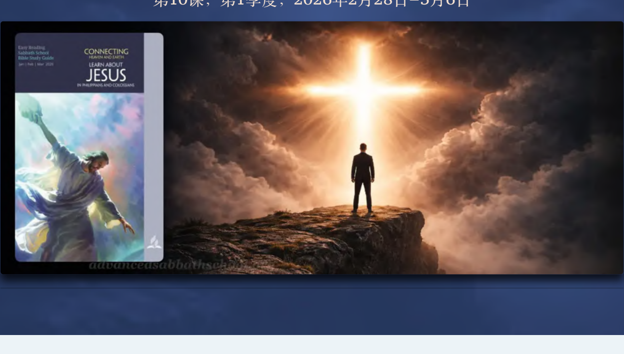
在基督里完全

第10课，第1季度，2026年2月28日–3月6日



安息日下午 2月28日

存心节:

"所以，不要让人在饮食上，或在节期、月朔或安息日的事上论断你们。这些都是后事的影儿，那形体却是基督。"（歌罗西书 2:16-17，和合本）

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." KJV — Colossians 2:16, 17

许多人认为，他们必须查阅圣经注释才能理解上帝话语的含义，我们并不反对研读注释；但是，要在浩如烟海的人为言论中发现上帝的真理，需要极大的辨别力。教会作为一个自称信奉圣经的团体，在将上帝话语中散落的真理碎片收集起来，形成一条完整的真理链方面，究竟做了多少努力呢？真理的碎片并非如许多人所想的那样显而易见。邪恶联盟的幕后主使始终致力于掩盖真理，并让世人完全看到那些权贵的观点。敌人正竭尽全力通过各种教育手段来遮蔽天国的光芒；因为他并非要让人们听到耶和华的声音，说："这是正路，你们要行在其间。"【以赛亚书 30:21】CE 85.2

真理的宝石散落在启示的田野上；但它们被埋没在人的传统之下，被埋没在人的言语和诫命之下，来自天上的智慧几乎被忽略了；因为撒但成功地让世人相信，人的言语和成就至关重要。创造世界的上帝，祂以无限的代价将福音赐予世人。通过这神圣的媒介，那些来到生命泉源的人，已经开启了喜乐、清爽的天国安慰和永恒慰藉的泉源。真理的脉络还有待发掘；但属灵的事需要用属灵的眼光去辨别。被邪恶蒙蔽的心灵无法领会耶稣里真理的价值。当罪恶被珍视时，人们不会感到有必要努力祷告和反思，去理解他们必须知道的真理，否则就会失去天国。他们长期处于仇敌的阴影之下，以至于他们看待真理就像透过一块模糊不清的镜子看东西一样；因为一切都是黑暗的，在他们眼中，他们的眼光已经扭曲。他们的灵性视野薄弱且不可靠；因为他们只关注阴影，却背离光明。" CE 86.1

"Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. How little has been done by the church as a body professing to believe the Bible, to gather up the scattered jewels of God's word into one perfect chain of truth? The jewels of truth do not lie upon the surface, as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, "This is the way, walk ye in it." [Isaiah 30:21.] CE 85.2

"The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored; for Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. The Lord God, the Creator of the worlds, at infinite cost has given the gospel to the world. Through this divine agent, glad, refreshing springs of heavenly comfort and abiding consolation have been opened for those who will come to the fountain of life. There are veins of truth yet to be discovered; but spiritual things are spiritually discerned. Minds beclouded with evil cannot appreciate the value of the truth as it is in Jesus. When iniquity is cherished, men do not feel the necessity of making diligent effort, with prayer and reflection, to understand what they must know or lose heaven. They have so long been under the shadow of the enemy, that they view truth as men behold objects through a smoked and imperfect glass; for all things are dark and perverted in their eyes. Their spiritual vision is feeble and untrustworthy; for they look upon the shadow, and turn away from the light." CE 86.1

3月1日，星期日

神的智慧和知识

阅读歌罗西书2:1-7。保罗写这封书信的目的是什么？

Read Colossians 2:1–7. What is Paul's purpose in writing this epistle?

歌罗西的信徒们身处异教的习俗和影响之中，很容易偏离福音的纯正真理。保罗警告他们要警惕这一点，并指出基督是唯一可靠的指引。他写道："我愿你们知道，我为你们、为老底嘉人，以及所有未曾亲眼见过我的人，是何等竭力争战，好叫他们的心得到安慰，因爱而彼此联结，得以丰丰富富地获得完全的理解，认识神的奥秘，就是父与基督；一切智慧和知识的宝藏都藏在基督里面。"（AA 473.1）

"我说这话，免得有人用花言巧语诱惑你们……你们既然接受了基督耶稣为主，就当在他里面行事为人，在他里面生根建造，信心坚固，正如你们所领受的教导，满心感谢。你们要谨慎，免得有人用哲学和虚空的欺骗，照着人的传统和世俗的学问，而不是照着基督，把你们掳去。因为神本性一切的丰盛，都有形有体地居住在基督里面。你们在他里面也得了丰盛，他是所有执政掌权者的元首。"《使徒行传》473.2

基督曾预言，迷惑人的人将会出现，在他们的影响下，"不法的事"将"增多"，"许多人的爱心"将"冷淡"。（马太福音 24:12）他曾警告门徒，教会面临的危险，远胜于仇敌的迫害，是来自这种邪恶的威胁。保罗也曾多次警告信徒提防这些假教师。他们必须警惕这种危险，胜过其他一切危险；因为接受假教师，就等于打开了谬误之门，仇敌会借此蒙蔽信徒的属灵洞察力，动摇那些初信福音之人的信心。基督是他们检验各种教义的标准。凡与基督教导不符的，他们都要拒绝。基督为罪被钉十字架，基督从死里复活，基督升天——这就是他们应当学习和传讲的救恩之道。（AA 473.3）

"Surrounded by the practices and influences of heathenism, the Colossian believers were in danger of being drawn away from the simplicity of the gospel, and Paul, in warning them against this, pointed them to Christ as the only safe guide. "I would that ye knew," he wrote, "what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. AA 473.1

"'And this I say, lest any man should beguile you with enticing words.... As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power.'"AA 473.2

"Christ had foretold that deceivers would arise, through whose influence "iniquity" should "abound," and "the love of many" should "wax cold." Matthew 24:12. He had warned the disciples that the church would be in more danger from this evil than from the persecution of her enemies. Again and again Paul warned the believers against these false teachers. This peril, above all others, they must guard against; for by receiving false teachers, they would open the door to errors by which the enemy would dim the spiritual perceptions and shake the confidence of those newly come to the faith of the gospel. Christ was the standard by which they were to test the doctrines presented. All that was not in harmony with His teachings they were to reject. Christ crucified for sin, Christ risen from the dead, Christ ascended on high—this was the science of salvation that they were to learn and teach." AA 473.3

3月2日，星期一

在基督里扎根成长

以下经文如何阐释植物的比喻，将其作为信徒的象征？（参见以赛亚书61:3，马太福音3:10，路加福音8:11-15，哥林多前书3:6。）

How do the following passages illuminate the plant metaphor as a symbol of believers? (See Isa. 61:3, Matt. 3:10, Luke 8:11–15, 1 Cor. 3:6.)

那些蒙受喜乐与荣美，披戴赞美，成为公义之树的人——那是耶和华所栽种的。祂得胜的仆人，如同今日纯洁无瑕的以斯拉和尼希米，将复兴万物。

"树木的价值不在于它的名字，而在于它的果实。如果果实毫无价值，即使名声不好，也无法拯救这棵树免于毁灭。约翰向犹太人宣告，他们在上帝面前的地位取决于他们的品格和生活。信仰上的自称毫无价值。如果他们的生活和品格与上帝的律法不符，他们就不是上帝的子民。"（《使徒行传》107.1）

"'种子就是神的道。'"地怎样使花蕾发芽，园子怎样使所种的生长，主神也必照样使公义和赞美发芽。'路加福音 8:11；以赛亚书 61:11。正如自然界的播种一样，属灵的播种也是如此；唯有那能产生生命的力量来自神。"（教育论 104.5）

"保罗首先在哥林多传扬福音，并在那里建立了教会。这是主赋予他的工作。后来，在神的指引下，其他工人被带到这里，承担起他们的职责。撒下的种子需要浇灌，而亚波罗正是负责这项工作的。他跟随保罗，进一步指导，帮助撒下的种子成长。他赢得了人们的心，但真正使种子生长的是神。改变人品的不是人的力量，而是神的力量。撒种的人和浇灌的人并不能使种子生长；他们是在神的带领下工作，作为神所拣选的使者，与神同工。最终的荣耀和尊荣都归于那位伟大的工人。" AA 274.1

Those who are made glad and beautiful, who are clothed with praise and who become trees of righteousness – the planting of the Lord. His triumphant servants, the guileless Ezras and Nehemiahs of today, are to restore all things.

"Not by its name, but by its fruit, is the value of a tree determined. If the fruit is worthless, the name cannot save the tree from destruction. John declared to the Jews that their standing before God was to be decided by their character and life. Profession was worthless. If their life and character were not in harmony with God's law, they were not His people." DA 107.1

"'The seed is the word of God.' 'As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth.' Luke 8:11; Isaiah 61:11. As in the natural, so in the spiritual sowing; the power that alone can produce life is from God." Ed 104.5

"It was Paul who had first preached the gospel in Corinth, and who had organized the church there. This was the work that the Lord had assigned him. Later, by God's direction, other workers were brought in, to stand in their lot and place. The seed sown must be watered, and this Apollos was to do. He followed Paul in his work, to give further instruction, and to help the seed sown to develop. He won his way to the hearts of the people, but it was God who gave the increase. It is not human, but divine power, that works transformation of character. Those who plant and those who water do not cause the growth of the seed; they work under God, as His appointed agencies, co-operating with Him in His work. To the Master Worker belongs the honor and glory that comes with success." AA 274.1

3月3日，星期二

钉在十字架上

"'耶和华在西奈山上与摩西说完话，就把两块石版交给摩西，是神指头写的。'[第18节] 这字迹永远无法被涂抹，因为它是神用指头刻在石头上的。它从来都不是针对我们的，因为神宣告我们要遵守祂的诫命，作为永恒的盟约。基督死的时候，涂抹了那针对我们的字迹，"把它钉在十字架上，除去了。"[歌罗西书2:14] 在每一项仪式、每一次献祭中，祂的死都已预示。祂是献祭制度的根基，这制度要持续到祂的死，使预表与正典相合。祂"以自己的身体废掉了冤仇，就是那记在规条上的诫命，为要藉着自己使两下成为一新，如此便成就了和睦；"并且藉着十字架，使两下归为一体，与神和好，既灭了仇敌，就藉此灭了仇敌。他来，将和平的福音传给你们远处的人，也传给近处的人。因为我们两下藉着他，在同一位圣灵里，得以进到父面前。这样，你们不再是外人和寄居的，而是与圣徒同国，是神家里的人了；并且被建造在使徒和先知的根基上，有耶稣基督自己为房角石。[以弗所书 2:15-20]" 16LtMs, Lt 51, 1901, par. 8

总的来说，摩西律法由三部分组成。第一部分是礼仪律法，即圣殿律法——献祭律法。当然，我们今天不应遵守这条律法，除非将其视为预表，因为它预示着将来的事，特别是基督的第一次降临。因此，如果我们生活在旧约时代，却不遵守当时的献祭律法和制度，就等于表明我们不信那将要来的基督。但既然我们生活在基督教时代，如果我们现在遵守预表性的献祭律法和制度，就等于表明我们不信那已经来的基督。

因此，既然这条律法已被钉在十字架上（西2:14），我们现在就不必，也不应该遵守它。

摩西律法的第二部分是以色列人用来统治其子民的律法，即民事律法或法律律法——这条律法规定了政府应该对偷窃、杀人等罪行施以何种惩罚。如今，由于我们基督徒没有自己的政府，仍然处于当今各国政府的统治之下，因此我们个人或群体都没有义务去执行摩西的律法。

因此，我们唯一需要谨记的摩西律法，是他律法的第三部分：道德律法。这部分律法关乎我们每个人，关乎我们每个人必须履行的义务，关乎我们品格的完善，关乎我们成为独特民族的准则。因此，我们需要探寻并遵行摩西道德律法中所包含的一切——"诫命、律例、典章"（申命记 5:31）。

"'And he gave to Moses when he had made an end of communing with him upon mount Sinai two tables of stone, written with the finger of God.' [Verse 18.] Never could this be blotted out; for it was written, engraved in stone, with the finger of God. It was never against us, because God declared that we were to obey His commandments as a perpetual covenant. At His death Christ blotted out the handwriting that was against us, "and took it out of the way, nailing it to his cross." [Colossians 2:14.] In every ceremony, in every sacrifice, His death had been prefigured. He was the foundation of the sacrificial system, which was to last till in His death type should meet antitype. He "abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." [Ephesians 2:15-20.]" 16LtMs, Lt 51, 1901, par. 8

Broadly speaking, the law of Moses consists of three parts. The first is the Ceremonial law, the law of the temple – the sacrificial law. This law, of course, we today must not observe, except in antitype, for it foreshadowed things to come, particularly Christ's first advent. Thus it is that if we had lived in Old Testament times and had failed to comply with the sacrificial law and system of that day, we would thereby have demonstrated unbelief in Christ, Who was to come. But since we are living in the Christian era, if we should now observe the typical sacrificial law and system, we should thereby demonstrate unbelief in Christ, Who has come.

And so, as this law was nailed to the cross (Col. 2:14), we need not, and must not, observe it now.

The second part of Moses' law, is the law by which Israel was to rule its people, the civil, or legal law, – the law which defines what penalty the government should impose upon those who are caught stealing, killing, or the like. Now, since we as Christians do not have a government of our own, but are still under the governments of the nations of today, we personally, or as a group are not required to enforce the legal law of Moses either.

The only law of Moses, therefore, that we can possibly be admonished to remember, is the third part of his law: the moral law, which consists of the things that pertain to us as individuals, the things that we as individuals must perform, the things that perfect our character, the things that make us a peculiar people. We therefore need to search out and do the things contained in the moral law of Moses – "The commandments, and the statutes and the judgments." Deut. 5:31.

3月4日，星期三

表象还是实质？

阅读歌罗西书2:16-19。保罗在这里着重强调了哪些犹太教-基督教的习俗？

Read Colossians 2:16–19. What Jewish-Christian practices are highlighted here by Paul?

犹太教师们对圣经的解释方式，他们没完没了地重复格言和虚构的故事，引来了基督的训诫："这百姓用嘴唇尊敬我，心却远离我。"（马太福音 15:8）他们在圣殿里按部就班地进行祭祀，献上象征着伟大牺牲的祭物，用他们的仪式说："我的救主，请来！"然而，基督，这位所有这些仪式所象征的那一位，就在他们中间，他们却不肯认出他，也不肯接受他。救主宣告："他们敬拜我也是枉然，因为他们将人的吩咐当作道理教导人。"（马可福音 7:7）14LtMs, Lt 204, 1899, par. 6

歌罗西书2章17-19节写道："身体是属于基督的。不要让人用虚假的谦卑和敬拜天使的伎俩欺骗你们，夺去你们的赏赐。这些人妄自尊大，妄想自己肉体的心思，却不持守元首基督，全身都靠他，藉着关节和筋节彼此联络，互相滋养，便照着神所赐的生长而不断增长。"福音事工旨在彰显十字架的影响力。神在救恩计划中的工作并非零散进行，也并非随意运作。赐予十字架影响力的计划也提供了传播十字架的方法。这方法原则简单，条理清晰，全面透彻。各部分之间完美地衔接，彼此关联。14LtMs, Lt 204, 1899, par. 7

"不要让人用虚假的谦卑和对天使的崇拜，欺骗你们，夺走你们的奖赏。他们妄自揣测自己未曾见过的事，被肉体的私欲所迷惑。" 这节经文特别发出警告。唯灵论的教师们以令人愉悦、蛊惑人心的方式出现。他们的目的是欺骗，那些听信他们谎言的人会被正义的敌人所迷惑。当一个人被这种迷人的影响所征服时，他的心智就会被毒害，对基督作为上帝之子的信仰也会被摧毁。这种诡辩的受害者会被欺骗，失去他的奖赏；因为他被引诱去依靠自己的功德来获得救赎。许多人假装谦卑，甚至愿意做出牺牲，贬低自己，让自己的思想屈服于彻头彻尾的谬论。他们从那些他们认为是已故朋友、如今已升入更高境界的天使那里接受最荒谬、最错误的观念；他们的眼神如此迷惑人心。他们被蒙蔽了双眼，判断力也严重扭曲，以至于看不见罪恶。"《圣经研究》1884年11月13日，第2段

"The way in which the Jewish teachers explained the Scriptures, their endless repetition of maxims and fictions, called forth from Christ the words, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." [Matthew 15:8.] They performed in the temple courts their round of service. They offered sacrifices typifying the great Sacrifice, saying by their ceremonies, "Come, my Saviour." Yet Christ, the One whom all these ceremonies represented, was among them, and they would not recognize or receive Him. The Saviour declared, "In vain do they worship me, teaching for doctrine the commandments of men." [Mark 7:7.] 14LtMs, Lt 204, 1899, par. 6

"In Colossians we read, "The body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." [Colossians 2:17-19.] The gospel ministry is to demonstrate the influence of the cross. The work of God in the plan of salvation is not to be done in any disjointed way; it is not to operate at random. The plan which provided the influence of the cross provided also the method of its diffusion. This method is simple in its principles and comprehensive in its plain, distinct lines. Part is connected with part in perfect order and relation. 14LtMs, Lt 204, 1899, par. 7

"'Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.' In this verse a special warning is given. The teachers of Spiritualism come in a pleasing, bewitching manner. Their object is to deceive, and those who listen to their fables are beguiled by the enemy of righteousness. When one is overcome by this fascinating influence, the mind is poisoned, and faith in Christ as the Son of God is destroyed. The victim of this sophistry is beguiled of his reward; for he is led to rely upon his own merits for salvation. Many exercise voluntary humility, are even willing to make sacrifices, to debase themselves, and to yield their minds to the belief of supreme nonsense. They receive the most absurd and erroneous ideas from those whom they believe to be their dead friends, now angels in a higher sphere; and their eyes are so blinded and their judgment so perverted that they see not the evil." ST November 13, 1884, par. 2

3月5日，星期四

人的诫命

阅读歌罗西书2:20-23。结合本章其他内容，你如何理解保罗的劝诫？

Read Colossians 2:20–23. How do you understand Paul's admonitions in light of the other elements discussed in this chapter?

耶稣是知识的源泉，真理的宝库，祂渴望向门徒们敞开无限珍贵的宝藏，让他们也能将这些宝藏分享给其他人。但因为他们的盲目，祂无法向他们揭示天国的奥秘。祂对他们说："我还有许多事要告诉你们，但你们现在担当不了。"门徒们的思想在很大程度上受到了法利赛人的传统和格言的影响，法利赛人将上帝的诫命与他们自己的发明和教义相提并论。文士和法利赛人并没有接受或教导圣经原本的纯正含义，而是曲解圣经的语言，使其表达上帝从未赐予的情感和训诫。他们对旧约的文字进行了神秘的解读，使无限的上帝清晰明了的真理变得模糊不清。这些博学之士将他们的想法强加于民众，并让先祖和先知为他们从未说过的话负责。这些假教师将真理的珍宝埋葬在他们自己解释和格言的垃圾之下，并掩盖了关于基督最明确的预言……（FH 334.3）

犹太教师们对经文的解释，他们没完没了地重复格言和虚构的故事，引来了基督的训诫："这百姓用嘴唇尊敬我，心却远离我。"他们在圣殿里按部就班地进行祭祀，献上象征着伟大牺牲的祭物，用他们的仪式说："我的救主，请来！"然而，基督，这位所有这些仪式所象征的那一位，就在他们中间，他们却不肯认出他，也不肯接受他。救主宣告："他们敬拜我也是枉然，因为他们将人的吩咐当作道理教导人。"（马太福音 15:8-9）6T 249.1

"我的灵魂忧虑重重，因为我知道摆在我们面前的是什么。凡与神没有每日鲜活联系的人，都将遭受各种各样的欺骗。在我们的工作中，任何旁枝末节的议题，都必须经过彻底的考察，才能确定其来源。撒旦的使者诡计多端，他们制造出一些人称之为先进真理的东西，并将其宣扬为新奇奇妙的事物；然而，尽管在某些方面，这信息是真理，但它却掺杂着人的发明，并将人的诫命当作教义来教导。如果说我们曾经有过真正需要警醒祷告的时刻，那就是现在。有些事物看似美好，但我们需要用祷告仔细思考，因为它们是仇敌的诡计，引诱人们走上一条与真理之路如此接近的道路，以至于这条路与通往圣洁和天堂的道路几乎难以区分。然而，信心的眼睛却能分辨出真相。"或许会察觉到它正偏离正道，尽管这种偏离几乎难以察觉。起初或许会认为它完全正确，但过一段时间后就会发现它与安全之路、与通往圣洁和天堂的道路大相径庭。我的弟兄们，我警告你们要为自己的脚开辟笔直的道路，免得瘸腿的人偏离正道。" TM 229.1

"Jesus is the fountainhead of knowledge, the treasure-house of truth, and He longed to open before His disciples treasures of infinite value, that they in turn might open them to others. But because of their blindness He could not unfold to them the mysteries of the kingdom of heaven. He said to them, "I have yet many things to say unto you, but ye cannot bear them now." The minds of the disciples were to a great degree influenced by the traditions and maxims of the Pharisees, who placed the commandments of God on a level with their own inventions and doctrines. The scribes and Pharisees did not receive or teach the Scriptures in their original purity, but interpreted the language of the Bible in such a way as to make it express sentiments and injunctions that God had never given. They put a mystical construction upon the writing of the Old Testament and made indistinct that which the infinite God had made clear and plain. These learned men placed before the people their own ideas and made patriarchs and prophets responsible for things they never uttered. These false teachers buried the precious jewels of truth beneath the rubbish of their own interpretations and maxims, and covered up the plainest specifications of prophecy regarding Christ...." FH 334.3

"The way the Jewish teachers explained the Scriptures, their endless repetitions of maxims and fiction, called forth from Christ the words: "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me." They performed in the temple courts their round of service. They offered sacrifices typifying the great Sacrifice, saying by their ceremonies, "Come, my Saviour;" yet Christ, the One whom all these ceremonies represented, was among them, and they would not recognize nor receive Him. The Saviour declared: "In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:8, 9." 6T 249.1

"My soul is much burdened, for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. In our work no side issues must be advanced until there has been a thorough examination of the ideas entertained, that it may be ascertained from what source they have originated. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, will proclaim as new and wonderful things; and yet while in some respects the message is truth, it will be mingled with men's inventions and will teach for doctrines the commandments of men. If there was ever a time when we should watch and pray in real earnest, it is now. There may be supposable things that appear as good things, and yet they need to be carefully considered with much prayer, for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from the path which leads to holiness and heaven. But the eye of faith may discern that it is diverging from the right path, though almost imperceptibly. At first it may be thought positively right, but after a while it is seen to be widely divergent from the path of safety, from the path which leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way." TM 229.1

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进一步思考

“上帝圣言中关于基督教会所面临的种种危险的警告，对我们今天仍然适用。正如使徒时代有人试图用传统和哲学来摧毁人们对圣经的信仰一样，今天，正义的敌人也正试图用高等批判、进化论、唯灵论、神智学和泛神论这些看似悦耳的论调，将人们的灵魂引向禁忌之路。对许多人来说，圣经就像一盏没有油的灯，因为他们的思想已经沦为臆测信仰的渠道，而这些信仰只会带来误解和混乱。高等批判通过剖析、推测和重构，正在摧毁人们对圣经作为神圣启示的信仰。它正在剥夺上帝的圣言控制、提升和激励人类生命的力量。唯灵论则教导许多人相信，欲望是最高的法则，放纵就是自由，人只需对自己负责。”（AA 474.1）

“The warnings of the word of God regarding the perils surrounding the Christian church belong to us today. As in the days of the apostles men tried by tradition and philosophy to destroy faith in the Scriptures, so today, by the pleasing sentiments of higher criticism, evolution, spiritualism, theosophy, and pantheism, the enemy of righteousness is seeking to lead souls into forbidden paths. To many the Bible is as a lamp without oil, because they have turned their minds into channels of speculative belief that bring misunderstanding and confusion. The work of higher criticism, in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation. It is robbing God's word of power to control, uplift, and inspire human lives. By spiritualism, multitudes are taught to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.” AA 474.1

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