C.S.L.4 (제 2 년) 2013-2014 (2 Years) C. S. L. 4 (제 2 년) 2013-2014 (2 Years) 이 문서는 한국어 번역 입니다 (This is Korean Translation)

연속성 4 주, 9 번 교리

기억할 말

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. 요2 – 20:30, 31

이제 기록되지 않은 많은 다른 표적들도 예수께서 제자들 앞에서 참으로 행하셨으니 곧 이것들은 기록된 바 예수께서 메시아 곧 하나님의 아들이심을 그리스도인들로 믿게 하려는 목적이요 믿음으로 말미암아 생명을 얻게 하려는 목적이니라. 요2 – 20:30절, 31절.

연속성 4 주, 9 번 교리

The Wedding At Cana
가나의 혼인잔치

Read John 2:1 – What sign did Jesus do in Cana, and how did this help his disciples in coming to believe in Him?

요2 – 1 예수께서 갈릴리 가나에서 어떤 표적을 행하셨는가 이것은 제자들이 예수를 믿음에 어떤 도움이 되었는가

"Jesus did not begin his ministry by some great work before the Samaritan or Jewish rulers, but at a wedding feast. The Saviour's first miracle was not in the temple, but at a wedding feast. He who could have commanded the angels to do his bidding, desired to minister to their happiness. In the wilderness of temptation he himself had learned how to sympathize with those who are ready to share our joys and our sorrows. Satan's first temptation to failure the relations of human life." CM. 143.1

"Jesus did not begin his work by some great work before the Samaritan or Jewish rulers, but at a wedding feast. The Saviour's first miracle was not in the temple, but at a wedding feast. He who could have commanded the angels to do his bidding, desired to minister to their happiness. In the wilderness of temptation he himself had learned how to sympathize with those who are ready to share our joys and our sorrows. Satan's first temptation to failure the relations of human life." CM. 143.1

"It was the custom of the times for marriage festivities to continue several days. On such occasions the entertainment was provided by the friends of the bridegroom. Jesus was invited to the marriage feast, and his mother was present. It was unusual for Jesus to be with one festive occasion, and its absence would seem to indicate a want of sympathy on the part of the bridegroom. Jesus was present at the marriage feast, and there, and now spoke to Jesus, saying, They have no wine." DA 145.4

"It was the custom of the times for marriage festivities to continue several days. On such occasions the entertainment was provided by the friends of the bridegroom. Jesus was invited to the marriage feast, and his mother was present. It was unusual for Jesus to be with one festive occasion, and its absence would seem to indicate a want of sympathy on the part of the bridegroom. Jesus was present at the marriage feast, and there, and now spoke to Jesus, saying, They have no wine." DA 145.4

"Jesus had been journeying toward Jerusalem, but He was not in haste to reach the towns where He would stay. He was alone. Then as the wine was wanted for immediate use, He was called upon to supply the need. Jesus was not in haste to leave the place where He was, but the need was urgent, and He was called upon to supply it. He was not in haste to reach the next one guests generally were aware that the supply of wine had failed. Jesus was called upon to supply it. He was not in haste to reach the next place, but He was called upon before drunk, and very different from that served at the beginning of the feast. Jesus was called upon to supply it. He was not in haste to reach the next place, but He was called upon before drunk, and very different from that served at the beginning of the feast. Good wine until now." DA 146.1

"Jesus had been journeying toward Jerusalem, but He was not in haste to reach the towns where He would stay. He was alone. Then as the wine was wanted for immediate use, He was called upon to supply the need. Jesus was not in haste to leave the place where He was, but the need was urgent, and He was called upon to supply it. He was not in haste to reach the next one guests generally were aware that the supply of wine had failed. Jesus was called upon to supply it. He was not in haste to reach the next place, but He was called upon before drunk, and very different from that served at the beginning of the feast. Jesus was called upon to supply it. He was not in haste to reach the next place, but He was called upon before drunk, and very different from that served at the beginning of the feast. Good wine until now." DA 146.1

"The attention of the company was now turned to the disciples. For the first time they had had the opportunity of acknowledging their faith in Jesus. They told what they had seen and heard at the Jordan, and there was kindled in many hearts the hope that Christ would now appear as the Saviour. Many had been waiting for the consolation of Israel, all that region, and was curious to proclaim. With new interest the priests and elders searched the prophecies pointing to Christ's coming. There was eager desire to learn whether this was indeed the teacher, who aspiration among the people in so unceasing a manner." DA 151.1

"The attention of the company was now turned to the disciples. For the first time they had had the opportunity of acknowledging their faith in Jesus. They told what they had seen and heard at the Jordan, and there was kindled in many hearts the hope that Christ would now appear as the Saviour. Many had been waiting for the consolation of Israel, all that region, and was curious to proclaim. With new interest the priests and elders searched the prophecies pointing to Christ's coming. There was eager desire to learn whether this was indeed the teacher, who aspiration among the people in so unceasing a manner." DA 151.1

"THE WORK OF CHRIST. Jesus was not in haste to leave the place where He was, but the need was urgent, and He was called upon to supply it. He was not in haste to reach the next place, but He was called upon before drunk, and very different from that served at the beginning of the feast. Good wine until now." DA 146.1

"THE WORK OF CHRIST. Jesus was not in haste to leave the place where He was, but the need was urgent, and He was called upon to supply it. He was not in haste to reach the next place, but He was called upon before drunk, and very different from that served at the beginning of the feast. Good wine until now." DA 146.1

The Second Sign In Galilee
갈릴리에서의 두 번째 표적

Read John 4:46-54. Why does the evangelist make a connection back to the miracle at the wedding?

요한복음 4:46-54절 갈릴리 가나에서 행한 표적과 그것의 연관성을 언급하는 것은 무엇인가

"The news of Christ's return to Cana soon spread throughout Galilee, bringing hope to many hearts. Among those who had witnessed the healing of the nobleman's son were many who had come from other parts of the country to Jerusalem, and in the different cities suffering from what seemed to be an incurable disease. Physicians had given him up, and he had given up himself to die. Many had heard of the healing of the blind man, the lame, and the dumb, and had begun to inquire if this could be the long-looked-for Messiah. Yet that he must present the sign in person. We hoped that a father's prayers might be answered in the recovery of his child." Desire of Ages, 198.1

"CONSOLATION. Christ was anticipated by a crowd. Many had witnessed healing of the nobleman's son, and had come from other parts of the country to Jerusalem, and in the different cities. 2. Sickness had been given up, and he had given up himself to die. Many had heard of the healing of the blind, the lame, and the dumb, and had begun to inquire if this could be the long-looked-for Messiah. Yet that he must present the sign in person. We hoped that a father's prayers might be answered in the recovery of his child." DA 198.1

"In reaching Cana he found a thriving surrounding Jews. With an anxious heart he sought Jesus, and urged Him to come with him to his home. Jesus had been in Jerusalem at the Passover, and had performed many miracles. With new interest the priests and elders searched the prophecies pointing to Christ's coming. There was eager desire to learn whether this was indeed the teacher, who aspiration among the people in so unceasing a manner." DA 151.1

"THE WORK OF CHRIST. Jesus was not in haste to leave the place where He was, but the need was urgent, and He was called upon to supply it. He was not in haste to reach the next place, but He was called upon before drunk, and very different from that served at the beginning of the feast. Good wine until now." DA 146.1

"THE WORK OF CHRIST. Jesus was not in haste to leave the place where He was, but the need was urgent, and He was called upon to supply it. He was not in haste to reach the next place, but He was called upon before drunk, and very different from that served at the beginning of the feast. Good wine until now." DA 146.1

연속성 4 주, 9 번 교리

The Miracle at the pool of Bethesda
베데스다 연못의 표적

Read John 5:1-9. Because anyone by the pool obviously wanted to get well, why did Jesus single out the man specifically for healing? 요5 – 1-9

요한복음 5:1-9절 분명히 모든 사람이 베데스다 연못에 와서 치유받기 원하는데 왜 예수께서 특별히 한 사람을 치유하셨는가

"Christ's ministry, in contrast with the ministry of the rabbinical teachers, was full of life and power. Christ's ministry was a ministry of life and power. Christ's ministry was a ministry of life and power. Christ's ministry was a ministry of life and power." CM. 143.2

10월 3일 목요일

Jesus' Claims
예수님의 주장

Read John 5:16–18. Why was Jesus persecuted for His action on the Sabbath?

요한복음 5:16-18을 읽어 보라. 예수께서 안식일에 행하신 일로 박해를 받은 이유는 무엇 때문인가?

"But the plans which these rabbis were working so zealously to fulfill originated in another council than that of the Sanhedrin. After Satan had failed to overcome Christ in the wilderness, he combined his forces to oppose Him in His ministry, and if possible to thwart His work. What he could not accomplish by direct, personal effort, he determined to effect by strategy. No sooner had he withdrawn from the conflict in the wilderness than in council with his confederate angels he matured his plans for still further blinding the minds of the Jewish people, that they might not recognize their Redeemer. He planned to work through his human agencies in the religious world, by imbuing them with his own enmity against the champion of truth. He would lead them to reject Christ and to make His life as bitter as possible, hoping to discourage Him in His mission. And the leaders in Israel became instruments of Satan in warring against the Saviour." DA 205.2

"그러나 이 랍비들이 그토록 열성적으로 이루려고 노력했던 계획은 산헤드린 공의회가 아닌 다른 공의회에서 시작되었습니다. 사탄은 광야에서 그리스도를 이기는 데 실패한 후, 그분의 사역을 반대하고 가능하면 그분의 사역을 방해하기 위해 힘을 합쳤습니다. 직접적으로 개인적인 노력으로 성취할 수 없는 것은 전략으로 효과를 거두기로 결심했습니다. 광야의 분쟁에서 물러나자마자 그는 동맹 천사들과 의논하여 유대 백성의 마음을 더욱 멀게 하여 그들이 그들의 구속자를 알아보지 못하게 하려는 계획을 세웠습니다. 그는 진리의 옹호자에 대한 자신의 적대감을 그들에게 심어줌으로써 종교계의 인간 기관을 통해 일할 계획을 세웠습니다. 그는 그들이 그리스도를 거부하고 그분의 삶을 가능한 한 쓰라리게 만들어 그분의 사명을 방해하기를 바랐습니다. 그리고 이스라엘의 지도자들은 구주를 대적하는 전쟁에서 사탄의 도구가 되었습니다." DA 205.2

"Jesus had come to "magnify the law, and make it honorable." He was not to lessen its dignity, but to exalt it. The scripture says, "He shall not fail nor be discouraged, till He have set judgment in the earth." Isaiah 42:21, 4. He had come to free the Sabbath from those burdensome requirements that had made it a curse instead of a blessing." DA 206.1

"예수님은 "율법을 영화롭게 하고 존귀하게 하려고" 오셨습니다. 그분은 율법의 존엄성을 낮추기 위해서가 아니라 높이기 위해 오셨습니다. 성경은 "그분은 땅에 심판을 세우기까지 실패하거나 낙심하지 않으시리라"고 말씀합니다. 이사야 42:21, 4. 그분은 안식일을 축복이 아니라 저주가 되게 하는 부담스러운 요구 사항으로부터 안식일을 해방시키기 위해 오셨습니다. DA 206.1

"For this reason He had chosen the Sabbath upon which to perform the act of healing at Bethesda. He could have healed the sick man as well on any other day of the week; or He might simply have cured him, without bidding him bear away his bed. But this would not have given Him the opportunity He desired. A wise purpose underlay every act of Christ's life on earth. Everything He did was important in itself and in its teaching. Among the afflicted ones at the pool He selected the worst case upon whom to exercise His healing power, and bade the man carry his bed through the city in order to publish the great work that had been wrought upon him. This would raise the question of what it was lawful to do on the Sabbath, and would open the way for Him to denounce the restrictions of the Jews in regard to the Lord's day, and to declare their traditions void." DA 206.2

"이런 이유로 그분은 베데스다에서 치유 행위를 행하기 위해 안식일을 선택하셨습니다. 그분은 다른 요일에도 병자를 고치실 수 있었으며, 또는 병자에게 침상을 치우라고 하지 않으시고 단순히 고치실 수도 있었을 것입니다. 그러나 그렇게 하면 주님이 원하셨던 기회를 얻지 못했을 것입니다. 그리스도의 지상 생애의 모든 행동에는 지혜로운 목적이 깔려 있습니다. 그분이 행하신 모든 일은 그 자체로 그리고 그 가르침으로 중요했습니다. 그분은 못가에서 고통받는 사람들 가운데서 그의 치유 능력을 발휘할 최악의 사례를 선택하셨고, 그에게 행하신 위대한 일을 알리기 위해 그 사람에게 침상을 들고 도시로 나가라고 하셨습니다. 이것은 안식일에 무엇을 하는 것이 합법적인가에 대한 의문을 제기하고, 주일에 관한 유대인들의 제한을 비난하고 그들의 전통을 무효라고 선언할 수 있는 길을 열어 주실 것입니다." DA 206.2

Read John 5:19–47. What was Jesus saying in order to help the leaders see Him for who He truly is, a claim so powerfully attested by the miracle He had just done?

요한복음 5:19-47을 읽어 보라. 예수님은 방금 행하신 기적을 통해 강력하게 증거된 당신 의 주장, 즉 당신이 누구인지를 지도자들이 볼 수 있도록 하기 위해 무엇이라 말씀하시는가?

"Jesus claimed equal rights with God in doing a work equally sacred, and of the same character with that which engaged the Father in heaven. But the Pharisees were still more incensed. He had not only broken the law, according to their understanding, but in calling God "His own Father" had declared Himself equal with God." John 5:18, R. V. DA 207.3

"예수님은 하나님과 동등하게 신성한 일을 하셨고, 하늘에 계신 아버지와 같은 성격을 가진 일을 하셨다고 주장하셨습니다. 그러나 바리새인들은 여전히 더 격분했습니다. 그들의 이해에 따르면 예수님은 율법을 어겼을 뿐만 아니라 하나님을 "자기 아버지"라고 부르면서 자신을 하나님과 동등하다고 선언했기 때문입니다." 요한복음 5:18, R. V. DA 207.3

"The whole nation of the Jews called God their Father, therefore they would not have been so enraged if Christ had represented Himself as standing in the same relation to God. But they accused Him of blasphemy, showing that they understood Him as making this claim in the highest sense." DA 207.4

"유대인 전체가 하느님을 아버지라고 불렀기 때문에 그리스도께서 자신을 하느님과 동등한 관계에 서 있다고 표현했더면 그렇게 격분하지 않았을 것입니다. 그러나 그들은 그분을 신성 모독죄로 고발하여, 그분이 가장 높은 의미에서 이 주장을 하신 것으로 이해했음을 보여주었습니다." DA 207.4

"Jesus repelled the charge of blasphemy. My authority, He said, for doing the work of which you accuse Me, is that I am the Son of God, one with Him in nature, in will, and in purpose. In all His works of creation and providence, I co-operate with God. "The Son can do nothing of Himself, but what He seeth the Father do." The priests and rabbis were taking the Son of God to task for the very work He had been sent into the world to do. By their sins they had separated themselves from God, and in their pride were moving independently of Him. They felt sufficient in themselves for all things, and realized no need of a higher wisdom to direct their acts. But the Son of God was surrendered to the Father's will, and dependent upon His power. So utterly was Christ emptied of self that He made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will." DA 208.2

"예수님은 신성 모독 혐의를 반박하셨습니다. 너희가 나를 비난하는 일을 하는 나의 권위는 내가 하나님의 아들이며, 본성과 뜻과 목적에 있어서 그분과 하나이기 때문이라고 말씀하셨습니다. 그분의 모든 창조와 섭리의 일에서 나는 하나님과 협력합니다. "아들은 아버지께서 하시는 일을 보지 않고는 스스로는 아무것도 할 수 없습니다." 제사장들과 랍비들은 하나님의 아들을 세상에 보내신 바로 그 일을 하도록 맡기고 있었습니다. 그들은 죄로 인해 하나님과 분리되었고 교만하여 하나님과 무관하게 움직이고 있었습니다. 그들은 스스로 모든 일에 충분하다고 느꼈고, 그들의 행동을 인도할 더 높은 지혜가 필요하지 않다고 생각했습니다. 그러나 하나님의 아들은 아버지의 뜻에 순복하셨고 그분의 능력에 의존하셨습니다. 그리스도께서는 자신을 완전히 비우셨기 때문에 자신을 위한 계획을 세우지 않으셨습니다. 그분은 자신을 향한 하나님의 계획을 받아들이셨고, 아버지께서는 날마다 그분의 계획을 펼치셨습니다. 우리도 마찬가지로 하나님을 의지하여 우리의 삶이 그분의 뜻을 이루는 단순한 일이 되도록 해야 합니다." DA 208.2

10월 4일 금요일

더 깊은 연구를 위해

"The Jewish leaders had studied the teachings of the prophets concerning the kingdom of the Messiah; but they had done this, not with a sincere desire to know the truth, but with the purpose of finding evidence to sustain their ambitious hopes. When Christ came in a manner contrary to their expectations, they would not receive Him; and in order to justify themselves, they tried to prove Him a deceiver. When once they had set their feet in this path, it was easy for Satan to strengthen their opposition to Christ. The very words that should have been received as evidence of His divinity were interpreted against Him. Thus they turned the truth of God into a lie, and the more directly the Saviour spoke to them in His works of mercy, the more determined they were in resisting the light." DA 212.2

"유대 지도자들은 메시아의 왕국에 관한 선지자들의 가르침을 연구했지만, 진리를 알고자 하는 진지한 열망이 아니라 야심찬 희망을 뒷받침할 증거를 찾기 위한 목적으로 그렇게 했습니다. 그리스도께서 그들의 기대와 반대되는 방식으로 오셨을 때 그들은 그분을 영접하지 않았고, 자신을 정당화하기 위해 그분이 사기꾼임을 증명하려고 했습니다. 일단 그들이 이 길에 발을 들여놓으면, 사탄은 그리스도에 대한 그들의 반대를 강화하기 쉬웠습니다. 그분의 신성에 대한 증거로 받아들여야 할 바로 그 말씀이 그분께 불리하게 해석되었습니다. 따라서 그들은 하나님의 진리를 거짓으로 바꾸었고, 구주께서 그분의 자비 사업을 통해 그들에게 더 직접적으로 말씀하실수록 그들은 빛에 저항하는 데 더욱 단호해졌습니다." DA 212.2

For further studies, feel free to contact:
WhatsApp: (+63)961-954-0737
contact@advancedsabbathschool.org