与人相处

第12课，第1季度，2026年3月14日–20日

安息日下午 3月14日

存心节:

“你们的言语要常常带着恩典，好像用盐调和，就可知道该怎样回答各人。”（歌罗西书 4:6，和合本）

“Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.” KJV — Colossians 4:6

“有很多有益的话题值得我们默想和谈论。基督徒的谈话应当在天上，因为我们从那里仰望救主。默想天上的事是有益的，并且必常伴有圣灵的平安和安慰。我们的呼召是圣洁的，我们的信仰是崇高的。神正在洁净祂的子民，使他们成为祂的子民，热心行善。祂如同炼银的炼金师傅，洁净银子。当杂质和锡被除去，祂的形象就会在我们身上完美地彰显出来。那时，基督为门徒所作的祷告就会在我们身上得到应允：“求你用真理使他们成圣；你的道就是真理。”当真理在我们心中和生命中产生圣化的影响时，我们就能以神悦纳的方式事奉祂，并在地上荣耀祂，因为我们既有分于神的性情，又脱离了世上因私欲而来的败坏。”（《信条》下卷 317.2）

你们应当明白，我们肩负着一项伟大的使命，而完成这项使命的时间却非常短暂；因此，我们应当学会如何将浪费的时间转化为有益的利用。有人说过，平均而言，人们超过一半的生命和精力都浪费在无谓的闲聊和干涉他人的事情上。因此，我们最迫切的需求之一，就是学会管住自己的嘴，不要多管闲事，从而节省时间、精力，维护和平与正直。

我们也要记住，上帝赐予我们舌头是为了传扬祂的真理和赞美祂，赐予我们精力是为了宣扬祂的真理并祝福祂的子民。让我们谈论并践行这些来自天上的原则。如果你偶然看到或听到有人做了你认为基督徒不应做的事，并且你认为可以帮助他，那么不要到处告状，而应该劝诫犯错的人。

“There are enough profitable subjects upon which to meditate and converse. The conversation of the Christian should be in heaven, whence we look for the Saviour. Meditation upon heavenly things is profitable, and will ever be accompanied with the peace and comfort of the Holy Spirit. Our calling is holy, our profession exalted. God is purifying unto Himself a peculiar people, zealous of good works. He is sitting as a refiner and purifier of silver. When the dross and tin are removed, then His image will be perfectly reflected in us. Then the prayer of Christ for His disciples will be answered in us: “Sanctify them through Thy truth: Thy word is truth.” When the truth has a sanctifying influence upon our hearts and lives, we can render to God acceptable service and can glorify Him upon the earth, being partakers of the divine nature and having escaped the corruption that is in the world through lust.” 2T 317.2

You are aware of the fact that we are given a great work and that the time in which to do it is very short; that we should therefore, learn how to turn wasted time into good use. Someone has said that on the average, more than half of mens’ life and energy are wasted on useless talking and in policing others. One of our greatest needs therefore, is that we learn to control our tongues and to keep our noses out of other people’s business in order to conserve time and energy, peace and integrity.

It is well to remember too, that our tongues are given to us for the purpose of speaking God’s Truth and His praise, and our energies to proclaim His Truth and to bless His people. Let us be talking of and working for these heaven born principles. If you accidently happen to see or to hear that someone is doing something that according to your best judgment is not proper for a Christian to do, and if you think you can help him, then do not make of yourself a tale-bearer by telling it to anyone but rather plead with the guilty one.

3月15日，星期日

夫妻关系

阅读歌罗西书3:18-19。你从中看到了怎样的平衡？保罗在以弗所书5:22-25, 33中还提出了哪些其他的劝勉？

Read Colossians 3:18, 19. What balance do you see? What additional counsels does Paul give in Ephesians 5:22–25, 33?

人们常常会问：“妻子难道没有自己的意愿吗？”圣经明确指出，丈夫是一家之主。“你们作妻子的，当顺服自己的丈夫。”如果这条诫命到此为止，我们或许会说妻子的处境并不令人羡慕；在很多情况下，这是一种非常艰难且充满考验的处境，如果婚姻少一些就好了。许多丈夫只读到“你们作妻子的，当顺服”这句话就止步了，但让我们继续读下去，看看这条诫命的结尾：“照主所喜悦的。”（AH 115.3）

“上帝要求妻子时刻敬畏上帝，尊崇上帝的荣耀。她必须完全顺服主耶稣基督，祂以无限的生命代价买赎了她，使她成为祂的儿女。上帝赐予她良心，她不可违背良心而不受惩罚。她的个性不能与丈夫的个性融合，因为她是基督所买赎的。她若以为盲目地顺服丈夫，事事都照办，那就大错特错了。她明知这样做会伤害她从撒旦奴役中被赎回的身心。有一位在妻子心中高于丈夫的，祂是她的救赎主。她对丈夫的顺服应当按照上帝的指示——“在主里合宜”——来行。（《爱神与神》116.1）

“当丈夫要求妻子完全顺服，宣称女性在家庭中没有发言权和意志，必须完全服从时，他们就把妻子置于与圣经相悖的境地。如此解释圣经，便是对婚姻制度的本意的曲解。这种解释仅仅是为了让他们可以行使专断的统治权，而这并非他们的特权。但我们读到，‘你们作丈夫的，要爱你们的妻子，不可苦待她们。’丈夫为何要苦待妻子呢？如果丈夫发现妻子犯了错，满身缺点，心中的苦毒并不能弥补这些错误。”（AH 116.2）

“The question is often asked, “Shall a wife have no will of her own?” The Bible plainly states that the husband is the head of the family. “Wives, submit yourselves unto your own husbands.” If this injunction ended here, we might say that the position of the wife is not an enviable one; it is a very hard and trying position in very many cases, and it would be better were there fewer marriages. Many husbands stop at the words, “Wives, submit yourselves,” but we will read the conclusion of the same injunction, which is, “As it is fit in the Lord.” AH 115.3

“God requires that the wife shall keep the fear and glory of God ever before her. Entire submission is to be made only to the Lord Jesus Christ, who has purchased her as His own child by the infinite price of His life. God has given her a conscience, which she cannot violate with impunity. Her individuality cannot be merged into that of her husband, for she is the purchase of Christ. It is a mistake to imagine that with blind devotion she is to do exactly as her husband says in all things, when she knows that in so doing, injury would be worked for her body and her spirit, which have been ransomed from the slavery of Satan. There is One who stands higher than the husband to the wife; it is her Redeemer, and her submission to her husband is to be rendered as God has directed —“as it is fit in the Lord.” AH 116.1

“When husbands require the complete subjection of their wives, declaring that women have no voice or will in the family, but must render entire submission, they place their wives in a position contrary to the Scripture. In interpreting the Scripture in this way, they do violence to the design of the marriage institution. This interpretation is made simply that they may exercise arbitrary rule, which is not their prerogative. But we read on, “Husbands, love your wives, and be not bitter against them.” Why should the husband be bitter against his wife? If the husband has found her erring and full of faults, bitterness of spirit will not remedy the evil.” AH 116.2

3月16日，星期一

父母与孩子

阅读以下段落。文中提出了哪些育儿原则？

Read the following passages. What principles are given for raising children?

箴言 22:6, 15——“父母肩负着教育和训练子女，使他们获得永生的重任。许多父母似乎认为，只要养育子女，按照世俗的标准教育他们，就尽到了自己的责任。他们忙于生意或享乐，无暇顾及子女的教育。他们没有努力训练子女，使他们将来能运用自己的才能荣耀救赎主。所罗门并没有说：‘教养孩童，使他走当行的道，就是到老他也不偏离。’而是说：‘教养孩童，使他走当行的道，就是到老他也不偏离。’”（CG 38.2）

“靠着神的力量，父母必须起来，带领家人效法他们。他们必须学会以坚定的手段制止错误，但要保持耐心和冷静。他们不应让孩子猜测什么是对的，而应以明确的语言指出正确的道路，并教导他们遵行。” CG 87.3

马太福音 19:14——“这对所有母亲来说都是一个值得鼓励的教训。当她们尽己所能为孩子做到最好之后，就可以把孩子带到耶稣面前。即使是母亲怀中的婴孩，在祂眼中也是宝贵的。当母亲的心渴望着她明知自己无法给予的帮助和恩典，并将自己和孩子交托在基督慈悲的怀抱中时，祂必接纳并祝福他们；祂必赐予母亲和孩子平安、盼望和喜乐。这是耶稣赐予所有母亲的宝贵恩典。”

申命记 6:6-7——“尽管有这明确的教导，一些神的子民仍然允许他们的孩子上公立学校，在那里他们与道德败坏的人混在一起。在这些学校里，他们的孩子既不能学习圣经，也不能学习圣经的原则。基督徒父母们，你们必须为你们的孩子安排好一切，让他们接受圣经原则的教育。” CG 305.1

箴言 1:8-9——“明智的父母会未雨绸缪，谨慎地为子女的未来着想。他们通过向子女灌输来自上天的原则，使子女能够成功地建立自己的人生事业。因为父母为他们奠定的根基，就是他们未来唯一能够建立的根基。根基不稳，无论在宗教信仰还是职业技能方面，都会永远限制他们超越根基本身所能允许的成就。

Prov. 22:6, 15 – “To parents is committed the great work of educating and training their children for the future, immortal life. Many fathers and mothers seem to think that if they feed and clothe their little ones, and educate them according to the standard of the world, they have done their duty. They are too much occupied with business or pleasure to make the education of their children the study of their lives. They do not seek to train them so that they will employ their talents for the honor of their Redeemer. Solomon did not say, “Tell a child the way he should go, and when he is old, he will not depart from it.” But, “Train up a child in the way he should go, and when he is old, he will not depart from it.” CG 38.2

“In the strength of God, parents must arise and command their households after them. They must learn to repress wrong with a firm hand, yet without impatience or passion. They should not leave the children to guess at what is right, but should point out the way in unmistakable terms and teach them to walk therein.” CG 87.3

Matt. 19:14 – “This is an encouraging lesson to mothers for all time. After they have done the best they can do for the good of their children, they may bring them to Jesus. Even the babes in the mother’s arms are precious in His sight. And as the mother’s heart yearns for the help she knows she cannot give, the grace she cannot bestow, and she casts herself and children into the merciful arms of Christ, He will receive and bless them; He will give peace, hope, and happiness to mother and children. This is a precious privilege which Jesus has granted to all mothers.”

Deut. 6:6, 7 – “Notwithstanding this plain instruction, some of God's people permit their children to attend the public schools, where they mingle with those who are corrupt in morals. In these schools their children can neither study the Bible nor learn its principles. Christian parents, you must make provision for your children to be educated in Bible principles.” CG 305.1

Prov. 1:8, 9 – “Wise parents look ahead. They are careful to insure their children’s future. This they do by instilling in their children Heaven-born principles upon which the children can successfully build their life’s career, for upon whatsoever foundation the parents start them building, that is the only one they can ever build on. A poor foundation will forever keep them back from anything superior to what the foundation itself will permit, be it in the line of religion or a trade.”

3月17日，星期二

工作关系

“那些对上帝的工作不忠的人，缺乏原则；他们的动机不足以让他们在任何情况下都选择正义。上帝的仆人应当时刻感受到自己处于雇主的注视之下。那位曾注视伯沙撒亵渎神明的盛宴的上帝，如今也存在于我们所有的机构中，存在于商人的账房里，存在于私人作坊里；那只未沾血的手，正如它记录了亵渎神明的君王的可怕审判一样，也必定在记录着你的疏忽。伯沙撒的谴责是用烈火般的话语写下的：“你被放在天平上称了，显出你的亏欠。”如果你未能履行上帝赋予你的义务，你的谴责也将与此相同。《评论与评论》1891年9月22日，第9段

“许多人自称是基督徒，却并未与基督联合。他们的日常生活和精神都表明，基督并未在他们里面成形，荣耀的盼望也未曾临到他们。他们不可信赖，不可依靠。他们急于将自己的服事降到最低，同时却索取最高的报酬。“仆人”这个称谓适用于所有人；因为我们都是仆人，我们应当好好审视自己正在效法的模样。是背信弃义的模样，还是忠诚的模样？（《评论与评论》，1891年9月22日，第10段）

“仆人们普遍的倾向是尽可能多地做事吗？难道现在流行的不是尽可能快速、轻松地完成工作，并尽可能少地付出代价就拿到报酬吗？他们的目的不是尽可能做到尽善尽美，而是为了获得报酬。那些自称是基督仆人的人不应忘记使徒保罗的训诫：“你们作仆人的，要凡事听从你们肉身的主人；不要只在眼前事奉，像是讨人喜欢，总要存着诚实的心敬畏神。无论做什么，都要从心里做，像是给主做的，不是给人做的，因为知道你们必从主那里得着基业为赏赐；你们所事奉的乃是主基督。”（《评论与启示录》，1891年9月22日，第11段）

“那些以“眼见为实”之心投入工作的人，终将发现他们的工作经不起世人或天使的审视。成功工作的关键在于认识基督；因为这种认识会赋予我们健全的正义原则，并赋予我们一种高尚无私的精神，如同我们所宣称侍奉的救主一般。忠诚、节俭、细致、一丝不苟，应当贯穿我们所有的工作，无论我们身处何地，是在厨房、作坊、出版社、疗养院、学院，还是主的葡萄园中任何一处。‘在最小的事上忠心的，在大事上也忠心；在最小的事上不义的，在大事上也不义。’”《评论与通讯》1891年9月22日，第12段

“Those who are unfaithful to the work of God, are lacking in principle; their motives are not of a character to lead them to choose the right under all circumstances. The servants of God are to feel at all times that they are under the eye of their employer. He who watched the sacrilegious feast of Belshazzar is present in all our institutions, in the counting-room of the merchant, in the private workshop; and the bloodless hand is as surely recording your neglect, as it recorded the awful judgment of the blasphemous king. Belshazzar’s condemnation was written in words of fire, “Thou art weighed in the balances, and art found wanting;” and if you fail to fulfill your God-given obligations, your condemnation will be the same. RH September 22, 1891, par. 9

“There are many who profess to be Christians who are not united with Christ. Their daily life, their spirit, testifies that Christ is not formed within, the hope of glory. They cannot be depended upon, they cannot be trusted. They are anxious to reduce their service to the minimum of effort, and at the same time exact the highest of wages. The name “servant” applies to every man; for we are all servants, and it will be well for us to see what mold we are taking on. Is it the mold of unfaithfulness, or of fidelity? RH September 22, 1891, par. 10

“Is it the disposition generally among servants to do as much as possible? Is it not rather the prevalent fashion to slide through the work as quickly, as easily, as possible, and obtain the wages at as little cost to themselves as they can? The object is not to be as thorough as possible, but to get the remuneration. Those who profess to be the servants of Christ should not forget the injunction of the apostle Paul, “Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.” RH September 22, 1891, par. 11

“Those who enter the work as “eye-servants,” will find that their work cannot bear the inspection of men or of angels. The thing essential for successful work is a knowledge of Christ; for this knowledge will give sound principles of right, impart a noble, unselfish spirit, like that of our Saviour whom we profess to serve. Faithfulness, economy, care-taking, thoroughness, should characterize all our work, wherever we may be, whether in the kitchen, in the workshop, in the office of publication, in the Sanitarium, in the College, or wherever we are stationed in the vineyard of the Lord. ‘He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.’” RH September 22, 1891, par. 12

月18日，星期三

彼此代祷

阅读歌罗西书4:2-4。你从这些经文中发现了哪些祷告的原则？保罗提出了哪些祷告请求？

Read Colossians 4:2–4. What principles for prayer do you find in these verses?
What prayer requests does Paul make?

祷告必须殷勤，不要让任何事阻碍你。要竭力保持你与耶稣之间的交通。要抓住一切机会去到人们常常祷告的地方。那些真正寻求与神交通的人，会在祷告会中显露出来，他们忠心耿耿地履行自己的职责，热切渴望获得一切益处。他们会抓住一切机会，让自己置身于能够接收到来自天上的光照的地方。箴言 284:1

“我们应当在家庭中祷告，尤其不可忽略私祷，因为这是灵魂的生命。若忽略祷告，灵魂便无法兴盛。单靠家庭祷告或公开祷告是不够的。在独处时，让灵魂敞开，接受上帝鉴察的目光。私祷唯有垂听祷告的上帝才能聆听。任何好奇的耳朵都无权接收这样的祈求。在私祷中，灵魂不受外界干扰，不受任何激动。它将平静而热切地寻求上帝。那位在隐秘处鉴察一切、垂听内心祷告的上帝，将赐予甜蜜而持久的影响。藉着平静而纯朴的信心，灵魂与上帝相交，并聚集神圣的光芒，在与撒旦的争战中得到力量和支持。上帝是我们力量的堡垒。”（箴言 284:2）

“There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer meeting, faithful to do their duty and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven. Pr 284.1

“We should pray in the family circle, and above all we must not neglect secret prayer, for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith the soul holds communion with God and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength.” Pr 284.2

重读歌罗西书 4:3。神会为你打开哪扇“传道之门”（新钦定版）来分享你的信仰呢？

Reread Colossians 4:3. What “door for the word” (NKJV) might God open for you to share your faith?

“我们不仅需要阅读生命之道，更要祷告着研读神的话语，好让我们能以正确的方式向未信者传讲真理。我们从神的话语中领受的光，应当传递给他人，使他们也对研读圣经产生兴趣。基督说：‘你们查考圣经，因你们以为内中有永生。’（约翰福音 5:39）” 18LtMs, Ms 85, 1903, par. 24

“让我们为主的传教士们的努力祈祷成功。让我们祈求主为我们开启一扇能言善辩的门，使我们能够传扬基督的奥秘。让我们用神的爱和良善来代替批评的言语，以免使那些已经软弱的灵魂灰心丧气。“要用智慧与外人交往，珍惜光阴。”将你的口才奉献给神。让你的信心紧紧抓住祂的应许，并向祂发出赞美和感恩。”（《普世教会公报》，1904年12月15日，第13段）

“We need not only to read the Word of life, but prayerfully to study the Word, that we may present the truth in the right manner to unbelievers. The light we receive from the Word of God we are to impart to others, that they may become interested in the study of the Scriptures. “Search the Scriptures,” said Christ, “for in them ye think ye have eternal life.” [John 5:39.]” 18LtMs, Ms 85, 1903, par. 24

“Let us pray for the success of the efforts of the Lord’s missionaries. Let us ask the Lord to open to us a door of utterance, that we may speak the mysteries of Christ. In the place of speaking words of criticism, to the discouragement of souls already weak, let us speak of the love and goodness of God. “Walk in wisdom toward them which are without, redeeming the time.” Consecrate the talent of speech to God. Let your faith lay hold of His promises, and break forth in praise and thanksgiving to Him.” PUR December 15, 1904, par. 13

3月19日，星期四

行在智慧中

阅读歌罗西书4:5-6。保罗指出我们在哪些情况下尤其需要“行在智慧中”？为什么呢？

Read Colossians 4:5, 6. In what situations does Paul indicate we especially need to “walk in wisdom”? Why might that be?

“伟大的导师基督曾被指控与税吏和罪人一同吃饭。他的确与他们一同吃饭，但其目的是为了彰显真理。他始终高尚、纯洁的榜样，与他那个时代的法利赛人、祭司和统治者的榜样形成了鲜明的对比。他们漠视了他委托他们完成的工作。16MR 6.3

基督在人们所在的地方与他们相遇——在餐桌旁、街头巷尾、湖边、会堂和圣殿里，以及熙熙攘攘的交通要道上。在这些地方，聚集着许多愿意承认自己是罪人的人。基督在他们心中播下了真理的种子；在他复活升天之后，这些种子散落在几乎每个地方，在使徒的教导下生根发芽，一天之内就有五千人归信基督。16MR 7.1

耶稣升天前对门徒说：“天上地下所有的权柄都赐给我了。所以，你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗。凡我所吩咐你们的，都教训他们遵守。我就常与你们同在，直到世界的末了。” [马太福音 28:18-20] 16MR 7.2

“这项使命属于我们。并非所有人都要做同样的工作，而是每个人都被赋予了自己的工作。没有人能独自承担全部的工作。任何人都不可高举自己或他人；因为无论一个人的地位如何，他都难免有缺点，他应当警惕自高自大、嫉妒、猜忌、自私和贪婪。16MR 7.3

“无论做什么，都要从心里做，像是为主做，不是为人做，因为知道你们必从主那里得着基业为赏赐；你们所事奉的乃是主基督。行不义的，必受不义的报应；神并不偏待人。”（歌罗西书 3:23-25）16MR 7.4

“Christ, the great Teacher, was accused of eating with publicans and sinners. He did eat with them, but it was for the purpose of letting the truth shine forth. His example, always high and noble and pure, was in marked contrast with the example of the Pharisees, the priests, and the rulers of His day. They disregarded the work that He had commissioned them to do. 16MR 6.3

“Christ met the people where they were—at the guest table, in the streets, by the lakeside, in the synagogues and the temple, and on the crowded thoroughfares of travel. In these places were found the multitudes who were willing to admit that they were sinners. In their hearts Christ could sow the seeds of truth; and after His resurrection and ascension these seeds, scattered in almost every place, sprang up under the teaching of the apostles, and in one day 5,000 believers were converted. 16MR 7.1

“Just before His ascension, Jesus said to His disciples, “All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” [Matthew 28:18-20]. 16MR 7.2

“This commission is ours. Not all have the same work to do, but to every man is given his work. To no one man is committed the whole work. No man is to exalt himself or any other man; for whatever man’s position may be, he is not free from defects, and he should guard against self-exaltation, envy, jealousy, selfishness, covetousness. 16MR 7.3

“‘Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons’ with God [Colossians 3:23-25].” 16MR 7.4

3月20日，星期五

进一步思考

“我们必须拥有神的灵，否则家庭就无法和谐。妻子若有基督的灵，就会谨言慎行；她会克制自己的情绪，顺服丈夫，却不会觉得自己是奴隶，而是丈夫的伴侣。丈夫若是神的仆人，就不会辖制妻子；不会专横跋扈、苛求苛刻。我们再怎么珍惜家庭的感情也不为过；因为，如果主的灵住在家，家就是天国的预表.....如果一方犯错，另一方会效法基督的宽容，不会冷漠地离去。”（AH 118.1）

“夫妻双方都不应试图对对方行使任意控制权。不要试图强迫对方顺从自己的意愿。这样做会断送彼此的爱。要仁慈、耐心、宽容、体贴、礼貌。蒙上帝恩典，你们可以如婚姻誓言中所承诺的那样，让彼此幸福。” AH 118.2

“在婚姻生活中，男女有时就像不受管教、任性的孩子。丈夫想按自己的方式来，妻子想按自己的方式来，谁也不肯让步。这种情况只会带来极大的不幸。夫妻双方都应该愿意让步，尊重彼此的想法或意见。如果他们都坚持己见，就不可能获得幸福。AH 118.3

“除非男女都认识基督，认识祂的温柔谦卑，否则他们就会显露出孩童般冲动不理智的本性。他们任性妄为，缺乏约束，会试图掌控一切。这样的人需要研读保罗的话：‘我作孩子的时候，话语像孩子，心思像孩子，意念像孩子；既成了人，就把孩子的事丢弃了。’” AH 118.4

“We must have the Spirit of God, or we can never have harmony in the home. The wife, if she has the spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bondslave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife; he will not be arbitrary and exacting. We cannot cherish home affection with too much care; for the home, if the Spirit of the Lord dwells there, is a type of heaven.... If one errs, the other will exercise Christlike forbearance and not draw coldly away.” AH 118.1

“Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love. Be kind, patient, and forbearing, considerate, and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do.” AH 118.2

“In the married life men and women sometimes act like undisciplined, perverse children. The husband wants his way, and the wife wants her way, and neither is willing to yield. Such a condition of things can bring only the greatest unhappiness. Both husband and wife should be willing to yield his or her way or opinion. There is no possibility of happiness while they both persists in doing as they please. AH 118.3

“Unless men and women have learned of Christ, His meekness and lowliness, they will reveal the impulsive, unreasonable spirit so often revealed by children. The strong, undisciplined will will seek to rule. Such ones need to study the words of Paul: ‘When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.’” AH 118.4

如需进一步研究，请随时联系。

WhatsApp: (+63)961-954-0737

contact@advancedsabbathschool.org