

周年讀經計畫

Read Through The Bible In A Year (November)

Do not merely listen to the word, and so deceive yourselves. Do what it says.

—James 1:22

DATE	TEXT
<input type="checkbox"/> Nov. 1	Matt22:15–46; Mark 12:13– 37; Luke 20:20–44
<input type="checkbox"/> Nov. 2	Matt. 23; Mark 12:38–44; Luke 20:45–21:4
<input type="checkbox"/> Nov. 3	Matt. 24:1–31; Mark 13:1–27; Luke 21:5–27
<input type="checkbox"/> Nov. 4	Matt. 24:32–26:5, 14–16; Mark 13:28–14:2, 10–11; Luke 21:28–22:6
<input type="checkbox"/> Nov. 5	Matt. 26:17–29; Mark 14:12– 25; Luke 22:7–38; John 13
<input type="checkbox"/> Nov. 6	John 14–16
<input type="checkbox"/> Nov. 7	John 17:1–18:1; Matt. 26:30– 46; Mark 14:26–42; Luke 22:39–46
<input type="checkbox"/> Nov. 8	Matt. 26:47–75; Mark 14:43– 72; Luke 22:47–65; John 18:2– 27
<input type="checkbox"/> Nov. 9	Matt. 27:1–26; Mark 15:1–15; Luke 22:66–23:25; John 18:28– 19:16
<input type="checkbox"/> Nov. 10	Matt. 27:27–56; Mark 15:16–41; Luke 23:26–49; John 19:17–30
<input type="checkbox"/> Nov. 11	Matt. 27:57–28:8; Mark 15:42–16:8; Luke 23:50–24:12; John 19:31–20:10
<input type="checkbox"/> Nov. 12	Matt. 28:9–20; Mark 16:9–20; Luke 24:13–53; John 20:11– 21:25
<input type="checkbox"/> Nov. 13	Acts 1–2
<input type="checkbox"/> Nov. 14	Acts 3–5
<input type="checkbox"/> Nov. 15	Acts 6:1–8:1
<input type="checkbox"/> Nov. 16	Acts 8:3–9:43
<input type="checkbox"/> Nov. 17	Acts 10–11
<input type="checkbox"/> Nov. 18	Acts 12-13
<input type="checkbox"/> Nov. 19	Acts 14-15
<input type="checkbox"/> Nov. 20	Gal 1-3
<input type="checkbox"/> Nov. 21	Gal 4-6
<input type="checkbox"/> Nov. 22	James
<input type="checkbox"/> Nov. 23	Acts 16:1-18:11
<input type="checkbox"/> Nov. 24	1 Thessalonians

<input type="checkbox"/> Nov. 25	2 Thessalonians; Acts 18:12-19:22
<input type="checkbox"/> Nov. 26	1 Cor.1-4
<input type="checkbox"/> Nov. 27	1 Cor.5-8
<input type="checkbox"/> Nov. 28	1 Cor.9-11
<input type="checkbox"/> Oct. 29	1 Cor.12-14
<input type="checkbox"/> Nov. 30	1 Cor.15-16

(Matt 马太福音; Mark 马可福音; Luke 路加福音; John 约翰福音;
Acts 使徒行传; Gal 加拉太书; James 雅各书; Thessalonians 帖撒罗尼迦;
Cor. 哥林多书)

Getting to Know. . .

ACTS

Author: Luke Date: A.D. 61

Theme: The Acts of the Apostles gives us the record of the spread of Christianity from the coming of the Spirit on the day of Pentecost to Paul's arrival in Rome to preach the gospel in the world's capital. In this regard, then, it is the record of the continuation of those things that Jesus began while on earth, and that He continued as the risen head of the church and the One who sent the Holy Spirit.

Overview: The book traditionally known as the The Acts of the Apostles could well be titled "The Acts of the Spirit," for it begins with the Spirit's promised coming and moves to its conclusion by presenting His power, filling, and direction. So as you read Acts, look behind the well-known personalities of Peter, Stephen, Philip, Barnabas, Silas, and Paul to the Spirit that transformed them into amazing men of God.

Also important to note is that God's character does not change, but His ways of interacting with creation do. Just because something occurred in biblical history does not mean it should happen all the time. For example, you do not have to go and "tarry in Jerusalem" to receive the Spirit—He meets you where you are. What is portrayed in Acts truly happened, but our patterns today for living in the Spirit are better taken from the epistles.

The Epistles

As we read the history of the early church in Acts, we encounter the epistles, or letters, in which the apostles send instructions, answer questions, and counter false teaching in the young local churches. Some of those instructions and commands are bound to time and culture. For example, don't bother to go to Troas to fetch Paul's cloak, though that is commanded in 2 Timothy 4:13. But most of what was written 1,900 years ago applies to us today.

As you read these letters, read them personally. Rather than being overwhelmed by their hundreds of concepts and commands, find one thing each day to use in your worship and apply to your life.

GALATIANS

Author: Paul Date: A.D. 49 or 55

Background: At the time of the writing of this letter, the term Galatia was used both in a geographical and in a political sense. The former referred to north-central Asia Minor, north of the cities of Pisidian, Antioch, Iconium, Lystra, and Derbe; the latter referred to the Roman province (organized in 25 B.C.) that included southern districts and those cities just mentioned. If the letter was written to Christians in northern Galatia, the churches were founded on the second missionary journey and the epistle was written on the third missionary journey. If the letter was written to Christians in southern Galatia, the churches were founded on the first missionary journey, and the letter was written after the end of that journey (probably from Antioch, circa A.D. 49, making it the earliest of Paul's epistles).

Overview: Perhaps the first letter of Paul—maybe even of the whole New Testament—Galatians was written about A.D. 49 to counter false teaching about Christianity and the law and the relationship between faith and works. Just as God saves us without our work, likewise our growth and holiness comes not by our works, but by dependence on the power of God's indwelling Spirit.

JAMES

Author: James Date: A.D. 45–50

Background: James, along with 1 and 2 Peter; 1, 2, and 3 John; and Jude, were called the "general," "universal," or "catholic" epistles by the early church because their addresses (with the exception of 2 and 3 John) were not limited to a single locality. James, for example, is addressed "to the twelve tribes scattered among the nations" (1:1)—a designation for believers everywhere (which were likely all Jewish Christians at that early date).

Overview: Some read James as a counter to Paul when he says, "Faith by itself, if it is not accompanied by action, is dead" (2:17). But far from contradicting Paul, James was talking about lifestyle. He draws from a rich heritage of wisdom, the prophets, and his half-brother's Sermon on the Mount to write about the life of faith that looks theologically correct.

THESSALONIANS

Author: Paul

Date: Both 1 and 2 Thessalonians were written in A.D. 51.

Background: Paul, Silas, and Timothy first went to the Macedonian port city of Thessalonica on their second missionary journey (Acts 17:1–14). This was the second place the gospel was preached in Europe, with Philippi being the first.

Overview: Addressed to one of Paul's first churches in Greece, 1 and 2 Thessalonians encourage the young believers to endure persecution, resist false teaching, and live full and productive lives as they await Christ's certain return. In fact, each of 1 Thessalonians' five chapters ends with encouragement based on the second coming.

CORINTHIANS

Author: Paul Date: 1 Corinthians was written in A.D. 55. 2 Corinthians was written in A.D. 56.

Background: The gospel was first preached in Corinth by Paul on his second missionary journey (A.D. 50). Paul remained 18 months in the city (Acts 18:1–17; 1 Cor. 2:3). After leaving, Paul wrote the church a letter, which has been lost (1 Cor. 5:9), but disturbing news about the believers and questions they asked Paul in a letter they sent to him (7:1) prompted the writing of 1 Corinthians. Later the apostle found it necessary to make a hurried visit to the city, as the problems cited in the first letter had not been resolved (2 Cor. 2:1; 12:14; 13:1–2). The second letter was written from Macedonia, and Paul followed it with his final recorded visit to the church (Acts 20:1–4).

Overview: At Corinth, Paul spent one-and-one-half years developing the church. His longest letters and most impassioned correspondence were to those troubled believers. Their affluent and fast-growing port town brought them an inordinate amount of contact with immorality, pagan religion, and philosophy. Their problems with arrogance, leader-worshipping cliques, immorality, divorce, and misunderstandings of spiritual gifts are systematically addressed in response to their questions.

使徒行傳

傳統上都認為，這本“使徒行傳”最好稱作聖靈行傳，因為它一開始就是應許聖靈的降臨，接下來就以祂的能力，充滿與引導，推向本書的終結。因此，當您讀使徒行傳時，可以看到這些性格突出的彼得，司提反，腓利，巴拿巴，西拉和保羅，他們背後的聖靈怎樣改變成為令人驚訝屬上帝的人。

同時，我們要注意很重要的一點是，上帝的本性不會改變，但祂與受造者相交的方式會改變，因為有些在聖經歷史中出現的事情未必會在所有的時間發生，例如：您不須要到耶路撒冷去等待領受聖靈---無論您在那兒，祂都能遇見您。不管使徒所傳所描繪的事件是如何真實的發生過，我們今天住在聖靈裡的模式，最好是取自書信的教導。

書信

當我們讀到使徒行傳中早期教會的歷史，會接觸到使徒的書信，這些是他們用來對年輕的地區教會傳授教訓，回答問題與揭穿錯謬的教訓。有些教訓和命令乃是有時間與文化色彩的。例如：保羅在提後四 13 命令人到特羅亞去取他的外衣。但多數的內容雖事隔 1, 900 年，仍然適用今日。

當您讀這些書信時，可以按個人的情況來讀，並且與其被成百的觀念與命令所淹沒，不如一天找一件事用在您的崇拜或生活中。

加拉太書

或許這是保羅或整本新約的第一封書信，加位太書寫於主後 49 年，是為了對抗有關基督教與律法，信心與行為的教訓。正如上帝不是按我們的功勞拯救我們，同樣的，我們的成長與成聖，也不是藉我們的工作來得著，而是依賴聖靈的大能。

雅各書

有些人讀到雅各說：“信心若沒有行為就是死的。”（二 17）以為雅各與保羅唱反調。但事實不然，雅各所談的是生活方式，他引用了智慧書與先知書和耶穌在登山寶訓中豐富的資產，寫出從神學來看正確的信心生活。

帖撒羅尼迦書

這是保羅在希臘的第一間教會。帖撒羅尼迦前後書鼓勵年輕的信徒要忍受迫害，防止假教訓，並且活出豐盛而結果子的生活，以等候主的再來。事實上，在帖前五章的每一章結尾，都是以主的再來彼此勸慰。

哥林多書

在哥林多，保羅花一年半時間發展教會，他最長的信和最熱切的回應都是寄給這些讓人頭痛的信徒，他們處於富裕，快速增長的港口都市，使他們與社會的不道德，異教和哲學有過度的接觸。在本書中有系統的針對他們的問題提出回應，如驕傲自大，因領袖崇拜而結黨，亂倫，離婚及誤解屬靈的恩賜。