清晨灵粮

ADVENTSTIMES.NET

第31周 第31天 星期三 2026年8月7日(8月5日)

《天国的福音传遍了世界，作为证据，然后末期才来到。》（马可福音 13:10）

"Christ was standing at the point of transition between two economies and their two great festivals. He symbolizes Lamb of God, was about to present Himself as an offering that the Passover typifies, and at the same time He was about to pour out the Holy Spirit upon His disciples, which was typified by the Pentecost. He was the point from which His disciples, first ordained to be the people the service that was to be the memorial of this great sacrifice. The national festival of the jews was to be the memorial of the service. The service which Christ established was to be observed by His followers in all lands and through all ages." GC4 353.2

"Christ was standing at the point of transition between two economies and their two great festivals. He symbolizes Lamb of God, was about to present Himself as an offering that the Passover typifies, and at the same time He was about to pour out the Holy Spirit upon His disciples, which was typified by the Pentecost. He was the point from which His disciples, first ordained to be the people the service that was to be the memorial of this great sacrifice. The national festival of the jews was to be the memorial of the service. The service which Christ established was to be observed by His followers in all lands and through all ages." GC4 353.2

"Through the teachings of the sacrificial service, Christ was to be uplifted before all nations, and all who would look to him should live. Christ was the foundation of the jewish economy, and the ceremonies and sacrifices were to be a memorial of the great sacrifice to be made for the redemption of the world. Christ was the fulfillment of the jewish ceremonies." 4aT 14.1

"通过献祭仪式的教导，基督要在万国面前被高举，所有信望祂的人都要活着。基督是犹太经济的基础，而礼仪和献祭则是为纪念这一伟大的献祭而设。其中包括基督的死，犹太人的节期是为纪念这一献祭。" 4aT 14.1

星期三，7月 29 日

为心而

"And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." KJV — Mark 14:36

"使徒，救主，父啊，总有万事能做；请把这杯从我身上经过罢！然而，不要照我的意思，只要照你的意思。" KJV — 马可福音 14:36

"Christ was standing at the point of transition between two economies and their two great festivals. He symbolizes Lamb of God, was about to present Himself as an offering that the Passover typifies, and at the same time He was about to pour out the Holy Spirit upon His disciples, which was typified by the Pentecost. He was the point from which His disciples, first ordained to be the people the service that was to be the memorial of this great sacrifice. The national festival of the jews was to be the memorial of the service. The service which Christ established was to be observed by His followers in all lands and through all ages." GC4 353.2

"基督要在犹太人的节期和祭司的礼仪中，成为万国的羔羊，祭司的礼仪，是要在犹太人的节期中，以色列的羔羊被献上的时候，基督要倾下祂的圣灵，这圣灵是祭司的礼仪，祭司的礼仪是用来纪念这个献祭的，祭司的礼仪是用来纪念这个献祭的，祭司的礼仪是用来纪念这个献祭的

soldiers, and even judas, fell as dead men to the ground. DA 69.5

"当耶稣的去路接背海的时候，看不到他的道路的人，他也在门前前面说：'你们找谁？'他们回答说：'拿撒勒人耶稣。'耶稣回答说：'我就是他。'当这句话说到，他们就退去，就往地上倒了。最后他再要的问说：'你们找谁？'他们说：'拿撒勒人耶稣。'耶稣回答说：'我已经告诉你们我就是他。'若是找我的人，这人你们就放他去罢。这话乃是应了先前所说的话，我一个也没有失去。"当时有人拿剑出鞘，砍了大祭司的仆人一刀，削去了他的右耳。这仆人的名叫马勒古。耶稣对彼得说："你把剑收回罢。我父给我的那杯，我岂不该喝么？"

"The angel withdrew, and the light faded away; Jesus had opportunity to escape, but He remained in the garden. He approached the disciples as one guided by an invisible hand in the midst of that hardened band, now prostrate and helpless at His feet. The disciples looked on, silent with wonder and awe. DA 694.6

"不久祭司长、长老的随之来到，耶穌和他的徒弟，"当这句话说完时，就往后退，倒在地上。"最后他再要问他说："你们找谁？"他们回答说："拿撒勒人耶穌。"耶穌回答说："我已经告诉你们我就是他。若是找我的人，这人你们就放他去罢。"这应验了先前所说的话，我一个也没有失去。"当时有人拿剑出鞘，砍了大祭司的仆人一刀，削去了他的右耳。这仆人的名叫马勒古。耶穌对彼得说："把你的剑收回罢。我父给我的那杯，我岂不该喝么？"

But quickly the scene changed. The mob started up. The Roman soldiers, the priests and judas, gathered about Christ. They seemed ashamed of their weakness, and fearful that He would yet escape. Again the question was put to the prisoners, "Whom seek ye?" Again they had evidence that He who stood before them was the Son of God, but they would not be convinced. To Christ's question, "Whom seek ye?" again they answered, "Jesus of Nazareth." The Saviour then said, "I have told you that I am He: if therefore ye seek Me, let these go their way"—pointing to the disciples. He knew that they were faithless, and He sought to shield them from the wrath of the mob. Not one of them was ready to suffer for Christ. DA 695.1

但转快场景就变了。暴徒迅即起了。罗马士兵、祭司和犹大聚集在基督周围。他们似乎为自己的软弱感到羞愧，并担心他会逃脱。再次提问的时候，再次证实了这个被问的人就是神的儿子，但他们不肯相信。对于"你们找谁？"他们再次回答说："拿撒勒人耶穌。"耶穌回答说："我已经告诉你们我就是他。若是找我的人，这人你们就放他去罢。"这应了先前所说的话，我一个也没有失去。"当时有人拿剑出鞘，砍了大祭司的仆人一刀，削去了他的右耳。这仆人的名叫马勒古。耶穌对彼得说："把你的剑收回罢。我父给我的那杯，我岂不该喝么？"

"Judas the betrayer did not forget the part he was to act. When the mob entered the garden, he was with them. He had carefully followed the plan laid by the priests and elders. The sign that he gave, saying, "Whomsoever I shall kiss, that same is he: hold him fast." Matthew 26:48. He was to approach the Saviour as a friend, and salute Him as such. Judas was to take his hand as a familiar friend. With the words, "Hail, Master," he kisses Him repeatedly, and appears to weep as if in sympathy with Him in His grief. DA 695.2

"耶穌对他说："朋友，你为什么来？"当他的主说时，他的声音因恐怖而颤抖："拉比，你用亲嘴背叛人子么？"这一切都是神所预定的。"当时有人拿剑出鞘，砍了大祭司的仆人一刀，削去了他的右耳。这仆人的名叫马勒古。耶穌对彼得说："把你的剑收回罢。我父给我的那杯，我岂不该喝么？"

"The mob grew bold as they saw judas embrace the Prince of Him who had so recently been glorified before their eyes. They now laid hold of Jesus, and proceeded to bind those precious hands that had been so tenderly lifted in blessing. DA 696.1

"当他们看到犹大被基督的王子拥抱的时候，他们变得大胆起来。他们现在抓住了耶穌，并开始捆绑那些曾经用来行善的宝贵双手。DA 696.2

"The disciples had thought that their Master would not suffer Himself to be taken. For the same power that had caused the mob to fall as dead men could keep them helpless, until with His companions He could escape. But Christ had given His consent to be bound, and unless the cords brought forward to bind the hands of Him whom they loved, Peter in his anger boldly drew his sword and struck off the ear of Malchus, the servant of the high priest's servant. When Jesus saw what was done, He released His hands, though held firmly by the Roman soldiers, and saying, "Suffer ye this far," He touched the wounded ear, and it was immediately healed. Then He said to Peter, "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" John 18:10, 11. Although the disciples had taken the sword with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?"—Legion is a band of each one of the disciples. Oh, why, the disciples thought, does He not save Himself and us? Answering their unspoken thought, He added, "But how then shall the scriptures be fulfilled, that thus it must be?" the cup which My Father hath given Me, shall I not drink it?" DA 696.3

"门徒们原以为他的主决不会让自己被捆绑。因为，使暴民倒地一样的那个力量，也可以使他们变得无助，直到耶稣和他的同伴逃脱。当他们看到绳索被拉上来绑住他们所爱之人的手时，他们感到无望和愤怒，彼得鲁莽地拔出了剑，就砍掉了便伯的仆人，那位奴隶大祭司的一位小兵耳朵。当耶穌看到发生了什么事，祭司长的手虽被罗马兵紧紧地抓住，他还是伸出了他受伤的耳朵，立即就被治好了。然后他对彼得说："把你的剑收回