我们这末世的人

罗马书第一章，第二章，第三章第1-5节，第10-12节，第16节，第23节

5月31日星期五

记忆经文：

“他们虽晓得神，就荣神为神的，感恩为祂的，反而变成了虚妄的思想，他们的无知心就昏暗了。他们自以为聪明，倒是愚昧了，把荣耀不朽坏的神，变换了人必朽坏的形像，和鸟兽两足的和四足的爬行物的形像。”罗马书1:21-23

Memory Text: “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.” KJV 1Corinthians 10:11, 12

信仰的基础建立在神的话语上，他不是你的意见或是你的感觉。你不能为你的行为来辩护或是解释的话，那就是错误的。这就是罪的定义。

Any interpretation of scripture which finds its foundation in human opinion or feelings is not a sound interpretation. It is not based on the Word of God. Any interpretation that cannot be defended or explained is wrong. This is the definition of sin.

每日灵修手册的编辑，是由神的灵感动的人来编辑的。这些人是神的工具。一切的灵感来自于，祂的话语，祂的圣灵，祂的教会，祂的使者。这些使者，正是要帮助我们，在这末世，能够明白祂的话语。这是一个，神的话语，和人的话语，相结合的结果。这样的灵感的结果，是有，人的成分在里面的。但是，这是，人的成分在里面的，祂的话语。

The Scriptures, as every Bible student knows, are designed to be present truth at certain times in history. They are inspired by God and are profitable for us today. The Spirit of God has helped us to understand what we have enjoyed and they are written for our admonition, upon whom the ends of the world are come.” 1 Cor. 10:11. In other words, the Scriptures are similar to long term bonds, or notes, which become due at a given time. Obviously, then, the time approaching is important as the time in which one must cash in on them, so to speak.

这个时间表，是我们的记录簿了，是在未来的时代，我们要向它负责的时候。这个记录，是我们，要能够明白，“这末世，我们的时代的时间表，它是要，为我们的，能够明白的，能够有知的，因为我们的了，这个末世的时代。”

This is especially true with the Revelation and since we have come to the very time for which it was written, we are now to experience whole heartedly and without reservation veteran. “Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein: for the time is at hand.” Rev. 1:3

6月1日星期六

黑羊的惯犯

读罗马书第1章，第18节，神的忿怒从天上显明出来，对一切不敬虔的人，和他们不义的行为，发出来的。

Read Revelation 6:12-17. Consider the details of these prophetic responses to coming last day events suddenly play out. What do you notice about their response?

这些在这个世界下的人，在这个时代，这个末世的时代，这个时代，这个时代，这个

说道说以理书 9:10, 10, 13, 14, 22, 26和2:中的重复审判的话题，审判的基础是什么？审判结果到的判决是什么？这些问题是我们要研究的。

Read the description of the investigative judgment provided in Daniel 7:9, 10, 13, 14, 22, 26, and 27. What is the primary focus in the judgment? What is the verdict rendered at the end of the process? What does this tell us about the plan of salvation?

在这些经文中，主要的焦点是什么？审判的结果是什么？这告诉我们关于救恩计划的什么？

In this scripture are set forth four pertinent facts: (1) the thrones were not present prior to the opening of the scene presented; (2) the Ancient of days sometime did sit where the thrones were set up; (3) then the books were opened; (4) all of which (thrones, Ancient of days, and books) reveal a judgment scene. And the books are mentioned as being the focal point in the scene, the judgment scene.

圣经里提到审判的本质，以及这些书卷在你的意义，至关重要。关于你的，你所提供的审判的说明。

Thus the books indicate that each one's deeds are chronicled with terrible exactness in the books of heaven, and that in the reason for the books inheres—the Reason For The Judgment.

因此，书卷表明，这些事件和记录在天堂的书卷中以极大的精确性，也记载了他们的行为，这些书卷和记录的原因在于人类的原因——审判的原因。

"Then shall the Ancient of days sit, whose raiment was white as snow, and the hair of his head like the pure wool: His throne was like the fiery flame and his wheels as burning fire. A fiery stream issued and came forth before him: thousands ministered unto him, and thousands ministered unto him: the judgment was set, and the books were opened." Dan. 7:9, 10.

这段经文明确了四个相关的事实：(1) 在所提供的场景出现之前，宝座并不存在；(2) 古发丽亚在某个时刻坐在宝座设置的地方；(3) 然后书卷被打开；(4) 所有这些（宝座，古发丽亚和书卷）揭示了一个审判场景。而书中提及的焦点是这个场景的，审判场景。

"I beheld till the thrones were cast down, and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame and His wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

这段经文明确了四个相关的事实：(1) 在所提供的场景出现之前，宝座并不存在；(2) 古发丽亚在某个时刻坐在宝座设置的地方；(3) 然后书卷被打开；(4) 所有这些（宝座，古发丽亚和书卷）揭示了一个审判场景。而书中提及的焦点是这个场景的，审判场景。

"I saw I and the Ancient of days and great stand be fore God, and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things written in the books, according to their works." (即20:12)

"我一直看到宝座被设置，古发丽亚坐在他的宝座上，宝座上有火焰，他的车轮是燃烧的火焰。一道火河从他面前流出来。千千万万的人在他面前侍奉他，万万的人在他面前侍奉他：审判已经开始，书卷被打开了。"（即20:12）

"我一直看到宝座被设置，古发丽亚坐在他的宝座上，宝座上有火焰，他的车轮是燃烧的火焰。一道火河从他面前流出来。千千万万的人在他面前侍奉他，万万的人在他面前侍奉他：审判已经开始，书卷被打开了。"（即20:12）

"Thus does inspiration reveal that each one's deeds are chronicled with terrible exactness in the books of heaven, and that in the reason for the books inheres—the Reason For The Judgment.

并且所写这些圣经启示出来的，每个人的行为都记录在天堂的书卷中，以可怕的准确性记录了这一点，并且在这些书卷的原因中，存在着——审判的原因。

"That not every name that has been entered in the Lamb's books will be retained there, is born out with sad conclusiveness by the following scriptures:

"And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book." Ex. 32:33. "And if any man take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book." Rev. 22:19.

因此，这些书卷证明了圣经的启示，并且在这些书卷中，彼此间存在联系。也有没有在这种因素中，重要的一点是，审判的原因。必然得出。（马太福音 24:13）但那些不忠诚的人会说元。

"That not every name that has been entered in the Lamb's books will be retained there, is born out with sad conclusiveness by the following scriptures:

"耶和华对摩西说，我是人得了罪，我必要将他从我的书上除去。"（出埃及记 32:33）。"这书上的预言，若有人删去了，神必从生命册和圣城和这书上所记的事上除去他的分。"（启示录 22:19）。

"耶和华对摩西说，我是人得了罪，我必要将他从我的书上除去。"（出埃及记 32:33）。"这书上的预言，若有人删去了，神必从生命册和圣城和这书上所记的事上除去他的分。"（启示录 22:19）。

"Then shall the Ancient of days sit, Whose raiment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame and His wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

"古发丽亚坐在他的宝座，他的车轮是燃烧的火焰。一道火河从他面前流出来。千千万万的人在他面前侍奉他，万万的人在他面前侍奉他：审判已经开始，书卷被打开了。"（但7:9，10）

"古发丽亚坐在他的宝座，他的车轮是燃烧的火焰。一道火河从他面前流出来。千千万万的人在他面前侍奉他，万万的人在他面前侍奉他：审判已经开始，书卷被打开了。"（但7:9，10）

"Thus does inspiration reveal that each one's deeds are chronicled with terrible exactness in the books of heaven, and that in the reason for the books inheres—the Reason For The Judgment.

并且所写这些圣经启示出来的，每个人的行为都记录在天堂的书卷中，以可怕的准确性记录了这一点，并且在这些书卷的原因中，存在着——审判的原因。

"Then shall the Ancient of days sit, Whose raiment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame and His wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

"古发丽亚坐在他的宝座，他的车轮是燃烧的火焰。一道火河从他面前流出来。千千万万的人在他面前侍奉他，万万的人在他面前侍奉他：审判已经开始，书卷被打开了。"（但7:9，10）

"古发丽亚坐在他的宝座，他的车轮是燃烧的火焰。一道火河从他面前流出来。千千万万的人在他面前侍奉他，万万的人在他面前侍奉他：审判已经开始，书卷被打开了。"（但7:9，10）

"Thus does inspiration reveal that each one's deeds are chronicled with terrible exactness in the books of heaven, and that in the reason for the books inheres—the Reason For The Judgment.

并且所写这些圣经启示出来的，每个人的行为都记录在天堂的书卷中，以可怕的准确性记录了这一点，并且在这些书卷的原因中，存在着——审判的原因。

"Then shall the Ancient of days sit, Whose raiment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame and His wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

"古发丽亚坐在他的宝座，他的车轮是燃烧的火焰。一道火河从他面前流出来。千千万万的人在他面前侍奉他，万万的人在他面前侍奉他：审判已经开始，书卷被打开了。"（但7:9，10）

"古发丽亚坐在他的宝座，他的车轮是燃烧的火焰。一道火河从他面前流出来。千千万万的人在他面前侍奉他，万万的人在他面前侍奉他：审判已经开始，书卷被打开了。"（但7:9，10）

6月15日星期六

复临前的审判

"Thus does inspiration reveal that each one's deeds are chronicled with terrible exactness in the books of heaven, and that in the reason for the books inheres—the Reason For The Judgment.

并且所写这些圣经启示出来的，每个人的行为都记录在天堂的书卷中，以可怕的准确性记录了这一点，并且在这些书卷的原因中，存在着——审判的原因。

"Then shall the Ancient of days sit, Whose raiment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame and His wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

"古发丽亚坐在他的宝座，他的车轮是燃烧的火焰。一道火河从他面前流出来。千千万万的人在他面前侍奉他，万万的人在他面前侍奉他：审判已经开始，书卷被打开了。"（但7:9，10）

"古发丽亚坐在他的宝座，他的车轮是燃烧的火焰。一道火河从他面前流出来。千千万万的人在他面前侍奉他，万万的人在他面前侍奉他：审判已经开始，书卷被打开了。"（但7:9，10）

"Thus does inspiration reveal that each one's deeds are chronicled with terrible exactness in the books of heaven, and that in the reason for the books inheres—the Reason For The Judgment.

并且所写这些圣经启示出来的，每个人的行为都记录在天堂的书卷中，以可怕的准确性记录了这一点，并且在这些书卷的原因中，存在着——审判的原因。

"Then shall the Ancient of days sit, Whose raiment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame and His wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

"古发丽亚坐在他的宝座，他的车轮是燃烧的火焰。一道火河从他面前流出来。千千万万的人在他面前侍奉他，万万的人在他面前侍奉他：审判已经开始，书卷被打开了。"（但7:9，10）

"古发丽亚坐在他的宝座，他的车轮是燃烧的火焰。一道火河从他面前流出来。千千万万的人在他面前侍奉他，万万的人在他面前侍奉他：审判已经开始，书卷被打开了。"（但7:9，10）

6月16日星期日

进一步思考

在第2页问：你于至此所学那些动摇你课程，而重写这段陈述吗？然而此段陈述大大改变你的信念，是所有信徒的信念吗？为什么？

Fundamental to a correct concept of the judgment is the fact that the Reason For The Judgment is the Reason for the Judgment. Without this fact, the judgment is a mockery. Without this fact, the judgment is a farce. Without this fact, the judgment is a sham. Without this fact, the judgment is a fraud. Without this fact, the judgment is a lie. Without this fact, the judgment is a blasphemy. Without this fact, the judgment is a curse. Without this fact, the judgment is a damnation. Without this fact, the judgment is a hell. Without this fact, the judgment is a lake of fire and brimstone, the second death. Without this fact, the judgment is a lake of fire and brimstone, the second death. Without this fact, the judgment is a lake of fire and brimstone, the second death