

Exhortation 21/12/03 - Reading Haggai 1-2 - Bro David Evans

03年12月21日 劝勉词 读经 哈该书 1-2章 大卫 E. 弟兄

During this week we have read the prophecy of Haggai and now we are reading through the prophecy of Zechariah. Often we can become a little confused over these small prophecies that make up the last twelve books of the Old Testament. However when we establish the time period when they were written and fit this into its correct historical setting, we find that these prophecies often relate to the circumstances of the times, with a very encouraging message for the people and often a strong reproof because of their sins.

在上一周我们阅读了先知哈该的话，现在我们读到了先知撒迦利亚的预言。我们经常对旧约最后十二本小先知书中的预言有些困惑。但当我们了解了那段历史并把历史与预言结合到一起的时候，我们会发现这些预言经常与当时的情景相关，向百姓传达了非常鼓励的讯息，同时也谴责了他们的罪行。

Once we know the background we will also see that the lessons for the people then often apply to the days we live in today, and we too can be encouraged by their message. This certainly is the case with the prophecies of Haggai and Zechariah. Being prophets of God, their message also looks forward to the day when God will establish his Kingdom here on earth under the kingship of Jesus Christ.

一旦了解了背景，我们就会看到当时对百姓的教训对今天的我们同样有意义，我们也可从中得到力量。哈该书和撒迦利亚书的确是这样的。作为神的先知，他们的信息也包含了对将来由耶稣基督领导的，终会建在地上的神国的期待。

Let us look at the background of Haggai and Zechariah to see if we can establish when they were written. The first verse of Haggai reads: “In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest” (Haggai 1:1)

让我们先来看看哈该书和撒迦利亚书的写作背景。哈该书第一节写到：“大利乌王第二年六月初一日，耶和華的話借先知哈該，向猶大省長撒拉鐵的儿子所羅巴伯和約撒答的儿子大祭司約書亞說”（哈该书 1:1）

From this we note that • The word of Yahweh came to Haggai in the 2nd year of Darius the King • It was the 6th month on the first day of the month that he spoke • Zerubbabel was the governor of Judah • Joshua was the High Priest

我们因此了解到：\* 神的话临到哈该是在大利乌王的第二年 \* 他是在这一年中第六个月的第一天说这话的 \* 所罗巴伯是犹大省长 \* 约书亚是大祭司

Before we use these facts to find the historical setting let us look at the beginning of Zechariah and see when he prophesied: “In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet” (Zechariah 1:1).

在我们用这些数据寻找历史事件之前，让我们再来看看撒迦利亚书的开头，看看他是什么时候说预言的：“大利乌王第二年八月，耶和华的话临到易多的孙子比利家的儿子先知撒迦利亚，”（撒迦利亚书 1:1）

From this introduction we see that • It was again the 2nd year of Darius that the word of Yahweh came to Zechariah • Zechariah’s first prophecy was in the 8th month of that year.

从这个开头我们了解到：\* 同样也是在大利乌王第二年耶和华的话临到撒迦利亚 \* 撒迦利亚的第一个预言是在那一年的第八月说的 了解了这些情况，我们现在来看一下以色列人的历史，就能明白为什么神要感动这两个人向他的百姓说话。

With these facts we can now look into the history of Israel to find why God was moving these prophets to speak as they did to the children of Israel. Turning back to Ezra 5 we find that these two prophets are mentioned, and also the work they were involved in. “Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia” (4:24) “Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them” (5:1). “Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them” (5:2)

让我们翻回到以斯拉记第五章，找到了这两位先知的名字和他们所做的工作。“于是在耶路撒冷神殿的工程就停止了，直停到波斯王大利乌第二年”（4:24）“那时先知哈该和易多的孙子撒迦利亚，奉以色列神的名，向犹大和耶路撒冷的犹太人，说劝勉的话。”（5:1）“于是撒拉铁的儿子所罗巴伯和约萨达的儿子耶书亚，都起来动手建造耶路撒冷 神的殿，有神的先知在那里帮助他们。”（5:2）

So we see that for some reason the work of building the Temple in Jerusalem had stopped and it stopped through to the 2nd year of Darius. Then in the second year of Darius God moved these two prophets, Haggai and Zechariah, to prophesy to the people and urge them to recommence the work of building the Temple.

If we remember the background to the book of Ezra we will know that the Jews had been in captivity in Babylon for 70 years as God had prophesied through Jeremiah. We can imagine how many of these Jews would long for the time when the 70 years would pass and they would be allowed to return to Jerusalem again to worship Yahweh. Finally the year came as we read Ezra 1:1-2: “Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah” .

所以我们看到在耶路撒冷重建圣殿的工作由于某些原因停了下来，直到大利乌王第二年。那时神感动两位先知敦促人们重新开始建圣殿的工作。如果我们记得以斯拉记的历史背景，我们就知道犹太人被巴比伦掳了70年，这也是神通过先知耶利米预言过的。我们可以想象犹太人多么盼望70年的结束，他们可以被允许回到耶路撒冷敬拜耶和华啊！最终这时刻来到了，我们在以斯拉记1章1-2节中看到：“波斯王古列元年，耶和华为要应验借耶利米口所说的话，就激动波斯王古列的心，使他下诏通告全国说：“波斯王古列如此说：’耶和华天上的神，已将天下万国赐给我，又嘱咐我在犹太的耶路撒冷，为他建造殿宇。”

Thus, as God had prophesied, Cyrus decreed that the Jews could return to Judah to build the Temple in Jerusalem that had been destroyed by Nebuchadnezzar. Many Jews in faith returned, and in Ezra we are told that about 42,000 returned with the aim to re-establish the worship of Yahweh there in Jerusalem. In the 3rd Chapter we read how the people built and dedicated the altar as the centre of worship: “The people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon” (Ezra 3:1-2).

这样，就像神所预言的，古列王命令犹太人回到犹太的耶路撒冷重建被尼布甲尼撒王所毁坏的圣殿。许多有信心的犹太人回去了，在以斯拉记中我们看到大约有四万两千多人回去并要重新在耶路撒冷敬拜神。在第三章我们读到人们是如何建立并把圣坛作为敬拜的中心的：“到了七月，以色列人住在各城，那时他们如同一人，聚集在耶路撒冷。约萨达的儿子耶书亚和他的弟兄众祭司，并撒拉铁的儿子所罗巴伯与他的弟兄，都起来建筑以色列神的坛，要照神人摩西律法书上所写的，在坛上献燔祭。”(以斯拉记 3:1-2)

Once the altar was established for worship and praise the next project was to build the Temple itself. The first step in this project was to lay the foundations of the Temple because it had been totally destroyed 70 years earlier.

一旦大家建好神的坛并施行敬拜，下一个工程就是建圣殿本身了。第一步就是要立殿的根基，因为它已在70年前被毁坏了。

When the foundations were laid there was great praise and thanksgiving offered to Yahweh: “They sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid” (Ezra 3:11).

根基建好后，人们都赞美感谢神：“他们彼此唱和，赞美称谢耶和华说：“他本为善，他向以色列人永发慈爱。”他们赞美耶和华的时候，众民大声呼喊，因耶和华殿的根基已经立定。”(以斯拉记 3:11)

As we think back over what we have read let us consider some lessons for ourselves in this. These Jews had been in captivity in Babylon for 70 years. Now through the mercy of God they were allowed to return to their own land and again worship Him. Look at the priority they placed upon first establishing a place to worship God and offer offerings to Him. Rather than build their own homes and become established first, they placed the highest priority on having a place to gather together to worship God. Here is a lesson for us all. Do we make worshipping God the highest priority in our lives, or does our worship and thanksgiving take second place to other things we classify as important.

当我们回想到这些历史的时候，我们从中也能得到很多教训。那些犹太人已经被虏七十年了，现在由于神的怜悯他们可以回到自己的土地上重新敬拜他。他们回去后做的第一件事就是建一个地方拜神，献祭，而不是先重建自己的房屋。他们把能有一个地方聚集在一起拜神放在了最重要的位置上。这对我们都是有意义的。我们是否也把敬神当作我们日常生活中最重要的事去做了呢？还是把敬神，感谢神放在了我们自己的事情的后面？

Realise that these people returned to a city that was destroyed and to a Temple that had been burnt and destroyed and laid waste for 70 years. It would have been a very dismal site to return to. But they were people of faith and they determined to work in the service of God as their primary aim in life, and allow the other necessary things to take second place. We remember the Lord's words: “Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:31-33). We need to prioritise what we do and seek the most important things in life first, trusting in our God as a true and caring Father.

想象一下这些人回到一个被烧毁并废弃了七十年的圣殿和城市，那里一定是很凄凉的。但他们是有信念的民族，他们决定把侍逢神作为他们毕生的生命里最重要的一件事，而其它事情放在第二位。我们记得主曾说：“所以，不要忧虑，说：吃什么？喝什么？穿什么？这都是外邦人所求的，你们需用的这一切东西，你们的天父是知道的。你们要先求他的国和他的义，这些东西都要加给你们了。”（马太福音 6:31-33）我们应该知道生命里要做的和寻找的事里什么是重要的，信赖神是我们真正的，爱我们的父。

### Faithful Enthusiasm Tested 测试信心和热情

In Ezra 4 we see that God allowed the faithful enthusiasm of the people to be tested. We read that “the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel” (Ezra 4:1). Throughout this chapter we see the various plots they devised to stop the work of building the Temple. They finally had a letter sent from the King of Persia which allowed them to stop the Jews building the Temple. With this letter “they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power” (Ezra 4:23). The work then ceased for about 15 years through to the 2nd year of Darius, as we saw above (Ezra 4:24).

在以斯拉记中我们看到神允许人的信心和热情被测试。我们读到“犹大和便雅悯的敌人听说，被掳归回的人为耶和华以色列的神建造殿宇”（以斯拉记 4:1）。在这章里我们看到他们用各种各样的手段阻止圣殿的重建。最后他们收到了波斯王写的信允许他们阻止犹太人建殿。“他们就急忙往耶路撒冷去见犹大人，用势力强迫他们停工”（以斯拉记 4:23）。

It was in this 2nd year of Darius that Haggai and Zechariah spoke their prophecies given to them by God. Did you notice the effect of these prophecies on the people and especially on Zerubbabel the governor of the Jews and Joshua the High Priest? We read: “Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them” (Ezra 5:2). Not only did Haggai and Zechariah speak to the people in the Name of Yahweh—they also got in amongst them and helped with the work. Here is a wonderful example for us all to follow.

建殿的工作就这样停止了 15 年，直到大利乌王第二年。（以斯拉记 4:24）就是在大利乌王第二年，哈该和撒迦利亚开口向人们传播神让他们讲的预言。大家是否注意到了这些预言对人们，尤其是对犹大省长所罗巴伯和大祭司约书亚的影响呢？我们读到：“于是撒拉铁的儿子所罗巴伯和约萨达的儿子耶书亚，都起来动手建造耶路撒冷神的殿，有神的先知在那里帮助他们。”（以斯拉记 5:2）哈该和撒迦利亚不仅以耶和华的名向人民讲话，而且他们也在人群里并帮助他们的工作。这对我们是一个多么美好的，应该不断追随例子。

What was Haggai' s Message? This morning let us now consider for a few minutes the message of Haggai. What was it that he said to the people that urged them to commence working on the Temple of God in Jerusalem?

哈该的讯息是什么？今天上午让我们仔细思考一下哈该的讯息是什么？他为什么急于让人们开始重建耶路撒冷圣殿的工作？

Let us look at his opening message in 1:2-5. He opens by saying: “This people say, The time is not come, the time that the LORD' S house should be built”. They were saying that now was not the time to work on God' s house. They gave many reasons why it was not a suitable time to build the house of God. Do you think we can ever do that? You see the ecclesia is the “house of God”. Paul refers to it in this way: “the house of God, which is the ecclesia of the living God, the pillar and ground of the truth” (1 Timothy 3:15). Do we see the ecclesia as a place where God should be seen dwelling through His character revealed in each of us? Do we see that each of us has a part to play in this building up of the ecclesia? We all have a responsibility to build the spiritual temple of God—the ecclesia. Paul says: “Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Ephesians 2:19-20).

让我们先看看第一章 2-5 节中开头的话。他先说：“这百姓说，建造耶和华殿的时候尚未来到”。人们说现在还不是建殿的时候。他们列举了许多原因说明。我们是否也这样做过呢？我们把教会当做“神的家”。保罗这样说明：“这家就是永生神的教会，真理的柱石和根基。”(提摩太前书 3:15) 我们是否把教会当做神的家，在这里他的品行反映在我们每个人身上？我们是否看到每个人都是建立教会的一分子？我们都有责任建立精神上的神殿 - 教会。保罗说：“这样，你们不再作外人和客旅，是与圣徒同国，是神家里的人了；并且被建造在使徒和先知的根基上，有基督耶稣自己为房角石” (以弗所书 2:19-20)

Let us see what Haggai went on to say to these Jews who had stopped building. He asked: “Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?” (v4). What a shocking truth this revealed. They had not stopped building altogether, but what they had been busy building were their own houses, neatly cieled and comfortable, and had left God' s house still lying in ruins. They had been too busy with their own houses to work on the house of God.

我们接着读到哈该对那些停止重建圣殿的人说了什么。他问到：“这殿仍然荒凉，你们自己还住天花板的房屋吗？”(第 4 节)。这是一个多么震动人心的事实啊！他们并没有停止建造的工作，而一直建造的却是自己的房屋，干净舒适，而把圣殿留在荒芜里。他们太忙于建自己房子，而没有时间放在神的家上。

Haggai gives them the warning— “Thus saith the LORD of hosts; Consider your ways” (v5). What this means is “set your heart on what you are doing”. They were to carefully examine their lives and change their ways. We have come here this morning to “examine” our hearts before God—to see if we have been building a temple for God to dwell in. Or have we decided that this is too hard so we have been busy doing what pleases us?

哈该向他们提出了警告 - “现在万军之耶和华如此说:”你们要省察自己的行为”(第五节). 这话的意思就是”把心放在你在做的事情上.” 这需要仔细省察自己的生活并改变道路. 我们今早来到这里在神的面前”省察”我们的心 - 看看我们是否在心中建立了神的家? 还是觉得这样做太难了, 所以我们忙与去做那些让自己高兴的事?

This expression “consider your ways” is repeated several times by Haggai. Look at v7-8: “Thus saith the LORD of hosts; Consider your ways. {Heb. Set your heart on your ways} Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD”. Haggai is telling the people to “examine” their service to God. Had they been truly building a temple for God with all their heart? Haggai tells the people to go and get wood and build. No matter how basic and simple their task might be, even just gathering wood, if they did it Yahweh said “I will take pleasure in it, and I will be glorified”.

“省察自己的行为”这句话在哈该书里反复讲到了好几次. 看一下第7和8节:”万军之耶和华如此说:你们要省察自己的行为. 你们要上山取木料, 建造这殿, 我就因此喜乐, 且得荣耀. 这是耶和华说的”. 哈该告诉人们”省察”自己服侍神的行为. 他们是否全身心的投入在建里神殿上呢? 哈该让人们去取木材, 修建圣殿. 无论他们的工作多么的简单, 即使是收集木材, 只要他们做了, 神就”因此喜乐, 且得荣耀.”

Here is the lesson for us. We all have different abilities. God has given them to us so we must not be despondent if we think we can only do a small work in building the house of God. But we must all build as God has given us ability. God does not need “things” in this world—he wants “us” to be temples in which He can dwell through His Word. He wants to be seen dwelling in us by the character we develop. We all need to consider our ways before Him.

这对我们也是一个教训. 神赐给我们不同的能力, 即使我们在建立神的家时只能做很小的工作, 也不能沮丧. 我们每个人都有神给我们的能力, 必须都要参与这工作. 神并不需要这世界上的”事情” - 他要”我们”成为他的殿, 这样他可以通过他的道住在我们里面. 他愿意我们通过不断发展他的品行住在我们里面. 我们都要在他面前思考我们的道路.

As we finish this first chapter of Haggai we see the remarkable effect that this strong exhortation for the people to “consider their ways” had upon them: “All the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD” (v12). What a wonderful response to the word of God spoken by Haggai. May we, like those people, seriously consider our ways this morning before we take of the bread and wine. It may be that we have not wandered from carefully building that “temple” in our lives in which God is pleased to dwell. But if we have, let us prayerfully “consider our ways” now. Let us seek forgiveness for those things we have not done in His service and take of the bread and wine and determine to be more like our Lord in the coming week.

在我们读到哈该书第一章结尾的时候，我们看到了这“省察”对人们的深刻影响：“那时，撒拉铁的儿子所罗巴伯和约撒答的儿子大祭司约书亚，并剩下的百姓，都听从耶和华他们神的话，和先知哈该奉耶和华他们神差来所说的话；百姓也在耶和华面前存敬畏的心。”（12节）这是对神的话多么奇妙的回应啊！我们是否也像这些人一样，在掰饼喝葡萄酒时仔细思考我们的行为。也许我们没有迷惑在我们的生命里建立神愿意居住的殿。但是如果我们曾有过，让我们现在认真祷告“省察”自己。让我们为自己没有为神服务的事情企求神的宽恕，掰这饼，喝葡萄酒，决心在未来的日子里更像我们的主。

D. E.

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### Historical Background Chart to Haggai and Zechariah

586BC 536BC 516BC 70 years desolation Jer 25:9-13

Temple Destroyed 2 Kings 25:1-10 Temple Rebuilt Ezra 6:14-15

Ezra 5:1-2

Cyrus makes decree Jews can return to Jerusalem to build Temple Ezra 1:1-2

The above chart will help set the background in perspective. It is suggested that a chart like this could be marked on paper and glued into your Bible at Haggai 1.

The Prophecies of Zechariah and Haggai in the 2nd Year of Darius The Spirit of Yahweh comes on Haggai and Zechariah Ezra 5:1-2 • 6th Month Haggai’s first prophecy “Consider your ways” (Haggai 1:1-15) • 7th Month Haggai’s second prophecy (Haggai 2:1-9) • 8th Month Zechariah’s appeal



“Turn from your evil ways” (Zechariah 1:1-6) • 9th Month Haggai’s third and fourth prophecies (Haggai 2:10-19; 20-23) • 11th Month Zechariah’s 7 Night Visions (Zechariah 1:7-6:15)

“Consider your Ways” This expression occurs five times in Haggai. The Hebrew means “set your heart on your ways” —or carefully and honestly examine what you are doing. The four places are 1:5, 1:7, 2:15, 2:18 twice.

Discussion points There are many places in the New Testament where the figure of building a temple is used, indicating that if we allow the Word of God and Christ to dwell in us we are like stones being prepared for a temple for God to dwell in. You may like to have discussion on these verses and see what lessons can be developed from them.

- Jesus - The chief corner stone— “The stone which the builders refused is become the head stone of the corner. This is the LORD’S doing; it is marvellous in our eyes” (Psalm 118:22-23; cp Matthew 21:42; Acts 4:11)
- He is the foundation upon which we are to be built (Ephesians 2:20-22; cp Isaiah 28:16)
- We must be careful how we build (1 Corinthians 3:10-15)
- We are living stones (1 Peter 2:4-8). Look at all the quotes from the Old Testament in these verses that talk about Christ as a stone.
- We are building a temple for God to be seen dwelling in (1 Corinthians 3:16-17; 6:19-20; 2 Corinthians 6:16).

You may think of other quotes that you can discuss where, by the influence of the Word of God on our minds, it is as if God is seen living in us by our words and actions. An example is John 14:23.

哈该和撒迦利亚历史背景表

主前 586 年 主前 536 年 主前 516 年

报 荒废了 70 年 耶利米书 25:9-13

圣殿被毁 列王记下 25:1-10 重建圣殿 以斯拉记 6:14-15

案 以斯拉记 5:1-2

大利乌王下令重建圣殿 犹太人被允许回到耶路撒冷 以斯拉记 1:1-2

以上的图表帮助我们从小历史的角度了解。我建议把这表粘在哈该书第一章前面以方便学习。

哈该和撒迦利亚在大利乌王第二年说的预言 神的灵临在哈该和撒迦利亚身上 \* 第6个月 哈该的第一个预言“省察自己的行为”(哈该书 1:1-15) \* 第7个月 哈该的第二个预言(哈该书 2:1-9) \* 第8个月 撒迦利亚的呼吁“回头离开你们的恶行”(撒迦利亚书 1:1-6) \* 第9个月 哈该的第三个和第四个预言(哈该书 2:10-19; 20-23) \* 第11个月 撒迦利亚的七个异象(撒迦利亚书 1:7-6:15)“省察你的道”这句话在哈该书里出现了五次。希伯来语的意思是“把心放在你的事上” - 或者说仔细诚实地考察你所做的事。这四个地方在 1:5, 1:7, 2:15, 和 2:18 中出现的两次。

讨论 新约中有很多地方出现了建立神殿的话, 用来指如果我们遵从神和基督的道让神住在我们里面, 我们就如同神殿中的石头一样。你也许愿意学习下面的章节, 并讨论我们从中可以学到什么。

\* 耶稣 - 房角石。“匠人所弃的石头, 已作了房角的头块石头。这是主所作的, 在我们眼中看为希奇”(诗篇 118:22-23, 马太福音 21:42; 使徒行传 4:11)

\* 有耶稣基督自己为房角石(以弗所书 2:20-22, 引自以撒亚书 28:16)

\* 各人要谨慎怎样在上面建造(哥林多前书 3:10-15)

\* 我们是活石。(彼得前书 2:4-8) 查看所有旧约中讲述的耶稣是活石的地方。

\* 我们是神的殿, 神的灵住在里面。(哥林多前书 3:16-17; 6:19-20; 哥林多后书 6:16)

通过神的话对我们的教导, 你们也许看到了其它的相关经文并展开讨论, 就像神通过我们的话和我们的行为住在我们中间一样。一个例子就在约翰福音 14:23 里。