

周年讀經計畫 Read Through The Bible In A Year (August)

*See, he is puffed up; his desires are not upright— but the righteous will live by his faith. —Habakkuk 2:4*

DATE	TEXT
<input type="checkbox"/> Aug. 1	Jer 耶. 10–13
<input type="checkbox"/> Aug. 2	Jer 耶. 14–16
<input type="checkbox"/> Aug. 3	Jer 耶. 17–20
<input type="checkbox"/> Aug. 4	2 Kings 王下 22:1–23:28; 2 Chron 代下. 34:8–35:19
<input type="checkbox"/> Aug. 5	Nahum 鴻; 2 Kings 王下 23:29–37; 2 Chron 代下. 35:20–36:5; Jer 耶. 22:10–17
<input type="checkbox"/> Aug. 6	Jer 耶. 26; Habakkuk 哈巴穀書
<input type="checkbox"/> Aug. 7	Jer 耶. 46–47; 2 Kings 王下 24:1–4, 7; 2 Chron 代下. 36:6–7; Jer 耶. 25, 35
<input type="checkbox"/> Aug. 8	Jer 耶. 36, 45, 48
<input type="checkbox"/> Aug. 9	Jer 耶. 49:1–33; Dan 但. 1–2
<input type="checkbox"/> Aug. 10	Jer 耶. 22:18–30; 2 Kings 王下 24:5–20; 2 Chron 代下. 36:8–12; Jer 耶. 37:1–2; 52:1–3; 24; 29

<input type="checkbox"/> Aug. 11	Jer 耶. 27–28, 23
<input type="checkbox"/> Aug. 12	Jer 耶. 50–51
<input type="checkbox"/> Aug. 13	Jer 耶. 49:34–39; 34; Ezek 結. 1–3
<input type="checkbox"/> Aug. 14	Ezek 結. 4–7
<input type="checkbox"/> Aug. 15	Ezek 結. 8–11
<input type="checkbox"/> Aug. 16	Ezek 結. 12–14
<input type="checkbox"/> Aug. 17	Ezek 結. 15–17
<input type="checkbox"/> Aug. 18	Ezek 結. 18–20
<input type="checkbox"/> Aug. 19	Ezek 結. 21–23
<input type="checkbox"/> Aug. 20	2 Kings 王下 25:1; 2 Chron 代下. 36:13–16; Jer 耶. 39:1; 52:4; Ezek 結. 24; Jer 耶. 21:1–22:9; 32
<input type="checkbox"/> Aug. 21	Jer 耶. 30–31, 33
<input type="checkbox"/> Aug. 22	Ezek 結. 25; 29:1–16; 30; 31
<input type="checkbox"/> Aug. 23	Ezek 結. 26–28
<input type="checkbox"/> Aug. 24	Jer 耶. 37:3–39:10; 52:4–30; 2 Kings 王下 25:2–21; 2 Chron 代下. 36:17–21
<input type="checkbox"/> Aug. 25	2 Kings 王下 25:22; Jer 耶. 39:11–40:6; Lam 哀. 1–3

<input type="checkbox"/> Aug. 26	Lam 哀. 4–5; Obadiah 俄巴底亞書
<input type="checkbox"/> Aug. 27	Jer 耶. 40:7–44:30; 2 Kings 王下 25:23–26
<input type="checkbox"/> Aug. 28	Ezek 結. 33:21–36:38
<input type="checkbox"/> Aug. 29	Ezek 結. 37–39
<input type="checkbox"/> Aug. 30	Ezek 結. 32:1–33:20; Dan 但. 3
<input type="checkbox"/> Aug. 31	Ezek 結. 40–42

JEREMIAH Author: Jeremiah

Date: 627–585 B.C.

Background: Jeremiah began his ministry under good King Josiah, but subsequent kings and the people would oppose him. Sensitive and sympathetic by nature, Jeremiah nevertheless was commanded by God to deliver a stern message of judgment.

Overview: Jeremiah’s ministry spanned the generation from King Josiah to the Babylonian exile (627–580 B.C.). In contrast to the other prophets, he encouraged Judah’s rulers and people to submit to Yahweh’s discipline and surrender to the invading Babylonians. His life displays an incredible struggle and resilience—a determination to serve God in spite of a difficult message, a resistant people, and a lifestyle of pain and persecution.

Our last readings from Kings and Jeremiah are identical, and the final four verses hold extreme significance. Both books are prophetic and judgmental in tone, yet both emphasize that the kingdom of Judah has lasted as long as it has because of Yahweh’s relationship with David (2 Samuel 7; compare 1 Kings 8:25). Though both books move toward the exile of God’s chosen people, both end with Jehoiachin—the last king of Judah—released from prison while in exile (2 Kings 25:27–30; Jeremiah 52:31–34). What does this mean? On the basis of the old covenant, God is righteously judging His people. On the basis of the Davidic covenant, however, God has not forgotten His king. Because God remains faithful to His word, His people can trust that He will bring them back from exile (Jeremiah 25:8–14).

NAHUM Author: Nahum

Date: 663–612 B.C.

Background: Nothing is known of Nahum (whose name means “consolation”) except that he came from Elkosh, which was possibly Capernaum. His message against Nineveh was given to Judah, since the northern kingdom, Israel, had already been taken captive by the Assyrians.

Overview: Nahum and Habakkuk both prophesied in the last days of the southern kingdom, also known as Judah. Nahum reveled in the well-deserved destruction of

Nineveh and the Assyrian Empire (612 B.C.) because of their cruelty to Israel and to all the nations.

On the basis of Exodus 34:6–7a, God had forgiven the Ninevites in the days of Jonah (Jonah 4:2). But now, on the basis of Exodus 34:7b, Yahweh would not leave the guilty unpunished (Nahum 1:3)

HABAKKUK Author: Habakkuk

Date: 606–604 B.C.

Background: Prophesying just before Nebuchadnezzar first invaded Judah in 605 B.C. (and took Daniel and others as captives to Babylon), Habakkuk was commissioned to announce the Lord's intention to punish Judah by the coming deportation into Babylon. Jerusalem's reigning king at that time, Jehoiakim, is described by the prophet Jeremiah this way: "Your eyes and your heart are intent only upon your own dishonest gain, and on shedding innocent blood, and on practicing oppression and extortion" (Jer. 22:17 NASB).

Overview: Habakkuk is best known for saying, "the just shall live by faith" (2:4 KJV). Those words are also quoted in Romans 1:17, Galatians 3:11, and Hebrews 10:37–38. Habakkuk is also known for having a lot of questions. The prophet could not understand how holy and righteous Yahweh could judge Judah with a more wicked nation like Babylon. Yahweh replied that He would justly judge both His people and their oppressors for their wickedness.

Through the course of this exchange, Habakkuk learned a lesson that is still immensely important for us today: in difficult times, even when we fail to see the evidence of God's concern or control, the righteous person lives by faithfulness to God and by trusting in God's faithfulness.

DANIEL Author: Daniel

Date: 537 B.C.

Background: Though Daniel and others were taken as captives to Babylon (605 B.C.), Daniel's godly insight earned him a place of prominence and responsibility in Nebuchadnezzar's kingdom at Belshazzar's feast (5:13) and later. His ministry, which continued until the third year of Cyrus, was to testify, in his personal life and his prophecies, to the power of God.

Overview: Daniel and his friends, who were exiled in Babylon, were blessed by God for their continued faithfulness to Him and His covenant. God blessed them by increasing their positions and preserving their lives (reminiscent of Joseph in Egypt). Daniel's ministry continued through the end of the Babylonian Empire and into the reign of Persia. Like Mordecai and Esther, he never returned to the promised homeland.

Though the interpretation of the chronology of Daniel's visions draws much speculation and variance of opinion, we can rest confident in the point God is making—His kingdom reigns supremely over all the kingdoms of mankind. We can also take to heart the application: God rewards faithfulness to Him with life and righteousness. Some are preserved alive through persecution, as were Daniel and his friends; others who die in persecution are resurrected to everlasting life.

EZEKIEL Author: Ezekiel

Date: 592–570 B.C.

Background: Born of a priestly family (1:3), Ezekiel—whose name means "God strengthens"—spent his early years in Jerusalem, until he was taken with other hostages by Nebuchadnezzar to Babylon in 597 B.C. There he settled in his own house in a village near Nippur, along the river Kebar in Babylonia. Ezekiel prophesied for at least twenty-two years (1:2 and 29:17–21). His wife died in 587 (24:16–18).

Overview: Ezekiel begins with not only a breathtaking revelation of God's glory, but also a heartrending vision of that glory departing from the temple in the midst of God's people. In his description of the restored temple, these events are reversed: Ezekiel sees the glory return, never to depart (chapter 43). The last line of the book gives a new name to Jerusalem: "The Lord [Yahweh] is there!"

Ezekiel bears many connections to the book of Revelation, including the measuring and description of the city and temple (Ezekiel 40–48; Revelation 21), the resident glory of God (Ezekiel 43:1–5; Revelation 21:22–27), the river from the temple and the trees of healing (Ezekiel 47:1–12; Revelation 22:1–2), and the concepts behind these quotes: "[Yahweh] is there" (Ezekiel 48:35) and "The dwelling of God is with men, and he will live with them" (Revelation 21:3).

In his preaching, Ezekiel proclaimed Yahweh's holiness and glory. He also emphasized the need to repent and to trust solely in Yahweh to restore the covenant, the temple, and the glory after the exile. Ezekiel uses Adonay 219 times in his book—more

than all the historical and prophetic books combined—to demonstrate that Yahweh is still in control, even though His people are in exile and His name is suffering shame. As surely as He has judged His people, He will restore them and judge their enemies in due time.

LAMENTATIONS Author: Jeremiah

Date: 586–585 B.C.

Background: From 588 to 586 B.C., the Babylonian Jerusalem tightened, people were starving, yet they continued to turn to idols for help. Finally, the walls were breached; the city plundered; the temple, palace, and other buildings burned; and prisoners deported to Babylon. Having witnessed these horrible events, Jeremiah composed these laments.

Overview: Two books follow the fall of Jerusalem in 586 B.C.—Lamentations and Obadiah. As the title indicates, Lamentations is a lament over the fall of Jerusalem. The first four of its five chapters are acrostics: each verse begins with the successive letter of the Hebrew alphabet. That may indicate the book was intended to be memorized so as never to forget the reasons for and the pain of God’s judgment.

OBADIAH Author: Obadiah

Date: 841 or 586 B.C. The question of date relates to which battle against Jerusalem the Edomites were associated with. There were four significant invasions of Jerusalem in Old Testament times. Obadiah prophesied against Edom either in connection with the second invasion (848–841) or the fourth (605–586).

Background: Descendants of Esau, Jacob’s twin, the Edomites were in constant conflict with Israel, the descendants of Jacob. They rejected Moses’ request to pass through their land (Numbers 20:14–20), they opposed King Saul (1 Samuel 14:47), they fought against David (1 Kings 11:14–17), they opposed Solomon (1 Kings 11:14–25)) and Jehoshaphat (2 Chronicles 20:22), and rebelled against Jehoram (2 Chronicles 21:8).

Overview: Whereas Jeremiah responds to the fall of Jerusalem with mourning, Obadiah anticipates God’s judgment on Edom for the violence of Esau’s descendants against their brother Jacob in assisting the invading Babylonians to destroy and enslave Judah. Edom’s destruction is seen as an example of the day of Yahweh—the day of the Lord—which will bring judgment on all the enemies of the people of Yahweh.

## 被擄前的先知

耶利米的事奉是從約西亞延伸被擄時，主前 627 至 580 年。他和其他先知儼如對

比，他鼓勵猶大的統治者和百姓臣服於耶和華的管教，歸降入侵的巴比倫軍隊。

除了但以理書以外，耶利米書也比其他先知書擁有更多自傳性的資料。他的一生

所展現的是一種難以置信的掙扎與韌性，定意事奉上帝，不管信息多沉重，百姓

多抗拒，以及他的生活方式多痛苦艱難。

那鴻與哈巴谷所預言的是南國的末日。那鴻所啟示的是尼尼微與亞述帝國所應得

的毀滅 ( 主前 612 年 )，因為他們虐待以色列和列國。根據出 34：6–7 上半節的原

則，上帝已經在約拿的日子赦免了他們 ( 拿四 2 )，但如今根據出 34：7 下半節，

耶和華將不以有罪的為無罪。( 鴻一 3 )。

哈巴谷書最有名的一句話是 “義人必因信得生。” 這句話曾引用於羅— 17；

加三 11，和來十 37–38。先知不瞭解，為什麼這位聖潔公義的耶和華竟會以一邪

惡的國家來審判猶大。耶和華的答覆是，祂會按著他們的邪惡，公平地審判祂的

百姓和他們的壓迫者。哈巴谷所學到的功課，對今天的我們也相當重要；在艱難

的時刻，甚至我們看不見上帝關注與掌管的憑證，義人必因忠於上帝以及信靠上  
這的信實，而得以存活。

但以理和以西結都是在尼布甲尼撒第一次入侵猶大時（主前 605 和 597 年），被  
擄到巴倫。但以理和他的朋友闡明了上帝仍然賜福忠於祂和守約的人，即使他們  
離開了上帝所賜的地。

以西結所宣揚的上帝的聖潔與榮耀，他強調應當悔改，單單信靠耶和華，以重建  
約，聖殿，和被擄後的榮耀。以西結使用主 Adonay 共 219 次，超過所有歷史書  
與先知書的總和，他說明即使百姓被擄，耶和華的名受羞辱，祂仍在掌管著一切。  
正如祂怎樣審判祂的百姓，祂也照樣要復興他們，並在日期滿足時審判他們的仇  
敵。

主前 586 年耶路撒冷陷落後的兩卷書是：耶利米哀歌和俄巴底亞書，正如哀歌這  
個書所指，他仍是為耶路撒冷的陷落哀哭。在全篇五章的前四章都是離合詩，  
每節開頭是按照希伯來文的字母順序排列。由此可見，本書乃是為了便於記憶，  
使他們不致忘記遭受上帝審判之痛的原因。

俄巴底預告了上帝對以東的審判，因為以掃的後裔入侵的巴比倫人毀滅奴役猶大，

對他們的兄弟雅各施行殘暴，以東的毀滅也可視作耶和華日子的樣本，那時審判  
臨到耶和華百姓的所有仇敵。