现实检验

第1课，第2季度，2026年3月28日–4月3日

Sabbath Afternoon March 28

存心节:

“我爱你们，正如父爱我一样；你们要常在我的爱里。”（约翰福音 15:9，和合本）

“As the Father hath loved me, so have I loved you: continue ye in my love. KJV — John 15:9

耶稣试图打破人们对世俗事物的迷恋，使之沉溺其中。他将今生的事物置于其真正的地位，视之为从属于永恒的意义；但他并未忽视它们的重要性。他教导说，天地相连，认识神圣真理能使人更好地履行日常生活的职责。他以一位熟悉天国之人的身份说话，既意识到自己与神的关系，又认识到自己与人类大家庭中每个成员的合一。（《历代志下》254.1）

“基督所做的一切，都是与天父合作。祂一直谨慎地表明，祂并非独立行事；祂是凭着信心和祷告行神迹。基督渴望所有人都能认识祂与天父的关系。祂说：‘父啊，我感谢你，因为你已经听了我。我也知道你常听我；但我说这话，是为了周围站着的众人，好让他们相信是你差遣了我。’”在这里，门徒和众人要得到关于基督与神之间关系的最有力证据。他们要明白，基督的宣告并非欺骗。”（《使徒行传》536.1）

“Jesus sought to break the spell of infatuation which keeps men absorbed in earthly things. He placed the things of this life in their true relation, as subordinate to those of eternal interest; but He did not ignore their importance. He taught that heaven and earth are linked together, and that a knowledge of divine truth prepares men better to perform the duties of everyday life. He spoke as one familiar with heaven, conscious of His relationship to God, yet recognizing His unity with every member of the human family.” DA 254.1

“In all that He did, Christ was co-operating with His Father. Ever He had been careful to make it evident that He did not work independently; it was by faith and prayer that He wrought His miracles. Christ desired all to know His relationship with His Father. “Father,” He said, “I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me.” Here the disciples and the people were to be given the most convincing evidence in regard to the relationship existing between Christ and God. They were to be shown that Christ's claim was not a deception.” DA 536.1

3月29日，星期日

我们的境况

阅读启示录3:14-17，耶稣在那里描述了祂子民今日的属灵境况。这些经文与你个人的境况有多吻合?

Read Revelation 3:14–17, where Jesus describes the spiritual condition of His people today. How well do these verses describe you personally?

“写给老底嘉教会的信息是一则令人震惊的谴责，也适用于当今的上帝子民。” 3T 252.1

主在此向我们表明，祂呼召的仆人要传达给祂子民的信息，并非关于平安稳妥的信息。这信息并非空谈理论，而是关乎方方面面的实际问题。在写给老底嘉人的信息中，神的子民被描绘成处于肉体安全的状态。他们安于现状，自以为属灵上已经达到了很高的境界。“你说：‘我是富足的，已经发了财，一样都不缺。’却不知道你是那困苦、可怜、贫穷、瞎眼、赤身的。”（《传道书》3:252.3）

“还有什么比明明错了却自以为是更大的欺骗呢？真见证人的信息揭示了神的子民身处一种可悲的欺骗之中，然而他们却坦诚地接受了这种欺骗。他们并不知道，在神眼中，他们的境况是多么可悲。当那些被信息所触动的人自以为处于属灵的崇高境界时，真见证人的信息却以惊人的揭露打破了他们的安逸，让他们看清自己属灵的盲目、贫乏和悲惨的真实境况。这番尖锐而严厉的见证绝非错误，因为这是真见证人所言，他的见证必然是正确的。” 3T 252.4

“The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time.” 3T 252.1

“The Lord here shows us that the message to be borne to His people by ministers whom He has called to warn the people is not a peace-and-safety message. It is not merely theoretical, but practical in every particular. The people of God are represented in the message to the Laodiceans as in a position of carnal security. They are at ease, believing themselves to be in an exalted condition of spiritual attainments. “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” 3T 252.3

“What greater deception can come upon human minds than a confidence that they are right when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and His testimony must be correct.” 3T 252.4

启示录3:18-19中，祂给我们的劝勉是什么?

What is His advice to us in Revelation 3:18, 19?

几乎所有基督教派都以某种方式承认自己生活在启示录2-3章中七个教会的最后一个教会——“末世教会”的时代，然而没有一个教派愿意接受她的名字“老底嘉”!

原因显而易见：在教会历史的神圣编年史中，她承受着最沉重的谴责。她自称一无所缺，实际上却什么都缺，甚至不知道自己是“困苦、可怜、贫穷、瞎眼、赤身的”。尽管有人劝她购买火炼过的金子（受圣灵感动的真理）和“眼药膏”（使人睁开眼睛的真理），这是她唯一的良药，但她却不愿投资，因为她自以为拥有一切。

如果她继续保持这种不冷不热（自满）的状态，她肯定知道，最终她会被抛弃。然而，迄今为止，她所做的一切努力都未能使她更亲近她的主，使她能够像以赛亚那样看待自己：“祸哉！我灭亡了！因为我嘴唇不洁，又住在嘴唇不洁的民中；又因我眼见大君王——万军之耶和华。”（赛6:5）

老底嘉教会，这最后一个“麦子”与“稗子”混杂的教会，在基督教界众多“主义”中，因其所做的工作而为人所知。仅凭其名称，便可辨认出她。

Almost every Christian denomination admits in some way that it is living in the time of the last of the seven churches of Revelation 2 and 3, the church "in the latter days," yet not one wants to accept her name "Laodicea"! 9SC1-12 9.1

The reason is evident: in the sacred annals of church history, she carries the heaviest condemnation. Claiming to be in need of nothing, actually she is in need of everything, not even knowing that she is "wretched, and miserable, and poor, and blind, and naked." And though counselled to buy gold tried in the fire (Inspired Truth) and "eyesalve" (eye-opening Truth), her only remedy, she does not care to invest, for she imagines she has it all. 9SC1-12 9.2

If she continues in this lukewarm (satisfied) condition, she must certainly know that she will as a result be spued out. Yet, thus far, every effort has failed to bring her closer to her Lord, that she might see herself even as Isaiah saw himself: "Woe is me! for I am undone; because I am...of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. 9SC1-12 9.3

Laodicea, the last church with the "wheat" and "tares" commingled, may be recognized amidst the many "isms" of Christendom by the work she is doing. She is pointed out by the very name. 9SC1-12 9.4

3月30日，星期一

责备、悔改与奖赏

阅读启示录3:20。这里应许了我们什么？但我们必须做什么才能 得到这个应许?

Read Revelation 3:20. What are we promised here? But what must we do to receive that promise?

“真见证人说：‘看哪，我站在门外叩门。’”（启示录 3:20）神的话语或祂的使者所发出的每一个警告、责备和恳求，都是在叩响我们心门。那是耶稣的声音，请求我们进入。每一次叩门都被忽视，我们敞开心扉的意愿就会减弱。今天若忽略圣灵的感动，明天就不会那么强烈。我们的心会变得迟钝，陷入一种危险的无知状态，对生命的短暂和永恒的伟大浑然不觉。我们在审判日的定罪，并非源于我们犯了错，而是源于我们忽略了上天赐予的学习真理的机会。”（DA 489.5）

弟兄们，愿你们现在完全明白，向主敞开大门，并非意味着向那些自诩聪明的人敞开耳朵。这些人从不接受不受欢迎的真理，却总是急于抛出自己的理论。基督的追随者会花时间亲自查考圣经本身所说的话，而不是上帝的敌人试图曲解圣经的意思。他们知道，“无论老幼，都不可推卸责任，任凭他人替自己经历。天使说：‘倚靠人血肉之躯作臂膀的，有祸了！’

“男男女女，青年们，上帝要求你们拥有道德勇气、坚定的志向、坚韧不拔的毅力，拥有不轻易接受他人断言、而是在接受或拒绝之前自行调查的头脑，拥有研究和权衡证据，并在祷告中带到主面前的头脑。”——《证言》卷二，第130页。

总之，上帝的子民是无畏的、坦诚的、勤奋的求知者，而不是机械的机器，不是固执的教条主义者，也不是肤浅的追随者。

“在这个时代，有多少人做事不够深入，只是浅尝辄止。他们不愿仔细思考，以发现并应对困难；他们不愿以深思熟虑、虔诚祷告的态度，认真审视摆在面前的每一个重要议题，也不愿以足够的谨慎和兴趣去理解问题的本质。他们谈论的事情，自己却从未充分、仔细地权衡过。”——《证言》卷四，第361页。

“The True Witness says, “Behold, I stand at the door, and knock.” Revelation 3:20. Every warning, reproof, and entreaty in the word of God or through His messengers is a knock at the door of the heart. It is the voice of Jesus asking for entrance. With every knock unheeded, the disposition to open becomes weaker. The impressions of the Holy Spirit if disregarded today, will not be as strong tomorrow. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of life, and of the great eternity beyond. Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth.” DA 489.5

May it be fully realized now, Brethren, that to open one’s door to the Lord does not mean to open one’s ears to the so-called wise who never embrace unpopular truth, yet are ever fast on the run with theories of their own. The followers of Christ take time to examine for themselves what the Word Itself says, not what God’s enemies try to make it say. They know that “neither young nor old are excusable in trusting to another to have an experience for them. Said the angel, ‘Cursed be the man that trusteth in man, and maketh flesh his arm.’ ... WHR 68.3

“Men, women, and youth, God requires you to possess moral courage, steadiness of purpose, fortitude and perseverance, minds that cannot take the assertions of another, but which will investigate for themselves before receiving or rejecting, that will study and weigh evidence, and take it to the Lord in prayer.” – Testimonies, Vol. 2, p. 130. WHR 61.1

In fine, God’s people are fearless, candid, diligent students, not automatons, not bigoted dogmatists, nor surface-skimmers. WHR 61.2

“How many men in this age of the world fail to go deep enough. They only skim the surface. They will not think closely enough to see difficulties and grapple with them, and will not examine every important subject which comes before them with thoughtful, prayerful study, and with sufficient caution and interest to see the real point at issue. They talk of matters which they have not fully and carefully weighed.” – Testimonies, Vol. 4, p. 361. WHR 61.3

3月31日星期二

永恒的爱

创世记 2:7——“在创造人类的过程中，一位位格化的上帝的作为显明了出来。上帝按照自己的形象造人，人的形体各方面都完美无缺，但却没有生命。然后，一位位格化的、自有永有的上帝将生命的气息吹入这形体中，人就成了有灵、有智慧的活物。人体的各个部分都开始运作。心脏、动脉、静脉、舌头、手、脚、感官、心智的感知——所有这些都开始工作，并且都被置于律法之下。人成了有灵的活物。通过耶稣基督，一位位格化的上帝创造了人，并赋予他智慧和能力。” CCh 74.4

创世记3:8-10——“耶和华造访亚当和夏娃，并告诉他们悖逆的后果。当他们听到上帝威严的临近时，便想躲避祂的检视。然而，当他们纯真圣洁时，他们却欣然与祂相遇。“耶和华神呼唤亚当，对他说：‘你在哪里？’他说：‘我在园中听见你的声音，我就害怕，因为我赤身露体，所以我藏了起来。’耶和华说：‘谁告诉你赤身露体呢？莫非你吃了我吩咐你不可吃的那树上的果子吗？’”耶和华问这个问题，并非因为祂需要了解情况，而是为了使这对有罪的男女感到羞愧和恐惧。你们怎么会感到羞愧和恐惧呢？亚当承认自己的过犯，并非因为他为自己极大的悖逆而悔改，而是为了反省上帝。“你所赐给我、与我同居的女人，她把那树上的果子给我，我就吃了。”于是有人问那女人：“你做了什么事？”夏娃回答说：“那蛇引诱我，我就吃了。”（《圣经注释》39.2）

创世记 5:24——“以诺生活在道德败坏的时代，那时道德力量极其薄弱。他周围污秽横行，但他却与神同行。他训练自己的心思意念，专注于纯洁圣洁的事；他的言语也充满圣洁和神圣的事物。他成为神的同伴，与神同行，接受神的劝诫。他所面对的试探与我们一样。他所处的社会对公义的友好程度，丝毫不亚于我们如今所处的社会。他所呼吸的空气也充斥着罪恶和败坏，与我们一样；然而，他却没有沾染他所处时代的罪恶。愿我们也能像忠信的以诺一样，保持纯洁无瑕。他是末世圣徒的代表，在危险和败坏的环境中生活。他因忠心顺服神而被接升天。同样，那些活着并存留的忠信之人，也将被接升天。”天堂。他们将被从罪恶堕落的世界带往天堂，享受纯洁的喜乐。”《评论与通讯》1881年8月23日，第5段

创世记 6:13——“神厌烦了这群只顾享乐、放纵享乐的人。他们不寻求创造他们的神的旨意，也不遵行祂的旨意。神责备他们，因为他们常常随从自己心里的意念，地上满是强暴。耶和华后悔造人在地上，心中忧伤。” 2SM 151.1

创世记 12:1-4——“为了使神能够使亚伯拉罕胜任守护神圣预言的伟大工作，他必须与早年生活中的人际关系隔绝。亲朋好友的影响会干扰主预定赐予祂仆人的训练。既然亚伯拉罕在某种特殊意义上与天相连，他就必须住在陌生人中间。他的品格必须独特，与世人截然不同。他甚至无法向朋友解释自己的行为。属灵的事需要属灵的眼光去辨别，他的动机和行为是那些信奉偶像的亲属无法理解的。”《神学大全》25.4

出埃及记 34:29——“舍己、自我牺牲、仁慈、友善、爱心、忍耐、坚韧和基督徒的信靠，是那些真正与神相连之人每日结出的果实。他们的行为或许不为世人所知，但他们自己却每日与邪恶搏斗，并在试探和罪恶中赢得宝贵的胜利。他们藉着恳切的祷告和持续的警醒，重温并遵守庄严的誓言。热忱的信徒看不到这些默默奉献者的挣扎；但那洞察人心深处的神，祂的目光会注意到并赞赏每一份谦卑温柔的努力。唯有经受考验，才能显明人品格中真正的爱与信。当教会遭遇试炼和困惑时，基督徒坚定的热忱和深切的爱心便会显露出来。”（《评论与评论》，1881年1月18日，第12段）

Genesis 2: 7 – “In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human organism were put in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the perceptions of the mind—all began their work, and all were placed under law. Man became a living soul. Through Jesus Christ a personal God created man and endowed him with intelligence and power.” CCh 74.4

Genesis 3:8-10 – “The Lord visited Adam and Eve, and made known to them the consequence of their disobedience. As they heard God’s majestic approach they sought to hide themselves from His inspection, whom they delighted, while in their innocence and holiness, to meet. “And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told Thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” This question was asked by the Lord, not because He needed information, but for the conviction of the guilty pair. How didst thou become ashamed and fearful? Adam acknowledged his transgression, not because he was penitent for his great disobedience, but to cast reflection upon God. “The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.” The woman was then addressed: “What is this that thou hast done?” Eve answered, “The serpent beguiled me, and I did eat.” SR 39.2

Genesis 5:24 – “Enoch lived in a corrupt age, when moral power was very weak. Pollution was teeming all around him; yet he walked with God. He educated his mind to devotion,—to think on things that were pure and holy; and his conversation was upon holy and divine things. He was made a companion of God. He walked with him, and received his counsel. He had to contend with the same temptations that we do. The society surrounding him was no more friendly to righteousness than is the society surrounding us at the present time. The atmosphere he breathed was tainted with sin and corruption, the same as ours; yet he was unsullied with the prevailing sins of the age in which he lived. And so may we remain as pure and uncorrupted as did the faithful Enoch. He was a representative of the saints living amid the perils and corruptions of the last days. For his faithful obedience to God, he was translated. So, also, those who are alive and remain, who are faithful, will be translated to Heaven. They will be removed from a sinful and corrupt world to the pure joys of Heaven.” RH August 23, 1881, par. 5

Genesis 6:13 – “God became weary of these people whose only thoughts were of pleasure and indulgence. They sought not the counsel of the God who had created them, nor cared to do His will. The rebuke of God was upon them because they followed the imagination of their own hearts continually; and there was violence in the land. “And it repented the Lord that he had made man on the earth, and it grieved him at his heart.” 2SM 151.1

Genesis 12:1-4 – “In order that God might qualify him for his great work as the keeper of the sacred oracles, Abraham must be separated from the associations of his early life. The influence of kindred and friends would interfere with the training which the Lord purposed to give His servant. Now that Abraham was, in a special sense, connected with heaven, he must dwell among strangers. His character must be peculiar, differing from all the world. He could not even explain his course of action so as to be understood by his friends. Spiritual things are spiritually discerned, and his motives and actions were not comprehended by his idolatrous kindred.” DG 25.4

Exodus 34:29 – “Self-denial, self-sacrifice, benevolence, kindness, love, patience, fortitude, and Christian trust are the daily fruits borne by those who are truly connected with God. Their acts may not be published to the world, but they themselves are daily wrestling with evil, and gaining precious victories over temptation and wrong. Solemn vows are renewed and kept through the strength gained by earnest prayer and constant watching thereunto. The ardent enthusiast does not discern the struggles of these silent workers; but the eye of Him who seeth the secrets of the heart, notices and regards with approval every effort put forth in lowliness and meekness. It requires the testing time to reveal the true gold of love and faith in the character. When trials and perplexities come upon the church, then the steadfast zeal and warm affections of the Christian are developed.” RH January 18, 1881, par. 12

4月1日，星期三

持守

耶稣在约翰福音15:1-11中说了什么？这对我们意味着什么?

What did Jesus say in John 15:1–11? What does that mean for us?

“在我的家中，我必须每日寻求并追求平安……即使身体疼痛，神经系统虚弱，我们也绝不能认为自己可以随意抱怨，或认为自己没有得到应有的关注。当我们变得急躁时，我们就把神的灵赶出了心，让撒但的属性有机可乘。2SM 235.5

“当我们为自私、邪恶的思想和言语找借口时，我们就是在用邪恶来教化灵魂。如果我们继续这样做，屈服于诱惑就会成为一种习惯。那时，我们就落入了撒旦的掌控，变得软弱无力，毫无勇气。2SM 236.1

“如果我们信靠自己，就必跌倒。基督说：‘你们要常在我里面，我也常在你们里面。枝子若不常在葡萄树上，自己就不能结果子；你们若不常在我里面，也是如此。’”（约翰福音 15:4）2SM 236.2

“我们应当结出什么果子呢？圣灵所结的果子，就是仁爱、喜乐、和平、忍耐、恩慈、良善、信实、温柔、节制。这样的事，没有律法禁止。”（加拉太书 5:22-23）2SM 236.3

当我默想这些事时，我越来越深切地感受到，忽略了使灵魂常在神的爱中是多么罪恶。主的作为离不开我们的配合。当基督祷告说：“父啊，求你因你的名保守他们”，祂的意思并非是要我们忽略自己常在神的爱和信中。藉着与基督活泼的联合，我们向神活着，信靠祂的应许，并因仰望耶稣而不断获得更大的力量。谁能改变一个因仰望救主而改变，成为祂样式的人的心，谁又能动摇他的信心呢？这样的人岂会时刻警惕别人的轻视？岂会只顾自己？岂会任由琐事扰乱他的心绪？心中有基督的人，乐意蒙悦纳。他心中没有邪恶，并且因确信耶稣认识并珍视每一个祂为之舍命的灵魂而感到满足。神说：“我必使人比精金更宝贵；“甚至比俄斐的金楔还大”（以赛亚书 13:12）。愿这满足我们灵魂的渴望，使我们谨慎自守，随时准备饶恕他人，因为神已经饶恕了我们。2SM 236.4

“人生的幸福是由点滴小事组成的。每个人都有能力实践真正基督般的谦逊。帮助我们战胜困难的不是拥有卓越的才能，而是认真履行日常职责。和善的眼神、谦卑的精神、知足的性情、真诚地关心他人福祉——这些都是基督徒生活的助力。如果耶稣的爱充满我们的心，这份爱就会在生活中彰显出来。我们不会一意孤行，不会固执自私地拒绝快乐或喜悦。身体的健康比许多人想象的更依赖于心灵的健康。2SM 237.1

“一个人可以想象自己受到轻视，想象自己没有担任与其能力相匹配的职位，从而把自己塑造成一个假想的殉道者。他感到不快乐，但这又能怪谁呢？有一点可以肯定——善良和蔼的性情比任何自以为是、却又冷漠无情的聪明才智更能提升他的地位。——手稿19，1892年。” 2SM 237.2

“In my home I must daily seek peace and pursue it.... And although the body is suffering, and the nervous system enfeebled, we must not think that we are at liberty to speak fretfully or to think that we are not receiving all the attention we should have. When we give way to impatience, we drive the Spirit of God out of the heart, and give place to the attributes of Satan. 2SM 235.5

“When we frame excuses for selfishness, for evil thinking and evil speaking, we are educating the soul in evil, and if we continue to do this, it will become a habit to yield to temptation. We are then on Satan’s ground, overcome, weak, and without courage. 2SM 236.1

“If we trust in ourselves, we shall certainly fall. Christ says, “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me” (John 15:4). 2SM 236.2

“What is the fruit that we are to bear? “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Galatians 5:22, 23). 2SM 236.3

“As I meditated on these things, I felt more and more deeply the sin of neglecting to keep the soul in the love of God. The Lord does nothing without our cooperation. When Christ prayed, Father, keep them in Thy name, He did not mean that we should neglect to keep ourselves in the love and faith of God. Alive unto God, through a living union with Christ, we trust in the promises, constantly gaining greater strength by beholding Jesus. What can change the heart or shake the confidence of the one who by beholding the Saviour is changed into His likeness? Shall such a one be on the watch for slights? Shall his imagination center on self? Shall he allow little things to destroy his peace of mind? He in whose heart Christ abides is willing to be pleased. He thinks no evil, and is content with the assurance that Jesus knows and values aright every soul for whom He died. God says, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir” (Isaiah 13:12). Let this satisfy the longing of the soul, and make us careful and guarded, very ready to forgive others because God has forgiven us. 2SM 236.4

“The happiness of life is made up of little things. It is in the power of everyone to practice true Christlike courtesy. It is not the possession of splendid talents that will help us to overcome, but the conscientious performance of daily duties. The kind look, the lowly spirit, the contented disposition, the unaffected, sincere interest in the welfare of others—these things are helps in the Christian life. If the love of Jesus fills the heart, this love will be manifested in the life. We shall not show a determination to have our own way, a stubborn, selfish unwillingness to be happy or pleased. The health of the body depends more upon heart healthfulness than many suppose. 2SM 237.1

“One can imagine himself slighted, imagine that he is not in as high a position as he is capable of filling, and so make of himself a supposed martyr. He is unhappy, but who is to blame? One thing is certain—kindness and amiability of temper will do more to exalt him than any supposed smartness with the curse of an ungenial disposition.—Manuscript 19, 1892.” 2SM 237.2

4月2日，星期四

与葡萄树相连

“许多人认为他们必须独自完成一部分工作。他们信靠基督，罪得赦免，但如今却试图靠自己的努力过正直的生活。然而，任何这样的努力都注定失败。耶稣说：‘离了我，你们就不能做什么。’我们在恩典中的成长、我们的喜乐、我们的用处——这一切都取决于我们与基督的联合。唯有每日、每时每刻与祂相交，住在祂里面，我们才能在恩典中成长。祂不仅是我们信心的创始者，也是成全者。基督是第一位的，也是最后一位的，并且永远与我们同在。祂不仅在我们人生旅程的开始和结束，更在我们人生的每一步都与我们同在。大卫说：‘我将耶和华常摆在我面前；因祂在我右边，我必不至摇动。’诗篇16:8。SC 69.1

你们是否问：“我该如何住在基督里？”正如你们起初接受祂一样。“你们既然接受了基督耶稣为主，就当在他里面行事为人。”“义人必因信得生。”（歌罗西书 2:6；希伯来书 10:38）你们把自己献给神，完全属于祂，服侍祂，顺服祂，并接受基督为你们的救主。你们自己无法赎清自己的罪，也无法改变自己的心；但既然你们把自己献给神，就相信祂为了基督的缘故为你们成就了这一切。你们因信成为基督的子民，也因信在祂里面成长——藉着付出和接受。你们要献上一切——你们的心、你们的意志、你们的服侍——把自己献给祂，顺服祂的一切要求；你们也要接受一切——基督，一切祝福的丰盛，住在你们心里，成为你们的力量、你们的义、你们永远的帮助——赐给你们顺服的力量。（SC 69.2）

“每天早晨，将自己献给神；将此作为你首要的工作。你的祷告应是：‘主啊，求你接纳我，使我完全属于你。我将我所有的计划都交在你脚前。求你今天使用我来服侍你。求你与我同在，让我的一切工作都藉着你成就。’这是每日的功课。每天早晨，都要将自己献给神，为那一天做好准备。将你所有的计划都交托给他，让他按照他的旨意去执行或放弃。如此，你便能日复一日地将你的生命交托在神的手中，你的生命也将越来越像基督的生命。’（SC 70.1）

在基督里的生命是安息的生命。或许没有狂喜的感受，但应当有持久而平安的信靠。你的盼望不在于你自己，而在于基督。你的软弱与祂的力量相连，你的无知与祂的智慧相连，你的脆弱与祂永恒的大能相连。因此，你不可倚靠自己，不可让你的心思专注于自己，而要仰望基督。让你的心思专注于祂的爱，专注于祂品格的美丽和完美。基督的舍己，基督的谦卑，基督的纯洁和圣洁，基督无与伦比的爱——这才是灵魂默想的主题。唯有爱祂，效法祂，完全依靠祂，你才能被改变，成为祂的样式。SC 70.2

耶稣说：“你们要常在我里面。”这句话传达了安息、稳定和信心的理念。祂再次邀请：“到我这里来……我就使你们得安息。”（马太福音 11:28）诗篇作者也表达了同样的思想：“当默然倚靠耶和华，耐性等候他。”以赛亚也给予我们保证：“你们得力在平平静安稳。”（诗篇 37:7；以赛亚书 30:15）这种安息并非来自无所事事；因为在救主的邀请中，安息的应许与服事的呼召紧密相连：“你们当负我的轭……就必得享安息。”（马太福音 11:29） 最完全安息在基督里的心，必会最热忱、最积极地为祂劳作。”（SC 71.1）

“Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, “Without Me ye can do nothing.” Our growth in grace, our joy, our usefulness,—all depend upon our union with Christ. It is by communion with Him, daily, hourly,—by abiding in Him,—that we are to grow in grace. He is not only the Author, but the Finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way. David says, “I have set the Lord always before me: because He is at my right hand, I shall not be moved.” Psalm 16:8. SC 69.1

“Do you ask, “How am I to abide in Christ?” In the same way as you received Him at first. “As ye have therefore received Christ Jesus the Lord, so walk ye in Him.” “The just shall live by faith.” Colossians 2:6; Hebrews 10:38. You gave yourself to God, to be His wholly, to serve and obey Him, and you took Christ as your Saviour. You could not yourself atone for your sins or change your heart; but having given yourself to God, you believe that He for Christ’s sake did all this for you. By faith you became Christ’s, and by faith you are to grow up in Him—by giving and taking. You are to give all,—your heart, your will, your service,—give yourself to Him to obey all His requirements; and you must take all,—Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper,—to give you power to obey. SC 69.2

“Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, “Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.” This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ. SC 70.1

“A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject for the soul’s contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness. SC 70.2

“Jesus says, “Abide in Me.” These words convey the idea of rest, stability, confidence. Again He invites, “Come unto Me, … and I will give you rest.” Matthew 11:28. The words of the psalmist express the same thought: “Rest in the Lord, and wait patiently for Him.” And Isaiah gives the assurance, “In quietness and in confidence shall be your strength.” Psalm 37:7; Isaiah 30:15. This rest is not found in inactivity; for in the Saviour’s invitation the promise of rest is united with the call to labor: “Take My yoke upon you: … and ye shall find rest.” Matthew 11:29. The heart that rests most fully upon Christ will be most earnest and active in labor for Him.” SC 71.1

4月3日，星期五

进一步思考

“我是葡萄树，你们是枝子。常在我里面的，我也常在他里面，这人就多结果子；因为离了我，你们就不能做什么。”（约翰福音 15:5）TMK 133.1

基督说：“我是真葡萄树，我父是栽培的人。”“我是葡萄树，你们是枝子。”“凡属我不结果子的枝子，他就剪去；凡结果子的，他就修理干净，使枝子结果子更多。”（约翰福音 15:1, 5, 2）那未经修剪的枝子，在人眼中或许看起来不错，但那位永不打盹也不睡觉的神，不会让它因沮丧而枯萎。栽培的人会修剪它，使它结出永生的果实……（TMK 133.2）

“当自称基督徒的人不断在他人面前炫耀他们的信仰时，就无法结出真正荣耀神的果实。他们的宗教生活和经历似乎只满足于自身。他们情感夸张，热情洋溢，自视甚高。他们的宗教很大程度上建立在感觉和兴奋之上。他们的灵魂深处几乎没有与他们的信仰告白相符的东西。自我成了他们完美的理想。他们更看重自己给他人留下的外在印象，而不是与基督一同藏在神里面的内在生命。”（TMK 133.3）

“凡想藉着行基督的道来彰显基督的人，都要在基督耶稣里扎根，在真理中扎根。摒弃一切自以为是。让你们活出基督耶稣的教导，以此彰显你们对耶稣基督的完全顺服……TMK 133.4

“品格的塑造必须日复一日、时时刻刻进行。圣灵在人里面的运行，会以外在的果实显明出来，这些果实日渐成熟、臻于完美，最终荣耀神。内在的生命会体现在外在的行动中，结出丰盛的果实。这彰显了那位将他们从黑暗中召入奇妙光明者的荣耀。如果主耶稣——荣耀的盼望——在人里面成形，那么生命就会充满善行，与他们所宣称的信仰相符。”（TMK 133.5）

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. John 15:5. TMK 133.1

“Said Christ, “I am the true vine, and my Father is the husbandman.” “I am the vine, ye are the branches.” “Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit” (John 15:1, 5, 2). That unpruned branch may have looked good to human eyes but the eye of One who never slumbers nor sleeps leaves it not alone to die of discouragement. The Husbandman pruneth it, that it may produce fruit unto life eternal…. TMK 133.2

“Whenever professed Christians are constantly flaunting their leaves of profession before the eyes of others, there is no real fruit to the glory of God. Their religious life and experience seem satisfactory to themselves. They have exaggerated emotions, effusive expressions of fervor, and highest exaltations. Their religion consists largely in feeling and excitement. There is very little in their own souls that corresponds to their profession of faith. Self is their ideal of perfection. They value more the outward impression they make upon others than the inner life which is hidden with Christ in God. TMK 133.3

“Let everyone who would reveal Christ by being a doer of His Word, become rooted in Christ Jesus, rooted and grounded in the truth. Put away all self-assertion. Let living and acting the lessons of Christ Jesus speak of your perfect obedience to Jesus Christ…. TMK 133.4

“The formation of the character must go on day by day, hour by hour. The inward working of the Holy Spirit is revealed outwardly in the appearance of fruit, ripening and perfecting to the glory of God. The inward life speaks in the outward action, in the producing of rich fruit. This is showing forth the praises of Him who hath called them out of darkness into His marvelous light. If the Lord Jesus is formed within, the hope of glory, the life will be rich in good works, corresponding with the truth which they profess to believe.” TMK 133.5

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