

周年讀經計畫

Read Through The Bible In A Year (**September**)

Now this is what the Lord Almighty says: "Give careful thought to your ways. You have planted much, but have harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm. You earn wages, only to put them in a purse with holes in it." —Haggai 1:5-6

DATE	TEXT
<input type="checkbox"/> Sept. 1	Ezek 結. 43–45
<input type="checkbox"/> Sept. 2	Ezek 結. 46–48
<input type="checkbox"/> Sept. 3	Ezek 結. 29:17–21; Dan 但. 4; Jer 耶. 52:31–34; 2 Kings 王下 25:27–30; Ps 詩. 44
<input type="checkbox"/> Sept. 4	Pss 詩. 74; 79–80; 89
<input type="checkbox"/> Sept. 5	Pss 詩. 85; 102; 106; 123; 137
<input type="checkbox"/> Sept. 6	Dan 但. 7–8; 5
<input type="checkbox"/> Sept. 7	Dan 但. 9; 6
<input type="checkbox"/> Sept. 8	2 Chron 代下. 36:22–23; Ezra 拉 1:1–4:5
<input type="checkbox"/> Sept. 9	Dan 但. 10–12
<input type="checkbox"/> Sept. 10	Ezra 拉 4:6–6:13; Haggai 哈該書
<input type="checkbox"/> Sept. 11	Zach 亞. 1–6
<input type="checkbox"/> Sept. 12	Zach 亞. 7–8; Ezra 6:14–22; Ps. 78
<input type="checkbox"/> Sept. 13	Pss 詩. 107; 116; 118
<input type="checkbox"/> Sept. 14	Pss 詩. 125–126; 128–129; 132; 147; 149
<input type="checkbox"/> Sept. 15	Zach 亞. 9–14
<input type="checkbox"/> Sept. 16	Esther 斯 1–4
<input type="checkbox"/> Sept. 17	Esther 斯 5–10
<input type="checkbox"/> Sept. 18	Ezra 拉 7–8
<input type="checkbox"/> Sept. 19	Ezra 拉 9–10
<input type="checkbox"/> Sept. 20	Neh 尼. 1–5
<input type="checkbox"/> Sept. 21	Neh 尼. 6–7
<input type="checkbox"/> Sept. 22	Neh 尼. 8–10
<input type="checkbox"/> Sept. 23	Neh 尼. 11–13
<input type="checkbox"/> Sept. 24	Malachi 瑪拉基書
<input type="checkbox"/> Sept. 25	1 Chron 代上. 1–2
<input type="checkbox"/> Sept. 26	1 Chron 代上. 3–5
<input type="checkbox"/> Sept. 27	1 Chron 代上. 6
<input type="checkbox"/> Sept. 28	1 Chron 代上. 7:1–8:27
<input type="checkbox"/> Sept. 29	1 Chron 代上. 8:28–9:44
<input type="checkbox"/> Sept. 30	John 約 1:1–18; Mark 可 1:1; Luke 路 1:1–4; 2:23–38; Matt 太. 1:1–17

HAGGAI

Author: Haggai

Date: 520 B.C.

Background: Haggai (whose name means “my feast”) was the first prophetic voice to be heard after the Babylonian exile. He was a contemporary of Zechariah (and of Confucius), and his ministry was to call the people to finish the temple, whose completion had been delayed for fifteen years. Haggai likely returned to Jerusalem from Babylon with Zerubbabel.

Overview: In 520 B.C., Haggai proclaimed four messages to the people who had returned to Jerusalem from Babylon. The first rebuked them for paneling their own houses while Yahweh’s temple remained a ruin. Yahweh Almighty would withhold blessing until they honored His presence, he told them. Within the month, they began the work.

In the second message, a month later, Yahweh promised to restore His glory to the temple, to restore the line of David (in Zerubbabel the governor), and to restore the priesthood (in Joshua/Jeshua the high priest).

The third message paralleled the first, urging Israel to remember the contrast between the lack of blessing from the people’s failure to work on the temple and fullness of blessing from their obedience.

The fourth paralleled the second. It proclaimed that God had maintained faithfulness to His covenant with David by preserving His descendants, through Zerubbabel, to rule His people.

ZECHARIAH

Author: Zechariah

Date: 520–518 B.C.

Background: Zechariah’s father, Berechiah, probably died when his son was young, making Zechariah the immediate successor of his grandfather, Iddo (Nehemiah 12:4). Iddo was a priest who returned from Babylon with Zerubbabel and Joshua. He was, according to tradition, a member of the Great Synagogue (the governing body of the Jews before the Sanhedrin).

Overview: Zechariah’s prophecies began between Haggai’s second and third messages. They paralleled the content with eight symbolic visions of restoration and

judgment (chapters 1–6). As in Haggai, Zechariah emphasized God’s re-establishment of His people, His king, and His priests. But Zechariah also exposed the human and spiritual enemies to God and His people and announced their judgment.

Four years later, Zechariah proclaimed Yahweh’s rebuke: The people had fasted because they felt sorry for themselves. Yahweh demanded joyful worship and social justice in His restored community. The two undated oracles that complete the book are among the most quoted messianic passages of the Old Testament.

ESTHER Author: Uncertain

Date: Circa 465 B.C.

Background: The events of this book cover a ten-year portion (483–473) of the reign of Xerxes (486–465). Ahasuerus is the Hebrew form of his name. The events take place between those recorded in the sixth and seventh chapters of Ezra.

Overview: As in Ruth, the whole book portrays God as sovereignly interacting in the history of His people. Unlike Ruth, a Moabite in the land of Israel, Esther is an Israelite outside the homeland. Also unlike Ruth, which used the names of God (and of other characters) to explain the events of the book, no name or title of God appears in Esther. God’s actions, however, are strongly implied by the many “coincidences” and unusual timing of events. More than any other book of the Bible, Esther describes God’s dealings with His people just as we experience them today. We do not see God or hear His voice, but we see His hand in all things, great and small.

EZRA AND NEHEMIAH Authors: Ezra and Nehemiah

Date: Ezra was written between 450 and 444 B.C.

Nehemiah was written between 445 and 425 B.C.

Background: These books record the fulfillment of God’s promise to restore Israel to her land after the seventy years of captivity in Babylon (Jeremiah 25:11). This was accomplished through the help of three Persian kings (Cyrus, Darius, and Artaxerxes) as well as Jewish leaders such as Zerubbabel, Joshua, Haggai, Zechariah, and Ezra. Cyrus overthrew Babylon in October of 539, and in accord with his policy of encouraging subject people to return to their homelands, he issued a decree in 538 allowing the Jews to do the same. About 50,000 Israelites did return under the leadership of Zerubbabel, and the foundation of the temple was laid, although it was

not completed until 515 during the reign of Darius.

Overview: The second half of Ezra and the Book of Nehemiah cover how the Jewish leaders direct the rebuilding of the temple, Both books deal with intermarriages with surrounding peoples; Ezra and Nehemiah confront the Israelites about their breach of covenant with Yahweh. Nehemiah further condemns complacent and wicked practices of the priesthood and breaches of the Sabbath.

Most of Nehemiah, however, is concerned with the rebuilding of Jerusalem's wall, done against incredible odds. Nehemiah's commitment to God, his fearless devotion to the protection and purity of God's people, and his personal and prayerful writing style make this book exhilarating and humbling to read.

MALACHI Author: Malachi

Date: 450–400 B.C.

Background: Malachi ministered approximately one hundred years after the return of the Jews to Palestine. The city of Jerusalem and the second temple had been rebuilt, but initial enthusiasm had worn off. Following a period of revival under Nehemiah, the people and priests had backslidden and become mechanical in their observance of the law. Though lax in their worship (1:7) and delinquent in their tithing (3:8), they could not understand why God was dissatisfied with them.

Overview: Some scholars believe that Malachi's prophecies are not conclusively dated, and that they may even be anonymous, as Malachi means "my messenger" (2:7; 3:1). Malachi also sounds somewhat like a preexilic prophet, for he proclaims judgment more than hope.

In dialogue fashion, Yahweh contends that His people have not returned His love or honored His holy presence in their marriages, worship, and tithes. Thus, as in the days of Joel, the day of Yahweh and the covenant messenger will bring the nation judgment and purification, not joy and salvation. In this book, Old Testament history closes with the expectation of Elijah and his message of restoration.

以西結書

以西結書的開頭不僅是上帝榮耀的驚人啟示，也有著這榮耀離開聖殿的心碎異象。在描述重建的聖殿時，這些事件扭轉過來，以西結看到榮耀再度回來，永不離開（43 章）本書的最後一節賦予耶路撒冷一個新名“耶和華的所在！”

以西結與啟示錄有許多相連的地方，包括丈量與描述城與殿，（結 40—48 章；啟 21 章）；上帝榮耀的居所（結 43：1-5；啟 21：22-27），由聖殿流出的河與醫治人的樹（結 47：1-12；啟 22：1-2）。以及在這些引用語背後的概念：耶和華的所在（結 48：35）及上帝的帳幕在人間，祂要與人同在。

列王紀與耶利米書

我們最後所研讀的列王紀與耶利米書是一樣的這最後四節意味相當深長，兩者的風格都是先知性與審判性，然而，也都強調猶大王國的延長，乃是因著耶和華與大衛的關係（撒下 7：比較王上 8：25）這兩卷書都提到上帝選民的被擄，也都以猶大最後一位國王約雅斤在被擄中得釋放出監作結束。

根據舊約的原則，上帝會公義的審判祂的百姓，然而根據大衛之約的原則，上帝不會忘記祂的王。因為上帝仍然信守祂的話語，祂的百姓可以信賴祂一定會帶領他們由被擄中歸回(耶 25：8-14)

被擄后的历史与先知

正如列王紀和耶利米書同是止於被擄中的希望，歷代志的結束與以斯拉記的開始也是類似的，都是敘述被擄的結束。在主前 583 年，波斯的古列王釋放了所有巴比倫的囚犯 46,697 名的以色列人在設巴薩，所羅巴伯和約書亞的領導下，回到故土。接下來幾年，他們建立了聖殿的根基。然而，因為仇敵的抵擋，以色列人就受到威嚇，停工了十六年。

在主前 520 年，哈該向百姓宣告了四篇**信息**，第一篇指控他們，當耶和華的聖殿仍是一片廢墟時，他們卻裝璜自己的房屋，萬軍之耶和華扣留祝福，直到他

們尊崇祂的居所。就在這個月中，他們又重新開工。

第二篇**信息**是在一個月後，耶和華應許要使祂的榮耀重新臨到這殿，重建大衛的後裔（在所羅巴伯這位省長身上），並且重建祭司制度（藉著大祭司約書亞）。

第三篇**信息**與第一篇平行，他勉勵以色列人回想，當百姓因怠惰聖殿工程時失去祝福的光景，和因他們順服所帶來的豐盛祝福作一對照。

第四篇**信息**與第二篇平行，他宣稱上帝仍然信守祂與大衛所立的約，保存他的後裔，藉著所羅巴伯統治祂的百姓。

撒迦利亞的預言是始於哈該第二和第三篇**信息**之間。其內容與八個歸回與審判的象徵性異象平行（第一至六章）。正如哈該書所言，撒迦利亞強調上帝重建祂的百姓，君王與祭司。但撒迦利亞也揭露與上帝和祂百姓作對的屬靈仇敵和那些人並宣告他們的審判。

四年後，撒迦利亞宣告耶和華的譴責：這些百姓曾經禁食，並為此感到自憐，但在祂重建的團體中，耶和華所要求的乃是歡喜的敬拜和社會公義。

最後兩篇日期不明的神諭完結了本卷書，這些也是舊約最常被引用的彌賽亞預言。

以斯帖記，以斯拉記和尼希米記

以斯帖的事件是發生在主前 483-473 年，就象路得記，本書描繪了上帝以其權能運作在祂百姓的歷史中。但與路得記有所不同的是，路得記是一位摩押女子來到以色列地，而以斯拉則是一位以色列女子遠離家鄉。

另一點與路得記不同的是，路得記是採用上帝的名（和其他人物的名字）來解釋該書的事件，但以斯帖記卻未出現上帝的名字或頭銜。然而藉著許多“巧合”和事件之間不尋常的時間關係，強烈地指明上帝的作為。

以斯帖記較其他聖經書卷，更能描述上帝關切祂的百姓，正如我們今日所經歷的。我們看不見上帝也聽不到祂的聲音，然而，我們卻每樣大小事上看見祂的

手在其中。

以斯帖記和尼希米記涵括了主前 458-432 年的以色列史。當所羅巴伯、約書亞，哈該和撒迦利亞在重建聖殿時，以斯拉和尼希米剛重建上帝百姓的敬拜與聖潔。他們二人都關注周圍百姓通婚之事，也因這樣的背約與百姓對質。尼希米進一步定罪祭司的自滿與惡行，以及參巴拉的破壞。

不過，尼希米最關注的還是在難以置信的劣勢中，重建耶路撒冷的城牆。尼希米委身於上帝，他毫無畏懼地致力於保守，潔淨上帝的百姓，加上他個人滿懷禱告的寫作風格，使得這卷書能讓人既振奮又謙卑地研讀。

瑪拉基書

瑪拉基書的預言日期不詳，甚至連作者也很難斷定。瑪拉基的意思就是我的使者，（二 7，三 1）。瑪拉基看來是被擄前的先知，因為他所宣告的審判過於盼望。

他以對話的風格寫作，耶和華所力爭的是，他的百姓並未得回祂的愛，或在婚姻、敬拜和什一奉獻上尊崇祂聖潔的同在。因此，耶和華的日子就如約珥的日子，立約的使者將帶給這國審判與潔淨，而非歡欣與拯救。舊約歷史就以對以利亞的期待和他重建的**信息**宣告落幕。