# 指明道路的书

马太福音 - 安息年者，2024 年 01月07 - 31日 (4)

《圣经研究指南》(安息日学校研究指南) 《安息日学校研究指南 - 韩国版》

## 9 月 18 安息日 下午

### 得心安

“耶稣说：门是窄的，路是狭的，引到生命去的，知道的人就少了。”马太福音 7:13，14。“我们正是那真割礼的人，他们用神的灵侍奉神，在基督耶稣里夸耀，并不倚靠肉体。”腓立比书 3:3。

“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. KJV — John 20:30, 31

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如果所有的奇迹都写下来，那么世界就不可容纳那些被写出来的书了。”约翰福音 21:25。

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## 10 月 3 日，星期四

### 耶稣的主张
### Jesus' Claims

阅读约5：16-18。为什么耶稣会因在安息日所行的事而遭受逼迫？

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

“但是这些拉比们如此热心地努力实现的计划源自另一个委员会，而不是公会的委员会。撒但在旷野未能战胜基督之后，便联合起来反对他的事工，如果可能的话，他还要阻挠他的工作。对于他无法通过直接的个人努力完成的事情，他决心通过策略来实现。他一从旷野的冲突中撤出，就与他的盟友天使商议，他成熟了他的计划，进一步蒙蔽犹太人的思想，使他们不认识他们的救赎主。他计划通过他在宗教界的人类机构开展工作，向他们灌输他自己对真理撑卫者的敌意，他会引导他们拒绝基督，让他的生活尽可能痛苦，希望阻止他完成他的使命。以色列的领袖们成了撒但与救主作战的工具。 DA 205.2

“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 No sooner had he withdrawn from the conflict in the wilderness than in council with his confederate angels he matured his plans for still further blinding the minds of the Jewish people,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

“耶稣来是为了‘尊崇律法，使之尊贵’。“他不是要降低它的尊严，而是要提高它的尊严。圣经说：“他必不灰心，也不丧胆，直到他在地上施行审判。”以赛亚书 42:21, 4. 他来是要把安息日从那些使安息日成为咒诅而非祝福的繁重要求中解放出来。 DA 206.1

“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

“因此，他选择了安息日在毕士大进行医治。他也可以在一周中的任何其他一天治愈病人；或者他可能只是治愈了他，而不要求他搬走他的床。但这不会给他他想要的机会。基督在世上一生的每一个举动都蕴藏着一个明智的目的。他所做的一切本身及其教导都很重要。在池边受苦的人中，他选择了最糟糕的人来施展他的医治能力，并吩咐那个人带着他的床走遍整个城市，以便公布在他身上所做的伟大工作。这将提出在安息日做什么是合法的问题，并为他开辟道路，谴责犹太人对主日的限制，并宣布他们的传统无效。” DA 206.2

“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

阅读约5：19-47。为了帮助宗教领袖认识祂的真实身份，耶稣说了什么？祂方才所行的神迹如何有力的证明了这个主张？

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?

“耶稣声称在从事与天父从事的工作同样神圣且具有相同性质的工作时，拥有与上帝同等的权利。但法利赛人更加愤怒。根据他们的理解，他不仅违反了法律，而且称上帝为“他自己的父亲”，表明自己与上帝平等。约翰福音 5:18，R.V.DA 207.3

“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

“整个犹太人民族都称上帝为他们的父亲，因此，如果基督表明自己与上帝处于同样的关系，他们就不会如此愤怒。但他们指责他亵渎，表明他们理解他是在最高意义上做出这一主张的。” DA 207.4

“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

“耶稣驳斥了亵渎的指控。他说，我做你们指控我的工作的权柄在于，我是神的儿子，在本性、意志和目的上与他合一。在他所有的创造和护理工作中，我与上帝合作。“子凭着自己不能做什么，但他看见父所做的事。“祭司和拉比们正在责备上帝的儿子去做他被派到世界上要做的工作。他们因罪孽而与上帝隔绝，并因骄傲而独立于上帝而行动。他们觉得自己足以应付一切，并意识到不需要更高的智慧来指导他们的行为。但神的儿子却屈服于天父的旨意，并依赖他的能力。基督完全倒空了自己，以至于他没有为自己制定任何计划。他接受了神对他的计划，天父也日复一日地展开他的计划。因此，我们应该依靠上帝，使我们的生活成为他旨意的简单实现。” DA 208.2

“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

## 10 月 4 日 星期五

### 进修资料

“犹太领袖研究了先知关于弥赛亚王国的教导；但他们这样做并不是出于真诚地想要了解真相，而是为了寻找证据来维持他们雄心勃勃的希望。当基督以与他们所期望的相反的方式降临时，他们就不接受他；为了为自己辩护，他们试图证明他是个骗子。一旦他们踏上这条道路，撒但就很容易加强他们对基督的反对。本应被视为他神性证据的话语却被解释为对他不利的。因此，他们把神的真理变成了谎言，而救主越是直接地以他的怜悯之工对他们说话，他们就越坚决地抵制光明。” DA 212.2

“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

如需进一步研究，请随时联系我们：
WhatsApp: (+63)961-954-0737
contact@advancedsabbathschool.org