交战规则

第 10 课，第一季度，2025 年 3 月 1 日至 7 日。

3 月 1 日安息日下午

记忆文本：

"犯罪的人属于魔鬼；犯罪的人属于魔鬼。"因为魔鬼从一开始就犯罪。为此，神的儿子显现，为要消灭魔鬼的作为。" KJV — 约翰一书 3:8

Memory Text: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." KJV — 1John 3:8

"'邪灵'并不是死者的灵魂，而是邪恶的天使，撒旦的使者。正如我们所见，古代的偶像崇拜既包括对死者的崇拜，也包括假装与死者的交流，圣经将其称为恶魔崇拜。使徒保罗警告他的弟兄们，不要以任何方式参与外邦邻居的偶像崇拜，他说："外邦人所祭祀的，是献给魔鬼的，不是献给上帝的，我不愿意你们与魔鬼交往。"哥林多前书 10:20。诗篇作者在谈到以色列时说，"他们将自己的儿女献给魔鬼"，在下一节中他解释说，他们将自己的儿女献给"迦南的偶像"。诗篇 106:37, 38。他们所谓的崇拜死人，实际上是在崇拜魔鬼。 PP 685.4

"The "familiar spirits" were not the spirits of the dead, but evil angels, the messengers of Satan. Ancient idolatry, which, as we have seen, comprises both worship of the dead and pretended communion with them, is declared by the Bible to have been demon worship. The apostle Paul, in warning his brethren against participating, in any manner, in the idolatry of their heathen neighbors, says, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God, and I would not that ye should have fellowship with devils." 1 Corinthians 10:20. The psalmist, speaking of Israel, says that "they sacrificed their sons and their daughters unto devils," and in the next verse he explains that they sacrificed them "unto the idols of Canaan." Psalm 106:37, 38. In their supposed worship of dead men they were in reality worshiping demons. PP 685.4

"建立在同一基础上的现代通灵论只不过是上帝谴责和禁止旧有的巫术和恶魔崇拜的新形式的复兴。圣经预言，"在末世，必有人离弃真道，听从邪灵和魔鬼的教义"。提摩太前书 4:1。保罗在写给帖撒罗尼迦人的第二封信中指出，撒但在招魂术中的特殊工作是在基督第二次降临之前发生的事件。谈到基督的第二次降临，他宣称这是"在撒但施行各样的能力、神迹和虚假的奇事之后"。帖撒罗尼迦后书 2:9…" PP 686.1

"Modern spiritualism, resting upon the same foundation, is but a revival in a new form of the witchcraft and demon worship that God condemned and prohibited of old. It is foretold in the Scriptures, which declare that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. Paul, in his second letter to the Thessalonians, points to the special working of Satan in spiritualism as an event to take place immediately before the second advent of Christ. Speaking of Christ's second coming, he declares that it is "after the working of Satan with all power and signs and lying wonders." 2 Thessalonians 2:9…" PP 686.1

3 月 2 日，星期日

天使迟到了

阅读但以理书 10：1-14，特别注意第 12、13 节。这些经文教导了哪些与宇宙冲突相关的内容？你如何看待上帝派来的天使"抵挡"了二十一天？

Read Daniel 10:1–14, with special attention to verses 12, 13. What do these verses teach that is relevant to the cosmic conflict? What do you make of the angel sent by God being "withstood" for twenty-one days?

当撒但努力影响玛代波斯王国的最高权力以对上帝的子民表示不悦时，天使却在为被掳的人做事。这场争论引起了全天庭的关注。通过先知但以理，我们得以一睹善恶势力之间的激烈斗争。三个星期以来，加百列与黑暗的力量搏斗，试图抵消对居鲁士思想的影响。在比赛结束之前，基督亲自前来帮助加百列。加百列宣称："波斯王国的王子抵挡了我一天和二十天。" "但是，瞧，迈克尔，一位首席王子，来帮助我了；我就和波斯国王一起留在那里。"但以理书 10:13。天上为上帝子民所能做的一切都已经完成了。终于取得了胜利；在居鲁士及其子冈比西斯统治大约七年半的所有日子里，敌人的军队都受到了控制。" PK 571.2

"While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel's aid. "The prince of the kingdom of Persia withstood me one and twenty days," Gabriel declares; "but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years." PK 571.2

"在这些经文中，我们看到了天庭的场景。神国度中最高级别的天使被描述为对人类事务感兴趣。善天使和恶天使都积极参与与地上王国有关的事务。 18LtMs，95 女士，1903 年，第 18 段。 4

"In these Scriptures scenes in the heavenly courts are brought to our view. Angels of the highest rank in the kingdom of God are represented as taking an interest in the affairs of men. Both the good and the evil angels take an active part in matters connected with earthly kingdoms. 18LtMs, Ms 95, 1903, par. 4

"但以理在神面前刻苦己心。他恳切的祈祷感动了天上一位强大的天使来解救他。但撒旦势力正在波斯王的思想中运作，尽可能阻止他做回应但以理祈祷的工作。米迦勒本人——大天使——前来帮助加百列。 18LtMs，95 女士，1903 年，第 18 段。 5

"Daniel afflicted his soul before God. His earnest prayer moved a mighty angel from heaven to come to his relief. But satanic forces were working upon the mind of the king of Persia, to prevent him if possible from doing the work that would answer Daniel's prayer. Michael Himself—the Archangel—came to the assistance of Gabriel. 18LtMs, Ms 95, 1903, par. 5

撒迦利亚书》第三章描绘了类似的争议场景："他向我展示大祭司约书亚站在耶和华的使者面前，撒但也站在他的右边抵挡他。主对撒但说，撒但阿，愿主责备你。连拣选耶路撒冷的耶和华也责备你：这不是从火中拔出来的一根柴吗？" 18LtMs，95 女士，1903 年，第 18 段。 6

"A similar scene of controversy is portrayed in the third chapter of Zechariah: "And he showed me Joshua the high priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" 18LtMs, Ms 95, 1903, par. 6

"在神的话语中，代表了影响和控制我们世界上人类机构的两个相互竞争的政党。这些团体不断地与每一个人合作。那些受上帝控制并受天上天使影响的人将能够辨别看不见的黑暗权势的诡计。那些渴望与天上使者和谐相处的人应该热切地遵行上帝的旨意。他们决不能给撒但和他的使者留任何余地。" 18LtMs，95 女士，1903 年，第 18 段。 9

"In the Word of God are represented two contending parties that influence and control human agencies in our world. Constantly these parties are working with every human being. Those who are under God's control and who are influenced by the heavenly angels will be able to discern the crafty workings of the unseen powers of darkness. Those who desire to be in harmony with the heavenly agencies should be intensely in earnest to do God's will. They must give no place whatever to Satan and his angels." 18LtMs, Ms 95, 1903, par. 9

3 月 3 日星期一

启示录之龙

阅读启示录 13：1-8。这说明了龙的管辖范围有多大？

Read Revelation 13:1–8. What does this reveal about the extent of the dragon's jurisdiction?

"发现这些象征的预言线始于《启示录》第 12 章，其中有一条龙试图在基督诞生时消灭他。据说龙就是撒旦（启示录 12:9）；正是他促使希律王处死了救主。但在基督教纪元的最初几个世纪里，撒旦对基督及其子民发动战争的主要代理人是罗马帝国，异教是当时盛行的宗教。因此，虽然龙主要代表撒旦，但在次要意义上，它是异教罗马的象征。 GC 438.2

"The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome. GC 438.2

第 13 章（第 1-10 节）描述了另一只兽，"像豹子"，龙赋予了它"力量、座位和大权柄"。正如大多数新教徒所相信的那样，这个符号代表了教皇，继承了古罗马帝国曾经拥有的权力、席位和权威。关于那豹形的兽，经上这样说："又赐给它一张说大言和亵渎的话的口……它就开口亵渎上帝，亵渎祂的名、祂的帐幕，并那些住在天上的。"又赐给他权柄，叫他与圣徒争战，并战胜他们；又赐给他权柄，制伏各族、各方、各国。"这个预言与《但以理书》第七章中对小角的描述几乎完全相同，毫无疑问指向教皇。" GC 439.1

"In chapter 13 (verses 1-10) is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority." This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopardlike beast it is declared: "There was given unto him a mouth speaking great things and blasphemies.... And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy." GC 439.1

"他们拜那龙，将权柄赐给了兽；又拜兽，说，谁能比这兽呢？谁能与他交战呢？"（启示录 13:4。）也许有人会问，自称为基督徒的人可以怎样崇拜龙呢？答案很简单，对龙的崇拜可见一斑。目前所谓的基督教机构的崇拜体系无疑是异教的。守星期日、圣诞节、复活节等，起源于古巴比伦，源自古老的异教，以纪念太阳神。现代的基督徒认为，以异教习俗来尊敬至高上帝，称其为"基督教教义"。新教对这些异教节日的控制就像对人体的水蛭一样。正如懒惰者吸食鲜血，却没有意识到他的满足感会将他带入毁灭，新教徒和他们的异教纪念物也是如此，甚至敢于以基督的名义称呼他们。确实是亵渎！每个学习古代历史的学生都知道这是真的。同样，每个圣经学生都知道这些所谓的基督教节日既不符合圣经，也不符合基督教。如果这些机构是基督教的或符合圣经的，那么圣经中肯定会提到它们。但由于在上帝的话语中找不到它们，基督徒最好不要理会它们，以免被发现它们在崇拜龙。

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" (Rev. 13:4.) The question may be asked, How can professed Christians worship the dragon? The answer is easy, and the worship of the dragon can be clearly seen. The present system of worship by so-called Christian institutions is unquestionably pagan. Sunday, Christmas, and Easter keeping, etc., originated in ancient Babylon, from the old pagan religion in honor of the sun god. Christians, in modern times, assume to honor the most High God with pagan customs calling them "Christian Doctrines." Protestantism has taken a grip on these pagan festivals as a leech on a human body. As the sluggard sucks the blood unaware that his satisfaction brings him to destruction, just so with protestants and their pagan commemoratives, even daring to call them by the name of Christ. Blasphemy indeed! Every student of ancient history knows this to be true; likewise every Bible student knows these so-called Christian festivals are unbiblical as well as unchristian. If these institutions were Christian, or Biblical, they would certainly have been spoken of in the Bible. But since they are not found in the Word of God, Christians had better leave them alone lest they be found worshiping the dragon.

耶利米展望这次背道的时刻，说道："主如此说：不要学习异教徒的道路，也不要因天上的征兆而惊惶；因为外邦人都因他们惊愕。因为百姓的风俗是虚妄的；因为人从森林中砍伐一棵树，是工匠用手用斧子砍伐的。他们用银和金装饰它；他们用钉子和锤子把它固定住，使它不动。"（耶利米书 10:2-4。）虽然圣经宣称："不要学外邦人的道"，自称福音传道人的人却会从森林里砍下一棵树，用金银装饰它，然后敢称它为基督的名字——圣诞树。一个人还能做出什么更大的亵渎呢？难道牧师和宗教导师不知道这些事情吗？耶稣说："神是个灵，拜他的必须用心灵和诚实拜他。"

Jeremiah, looking forward to this time of apostasy, says: "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not." (Jer. 10:2-4.) Though the Word declares, "Learn not the ways of the heathen," professed ministers of the gospel will cut a tree from the forest and deck it with silver and gold, then dare call it by the name of Christ – Christmas tree. What greater blasphemy can one do? Are ministers and religious teachers ignorant of these things? Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

3 月 4 日星期二

工作案例

阅读约伯记 1：1-12 和约伯记 2：1-7。我们在这里看到了这场大争论的哪些原则？

Read Job 1:1–12 and Job 2:1–7. What principles of the great controversy do we see unveiled here?

"它的尾巴拖住了天上星辰的三分之一，把它们抛在地上。龙站在那将要生产的妇人面前，等她的孩子一出生，就把她吃掉……"

"And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born…

"天上发生了战争：米迦勒和他的天使与龙作战；龙和他的使者们战斗，但没有获胜；天堂里也不再有他们的位置了。

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven.

"那条大龙，就是那条古老的蛇，被称为魔鬼和撒但，它迷惑了全世界：他被赶到了地上，他的使者也和他一起被赶了出来。

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

"龙见自己被摔在地上，就逼迫那生男孩子的女人。"第 4、7-9、13 节。

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." Verses 4, 7-9, 13.

这里描述了两种不同的"淘汰"。请注意，在第一个例子中，龙用尾巴吸引了天使。但是，你想知道，为什么不用他的爪子呢？ – 仅仅因为这样会错误地表明撒旦击败了主，并因此将三分之一的天使从天上拖了出来。但既然他用尾巴画了他们，真正的意义就很明显了——三分之一的天使自愿跟随他。可以这么说，当他带路时，他们紧紧抓住他的尾巴。"他们背弃了圣父和圣子，并与叛乱的煽动者联合起来。" – 证词，卷。 3，第 3 页。 115. 龙说服了天使，他们从天上跟随他到地上，于是他试图吞吃基督。

Here are described two different "castings out." Note that in the first instance, the dragon drew the angels with his tail. But, you wonder, why not with his claws? – Simply because such would falsely indicate that Satan defeated the Lord and consequently dragged out of heaven a third of the angels. But since he drew them with his tail, the true significance is clear – that a third part of the angels voluntarily followed him. They clung to his tail, so to speak, while he led the way. "They turned from the Father and from his Son, and united with the instigator of rebellion." – Testimonies, Vol. 3, p. 115. The dragon persuaded the angels and they followed him from heaven to earth, whereupon he sought to devour Christ.

第4节的龙拖下星辰的事件发生在第9节的事件，即主打倒龙的事件之前。前者发生在主出生之前，后者发生在主复活之后。这一点在以下段落中得到了体现：

This incident of verse 4, the dragon drawing down the stars, preceded the incident of verse 9, the Lord casting down the dragon. The former took place before the Lord was born and the latter after His resurrection. This is made manifest in the following paragraphs:

在约伯的时代，撒但仍然可以进入天国，因为圣经告诉我们："……有一天，神的众子来侍立在主面前，撒但也来到他们中间。主对撒但说，你从那里来？撒但回答主说："从在地上来往，在地上行走。"约伯记 1:6, 7。

In the days of Job Satan still had access to heaven, for we are told that "…there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it." Job 1:6, 7.

因此，撒但在反叛之后，甚至在他使亚当和夏娃犯罪后，并没有立即被逐出天庭。相反，那一定是在约伯时代之后。但为了确定具体时间，我们要读《启示录》12:13："龙见自己被摔在地上，就逼迫那生男孩子的女人。"因此，他在去迫害教会之前就被赶了出来。他这样做的时候，"当时耶路撒冷的教会正遭受大逼迫；除了使徒以外，他们都分散在犹太和撒玛利亚各地。"使徒行传 8:1。预言之灵再次证实了这一事实：

Satan, then, was not cast out of heaven immediately after he rebelled or even when he caused Adam and Eve to sin. Rather, it must have been after Job's time. But to determine just when, we shall read Revelation 12:13: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." He therefore was cast out before he went to persecute the church. This he did at the "time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles." Acts 8:1. This fact is again borne out by the Spirit of Prophecy:

主胜利地被提到神和他的宝座那里。 "……所有人都在那里欢迎救赎主。他们渴望庆祝他的胜利并荣耀他们的国王……他向上帝献上摇祭，那些与他一起复活的人，作为他第二次降临时将从坟墓中走出来的一大群人的代表……。上帝的声音宣告正义得到了满足。撒旦被打败了。基督在地上辛劳奋斗的人们"被蒙爱者所接纳"。在天上的天使和未堕落世界的代表面前，他们被宣告为义。

Triumphantly the Lord was caught up unto God and His throne. "…all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King… He presents to God the wave-sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming.… The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are 'accepted in the Beloved.' Before the heavenly angels and the representatives of unfallen worlds, they are declared justified.

"撒旦看到他的伪装被撕掉了。他的行政是在未堕落的天使和天上的宇宙面前公开的。他已经揭露了自己是一个杀人犯。他流了神子的血，从此不再受到天上众生的同情。从此他的工作受到限制。无论他采取何种态度，他都不能再等待天使从天庭而来，并在他们面前指责基督的弟兄穿着黑色的外衣和罪的玷污。撒但与天上世界之间最后的同情纽带被打破了。" ——《历世历代的愿望》，第 833, 834, 761 页。

"Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken." – The Desire of Ages, pp. 833, 834, 761.

3 月 5 日星期三

这个世界的（临时）统治者

阅读约翰福音 12:31、约翰福音 14:30、约翰福音 16:11、哥林多后书 4:4 和路加福音 4:6。关于敌人在这个世界上的统治，这些经文教导了什么？

Read John 12:31, John 14:30, John 16:11, 2 Corinthians 4:4, and Luke 4:6. What do these texts teach about the rulership of the enemy in this world?

基督继续说："现在是这个世界的审判"。"现在这世界的王要被赶出去了。而我，如果我从地上被举起来，就会吸引所有人归向我。他说这话，象征着他应该怎样的死。"这是世界的危机。如果我成为人类罪孽的挽回祭，世界就会被照亮。撒旦对人类灵魂的控制将会被打破。上帝被玷污的形象将在人类身上得到恢复，相信圣徒的家庭将最终继承天家。这是基督之死的结果。救主沉浸在他面前的胜利场景的沉思中。他看到了十字架，残酷、可耻的十字架，伴随着所有的恐怖，却闪耀着荣耀。 DA 625.4

"Now is the judgment of this world," Christ continued; "now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me. This He said, signifying what death He should die." This is the crisis of the world. If I become the propitiation for the sins of men, the world will be lighted up. Satan's hold upon the souls of men will be broken. The defaced image of God will be restored in humanity, and a family of believing saints will finally inherit the heavenly home. This is the result of Christ's death. The Saviour is lost in contemplation of the scene of triumph called up before Him. He sees the cross, the cruel, ignominious cross, with all its attending horrors, blazing with glory. DA 625.4

"但是，十字架所完成的并不是人类救赎的全部工作。神的爱向宇宙彰显。这世界的王子被赶了出去。撒但对神的控告被驳斥了。他对天所加的羞辱已被永远除去。天使和人都被救赎主所吸引。他说："如果我从地上被举起来，我就会吸引所有人归向我。" DA 626.1

"But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. "I, if I be lifted up from the earth," He said, "will draw all unto Me." DA 626.1

耶稣就这样安息了，他不再给撒但任何好处。当基督要采取最后的屈辱步骤时，当最深的悲伤即将笼罩他的灵魂时，他对他的门徒说："这世界的王来了，在我里面什么也没有了。" "这个世界的王子受到审判。"现在他要被赶出去了。约翰福音 14:30; 16:11； 12:31。基督以预言的眼光描绘了他最后一次伟大冲突中所发生的场景。他知道，当他喊出"成了"时，全天庭都会胜利。他的耳朵听到了远处的音乐和天庭里胜利的欢呼声。他知道撒旦帝国的丧钟将会敲响，基督的名字将会在整个宇宙中从一个世界传到另一个世界。 DA 679.1

Upon this word Jesus rested, and He gave Satan no advantage. When the last steps of Christ's humiliation were to be taken, when the deepest sorrow was closing about His soul, He said to His disciples, "The prince of this world cometh, and hath nothing in Me." "The prince of this world is judged." Now shall he be cast out. John 14:30; 16:11; 12:31. With prophetic eye Christ traced the scenes to take place in His last great conflict. He knew that when He should exclaim, "It is finished," all heaven would triumph. His ear caught the distant music and the shouts of victory in the heavenly courts. He knew that the knell of Satan's empire would then be sounded, and the name of Christ would be heralded from world to world throughout the universe. DA 679.1

3 月 6 日，星期四

限制和规则

阅读马可福音 6:5 和马可福音 9:29。这些文本表明，即使是神圣的行动也可能与信仰和祈祷等因素紧密相关？

Read Mark 6:5 and Mark 9:29. What do these texts display about how even divine action might be integrally related to such factors as faith and prayer?

“九个弟子仍在思考自己失败的惨痛事实；当耶稣再次单独和他们在一起时，他们问：“我们为什么不能把他赶出去呢？”耶稣回答他们说：“因为你们的不信，我实在告诉你们，你们若有信心像一粒芥菜种，就要对这座山说，从这里挪到那边去；并将其移除；对你来说，没有什么是不可能的。然而，除非通过祈祷和禁食，这种疾病不会消失。”他们的不信使他们无法对基督有更深的同情，他们对交托给他们的神圣工作也粗心大意，导致他们在与黑暗权势的斗争中失败。 DA 429.4

“The nine disciples were yet pondering upon the bitter fact of their own failure; and when Jesus was once more alone with them, they questioned, “Why could not we cast him out?” Jesus answered them, “Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.” Their unbelief, that shut them out from deeper sympathy with Christ, and the carelessness with which they regarded the sacred work committed to them, had caused their failure in the conflict with the powers of darkness. DA 429.4

“基督指向他的死的话带来了悲伤和怀疑。而选择三个门徒陪耶稣上山，更是激起了九个门徒的嫉妒。他们没有通过祈祷和沉思基督的话语来加强他们的信仰，而是一直沉迷于自己的沮丧和个人的不满之中。在这种黑暗的状态下，他们与撒但进行了斗争。 DA 431.1

“The words of Christ pointing to His death had brought sadness and doubt. And the selection of the three disciples to accompany Jesus to the mountain had excited the jealousy of the nine. Instead of strengthening their faith by prayer and meditation on the words of Christ, they had been dwelling on their discouragements and personal grievances. In this state of darkness they had undertaken the conflict with Satan. DA 431.1

“为了在这样的冲突中取得成功，他们必须以不同的精神来工作。他们的信心必须通过热切的祈祷、禁食和谦卑的心来加强。他们必须倒空自我，并被神的灵和能力充满。凭着信心诚恳、恒切地向上帝祈求——这种信心会导致完全依靠上帝，并毫无保留地献身于他的工作——只有这样，才能在与执政的、掌权的、这幽暗世界的统治者和高处的邪灵争战时，给人们带来圣灵的帮助。” DA 431.2

“In order to succeed in such a conflict they must come to the work in a different spirit. Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart. They must be emptied of self, and be filled with the Spirit and power of God. Earnest, persevering supplication to God in faith—faith that leads to entire dependence upon God, and unreserved consecration to His work—can alone avail to bring men the Holy Spirit's aid in the battle against principalities and powers, the rulers of the darkness of this world, and wicked spirits in high places.” DA 431.2

3 月 7 日星期五

进一步的思考

“撒旦，那个大骗子，把自己变成了光明天使，用他似是而非的诱惑来到年轻人身边，并成功地一步一步地把他们从责任的道路上夺走。他被描述为控告者、欺骗者、说谎者、折磨者和杀人犯。 “凡犯罪的，都是属魔鬼的。”每一次的过犯都会使灵魂受到谴责，并引起神圣的不悦。心里的意念为神所鉴察。当怀有不纯洁的思想时，它们不需要通过言语或行为来表达，从而使罪孽圆满并使灵魂受到谴责。它的纯洁性被玷污了，诱惑者已经胜利了。” 4T 623.1

“Satan, that archdeceiver, transforms himself into an angel of light and comes to the youth with his specious temptations and succeeds in winning them, step by step, from the path of duty. He is described as an accuser, a deceiver, a liar, a tormentor, and a murderer. “He that committeth sin is of the devil.” Every transgression brings the soul into condemnation and provokes the divine displeasure. The thoughts of the heart are discerned of God. When impure thoughts are cherished, they need not be expressed by word or act to consummate the sin and bring the soul into condemnation. Its purity is defiled, and the tempter has triumphed.” 4T 623.1

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