# 持你勇士

第4課，星期四，2026年1月22日–4日

**Sabbath Afternoon Mep 2**

## 你心平

"I love the LORD, because he has heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Psalm 116:1, 2

**"耶和華啊，我為聽了我的聲音和我的懇求，他既側耳向我，我一生要求告他。"詩篇116:1,2，欽定本**

"In the midst of danger, fear, and sorrow, the soul is filled with peace, and joy and happiness. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Ellen G. White, *Prophets and Kings*, p. 191.

**"當面臨危險、恐懼和憂傷的時候，靈魂便滿有平安、喜樂和幸福。因為他側耳向我，我一生要求告他。"懷愛倫，《先知與王》，第191頁。**

"Our sins are forgiven, God is our guide, and he will perform his word." When friends are kind to us, we esteem it a privilege to thank them for their kindness. How much more should we counte it a great return thanks to the friend who has given us every good and perfect gift. Then let us, in every church, continually offer thanksgiving to God for his great goodness. Let us show our faith by our works, by our willingness to offer praise and thanksgiving to God, set up altars of thanksgiving, and let our prayers for the favors we daily receive. In everything we should show forth the joy of the Lord, and make known the message of God's saving grace." Ellen G. White, *Review and Herald*, July 7, 1896, par. 3.

**"罪蒙赦免了，神是我的引導，祂必履行祂的話。"當朋友對我們有恩惠，我們以能夠向他們表示感謝為榮。我們當視為更大的報答，因為祂賜給我們一切美好的恩賜。因此，我們在每一個教會中，應不斷地為祂的恩慈獻上感恩。我們要藉著祂的工作來表明我們的信心，我們願意獻上感恩和感謝，設立感恩的祭壇，我們每日所蒙的恩惠，都應表明祂的恩慈。我們在一切事上，應顯出主的喜樂，並傳揚祂拯救人的福音。"懷愛倫，《評論與報》，1896年7月7日，第3段。**

"Yet Hezekiah is interested in our salvation. The angel of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister in behalf of those who are heirs of salvation. They guard us against evil, and press back the powers of darkness that are seeking our destruction. Hezekiah, in his time of great sorrow and mysterious trouble, *thought that even there are apparent difficulties in our pathway*" Bk Ney 5, 1906.

**"希西家關心我們的救恩。神的使者，千千萬萬，萬萬千千，奉命服侍那些承受救恩的人。祂們保護我們遠離邪惡，並且打退黑暗的權勢，這些權勢是要毀滅我們的。希西家在巨大的悲痛和神秘的困難時，*甚至覺得在我們的道路上有明顯的困難*。"懷愛倫，《給尼牧師的信件》，第5段，1906年。**

## 5月5日，星期三

### 忠信的信心見證

**請閱讀以賽亞書40章。**

Read Daniel 2:20–23. Why did Daniel pray, and what can we learn from this prayer?

**為什麼尼布甲撒王的夢沒有人能夠告訴他？但是上帝的確知道。但以理為什麼要為國王的夢向上帝禱告？我們從這個禱告中能學到什麼？**

"Yet God knew the king's dream, and he could make it known to his servant." Ellen G. White, *Prophets and Kings*, p. 499.

**"但神早已知道了尼布甲撒的夢，祂完全能夠把夢的一切都告訴祂的僕人。"懷愛倫，《先知與王》，第499頁。**

"Daniel's prayer, "O God, the God of the heavens, the great and terrible God, that keepest the covenant and mercy with them that love him and keep his commandments," was a prayer of faith. He had faith in God, and he was not disappointed. He had faith in God, and he was not disappointed. He had faith in God, and he was not disappointed. He had faith in God, and he was not disappointed." Ellen G. White, *Prophets and Kings*, p. 500.

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and He departed." The cloud disappeared from the tabernacle in token of God's displeasure, and Miriam was smitten. She "became leprous, white as snow." Aaron was spared, but he was severely rebuked in Miriam's punishment. Now, their pride humbled in the dust, Aaron confessed their sin, and entreated that his sister might not be left to perish by that loathsome and deadly scourge. In answer to the prayers of Moses the leprosy was cleansed. Miriam was, however, shut out of the camp for seven days. Not until she was banished from the encampment did the symbol of God's favor again rest upon the tabernacle. In respect for her high position, and in grief at the blow that had fallen upon her, the whole company abode in Hazeroth, awaiting her return." PP 384.3

**5月7日，星期四**

## 摩西为以色列民代求

阅读出埃及记32:31-32。这段经文教导我们关于摩西和祷告的哪些信息？

Read Exodus 32:31, 32. What does this teach us about Moses and prayer?

"若不迅速惩罚罪恶，同样的结局将会重演。大地将会像挪亚时代那样堕落。若饶恕了这些罪人，随之而来的灾祸将比饶恕该隐的性命还要严重。正是上帝的怜悯，才使成千上万的人受苦，从而避免了对数百万人施以审判。为了拯救多数人，祂必须惩罚少数人。此外，由于百姓背弃了对上帝的忠诚，他们失去了神的庇护，失去了保护，整个国家都暴露在敌人的权势之下。若不及时制止罪恶，他们很快就会成为众多强大敌人的猎物。为了以色列的益处，也为了给后世子孙树立教训，必须迅速惩罚罪恶。而对罪人来说，及时终止他们的罪恶之路也是一种怜悯。若饶恕了他们的性命，那驱使他们背叛上帝的灵就会再次降临。"否则，他们之间就会滋生仇恨和纷争，最终自取灭亡。正是出于对世界、对以色列，甚至对罪人的爱，犯罪才受到迅速而严厉的惩罚。（PP 325.3）

"当百姓们意识到自己罪孽深重时，恐惧笼罩了整个营地。他们害怕所有犯了罪的人都会被剪除。摩西怜悯他们的困境，答应再次为他们向神祈求。PP 326.1

"'你们犯了大罪，'他说，'现在我要上到耶和华那里去，或许我能为你们的罪赎罪。'他去了，在神面前认罪说：'哦，这百姓犯了大罪，为他们造了金神像。现在，如果你愿意赦免他们的罪——；如果不是，求你从你所写的册上涂抹我的名字。'神回答说：'凡得罪我的，我必从我的册上涂抹他的名字。'因此，现在去吧，带领百姓到我所指示你的地方去；看哪，我的使者必在你前面行；然而，在我惩罚的日子，我必追讨他们的罪孽。' PP 326.2

在摩西的祷告中，我们的心思被引向天上的记录簿，那里记录着所有人的名字，他们的善恶行为都被忠实地记录下来。生命册上记载着所有曾经侍奉神的人的名字。如果这些人中有人离弃神，顽固地沉溺于罪恶，最终对圣灵的感化麻木不仁，那么在审判日，他们的名字将被从生命册上涂抹，他们自己也将被毁灭。摩西深知罪人的结局何等可怕；然而，如果以色列百姓被耶和华弃绝，他渴望自己的名字与他们的名字一同被涂抹；他无法忍受看到神的审判临到那些蒙受恩典拯救的人身上。摩西为以色列人的代求，象征着基督为罪人所做的中保。但是，耶和华没有让摩西像基督那样，背负罪人的罪孽。"凡得罪神的，都当受审判。" "我，"他说，"我要从我的册上抹去他的名。" PP 326.3

"Unless punishment had been speedily visited upon transgression, the same results would again have been seen. The earth would have become as corrupt as in the days of Noah. Had these transgressors been spared, evils would have followed, greater than resulted from sparing the life of Cain. It was the mercy of God that thousands should suffer, to prevent the necessity of visiting judgments upon millions. In order to save the many, He must punish the few. Furthermore, as the people had cast off their allegiance to God, they had forfeited the divine protection, and, deprived of their defense, the whole nation was exposed to the power of their enemies. Had not the evil been promptly put away, they would soon have fallen a prey to their numerous and powerful foes. It was necessary for the good of Israel, and also as a lesson to all succeeding generations, that crime should be promptly punished. And it was no less a mercy to the sinners themselves that they should be cut short in their evil course. Had their life been spared, the same spirit that led them to rebel against God would have been manifested in hatred and strife among themselves, and they would eventually have destroyed one another. It was in love to the world, in love to Israel, and even to the transgressors, that crime was punished with swift and terrible severity. PP 325.3

"As the people were roused to see the enormity of their guilt, terror pervaded the entire encampment. It was feared that every offender was to be cut off. Pitying their distress, Moses promised to plead once more with God for them. PP 326.1

"'Ye have sinned a great sin,' he said, 'and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.' He went, and in his confession before God he said, 'Oh, this people have sinned a great sin, and have made them gods of gold. Yet now if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written.' The answer was, 'Whosoever hath sinned against Me, him will I blot out of My book. Therefore now go, lead the people into the place of which I have spoken unto thee: behold, Mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.' PP 326.2

"In the prayer of Moses our minds are directed to the heavenly records in which the names of all men are inscribed, and their deeds, whether good or evil, are faithfully registered. The book of life contains the names of all who have ever entered the service of God. If any of these depart from Him, and by stubborn persistence in sin become finally hardened against the influences of His Holy Spirit, their names will in the judgment be blotted from the book of life, and they themselves will be devoted to destruction. Moses realized how dreadful would be the fate of the sinner; yet if the people of Israel were to be rejected by the Lord, he desired his name to be blotted out with theirs; he could not endure to see the judgments of God fall upon those who had been so graciously delivered. The intercession of Moses in behalf of Israel illustrates the mediation of Christ for sinful men. But the Lord did not permit Moses to bear, as did Christ, the guilt of the transgressor. 'Whosoever hath sinned against Me,' He said, 'him will I blot out of My book.'" PP 326.3

**5月8日，星期五**

## 进一步思考

"旧世界的罗马天主教和新世界的背道新教，对那些尊崇一切神圣诫命的人，都将采取类似的手段。"（《教会宪章》615.2）

"届时，神的子民将陷入先知所描述的苦难和困苦之中，即雅各遭难之时。"耶和华如此说：我们听见了战兢、恐惧的声音，不是平安的声音……众人的脸色都变了色。哀哉！那日大，无日可比；那是雅各遭难之时；但他必从中得救。"（耶利米书30:5-7）（《教会宪章》616.1）

雅各在痛苦的夜晚，向上帝祷告，祈求祂救他脱离以扫的手（创世记32:24-30），这象征着上帝的子民在患难中的经历。由于以扫为了得到父亲的祝福而使了诡计，这祝福原本是给以扫的，雅各惊恐万分，不得不逃命。在流亡多年后，他遵照上帝的命令，带着妻子儿女、牲畜和羊群，启程返回故土。然而，当他抵达故土的边界时，却听到以扫率领一队勇士逼近的消息，无疑是为了复仇。雅各一行人手无寸铁，毫无防备，似乎即将成为暴力和屠杀的无辜牺牲品。除了焦虑和恐惧之外，雅各还背负着沉重的自责，因为正是他自己的罪才招致了这场危险。他唯一的希望在于神的怜悯；他唯一的防御手段是祈祷。然而，他竭尽所能弥补对弟兄的伤害，并化解迫在眉睫的危险。基督的追随者们，在危难之际，也应当竭尽全力在众人面前树立良好的形象，消除偏见，并避免良心自由所面临的危险。"（《教会宪章》616.2）

"Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts. GC 615.2

"The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. "Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace.... All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:5-7. GC 616.1

"Jacob's night of anguish, when he wrestled in prayer for deliverance from the hand of Esau (Genesis 32:24-30), represents the experience of God's people in the time of trouble. Because of the deception practiced to secure his father's blessing, intended for Esau, Jacob had fled for his life, alarmed by his brother's deadly threats. After remaining for many years an exile, he had set out, at God's command, to return with his wives and children, his flocks and herds, to his native country. On reaching the borders of the land, he was filled with terror by the tidings of Esau's approach at the head of a band of warriors, doubtless bent upon revenge. Jacob's company, unarmed and defenseless, seemed about to fall helpless victims of violence and slaughter. And to the burden of anxiety and fear was added the crushing weight of self-reproach, for it was his own sin that had brought this danger. His only hope was in the mercy of God; his only defense must be prayer. Yet he leaves nothing undone on his own part to atone for the wrong to his brother and to avert the threatened danger. So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience." GC 616.2

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