前兆

第 1 个季度，学习日期：2024 年 1 月 6 日至 30 日

6月14日至星期六

记忆经文：

“因为神的国不是吃喝的事，乃是义和平、圣灵里的喜乐。”罗 14:17。“义”和“平”一致的意思是什么？

“For God's kingdom is not a matter of food and drink, but it is a matter of righteousness and peace and joy in the Holy Spirit." Romans 14:17.

当上帝的儿子从天国来到地球上，宣布天国即在手时，他宣布说：“悔改吧，因为天国近了。”他要求说，一个有资格进入新基督徒团体的人，对神和他儿子的信心，是他们唯一的基础。这个新的团体，将成为一个新的国度，在这个国度中，上帝的儿子将成为王。“神的国”，“天国”，“基督的国”，“天的国”，“我父的国”，这些表达方式，在整个新约中，都是同义的。其意思是说，一个有资格成为新的基督徒团体的人，在这个国度中，上帝的儿子将成为王。

“神的国”不是一种物质的东西，而是一种属灵的东西。“因为神的国不是吃喝的事，乃是义和平，和圣灵里的喜乐。”罗 14:17。“义”是指一个人的品格，“平”是指一个人的内心状态，“喜乐”是指一个人的灵魂。这一切都是属灵的东西。“义”是指一个人的品格，“平”是指一个人的内心状态，“喜乐”是指一个人的灵魂。这一切都是属灵的东西。“义”是指一个人的品格，“平”是指一个人的内心状态，“喜乐”是指一个人的灵魂。这一切都是属灵的东西。

“义”，“平”，“喜乐”，这三个属灵的东西，从哪里来呢？这些东西的来源是什么呢？“通过圣灵的帮助，这一切都是属灵的东西。”

“义，和平，和喜乐，这些属灵的东西，是通过圣灵的帮助，这些东西的来源是什么呢？”

The kingdoms that have given them, the kingdoms that still exist, and the kingdoms that are yet to come, whose legislations involve God's people, have been personally chronicled by both Daniel and John the Revelator.

Nebuchadnezzar, king of ancient Babylon while in a quarantine up to the duration of his kingdom, was given a dream that was interpreted by Daniel. Daniel said, "Thou, O king, saw, and behold a great image. This great image, whose brightness was excellent, stood before thee; and its form was terrible. This image's head was of fine gold, his breast and his arms, of silver, his belly and his thighs, of brass, his legs of iron, his feet, part of iron and part of clay." Interpreting the vision God sent to the king:

The four metals of the great image symbolize, as do the four beasts, a succession of four kings in the world's history. Daniel said, "Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and bruiseth all things: and as iron that breaketh all these, shall it break in pieces and bruise."

"Thou saw this image, and behold a great image. This great image, whose brightness was excellent, stood before thee; and its form was terrible. This image's head was of fine gold, his breast and his arms, of silver, his belly and his thighs, of brass, his legs of iron, his feet, part of iron and part of clay. Thou saw that a stone was cut out of the mountain, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Dan. 2:3.

Thus as the stone, supernaturally cut out of the mountain, represents a kingdom which is not from this mountain, like this the whole earth. It reveals the process of the prophecy's turning into history and the history's turning into prophecy. Nebuchadnezzar's dream, and Daniel's interpretation, "shall be fulfilled in the latter days" (Dan. 2:28) "in the days of these kings" (Dan. 2:44). This corresponds to the church of Laodicea (the 4 is the last in which the wheat and the tares commingle, and therefore the one which is the wheat, and the 7th is the field first fruits, represented in necessarily the mountain and the stone, the first fruit of the kingdom, is Laodicea.

Further, it is seen that the "long-suffering" of God's kindness, without human aid, obviously points out the fact that they are garnered by the angels; that their increasing, then, as the growth of the tares, ceases, and that subsequently to the garnering of the second fruits, or the end of time, causing the increase or kingdom, to fill the earth; and that this super-natural work of calling out the stone, of separating the 144,000, the nucleus of the kingdom, is the purification of the church.

Finally, since the stone, as has been seen, is cut out – the infant kingdom set up – "in the days of these kings" (Dan. 2:44), and since the stone is the 144,000 "nucleus of the kingdom" and not the church (Dan. 2:44), it is conclusively follows that the stone kingdom is its beginning is set up in the Holy Land, while the tow kings are yet in existence.

Beyond question, therefore, the 144,000 gathered servants of God (Rev. 14), comprising the nucleus of the kingdom, and the "Laodicean" church, are the two "fruits" of the harvest, which becomes a great mountain that fills the whole earth, are instrumental in the eventual overthrow of all earthly governments. Accordingly, therefore, of who else at that time in all the world, of who else indeed but Laodicean, could it be written:

"...they are now wandered as...a great people and a strong; there hath not been ever the, neither shall be any more after it, even to the years of many generations." Zech. 3:8; Joel 2:2.

6月15日至星期一

基督的国

读经文章：1-12。这些国度是谁的，他们是属于人的呢？还是神的呢？为什么？

Read Daniel 2:1-12. What significance can be found in the fact that the statue was of gold and that the king demanded that he worship?

“你现在看出来了吗，这王的心和脑子了吗？回答的话，是：（那时）他的神明要问，这梦是否真实，解梦是否正确。”但 2:12，现代英语版。

他对了不起的梦感到困惑，他要求解梦，其心情可想而知。“这梦是否真实，解梦是否正确。”

“你现在看出来了吗，这王的心和脑子了吗？回答的话，是：（那时）他的神明要问，这梦是否真实，解梦是否正确。”但 2:12，现代英语版。

巴比伦帝国以金子闻名。金子是一种属于神的东西。“金子”这个词，在这里，是指一个属于神的东西。“金子”这个词，在这里，是指一个属于神的东西。

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“义”和“平”，这两个属灵的东西，是通过圣灵的帮助，这两个属灵的东西的来源

Read Acts 12:1–17. What elements of this story might foreshadow last-day events?

怀疑论者或许会嘲笑一位荣耀的天使竟然会关注如此普通的人类需求，并质疑这故事的启示性。然而，上帝的智慧将这些事记录在神圣的历史中，并非为了天使，而是为了人类，好让他们在面临困境时，能够因着上天无所不知而得到安慰。耶穌曾对门徒说，没有一只麻雀掉在地上，天父也无不察觉；如果上帝能够顾念空中所有小鸟的需要，祂必会更加曾顾那些可能成为祂国度子民，并因信祂而承受永生的人。哦，如果人类的头脑能够理解——如同有限的头脑能够理解救赎计划一样——耶穌化身为人的工作，以及祂这奇妙的屈尊俯就将为我们成就的一切，那么人类的心就会.....他们会因对上帝伟大的爱而感恩不已，并会谦卑地崇拜设计出恩典奥秘的神圣智慧！“ST 749.1

今天，天上的天使奉差遣，去服侍那些将要承受救恩的人。我们现在尚不清楚他们是谁；谁将得胜，分享圣徒在光明中的基业，也尚未显明；但天上的天使正在遍及全地，安慰忧伤的人，保护危难的人，赢得人心归向基督。没有一个人被忽视或放过。上帝不偏待人，祂对祂所造的一切灵魂都一视同仁。（圣约1905年12月13日，第6段）

“那位离开天庭去救彼得脱离逼迫者权势的天使，也曾向希律王传达愤怒和审判的使者。天使击打彼得，使他从沉睡中苏醒；但他击打邪恶之王的方式却截然不同，使他患上致命的疾病。——《预言之灵》3:344。” TA 234.1

“Skeptics may sneer at the thought that a glorious angel from heaven should give attention to a matter so commonplace as caring for these simple human needs, and may question the inspiration of the narrative. But in the wisdom of God these things are recorded in sacred history for the benefit, not of angels, but of men, that as they should be brought into trying positions they might find comfort in the thought that heaven knows it all. Jesus declared to His disciples that not a sparrow falls to the ground without the notice of the heavenly Father, and that if God can keep in mind the wants of all the little birds of the air, He will much more care for those who may become the subjects of His kingdom and through faith in Him may be the heirs of immortality. Oh, if the human mind were only to comprehend—in such measure as the plan of redemption can be comprehended by finite minds—the work of Jesus in taking upon Himself human nature, and what is to be accomplished for us by this marvelous condescension, the hearts of men would be melted with gratitude for God's great love, and in humility they would adore the divine wisdom that devised the mystery of grace!” ST 749.1

“Today angels of heaven are sent forth to minister to those who shall be heirs of salvation. We know not now who they are; it is not yet made manifest who shall overcome and share the inheritance of the saints in light; but angels of heaven are passing throughout the length and breadth of the earth, seeking to comfort the sorrowing, to protect the imperilled, to win the hearts of men to Christ. Not one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created.” ST December 13, 1905, par. 6

“The same angel who had left the royal courts of heaven to rescue Peter from the power of his persecutor, had been the messenger of wrath and judgment to Herod. The angel smote Peter to arouse him from slumber; but it was with a different stroke that he smote the wicked king, bringing mortal disease upon him.—The Spirit of Prophecy 3:344.” TA 234.1

6月19日星期四

兽印

阅读马太福音12:9-14和约翰福音5:1-16。什么原因导致宗教领袖想要杀死耶穌？

Read Matthew 12:9–14 and John 5:1–16. What issue caused the religious leaders to want to kill Jesus?

耶穌被带到公会面前，回答违反安息日的指控。如果当时犹太人是一个独立的国家，这样的指控足以达到他们处死耶穌的目的。然而，他们对罗马人的臣服阻止了他们这样做。犹太人没有死刑的权力，对基督的指控在罗马法庭上也毫无意义。然而，他们还有其他目的。尽管他们竭力阻挠基督的作为，但基督甚至在耶路撒冷，对民众的影响力也比他们自己更大。许多对拉比的长篇大论不感兴趣的人被祂的教导所吸引。他们能够理解祂的话语，他们的内心得到温暖和安慰。祂谈到上帝，不是以一位复仇的法官的身份，而是以一位慈爱的父亲的身份，祂揭示了上帝的形象，正如祂自己所反映的那样。祂的话语如同抚慰受伤心灵的良药。他用祂的话语和祂的怜悯之工，打破了旧传统和人为的压迫力量。诚命，并传扬上帝无穷无尽的爱。“ DA 204.4

耶穌来是要“使律法为大，为尊”。祂不是要贬低律法的尊严，而是要高举它。经上说：“祂不灭心，也不丧胆，直到祂在地上设立审判。”（以赛亚书42:21, 4）祂来是要将安息日从那些使它成为咒诅而非祝福的繁重要求中解放出来。DA 206.1

因此，祂选择在安息日在毕士大行医治。祂本可以在一周中的任何其他日子医治那病人；或者祂也可以直接治好他，而不劳尅他把褥子抬走。但这样并不能给祂想要的机会。基督在世上生活的每一个举动背后都有一个明智的目的。祂所做的每一件事，其本身及其教义都很重要。在池边那些受苦的人中，祂选择了病情最重的人来施行祂的医治，并劳尅那人把褥子抬到城里去，好把祂在他身上成就的伟大工作广为传播。这会引起一个问题：在安息日做什么是合法的，也为祂打开了谴责犹太人对主日的限制，并宣告他们的传统无效的大门。DA 206.2

“Jesus was brought before the Sanhedrin to answer the charge of Sabbathbreaking. Had the Jews at this time been an independent nation, such a charge would have served their purpose for putting Him to death. This their subjection to the Romans prevented. The Jews had not the power to inflict capital punishment, and the accusations brought against Christ would have no weight in a Roman court. There were other objects, however, which they hoped to secure. Notwithstanding their efforts to counteract His work, Christ was gaining, even in Jerusalem, an influence over the people greater than their own. Multitudes who were not interested in the harangues of the rabbis were attracted by His teaching. They could understand His words, and their hearts were warmed and comforted. He spoke of God, not as an avenging judge, but as a tender father, and He revealed the image of God as mirrored in Himself. His words were like balm to the wounded spirit. Both by His words and by His works of mercy He was breaking the oppressive power of the old traditions and man-made commandments, and presenting the love of God in its exhaustless fullness.” DA 204.4

“Jesus had come to “magnify the law, and make it honorable.” He was not to lessen its dignity, but to exalt it. The scripture says, “He shall not fail nor be discouraged, till He have set judgment in the earth.” Isaiah 42:21, 4. He had come to free the Sabbath from those burdensome requirements that had made it a curse instead of a blessing. DA 206.1

“For this reason He had chosen the Sabbath upon which to perform the act of healing at Bethesda. He could have healed the sick man as well on any other day of the week; or He might simply have cured him, without bidding him bear away his bed. But this would not have given Him the opportunity He desired. A wise purpose underlay every act of Christ’s life on earth. Everything He did was important in itself and in its teaching. Among the afflicted ones at the pool He selected the worst case upon whom to exercise His healing power, and bade the man carry his bed through the city in order to publish the great work that had been wrought upon him. This would raise the question of what it was lawful to do on the Sabbath, and would open the way for Him to denounce the restrictions of the Jews in regard to the Lord’s day, and to declare their traditions void.” DA 206.2

6月20日星期五

进一步的思考

考验临到每一个人的时候已不远了。我们必被催促遵守假安息日。这场较量将在上帝的诫命与人的诫命之间展开。那些一步步屈服于世俗要求、顺从世俗习俗的人，到那时必屈服于当权者，而不是让自己遭受嘲笑、侮辱、监禁的威胁和死亡。到那时，精金将与渣滓区分开来。真正的敬虔将与它的外表和浮华截然不同。许多我们曾因它的光辉而赞叹的明星，到那时都将在黑暗中熄灭。那些披戴圣所的装饰，却没有披戴基督的义的人，到那时必显露自己赤身露体的羞辱。PK 188.1

在世上分散在各地的居民中，总有一些人未曾向巴力屈膝。如同天上的星辰只在夜间出现，当黑暗笼罩大地，当万民被黑暗笼罩时，这些忠信的人必将闪耀光芒。在异教的非洲，在信奉天主教的欧洲和南美洲，在中国、印度、在海岛，以及在地球上所有黑暗的角落，上帝都保留了一批选民，他们将在黑暗中闪耀光芒，向背道的世界清晰地揭示顺从祂律法的改变人心的力量。即使在现在，他们也出现在每个国家、每个民族、每个语言中；在背道最严重的时候，当撒旦竭尽全力要使“所有人，无论大小、贫富、自主的、为奴的”，在死刑的惩罚下，接受对虚假的安息日效忠的标志时，这些忠信的人，“无可指摘，纯洁无瑕，是上帝无可责备的儿子”，将“照耀在世上，如同明光照耀。”启示录13:16；腓立比书2:15。夜越黑暗，他们的光就越明亮。 PK 188.2

“The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will then appear in the shame of their own nakedness. PK 188.1

“Among earth’s inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan’s supreme effort is made to cause “all, both small and great, rich and poor, free and bond,” to receive, under penalty of death, the sign of allegiance to a false rest day, these faithful ones, “blameless and harmless, the sons of God, without rebuke,” will “shine as lights in the world.” Revelation 13:16; Philippians 2:15. The darker the night, the more brilliantly will they shine.” PK 188.2

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