神圣之爱的愤怒

第 5 课，第一季度，2025 年 1 月 25 日至 31 日。

1 月 25 日安息日下午

记忆文本：

“他却大有怜悯，赦免他们的罪孽，不消灭他们；是的，他多次平息怒气，不发烈怒。 KJV — 诗篇 78:38

“But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath. KJV — Psalm 78:38

“约翰看到神的怜悯、温柔和慈爱与他的圣洁、公义和能力相结合。他看到罪人在他里面找到了一位天父，他们的罪使他们害怕天父。越过这场伟大冲突的高潮，他看到锡安“那些获得胜利的人……站在玻璃海上，拿着上帝的竖琴”，唱着“摩西之歌”和羔羊。启示录 15:2, 3. AA 589.1

“John saw the mercy, the tenderness, and the love of God blending with His holiness, justice, and power. He saw sinners finding a Father in Him of whom their sins had made them afraid. And looking beyond the culmination of the great conflict, he beheld upon Zion “them that had gotten the victory … stand on the sea of glass, having the harps of God,” and singing “the song of Moses” and the Lamb. Revelation 15:2, 3. AA 589.1

“救世主以“犹大支派的狮子”和“被杀的羔羊”的象征出现在约翰面前。启示录 5:5, 6。这些符号代表全能的力量和自我牺牲的爱的结合。犹大的狮子，对于那些拒绝他恩典的人来说是如此可怕，对于顺服和忠心的人来说却是上帝的羔羊。对违背上帝律法的人发出恐惧和愤怒的火柱，对那些遵守上帝诫命的人来说，是光明、怜悯和拯救的象征。打击叛逆者的有力臂膀将拯救忠诚者。每一个忠心的人都会得救。 “他将派遣他的天使，吹响号角，从四风中聚集他的选民，从天的一端到另一端。”马太福音 24:31。” AA 589.2

“The Saviour is presented before John under the symbols of “the Lion of the tribe of Judah” and of “a Lamb as it had been slain.” Revelation 5:5, 6. These symbols represent the union of omnipotent power and self-sacrificing love. The Lion of Judah, so terrible to the rejectors of His grace, will be the Lamb of God to the obedient and faithful. The pillar of fire that speaks terror and wrath to the transgressor of God's law is a token of light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious will be strong to deliver the loyal. Everyone who is faithful will be saved. “He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.” Matthew 24:31.” AA 589.2

1 月 26 日，星期日

因邪恶而悲伤

阅读诗篇第 78 篇。这段经文表达了神对他子民一再反叛的回应是什么？

Read Psalm 78. What does this passage convey about God’s response to His people’s repeated rebellions?

“以色列人从加低斯回到旷野；他们的沙漠寄居期结束后，他们“全会众都在正月来到寻沙漠，百姓就住在加低斯”。民数记 20:1。 PP 410.1

“From Kadesh the children of Israel had turned back into the wilderness; and the period of their desert sojourn being ended, they came, “even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh.” Numbers 20:1. PP 410.1

“米丽亚姆就是在这里去世并被埋葬的。从以色列人在红海岸边载歌载舞庆祝耶和华的凯旋的那一幕，到结束一生漂流的旷野坟墓，这就是千百万满怀希望的人的命运来自埃及。罪已经把祝福之杯从他们嘴里泼掉了。下一代会吸取教训吗？ PP 410.2

“Here Miriam died and was buried. From that scene of rejoicing on the shores of the Red Sea, when Israel went forth with song and dance to celebrate Jehovah's triumph, to the wilderness grave which ended a lifelong wandering—such had been the fate of millions who with high hopes had come forth from Egypt. Sin had dashed from their lips the cup of blessing. Would the next generation learn the lesson? PP 410.2

“尽管如此，他们仍然犯了罪，不信他的奇妙作为……当他杀了他们的时候，他们就寻求他；他们就早早回来求问上帝。他们就记念神是他们的磐石，至高的神是他们的救赎主。’诗篇 78:32-35。然而他们并没有怀着真诚的目的转向上帝。虽然当他们遭受敌人的苦难时，他们向上帝寻求帮助，因为只有上帝才能拯救他们，然而“他们的心向他不正，也不坚定地遵守他的约”。但他满有怜悯，宽恕了他们的罪孽，没有消灭他们：是的，他多次平息了自己的愤怒……因为他记得他们不过是血肉之躯；因此，他没有毁灭他们。风一去不复返。’第37-39节。” PP 410.3

“‘For all this they sinned still, and believed not for His wondrous works.... When He slew them, then they sought Him: and they returned and inquired early after God. And they remembered that God was their Rock, and the high God their Redeemer.’ Psalm 78:32-35. Yet they did not turn to God with a sincere purpose. Though when afflicted by their enemies they sought help from Him who alone could deliver, yet ‘their heart was not right with Him , neither were they steadfast in His covenant. But He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away.... For He remembered that they were but flesh; a wind that passeth away, and cometh not again.’ Verses 37-39.” PP 410.3

“请仔细阅读诗篇第七十八篇。以色列人不断地与良善的神作对。由于他们的不服从，他们被带入了他们自己的行为必然导致的结果。他们在责备、管教下悔改，但又在试探、自我放纵、自我满足之下跌倒。 13LtMs，第 38 号女士，1898 年，第 13 段。 22

“Please read the seventy-eighth Psalm carefully. The children of Israel worked constantly against a good God. Through their disobedience, they were brought into the state that was the sure result of their own course of action. They repented under rebuke and chastisement, but fell again under temptation, self-indulgence, and self-gratification. 13LtMs, Ms 38, 1898, par. 22

“以色列人的历史，从他们进入埃及到他们从埃及被释放，是世界的一个具体教训。主把他们从为奴之家领出来，把他们带在鹰的翅膀上，把他们带到自己面前，使他们接受他的监督，住在至高者宝座的荫下。但他们却遵循自己的方式，将人类的诫命作为教义来教导。当带领他们穿越旷野的天军伟大将军耶稣来到这个地球时，扭曲的虔诚和合法的宗教占据了统治地位。如果没有虔诚或敬虔，人们就无法从生命之君谦卑、朴实的外表中认出他。尽管他在他们中间做了其他人没有做过或不能做的事，他们却拒绝了他。他们见证了他的神迹；他们看到他作为一位医治者、一位上帝在人身上的道德形象的恢复者而四处走动。然而他们却杀死了生命之君。” 13LtMs，第 38 号女士，1898 年，第 13 段。 23

“The history of the children of Israel, from their entrance into Egypt until their deliverance from Egypt, is an object lesson to the world. The Lord took them out of the house of bondage, and bore them as upon eagle’s wings, and brought them unto Himself, that they should be under His supervision, and dwell under the shadow of the throne of the Most High. But they followed their own way, teaching for doctrine the commandments of men. And when Jesus, the great General of the heavenly army, who had led them through the wilderness, came to this earth, perverted piety and legal religion held sway. Without piety or godliness, the people could not discern the Prince of life in His humble, unpretentious appearance. Notwithstanding that He did among them works that no other man had done or could do, they refused Him. They witnessed His miracles; they saw Him going about as a Healer, a Restorer of the moral image of God in man; yet they killed the Prince of life.” 13LtMs, Ms 38, 1898, par. 23

1 月 27 日星期一

神不轻易发怒

想想约拿的故事，并反思约拿书 4：1-4 中神对尼尼微人的慈悲宽恕的反应。关于约拿和上帝，这告诉我们什么？ （另见太 10:8。）

Consider the story of Jonah and reflect on Jonah's reaction to God's compassionate forgiveness of the Ninevites, in Jonah 4:1–4. What does this tell us about Jonah, and about God? (See also Matt. 10:8.)

"'尼尼微人相信上帝，宣布禁食，从最伟大的人到最小的人都穿上麻衣。这消息传到尼尼微王，他就从宝座上起来，脱下袍子，披上麻布，坐在灰中。他根据国王和他的贵族的法令，在尼尼微发布了这则消息，说：无论是人还是牲畜，牛群还是羊群，都不要尝任何东西；不要让他们吃东西，也不要喝水；但要让人和牲畜披上麻衣，向上帝大声呼求：是的，让他们使每个人都转离他的邪恶道路和他们手中的暴力。谁能知道神是否会回转、悔改、转离他的烈怒，使我们不致灭亡呢？'第5-9节。 PK 270.3

"'The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he causeth it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn everyone from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?' Verses 5-9. PK 270.3

"君王和贵族，以及平民，无论贵贱，都'因约拿所讲的道悔改'（马太福音12:41），并联合呼求天上的上帝，上帝赐予了他们怜悯。他"见他们所行的，就转离恶行；上帝后悔了，不再向他们施行灾祸。但他没有这么做。"约拿书 3:10。他们的厄运被避免了，以色列的上帝在整个异教世界中受到尊崇和尊崇，他的律法也受到了尊重。直到许多年后，尼尼微才因忘记上帝和自夸而成为周围国家的牺牲品。 [关于亚述衰落的记载，见第30章。] PK 270.4

"As king and nobles, with the common people, the high and the low, "repented at the preaching of Jonas" (Matthew 12:41) and united in crying to the God of heaven, His mercy was granted them. He "saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not." Jonah 3:10. Their doom was averted, the God of Israel was exalted and honored throughout the heathen world, and His law was revered. Not until many years later was Nineveh to fall a prey to the surrounding nations through forgetfulness of God and through boastful pride. [For an account of the downfall of Assyria, see chapter 30.] PK 270.4

“当约拿得知上帝的旨意是要饶恕这座城市时，尽管这座城市有罪恶，但却被引导着披麻蒙灰悔改，他应该是第一个因上帝奇妙的恩典而欢欣鼓舞的人；但他却让自己的思想一直在思考他被视为假先知的可能性。由于嫉妒自己的声誉，他忽视了这座悲惨城市中灵魂的无限更大的价值。上帝对悔改的尼尼微人所表现出的怜悯“使约拿非常不高兴，他非常生气”。他问上帝：“这不是我在祖国时说过的话吗？因此，我逃往他施，因为我知道你是有恩典、有怜悯、不轻易发怒、大有慈爱的神，并且你悔改所行的恶。”约拿书 4:1, 2。” PK 271.1

“When Jonah learned of God's purpose to spare the city that, notwithstanding its wickedness, had been led to repent in sackcloth and ashes, he should have been the first to rejoice because of God's amazing grace; but instead he allowed his mind to dwell upon the possibility of his being regarded as a false prophet. Jealous of his reputation, he lost sight of the infinitely greater value of the souls in that wretched city. The compassion shown by God toward the repentant Ninevites “displeased Jonah exceedingly, and he was very angry.” “Was not this my saying,” he inquired of the Lord, “when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil.” Jonah 4:1, 2.” PK 271.1

1 月 28 日星期二

义愤

阅读马太福音 21:12, 13 和约翰福音 2:14, 15。耶稣对圣殿的使用方式的反应告诉我们神对邪恶感到愤怒吗?

Read Matthew 21:12, 13 and John 2:14, 15. What does Jesus' reaction to the way the temple was being used tell us about God's getting angry at evil?

“这是他在第一次洁净圣殿时所说的话；在他被钉十字架之前，在第二次洁净圣殿时，他对他们说：“经上记着说：我的殿必称为祷告的殿；你们却使它成为贼窝了。”这是非常坚决的谴责声明。当基督进入圣殿院子时，为什么会激起他的愤慨呢？他的目光扫过这一幕，他在其中看到了上帝的羞辱和人民的压迫。他听到牛的哞哞声、羊的咩咩声以及买卖人之间的争吵。在上帝的法庭里，甚至祭司和官长也从事交通活动。当基督的目光扫过那一幕时，他的出现吸引了众人的注意，突然间，所有人的声音都安静下来，所有人的目光都集中在基督身上。当他们的注意力被吸引到他身上时，他们的目光就无法从他的脸上移开，因为他的脸上有一种让他们敬畏和恐惧的东西。他是谁？ ——一个卑微的加利利人，是一个木匠的儿子，曾和他的父亲一起做生意；但当他们注视着他时，他们感觉自己仿佛被带到了审判台前。 RH 1895 年 8 月 27 日，第 27 段。 2

“These were the words he spoke at the first cleansing of the temple; and at the second cleansing of the temple, just prior to his crucifixion, he said unto them, “It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” That was a very decided statement of condemnation. Why was it that Christ's indignation was stirred as he came into the temple courts? His eye swept over the scene, and he saw in it the dishonor of God and the oppression of the people. He heard the lowing of the oxen, the bleating of the sheep, and the altercation between those who were buying and selling. In the courts of God even the priests and rulers were engaged in traffic. As Christ's eye swept over that scene, his appearance attracted the attention of the multitude, and suddenly every voice was hushed, and every eye was fastened upon Christ. When once their attention was called to him, they could not withdraw their eyes from his face, for there was something in his countenance that awed and terrified them. Who was he? — A humble Galilean, the son of a carpenter who had worked at his trade with his father; but as they gazed upon him, they felt as though they were arraigned before the judgment bar. RH August 27, 1895, par. 2

“当他看到那座圣殿庭院变成了一个商品场时，他看到了什么？他们把牛、羊和鸽子卖给那些愿意为自己的罪孽向上帝献祭的人。群众中有许多穷人，他们被教导说，为了使他们的罪得到赦免，他们必须向上帝献上供物和祭物。基督看到穷人、受苦的人和受苦的人陷入困境和沮丧，因为他们甚至没有足够的钱买一只鸽子作为祭品。瞎子、瘸子、聋子、受苦的人都处于痛苦和痛苦之中，因为他们渴望为自己的罪献祭，但价格太高，他们无法接受。看来他们的罪孽已经没有机会得到赦免了。他们知道自己是罪人，需要奉献，但怎样才能得到呢？基督的预言之眼看到了未来，不仅看到了这些年，还看到了各个时代和几个世纪。他看到耶路撒冷的陷落和世界的毁灭。他看到祭司、统治者和身居高位的人如何拒绝穷人的权利，甚至禁止向穷人传播福音。在圣殿院子里，祭司们穿着圣殿服装来展示，并表明他们作为上帝祭司的地位。基督的衣服被旅行弄脏了。他有着年轻的加利利人的外表，然而，当他拿起小绳子的鞭子，站在圣殿的台阶上时，没有人能抗拒他说话的权威，因为他说：“把这些东西拿走， ” 又推倒兑换银钱之人的桌子，赶出牛羊。人们看着他，仿佛着了迷一样。因为神性在人性中闪现。这样的尊严，这样的权柄，在基督的面容上熠熠生辉，使他们确信他拥有天国的能力。

他们被教导要非常尊重先知，而基督所展现的能力使许多没有封闭自己内心不相信的人相信他是上帝所差来的。有些人说："他是弥赛亚"，那些接受他启示的人确实确信他是上帝派来的老师。但那些压抑良心声音、渴望财富并决心拥有财富的人，无论以何种方式获得财富，都对他关闭了心门。那些想要将罗马货币兑换成圣殿中使用的货币的货币兑换商对他的行为感到不满。他们的商品是对百姓的掠夺，他们使神的殿成为贼窝。这些人在基督身上看到了复仇的使者，于是逃离了圣殿，就像一群武装士兵在追踪他们一样。祭司和统治者也惊慌失措地逃走了，商人也纷纷逃走。当他们逃跑时，他们在去寺庙的路上遇到了其他人，但他们让他们回去。他们说，有一个有权柄的人把牛羊赶出了圣殿。 RH 1895 年 8 月 27 日，第 27 段。 3

"What was it that he saw as he looked upon that temple court converted into a place of merchandise? They were selling oxen and sheep and doves to those who would offer a sacrifice to God for their sins. There were many poor among the multitude, and they had been taught that in order to have their sins forgiven, they must have an offering and a sacrifice to present to God. Christ saw the poor and the distressed and the afflicted in trouble and dismay because they had not sufficient to purchase even a dove for an offering. The blind, the lame, the deaf, the afflicted, were in suffering and distress because they longed to present an offering for their sins, but the prices were so exorbitant they could not compass it. It seemed that there was no chance for them to have their sins pardoned. They knew that they were sinners, and needed an offering, but how could they obtain it? Christ's prophetic eye took in the future, took in not only the years, but the ages and the centuries. He saw the downfall of Jerusalem and the destruction of the world. He saw how priests and rulers and men in high position would turn away the needy from their right, and even forbid that the gospel should be preached to the poor. In the temple courts were the priests clad in their temple garments for display, and to mark out their position as priests of God. The garments of Christ were travel-stained. He had the appearance of a youthful Galilean, and yet as he took up the scourge of small cords, and stood on the steps of the temple, none could resist the authority with which he spoke, as he said, "Take these things hence," and overthrew the tables of the money-changers, and drove out the sheep and the oxen. The people looked upon him as though spellbound; for divinity flashed through humanity. Such dignity, such authority, shone forth in the countenance of Christ, that they were convicted that he was clothed with the power of heaven. They had been taught to have great respect for the prophets, and the power displayed by Christ convinced many who had not closed their hearts against conviction, that he was one sent of God. Some said, "He is the Messiah," and those to whom he revealed himself were indeed convicted that he was the teacher sent of God; but those who stifled the voice of conscience, who desired riches, and were determined to have them, no matter in what way they were to be obtained, closed the door of the heart against him. The money-changers who were there for the purpose of changing the Roman money for the money that was to be used in the temple, were displeased at his action. Their merchandise was robbery of the people, and they had made the house of God a den of thieves. These men beheld in Christ a messenger of vengeance, and fled from the temple as though a band of armed soldiers were on their track. The priests and the rulers also fled in dismay, and the traffickers in merchandise. As they fled, they met others on their way to the temple, but they told them to go back. They said that a man having authority had driven out the oxen and the sheep, and had expelled them from the temple. RH August 27, 1895, par. 3

当基督驱逐那些卖鸽子的人时，他说："把这些东西拿走。"他没有像赶牛羊那样赶鸽子，为什么呢？——因为它们是穷人唯一的供物。他知道他们的需要，当卖家被逐出圣殿时，受苦受难的人就被留在法庭里。他们唯一的希望就是来到圣殿，在那里他们可以向上帝献祭，祈求上帝使他们的田地、庄稼、儿女和家庭都蒙福。祭司和官长们惊恐万状地从民众中逃走。但当他们从恐惧中恢复过来后，他们说："我们为什么从那个人面前走开呢？"他们不知道他是谁。他们不知道他是天父的代表。他们不知道他的神性披上了人性；然而他们却意识到了他的神圣力量。基督以最温柔的怜悯之心照顾逃亡的群众。他的心中充满了悲痛，因为圣殿的仪式被污染了，并且歪曲了他的品格和使命。他怀着怜悯的爱，渴望将他们从错误中拯救出来。他渴望拯救祭司和统治者，他们虽然自称是人民的守护者，却压迫人民，剥夺穷人的权利。但祭司和统治者从沮丧中恢复过来后说："我们会回来挑战他，并询问他凭什么权力将我们逐出圣殿。""RH August 27, 1895, par. 4

"When Christ had expelled those who had sold doves, he had said, "Take these things hence." He had not driven the doves out as he had the oxen and the sheep, and why?—Because they were the only offering of the poor. He knew their necessities, and as the sellers were driven from the temple, the suffering and the afflicted were left in the courts. Their only hope had been to come to the temple where they might present their offering with a petition to God that they might be blessed in their fields, in their crops, in their children, and in their homes. The priests and the rulers had fled terrified and awed from the midst of the people; but after they had recovered from their fright, they said, "Why did we go from the presence of that one man?" They did not know who he was. They did not know that he was a representative of the Father. They did not know that he had clothed his divinity with humanity; and yet they had a consciousness of his divine power. Christ had looked after the fleeing multitude with a heart of the tenderest pity. His heart was filled with grief that the temple service had been polluted, and had misrepresented his character and mission. In his pitying love he longed to save them from their errors. He longed to save the priests and the rulers, who, while claiming to be guardians of the people, had oppressed them, and turned aside the needy from their right. But the priests and the rulers, recovering from their dismay, said, 'We will return, and challenge him, and ask him by what authority he has presumed to expel us from the temple.'" RH August 27, 1895, par. 4

1 月 29 日星期三

上帝并不自愿施予苦难

阅读以斯拉记 5:12，并将其与耶利米书 51:24,25,44 进行比较。这对巴比伦人对耶路撒冷的审判有何解释？ （另见历代志下 36:16。）

Read Ezra 5:12 and compare it with Jeremiah 51:24, 25, 44. What does this explain about the judgment that came upon Jerusalem via the Babylonians? (See also 2 Chron. 36:16.)

“先知对那些本应成为世界精神之光的人的完全堕落感到悲伤，对锡安和被俘虏到巴比伦的人民的命运感到悲伤，这些都在他留下的哀歌中流露出来：纪念放弃耶和华的忠告而转向人类智慧的愚蠢行为。在所造成的毁灭中，耶利米仍然可以宣告：“我们没有被消灭，全是出于耶和华的怜悯。”他不断的祈祷是：“让我们寻找并尝试我们的道路，然后再次转向主。”哀歌 3:22, 40 当犹大还是列国中的一个王国时，他曾求问他的神：“你全然弃绝了犹大吗？你的心厌恶锡安吗？他大胆地恳求说：“为了你名的缘故，不要憎恶我们。”耶利米书 14:19, 21. 先知对上帝永恒的旨意有绝对的信心，他要从混乱中恢复秩序，并向地球上的各国和整个宇宙展示他正义和仁爱的属性，现在使他充满信心地为上帝辩护那些可能转恶为义的人。 PK 461.1

“The sorrow of the prophet over the utter perversity of those who would have been the spiritual light of the world, his sorrow over the fate of Zion and of the people carried captive to Babylon, is revealed in the lamentations he has left on record as a memorial of the folly of turning from the counsels of Jehovah to human wisdom. Amid the ruin wrought, Jeremiah could still declare, “It is of the Lord's mercies that we are not consumed;” and his constant prayer was, “Let us search and try our ways, and turn again to the Lord.” Lamentations 3:22, 40. While Judah was still a kingdom among the nations, he had inquired of his God, “Hast Thou utterly rejected Judah? hath Thy soul loathed Zion?” and he had made bold to plead, “Do not abhor us, for Thy name's sake.” Jeremiah 14:19, 21. The prophet's absolute faith in God's eternal purpose to bring order out of confusion, and to demonstrate to the nations of earth and to the entire universe His attributes of justice and love, now led him to plead confidently in behalf of those who might turn from evil to righteousness. PK 461.1

“但如今锡安完全被毁灭了；上帝的子民被掳。先知悲痛欲绝，惊呼道：“这座城怎么如此孤寂，上面挤满了人！她怎么就成了寡妇了！她本是列国之尊，诸侯之公主，怎会沦为朝贡者！她在夜里痛哭，泪水挂在脸颊上；在她所有的爱人中，无人安慰她；她所有的朋友都背叛了她，都成了她的敌人。” PK 461.2

“But now Zion was utterly destroyed; the people of God were in their captivity. Overwhelmed with grief, the prophet exclaimed: “How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.” PK 461.2

“希伯来先知显然曾谈到巴比伦将如何陷落。当上帝在异象中向他们启示了未来的事件时，他们惊呼道：“舍沙赫怎么被夺取了！全地的赞美是多么令人惊讶啊！巴比伦何其使列国惊奇！” “整个大地的铁锤怎么被劈断、破碎了！巴比伦怎能在列国中成为荒场呢！” “巴比伦被夺取的声音使大地震动，列国中听见呼喊声。” PK 531.4

“Clearly had the Hebrew prophets spoken concerning the manner in which Babylon should fall. As in vision God had revealed to them the events of the future, they had exclaimed: “How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!” “How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!” “At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.” PK 531.4

“‘巴比伦突然倾倒并被毁灭。”掠夺者临到了她，甚至临到了巴比伦，她的勇士被俘虏了，他们的每一把弓都折断了：因为主的报应之神必报应。我必使她的首领、智者、首领、首领和勇士都喝醉。他们必长眠不醒。这是王的断语，他的名字是万军之耶和华。 ” PK 532.1

“‘Babylon is suddenly fallen and destroyed.’ ‘The spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompenses shall surely requite. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts.’” PK 532.1

“因此，‘巴比伦宽阔的城墙’变得‘完全破碎，她的高门……被火烧毁了。’”万军之耶和华就这样“使骄傲人的狂妄止息”，制伏“强暴人的傲慢”。因此，“巴比伦，王国的荣耀，迦勒底人的荣华”，就变成了所多玛和蛾摩拉一样——一个永远被诅咒的地方。 “它永远不会有人居住，”灵感宣称，“它也不会世世代代有人居住：阿拉伯人也不会在那里搭帐篷；牧羊人也不可在那里扎营。但沙漠中的野兽将卧在那里；他们的房屋将充满悲伤的生物；猫头鹰将居住在那里，森林之神将在那里跳舞。岛上的野兽将在其荒凉的房屋中哭泣，龙将在其宜人的宫殿中哭泣。” “我必使那地成为苦涩之地和水池之地；我必用毁灭的扫帚扫除那地。这是万军之耶和华说的。”耶利米书 51:58；以赛亚书 13:11, 19-22; 14:23。” PK 532.4

“Thus “the broad walls of Babylon” became “utterly broken, and her high gates ... burned with fire.” Thus did Jehovah of hosts “cause the arrogancy of the proud to cease,” and lay low “the haughtiness of the terrible." Thus did "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency," become as Sodom and Gomorrah—a place forever accursed. "It shall never be inhabited," Inspiration has declared, "neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." "I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts." Jeremiah 51:58; Isaiah 13:11, 19-22; 14:23." PK 532.4

1 月 30 日，星期四

表现出同情心

有些人担心神圣的愤怒可能会无意中被认为是为人类复仇提供了许可。阅读申命记 32:35、箴言 20:22、箴言 24:29、罗马书 12:17-21 和希伯来书 10:30。这些文本如何防止人类复仇?

Some worry that divine anger might unintentionally be taken as giving license to human vengeance. Read Deuteronomy 32:35, Proverbs 20:22, Proverbs 24:29, Romans 12:17–21, and Hebrews 10:30. How do these texts guard against human vengeance?

“犹太人因与罗马士兵的接触而不断出现恼怒的情况。部队驻扎在犹太和加利利的不同地点，他们的存在提醒人们他们作为一个国家的堕落。他们带着内心的痛苦听到了号角的巨响，看到军队在罗马的旗帜周围列队，向这个罗马权力的象征致敬。民兵冲突频繁，激起了民愤。通常，当一些罗马官员带着他的士兵从一个地方赶到另一个地方时，他会抓住在田里劳作的犹太农民，强迫他们把担子搬上山，或者提供任何其他可能需要的服务。这是符合罗马法律和习俗的，抵制这样的要求只会招致嘲讽和残酷。人们内心日益加深摆脱罗马枷锁的渴望。尤其是在大胆、粗暴的加利利人中，叛乱的精神十分盛行。迦百农是一个边境城镇，是罗马驻军的所在地，即使在耶稣教导的时候，一队士兵的景象也让他的听众想起以色列所受的羞辱。人们热切地仰望基督，希望他是降卑罗马骄傲的那一位。 MB 69.2

“Occasions of irritation to the Jews were constantly arising from their contact with the Roman soldiery. Detachments of troops were stationed at different points throughout Judea and Galilee, and their presence reminded the people of their own degradation as a nation. With bitterness of soul they heard the loud blast of the trumpet and saw the troops forming around the standard of Rome and bowing in homage to this symbol of her power. Collisions between the people and the soldiers were frequent, and these inflamed the popular hatred. Often as some Roman official with his guard of soldiers hastened from point to point, he would seize upon the Jewish peasants who were laboring in the field and compel them to carry burdens up the mountainside or render any other service that might be needed. This was in accordance with the Roman law and custom, and resistance to such demands only called forth taunts and cruelty. Every day deepened in the hearts of the people the longing to cast off the Roman yoke. Especially among the bold, rough-handed Galileans the spirit of insurrection was rife. Capernaum, being a border town, was the seat of a Roman garrison, and even while Jesus was teaching, the sight of a company of soldiers recalled to His hearers the bitter thought of Israel's humiliation. The people looked eagerly to Christ, hoping that He was the One who was to humble the pride of Rome. MB 69.2

“耶稣悲伤地看着他面前那些仰起的脸。他注意到复仇精神在他们身上打上了邪恶的印记，也知道人民多么渴望有权力来镇压压迫者。他悲伤地吩咐他们：“不要与恶人作对；有人打你的右脸，连左脸也转过来由他打。” MB 70.1

“With sadness Jesus looks into the upturned faces before Him. He notes the spirit of revenge that has stamped its evil imprint upon them, and knows how bitterly the people long for power to crush their oppressors. Mournfully He bids them, “Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.” MB 70.1

“这些话不过是旧约圣经教训的重申。确实，“以眼还眼，以牙还牙”（利未记 24:20）的规则是摩西颁布的法律中的一项规定。但这是一部民事法规。没有人有理由为自己报仇，因为他们有主的话：“你不要说，我要以恶报恶。” “别这样说，我也会像他对我那样对待他。” “当你的敌人倒下时，不要高兴。” “恨你的人若饿了，就给他食物吃；如果他渴了，就给他水喝。”箴言 20:22; 24:29、17；箴言 25:21, 22，R.V.，页边。 MB 70.2

“These words were but a reiteration of the teaching of the Old Testament. It is true that the rule, “Eye for eye, tooth for tooth” (Leviticus 24:20), was a provision in the laws given through Moses; but it was a civil statute. None were justified in avenging themselves, for they had the words of the Lord: “Say not thou, I will recompense evil.” “Say not, I will do so to him as he hath done to me.” “Rejoice not when thine enemy falleth.” “If he that hateth thee be hungry, give him bread to eat; and if he be thirsty, give him water to drink.” Proverbs 20:22; 24:29, 17; Proverbs 25:21, 22 , R.V., margin. MB 70.2

“耶稣在世的一生就是这一原则的体现。为了将生命的粮带给他的敌人，我们的救主离开了天上的家。尽管他从摇篮到坟墓都受到诽谤和迫害，但他们只呼唤他表达宽恕的爱。他通过先知以赛亚说：“我把我的背交给打打的人，把我的脸颊交给拔毛的人；我不掩面，不躲避羞辱和唾沫。” “他被欺压，他被困苦，却不开口；他像羔羊被牵到宰杀之地，又像羊在剪羊毛的人面前哑口无言，所以他也不开口。”以赛亚书 50:6; 53:7。从各各他的十字架上，千古流传着他为谋杀他的人的祈祷，以及给垂死的强盗带来希望的信息。” MB 71.1

“The whole earthly life of Jesus was a manifestation of this principle. It was to bring the bread of life to His enemies that our Saviour left His home in heaven. Though calumny and persecution were heaped upon Him from the cradle to the grave, they called forth from Him only the expression of forgiving love. Through the prophet Isaiah He says, “I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting.” “He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.” Isaiah 50:6; 53:7. And from the cross of Calvary there come down through the ages His prayer for His murderers and the message of hope to the dying thief.” MB 71.1

1 月 31 日星期五

进一步的思考

如果有人愿意与你打官司，并拿走你的外衣，也让他拿走你的斗篷。无论谁让你走一英里，就和他走两英里。’R.V.，边缘。 MB 71.3

“‘If any man would go to law with thee, and take away thy coat [tunic], let him have thy cloak [mantle] also. And whosoever shall impress thee to go one mile, go with him twain.’ R.V., margin. MB 71.3

“耶稣吩咐门徒不要抗拒当权者的要求，而要做得比他们所要求的还要多。而且，只要有可能，他们就应该履行每一项义务，即使这超出了当地法律的要求。摩西颁布的律法要求对穷人表现出非常温柔的关怀。当一个穷人将他的衣服作为质押或债务担保时，债权人不被允许进入住宅取走它；他必须在街上等待誓言被送到他面前。无论发生什么情况，誓物都必须在夜幕降临时归还给它的主人。申命记 24:10-13。在基督的时代，这些仁慈的规定很少受到重视。但耶稣教导他的门徒要服从法庭的裁决，尽管这要求的要求超出了摩西律法的授权。尽管它需要他们的一部分衣服，但他们还是屈服了。不仅如此，他们还要向债权人提供应得的，如果有必要的话，他们甚至要交出比法院授权他扣押的更多的东西。他说：“如果有人要和你打官司，并拿走你的外衣，就让他也拿走你的外衣。”房车如果快递员要求你和他们一起走一英里，那就走两英里。 MB 72.1

“Jesus bade His disciples, instead of resisting the demands of those in authority, to do even more than was required of them. And, so far as possible, they should discharge every obligation, even if it were beyond what the law of the land required. The law, as given through Moses, enjoined a very tender regard for the poor. When a poor man gave his garment as a pledge, or as security for a debt, the creditor was not permitted to enter the dwelling to obtain it; he must wait in the street for the pledge to be brought to him. And whatever the circumstances the pledge must be returned to its owner at nightfall. Deuteronomy 24:10-13. In the days of Christ these merciful provisions were little regarded; but Jesus taught His disciples to submit to the decision of the court, even though this should demand more than the law of Moses authorized. Though it should demand a part of their raiment, they were to yield. More than this, they were to give to the creditor his due, if necessary surrendering even more than the court gave him authority to seize. “If any man would go to law with thee,” He said, “and take away thy coat, let him have thy cloak also.” R.V. And if the couriers require you to go a mile with them, go two miles. MB 72.1

耶稣补充说：“有求你的，就给他；向你借钱的，你不可拒绝。”摩西也曾教导过同样的教训：“你不可硬着心，也不可向你贫穷的弟兄缩手；而要向他张开你的手，一定要借给他足够的东西，满足他的需要。想要。申命记 15:7, 8。这段经文阐明了救主话语的含义。基督并没有教导我们不加区别地给予所有请求施舍的人；但他说：“你借给他的钱，足以满足他的需要。”这是一份礼物，而不是一笔贷款；因为我们要‘借钱，不再指望什么。’”MB 72.2

“Jesus added, “Give to him that asketh thee, and from him that would borrow of thee turn not thou away.” The same lesson had been taught through Moses: “Thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.” Deuteronomy 15:7, 8. This scripture makes plain the meaning of the Saviour's words. Christ does not teach us to give indiscriminately to all who ask for charity; but He says, “Thou shalt surely lend him sufficient for his need;” and this is to be a gift, rather than a loan; for we are to ‘lend, hoping for nothing again.’” MB 72.2

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