爱与公义：再条基大的命令

第12课，第一安息，2025年3月15日至21日

安息日：再条基大的命令

记忆经文：

1天前，我看见，神的殿开了，在祂的约柜里，不数的电闪雷轰的时候，就有冰雹雨点降下来。

Behold, the temple of God was opened in heaven, and there was seen in his temple the ark of his covenant: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

启11:19

耶稣第一次明确表明祂的使命，就是要使这个世界公义和充满爱的国度。

Jesus first clearly stated His mission, that it was to establish a kingdom of justice and love in this world.

"你们要学习我的轭，因为我是心里柔和谦卑的；你们心灵就得到安息。因为我的轭是容易的，我的担子是轻的。"太11:29

"Take my yoke upon you, and learn from me; for I am meek and humble in heart: and you will find rest for your souls. For my yoke is easy to bear, and my burden is light."Mt 11:29

"主说，我的恩典够你用的；因为我的能力是在你软弱的时候显出完全来。"林后12:9

"My grace is sufficient for you, for my power is made perfect in weakness."2Co 12:9

"因为我的轭是容易的，我的担子是轻的。"这里所说的容易是指基督了不起，那不是为了成功而努力的意思。

Do what you can to make others happy, to make the world better than it is, to let it know that you are it to do good, just to be burden-upon-it?

5月16日星期日

两大诫命

经文阅读：太22:40，耶稣说的这条诫命是什么？

Read Matthew 22:40. What commandments did Jesus speak?

"彼此亲爱是你们中间一切的根本，亲爱是一条新的诫命"，"亲爱的朋友亲爱是我们的，那一亲爱的诫命，这个新的诫命，是我们从开始时候有的。"，"亲爱的兄弟，你们要彼此相爱；这是第一条诫命。"，"亲爱的朋友，我们彼此相爱；因为爱是从神来的；凡爱的人是从神生的，且认得神。"，"亲爱的朋友，我们彼此相爱；因为爱是从神来的；凡爱的人是从神生的，且认得神。"

"Love one another, for love is of God; and everyone that loves is born of God, and knows God."1Jn 4:7

"Brethren, I write no new commandment unto you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard from the beginning. Again, I write a new commandment unto you, which is true in him and in you, because the darkness is past, and the true light now shines."1Jn 2:7-8

"Brethren, let us love one another, for love is of God; and every one that loves is born of God, and knows God."1Jn 4:7

我们的事业，并将自己的利益与人类的利益联系起来。他为拯救他的敌人而死。他为宗害他的人祈祷。他以自己的榜样对跟从他的人说：“我这样吩咐你们，是要你们彼此相爱”；“我怎样爱你们，你们也要怎样相爱。”（约翰福音 15:17； 13:34。COL 381.1

“The Samaritan had fulfilled the command, “Thou shalt love thy neighbour as thyself,” thus showing that he was more righteous than those by whom he was denounced. Risking his own life, he had treated the wounded man as his brother. This Samaritan represents Christ. Our Saviour manifested for us a love that the love of man can never equal. When we were bruised and dying, He had pity upon us. He did not pass us by on the other side, and leave us, helpless and hopeless, to perish. He did not remain in His holy, happy home, where He was beloved by all the heavenly host. He beheld our sore need, He undertook our case, and identified His interests with those of humanity. He died to save His enemies. He prayed for His murderers. Pointing to His own example, He says to His followers, “These things I command you, that ye love one another”; “as I have loved you, that ye also love one another.” John 15:17; 13:34. COL 381.1

“祭司和利未人本是要到圣殿去敬拜，而圣殿的礼拜是上帝亲自指定的。参加这种礼拜是一项伟大而崇高的权利，祭司和利未人觉得既然有这样的荣誉，就不应该在路边去服侍一个不知名的病人。这样，他们就忽视了上帝赐给他们作为他的代理人去造福同胞的特殊机会。COL 382.1

“The priest and the Levite had been for worship to the temple whose service was appointed by God Himself. To participate in that service was a great and exalted privilege, and the priest and Levite felt that having been thus honored, it was beneath them to minister to an unknown sufferer by the wayside. Thus they neglected the special opportunity which God had offered them as His agents to bless a fellow being. COL 382.1

“今日许多人都犯了同样的错误。他们把自己的责任分成两类。一类是大事，要受上帝律法的约束；另一类是所谓的小事，却忽视了“爱人如己”的诫命。这方面的工作任由人任意妄为，受人喜好或冲动支配。这样，品格就被玷污了，基督的宗教也被歪曲了。COL 382.2

“Many today are making a similar mistake. They separate their duties into two distinct classes. The one class is made up of great things, to be regulated by the law of God; the other class is made up of so-called little things, in which the command, “Thou shalt love thy neighbour as thyself,” is ignored. This sphere of work is left to caprice, subject to inclination or impulse. Thus the character is marred, and the religion of Christ misrepresented. COL 382.2

“有些人认为，为受苦受难的人类服务，是自贬身分。许多人以冷漠和蔑视的眼光看待那些把心灵的殿堂摧毁的人。另一些人则出于不同的动机，忽视穷人。他们相信，他们是在为基督的事业工作，力图建立某种有价值的事业。他们觉得自己在做一件伟大的工作，却不能停下来注意那些穷苦之人的需要。在推进他们所谓的伟大工作时，他们甚至可能压迫穷人。他们可能将他们置于艰难困苦的环境中，剥夺他们的权利，或忽视他们的需要。然而他们却觉得这一切都是正当的，因为他们认为自己是在推进基督的事业。COL 382.3

“There are those who would think it lowering to their dignity to minister to suffering humanity. Many look with indifference and contempt upon those who have laid the temple of the soul in ruins. Others neglect the poor from a different motive. They are working, as they believe, in the cause of Christ, seeking to build up some worthy enterprise. They feel that they are doing a great work, and they cannot stop to notice the wants of the needy and distressed. In advancing their supposedly great work they may even oppress the poor. They may place them in hard and trying circumstances, deprive them of their rights, or neglect their needs. Yet they feel that all this is justifiable because they are, as they think, advancing the cause of Christ. COL 382.3

“许多人会让弟兄或邻居在逆境中独自挣扎。因为他们自称是基督徒，他可能会以为他们冷酷自私，代表着基督。由于自称是主仆的人没有与祂合作，他们本该流露出的对上帝的爱，却在很大程度上被同胞切断了。从人的心里和嘴里发出的赞美和感恩之情被阻止了，无法流回上帝。祂失去了祂圣名应得的荣耀。祂失去了基督为之而死的灵魂，祂渴望将这些人带入祂的国度，永远住在祂面前。” COL 383.1

“Many will allow a brother or a neighbor to struggle unaided under adverse circumstances. Because they profess to be Christians he may be led to think that in their cold selfishness they are representing Christ. Because the Lord's professed servants are not in co-operation with Him, the love of God, which should flow forth from them, is in great degree cut off from their fellow men. And a large revenue of praise and thanksgiving from human hearts and human lips is prevented from flowing back to God. He is robbed of the glory due to His holy name. He is robbed of the souls for whom Christ died, souls whom He longs to bring into His kingdom to dwell in His presence through endless ages.” COL 383.1

3 月 21 日，星期五

进一步思考

本课首先鼓励我们努力帮助受压迫和被压迫的人，让世界变得更美好，并希望看到他们在需要的时候得到正义。

The lesson begins by encouraging us to make the world a better place by working to help the oppressed and downtrodden and be interested in seeing them have justice where needed.

周日的课程涉及两条伟大的诫命以及耶稣与律师和富有的年轻统治者讨论它们的方式。耶稣对律师的回答揭示了诫命的深度，律师感激地接受了并赞扬了耶稣的解释。富有的年轻统治者以为自己是一个遵守诫命的人，但耶稣的言论揭示了他是一个偶像崇拜者。他的财富就是他的偶像。

Sunday's lesson deals with the two great commandments and the way Jesus addresses it with the lawyer and the rich young ruler. Jesus' response to the lawyer revealed the depth of the commandments, which the lawyer gratefully accepted and commended Jesus for his explanation. The rich young ruler thought he was a commandment keeper, but Jesus' remarks revealed him to be an idolator. His riches were his idol.

周一的课程讨论了两大罪恶：偶像崇拜，即无视第一条最大的诫命，对上帝的爱；虐待穷人和有需要的人，即无视第二条最大的诫命，对邻居的爱。

Monday's lesson talks about the two greatest sins, idolatry, which is a disregard for the first great commandment, love for God, and ill treatment of the poor and needy, which is a disregard for second great commandment, love for our neighbors.

正义是周二课程的主题。上帝希望我们行公义、好怜悯、谦卑地与他同行。他希望教会和社会中受压迫和被压迫的人都能得到正义的对待。

Justice is the subject of Tuesday's lesson. God wants us to do justly, love mercy and walk humbly with Him. He wants justice administered on behalf of the down-trodden and oppressed both in the Church and society.

周三的课文引用了马太福音 23:23-30，指出了耶稣对文士和法利赛人的斥责。他们善于缴纳花园里的药草的什一税，他们严格遵守卫生法，尊敬那些为信仰而死的人，但他们忽略了法律、正义、仁慈和真理等更重要的问题。

Wednesday's lesson cites Matthew 23:23-30 to point out Jesus' rebuke of the Scribes and Pharisees. They were good at tithing garden herbs, they showed scrupulous regard for sanitation laws and their revere those who died for their faith but they omitted the weightier matters of the law, justice, mercy and truth.

周四的课程使用了路加福音 10:25-37 中的好撒玛利亚人的寓言，呼吁为受压迫的人伸张正义，为饥饿的人提供食物。

Thursday's lesson uses the parable of the good Samaritan in Luke 10:25-37 to herald the call for justice for the oppressed and food for the hungry.

现在让我们祈祷，愿我们拥有大卫、但以理、约瑟的宗教。这些人在开始各自的事业时还很年轻，但他们的信念却像针尖指向极点一样坚定。无论压力或环境如何，他们都没有偏离任何正义的责任或原则。他们性格的稳定和使世界变得更好的热情说服了上帝让他们成为国王。现在我们应该祈祷，愿我们不要成为阻碍者，而要成为文明之路的建设者；愿我们不仅仅是占据空间，而是成为上帝大葡萄园里硕果累累的葡萄树。

Let us now pray that we shall have the religion of David, of Daniel, of Joseph. These men were but youth when they entered upon their respective careers, yet they were as firm in their convictions as the needle to the pole. They did not digress from a single righteous duty or principle, regardless of pressure or circumstances. Their stability of character and zeal to make the world better, persuaded the Lord to make them kings. Now we ought to pray that we be not obstructionists, but that we be builders in the highway of civilization; that rather than merely take up space, we be fruitful vines in God's great vineyard.

如需进一步研究，请随时联系。
WhatsApp: (+63)961-954-0737
contact@advancedsabbathschool.org