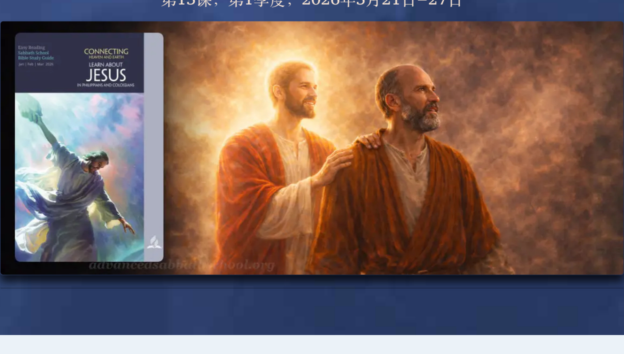
在上帝一切的旨意上站立得稳

第13课，第1季度，2026年3月21日–27日



安息日下午 3月21日

存心节:

“凡事谢恩，因为这是神在基督耶稣里向你们所定的旨意。”（帖撒罗尼迦前书 5:18）

“In every thing give thanks: for this is the will of God in Christ Jesus concerning you.” KJV — 1Thessalonians 5:18

保罗在写给歌罗西人的信中阐述了上帝赐予儿女的丰盛祝福。他说：“我们不住地为你们祷告，愿你们满有属灵的智慧悟性，得以明白他的旨意，好叫你们行事为人对得起主，凡事蒙他喜悦，在一切善事上结果子，渐渐多知道上帝，照着他荣耀的大能，得以在各方面刚强起来，好使你们凡事忍耐宽容，欢欢喜喜地服侍神。”（歌罗西书 1:9-11）RC 215.2

他再次写道，他渴望以弗所的弟兄们能够明白基督徒所享有的至高特权。他用最全面的语言，向他们揭示了作为至高者的儿女，他们所能拥有的奇妙能力和知识。他们“藉着圣灵，在内心深处刚强起来”，“在爱里生根立基”，“与众圣徒一同明白基督的爱是何等长阔高深，并知道这爱是过于人所能测度的”。然而，使徒的祷告在他祈求“愿你们充满神一切的丰盛”（以弗所书 3:16-19）时，达到了特权的巅峰。RC 215.3

“这里揭示了我们藉着信靠天父的应许，并满足祂的要求，所能达到的至高境界。藉着基督的功德，我们得以来到无限权能的宝座前。“神既不爱惜自己的儿子，为我们众人舍了，岂不也把万物和他一同白白地赐给我们吗？”（罗马书 8:32）。父将祂的灵毫无保留地赐给了祂的儿子，我们也能领受这丰盛的恩典……

“Paul in his letter to the Colossians sets forth the rich blessings granted to the children of God. He says: We “do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness” (Colossians 1:9-11). RC 215.2

“Again he writes of his desire that the brethren at Ephesus might come to understand the height of the Christian’s privilege. He opens before them, in the most comprehensive language, the marvelous power and knowledge that they might possess as sons and daughters of the Most High. It was theirs “to be strengthened with might by his Spirit in the inner man,” to be “rooted and grounded in love,” to “comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.” But the prayer of the apostle reaches the climax of privilege when he prays that “ye might be filled with all the fulness of God” (Ephesians 3:16-19). RC 215.3

“Here are revealed the heights of attainment that we may reach through faith in the promises of our heavenly Father, when we fulfill His requirements. Through the merits of Christ we have access to the throne of Infinite Power. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Romans 8:32). The Father gave His Spirit without measure to His Son, and we also may partake of its fullness.... RC 215.4

3月22日，星期日

关于传福音的课程

阅读歌罗西书4:7-9；比较以弗所书6:21。经文如何描述推基古？保罗差遣他和阿尼西母去歌罗西的理由是什么？

Read Colossians 4:7–9; compare Ephesians 6:21. How is Tychicus described, and what reasons does Paul give for sending him and Onesimus to Colossae?

“保罗在罗马的助手中，有许多是他以前的同伴和同工。路加，这位“亲爱的医生”，曾陪伴保罗走过前往耶路撒冷的旅程、在凯撒利亚被囚禁的两年，以及前往罗马的危险旅程，如今依然与他同在。提摩太也安慰他。推基古，这位亲爱的弟兄、忠心的仆人和在主里的同工，也坚定地站在使徒身边。底马和马可也与他在一起。亚里达古和以巴弗是他的狱友。”（《评论与评论》，1911年12月14日，第5段）

“在那些因保罗在罗马的服事而归信上帝的人当中，有一位名叫阿尼西母的异教奴隶。他曾得罪了歌罗西的基督徒主人腓利门，逃到了罗马。保罗出于善心，尽力帮助这位可怜的逃亡者摆脱贫困和苦难，并努力将真理之光照进他昏暗的心灵。阿尼西母听从了生命的话语，认罪悔改，归信了基督。”（《评论与评论》，1911年12月14日，第8段）

“阿尼西母的虔诚和真诚，以及他对使徒的悉心关怀和对福音事工的热忱，都赢得了保罗的喜爱。保罗认为他具备成为传教士得力助手的品格，便劝他立即返回腓利门那里，请求他的原谅，并为未来做好打算。使徒承诺会承担腓利门被盗的那笔钱的责任。他正要派遣推基古带着信件前往小亚细亚的各个教会，便派阿尼西母同行。对于这位仆人来说，要把自己交还给曾得罪过的主人，无疑是一次严峻的考验，但他已经真心悔改，没有辜负主人的期望。”（《路德教会评论》，1911年12月14日，第9段）

“保罗让阿尼西母给腓利门送信，信中，使徒保罗以他一贯的委婉和友善，为这位悔改的奴隶求情，并表达了将来继续聘用他的愿望。信的开头亲切地问候腓利门，称他为朋友和同工。”（《评论与通讯》，1911年12月14日，第10段）

“Among Paul’s assistants at Rome were many of his former companions and fellow workers. Luke, “the beloved physician,” who had attended him on the journey to Jerusalem, through the two years’ imprisonment at Caesarea, and upon his perilous voyage to Rome, was still with him. Timothy also ministered to his comfort. Tychicus, a beloved brother and faithful minister and fellow servant in the Lord, stood nobly by the apostle. Demas and Mark were also with him. Aristarchus and Epaphras were his fellow prisoners.” RH December 14, 1911, par. 5

“Among those who gave their hearts to God through the labors of Paul in Rome, was Onesimus, a pagan slave who had wronged his master, Philemon, a Christian believer in Colosse, and had escaped to Rome. In the kindness of his heart, Paul sought to relieve the poverty and distress of the wretched fugitive, and then endeavored to shed the light of truth into his darkened mind. Onesimus listened to the words of life, confessed his sins, and was converted to the faith of Christ. RH December 14, 1911, par. 8

“Onesimus endeared himself to Paul by his piety and sincerity no less than by his tender care for the apostle’s comfort, and his zeal in promoting the work of the gospel. Paul saw in him traits of character that would render him a useful helper in missionary labor, and he counseled him to return without delay to Philemon, beg his forgiveness, and plan for the future. The apostle promised to hold himself responsible for the sum of which Philemon had been robbed. Being about to despatch Tychicus with letters to various churches in Asia Minor, he sent Onesimus with him. It was a severe test for this servant thus to deliver himself up to the master he had wronged, but he had been truly converted, and he did not turn aside from this duty. RH December 14, 1911, par. 9

“Paul made Onesimus the bearer of a letter to Philemon, in which, with his usual tact and kindness, the apostle pleaded the cause of the repentant slave, and expressed a desire to retain his services in the future. The letter began with an affectionate greeting to Philemon as a friend and fellow laborer:” RH December 14, 1911, par. 10

3月23日，星期一

教会联结

阅读歌罗西书4:10-11。除了通过使者传递信息（西4:7-9）之外，保罗还用哪些其他方式鼓励彼此联结？鉴于保罗在这封书信中提到的一些问题，这些问候可能传达了什么信息？

Read Colossians 4:10, 11. Besides sending news back and forth through emissaries (Col. 4:7–9), what other ways did Paul encourage connectivity? In view of some of the problems Paul has addressed in this epistle, what message might be conveyed through these greetings?

“使徒保罗现在被迫忍受在漫长而艰辛的意大利之旅中，作为囚犯被锁链捆绑所带来的种种磨难。有一件事大大减轻了他的苦难——他获准与路加和亚里达古同行。后来，他在写给歌罗西人的信中称亚里达古为他的‘狱友’（歌罗西书 4:10）；但亚里达古是出于自愿与保罗一同受苦，以便在他受苦时服侍他。”（AA 439.3）

“他们反对他，亵渎他，他就抖了抖衣服，对他们说：‘你们的血归到你们自己头上吧！我与你们无罪。从今以后，我要到外邦人那里去。’于是他离开那里，进了一个人的家，名叫犹士都，是个敬拜神的人，他的房子紧挨着会堂。”（《使徒行传》248.2）

西拉和提摩太“从马其顿来”帮助保罗，他们一同为外邦人劳作。保罗和他的同伴向异教徒和犹太人传讲基督，称祂是堕落人类的救主。他们避免使用复杂牵强的论证，而是着重阐述世界创造者、宇宙至高统治者的属性。他们心中充满对上帝及其子的爱，呼吁异教徒仰望祂为人类所作的无限牺牲。他们深知，那些长期在异教黑暗中摸索的人，若能看见从各各他十字架上发出的光芒，就会被吸引到救赎主面前。“我若被举起来，”救主曾宣告，“就要吸引万人来归我。”（约翰福音 12:32）AA 248.3

“The apostle Paul was now called upon to endure the trying experiences that would fall to his lot as a prisoner in chains during the long and tedious voyage to Italy. One circumstance greatly lightened the hardship of his lot—he was permitted the companionship of Luke and Aristarchus. In his letter to the Colossians he afterward referred to the latter as his “fellow prisoner” (Colossians 4:10); but it was from choice that Aristarchus shared Paul's bondage, that he might minister to him in his afflictions.” AA 439.3

“‘And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain man's house, named Justus, one that worshiped God, whose house joined hard to the synagogue.’ AA 248.2

“Silas and Timothy had “come from Macedonia” to help Paul, and together they labored for the Gentiles. To the heathen, as well as to the Jews, Paul and his companions preached Christ as the Saviour of the fallen race. Avoiding complicated, far-fetched reasoning, the messengers of the cross dwelt upon the attributes of the Creator of the world, the Supreme Ruler of the universe. Their hearts aglow with the love of God and of His Son, they appealed to the heathen to behold the infinite sacrifice made in man's behalf. They knew that if those who had long been groping in the darkness of heathenism could but see the light streaming from Calvary's cross, they would be drawn to the Redeemer. “I, if I be lifted up,” the Saviour had declared, “will draw all men unto Me.” John 12:32. AA 248.3

3月24日，星期二

完全合一

“那些违背大光的人，并非没有得到警告和怜悯的信息。神对他们说：[启示录3:15-22，引文]。16MR 12.1

“以下是关于老底嘉教会的见证。这教会曾忠实地接受教导。保罗在写给歌罗西人的信中说：‘你们中间的以巴弗，基督的仆人，问你们安。他常常为你们竭力祷告，愿你们在神一切的旨意中得以完全，站立得稳。我可以为他作见证，他为你们、老底嘉人和希拉波立人，都怀着极大的热心。’”16MR 12.2

“老底嘉教会蒙受了许多美好的工作。他们得到劝勉：“所以，你们要完全，像你们的天父完全一样。”然而，教会并没有继续执行上帝使者所开始的工作。他们听见了，却没有将真理铭记于心，也没有遵行所领受的教导。其结果必然是拒绝主的警告和恳求的必然结果。16MR 12.3

“在每个时代，主都差遣信息来指引正路；正如人们联合起来违背上帝明确的话语一样，他们也确实被撒但利用来实现他的目的。16MR 12.4

“有些人多年来一直蒙主差遣信息，他们清楚地理解并放大每一句鼓励的话语，却对告诫、警告和责备视而不见。16MR 13.1

“Those who have sinned against great light are not left without a message of warning and mercy. God says to them: [Revelation 3:15-22, quoted]. 16MR 12.1

“This is the testimony borne concerning the church at Laodicea. This church had been faithfully instructed. In his letter to the Colossians, Paul wrote: “Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.” 16MR 12.2

“Much excellent labor was bestowed upon the Laodicean church. To them was given the exhortation, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” But the church did not follow up the work begun by God’s messengers. They heard, but they failed to appropriate the truth to themselves, and to carry out the instruction given them. The result that followed is the result always sure to follow the rejection of the Lord’s warnings and entreaties. 16MR 12.3

“In every age the Lord has sent messages to point out the right way; and just as surely as men have united in walking contrary to the plain word of God, so surely have they been used by Satan to carry out his purposes. 16MR 12.4

“Some to whom the Lord has for years been sending messages, have clearly understood and have magnified every word of encouragement, but have treated as if they were of naught the cautions, the warnings, and the reproofs. 16MR 13.1

3月25日，星期三

身处世间却不属于世间

阅读歌罗西书4:14-15和提摩太后书4:10-11。路加与底马有何不同？为什么？

Read Colossians 4:14, 15 and 2 Timothy 4:10, 11. How is Luke distinguished from Demas, and why?

底马皈依了基督教，并完全融入了教会。他与保罗所爱的医生路加一同被提及。保罗写道：‘亲爱的医生路加和底马问你们安。’[歌罗西书 4:14] 在另一封信中，保罗也向底马问安。但我们再次看到他写道：‘你当赶紧到我这里来，因为底马贪爱现今的世界，离弃了我。’[提摩太后书 4:9-10] 他选择了世界而非基督，这正是他失败的原因。这也是许多自称基督徒的人失败的原因。我们都需要看到自己的软弱，并努力改正性格上的缺陷，否则我们必将像底马一样——偏离正道，投身于世俗的计划和野心勃勃的野心。如此，我们的信仰就会沉没。” 12LtMs, Lt 66, 1897, par. 20

马可福音 13:32 - “所以你们要警醒，……免得他忽然来到，看见你们睡着了。” 马可福音 13:35-36。那些厌倦了警醒，转而追求世俗诱惑的人，处境十分危险。当商人沉迷于追逐财富，当享乐主义者寻求放纵，当时尚女郎忙于打扮时——或许就在那时，审判全地的主会宣判：“你被放在天平上称了，显出你的亏欠。” 但以理书 5:27。” GC 491.2

提多书 2:11-14——“这伟大的工作只为那些愿意洁净自己、愿意与众不同、并在善行上显出热心的人而做。有多少人畏惧洁净的过程！他们不愿活出真理，不愿在世人眼中显得与众不同。正是这种与世俗的混杂摧毁了我们的灵性、纯洁和热心。撒但的权势不断地麻痹上帝子民的感知力，使他们的良心对罪恶麻木不仁，使他们与世俗之间的区别被抹杀。” 4bSG 65.2

彼得后书 3:10-14——“彼得心中始终怀着基督再来的盼望，他向教会保证，救主的应许必会实现，他说：‘我若去为你们预备了地方，就必再来接你们到我那里去。’”（约翰福音 14:3）对于那些久经考验、忠心耿耿的人来说，基督的再来似乎遥遥无期，但使徒向他们保证说：‘主所应许的尚未成就，有人以为他是耽延，其实不是耽延，乃是宽容你们，不愿有一人沉沦，乃愿人人都悔改。’”

启示录 3:17-21——“救主说：‘看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里去，我与他，他与我，一同坐席。’”启示录 3:20。祂不因藐视而退却，也不因威胁而退却，反而不断寻找迷失的人，说：“我怎能舍弃你呢？”（何西阿书 11:8）。即使祂的爱被顽梗的心拒之门外，祂仍会回来，以更大的力量恳求：“看哪，我站在门外叩门。”祂爱的力量迫使灵魂进入祂的怀抱。他们对基督说：“你的温柔使我强大。”（诗篇 18:35）。”（COL 235.2）

“Demas was a convert to Christianity. He was received into full communion with the church. He is mentioned in connection with Luke the beloved physician. “Luke the beloved physician, and Demas greet you,” writes Paul. [Colossians 4:14.] In another letter he sends greeting to Demas. But again we find him writing, “Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world.” [2 Timothy 4:9, 10.] He chose the world before Christ, and this was the cause of his failure. It is the cause of the failure of many who claim to be Christians. We all need to see our weakness, and strive to remedy our faults of character, else we shall surely become as Demas—drawn away from safe paths into worldly projects and ambitious plans. Thus we shall make shipwreck of our faith.” 12LtMs, Lt 66, 1897, par. 20

Mark 13:32 - “‘Watch ye therefore: ... lest coming suddenly He find you sleeping.’ Mark 13:35, 36. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments—it may be in that hour the Judge of all the earth will pronounce the sentence: ‘Thou art weighed in the balances, and art found wanting.’ Daniel 5:27.” GC 491.2

Titus 2:11-14 - “This great work is to be performed for those only who are willing to be purified, willing to be peculiar, and who manifest a zeal in good works. How many shrink from the purifying process! They are unwilling to live out the truth, unwilling to appear singular in the eyes of the world. It is this mingling with the world which destroys our spirituality, pureness, and zeal. Satan’s power is constantly exercised to stupefy the sensibility of God’s people, that their consciences may not be sensitive to wrong, and that the sign of distinction between them and the world may be destroyed.” 4bSG 65.2

2Peter 3:10-14 – “Peter kept alive in his heart the hope of Christ's return, and he assured the church of the certain fulfillment of the Saviour's promise, “If I go and prepare a place for you, I will come again, and receive you unto Myself.” John 14:3. To the tried and faithful ones the coming might seem long delayed, but the apostle assured them: “The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.”

Revelation 3:17-21 – “The Saviour says, “Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Revelation 3:20. He is not repulsed by scorn or turned aside by threatening, but continually seeks the lost ones, saying, “How shall I give thee up?” Hosea 11:8. Although His love is driven back by the stubborn heart, He returns to plead with greater force, “Behold, I stand at the door, and knock.” The winning power of His love compels souls to come in. And to Christ they say, “Thy gentleness hath made me great.” Psalm 18:35.” COL 235.2

3月26日，星期四

致老底嘉教会的信息

阅读歌罗西书4:16-18；比较歌罗西书2:1-3。思考耶稣

写给老底嘉教会的信息（参见昨天的学习），你发现它与

歌罗西书的信息有何关联？歌罗西书也是保罗时代老底嘉教会要阅读的。

Read Colossians 4:16–18; compare Colossians 2:1–3. Thinking about Jesus’ message to Laodicea (see yesterday’s study), what correlations do you find with that of Colossians, which was to be read also in the Laodicean church of Paul’s day?

“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

“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

比较以下经文：以赛亚书 60:1-3 与启示录 18:1-4，以及以赛亚书 62:1-5 与启示录 19:7, 8。这两本书的信息有哪些相似之处?

Compare the following passages: Isaiah 60:1–3 with Revelation 18:1–4, and Isaiah 62:1–5 with Revelation 19:7, 8. What similarities exist between the messages in the two books?

“谁能说我们的光还没有到来？谁能说我们的信息不是及时的真理？我相信，凡与它接触的人，都不会这么说。因此，圣灵的启示邀请神的子民，邀请我们这些教派的信徒，一同兴起，发出光芒。接下来，我们必须研读“发出光芒”这个词，以便明白神对我们的要求。

一个黑色、肮脏的物体永远不会反射光线，它会吸收所有的光。月亮之所以发光，是因为它的表面是白色的。如果它是由黑色物质构成的，它就无法反射任何光线。属灵的光芒也是如此：如果我们渴望发出光芒，我们现在就必须兴起，洁净自己，脱下我们黑色、污秽的衣裳——在圣灵的引导下，积极参与这场复兴和改革。愚昧、狂热和冷漠必须被抛弃，神的旨意必须付诸行动，这是主的命令：

神圣之爱的奇妙！“极其宝贵的应许”得以实现，神将继续对她说话，直到她成为普天下伟大、有力、光辉灿烂的光，成为“主手中的荣耀冠冕”——教会见《神迹》8:3.2

“Who can truthfully say that our light is not come? that our message is not timely Truth? None who are in contact with It, I am sure. Inspiration is, therefore, inviting God’s people, the Denomination, along with us, to arise and shine. The word “shine” is what we must study next that we may know what is required of us.

A black, dirty object never reflects, it consumes all the light to itself. The moon shines because its surface is of white substance. If it were made of black substance it could not reflect any light whatever. The same is true with spiritual light: If we are eager to shine, we must now arise and clean up, put away our black, filthy garments – take an active part in this revival and reformation under the supervision of the Holy Spirit. Stupidity, fanaticism, and indifference must be abandoned and Divine thinking put in action, so commands the Lord:

Wonder of divine love! fruition of the “exceeding precious promise” that God will continue speaking unto her until she become a great and powerful and resplendent light in all the world and “a crown of glory in the hand of the Lord” – the church is seen standing with the lamb on Mount Sion! 8T 3.2

3月27日，星期五

进一步思考

“与自我争战是人类历史上最伟大的战役。放下自我，将一切都交托给神的旨意，披戴谦卑，拥有那纯洁、和平、易于恳求的爱，充满温柔和良善的果实，这并非易事……灵魂必须顺服神，才能在知识和真正的圣洁中得到更新。基督圣洁的生命和品格是忠实的榜样。他对天父的信心是无限的。他的顺服毫无保留，完全无误。他来不是要受人服侍，而是要服侍人。他来不是要按自己的意思行，而是要遵行差他来者的旨意。他凡事都顺服那按公义审判人的主。从救世主口中，我们听到这样的话：“我凭着自己不能做什么。”【约翰福音5:30】GW92 376.2

“他变得贫穷，默默无闻。他饥寒交迫，常常口渴难耐，劳作劳碌，疲惫不堪；但他却无处安身。当寒冷潮

虚的投幕降临，他常常以人地为床。然而，他卻祝福那些很他的人。这是何等的人生！何等的经历！我们这些自称是基督门徒的人，能否像我们的主那样，甘心乐意地忍受匮乏和苦难而不抱怨呢？我们能否饮下那杯苦酒，接受那洗礼呢？若能，我们便能与他在天国里分享他的荣耀。若不能，我们就与他无份。——《教会证言》卷三，106页。” GW92 376.3

“The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, and being clothed with humility, possessing that love that is pure, peaceable, and easy to be entreated, full of gentleness and good fruits, is not an easy attainment.... The soul must submit to God before it can be renewed in knowledge and true holiness. The holy life and character of Christ is a faithful example. His confidence in his heavenly Father was unlimited. His obedience and submission were unreserved and perfect. He came not to be ministered unto, but to minister to others. He came not to do his own will, but the will of Him that sent him. In all things he submitted himself to Him that judgeth righteously. From the lips of the Saviour of the world were heard these words, “I can of mine own self do nothing.” [John 5:30.] GW92 376.2

“He became poor, and made himself of no reputation. He was hungry, and frequently thirsty, and many times weary in his labors; but he had not where to lay his head. When the cold, damp shades of night gathered about him, the earth was frequently his bed. Yet he blessed those who hated him. What a life! what an experience! Can we, the professed followers of Christ, cheerfully endure privation and suffering as did our Lord, without murmuring? Can we drink of the cup, and be baptized with the baptism? If so, we may share with him his glory in his heavenly kingdom. If not, we shall have no part with him.—Testimonies for the Church 3:106.” GW92 376.3

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