判断（下）

第1章 第一周：2025年9月29日至9月23日

4月29日至5月2日下午

教谕述文：

教谕述文：“你们要来，要明白我的教谕，我会在你们中间做事，你们要知道，你们要来，”耶和华说。**（**哈**）**2:5

Memory Text: “Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. KJV” – Psalm 46:10

圣经告诉我们耶和华的教谕的目的。在哈巴谷书上，耶和华提醒犹太人正在经历的一切。在这个一周的安息日学课中，我们将研究哈巴谷书的一些内容，并将其与启示录的信息相比较。这个信息是一个特别的时间信息吗？为什么我们要研究这个信息？哈巴谷的信息是属于这个时代，也是属于这个时代的一个信息吗

这位天使具备降下“晚雨”的大能的一切特质，使属灵的谷粒得以充分生长，正如云朵、阳光和彩虹所预示的。正如彩虹无雨而生，因此，这位天使就是为最终的收成带来雨水和阳光的天使。

This angel has all the characteristics of a power that sends down “the latter rain,” and that causes the spiritual grain fully to develop, for that is what cloud, sunshine, and rainbow, indicate. As a rainbow never appears without rain, the angel is therefore the angel that brings the rain and the sunshine for the development of the final harvest.

启示录 10:2 – “他手里拿着展开的小书卷。他的右脚踏海，左脚踏地。”

Revelation 10:2 – “And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.”

圣经中只有一本书必须被打开，那就是但以理书（但以理书12:4）。由于天使做的第一件事就是打开这本书，因此分析证明，他确实在末世之初，也就是这本书应该被打开的时候出现了。（启示录10:2）

There is but one book in the Bible that has had to be opened, and that is the book of Daniel (Daniel 12:4). And since the first thing which the angel did was to open the book, the analysis proves that he actually appears on the scene at the commencement of the time of the end, the time the book was to be opened. (Revelation 10:2).

你知道，人自然是从右脚开始的。既然天使的右脚踏在海上，左脚踏在陆地上，那么象征意义就表明他从海上出发，即但以理野兽的领域（但以理书7章），然后是地上，即双角野兽的领域（启示录13:10-18）。因此，他的工作始于古国，应该包含但以理书中揭示的第一个真理。总而言之，他的信息和能力遍布全球——陆地和海洋。

You know that man naturally starts out with his right foot. Now, since the angel’s right foot was upon the sea and his left foot upon the land, the symbolism shows that he starts out on the sea, the province of Daniel’s beasts (Daniel 7), then on earth, the province of the two-horned beast (Revelation 13:10-18). His work, therefore, starts in the Old Country, and should include the very first truth that was disclosed from the book of Daniel. All in all his message and power prove to be world-wide – land and sea.

启示录 10:5-7 – “我所看见的那站在海和地上的天使，向天举起手，指着那创造天和天上之物、地和地上之物、海和海中之物，活到永永远远的起誓说：不再有时日了。到第七位天使吹号发声的时候，神的奥秘就成全了，正如主所传给他什人众先知的佳音。”（在第七号吹响之初，神的奥秘就成全了。）

Revelation 10:5-7 – “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth for ever and ever, Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to His servants the prophets.” (At the beginning of the sounding of the seventh trumpet, the Mystery of God is to be finished.)

那么“不再有时间”这句话又如何呢？答案就在启示录10:6中，这实际上证明了上帝的奥秘不再有时间完成；第六号剩下的日子，也就是第七号吹响之前的时间，正是上帝的奥秘，也就是基督的福音完成的时候。事实上，第七位天使首先宣告的就是，世上的国将成为我们主的国，——福音工作已经完成了。

What about the statement, “there shall be time no longer”? – The answer is found in Revelation 10:6, which in actuality proves that there shall be time no longer for the Mystery of God to be finished; that the remaining days of the sixth trumpet, the time to the sounding of the seventh trumpet, is the time for the Mystery of God, the Gospel of Christ, to be finished. In fact, the very first announcement of the seventh angel is that the kingdoms of this world are become the kingdoms of our Lord, – that the Gospel work is finished.

启示录 10:8-10 – “我先前从天上所听见的那声音又对我说：你去把那站在海上和地上的天使手中展开的小书卷拿过来。我就到天使那里，对他说：‘把小书卷给我。’他对我说：‘你拿着吃下去，你的肚子必觉得苦，在你口中却要甜如蜜。’我就从天使手里把小书卷拿过来，吃了下去，在我口中却甜如蜜。我吃完之后，肚子就觉得苦了。”

Revelation 10:8-10 – “And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.”

吃掉这本书，就好比“吞下”其中的话语。甜蜜的蜜必定是来自其应许的喜乐，而苦涩显然意味着无法消化，无法理解一切，从而感到失望。你知道，这些预言在第一次复临运动时期应验了。当时，通过研读但以理书，人们得知洁净圣所（但以理书8:14）将于1844年开始，但他们误解了这洁净意味着世界末日和基督的再来。失望是在既定日期过去之后，在人们的期望未能实现之后。

To eat the book is, as it were, to “swallow” its sayings. The honey sweet must be the joy that comes from its promises, and obviously the bitter denotes inability to digest, to comprehend all, and thus a disappointment. These, you know met fulfillment in the days of the First Advent Movement, when through the study of the book of Daniel, they learned that the cleansing of the Sanctuary (Daniel 8:14) was to begin in the year 1844, but who misunderstood the cleansing to mean the end of the world and the return of Christ. The disappointment came after the set date had passed and after the expectation of the people failed to materialize.

5月2日，星期五

进一步思考——你必须再次预言

启示录 10:11 — “他对我说：‘你必须在多民族、多国家、多方言和多君王面前再次预言。’

Revelation 10:11– “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”

失望之后，他们奉命再次宣告；也就是说，再次宣告圣所的洁净。这项工作他们要向许多民族、国家、语言和君王宣告，但显然并非向所有人宣告。

After the disappointment they were commanded to prophesy again; that is, again to proclaim the cleansing of the Sanctuary. This work they were to do among many peoples, nations, tongues, and kings, obviously not to all.

就这样，第一次复临运动重组并更名为基督复临安息日会。因此，基督复临安息日会组织不会完成这项工作。它的信息并非传遍所有人、所有国家、所有语言和所有君王。因此，如果要将天国的福音传遍万国，教会也必须重组。“复兴和改革必须在圣灵的引导下进行。复兴和改革是两码事。复兴意味着属灵生命的更新，心智和心灵力量的复苏，以及从属灵死亡中的复活。改革意味着重组，是思想、理论、习惯和实践的改变。”——《基督我们的义》，1941年版，第121页。

Thus it was that the first Advent Movement was reorganized and renamed, Seventh-day Adventists. The Seventh-day Adventist organization, therefore, will not finish the work. Its message does not go to all people, to all nations, tongues, and kings. Consequently, the Church, too, is to be reorganized if the Gospel of the Kingdom is to be preached to all nations. “A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices.” – Christ Our Righteousness, page 121, 1941 edition.

重组将如何进行？

How will the reorganization come about?

看哪，耶和华必在火中降临，他的车辇像旋风，以烈怒施行报应，以火焰施行责罚。耶和华必以火与刀审判一切有血气的人，被耶和华所杀的必多。

“For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many.

“那些在园中一棵树后分别为圣、洁净自己的人，吃了猪肉、并可憎之物和老鼠，必被一同灭绝，这是主说的。

“They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.

我必在他们中间显神迹，从他们中间逃脱的人，必往列国去，就是往他施、普勒、路德、拉弓的地方去，并土巴、雅完，以及那些没有听见我的名声、没有看见我的荣耀的遥远的海岛去。他们必将我的荣耀传扬在列国中。——{2TG15 7.4}

“And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles.

他们必将你们的弟兄从列国中送回，使他们或骑马，或坐车，坐轿，骑骡子，骑快马，到我的圣山耶路撒冷，作为供物献给耶和华；这是耶和华说的，好像以色列人用洁净的器皿盛供物奉到耶和华的殿里。”（以赛亚书 66:15-17, 19-20）

“And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.” Isaiah 66:15-17, 19-20.

在这些经文中，我们看到一场屠杀正在进行，这场屠杀将除去那些违背真理的人。那些逃脱主屠杀的人被差遣到那些未曾见过上帝的荣耀、未曾听见他名声的列国去，他们要把他们的弟兄从“万国”中带出来。显然，这场屠杀是在教会中进行的，因为那些逃脱的人被差遣去向那些对上帝一无所知的异邦人传道。在消掉不忠的人之后，差遣忠信的人到列国去，预示着一场重申，最终的使命不是去许多国家，而是去所有国家。如果他们要把他们的弟兄从所有国家中带出来，那么他们必须是最后的，是完成这工作的人，是完成“上帝的奥秘”的人，是结束宽容时期、终结世界的人。

In these verses we see a slaughter taking place, a slaughter which takes away the transgressors of the Truth. Those that escape the slaughter of the Lord are sent to the nations who have not seen God’s glory, or heard His fame, and they are to bring all their brethren out of “all nations.” Plainly, then, the slaughter is in the Church, for those who escape are sent to preach to the Gentiles that know nothing of God. Sending the faithful to the nations, after the slaying of the unfaithful, presupposes a reorganization. And the commission at last is to go, not to many nations, but to all nations. If they are to bring all their brethren out of all nations, then they must be the last, the ones to finish the work, “the Mystery of God,” to bring probation to a close and the world to an end.

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