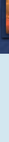
爱成全了信主

- 8 3 3 8 , 第一季度 , 2025 年 3 月 23 日至 28 日。



5 月 3 日星期六

记忆文本：

"因为我们是他的工艺品，是为善工作而在基督耶稣里被造的。"以弗所书 2章10节

"Now no man can [ring] to have one another: for he that loveth another hath fulfilled the law." KJV – Romans 13:8

"因为我们是他的工艺品，是为善工作而在基督耶稣里被造的。"以弗所书 2章10节

"For we are his workmanship, created in Christ Jesus unto good works, which God hath prepared that we should walk in them." KJV – Ephesians 2:10

"这一切不过是表面的规矩而已。这些规矩对崇拜虔诚的人显得很聪明，但对肉体的放纵毫无益处。这些规矩是人的教导和主张。这些东西外表看来很聪明，因为它们是自己刻意设定的。但它们毫无价值，只是满足肉体的需要。基督是人的一切盼望。"歌罗西书 2章20-23节

"If ye be dead with Christ, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Colossians 2:20-23

"对你们来说，我为基督的缘故，把所有的东西都当作损失。不仅如此，我甚至把一切都当作损失，因为我认识我的主基督耶稣，他是我的救主。为了他，我丧失了一切，并把这一切当作粪土，为的是赢得基督，并在他里面被发现。我不是因自己的义，也不是因遵守律法而得义，乃是因着基督的义，就是从神而来，因着信而得的义。我要认识他，并他复活的大能，和与他同受的苦难，使我在他的死上成为相似的人。"腓立比书 3章7-10节

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Philippians 3:7-10

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爱的法则

5月3日星期六

爱的法则

（经文阅读罗13章1-14节，这段经文对所有人都是一个挑战。）

Read Exodus 20:1-17. Have do these verses reveal the two principles, those of love for God and of love for others?

上帝在西奈山宣布的10条诫，第一部是关系上的，第二部是人际关系的。这些诫命是一个人的生活方式，是一个人的生命。这些诫命是上帝的性格的反映。上帝的性格是爱。这些诫命是上帝的性格的反映。这些诫命是上帝的性格的反映。这些诫命是上帝的性格的反映

“这样，人子就是安息日的主。”这些话充满了救谁和安慰。因为安息日是为人而设，所以它是主日。它属于基督，因为“万物是藉着他造的；凡被造的，没有一样不是藉着他造的。”约翰福音 1:3。既然他创造了万物，他便设立了安息日，他把安息日分别出来。作为创造工作的纪念，它指出他是造物主和圣化者。它宣告，那应创造天地万物，万物藉他而某技的，是救赎的头。 我们藉着他的能力与上帝和好，因为，他创以色列时说：“我将我的安息日赐给他们，好在我与他们中间为证据，使他们知道我是使他们成圣的耶和华。”——使他们成圣。以西结书 20:12。那么，安息日就是基督使我们成圣的能力的标志。凡被基督分别为圣的人，都可享有安息日。作为他圣化能力的记号，安息日赐给凡藉着基督成为上帝以色列一员的人。 DA 288.2

“Wherefore the Son of man is Lord also of the Sabbath.” These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For “all things were made by Him; and without Him was not anything made that was made.” John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, “I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them;”—make them holy. Ezekiel 20:12. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God. DA 288.2

耶和华又说：你若在安息日掉转你的脚步，在我圣日不以行为为乐，称安息日为可喜乐的，称耶和华的圣日为可尊崇的，……你就以耶和华为乐，“又赛亚书58:13,14凡接受安息日为基督创造和救赎大能的记号的人，安息日必成为一种乐事。他们在安息日中看见基督，就以祂为乐。安息日向他们指出创造之工，作为他救赎大能的证据。安息日使人想起伊甸园失落的平安，也告诉他们救主所恢复的平安。自然界的万物都在重复他的邀请：“凡劳苦担重担的人可以到我这里来，我就使你们得安息。” (马太福音 11:28) DA 289.1

“And the Lord says, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; ... then shalt thou delight thyself in the Lord.” Isaiah 58:13, 14. To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, “Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.” Matthew 11:28.” DA 289.1

“以赛亚的预言预告了未日所要完成的安息日改革：“耶和华如此说：你们要谨守公平，行公义，因我的救恩临近，我的公义即将显现。谨守安息日而不干犯，禁止己手而不作恶，谨守这事的人便为有福。”就是那与耶和华联合的外邦人，要事奉他，爱爱耶和华的名，要作他的仆人；凡守安息日而不干犯，又持守我的约，我就领他们到我的圣山，使他们在祷告我的殿中喜乐。”(赛56:1,2,6,7) GC 451.1

“The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: “Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” “The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer.” Isaiah 56:1, 2, 6, 7.” GC 451.1

5 月 27 日，星期四

最重要的是彼此相爱

阅读箴言书 2：1-9。这里给了我们哪些重要的信息？

Read James 2:1-9. What crucial messages are we given here?

“虽然基督在天底是富足的，但他却成为贫穷，好叫我们因他的贫穷成为富足。那脉以与贫人同甘共苦来尊敬他们。我们要从他生平的经历中学习如何对待穷人。有些人把行善的责任发挥到了极致，为穷人做了太多的事，反而伤害了他们。穷人并不总是尽其所能。虽然我们不应忽视他们，任他们受苦，但必须教导他们自助。 {4T 550.3}

“Although Christ was rich in the heavenly courts, yet He became poor that we through His poverty might be made rich. Jesus honored the poor by sharing their humble condition. From the history of His life we are to learn how to treat the poor. Some carry the duty of beneficence to extremes and really hurt the needy by doing too much for them. The poor do not always exert themselves as they should. While they are not to be neglected and left to suffer, they must be taught to help themselves. 4T 550.3

“我们不应忽视上帝的圣工，以便穷人得到我们首先的关注。基督曾就这一点给他的门徒上了一堂非常重要的课。当马利亚将香膏浇在耶稣头上时，贪婪的犹大为穷人辩护。他控诉说浪费是钱，但耶稣为这行为辩护，说：“为什么难为她呢？她在我身上作了一件善事。”这福音在普天之下，无论在什么地方传扬，也要述说她所行的，作为对她的纪念。“由此我们得知，奉献我们最好的时间是要荣耀基督。如果我们把全部注意力都放在救济穷人的需要上，上帝的圣工就会被忽视。如果她的管家尽职尽责，两者都不会受害，但基督的圣工应该放在首位。 {4T 550.4}

“The cause of God should not be overlooked that the poor may receive our first attention. Christ once gave His disciples a very important lesson on this point. When Mary poured the ointment on the head of Jesus, covetous Judas made a plea in behalf of the poor, murmuring at what he considered a waste of money. But Jesus vindicated the act, saying: “Why trouble ye her? she hath wrought a good work on Me.” “Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.” By this we are taught that Christ is to be honored in the consecration of the best of our substance. Should our whole attention be directed to relieving the wants of the poor, God's cause would be neglected. Neither will suffer if His stewards do their duty, but the cause of Christ should come first. 4T 550.4

“应当像对待富人一样，对穷人给予同等的关心和照顾。尊敬富人而轻视和忽视穷人的做法在上帝眼中是一种罪行。那些被各种舒适的生活所包围，或因富有而受到世人宠爱和崇拜的人，并不像那些一生都在与贫困作斗争的人那样，感到需要同情和温柔的关怀。后者在今生几乎没有什么能使他们快乐或愉快的，他们会感到绝望，医生和助手们绝不应忽视这一类人，因为这样做，他们可能会在圣徒身上忽视基督。 {4T 551.1}

“The poor should be treated with as much interest and attention as the rich. The practice of honoring the rich and slighting and neglecting the poor is a crime in the sight of God. Those who are surrounded with all the comforts of life, or who are petted and pampered by the world because they are rich, do not feel the need of sympathy and tender consideration as do persons whose lives have been one long struggle with poverty. The latter have but little in this life to make them happy or cheerful, and they will appreciate sympathy and love. Physicians and helpers should in no case neglect this class, for by so doing they may neglect Christ in the person of His saints.” 4T 551.1

“上帝的旨意并不是要让贫穷永远高开这个世界。社会阶层永远不能平等，因为我们人类所特有的条件的多样性正是上帝用来考验和培养品格的手段之一。许多人曾极力主张人人都应平等地享有上帝所赐的今生福分，但这并不是创造主的旨意。基督曾说过，我们将永远有穷人与我们同在，穷人和富人都是神的血所买来的：在自称跟随祂的人中，在大多数情况下，前者专心致志地侍奉祂，而后者则不断将感情集中在他们地上的财富上，而基督被遗忘了。今生的忧虑和对财富的贪婪遮蔽了永恒世界的荣耀。如果所有人都在世俗的财富上平等，那将是人类有史以来最大的不幸。 {基督复临安息日会} 551.3

“It was not the purpose of God that poverty should ever leave the world. The ranks of society were never to be equalized, for the diversity of condition which characterizes our race is one of the means by which God has designed to prove and develop character. Many have urged with great enthusiasm that all men should have an equal share in the temporal blessings of God, but this was not the purpose of the Creator. Christ has said that we shall have the poor always with us. The poor, as well as the rich, are the purchase of His blood; and among His professed followers, in most cases, the former serve Him with singleness of purpose, while the latter are constantly fastening their affections on their earthly treasures, and Christ is forgotten. The cares of this life and the greed for riches eclipse the glory of the eternal world. It would be the greatest misfortune that has ever befallen mankind if all were to be placed upon an equality in worldly possessions.” 4T 551.3

“如果你有基督的精神，你就会像兄弟一样相爱：你会尊敬贫穷家庭中的谦卑门徒，因为上帝爱他就像爱你们一样，甚至可能更多。他不承认种族，他把自己的印记放在人们身上，不是根据他们的地位，不是根据他们的财富，不是根据他们的智力，而是根据他们与基督的合一。正是心灵的纯洁、目标的专一构成了人类的真正价值。对富人的关注和对穷人的忽视将被主铭记。他将把你放在一个地方，让你经历与那些在你经过时受苦的人类有的经历。 RH 1891 年 10 月 6 日，第 7 段

“If you have the spirit of Christ, you will love as brethren; you will honor the humble disciple in his poor home, because God loves him as much as he loves you, and it may be more. He recognizes no caste. He places his own signet upon men, not by their rank, not by their wealth, not by intellectual greatness, but by their oneness with Christ. It is purity of heart, singleness of purpose, that constitutes the true value of human beings. The attention that is shown to the wealthy, and the neglect of the poor, will be remembered by the Lord, and he will place you where you will pass through experiences similar to those of the afflicted ones who suffered while you passed by on the other side. RH October 6, 1891, par. 7

“凡是每天与基督交流的人，都会以基督的眼光看待人。他们会尊敬善良纯洁的人，尽管这些人在世上物质财富匮乏。” RH 1891 年 10 月 6 日，第 8 段

“All who are living in daily communion with Christ, will place his estimate upon men. They will reverence the good and pure, although these are poor in this world's goods.” RH October 6, 1891, par. 8

5 月 28 日，星期五

进一步思考——本周课程总结

本课一开始就表达了上帝就是爱，而律法是祂品格的写照。“当上帝的儿女向所有人展现怜悯、仁慈和爱时，他们……就见证了主的律法是完美的……凡不展现这种爱的人，就是在违背他自称崇敬的律法。”

The lesson begins by expressing that God is love, and the law is a transcript of His character. “When the children of God manifest mercy, kindness, and love toward all men, they...are bearing testimony to the fact that “the law of the Lord is perfect... Whoever fails to manifest this love is breaking the law which he professes to revere.” DA 505.1

周日的课程涉及十诫。以及它们如何分解为两条最大的诫命，即对上帝的爱和对人的爱。人们对上帝律法的蔑视与日俱增，对宗教的厌恶与日俱增，骄傲、爱享乐、不服从父母和自我放纵的现象日益增多。到处都有人给公如何以正这些令人震惊的邪恶？如果遵守律法，它将引导人们拒绝“不敬畏和世俗的欲望”，并“在现今的世界中清醒、公义、敬虔地生活”。提多书 2:12

Sunday's lesson deals with the ten commandments and how they are broken down in the two great commandments, love to God and love to man. There is growing contempt for God's law, an increasing disregard for religion, an increase of pride, love of pleasure, disobedience to parents, and self-indulgence. Everywhere there is anxiety about what can be done to correct these alarming evils. If the law is obeyed it would lead men to deny “ungodliness and worldly lusts,” and to “live soberly, righteously, and godly, in this present world.” Titus 2:12

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；虚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.

律法，律法的正义和神圣性是周二课程的主题，律法是好的，因为它能识别罪恶，并唤醒我们寻求救赎救主和救赎主耶稣基督的什每。当那些爱基督上帝胜救之爱的人忠实地遵守律法时，它就是正义的标准。

The Law, its righteousness and it being holy is the subject of Tuesday's lesson. The law is good in that it identifies sin and awakes in us the need to seek repentance from our sin pardoning Savior and Redeemer, Christ Jesus. It is a standard of righteousness when faithfully kept by those who are beneficiaries of God's saving love.

星期三的课文讲的是安息日，它揭示了爱是律法的实现。事实上，安息日是摆给我们休息和欢乐的日子。它表明安息日的主也是审判和正义之神。

Wednesday's lesson deals with the Sabbath. It reveals that love is the fulfillment of the law. Indeed, the Sabbath is given to us as a day of rest and delight. It shows that the Lord of the Sabbath is also a God of judgment and justice.

星期四的教训告诫我们要彼此相爱，不分贫富。

Thursday's lesson enjoins upon us the need to love one another and have no respect of persons, rich or poor.

如需进一步研究，请随时联系。
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