negative comments about our society. There was a time when we thought that 'a better world' was possible but today it seems that, for many,

the perspective is much shorter. They only think about how to survive the day-to-day life. Nothing more. As if we have discovered that there is nothing worth an exchange for selling everything. And, in fact, we are not willing to sacrifice anything of what little we have. We are not sure that there might be a hidden treasure, or a valuable pearl. We are not sure if it is worth to struggle for the Kingdom of Heaven. What kind of a kingdom is it? After years of efforts and struggles, what have we gotten? We are discouraged. There is nothing worth the struggle. Let us leave dreams behind!

But Jesus continues proposing an absolute ideal. It is worth leaving everything for the Kingdom of Heaven. What does it entail to leave 'all'? 'All' is economic

security, the good name, and family expectations. Giving up everything means to live according to Jesus' lifestyle, trying to act as Jesus would have acted; being carriers of the love of God for the poor and the needy. Leaving everything means not to be guided by the selfish criteria of this world, to stop hoarding and start sharing, relating with others gratuitously and not for gain. For giving up everything there is no need to abandon the family or enter a convent. One can still continue in the same work and live in the same house. The difference is that one is now guided by the Gospel criteria for living. Thus we begin to be a citizen of the Kingdom. We get a new identity: that of being a son or daughter of God the Father and brother of Jesus as we re-

late with all men and women.

To reach this point it is necessary to firmly believe that there is a treasure and to find that treasure is the very best that could happen in our life; to get that treasure, it is worth leaving everything behind. May God give us discernment and wisdom, like Solomon, to know what is just and good.

For reflection

- What is the greatest value in my life?
- What are my treasures made of?
- Is the Gospel my true treasure?
- What is the greatest hindrance to follow Jesus without reservation? ■

Fr Fernando Torres, CMF
CLARETIAN PUBLICATIONS

...How do you know?

► FROM PAGE 3

humans different from animals.

And yet there is a third way of knowing. Let me pose some questions once more. When were you born? That is easy to answer, right? Now, let me ask, did you look at the calendar when you came out of the womb? No? Then how do you know the date of your birthday? More than 95% of the people I ask tell me it was mommy who told them. Some said it was the birth certificate. But no one has ever claimed that he knows the date because he personally checked the calendar. All of us know our birthdays because someone told us. We heard (using the senses), and accepted (wi-

thout seeing the fact). But we are sure about the date and we have no doubts about it. What does this tell us? That knowledge can come not only through observation, not only through reason, but through someone who has witnessed a fact, someone whom we trust. In fact, I have a follow-up question for those who say it was mommy who told them. I then ask, "How do you know she is your real mommy?" One smart student told me, "DNA testing." So, are you interested in having your DNA checked?

What I'm driving at is that there are certain things we can never know by seeing, or not even by reasoning. There are certain things we can know only by accepting what other people say. We call

this human faith, or trust. And we use it all the time. If there were no human faith, no one would go to school. Could you imagine what would happen if children questioned everything teacher says. "Today class we will talk about Africa." "Oh, ma'am, let me go to Africa first and when I come back, I'll believe you." If we did that, we'd go back to Jurassic times! Most of us know the distance between the earth and the sun, but has any one of us really tried to do the measuring himself? Most of our knowledge is a result of human faith, not personal observation or reasoning.

Human faith is important for daily human interaction. The money we use, the appointments we make, the contracts we

sign are all signs of human faith. Human faith is a pathway to knowledge. It opens us to a world wider than that of the senses, and wider than that of reason. But it also requires the use of both senses and reason.

And religious faith is not so different from human faith. Religious faith is a pathway to knowledge. No, it is not a kind of feeling. It is a pathway that leads us to a whole new world. And how do we know? There is Someone who witnesses to us, who tells us things that we have not seen, or not have conceived of. And that Someone is Jesus. But ... can he be trusted? We will take that up next time. Stay tuned... ■

JMOM



救恩 HISTORY OF 以色列時 Time of I

約
JOS
創世紀

從預像到實現

「預像」是什麼意思？預像是天主藉著一個人物、一個事實，預示未來另一個人物或另一個事實。

From type (symbol) to reality

What does "type" mean? Through types or symbols, God uses a person or an event to represent a future person or event.

"ECCE, SOMNI

第三十七章 Chapter 37

雅各伯定居客納罕

Jacob settles in Canaan

若瑟作異夢 — 他兄弟們都忌恨他

Joseph has a dream — his brothers envy him

若瑟被出賣 — 兄弟們將他賣給依市瑪耳人

His brothers sell Joseph to the Ishmaelites

第三十九章 Chapter 39

若瑟在普提法爾家（法郎的內臣兼衛隊長）

Joseph in the house of Potiphar (the captain of the guard of the Pharaoh)

若瑟事事順利

Joseph becomes successful

主婦勾引若瑟

The wife of Pharaoh tempts Joseph

若瑟無罪入獄

Joseph is thrown into prison

第四十一章 Chapter 41

法郎連作二夢，若瑟出獄解夢

The Pharaoh dreams, Joseph interprets them and is released from prison

法郎立若瑟管理全埃及國

The Pharaoh sets Joseph over all Egypt

法郎阿斯納特給他為妻

The Pharaoh gives him in marriage Asenath

若瑟囤糧

Joseph stores up grain

若瑟生子：默納協及厄弗辣因

Joseph has two sons: Manasseh and Ephraim

一連七個荒年（唯獨全埃及國還有食糧）

7 years of famine (only Egypt had food)

第四十二章 Chapter 42

雅各伯派子購糧

Jacob sends his sons to buy grain

若瑟試探哥哥

Joseph quizzes his brothers

雅各伯訴苦

Jacob complains



「看，那作夢的人來了！」
"HERE COMES THE DREAMER!"

亞當與厄娃
Adam and Eve

公元前？
? BC

亞巴郎
Abraham

公元前1800
1800 BC

民長
JUDGES

王帝
KINGS

先知
PROPHETS

公元前？
? BC

諾厄
Noah

聖祖
PATRIARCHS

公元前1300
1300 BC

梅瑟
Moses

公元前1200
1200 BC

以色列十二支派
Twelve Tribes

公元前1000
1000 BC

達味
David

公元前920/930
920/930 BC

以色列（北國）建都撒瑪黎雅、猶大（南國）建都耶路撒冷
Israel (North) with Samaria as capital and Judah (South) with Jerusalem as capital

恩史 OF SALVATION

時代 (三)
Israel (III)

瑟
EPH

Genesis

LATOR VENIT!"



雅各伯的兒子共計十二人。

雅各伯的長子勒烏本、西默盎、肋未、猶大、依撒加爾和則步隆、若瑟和本雅明、丹和納斐、塔里、加得和阿協爾。

Now the sons of Jacob were twelve.

Reuben (Jacob's first-born), Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph and Benjamin.

第四十三章 Chapter 43

本雅明來埃及
Benjamin is brought to Egypt

若瑟款待兄弟
Joseph welcomes his brothers

第四十四章 Chapter 44

若瑟再試探兄弟
Joseph tests his brothers again

猶大自願代罪
Judah offers himself as ransom

第四十五章 Chapter 45

若瑟表明身份
Joseph reveals his identity

法郎面諭若瑟迎父
The Pharaoh instructs Joseph to welcome his father

兄弟歸家迎父

Joseph's brothers go back to Jacob

第四十六章 Chapter 46

雅各伯遷往埃及
Jacob goes to Egypt

父子異鄉重逢
Joseph and Jacob are reunited

第四十七至四十九章 Chapters 47-49

雅各伯立遺囑 (一百四十七歲)

Jacob dies (147 years old)

第五十章 Chapter 50

若瑟逝世 (一百一十歲)
Joseph dies (110 years old)

默西亞的預像

>>古若瑟被兄長嫉妒，耶穌被自己族人嫉妒。

>>古若瑟被兄長賣與外族商旅作奴，耶穌被猶達斯以一名奴隸的身價出賣到羅馬人手中。

>>古若瑟寬恕了自己的兄長，並救他們脫離飢荒之災；耶穌寬恕了祂的敵人而且因其苦難死亡，從永死中救贖了一總的罪人。

A Type of the Messiah

- Joseph was envied by his own brothers. Jesus was envied by his own people.

- Joseph was sold as slave to foreign merchants, and Jesus was sold by Judas and was crucified by the Romans, a punishment reserved for slaves.

- Joseph pardoned his brothers and saved them from famine. Jesus pardoned his executioners and saved sinners from eternal death.

耶路撒冷及聖殿被毀
Destruction of Jerusalem and the Temple
巴比倫侵略猶大 (南國)
Babylon invades Kingdom of Juda

公元前586/587
586/587 BC

Temple rebuilt
重建聖殿

歸國
RETURN

羅馬人
Romans

公元前63
63 BC

放逐巴比倫
EXILE

公元前721/722
721/722 BC

亞述侵略以色列
(北國)
Assyrians invade
Kingdom of Israel

公元前538
538 BC

波斯滅巴比倫
Persians defeat
Babylonians

公元前300
300 BC

馬其頓人 (希臘)
Macedonians (Greeks)