在《诗篇》里（上）

主日信息 / 李一雄牧师 / 2020年5月31日 / 以弗所书

5月31日星期日早

论忧虑文：

“我不灰心，因为我是知道谁的。我信靠祂所托付我的人，要等到他那天的成效不能白费。”（2Ti 1:12）**新圣经**（NIV）

Memory Text: "And I know, and, so, I cast stood on the mount Sion, and with him an hundred and four thousand, having his Father's name written in their foreheads." KJV — Revelation 14:1

深圳市爱恩堂，现任牧师李雄牧师，教师，凯山纳斯堡，“歌颂神，和他面前之圣者天。”（诗篇27:5）这篇圣经文是我们今早的信仰和实践的一部分。这篇圣经文，“为大卫的一首诗歌”。大卫是一个以色列的王，上帝要等待天的时间来成就，以及在时间的等待和等候中，他要成为一个属灵的人，他要成为一个属灵的人，他要成为一个属灵的人

good, but it has been sadly neglected. GW92 452.2

上帝啊，我们必须得到耶稣和圣天使的保护。在这危险的日子里，主希望我们谦卑地行在祂面前。祂不是试图掩盖我们的罪，而是希望我们承认它们，就像约书亚承认古代以色列人的罪一样。我们自称是上帝律法的保管者。我们自称正在重建“久已荒废之处”，并建立“历代根基”。如果这项伟大而庄严的工作确实已托付给我们，那么远离一切罪孽就显得何等重要！RH 1908年11月19日，A条，第8段

“God; we must secure the protecting care of Jesus and holy angels. In these days of peril, the Lord would have us walk before him in humility. Instead of trying to cover our sins, he would have us confess them, as Joshua confessed the sins of ancient Israel. We profess to be the depositaries of God's law. We profess to be building up “the old waste places,” and to be raising up “the foundations of many generations.” If this great and solemn work has indeed been committed to us, how important that we depart from all iniquity! RH November 19, 1908, Art. A, par. 8

“第三位天使的信息是要用它的荣耀照亮大地；但只有那些在全能者的力量下抵挡住诱惑的人，当它变成大声的呼喊时，才被允许参与宣扬它。” RH 1908年11月19日，A条，第9段

“The third angel's message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry.” RH November 19, 1908, Art. A, par. 9

5月23日星期五

进一步的思考

我看见四位天使站在地的四角（在十四万四千人受印之时），执掌地上四方的风，叫风不吹在地上、海上和树上。我又看见另有一位天使从东方上来，拿着永生上帝的印。他向那得着权柄能伤害地和海的四位天使大声喊着说：‘地、海和树木，你们不可伤害，等我们印了我们上帝众仆人的额。’”（启示录7:1-3）

“I saw four angels standing on the four corners of the earth [at the time of the sealing of the 144,000], holding the four winds of the earth that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” Revelation 7:1-3.

这里展示了两种即将发生的伤害：一种是风造成的，另一种是天使造成的；并向天使发出了两条命令：一条是要他们控制风，使风不要吹在“地上、海上和任何树上”（启示录 7:1）；另一条是要天使控制自己，不要伤害“地、海”和“树木”，直到上帝的仆人被封印（启示录 7:2, 3）。

Here are brought to view two hurtings about to take place: one by the winds, the other by the angels; and two commands to the angels: one that they restrain the winds, that the winds blow not “on the earth, nor on the sea, nor on any tree” (Revelation 7:1); the other that the angels restrain themselves from hurting “the earth,... sea,” and “the trees,” till the servants of God are sealed. Revelation 7:2, 3).

因此，既然神的仆人一旦受了印，风和天使就会开始伤害，那么问题来了：风和天使的工作究竟代表什么呢？是政治纷争还是别的什么？由于各国一直处于战争状态，这种双重伤害不可能代表政治纷争。正如耶稣所说，末日“民要攻打民，国要攻打国”（马太福音24:7），显然，风和天使的伤害，以及两者被阻止直到十四万四千人受印，必定象征着阻止“自从有国以来，没有这样的大艰难”（但以理书12:1）。因此，上帝拦阻四方，就是阻止兽像攻击圣徒（启示录13:15-17）；而上帝拦阻四位天使，不让他们伤害人，就是阻止对扰乱教会的罪人施行报应（以赛亚书63:1-4；耶利米书51:18），直到十四万四千人的受印完成为止。这两种伤害彼此交织，带来前所未有的艰难时期。

Since, therefore, as soon as the servants of God are sealed both the winds and the angels will begin to hurt the question arises as to what the work of the winds and the work of the angels represent – political strife or something else? As the nations have always been at war, this two-fold work of hurting could not represent political strife. And as Jesus says that at the time of the end “nation shall rise against nation, and kingdom against kingdom” (Matthew 24:7), it is clear that the hurting by the winds, also the hurting by the angels both of which are kept back until the 144,000 are sealed, must be figurative of holding back the “time of trouble, such as never was since there was a nation.” Daniel 12:1. Accordingly, God’s restraining of the four winds is His holding back the image of the beast’s activity (Revelation 13:15-17) against the saints, while His restraining the four angels that they hurt not is His holding back the executing of His vengeance (Isaiah 63:1-4; Jeremiah 51:18) upon the sinners who trouble the church, until after the sealing of the 144,000 is completed. Being coupled, these two hurtings bring the time of trouble such as never was.

因此，启示录7:1-3揭示了双重冲突：恶人与上帝对抗（风的吹拂），以及上帝与恶人对抗（天使的伤害）。虽然上帝的仆人受印之后，风的吹拂和天使的伤害会带来“大艰难”，但“凡名录在册上的，必得拯救”。但以理书12:1。

Revelation 7:1-3, therefore, reveals a two-fold conflict: wicked men against God (the blowing of the winds) and God against them (the angels hurting them). But though the blowing of the winds and the hurting of the angels after the servants of God are sealed, will bring the “time of trouble,” yet “every one that shall be found written in the book” “shall be delivered.” Daniel 12:1.

从这些事实中我们可以看出，推迟这次大艰难时期是为了确保十四万四千名仆人的印记不被破坏，以免他们，即“选民”，被带去敬拜兽像，或因拒绝而被杀害。

From these facts we see that this time of trouble is held back in order to safeguard the sealing of the 144,000 servants, lest they, “the very elect,” be brought down to worship the image of the beast, or be killed for refusing.

既然“圣经各卷书都在启示录中交汇终结”（《使徒行传》，第585页），那么上帝仆人的印记（启示录7章）也必然出现在预言中。以西结书第九章预示，凡因“其中所行一切可憎之事”（犹大和以色列）叹息呼喊的人，必被印记；凡不如此叹息呼喊的人，必被屠杀。上帝从未从犹大和以色列的义人中拣选罪人，这说明这通过屠杀来洁净的预言从未应验过。因此，印记与印记相同，天使的杀戮与天使的伤害也相同。

Since “in the Revelation all the books of the Bible meet and end” (The Acts of the Apostles, p. 585), the sealing of the servants of God (Revelation 7) must necessarily be found also in the prophecies. In Ezekiel, chapter nine, is envisioned the marking of those who sigh and cry “for all the abominations that be done in the midst thereof” (in Judah and in Israel), and the slaughter of those who do not thus sigh and cry. And the fact that God has at no time taken the sinners from among the righteous in Judah and in Israel, shows that this prophecy of purification by slaughter has never been fulfilled. So, therefore, as the marking is the same as the sealing, the angels’ slaying is the same as the angels’ hurting.

约翰所见的伤害和印记，以及以西结所见的屠杀和标记，再次被认定为同一件事：“上帝仆人的这种印记与以西结在异象中看到的是同一回事。”——《给传道人的证言》第445页；《证言》卷五第211页；卷三第267页。

This hurting and sealing which John saw, and the slaughter and marking which Ezekiel saw are again identified as one and the same: “This sealing of the servants of God is the same that was shown to Ezekiel in vision.” – Testimonies to Ministers, p. 445; Testimonies, Vol. 5, p. 211; Vol. 3, p. 267.

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